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THE
PRESBYTERIAN RECORD
 FOR THE
DOMINION OF CANADA.

Vol. V.

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Protestant Foreign Missions.

THE eminent German divine, Dr. Theodore Christlieb, furnishes in a volume of 250 pages "a Universal Survey" of the present state of Protestant foreign missions. The work is one which can be recommended to ministers and people, and especially to managers of missions, whether members of boards or committees at home, or active agents in the "high places of the field."

There is nothing more remarkable, nothing more hopeful in the aspect of the age, than the unexampled success of missions to the heathen. The nineteenth century is the missionary era: the present is the age of the universal extension of the Redeemer's Kingdom. The conquests of the primitive church were confined mainly to the shores of the Mediterranean. In the middle ages the tribes and nations of Europe were christianized. At the close of the eighteenth century there was a fair and healthy beginning, and heroic hands had planted the standard of the cross in many a heathen stronghold; but it is since the opening of the current century that incomparably the greatest progress has been made in the establishing of universal missions. The islands that in such vast multitude dot the Pacific are taken possession of in the name of Christ. India from Cape Comorin to the Himalayas is studded with stations more thickly than was the Roman Empire at the close of the first century. The sunny isles of the Indian Archipelago, New Guinea, Sumatra, Java, Borneo, possess evangelical missions, partly on the sea-coast, and partly far in the interior where the explorer in his love of adventure, or the trader in his hunger for gold has not pierced. Burmah and Siam are open to the Gospel, and are the scene of prosperous missions. China has a

thin line of stations in her vast provinces,—a sadly thin line, but yearly strengthening. Japan is becoming Christian with a rapidity never surpassed in the history of any great nation, and equalled only in the case of Madagascar. Mohammedan countries, from the Balkans to Bagdad, from Egypt to Persia, are blest with centres of intellectual and spiritual life. Palestine, the cradle of our Faith, too long trodden under foot of the enemy, is studded with schools and mission stations and churches from Bethlehem to Tripoli and the northern slopes of Lebanon. Africa, west and east, south and north, even to the vast and lonely centre,—is being invaded by an ever increasing array of the soldiers of Christ. Protestant missions are firmly established among the Indians of our own North-West, in Central America, in the West Indies and South America. There is no tribe so barbarous or so isolated, but brave pioneers have ventured life itself to carry to them the Gospel. Even the Falkland Islands, Terra del Fuego and Patagonia are tinged with the first streaks of the Gospel day.

Within twenty-five years missionary operations and results have increased four-fold! The ratio of increase seems to continue,—for never was a richer harvest of souls gathered in all directions, but especially in India and China, than last year.

At the close of last century there were only seven Protestant missionary societies,—two Church of England, two English Non-Conformist, three German or Dutch. Now, there are at least seventy in England and America alone. These seventy have very numerous auxiliaries at home and among the heathen. At the beginning of the century the number of male missionaries in the field amounted to 170. Of these no less than 100 belonged to the Moravians alone. To-day there are over 2,500 ordained European and

American missionaries in the field, with over 2000 ordained native preachers; and upwards of 23,000 native assistants, catechists, teachers, and evangelists,—besides very numerous female missionary agents, &c. Without doubt our evangelizing agencies among the heathen have multiplied more than a hundred fold in one hundred years.

Eighty years ago the number of heathen converts under the care of Protestants is estimated at 50,000. The additions in either of the last two years, 1878 or 1879, would probably surpass that number; while the total converts now under Protestant care must exceed 1,700,000.

Eighty years ago the total amount contributed for Protestant missions was but £50,000 sterling. The amount now raised is not less than £1,250,000 sterling,—five times as much as the total income of the Romish Propaganda. Of this amount Great Britain contributes £700,000; America, £300,000, and Germany and Switzerland the balance. Eighty years ago there was 70 schools among the heathen; there are now over 12,000, with 400,000 pupils. At the beginning of this century we had the Scriptures in 50 translations, with a circulation of say five million of copies. We have the Scriptures now in whole or part in over 300 languages and dialects, with a circulation of about 150,000,000.

German missions have accomplished much, especially in Asia and Africa. The Rhenish mission in Sumatra has 2,400 baptized converts. The Basle mission on the Gold Coast has over 4,000 Negro converts. The Gossner mission to the Kolhs of India had in 1850 just four converts; it has now over 30,000 baptized converts. In 1843, there were in China but six converts, and twelve missionaries. The missionaries now number over 240, while the converts have increased two thousand-fold. In 1860, there were in the field, 20 medical missionaries; there are now 90.

It has been demonstrated over and over and over again by the missionary achievements of the last thirty years that the most degraded of heathen races, the Hottentots, the aborigines of Australia, the savages of the Pacific isles, can be taught the truths of the Gospel, and can be made to feel their need of a Saviour, and to believe to the saving of their souls. Races that seemed sunk to the profoundest depths of wretchedness and helplessness, have been raised to newness of life, and have been taught to read the Word of God in their own tongue. We need not point out the manifold significance of this fact.

Among the most hopeful features of our missions is the help rendered by women as missionaries, as teachers, and especially as organizers of Missionary Societies which are

rendering invaluable aid in the work of collecting funds.

A general survey of missions shows us that the wide world is open to the evangelist, and that to a hopeful measure the field has been occupied,—occupied by pioneers only! The vast army which is to possess the world for Christ has not yet been fully organized. Every church must help; every congregation, every christian! A church that is not a missionary church is dying or dead. A christian who refuses to aid mission work needs to be reminded constantly that the Lord's parting command was "Go ye into all the world, and preach the Gospel to every creature."

Systematic Beneficence.

THE following resolutions were adopted by the Presbyterian Assembly of the Northern States. They are just the resolutions that need to be carried out among our own delinquent congregations, which, alas, are not very few:—

Resolved, 1. In view of the many delinquencies reported, that all Financial Agents and Presbyteries be, and hereby are, directed to urge upon all our people and congregations to make some contributions to each and all of the Boards of the Church, and report annually to the Assembly on the subject, in the hope that the present number of delinquent congregations and Presbyteries may annually grow less.

2. That all our delinquent sessions and congregations be recommended to adopt some measures by which their people shall have opportunity to contribute at stated periods to the respective funds of the Church.

3. That where found practicable, the weekly Sabbath offerings by the envelope system be earnestly recommended to all our congregations.

The Committee on Systematic Beneficence of the Irish Assembly report hopeful progress. They conclude their report as follows:—

The times have indeed been depressing, but the question may well be asked, how far have God's people suffered from them as a punishment for want of practical sympathy with the advancement of His cause in the world?—In the days of the Prophet Haggai the times were very bad—much was sown and little reaped, the people suffered from cold and hunger; the very wages earned seemed to be put into a bag with holes; they looked for much and it came so little, and even that little when brought home, God blew upon it—and why? Because His cause was neglected. But when the Jews considered their ways, and arose to do His work, from

that very day forward everything changed, the times became prosperous, for God blessed the work of their hands. Ah! some one will say, prosperity in this world is the blessing of the Old, not of the New Testament. But does not the latter speak in equally distinct terms? Does not the Apostle Paul declare in 2 Cor. ix. 8—"He that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall also reap bountifully?"—and that this refers to worldly means the Apostle's argument, as given from the 5th to the 11th verses of this chapter, makes plain. These verses may be thus paraphrased—God is able to surround you with the blessings of His providence, as well as of His grace, that ye having always a sufficiency of worldly means, may go on abounding in every good work, confirming the promise, as it is written, He hath dispensed abroad; He hath given to the poor; His righteousness, or deeds of kindness (in His power to perform them), remaineth for ever. Now, may He that ministereth seed to the sower, both supply your wants and increase your means of doing good, and this as the result of your benevolence. Being enriched in everything in order to increase your liberality, which is administered by us causeth thanksgiving to God. Of the great necessity there is, that this whole subject should be deeply impressed upon the mind and heart of the Church, your Committee entertain a growing conviction.

The Assembly resolved as follows:—

1. That it be an instruction to ministers to preach upon Systematic Beneficence at least once a year.

2. That it be an instruction to Presbyteries to hold an annual Conference on the subject.

3. That it be an instruction to Sessions to confer on the subject, and to take such steps as seems to them best for promoting the cause in their respective congregations and Sabbath schools.

Our own Assembly has not a Standing Committee on this subject; and we trust that every Presbytery, Minister and Session will consider themselves Special Committees within their own limits. The Synod of the Maritime Provinces has a Standing Committee on Systematic Beneficence, which has rendered excellent service. It might be advantageous to follow the example of some sister Churches, and have a Standing Committee of each Synod and Presbytery, and also of the Assembly.

ROMAN CATHOLIC MISSIONS.

When the Portuguese, Spaniards and French explored new countries the missionaries of the Roman Catholic Church with commendable zeal followed, in order to propagate their religion. The sixteenth and seventeenth centuries were the most fruitful

period of Jesuit and other Roman Catholic missions. During the eighteenth century there was a general collapse, so marked that not one of all the missions established during the two previous centuries could be said to be in a state of prosperity. But the present century, which has witnessed so vast a development of Protestant missions has also witnessed a revival of those of the Romish communion. The College of the Propaganda has charge of the institutions for training missionaries, which are eight in number, besides the houses of the orders engaged in missions. There are twenty-five different societies and orders engaged in sending forth missionaries. The Jesuits have seven hundred in foreign fields. France contributes by far the largest number of men, and the largest amount of money. No fewer than two thousand Frenchmen are foreign missionaries. Surely this is very creditable to the country and the race.

They have prosperous missions in Algeria and Senegambia, and carry on operations at various stations all around the coast. They diligently follow Protestant missionaries wherever they go, and feel it their duty to excite the bitterest heathen hatred against them. They are penetrating Central Africa. In all Africa the Church of Rome claims 628,000 adherents,—the majority being in the French possessions.—Two hundred years ago the Romish missions in China and Japan were apparently prosperous in the highest degree. All Ceylon (except Kandy), was converted to Romanism, about the close of the sixteenth century; but the conversion was merely nominal and artificial. In all Southern and Eastern Asia these missions claim over one million converts, with over one thousand priests, and over fourteen hundred schools. In Asia Minor, Syria, Persia, &c., the Roman Catholic Church is strong and energetic. All Asia gives nearly three million adherents and five thousand six hundred priests. In our own North-West, in British Columbia, and in Labrador, there are about one hundred R. C. missionaries. In 1846 there were in all these regions but five such missionaries. There are missions also to the Indians of the United States, and to native tribes in South America. In no part of the world has there been greater zeal on the part of these missionaries than in the islands of the Pacific. But they have been unscrupulous and cruel as they have been zealous. Their success has not been at all comparable to that of Protestant missions in those regions. We have given this brief sketch of Roman Catholic missions to stir up the zeal and devotion of our own Church. If the officers and adherents of a corrupt faith exhibit so much zeal and devotion, how much more should we who possess the Gospel in its purity!

The Sabbath School.

INTERNATIONAL LESSONS.

LOT'S ESCAPE FROM SODOM.

SEPTEMBER 5.

GENESIS XIX : 12-26.

THE RIVER JORDAN empties itself into the DEAD SEA—40 miles long and from 9 to 10 miles wide. Its surface is the lowest of any part of the known world, being 1300 feet below the Mediterranean. It has no outlet. Its waters are intensely salt. The southern end, about 13 feet deep, is supposed to have been a part of the plain upon which the doomed cities stood in Lot's time. The district abounds with bitumen, sulphur, nitre, and other combustible materials, as well as incrustations of salt. Hills and "pillars" of salt have been discovered, notably one near to Usdum, 40 feet high, which tradition declares to be Lot's wife. V. 12. *The men said unto Lot*—two of the "angels" who appeared to Abraham in ch. 18 : 2, 16, and whom Lot met at the gate of Sodom, v. 1. The interest manifested in Lot's preservation, shews that he was, on the whole, a "righteous man," see 2 Peter 2 : 7, 8. *Hast thou here any besides?* even his bad relations had, for his sake, an offer of deliverance which they spurned. *Bring them out*—see 2 Cor. 6 : 14 17. V. 14. *Lot went*—believing that the judgment was coming. *Up, get you out*—Though it be midnight, now or never they must make their escape. *As one that mocked*—human nature is the same still—the near the judgment, the greater the security of the sinner. Matt. 24 : 37-39. Vs. 15-17. *Thy wife and thy two daughters which are here*—perhaps he had other daughters, not here, who despised the warning and perished. *While he lingered*—thinking about his friends, and the loss of his property—he was "scarcely" saved. Think of hesitation in such a supreme crisis! see 1 Pet. 4 : 17, 18. *The Lord being merciful*—see Sam. 3 : 22. Romans 11 : 22. *Escape for thy life*—every thing must be sacrificed when the welfare of the soul is in danger, Matt. 16 : 25-26. V. 18. *Not so*—groundless fear and unbelief still linger in his mind, and yet, to this same mountain he was glad to go ere long, v. 30. V. 24. *The Lord rained*—a literal shower of burning brimstone, accompanied probably with a volcanic shock which buried Sodom and Gomorrah, in the bottom of the salt sea. V. 26. *Lot's wife looked back*—in violation of the command of the angel, v. 17. *From behind him*—Her heart yearned for Sodom. She betrayed indecision and worldliness. *Became a pillar of salt*—having been killed by the sulphureous vapours her body became encrusted with salt. She was "almost saved," but, lost after all! a warning to all who halt between two opinions, see 1 Kings 18 : 21.

LEARN. In the midst of God's judgments against sinners, we behold mercy towards his saints, v. 12. Those who look back, regretting the pleasures of the world, will lose the favour of God, Heb. 10 : 38. There is no safety in the Sodom of sin. We are to look to Jesus as our only hope of salvation, Isa. 45, 22. Heb. 12 : 2.

TRIAL OF ABRAHAM'S FAITH.

SEPTEMBER 12. B. C. 1872. GEN. XXII : 1-14.

AFTER the destruction of Sodom, Abraham removed to Gerar, 20 miles south of Hebron. In remembrance of the covenant with Abimelech, he called the place *Bersheba*—well of the oath. Some 26 years after the occurrences in last lesson, the great crisis in Abraham's life took place which is now described so touchingly as to need little comment. V. 1. *God did tempt*—not in the sense of inciting him to sin. This God never does, Jas. 1 : 13, but tested or proved his faith in order to its development, 1 Pet. 1 : 7. *Here am I*—ready at a moment's notice for God's service. V. 2. *Thy son—thine only son*—the only son of Sarah; the only hope of his house; his beloved son. *Moriah*—the mount on which the temple of Jerusalem was afterwards built. *Offer him for a burnt-offering*—must Isaac die by his father's own hand? How utterly destructive of all his hopes to comply with this strange and unnatural command! V. 3. *Rose up early*—without hesitation he deliberately makes every necessary preparation. The servants are ordered to saddle the ass, and get ready the "kindling wood." Isaac, little dreaming of the part he was to take in the transaction, is told that he is to go too. V. 4, the scene is too sacred to be witnessed by the servants. Their presence would embarrass him; they must remain at the foot of the hill. V. 5. *I and the lad will go...and come again*—Oh the triumph of faith Abraham had unbounded confidence that his son, though sacrificed, would in some mysterious manner be restored to him, Heb. 11 : 19. V. 6. *Laid it upon his son*—Isaac was probably 25 years of age, old enough, at least, to carry the heavy load of wood required for sacrifice. *Took the fire*—some burning charcoal in an iron grating carried by a chain. *And a knife*—Ah! was not that the heaviest of all to carry? V. 7. *Where is the lamb?* His father had said, "we go to worship," v. 5, so Isaac knew well that a victim was necessary. But how that question must have pierced Abraham's heart? V. 8. *God will provide a lamb*—some attach prophetic meaning to this, referring it to "The Lamb of God," John 1 : 29, but more likely it was said evasively to Isaac, as though he could not bear to tell him that he himself was to be the victim. V. 9. *Bound Isaac*—Isaac's faith is as conspicuous as his father's; had he resisted, the old man could not have bound him. *Took the knife to slay*—By this act the sacrifice was virtually offered. Exo. 35 : 5, 21, 22, 29. Vs. 12, 13. *Lay not thine hand*—Jehovah will not sanction the heathenish practice of human sacrifices. *A Ram*—Isaac is often viewed as a type of Christ, but it accords better with this scene to regard him as a type of sinful humanity, and the lamb as the type of Christ dying for sins not His own. This Abraham may have recognized, John 8 : 56. V. 14. *Jehovah-jirch*—the Lord will see, or provide, which from that day passed into a proverb. *It shall be seen*—It was seen in the sacrifice of Christ.

LEARN. The severest trials are often blessings

in disguise, 1 Pet. 1 : 6, 7. Obedience is the fruit of faith. Man's extremity is God's opportunity.

ISAAC'S PROSPERITY.

OCTOBER 3. B. C. 1804. GENESIS XXVI : 12-25.

ISAAC SOWED—he settled down as a farmer. *An hundred fold*—an unusually large return, and he had inherited great wealth from his father, ch. 25 : 5. *The man waxed great*—became so influential that the Philistines among whom he lived envied him, Prov. 27 : 4. V. 15. *All the wells*—the digging of wells in this rocky country was attended with too much labour and expense for mere tenants, it implied the ownership of the land, and no more effective mode of expressing envy or enmity could be devised than to choke up an enemy's well with sand or stones—one of the common modes of ancient warfare, 2 Kings 3 : 19, 25. The flocks and herds could not subsist without water drawn from wells. Vs. 16, 17. *Abimelech*—a common title of the Kings of Philistia, corresponding to the Pharaoh's of Egypt. *Go from us*—gave him notice to quit. *Isaac departed*—being of a peaceable disposition he did not remonstrate, but went to another part of the same district. Vs. 18-22. *Dugged again*—evidencing industry and perseverance. The naming of the wells by Abraham, the changing of their names by the Philistines to obliterate the traces of their origin, the restoration of the names by Isaac, and the contest between the respective shepherds, show how much importance was attached to wells in a warm country where water was scarce and indispensable to the farmer. V. 23. *To Beersheba*—"well of the oath"—a city on the south frontier of Palestine, 27 miles south-east from Gaza, intimately associated with the history of both Abraham and Isaac, so called in remembrance of the covenant made between Abraham and Abimelech, ch. 21 : 31. Its name was restored by Isaac, v. 38. It continued to be a prominent landmark all through Bible history—"from Dan to Beersheba" being regarded as the limits of Palestine. Two of the wells still remain, at "Bir es Seba," surrounded by drinking troughs of stone, their curbstones deeply worn by the friction of ropes in drawing water. V. 24. *The Lord appeared*—the same angel of the covenant who had appeared to Abraham, ch. 15 : 18 and 22 : 10, 15, and, afterwards, to Moses in Horeb, Exo. 3 : 6, 15, and 4 : 5. See also Matt. 22 : 32 and Acts 7 : 32. *Fear not*—A reassuring expression often used by Jehovah, see Ps. 27 : 1. Rev. 1 : 17. V. 25. *Builded an altar*—thus making a public recognition of God's goodness to him. Wherever we go, we must take our religion with us. *Pitched his tent*—dwelt for a time; here we have no continuing city, Heb. 13 : 14. He died at Hebron, ch. 35 : 27. aged 180, and was buried beside his father and mother, Gen. 49 : 31.

LEARN that religion teaches us self-denial and to live peaceably with all men. Children may expect to receive the blessings promised to obedience to parents. The well of salvation is ever open and free to all, Isa. 55 : 1. John 4 : 13, 14.

THE MOST IMPORTANT PROBLEM IN OUR S. S. WORK.

The question submitted to the last General Assembly by the Sabbath School Committee in their Report, was—

"How can we elevate the Standard of attainment in our S. S. Teachers, and thus increase their teaching power?" The following is part of a scheme submitted, and left with the Committee and Presbyteries to prove its suitability by trying the work.

1. A written examination on the life, work, and closing days of Moses, as detailed in the last four books of the Pentateuch.

2. A written examination on the first twenty-eight questions of the Shorter Catechism and the portion of Scripture on which they are based.

For the carrying out of the above scheme of study the following regulations for students and candidates are to be strictly observed.

1. Examinations to be held simultaneously at convenient centres in each Presbytery of the Church, on the——day of April, 1881.

2. One examination for the whole Church, to be set on each subject, and forwarded under sealed covers to the persons in charge of the various examinations in Presbyteries; the covers not to be removed until the candidates are met in the appointed place: and the written answers to be enclosed and sealed for transmission to the Convener of the Assembly's S. S. Committee before the candidates leave the place of examination.

3. The S. S. Committee shall be responsible to the Church, with such aid as they can call to their assistance; they shall set the papers and value the questions and answers given in, and report thereon.

4. It shall be competent and it is desired: that prizes in such form and of such value as the donors may indicate, may be given by a Presbytery for the best examination within its bounds; or by a congregation or individual in that congregation for the best examination in its class, subject to the plan and regulations of the Committee.

5. All persons, male and female, passing the prescribed examination on the prescribed subjects shall be entitled to a neatly engrossed recognition of that fact, and their names reported to the General Assembly, and Presbyteries to which they belong.

6. No name shall be so reported unless they have answered 50 per cent. of all the questions submitted, and all who shall enter on this course of study shall pay 25 cents each to meet contingent expenses with the Scheme.

7. The studies may be carried on in classes in each congregation; or by groups of persons in rural districts, aided by the Pastor

or in any other convenient. The course is open to all irrespective of age or sex. A Syllabus of the subjects on which the examination questions shall be based will be furnished, also a time table, to all complying with the last requirement of No. 6.

8. In order to facilitate the working of this Scheme, the Convener of each Presbytery's S. S. Committee, shall be the person, with whom all correspondence with the Convener of the Assembly's Committee, shall be carried on; with the view of furnishing all information as to the work being done in his Presbytery—also to arrange with the Presbytery for the examination and report all necessary details.

The time for entering this course of study to be closed October 4th, 1880. This is submitted to your best consideration as a member of the Assembly's S. S. Committee. An early answer will oblige.

Yours truly,

JOHN McEWEN.

Ingersoll, July 27th, 1880.

"PRESBYTERIAN NARROWNESS."

Our Church is sometimes accused of narrowness, and our people are charged with being bigoted; but the slightest enquiry will show how groundless are all such allegations. We "unchurch" nobody that believes in the Lord Jesus Christ. We open our pulpits to ministers of all sections of the Church of Christ. We hold communion at the Lord's Table with all who profess their faith in the Lord and Saviour. We shut no living Christian from our communion, and we do not lock our cemeteries against the dead of other churches. Our preachers declare the truth as it is contained in the Word of God. Some doctrines may be—no doubt *are*—unpalatable to the "carnal mind"; but the preacher must preach the truth, the whole truth, and nothing but the truth. It is not "narrowness" to tell the impenitent sinner that the wages of sin is death,—that there is no hope except in the Lord Jesus Christ,—that eternal death awaits the ungodly. Presbyterians will preach and teach the great doctrines of grace and a full and free salvation,—the doctrines preached by Paul and Peter and James, and John,—the doctrines preached by HIM who spake as never man spake.

The Reformation in France.

WHILE the work of French Evangelization is advancing so hopefully in our own Dominion, we cannot but be cheered by the prospect of a new reformation in old France, the land bedewed with

the blood of the gallant Huguenot patriots and martyrs. We referred in a recent issue to the progress of Gospel work in France. Dr. Hitchcock, a most judicious and cautious observer, who has been in Paris many years as pastor of the American church, states in a letter just published that a strong current of religious thought and aspiration runs underneath the apparent indifference and infidelity of the people. There are opportunities for preaching the gospel such as have not before existed for centuries. The masses are disposed to listen to Protestant teachers. The religious question has entered largely into politics. Anticlericalism is popular. The education of the masses on a broad and national basis occupies the attention of the Government. The Syllabus, with its profane dogma of Papal infallibility, has opened a gulf between the Church of Rome and thinking, patriotic, and conscientious men, which can never be filled up or bridged over.

The religious regeneration of France is *prophesied* as well as *demanded*, and it may be looked for, as it should be prayed for and toiled for. This regeneration, so far as human agency is concerned, will be brought out chiefly through the native churches, reinforced from other Christian lands, and rebaptized with "the Holy Ghost and with fire." They alone are competent to deal with the masses of the French people, and lead them out of their spiritual bondage. Especially when, as not unfrequently occurs, the half of a village or commune, under the inspiration of some political leader, break away from the Romish Church in which they were born, and seek an alliance with the Protestant Church, because they must have *some* religion, this popular movement must be organized and directed by the native Church, by men conversant with the language, tastes, prejudices, and genius of the people.

The French Churches are not, as yet, doing all they could do or should do. In respect to plans and methods of working, liberality, courage, holy boldness and enthusiasm, which will devise and attempt great things for Christ, the French Protestants have many things to learn. They have lived so long in entrenchments and fortifications, content to possess in safety the little allowed them, they can scarcely realize that their besiegers have withdrawn, that an open field is before them, and that they, the feeble, persecuted bands of other days, are actually, in the providence of God, summoned to bold aggressive action—are commanded to go forward and possess the promised land. But such is the case; and the descendants of the Huguenots, and inheritors of their faith and history and glory, are waking to the consciousness that

they have a future and a glorious mission to fulfil for themselves, their country, and their God.

Of all the leaders of this modern French Reformation, no one is more thoroughly possessed of this thought, and awayed by this conviction, than the noble and gifted man Eugène Réveillaud.

Dr. Hitchcock gives an example of the movement going on in France. St. Just, a town of 2000 people, on the route between Paris and Calais, had known nothing of Protestantism up till nine months ago. But there came to be a widespread dissatisfaction with Roman Catholicism, its teachings, and its tyrannies. Mons. Réveillaud was invited to visit the town, and hold a religious conference. He did so. A few weeks later Dr. de Pressensé responded to a like invitation. Their reception was most cordial. The people desired to hear more. Mons. Dombres, the eloquent pastor of the church of the Saint-Esprit in Paris, went to them, and to an audience of one thousand preached the Gospel of Jesus Christ in its purity and power. The people responded "It is the truth. We accept it for ourselves and for our households." The "Mission Intérieure" sent, at frequent intervals, its most earnest and eloquent preachers. Eight months passed, and the fruits were ripe for the gathering of a Protestant congregation and the organization of an Evangelical church.

On the day previous to Dr. Hitchcock's writing, the people in that town had subscribed liberally towards the erection of a new church. "On the Sunday before, Mons. Réveillaud was at Warloy, a town of 3,000 inhabitants, near Amiens. He was there by special invitation to inaugurate a Protestant religious movement; and this was the reception accorded him. As no hall in the town could hold the people desirous of attending the conference, a large tent was erected. Two thousand gathered under it. The Maires of six adjacent villages were upon the platform, with a number of the "Conseillers généraux," or general councillors—among them the "chef," or leader of the Republican party of the Department—a man of commanding social and political influence. A band of music gave their *concone*. It was a politico-religious demonstration, but none the less significant for that, as it revealed the breadth and depth of the movement, registered popular judgment against Rome, and declared open revolt against her teachings and tyrannies. The argument of the eloquent orator was followed with closest attention throughout his two hours' address, and with constant marks of sympathy and assent. Everything prophesied results similar to those at St. Just; while the leading men from the different communes "besought that

the same words might be preached" in their villages "on the next Sabbath."

It may not be long until a similar movement will be witnessed in the Province of Quebec.

Sabbath-school Centenary.

THE Sabbath-school meetings in London and in other cities in Great Britain have been of great interest, and the popular feeling evoked promises well for the future training of the young. "Feed my lambs" is a Divine command to which the Church will do well to give ever greater heed. The Centenary Celebrations have served to show forth the unity of God's people in heart and work. Representatives were present at the London gatherings, from many different countries, including our own Dominion,—and from many different branches of the Christian Church. Most delightful was the interchange of thought and feeling. From statistics produced it appears that in this Dominion there are 5,635 schools, 42,893 teachers and 356,000 scholars. No doubt there are many schools and teachers not reported. The first Sabbath-school in the Dominion was opened in Halifax, N. S., 1788, by Rev. Dr. Breynton, then Rector of St. Paul's Church. In 1804 a similar school was opened in Liverpool, Nova Scotia. A Sabbath school was opened in Pictou in 1814. In New Brunswick one was opened at Fredericton in 1820. In P. E. Island, the first was commenced in 1823. In Montreal there was one in 1816. Rev. Mr. Smart, of Brockville, opened a Sabbath school (the first in Ontario) in 1811.

Reports came in of Sabbath school work from the whole English-speaking world, from Africa and India and the far off Antipodes,—and from France, Germany, Italy, and other continental countries. On the continent the work is comparatively new; and the advance within the past few years has been remarkably rapid. The first Sunday-school was opened in Rome in 1870, just after the capture of the city by the army of Victor Emmanuel. The circumstances are thus related by Rev. A. Meille :

The Italian cannon had, in a few hours, made an entrance for liberty into Rome through the branch of Porta Pia, and the Waldensian Church, according to its wonted energy, immediately sent down an evangelist to begin the good work there. He had himself the honour of being the second evangelist sent to Rome for that purpose. He was there preaching in a small room to an audience, which increased every week, and one Sunday morning he saw in the little congregation, an intelligent lad, who had been for

some time in his Sunday school in Florence. This little fellow came up to him after the service, and explained that his parents had just returned to Rome, their home from which the Papal government had banished them. The next Sunday, at ten o'clock, in the morning—that was to say an hour before the usual service—he heard a ringing at his door, and on opening it he saw the same lad, with two other boys, one a younger brother, the other a cousin whom he had found in Rome. "My friends," he said to them, "you have come too early to the service. It is scarcely ten o'clock, and we don't begin till eleven." "But, sir," said his little Florence friend, "we have come to the Sunday-school." In Florence, Sunday-school was an hour before service. In Rome, the work had scarcely begun. He had no other hearers but 50 grown up people. The thought of opening a Sunday school had not even occurred to his mind; but his little friend took it for granted that, wherever the Gospel was being preached, and a church being founded, there must of necessity be a Sunday-school, and he came to it. Would it have been right in him to send away these three little anxious enquirers, whom the Lord evidently had sent to give him a warning and a lesson? Of course not, and, although he was not prepared, as one ought always to be to teach in a Sunday-school class, he called them in and gave them some instruction on the Lord's prayer. In that way was founded the first Sunday-school in Rome. The following Sunday he had more than double that number of children; and now he was sure that many hundred children were receiving religious instruction in Protestant Sunday-schools in Rome.

Space will not permit us to enter more fully into the statistics and reports laid before the Centenary Meetings. The memory of the righteous is blessed. Their works follow them.

The secret of the blessing that has rested upon the work of Robert Raikes may be read still, as he thus read it when, looking back at the end of his life, he bore this brief but full and remarkable testimony. "I think I have received a grain of grace," said the commentator Matthew Henry, when a boy, to his sister, after hearing a sermon on the parable of The Mustard Seed; and the grain of grace proved in his case the seed of a Commentary on the Scriptures written in after years, which millions have found a treasury of devotional expositions.

God's "grain," in Christian experience, and in Christian service too, is the secret of man's harvest.

The history of Christian effort, springing as it ever does out of the realized sense of human impotence, taking hold with the hand

of faith of the strength of God, and "marvellously helped" to do great and wonderful things, has seldom been presented more vividly and impressively than in the simple words of Robert Raikes when his work was almost done: "I saw the destitution of the children—I asked 'Can nothing be done?' A voice answered, 'Try.' I did try, and see what God hath wrought."

If the celebration of the Centenary result in a deeper conviction of the momentous importance of this great lesson in the minds of Sunday-school teachers and Christian workers generally, it would not be easy to limit the amount of spiritual blessing which Scriptural faith ought to expect to realize in present work for the promotion and extension of the Gospel of Divine Love and Grace.

The Sunday-schools of the nineteenth century are, as it were, God's answer to man's question, "Can nothing be done?"

Happy indeed are the Sunday-school teachers who ever bear in mind God is with them; and therefore they cannot expect too large a blessing. They are engaged in the very field of labour which God has specially, in His Word, marked out for a blessing: "They that seek Me early shall find Me." "I doubt not to affirm," said Baxter, "that a godly education is God's first and ordinary appointed means for the begetting of actual faith and other graces in children."

Our own Church.

THE General Presbyterian Council will meet at Philadelphia, on the 23rd of this month. The following delegates were appointed by the Assembly, at Ottawa, in 1879: Principals MacKnight, McVicar, Grant and Caven, Drs. Reid, Jenkins, and Burns, Rev. D. J. McDonnell, and T. W. Taylor, A. Morris, James Croil, J. McMurrich, Dr. McDonald, Thos. McRae, J. B. Fairbairn, J. K. Blair. At our last Assembly, Rev. D. Macrae, our Moderator, and Dr. Matthew's, Secretary of the Council, were added to the list. No doubt the gentlemen who have been appointed will attend and take such part in the proceedings of the Council as shall do ample justice to the Presbyterian Church in Canada.

Rev. David Wilson, D.D., Convener of the Colonial Scheme of the Irish Presbyterian Church, writing to Rev. S. Houston, under date of July 24th, says, "Our Assembly is deeply interested in the extension and prosperity of the Presbyterian Church in Canada. Let the Church know our warmest sympathies are with you and your work."

It is a useful thing for us sometimes to learn how outsiders look upon our missionary labour. We quote the following from the

appeal recently made by the Bishop of Rupert's Land, resident at Winnipeg, to the Montreal Synod of the Church of England, giving also information about the Province of Manitoba :—

"In 1870, there were 16 Protestant common schools; in 1877, 38; in 1879, 100. The number is continually increasing, showing the formation of new settlements of sufficient population for a school.

"In 1870, there were 16 post offices established; in 1878, 58 post offices existing; in 1879, 120. Quite a number have been established since. I need not enlarge on the significance of these facts.

"The Province of Manitoba and a considerable section of country in my diocese, west of the Province, are being covered with a sparse population. The difficulty of ministering to this population is almost inconceivable to outsiders.

"The different settlers hold so much land. So many are single individuals. In too many cases, a proportion of the land is from one cause or other unoccupied. It is, therefore, very difficult to get together in the first year or two of a new settlement a congregation of any size or power.

"Then the population, such as it is, is composed of adherents of different bodies, one having a predominance in one district and another in another.

"The practical outcome of the situation I have described is an impossibility of immediate self-support, or of anything approaching it in any new settlement.

"The consequence of this is that any church that cannot obtain at the present time practical help from outside, must lose any chance of establishing or extending itself through the rural settlements in the great country that is rising up here. This is becoming more and more our position.

"The Presbyterian Church of Canada guarantees \$700 to unmarried ministers, and \$900 to married ministers. It supplies the main proportion of salary for over twenty missionaries in this country. And the general interest shown by that body is very great. I believe the students of Knox College alone support a missionary here.

"The Wesleyan body of Canada is mainly supporting over 20 ministers here.

"We are not receiving from the whole Church of Canada help sufficient to maintain a single missionary."

[We may add that there are 25 missionaries of our Church in the region spoken of by the Bishop, and the Church at large contributes about 55 per cent. of their salaries.]
Eds.

INDUCTION.—Rev. John McCarter was inducted into the Pastoral charge of Red Bank congregation on the 19th August, by the Presbytery of Miramichi.

CALLS.—Mr. T. S. Glassford has been called to Richmond in Ottawa Presbytery, Mr. James T. Patterson, to Hanover and North Normanby, Rev. D. F. Creelman has been called to Shelburne, N. S.

LICENSURES.—Mr. Maclaren was licensed by the Presbytery of Owen Sound, July 20. James A. Anderson, by the Presbytery of Bruce, July 6. T. Scouler by the Presbytery of Hamilton, July 20. J. K. Wright and Samuel Porter by the Presbytery of Barrie, on the 27th July.

ISAAC'S HARBOUR.—Rev. J. F. Forbes succeeded recently in collecting \$446 in aid of a church building in the destitute settlement of Isaac's Harbour, Guysborough, N. S.

A church is about to be built at Amherst, N. S.

BRAMPTON.—The corner stone of a new Presbyterian Church was laid here, on the 1st July.

CHATHAM, ONT.—The contract for the rebuilding of St. Andrew's Church, Chatham, was let some time ago, for the sum of \$15,000. The corner stone was laid by the pastor, Rev. J. R. Battisby. When finished the church will be 80 feet by 65. It is to be heated with steam, along with other modern improvements. The congregation is worshipping in the mean time, in the Music Hall, and will do so until the church is finished, which will be about the beginning of January. The seating capacity will be 900.

A new Presbyterian Church was opened at Cumberland, Ontario, on the 1st August. Dr. MacVicar conducted the services. The union of 1875 has had a most favourable effect in this locality.

KNOX CHURCH, OTTAWA.—From a recent statement issued we note that this congregation of 248 members has in five years contributed \$30,522.

The Presbyterian congregation of St. Hyacinthe acknowledges with thanks a communion service from St. Matthew's Church, Montreal.

The Presbytery of Saugeen has held a successful Sabbath-school Convention. Rev. C. P. Pitblado, of Halifax, and Rev. R. H. Warden, Montreal, are on a visit to Manitoba and the North-West. Rev. Mr. Hednett has been appointed to Home Mission work under the Manitoba Presbytery. The corner-stone of the Central Presbyterian Church, Galt, was laid on the 26th July.

Meetings of Presbyteries.

P. E. ISLAND: Aug. 4:—The Presbytery met at Alberton, Rev. N. Mackay was chosen moderator for the current year. Rev. S. C. Gunn declined the call to Strathalbyn. Congregations were urged to send collections to Dr. McGregor in liquidation of the Foreign Mission debt. Agreed to ask the Tract Society for an additional colporteur. Resolved to hold a Sabbath-School Convention in Zion Church on the first Wednesday of October. Arrangements were made for holding missionary meetings in all the congregations. Rev. K. MacLennan being ill the Presbytery expressed their sympathy with him and supply was provided for his congregation. The next meeting will be held at Charlottetown, (Zion Church), on Oct. 5th, at 10 a. m.

HALIFAX:—Rev. R. Laing was elected Moderator for the ensuing year. Rev. John Maclean demitted the charge of Kempt and Walton, on the ground of ill health. The demission was laid on the table, and the congregation cited to appear.

LUNENBERG AND YARMOUTH: July 16th:—The Presbytery met at Bridgewater. Rev. A. Brown was appointed Moderator for the ensuing year. Rev. John Cameron reported that, in company with the Clerk, he had visited Riversdale congregation, but that on account of the indifference of the people, they had not succeeded in securing anything definite. The Clerk was instructed to visit them again at an early day, and carry out directions of Presbytery.

A call from United congregation, West River, Presbytery of Pictou, in favor of Rev. John Cameron, Bridgewater, was presented, and the accompanying papers read. No commissioners appeared to support the call, and under the circumstances the Bridgewater commissioner waived the right of appearing. Mr. Cameron desiring to continue in his present field of labour, the Presbytery cordially approved of his decision.

In answer to a petition from the congregation of Shelburne, moderation in a call to Rev. D. F. Creelman, B. A., was granted, provided a guarantee of at least seven hundred dollars of salary be given, and Rev. James A. McLean, of Clyde was appointed to moderate accordingly.

Consideration of systematic efforts in behalf of the funds of the Church was deferred until next meeting, which was appointed to be held at Bridgewater on third Tuesday of August, at two o'clock, p.m.

ST. JOHN: July 13th:—The Presbytery adopted the following scheme for holding missionary meetings in the congregations within its bounds. The gentleman first na-

med on each deputation will act as convener and make the necessary arrangements for visiting the congregations of the group to which he is appointed, and see that collections be taken at each place to defray expenses. He will also give notice of these arrangements to the other members of the deputation. Each minister presides in his own church.

The following gives the dates of the visits, the name of the congregation and the deputations:

September 7th to 24th.—St. Stephen, St. James, Baillie and Tower Hill. Kenneth McKay, J. M. Sutherland and Judge Stevens.

September 7th to 24th.—Greenock, St. George's, Bocabee and Waweig. J. C. Burgess, W. McCullagh and W. Millen.

September 27 to October 30 — Richmond, Woodstock and Harvey. D. Macrae, E. Roberts, and George Robertson.

July to October.—Glassville, Florenceville, Kincardine, Grand Falls and Tobique. A. J. Mowatt, P. Melville, J. McG. McKay and M. R. Paradis.

September 7th to October 14.—Fredericton, Nashwaak, Stanley and Prince William. Dr. Waters, W. Ross and P. Chisholm.

September 7th to 24.—Springfield, English Settlement, Saltsprings, Hammond River, Hampton and Cambell Settlement. Hogg, Crockett and L. Jack.

September 7th to 24.—Sussex and Union, Mechanics Settlement, Londonderry and Waterford. Dr. MacIse, C. W. Bryden and J. Gray.

September 27th to October 9th.—Moncton, Buctouche, Shediac, Scotch Settlement, Hopewell and Salisbury. W. Mitchell, J. D. Murray, John MacKebie and Ephraim Elder from Moncton.

September 7th to 24.—Jerusalem and Nerepis. Dr. Bennet, W. Mitchell and W. Girvan.

August 8th.—Pisarinco. Macrae and Burgess.

September.—Chipman. Dr. Bennet.

November 8th.—St. Andrew's Church. Dr. Bennet, A. J. Mowatt, S. Gray and P. Chisholm.

November 9th.—St. David's Church. D. Macrae, A. J. Mowatt, J. Gray and G. Robertson.

November 10th.—St. John Church. W. Mitchell, Mr. Hogg, K. Mackay, R. Cruikshank.

January 10th.—St. Stephen Church. Dr. Waters, Dr. MacIse, J. McKay, W. Girvan.

January 11th.—Calvin Church. Hogg, Burgess, K. McKay, D. Morrison.

January 12th.—Carleton Church. D. Macrae, Dr. Waters, J. McKay and R. Cruikshank.

MIRAMICHI: August 3rd:—The Presbytery met at Newcastle. The attendance was large. Mr. Russell was appointed Moderator for the current year. A call from Red Bank in favour of Rev. John McCarter was sustained, and was accepted by him. It was signed by 52 members and 42 adherents. His induction was appointed for the 19th August. The deputation to visit New Carlisle reported through Mr. Herdman. All the sections of the congregation had been

visited. Total stipend, \$435. The Presbytery resolved to apply for a supplement of \$200 for New Carlisle, and an equal sum for Redbank. Rev. J. C. Herdman was appointed to take special charge of the interests of the College Fund in the Presbytery, and secure that collections be made for it in all congregations and stations; Rev. S. Houston was appointed in the same regard for Home Missions; Dr. Jardine, for Foreign Missions; Rev. J. A. F. McBain, for Supplements; Rev. Thomas Johnstone, for French Evangelization; and Rev. M. Mackenzie, for the Aged and Infirm Ministers' Fund. A scheme of missionary meetings was prepared—the meetings to be held early in the year in all congregations and stations. Next meeting, Campbellton, on the last Tuesday of October, at 10 a.m.

PETERBORO: July 6th:—Sixteen ministers were present and six elders. Mr. Clarke was chosen Moderator for six months. Final action upon Mr. Henning's application to be received as a minister of the Church was deferred until next meeting. Arrangements were made for the more efficient working of our mission stations. The Messrs. Beattie, Andrews and Bennet were added to the present Home Mission Committee. Messrs. Bell, Cleland, Clark and Bennet, were appointed to draw up a list of questions to be used at meetings for Presbyterial visitation of congregations. Leave was granted to Mount Pleasant congregation to sell a church lot in the village in order to substitute a better.

STAFFORD: July 6th:—An extract minute of General Assembly anent the status of ministers, retired by leave of Assembly was read, and in accordance with these extracts the names of Messrs. T. McPherson, John Fotheringham, and J. Smith were placed upon the roll, with full judicial powers. Mr. McPherson was appointed Moderator for next six months. A call to Mr. P. McF. McLeod from Central Church, Toronto, was by him accepted. Mr. McPherson was appointed *ad interim* Moderator of Session of Knox Church, and authorized to moderate in a call when the congregation should be ready to proceed. The congregation was allowed to find its own supply of preaching for next three months. Mr. Thos. T. Johnstone was allowed to resign his charge at Trowbridge station. A petition from parties in North Mornington for supply of preaching was refused. A petition from Widder street, St. Mary's, was granted, asking Presbytery's sanction to mortgaging its church property with a view to meeting its obligations incurred by the erection of a new church. In the afternoon of the 7th a Commission of General Assembly, with plenary power in the case,

heard all parties in the Brooksdale case—so called. It was decided that the petitioners thus should be held as representing the former Church of Scotland in Zorra, that they should have preaching given them, and that in this matter Presbytery should so arrange as not to interfere with the interests of Harrington.

BARRIE: 27th July:—Mr. Findlay was elected Moderator for six months. The committee appointed to prepare a plan for the formation of Woman's Missionary Associations in connection with all congregations in the bounds reported. The Presbytery agreed to send down the plan recommended to sessions and congregations for consideration, with instructions to report on it at next meeting. Mr. Gray was appointed to administer ordinances at Waubasene. Petitions were received from the congregations of First West Gwillimbury and Second Tecumseth, asking the Presbytery to reconsider the decision come to on the 20th April, as to rearrangement of certain congregations. The petitions were granted, and the Clerk was instructed to cite the congregations interested to appear at next meeting, when the arrangement will be reconsidered. Mr. Cochran was appointed to moderate in a call from the recently formed congregation of Second Innisfil. It was agreed to ask from congregations thirteen cents per member to meet Presbytery, Synod, and General Assembly expenses. Mr. J. K. Wright, and Mr. I. K. Baillie were licensed to preach the gospel. The name of Mr. Samuel Porter, retired minister was put on the roll, at the beginning of the session, with power to deliberate and vote.

WHITBY: July 2nd:—The Home Mission Committee reported that there was no vacant congregation requiring supply, no aid-receiving congregation, and no mission station, within the bounds of the Presbytery. Messrs. Crozier, Abraham, Roger, and Carmichael were appointed the Committee for the next year. The Commissioners to the General Assembly reported their diligence. Six out of eight had attended, and their travelling expenses were ordered to be paid by the Treasurer. The members of the Presbytery reported their action anent the instructions given at last meeting in reference to parental training. The reports were accepted as satisfactory. It was agreed that at next meeting, which is to be held at Whitby on the third Tuesday in October, the evening sederunt be devoted to a conference on the state of religion, and a small committee was appointed to make the necessary arrangements.

GUELPH: July 20th:—A committee was appointed to prepare a scheme for missionary meetings. Mr. Evan Macaulay accepted a call to West Puslinch. Mr. Henry Knox was

encouraged to continue in evangelistic work, a committee, Dr. Wardrope, Convener, to assist him by counsel and instruction.

LONDON: July 20th:—The resignation by Mr. Henderson of the charge of Komoka was taken up, when it was agreed by a majority that Mr. Henderson's resignation be not accepted, but that the committees already existing to bring in deliverances on such cases as this be enlarged, and that it be asked to bring in a deliverance upon this and similar cases. The delegates from the congregations of West Williams and North-east Adelaide were then heard with regard to the union of the churches. It was moved by the Clerk, seconded by Mr. Fraser, that the churches be united, the same to take effect on the first Sabbath in August. The delegates to the Assembly reported what had been done, especially that the division of the Presbytery had been disapproved of by the supreme court. Standing committees were appointed. The office of Mission Convener was separated from that of Presbytery Clerk, and the salaries attached to each fixed. Dr. Proudfoot applied on behalf of the London East congregation, for leave to moderate in a call at the request of the congregation between this and the next meeting of the Presbytery. He also asked the Presbytery to recommend the Home Mission Committee to increase the supplement to \$300 or \$400. He believed that if a settled pastor were once located there the church would be self-sustaining in the course of a few years. Mr. Cheeseborough, Chairman of the Committee, supported the claims and said that there were some seventy communicants. With the grant asked for, the congregation would be able to pay a pastor \$700 per annum. The request was granted, and the congregation were requested to present a financial statement at the next meeting of the Presbytery. Mr. Johnson, of Lobo, delivered his trial discourses prior to ordination, which were accepted.

BRUCE: 5th and 6th July:—Mr. James A. Anderson was licenced to preach the Gospel. Mr. James T. Patterson accepted the call to Hanover and North Normanby.

HAMILTON: July 20th:—The following motion by Mr. Lyle was adopted: That the Presbytery recommend the sessions within the bounds to consider the desirableness of holding special evangelistic services during the coming winter; and in event of their deciding to hold such, further recommended that the ministers of our own Church and of other evangelical Churches be asked to conduct these services. Mr. T. Scouler was licensed to preach the Gospel. Leave was granted to sell the manse property at Chip-pawa. An interim session was appointed for Fort Erie. Nelson was separated from Kil-

bride and united with Burlington under the pastoral care of Mr. Abraham. A petition for organising a congregation in the school-house on Pearl street, Hamilton, was received, and its prayer granted; and Mr. Lyle with an elder from each congregation and Mr. Black, Session Clerk of Central Church, were appointed to organize the congregation. Mr. Thomas Wilson was received as a student for the preparatory class of Knox College.

MAITLAND: 13th July:—Rev. G. Brown was appointed Moderator. Mr. Charles Rutherford was certified to the Board of Examiners of the College. The treasurer's books were audited, and the report of the treasurer on the whole was satisfactory. Messrs. Wilkins, McQuarry, Leask and Murray, ministers, and Dickson, elder, were appointed to estimate the amount of money required for the Presbytery for the year. Messrs. Sutherland and Cameron were appointed to visit Ashfield Congregation. Commissioners to the Assembly reported their diligence. The Presbytery agreed to pay their expenses. Messrs. Cameron, Leask, Taylor and Leitch, ministers, and Lockhart, Malcolm, elders, were appointed the Presbytery's Home Mission Committee. Messrs. Ross, Mackay, Leask and Hamilton, ministers, and Strachan, McLaughlin, elders, were appointed to examine the statistical and financial returns, and report what each congregation has done per family and communicant for the support of Gospel ordinances, the schemes of the Church, and for all purposes. Messrs. Ross, Brown and Sutherland, ministers, were appointed to consider the whole matter of holding Presbyterial visitations.

HURON: July 13th:—Mr. Musgrave was appointed Moderator for six months. The supplemented congregations and mission stations were revised. Dr. Ure, and Captain Gibson, elder, were appointed to visit the station in Goderich, and to report at next meeting. The deputation appointed to visit Chiselhurst having reported, were reappointed to further confer with the people there, and report at next meeting. The Standing Committees for the year were re-appointed. Messrs. D. M. Ramsay, B. A., and W. J. Hall, students, were examined, and ordered to be certified to the Board of Examiners of Knox College. A deputation was appointed to consider the propriety of separating Exeter from Rodgerville as to their pastoral relations, and to report at next meeting. A continuance of the same grants as last year was asked for Grand Bend, Bayfield, and Bethany.

STAGREEN: July 6th:—Mr. Stewart was appointed Moderator for six months. Black's Corners petitioned to be formed into a mission station. Standing committees were appointed. A petition containing the names of forty-six members and nine adherents from the Durham congregation was presented and

read, praying for separate organization owing to the introduction of an organ into the service of praise in said congregation. The petition was received and laid on the table. Both the petitioners and the congregation were cited to appear at the next ordinary meeting, and in the meantime both parties were counselled to make every endeavour first a basis of reconciliation. The congregations of Dundalk and Fraser Settlement petitioned for the services of an ordained missionary for one year. The Home Mission agent was instructed to apply on their behalf. The next meeting of the Presbytery will be held in St. Andrew's Church, Mount Forest, on the second Tuesday of September.

OTTAWA: Aug. 3.—Mr. Maguire was elected Moderator for the next six months. A call from North Gower to Mr. James A. Anderson was sustained. A call from Richmond to Mr. T. S. Glassford was sustained. In this case there is application to the Home Mission Board for \$100 supplement,—the stipend from the people being \$500, with manse and ten acres of land. Mr. McDiarmid gave an interesting and encouraging report respecting Canaan and North Indian in the Bearbrook district. It was agreed to send in a deputation to ascertain the number of families in the field, and also to canvass for subscriptions with a view to placing an ordained missionary in charge of the field, composed of Bearbrook, South Indian, North Indian, and Canaan. It was agreed to levy twelve cents per family for the maintenance of Presbytery and Synod Funds during the current year, and that this amount be called for at the November meeting. The report of the Commission of Presbytery to meet with the Aylmer congregation was read and approved. Standing committees for the year were appointed on State of Religion, with Mr. Whillans as Convener; on Sabbath Schools, with Mr. Clark as Convener; Home Missions, with Mr. Farries, Convener; French Evangelization, Dr. Moore, Convener; Statistics, Mr. Caven, Convener; also examiners for license and ordination. A committee was also appointed on the examination of students, with attention called to sections 135 and 144, in the Rules and Forms of Procedure. Of this committee Mr. Armstrong was appointed Convener.

OWEN SOUND: July 20.—Members of Presbytery were appointed to attend to the schemes of the Church within the bounds of Presbytery: Mr. Mordy, for Colleges; Mr. Cameron, for French Evangelization; Mr. Somerville, for Home Missions; Mr. Scott, for Foreign Missions; Mr. Stevenson, for Aged Ministers' and Widows' Fund. Mr. McLaren was duly licensed to preach the Gospel. The Presbytery then proceeded with the visitation, and considering the replies

to the questions addressed to the congregation of Keady, resolves as follows: "1. To express its gratification at the prosperity in the spiritual and temporal affairs of the congregation. 2. While pleased at the special interest manifested by the young in the prayer meeting, it would urge upon the heads of families the duty of attending more generally. 3. That in view of the large debt, increased efforts be made to have it liquidated. 4. The Presbytery desires to express its gratitude to God for His continued goodness to the congregation." On the morning of Wednesday the Presbytery met with the congregation at Peabody. After examination it was agreed as follows: "The Presbytery takes pleasure in recording its satisfaction with the general financial and spiritual condition of the congregation, but would especially draw the attention of the session to the propriety of establishing a prayer meeting, and of dividing the congregation into Elders' Districts. The Presbytery is glad to find that the congregation acknowledge the fairness of paying \$20 per annum to Keady congregation to help with the manse fund. The Presbytery would implore the divine blessing to descend upon them, and finally commend the congregation to God and to the Word of His grace, which is able to build them up, and give them an inheritance among them that are sanctified." The Presbytery agreed on the following deliverance anent the visitation held in Desboro' congregation, on Wednesday evening: "It is with great satisfaction the Presbytery has made their visitation of Desboro' congregation. The beautiful house built for the worship of God, is worthy of notice and praise, and should be held up for imitation to all our country congregations. It is also pleasing to notice the tokens given that the cause of God is, on the whole, prospering, notwithstanding the great drawback of service only once a fortnight. The Presbytery would kindly suggest to the congregation that it would be only right that the Desboro' section should make their annual stipend equal to that paid by Peabody, that is \$175, so as, thereby, to remove misunderstanding and complaint, and to save the pastor from a possible loss of the difference between that sum and the sum now paid by Desboro'. The Presbytery would also kindly and faithfully press on the Session and congregation the duty of establishing a weekly prayer meeting, and the duty also of dividing the congregation into districts, so that each Elder may know the families under his charge. Taking a general view of all God has done for His cause, let the Presbytery and congregation set up their Ebenezer, saying, 'Hitherto has the Lord helped us.'" Moderation in a call was granted to Euphrasia and Holland.

MANITOBA: July 21st:—The Presbytery met at Portage La Prairie. Rev. J. S. Stewart was appointed Moderator of Presbytery for six months; Professor Bryce, Treasurer. Committees were appointed to attend to special work. Arrangements were made for the supply of the numerous stations that look to the Presbytery, so far as resources rendered practicable. New stations are continually requiring attention. Next meeting will be held at 10 o'clock, a. m., of the third Wednesday of September, in Knox Church, Winnipeg.

Obituary.

MR. Alex. Frazer, of the Township of Bagot, departed this life on Sabbath, the 11th July. He was born in the parish of Closeburn, Scotland, and was in the 83rd year of his age. He was a man of unusual health; never remembered being confined to bed a single day. His health remained good till the evening before his death, and on Sabbath morning, he rose and conducted family worship as usual, only with a degree of earnestness and speciality as one stepping into eternity, which was marked by all the family. About half an hour before his death he went out into the orchard, returned and talked with them, telling them "this sickness was unto death," he fell asleep in Jesus without a moan.

He was a kind husband and affectionate father. It is hardly a year since his wife died. He leaves four sons and a large circle of relations to mourn his loss. He was one of the first elders in the Presbyterian congregation of McNab, and along with the late Mr. John Forest conducted the affairs of the church with great zeal, prudence and activity. The congregation at Burnstown has lost another of its founders and earnest workers. The Master has called him home. "Blessed are the dead which die in the Lord."

Mr. HUGH YOUNG, for 27 years an elder in the Central (formerly U. P.) Presbyterian Church, Hamilton, died after a brief illness, on the 20th February last, in his 58th year. He was well known to the ministers of the late U. P. and Canada Presbyterian churches, having taken a very active part in church courts until recently, when business engagements more fully occupied his time. From the first his church held the principal place in his affections, and the first call upon his time, means and energies. Ready in debate and well posted in church affairs, he was uncompromising where principle was at stake, yet considerate and generous to those opposed to him, a faithful Sabbath-school teacher and superintendent, he took charge of the

Pearl street mission school, organized by the "Central," in 1873, which has prospered so well under his management that the Presbytery is now organizing it into a separate church, with the prospect of its speedily becoming a strong charge, a true friend and a wise counsellor, his loss is deeply felt in the church and school, and regretted by all who knew him. He was a native of Glasgow, and came to this city in 1846, and leaves a widow and three sons and three daughters to mourn his loss.

Our Foreign Missions.

THE health of Dr. Mackay, our Formosa missionary, is so far restored as to encourage the hope that he will be able to visit a large number of our congregations. Rev. Mr. Neilson, of the New Hebrides Mission is at present at Halifax, on his way to the Presbyterian Council at Philadelphia.

DEBT PAID, AND MISSIONARY WANTED.

The Foreign Mission Board, Eastern Section, met at New Glasgow, about the middle of July, to receive the responses of our people in the Lower Provinces, to the appeal of the Board, as directed by Synod, for the payment of a debt of \$2360, and the providing of a working balance, so that the financial hindrance to the sending of a fourth missionary might be at once removed.

It appeared that replies had been received from twenty-two congregations, with \$1547.96. The following motion then passed unanimously:—

"That the responses, so far as the congregations have been heard from, shew deep interest in the proposed step, and are such as to warrant the Board in anticipating the early removal of the debt, and in taking steps for obtaining a suitable missionary, as soon as the proposed financial condition shall be realized."

It was further agreed to adjourn till the 18th August, and ask a reply by that time from each minister whose congregation has made no return, so that, should these returns warrant the step, a missionary may be selected in time to be at his post in Trinidad by 1st January, 1881.

The Board declined to advertize for a missionary or to invite applications, until these replies are reported on the 18th prox.; but direct that public notice be given of the encouraging prospect of the way being opened up, so that the attention of ministers and preachers may at once be directed to the loud call for a missionary to Trinidad.

The Board again met at New Glasgow, on the 18th August. There was a full attend-

ance of members, and the result was expected with deep interest. We are thankful to announce that the Board was able to report the old debt paid off. An incubus is thus removed, and the Board feel authorized to send a fourth missionary to Trinidad. Ministers or probationers desirous of offering their services for mission work, in Trinidad, should correspond without delay with Rev. Dr. MacGregor, Halifax. Our missionaries in Trinidad will greatly rejoice that now at length they are to have the reinforcement they have so ardently desired.

Trinidad Mission.

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, June 21, 1880.

YESTERDAY, Sabbath, I visited one of the new stations, Rusillac, opened this year. It is distant from twelve to thirteen miles. I was overtaken in the saddle by a tropical pour, which rendered the road in the woods a perfect mire. I was in consequence an hour behind time. In the school room 46 persons were seated awaiting me, but not in idleness. Prayer had been offered, Scriptures read, and now with that heartiness so characteristic of the East Indians when their vocal powers are aided by the numerous instruments which they call into service, they sang their hymns of praise. To me it was a happy sight. In the fields of the wood these people have found a habitation for the mighty God of Jacob. For three hours longer we tarried together, I think, without weariness, as our exercises were varied in their character. There were two candidates for baptism, and both were examined in the presence of all assembled. Both stated their reasons for renouncing heathenism and embracing the Christian religion. One was particularly intelligent. For four years he has read the Bible and other Christian books; error gradually gave place to truth, light scattered the darkness; one stronghold after another guarding the heart was demolished, until the whole man has become subdued to Christ. For several months he has diligently sought to persuade his neighbors to accept Jesus as the true incarnation, and the only Saviour for the Hindoo as well as the European. When I was about to baptize him, he asked permission first to sing a hymn of his own composition. He then rose, and standing with back to the wall, and with eyes closed, poured forth his plaintive strain, chiefly his confession. The effect upon the audience was marked. Time will develop any permanent results follow. Baptism was administered at 4 p.m. I began to re-

trace my steps thro' mud and mire, reaching San Fernando in time for our evening service at 7 o'clock, amid outward discomfort and fatigue,—but such experience in our work gives great joy of heart.

MISS BLACKADDER'S REPORT.

In Miss Blackadder's Report for 1879, addressed to the Halifax Woman's Foreign Missionary Society, we find the following interesting statements.—The school at Savanna Grande was largely and regularly attended. The numbers on the roll varied from 56 to 77. A native assistant, Bukshoo, has charge of the primary department. He has won the love and respect of all the little ones. Bukshoo is one of the boys supported by the Truro Society. Of 32 pupils examined by the Government Inspector, 22 passed.

Fourteen girls have attended school and have been instructed in sewing and fancy work, one hundred and sixty articles have been made by this class. Patch work, sheets, pillows, dresses, trousers, shirts, and various other articles have been made and sold, to the amount of twenty dollars. Five girls have been taught to cut work and use a sewing machine. Ten children have lived on the premises during the year. Three of the orphans are supported by the Wolfville Sunday School. Some of them have made good progress in learning, and have made our hearts rejoice at their improved conduct. Others are almost as wild and wicked as ever, lying, stealing and impurity being the darling sins of their hearts.

We have had all the Chinese children in the village, in our school during the year past. The Chinese children come regularly, study well, and pay promptly. They are very clever and so kind and quiet that it is really a pleasure to have them in school. I am glad to say that a friendly feeling exists between the Chinese and Indians. One kind hearted Chinese woman invited all the orphans to spend a day at her house, and sent them home with a big basket of good things which cheered their hungry hearts for a day or two.

Nearly all the Chinese children are nominal members of the Church of Rome; we are very glad to have the opportunity of teaching them the true worship of God, as found in his Holy Word. Our Bible-class numbers forty; good books are lent, given, or sold to the members. In this way good books are taken home and read to parents and friends. We try in this manner to cultivate a taste for books, and also to let parents see that the children are really learning something in the school.

A sewing machine presented by Mrs. Morton proves a great attraction. The boys have raised \$6 to buy maps for the school-room.

The amount of \$50 is in hand to buy a harmonium for use in the day and Sunday-schools. The Government paid as "result fees" \$110.40. Fees, \$24.23. Donations, collections, and earnings of sewing class, \$50. Paid by pupils for books and stationery, \$33.

VISIT OF THE PRINCES.

Their Royal Highnesses, Princes Edward and George, sons of the Prince of Wales, spent the winter in the West Indies,—a considerable portion of it in Trinidad waters. On the 21st January they visited Savanna Grande, and the scene of Mr. Morton's mission. This village was called "The Mission" from the fact that years ago the Roman Catholics established a "Mission" there, which has collapsed. It was felt, as the village increased, that a more appropriate name should be chosen. His Excellency Sir H. T. Irvine, Governor of Trinidad, accompanied the Princes on their visit. They planted two trees on the occasion, and it was agreed to name the place PRINCETOWN, and the two principal streets, Edward Street and George Street.

Formosa.

REV. K. F. Junor writes to Professor Mac-laren under date of June 15th. The weather had been extremely wet, and this prevented his visiting the field as he had expected. Several converts had been ill, and two had died. Mr. Junor describes the mourning customs of the place. A convert, the mother of two helpers, had died. Efforts were made to pervert her when on her death bed, but in vain. Mourners clothe themselves in sackcloth of a gray colour. They tie a white braid at the end of their queues. The men do not shave their heads while in deep mourning. It is the custom for a man, when his father dies, to give up any office he holds and continue a private citizen for three years. Mr. Junor urges the sending out of more missionaries to Formosa. The native helper A Hoa has been of the greatest service to Mr. Junor in his work. He describes an exceedingly difficult and critical surgical operation performed in the Hospital—the removal of the entire jaw-bone. He calls earnestly for prayer and effort on behalf of the interesting field he now occupies.

Our India Mission.

LETTER FROM REV. JOHN WILKIE.

Indore, June 23rd, 1880.

I MUST now try to tell you something of the government, people and country, with which we now are associated in our work. Central India, in which both Indore

and Mhow are situated, lies directly north of the Nerbuddha River and Vindhya Mountains, and is divided into a number of small semi-independent states under what might be called a patriarchal form of government—each separate state having its own rajah or king, form of government, laws, army, &c.,—yet each in a general way being under the jurisdiction of Britain,—in that there is settled in the Province a British Resident—the representative of the Queen,—who sees that nothing is done which would injure British interests.

In order to support his dignity and to give force to his words, the British Resident has under him a number of British and native troops located in small districts given by the rajahs for this purpose—Mhow being one of these military cantonments.

I shall confine myself to what is seen in the territory of the Maharajah Holkar in which both Mhow and Indore are situated.

All the land the Maharajah keeps in his own hands—only renting it from year to year to the cultivators at a given price. He will on no condition, I understand, sell a single foot of it—though in some cases he will give a lease of sufficient length to warrant improvements being made. One can easily see a difficulty before us, if we attempt to establish churches in the villages around us,—as we hope we may be able to do. We are entirely at his mercy. If he is inclined to favour us all right, but should he issue an order that not only is no ground to be used for such a purpose, but that we are to be driven from his territory altogether—no one could prevent it. He has the power of life and death in dominions, and the Resident has strictly speaking no power to influence him, save when he directly injures British interests.

It is true he has a council around him, but the members of it are only his servants who must seek at all times his favour—or run the risk of not only dismissal, but even disgrace and ruin. They are appointed and dismissed just as he may wish.

He has a very large number of native troops,—but they are kept up in a miserable way, and so need not afford the British Government very much anxiety. On the 24th of May, I was permitted to see some of the miserable, but pretentious show of the Maharajah. He came over with his court to pay his respects to the Queen's representative here—General Daly.—Perhaps I had better try to describe it.

First came trumpeters followed by soldiers on horse-back, carrying lances, at the top of which was a small bronze coloured flag; carbines, blunderbusses, swords, &c. There was such a promiscuous collection of arms amongst them might be picked up only in

some antiquarian's collection. Then came the Maharajah in an ordinary English cab, having about him a large number of servants. In front two were running carrying swords, at his side was his fan-bearer having an immense fan over his shoulder. Whilst behind was one whose office it was to keep insects from venturing into his Royal presence—having in his hand an article resembling the furniture dusters at home. After the Maharajah came some elephants,—two of them having immense silver ornaments, but the rest looking very shabby in their moth-eaten and thread-bare garments. Then followed soldiers, camels, horses, carriages, &c. &c., in some cases with an attempt at order but as often a mere rabble.

His subjects, for the most part, are Hindoos and Mohammedans—though we also find a few Parsees or fire worshippers, Portuguese, who are usually Roman Catholics, and a very few negroes.

A few are well to do, but the most are living on the verge of starvation—especially is this the case amongst the ryots or cultivators of the ground. It is so sad to go amongst them and see the miserable condition in which they are living—physically, morally, and spiritually—ground down to the dust by the Maharajah, and blindly following the leadership of their wily Brahmin priests. It is very interesting, however, in our work amongst them to find how eagerly they listen. There is an inclination to listen which is not found amongst the natives of the city of Indore. To shew you something of their ignorance, I may tell you their opinions about an eclipse—we had one here last night. A number of the servants and also some others were standing at the door, hoping to see it, when I asked them what the eclipse meant. One—a Mussulman—replied that there were twelve mountains in heaven, the moon being on one of them, the sun on a second, and so on. And that to night the mountain under the moon had fallen away, and therefore, the moon had fallen down. Therefore the Mussulman prayed to God on behalf of the moon that he would again restore it.

To this, however, a Hindoo standing by replied that it was the moon's creditors who were coming to seize her, and that therefore, they begged for money, &c., to pay the moon's debts, and also did poojah (or worship) in order to appease their gods. Such being their views, I invited them into the house and sought by throwing the light from a lamp by means of a looking-glass, into a dark room—how the sun's rays were merely reflected by the moon to the earth. And then by passing a body between the lamp and the looking-glass tried to shew the character of an eclipse. They seemed interested. It makes

one's heart bleed to see them in their darkness groping on without any real hope and without God—yet clinging so tenaciously to a system, the inconsistencies of which they will often admit and cannot fail to feel. A few days ago, a man was bitten by a snake. He was carried to their idol where poojah (worship) was done in the hope that he might be cured.

The next day, I asked my Moonshee before a number of the people standing by what the Hindoo people did when anyone was bitten by a snake—when he replied, blow upon the wound whilst they continuously repeat the Mantras. I asked him if he would be satisfied to try that now if he was bitten, or would he allow a snake to bite him with the perfect belief that he would get better. One standing by also said he had heard of many being thus cured.

On pressing them to make the attempt and offering him some extra inducement such as they could not very well resist—one replied "that now all the Hindoo people had gone bad, and therefore the Mantras were of no use." I then asked him if he had gone bad. "Of course," he replied, "that he had not." Still—I could not get him out of his belief that such a course would be of no advantage—though he admitted that on no account would he allow himself to be bitten in the hopes of getting better.

As a Church, great responsibility is laid upon us regarding the people of Central India. Since to us alone, at the present time has been committed the work of their evangelization. If the way of life is not pointed out to them by us then they must go down to the grave as they have lived.

Holkar is opposed to the work and has recently issued an order that no preaching is to be done in the city, and has even closed the school that Mr. Douglas had in the city. The European people are indifferent to our interests, and the Brahmins hate us and are doing all they can to drive us out. God is all-powerful and must despite every attempt of the foe, triumph in the end. Let the people at home then not forget, at the Throne of Grace, these poor darkened millions. Are we going too far when we ask the Church to send out more workers out here. Now for nearly ten million of people! Can the Church at home not do more than this? Only think that we can in an hour in almost every direction reach villages where the name of Jesus has never been heard, and this not because the labourers have been indolent, but because the field is too large. May God grant to those in the field, and to those at home greater earnestness in seeking to tell of Jesus and his love. With kind love, I remain

Your Brother, JOHN WILKIE.

LETTER FROM MISS RODGER.

Indore, April 30th, 1880.

MR. Douglas and his family left last week for a hill station, and I am looking after the orphanage in their absence. The only remaining inmates now are three little girls, an African woman and her child. The girls' school in the bazar was opened about the first of February. The attendance is not large but on the whole encouraging. It will require time to have a school such as we would wish. The girls were shy and timid at first but the shyness gradually wore off, and before they had been many days at school they seemed quite at home. Only one girl was present the first day, she is the daughter of a danzi (tailor), she is not more than 6 years of age. As her home is quite near the school I watched her one morning preparing for coming. She came out of the house carrying the drinking cup in her hand, which was full of water. Her mother was sitting outside with her babe in her arms. Hirko (the girl's name) gave the vessel to her mother who washed the child's face by pouring some water into the palm of her hand, then she rubbed the face with her hand, and wiped it with her chaddar. The cup was given to Hirko who washed her face in the same way, but wiped it with her skirt as she had no chaddar. Two of the children are Portuguese, all the others are Hindoos. The former are children of a Roman Catholic; they dress like native christian girls, except that instead of the chaddar they frequently tie a handkerchief cornerwise on their heads. Two families from up country stations, in whose houses I visit, have little girls, but they cannot be persuaded to allow them to attend. They keep up the Bengal custom of having the women and girls secluded. The women in one of these houses are far above the average in ability.

They have been taught some fancy work in a very short time, they can read Hindi and one of them writes the Hindu characters beautifully. Her husband showed me a letter she had written which was well and neatly done. Several days ago there was a feast in the home of one of the girls. It was preceded by nine days of fasting, and a few of the other children had been invited. The men went to the house to call the children, (it is necessary to call them every morning to school) he returned, saying they would come when they had eaten their food and done their pooja (worship). Late in the morning they made their appearance looking like frights. Their foreheads had been greased with Gheel, clarified butter, then

spotted with red, white, and yellow powder. We were not sorry that this was not to remain on for more than one day. The building in which the school is at present is a small native house containing two rooms. The larger is not more than ten feet square and the smaller not more than half that size. The walls inside have never been whitewashed, and they are the colour of mud. The children are seated on mats which are spread on the earthen floor. They are making slow but steady progress in learning to read, and there is some improvement in their sewing. The majority of them had no idea whatever of sewing when they first began. Miss McGregor has taught them to sing a few hymns. Like all Hindoos they are fond of singing. I hope to have Isai Da's wife to assist me in future, she is able to sing and she will be very useful to me in that respect. The children in the orphanage occupy their spare time in sewing books. I must draw to a close if I wish to get my letter away this week.

"PLAYING AT MISSIONS."

Said Dr. Duff: "*We are playing at missions.*" It is not altogether strange that this strong, almost bitter utterance should have been forced from this great-hearted, eager, self-forgetful servant of God, as he looked on the one hand at the people of God in Christian lands, and on the other hand at the condition of the heathen world.

"Playing at Missions." There are probably ten millions of people in Christendom, each one of whom has professedly devoted himself to the service of Jesus Christ; each one of whom has said, "I no longer live unto myself; I no longer live, but it is Christ that liveth in me; I am not my own; I am bought with a price;" each one of whom has pledged himself to obey the last command of the Lord, "Go, teach all nations." And yet what do we see? In our own land, certainly in our own denomination throughout this land, but a fraction of the 23,000 churches do aught for the cause of missions; and, in the fraction that do anything, it is all done by but a fraction of the church. It would be safe to say that to withdraw from the Missionary work the contributions of fifty churches and of a hundred contributors, would be to cripple it fatally.

We profess to have consecrated our all to Christ and his cause. And yet, as we look over a Christian congregation, how often do we see a single Christian lady wearing diamonds that would support a school, a missionary, for a year? How many a professed Christian is spending more on one of his horses than he gives to the spread of

gospel over all lands? How many a Christian is spending in what is sheer luxury and ostentation an amount that would confer countless blessings on the heathen world? Surely we are "playing at missions,"

The women of Carthage were not playing at warfare, when they cut off their hair to make bow-strings for the defenders of the city. The people of Holland were not playing, when they broke down the dykes and let in the sea over the fields and orchards that they might drown out the Spaniards. The German women were not playing at patriotism, when they gave their gold ornaments to the government for the expenses of the war against Napoleon, and wore, instead, ornaments of iron. The Moravian missionary was not playing at missions when he consented to be sold as a slave that he might be admitted to the West Indies, and might preach to the negroes. But we, are we not playing?

And when we look at the work to be done, the hundreds of millions to be evangelized, and at the scale of our preparations, we are compelled to realize bitterly that we are "playing at missions." Is it not time that we ceased playing, and began to be in earnest?

KEEPING THE GOOD NEWS.

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said:

"Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you."

"What!" she said; "do you think I could keep the good news to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there! Do not try to hinder me, for I must go and tell my people the good news."

WHAT IS A ZENANA?

BY MRS. MURRAY MITCHELL.

I APOLOGIZE to those who know, for explaining that the word is a compound of two Persian words, "Zanān-khāna," which means simply, the house of the women. Now, I think the name is significant,—*the house of the women*. This suggests that there is also

the house of the men. It looks strange, indeed, to us with our happy united homes, so loved and prized, to think of two separate homes under the same roof, one for the fathers and brothers and sons, and another, and quite separate, for the mothers and daughters and all the female relations. So it is in Bengal.

What above all else constitute the strength and glory of our country? Certainly our Christian homes. But poor India has no home,—or rather it has a divided home, and no home-life. "Home, sweet home!" "No place like home!"—these are words which have no echo in India; they touch no chord in a Hindu's heart. Ere long, however, this boon will be given to India through the influence of our Zenana work; we shall, with God's help, train the women; and the women make the home.

A lady who paid a short visit to Calcutta told me, only yesterday, that nothing she saw had impressed her so much or so painfully as the miserable surroundings of the women in the zenanas. I don't wonder that she should have felt thus. One glance into their bare, ugly, comfortless rooms would fill any heart with a great pity, and, I think, a longing to help to make them different. There is nothing in the real zenana to make life lovely or attractive; nothing to interest, nothing to amuse, nothing to look at, nothing to do!

The Hindus live together after a patriarchal fashion. Grandfathers, sons, and sons' sons are all found dwelling under the old family roof tree. The sons bring home their young wives to their mother's zenana, and hence it is that so many women are often found living in the same house,—the mother and all her daughters-in-law, aunts also,—and always among them, the poor, disconsolate, despised widow.

It is not the case, as some have imagined it to be, that the large number of women residing together arises from Polygamy. Polygamy is allowed by Hindu law, but is seldom practised, except by the Koolin Brahman.

Every woman has an apartment for herself and her children. These rooms generally open off a veranda facing inward to a court. One room is a type of all the rest. It has a little matting on the floor, a low cot or bedstead at one end, bare dingy walls, and a small, high, grated window, affording hardly a glimpse of the beautiful, attractive world outside. It may reveal a streak of the pure blue sky overhead, but that is all. The verandas, off which the doors open, look on to a court or perhaps to a garden, with a few sickly, dusty trees, and a little tank of water in the centre, in which the women perform their ablutions.

And hard by, divided from the zenana only

by a little door somewhere in the wall, are the apartments of the men, which often present a startling contrast to those of the women. You would probably find in them every comfort, every luxury,—but no woman is ever seen in this paradise, as it would seem to her. She lives behind the screen, and it is a disgrace for a high-born, high-caste woman to be seen by men with her face uncovered, or to be found outside her own zenana. When her betrothal takes place—generally at the age of eight or nine—she disappears into her prison-home, for the zenana is no better, and comes forth no more, except it be to be carried in a shut-up palki to the Ganges, to wash her sins away in the sacred waters; or to do Pooja (idol worship); or perchance to visit another zenana as dreary and dark and miserable as her own. And, observe, the young child wife does not live any longer with her own mother. From the time of her marriage she belongs absolutely to her mother-in-law; she lives under her roof, and she is subject to her in every sense. If the mother-in-law is kind and good the young creature may be comparatively happy; but if she is despotic or hard-hearted it will be very different. In any case, the stringent rules of Hindu etiquette, with which she has to comply, bind her in what many feel to be intolerable bondage.

I have spoken chiefly of Bengal; but though India is large, having many nationalities, creeds, races, languages, one thing is true of every part and every people,—woman does not receive the place which God intended she should occupy. Everywhere she is ignorant, and more or less degraded, enslaved, and unhappy. All the hundred and twenty millions of Indian women need our help, and are crying out to us in their need, "Come and help us."

Summary of Missionary News.

THE New Testament has been translated into Japanese. The work was completed on the 19th April. If the Romanists had given the Bible to Japan three centuries ago, Christianity would not have been driven from the Empire, as it then was. Four Americans have had the honor of being engaged upon this translation, one each from the Reformed, the Methodists, the Presbyterians, and Congregationalists. There has been an increase in the number of Protestant church members in Japan during 1879 of about *sixty per cent.* Surely "his word runneth very swiftly."—Of the sixteen Missionary Societies engaged in the evangelization of Japan, fourteen united in the work of

giving the gospel to the people in their own tongue.

The gospel of Mark has been translated into the language of the Mortlock Islanders,—the latest work of the kind.

A remarkable series of services was held at Antananarivo, the capital of Madagascar, connected with the dedication of a new church erected within the Palace enclosure. The church has been built for the convenience of the Queen and the court, and has become a necessity since Christianity has been embraced by the royal family. On the day of dedication, April 8, two services were held, attended by the Queen and her courtiers, the Prime Minister giving an address upon the progress of the gospel in Madagascar, holding in his hand one of the first Bibles printed in the Madagasy language. For fourteen days following the dedication special services were held in the church, attended by the Queen and Prime Minister, and multitudes of people. Isaiah's prophecy concerning the church, that "queens shall be thy nursing mothers," has never been more literally fulfilled than at present in Madagascar.

Victoria, Australia, with 867,634 inhabitants, has 135,000 Presbyterians and 154 ministers; New South Wales, 675,316; Presbyterians, 66,222; ministers, 83. Queensland, 180,000; Presbyterians, 19,000; and 26 ministers. South Australia, 250,000; Presbyterians, 18,000; and ministers, 13. Tasmania, 110,000; Presbyterians, 10,000; and ministers 14. New Zealand, 420,000; Presbyterians, 88,000; ministers, 125. West Australia, 27,838; Presbyterians, 529; and ministers, 1.

The Moravians, who are working among the aborigines of Australia—perhaps the most degraded of human kind—report that they are disappearing, like the civilized Polynesians. Of the Moravian congregations of Ramahyuck ten passed away in 1879, and only two births occurred. One of the ten who died had often expressed his desire to become a Christian and had attended public worship; but he was addicted to intemperance and was carried off by strong drink. The missionaries write of the triumphant deaths of several of the ten, especially of that of Ida Ngary, a girl of twelve. "It was, indeed, a pleasure to converse with her about spiritual things and to direct her mind to the loving Saviour. The prospect of soon being with him filled her with great joy." The membership of the congregation is fifty-one, or four less than it was at the beginning of last year. The two missionaries made a tour through several districts, and were astonished to find so few natives. They found only 168, of whom thirty-eight were old and very infirm and some were in the last stages of consumption. Some of the younger people

were persuaded to go to Ebenezer Station, where there were also nine deaths during the year.

A summary view of the missions of the Presbyterian Board shows that they have 11 ordained missionaries and 1,048 communicants among the Indians of the United States; 7 missionaries and 3,907 communicants in Mexico; 11 missionaries and 1,089 communicants in South America; 7 missionaries and 601 communicants in Africa; 30 missionaries and 971 communicants in India; 7 missionaries and 206 communicants in Siam; 22 missionaries and 1,784 communicants in China; 2 missionaries and 131 communicants among the Chinese in California; 6 missionaries and 739 communicants in Japan; 8 missionaries and 1,321 communicants in Persia; and 14 missionaries and 810 communicants in Syria. In all, there are 125 ordained missionaries and 12,607 communicants, with 17,791 scholars in day and boarding schools. Besides the ordained missionaries, there are 83 native ordained ministers and 147 licentiates, and 516 native lay missionaries.

One of the native congregations connected with the Scottish United Presbyterian Mission at Old Calabar has a regular attendance of 500 persons. King Eyo recently occupied the pulpit in the absence of the missionary.

In strong contrast with the injury done to the Church Missionary Society laborers in Uganda by the French Jesuits—injuries of misrepresentation and intrigue which nearly cost them their lives—was the kindness shown by Mr. Hore of the London Society, missionary at Ujiji, to the Abbé Debaize. The Abbé had been sent out from France with a party of scientists and several priests to explore the Lake Country, when he was attacked by mortal disease at Ujiji. As the French papers express it, he died “in the arms of Mr. Hore.” Certain it is that he received every possible attention and kindness. His effects of all kinds, especially his books and papers, have been carefully preserved for the French Consul at Zanzibar. The French Government has officially recognized Mr. Hore’s kindness.

One hundred years have passed since the organization of the first church in the Tinnevely District in India. Swartz had baptized a few natives previously at Palamcotta, but a register has been found of the organization of the church at that place in 1780. This year, 1880, a centenary is observed in the diocese (Episcopalian) which embraces the mission. The church began with a membership of 40; there are now 13,265 communicants, and 59,203 who have been baptized.

In Tokio, Japan, the Presbyterians have erected a brick building for a Theological

Seminary, and a large wooden building for a boy’s school.

Dr. Jessup writes homes that the church of Beirut, Syria, has consented to call a pastor of its own country and to provide for his support.

The Rev. Young J. Allen, D.D., LL.D., a missionary of the Presbyterians, at Shanghai, China, has been made a mandarin by the Chinese government, the first instance in which a foreigner was ever honored with such a title.

The Presbytery of Egypt (belonging to the United Presbyterian Church) held its annual meeting in March, nineteen presbyters being present, including seven foreign missionaries. Some fifty eight papers on various subjects were referred to committees, and the records of seven congregations were examined, which shows that the Presbytery had no lack of business to transact or of suggestions to consider. Provision was made for the creation of a supervision or executive committee, to hold office between the annual sessions of the Presbytery, execute its decisions, fill vacancies, and the like. It was stated that, upon petitions presented to the government, seven Sabbath markets were ordered to be held on another day. Not a single petition was rejected. There are now 11 organized congregations, an increase of 3; 6 native ministers, an increase of 2; 8 foreign missionaries and 6 licentiates; 2,027 scholars in day schools, an increase of 316; 985 communicants, a gain of 39.

Mr. Robert Arthington, the benefactor of Central Africa missions, has written a letter to the directors of the English Baptist Missionary Society, offering 4,000 pounds toward putting and maintaining a steamer on the Congo River, for the use of the Congo mission of that Society. Mr. Arthington writes:

“I believe the time is come when we should make every necessary preparation to carry out the original purpose of the Congo Mission to place a steamer on the Congo River, where we can sail northeastward into the heart of Africa for many hundred miles uninterruptedly, and bring the glad tidings of the everlasting Gospel to thousands of human beings who are ignorant of the way of life and immortality.

“I have, therefore, now to offer your Society a thousand pounds toward the purchase of a steamer, of the best make and capacity, every way suitable for the purpose, and its conveyance and launch on the river at Stanley Pool, and three thousand pounds to be carefully invested—the interest only to be used for the perpetual maintenance of such steamer on the Congo and its affluents, until Christ and his salvation shall be known all along the Congo from Stanley Pool to the first cataract of the equatorial cataracts of

the Congo—beyond the mouths of the Arvimini and Mburu Rivers. And on the understanding also that you will establish as early as possible two mission stations—one at the mouth of the Nkutu River, and the other at the mouth of the Ikelemba—and endeavour to evangelize the tribes on the south (left) bank of the Congo and on the banks of the southern affluents of the Congo, as high up on their streams, southward, as practicable, from Stanley Pool to a point beyond the mouth of Mburu River; and that by way of the Mburu River partially, and on a parallel about one degree north latitude, you will endeavour to open a route direct east from the north (right) bank of the Congo to join an extension of the London Missionary Society's Tanganyika Mission to the Albert Nyanza, you ascending to the highest navigable point of the Mburu, and they meeting you half way—coming westward from the Albert Lake and so opening a direct route.

"I am desirous that the dialect spoken throughout this whole region should be carefully noted and classified, and a comparison made with the London Missionary Society's collections, and a selection made of the most suitable typical dialects for translation, so as to economize literary labour and expedite translations of the Holy Scripture, the languages being for the most part members of the great Bantu family of languages.

"It would seem best perhaps to give the populations, as their first portion of Holy Writ, Luke's Gospel and the Acts of the Apostles, and may the banks of the Congo, studded with churches of Christ, soon themselves present living epistles, known and read of all men."

It is an enviable position which Mr. Arthington occupies as the promoter of nearly all the great mission enterprises undertaken and projected in Central Africa.

The Annual Meeting of the Western Turkey Mission of the American Board, has taken important action in respect to the development of self-support among the native churches, one of the most important questions in the economy of foreign missions. The matter, which has been discussed before, was brought before the meeting this year by a communication from the Bithynia Union, which includes Constantinople and vicinity, and ten or twelve days were occupied in considering it. The results of the discussion were gathered together in a paper embodying certain proposals, which are to be submitted to the prudential committee of the Board for approval. The chief features of the scheme proposed are given by Dr. Bliss, as follows:

"Appointments of a native professor in the theological seminary under the charge of the missions; of native members of the

board of trustees for that seminary; of a native associate editor of the newspaper published by the mission; of a native member of the committee having charge of the general publication work; and of a mixed committee, composed of equal numbers of missionaries and individuals, selected by the Bithynia Union, to meet annually, to devise plans and measures for the prosecution of the evangelical work in this region, to prepare estimates of the expense of that work, and to consider what part of this expense can be furnished by the local churches and communities and how much assistance must be sought from America. All the members of this committee are to have an equal vote in deciding all these questions, and the schedule of plans and estimates prepared by the committee is to be presented as it stands to the Prudential Committee, at Boston, the mission simply reserving the right of reviewing the schedule in its annual meeting and of suggesting alterations, in case it be deemed desirable to do so."

Another native of New Zealand has been ordained by the Bishop of Auckland, which makes the thirty-seventh Māori admitted to the ministry under the Church Society. All the thirty-seven are still labouring.

A STOLEN IDOL.

The *Friend of India* gives an account of a recent theft of an idol by a Hindu priest. The whole affair illustrates the degradation of both priests and people under Hinduism:—

"The Hindu community of Calcutta, more especially those residing in Baugh Bazaar, will learn with surprise of the theft of an idol known by the name of 'Muddun Mohun,' on Saturday last. As the history of this idol may interest some of our readers we subjoin the following: 'Muddun Mohun,' which is a century and a half old, was originally the property of the Rajah of Bistopore, who about one hundred and twenty-five years ago, being in want of money, pledged it with one Gocool Mohun Mitter for Rs. 25,000. Some time after the Rajah in question, being in need of more money, asked for and obtained a further sum of Rs. 25,000. Later on, the Rajah wanting to redeem the idol, Baboo Gocool Mohun Mitter refused to part with it, offering him another, and a gold one, in its place. The Rajah declined this offer, and recourse was had to law. By an arrangement ultimately arrived at, Rs. 50,000 more was paid to the Rajah in full of all demands, and the idol became the property of Gocool, on whose death it reverted to Baboo Jodoonauth Mitter, the present owner. This Baboo kept the idol in his *Thacoor Barree*, permitting worshippers access to it. Another idol, na-

med *Radica*, was shortly after introduced in to the house and united to 'Muddun Mohun.' The happy pair possessed a zemindaree, and a garden, which jointly yielded Rs. 5,100 annually, and was spent over their decorations and other requirements. A Brahmin of the Ooryiah caste, named Mahadeb (Panah), was retained to perform the ceremonies, and to generally look after them. This man's cupidity led him last Sunday to conceal himself in the house, and to clandestinely remove 'Muddun Mohun,' and bury 'Radica' *pro tem.* in a vacant house adjoining. While going along the road with his booty, Mahadeb happened, unfortunately, to fall under the observation of a policeman, who arrested him on suspicion, and took him to the local thannah, where the discovery was made. He now awaits his trial."

Dr. Duff said in 1829, as he was just leaving for India:—"There was a time when I had no care or concern for the heathen. That was a time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on my bended knees, I then said to God, 'O Lord, thou knowest that silver and gold to give to this cause I have none. What I have I give to Thee. I offer Thee myself. Wilt thou accept the gift?'"

—An iron church, 40 by 20 feet in size, was sent from London for the Eskimo, on Little Whale River, Hudson Bay. After being two years on the way, it at length reached its destination, and was dedicated last October. A recent letter speaks of eight of the Eskimo being baptized, and thirty more candidates being under instruction.

The missionaries of the China Inland Mission often meet with native Roman Catholics, some of whom are of families which have professed the "Jesus" religion through six or seven generations. Their numbers must be considerable. Mr. Nicoll writes that when he was in Yunnan he was told, at a village where he rested over night, that there was a family of Roman Catholics in the place. He started out in the morning with a hope that he might meet some one of the family. He was more successful than he expected, easily singling out a shop in which a picture of Jesus hung. Stopping to look at the picture, the owner of the shop came forward, with the eager inquiry: "Do you praise Jesus?" The missionary says this little incident gave him more pleasure than anything else that occurred during his journey. Mr. Nicoll was accompanied by his wife, whose presence excited great curiosity. At Chung-king, for the first two weeks, from 100 to 200

women called daily to see Mrs. Nicoll, and subsequently the number of callers increased to from 400 to 500. There has been a most excellent opportunity for preaching to them.

The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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

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

THE Minutes of the Sixth General Assembly are now in print, and will shortly be within reach of all our Ministers and Elders. A comparatively small number of our office-bearers can attend the meetings of our supreme court, and a still smaller number can give close attention to the whole business transacted. But all should read the Minutes, and especially the elaborate and admirable Reports contained in the appendices. These Reports are usually prepared by men intimately acquainted with the subjects, and specially interested in them. They contain in condensed and convenient form a vast amount of information. It is impossible for any one to read, for example, the Foreign Mission Reports without having his heart stirred and his liberality stimulated. The Home Mission Reports are an excellent study in geography as well as in ecclesiastical history. No where else can you get a better idea of the genesis of churches. You are carried from Newfoundland and Labrador to the Rocky Mountains and British Columbia. You come into contact with the miner, the fisherman, the lumberman, the pioneers in forest and prairie; you meet with many different nationalities, and with people in widely different stages of civilization; yet the same gospel story is listened to with attention everywhere, and in some cases sought after as the hungry seek for bread. The Foreign Mission Reports carry you from our own North West Territory to Formosa and to Indore,—to the dis-

tant Isles of the Pacific and to the sunny West Indies. The French Evangelization Report will remind you of three hundred years ago when the Reformation had to fight for its existence against the mightiest organization in the world. The battle was won in those days; but it has to be renewed with faithfulness, with patience, with good courage, until all human souls are free from the authority of a mere man, and a man-made system. You will not neglect the reports of the colleges, for these bear most directly upon our prospects as a Church. Widows and Orphans, and Aged and Infirm Ministers will also claim some attention. But there is one report to which you must return and return frequently,—the Table of Statistics. Look first at your own congregation, and consider whether it might not have done just a little better. Think what can be done this year to attain a higher degree of usefulness. Then, if you feel so disposed, look closely into the figures set down opposite the names of other congregations. Some will stir you up to generous rivalry; some will astonish and humble you with the low development they show of the Christian grace of liberality,—when you have mastered the volume lend it to your neighbour; or if you do not give him the book, tell him the facts it contains. Our people should be perfectly familiar with all the schemes of the Church, and thus their giving would be cheerful and intelligent. We trust then that the Assembly minutes for this year will be read and studied as minutes of Assembly have never been before.

EVANGELIZE! "The church that ceases to be evangelistic will soon cease to be evangelical," says Dr. Duff, and the saying is true. If we wish to preserve soundness of doctrine, and the flow of a healthy life in our Church we must, like our Saviour, seek the lost. The strong must help the weak. Those who enjoy Gospel light must send that light to such as sit in darkness. Now, look at our own beloved country, and think how many tens of thousands are living and dying in neglect of Gospel. They are not sought out as they ought to be; and they are generally but too well satisfied to wander in the ways, dark and fatal, of the destroyer. As you desire the prosperity of your own soul, help to enlighten and save others. As you seek to advance the glory of God, do His work, be a fellow-labourer with Him. As you prize the health, the growth and permanence of the Church, do what you can to make it aggressively evangelistic. No trial for heresy can do half as much to ensure soundness in the faith as will be done by extra effort in Home

and Foreign Mission work. The best discipline is active exertion in the cause of God and of humanity. Tests, solemn oaths, subscriptions to covenants and articles, may have their appropriate place, but they are surely of very small value in comparison with the earnest cultivation and exercise of the grace of giving to the Lord—giving ourselves, our time, our substance, our best thought. An idle christian is in a dangerous case; and so is it with the congregation, and with the Church as a whole. Idleness will bring disease and death itself. May the Lord deliver every office-bearer and every member of our beloved Zion from the sin and shame of living a useless and selfish life!

NEW PUBLICATIONS.

The Presbyterian Board of Publication have added to their large and excellent catalogue *Twelve Noble Men*, by Julia McNair Wright. The twelve are Martin Booz, Whitfield, Wilberforce, Howard, Savonarola, De Sanctis, Krummacher, John Newton, Roger Miller, Henry Lyman, and Jonas King. Mrs. Wright is a very spirited popular writer. No better service can be rendered to the young than to place within their reach the stories of noble Christian lives.

Chambo's Hut; or the Laguna School, same publishers. An edifying story well told.

We are glad to welcome again the monthly magazine *The Gospel in all Lands*. It is very copiously illustrated, and must prove helpful to interest the young in the work of missions.

MEETING OF PRESBYTERIES.

Kingston, at Kingston, 21st September.
 Paris, at Glenmorris, 21st September, 11 a.m.
 Whitby, at Whitby, 19th October, 11 a.m.
 London, at London, 21st September, 2 p.m.
 Guelph, at Guelph, 21st September, 10 a.m.
 Montreal, at Montreal, 5th October, 11 a.m.
 Bruce, at Walkerton, 14th September, 2 p.m.
 Peterboro', at Coburg, 28th Sept., 10.30 a.m.
 Huron, at Seaforth, 14th September, 11 a.m.
 Saugeen, at Mount Forest, 14th Sept., 11 a.m.
 Manitoba, at Winnipeg, 15th Sept., 10 a.m.
 Toronto, at Toronto, 7th September, 11 a.m.
 Barrie, at Barrie, 28th September, 11 a.m.
 Owen Sound, at Owen Sound, 21st September, 1.30 p.m.
 Ottawa, at Ottawa, 2nd November, 2 p.m.
 Maitland, at Brussels, 21st September, 2 p.m.
 Pictou, at Antigonish, 7th September.
 British Columbia, at Victoria, 6th October.
 Miramichi, at Campbellton, 26th Oct., 10 a.m.
 Quebec, at Quebec, 2nd November, 10 a.m.

A Page for the Young.

MADAGASCAR.

THE ever-wonderful story of Gospel progress in Madagascar is thus told by one of the Missionaries of the London Missionary Society,—Mr. Richardson:—

In 1866, there were 79 congregations in Madagascar; there are now 1,142. In 1866, there were 13,682 people gathered into the churches; but now there are more than a quarter of a million assembling Sabbath after Sabbath. In 1866, there were 5,255 church members; now we have 70,000 professed followers of the Lord Jesus Christ. Many of them are very ignorant, and many know nothing about the elementary truths of Christianity, but still they do express a desire, however feebly and however imperfectly, to follow the Lord Jesus Christ. In 1866, we had 18 schools in the island, with 811 scholars; now we have 890 schools and 50,000 scholars. In 1868, when the barbarian horde came into the church at Madagascar, there were about ten men striving to grapple with that great mass of heathen corruption. It was in 1870 when the Testaments were sent out, and it was in 1873 before the complete Bible came out. Now we have among our adult population 25,535 who can read, and among our children 25,365; and there are 36,245 complete copies of the New Testament or of the Bible in the hands of these readers.

Mr. Richardson also gave an account of a meeting held in the church built on the "Tarpeian Rock," from which, in the days of persecution, so many Christians were hurled to meet their death.

We asked the Prime Minister to come and take the chair, and he did so, and the man who twelve years ago would have gone up to his knees in mud to give honor to his idols, came into one of our pulpits and posed as chairman of the Missionary Society, and he did it very well, too. His first words in addressing the meeting, were, "Ladies and gentlemen,—As Prime Minister of Madagascar I have no right here, but as a man loving the Lord Jesus Christ, and desirous to promote and further His kingdom, I have as much right here as any one of you. He said how martyrs prayed in former times, 'When, Oh, when shall we have a Christian Queen?' God had sent them a Christian Queen, and they were all desirous of sending the Gospel to the heathen. He narrated how they had oppressed the people in former times. He spoke to the evangelists, five in number, who were going out, and said, 'Do not tell the people—put away your idols because we are sent by the Queen.' He said, 'If you use force and compulsion, your work will fail;

you will not propagate the principles of the Gospel of Peace by any pressure. Go with gentleness, and patience, and perseverance; show the people the better way, and you will win them from their superstitious practices.' The people cheered him to the echo. As the meeting broke up, I met him 'at the vestry door, and he took me by the hand and said, 'Mr. Richardson, did you note the enthusiasm of that audience?' I said 'Yes.' 'Could not I rule the Church of Madagascar if I liked?' 'Yes, I am sorry to say you could.' 'Ah,' he said, 'we know better than that; there will be no head of the Church in Madagascar, except the Lord Jesus Christ.' We were met in the church built on that rock of hurling, and he went on to say, 'Standing upon this spot, years and years ago, there were gathered together some officers of the kingdom. My father was there, and a little girl was brought before him. My father looked at that little girl, and said 'Take the child away; she is a fool.' The little girl raised herself, and said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.' Six years ago, when Dr. Mullens preached at the opening of the church, the Queen, the Prime Minister, and all the Court ran away out of the capital; but now, six years afterwards, the Prime Minister comes to that very spot on which we were assembled,—where that little girl was hurled over, and her body landed on the plain below,—and he said, 'If a little girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send these missionaries to the heathen?'

I want to tell you another thing connected with that story. In 1851, a little lad in a South Lancashire town, I saw a picture in the *Juvenile Missionary Magazine* of these poor people being hurled over the rock. I was only seven years of age, and I said, 'Oh! teacher, if ever I am a man, I will go and be a missionary there!' I forgot all that. I went to college, and in 1868 Dr. Mullens offered me Madagascar. I said, 'Of course, I go to Madagascar, because that story made me a missionary in 1851.' I went to Madagascar, and now here is the remarkable thing. You talk sometimes about chance and coincidence, but I think this is a leading of Divine Providence. When I was chairman of the district committee, standing on the spot portrayed in the picture which had made me a missionary in 1851, I had to give the first missionary charge to the first missionaries sent out by the Church of Madagascar. A year after that I had to accompany a second company, and I was within a span of being another martyr of Madagascar; and a year after that I stood and looked up into the face of the Prime Minister as he told me that very story which had made me a missionary.

Acknowledgments.

RECEIVED BY REV. DR. REND, AGENT
OF THE CHURCH AT TORONTO, TO
2nd AUGUST, 1880.

ASSEMBLY FUND.

Received to 2nd July, 1880..	\$73.45
Buckingham	5.00
Esqueving, Union Ch, add ..	0.25
Norval	5.25
Alberton	4.00
Mandaumin	3.00
Fullarton	9.80
Avonbank	8.00
West Gwillimbury 2nd, for 1879 & '80.....	3.50
South Gower & Mountain...	2.00
	\$114.25

HOME MISSIONS,

Received to 2nd July, 1880..	\$878.82
Vittoria	14.00
Moore, Burns' Ch.	19.00
Rev D Mc Connell, returned.	25.00
Buckingham	17.00
E B F London	12.00
Osgoode	49.00
Mandaumin	21.00
Moore Line	11.50
Mimosa Sab So	2.00
Oshawa Sab So	25.00
Keene	40.00
Columbus	6.17
Ipsheville, add	27.33
Yorctown Line, Chalmers' Ch, add	4.00
Doon	71.52
Barrie	36.35
Fergus, St Andrew's	
	\$1269.49

FOREIGN MISSIONS.

Received to 2nd July, 1880..	\$747.52
Member of Knox Ch, Hamil- ton, for deficit	100.00
English Settlement	26.15
Buckingham	13.00
Hillsburg	6.00
E B F London	7.00
Wroxeter Sab So, for train- ing Preachers or Teachers at Formosa	10.00
Toronto, Old St Andrew's Ch, add	\$0.19
Juvenile Mission Scheme, Zenana Teachers salary at Indore, India	30.00
Juvenile Mission Scheme, for deficit	50.00
Oshawa Sab So, China	14.00
Fullarton	13.00
Avonbank	10.00
Keene	25.00
Galt, Knox Ch Sab So	50.00
Columbus	49.00
Peterborough, Int. on \$24 ..	2.00
Bayfield, St Andrew's	2.41
Chatham, first Cong	63.72
do do Sab So	31.28
New Edinburgh	16.00
Barrie	18.41
	\$1561.34

COLLEGES ORDINARY FUND.

Received to 2nd July, 1880..	\$285.01
Edmundville	25.00
Kiucarone, Knox Ch	14.00

Proofline	28.00
Barrie	16.17
	\$368.18

KNOX COLLEGE ORDINARY FUND
DEBT.

Received to 2nd July, 1880..	\$41.75
McKillop, Duff's Ch	6.15
Pine River	2.00
	\$49.90

KNOX COLLEGE BUILDING FUND.

Received to 2nd July, 1880..	\$267.84
Thomas Kerr, Toronto	5.00
Rodgerville, per J S Murray	17.00
R J Hunter, Toronto	30.00
Owen Sound, per J Douglas.	30.00
	\$349.84

WIDOWS' FUND.

Received to 2nd July, 1880..	\$366.66
Buckingham	5.00
Wick	14.00
Barrie	10.23
	\$395.89

With Rates from Revds R J Brown,
Gustavus Munro, J W Smith.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd July, 1880..	\$108.13
Buckingham	8.00
Miss M M, Avonbank	9.00
Avonbank	5.20
Milverton, Burns' Ch	8.11
North Morrington	7.90
Barrie	13.10
	\$169.33

Ministers Rates Received to 2nd July, 1880	50.25
With Rates from Revds G Porteous, \$6; T Goldsmith, \$6; J W Smith, \$3; G Mun- ro, \$5; G Jamieson, \$6	26.00
	\$76.25

KNOX COLLEGE BURSARY FUND

London, St Andrew's Ch....	\$100.00
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CONTRIBUTIONS TO SCHEMES OF THE
CHURCH.

Toronto, Cooke's Ch, on acc.	79.45
do St James Square	600.00
Ch, on acc	
	\$679.45

TURKISH RELIEF FUND.

Revd Saml Jones, Brussels.	\$2.00
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RECEIVED BY REV. DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY,
IN THE MARITIME PROVINCES, TO
AUGUST 4th, 1880.

FOREIGN MISSIONS.

Acknowledged already	\$821.44
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Special for 4th Missionary to Trinidad	
Stewiacke	\$3.00

Friends of Foreign Mission in St Paul's Ch, Frederic- ton	26.00
Rev Dr MacKnight	10.00
Hugh Carr, St Eleanor's, PEI	4.00
James Ch, New Glasgow	100.25
Mrs R Aiton, per Rev D R Crookett	0.50
Mrs John Aiton, per do	0.50
Wm Robertson, per do	0.50
A friend, per do	1.60
Ladies' of Sharon Ch, Stel- larton	38.16
Alex Grant, merchant, Stel- larton	5.00
K, Pictou	5.00
Riverside Cong.	14.00
Bedeque, P E I	27.00
Rev R S Patterson	20.00
Two members of St James Ch, Dartmouth	20.00
Alberton Cong	47.50
St Andrew's, Chatham	26.50
St Paul's Ch, Truro	31.00
Rev D Macgregor	15.00
A few members of Merigo- mish Cong.	12.50
A few members of Antigo- nish Cong.	17.75
Prince St Ch, Pictou	160.00
Georgetown, P E I	38.30
Vale Colliery and Suther- land's River	8.00
St. John's Ch, Chatham	23.00
P Q	10.00
Hon S Cressman, Halifax	10.00
B E Dickenson, Bermuda	24.33
Moncton	25.00
South Cornwallis and Wolf- ville, add	1.00
Great Village	13.00
A lady of United Ch, New Glasgow	120.00
A few friends of United Ch, New Glasgow	118.00
Ladies' Society United Ch, New Glasgow	67.00
Few members in Bedford Cong	3.00
Rev George Christie	7.00
Bay of Island, Nfd	10.00
Duncan MacGregor, Halifax	10.00
Springside	13.70
Burrside	2.24
do Sewing Circle	3.50
Bastville do	6.00
Pembroke do	6.00
East St Peter's, P E I	5.00
Guy's River and Wilford	10.00
St Andrews S So, Halifax ..	60.00
A Minister, per Rev T Dun- can	20.00
Mrs A F Matheson, West River, Pictou	1.00
Mrs M J Miller, West River, Pictou	1.00
St Andrews, Little Riv, L Maquodoboit, S S House ..	4.00
Maitland	109.00

ORDINARY.

Glenelg and East River	50.00
Little Narrows, C B	3.25
Lawrencetown	8.00
Five Islands	2.15
Economy	8.50
do Mission Prayer Mtg	6.00
Maitland Juvenile Miss'y So.	20.00
Escuminac, P Q	5.06
Brockfield	20.00
Noel	12.00
Hamilton, Bermuda	22.29
Stewiacke, 1 year	15.00
Great Village	12.00
Miss Christina Matheson, Boston	2.00
A friend, per Rev I Thomp- son	1.00

Burtoncho	6 71
Shediac	5 29
Upper Musquodoboit	7 60
Strath Lorne, C.B.	6 00
Mahou, C.B.	7 51
D M W, Mahou, C.B.	4 00
Alex Taylor, St John's, Nfld	20 00
Richmond, Hfx.	6 85
Shubenacadie and Lower Stewiacke	24 00
Greenock Ch, St Andrews	6 00

For Foreign Mission ordinary	\$ 755.89
For Foreign Mission special	1673 48
	2430.37

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already	\$152.90
Wolfville Sab Soc, for Miss Blackadder's orphans, Trin- idad	8 00
Chipman, N B	5 10
St James Sab Soc, Dartmouth Col by Miss Jane Crook and her Bible class of Flamb- oro, West Ont, for Jaga- sara, Trinidad, per Miss Stark	9 44
Miss M A Stark, Toronto, Ont, for do.	12 00
Moncton Sab Soc, for Rev H A Robertson's schools	24 00
	\$235.34

HOME MISSIONS,

Acknowledged already	\$215.63
Glenelg and East River	25 00
Lawrencetown	7 00
Five Islands	4 20
Brookfield	2 00
Musquodoboit Harbour	7 60
Stewiacke Cong, 1 year	15 60
Great Village	6 00
A friend, per Rev J Thomp- son	1 00
Salem Ch. Rel. Soc, Green Hill	15 37
Upper Musquodoboit	7 00
United Ch. New Glasgow	143 55
Strath Lorne, C.B.	5 00
Little Narrows, C.B.	3 50
Alex Taylor, St John's, Nfld	20 60
Escuminac, P Q	14 00
1/2 Div. Merchants Bank, G Kerr Legacy	15 75
	\$511.40

SUPPLEMENTING FUND.

Acknowledged already	\$192.62
Lawrencetown	7 00
Five Islands	3 40
Economy	3 25
Stewiacke	12 00
Great Village	12 00
A friend, per Rev J Thomp- son	1 00
Lake Ainslie, C B	5 00
East St Peter's, P E I	2 00
Richmond, Hfx	6 85
	\$247.12

COLLEGE FUND.

Acknowledged already	\$1405.29
Lawrencetown	5 00
Five Islands	4 75
Interest for 1 year on \$6000	180 00
Chipman, N B	6 00
Great Village	8 00

Milford	18 31
Antigonish	21 00
Rent of Gorrish St Hall	5 50
2 Coupons	21 41
Interest on \$370 for 1 year	18 60
East St Peter's, P E I	5 00
Dividend B N S, 30 shares	210 00
	\$1907.26

AGED AND INFIRM MINISTERS' FUND

Acknowledged already	\$136 05
Hon D Wark, Fredericton	2 00
Lawrencetown	4 00
Interest	12 00
Salem Ch, Green Hill, Rel Soc	6 66
Moncton	15 00
East St Peter's, P E I	2 00

Ministers' percentage.

Rev J D Murray, 1879 & 80	4 00
" Gavin Sinclair for 1880	2 00
" S Johnson do	3 00
	\$186.11

BURSARY FUND.

1/2 Dividend Merchants Bank	
G Kerr Legacy	\$15.75
St John Debentures	30.00
	\$45.75

SYNOD FUND.

Acknowledged already	\$68.71
Lawrencetown	2.95
Poplar Grove, Halifax	4.00
	\$74.71

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 260 ST. JAMES STREET, MON-
TRÉAL, TO AUGUST, 1890.

Acknowledged to 8th July	\$1034.52
Drummondville	5 00
"Carried" Elora	5 80
Manitoulin	10 00
East Gloucester	10 08
Fullarton	13 01
Avonbank	8 10
Rev R H Motherwell	4 10
Portsmouth	1 10
Wolfe Island	4 00
Percy Sab Soc	6 25
Montreal, Canning St	5 00
Miss R Smith, Montreal	4 00
Napanee	5 00
Waubanshoro, Ac	12 00
Kincardine, Chalmers' Ch	5 57
Amherstburgh	3 08
Wardsville and Newbury	7 10
Avonmore	7 00
Newcastle Sab Soc	7 25
Metis	4 83
Metis, Summer Station	7 61
Crawford	2 83
Windsor, Ont	15 50
Castleford and Dowers	7 00
Lansdowne	3 50
Jas Fraser, Perth	3 00
Sandhill & Caledon East	6 40
Kilbride	2 50
Cinton, Willis Ch	23 00
Bothwell	6 10
Sutherland's Corners	2 57
Brighton	4 00
Roschburg, St Andrew's	6 50
Douglas, 2nd Church	3 25
Lucan and Biddulph	4 00

Mrs H Arthur, Consecon	2 00
Osnabrock, St Matthew's & Pleasant Valley	20 00
West Gwillimbury, 1st Ch	10 51
Avoca, &c	4 00
Chiltole	9 25
Windsor Mills	8 17
Lower Windsor	2 10
Chatham T'ship, Knox Ch	4 00
Greenbank	17 45
St Sylvestre	6 00
Drysdale and Grand Bend	5 35
Hesper	3 60
Mr A McMaster, Killan	5 00
"Emmingsville	10 00
Nassagaweya	13 00
"Amphillville	9 00
Hawkesbury	6 50
L'Original	6 50
Plectakenet	4 00
Alex Clark, Smith's Falls	20 00
Valleyfield	13 00
Cartwright & Ballyduff	6 00
Lunenburg, Willis Ch	6 00
Bluevale	10 00
Claremont	7 10
New Edinburgh	10 75
Castleford Sab Soc	1 50
Sand Point	3 50
Ross & Cobden	5 00
Singhampton	2 00
Maple Valley	2 00
Pickering, Erskine Ch	2 35
Manchester	12 00
Smith Hill	4 00
East Zorra, Burns' Ch	10 09
Brooksdale	5 60
do Sab Soc	2 75
Cheyley	10 19
do Sab Soc	0 81
Ruxton and Raleigh	3 33
Black Creek & Sombra	3 00
Longwood, Guthrie Ch	7 00
Rev T Muir, Fordwich	5 00
Dun'bane	7 50
Harvey	2 09
Binbrook and Cambridge	2 50
Teeswater, Westminster Ch	30 70
Horby	5 00
Storrington	5 10
Pittsburg	4 25
Glenburnie	1 90
Harwich	18 00
Egmondville	8 70
Martintown, Burn's Ch	19 00
York Mills & Fisherville	6 00
Elgin and Atholstane	31 50
Namur	12 10
Markham, St John's	12 28
West King	5 40
North Augusta	4 60
Mount Forest, St Andrew's	20 00
Lingwick, M S	5 00
Culloden	15 00
Sydenham, St Paul's	9 00
St Vincent, Knox Ch	4 00
Rockburn and Goro	6 00
Tatamagouche	9 00
Raymond & McIntosh	1 00
Pinkerton	9 00
Teeswater Zion Ch	16 00
St Aune, Illinois	41 00
Rev J R McLeod	3 60
Clinton, Willis Ch Sab Soc	10 00
Amber Island	3 00
Glassville, N B	2 58
A few friends, Glassville, N B	1 12
Scotstown	3 00
Redeque, P E I	20 00
Tilsonburg	5 65
Hampton	5 00
Mount Pleasant	7 10
Burford	1 27
Mrs Thom, Toronto	2 00
Scarboro, Knox Ch	30 60

Per Rev. Dr McGregor,
Halifax:—

Lawrencetown	5 00
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Chipman, N B.....	5.00
Rev A Donald.....	1.00
Shubencadie & L Stewiacke	30.00
SS of East River, St Mary's	1.75
Stewiacke.....	5.42
Great Village.....	8.00
Annapolis.....	9.11
A friend, per Rev J Thomp-	1.00
son.....	
Ebenezer Ch SS, Salt Springs	11.00
Moncton.....	20.00
Woodstock, N B.....	8.00
Alex Taylor, St John, Nfld.	20.00
Kouchibouguac, N B.....	5.00
East St Peter's, P E I.....	5.00
Lake Ainslie, C B.....	5.00
Vale Colliery & Sutherland's	
River.....	9.17
A few friends in Elmsdale..	6.00
St John, St Stephen's Ch...	36.00
Greenock Ch, St Andrew's..	2.00
Per Rev Dr Reid, To-	
ronto:—	
Griersonville.....	2.55
Rev J K Smith, Galt.....	5.00
A friend, Galt.....	1.00
Galt, Knox Ch.....	40.00
Acton, Knox Ch.....	10.00
A member of Wellesley Ch..	25.00
Wallacetown.....	5.00
Esquimes, Union Ch, add..	0.75
Norval.....	10.65
Oshawa Sab So.....	10.00

St Mary's, 1st Ch.....	5.40
Port Dover, Knox Ch.....	8.79
Dunbarton.....	18.00
Eadies' Station.....	15.00
Barrie.....	15.24
	\$2383.43

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR FOR-
BESST & CO., TREASURERS, 173 HOLLIS
ST., HALIFAX, TO JULY 31st, 1880.

Already acknowledged ...	\$55340.24
Duncan McLeod, Lot	
30, P E I.....	2.50
Duncan McKenzie,	
Hartsville, P E I.....	10.00
Angus Matthewson,	
Rose Valley, P E I.....	9.00
	21.50
Less cost of P O O.....	20.00
	21.30

W M Murray, Scotch Settle-		2.00
ment, N B.....		
Edw Murray, Scotch Settle-		5.00
ment, N B.....		
Rev L G McNeil, St John's, Nfld		7.00
Thos McKenzie, Shubencadie,		6.00
N S.....		
		\$55,381.54

QUEEN'S COLLEGE ENDOWMENT.

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

Already acknowledged ... \$70192.06

Montreal.

J Rankin.....	2 on 500	100.00
C D Proctor.....	1 & 2 on 100	50.00
A G McBean.....	2 on 500	100.00

Smith's Falls.

Rev S Mylne.....	2 on 300	60.00
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Toronto.

The Misses Spreull, in full..	1000.00
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Total to 1st August... \$71502.66

.....The unofficial synod of the Reformed Church of France last year agreed to submit to the provincial synods organized under its authority the proposal for a *modus vivendi* between the Orthodox party and the Rationalists by which, in order to attain unity, the former should agree not to attempt for the present to frame a common confession of faith, and to allow the Rationalists to choose new pastors without requiring any doctrinal tests. The provincial synods have all taken action on this proposition, which the unofficial synod had voted down, and they are unanimous against it. All hope of reconciliation must now be abandoned, and the present confusion be continued until the state consents to reinstate the official synodal régime and recognizes the Rationalists as a separate body.

.....The Earl of Beaconsfield recently opposed, in the House of Lords, a motion for opening museums on Sunday. He said in his speech: "Of all divine institutions, the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the cornerstone of civilization, and its removal might even affect the health of the people. It (the opening of museums on Sundays) is a great change, and those who suppose for a moment that it would be limited to the proposal of the noble baron, to open museums, will find they are mistaken." Mr. Gladstone long ago put himself on record as opposed to opening museums on Sunday.

The Robertson-Smith case is again giving trouble in the Free Church.

Rev. Dr. Stewart, of Glasserton, Wigtownshire, Scotland, died a few weeks ago in Edinburgh, while attending public worship. In him the Church of Scotland has lost a very able and distinguished man. He was in the 74th year of his age.

Recent papers announce the death of Rev. Daniel Kerr, Dunse, one of the most venerable ministers of the United Presbyterian Church of Scotland.

NOW READY!

H Y M N A L
OF THE

PRESBYTERIAN CHURCH IN CANADA

PREPARED BY

COMMITTEE OF THE GENERAL ASSEMBLY

AND

Approved and commended by the General Assembly.

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JAMES CAMPBELL & SON, TORONTO.

QUEEN'S UNIVERSITY AND COLLEGE. KINGSTON.

The 40th Session will be opened in the Faculty of Arts on the 6th October, and in the Faculty of Theology on 3rd November next. The Calendar containing full information as to Examinations, Graduation in Science, Arts, Medicine, and Theology, Scholarships, Fees, &c., &c., also Examination papers for Session 1879-80, may be obtained on application to the Registrar, Rev. Prof. Mowat, Gananoque.

J. B. MOWAT, Registrar.

July 13th, 1880.