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AUGUST, 1877.

The Missionary World.

OUR own Church has relations more or less intimate in the Mission field with all the Presbyterian Churches, and with other Societies not Presbyterian. Their success we feel as if it were our own. The cause in which Evangelical Christendom is engaged, is a common cause in which all who love the Lord should joyfully cooperate.

Missions in Turkey naturally excite the warmest and most anxious interest. Amid the wild passions excited by war, surrounded by a fanatical and cruel population, no guns or walls to defend them,—God is their strong tower and in Him they hope. English influence still benefits the Protestant Missionaries,—for the conviction is general among the Turks that Great Britain is their ally.

The Annual Reports of our sister churches, taken all in all have been most encouraging. The Scottish Churches,—three of them,—are now engaged in energetic operations on or near the shores of Lake Nyassa, in Central Africa. The Church of England Missionary Society and the London Society are also engaged in other portions of the same region. If present prospects can be realized, it will not be many years until a bright light shall shine in Livingstonia, and the region round about, even the light of the glorious Gospel, proving a blessing to the whole African continent. Hitherto the operations of the different religious bodies have been carried on in perfect harmony, as should ever be the case.

South Africa is now all British territory, and we rejoice to hear that throughout Caffraria and Natal, and in the Transvaal regions, the Gospel is making most remarkable progress.

Nearly all the Presbyterian Churches now take part in the effort to evangelize India. The work is stupendous, and all the efforts of all the Christians are more than needed; but it is none the less gratifying to know that the army of the Great King is increasing, and that in the main the action of all its component parts is harmonious. In Calcutta, for example, the Free Church has a College towards the sup-

port of which the Wesleyans and the Church of England contribute £300 a year. The Missions of the Irish Church, of the Church of Scotland, and of the United Presbyterian Church have all had a prosperous year, and all report conversions, baptisms, additions to the Mission staff, and valuable additions to the Communion roll.

In Siam, the king and the nobles generally manifest unusual good will towards the Missionaries of the Presbyterian Church,—making handsome donations, and otherwise assisting them.

In China, a Conference of over one hundred Missionaries has been held to concert measures for the public good. The work of evangelization was never more hopeful than it is now in the vast Empire of China.

Successful and very hopeful efforts are being put forth by the London Missionary Society to open New Guinea to the light of the Gospel. The island is large, picturesque, fertile, populous; but the country near the coast is flat, hot, and unhealthy; and the Missionaries can scarcely be said to have reached the healthy highlands in the interior. It is a noble feature of Missionary enterprise, that there is rarely such a thing as turning back. It is on and on, in the face of obstacles however serious, until the battle is won at last. It was so in India and China, in Tahiti and Erromanga, and it is so to-day in New Guinea. Despite of disease and death, the Missionary presses his way, tells the story of redeeming love, and lifts the people from the depths of barbaric degradation. We rejoice to hear that Madagascar is continuing in the faith, though there are still large sections of the island under the power of heathenism.

Some months ago the Presbyterian Missionaries and converts in Groomiah, Persia, suffered severe persecution from the Patriarch of the district, a persecution carried on in the name of the Archbishop of Canterbury! The attention of the Archbishop of Canterbury was called to the matter, and to the use made of his name, by the Evangelical Alliance. His Grace promptly repudiated all responsibility for the persecution, and all connection with it, and wrote to the Armenian Patriarch reprobating the course he was pursuing. This has had the desired effect, and the converts and

missionaries referred to, are now allowed to live and labour in peace.

Persecution is reported from various districts in Spain, in Mexico, and in Brazil. Wherever evangelical light is penetrating into regions long under the pall of papal darkness, persecution, sometimes violent and relentless, is sure to arise.

The Church's Home Mission Work.

A fair and most inviting field lies before us as a Church: are we equal to our vocation? Look at our Home Mission field, extending from Ocean to Ocean,—from Newfoundland to Vancouver's Island. We have fellow workers in the field—the agents of other branches of the Church of Christ; yet that does not lessen our responsibility or lighten the burden God has laid upon us. Newfoundland needs us; we have only made a beginning in Home Mission work there. Labrador needs us; hundreds of our vessels, thousands of our people are on its coasts summer after summer. There are inviting fields in every one of the older Provinces calling for our interference,—fields long neglected and having peculiar claims upon our Church. There are calls from a thousand places for us to enter in and to found or to build up the Church of God. On the shores of our seas and lakes, by the banks of our majestic rivers, away in our lonely forests, and in the spreading prairies, our people are to be found often as sheep without a shepherd. "Men and means" are needed as they never were before. Will our Church hear and heed, and arise to her duty? We have to deal with French, Scotch, Irish, English, German.—with Crees and Sioux. God has sent His Gospel to all, and it is His Church's mission to deal with all. We are laying the foundations of a great nation, and it is the duty of the Church to see that these be laid in truth and righteousness and holiness to the Lord. It is only as we are a strong and living and hard-working Church at home that we shall be able to do our duty worthily towards heathen lands.

One of the saddest sights that meet the eye in surveying any of our older provinces is the number of places we have lost as a Church through past neglect and lack of enterprise. Some of the places we have lost are, doubtless, well occupied by others who preach Christ and Him crucified; but of many, alas, this cannot be said. Idolatry, ignorance and superstition hold sway where the Gospel in its purity should be supreme. We speak of the past in order to stimulate

to renewed exertion for the future. There is nothing now to hinder our Church from fulfilling the mission given her of God. There is nothing to prevent her, rising to the greatness of her opportunity, and thus becoming a source of lasting joy and blessing to the whole land.

God alone can give us the men and the means we need. Let us not cease to plead with Him for these. We need that those who have been liberal in the past should abound more and more, and that those who do not know the luxury of doing good, should taste that luxury and cling to it. We need more men—active, devoted, godly men—able to adapt themselves to the varying circumstances of our immense territory. We are now at the beginning of a new ecclesiastical year. God grant that it may prove the best year in experience, and the prelude to an epoch of successful work throughout all our borders!

Our valleys, plains and mountains
Shall, in all coming days,
With rivers, lakes and oceans,
Re-echo with God's praise.

French Evangelization.

ONE very important feature in connection with the report presented to the Assembly by the Board of French Evangelization, is the reference made to joint French and English work. With the exception of the City of Montreal, and one or two other points, the English speaking population in the whole Province of Quebec is gradually decreasing in numbers. In many districts, the number is now so small that no effort is being made to maintain Ordinances by means of English speaking Missionaries. In some of these, no Protestant services have been conducted for years, and the result is that the people are becoming indifferent, and their children, if educated at all, are educated in French Catholic Schools, and gradually are being won over to the Church of Rome. The Board of French Evangelization are trying to meet such cases by sending in Missionaries who speak both French and English to several of these districts. Not only are the French students encouraged to acquire a familiarity with English so as to adapt them for such work, but already a few English students are diligently engaged in the study of French that they too may do service in these joint French and English fields. One of these latter has just been licensed by the Presbytery of Montreal, and with a

self-denial worthy of all commendation, has offered his services to the Board of French Evangelization for one of the fields referred to

As illustrative of the need of this class of laborers,—while the Report tells of one field where the French converts have been protestants and under the religious instruction of protestant missionaries for several years, so that the children of these converts know nothing of Romanism at all; it also tells of another field where the first settlers were originally from Scotland, and identified with the Presbyterian Church, but, being neglected by the Church of their fathers, they relapsed into indifference, intermarried with French Catholics, so that their children till a year or two ago, not only knew nothing of English, but nothing of Protestantism at all. This is a very sad state of matters, and one that is by no means confined to the district referred to. There are many similar cases in the Province of Quebec, where we find such Celtic names as McLaren, McDougall and McTavish, knowing little or no English—only French—and identified with the Church of Rome. In those districts where the settlers came more recently from Scotland and the North of Ireland, but where they are so few in number as to be unable to do much towards sustaining an English speaking Missionary the Board of French Evangelization are, as fast as men and means will admit, sending in Missionaries able to conduct services in both languages so as to maintain ordinances among the English-speaking people, and at the same time to make inroads on the French Catholic community. This is frequently a most discouraging and expensive kind of Missionary work. The English-speaking Presbyterians are either poor or, more generally, so careless owing to long neglect, as to take little interest at first, and the whole burden of providing Church accommodation, and meeting the salary of the Missionary has to be borne by the funds of the Board of French Evangelization. We regret very much to observe in the Report of the Colonial Committee of the Free Church of Scotland to the late General Assembly of that Church, that it is not intended to renew the grant made last year to the Board of French Evangelization of our Church on the ground that work among the French Catholics does not properly lie within the province of that Committee. We feel confident, however, that if proper representation is made to the Colonial Committee, and it be shown how important a bearing the work of the Board of French Evangelization has on the Scotch Presbyte-

rian Colonists in the Province of Quebec that the Committee will not only renew but largely increase their grant of last year.

We trust also, that the aspect of the case we have here presented, will tend still further to deepen the interest of our own people in the herculean work which lies before this important Board of our Presbyterian Church in Canada.

Systematic Giving.

In the Report of the Eastern Section of the Foreign Mission Committee there was a recommendation to the General Assembly to appoint a committee on SYSTEMATIC GIVING. Through the pressure of business the suggestion was over-looked. It will in all probability be remembered and acted upon next year. Meanwhile let every Session constitute itself a special committee on the subject in relation to the people under its care. It is the hearty work of ministers and elders, and the means they can set in operation that will insure success to the schemes of the Church. If we all do all that we can, and do it regularly, systematically and promptly, the General Assembly's oversight in not appointing the Committee asked for, will be no source of injury to the Church. The Irish Presbyterian Assembly last year adopted the following suggestions which are equally well adapted to our circumstances:

- “1. That members of sessions themselves adopt the practice of systematic and appropriate giving. 2. That an annual sermon be preached on the subject, and a congregational conference be held in connection with it. 3. That the subject be brought before Sabbath Schools, specially urging upon young persons, as they begin to earn for themselves, the duty of laying aside the Lord's portion. 4. That the circulation of missionary literature be increased among old and young.”

The success of the Church in her enterprises will doubtless largely depend upon the care with which all her resources are drawn out and utilized. It is most discouraging at present to see the large number of congregations who neglect to aid one or more of the Church's schemes. Let us try this year to secure some help from all our people for “all the Church's enterprises.”

Significant.

Lord Northbrook, late Viceroy and Governor General of India, was present at two of the great anniversary meetings in London

this spring. He presided at the meeting of the London Missionary Society, and spoke most hopefully of the prospects of Christianity in India. Some great development, he said, appeared to be impending. At the Church Missionary Society's meeting he spoke of education as overthrowing the faith of the Hindoos. He was inclined to think that Christianity would not wear just the same doctrinal forms in India as in Western Europe. Some very simple form was the likeliest to prevail in India.—These are words calculated to stimulate our efforts on behalf of mission work in India.

This Year and Last Year.

The British and Foreign Bible Society reported receipts last year at £222,320, and this year £206,978, a decrease of some £16,000. The total issues of the Society now amount to more than seventy-nine millions of copies. The Church Missionary Society had an income last year of £195,000; this year it is £190,000. The Wesleyan Missionary Society shows a decrease in receipts of about £13,000,—the returns of this year being £146,000. On the other hand the Society for the propagation of the Gospel reports an increase of £11,000, its total being over £136,000. The London Missionary Society's income was £109,700, a decrease of £5,000 as compared with last year. The Baptist Missionary Society came down in the same period from £44,000 to £39,000, and the Moravian Missions from £21,000 to £15,000. It is all the more gratifying in the presence of so much decrease that the English Presbyterian Church reports an increase of £2,000. The Religious Tract Society also shows an increase of about £6,000. Taking an aggregate of fifty-six Societies the increased receipts for last year were £1,634,233, and for the present year £1,636,236. The increase is very slight; but it is gratifying that there is increase at all. Times have been hard, and it must have required some self sacrifice to raise so much in so dull a year. Our Church need not be discouraged. We think it creditable to our people that all our schemes have been fairly supported during the past year. It will probably require still greater sacrifice to come up to the right tide-mark this year; but God in whose work we are engaged will grant us both the will and the power to make whatever sacrifices may be required.

Can it be?

There is a well known calculation which is at least worth bearing in mind when we

are asked to contribute to Missionary funds. Fifty thousand men in ten years could carry the Gospel to every corner of the globe. The cost would be say fifteen millions of pounds a year, or a total of £150,000,000. Great Britain alone would easily send forth an army of 50,000 men, and expend in one or two campaigns £150,000,000. What is thus done some times under a sadly mistaken idea of duty, by one nation, might surely be done by all Christendom under the highest stimulus of duty and privilege. Theoretically the thing might be done; yet looking at it practically, and with our eye upon the experience of eighteen hundred years, the conclusion is inevitable that it cannot and will not be done. Slowly, painfully, faithfully, the toilers must toil on,—often very lowly and desolate, often confronting perils of many kinds, and death itself. Still, since God is on our side it cannot be but victory shall crown our efforts sooner or later. Hasten, O Lord, the coming of Thy Kingdom!

Our own Church.

NOW that another ecclesiastical year has fairly begun it is of great importance that no time be lost in thorough organisation for contributions to the Schemes of the Church. The Assembly has repeatedly recommended the formation of Missionary Societies in all the Congregations of the Church, believing this to be the best method of systematic contribution for church work. We trust that where this has not been hitherto done, steps will be taken without delay to carry out the recommendation of the Supreme Court. Where, however, from any cause this is at present deemed impracticable, attention should be given to taking up collections for the several schemes on the appointed Sabbaths, and this not only in settled charges, but in all vacant congregations and mission stations. The formation of Juvenile Missionary Societies in connection with the Sabbath Schools of the Church has not received that consideration which its importance demands. Were such societies established in all our Schools, and were Sessions to see that contributions were made in their respective congregations for all the schemes regularly each year, we are convinced that there would be abundance of funds forthcoming not only to carry on efficiently the work already undertaken, but also greatly to increase our staff of Missionaries in the Home French and Foreign fields. Let there

be united effort on the part of all our Sessions and Congregations and Sabbath Schools, to make the present year the most prosperous of any past one in the history of the Church.

CALLS.—The Rev. J. Batterby, missionary at Newmarket, Presbytery of Toronto, to St. Andrew's Church, Chatham, Presbytery of Chatham.

The Rev. M. F. Boudreau, to Danville, Presbytery of Quebec.

The Rev. J. Mactavish, of Woodstock, Presbytery of Paris, to Free East Church, Inverness, Scotland.

The Rev. F. McCuaig, of Clinton, Presbytery of Huron, has accepted the call to Chalmers' Church, Kingston.

The Rev. F. M. Dewey has been called to Richmond, Presbytery of Quebec.

The Rev. A. W. Drysburgh has accepted a call to Elmira and Hawksville, Presbytery of Guelph.

The Rev. Robt. Waits has accepted a call to Shakspeare and Hampstead, in the Presbytery of Stratford.

The Rev. P. Wright, of Quebec, has accepted the call to Chalmers' Church, Montreal.

The Rev. K. Macdonald, of Indian Lands, has declined the call to Williamstown, in the Glengary Presbytery.

INDUCTIONS.—The Rev. D. Fraser, M.A., of St. Andrew's Church, Saugeen, Presbytery of Bruce, to St. Andrew's Church, Mount Forest and Woodland's Church, Egremont, Presbytery of Saugeen, on 27th June.

The Rev. D. N. Cameron, to Knox Church, Palmerston, Presbytery of Saugeen, on 6th ult.

The Rev. J. Wells to East Williams, Presbytery of London, 24th July.

The Rev. M. McLeod to Lingwick, Presbytery of Quebec, 12th July.

The Rev. J. C. Smith, of St. Paul's, Hamilton, to St. Andrew's Church, Guelph, on 11th July.

The Rev. Alex. McNaughton, formerly of Adelaide, Presbytery of London, to Walton, in the Presbytery of Huron, on 24th July.

The Rev. Jas. Little, of St. John's, Hamilton, to Priaceton and Drumbo, Presbytery of Paris, on 24th July.

The Rev. John McLean to the pastoral charge of Broad Cove, Cape Breton, on the 4th July.

Rev. Isaac Murray, D.D., has accepted the call from New London, and was inducted on the 11th July.

The Rev. Daniel MacGregor has been ordained and inducted into the congregation of New Dublin.

Rev. Dr. Duryea, of Brooklyn, N.Y., has received a unanimous call to the Central Presbyterian Church, Hamilton.

LICENSURES.—Presbytery of Montreal:—Messrs. M. F. Boudreau, A. C. Morton, F. McLennan, N. Macphee and Robt. Hamilton.

Presbytery of Paris:—Mr. R. P. McKay. Presbytery of Quebec:—Messrs. J. C. Cattanaich and F. M. Dewey.

RESIGNATIONS.—The Rev. Joseph Elliott has resigned his charge of Nazareth Street Church, Montreal, and the resignation has been accepted.

The Rev. J. McClung's resignation of the charge of Wick and Greenbank, in the Presbytery of Lindsay, has been accepted.

The Rev. Hugh Thompson has resigned his charge of East Oxford, Presbytery of Paris. The resignation was to be considered by the Presbytery on 24th July.

The Presbytery of Huron has accepted Rev. J. B. Scott's resignation of his charge at Egmondville.

NEW CHURCHES.—The foundation stone of a new stone church in Spencerville for Rev. J. W. Dey's Congregation was laid on 29th June. The building is estimated to cost \$9 000.

The corner stone of a new church for the Rev. J. J. Lasey's Congregation at Athelstone, Montreal Presbytery, was laid on 12th July.

The Knox Church Congregation of Harrison, Presbytery of Saugeen, are building a fine new Church, the corner stone of which was laid 29th June.

Upwards of \$14,000 have already been subscribed towards the erection of a new church for the Gould Street Congregation, Toronto, of which Rev. J. M. King, M.A., is pastor.

The Rev. Hector Currie's people are at present erecting a Church at Thedford, London Presbytery, to seat 450, and to cost \$6,000.

The corner stone of a new Church for the Rev. A. McLean's Congregation in Blythe, Presbytery of Huron, was laid by Rev. Dr. Ure, on the 2nd July.

PRESENTATION.—Prior to leaving Hamilton for his new sphere of labor in Guelph, the Rev. J. C. Smith and his wife were presented by the Congregation of St. Paul's Church, at a largely attended meeting, with a service of plate and a handsome set of cutlery, in token of the warm esteem and affection entertained for them by the donors.

BRANTFORD LADIES COLLEGE.—This institution has recently completed a very successful year. The graduating class for 1877

numbered 13. In connection with the commencement exercises a sermon was preached by Rev. Dr. Cochrane on Sabbath, the 24th June, to the graduating class, from Psalm CXLIV, 12 verse, and on the following Tuesday, prizes, diplomas, etc., were presented before a large audience of the friends of the institution. The next term begins on the 7th of September.

THEOLOGICAL HALL FUND, HALIFAX.—The Rev. Dr. Burns visited Newfoundland early in June, and the result is that in St. John's he secured \$2317, and in Harbor Grace, \$1688. He brought with him in cash \$3,023. The largest subscription was one of \$1000 by John Munn, Esq., Harbor Grace. Presbyterianism is but a plant of feeble growth in Newfoundland, and this handsome contribution towards the \$100,000 is full of promise for the future.

Rev. C. B. Pitblado and Rev. John Forrest visited the three congregations of the Stewiacke valley,—Springside, Village, and Middle Stewiacke and Brookfield, and the result is a total contribution of not less than \$3 500. These congregations are entirely rural. This beginning in the Presbytery of Truro is most encouraging.

Rev. G. M. Grant visited the congregation of Mabou and Port Hood, in the Presbytery of Victoria and Richmond, Cape Breton. The congregation is weak and scattered, containing in all about 60 families. The Mabou section cheerfully responded to Mr. Grant's appeal by subscribing \$1,800. At the Port Hood section the subscription amounted to \$75. The sum will ultimately be increased to \$2,000. Ground has thus been broken in the island of Cape Breton.

ST. JOHN FIRE.—Two of our congregations have suffered severely by the dreadful fire in St. John. St. David's Church, a large and well finished building, was completely swept away. Rev. Dr. Waters' house was destroyed at the same time with nearly all the furniture and over two thirds of his Library. Dr. Waters was at the General Assembly when the fire occurred, but his family and friends used every exertion to save Library, manuscripts, &c. The progress of the flames was so frightfully rapid that little could be done. The house, &c., was insured in the Royal Canadian, but the loss over and above insurance will be more than a thousand dollars. St. David's Church was insured for \$9,600. Two thousand of that sum will go to pay the old debt. The balance will be used for building purposes. The congregation has resolved to build a lecture room and school house immediately. It is hoped that the lecture room will be ready to be occupied before winter sets in.

St. Andrew's Church also has lost heavily by the fire. Happily they have property which will very materially aid them in rebuilding, and we learn that they are to begin without delay.

We are sure that the congregations of our Church through all our bounds feel much sympathy with Dr. Waters and Mr. Mitchell and their congregations under this terrible calamity. It is not for us to suggest in what way this sympathy should be expressed.

MEETINGS OF PRESBYTERIES.

QUEBEC, 4th July.—The attendance was small, and a resolution was adopted calling the attention of members to their vow to give a conscientious attendance on Church courts. Deputations were appointed to visit Metis and Kennebec Road. Rev. M. Mackenzie, of Inverness, declined the call to Richmond, which was in consequence set aside. A call was laid on the table in favor of Rev. P. Wright from Chalmers' Church, Montreal. Mr. Wright's Congregation was cited to appear with all other interested parties at an adjourned meeting of Presbytery to be held at Richmond on 18th July. Messrs. J. C. Cattanach and F. M. Dewey were, after examination, duly licensed to preach the Gospel.

MONTREAL, 10th July.—Rev. J. Irvine, of Mille Isles, was elected Moderator for next 6 months. Rev. Messrs. B. Ourrière and R. P. Duclos were received as ministers of the Church. The Congregations of St. Hyacinthe and Joliette were on petition received and placed on the roll of Presbytery, and a committee with Rev. R. H. Warden, convener, appointed to visit those congregations with a view to their proper organization. An application for admission as a Minister of the Church from Rev. G. T. Colwell, of the Congregational body was received, and action deferred till next regular meeting. Rev. J. Elliott, of Nazareth Street Church, Montreal, resigned his charge in view of the altered circumstances of the Congregation consequent on union. Representatives from the Session and Congregation were heard. They expressed their high appreciation of Mr. Elliott's services and their deep regret at his contemplated severance from them. The resignation was accepted, the Presbytery putting on record their sense of their high esteem for Mr. Elliott and their earnest prayer that he may soon find another sphere of labor. A Commission of Presbytery, with Rev. J. Scrimger as Chairman, was appointed to visit Huntingdon and Athelstane with a

view to adjust certain difficulties there. Mr. Warden presented the quarterly report of the Presbytery's Home Mission Committee, which was considered at length. Certain changes were effected in the fields, and deputations appointed with a view to the revision of grants. Messrs. M. F. Boudreau, A. C. Morton, N. Macphee, F. McLennan, and R. Hamilton, were, after passing satisfactory examinations, licensed to preach the Gospel. A Committee, with Rev. J. C. Baxter as convener, was appointed to prepare a scheme for defraying the expenses of the Presbytery's Commissioners to the General Assembly. Mr. W. Mullins was certified to the Board of Examiners of the Presbyterian College, Montreal, as a student for the Ministry.

GLENGARRY, 10th July.—Rev. J. S. Mullin was appointed moderator for the current year. Mr. K. McDonald declined the call to Williamstown. A deputation was appointed to visit this Congregation and enquire into the state of disunion existing there, to report at an adjourned meeting on 1st Tuesday of August, to be held in Martintown. Dr. Macnish was appointed moderator of Williamstown Session in room of Rev. D. Ross, who resigned the position. Summerstown was erected into a separate Congregation. Rev. D. H. MacLennan, of Alexandria, was appointed convener of the Presbytery's Home Mission Committee for the ensuing year.

BROCKVILLE, 3rd and 4th July.—Rev. J. W. Chesnut, of Dunbar, was elected moderator for next six months. Arrangements were made for regularly supplying North Williamsburgh, as also for obtaining possession of the property held by the anti-union party there. A Congregation recently organized at Ventnor was put under the pastoral care of Rev. J. W. Dey, to be worked in connection with Spencerville. The Presbytery agreed to carry out a system of Presbyterian visitation of the Congregations in the bounds, beginning with Dunbar on the evening of 7th August, Rev. A. Brown to preside. A committee on the state of religion, with Rev. W. Burus, convener, was appointed.

TORONTO, 3rd July.—Rev. J. M. King, M.A., was elected moderator for next 6 months. Messrs. A. B. Beamer and Jas. Campbell were received as Ministers of the Church. Mr. Robt. Smith, of Alton, was certified to the Board of Examiners of Knox College. Leave was given to the Congregation of old St. Andrews, Toronto, to mortgage their church property to enable them to proceed with the erection of their new church edifice. A collection in aid of the

St. John, N.B., sufferers was recommended by the Presbytery. Rev. M. McGillivray was appointed to moderate in a call from Knox and Melville Churches, Scarborough. A Committee was appointed to consider and report on the propriety of publishing denominational literature.

PARIS, 3rd July.—Rev. T. Alexander, of Mount Pleasant, was elected moderator for ensuing year. A call from Princeton and Drumbo to Rev. Jas. Little was sustained, stipened \$1,050. Mr. Kellock was certified to the College authorities as a student for the Ministry. Rev. H. Thomson, of St. Andrew's Church, East Oxford, having tendered his resignation, his Congregation were cited to appear at next meeting. Mr. R. P. McKay, graduate of Knox College, was duly licensed to preach the Gospel. Action was taken towards suppressing Sabbath traffic on the London and Port Stanley branch of the Great Western Railway.

HURON, 3rd July.—Rev. Mr. Sieveright was appointed moderator for the ensuing six months. The resignation of Rev. J. B. Scott, of Egmondville, was accepted. Mr. Barr was appointed moderator of the Session of Egmondville, and Mr. Thomson, of Bayfield and Bethany. Rev. A. McLean was authorized to moderate in a call at Belgrave. Rev. Mr. Sieveright tendered his resignation of Smith's Hill, and parties were cited to appear at next meeting. Arrangements were made for Mr. McNaughton's induction at Walton on 24th July. Rev. F. McCuaig accepted the call to Chalmers' Church, Kingston. Mr. Goldsmith was appointed moderator of the Clinton session, and Mr. Gracey, convener of the Presbytery's Home Mission Committee in room of Mr. McCuaig.

PICTOU, 3rd July.—The call from Hopewell to Rev. A. Maclean, P.E.I., was sustained and steps taken for its prosecution. Moderation in a call was granted to Prince St. congregation, Pictou, to take place on the 7th Aug. at 7½ p.m. Rev. E. D. Pelletier gave notice of his intention to resign the French Mission within the bounds of the Presbytery. Regular meetings of the Presbytery are to be held every two months. A special meeting is appointed for the 14th Aug.

TRURO, 10th July.—Visitation of Rev. Mr. Smith's congregation, Middle Stewiack, was quite satisfactory. Mr. J. A. Logan accepted a call to Acadia, and he is to be ordained on the 7th August. Moderation in calls was granted to Londonderry and Folly congregations. Leave of absence for three months was granted to Rev. Dr. Macculloch.

Our Foreign Missions.

LAST YEAR'S WORK.

We keep our readers informed as well as we can in regard to the operations of our Missionaries among the Heathen. From month to month the men and women who bravely stand for us in the high places of the field tell their own tale in our columns, and we know that our readers follow them with ever-deepening interest. It will, however, be profitable this month to lay before our readers such extracts from the Reports presented to the General Assembly as will give an outline of the whole enterprise in which our united Church is now happily and prosperously engaged. We begin with the Report presented by Professor Maclaren, Convener of the Western Section of the Foreign Mission Committee:

PROGRESS.

Every department of the work has been steadily prosecuted, and a good measure of progress is reported. Success has crowned the labours of all the Missionaries, and in some cases a very manifest blessing has been enjoyed. A growing interest in Foreign Missions is apparent in the Church; the chief difficulty now being to secure the services of men and women at once fitted for the work among the Heathen, and willing to undertake it. The work of the Western Section is thus sub-divided:

I.—MISSION ALONG THE INDIANS OF THE NORTH WEST TERRITORIES.

Operations have been carried on at three different centres during the year. Prince Albert, on the Saskatchewan, the field first occupied by the devoted and enterprising Nisbet. This region is occupied by Crees. A considerable settlement of English people has now been formed, and this new element has been handed over to the Home Mission Committee. Messrs. Stewart and Johnson, two ordained Missionaries, labour at Prince Albert. They are assisted by John Mackay, interpreter and catechist. Mr. Mackellar, who had spent two years at this Station, baptized 67 persons, of whom 29 were Indians. Of these Indians, 17 were adults, and 12 children. Of the 38 communicants on the Roll, 16 are Indians. There are four Stations in the vicinity of Prince Albert, where services are regularly held.

At Okanasse, near Fort Pelly, Rev. Geo. Flett has laboured during the year with an encouraging measure of success. There are about 400 Indians in his field. He reports 28 communicants,—12 Indians, 12 half-breeds, and 4 whites.

II.—MISSION TO CHINA.

The Mission of our Church to China has been signally blessed. The Hospital established by Mr. Mackay, in Tamsui, has been of great service from the first. It has done much to commend Christianity to the heathen, and has supplied many precious opportunities of making known the Gospel of Christ to minds prepared by affliction to listen to its message of mercy. The Hospital has been under the care of Dr. Fraser. In the year 1876, no fewer than 1,356 new patients were treated by him. Of these, 1,155 were males, and 201 females. Women, through false ideas of propriety, are extremely reluctant to go to a public Ho-pital for relief. Daily religious services are held in the Hospital, and all the patients are invited to attend. The majority do attend, and have their minds turned to the Great Physician.

REV. G. L. MACKAY

has been a pioneer in the work of healing the bodies of these people, as well as enlightening their minds. He still uses his skill as a means of reaching the hearts and winning the confidence of the people. In the course of last year, he dispensed medicine during his evangelistic tours to no less than 2,430 patients. But while he ministers to diseased bodies, his special work is preaching the Gospel and training a native Agency to carry on evangelistic work.

SUCCESS.

The progress made since Mr. MacKay commenced his labours little more than five years ago is matter for devout gratitude to God. Since that time eleven chapels have been built; 75 communicants have been received into full fellowship; and a native Christian community now numbering between 400 and 500 has been gathered out of heathenism. Eleven native helpers, trained by Mr. MacKay, aid him in his work. Six teachers are engaged in instructing the young, and eight students are under training for Missionary service. Mr. MacKay teaches the students daily. We give an extract from his last letter dated 12th March:

REVIEW.

"Last Friday was particularly interesting to me, because five years that day I landed at Tam-sui, without a knowledge of the language, without a house in which to live, and without any one who seemed to sympathize with me in the work I came to carry on. As I review these years, I feel like shouting, "Glory to God" in the highest, marvellous are thy works, Lord

"God Almighty." I found Northern Formosa an unbroken field where gross darkness and horrid cruelty prevailed. I rented a small house which the owner intended to use as a horse-stable, and began to use broken sentences in Chinese; and in two months I made known the way of salvation through Christ to those who felt disposed to listen. I soon left the port, went into the country, traversed the villages and made known the name of Jesus throughout every village for twelve miles round. By this time large crowds began to assemble to the great indignation of the literati, officials and underlings. The literati followed me from place to place, and on many occasions a dozen teachers and graduates stood around me ready for discussion. I was determined to fight out the battle with them, and studied night after night, and went forth in the day time to meet them. In a few months I could not find a man in Northern Formosa who wished to discuss Confucianism, Buddhism, or Tullism, or Christianity. From that time to the present, we have had peace, and our eleven helpers are neither afraid nor ashamed to preach Christ to any body of men who may assemble in Northern Formosa. Another class besides the literati followed me for a different purpose. I could not go away from home without six or twelve soldiers being close after me, and could scarcely pass a night away from the port, without several sleeping outside of the house in which I chanced to take up my abode. When sick I gave them medicines which made them more friendly. Foul placards used to be posted up in many places, representing me as the

QUEEN'S AGENT

to pluck out eyes and send them to England to be manufactured into opium. My life was threatened many times, and every conceivable obstruction put in my way. But what marked and notable changes! Last Friday, 19 young men, all taught by myself, met me in a comfortable house for examination. Eleven are helpers, and eight are students. There are eleven chapels where the people can hear the Gospel preached morning and evening. There are over 70 names on the Communion Roll, and no suspensions. Hundreds attend the chapels, and hundreds more hear the Gospel in the Hospital. I travelled

BAREFOOTED

over hills and mountains, under torrents of rain, and preached a Crucified Saviour in every village in Northern Formosa several times. To day I find hundreds of friends wherever I go. I feel as safe as if

in Toronto or Woodstock. No soldiers dog my steps. No literati come boasting their classics, and no Buddhist priests gather around to display their knowledge of Buddha. Still there are enemies innumerable, and foes ever watching us. The literati are not converted, and the soldiers are not christians. Yet, for all that has been done, I say from the depth of my soul, "Let Jehovah our God have all the praise now and forever."

No wonder that after toils such as Mr. MacKay's, his health should show signs of failing, and the demand for aid should be urgent. Other labourers should be sent forthwith to the aid of brethren so overburdened. The Committee applied to two Ministers in succession to go to Formosa, but neither of the two saw his way clear to go.

III.—MISSION TO INDIA.

In 1874, Misses Rodger and Fairweather, two Canadian Ladies, went to India under the care of our Foreign Mission Committee, to labour in connection with the Missionaries of the Presbyterian Church in the United States. Rev. James Douglas went out from our Church last autumn, and the ladies mentioned now form part of the Mission established by him. Mr. Douglas was received with the greatest cordiality by the Missionaries of other Churches in India. He has commenced operations in

INDORE,

A city of 70,000 inhabitants, where he finds himself the only Protestant Missionary. Suitable houses have been secured for himself and for Misses Rodger and Fairweather. The ladies have already found access to a number of high caste Zenanas, and a School for Mahomedan girls has been opened. Educated native gentlemen have expressed their cordial interest in female education, and a fine prospect of ample usefulness presents itself. Mr. Douglas has been appointed

CHAPLAIN

To Her Majesty's troops at Mhow, a Station within thirteen miles of Indore. He values this position on account of the avenues of usefulness it opens before him. Mr Douglas has only commenced his work, and it is too soon to speak of results.

A WOMAN'S FOREIGN MISSIONARY SOCIETY

Was formed more than a year ago. At the close of the first year it was able to report eighteen Auxiliaries, and four or five "Mission Bands," and contributions amounting to \$1,107, of which sum \$1,000 has been

handed over to the Committee (Western Section) for the support of the ladies in India.

TWO YOUNG LADIES,

Miss Forrester and Miss MacGregor, have offered their services to proceed to India. Their offer has been accepted, and they are to proceed to their destination in the autumn. It seems probable that

REV. J. FRAZER CAMPBELL,

Who has spent some time in Madras, and who is now on a visit to Indore, will make up his mind to remain at the latter place with Mr. Douglas. Receipts for the year, \$15,429.74. Expenditures, \$14,955.08.

Let us now turn to the Report of the EASTERN SECTION OF THE FOREIGN MISSION COMMITTEE,

Which was submitted to the General Assembly by Rev. Dr. MacGregor. In the Western Section's Report, we were led to survey three fields,—our own North West, now no longer a foreign territory,—Formosa, and India. In the Report of the Eastern section, we are borne first to the island of Trinidad in the West Indies, and then far off to the New Hebrides in the South Pacific.

I.—THE TRINIDAD MISSION

aims at the evangelization of the Asiatics in Trinidad, who have been brought from India and China as labourers, chiefly on Sugar Plantations. The vast majority are from India, and are under bonds to labour five years, at specified wages. At the end of the five years, they are entitled to a free passage to India or China, as the case may be, or they may remain as free labourers in Trinidad. Some make up their minds at once to settle on the island. A considerable number return to India; but of these again, the most enterprising usually come back to Trinidad, and become a portion of the permanent population of the island. There are over thirty thousand "Coolies" on Trinidad now, and they are increasing rapidly. These people are usually either Buddhists or Mahomedans, and they cling to their old beliefs with amazing tenacity. Yet there are peculiar facilities for Mission work among these people, far away from their native land. Our operations are carried on chiefly in three districts.

(1) MISSION VILLAGE DISTRICT.

Here Rev. John Morton is Missionary. He has Mr. John A. Macdonald as his assistant, and Mr. Joseph Anajee as native evangelist. Nine converts were added to

the Church at this Station during the year. There are three Schools in this district, with an average daily attendance of 100, and Sabbath Schools with an attendance of 80. Buildings for the Mission, costing \$2,416, were erected during the year. A School house, which is also available for a Church, was secured and enlarged during the year, at a cost of \$445, most of which was raised by local effort. Owing to the severe and protracted illness of Mrs. Morton, Mr. Morton had to retire a few weeks from his Station to a little island in the vicinity, where rest and change of air are expected to prove beneficial.

Next we have the

(2) SAN FERNANDO DISTRICT

Where Rev. K. J. Grant, the Missionary, enjoys the assistance of Lal Behari, a native evangelist, and two native teachers. Miss Blackadder, a Nova Scotia young lady, is here as head of the Mission School. The buildings of the Station have been enlarged and improved. A new building has been erected at one of the Stations, at a cost of \$163,—and not yet paid for. It was essential to the progress of the work, and Mr. Grant fully expects that the "Lord will provide." A school house has been erected at San Fernando at a cost of £135 stg., and paid out of the "Crerar Fund." Mr. Grant reports very favourably of the band of native agents who work with him.

MISS BLACKADDER

Has entered with enthusiasm into the work of teaching the Asiatics in San Fernando. The Sabbath School has 104 on the roll, and a regular attendance of 80, all Asiatics. Miss B.'s salary is paid by the Woman's Missionary Society of Halifax.

RESULTS.

Mr. Grant during the first quarter of the current year, had six marriages of Hindoos, 16 adult baptisms, and 9 baptisms of children. There are tokens of success on every side. This leads us to the

(3) COUVA DISTRICT,

Where Rev. Thomas Christie is Missionary, and Benjamin Balaram, native assistant. Mr. Christie's report of his year's work is hopeful and cheering, but nothing requiring special remark. He has five Schools, attended by 115 Coolies, and a very few Creoles. Adults are in some cases anxious to learn, and Mr. C. devotes three afternoons in the week to teaching them. The attendance on preaching, ranges from 50 to 60 and 70. During the year, 13 adults and 1 child were baptized.

SUMMARY.

Last year an effort was made to secure a fourth Missionary for Trinidad, but without success. The number of Mission Schools is now 18. Scholars 572, of whom 477 are Coolies, and 95 Cr-oles. The average daily attendance is 399. Converts are ever ready to do their best to advance the cause of Christ, and this is one of the most hopeful features of the Mission.

Let us now turn to the

II.—NEW HEBRIDES,

the earliest field occupied by any of the branches that now form the United Church. Some thirty years ago the Rev. Dr. Geddie landed on Aneityum, and four years afterwards the people of that Island flung away their idols, and professed adherence to the Gospel of Jesus Christ. Since that time several other Churches have given invaluable aid in the work in that island and throughout the whole group. The Free Church of Scotland, the Presbyterian Church in Victoria, the Churches of Otago and Southland and of New Zealand, are all in the field with us. There is room for still more,—or at least for additional effort by those who are now in the field.

Our Missionaries in the New Hebrides are Messrs. J. W. Mackenzie, Joseph Annand, and H. A. Robertson. In course of the past year, Rev. J. D. Murray was compelled to leave Aneityum on account of the health of his wife. Mr. Annand is now in charge of the Station once occupied by Dr. Geddie. A new hymn book was printed for the Aneityumese during the year. The

BIBLE

complete, in the language of Aneityum, is now printed by the British and Foreign Bible Society. The people made a contribution of 2,860 lbs. of arrowroot towards paying for their Bibles. The translation of the New Testament was completed years ago by Dr. Geddie, with the valued aid of Mr. Inglis. The Book of Psalms was printed under Dr. Geddie's eye, while on his visit in 1866 to Nova Scotia. Other parts of the Scriptures had been printed from time to time, but not till now have these people had placed in their hands the complete Scriptures.

REV. JOHN INGLIS,

who, since the death of Dr. Geddie, has been the father of the Mission, has now after a quarter of a century's service retired to Scotland. He has well earned his evening rest. He will be of great use to the Mission in Scotland by exciting renewed interest in it in the congregations of the Free Church.

ANEITYUM.

New that Dr. Geddie is no more on earth, and that Mr. Inglis has retired from the field, is it well to have two Missionaries on Aneityum? The Island is but small—would not one Missionary suffice? This question has been carefully considered by the Mission Synod, and their answer is, "No, we must continue two men there." The new generation needs a great deal of care and of teaching, lest they should lapse into heathenism. The labour traffic is a source of constant peril, and there are traders hovering around who are ready enough to sell intoxicating liquors to the people. But it is chiefly on geographical grounds that two are required. Communication between the two sides of the island is difficult, and travel toilsome.

ERROMANGA.

Mr. Robertson has been bravely and steadily at work in this sadly famous isle, the isle where Williams and Harris, and the two Gordons fell. It is not long since we laid the substance of his report before our readers, and we need not recapitulate. He has been busily engaged in teaching, preaching, exploring, building,—doing all in his power for the spiritual and temporal good of the people. There are 46 members in full communion.

ERAKOR.

This is a Station where Donald Morrison once toiled, till health failed, and death laid its cold hand upon him. It is now occupied by Mr. Mackenzie who has seen the work prosper under his hand. Four villages have embraced Christianity. About 270 attend worship. Kava, an intoxicating drink, of which the natives are excessively fond, has been entirely given up by converts.

THE "DAYSPRING."

This Mission ship has rendered invaluable service to the Missionaries on the New Hebrides. She made five voyages round the Island, and two to the Australian Colonies during the year. She has carried supplies, mails, invalids, convalescents, etc., as occasion required.

REV. J. FRASER CAMPBELL,

having left Nova Scotia last autumn, had a delightful voyage to India. He made a tour of Mission fields in South India, where he had met with great kindness from Missionaries of all denominations. Wherever he had an opportunity he addressed educated Hindoos. As already stated, he then proceeded to Indere where it is probable that he will unite with the other labourers from this Dominion.

Ordinary receipts during the year \$10,299.18. Expenditure, \$12,501.39. Add expenditure for Mission premises and School houses, and the total is reached of \$15,234.06 for the Eastern Section.

TOTAL EXPENDITURE.

We call the attention of our readers to the fact, that the total expenditure of our Church for Foreign Missions during the past year, reached the sum of \$30,159.14.

We cannot fairly or wisely look to raising less than this during the year on which we have now entered.

We have thus given a bird's eye view of the operations of our Church among the heathen. How inviting, how heart-stirring the view! Reader, how will you show your interest in this branch of the Church's work? What will you do to hasten the time when the kingdoms of this world shall be the Lord's?

Our Home Missions.

MANITOBA.

FROM the Annual Report of the Western Section of the Home Mission Committee we extract the following statement of the Manitoba field:—

The Presbytery of Manitoba begs to report upon the many interests, and wide extent of the mission work entrusted to its care. The past year has been marked by the favor of God, so far as temporal things are concerned in the Northwest. The ravages of the grasshopper, which for three years had been so great, have happily been unknown in Manitoba during the past year, and the settlers have had plenty enough at least to wipe off the indebtedness incurred for the necessaries of life during the years of suffering. As was to have been expected, there has been an effort made in almost all our stations to raise as much as possible, and so secure ministers for the several groups of stations. The want of a sufficient number of laborers has up to the present frustrated the hopes of some of the most likely groups of stations. When the work is opening up on every hand it is a source of great regret to this Presbytery to note the scarcity of money at the disposal of the Committee, and to see hints thrown out of a probable diminution of expenditure in the Northwest. It is the opinion of the Presbytery that the tide of immigration will for the present and future years far

exceed anything the past has seen, and we shall be unfaithful to our position as a church if the expenditure, instead of being diminished, be not greatly increased in these future years. In order to help on the work of the church, the Presbytery pledges itself to do all in its power to raise as much as possible from local sources. On account of there being little, if any, immigration to the Province during the past year, no new stations have been opened, unless it be the ground taken up by our western missionary in the Province, Mr. Stewart, of Palestine, by his visit during the winter to a group of families on the Little Saskatchewan, a point 160 or 170 miles west of Winnipeg.

The plan pursued by the Presbytery of taking up as many promising places' as possible, as the skeletons of fuller organizations by and by, will necessitate a considerable expenditure both of men and means, but will tell most materially in results, and be the means of avoiding the almost fatal mistakes made in many localities in the Eastern Provinces of allowing groups of Presbyterians, unable in the meantime to support ordinances, wholly to go for years un-supplied. The Presbytery endeavors to occupy as many places as possible, even if only monthly service at some points can be given.

The Presbytery would mention some of the points in which substantial progress seems to have been made.

Portage La Prairie and Burnside.—During the past year the flourishing settlements of Portage La Prairie and Burnside, about 60 miles west of Winnipeg, called the Rev. Allan Bell, and the first pastoral charge west of the Red River valley was thus formed. These congregations will take rank as a supplemented charge; it is to be hoped that in a very few years they may be self-sustaining. The membership during the past year has risen from 27 to 50 in the two stations.

High Bluff and Portage Creek.—These two stations have received about half supply during the past year—one of them being visited by Mr. Bell of the Portage, the other by Mr. Donaldson of Woodlands. Induced, no doubt, by their imperfect supply, the two stations a few months ago, put forth a very strenuous effort and laid upon the table of last meeting of Presbytery a subscription list, promising \$300 per annum on condition of obtaining a minister, and an application was made for a moderation in a call, which was granted.

Little Britain, Selkirk, and Park's Creek.—During the past year these stations, north of Winnipeg, have still been under the care

of Mr. Matheson. The stone church at Little Britain has a debt of \$1,000 remaining upon it, less some \$250 raised by a special effort of the congregation a couple of months since. At last Presbytery meeting an annual subscription of \$300 was given in, and a moderation in a call was granted. Selkirk, at the crossing of the Red River by the C. P. Railway, has grown somewhat, but as being the resort of large numbers of men from the railway line, is a station of a somewhat difficult character.

Springfield and Sunnyside.—These stations took steps to raise the required amount for becoming a supplemented congregation, and gave in to the Presbytery a subscription list duly signed for \$300. At last meeting of Presbytery they asked and obtained a moderation in a call, and have given a call to one of the missionaries. This will be in time, to all appearances, a flourishing congregation.

Caledonia and Clear Springs.—Some ten to twenty miles to the east of Springfield lie these two promising stations. They have been supplied once a month from Winnipeg during the past winter. When the matter of the Springfield and Sunnyside call was under consideration, the Presbytery decided that in the meantime these two stations should be supplied fortnightly by the Springfield and Sunnyside minister, and that on one of the Sabbaths, Springfield and Sunnyside would be supplied from the College. These stations agree on these conditions to pay at least \$150 per annum.

Rockwood, Greenwood, Dundas and Grassmere.—These stations, lying to the northwest of Winnipeg, though very scattered, are very important. Since the removal of Mr. Glendinning last Spring, the three first named have been mostly supplied once a fortnight from Winnipeg, the most distant point being 35 miles from this city. Partial lists have been presented to the Presbytery, showing that these stations will contribute \$300 per annum on getting a minister. It is to be hoped that a missionary may be got at once for this very wide field. Grassmere has received partial service from Mr. Donaldson of Woodlands.

Woodlands and Poplar Point.—Mr. Donaldson, who has charge of there, has only been able to supply them partially, having to supply High Bluff to the West, and Grassmere to the East, points some 40 miles apart. These places have contributed to the extent of their ability.

Headingley and Riviere Sale.—These two places have been supplied from Winnipeg, the one with fortnightly, the other with monthly service. The contributions have

been small, some \$80 subscribed, but the supply has necessarily been defective.

Palestine, Golden Stream, Second Crossing, Tutogan, &c.—Rev. Mr. Stewart, on his arrival from Ontario last summer, took charge of these stations. One hundred dollars is the whole amount contributed, and although the Presbytery has been persistent, no more has been obtained. These places were in exceptionally low circumstances through the grasshopper plague.

Boync and Pembina Mountains.—During the past year these stations united in a call to Mr. Stewart, of Palestine, having previously laid a subscription list of \$300 before the Presbytery. Mr. Stewart declined the call, and Rev. Mr. Borthwick was sent to this extensive and rapidly increasing field. It is some forty miles in length, and must very soon have a second missionary, as in this direction settlement is extending very rapidly. Mr. Borthwick has not only preached and visited, but has also given instruction at several points to about 50 children of the scattered settlers. The proportion of his salary has been regularly deducted.

Emerson, Roseau and Pembina.—The Rev. Mr. Scott continues to labor with great energy in this district. The Emerson congregation during the past year has erected and partially finished a large church 50 x 30. During the winter the congregation has had the use of the Methodist Episcopal Church, which was finished a few months ago. The services at the U. S. Fort Pembina, and Pembina village, have both been kept up, and with encouraging results. Between \$30 and \$40 were raised on the American side. Mr. Scott has also succeeded in getting a very hopeful Indian school in operation on the Roseau Reserve. An attendance of some 36 children has rewarded the effort to teach these children of the prairie, who are absolutely unacquainted with the religion or the customs of the white man.

The Rev. Mr. Scott, in his last communication to the Home Mission Committee, writes as follows in reference to his work:

"I preach as formerly—in the village every Lord's day, and at the Fort once in two weeks in the evening. There has been a marked improvement in the attendance of officers and soldiers. Most of the latter are Roman Catholics. The R. C. Priests live at Pembina, about a mile distant, but they seldom look near them. In fact I only remember of once seeing a priest at the Fort, and that was when I was visiting a poor sergeant dying of consumption. The

officers and ladies are very kind and attentive in listening to the Word of God.

In the village, the attendance at the School House has been very hopeful. Quite a number of young people attend. The influences there against the gospel are very strong. Capt. Bradley of the Fort, counted eleven saloons in a circle of four miles. On the Lord's day they are in full blast, and the custom of the poor French R. C. half breeds is to go to Mass in the R. C. Church in the forenoon, and into the saloons in the afternoon. Strong as the saloon keepers and their patrons are, they have failed "to run the gospel and its preachers" out of the town of Pembina. Pray for me, preaching the Word of God in one of the strongholds of Satan!

In Emerson we have built a Presbyterian Church, 30 by 50 feet. It is a neat frame building, inclosed, with windows in and floor laid. The cost has been about \$1,000. On it we have a debt of about \$200. At present we are at a standstill from lack of funds to finish the building. By getting seats we hope to make use of it during the summer for preaching and for Sabbath School. On the 5th of January, 1877, we organized, and on the 7th a little company of eleven sat down to the Lord's Supper, and formed the first Presbyterian Church in Emerson. On the first Sabbath of April we met again at the Lord's table, but on account of the great storm on Saturday, March 31st, a number of our dear people were not able to be present. In Emerson, besides the preaching on the Sabbath, we have had interesting Bible readings from house to house on week evenings. In summer evenings in 1876, the people listened with great attention to the gospel preached on the street. We hope to have similar meetings this summer.

At the Roseau settlement, 10 miles from Emerson, the people were tried very much by the great rains of 1876. The low prairie became flooded; many lost a great part of their crops. As there is no school house and no church, our meetings were from house to house. As new settlers are coming in, the hope is that we will soon have a fixed place in which to meet and worship the Lord God of our fathers.

On the Indian Reserve, at the mouth of the Roseau River, the Presbytery of Manitoba instructed me to build a mission school-house for the benefit of the Indians located there. In November a neat frame building 18 by 24 feet was put up and finished, at a cost of about \$325. Up to date from friends in Winnipeg, Kildonan and Ontario, there has been received \$186, leaving a balance due on the school-house of

\$139. On the 7th December the school was opened under the care of Cuthbert Grant McKay, from Dr Black's congregation, Kildonan, who can speak both English and Chippewa. It began with 11, and before winter ended 40 names were on the roll. The daily attendance may be put down at about 25. The teacher informs us that the children are easily managed, and their progress in reading, writing and arithmetic in English has been very marked. Even in spring when the snow had melted they would come up to the ankles in water, and sit with wet moccasins the whole day. Friends in Winnipeg kindly sent a donation in clothing, and for fear that any at noon should be hungry and have nothing to eat, two barrels of biscuits have been donated, to be dealt out by the teacher as needed for noonday lunch. The Indians have petitioned Government to send them a farmer to teach them to till their fertile soil. In addition, I have requested that some provision be made by Government for Indians, blind, infirm and sick. They die often for want of attention, and things needed by the sick. Your missionary often is not able to do personally what in his heart he desires. It is a matter of deep humiliation before God that so much of time is past, and so little done for either red or white men. The prayers of God's people are asked on behalf of those Indians and half breeds who can neither read nor write, whose ideas of happiness are all about eating, drinking, smoking, beating the "drum," dancing, singing doleful and monotonous songs, hunting and fi-hing."

Fort Frances.—This point, about half way between Winnipeg and Thunder Bay, in the Territory of Keewatin, has been brought before the attention of your Committee before. The Presbytery is strongly of the opinion that its wants should not be overlooked. At Fort Frances large Government works are progressing, and there is a considerable quantity of good land about it, which is being rapidly settled. The direct method of reaching the Point is by Prince Arthur's Landing, though the mails, and large quantities of supplies go from Winnipeg. The jurisdiction in legal affairs is also in our courts.

C. P. Railway Line.—The Presbytery has in view, if it can at all be accomplished, the sending of a missionary during the summer along the 80 miles of this railway now under construction east of Selkirk on Red River. It is estimated that 3,000 men will be employed there this summer, and the contractor, Mr. Whitehead, is favorable to our undertaking this work.

Students.—During the past summer

Messrs. Duncan and Polson, of the College, gave valuable assistance in the mission field—the former in the Boyne and Pembina Mountains region, the latter in Rockwood, etc. The Presbytery expects to employ them during the present summer. Possibly one of them may be sent along the line of the C. P. R. on contracts 14 and 15, already referred to.

Supply.—The Presbytery has been exceedingly short of laborers this year. The removal of Messrs. Fraser and Glendinning, and the receiving of only Mr. Borthwick in their place, has left one laborer less in the field than during the previous year. The consequence of this has been to give far less service to some points than they required, and to throw much labor, especially upon the Professors of the College. Fifteen services every four weeks have thus been thrown upon the supply to be obtained from Winnipeg. These services must be maintained either by the Professors of the College, or by the ministers of Kildonan and Knox Church, whose places the Professors then supply, with an occasional Sabbath from the Theological students of the College. The work in the College is continually increasing, and it is quite impossible to maintain for another winter the severe strain of the past; for it is to be remembered that the nearest of these points at which service is held is eleven miles distant from Winnipeg, and the furthest thirty-five to forty miles. The Presbytery would urgently request the Committee to take cognizance of these facts.

Needs of the Presbytery.—Unless our work would suffer seriously, we must have men for the following points. i.e., (not counting in Mr. McKellar and the students.)

1. Springfield, &c.—One man.
2. High Bluff, &c.—One man.
3. Battleford.—One man.
4. Prince Albert.—One man.
5. Boyne and Pembina Mountains.—One man, (second missionary.) This is simply for present wants; should several thousands of immigrants come, our demands will be greater still.

Our Juvenile Mission.

AMONG our Missions to the heathen, one of the oldest, and not the least interesting, is the Indian Orphanage and Juvenile Mission Scheme. Last year the Report tells us that over one thousand dollars were contributed by several of our

Sunday Schools to support orphans in institutions where they receive an education that fits them to be teachers to their countrymen. One of these orphans is supported by a lady in Halifax, and she has just received from Miss Pigot, the Superintendent of the Orphanage and of the Zenana Mission in Calcutta, a report of the little one's progress, and also a letter from the little one herself, which will be interesting to many of our Sunday School friends. Miss Pigot visited Scotland last year, and excited great interest in Orphanages and Zenana work. She is one of the most accomplished ladies in Calcutta, and is thoroughly to be depended on. Should any of our Schools wish to keep an orphan, they should remit \$20 to Miss Machar, Kingston, and ask her to allot one in their name. The little orphan, whose letter we give is called Seetah, and Miss Pigot writes, that she is clever and exemplary, and that in due time she hopes to be a teacher to her heathen people. Many of the orphans, like Seetah, long to be of use in this way to their own people, who are in darkness.

Let our young friends remember, in reading Seetah's letter, that English is a foreign language to her, and that very few of them could write as accurately in French or Latin, or Hindostani, or Bengali:—

SCOTTISH ORPHANAGE, March 3, 1877.

St. Andrew's Church S. School, Ottawa.

DEAR FRIENDS,—For a long time I have not written to you, and since then I have been promoted to the first class. There are eight girls in the first class. Five of them go out to teach the Zenanas and Day Schools, and three of us stay in the School to assist in teaching the youngest class by turns, each taking a week. One day two ladies came from some other Mission to visit our School. They were glad to see us, and also examined us in Scripture and Grammar, and were very pleased to hear our answers, and asked us what food we ate, and how we dressed when we go to church. My teacher told me to bring my veil, which we wear from the middle of our heads, falling on our shoulders and back. The ladies said it looked very pretty, and that their girls did not wear them. We showed some of our tiffin that we eat every day, called khoey,—a kind of dried rice, which one of the ladies tasted. Lady Lytton distributed the prizes to us yesterday, and also to the children of our other Schools: we were very glad to get them. A great number of people were present, and we sang three English and one Bengali hymn before them. Lady Lytton was very pleased with our singing, and said to us, "I will write a letter to Queen Victoria, and tell her about the Orphanage."

I am, yours gratefully,

CHRISTINA.

SCOTTISH ORPHANAGE, *March 5, 1877.*

To the Sabbath School of St. Andrew's Church,
KINGSTON.

DEAR FRIENDS,—I think you will be pleased to get a letter from me, because it will show you that I am getting on with my English. I was about seven years old when I came to School, six years ago, and did not know how to write at all. I am now in the second class, and like to learn my lessons, but I am fonder of play, and I make the girls laugh a great deal. The second-class girls take it in turns, week about, to teach in one of the Hindu Day Schools, called the Badha Bagan School. My sister Helen is the head teacher there, and we walk to the School, as it is so near ours. Some of the children who attend there, are only three years old. They like to learn, and are very fond of singing. Besides learning our lessons, we also learn to do household work; and this is my week for cooking. I can make very nice curries, and cook *dhol* and rice. Sometimes my teacher tastes our curries and says they are very nice. We sit to cook, as our fire-places are built on the floor. I like to be in school, and am very happy here.

Last Friday, we all went to the General Assembly's Institution, to get our prizes. Lady Lytton kindly distributed our prizes. The children of the Hindu Day-School were also present. They were dressed in very gay colours, and had jewels on their legs, hands, neck, ears, nose and head. We sang two English hymns, and a Bangali one; and my sister's school-children sang very nicely in English, "There is a Happy Land," and after, we sang, "God Save the Queen." Lady Lytton came to us and said we had sang very nicely; and that when next she wrote to Her Majesty, she would tell her about our Orphanage, and how nicely we sang.

I am, yours gratefully,

MINNIE.

SCOTTISH ORPHANAGE, *5th March, 1877.*

To Miss McLeod :

DEAR MADAM,—I have much pleasure in writing to you for the first time, and hope you will answer my letter, as I should like to get one from you. You will be glad to learn that I am in the second class in English, and the first class in Bengali. I try very hard to learn my lessons, and to give my teacher satisfaction. I got a Bengali Testament for a prize, which pleased me much. I have been nearly eleven years in School, and did not know anything when I first came, for I was so small that I do not even remember coming. I was brought by our Minister, the Rev. B. C. Chuckerbutty, from Crissa, during the famine of 1866. I am thankful that God has placed me here, where I have learnt to know Him. We learn to cook and do other household duties; and for the last three weeks the second-class girls have been going to help the teachers in one of our Hindu Day Schools. I like it very much. Some of the children are very smart, only three years old. They like to go to school, and are very fond of singing. On Sunday, we go twice

to the Bengali Chapel—in the morning at half-past 7, and at half-past 4 in the afternoon. After morning service, we have Sunday School. It is conducted by our Minister, the Rev. B. C. Chuckerbutty. Some other children attend besides ourselves. During the day we go up stairs to our Superintendent, and she explains the Bible to us. Last Friday, Lady Lytton honoured us by distributing our prizes. The children of our Hindu Day-School were present, and they were very gaily dressed, with jewels on their head, neck, ears, arms, and feet. Altogether, there was about 350 of them,

Yours gratefully,

SEETAH.

The Dayspring.

THE following graphic sketch of this Mission Ship, of which our church is part owner, is from the pen of Rev. J. Inglis, one of the New Hebrides' Presbyterian Missionaries. Though somewhat lengthily we feel confident it will be perused with interest by all who read it:—

The Dayspring is a three-masted schooner of about 160 tons burden. She was built in Sydney four years ago. She cost us, as presently fitted up, about £4,000. She costs annually about £1,800 for her ordinary expenditure. She has on board ten white men all told, viz., a captain, two mates, (one of whom is also ship's carpenter), a steward, and a cook, four able-bodied seamen and an apprentice; she has also three natives as boatmen. While among the islands she has generally four or five natives as a boat's crew.

Her income has hitherto been obtained as follows. The Presbyterian Church of Nova Scotia, now united with the other Presbyterian Churches of the Dominion, holds itself pledged for £250 a year. The Reformed Presbyterian Church of Scotland, now united with the Free Church of Scotland, holds itself also pledged for £250 a year. The Presbyterian Church of Victoria holds itself pledged for £500. The Presbyterian Church of New South Wales pays annually £200. The Synod of Otago about £200, and the Presbyterian Church of New Zealand £100. The Presbyterian Churches in Tasmania generally about £100 a year; and the Presbyterian Church of South Australia about £100. The Presbyterian Church of Queensland has done something, but not much, as it has been very little visited by any of the missionaries. We also obtain nearly £200 a year from the interest of the Dayspring Insurance Fund of £3,000, which our friends in New Zealand assisted

us to raise eight years ago, and which is invested along with the funds of the Presbyterian Church of Victoria. Our income averages fully £1,800 a year, and is all or nearly all raised by the Sabbath School children connected with the different Presbyterian Churches supporting the New Hebrides Mission. In the good providence of God we have never been crippled for want of funds, and the Dayspring is at present free of debt.

The management of the vessel has been entrusted to the Mission Synod in the New Hebrides, the Synod being responsible to the Churches supporting the vessel. We have appointed an agent and a board of management in Sydney, consisting of six members, three of them being ministers, and three of them laymen. At the request of the board we are about to add two more lay members, so that everything connected with the expenditure of the vessel may be carefully looked after.

Once a year we publish a report of the work of the Dayspring, giving also a general outline of the progress of the Mission, with a statement of our accounts, supplying full particulars both of our income and of our expenditure. Copies of this report are sent to the ministers and Sessions of every congregation supporting the Dayspring.

The sailing of the Dayspring is under the direction of the Mission Synod, and it is our aim to turn the services and the capabilities of the vessel to the best possible account. The expenditure of the vessel is under the management of the Board in Sydney, and it is their aim to be as rigid in their economy as is consistent with the safety and efficiency of the vessel.

I am happy and thankful to say that the supporters of the vessel have given unmistakable evidence of the confidence which they feel in the management of this important trust by the regularity with which they forward their annual contributions for the support of the vessel, and the readiness with which they respond to any special demands that we make upon them.

The Dayspring makes two voyages every year between the Islands and the Colonies. She spends the months of January, February and March in the Colonies, these being the three months during which hurricanes are most common among the islands. This year she has visited Dunedin, Lyttelton, Wellington and Auckland. At each of these places, the vessel had been laid open for being visited. The children of the Presbyterian Sabbath-schools, as far as they were within reach, have visited the Dayspring, as well as large numbers of their parents and of the general public. Every-

where we have met with a cordial reception. We brought 14,000 cocoa-nuts with us from the islands for the children of the Sabbath-schools. These cocoa-nuts have done a great deal to increase the popularity of the Dayspring among her youthful supporters, and we have no doubt that they will bear fruit largely for years to come. The youthful heart, like virgin soil, is rich in productive qualities.

The value of the Dayspring to the Mission can hardly be over-estimated. She is the only reliable means of communication that we have with the outer world, and the only reliable means that we possess of inter-island communication. We have occasionally other opportunities of holding intercourse both with the outer world and among ourselves on the islands; and we thankfully avail ourselves of these opportunities as often as they occur, and as far as we require them. But none of these opportunities can be depended on. Twice in the year, however, we can rely on the Dayspring for holding communication with one another on the islands.

When a new missionary and his wife arrive, say in Sydney, or wherever they arrange to meet the Dayspring, she takes them, their house, their boat, their furniture, and their supplies of all kinds, and lands them at their station. She takes also from one or other of the islands a brother missionary or two, and a party of native workmen to assist in erecting the new missionary's house. If practicable the vessel lies at the mission station for a fortnight or so, longer or shorter according to circumstances, the captain, officers and men lending a helping hand till the new mission house is erected, and the newly arrived mission family are somewhat comfortably settled in a home of their own.

Once a year the Dayspring collects all the missionaries and brings them together to one of the mission stations, for the purpose of holding our Mission Synod. She also at the same time takes a part of the missionaries' wives from one island to another, that they may exchange visits with each other during the meeting of the Mission Synod, and till the vessel returns. The Dayspring also remains with the missionaries during the meeting of the Mission Synod; and where the accommodation on shore is inadequate, the missionaries, while they hold their meetings on shore, take their meals and sleep on board. These Synodical meetings are of great advantage to the Mission. They enable us conveniently and satisfactorily to arrange all our Mission business. They give us an opportunity of meeting each other under

favorable circumstances, and of cultivating a mutual acquaintanceship, which is often of great value; and of allowing everyone an opportunity of becoming acquainted with the state of the whole mission she also gives us an opportunity of enjoying from a fortnight to a month's holidays, and this change of air, of scenery, and of society, is of great advantage both to body and mind. When the meetings of the Mission Synod are over, the Dayspring conveys all the missionaries and their wives back to their respective homes.

Twice a year the Dayspring takes up to the Colonies our letters to be posted, our orders to be executed, our translations to be printed, native contributions of arrowroot and such like things to be sold as payment for the Scriptures, also, curiosities, boxes of plants, or whatever else we may be sending up connected with the Mission. Twice a year she gives us an opportunity of visiting the Colonies, either for the benefit of our health, or for promoting the interests of the Mission; and twice in a year she brings us all our supplies, both food, clothing, and materials of all kinds that we may require for the use of the Mission, our letters, our magazines, our newspapers, our new books, our stationery, our school materials, our native books, and everything else that is coming to us from Home or from the Colonies.

Our commercial friends, who know the value of frequent and trustworthy postal facilities, will not think that reliable postal communication with the outer world twice a year, and inter-island communication on an average once in two months, is any very enviable privilege; but small as it is, we should be immeasurably worse off were it not for the Dayspring. The first year that I was on Aneityum we were a year and a day, or 366 days, without receiving a single mail from any part of the world outside of Aneityum. We had letters lying for us both in Australia and New Zealand, but there was no opportunity of forwarding them, and when we did receive our home letters, some of them were nearly eighteen months old. Great is the difference now, however. Both this time last year, and this time two years ago, the Dayspring brought us a home telegram on matters of great importance to the Mission; and, in both cases, the intelligence reached Aneityum in little more than a fortnight after it had been sent off from Glasgow.

The Dayspring also carries our native agents from one island to another; she likewise carries other natives, both Christian and heathen, when the interests of the Mission are likely to be promoted thereby.

She carries native food, native produce, and native materials from one island to another for the benefit of the Mission families; and does a great many other things which I cannot here enumerate.

The Dayspring is eminently serviceable for increasing our usefulness and our comfort, for securing our health and preserving our lives. I am fully aware that she is maintained at a great expence. To maintain a vessel at £1,800 a year to wait upon ten or twelve mission families, may appear to some quite preposterous. I think, however, that it is not so; although, had we twenty instead of ten, as we are most anxious to have, and had we them all located as we wish them to be, on the islands already occupied, the Dayspring could attend to the wants of them all without materially increasing her expenditure. But, taking matters at the worst, it may be put in this form: So different is mission work in these islands from what ministerial work is in these colonies or at home, that, other things being equal, one missionary and his wife will do more really efficient mission work than two unmarried missionaries would do. In like manner ten mission families, sustained by the assistance of the Dayspring, will do more mission work than twenty mission families would do if deprived of the Dayspring and left to depend on chance opportunities for all intercourse either with the colonies or among the islands.

But the Dayspring is also a direct means of doing much good, to say nothing of her removing mission families for a time when their lives were threatened till the excitement had passed over, and that her visits and expected visits had often rendered the lives and property of mission families more secure than they would otherwise have been. She has always maintained the character of a mission vessel, and approved as a true representative of the mission. In the good providence of God, we have always secured the services of such captains, officers, and crews as have, on the whole, fairly sustained the character of the Dayspring as a mission ship. She is sailed on total abstinence principles, hence our seamen are always sober; there is no drunkenness, no intemperance ever seen on board. She is always clean, respectable in appearance, and in a proper, seaworthy condition. A gentleman who visited her in Auckland, and a competent judge of vessels, was heard to remark that the Dayspring was as clean, trim, tidy, and in every way in as good condition as any man-of-war, and similar remarks have been made about her wherever she has called.

Moreover, the worship of God is always

maintained in the cabin morning and evening, whether any missionary be on board or not, and every man who is not on duty is expected to attend worship, and generally does attend. Wherever she goes, the natives, whether Christian or heathen, are respectfully and kindly treated. They all know the character of the vessel; they always recognise her as a friend; she acts toward them as the virtuous woman does towards her husband, of whom it is said—"She will do him good and not evil all the days of her life." In this way she everywhere secures the respect of natives and Europeans, and continues always to exercise a silent but a never-ceasing influence on the behalf of Christianity.

Foreign Missions

OF THE

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

THE following is the closing portion of the Report of the Foreign Mission Committee of the United Presbyterian Church of Scotland for the past year:—

"It thus appears that our missions are nine in number, situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, Japan, and Algeria. In these nine missions there are 46 ordained European missionaries, 7 European medical missionaries, 6 European male teachers, 11 European female teachers, 9 ordained native missionaries, 69 native evangelists, 190 schoolmasters, 52 native female teachers, 14 other agents, 61 principal stations, 141 out stations, 8,077 communicants, 1,655 inquirers, 221 week-day schools, 10,741 pupils, with a total educated agency of 384.

Such is a rapid summary of our missions to the heathen world. Could we go to some lofty point of view, up towards God's throne, what an impressive and even overwhelming sight of our undertaking would we obtain! The enterprise, indeed, looks immense when we measure the length and breadth of the field over which it stretches, though we are in danger of self-deception and of boasting when we say that the sun never sets upon our missions; but this fact illustrates infinitely more the immensity of our opportunities than of our achievements. Still it is literally and absolutely true that the sun is always shining on some one or other of those groups of 384 educated persons, male and female, native and European, whom we number among our missionary agents. We have kindled what we trust will prove an

undying light, at nine different and very distant points, where eleven languages are spoken; and before the sun any day in summer or in winter has set upon the most western portion of our field, it has risen in succession over fifty-eight principal stations where heathen minds and hearts are plied from day to day with Gospel truth.

When the mid-day sun has passed from New England to Australia, a both of which not a few of our United Presbyterian ministers are labouring to do their part to lay a Christian foundation for great future empires, that sun has dawned on Ajmere in Rajpootana, and there the hum of 105 town and village schools rises with the kindred sound of those five orphanages, with their hundreds of inmates of our own adopted children. Mr. Martin is there with the care of his agricultural villagers upon his heart, especially of those who have just set up young households of their own; and there Mr. Shoolbred is addressing himself to his large daily task of caring for near two hundred fatherless young ones, or is perhaps taking counsel with Dr. Sommerville about the village schools, or with Umrah or Rati Bam about some fresh itineracy. Meanwhile the morning sunshine has already fallen on Chefoo in Northern China; and Dr. Williamson for an hour or two has probably been at his desk preparing his new treatise in Chinese on Christ and Christianity—a sequel to his work already in the hands of many mandarins, on 'God and His Government of the World.' There Dr. Henderson is dealing with a score or two of patients; and at a distance of two or three hundred miles, Mr. Ross and Mr. Macintyre, both enthusiasts in their work, are craving for more missionaries, of whom there are but four for all Manchuria, with its population of five-and-twenty millions.

But we hasten with this rapid sweep over twenty thousand miles, the length of that girdle which links the two extremes of our missionary line. When the sun sets on Manchuria, where those hopeless twenty-five millions are living and dying, it is mid-day at Lake Nyassa, where, on the shore or on the lake, are to be seen Dr. Laws and Inquinana, our little but loyal contingent to the noble Free Church band, who have there planted their tents and launched their steamer on the territory which bears the name of David Livingstone. These agents, with Dr. Stewart at their head, loving the Free Church, and loving the United Presbyterian Church, view them both as being essentially one in the centre of Africa, whatever they may seem to be on this side of the world. When that sun is setting on Nyassa and tinging the tops of those mountains at

the north of the lake, and is disappearing in the vast African desert, it is about to set on our nine stations in Caffreland, with their 1053 communicants. It has then passed over our five stations at Old Calabar, and over our three stations in Spain, and over our own little island, and it has risen on Trinidad. Soon thereafter it is to rise on Jamaica, where Mr. Anderson, of Calabar, is at present the greatest celebrity; whose grandly expressed resolution the people at Kingston are seeking to break, to wit, that he 'had taken possession of Calabar till the resurrection.'

One more bound remains across that part of the 'circle of the earth' where the utmost west passes into the eastern hemisphere. Before the sun sets on the island of Jamaica, going down in the Caribbean Sea, it is morning in Japan; and in Tokio, the metropolis, it finds Mr. Davidson, Mr. Waddell, and Mr. M'Laren, conquering the difficulties of the Japanese tongue; finds Mrs Gamble meeting with her school girls and women, imparting English, but specially honouring the name which is above every name; while Dr. Faulds is dealing with the patients, and by turns speaking to them respecting the disease that is deeper than all others, and respecting that only remedy which is a cure for death itself.

There, in Japan, and in its capital, our youngest United Presbyterian Church is to be found,—an infant community possessing all the parts and functions of a church—numbering thirteen communicants, in two little congregations; having its medical missionary, its two native students for the ministry; having even its scheme of union, which looks into no distant future towards its realization, and venturing already to speak of its Theological Seminary.

Such is the *round* of our missions stretching from east to west. Less than half a century ago, not one of these existed. Less than twenty years have witnessed more than half of them coming into existence. No small part of the life of the Church has grown with the growth, and strengthened with the strength of our Foreign Missions.

The warmest friends of our Home Schemes were just the warmest friends of our Foreign Missions. The most enlightened and most liberal promoters of these schemes among our congregations, our ministers and laymen, have been the most effective promoters of our missions to the heathen. And though it has been oft repeated, we announce it once more on this occasion, because it contains a lesson as conspicuously true as it is suggestive,—our missions apart from what they have done for the heathen, have done more for our own Church.

A Missionary Conference in China.

It is glorious to see the unanimity, and the cordiality, with which, Christians Missionaries labour together for the evangelization of China. The presence of an overshadowing heathenism naturally tends to teach Christians to think more of the points on which they agree than those on which they differ. In the month of May a Conference, attended by about 100 missionaries of various denominations, was held at Shanghai. It was a grand sight, and was a visible proof of the *real union* in heart and work among these Christian ambassadors. In organizing the conference, two Chairmen were elected, Rev. Dr. Nelson, Episcopal, and Rev. Dr. Douglass, English Presbyterian. Two Secretaries were chosen, Rev. Mr. Baldwin, Methodist, and Mr. J. Butler, Presbyterian. The organization being completed various papers were read, all of which were timely, heartsome and spirit-stirring. We cannot enter into detail, but we give a few gleanings. Rev. Dr. Nelson read a paper on "Entire Consecration Essential to Missionary Success." The subject was considered under two general heads. 1. What is meant by "entire consecration" in a missionary? 2. What is success? Under the latter head it was said that success is not necessarily the securing of a large number of followers. A missionary may be successful and still have no converts to point to.

Dr. Williamson, of the United Presbyterian Church, Scotland, read a paper, "Our Field of Labor in all its Magnitude." In this he spoke of China in its physical, mental, and spiritual aspects. He mentioned the extent of this empire as compared with the area of Great Britain, exclusive of Manchuria and Mongolia, being equal to about eighteen Great Britains. He mentioned the great resources of the country in coal and iron (the coal fields alone cover about 419,000 square miles), the great productiveness of the soil, the nature of the people, and also referred to the history and literature of the Chinese. The intellectual capabilities of the people were dwelt upon, but of course the greatest prominence was given to the spiritual aspects of the case. In this appears the real magnitude of the work committed to the missionaries who are out here for no other purpose than the salvation of human souls, and he who can reckon the value of a single soul may estimate the importance and magnitude of an enterprise which aims at the salvation of more than 300,000,000 souls.

A paper on Confucianism by Dr. Legge made three points:—

1. What the Confucian books teach about God; in which it was maintained that they teach plainly the existence of a God under the title of Shang dee, or The Ruler Above. 2. What they teach about man, showing him to be a moral and spiritual being, but saying nothing as to his immortality. 3. What they teach about moral and social relations. His paper called forth considerable discussion. Able missionaries differ in their views as to the teaching of Confucianism about the existence of a God. It appeared from the opinions expressed by those who took part in the discussion that many in the Conference regard Confucianism as atheistic. Indeed, one speaker charged the atheism of the Chinese to this system, for it is true that practically the Chinese, while having "gods many," are atheists. Again, it was strongly expressed that Confucianism is the strongest opponent to Christianity which we must contend against. It recommends men to aim to renew themselves as though it might be achieved, and it results to-day in annihilationism. The burning candle illustrates human life. The candle burns out and that is the end of it. Body and soul both die.

Dr. Edkins read a paper on Buddhism and Taoism, as compared with Confucianism. Both these systems combined were thought not to present so great antagonism to the progress of the Gospel. The Buddhists and Taoists are the priests, while among the people all three of the religions of China are equally believed by the same individual. These two systems were charged with having fostered the idea that a man must live by his religion. It is this notion which crops out continually in the question, "If I eat your doctrine, what will you pay me?"

A letter was received from one of the brethren, Dr. Nevins, Chifoo, who was unable to attend the Conference because of the intensity of the famine, which he and others are trying to alleviate. The famine is still pressing hard upon the people. Dr. Nevins says he is distributing to about 15,000 people daily, while two other missionaries are supplying about 20,000.

On the subject of preaching there was great unanimity of sentiment in the Conference. One man said in his opinion out of every hundred missionaries, ninety-eight should be preachers. Another said, "Preach all the time from six o'clock A. M. to ten P. M. if you can stand it so long." From every side came up the same cry "Preach the Word." Some had one plan and some another for doing this work, but all agreed on the necessity for preaching—in the cha-

pels, in the streets, in the schools, in the houses, anywhere, everywhere, preach the Word.

Colportage was approved of by all as an indispensable means of diffusing the truth.

Mr. Taylor, in his paper, called attention to the distribution of Bibles without note or comment, and expressed a deep conviction that the Gospel, so distributed, is a mistake, and productive of evil in some cases; that the Bible should always be accompanied with tracts; or else should have notes or an introduction, or else be explained by the distributor.

Rev. Dr. Williamson, agent of the National Bible Society of Scotland, also spoke strongly on this point. He had prevailed upon the Society which he represents to print an introduction to the Scriptures, and to allow of the distribution of tracts at the same time. He said his own plan now is to put a tract into each copy of the Scriptures, or portion of Scriptures, which he distributes.

No member of the Conference expressed any other opinion, and one member gave notice that he should introduce a resolution bearing on this subject, to be sent to our Bible Societies at home.

Itinerating tours, long and short, were strongly commended. Medical missions were also approved of. Hitherto, the "hospital" has paved the way for the "Church."

The subject of binding the feet of girls was discussed at great length. The evil prevails to a prodigious extent, and the missionaries find it most difficult to grapple with. One member seemed to think it best not to meddle with the Chinese customs too much. But the general opinion was that a custom so deforming, and taking away from women the power to work to such an extent as this one does, should be done away as rapidly as possible. Many of the boarding schools require that the feet of all pupils shall be unbound if they have already undergone the process, or shall never be bound. Even this fails, however, in some cases, as girls who have graduated from the schools have been known to bind their own feet after they were away from the missionary. Probably nothing will ever abolish the custom except Christianity or a change of fashion. The difficulty of suppressing the binding of other parts of the body, even by those claiming to be Christians, is well known to us all. Can we expect foot-binding to be as easily overcome among a heathen people?

There is a widening sphere of usefulness for women as Missionaries, especially as medical missionaries in China. The Con-

ference lasted several days, and it is declared to have been equally profitable and delightful.

Sabbath School Teachers.

FOR YOURSELF FIRST.

AMID the multitude of helps now brought within easy reach of every teacher, there is no excuse for lack of preparation for teaching. We have commentaries, dictionaries, maps, lesson notes, question books, illustrations, and lesson leaves. Almost every religious paper has in it one or two columns each week devoted to the lesson. Then we have teachers' meetings, in which the Scripture passage is studied and explained, and in some churches there is a weekly lecture on the subject, or perhaps the pastor preaches on it on Sabbath morning. It would certainly seem that, with all these aids, the teacher even of the humblest gifts need never go into the school without the fullest and most exact preparation.

And this preparation is very important. Teachers should know all that can possibly be gathered about the lesson. They should know even the most delicate shades of word-meanings. They should be able to pronounce every proper name correctly, so as not to blunder, or to start a mistake which may go limping through half a dozen lives. They should understand allusions in the lesson to ancient or oriental customs, dress or modes of living. It is well that they know the geography, chronology and history of the lesson, as well as its great spiritual teachings. Nothing is insignificant which helps to explain God's word, or cast light on any sentence of it. Even a farthing rush-light may throw a little beam into some dark corner, or some obscure nook, and reveal some gem or beauty hidden there. And so the map, or the dictionary, or a wood-cut, may serve to illuminate an obscurity or reveal a gem of truth hidden in some difficult phrase or obsolete word.

But there is another part of the preparation which is still more important, and which there is reason to fear, the teacher does not always make so thoroughly. With all those who are required by their calling to prepare spiritual food for others, there is a constant danger that they neglect to feed their own souls. In the preparation for this class, therefore, every teacher should study the lesson, not merely as a teacher, but as a Christian, needing himself to feed on God's words and having nothing for others but what he receives from Christ. This is

vital, and can only be forgotten or neglected at fearful cost, both to himself and to the work entrusted to his hands. He should seek, then, first, midst and last, in every lesson he prepares for his class, food for his own soul.

He needs it for the replenishing and renewing of his spiritual life. Only those who wait upon the Lord renew their strength, which is ever being exhausted by the toils and by the wear and tear of life. He needs it for his own spiritual culture, for the cleansing, sweetening, inspiring and uplifting of his own nature. He needs it to keep ever-living, close, conscious and unbroken, the communion between himself and God. Prayer alone is only one-sided communion. God's voice must be heard speaking to our own hearts; and how can we hear his voice if we do not lay our ear down on his own word and listen for it?

Again, the teacher needs it in his own heart first *he may give it with unction*, and power, and life to others. Truths only conned and recited fall from the lips with no warmth, touch no heart, arouse no conscience, quicken no sluggish spirit. God's word, as spoken from human tongues, has power over others just in proportion as it has taken hold upon the speaker's own soul, and comes glowing from his own heart.

Every teacher, then, needs in one part of his preparation to forget all about his class and what he shall teach to them, and to shut himself up with his Bible and his God, and study the lesson for himself. Let him get into communion with heaven over the open page. Let him listen to hear what his Father has to speak to him, what message comes to him, what warnings or correction of faults, what comfort, or strength, or inspiration the passage brings to him as a man. Then he will be ready to go and teach others, not what he has read in a commentary or found in a paper, but what he has learned on his knees before God. Then can he say, "I speak *that which I know.*"

Bear in mind this. It is quite possible to work away in a mine digging out precious minerals which shall make others rich, and yet to be only a slave, not owning one grain of the sparkling dust. It is quite possible for a man to work among jewels, and gold and silver all his life, and still be a poor man, never owning aught of the riches he has, nor wearing one of the gems he offers for sale to others. So is it possible to dig out the gold of truth from the mines of God's word, and not be spiritually enriched ourselves; to exhibit to others the

jewels of grace and crowns of glory, and not to wear them our-elves.

Let the teacher first himself eat of the fruit he pluck, and then he will be strong to feed others.—Rev. J. R. Miller in "The Presbyterian at Work."

Self-Help in Heathen Lands.

A Baptist Missionary, Rev. J. Smith, of Delhi, speaking recently in London, explained how he taught his people the duty of self-help: "We do not build their chapels," he said. "They often come and say, 'We want a chapel and a school.' I reply, 'I am glad of it, and I hope you will be able to build them.' 'We cannot,' they say. 'I am sure you can.' 'Won't you do it?' 'No; I don't want a chapel. We are content to sit under a tree this fine weather.' 'Yes; but it rains sometimes.' 'Then you must build yourselves a place to keep yourselves from the rain.' 'What are we to do?' 'Why, you can all work; set about it and put up the walls, and I will give you the wood for the roof and the doors.' In that way they get their places built, and the buildings are their own. There are lots of big buildings in India put up with English money that would do more good in the Bay of Bengal than where they are. If I had built these places for them, they would have said, 'They belong to the missionary; he will repair them, and light them, and clean them.' I have nothing to do with them; my business is to preach the Gospel. I trust in the power of the Gospel, and I never trusted in it in vain."

This may be read with profit in relation to some departments of our home work as well as in relation to Foreign Missions. It is a christian duty for people to help themselves. He is the truest friend of a congregation who develops most fully their power of self-reliance and their independence of external aid.

Personal Service.

Thirty-five men offered their services during the past year to the London Missionary Society, to go forth to Heathen lands,—wherever the Society would send them. This is extremely gratifying. The offer of personal service in the field is usually the hardest to make. You may meet with difficulty in raising money, but it is light in comparison with the difficulty of procuring men of the right stamp to carry forward the work in the foreign field. It becomes our Church to pray earnestly that the Lord Himself may call the men among

us whom He sees fitted to do the work which He has enabled the Church to undertake. Candidates for foreign Missionary work were very scarce in all the Churches in England for several years, but now the tide appears to have turned very decidedly in the right direction; and there are as many offers of service as there are means of sending men forth to the "high places of the field." It should not be otherwise among ourselves in Canada.

The Bible in Madagascar.

At the last anniversary of the Bible Society in London the Rev. W. E. Cousins, of Madagascar spoke of the wonderful influence of the Bible in that land, and of the work of the society there. In his concluding remarks he thus referred to three Malagasy Sovereigns with reference to the Word of God: "When the first missionaries landed in Madagascar, the King at that time said, pointing to his breast as he spoke, 'My Bible is here.' He needed no written Word: he had an inner light sufficient for his needs. He treated the Bible with supercilious contempt. Then came a Queen who was a bitter opponent of God's Word, and she caused numbers of copies to be publicly destroyed. But what have we seen in recent years? I was present at the coronation of the present Queen. She sat beneath a beautiful canopy of velvet and gold, and round about this canopy were inscribed the words, 'Glory to God, peace on earth, good-will to men.' Just below where the Queen sat was placed a small ornamental table, and upon that table was laid a handsomely bound Bible, the gift of this society to the former King. The Queen thus declared, in the presence of thousands of her subjects, that she had done with idolatry, and that her faith was in the Word of God. I am also happy to tell you that the Queen reads the Bible in private; she hears it read and preached from in public; and, more than that, I have seen her acting as a distributor of the Word of God. About three or four years ago I was present at a large school examination, when the Queen made presents to some of the more diligent scholars; and those presents consisted chiefly of hymn books and New Testaments. In that way the Queen of Madagascar engages in the great work of Bible circulation."

It will be a good day for this Dominion when every home within it contains a copy of the Word of God, and every child as well as every adult is able to read that Word. Our own Church sets the highest value on the Bible, and we should prove the fact

practically by using every effort to promote its circulation and advance its study. How many thousands of families are there in Canada to-day who are without the Bible and totally ignorant of its contents?

Are We a Missionary Church.

WE might as well ask the question, are we a Christian Church? A living, growing, believing Church of Christ cannot but be a missionary Church. We may apply the same rule to congregations and individual members. A cold selfish Christian, indifferent to the salvation of other men is a contradiction—an impossible monstrosity. Our religion is “missionary, progressive, and world embracing; it would cease to exist if it ceased to be missionary, if it disregarded the pertinent words of its Founder,—Go ye therefore and teach all nations. The spirit of truth is the life-spring of all religion and where it exists it must manifest itself, it must plead, it must persuade, it must convince and convert. There may be times when silence is golden and speech silver; but there are times also when silence is death and speech is life, the very life of Pentecost. Look at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to witness to the truth, is treated with pity or scorn. The former are alive: the latter are dying or dead.”

We have quoted the words of Professor Max Muller, and they are words that should be well weighed by the Presbyterian Church in Canada. The moment we cease to be an advancing Church,—an aggressive Church if you will,—that moment marks symptoms of decay and death. Possessing the Gospel and prizing it, we cannot but spread it abroad. Having received the free gift, shall we not impart the knowledge of it to others?

It is implied in being a missionary Church that we should devote our sons and daughters to the work of missions wherever the Lord shall open the door. Our Theological Halls must be sustained in order that we may have a supply of suitable men to occupy the fields where labour is called for, whether at home or abroad. In order to be strong for carrying forward Foreign Missions our Home interests must be carefully and diligently promoted. Each congregation must do its own work well, and must aid cheerfully in all common enterprises in which the Church as a whole is engaged. We cannot practically separate the different schemes of the Church and say ‘This one

is more important, or vital,’ and one cannot be neglected without injury to all the rest. We would earnestly in press this fact upon our ministers and elders, those whose special duty it is to lead the Lord’s people in every good work.

Literature.

The “Higher Life” Doctrine of Sanctification;
By HENRY A. BOARDMAN, D. D.
Philadelphia: Presbyterian Board of Education.—1877.

The Church of Christ has many adversaries—avowed foes assail the faith: and against them, we must earnestly contend. But more dangerous still are the perils from false brethren: and when the Lord is wounded in the house of His friends, we should be vigilant to guard the bulwarks of Gospel Truth.

Illustrations of the remark are found in the professions of the school now known as *Perfectionists*. It may be that among them are many people who devoutly strive to raise the standard of piety; and it seems an ungracious office to censure such for certain aspects of their conduct. But the interests of Evangelical religion demand our use of plain speech when error is to be combated: and while far from questioning the honesty of some “Higher Life” persons, who have no hesitation in denouncing the system of which they are champions, as a delusion and a snare.

What is the system? Not the familiar and cheering message, that the love and obedience of disciples, however imperfect, will be accepted and even graciously rewarded for the sake of Christ: but that their *own* love and obedience come up to the full requirements of the new code under which they live. By this creed, they assume an entire freedom from *conscious* sin when once the Saviour is embraced: and henceforth ‘filled with the Spirit’ they allege that not only they *can* but *do* quench all the fiery darts of the wicked, being themselves wholly swallowed up in the Redeemer!

Assuredly, a doctrine so represented is at variance with the ‘old, old story’ which we have been taught to tell. Tried in the balance of ‘the Law and the Testimony’ it must be proved wanting. Not to name other texts, what consistency has it with the petition for pardon in the Great Master’s pattern-prayer? And if with the special requests of so comprehensive a sketch, this has to be constantly laid on the Mercy-seat,

how can *absolute holiness* dwell in the breast of a *penitential suppliant*?

Besides, examine the biographies of believers, either of remote or recent date. Do not they show an abiding sense of evil against which the most eminent of saints have had long to struggle? If, then, their almost uniform witness is trustworthy, it confirms the repeated declarations of Scripture, and constrains us to rate the verdict of self-styled perfectionists as little else than dreamy mysticism.

To expose every pretension of the sort, is the aim of the excellent volume before us. It is both able and seasonable. The tone in which the author writes is one of fervour for the cause he advocates, and of tenderness toward the misguided visionaries whom he condemns. With the published books of their school he has such acquaintance as to warrant his method of handling the points under debate: and the strong arguments by which he strikes the airy structure of their would be heaven or earth are deserving of our profound respect. We commend the brief but exhaustive treatise to any who desire a shield from the weapons of the enemies that, undersignedly perhaps, yet lamentably in fact, abuse the plan of our common salvation. At the same time, let us heartily thank Dr. Boardman for issuing his noble vindication of views which, we hold, are alike supported by reason and unfolded by revelation; and which the history of the best men who have ever tabernacled in our world has demonstrated to be worthy of all acceptance.

Obituary Notices.

THE LATE JOHN GILLANDERS, SEN., OF BROUGHTON, QUE.

The subject of the following notice emigrated from the north of Ireland more than fifty years ago. After remaining for a brief period in Quebec or its vicinity, he permanently settled in Broughton, where he resided more than forty-seven years. He filled the offices of Elder and Sabbath School Superintendent for very many years in the Broughton Congregation, constituting with St Sylvester one ministerial charge. In all the relations of life he was truly affectionate and kind. It seemed to be his principal desire and peculiar pleasure, to be an humble instrument in advancing the interests of the Redeemer, and the welfare of all with whom he came in contact. He died on the eighteenth day of June, at the advanced age of seventy-six years, surrounded by his family and friends, and "falling asleep in Jesus," he "entered into that rest which

remains for the people of God." "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them." J. H.

THE LATE REV. J. ROSS, OF CAPE BRETON.

We regret to announce that the Rev. James Ross, Grand River, Cape Breton, died on the 12th ult. His last illness was short. He had been at the General Assembly and attended all its meetings till the closing day. His health was good, and there was no apprehension entertained of an early close to his life. He was sixty-seven years of age. He was ordained in 1853, and had laboured diligently in a lonely and extensive field.

THE LATE MR. J. W. P. CHISHOLM.

J. W. P. Chisholm, Elder, Wentworth Church, in the Presbytery of Wallace, died recently, leaving a sad blank in the session of Wentworth and in the Church which he did so much to sustain.

Official Notices.

MEETINGS OF PRESBYTERIES.

Miramichi—Tuesday, 7th August.
Ottawa—Tuesday, 7th August, 3 p.m.
Barrie—Tuesday, 7th August, 7 p.m.
Glengary—Tuesday, 7th August.
London—Tuesday, 21st August, 7 p.m.
Stratford—Wednesday, 5 Sept., 10 a.m.
Brockville—Tuesday, 18th Sept., 3 p.m.
Paris—Tuesday, 25th Sept., 2 p.m.
Montreal—Tuesday, 2nd Oct., 11 a.m.
Huron—Tuesday, 9th Oct., 11 a.m.

PRESBYTERIAN COLLEGE, MONTREAL.

COPIES of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application at the College. All letters addressed to the Rev. Principal MacVicar, L.L.D., will receive prompt attention during his absence in Britain, from the person in charge of his office.

BOARD OF FRENCH EVANGELIZATION.

COPIES of the Annual Report of this Board, together with Subscription Sheets, Collecting Cards, and Missionary Boxes, can be obtained on application to the Secretary Treasurer, addressed Rev. R. H. Warden, 210 St. James street, Montreal.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. RMID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2ND JULY, 1877.

COLLEGES, ORDINARY FUND.

Received to June 2nd '77.	\$166.90
Whitby, St Andrew's	25.00
Thornbury, Clarksburgh, &c	15.71
Oro, Knox Ch	2.90
Deans	11.00
	\$220.61

HOME MISSIONS.

Received to 2nd June '77.	\$783.20
Presbytery of Ottawa (Re- turned)	50.00
Rochesterville	1.00
Osnabrock, St Mathew's	14.00
Thornbury, Clarksburgh, &c	26.98
Elora, Chalmers' Ch	55.00
Oro, Knox Ch	2.50
East Adelaide	74.75
Cayuga	6.00
Tilsonburgh Sab Sc	3.55
Deans	6.00
Lucknow, St Andrew's	4.00
Lyn and Yonge	12.70
	\$1039.68

Amount received to 2nd June
should have been as above \$783.
20 it is in July Record, \$683.20.

FOREIGN MISSIONS.

Received to 2nd June '77.	\$460.51
Whitby, St Andrew's Ch Sab Sc, China	6.00
do India, Zenana	6.00
Caledonia, Arzyle St. &c. Member of Knox Church, Scarborough	25.00
do	1.25
Osnabrock, St Mathew's Thornbury, Clarksburgh, &c	8.00
do	9.25
Chatham, Adelaide St	23.11
Elora, Chalmers' Church Sab Sc, China	8.00
do do India	8.00
do do Saskn	8.00
Oro, Knox Ch	2.50
Cayuga	6.00
Blytheswood	2.50
Deans	16.00
Smithhill	6.00
Clifford Sab Sc, China	6.00
Fallowfield	2.50
Skends Mills	4.50
Goderich, Union Ch	10.00
Lucknow, St Andrew's	4.00
East Williams	72.34
	\$695.76

MANTORA COLLEGE.

Received to 2nd June '77.	\$16.75
Hespeler	1.20
Hillsburgh, St Andrew's	0.80
	\$18.75

WIDOWS' FUND.

Received to 2nd June, '77.	\$120.04
Elora, Chalmers' Ch	8.00

Thornbury, Clarkeburgh, &c	3.67
Blytheswood	2.50
	\$134.21

With Rates from Revds Dr Mc-
Vicar, and Samuel Acheson.

FRENCH EVANGELIZATION

Received to 2nd June, '77.	\$180.16
Thornbury & Clarksburgh	5.89
	\$186.05

AGED AND INFIRM MINISTER'S
FUND.

Received to 2nd June, '77.	\$27.98
Whitby, St Andrew's	15.00
Elora, Chalmers' Ch	10.00
	\$52.98

ASSEMBLY FUND.

Received to 2nd June, '77.	\$68.92
Charlottetown, P E I.	6.00
do St James Ch	14.00
Tyrone and Bonshaw, PEI	3.00
Elora, Chalmers' Ch	16.00
	\$107.92

KNOX COLLEGE BUILDING FUND.

Received to 2nd June, '77.	\$807.75
Keene, per Prof Gregg	93.00
Westwood, do	15.00
Toronto	106.00
Elora, per Rev J Middle- miss	24.00
Cookstown, per Geo Duff	85.00
Chatham, per K Urquhart	16.00
Dover, do	20.00
George McVicar, Paris	8.00
Watford & Warwick, per Hugh McKenzie	62.32
J K Black, St Catherine's	15.00
Mrs M Shearer, Port Dal- housie	4.00
John Mundell, Thorold	5.00
Milverton, per Rev P Mus- grave	3.00
Strathroy, per Rev D B Wimster	7.00
Windsor, do	51.00
Chatham, do	25.66
London, do	156.60
North East Hope, do	9.00
Shakespeare, St Andrew's Ch, do	45.50
Hampstead, do	52.50
Nissouri, do	69.50
Stratford, do	71.34
St Mary's, do	21.00
Glencoe, do	61.02
Galt, do	109.00
Mitchell, do	63.00
Bayfield & Berne, do	35.50
Goderich, do	83.50
Widder, do	34.00
Mandaumin, do	50.99
Wallaceburgh, do	60.00
Princeton, do	1.40
John Carnote, Paris	5.00
	\$2281.53

FRENCH EVANGELIZATION.

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

Acknowledged to 1st June	\$997.44
St Paul's, Montreal	90.00
St Mathew's, Osnabrock	12.00
A friend	2.00
Centre Scotch Line S Se, Perth	3.00
James Fraser, Perth	4.00
A friend, Thurso, Que	7.00
Friends in Chatham, N B, per Rev W Bennett	9.00
T Gordon, Longwood	5.00
Mrs Wighton & daughter, Toronto	2.00
Alex Stewart, Merigo- nisk, N S	1.00
Rev J Ross, Grand River, C B	2.00
Cote des Neiges	27.50
Per Rev R Campbell	552.99
Rents, Dorchester St Ch &c	118.65
	\$1833.58

RECEIVED BY REV. DR. MACGREG-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO JULY 1ST.

FOREIGN MISSIONS.

Balance	\$148.35
Acknowledged already	148.45
Car-eton & Chebogue	3.00
Cape North	4.50
St Ann's & North Shore	20.00
Sutherland's River and Vale Colliery	34.89
St David's Ch, St John	70.00
River John	10.20
Bass River, Riverside Cong	13.00
Portaupique, do	6.73
Castle Reach, do	8.71
West River Cong	20.00
Ladies Penny a week So- ciety of Union Congre- gation, Hopewell	13.00
Union Cong, Hopewell	9.00
Richmond Bay Cong, PEI	30.00
Economy	5.10
Blackville & Derby	20.00
Summerside Pres Ch	34.05
Lawrencetown	6.53
Central Ch, West River	15.00
Miss Mary Miller, Rogers Hill	5.60
A friend, per Rev J Thom- son	4.00
Yarmouth	4.00
St And Ch, Sydney, C B	12.50
Clyde River & Barrington	30.00
The late twin Sisters Mary B and Lucy A Bentley, of Stewiacke	40.00
	\$715.44

DAYSPRING AND MISSION SCHOOLS.

Blue Mt Cong, Pictou Co	13.33
Merigonish	24.00
New Mills, N Brunswick	1.50
Carleton & Chebogue SS for 1 year ending June 30th, 1877	19.57

St Ann's & North Shore	4.00
United Ch, New Glasgow	80.00
River John	6.61
George & Laura Tattrie's Mission Bank	0.78
Maggie & Bertie McKay's Mission Bank	0.61
Bazaar held by the little girls in Miss Fraser's Class, James Ch Sab Se New Glasgow	2.10
Strathalbyn	5.00
Richibucto Sab Se	11.00
Richmond Bay Cong, PEI	12.00
Collected by Miss Annabella Tupper, at Annapolis & Round Hill	1.35
Collected in Summerfield Cong	18.33
Kemptville Sab Se, Ontario, per Rev G M Clark, at Mr Grant's disposal for education of Coolie children	9.00
	\$20.18

HOME MISSIONS.

Balance	\$507.65
Acknowledged already	225.25
Shelburne	10.50
New Mills, N B	2.00
Carleton & Chebogue	3.75
St Ann's & North Shore	20.00
La Have	15.00
New Dublin	11.50
St David's Ch, St John	100.00
River John	7.00
Whycocomagh, C B	14.75
Strathalbyn	10.00
Bass River, Riverside Cong	10.09
Portauquique, do	7.40
Castle Reach, do	3.71
West River Cong	20.00
Richmond Bay Cong, PEI	10.00
Economy	5.00
Blackville & Derby	14.00
Summerside Pres Ch	22.50
Lawrencetown	6.53
Central Ch, West River	12.50
Miss Mary Miller, Roger's Hill, Pictou Co.	5.00
A friend, Pictou, per Rev A Ross, for Mr Melville's Church	4.00
Grand Falls	2.28
Harvey - Balance after paying Rev J Wallace	4.00
Glenc	14.00
East River	3.00
West River	8.00
Yarmouth Cong	5.00
St Andw Ch, Sydney, C B	12.50
	\$1101.91

SUPPLEMENTING FUND

Acknowledged already	\$94.42
Shelburne	21.50
Parrsboro Cong.	5.00
Upper Musquodoboit Cong	11.00
St Croix and Ellershouse	3.00
Prince William, N B.	25.00
South Cornwallis	13.00
Rempt	6.30
St. Andrew's Ch., Little River	5.00
Carleton and Chebogue	5.50
St Matthew's Ch, Wallace	5.14
Stake Road	2.36
Cape North	11.00
St Anns and North Shore	18.00
Westville	4.90
Middle River	1.25
St. Andrew's Ch, St John, N B	100.00
St Paul's, Truro	60.00
Special Contribution from 1st Pres Cong., Truro	78.90
La Have	15.00
Zion Ch, Charlottetown	13.00
Bedouk, P E I	20.00
Economy	14.30
St David's Ch, St John	100.50
Maitland, Youth's Miss. Society	15.65
Relief	10.00
River John	29.00
Sharon Ch., Stellarton, 1876-77	20.00
Great Village, Londen-derry	15.40
St Andrew's Ch, Halifax	53.00
Annapolis	14.00
Cornwallis, North	11.50
Antigonish	26.00
Bass River - Riverside Congregation	5.75
Portauquique - do	3.55
West River Cong	20.00
United Ch., New Glasgow	124.27
Musquodoboit Harbour	3.00
Windsor Cong.	40.00
Richmond Bay Congrega-tion, P E I	10.00
Summerside Pres. Ch	21.50
Lawrencetown	6.53
James Ch, New Glasgow	30.00
Central Ch, West River	11.00
St James Ch, Dartmouth	0.30
Yarmouth Cong.	5.00
St Andrew's Ch., Sydney, C B	12.50
West Truro Pres. Cong.	40.50
John Munn, Esq., Har-bour Grace	40.00
Stewiacke	5.45

	\$1,296.58
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COLLEGE FUND.

St. James' Ch., Charlotte-town	20.00
New Mills, N B	2.00
Interest	23.36
Cape North	6.50
St Anns, and North Shore	8.00
La Have	20.00
St David's Ch., St John	100.00
Sharon Ch., Stellarton, 1876-77	20.00
Bass River - Riverside Congregation	6.00
Portauquique - do	2.83
West River Cong.	15.00
Richmond Bay Congrega-tion, P E I	10.00
A friend, add. from Grand River	3.27
Central Ch., West River	7.00
St Andrew's Ch., Sydney, C B	12.50
	\$260.46

FRENCH EVANGELIZATION.

Balance	\$463.58
Acknowledged already	63.00
New Mills, N B.	1.00
St Ann's and North Shore	10.00
St David's Ch, St John	40.00
Murray Harbour, P E I	5.00
River John	18.00
Strathalbyn	13.00
West River Cong.	9.00
Anonymous	5.00
Richmond Bay Cong, P E I	10.00
Blackville and Derby	12.00
R. Colquhoun, Esq., Cape Island	1.00
Summerside Pres. Ch.	10.20
Mt. Thom Prayer Meet-ing	3.65
	\$653.58

AGED AND INFIRM MINISTERS' FUND.

New Mills, N B.	2.00
St James' Ch., Newcastle, N B.	16.07
St Anns and North Shore	8.00
Sharon Ch., Stellarton, 1876-77	10.50
Certain members of St. James Ch., Charlotte-town	13.00
Richmond Bay Congrega-tion, P E I.	5.00
Blackville and Derby	10.00

The Contributions forwarded by the Woman's Society, St. John's, Newfoundland, to the Halifax Society, was \$160, not \$100 as printed in the June Record.

A MAN ought to forge an iron bolt that is to go into a railroad bridge, as if the eye of God was on him. "He that is faithful in the least is faithful also in much." He ought to manufacture furniture, cloth, or any fabric for human use and wear, as before the All-seeing Eye. He ought to make his steam boiler, his car, his ship, his bridge, to stand the test of the eternal law.

QUEEN'S UNIVERSITY AND COLLEGE.

THE 37th Session will be opened in the Faculty of Arts on the 3rd October, and in the Faculty of Theology on 5th November next. The Calendar for the Session containing full information as to Entrance Examinations, Ordinary Courses of Study, Courses for Honors, Graduation in Science, Arts, Medicine, and Theology, Scholarships, Bursaries, University Prizes, Fees, &c. &c. also Examination Papers for Session 1876-77; and List of Students and Graduates may be obtained on application to the Registrar.

J. B. MOWAT, Registrar.

Queen's College, Kingston, July 19, 1877.

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College

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

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

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

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Friday, 8th September. A liberal deduction made in the case of Clergymen's daughters.

Day & Boarding School for Young Ladies

MOBYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the personal care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES
Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

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JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

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

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



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

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

Rev. CHARLES A. TANNER,
Principal.

THE WHITBY HIGH SCHOOL. WHITBY, ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to GEO. H. ROBINSON, M.A., Head Master. High School, Whitby, 1st Dec., 1876.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the HEAD MASTER.