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Lesson of the Harvest.

FOUR or five months ago how cold and dull and dead the aspect of our fields! Yet the farmer plowed and sowed and planted in hope and faith. The precious seed was committed to the soil, and in due time sunshine and shower, the dews of the night, the breezes of morn and eve, visited it, and it sprang up, grew and ripened; it was cut down and garnered, and to-day Canada rejoices in a most bountiful harvest, such as the toilers in her fields had hardly ventured to expect. Is it needful to remind the population of this Christian country that our harvest is a gift from Heaven? Is it needful to recount our obligations to Him who has made summer and winter and who has sent His sunshine and rain in due season? Do we not every morning and evening acknowledge our dependence on the Giver of all good, and present to Him the tribute of gratitude for our daily bread?

It becomes us to sing His praise and to show forth by word and deed our sense of His wondrous goodness.

Good unto all men is the Lord;
O'er all his works his mercy is,
Thy works all praise to Thee accord,
Thy saints, O Lord, Thy name shall bless.

It is unworthy of us as rational beings to receive good at the hand of the Lord and to ignore the Giver,—to acknowledge Him coldly and formally in words, but to cherish no burning gratitude in our hearts. He sends us the green and gold of summer and harvest as messages of love from a bountiful Father. How do we receive these gifts—these messages? Do we accept all as a matter of course, as if God were under some obligation to us for our

complacent emotions towards Himself and His cause in the world.

When He gives all we possess how much does He expect back from us? We cannot enrich Him, for the universe is His, but we are privileged to be fellow-workers with Him, and to show forth our grateful, filial spirit by thank-offerings from loyal hearts. How beautiful when God's children come to His House, their souls filled with love, their lips uttering songs of praise, and their hands bearing gifts for the Lord's Treasury! How sharper is it than a serpent's tooth to have a thankless child! And God's children are ever expected to be thankful and to prove their gratitude by fitting deeds.

What does the Lord expect of me? How can I best advance His cause? The work to be accomplished by the Church is ever increasing, and the commission given by the Master is to evangelize the whole world. As He has blessed our plowing and our sowing in fields around us, so He is ready, He is waiting to bless the spiritual seed we sow whether in the dark places of our own Dominion or in the dismal realms of heathendom. The harvest fields are white and the reapers are few.

"Whatsoever a man soweth that shall he also reap." As in the natural, so it is in the spiritual world. If we indolently or recklessly leave the field committed to us as if it were none of ours,—if we leave it for weeds and wastefulness,—or if we sow bad seed,—“what shall the harvest be?” Now is the time to answer this question, and it is of the highest importance that as individuals and as a community we should answer it wisely and without delay. If we leave the heathen at home uncared for, they will by and by usurp dominion over us, and endanger the safety of the country.

By way of illustration look at the recent atrocious riots in Pennsylvania, in Maryland and others of the United States; ay, and look nearer home. This evil fruit, bitter, dangerous, deadly,—has sprung from the sowing of poisonous seed, or from neglecting to sow the good seed of the Kingdom.

He who gave us our bountiful harvest can also crown the season with rich spiritual blessings; nay, is He not waiting to be gracious? His stores of grace are inexhaustible. Precious as is the bread that perishes, how unmistakably more precious that Bread of Life which is offered freely to all who will receive it!

Millions in India are living on the very verge of starvation and must continue so to live till January or February. Millions in China are in still worse plight, for there no paternal Government puts forth a hand to save. Some of the fairest and most fertile lands in Europe—lands that were cultivated and civilized before the Christian era,—are drenched in the blood of contending hosts. But ours is a land of peace and plenty where law reigns and the gospel is preached. What shall we render to the Lord for all His benefits? First, let us give ourselves anew to Him, and then all that we possess.

The Presbyterian Council.

EDITORIAL CORRESPONDENCE.

EDINBURGH, the most picturesque city in the world, the cradle of Scottish Presbyterianism and its present stronghold, was fitly chosen as the place of meeting for the first International Council, composed of delegates from the widely scattered branches of the great Presbyterian family. Those who visited the modern Athens for the first time must have been impressed with its exceeding beauty. Such of us as came to renew our acquaintance with its familiar outlines were equally delighted to tread its streets once more. All of us felt, more or less, the inspiration

which contact with historic scenes and memories is calculated to produce.

Telegraphy and the Daily Press have sufficiently reported the proceedings. All that I shall now attempt is to view a few of the leading features of this remarkable gathering by referring briefly to some of the accessories which invested the occasion with a peculiar fascination to those at least who were privileged to be present. And certainly, the first to suggest itself was the very cordial reception that awaited us. Dr. Blaikie, and his co adjutor, Rev. Mr. Gillies, upon whose shoulders there seems to have devolved the chief responsibility for the management of the whole affair, had previously given the matter of "entertainment" their special attention, and we have undoubted proof that the citizens responded cheerfully to the large demands made upon their hospitality. My own experience was, no doubt, that of many others, regarding which, however, I shall only say that the recollection of this kind reception we met in these Edinburgh homes will never fade from our minds.

The public reception given by the citizens, under the presidency of Lord Provost Falschaw, was on a grand scale. It was held on the evening of the 3rd July in the Museum of Science and Art, a large and beautiful building in which there assembled some five or six thousand of the *elite* of Edinburgh and its neighborhood, to do honour to the foreign delegates. By nine o'clock the spacious hall and its triple tier of galleries were completely filled. The band of the 78th Highlanders, enlivened the scene, and touched the chords of our hearts too, with the fine old melodies of Scotland, which I think I had never before heard so effectively rendered. Next, marshalled according to our nationalities, we marched in procession and were presented to the Lord Provost and his Lady. Then we were packed into a Lecture Hall where, after singing the 67th Hymn, an address of welcome was delivered by Lord Balfour of Burleigh, to which replies were made by several speakers, among whom was our own burley principal of Queen's College,

Kingston, who on this, as well as on other occasions, worthily sustained the credit of the Canadian contingent. It would be easy to enlarge on the delightful character of this reception meeting but we must pass on to the practical business of which it was but the prelude.

Eleven o'clock on Tuesday morning found such an assembly in old St. Giles Cathedral as had never been within its walls before. Moderators and ex-moderators of the Scottish Assemblies and leaders of the Presbyterian Churches from all lands were there, along with a great company of worshippers. As they united their voices in the opening Psalm—the Old Hundredth,—the volume of sound that rose to the vaulted roof was almost overpowering. The preacher of the day was a young man of hard features and unprepossessing appearance. But before he proceeded far with his discourse, Professor Flint justified the honour that had been put upon him. As he warmed to his work, the genuine *pervividum scotorum* radiated from his face, and gave such force to his utterances as made one feel that the spirit of John Knox himself was in the pulpit. His text was the passage in our Lord's prayer, John xvii, 20-21., and his theme, the mystical unity of Christ and his believing people by whatever name known among men. It was an admirable sermon and a fitting key-note to the discussions that were to follow.

The first meeting for business was held in the Free Assembly Hall in the afternoon of the same day. The attendance being restricted to members, an excellent opportunity was afforded of taking in at a glance the *personel* of the Council. The Hall itself is worthy of a passing remark. It accommodates about 3000 people, and is remarkable for its excellent acoustic properties. Dr. Howard Crosby, of New York University was appointed our first Chairman. The peculiarly American promptness with which he *rushed* the business through, joined to his acknowledged tact and ability, took our good Scotch friends not a little by surprise, and excited the risible faculties of some to a degree that was quite amusing to witness

Dr. G. D. Mathews, also of New York, and in every sense of the word a first class man, was associated with Dr. Blaikie as joint clerks, and Rev. Mr. Gillies as assistant. A large business committee was appointed upon whom devolved the entire responsibility of not only shaping the proceedings of each day but of controlling the minutest details. Nothing could be said or done in Council, except by the leave of this committee. At their discretion a man was allowed to speak for five minutes or for thirty minutes, but not a minute beyond his allotted time. Woe to the speaker who wasted his breath on apologies and "introductory remarks!" He was sure to come to grief. In the middle perhaps of an oratorical flourish, at the ring of the bell, he must cover his retreat as best he could, and make way for the next speaker. Three of our Canadian delegates were honored with seats on the business committee. At each succeeding diet it was arranged that a new Chairman preside, and it is further to the honour of the Canadian Church that Principal Caven, of Toronto, had the distinction accorded him of occupying the Chair at one of the seditious, which I need scarcely add, he filled with credit to himself and "the Colony."

It is not to be supposed that in so large an assembly every one could take a prominent part. The principle was largely acted upon that those who came from foreign countries should have the chief share of the speaking. Canada being rightly considered a part of the Empire, our men were content to occupy a subordinate place. Nevertheless we *looked* well, and listened well, if we did not say much. At the same time it is well to state that Professor McLaren made a statement respecting the mission work of our Church, which was well received, and Rev. John Burton, of Belleville, read a paper on the Christian training of the young, which met with frequent applause. One of the pleasing features was that of meeting with men of mark from other churches than our own, such as Dr. Fische, Theodore Monod, and Dr. Preessense, from France; Dr. Godet from Switzerland, not to speak of the galaxy from the United States who were quite the

most conspicuous, and certainly the most talkative of the whole. There was to me a peculiar pleasure in listening to the statements made in English by M. Charbonnier, a fine specimen of a Vaudois pastor, who reminded us that he belonged to the oldest Presbyterian Church in the world, one which though poor in this world's goods was "rich in faith and martyrs;" and by pastor Fritz Fliedner who gave an interesting account of missionary work in Spain; and by Dr. Kalopothakes from Athens who told of the *renaissance* of Christianity in the old centre of civilization—and many other continentals.

From the United States there were present not less than a hundred delegates—I was going to say all their men of mark were there; but perhaps that would not be fair to the four thousand six hundred and forty-four who remained at home. Among the leaders of this Centurion band were the well-known names of Adams, Prime, Beadle, Crosby, Hodge, McCosh, Schaff, Nicolls, Eels, Patton, Dickson, Blackwood, and John Hall, from the North; and the venerable Dr. Plumer, Dr. Stuart Robinson, Dr. Hoge, Dr. Irvine, and others from the South. All these took a prominent part in the proceedings. There were those, of course, who were head and shoulders above all the people. Of such was Dr. Howard Crosby, alike distinguished for brilliant talents and a splendid voice. It must be admitted that his essay on "Preachers and Preaching" was a marvellous effort. Without one word of preface he dashed into his subject at a bound. Insensible to every thing outside of himself, and goaded on by the presentiment that time would be called before he was half done—alike regardless of the laughter provoked by his sallies of wit, and the cheers that followed his loftier flights—he rushed on towards the goal with increasing velocity and concluded his peroration amid a storm of applause. He was ably followed by Dr. Oswald Dykes, of London, and Dr. John Hall, of New York. A discussion on "the fundamental principles of Presbyterianism," brought another remarkable American to the front, Dr. Stuart Robinson

of Louisville, Ky., who startled his audience, if he did not convince them, by the ingenuity of his arguments, claiming for Presbyterianism an antiquity as remote at least as Moses, whom he represented as appearing before Pharaoh, "not on his own hook," but duly accredited with his Presbyterial certificate.

Among the weightiest questions discussed by the Council, a first place must be assigned to the paper read by Professor Patton, of Chicago, and an old Student of our own Knox College, Toronto, on "the Underlying Principles of Unbelief"—a masterly review of the lines of attack by which the Christian Faith is at present assailed. This eminent theologian was well supported by Dr. McCosh, and by Professor Flint in a speech of singular force and breadth. The venerable Dr. Philip Schaff also left the mark of his master mind in the Council by his calm and reflective address on "the Harmony of the Confession of the Reformed Churches" which he brought to a practical issue by raising the question what the Council should do in the way of manifesting to the world the substantial unity which exists in the creeds of the Churches which it represents. Principal Tulloch, of St. Andrews, seconded the motion for the appointment of a committee with instructions to prepare a report on this subject to be laid before the next meeting of the Council. This eventually was agreed to, not however without a remonstrance on the part of Dr. Begg, and others who thought with him that the Council was venturing on dangerous ground. This however hedid in such a way as to leave the impression upon those who saw him for the first time that, notwithstanding his peculiarities, the elements of a large hearted and genial character predominated.

The Thursday evening will be remembered by all who were present as "the great American night." An American Elder, Mr. George Junkin, of Philadelphia, presided and conducted the devotional exercises in an admirable manner. The floor of the House, and the galleries, were more densely packed than upon any previous occasion. In deference to the Trans-atlantic

brethren the time limit was abrogated, so that Dr. Paxton, and Dr. Cyrus Dickson, of New York, Dr. Van Dyke, of Brooklyn, and Dr. Plumer, of S. Carolina, had full swing. I remember the remark that fell from Dr. John Hall in the Free St. George's Church where he preached on the Sabbath to a great congregation, that "it is much easier to criticize than to preach a sermon," and therefore will not say that these addresses on "Home Missions in the United States" were not eloquent, as befitted the occasion, and the subject, the inevitable spread-eagleism which the speakers occasionally indulged in nevertheless notwithstanding. Many other topics and incidents connected with this most interesting occasion remain to be noticed, and to some of which I hope to refer at another time. I have only left myself room to say that, engrossed as we have been here in matters of absorbing interest, nothing has afforded us greater satisfaction than the accounts that reached us of the proceedings of the General Assembly of the Presbyterian Church in Canada, which were read by many on this side of the sea with thankfulness for the manifestations of brotherly love and charity, which evidently marked its proceedings, and without which indeed, all efforts to advance the cause and kingdom of Christ must be fruitless and in vain.

The Presbyterian Council.

SUMMARY OF MEETING.

THE Presbyterian Church in Canada was well represented at the great Council of the Presbyterian family in Edinburgh. Our people looked forward with deep interest to that gathering, and we are confident that they look back upon it with joy and gratitude.

WHAT IS PRESBYTERIANISM ?

Men were wont to revile our Church and point to it as shattered into feeble fragments, narrow, bigoted, clinging to an obsolete creed, rough, uncouth, quarrelsome, born in the days of Calvin and doomed to die amid the hills of Scotland. History has already answered our calumniators. Pres-

byterianism is in its origin apostolic and in doctrine Scriptural. It combines liberty and order as no other system does. In their policy our churches are progressive. They recognize the rights of the individual and protect him in the enjoyment of those rights, while doing justice to the claims of the whole constituency. All ministers are officially equal. All members of the Church are kings and priests unto God. No system of Church Government has done so much as Presbyterianism to advance and conserve human freedom and well-ordered liberty. As regards our ecclesiastical

HISTORY

it can be traced to the time when Elders were ordained in all the Churches, under apostolic direction. The truth, authority, and value of a system do not lie in its antiquity. We would gladly acknowledge and receive truth brought to light yesterday or to-day; but it is none the less gratifying to know that our Church History is coeval with Christian history and the organization of the Christian society. We heartily repudiate a

LORDLY PRELACY,

born of darkness and ignorance on the one hand and of political exigencies and an unhallowed ambition on the other. Every Presbyterian minister is a bishop over the flock committed to his care, and the only one to whom he as a bishop owes true allegiance is the great Bishop and Shepherd of our souls. He rules over his own congregation but only in conjunction with brother-elders chosen like himself by the people, and solemnly set apart to the work.

OUR NUMBERS.

God forbid that we should glory in aught save the cross of the Lord Jesus Christ. We do not boast of antiquity, of apostolic origin or descent, or of overshadowing wealth or power, or talent or numbers. Still, it is just and right to mention that our "family" is more numerous by some millions than the Church of England and its branches, and than the Methodist, Baptist, and Congregational churches. Numbers, well-organized, loyal and true, and ready to work, would be of incalculable value, but dull, cold, dead multitudes, what are they worth! Our numerical strength is great enough to devolve upon us very serious responsibilities relative to the evangelization of the world.

A SCATTERED FAMILY.

Scotland is often spoken of as the headquarters of Presbyterianism, and justly so.

But ah, how the family has spread far and wide over distant lands! They have gone to Australia, New Zealand and lesser islands of the lonely seas. They have penetrated beyond the great wall of China and have climbed the flanks of the Himalayas. They have sailed the inland seas of Africa, and are at home among the shadows of the Rocky Mountains. The goodly tree of the Lord's planting has struck its root in every soil and spread its boughs to every breeze.

A FAMILY GATHERING.

It was a gathering, joyous as when the reapers bear the harvest treasures home! They came to Edinburgh, Queen City of the British Isles, beautiful for situation, lacking no feature of hill or vale, or castled crag or busy street, or shining sea, to give the picture completeness; they came to Edinburgh, the city of Knox and Melville and Chalmers; they came from almost every British colony, from every section of the United States, from Germany and Hungary, from France and Switzerland and Italy. Though severed by continents and oceans, a spirit of brotherhood had long been growing up among Presbyterians, and now the longing for visible fellowship was realized. They came together, men who had been forty years in the heathen lands to sit side by side with men who had never been far out of sight of the Scottish hills, Professors, Pastors, missionaries, judges, merchants, farmers, mechanics, bankers, peers of the realm, and humble peasants. As Dr. Blaikie reported, they represented a constituency of 5,023 charges and parishes on the Continent of Europe, 4997 in Great Britain and Ireland, 1550 in the colonies, and 9793 in the United States.

For seven days the Council continued its meetings, and the testimony that comes to us from every side coincides in declaring the whole to have been most delightful and profitable. The Scottish people did all they could to make the family gathering happy and joyous. All sang the same songs of Zion, and all had an opportunity of sitting side by side at the Table of the Lord. They took sweet counsel together concerning the things of the Kingdom of Christ and strengthened each others hands and cheered each others hearts by recounting the works of wonder done by the Lord in the days that are past, and forecasting the prospect that presents itself to our view in coming years.

IS IT A DREAM?

Is it a fond fancy, to anticipate the day when the scattered members of our Presbyterian family, all true and loyal to Zion's

King, shall be knit together in visible unity, aiding in all good works, carrying forward together the Lord's battle against all evil in this world, and bearing unitedly to foreign lands and heathen multitudes the glad tidings of salvation? What has already been accomplished in our day is a sure promise of more glorious days to come. The Lord has surely called us to do a great and glorious work for Him in this sin-stricken but redeemed world. And He will heal our internal divisions and wounds, He will close our ranks, He Himself will be our Leader, as we go forward in His name to do the work He has assigned to us.

WIDER UNION.

From the beginning, and at every stage of her history, the Presbyterian Church, has repudiated the airs of exclusiveness which are characteristic of Romanism and other perversions of the religion of Christ. We believe in the communion of saints, and we find the Church wherever Christ is. We welcome to our hearts every follower of the Lord Jesus by whatever name called, and we gladly call him brother. We hope and believe that other churches will draw nearer and still nearer to the Scriptural model, and that all Christians, living closer to Christ, following His footsteps, filled by His Spirit, there will in due time be manifest union and communion of all who love the Lord Jesus in sincerity. The aspirations of the Edinburgh Council in this direction were marked and most gratifying. If in our day the forces of evil and of moral darkness are combining, the children of the Light are combining too. The springtide of love has come after the cold winter of strife and division.

ADDRESS TO THE QUEEN.

An impressive illustration of the unity of feeling prevailing in the Council was furnished by the address to the Queen adopted at the closing session. The venerable Dr. Adams, of New York, was Chairman of the committee which prepared the address. He spoke of the respect, admiration, and affection he and his brethren from the United States felt for the noble woman who presides over the vast realms of the British empire. Forms of Government, dynasties fade away, but the sympathies of our common humanity are immortal and universal. The address itself stated that the 333 representatives, commissioned by 49 Presbyterian Churches in 25 separate countries, having in all 19,040 ministers, and 21,443 congregations, desired to express their unfeigned respect for Her Majesty's Throne and Government. They rejoice in the large

liberty allowed under Her Majesty's Constitutional Government for the proclamation of the gospel, and they welcome the facilities within their reach in the capital of Scotland for consulting together on the subject of that Presbyterian polity to which they were attached, and for uniting in Christian counsel and prayer with the view to the advancement of Christ's cause in all lands. They acknowledged Her Majesty's recognition of Presbyterianism by joining in the Presbyterian worship during her residence in Scotland, and prayed for Her Majesty's temporal and spiritual welfare, and for the prolongation of her life; and they also prayed that the influence of the British nation and of America might combine with those continental States of Europe which are in the enjoyment of peace to bring the horrors of the present war to a speedy end, to mitigate them in the meantime, and to endeavour to restore peace and good order to the nations.

Dr. Hoge, of Virginia, himself a Republican, cheerfully acknowledged that there was not on earth a happier government than the Monarchy over which the Queen presides. It was not only her great distinction to preside over a larger number of subjects than any other Sovereign, but she was the strongest of all others in the loyalty and love of those over whom she presides. No Government upon the earth was stronger in the love of the people. For more than forty years Queen Victoria had presided over the purest Court of any Sovereign in Europe, and this happy result she had secured by her own transcendent virtues. And so far as the relations between the Queen and Scotland were concerned, the unifying sentiment was the Presbyterian Church, for when Her Majesty visited this country she worshipped among her Presbyterian subjects.

Similar expressions came from French, German, Italian and Hungarian delegates, and the decision of the Council was unanimous.

THE COUNCIL ON MISSIONS.

An arrangement had been made that the subject of foreign missions should be introduced by a paper by the venerable Dr. Duff. His health prevented his appearing before the Council at all, but he sent a very powerful letter on the subject of Missions to the heathen, and suggested that the Council should arrange a plan by which all the Presbyterian Churches could work together harmoniously in heathen lands. He suggested the NEW HEBRIDES group of islands as a field that might be chosen for a purely Presbyterian mission, there being encour-

agement in the fact that six Presbyterian churches already work together in those islands. The proposals of Dr. Duff were received with much enthusiasm, and a committee was appointed to consider them.

MISSIONARY OBLIGATIONS.

Dr. Murray Mitchell, Edinburgh, said that if the Word of God was to be our teacher, all dispute about the obligation to missionary work was foreclosed at once. To deny this would be as complete an abnegation of Christianity as to deny the duty of loving the Lord our God with all our heart, or the loving of our neighbour as ourselves. The extension of the kingdom of God over the whole world ran like a thread of gold through the whole even of the Old Testament, or they might call it a light which dawned in Eden, and shone with ever-increasing brightness, till in the great evangelical prophet, the glory of the Gentiles was seen coming into the Church of God like a flowing stream. And when the Word was made flesh, although for reasons of which even we could comprehend the wisdom, He was sent only to the lost sheep of the House of Israel, yet there came during His earthly life most touching indications of what was in His mind and heart regarding the heathen nations. Take one passage alone:—"Other sheep I have which are not of this fold; them also I must bring, and there shall be one flock"—that was the word—"one flock, one shepherd." In that one word—"must" they had the sublimity of the eternal purpose fixed at the throne of God—"must bring." They had there the infinite yearning of the divine love for perishing sinners. Then came the last word, the farewell request, the one command he thought, which our Lord gave after His resurrection from the dead, "Go into all the world, preaching the gospel to every creature." Preach it to the uttermost parts of the earth; as if He had said—Whatever else ye do, do this, whatever else you forget, I entreat you forget not this. For a time, even the men on whom the Spirit was poured out at Pentecost, though they preached diligently, preached to the Jews only. But when the great revelation of their duty was made known, then there came forward such men as Paul, and his whole soul kindled in the contemplation of what he called "the riches of the glory of the mystery." What mystery? Not that the Gentiles should be converted only, but that they should be made fellow-heirs, fellow-citizens with the saints and with the household of God; that they should be as near and dear to the heart of God as the nearest and dearest of His: en people.

The Bible, however, gave no optimist view of human nature or of heathen religion. "The Gentiles which know not God," said, solemnly and sadly, the great Apostle. "Darkness covers the earth and gross darkness the people." But God is light, and the truth that comes from Him was light, and light was essentially, necessarily aggressive upon darkness, and so in the very nature of things it is victorious over darkness. Let the light only pierce the gloom, and necessarily the darkness would flee away; and thus the Christians who preached the gospel were essentially men full of hope. Dr. Mitchell proceeded to direct attention to the fact that at present three-fourths of the globe were still in darkness and in the habitations of cruelty. There were more heathen alive in the present day than in the days of the Apostle; for the Roman Empire in his day hardly contained 120,000,000 of people, and the Indian Empire contained more than double that number now, while China contained more than 400 millions. That was the state of things eighteen hundred years after the great commission was given to the Church to preach the gospel to every creature. If the Apostle Paul were only to rise up in that House there would be a feeling in his heart of holy indignation, and he would sound the alarm loud as a thunder peal to rouse the Church to consciousness of neglect of duty, of guilt, and of danger.

HEATHEN RELIGIONS.

Every motive that impelled the early Church to preach the gospel to heathen nations remained now, and ought to be now in their hearts in undiminished strength. Take that one consideration—the condition of the heathen nations. There were men who told them that heathen religions gradually improved, as muddy streams gradually ran themselves clear. If that was true, he had utterly misread history. Compare the heathen religions existing now with those existing in the days of Paul. The great systems of Hindooism, of Zoroasterism, and of Buddhism in India, of Confucianism in China, of Fetishism, so largely developed in Africa, of spirit-worship, which was almost universally the religion of the Tartar, were all showing no signs of improvement; and in addition to these great systems another had arisen since the days of Paul, which was spreading still and spreading rapidly—a system that, admitting the unity of God, denied the divinity, the death and atonement of Christ, which tied down its devotees at best to the European civilisation of the seventh century, which

degraded women even more than Hindooism, which recognised the unutterable evil of slavery, and which proclaimed as a duty, war for the conversion and, if necessary, the enslavement of believing nations. The condition of the heathen nations was not better now than it was in the days of Paul. He thought they might demonstrate that it was decidedly worse. Certainly the systems of Hindooism and Buddhism with which he was best acquainted, were worse now than they were in the days of Paul. They also knew better about the actual condition of the heathen world than Paul could have known. He did not know of that horrible cannibalism, of that continuous monotonous slaughter of human beings going on in heathen countries. "Blood! blood! blood! everywhere blood!" exclaimed Livingstone, when his heart was sickened with what he saw.

PROGRESS AND PROMISE.

The results which God had given them in prosecuting their missionary work ought to be a new stimulus to action. There were two millions of men at the present day, Christians, who, but for their feeble modern missions, would have been sunk in the darkness of heathenism. Then there were openings now for the gospel that had never been experienced till of late. There were, for example, the openings in America and India. Light could now be poured into the darkest recesses of the Zenanas, and surely it was the duty of the Christian Church to take advantage of all these openings. There were also other advantages which they had as compared with the early Church for carrying on missionary work. Those were a handful of men, but the modern Church consisted of a mighty nation. They had the Scriptures translated into two hundred different languages, and had all the advantages of steam carrying their messages to the ends of the earth. They had also the same glorious promises to sustain them in their high enterprise which the early Church possessed, "Lo! I am with you always, even to the end of the world." They had all which the early Church had, and also advantages and opportunities and powers that the early Church did not possess, and in accordance with those things was the responsibility increased. The great question was, "How shall the heart of the Christian Church be moved to increased zeal in missionary work." As a council they should make a solemn confession that they had been very neglectful in regard to this great work. It was also necessary that the obligation to prosecute and assist in missionary work should be enforced from

the pulpit with a zeal and devotedness that had never been attempted as yet. The mind, and heart, and conscience of the Church required to be educated on this subject, and none could do this so well as the pastors of the Churches. Prayer on behalf of missions ought also to abound in all their Churches. Means should also be taken to extend information as to missionary enterprises among the people; for he could testify to the exceeding ignorance prevailing over Scotland with regard to missionary work, and to the exceeding gladness with which the people of Scotland received all missionary intelligence. Parents and guardians should also take up the duty of creating and fostering an interest in mission work among the young; and the press should be looked at, and a missionary literature provided for the old and young. He had listened during the sittings of that Council to admirable expositions of Presbyterian doctrine, but as he did so he felt inclined to say—"Show me thy faith by thy works. "O Presbyterian Church, if thou believest all thou dost profess to believe, then arise in the strength of thy God, and perform in the strength of God the work that God gives you to do."

THE TRUE MISSIONARY SPIRIT.

Dr. Wangemann, of Berlin, read a paper in which he stated that about ten years ago he took a journey to the stations of the Berlin Missionary Society, in South Africa, and although he met there large numbers of truly converted people, he was confirmed in what he had been previously told as to the low moral state of the Kaffirs at the mission stations. It was necessary to enquire seriously into the reasons of such a state of things, and he had to submit a few of the ideas he had formed on the subject.

First, he thought it was dangerous for a missionary not acquainted with the character of the heathen to think that he can win their affection to the gospel by overloading them with temporal gifts and benefits. They came to think that they did the missionary a favour by listening to his sermons or allowing themselves to be baptised. It would be wise if missionaries were sparing of gifts until the hearts of the heathen were prepared, so that they might receive them without injury. Another error was that of encouraging the idea that all missionary buildings, and books, and other material for the schools must be furnished from the missionary system. A result of this was that parents began to demand payment for the time that their children spent at school. Another danger which he had to enumerate had reference to civilisation preceding Christianity—for he had a high respect for

civilisation only as it followed Christianity. A still further evil was jealousy between different missionary societies. The most effectual means of securing fruit from the missionaries' labours was to exercise the spiritual strength of the new converts, to make them work for them, to bring their thank-offerings, to visit their fellow-countrymen, and to make them elders of their Churches. The sooner they learned to labour for the Lord the sooner would their Christianity be healthy.

THE NEW HEBRIDES, &c.

Professor McLaren gave the Council a concise account of the Foreign Missionary operations of our own Church in China, India, Trinidad, and the New Hebrides. Rev. John Inglis, long the faithful associate of our Dr. Geddie on Aneityum, gave a brief account of the New Hebrides, for which we make room: "He had been thirty-three years a missionary to the heathen. The first eight of these were spent in New Zealand, and the last twenty-five in the New Hebrides. He was sent out and supported by the Reformed Presbyterian Church of Scotland, but since the union which was consummated in that hall thirteen months ago he was a recognized representative of the Free Church of Scotland. The New Hebrides were a group of islands lying about 1000 miles from the north of New Zealand, 1600 miles from the east of Queensland, and 600 miles from the west of the Fiji Islands. They were inhabited by two distinct races, viz., the Malay and the Papaun. The Malays were, seventy years ago, wholly heathen. They were now Christians. (Applause.) The Papauns still remained in the lowest depths of heathen darkness. One of the chief difficulties in the way of the missionaries was the many languages spoken in the group. They were acquainted with ten or twelve, but there were as many more dialects. Another of their difficulties arose from the unsanctified character of much of the commerce carried on in these seas. Some five years ago the British Parliament passed an Act having special reference to these islands, known and quoted under the title of the Kidnapping Act, which revealed one phase of that commerce, which pernicious influence they had to contend against. Missionary work in the New Hebrides was first opened up by the London Missionary Society, and the first effort to introduce the gospel to the natives of the group was made in 1838, by that eminent, well-known missionary, John Williams. (Applause.) The first Presbyterian Church that undertook missionary operations in the New Hebrides was the Presbyterian Church of Nova

Scotia, a branch of the Secession Church of Scotland, whose missionary was settled in the most southerly island of the group in 1848. Four years later the Reformed Presbyterian Church of Scotland was represented in the New Hebrides mission, and subsequently the Presbyterian Church in Australia and New Zealand gave their aid." He concluded by giving an outline of the mission field as now occupied.

JEWISH MISSIONS.

Dr. Moody Stuart gave an address on this favourite theme. Presbyterianism, he said, was peculiarly fitted for the conversion of the Jews both because the Jew recognises its scriptural government and very specially because Presbyterians throughout the world have a great love for the Old Testament, and nothing more touches the heart of the Jew than our love to his own Scriptures. It is not desirable that the same amount of prayer, of labour, of money, and of men, should be bestowed on the Jews as on the heathen, because for every million of Jews in the world there are perhaps a hundred millions of the heathen; yet the place of the Jew in the world and in the eye of Christ is not as one to a hundred. Rather in the Word of God are Jew and Gentile regarded as the two halves of one whole, very unequal, indeed, yet still halves in some respects. Christ was promised as "a light to lighten the Gentiles and the glory of His people Israel." The first half of the promise has been signally, though far from completely fulfilled; the second remains, with no national fulfilment to Israel, but the reverse, for hitherto the Light of the Gentiles has been a shame and a reproach in Israel, and not his glory. President Edwards has said that no declaration of Scripture can be regarded as more certain than the national conversion of Israel, as promised in the eleventh of Romans; and it is equally certain that their national conversion will be "life from the dead" to the world. Neither men nor nations are influential for good according to mere numbers; one Luther, one Calvin, one Knox is more to the Church than millions of ordinary men; and the one little nation of Israel has had more influence in the history of the world than all the ancient empires of east and west. Nor can we say that the nation of Israel, having flowered and borne its fruit in the birth of our Lord Jesus Christ, is now only a withered tree, dead, and of no further use. That one fruit had indeed been glory enough for this nation for ever, if it had pleased the Lord thereafter to cast it away. But His providence has been as marked as His promise. For these eighteen hundred years

He has kept Israel through a hundred deaths; the nation is at this day as numerous as it ever was, except in the days of Solomon; the Jews believe that no nation has ever risen so rapidly out of oppression, weakness, and obscurity as they have done during the present century; and with every sign of vitality they are increasing every year in numbers, in wealth, and in influence. Throughout their history, they have as a nation been intensely religious, even in their deepest darkness they have rested both on the divine history of the past, and in the hope of a glorious future. And if once converted to Christ there is every reason to believe that Judah's burning zeal will make him like "a torch of fire in a sheaf, or an hearth of fire in a wood" in the midst of the other nations. There are many tokens that the time of their conversion is now drawing nigh. During the last fifty years the desires of Christians have been drawn out toward Israel as never before since their dispersion, and the pity in our hearts is only a drop from the swelling of the great ocean of the divine love rising again toward the lost sheep of the house of Israel. As yet the heart of the nation has not been reached, yet many have been converted; prejudice has been removed; and among large numbers of the Jews the name of Jesus is no longer uttered with a curse. The providence of God in raising the nation has most remarkably coincided with Christian effort in their behalf. It is as if the Lord was beginning to deal with them again as a nation. It will be a terrible humbling for that proud people to be brought down to worship Him whom they have pierced; and it seems as if nothing but national trials would issue in their national conversion, as if only the weight of an Almighty arm could "break the iron sinew of their neck." Meanwhile they are uniting themselves together even when they are scattered throughout the world. The Church may have presented the remarkable spectacle of a people scattered and bound together as a nation by a book, by the Bible. But now they are adding other associations, and in the great Jewish Conference in Paris in the end of last year the nation seems to have reached in some respects a greater unity than it has done since their dispersion. It seems as if the Lord were preparing them for some national destiny in His mysterious providence, which the great Eastern question may tend somewhat rapidly to develop; for I can never bring myself to believe that in the latter day all nations are to sit every man under his own vine and his own fig-tree, and that Israel has been so marvellously preserved only for the sorrow of sitting for ever

under a stranger's vine and beneath a foreign fig-tree.

A CONFERENCE.

Dr. MacGill, the Foreign Secretary of the United Presbyterian Church, said that there was a projected meeting, similar to this conference, but resting on a broader basis, to be held in October of next year in London. The meeting was to consist of individuals belonging to the Church of England, the Baptists, the Presbyterians, the Nonconformists, and, indeed, to all denominations that were conducting Foreign Missions, so far as they could be brought together. The main object that was in view, was to have an opportunity of comparing their various methods of operation. He thought much good could be done by the Council in the same direction if they appointed a committee, who, by correspondence could collect information upon such points as the training of missionaries, the selection of lay agents and native missionaries, the best method of managing their finances, and the best method of developing liberality. Upon this last point, he might state that the Church with which he was connected gave £40,000 a year for Foreign Missions, but he was in the habit of saying that there were 400 men in that Church who could give every farthing of that amount. The three Presbyterian Churches in Scotland gave something like £120,000, but this sum was infinitely too small when they looked at the work that needed to be done, and he believed that in these three Churches there were 1200 men who could contribute every farthing of that amount.

WORKING TOGETHER.

Dr. Herdman, a distinguished minister of the Church of Scotland, spoke well on this subject. He advocated co-operation in the preparation of Missionaries. The Free Church of Scotland set an example eleven years ago by establishing a chair of Evangelistic Theology, and nominating to it that prince of living missionaries—Dr. Alexander Duff—whose absence to-day through ill health awakened their deep regret and sympathy. In 1868, the United Presbyterian Synod directed their retiring foreign missionary secretary to prepare a series of lectures in their hall on the subject. These arrangements served to render more conspicuous the general want. The subject was of the greatest importance, and the instruction to missionaries ought, he considered, to be given systematically—taught as a science at their universities. Dr. Herdman

proceeded to suggest that Presbyterians should combine to effect the appointment, to commence with of a Professor of Comparative Theology at each university. He also asked whether they might not unite to maintain some common central missionary institute, such as the one opened in London by Mr. Grattan Guinness, which, however, lacked Church connection. Second, as to co-operation abroad, in some cases actual union was possible. Thus at Calcutta might not the collegiate departments of the General Assembly's institutions and that of the Free Church be amalgamated, the large schools going on separately. This would get rid of even the appearance of rivalry, and would without expense strengthen the staff of able Christian agents to hold their own in that country. At Madras, also, an interesting experiment was being tried, and other places concert somewhat similar might be attainable, without introducing confusion, in the interests of economy, efficiency, and charity. Another mode of working together was happily presented at this moment by the Scottish missions in East Africa. That of the Free Church at Lake Nyassa had for one of its agents a United Presbyterian. Moreover, members of both missions there were aiding in the cruise round the lake; it was likely that they would employ boats in common between the mountains of Zambesi and the cataracts; and in all things they would be ready to strengthen one another in all things in the Lord. There were other ways in which the various denominations might work together. He thought it might be too much to expect that at present they might see their way to the establishment of a joint mission by all the Presbyterian Churches represented in that Council, though he hoped they might see that ere long. The late Dr. Crawford did indicate a far larger scheme of co-operation when, in his Moderator's address of 1867, he pleaded for their common cause in the work of missions as follows:—"I see no reason why our several Presbyterian Churches should not, and might not, without any serious difficulty, and certainly without any unprincipled compromise in their points of conscientious difference be united, appointing a common Missionary Board, at which each Church is fairly represented, and allotting a set time during the sitting of their Supreme Courts for receiving in one great convocation, its reports, conveying to it their instructions, and joining together in friendly conference and fervent prayer for the furtherance of the great work in which they are now engaged." That was a grand idea, Who did not wish for its fulfilment?

GROWTH OF MISSIONS.

Dr. Thomson, of Beyrout, (author of the *Land and the Book*) spoke of co-operation in Mission work, and of the rapid growth of missions in our time. The first minister sent forth by the Church of Scotland, Dr. Duff, is still living. The first annual meeting which he attended of the American Board of Missions was held in an ordinary room half full of persons who hardly seemed to know what they were there for. Now, they were aware that that board was expanded twentyfold in its own noble operations; and while it was then the sole organization for that purpose on the whole continent of America, there had divided off from one side or another great branches from it as the Presbyterian Board North, and the Presbyterian Board South, and the Dutch Reformed Board, and the Baptist Board, and the Episcopal Board. That rapid expansion of mission work was very cheering, and it showed that every branch of the Christian Church in Europe and America was rapidly absorbing into its inner consciousness the supreme obligation upon the Church to give the gospel of Jesus Christ to the whole world. It would have been, therefore, a lamentable misfortune if that Council had separated without assigning special prominence to this subject, in regard to the importance of which they all agreed, and which was the glory of the Church of their age, and which was the most sublime and godlike enterprise which the human mind could undertake or comprehend. It was exceedingly important that there should be fraternal co-operation in this work by those engaged in carrying it on at home and abroad; and by co-operation he meant much more than that respectful courtesy towards Christian brethren which should characterise all their relations to one another—he meant such kind of co-operation as would exert a practical influence on the actual work of foreign missions. He proceeded to show the way in which this kind of co-operation would promote and strengthen the action of foreign missions in the wide field of the world. The two great obstacles in the way of the rapid extension of this work were briefly stated, want of men and want of money. It was not necessary to inquire whether the Church had or had not reached the utmost limits of its ability to supply both these wants, but for all practical purposes it might be taken for granted that these wants were permanent, for no matter how the supply of men of the right spirit to carry on the work, and of means, was increased, new fields would be continually opening for further missionary efforts. He believed it was possible that

by wise co-operation a very great economy might be realised in the expenditure of both men and means and that would be regarded as of no small moment to any one engaged in carrying on this missionary work, either at home or abroad. And economy in expenditure of men or of means was of the utmost importance to the success of this great enterprise. He pointed out various ways in which advantages would arise from more co-operation, suggesting, among other matters, that if there was greater unison of effort different religions in the foreign field might combine in providing higher institutions for the necessary training of the native pastors, teachers, writers, and others necessary for the conduct of Christian communities. He believed that was possible, and considered it ought to be done. Again, in the matter of furnishing a Christian literature for their converts in the foreign field, there ought to be concert and co-operation. It might surely, he thought, be arranged that missionaries labouring in the same field, among people of the same language, should unite and decide what literature should be elaborated, and who should do it. Were this done much time, strength, and money which were now wasted could be saved. Although the great responsibility of carrying on this work must devolve on the missionaries, yet a large part of the responsibility must depend upon the Churches at home, and the Boards who gave directions. If they sent out missionaries with a cargo of the old worn-out barriers which had been in use in our own lands, and instructed them to erect them in the foreign fields, they would very soon have in these foreign fields the deplorable exhibition of a poor, isolated, weak group of churches, surrounded by these barriers which they could not possibly understand, and would not in any wise appreciate; and if they were not positively cold and indifferent to one another, they were utterly powerless to co-operate for combined action. It was therefore essential that, from the boards and churches at home, they should send forth their missionaries free, free to preach the gospel to the perishing heathen, and only that; and he was perfectly persuaded that this great work would task the perfect catholic spirit of every Presbyterian Church on the face of the earth. They had all much to learn in this matter, to learn how to relegate to the domain of non-essentials many things which they had cherished, and which they thought important."

This language coming from the lips of a veteran like Dr. Thomson deserves the gravest consideration of ministers and people.

Space fails us to follow further the papers read and the discussions which followed. The work of evangelization as carried on in China, India, Japan, Africa, &c., was reviewed, and the following resolution was unanimously adopted:—"That the Council, having regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian Churches, and in which it is of increasing importance that there should be the utmost attainable co-operation amongst the Churches of this Alliance, appoint a committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operations, with instructions to report the same to next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating the existing agencies, or preparing the way for co-operation in the future."

Dr. Hamilton MacGill submitted for consideration a number of practical questions bearing upon the subject under discussion:—1. The extent of expenditure on salaries and allowances due to Missionaries with a view of obtaining uniformity; 2. The employment of native pastors—he knew no subject that more demanded the earnest and laborious consideration of all missionary Churches than the development of native agency; 3. The place of medical agency in missionary work; 4. The methods of stational arrangements which experience has sanctioned; 5. the stage at which Presbyteries ought to be formed in a mission district; 6. The method best suited to advance missionaries in the languages of the heathen; 7. The general question of missionary literature; 8. The best means for developing the missionary spirit in the home Churches.

WITH ONE VOICE.

The representatives of the Presbyterian Churches in Scotland, England, Ireland, America,—all the world over,—have endorsed the Foreign Mission enterprise and have pledged themselves to greater earnestness in the future. Happily our own beloved Church did not need to be ashamed among sister Churches. But what are we to do in order that our share of the Lord's work may not be neglected? Other Churches are pressing with vigour in the glorious race; shall not every Presbyterian in British North America do his and her share in the work?

THE GENERAL COUNCIL

Will meet again in three years, and the progress made in the interval will be reported and commented upon. It was well

worth holding the late Council if nothing had been done except what was done on this Missionary Day. But much, very much else, was done, and each day appeared to excel the other in the interest of the topics discussed and the ability with which the discussions were conducted.

PRESBYTERIANS.

The wide world over may take fresh courage from the recent history of their branch of the Christian Church. Pure and undefiled religion is reviving. The great doctrines of the Scriptures are held forth in their purity. Home heathenism is not neglected while the strongholds of Satan in the dark places of the earth are assailed. The spirit of brotherly love prevails more and more. The petty feuds and bitterness that darkened our horizon in other days are passing into everlasting oblivion. God grant that our zeal and wisdom and self-sacrifice may equal our opportunities!

The Missionary World.

ANOTHER instance has come to light of the unwisdom of certain Bishops of the Church of England. The French Protestant Church has for more than forty years carried on a most successful mission among the Basutos of Africa; and now when the work of rescuing these people from Heathenism has been accomplished, Bishop Webb enters the field to plant the standard of Episcopacy and carry strife, division, and perplexity among a simple and believing race. It is cruel; it is shameful, when millions still live and die in Africa who have not heard of the name of the Lord Jesus. No wonder the Missionaries have earnestly remonstrated against Bishop Webb's proceedings. A similar policy of unchristian aggression has been pursued in the Hawaii, in Madagascar, in India and in other parts of the world's wide mission field.

The Missionaries of the Presbyterian Board, labouring very successfully in Persia, have been disturbed and embarrassed by the intrusion of the agents of the Anglican Society for the Propagation of the Gospel. On the other hand the Missionaries of Presbyterian and other churches have been ever careful to select fields where the ground has not been broken by others. The same is true of some of the church of England Societies which are most christian and brotherly in their policy.

We referred in our last issue to the great Missionary Conference held in China. It was successful in a high degree. The Missionaries scattered over the vast empire of China are now personally acquainted with each other, and they appreciate each other's aims and plans. Men from Canton and Formosa, Hongkong and all the coast ports and river ports, and from Peking, have met and talked and prayed together, have discussed their work, made known their methods, mentioned their successes and encouragements, their discouragements and failures, have excited one another to deeper hope, to new faith, to more determined purpose, and all this largely from the social opportunities afforded by the assembly. Plans have been arranged to ensure mutual co-operation especially in the preparation of Christian literature for educational purposes. Two series of text books are to be prepared to be used all over the field.—Another result of the Conference is the "Women's Missionary Association of China." "The objects of this Society are the maintenance of interest in each other's missionary labors, and mutual help from a knowledge of the methods used and their results." The Association consists of all the Protestant Missionary ladies in China, and hopes to accomplish its object by publishing a semi-annual magazine about the size of Scribner's Monthly. This magazine will contain reports and articles bearing on woman's work for woman, from every missionary station. It will be of value for the Woman's Associations at home. All the Missionaries unite in an appeal to Christian Churches in Europe and America setting forth the claims of China. The appeal is most cogent and heartstirring. China is shewn to be more populous than all Europe, and quite equal to all the rest of the heathen world exclusive of the Mohammedans. The resources of China as well as its population are shewn to be immense. "Intellectually the Chinese are fit for anything." In diplomacy and in mercantile enterprise they equal Europeans. Their enterprise and perseverance are proverbial. They are the great Colonizers of the East as England is of the West. Under a showy exterior the most pitiful, be basing and cruel superstitions and customs prevail. There is no hope of China from within; if she is to be raised it must be by light and truth from without. Thirty-seven years ago there were but three native Christians in all China connected with Protestant Missions, now there are at least 12,000 or 13,000. The past year was more hopeful than any that pre-

ceded it, and the rate of progress bids fair to be increasingly rapid. There are still 8 provinces without a resident Missionary; and taking China as a whole the supply is as if there were but one in Massachusetts or two in all Scotland!—The plea set forth by the Conference is a very affecting one,—the above being but the leading points. Our own Formosa Mission will be dearer to our hearts in view of an appeal such as this.

It is superfluous to say that the Missionaries in Turkey are in trouble and distress. They see their flocks ground to the dust under the most dreadful oppression; and matters becoming worse day by day. They live as if the sword of the destroyer were daily flashing before their eyes.

Here is an item that may serve to stir up our zeal in the cause of missions: The United Methodist Free Churches of England, with a membership of only 70,000 persons, have sent out, and are sustaining in the foreign field, *fifty-seven missionaries*. Under the Divine blessing, they have now 6,540 communicant members of their native churches—2,677 of whom were brought in during the past year.

The Irish Presbyterian Missions are prospering,—last year's progress being such as to fill the Assembly "with thankfulness, courage and hope." All the ground heretofore won has been maintained, and there are preparations for further advance. The total expenditure in India was £9,600 stg., and the receipts amounted to £9,936. The Indian Mission has 12 stations, 9 Europeans Missionaries, 37 native helpers; 248 communicants; 794 baptized, and 842 adherents unbaptized and under instruction. There are 1576 children in the mission schools.

The Irish Protestant Mission in China is feeble—consisting of 1 missionary and 1 medical missionary. "The district covered by our Mission is enormous, embracing the entire of Mantchooria, Southern, Central, and Northern; and between Mantchooria and the Great Wall, Mongolia is open. "The land has not even been viewed." Dr. Hunter reached as far as the Amoor, and saw across the river the churches of a Russian town. The missionaries of the Greek Church had already circulated their catechisms, and "in the house where we spent the night, the Chinaman knew the story of the Israelites in Egypt as well as I did..... I have a deep, deep joy in my soul when I think that the Irish Presbyterian Church has been honoured to carry one end of the Gospel chain round the world."

Our latest tidings from the new mission

fields in the African lake regions are of a most encouraging character.

Missions to Papal lands are scarcely less important than Missions to the Heathen. An effort is being made to harmonize the operations of the different societies at work in Italy. One of the weaknesses of Protestant effort is the multiplicity of agencies, —sometimes rivals to one another, occupying the same field. This is a reproach and a scandal. There are very cheering reports from Mexico and Brazil, in spite of bitter persecution.

Our own Church.

GIVING for the Lord's cause is not only a duty and a privilege, but an act of Religious worship, therefore all should give,—not only a few of those generally regarded as wealthy and liberal and to whom the giving part of worship is largely left, but ALL should give as God prospers them. All the members and adherents, young and old, who are earning money should contribute towards the maintenance of ordinances in connection with their own congregation, and all should bear their share in sustaining the several schemes of the Church. Not only all individuals, but all Congregations should contribute to each of the schemes. We say all Congregations, whether settled or vacant or simply Missions,—all Congregations, not only one branch of a pastoral charge contributing to this scheme and another branch to that scheme, but each station of every pastoral charge should forward contributions to all the several schemes of the Church. Were Ministers and Sessions to attend to this, we would hear less about deficits in our Colleges and Mission funds, and the work of the Church would be carried on with greater zeal and success.

CALLS.—The Rev. W. Christie, to Westmeath, Presbytery of Ottawa.

Mr. Colin Fletcher, to North-East Nisour, Presbytery of London.

Rev. J. A. F. McBain, of Drummondville, Presbytery of Hamilton, to Chatham, Presbytery of Miramichi.

Rev. Jas. Sinclair, to Upper Londonderry, Presbytery of Truro.

The Rev. P. Musgrave, of Milverton, Presbytery of Stratford, to Duff's Church, McKillop and Winthrop, Presbytery of Huron.

Rev. J. McNabb, of Beaverton, Presbytery of Lindsay, has declined the call to Manitoba.

Mr. R. P. McKay has accepted a call to Knox and Melville Churches, Scarborough, Presbytery of Toronto.

Rev. J. Battersby has accepted the call to St. Andrew's Church, Chatham, Ont.

INDUCTIONS.—The Rev. F. McCuaig, to Chalmers' Church, Kingston, Presbytery of Kingston, on 26th July.

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

The Rev. M. F. Boudreau, to Danville, Presbytery of Quebec, on 8th August.

The Rev. J. A. Logan, to Acadia Mines, Presbytery of Truro, on 7th August.

LICENSURES.—Presbytery of Kingston:—Mr. Alex. MacGillivray.

Presbytery of Toronto:—Messrs. W. A. Wilson, M.A., and A. R. Kennedy, M.D.

DEMISSIONS.—The Rev. W. Coulthard, Gananoque, Presbytery of Kingston.

The Rev. S. Acheson, Minden, Presbytery of Peterboro'.

The Rev. H. Thompson, St. Andrews, E. Oxford, Presbytery of Paris.

NEW CHURCHES.—The Rochesterville Congregation—under Rev Jos. White—opened on 15th July, free from debt, a new Church to accommodate 300 persons.

A new Church was opened at Parry Sound on 29th July.

The foundation stone of a new Church was laid on 5th July at Ventnor.

The 1st Presbyterian Congregation of St. Catherine's are erecting a handsome new Church to accommodate, with galleries, 1,000, at a cost of over \$20,000. The foundation stone was laid on 24th July. Under Rev. G. Bruce, this Congregation is making rapid progress.

DEATH.—We regret to notice the death, on the 18th ult., of the Rev. Robert Scott, at one time minister at Oakville, Ont., and afterwards at Camiacie, in the Presbytery of London, but more recently of the Jane Street Presbyterian Church, New York. Mr. Scott's widow and family have the sympathy of a large circle of friends in Ontario.

RETURNED.—The Rev. R. Campbell, M.A., of St. Gabriel Street Church, Montreal,

who has spent the past 6 months in Britain, as agent of the Board of French Evangelization, returned home on the 14th ult. Mr. Campbell's visit has been most successful, considering the hard times. The Board not having an agent at present in Britain will require to receive largely increased contributions from our own Congregations to carry on their ever increasing work.

OFFER OF SERVICE.—We understand that the Rev. K. J. Junor, of Bermuda, has offered his services to the Foreign Mission Committee for the Formosa field.

HANDSOME GIFT.—Among the list of acknowledgments in this number of the Record will be found the handsome sum of £200 sterling, received from the Colonial Committee of the Church of Scotland for French Evangelization.

A VALUABLE BOOK.—"The Proceedings of the General Presbyterian Council held at Edinburgh," recently, will be published in a handsome 8vo. volume. The volume will contain not only all the speeches that were delivered and all the papers that were read, but a great deal of other interesting matter. Price to subscribers, six Shillings sterling. Names may be sent to Rev. William Gillies, 13 South St. Andrew's Street, Edinburgh. We need not say how desirable it is that this volume should have a wide circulation.

HONOR.—Rev. James Bennet, pastor of St. John's Church, St. John, N. B., has had conferred upon him the honorary degree of Doctor of Divinity. Dr. Bennet has been thirty-four years in the ministry. His "Wisdom of the King" a substantial volume, and numerous minor publications have commanded attention especially in the Maritime Provinces.

HOPEFUL FIELD.—The Presbytery of Victoria and Richmond has held frequent meetings this summer, and its wide field is being carefully attended to. A young minister, Rev. John Maclean, having been settled at Broad Cove early in July, meetings were held at Margaree on the 17th and 18th of the same month. Margaree is one of the most hopeful Home Missionary fields in Cape Breton.

TRURO.—The following is the Truro Presbytery's endorsement of the Endowment Fund for the Theological Hall:

On motion the Presbytery cordially approved of the effort to raise an Endowment Fund for the support of our Theological Hall, and expressed the hope that all the congregations within the Presbytery's bounds will contribute to that Fund as soon and as liberally as possible.

ABSENCE.—Rev. Dr. MacCulloch and Rev. John MacMillan obtained leave of absence for three months. Dr. MacCulloch previous to leaving received some suitable tokens of the congregation's affection. He referred to his forty years of service in the field. When he commenced his pastorate in Truro the congregation embraced an area within which there are now five energetic and flourishing congregations. He had laid in the grave 680 persons, and had baptized 880.

ARRIVALS.—Rev. William Robertson, a minister of the Established Church of Scotland, recently resigned his charge at Banton, in order to come to labour in Nova Scotia. Mr. Robertson arrived at Halifax on the 4th ult., and is now on the Probationers' list in the Eastern Section. Rev. Mr. Cruikshank, a graduate of Dalhousie College, completed his Theological curriculum in Scotland, and arrived at Halifax on the 4th ult.

SPECIAL SERVICES.—Evangelistic services were held in Halifax during the month of August. Fully one third of the population belong to the Church of Rome, and these are seldom within reach of Gospel. Some of them have heard it on this occasion, and it is hoped that not a few have been gathered in from the world and from the Kingdom of darkness into the Kingdom of God's dear Son.

LUNENBURG AND YARMOUTH.—The Congregation of Lunenburg called Rev. John Wallace to be colleague and successor to Rev. W. Duff. Mr. Wallace accepted the call and was duly inducted on the 24th July. Mr. Duff has laboured in Lunenburg for over thirty years. There are now six congregations within the limits of the charge which he undertook thirty years ago, and each is about as strong and as numerous as the original was when Mr. Duff entered the field.

ST. ANDREW'S CHURCH, HALIFAX.—At a recent meeting of the congregation—their Annual Meeting—all departments of the church's work were found to be in a healthy and very hopeful condition. Rev. Thomas Duncan has been pastor for less than a year. The prayer meeting, "the spiritual thermometer of the church," is steadily growing.

COLLEGE FUND.—This month we publish the first instalment of moneys actually paid in to the Treasurers of the Fund, and we expect similar lists monthly until the Fund is completed. Rev. G. M. Grant visited the following congregations in Cape Breton and received subscriptions as subjoined:

Mabou and Fort Hood.....	\$1870
Broad Cove.....	240
Whycocomagh.....	500
Lake Ainslie and Margaree	210
Glace Bay (including Caledonia and Big Glace Bay).....	340
Cow Bay.....	240
Mira and St. Andrew's Church, Sydney	700
	\$4100

Local Committees and Treasurers have been appointed to complete the canvass in each place. The following amounts are confidently expected,—Mabou and Port Hood, \$2,100; Broad Cove, \$350; Whycocomagh, \$300; Lake Ainslie and Margaree, \$350; Glace Bay, &c., \$400; Cow Bay, \$400; Mira and St. Andrew's Church, Sydney, \$1,200.

The following Congregations were visited by Dr. Burns and subscriptions secured as subjoined:

Baddeck	\$ 300
Boularderie (both Churches)	210
Leitch's Creek	70
North Sydney (including the Big and Little Bras d'Or).....	1070
Falmouth St. Church, Sydney ..	250
	\$1900

The amounts confidently expected from these places when the canvass is completed are as follows:

Baddeck, \$500; Boularderie, \$350; Leitch's Creek, \$100; North Sydney, &c., \$1,300; Falmouth Street Church, Sydney, \$400. The following Congregations are still unvisited, viz., West Bay, Port Hastings and River Denis, Malagawatch, Middle River and Narrows, Cape North, St. Ann's, Gabarus, Loch Lomond and Grand River. It is probable that Rev. Thomas Duncan will visit a number of these, and the total from Cape Breton is likely to reach \$10,000.

Rev. Professor Currie visited Upper Musquodoboit and Little River and Meagher's Grant, in Halifax Presbytery, on behalf of the Fund. These congregations, considering their circumstances, have done admirably. The complete lists are not yet before us, but the Professor states that in both cases his expectations have been fully realized.

MEETINGS OF PRESBYTERIES.

BARRIE, 7th August.—Rev. J. Leiper, of Barrie, was elected moderator for the ensuing year. Mr. Stuart Acheson was appointed treasurer in room of Mr. McDonald who resigned.

An application from Mr. Chas. B. Hemmings to labor as a Catechist, in Muskoka, was favorably entertained.

Mr. J. P. Grant, student, was appointed to Port Carling, for the winter half year.

The Congregations in the Presbytery were recommended to take up a collection on thanksgiving day for the Huntsville Mission.

Rev. J. Ferguson resigned charge of S. Osprey and Honepwood, the resignation to be disposed of at Stayner, on Wednesday, 29th August, at 2 p.m.

Another special meeting to be held in St. John's Church, W. Gwillimbury, on Monday, 10th Sept., at 2 p.m.

MONTREAL, 16th Aug.—The Presbytery agreed to meet in Dundee Centre, on Tuesday, 28th August, at 6.30 p.m., to moderate in a call there. Rev. R. H. Warden was appointed to moderate in a call at Chatham, Que., on an early day.

The induction of Rev. P. Wright to Chalmer's Church, Montreal, was fixed for Thursday, 13th September, at 7.30 p.m. Rev. S. S. Stobbs to preach, Rev. Dr. Jenkins to address the minister, and the Rev. J. Fleck the congregation.

OTTAWA, 7th and 8th Aug.—24 Ministers and 6 Elders were present. The Rev. D. J. McLean was appointed Moderator for the next six months. A report was received from the commissioners to the General Assembly.

Minutes were adopted in reference to the translation of Mr. A. C. Stewart and the resignation of Mr. H. Sinclair as follows:—In agreeing to the translation of the Rev. A. C. Stewart, the Presbytery desire to record their high appreciation of their brother's character, his ability and fidelity in his work and the success which attended his labours. They regret personally and for his works sake, his removal, and they cordially recommend him to the brotherly regard of the members of the Presbytery with which he is about to be associated, and pray that the presence of the Chief Shepherd may continually attend him and abundantly prosper him in his new field of labour. That the Presbytery while accepting the resignation of the Rev. Henry Sinclair cannot allow him to leave the bounds without expressing their regret at his departure. Though connected with the Presbytery for a short time only, his genial bearing and Christian character gained for him the esteem of his brethren, while his labours in connection with his late charge they properly appreciated. In parting from him the Presbytery commend him to the great Head of the Church, praying that he

be guided into a congenial field of labour and that he be blessed with abundant success from the Lord.

The list of supplemented congregations and Mission stations was revised and the amount of aid to be asked from the Home Mission Fund determined. Standing committees on the state of religion, examinations, Sabbath schools, Home Missions, and Statistics were appointed.

A call was received and sustained from the congregation of Westmeath to the Rev. William Christie. A scheme for conducting missionary meetings was adopted, the whole Presbytery being divided into ten groups and a deputation to visit each appointed. The next quarterly meeting is to be held in Knox Church, Ottawa, on the first Tuesday of November, at three o'clock, p. m., the evening sederunt to be occupied with a conference on Sabbath schools, the special subject being "the deficiency of well qualified teachers for our Sabbath Schools and the best method of obtaining a supply."

TRURO, 7th August.—The Presbytery ordained and inducted Mr. J. A. Logan, at Acadia Mines. The congregation had been without a pastor for about 8 years. A call from Upper Londonderry in favour of Rev. James Sinclair was sustained. Rev. A. Burrows was appointed clerk during the absence of Rev. John McMillan. The next meeting will be held at Truro on the 4th September.

MIRAMICHI, 7th August.—Rev. Thos. G. Johnstone was appointed moderator for the ensuing year. A call from St. John's Church, Chatham, in favour of Rev. J. A. F. MacBain of Drummondville, Ont. was sustained. Moderation in a call was granted to Blackville. Rev. W. Wilson was appointed to preach at Tabusintac and to moderate in a call if he found the people ready. Application for moderation from Black River was not granted, in view of further negotiations with Kouchibouguac. Rev. Angus MacMaster intimated his intention of acting on leave already granted, to retire from the charge of New Mills. He proceeds to spend the evening of his long and busy day in his native isle of Arran, Scotland. The Presbytery appointed a committee to draw up an appropriate minute respecting him, and also a committee to visit the congregation. The congregation of Bathurst was visited by the Presbytery in the evening, and great satisfaction was expressed with the state of matters. The next meeting will be held in St. Andrew's Church, Chatham, on the 1st Tuesday of November.

HALIFAX.—This Presbytery met in Pop-

lar Grove Church on the 7th ult. Moderation in a call was granted to Shubencadie Congregation. Rev. W. Stuart declined the call of the Annapolis and Bridgetown Congregations.

Home Missions.

THE subject of Home Missions was appropriately under the consideration of the Edinburgh Council. Some of the brethren from this side of the ocean pointed to the wonderful providential arrangement by which Protestant England, not Romish Spain, gained possession of the continent. The land in its wealth and vast extent was preserved for a peculiar people. The people of the United States are now a composite of all the nations of the world. Men have crossed the seas, bringing their religion with them. The Presbyterian Church had been planted in America over a century ago, and it had largely moulded the civil institutions of the country. The work of the Church has to be carried on amidst a mighty rush of progress, such as the world had never seen before. The Church feels it her duty that wherever the woodman's axe rings, there the Gospel shall be proclaimed. Presbyterianism has always easily adapted itself to the circumstances of free communities. It offers the right hand of fellowship to brethren of every denomination, and is at home among the shanties of the miners as in the great cities. There are more than a thousand missionaries under the Presbyterian Board in the Northern Church of the United States; gifts sometimes amounting to \$100,000 are received from wealthy and liberal members of the Church. The work has to be carried forward among all ranks and nationalities. Chinese immigrants need special attention and are receiving it. Dr. Vandyke, of Brooklyn, defined Home Missions as the application of those principles of doctrine and polity which had been well established by their forefathers and which they professed to accept. He asked what were the influences for good which were to mould all the various populations which were in the United States of America? The steam-engine and steamship, and all inventions of modern science and art, are instruments in the hands of the Lord Jesus Christ for the conversion of this world. All literature, language, and science, and all government will be so controlled. As a moulding influence, he mentioned the great body of English common law, which was prevailing all American social and political life. Then, again, there is their educational system—

from the common school to the college it is built upon the broad base of the people's will; and as crowning and embracing all, was the Church of Jesus Christ, of which themselves, the Presbyterians, claim to be not only one, but the best embodiment and exponent. Touching on the adaptation of the Presbyterian system of doctrine and government to home missions in such a country as America, he gave it as his opinion that the Presbyterian Church was a pioneer as well as a conservative. He believed that the hardest thing to kill and easiest to establish in America was a Presbyterian Church—*a priori* because he was satisfied it was in accordance with God's Word;—*a posteriori* because of its history in this and other lands. They recognised the visible and the invisible Church. They defined the invisible Church to consist of all who believed in God. They defined the visible Church to consist of all who professed the true religion. Could they make it broader than that? They left such things as vestments and forms of worship to the discretion of the local Church. Among the fifteen hundred Churches under the missionary board, and among the three thousand Churches that supported them, they had psalm-singing and hymn-singing Churches; they had Churches with organs, and Churches in which the only instrument used was a pitchfork; Churches in which the minister used a gown; and others in which the ministers use no gown; Churches where the congregation sang a doxology at the beginning, others where they sang it at the end, and some where they did not sing it at all. And they had at least one Church where the congregation used a regular fixed liturgy, and read their prayers out of a book. What they all wanted was more faith to believe God's Word as to the value of the soul,—faith to believe that all men were lost in sin, and faith to believe that the Gospel of Jesus Christ was the power of God unto salvation—and love to baptize their faith, swelling out and growing out towards all their fellow men for Christ's sake. They needed to reinscribe on the blue banner which so appropriately floated over this hall, the great rallying word, the great battle-cry of the Reformation—"In things essential, unity; in things non-essential, liberty; in all things, charity."

What is true of the United States is to a very large extent true of our own Dominion. We have a Home Mission field before us not surpassed anywhere for vastness of extent and promise of future development.

Our Foreign Missions.

MORE FUNDS WANTED IN MARITIME PROVINCES.

THE readers of the Record already know that last year's income in the Maritime Provinces was exceeded largely by the expenditure. Including buildings, the expenditure amounted to \$15234.06 but for ordinary claims for salaries, schools and Dayspring, the expenditure amounted to \$12501.39, income \$10299.18. Excess of Expenditure \$2202.21. The ordinary outlay for the current year can be nothing less than last year. Unless therefore special efforts are made, salaries will have to be paid by borrowed money, and interest bills will necessarily follow. To prevent this the Maritime Section of the Assembly's Foreign Mission Committee are appealing through a Sub Committee to the Eastern Congregations and asking

1. For *increased liberality*, more especially from congregations which have hitherto contented themselves with a low rate of giving.

2. For an *early appropriation* of that portion of missionary society or church funds, which is to be devoted to Foreign Mission work.

3. For *early action* on the part of the sabbath schools and children of the church, as it is in their department of the work, viz: the support of Dayspring and Mission Schools, that the chief deficiency is found.

We have no doubt that the appeal to be made will have the desired effect; and that the funds will be forthcoming in due time. While all, we hope, will do their duty, we are persuaded that the juveniles who so far have provided the annual quota for the Dayspring support, and the whole support of the Trinidad Mission schools, will replenish their fund in advance of their fathers and mothers and adult friends.

FORMOSA.

LETTERS FROM REV. G. MCKAY.

Sin-Tiam, May 24, 1877.

Rev. Wm. McLaren, (Convener F. M. C.)

My dear Brother,

Having spent several weeks at a time in the woods with the roaming aborigines, I purpose giving you a brief account of their *home* in this letter, and if interesting will send you particulars about their *customs* and *manners* hereafter. I have gathered from *observation* what would fill many pages respecting them. My only reason for having de-

laid writing is, that I was and am still busy teaching students and helpers, travelling from place to place dispensing medicines and preaching the everlasting Gospel of Jesus. You will bear in mind that I don't refer to Southern Formosa. The savage territory I refer to, lies between 24° and 25° north latitude in this Island, Formosa.

Two centuries ago they occupied the whole of North Formosa down to the water's edge. But now on the West a tract of country varying in breadth from 10 to 30 miles is occupied by Chinese. The northern and north-eastern sides are also occupied by the industrious Chinamen. What might be called the east side is still in the possession of the savages, almost down to the sea. Nature favors them there, for along the coast the hills rise so abruptly from the sea, and are so steep and high that they appear like everlasting fortresses. Some of them are 7000 feet high. The Chinese are attempting to make a road along the coast there, but many of the men lose their heads in the attempt.

Thus hemmed in the savages occupy the woods in the centre, which of course vary in breadth. With native guides I think any part could be crossed from west to east in two days. The south is just a continuation of savage territory. Now this part which I call their *home* is composed of mountains and valleys. *Literally so.* One range rises above another until some appear a tremendous height, they extend more or less regularly from south to north. In crossing to the east side you have to ascend and descend until you would wonder if the ranges had any end. Many of them are exceedingly steep. I remember my dear friend Capt. Bax, of the *R. N.* falling headlong several times descending a steep range not far from Mt. Sylvia. In October and November it is very cold in the woods. I noticed hoar-frost quite white on the tall grass and leaves of trees. In January, February and March, many of the highest ranges are covered with snow. The trees are not tall, but some of them are very large. I measured a camphor tree 25 feet in circumference, other kinds are not so large however. Two or three kinds are equal to the best American timber for furniture. The fruits I observed were oranges, plums, plantains, &c. I also saw some pepper.

Bamboo groves are numerous. I never saw anything of the kind to surpass the beauty of one near Mt. Sylvia. Tall and straight, of sky blue color, the tree stood on the mountains side, and I gazed at the view before me in amazement and wonder. Rattan, out of which chairs, &c., are made

grow in wild profusion and swing to and fro in the breeze like the rigging of a ship. Creepers and parasitical plants are innumerable and make the way difficult for the traveller. Tree-ferns stand in the valleys and on the hill-sides and spread their leaves in surpassing grandeur.

Tall, coarse grass grows in the valleys 6, 7, 8 and 9 feet high. Clear cold rushing streams are found wherever you go. Deer, wild boar, squirrels, leopards and small brown bears are quite numerous. Leopards and bears are less numerous than they were. Birds are also numerous, and there are some songsters, but the cry of the black crow is always heard in the woods. There are not many fish in the streams of water, perhaps occasionally the savages try to procure some. Honey is quite abundant. The natives climb the trees and get it in that way. The bees prepare it just as they do in the woods in Canada. The savages have their houses on the tops of the highest hills so that they can see any encroachments made by the Chinese. These houses are very neat and indeed clean comparatively. Several acres are cleared around each group of houses and mountain rice cultivated. Canadian woodsmen would be amused to see these poor fellows "clearing" a piece of ground with knives about 18 inches in length, they make marks for their feet around the trees, and in that way ascend to the branches which they then cut off and leave the body of the tree standing either to rot and fall or be blown down by sweeping blasts. There are many winding paths leading to their groups of houses, but to an outsider very difficult to follow. I made known the Gospel to scores of these savages, but you remember they cut the head of one of my helpers and two converts.

(To be continued)

Ever yours sincerely,

G. L. MacKAY.

Go-Ko-Khi, Formosa, May 29, 1877.

Rev. Wm. McLaren (Convener F. M. C.)

My dear Brother,

I am here sitting in the first chapel that was opened in the country in North Formosa. I arrived yesterday from *Sin-tiam*, and now I am writing this letter to you with mingled feelings of sadness and great joy. Last sabbath, a messenger from this place went to *Sin-tiam* in great haste to tell me that *Tân Kang Hô*, one of the first converts in North Formosa was dying. Yesterday when I arrived his spirit had just departed, and there he lay on his back with his hands across his breast, his body

straight and eyes turned upwards as if gazing at the heavens. Indeed he looked so much like a man sleeping that those who went with me to his little cabin thought he was still living until I pronounced him dead.

This morning *without* pomp, display or *any idolatrous* ceremony, we buried him on the hill's side not far from his dwelling. Converts, students, helpers and myself formed the funeral procession.

This man became a convert soon after I began to preach and was baptized about 4 years ago. From that time until he was called home yesterday, he continued a *fearless* follower of Christ whom he loved.

When underlings from the *Yamèn* came, beating gongs and shouting like devils to frighten the converts, this man stood firm as a rock. When in the streets of the nearest towns he was followed by crowds shouting "you despiser of our fathers, you follower of the travelling barbarian," he walked on unmoved, and when help was needed here he was always in front ready to do anything which would help on the work.

He enjoyed ordinary health until a few months ago when he began to decline rapidly. It soon became evident to himself that his end was fast approaching. Three weeks ago we opened a new chapel at Chin-Nih, and he was so anxious to attend that he sat in a sedan chair and was carried there. In the evening I came here, went to his hut and had the following conversation with him. I said "do you think you will get well again? He said "no." Are you prepared to die then? He said "I am." "What makes you speak so confident? He said "because I trust in the Lord Jesus Christ, if I perish, I do so trusting in Him, for I trust in no other under heaven." He then added "when I depart you must come and see me buried, because my relatives hate me and would like idolatrous rites, but I want to be buried as a christian, and in my house sing "For ever with the Lord" and when you come to the grave sing "There is a happy land."

I saw him once afterwards before he breathed his last and found him *strong* in the *faith*, waiting to go above.

Glorious traveller! you've reached the goal
Where countless myriads are freed from woes,
Enter the gates above a ransomed soul:
Through Jesus you've triumph'd o'er all your foes.

Three more Formosa son's have gone before
And now are waiting in the heights above,
Rejoicing in the cross on earth they bore,
And longing for the friends they so much love,

G. L. MacKAY.

P. S.—Since writing the above, another of the first hearers of the Gospel in North Formosa was called above. I remained several days with him and found him rejoicing at the prospect of death and glorying in the Lord Jesus. He died with a smile on his face. He was 58 years of age.

It is worth more than all the gold in Canada to be instrumental in saving these souls in this heathen land.

G. L. MacKAY.

OUR TRINIDAD MISSION.

Rev. John Morton, wife and family, have returned for a season to Nova Scotia. The cause of this step might be anticipated from references to Mrs. Morton's health in the Annual Report, and probably in the Record also. It is more fully brought out in extracts from the minutes of the Mission Council herewith submitted. Mr. John A. McDonald, until recently Superintendent of Schools in San Fernando district, and more lately, Mr. Morton's assistant at Mission Village, returned a month before Mr. Morton and family, making in all a serious diminution of the workers during the summer of 1877.

The church will be interested to know what arrangements were possible, and have been made, for conducting the work at Mr. Morton's Station, during his absence. It will be found that the Mission Council has given careful attention to this important matter, and that the arrangements made shew great wisdom and the heartiest desire of the whole mission band to promote by mutual co-operation, the good of the common cause.

Whether Mr. McDonald's return be for temporary rest and to recruit his strength for an early return, or otherwise, we do not know, but the following minute, bears honourable testimony to his zeal and usefulness thus far.

Extract from minute of June 7, 1877:

"The Council having heard with regret of Mr. McDonald's departure, desire to record their appreciation of the earnest and faithful manner in which he laboured while in this field, and their hope and prayer, that the blessing of Heaven may be with him in whatever position he may in the Providence of God be placed, and that he may be spared to see many years of usefulness."

The minute in reference to Mr. Morton's return, and the arrangements made for the supply of his station, is as follows:

San Fernando, July 4, 1877.

"Mr. Morton reported to the council, that Mrs. Morton was still in poor health, and

that in the opinion of her medical advisers it was desirable, if possible, that she should return to Nova Scotia for a few months."

"The council having heard Mr. Morton's statement, resolved to express their deepest sympathy with him and his family in their affliction, resulting from the protracted illness of Mrs. Morton, their full concurrence in the proposed change, inasmuch as all other remedies have been inefficient, and inasmuch as several similarly afflicted have been restored to health by removing to a cold climate; and their earnest hope that Mrs. Morton may be restored to health and to the missionfield."

"The question of making provision for the carrying on of the work in Mr. Morton's field during his absence was then taken up."

"It was agreed that Mr. Christie should occupy the house at Mission Village and carry on, as well as possible, the work in both fields spending every alternate Sabbath and a portion of each week in Couva."

"The school at Mission Village being without a teacher and there being great difficulty in procuring a competent person to assume the full charge of it, it was agreed, with the cordial consent of all the parties interested, that Miss Blackadder take charge of this school during Mr. Morton's absence."

"It was further agreed to recommend the Foreign Mission Committee to make a grant of £6 sterling per month to Mr. Grant, as salary for a teacher for the San Fernando school, during Miss Blackadder's absence."

THOS. M. CHRISTIE, Secy.

We are happy to be able to add that Mrs. Morton was benefited by the return voyage, and that, so far, indications are favourable, rather than otherwise, and give hope, that in the words of the Mission Council, "she may be restored to health and to the Mission field."

SCHOOL EXAMINATION.

The Report of Miss Blackadder's School in San Fernando, Trinidad, has been received by the Secretary of the Ladies' Missionary Society.

The school now numbers 70 pupils—47 of these are Indians, 17 Chinese and 6 Creoles. Of these 57 are boys, and 13 girls.

Among the names, which are all given in the report, are such as the following: Gopal, Ah Fook, A¹ Chee, Joga, Virginia, Rosalie, Bhair, Juppy, Panhoo, Baboo, &c.

All the 70 receive instruction in Singing and Object Lessons—40 in Reading, Recitation, Dictation, Oral Geography and Slate

Arithmetic, 20 in Oral Spelling, 50 in Writing, 14 in Geography from Text Book, 30 in first lessons in Arithmetic and 28 in the Bible class.

The half yearly examination took place on May 23rd. The branches in which the pupils were examined were Reading, Spelling, Geography, History, Arithmetic and Bible Lessons. Dialogues and select pieces were also recited by some of the pupils.

Rev. K. J. Grant and Mr. Knight were among the visitors present and took part in examining the pupils and addressing the school.

We note with pleasure the appointment of a Monitor to aid Miss Blackadder, to be paid by a San Fernando gentleman.

We feel sure Miss Blackadder is doing a good work among these heathen children and we ask for her the sympathy and support of those at home as well as on the Island of Trinidad itself.

Obituary.

DIED at South Georgetown, county of Chateauguay, Province of Quebec, on the 4th day of April, Jacobina McD. Nicholson, the beloved wife of the venerable pastor, J. C. Muir, D.D.

She was born in Rosshire, Scotland, and together with her relatives came to this country in her youth, and dwelt at Beechridge. Thirty-six years ago she was married to Rev. J. C. Muir, then as now minister of South Georgetown. The happy combination of natural gifts and gracious attainments which her character exhibited soon endeared her to the numerous families of her husband's flock, and to as many outside the congregation as were privileged to make her acquaintance, and these sentiments of esteem continued to strengthen to the last, and when the end came, deep was the grief of the whole Christian community. The sorrow of the manse was shared at every fireside, for every family felt that it had lost a friend. Of course, it is only Dr. Muir and the large family of sons and daughters whom she left behind that know the full extent of that loss—a loss all the heavier that it came somewhat suddenly and unexpectedly. The writer of this notice spent the evening with the family fifteen days before she died. Although far from well, she presided with her wonted grace at the evening meal, and took part in the conversation in the parlour. In a day or two she was too weak to leave her room, and in a fortnight she was no more. We will not say she died. For such

as she there is no death. Her lovely image is embalmed in the hearts of living friends and her spirit lives before the throne of God. We shall not soon see her like again. But we will not repine. As it was in love to us that God left so long in our midst one who reflected so sweetly the image of Jesus, so it was in love to us as well as to herself that he removed her at last. Both in her life and death we will seek to acknowledge God's goodness to ourselves, and from the impressive manifestations of Divine goodness we will endeavour to reap courage and strength and joy as we journey onwards through this vale of tears.

"O, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died."

Mrs. Muir had been an office-bearer of the South Georgetown and English River Woman's Missionary Society. At its meeting the society having its attention called to her death, and the death of Mrs. Kinghorn, another of its office-bearers, ordered the following notice to be engrossed in the minutes:—

"The Georgetown and English River Woman's Missionary Society desires to express its deep sense of the heavy loss it has sustained in the removal by death of two of its most devoted members, Mrs. Dr. Muir and Mrs. Kinghorn. From the commencement of the society they manifested the most lively interest in its affairs and contributed largely to the measure of success which has attended its labours. In the sudden and unexpected removal of these mothers in Israel, the society would recognize a voice addressed to every member calling to increased activity and a more thorough consecration to the Master's work."

Official Notices.

MEETINGS OF PRESBYTERIES.

Lindsay—Tuesday, 28th August, 4 p.m.
Stratford—Tuesday, 4 Sept., 10 a.m.
Truro—Tuesday, 4th September.
Toronto—Tuesday, 4th Sept., 11 a.m.
St. John—Tuesday, 11th Sept., 7.30 p.m.
Brockville—Tuesday, 18th Sept., 3 p.m.
Saugeen—Tuesday, 18th Sept., 1 p.m.
Whitby—Tuesday, 18th Sept., 11 a.m.
Owen Sound—Tuesday, 18th Sept., 10 a.m.
Paris—Tuesday, 26th Sept., 2 p.m.
Chatham—Tuesday, 25th Sept., 11 a.m.
Bruce—Tuesday, 25th Sept., 2 p.m.
Peterboro'—Tuesday, 25th Sept., 2 p.m.

Barrie—Tuesday, 25th Sept., 2 p.m.
Montreal—Tuesday, 2nd Oct., 11 a.m.
Huron—Tuesday, 9th Oct., 11 a.m.
Kingston—Tuesday, 9th Oct., 7.30 p.m.
Ottawa—Tuesday, 6th Nov., 3 p.m.
Miramichi—Tuesday, 6th Nov.

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 Subscriptio 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.

Those Congregations and Mission Stations which have not yet forwarded the amount of the annual collection appointed by the Assembly to be made on 22nd July, are earnestly requested to do so without delay.

FIRST GENERAL PRESBYTERIAN COUNCIL.

Preparing for publication, in one volume royal 8vo. double columns.

PROCEEDINGS OF THE General Presbyterian Council HELD AT EDINBURGH.

Comprising introductory narrative, minutes, papers and speeches, report on Presbyterian Churches of the world, and other relative and illustrative documents.

Price to Subscribers, SIX Shillings Sterling. Subscribers names may be sent to Rev. William Gillies, 13 South St. Andrew Street, Edinburgh. As only a limited number of copies will be printed, intending subscribers should send in their names early.

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.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DL. REID,
AGENT OF THE CHURCH AT TORONTO,
TO 3RD AUGUST, 1877.

COLLEGES, ORDINARY FUND.

Received to 2nd July, '77.	\$220.61
Edmondville	20.00
Brucefield, Union Ch	45.00
Nassagaweya	15.00
Campbellsville	15.00
First Essa	4.00
Proffline	25.14
English Settlement	27.25
Fullarton	10.00

\$382.00

HOME MISSION.

Received to 2nd July, '77.	\$1039.68
Hibbert	20.00
Nassagaweya	15.00
Campbellsville	15.00
Corunna	3.00
Mooretown	10.00
Mosa, Burn's Ch	35.00
Galt, Knox Ch Sab Sc.	46.67
Oshawa Sab Sc	10.00
Bracebridge	10.70
Do Sab Sc	4.70
Almonte, St Johns	50.00
Fullarton	24.00
Ekfrid	15.40
Brockville, St John's	7.50
Vittoria	16.00

\$1322.65

FOREIGN MISSION.

Received to 2nd July, '77.	\$695.76
Toronto, Charles Street	
Bible Class, China	16.13
Fergus, St Andrew's	35.00
Hibbert	20.00
Campbellsville	8.00
Mosa, Burns Ch	14.00
Oshawa Sab Sc, China	10.00
New Edinburgh Sab Sc, India, Zenana Mission	10.00
McKillop & Tuckersmith	23.50
Goderich, Knox Ch	76.00
Brockville, St John's	4.95

\$913.34

WIDOWS' FUND.

Received to 2nd July, '77.	\$134.21
Nassagaweya	5.00
Campbellsville	13.00
Carlton Place, Zion Ch	5.45

\$157.66

With Rates from Revs J James, D D, \$100; Arch Cross; H Gordon; J M McAlister; J Irvine; W Cochrane, D D; R Knowles; J McRobie.

AGED AND INFIRM MINISTER'S FUND.

Received to 2nd July, '77.	\$52.98
Desboro	2.00

\$54.98

ASSEMBLY FUND.

Received to 2nd July, '77.	\$107.92
Markham, Melville Ch.	4.50
McKillop & Tuckersmith	4.00
Moore, Bear Creek	5.91
Moore, Burn's Ch	7.00
Hartich	9.00
Sydney, St Andrew's	5.10
New Glasgow, James Ch.	10.00
Murray Harbour	10.00
Shelburne	5.00
New Mills, N B	1.50
St Ann's & North Shore	6.60
Westville	3.00
Middle River	1.00
River John	10.00
Stellarton, Sharon Ch	9.00
Truro West	8.00
River Side	3.00
West River, Pictou	7.00
Richmond, N B.	5.00
Richmond Bay	5.00
Merigonish	4.00
Valleyfield, P E I	6.80
Buctouche & Cocagne	4.00
Pictou, Knox Ch	10.00
Clifton	3.85
Sydney, St Andrew's	3.00
Elmsdale Section of 9 Mile River Cong	4.41
Hopewell	3.00
Middle Musquodoboit	0.10
Lake Ainslie	3.40
Margaree	3.20

\$276.62

KNOX COLLEGE BUILDING FUND.

Received to 2nd July, '77.	\$2281.58
Bear Creek, per J Alexander	16.75
Jno M Auld, M D, Tilsonburgh	4.00
Molesworth, per Rev D B Whimster	3.50
St Mary's, per A Beattie.	40.00
R Lowrie, St Catharines.	50.00
Nassagaweya, per Rev H H McPherson	10.00
Toronto	111.33
Oshawa, per J S Steele	21.60
Dunblane, per Robt Scott	10.00
J McKenzie, St Mary's	7.00
Waterdown, Knox Ch, per Rev S W Fisher	53.00
English Settlement, per J W Robson	7.00
Culross, per Rev Professor Gregg	21.00
Ivy, per Rev R H Warden	13.00

\$2647.16

MANITOBA COLLEGE, BUILDING DEBT.

Received to 2nd July, '77.	\$18.78
Rothsay, Calvin Ch, and Moorefield	2.80
Nassagaweya	3.00
Campbellsville	1.85
Guelph, St Andrew's	6.00
Orangeville, Zion Ch	1.60
Newmarket	1.75
Aurora	1.26
Thornhill	0.76
Toronto, Gould Street	9.04
Synod of Hamilton and London	102.00
Toronto, Knox Ch	14.85
London, St Andrew's	50.00
Erin	3.00

Brampton	4.20
Derry West	0.90
Scarboro, St Andrew's	4.44
Do St John's	1.04
Richmond Hill	2.50
In letter without name of sender or cong.	2.64

\$232.41

BURSARY FUND.

London, St Andrew's	80.00
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COLLEGE LIBRARY.

M A Muirhead, Scarboro.	50.00
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CONTRIBUTIONS FOR THE

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

Arch McNab, Rockwood	\$10.00
Albion	22.00
Vaughan, Knox Ch	18.75
King, St Andrew's	25.00
Markham, Melville Ch	13.00
Do Brown's Corners	7.05
Brampton	32.60
Derry West	5.20
Cheltenham	6.70
Mount Pleasant	14.30
Queensville & North Gwillimbury	11.75
Toronto, West Ch	25.00
Chinguacousy 1st	7.10
Do 2nd	15.40
Esquicing, Union Ch	20.64
Norval	9.70
Stouffville, St James Ch.	4.00
Markham, St Andrew's	23.13
Do Cedar Grove	8.00
Toronto, Gould St.	47.00
Scarboro, St Andrew's	61.00
Markham, St John's	25.21
Thornhill	6.00
Orangeville, Zion Ch.	14.00
Richmondville	13.50

\$445.43

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Secretary-Treasurer of the Board of French Evangelization, 210 St. James Street, Montreal, to 3rd August.

Acknowledged to 1 July.	\$1833.58
Per Rev R Campbell	469.82
Per Dr McGregor, to 1st July	663.83
Rent	40.00
Colonial Com, Church of Scotland	967.76
Wm Wilson, Fergus, O.	2.00
Anonymous, Victoria, B C	2.27
Warden King, Montreal.	7.30
St Andrew's, Perth.	20.00
Nassagaweya	8.00
Campbellsville	8.00
Hanover & W Bentinck	5.00
Brockton	6.00
Florence & Dawn	7.30
Kippen	27.65
Hills Green	6.67
Burn's Ch, Milverton	15.80
Hespeler	24.32
Bridgen S S	2.00
D McRae, Avonmore, O.	3.00

Orono	10.00
Mosa	21.26
Newcastle	7.00
Do Sab Se	9.00
McKillip & Tuckersmith	6.00
Claremont	8.00
Rockwood	5.00
Port Dalhousie	10.00
Mill Point	2.36
St John's, Almonte	35.00
Napanee	7.00
French Ch, Quebec	6.95
St John's Ch, Montreal	6.62
St Mark's Ch, do	15.82
Waubashene, &c	4.50
Kintyre	11.00
Winterbourne	14.00
Henry Ch, Lachute	21.95
Morrisburg	10.00
Mount Pleasant	5.70
Burford	2.50
Roslin & Thurlow	7.00
Eden Mills	6.00
E Hawkesbury	12.00
New Glasgow, Q	5.60
Chippawa	3.30
New Edinburgh	14.00
Mount Albert, &c	6.10
Dun's Settlement, Essa	3.00
Burn's Ch, Essa	3.00
Dunnville	5.00
S H Best, Mt Pleasant, O	4.00
Knox Ch, Elmira, Ill	17.00
Richwood & Showers Corners, O	10.60
Deon	6.00
Doon Sab Sch	3.40
N Bedeque, P E I	35.63
Princeton, P E I	36.12
Sab Se, L'Original	3.71
Collection by L Cameron & L Johnson, L'Original	5.65
Collection by G Fulford & F Johnson, L'Original	2.25
Harvey, York Co, N B	7.50
Westminster Ch, Teeswater	40.40
Knox Ch S S, Warwick	3.00
W Huntingdon, M S	5.20
E King Cong	4.00
Do collected by D Johnston	6.75
Knox Ch, Pictou, N S	24.31
Walford Sab Se	2.00
Edmondville	11.00
Do Sab Se	15.00
1st Presbyterian Congregation, W Gwillimbury	6.00
Eramosa	14.00
Eramosa Sab Se	5.00
Chatham, Q	10.00
Erskine Ch, Pickering	3.00
Sherbrooke, N S (Pictou Presb)	20.00
South Cornwallis, N S	3.00
S Luther & Little Toronto	5.02
Wittoria	4.00
Ephrasia	3.50
1st Essa	5.61
Mrs McClelland, Brockton	2.00
Per Rev Dr McGregor, Halifax:—	
Chalmers Ch, Halifax	36.87
Sydney Mines	8.80
Alberton, P E I	20.00
United Ch, New Glasgow, Ladies Soc	20.00
D McDonald, Sunnybrae	
E R Pictou	2.00
Middle Musquodoboit	1.55
Fort Massey, Halifax, Miss Soc 1 year	35.00
West & Clyde River & Brookfield, P E I	5.35

St Andrew's Ch, Little River, Musquodoboit	7.34
Sab Sch, East River, St Marys (3 gr)	1.68
Lake Ainslie, C B	4.60
Per Rev Dr Reid, Toronto:—	
Zion Ch, Carleton Place	5.45
Oshawa S S	10.00
Newmarket	6.00
Plympton, Smith Ch	5.00
Barrie S S	27.07
Brockville, St Johns	6.55
Brampton S S	5.60
.....	\$4935.84

Middle Musquodoboit	13.03
G Mitchell, Dividend for 6 months of G Kerr's Bequest to late Synod Maritime Provinces	15.75
Fort Massey, Hfx Miss Soc Springside Cong	70.00
West and Clyde River & Brookfield, P E I	16.00
A friend, N Sutherland, U S Miss Maynes, Poplar Grove	1.00
Kouchibouguac	5.25
Donald McLeod, advance repaid	13.00
.....	\$1386.04

RECEIVED BY REV. DR. MCGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO AUGUST 1ST.

SUPPLEMENTING FUND

FOREIGN MISSIONS.

Acknowledged already	\$715.44
Brookfield, N S	5.00
Georgetown, Cardigan & Montague	22.00
Woman's Missionary Soc. for Miss Blackadder's salary	100.00
Sydney Mines	16.00
Bay of Islands, add	1.60
A friend, 9 Mile River	1.40
Sherburne	25.00
Alberton, P E I	55.00
United Church Ladies Society, New Glasgow	25.00
Mrs David Walker, Kensington, P E I	1.00
A friend, 9 Mile River	1.00
Springville, East River Ladies Society	12.00
Bridgeville, East River Ladies Society	7.30
Miss E Bears, Goldenville	5.00
A friend, Sheet Harbour	0.50
Middle Musquodoboit	12.75
Fort Massey, Halifax Missionary Society	100.00
Springside	20.00
West and Clyde River & Brookfield, P E I	40.00
Miss Maynes, Poplar Grove	1.00
.....	\$1165.99

Acknowledged already	\$41.42
Sherburne	21.50
Farrsboro	5.00
Upper Musquodoboit	11.00
St Croix & Eilershouse	3.00
Prince William	25.00
South Cornwallis	13.00
Kempt	6.00
St Andws Ch, Little River Carleton & Chebogue	5.00
St Andrew's Ch, Truro	5.50
St Matthew's Ch, Wallace Stake Road	5.14
Cape North	2.36
St Ann's & North Shore	11.00
Westville	18.00
Middle River	4.90
St Andrews Ch, St John, N B	1.25
St Paul's Ch, Truro	100.00
Truro, 1st Presbyterian Cong, special col	60.00
La Have	81.72
Zion Ch, Charlottetown	15.00
Bedeque, P E I	13.00
Economy	20.00
St David's Ch, St John	14.00
Maitland, Youth's Missionary Society	100.00
Belfast, P E I	15.55
River John	10.60
Sharon Ch, Stellarton, 1876-77	29.00
Great Village, London-derry	20.00
St Andrew's Ch, Halifax	13.40
Annapolis	53.00
Cornwallis North	10.00
Antigonish	11.50
Bass River	26.00
Portapigue	5.75
West River Cong	3.55
United Church	20.00
Musquodoboit Harbour	124.27
Windsor	3.00
Richmond Bay, P E I	40.00
Summerside	10.00
Lawrencetown	21.50
James Ch, New Glasgow	6.53
Central Ch, W River	30.00
St James's Ch, Dartmouth	11.00
Yarmouth	90.00
St Andrew's Ch, Sydney	8.00
Truro West	12.50
John Munn, Harbour Grace, Nfd	40.50
Stowiecke	40.00
Colonial Com. of the Church of Scotland, per G Mitchell	8.46
Gay's River & Milford	418.50
Coldstream Cong	25.00
Moncton	10.00
Richmond & N W Arm	30.00
St James, Newcastle, N B	25.40
Sydney Mines	37.16
.....	13.00

DAYSRING AND MISSION SCHOOLS.

Acknowledged already	\$209.18
Coldstream Sab Se	16.84
Alberton, P E I, Sab Se	8.00
Bay Street, Toronto S C	40.00
West and Clyde River & Brookfield Sab Se	10.00
.....	\$284.02

HOME MISSIONS.

Acknowledged already	\$1101.91
Brookfield, N S	5.00
Interest on \$500, G Kerr Bequest, 1 year	30.00
St James, Newcastle, NB	45.64
Sydney Mines	15.00
Maboc Missionary Soc	6.52
United Church Ladies Soc	25.00
Miss Eliza Bears, Goldenville for Manitoba	5.00
Sheet Harbour	2.00

Alberton, P E I.....	20.00
Shubenacadie.....	6.00
United Ch. N Glasgow	
Ladies Society.....	25.00
Sheet Harbour.....	8.59
Middle Musquodoboit...	1.00
Fort Massey, Halifax Mis-	
sionary Society, 1 year.	110.00
Springside Cong.....	20.00
West and Clyde River &	
Brookfield.....	30.00
Lunenburg, special col..	40.00
St Paul's, Fredericton,	
special col.....	8.00
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	\$320.47

N. B.—Several of the above contributions are marked as special collections, and though not so specified, the greatest number are additional to former collections.

COLLEGE FUND.

Acknowledged already...	\$260.46
Dividend from Union Bank of Newfoundland.	727.50
Interest on \$1000 for 1 year	60.00
Provincial Debentures.	
Int. £36 Stg. 1/2 year...	175.20
Sydney Mines.....	16.00
Interest on \$400, 1 year..	24.00
Alberton, P E I.....	20.00
Middle Musquodoboit...	0.24
Fort Massey, Halifax Mis-	
sionary Society, 1 year.	100.00
West and Clyde River &	
Brookfield.....	11.00
Prince St Ch, Pictou.....	53.99
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	\$1448.39

DONATIONS TO LIBRARY.

Prof Pollok, Preaching fee, Dartmouth.....	\$10 00
Kingston, N B collection.	11.39
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	\$21.39

Prof. MacKnight will gratefully receive contributions in money or books towards the Library,

AGED AND INFIRM MINISTERS' FUND.

Sydney Mines.....	\$17.00
A friend, 9 Mile River...	1.00
Middle Musquodoboit...	0.18

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, MARITIME PROVINCES, AMOUNTS PAID IN TO FARQUHAR FORREST & Co., TREASURERS, HALIFAX, UP TO THE 31st JULY.

Halifax.

W L Lowell.....	100.00
D W Ross.....	100.00
Geo Buist.....	200.00
Jas Thompson.....	100.00
Mrs A Mitchell.....	20.00
Mrs Hosterman.....	40.00
Hon Wm Ross.....	40.00
Miss Esson.....	10.00
Alex McLeod.....	1000.00
W H Harrington.....	100.00
Wm Lawson.....	100.00

Rev S Archibald..	10.00
Rev G M Grant..	500.00
Students' at the Theological Hall	25.00
Poplar Grove Ch..	566.17
John McLachlin.	100.00
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	3011.17

Pictou.

John McKinlay..	1000.00
Rev A Ross.....	100.00
R P Grant.....	100.00
W Ross, Jr.....	15.00
W Campbell.....	5.00
J H Lombard.....	10.00
A friend.....	1.00
Dr McMillan.....	2.00
A friend.....	10.00
W Ives & Son.....	170.00
W W Glennie.....	17.00
J F Grant.....	25.00
Wm Jack.....	5.00
Wm McNeil.....	6.68
D Logan.....	17.00
D Sutherland.....	25.00
Clarence Primrose	170.00
Howard Primrose	170.00
George Grant.....	20.00
J A Grant.....	67.00
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	1935.68

Maitland.

Wm McDougall..	300.00
P McDougall.....	5.00
Capt J Allan.....	50.00
Capt W Douglas.	100.00
Capt J G Putnam.	37.50
Arch Frame.....	30.00
Chas Putnam.....	50.00
A Lady friend.....	10.00
Capt A McDougall	100.00
Stephen Putnam.	30.00
Capt Chas Cox....	70.00
Alfred Putnam....	100.00
Jos Monteith.....	100.00
Fred Frieze.....	50.00
David Frieze.....	550.00
John Putnam.....	40.00
T J Thompson....	20.00
Isaac Douglas....	50.00
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	1682.50

New Glasgow.

G W Underwood..	50.00
United Church...	1378.65
Mrs Grant.....	20.00
Eccle Fickle.....	20.00
Wm McIntyre...	25.00
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	1493.65

Noel.

Per Rev A Simpson.....	200.00
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Wallace.

Rev John Munro.	100.00
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Sherbrooke.

D Hattie.....	70 00
Mrs H McDonald.	10.00
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	80.00

Yarmouth.

J O Geddes.....	50.00
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Glencly.

Sam Archibald..	10.00
A Archibald, Elder	4.00
Mrs Archibald...	10.00
Anthony McKeen	2.00
Lewis McIntosh..	1.00
W Tupper.....	0.50
Alex Cameron, E River.....	9.61
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	37.11

Wilmot.

Capt E Cunnminger	25.00
Up. Musquodoboit.	
John Parker.....	5.00
J G Reynolds.....	6.00
J N Hamilton.....	2.00
Geo Farber, Jr....	5.00
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	18.00

Upper Stewiacke.

John Goold.....	2.00
J H Archibald....	5.00
John Jeffers.....	1.00
David Fulton....	1.00
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	9.00

Newport.

Melville Ross....	8.00
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Prince E. Island.

Bedeque.

Rev RS Patterson	100.00
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Summerside.

Angus McMillan.	50.00
John Forayth, Sr.	10.00
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	60.00

Georgetown.

D Gordon... ..	19.75
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Newfoundland.

St Johns and Harbour Grace.	
Per Rev Dr Burns	3023.60
W McGill.....	50.00
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	3073.60

New Brunswick.

Fredericton.

John J Fraser....	50.00
Jack Howie.....	30.00
Jas Hodges.....	50.00
Julien L Linches.	34.00
Wm McBeath.....	70.00
Wm Crockett.....	10.00
Governor Tilly...	25.00
Walter McFarlane	7.00
Wm Anderson....	10.00
Robt Messier....	10.00
Prof Rivet.....	5.00
John Edwards....	5.00
Z B Everott.....	5.00
Miss Loyde.....	5.00
Miss Loyde.....	3.35
John B Grieves... ..	5.00
John Gibson.....	5.00
Eli Perkins.....	5.00
Geo F Gregory....	5.00
Jackson Adams... ..	5.00
John G Adams....	2.00
Jas S Neil.....	5.00
Robt Thorburn... ..	2.00
Edwin Jack.....	5.00
A friend.....	2.00
Nath Cameron....	5.00
Benjamin Evans..	2.00
John Miller.....	2.00
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	368.43

Less 1/2 per cent on Draft, 92c.

St. Andrew's.

Greenock Ch....	9.00
Rev W B Richardson.....	10.00
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	19.00

Cape Breton.

Margaree Harbour	20.00
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New York.		Mrs Layton.....	5.00	Richard Wingood	10.00
Duncan Buchanan	25.00	Wm Dunsecmb...	5.00	R Dickinson.....	7.50
		Richard Kempe..	5.00	F Hughes	2.50
Bermuda.		Joseph H S Frith..	5.00	A friend.....	5.00
		Mrs Mary Wash-		Jos Kiefe.....	5.00
		ington	5.00		100.00
Mrs Frs White....	10 00	A J Frito.....	5 00		
Rev J Layton	20.00	Rev K J Junor...	10.00		\$12435.89

For the Young.

MATT, THE IDIOT BOY.

A lady wandering along the sea-coast of an English watering-place, observed a boy intently gazing up at a small space between the clouds. Drawing close to him, she said, "What are you looking at, my boy?" The child made no answer. "Boy, boy," said she, shaking him gently by the sleeve, "what are you doing?" The boy sighed, rubbed his eyes, shaded them, looked up again, and said, with earnestness, "Matt was looking for God. Matt wants to see God. Matt shall see God some day."

At this time, a little girl ran out of a cottage, calling out, "Matt, come home; dinner is ready." The lady followed, and being asked to walk in, she learned that Matt was an orphan, about thirteen years of age, living with an aunt and grand-father.

After this she often called, and one day found the old man ill. The clergyman shortly afterwards came in, and read the 18th of Matthew. When he came to the parable of the "King that would take account of his servants," Matt's attention became riveted. When he had finished, Matt turned to him earnestly, saying, "Parson, read some more." Mr. Green began to relate the parable thus: "A great king said," (and in speaking, he pointed upwards,) "'Bring my servants to me, and I will make them pay me all the pounds that they owe me.' And they brought one servant that owed a thousand pence,—a great many, a great many! And he had no pence to pay; and the king said, 'He shall be put in prison, and never come out any more till all the money is paid.'" The tears trickled down the poor boy's cheeks; his countenance showed great alarm, and rushing to the beach, he threw himself down and wept piteously.

The next day the lady found him again in his usual attitude, looking up.

"What is Matt doing?" she asked.

"Matt was talking to God," he replied.

"What did poor Matt say?"

The boy, joining hands, looked up with a piteous expression of submission and fear, and said, "Good God, Matt has no money to pay!" And then, shaking his

head, he told her, with the deepest emotion, that he was going to be put in prison;—God was going to put Matt in prison.

The lady, taking both his hands, to fix his attention, said, cheerfully, "Jesus Christ has paid for poor Matt. God will not put Matt in prison now. Jesus Christ has paid all for Matt."

An expression of wonder overspread his countenance. He repeated over and over the comforting words, and sat down to hear them again and again. A long time did Matt sit in the shelter of a boat, *silent*,—then, lifting his arms and face to heaven, he cried out, in a loud, clear voice,—

"Man that paid—man that paid—Matt says, thank you, thank you!"

The grandfather died, and Matt was told that he went to God, and that God would soon send for him also. This took such possession of Matt's mind, that he would ask for his new cap, and have his hands washed, that he might be ready when God would send for him. "God would send for Matt some day," he repeated softly; "perhaps it would be to-day, and Matt must be ready; Matt must *always* be ready."

A time of trouble came: his aunt died; and poor Matt was found, one cold, snowy morning, nearly frozen to death in a cave, his dying voice uttering these words:—

"Matt shall see God some day. Matt will never be cold any more. God! God! and man that paid! oh take poor Matt."

The young person who found him, ran for assistance, but before Matt was removed the spirit had passed away.

Happy Matt! Yes, reader, the poor idiot boy was happy, for he had laid hold upon the Gospel message, that Jesus paid the debt of sin. Will you not, like poor Matt, receive this blessed, peace-giving truth? Will you not give Jesus the glory of being your Saviour?

"Did it ever strike you," said one "what grand men we ought to be, who have been praying so many years? If prayer to us has been a reality, if beside being petition it has been communion with God, how near Him we ought to be by this time, and how like Him we ought to have become. Communion with Christ should make us Christ-like."

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Feb. 1st, 1876. }

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