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# OCTOBER, 1876.

REV. WILLIAM TAYLOR, D. D.,  
MONTREAL.

Before these lines are read, intelligence of the death this eminent Canadian divine will have reached the remotest parts of the Dominion. But this, does not prevent us from paying our humble tribute to the memory of one who, by the virtues of his private life no less than by his public ministrations, has been indented with the propagation of Christian faith and morals in this land of his adoption, for nearly half a century. Dr. Taylor died at Portland, in the state of Maine, on the fourth of September in the seventy-third year of his age. Few men, at his time of life, are so active in mind and body as was our departed friend two weeks before his death. A calm and dignified demeanour made him a man of mark in whatever company he was found. Endowed by nature with a noble presence, he was the picture of contentment and health; yet, he carried about with him, for many years, the seeds of that disease which eventually, and somewhat suddenly, terminated his earthly career. In the absence of his colleague, Dr. Taylor had for a number of weeks, during the heat of summer, discharged the duties pertaining to the pastorate of Erskine Church, with no apparent diminution of his former power and efficiency. He subsequently repaired to the sea-side for a season of rest. Little could he have dreamed that he was going away from friends and relatives to die among strangers. But, knowing what manner of man he was, and the foundation on which rested all his hopes for time and eternity, and how habitual had become to him the life of Faith in the Son of God, the time and place of his departure, as well as the attendant circumstances, were doubtless of small account. While life lasted he

rejoiced to live and work for his fellow-men, and, when the end came, he was ready to depart, "and to be with Christ; which is far better."

Dr. Taylor was a native of Scotland. He was licensed to preach the gospel in the year 1827, and was ordained to the ministry of the Secession Church at Peebles, in 1831. On the third of June 1833 he landed in Montreal, and on the 20th of the same month, the Erskine Church congregation was founded. On July 21st, Dr. Taylor, dispensed the Sacrament of the Lord's supper to one hundred and five communicants. The next day a called was presented to him, which he accepted. He commenced his duties as pastor on the 29th. So he ministered to this congregation for forty-three years.

It is needless to enlarge on the diligence and success of Dr. Taylor's ministry. The best testimony that can be adduced in this regard, is the large, influential, and admirably organized congregation that gathered round him and that now mourns the loss they have sustained by his death. Those who came within the circle of intimate acquaintanceship with him best know his true worth and they will ever esteem it a privilege to have known one so gentle and unassuming, so genial, and so well-informed, so thoroughly independent, and, when occasion required, so fearless in the maintenance of truth and the denunciation of error.

The funeral obsequies were observed in Erskine Church, Montreal, on the 7th September with becoming solemnity. From the time of their arrival in this city till the hour appointed for the funeral the remains of the deceased minister were laid in front of the pulpit where his living voice had so often been heard. The Church was draped in black, and the coffin was profusely decorated with exquisite wreaths of immortelles. The edifice was filled with friends and ac-

quaintances, among whom was a large number of ladies. The service was commenced by the Rev. James S. Black, Dr. Taylor's colleague and successor. The venerable Dr. Wilkes of the congregational Church, delivered a funeral address, and the very Rev. Dean Bond of St. George's Episcopal Church, closed the service with prayer. The following ministers acted as pall-bearers,—Dr. Douglas, (Methodist,) Mr. Wells, (American Presbyterians,) Mr. Denovan, (Baptist,) Mr. Dumoulin, (Episcopalian,) Mr. Stevenson, (Congregationalist,) and Mr. Baxter (Presbyterian.) The procession was headed by the protestant ministers of the city in a body, and, following them, the kirk-session and managers of Erskine Church and a very large number of the congregation and citizens from every Protestant denomination.

In the course of his remarks, Dr. Wilkes who, in connection with another branch of the Church, had been associated with Dr. Taylor in Christian work during these three and forty years, referred to the pleasant intercourse, and the unbroken friendship of those years and to the faithfulness and catholicity of his deceased brother. He spoke of him as one of the earliest promoters of the Temperance Reformation, and, along with himself, as the originator of a Ministerial Association which has continued to this day with the happiest results. Thirty-seven years ago, he was also one of those who formed the French Canadian Missionary Society, in which he took a life-long interest.

As a Biblical scholar, Dr. Taylor occupied high rank. In his knowledge of Greek and Hebrew he was, perhaps, unsurpassed in the Dominion. In his younger days he was a power on the platform, a skilful debater, and always a prominent member of the Church Courts. It is impossible to over-estimate the good influences that have accrued to the Presbyterianism of Canada, from so noble a life and so accomplished and learned a ministry.

On the sabbath following his death, appropriate funeral sermons were preached in Erskine Church, in the forenoon by the Rev. Dr. Gibson of Chicago,—Dr. Taylor's first colleague, and in the evening, by Mr. Black, the pastor of the congregation.

## CHURCH MEMBERSHIP, DOES IT MEAN ANYTHING ?

CHAP. II. *Concerning Temporalities.*—Some of my readers may not understand what this long word means. They have heard of the Temporalities Board, but

perhaps they have vague ideas even as to what is meant by a Board. Let me explain :

It is a fact, though many excellent persons seem never to have grasped it, that a Church cannot—in the nature of things—exist or at any rate be kept in existence without money. Possibly this statement of the fact may be offensive to them, and less or more a shock to their piety. Is not the Church spiritual? Is it not a sin to think that the Holy Spirit is to be bought? Is not money the root of all evil? Such are the pertinent questions they put triumphantly, in reply. To all which we answer, that when we are spirit—only that and nothing more—in the land where they neither marry nor are given in marriage—we shall probably be in a position to discard money utterly. But, in the meantime, the heavenly citizen is also a citizen of earth and subject to its conditions. He might just as honestly undertake to keep house without an income, or conduct the government without an exchequer, as to keep up his church without money. He cannot build, repair, paint, light, heat, clean, ornament, nor insure the Lord's house without money. Pastor, assistant, bible women, city missionary, secretary, sexton, organist, choir, all involve a large expenditure. I am now speaking, mark, not of liberality, not of giving to others, giving for the sake of the heathen, or the poor, or the Church generally; but simply of giving to ourselves, of the ordinary revenue our Church must have, if it is to exist, and to which we must contribute if we are members, simply as we would pay any other debt. In one word, I am speaking of the Temporalities of the Church.

Very good. What then does Church-membership mean in this matter? What is the principle on which the members of the Church assess themselves to meet this ordinary expenditure?

First, let us consider the principle on which communities—with far less lofty pretensions than the Church—act. A city, say of five thousand families has to raise a revenue of \$200,000. Is that done by each family paying \$40 a year? Why

not? One family is benefited about as much as another. The policemen protect all alike. The drains and—in a sense—the jails, the streets and the sewers, the gas lamps, and the schools are for all. The poor citizen may be as influential as the rich, he feels that he is independent, he votes as often—perhaps oftener, and all are equal before the law. Why then should not all pay alike?

Why? The proposal is so absurd that it is not even a good joke. Some families pay taxes of one or two dollars a year, others pay one or two thousand. They pay according to their wealth, that is, as far as their wealth can be ascertained, And in ascertaining this, governments are often unpleasantly inquisitorial, and the penalties of evasion are formidable. A man with £1,000 a year pays ten times as much income tax as a man with £100, and he has to lay bare the sources of his income with scrupulous accuracy. The city, and the nation go on the principle, that where there is community of life and interest, rich and poor should contribute to the ordinary revenue, as God hath blessed them. Strange as it may seem, the world has thus adopted the christian principle.

Of course the Church is not behind the world. A church is built say with an hundred pews, and a revenue of \$4,000 a year is required. How is the amount ordinarily raised? By putting a tax of \$40 on every pew; calling that pew-rent; and appointing a number of the most responsible men to collect and disburse the taxes. Here you have your Temporalities Board, or Trustees. The poor widow pays as much as the rich widow, or goes without a pew. The mechanic pays as much as the merchant, the young clerk as much as the retired millionaire. If it be the result, as it must in villages and cities where the population is not increasing, that pews gradually become vacant, and the revenue falls short, the Temporalities Board may be driven to adopt temporarily an approach to the christian principle. More commonly, however, they do nothing, or run into debt, or appeal aimlessly to the

people, and thus murmurs originate that the pastor is not what he once was, and that a change would be desirable.

We are in the iron age. Society has adopted the christian principle, and a degraded Church does not seek to rise above the worldly or selfish principle. Is it wonderful that while Popery—with her grand Cathedrals open to all—retains some hold upon the masses, in England and Germany, not one mechanic in ten ever enters a church. The Church most of our cities is a Club too expensive for the poor. They must for ever compete with purses an hundred times longer than theirs, no matter how long they have been faithful members of the Church, no matter what service they may have rendered her. And that, as far as the Temporalities are concerned, is all that church membership means.

CHURCHMAN.

#### THE BEST TIME.

A very dear and only daughter lay dying. She had been a very thoughtful, praying child, having professed religion at twelve years of age, and lived a devoted and useful life. Now she was only waiting a few hours to go home. Severe pain at times almost took away the power of thought. Between these severe attacks of suffering she looked back on her childhood's experiences, and forward into the blessed future with equal clearness and joy as she said, "There's a delightful clearness now." As I sat by her bed, we talked as her strength would permit. Among the many things never to be forgotten, she said:—"Father, you know I professed religion when I was young, very young—some thought too young—but oh, how I wish I could tell everybody what a comfort it is to me now to think of it!" Reaching out her hand—fingers already cold—and grasping mine, she said with great earnestness: "Father, you are at work for the young. Do all you can for them while they are young. It is *the best time—the best time*. Oh, I see it now as I never did before! It is the best time—while they are young,—the younger the better. Do all you can for them—while they are *very young*."

# THE SABBATH SCHOOL.

## INTERNATIONAL LESSONS.

BY REV. GEO. M. GRANT, M.A.

### STEPHEN'S DEFENCE.

OCTOBER 1st.—Acts vii. 1-50.

*Golden Text: Romans ix. 5.*

I. PERSONS.—*Stephen*.—His character as revealed to us: Acts vi. 5, 8, 10: and vii. 55. The nature of his preaching: the charge against him Acts vi. 11, 13, 14, illustrated by his own defence, shows that he was the forerunner of St. Paul in warning against the abuse of privileges, such as the temple, the law, the holy land; or depending on such as substitutes for religion. He was the first of the seven deacons, and to him the word "martyr" is first applied: Acts xxii. 20.

*The High Priest and Sanhedrim*.—The great Ecclesiastical Council of the Jews, consisting of seventy judges, all of whom had to be fathers of families. The president sat in the middle, and around him in a semi-circle, were the other members. One of the seventy present on this occasion was probably Saul of Tarsus: Acts vii. 28 and 26, 10.

*PLACE*.—The room in which they met was the hall "Gazith" or "the stone chamber," partly within and partly without the Temple Court; or in one of the Courts of the Temple open to the sky. "*This holy place*" Acts vi. 13, 14.

*The Scene*.—Stephen is on trial. With calm dignity the president asks him, "Guilty or not guilty?" He faces the Court, and pleads.

II. *Nature of the Defence*.—*A Review of their own History*.—As he touches each successive stage, he quietly brings out that the true religion was always spiritual, not local; and that their fathers had always rejected those whom God had sent. At the same time, he shows himself to be a true Jew, believing in the divine mission of his people.

v. 2-8.—God appeared to Abraham when in a heathen land, before the promises or the covenant. The Jews believed, too, that Abraham's kindred had rejected him for teaching the worship of the true God. God blessed Abraham for his faith. He had "not so much as to set his foot on" of the holy land. He had to buy even a sepulchre in it: Gen. 23. He was told that 400 years would pass away before his seed should inherit it—yet he believed.

v. 9-19.—God appeared to Joseph, intending to deliver his brethren by him; but their fathers rejected Joseph, and sold him for thirty pieces of silver.

### STEPHEN'S DEFENCE.

OCTOBER 8th.—Acts vii., 20-30.

*Golden Text: Hebrews x. 9.*

v. 20-36.—God appeared to Moses, and made him the ruler and deliverer (redeemer) of the people; but *this* Moses they rejected. (The deeds of one man are ascribed to those who are of the same mind, Rom. i. 32). So with *this* Jesus: Acts ii. 36. All this divine economy was *previous* to the law, or the temple, or the possession of the holy land.

v. 37.—The Pharisees thought that they believed in Moses: John ix. 29. Hear then the words of Moses: Acts iii. 22; Deut. xviii. 15. Moses was a prophet of a unique kind. He redeemed from Egypt, and began the Church of Israel: Num. xii. 6-8; Deut. xxxiv. 10. "One like unto me," said Moses, "would come to redeem from a worse bondage, and begin His own Church": Heb. iii. 2-5. "Hear Him."

v. 38.—Moses was mediator between the Angel of the Covenant and the people. "Lively;" only living, not life-giving as Christ's. Deut. xxxiii. 2.

v. 39-41.—Another instance of rejection by "the fathers" of God's messenger. "Made" Gods, cannot be Gods: Ex. xxxii, 4; Num. xiv. 4; Neh. ix. 18. The law then of which they boasted, had not kept their fathers from idolatry.

v. 42-45.—A summary of God's dealing with them from their wilderness idolatry down to the times of Amos. They pretended to offer sacrifices to God, but He did not accept them, because they secretly bore about the portable shrine of Moloch (Mars), and of Remphan or Chiun (Saturn). (Mars was worshipped under the figure or fashion of a man, and Saturn under that of a star). They did this, though they had in the wilderness the shrine that witnessed of Jehovah, made after a figure or fashion divinely appointed,—which shrine they bore with Joshua into the Holy Land. The taking possession of the land was not complete till the time of David. During all this time, "the fathers" had frequently rejected God and the saviours He sent them.

v. 46-50.—Though David asked permission (2 Sam. 7.2) to build (Ps. cxxxii. 2-5), and Solomon did build God a house, David, Solomon, and the prophets repudiate the idea that God is confined to any locality: 1 Chron. xxix. 11, 14, 16; 1 Kings viii. 27; Isa. lxvi. 1-2).

III. In various details; also in quoting from the Septuagint instead of the original; and in the freedom of his citations, Stephen had, as St. Jerome says, "regard to the meaning, not the words." His historical method vindicated his own orthodoxy, and gained him a hearing. Paul imitated his method: Acts xiii. 16-22; Acts xxvi. 22. Necessity of it seen Acts xxii. 22.

IV. LESSONS.—1. Value privileges, but do not depend on them; 2. Only faith in the living God saves—Faith in the Church, or anything outward, is idolatry; 3. The true way to reverence our "fathers" is to be filled with their spirit.

OCTOBER 15th.—STEPHEN'S MARTYRDOM.—  
Acts vii. 51-60.

*Golden Text:* Phil. i. 20.

1. Persons and place same as in preceding Lessons. Scene at first the same, except that there is a sudden change in Stephen's tone. Why? Either because his judges—beginning to see the drift of his defence—showed symptoms of impatience, or because he was carried away with indignation when the murder of the Holy One came up before him simply as the last and worst of a long catalogue of rebellions against God, and rejections of His sent ones.

II. v. 51, 52. See parallel passages.

v. 53. God gave the law; the angels, His ministers, announced it; the people received it with due reverence; but, with all their professions, they did not keep it.

v. 54-56.—The scene now changes. Hardly can the reverend judges restrain themselves. Their hearts are "being sawn asunder," and they gnash their set teeth at him: v. 53. Stephen is calm, but filled with holy boldness. He looks up from them to the open skies, and amid the ineffable splendour of the third heaven, sees Jesus. In every other passage, the ascended Jesus is said to be seated at the right hand of the Father. Here, it is as if "He had risen from His throne to succour and receive Stephen." "The Son of man"—the name used by Jesus before this Council, Matt. xxvi. 64, in foretelling His glorification.

v. 57-60.—The scene shifts rapidly now from the Council Chamber to a mob tumultuously hustling Stephen through the streets to one of the gates. Outside the city they go about the murder deliberately. The witnesses strip themselves of their loose outer garments, that they may do their work thoroughly, and one of the leaders takes charge of the clothes: Deut. xvii. 5, 7; Lev. xxiv. 14; 1 Kings xxi. 10, 13. Stephen,

now free from their hands, kneels down. The first volley is thrown. He feels the bitterness of death, but calmly offers to Jesus the prayer that He on the Cross made to the Father: Luke xxiii. 46. Another crash of stones, and summoning his last strength, he utters loudly another prayer in the spirit of his Lord: Luke xxiii. 34, and "fell asleep."

III. LESSONS.—1. Holy indignation against sin is not inconsistent with forgiveness and patience towards those that are sinning grievously even *against ourselves*.

2. Zeal for religion cannot excuse wrong doing. Our zeal must be according to knowledge: Rom. x 2.

3. Jesus is ever near and ready to save. The eye of faith sees Him.

4. Jesus is the living God. Dying Stephen prayed to Him. So may we.

5. "The blood of the martyrs is the seed of the Church." "The Church owes Paul to the prayers of Stephen."

6. Better to fall asleep with Stephen than remain awake with his murderers.

OCTOBER 22nd.—SIMON THE SORCERER.—  
Acts viii. 9-25.

*Golden Text:* Acts viii. 21.

This Lesson and the next, give us glimpses of Philip. Stephen's death was the signal for the outbreak of a persecution which scattered the infant Church. The dispersion led to the Church's first missionary triumph.

v. 9-13.—Philip and Simon are the central figures in these verses.

PLACE.—A city of Samaria, probably Sychar, viii. 5, and John, iv. 5. Philip, afterwards called the Evangelist, xxi. 8, was the second of the seven deacons. From the fact that the first extension of the Church outside Judea, Acts 1-8, and the first victory over Jewish prejudices was due to him, it would seem that he had the same spiritual and enlarged views as Stephen. The two days that Christ and His disciples spent at Sychar, John iv. 40, may have prepared the way for Philip.

Simon the Sorcerer was there before Philip, exercising a strange influence over all the people. Such an adversary Paul had, xiii. 6. Church history relates that Simon Magus fell a victim at last to his magic arts. Declaring that he would rise the third day, he was buried alive. There was such a thing as magic, Ex. vii. 11-22. Probably not now.

Simon sees in Philip merely a power over

nature, greater than his own. His faith did not change his heart, for it was simply a belief in facts: Jas. ii. 19.

v. 14-25.—Here the *two* apostles and the magician are the central figures. *Two*; Mark vi. 7; Acts xiii. 2; xv. 39, 40, etc. It was necessary to prove to the Church that the believers in Samaria could receive the extraordinary gifts of the Holy Spirit even as the Jews. Philip had not this Apostolic power; though Ananias had, ix. 17.

“*Prayed for them.*”—Prayer as necessary in the ministry of the Gospel as preaching. Simon did not think of praying. He did not ask for the Holy Ghost for himself. He was ambitious to be great, and thought money could buy anything. Pride in the Church leads to all sin. Traffic in spiritual offices has ever since been called the sin of Simony. It means unbelief in the Holy Ghost.

v. 20.—Peter is in the front as usual. Thou and thy gold are bound together in the bond of iniquity, and shall perish together: 1 Pet. 1, 7, 18. “Gift of God,” Matt. x. 8.

v. 21.—See Deut. xviii. 1. He sought the Gospel with unworthy ends in view: Matt. vi. 22.

v. 22.—“*If perhaps.*” The suggestion that his sin might be unpardonable, Matt. xii. 31, was to make him more earnest in repenting. Even Peter and John could not absolve. They referred him to God.

v. 24.—Peter had said “Pray God.” Simon, like Pharaoh, Ex. x. 17, who yet hardened his heart, says, “Pray ye.” His words show fear of the punishment, not horror of his sin.

LESSONS.—1. Adults or infants may be baptized, yet remain unpardoned.

2. To seek to gain influence in the Church with our money, is a deadly sin.

3. We should rather pray God for ourselves than rely on the intercession of others.

OCTOBER 29th.—PHILIP AND THE ETHIOPIAN.  
—Acts viii. 26-40.

Golden Text: Mark xvi. 16.

Greatly honoured was Philip. He had received Samaritans into the Church, and was now to open the door to the eunuch and, probably the Gentile. Thus the partition walls were broken down: Gal. iii. 28. Here we have one of the few cases recorded in the Bible, of individual conversions.

v. 26.—See, for instances of ministrations of angels in the infant Church, v. 19; x. 3; xii. 7; xxvii. 23. A mysterious order Philip must have thought it. To leave crowds of

enquirers in the city to go to the Desert! He is not told why. One step at a time is God's way with us. He is not to take even the usual road, but the direct road by Hebron, which was the most desert. God's particular providence overlooks no individual and no detail. Philip's faith and obedience are noteworthy.

v. 27.—The treasurer was probably a proselyte: Candace, the name not of an individual, but of a dynasty, like Pharaoh.

v. 28.—Reading aloud; a good way for himself, and perhaps also for his charioteer. Do we study the Scriptures when travelling?

v. 29. The Holy Spirit is therefore a person: i. 16; x. 19, 20; xiii. 2; xxi. 11.

v. 29-39.—A striking scene. Philip alone in the desert; a chariot appearing in the distance; the voice within heard by the preacher; his running at full speed till he overtakes the chariot; the direct question that goes to the root of the matter without circumlocution about trifles; the modest answer; the courteous invitation of the great man to a travel-soiled pedestrian, Heb. xiii. 2; the preaching of Jesus from the Old Testament; faith coming by hearing; the believer's consistent desire to be at once a member of the Church; the readiness of Philip to receive him, though he had lately been deceived in Simon; the simple baptism in the first spring; the miraculous departure of Philip, 1 Kings xviii. 12; 2 Kings ii. 16; 2 Cor. xii. 2-4; 1 Thess. iv. 17, confirming the faith of the treasurer; his joy notwithstanding the removal of his teacher, for he had found Jesus, and in Him the key to the Scriptures. Every detail has its lesson for us.

v. 40.—He seems to have fixed his residence at Cesarea, xxi. 8-9, and to have had a family, like himself, perhaps superior to himself, in spiritual gifts: Eph. iv. 11.

#### HOW TO GET TO HEAVEN.

“If I'm a good girl, I shall go to heaven some day,” said little Susie, talking to herself.

“But you are not good,” said grand-ma, who had overheard the words of her little darling. “What shall you do about it?”

“What shall I?” cried the child; “what shall I? O, I mean to be good. I will be.”

“But, my child, that will not do. You have sinned against God many times; you will sin many times more. We don't go to heaven because we are good, for then no one would get there. We go to heaven for Jesus' sake. If we are sorry for our sins, and ask God to forgive them for Christ's

sake, and to wash our hearts clean, then we shall be ready for heaven. 'There is no other name under heaven given among men, whereby we must be saved.' So the Bible says. Jesus suffered for us that we might be forgiven; and if we believe on Him we shall be saved. Sin has made a great gulf between us and God. But Jesus has laid His cross right over this fearful gulf—the cross on which He was crucified—and so He has bridged it over. This is the new and living way by which we can get to heaven. O, what a wonderful way, what a solemn way, what a precious way, what a sure way it is! We must not say, 'If I am good I shall go to heaven.' No, this is what we must say:—'Jesus is the way; by His cross alone I hope to reach that blessed world.' Susie, darling, Jesus is our only hope."

"I do love Jesus," said little Susie, "and I do believe all you tell me, grandma."

"Yes, dear; and that is just the way you are to believe Jesus—every word He says."

"What does He say, grand-ma?"

"He says, 'Him that cometh unto Me I will in no wise cast out.'"

"Then I will go right to Him, and I shall be safe, shan't I?"

"Yes, darling—safe, saved. He will receive you, keep you, and bring you home to heaven at last."

#### I SEE.

'Whereas I was blind, now I see.'—JOHN ix. 25

WHENCE Jesus came, I cannot tell,  
Nor why He came to me:  
One thing I know, and know it well,  
Though I was blind,—I see.

I once was blind, but now I see!  
I see,

And that is news enough for me.

When all was dark, One touched my eyes,  
And that is all I know;  
For light came down from paradise,  
And set my soul aglow.

I once was blind, but now I see!  
I see,

And that is light enough for me.

How it was done, I cannot say,  
Nor even think nor dream,  
Nor why a touch of moistened clay  
Should make things what they seem.

I once was blind, but now I see!  
I see,

And that is truth enough for me.

It is the Son of God! His Grace  
Makes trembling weakness strong,  
Wipes tears away from sorrow's face,  
And teaches Grief a song.

I once was blind, but now I see!

I see,  
And that is joy enough for me.

The law of sight I may not guess,  
Nor reason out my views;  
For faith itself is meaningless  
To Pharisees and Jews.

I once was blind, but now I see!  
I see,

And that is faith enough for me.

REV. A. CLARK, Pittsburgh.

## OUR OWN CHURCH.

MINUTES OF ASSEMBLY.—Copies of the Acts and proceedings of the Second General Assembly have been sent by mail to every minister. Parcels are also being sent by express, or otherwise, for each Kirk-Session. Should any not receive their parcel, they should communicate with the clerk of the Presbytery, or with Dr. Reid, Toronto, from whom additional copies may be obtained on application. The Minutes proper occupy 84 pages. The Appendices cover 263 additional pages of closely printed matter, embodying Reports of the Home and Foreign Mission Boards, of the French Evangelization Committee, of the various Colleges, and of all the other departments of the Church's work. The Report on Statistics extends to no less than 80 pages. Without having had time to examine it closely, we may say that the volume is on the whole a very presentable one, such as the church may well be proud of. It appears to have been carefully compiled, and the mechanical execution is creditable to the "Presbyterian Printing House" at Toronto. It is a pity, however, that the published minutes of the first General Assembly, are not uniform in size with these. Many parties would no doubt wish to bind that historic document along with this and succeeding issues. Could not a small edition of the former be reprinted for those wishing to preserve them, and who would be willing to pay for them?

We have transferred to our columns the Report on the State of Religion which we commend to the careful perusal of



our readers. It is based upon information gathered from every part of the Dominion and has thus an interest for all.

MINISTERS ON THE ROLL.

From an examination of the Roll of Presbyteries, &c., published with the minutes, we derive the following information respecting the number of ministers and missionaries in the Presbyterian Church in Canada—East and West—during the year 1875-6.

Ministers on the Roll, including Professors in Colleges .....	637
Out of charge and retired .....	46
Probationers .....	41
Student and Lay Catechists .....	156

Deducting 23 for retired ministers, the whole number engaged in the service of the church was ..... 857

The number of regular pastoral charges in both sections of the church was..... 739

Number of groups of Mission Stations partially organized ..... 190

Making a total of ..... 929

THE STAFF OF FOREIGN MISSIONARIES is as follows,—

In the North West.....	3	ordained.
In Trinidad .....	3	"
In New Hebrides .....	4	"
In Formosa .....	2	"
In India .....	2	Ladies.
Designated to India.....	2	ordained.

Total..... 16

Under the direction of these missionaries, a large number of native teachers and catechists are employed.

ONTARIO AND QUEBEC.

HOME MISSIONS.—In a letter addressed to the *British American Presbyterian*, Dr. Cochrane announces his intention of resigning the convenership of the Home Mission Committee. For so doing he gives a sufficient reason. The work

has grown to such dimensions that he finds it impossible to carry it on efficiently and at the same time discharge the duties connected with his large congregation. To use his own words, "it needs only a cursory perusal of the annual reports and financial statements submitted by the Home Mission Committee to recent Assemblies to understand something of the labour attached to the office from year to year. When I entered upon the work, the annual expenditure of the Church was \$14,000. Last year it was over \$36,000. Our Mission in British Columbia was at that time under the care of the Foreign Mission Committee. The Lake Superior stations had no regular organization. Manitoba had but one Missionary, whereas now, it has its 30 or 40 stations and 10 laborers; and the work in Ontario and Quebec was proportionately limited."

That the interests of the church may not suffer, however, Dr. Cochrane expresses his willingness to carry on the work till next General Assembly. When that time comes we hope the Assembly may see its way to the appointment of a Superintendent of Missions who shall devote all his time and energies to this great work.

HOME MISSION DEBT.—Presbyteries and Congregations are reminded that the special contribution for cancelling the debt of \$10,000 incurred by the committee in carrying on the Home Mission work of the church last year, should be forwarded to Dr. Reid as soon as possible. Although very little money has yet been received, it is gratifying to know that in most of the Presbyteries, active and decided measures have been adopted for bring the matter before all the congregations.

FRENCH EVANGELIZATION.—In resuming operations for the year, the Board has already had under consideration several matters of great importance. In the first place, the treasurer has received \$10,000 from the executor of the estate of the late Mr. Hall, of Peterboro,

who, although he died before his will was executed, had expressed his desire and intention to devote a large portion of his fortune to objects connected with the Church. It is understood that this sum will be applied in part payment of Russell Hall, Montreal—purchased at the price of \$20,000.

THE REV. C. A. TANNER, having accepted the superintendence of an educational institution at Richmond, in the Eastern Townships, has resigned the secretaryship of the Board.

THE REV. R. H. WARDEN, of Toronto, succeeds Mr. Tanner as secretary and, in virtue of his appointment by the Assembly will act as the general agent of the Board, having his headquarters in Montreal. His address, until further notice, will be 210 St. James Street.

By authority of Principal Macvicar, Convener, it is requested that all communications and remittances of money for the French Evangelization be sent to Mr. Warden.

A NEW FRENCH CHURCH.—Arrangements have now been completed for the erection of a church in the Western part of Montreal, to be seated for six hundred persons, and to be ready for occupation before the present year expires. The site will cost about \$5,000, and it is estimated that a comfortable and suitable edifice may be erected for \$5,000 more. This building will be occupied by Mr. Chiniquy—Mr. Doudiet and Mr. Ourière supplying services to the Russell Hall Congregation.

It is understood that the Board have agreed to establish an agency in the old country, for the purpose of informing the churches of Great Britain and Ireland of the magnitude and importance of the work carried on by the Board and of inviting their co-operation. Some of these churches have already manifested their interest in a practical way. The Established Church of Scotland having at last meeting of its General Assembly renewed its annual grant of £200 stg. The Colonial Committee of the Free Church have

also sent a grant of £100, and others may be expected to follow.

FATHER CHINIQUY has been spending his holidays in the Maritime Provinces. But he has not been eating the bread of idleness. At Gaspé, and on Prince Edward Island, at Pictou, and Truro, and Halifax, and many other places, we have heard of the good Father preaching and lecturing. We have heard some stories, too, about brick bats and broken heads, which we hope are not true. And we have read Mr. Chiniquy's "encyclical," dated at Summerside, P. E. I., August the 15th, the point and tone of which may be learned from the concluding sentences.

"Though late, it is not too late to repair the fatal errors of the past. Let every disciple of Christ in Canada, let every British man in the Dominion, who glories in the name of soldier of Christ, rally around the banner of the Great Captain of this salvation, and go with him to fight the great and glorious battle which is just now raging between truth and error, light and darkness; between the Gospel of eternal life and popery—that death-knell of all that is good, pure and free! and the victory will be ours. The great, I dare say, the marvellous victories of the past twelve months are a sure guarantee that the Lord is on our side. He fights for us. He will destroy the enemy—Pharaoh and his chariots will go to the bottom of the sea. It is absolutely necessary this year that we should send missionaries to Gaspé and Baie des Chaleurs territories, as well as to the Acadians of Nova Scotia and P. E. Island. We ought to have more than double our young missionaries to preach Christ to the poor Roman Catholics, who are scattered over the 2,500 miles which are between the Manitoba Provinces and Cape Breton.

"For the honour of God—for your own personal interests and honour—Protestants of the Dominion come and put your hands bravely to the conversion of Canada. Do not count the costs; for the costs are nothing at all if you gain the victory, as you are sure of it, by the great mercy of God, if you do your duty in this solemn hour. Let those of you who have already done something in the past, do twice as much this year, and let those of you who have never done anything, begin just now to remember that they are soldiers of Christ to fight and conquer, but that no

fight, no conquest, no victory is possible without sacrifices not only of money, but often of blood and life.

"Ah! If the three millions of Protestants who inhabit Canada would say:

"In the name of God, for the glory of Jesus Christ, for the salvation of the immortal souls which are perishing in the dark ways of popery, let us do all in our power to convert the French-Canadian; how quickly that glorious work would be accomplished with the help of God! And what a glorious day for you Protestants! What public rejoicings in your midst, when you would see the walls of Babylon falling down! What a glorious future for Canada when the French-Canadians, instead of opposing and paralyzing you in every effort made in the way of progress, will sincerely unite with you to work as friends and brothers, under the eyes of God and the leadership of Christ, to make our dear Canada prosperous, happy and free!

C. CHINIQUE."

#### LADIES' MISSIONARY SOCIETIES.—

In addition to others already named in these columns, we are glad to see that Associations have been formed at Williamstown, Lochiel, Alexandria, and Van-kleek Hill; and also in St. Matthew's Church, Halifax.

THE SCHEDULE SYSTEM for taking contributions for the schemes of the Church is finding favour in the eyes of many of the congregations. Nearly every congregation in the Presbytery of Montreal—outside the city—has adopted this method. We see nothing to prevent the city churches also adopting it. Some of them might be surprised to see the extent to which their capabilities might be developed by the introduction and judicious working of this system.

#### ORDINATIONS AND INDUCTIONS.—

The Rev. Mr. Mann was inducted to the charge of Granton, Ont., on the 15th of August. The Rev. James Gordon, formerly of Dorchester, has been translated to Clifton, in the Presbytery of Hamilton. The Rev. George Crystal, formerly of Silver Hill and Lyndoch, has been inducted at West Flamboro. Mr. Hughes was ordained by the Presbytery

of Ottawa, on 23rd August, and inducted to the charge of Alice and Petawawa. Mr. Samuel Acheson, who has been appointed to labour for two years in the Windsor Mission District, appeared before the Presbytery of Peterborough, on the 22nd August, and was ordained to the work of the ministry in the manner prescribed for the ordination of missionaries. The Rev. Mr. Hartley was inducted into the pastoral charge of Rogerville and Exeter, on the 30th of August. The Rev. Archibald Henderson, late of Atherney, Ireland, was inducted to the charge of Prescott, by the Presbytery of Brockville, on the 5th of September.

NEW CHURCHES.—The corner stone of a new church for the Union Congregation, at Lancaster Station, was laid last month in the presence of a large concourse of people, and with appropriate ceremonies. The contract for building a Presbyterian church at Sault-St. Marie has been let. The building is to be completed in three months, at a cost of \$1,200—minus the pews. The old Knox College buildings, Toronto, are being taken down to give place to a handsome Gothic structure, for the use of the new Central Presbyterian Congregation (Rev. David Mitchell's). This church, which will be one of the finest in the northern part of the city, is to be seated for 900, and to cost about \$20,000. A handsome new church is also about to be erected at Elora, at an estimated cost of about \$10,000, and yet another for the congregation at Ashfield—all in the Province of Ontario. The congregation of St. Andrew's Church, Clifton, have wisely decided to build a manse for their new minister immediately. The cost will be about \$2,500.

#### FRENCH EVANGELIZATION.

*Report of the Missionary Labour of A. B. Cruchet, Student in Montreal West, for the month ending 31st Aug., 1876.*

During the month I paid a visit to my former field, Chrystome, Chateauguay County. I found the work progressing

rapidly under Mr. Bouchard's care. In company with him and Mr. Morin I held four meetings in three days—attendance: 35, 30, 35 and 47. The people were so glad to see and hear us, that they left their grain ripe on the fields and drove, some of them twenty miles, to attend our meetings. Never before in my life have I seen such yearning after truth. All shed tears, many found peace, and many others felt deeply moved. Even some Catholics, our most bitter foes, attended, and after the meetings invited us and otherwise treated us very politely. Our meetings created a real commotion in two or three parishes, and changed the spirit and general behavior of the people, who were so fanatic and wicked four years ago, that three times I had decided to abandon the field. What a change! At that time there were only three Protestant families (French), now there are nine. Our converts need a permanent missionary, a school and a church. Fifteen children, all converts, are ready to attend the school, and many Catholic children would join them. Mr. Sprague Pettis, a wealthy farmer of the place, offers, gratis, a large, beautiful and central site, and offers to build a church, school and dwelling for the missionary, all in one building, at a cost of \$600. I saw the plans and approve of them. The people are ready to subscribe generously. I am fully convinced that the field is ripe for a grand effort, which would result in the conversion of a large number of the best Catholic families of the place (St. Antoine Abbé).

A. B. CRUCHET.

#### THE LATE MR. DUNCAN MCCOLL.

The Presbyterian Church, and more particularly the Belmont congregation has sustained a heavy loss in the death of Mr. Duncan McColl, of Westminister, catechist and elder, who for over thirty years has laboured in the western part of Ontario, at first gathering the people together and supplying them with the means of grace—being thus instrumental in laying the foundation of several congregations and afterwards devoting a considerable portion of his time in developing and strengthening the weaker sections of our church.

Mr. McColl, although characterized by a spirit of liberality towards other evangelical denominations, was thoroughly orthodox in the doctrines and principles of Presbyterianism and as a preacher, was surpassed by very few of our regularly ordained ministers. He will long continue to live in the hearts and memories of the people of the West, who gratefully remember his self-denying labours

amongst them, his devoted piety, his faithful warnings and loving counsels. After a long and painful illness "he fell asleep in Jesus" on the 12th of April, 1876.

#### MANITOBA.

The Synod of Manitoba met by adjournment in the City of Winnipeg on the 9th of August, for the ordination of Mr. J. S. Stewart. The Moderator, the Rev. Professor Hart, presided; Dr. Black preached and addressed the minister, and Mr. Robertson, the congregation present. Mr. Stewart is stationed at Palestine, and proceeded to his field at once. The Rev. Mr. Borthwick, formerly of Ottawa, arrived, and has been appointed to labour at the Boyne and Pembina Mountains.

Professor Bryce has returned from an extensive tour through the "Prairie Province," and has given a most favourable report of the crops, the general prosperity of the country, and its immense capabilities.

#### MARITIME PROVINCES.

A TRUE REVIVAL AT BROADCOVE, C. B.—Every one who has once visited Cape Breton, is not likely to forget either the beauty of its scenery or the warm-hearted hospitality of its people. It is a pleasure, therefore, to hear such good news concerning one of its vacant Gaelic Congregations, which has had for the last two years the services of Mr. John McLean, as those contained in a Report forwarded by him to the Convener of the Eastern Section of the H. M. Board.

Mr. McLean writes:—"The state of religion in this congregation is very encouraging. When the services commenced last spring, the travelling was so bad that horses could not be taken on the roads. But through slush and mud, both old and young walked for miles to attend public worship. This interest has not been abated. The church is always pretty full in every kind of weather, although most of the people live from three to eight miles away. They appear to come to Church for a purpose. Some are very devout, while all seem to listen to the Word with attention. We have not had a revival in the

common acceptance of the term, but we have been greatly revived. Young men and women manifested a thirst that was astonishing for the Word of Life.

"Although we have had two Bible-classes per week, all summer, and these well attended, yet, so great was the desire for the Word of God, that I have seen about sixteen young people, for two or three nights in the week for several weeks, assemble in a room to talk over the things which belong to their salvation. Those who had found peace, encouraged those who had not, and all wore such happy countenances that the hours thus spent were the happiest in my life. A number of these made an open profession on the 6th of August, by commemorating the death of our Lord. There were in all thirty new communicants. An interest is taken in our Sabbath School, also, that is seldom seen in a country congregation. There are eleven classes besides the Bible-class, and the staff of teachers is as able and earnest as you can find in a city Sabbath school. The regular attendance is about one hundred, of whom from ten to fourteen commit the whole of the class lesson to memory. You would be delighted to see the ease and accuracy with which they repeat it simultaneously."

We can always make room for Reports like the above.

RED BANK, MIRAMICHI.—A manse is in course of erection. Sabbath Schools, Bible-classes and Prayer Meetings are in vigorous operation. There are five preaching stations well attended, and new members are being added to the Church.

#### NEWFOUNDLAND.

The Quarterly Meeting of the Presbytery of Newfoundland was held in Free St. Andrew's Church, on 3rd August. The Rev. A. Ross was elected Moderator for the ensuing year, and Rev. J. D. Patterson, Clerk.

A communication from the Presbytery of Cape Breton was read, inviting the Presbytery of Newfoundland to join them in an application for the formation of a new Synod, embracing the churches in Cape Breton and Newfoundland. The Presbytery declined to accede to this request, mainly on the ground that they considered the formation of such a Synod unnecessary, and that, if organized, members from Newfoundland would find

attendance at its meetings very inconvenient.

A letter was read from the Rev. Mr. CREWLMAN, Bay of Islands, announcing his arrival there, and the opening of a Mission Station under favourable auspices. The Presbytery expressed their gratification at intelligence of the opening of this mission under such hopeful prospects, and agreed that every encouragement should be extended to the Presbyterians of the Bay of Islands, now numbering about 130, in their efforts to plant a church in that region.

The propriety of establishing a mission at Belt's Cove was discussed; in the absence of precise information the matter was deferred till next meeting.

A lengthened discussion ensued in relation to a petition embodying a complaint of the Session of St. Andrew's Church in reference to a proposal for the union of the two congregations in St. Johns.

#### NEW KINCARDINE COLONY, N. B.

##### *To the Convener of Home Mission Board.*

Rev. and Dear Sir,—By unanimous petition of the Colony and request of the Presbytery, I am still busy in this charge, which is as interesting as it is toilsome. The Divine blessing is evidently with us, and its happy results are manifest in many ways which are not easily embodied in a report.

One of the first symptoms of a new blessing, was the institution of a school in Lower Stonehaven. Great difficulties appeared at the outset; but they gave way as we earnestly pressed on in our duty. A house was freely lent and handsomely fitted up by the colonists, and opened with an evening festival "to warm the house." Next morning the teacher was busy, amidst her rosy checked scholars. The school is eminently successful, and arrangements are afoot to build a proper and permanent school-house forthwith.

Almost simultaneously, the other three districts set about to do likewise. Kintore had schools in private houses already, but now two proper school-houses are being built for the upper districts of Kintore and Stonehaven, while two more are under contract for the lower districts. Thus we are pledged to have four handsome school-houses for the colony, if the colonists cannot make pensioners of their children, they are resolved to make scholars of them.

When I arrived there were five Elders but no Deacons. I have lately ordained three additional Elders and six Deacons. This is a ground for special thanksgiving, as the attempt had repeatedly been made

before, but was delayed once and again, owing to the unsettled state of the colony.

The regular Sabbath Services are conducted as before; but the meetings are becoming so large and so crowded, that we are forcibly reminded of our need of a church, we must "build the House." No doubt it will tax all our energies, and drain our resources in this our "day of small things." Yet the Lord's House must be built; for "among all our joys there is no one that more fills our hearts, than the blessed continuance of the preaching of God's sacred word among us."

We have now six sabbath schools, with small libraries attached to them. They are a means of much edification and comfort alike to young and old. They are generally under the superintendence of the Elders, and are well attended. We have lately presented every family with the shorter catechism and the mother's catechism, as they are not sold in this vicinity. The diligence of the Elders and Deacons of the congregation, calls for united thanks to the Head of the Church.

Our weekly Prayer Meetings are well attended. In Lower Stonehaven we meet every Tuesday evening, and review one book of Sacred Scripture at each meeting. We begin each successive meeting by briefly questioning the young on the previous lesson. They answer well, and take part in the exercises of prayer and praise, along with the older people, whenever we request them to do so.

At Upper Kintore, the Elders conduct a Prayer Meeting on Sabbath afternoon whenever there is no preaching there. This meeting has been productive of good, and I hope to see it flourishing more and more; and that like meetings, may soon be instituted and blessed in all the districts.

Since I came, there have been three deaths and twelve baptisms here. The deceased were men; viz: two elderly fathers in Israel, and one fine youth of twelve years. They are all missed sadly enough by sorrowing friends. Still, the colony is steadily increasing in spite of all its hardships. Since it landed here, nearly three years ago, it has had more than fifty births; and the young "Scottish Americans" appear to be quite as healthy, hardy, and pretty, as the "bairns at home in the auld countrie." On the other hand there have been only eight deaths in the colony during those three years. So that there seems to be no likelihood that a good race will die out in this country.

A fine feeling of sociality and co-operation is now manifest among us. Thus when a wish was expressed for the cultivation of

sacred music, there sprang up classes for this purpose in all the districts. In Upper Kintore a course of "Penny Readings" has been very successful in eliciting and developing literary tastes and talents.

A good work is silently and steadily going on in the colony. The sentiments of piety and patriotism are reappearing as in spring-tide. The people dearly prize their unity of race and religion—a birthright bought with blood and defended with blood of which the wicked world was not worthy!

Divisions seem dead, but faith and love revived. From loyal brethren beyond the colony, scattered in solitary settlements far and near, comes many a cry, "come over and help us!" Hitherto we have been seldom able to comply; so busy were we with internal arrangements. Now however we hope to visit our scattered brethren around, and organize them into infantile congregations, with regular Prayer Meetings, Sabbath Schools, and Elders. Thus may the colony become a pattern and a blessing in the Province, exhibiting all the glorious lessons of Scotland's training, in their scriptural purity and simplicity.

P. MELVILLE.

#### SAILING OF TWO MISSIONARIES.

The Maritime section of the General Assembly's Committee of Foreign Missions has met twice within the last month, at New Glasgow on the 15th August, and at Halifax on the 31st.

At the first of these meetings, Miss Annie Blackmar was unanimously chosen as the Teacher of the Mission School at San Fernando, under the charge of Rev. K. J. Grant, and the time of her departure fixed for the 2nd of October.

The time of sailing of Rev. R. D. Grant was arranged, and the designation service of Rev. J. F. Campbell fixed for the 31st, so that the meeting appointed for that date, besides being a designation of the one missionary, might be valedictory to both.

The meeting was held in St. Matthew's Church, Halifax, and proved one of the most solemn, well sustained, and intensely impressive of any ever held in this city. Dr. Bayne presided, and Rev. T. Duncan, of Charlottetown, in a prayer, which carried all into the very presence of God, designated Mr. Campbell to his work, invoking on him and on the brother who had already been tried in the foreign field, the Holy Spirit as the source of all power and success, and the continued presence of the ever-blessed Lord, the God of all grace.

Rev. Dr. Burns addressed the missionaries with great fervour and propriety; and with well chosen words of counsel and of encouragement, presented them on behalf of the Mission Board with copies of Bagster's Bible, of the size known as the Moody Bible.

The speeches of the missionaries were admirable in matter and in tone, sustaining and increasing the interest till the end; and leaving on the large audience a deep sense of responsibility in connection with the advancement of the Redeemer's cause.

The missionaries addressed at least 1,500 people in the Rink on Sabbath afternoon also, and extended to the community generally, a portion of the enthusiasm awakened among Presbyterians at the St. Matthew's meeting.

The collections on these occasions, with what was subsequently sent in to Rev. G. M. Grant, chiefly from members of St. Matthew's Congregation, amounted to \$231.78, of which a more detailed acknowledgment will be found in the lists at the close of the Record.

On Monday, 4th Sept., Revd. Mr Grant, with wife and children, sailed in the "Beta" for St. Thomas', from which (D.V.) he will proceed in a steamer from England to Port of Spain; and on Tuesday Mr. Campbell sailed in the "Hibernian" for St. Johns, Newfoundland, where it was arranged that he should remain for two weeks visiting the Presbyterian congregations, and thence sailing for Liverpool *en route* for India.

On both occasions the ministers and other christian friends mingled with the relations of the missionaries, bidding them farewell, and recommending them to the care of the Great Master.

This is all well, so far as it goes, but these devoted men who have so lately left us, claim more than this. They claim the affectionate sympathies and earnest prayers of this whole Church. They have sailed from the Maritime or Eastern portion of our Dominion, but they are the missionaries of the Presbyterian Church in Canada, and they ask that their hands shall be held up by the whole Church. They not only ask this, but they *entreat* the whole body of the Lord's people not to deny them this privilege. Further, they put forth the same request for all their brethren in the New Hebrides, Trinidad, China and India, not forgetting those in the North West.

Surely this claim will be acknowledged, and far as these brethren are known, and far beyond where they are personally known, that "prayer shall be offered for them by

the Church without ceasing." The duty of support is important in its place, and not to be forgotten, but those who know the two heroic brethren who are now on their way to their respective posts, are well aware that their chief anxiety is, that the Church may be a living, loving, working, praying Church, bearing them and their work before God continually. Let them have knowledge of this by report from home, and by the Spirit poured forth from above, and they will have small fear about their own support. Let the Lord's people throughout this whole dominion regard the work as *their own* and their Lord's, and the Missionaries as their agents, and they will accord to that work a heartier support in the future than they have given in the past.

#### CHRISTIAN LIBERALITY—VARIOUSLY EXPRESSED.

At the Farewell Meeting in St. Matthews, Halifax, Rev. K. J. Grant mentioned the following examples of congregational liberality, the undertakings thus reported being additional to ordinary contributions, and in most instances by the young people.

1. In Dr. Baynes Congregation, Pictou, the young men have for two years supported Lal Behari, native Evangelist, and will continue to do so.
2. In United Church, New Glasgow, the young men have offered to support a native Evangelist to be selected.
3. In Fort Massey, Halifax, the Sabbath School have undertaken the support of Te-laksingh, a recent convert and christian worker.
4. St. James's and Zion Churches, Charlottetown, will in future maintain Joseph Annagee, Rev. Mr. Morton's, Evangelist.
5. James Church, New Glasgow, and First Presbyterian Church, River John, will maintain hereafter, Benjamin Balaram, Rev. T. Christie's Evangelist.
6. The Missionary Society of Galt, has undertaken to bring to Ontario, Jacob Crossby, a young Chinaman, a christian, and to provide for his education to labour among his countrymen.
7. The Congregations of Richmond and of Harvey, New Brunswick, have paid over \$36 each for the support of two coolie boys while being trained to be teachers.
8. James Primrose, Esq., of Pictou, has presented a communion service to the San Fernando Church, value \$25.00.
9. Dr. Geddes, of Yarmouth, has presented an organ (value \$120), the instrument being given to Mr. Grant but designed to advance the objects of the mission.

10. The Sabbath School at Galt, handed in \$16.00, and a gentleman anonymously at Rev. J. K. Smith's door, added \$5. For these \$21, a large supply of Bibles, Tracts, Cards, &c., &c., were purchased for the Mission.

11. From Wm Stewart, Esq., Contractor, New Glasgow, N. S., \$5.00. From W. P. McLaren, Watford, Ont., \$4.00. These nine dollars were laid out in the purchase of three large and most useful maps of Bible lands.

12. Dr. McCulloch's Congregation, Truro, paid over \$30.00 a thanksgiving offering after communion, to aid the coolies of La Fortune Estate, in providing themselves with a little chapel.

13. A Lady in New Glasgow, \$20, applied as an acknowledgement of the fidelity and zealous services of Charles Soudeeu, an Asiatic, aiding in the work. This sum was sent to Rev. E. A. McCurdy, and should have been so stated in the August Record where it is acknowledged.

While it is still the day of small things in giving to the Lord's cause, with Christians generally, yet there are some whose contributions shew a high appreciation of the privilege of being fellow labourers with Christ in the evangelization of the world. We present the following:—

1. Rev. K. J. Grant, recently stated that an Epi-copal Christian gentleman in Trinidad, had helped the missionaries in their work to the extent of \$700 during the past year.

2. Rev. Mr. Christie's salary is provided entirely by a few christian proprietors on that island.

3. When the question was raised at a late meeting of the Maritime Board of Foreign Missions, shall we send a fourth missionary to Trinidad, it appeared that there was a field, and a man ready to occupy it, but that funds were not forthcoming, a layman not at all wealthy, said rather than that a call so clear should not be met by a favourable response, he would provide \$400 per annum for two years. We have a thousand men in the Presbyterian Church with 20 times the wealth.

4. Rev J F. Campbell, on being paid his outfit of \$200 and \$57.70 due for travelling expenses in the Maritime Provinces, immediately paid back the full sum of \$257.70 into the Lord's Treasury.

5. We note in the same connection the gift reported by Rev. G. M. Grant, of A. McLeod, Esq., of Halifax, of \$400 for school houses or church for our Scottish brethren in New Kincardine.

The tide may be low but it advances,

surely and steadily, and soon its progress will be rapid and glorious.

#### AID TO MISSION SCHOOLS.

The following notes of acknowledgement with thanks to the donors, have also been left by Mr. Grant:—

1. To Ladies of Hopewell, 1 large box containing 20 Bibles and clothing in quantity.
  2. Do Pictou, Prince St., 1 large box of clothing.
  3. Do Fredericton, 1 large box of clothing.
  4. Do Sherbrooke, 1 large box of clothing.
  5. Do Piedmont, 1 smaller box.
  6. Do West End Merigomish, 1 smaller box.
  7. Do Antigonish, 1 smaller box.
  8. Do Vale Colliery, do
  9. Do Poplar Grove, Halifax, 1 smaller box for Mr. Christie's schools.
10. Parcels from Mrs. G. Patterson, Green Hill, and from Mr. R. McGregor, New Glasgow.

## FOREIGN MISSIONS.

### LETTER FROM REV. J. MORTON.

Savanna Grande, August 7, 1876.

In Mission work we have the usual trials of the work of the ministry with a few peculiar to work among heathens.

#### NARCOTICS.

Rum that "abomination of desolation" meets one in every country, but I have never been in a place where it stares one so constantly in the face as in Trinidad. Two large distilleries, which manufacture a large amount of Rum, are above smuggling, but there is not a village of any size in this part of the Island, except the mission, which has not a distillery where more or less smuggling is carried on, with the usual effect on the morals of the people. San Fernando has 42 licensed places, Jere village four the Mission ten, and so on through all the field.

Besides rum, however, we have to contend with opium, and Gauja or Indian Hemp. Opium is the especial curse of the Chinese, but Indians, and particularly Bengalees, often fall victims to it. Less demonstrative than rum it seems even more deadening and deadly.

Gauja grows here freely and is more commonly used by Hindoos of caste than either



rum or opium. It is said to carry a man above his sorrows, to transport him into a paradise where sweetest strains of music and warbling of birds ravish his ears, where scenes of splendour and objects of beauty meet his enraptured gaze, and his soul is filled with indescribable ecstasy. The reaction from gauja does not seem so bad as that from alcohol or opium, yet if followed up its effects are very injurious. Against these narcotics we set our faces. Rum we disown. That it has any legitimate connection with christianity we utterly deny.

I am happy to say that most of our converts are of advanced and pronounced views on this subject. The christians on La Fortune Estate, for example, are all total abstainers and within the last three months they have banished gauja also from their community. The men around me here are equally decided in their views. They take care that the matter is put strongly and decidedly before every person who speaks of becoming a christian.

#### OPPOSITION.

In the history of Missions, it has often appeared as if the devil bestirred himself when he saw the Gospel being brought to the people. A case of this kind occurred here lately. I had ten candidates for baptism on my list from one estate. One of these had been in the habit of drinking occasionally, but he had given it up—all were attending instruction regularly, and all seem promising. But one of our converts, named Thomas Vishnoo, who had drifted away into carelessness became a pronounced apostate, declaring that he had tried both Hindooism and Christianity, and found the latter false. Some of the people whom Salbihari had under regular instruction were greatly staggered by his statements, and, moving into my quarter, he became a stumbling block to some of my candidates. Seeing some of the others wavering, one of the candidates named Anand, asked to be baptized at once. Finding him fully prepared, he was baptized, and this was the cause of fresh excitement. Then the candidate who had formerly been in the habit of drinking became half-crazy. He was full of wild fancies and very quarrelsome, and altogether in a bad state of body and mind. This was laid to the charge of christianity and the excitement ran high. But I got the sick man into hospital and he is now comparatively well. In argument with my catechist, Vishnoo met defeat and shame before his countrymen. Things have since somewhat quieted down and most of the candidates are back in their places; still

the effect cannot be expected at once completely to pass away.

#### LIGHT AND SHADE.

We do not write of every trial and difficulty that arises, and it is much more pleasant to tell of the steadfastness of converts. But it is right the church should know that all our blossoms do not ripen into fruit, that occasionally seed sown by us in shallow soil withers away when the sun arises. These things have their lessons for us which we try to read and learn. They have lessons for christians at home also, and all of us ought to be able to deal with them as facts and dispose of them without either dismay or perplexity.

We moved to the Mission the second week in July, but as the house was scarcely finished we are only now beginning to feel settled. We had the school-house at once set in order, and a regular Sabbath Service established on the 23rd July. On the 24th the school was opened and its prospects are very encouraging. We have here a geographical centre to work from which I never had before in this field. We have a prominent position in the eye of Christian, Heathen and Mohammedan. Other advantages too we have gained by taking up our position here. Thankful for these advantages we go forth to sow the incorruptible seed, never for one moment forgetting that our sufficiency and our success are of God.

JOHN MORTON.

#### THE LABOUR & TRAFFIC ON THE NEW HEBRIDES.

The effects of this nefarious traffic, which has indeed been partially arrested, are still felt by the missionaries, and are displayed in fearful acts of retaliation on white men generally. There have been massacres on Tanna, and on St. Bartholomew, and these have resulted directly or indirectly from the deeds of reckless traders. Rev. Dr. Steel, of Sydney, has a work on the New Hebrides being published in Britain which will help to show the real state of things, and to confirm public opinion in Britain, already setting pretty strongly against the infamous trade that has been surreptitiously conducted in the South Seas to the demoralization and destruction of the poor natives.

REV. JOSEPH ANNAND

By latest accounts from the New Hebrides, received through Rev. Dr. Steel, of Sydney, we learn that Mr. Annand, of Iririki, Faté, has been appointed by the Mission Synod to the island of Anietyum as successor to Rev. J. D. Murray, who has retired for good reasons, and is settled Pastor at Paramatta, New South Wales.

## THE FIELD OF MISSIONS.

*(From The Christian at Work.)*

## CHINA.

The present is but a time of preparation in China. The people, though mentally capable in a high degree, are proud and apathetic, and are enslaved by a national conceit and traditional conservatism which leads them so to worship their own past and present as to make them care little for the teachings of "barbarous" strangers. No general system of religious belief, whether true or false, has ever existed in China; and apart from Christianity, no such faith exists there at this hour—no "substance of things hoped for," no "evidence of things not seen," which can raise a man above his engrossing selfishness and worldliness, so as to inspire a sentiment or prompt a deed purely heroic, benevolent, or patriotic. And yet in the midst of all these discouragements the good seed is being patiently sown which shall yet shake like Lebanon. A way in the far South the English Presbyterians have been wonderfully successful in Fukien, they and their American brethren having no fewer than about 8,000 converts. In the North, the American Presbyterians have met with fair success in Shantung, there being about 1,000 converts. Tientsen and Peking can show a fair return for the work expended. There are certainly in China over 10,000 baptized Protestant Christians. And yet what are these among so many?

## CHRISTIAN LITERATURE IN CHINA.†

The Punjaub Religious Book Society, founded in 1863, has gradually passed from very small beginnings and very feeble endeavours, till last year it gave proof of its promising vitality by the employment of twenty-two colporteurs to disseminate the literature it circulates, while two years before it had not one such agent. These agents, working some of them one month and others twelve months, sold during the year 14,819 vernacular and 4,079 English publications, in all 18,898. Adding Scriptures, vernacular and English, the total sales were 22,022 separate publications. The sale of Scriptures, compared with what we are accustomed to in Christian lands, will doubtless appear small, but in reality it has been gratifyingly large, as a comparison with similar work in lands that admit of fair comparison will show. On the other hand, the figures indicate the vast importance of good books as an agency for opening the mind and exciting intelligent inquiry in such countries as the Punjaub. Education is rapidly spreading in India, and readers are multiplying. The books issued

by the native presses are in many cases very objectionable. The most popular are full of incredible adventures; some teach trickery; others are grossly indecent, and nearly all are steeped in superstition. To put in the place of this trash reading leavened with Christianity, is a work of the highest importance. It is an immense addition to the working power of Christianity, and its value cannot be over-estimated. In a few years India will contain more Christians than England or the United States.

## SOUTH AFRICA.

At a recent conference in London, at which Major Malan presided, he gave, during the discussion of Evangelization work in South Africa, some statements of a deeply interesting character. Referring to his visit to South Africa, and to what he had seen of evangelization there, he said that the visit had considerably modified his views with regard to the ability of the natives to spread the Gospel among themselves. Indeed, he had returned with the conviction that this work could not only be best done by the natives, but that ultimately it must fall to them if it were to be done at all. When there, he had a large mission field under his charge for two years; he visited between fifty and sixty native churches in the upper tribes of Southern Africa. These belonged principally to the Wesleyan, Presbyterian, London, American, and the Church of England Missionary Societies. After the most careful observations and inquiry, after being almost daily engaged in the work of the Lord with these native Christians, after living and working with them, the Lord had opened his eyes to understand that God the Holy Ghost in a black man was as powerful as God the Holy Ghost in a white man. This he did not understand when he first went there, though he believed even then he had as much sympathy with the native Christian churches as any man living. He thought the poor, depraved African would never be fitted for the ministry of Christ; but the Lord had taught him otherwise. That which He had cleansed, redeemed, sanctified, and was able to energize by the Holy Ghost, let no man call common or unclean. It seemed impossible for him to extol too highly the work of the native teachers. One went on a preaching tour, which he continued for two years, despite opposition and persecution. Another took a journey which, for courage, for endurance, and for faith in Christ, had hardly ever been equalled. He travelled 800 miles from his own tribe, propagating the truth wherever he went. The native churches of South Africa, in addition to supporting fifty-five

evangelists, subscribed \$4,000 to send the Gospel to those tribes 800 miles away. Surely, there is a wonderful encouragement in all this for Christians to liberally aid in this glorious work. The openness of the field, the readiness of the African population to hear and receive the Word of God, and the faithfulness, zeal, and earnestness of the native teachers, all appeal strongly to the sympathies and substantial aid of Christians everywhere.

#### A VILLAGE CHURCH IN JAPAN.

I went out to our little church at Hoden on the 13th instant, and was much gratified by what I saw there. Hoden is a village of about two hundred houses, and perhaps one thousand people, all farmers. They are very poor, with the exception of the family of our Elder, who have some property. I took with me one of our candidates for the ministry, Mr. Hara, who proved himself quite an efficient helper. Our coming and the preaching services had been made known, and the arrival of the sort of men who turn the world upside down created a healthy commotion in the village. On Saturday night we held a preaching service in the house of the deacon of the church, and were listened to by one hundred and twenty people, many more than could get into the little house. The attention was good; the gospel was gladly heard. After the service, I and the Elder, Mr. Yasukawa, examined the candidates for baptism, six in number, of whom I wrote some time ago.

I conducted the examination as carefully as possible, questioning them particularly as to the following points, viz., faith in one God and in Christ the God-man, our Saviour; the casting away of idols; observing the Sabbath, prayer and reading the Bible; the meaning of baptism. They replied very satisfactorily on these and kindred points, excepting baptism, the importance of which they mistook, considering it absolutely necessary to salvation. But after I had explained its true meaning and use, they were satisfied. The six are all men, of apparent thoughtfulness and decent habits. We concluded to receive them. On Sabbath, at 1 P.M., we held service in the Elder's house, where I preached and administered both the sacraments. The fifteen members were all present, excepting one who is lying very sick. The non-communicants seemed to be considerably affected by what they heard and saw. The Elder made a most excellent prayer after we had partaken of the Lord's Supper.

In the evening we held service again in the deacon's house: and as I was not feel-

ing very well, Hara preached a long sermon on the parable of "The Great Feast." As on Saturday evening, more than a hundred were present, and Hara's sermon was a very appropriate and instructive one. The people said that they understood it well, and were much pleased. We were well entertained by the elder, who has a large house. The situation of the church there is particularly gratifying, from the fact that the elder is so faithful a man. He is certainly chosen of God to feed that little flock. He assembles them now three times a week, and being able to read the Chinese notes on the Bible, instructs them tolerably well. Being a man of rank and property, as well as modest and wise, he is greatly respected. We believe that God will own the faithful labour of his servant, Yasukawa, and give prosperity to that church. There are three other candidates for baptism.—*Rev. O. O. Green*, in the MONTHLY RECORD.

#### MISSIONARY ITEMS.

The Japanese Government has abolished the fifth-day holiday, and ordered that the Christian Sunday shall be legally the Japanese day of rest.

Nearly forty thousand copies of the Bible, in the native dialects, have been distributed within a year by the North India Society, and three thousand copies of the Gospel by John are now in the course of preparation for distribution in the Zenanas.

The Empress of Japan lately opened the Normal School for girls in Tokio with an address. The eagerness for education is spreading. New schools are opening, and individuals are making educational endowments.

The missions to the Chinese in California seem to prosper far beyond many more expensive ones in other lands. The mission schools have a fair attendance, and about forty Chinese have been admitted to church membership within a year. The peculiar service of these missions will be apparent, when it is remembered that most Chinamen go back to their native country.

Until last year the higher education of the Imperial University of Yeddo was conducted in English, French and German; but the difficulty and expense of carrying on higher, special, and professional education, in three foreign languages, were such that it was determined to employ only one foreign language for the purpose, and English was the language chosen. During the year eleven students, chosen from the highest classes in the university, were sent to pursue their studies in foreign countries, and a total number of 349 students are now

borne on the books of the college. The administrative body consists of thirteen Japanese officials, and twenty-six foreigners are employed as professors, of whom six are English, seven French, five German, and eight American.

## REPORT ON THE STATE OF RELIGION.

*Presented and Read to the General Assembly, at Toronto, by the Rev. Thomas Wardrope.*

Those who are interested in the wonders of the natural world eagerly observe the growth of the plants, and flowers, and fruits, with which God beautifies and enriches the earth. They say, "Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth."

Those who are interested in the greater wonders of the spiritual world eagerly watch the growth of those "plants of righteousness" which God causes to spring up, and to bring forth fruit to the praise and glory of His grace. By all such it will be regarded as a token for good that the first General Assembly of the Presbyterian Church in Canada, should have appointed a committee, with special instructions to note and to report upon such indications of growth or decay in the Church as may call, on the one hand, for heartfelt thanksgiving to God, or, on the other, for lowly confession of sin and self-abasement in His presence.

In prosecuting the work assigned them, and in examining the many documents placed in their hands, your committee were ever and anon cheered by the occurrence of names or words, or casual expressions, reminding them that the Presbyterians of the Dominion are now a united body; and leading them to cherish the hope that, with regard to the union, they might without irreverence say, "What God hath joined together, let not man put asunder." These words, they feel warranted in converting into a prayer, and saying, as they look up to Him from whom alone the blessing can come, "Amen; So let it be."

About the beginning of the year, your committee sent to all the sessions of the Church, questions on the "State of Religion;" soliciting from them such information as they might be able to give. It has not been an easy thing, as the machinery of the united Church is not yet in complete working order, to procure material for a full report to this Assembly. Reports,

however, have been received from the Synods of Montreal and Ottawa, of Toronto and Kingston, and of Hamilton and London, showing that (with two, or at the most, three exceptions) all the Presbyteries composing them have sent in reports on the state of religion to their respective Synods. The Synod of the Maritime Provinces has had no meeting since the questions were issued. From that Synod, therefore, there is no report. But reports have been forwarded to your committee from Presbyteries within the bounds of the Synod, namely: Halifax, Prince Edward Island, St. John, Truro, Wallace and Lunenburg, and Yarmouth. Taking a conjunct view of the whole, the reports received by your committee show that this vitally important subject, the state of religion, has engaged the attention, more or less earnest, of three Synods, twenty-eight Presbyteries, and three hundred and fifty-six Kirk-Sessions.

The information elicited is, in some respects, not so definite as could be desired. This was, perhaps, inevitable. It was difficult to frame such questions as might, even approximately, meet the widely different cases of so many Sessions and Congregations. So true is this, that, while, from some quarters, the complaint comes that the questions are so nearly inquisitorial that answers to them cannot reasonably be expected; in another quarter they are thus, and that with all fairness and kindness, criticised: "It would appear that the replies received from Sessions are, for the most part, very meagre—giving little real information and little true insight into their spiritual condition." (1) Perhaps such answers may be suggested by the nature of the questions. Yet, your committee are of opinion that, if any method could be devised that would draw out fuller replies—replies in the form of explanation, or brief sketches of what is being done in each Congregation, with an outline of the discouragements met, and the difficulties encountered, and the means used to remove or surmount these difficulties, material might be supplied from which a fuller report could be prepared." (2)

Yet, the information that has been obtained, and which is herewith laid before the Assembly, is most suggestive. It carries us, in thought, to some parts of our land on which "showers of blessings" have descended; and to other parts, in which God's heritage is weary, as in a long drought. Some are saying, "The Lord hath done great things for us, whereof we

(1) Report of Synod of Hamilton and London.

(2) Report of Presbytery of Huron quoted in above.

are glad." Others are saying, "Hath God forgotten to be gracious?" With both classes, it is believed, the Assembly will enter into loving sympathy: Rejoicing with them that do rejoice, and weeping with them that weep.

#### INCREASE DURING THE YEAR.

This will be brought more fully before the Assembly in the "Report on Statistics;" yet it cannot but be gratifying, in the present connection, to observe that, as regards the growth in membership, the majority of the reports from congregations speak favourably. "In the Presbytery of Paris, especially, the increase in membership during the past year appears to have been greatly above the average." (1) In the Presbytery of Hamilton, "the largest number received during the year, by any one congregation, is 90; the smallest number, 3." (2) In some congregations, notably in Knox Church, Galt, the number received is greatly in excess of the larger of these just given.

#### FAMILY WORSHIP.

From the information laid before them, your committee thankfully conclude that in our Church there is a continually increasing number of households in which family worship is observed. "Family worship is generally observed, where the head of the family is a professing Christian. Parents are generally attentive to the duty of instructing their children; but seem to be, in too many instances, wanting in that faith which looks for their early conversion to God." (3) "Family worship is reported as generally observed by the membership of the Church, and, in some cases, by those not yet in fellowship." (4) "Family worship is generally observed. During the past year a considerable number, who formerly neglected it, have begun to pray in their families." (5) But, from some quarters, we have sorrowful complaints of neglect of this most important duty—this most precious privilege. In too many instances, likewise, your committee have reason to fear that the instruction of the young—their Godly up-bringing—is neglected, or entrusted to the Sabbath School. Along with the complaints referred to, the suggestion comes, that a pastoral letter, bearing upon the importance of family worship and family instruction, "and urging ministers to direct the attention of parents

to the observance of these duties, might be followed with good results." (1)

#### MEETINGS FOR PRAYER.

In the congregations of the Church almost, though not altogether, without exception, there are weekly meetings for prayer. In some there are two or more such meetings. "These are, in many cases, reported to be well or increasingly attended, in one instance, to the extent of half the (Sabbath) congregation." (1) The large majority of Sessions report that the congregational prayer meeting is well attended." (2) This last statement, your committee fear, would be far from correct in regard to the Church at large. In very many cases the very reverse is affirmed and lamented. Yet, your committee are persuaded that the number of prayer meetings and of those attending them is, on the whole, on the increase. Mention is made, likewise, of an increasing number of district prayer meetings, conducted by elders or other members of the Church. It will be well for all attending such meetings to remember the gracious word: "Where two or three are met together in my name, there am I in the midst of them."

#### SABBATH SCHOOLS.

There are few congregations in our Church without their Sabbath School or Schools. It would seem as if no good reason could be assigned for there being even a few. "The teachers are, on the whole, encouraged and increasingly helped by the members." (3) But, in this great work, much yet remains to be done—There are sympathies to be awakened, resources to be developed, efforts to be put forth, in connection with Sabbath School work, greater than have yet been dreamed of. In this work there is scope for the purest influence, for the most cultivated intellect, and the most ardent devotion. "Feed my lambs," is still the injunction of the Good Shepherd. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

#### CHRISTIAN LIBERALITY.

"Is there any evidence of increased liberality in the support of gospel ordinances at home, and in contributions to the schemes of the Church?" To this question we find the following reply, in the report of the Synod of Hamilton and London: The increase in liberality has been greater "than might have been anticipated—in view of the financial crisis through which

(1) Report of Synod of Hamilton and London.  
 (2) Report of Presbytery of Hamilton.  
 (3) Report of Presbytery of Truro.  
 (4) Report of Presbytery of London.  
 (5) Report of Presbytery of P. E. Island.

(1) Report of Presbytery of St. John.  
 (2) Report of Presbytery of Hamilton.  
 (3) Report of Presbytery of Wallace.

we have passed." Passing from the West to the far East, we find a corresponding statement. "In this there has been a steady increase." (1) So, your committee think, it might be said of the Church at large. But, with the increasing extent of our mission fields, at home and abroad, and the urgent necessity for the more efficient maintenance of our colleges, the claims of Christ on what He hath Himself given us, must be more fully realized. The "Lamb that was slain," must be deemed and declared by us "worthy to receive riches." And this conviction must be evinced in our consecration of all that we are, and all that we have, to His service and glory.

#### MEANS USED TO INCREASE THE INTEREST OF PEOPLE IN THE OPERATIONS OF THE CHURCH.

These appear from the reports to be much the same in all parts of the Dominion. They are such as special sermons, addresses at missionary meetings, and the circulation of the *Record* and other missionary magazines. "The missionary operations of our Church are regularly made the subject of a pulpit discourse, on the first sabbath of the year, when a collection for Foreign Missions is made. . . . The congregation (one in Newfoundland) has always been distinguished for its liberality in its contributions to the schemes of the Church." (2) "In some congregations monthly missionary prayer meetings are held, and missionary intelligence given; in others, special attention is given to this subject in the instructions of the Sabbath School; in others, the teaching of the pulpit is frequently brought to bear upon it." (3) and in others, all these various means are employed.

#### HINDRANCES TO THE ADVANCEMENT OF CHRIST'S CAUSE.

The answers to the question on this subject lead your committee to suppose that, there are not many localities in which there are not hindrances peculiar to themselves. In one of our out-lying congregations, "the nomadic habits of the people" are referred to as a special hindrance; and, in other congregations, in various parts of the land, temptation to Sabbath-breaking on the great thoroughfares and in the lumbering regions. The frequency with which intemperance is specified as a hindrance to the progress and influence of the Gospel is most suggestive. It leads us to think of its terrible power in enervating and ruining the souls of men, and

to long and pray for the time when no such thing shall hurt or destroy in all God's holy mountain. It is right to add that, in some reports, grateful mention is made of the success that has attended special efforts to stem the tide of intemperance. "Formerly the principal hindrance was the prevalence of intemperance; this has, to a great extent, been removed." (1) But there are many quarters from which no such good news comes. Intemperance still slays its thousands; and we are still called upon, in humble dependance on Divine grace, to use all the means in our power to banish it and all its accompanying evils from our land.

#### HOPEFUL INDICATIONS AMONG THE YOUNG.

Of these, many of the reports make grateful mention. One pastor writes, "There are many hopeful indications of spiritual life, especially among the young men." Another says, "There have been and are hopeful signs. Prayer meetings have been held every afternoon and evening, for six weeks. Although the services have been of the most simple nature, the attendance has steadily increased, and the interest has grown deeper and wider, till it seemed as if the whole town was moved by some unseen power." Another writes, "There have been many hopeful indications of spiritual life during the past winter; and many, especially among the young, have found peace in believing. We had a special communion service, in the month of February, for the purpose of giving those who had found the Saviour an opportunity of making profession of their faith. On that occasion, forty young communicants, all on profession, sat down with us at the table of the Lord." (2) Another minister, of long experience, writes, "Almost all my young people have been brought to Christ, with some of middle age, while the Church, generally, is greatly quickened. For the first time since I settled here, I feel greatly encouraged. My ministry has been, to my great grief, comparatively barren, but now the Lord is turning our captivity as the streams in the South, and we are like them that dream." (3)

Your committee rejoice to say, that these quotations could be multiplied. From many congregations these glad tidings come; and and they encourage the hope that, instead of the fathers, God will take the children, and make them better, more devoted, more successful workers for Christ than their parents have ever been.

(1) Report of the Presbytery of Lunenburg and Yarmouth.

(2) Report from Newfoundland.

(3) Report of Presbytery of Montreal.

(1) Report of Presbytery of P. E. Island.

(2) Report of Presbytery of Hamilton.

(3) Report of Synod of Hamilton and London.

## EVANGELISTIC SERVICES.

In answer to the question respecting these, your committee have received from one quarter, this reply: "No special evangelistic services; but fellowship meetings quarterly, at which nine or ten of 'the men' speak on some essential theme: they are interesting and profitable." These, your committee regards as, in a very important sense, *evangelistic services*, although called by another name. The mention of them will recall to the recollection of many in the Assembly the days of power among 'the men' of Ross-shire, and other parts of the North of Scotland. In a congregation in the Presbytery of Halifax, "Evangelistic services were held for five weeks, every night. The services were largely attended. A great interest was manifest. At least 60 or 70 asked for prayer and attended enquiry class. Of these, 40 or 50 professed publicly to have experienced a change of heart. The results are excellent. No backsliders. All still remain warm and interested." (1)

In the report from a country congregation we are told that, "on the Fast Day, before the communion, thirteen adults were baptized; forty-eight were admitted to Church fellowship. Family worship," it is added, "is observed in homes where it had been entirely neglected. There is a marked improvement in attendance on public worship. Parents, generally, are more concerned than formerly about the salvation of their children. There is, in all respects, a greater interest in spiritual things." (2) "A special work of grace has been going on in the city of Quebec during a considerable part of the last ecclesiastical year. It began in October last, in connection with services conducted by the Young Men's Christian Association, assisted by several ministers of the city. As a result, in a great measure, of that work, eighty-three have been added to the communion roll of one of our Churches during the present year. The usual weekly prayer meeting has been steadily kept up, and never before was it so largely attended. The contributions to the schemes of the Church are nearly four times the amount previously given." (3)

In Knox Church, Galt, special services have been held for about six months. At these the attendance has been large, and a deep interest manifested. A considerable number of non-Church-goers and exceedingly careless persons have been hopefully converted, and are regularly attending Church. In the Sabbath School, the teachers report about two hundred and fifty as professing to

have found the Saviour, and manifesting a marked change in their lives. A large number of persons are engaged in earnestly seeking the salvation of others. Several young men have gone out from the congregation, and labour in other places, with very great encouragement. At the last communion, 104 were added to the membership of the Church. (1)

It is not from one or two quarters only, but from many, that such charming intelligence is received. And the difficulty experienced by your committee has been in selecting a few illustrative cases out of so many.

In conclusion, your committee, while greatly encouraged by the attention given by Sessions, Presbyteries and Synods to the all-important subject of the state of religion, would venture to recommend, that the Assembly should—

1. Enjoin on Sessions, Presbyteries, and Synods that they give even greater prominence to this subject in their conferences and in their prayers.

2. Appoint a day on which the subject of the revival of religion and of the need, in order, thereto, of a copious outpouring of the Holy Spirit, shall be presented from the pulpits of all our congregations.

"O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

THOMAS WARDROPE, } *Conveners.*  
DUNCAN MORRISON, }

N. B.—After the above report was presented to the Assembly, the committee received Presbyterian reports from Hamilton, Pictou, and Victoria and Richmond. These contain much interesting information, of which the committee would have been glad to avail themselves in preparing their report for the Assembly.

## MISCELLANEA.

## DUTY OF ATTENDING CHURCH.

THE edification of our neighbour is concerned in our regular attendance upon the ordinances of public worship. First and most prominent among the means of provoking others to love and good works, Paul places the assembling of ourselves together. It is the simplest and at the same time one of the most effective ways of doing good to others. The man who is regular and constant in his attendance, who suffers neither

(1) Report of Presbytery of Halifax.  
(2) Report of Presbytery of Brockville.  
(3) Report of Presbytery of Quebec.

(1) Presbytery of Guelph.

time nor place, nor weather, nor business, nor company to interfere with his duties to his soul, gives to his life a power for good that no arithmetic can compute. He may not be able to visit from house to house, or have the gifts to edify others by his discourses, but his example is a summons which all heed. And how much more powerful must this testimony become in the eyes of the world, as the number of more faithful ones increases. It is compelled to say "here are more who have found a greater good for which they willingly set aside business, pleasure, and personal comfort, in order that they might enjoy it." The claims of worship are seen to be supreme. But on the other hand when those who profess to be Christians find excuses for forsaking the assemblies of worship, when they say "the day is too hot," the next "too cold," or, "I am weary," or "the day is wet," or, "my new garments are not ready." Oh, merciful God, with what words of folly do thy creatures mock thee—what wonder is it that others soon receive impression that the claims of public worship can readily be set aside for their own personal convenience, and that God may go unhonoured and unpraised to gratify ourselves. Oh, Christian! remember that every time you are absenting yourself from the house of God for frivolous or insufficient reasons, you are provoking others to the same neglect.

#### PARSON'S OR PARISH WIFE?

BY MRS. J. S. M'NAIR.

Which shall it be? Which shall it be?  
I said to Will; I can't agree  
To be both parish wife and thine,  
For in two spheres I cannot shine;  
And yet the parish seems to think  
That, by some strange, mysterious link,  
I've truly bound myself to be  
As good a wife to it as thee.

Yet, well I know, no wedlock band  
It ever placed upon my hand;  
No faithful pledge it gave to me,  
And why I'm bound I cannot see;  
If *ordination* vows were said,  
I'd have it clearer in my head  
What *duty* is,—and what my work,  
For, Will, you know I am no shirk.

I cannot boil the pot at home,  
And oft to other households roam;  
You cannot do without your diener  
More, Will, than any other sinner;  
And then, you know, our children five  
Demand my wits just to contrive  
How best to clothe and feed and train,  
And keep the lip and soul from stain.

Will, I have pledged my love to you,  
And I'd be faithful wife and true;  
Full well I know your calling high—  
No higher is beneath the sky;  
Most gladly I would do my part;  
I'd seek for souls with prayerful heart;  
But I've not fingers by the scores  
To do the daily parish chores.

Besides, the parish wife should be  
From every mortal error free,  
Should know just when her tongue to hold,  
And when to speak true words and bold;  
Know how to lead the women's meetings,  
And how to give most cordial greetings;  
But I could no more lead a meeting  
Than I can keep my heart a-beating.  
My heart, dear Will, still cleaves to thee,  
The parish wife I cannot be.

Will turned to me with earnest eye,  
And this is what he did reply:  
That "every woman, in her station,  
Should strive to honour that relation,  
Where God has placed her,—and should do  
What is to her best nature true!

To 'lead a meeting' may not be  
The thing that God designed for thee;  
If thou can't lead a pure, sweet life,  
Free from all envy and from strife:  
If thou can't wipe a falling tear,  
Or tale of sorrow patient hear,—  
Thou may'st as truly do His will  
As though thou could'st a pulpit fill.

'Tis by thy love encircling power  
That I am girded every hour  
To do the work I could not do  
Without thy love so brave and true.  
I'll write my parish folk a letter,  
And say I think thou't serve them better  
Just to hold on thine own sweet way,  
Content to be my spouse for aye."

[Newark, N. J.]

#### MR. SANKEY ON MUSIC IN THE CHURCH.

I WILL speak first of the music in the church, which should be conducted by a good large choir of Christian singers, who would encourage the congregation to join heartily with them in the songs of Zion, instead of monopolising the service themselves.

I would not have unconverted persons leading the praise of the people to God. I am fully persuaded that four-fifths of the traditional trouble with choirs arises from having unconverted people conducting this part of the service of the sanctuary. If I could not get a converted choir, I would go back to the good old ways of our forefathers, and select the best Christian man in the



church who had a good voice, and put him in front of the congregation, and let him lead as best he could, and I am sure the people would join more heartily under his leading than they would with a choir who are anxious to show how well they can execute some new tune which they have just found.

#### QUALITY VS. QUANTITY.

In a neighboring parish the Sabbath had been appointed on which contributions were to be solicited for repairing and beautifying the church. It turned out to be the roughest, stormiest, bleakest of the season. One of the elders said gloomily to the pastor in the vestibule, "Bad day this for the collection; had it not better be postponed to next Sun-day?"

"Elder," replied the pastor, "when you make butter over at your house, which do you use," "skim-milk" or cream?"

"Cream, of course."

"Well, so do I. I am going to wait and see if the cream of this congregation don't come in; and if they do, I am going to churn!"

They did come in, and he did churn to purpose. Instead of \$5,000, (the sum first proposed,) \$9,500 were raised, the plan of reconstruction was enlarged, and a beautiful spire added.

Ministers, don't be discouraged by stormy Sundays, even if they should chance to be collection Sundays.

#### A QUESTION.

[COPIED FROM A LARGE BILL ON A WALL.]

Where wilt thou spend eternity?

(Nay, don't tear down the bill).

This question means but good to thee,

And will be answered still:

To shun the light, or shut the sight,

Thy cup of wrath may fill.

Eternity, where wilt thou spend?

Don't say, "I cannot tell,"

The life thou ledest now will end

In heaven or in hell.

O, friend, bethink thee well.

[*Olive Branch.*]

#### LOOKING UP.

During Dr. Payson's last illness, a friend, coming into his room, remarked familiarly, "Well, I am sorry to see you lying here on your back."

"Do you know what God put us on our backs for?" said Dr. Payson, smiling.

"No," was the answer.

"In order that we may look upward.."

#### LITERATURE.

BEST THOUGHTS AND DISCOURSES OF D. L. MOODY, by A. C. MORROW: Toronto, J. B. MAGURN. This is a most interesting account of the work of Moody and Sankey, with sketches of their lives, and steel portraits of the Evangelists; together with numerous anecdotes illustrative of Mr. Moody's method of presenting the truths of the Gospel to his vast audiences.

TOM SAWYER, by MARK TWAIN: BELFORD BROTHERS, Toronto. Upon the principle that it is good to laugh and grow fat, this brochure may be safely recommended to dyspeptics, who will find in it some wholesome truths under the guise of pleantry.

BRITISH AND FOREIGN EVANGELICAL REVIEW. JAMES BAIN & SON, TORONTO. The July part is well up to the mark. *The Basis of Religious Belief*, by Rev. T. F. Henderson, discusses the external and internal evidences, leaving the reader impressed with the conviction that the truth of religion must rest chiefly with the latter. *The Union's Conference at Bonn*, by Rev. J. B. Paton, of Nottingham, is exceedingly interesting. Professor Bryce contributes a well written essay on *Pioneer Presbyterianism*. The only article by a layman is one of the best: *The Place of Foreign Missions in the Work of the Church*, by James E. Matthieson. Although the writer may find some of his readers disposed to dispute the proposition which he gravely lays down, namely, "that were all the ordained bishops and curates, pastors and teachers, of Great Britain, withdrawn to-morrow on a well organized expedition for carrying the gospel to every heathen land, the interests of our home Christianity would not only not suffer, but would prosper exceedingly." Without going quite so far, we heartily agree with the writer that the main hindrance to the thorough prosecution of the foreign mission enterprise, is to be found in the selfishness of professing Christians. The Review of Current Literature is always a valuable feature of this Quarterly. Price \$2 per annum.

## The Presbyterian Record.

MONTREAL, 1st OCTOBER, 1876.

In reply to some esteemed correspondents, we beg to say that our columns are open to publish all the missionary intelligence connected with the operations of our Home and Foreign Mission Boards—East and West. Hitherto it has been a matter of concern to us that we have been so sparingly supplied with information of this kind. In the interests of our readers it may be necessary sometimes to use the pruning knife, and to present lengthened reports in a condensed form, but no “rejected communications” of this kind have, as yet, been consigned to the waste paper basket. We do not profess by any means to have attained our ideal of what the RECORD ought to be, and we are open to receive kindly suggestions from any quarter. Meanwhile, we feel that we have reason to be thankful that what was undertaken as “an experiment” has, in some regards, at all events, been so successful. Next month we shall take occasion to refer to this subject more particularly.

### OFFICIAL ANNOUNCEMENTS.

#### COLLECTIONS FOR THE SCHEMES.

The General Assembly at its last meeting appointed the following to be the stated days for taking up collections for the schemes of the Church :

**FRENCH EVANGELIZATION**—Third Sabbath, July.

**WIDOWS' and ORPHANS' FUND**—Third Sabbath, August.

**ASSEMBLY FUND**—Last Sabbath, September.

**COLLEGE FUND**—First Sabbath, December.

**HOME MISSIONS**—Fourth Sabbath, January.

**FOREIGN MISSIONS**—Third Sabbath, March.

#### TREASURERS OF SPECIAL FUNDS.

**French Evangelization** : R. H. Warden, General Agent, to whom all communications and remittances should be addressed : 210 St. James street, Montreal.

**Widows' and Orphans' Fund**, (late Church of Scotland) : Archibald Ferguson, Montreal.

**Queen's College** : Wm. Ireland, Kingston.  
**Presbyterian College** : Montreal. Warden King : Montreal.

**Juvenile Mission to India** : Miss Machar, Kingston.

#### OPENING OF THE COLLEGES.

Knox College, Toronto, 4th October.

Queen's College, Kingston, 4th October.

Montreal College, 4th October.

Halifax Theological Hall, 1st November.

Morrin College, Quebec, 1st November.

#### SYNOD OF THE MARITIME PROVINCES.

This Synod will meet in St. Matthew's Church, Halifax, 3rd October, at 7.30 p.m. Sermon by the Rev. R. Sedgwick, Moderator.

Presbytery Clerks will please forward, Presbytery Rolls, Reports of Changes, &c., at least eight days before the meeting.

The attention of Sessions is called to the following extract from the minutes of last meeting :—

“That a collection for a Synod Fund be annually taken in all the congregations, to embrace the following objects, viz :—(1) Payment of travelling fares, and, if practicable, all expenses of members, so far as funds will permit. (2.) Payment of Synod officers, printing, stationery, etc.”

ALEX. FALCONER,

*Clerk.*

#### MEETINGS OF PRESBYTERIES.

(For Clerks Names see February.)

**Wallace**—At Halifax, in October, during the Synod.

**Montreal**—Tuesday, 3rd October, 11 a.m.

**Ottawa**—Tuesday, 7th November, 3 p.m.

**Whitby**—Tuesday, 3rd October.

**Toronto**—Tuesday, 7th November, 11 a.m.

**Huron**—Tuesday, 10th October, 11 a.m.

**Glengary**—Tuesday, 10th October, noon.

**Manitoba**—Wednesday, 11th October.

**Newfoundland**—Thursday, 2nd Nov., 3 p.m.

**Guelph**—Tuesday, 14th Nov., 10 a.m.

**ACKNOWLEDGEMENTS.**

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

**FOREIGN MISSION.**

Balance .....	\$1419.43
Acknowledged Sept. 1st ..	\$45.00
Kennecot and Gore. ....	31.00
Margaree. ....	3.24
St. John's Ch. Newcastle. N B	28.50
Ladies Society, Churchville, E. R. ....	15.00
Member of United Church, New Glasgow .....	10.00
For Massey, 1/2 year. ....	110.00
Moncton .....	38.00
Bouladerie .....	12.00
Mabou .....	23.94
Brookfield, Colchester ...	4.00

Per Rev K J Grant, from

Knox Ch. Pictou and Cariboo River .....	60.25
Hamilton, Ontario .....	25.00
Dundas .....	10.00
St Catharines " .....	13.48
Caledonia " .....	10.70
Brantford, " .....	5.35
Woodstock, " .....	7.00
Dartmouth, N S Prayer Meeting .....	7.00
French River, Merigonish .....	3.50
Mrs Kulton, Hingley. ....	1.00
Springville .....	8.25
Mrs J Keith, Stellarton ..	4.00
James McDonald, Barney's River. ....	4.87
Mrs Dr Mitchell, Merigonish .....	2.00
Mrs Wm Copeland .....	1.00
Agnes & Bessie Copeland ..	1.25
Mary Fox, a little girl of St John's Ch, Halifax. ....	1.00
Annie and Mary McCulloch, St John's Ch, Hfx River John, 1st Presbyterian Cong .....	1.26
Charlottetown Union Meeting .....	10.53
Little Girls Bazaar, per Lalla Ross, Pictou .....	1.00
Earlton .....	10.33
Scotsburn .....	9.20
St Andrew's Ch, Pictou .....	13.82
George J Grant, Truro. ....	5.01
Mrs G J Grant, .....	2.00
Katie, Laura and Hedley Grant .....	1.50
Cross Roads, Roger Hill, per Mrs Matheson .....	3.55
Boy of Mrs Henry of Salisbury, "called Home" ..	1.50
Rev J F Campbell, "outfit money" returned. ....	200.00
Rev J F Campbell, expenses of travel in Maritime Prov. returned. ....	57.70
Collection at Designation and Farewell meeting on departure of Messrs Grant & Campbell in St Matthew's Ch. Hfx .....	113.38
Do " in the Rink, Hfx. ....	40.50
Paid to Rev G M Grant. ....	63.25
Widow's mite per Mr. Grant .....	9.75

Wives thank offering for her husbands deliverance per do .....	5.00
.....	\$325.66

**FOR DAYSPRING AND MISSION SCHOOLS.**

**CHILDRENS' FUND.**

Balance in hand, May 1st ..	\$155.21
Acknowledged since May ..	206.52
Coldstream .....	2.30
Mrs N K Dickson's children .....	4.00
Gore Sabbath School .....	3.50
Richmond, N B, S Sc. ....	29.00
Bouladerie .....	8.00
New Mills .....	1.00
S S St James, Dartmouth. ....	13.00
S S of Great Village, Londonderry .....	22.00
.....	\$504.53

**FOR SUPPORT OF J. A. McDONALD, MISSIONARY TEACHER.**

Acknowledged already .....	\$18.75
Hopewell (Pictou Co), Ladies .....	12.50
Poplar Grove .....	12.50
Truro Bible Class, Dr McCulloch .....	13.00
United Ch, New Glasgow, Ladies .....	12.50
James Ch, New Glasgow, Missionary Association. ....	12.50
.....	\$81.75

**HOME MISSION.**

Balance May 1st .....	\$520.00
Acknowledged since May 1st ..	495.08
Kennecot and Gore .....	28.50
North West Arm, Hfx. ....	6.10
Shubenacadie and Lower Stewiack .....	41.28
Fort Massey, Hfx, 1/2 year. ....	60.00
Bouladerie .....	16.00
.....	\$1167.56

**SUPPLEMENTING FUND.**

Balance May 1st .....	\$910.43
Acknowledged since May 1st ..	221.81
Fort Massey, Hfx, 1/2 year. ....	110.00
Bouladerie .....	8.00
Noel .....	15.00
From the Colonial Com. of the Church of Scotland, per G Mitchell .....	746.62
St Matthew's, Pugwash & Oxford .....	46.65
.....	\$2053.52

**COLLEGE FUND.**

Acknowledged since May 1st ..	\$235.15
Rent of Gerrish St Hall, one quarter .....	50.00
Kennecot and Gore .....	21.00
Interest on Provincial Debentures .....	175.20
Dividend on 250 Union Bank Shares .....	500.00
Dividend on 30 Union Bank Shares .....	60.00
A friend, 9 mile River. ....	1.00

Maitland Cong. ....	49.00
Dividend Peoples Bank. ....	120.00
Fort Massey, Hfx 1/2 year. ....	100.00
Interest Building Society .....	48.47
.....	\$419.82

**FRENCH EVANGELIZATION.**

Balance May 1st .....	\$461.87
Acknowledged since May 1st ..	413.89
Anonymous, Sheet Harbour .....	0.50
Milford and Gay's River. S School, E R St Mary's, quarterly .....	15.00
Margaree .....	2.18
Lake Ainslie .....	3.30
A friend, per Rev E A McCurdy .....	3.46
McCurdy .....	1.00
Vale Colliery and Sutherland's River .....	17.42
Bouladerie .....	5.00
Antigonish .....	26.44
South Cornwallis and Wolfeville .....	13.25
Fort Massey, Hfx, 1/2 year. ....	40.00
Sherbrooke .....	25.00
Musquodoboit Harbour .....	10.36
Ship Harbour .....	1.09
Dalhousie, N B. ....	9.54
Col at New Glasgow Evangelistic Service of Rev A Somerville. ....	19.89
Mabou .....	2.60
Whyocoma .....	13.90
Princeton, P E I .....	24.52
Belledune, part of Bathurst Cong .....	4.20
Bass River, Kent Co, N B. ....	9.00
First Presb Cong, Truro. ....	14.00
.....	\$1136.31

**SABBATH SCHOOL MEMORIAL FUND FOR MISSIONS.**

Acknowledged in September Record .....	\$337.23
Chalmer's Ch, Halifax ...	20.00
.....	\$357.23

**MINISTERS, WIDOWS' AND ORPHANS FUND, MARITIME PROVINCES.**

Howard Primrose, Treasurer. Pictou, N. S.

11 Coupons, P E I Debentures, \$15 each .....	\$165.00
Rev James Law .....	20.00
" J Bennet .....	20.00
" S Johnston .....	10.00
" K McKenzie .....	23.75
4 Coupons, P E I Debentures, \$15 each .....	60.00
Rev Dr Bayno .....	20.00
" Jas Watson .....	20.00
" F A McCurdy .....	20.00
" Jno Stewart .....	20.00
" A F Thomson .....	21.00
" A Stewart .....	20.00
" Dr McGregor .....	20.00
" J W Murray .....	21.00
" J W McKenzie .....	20.00
" Jos Annand .....	21.00
" Jno Morton .....	20.00
" Thos Christie .....	20.00
" Wm Murray .....	20.00
" D McNeil .....	15.00
" S C Gunn .....	20.00
" Alex Ross, Pictou. ....	20.00
" A L Wylie .....	20.00

" Thos Sedgewick.....	8.00
" Lewis Jack.....	10.00
" Wm Grant.....	20.00
" John Currie.....	20.00
" J D McGillivray.....	20.00
" Thos G Johnston.....	20.00
" Moses Harvey.....	20.00
" James Bennett.....	20.00
" J McLean.....	20.00
2 £ 3 Sta Coupons, Provincial Debitures.....	29.20
Rev A B Dickie.....	20.00
" Dr Geo Patterson.....	20.00
" W Millen.....	20.00
" Ed Grant.....	20.00
" Andrew Donald.....	10.00
" Jno McKimmon.....	20.00
" Geo Roddick.....	20.00
" Thos Nicholson.....	20.00
" M Stewart.....	20.00
" D Drummond.....	10.00
" W Thorburn.....	20.00
" G M Clark.....	20.00
" Thomas Downie.....	15.00
" John Forrest.....	20.00
Estate Rev A Glendinning.....	20.00
Rev A M Knight.....	20.00
" Jas Ross, D D.....	20.00
" Thos Sedgewick.....	12.00
" D B Blair.....	20.00
" J C Meek.....	20.00
" A McIntosh.....	20.00
August Divid. on 2 shares Bank N. G. stock 4 p. c.	16.00
August Divid. on 30 shares Union Bank do do	60.00
August Divid. on 6 shares Peoples Bank do do	4.80
	<b>\$1278.75</b>

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 2ND SEPTEMBER, 1876. ASSEMBLY FUND.

Received to 2nd August..	\$133.49
St David's, St John N B.....	20.00
Bear Creek.....	6.55
Bedeque P E I, add.....	2.00
Fergus, St Andrews.....	10.60
Guelph Ist.....	5.00
Maitland, Hants Co, N S.....	8.60
Wakefield.....	5.00
Leitch's Creek Bridge.....	2.00
Chyusa.....	4.00
Onoda.....	4.50
New Mills, N B.....	3.60
Guelph, St Andrews.....	15.00
	<b>\$219.14</b>

HOME MISSION

Received to 2nd August..	\$1109.99
Niagara, St Andws, debt.	8.00
West Adelaide, ..	5.26
Chatsworth, ..	15.01
Mount Pleasant, ..	9.00
Burford, ..	4.03
Ashburn S S for Manitoba	9.50
Dunrannon, debt.	8.10
Rthel, ..	5.00
Pictou, ..	15.00

East Ashfield, debt.	4.05
Hastings, ..	6.00
Bayfield, ..	7.50
Hullett, ..	15.47
Woodstock, Chalmers Church, ..	33.00
Fergus, St Andrews ..	25.00
Orono, ..	8.00
Listowell, ..	15.40
Norwich & Wyndham, ..	24.75
Pembroke, ..	15.00
Litchfield, ..	11.25
Stephen Mission Stat., ..	7.50
Seaforth, ..	35.25
Port Albert, ..	4.05
Harwich, ..	20.00
Brucefield, ..	19.95
	<b>\$1435.12</b>

FOREIGN MISSION.

Received to 2nd August..	\$1050.67
Il H McCurdy, Antigonish	
China.....	4.00
West Adelaide.....	5.00
Egmondville S. Sc. China.....	9.00
Do Zenana india.....	9.00
Cumnock.....	20.00
Litchfield.....	6.38
	<b>\$1104.05</b>

KNOX COLLEGE ORDINARY FUND.

Received to 2nd August..	\$740.50
Thamesville.....	8.00
Prooffine.....	35.78
	<b>\$783.28</b>

KNOX COLLEGE BUILDING FUND.

Received to 2nd August..	\$491.95
Toronto.....	721.69
T McKenzie, Bear Creek.....	2.00
A Jeffrey, St Catharines.....	66.66
Robt Burt, St George.....	5.00
Guelph, Chalmers' Ch, per Mr D McIntosh.....	87.00
James Clark, St Mary's.....	10.00
Chippawa, per Rev J A F McBain.....	27.50
Burn's Ch. Presbytery of Barrie, per Rv R Moodie.....	8.00
Hollin, per W Patterson.....	30.00
North Arthur, per Rev H Crozier.....	17.00
Erin, per Rv D B Cameron.....	7.60
East Pustinch, do.....	25.50
Rev D B Cameron, Acton Markdale & Holland, per Rev R H Warden.....	7.00
Point Edward, per do.....	26.00
Dover, do.....	20.03
	<b>\$5511.30</b>

SABBATH SCHOOL MEMORIAL FUND

Received to 2nd August..	\$712.37
Ottawa, St Andrews, ..	
Do upper town.....	18.00
Do do lower do.....	8.00
Do Rockville.....	4.03
	<b>\$742.37</b>

FRENCH EVANGELIZATION.

Received to 2nd August..	\$231.95
Kingston, Kent Co, N B.....	37.30
Bolmont.....	9.00
Scarborough, Knox Ch.....	20.00
Streetsville.....	15.00
Waterdown, Knox Ch S S.....	5.00
Dunbarton & Canton.....	15.00
West Adelaide.....	11.00
Goderich, Knox Ch.....	52.15
Do Smith Hill Stat.....	7.88
Do Leeburn Stat.....	3.67
Do Township Stat.....	5.10
Claremont.....	11.12
Avonbunk.....	16.00
Do Sab School.....	11.00
North Keppell.....	1.75
Eden Mills.....	6.00
Blue Vale.....	12.00
Hullett.....	16.03
Hendingley.....	3.00
Pembroke.....	18.00
Norwood.....	8.00
	<b>\$521.94</b>

WIDOWS' FUND.

Received to 2nd August..	\$107.50
Carlton Place, Zion Ch.....	6.23
St David's, St John, N B.....	40.00
Dunbarton & Canton.....	15.00
Leeds.....	10.00
Eastern Seneca.....	3.00
North East Hope.....	6.00
Chippawa.....	3.60
Rockwood.....	6.60
Dover & Oliver Station.....	7.39
Winterbourne, Chalmers Church.....	8.00
Newboro & Wastport.....	7.54
Norwood.....	6.15
	<b>\$225.81</b>

With Ratio from Rev. David Mitchell,

AGED & INFIRM MINISTER'S FUND.

Received to 2nd August..	\$10.00
Hespeler.....	3.59
Hastings.....	5.00
	<b>\$18.50</b>

CARD.

Rev. Geo. M. Grant acknowledges with thanks the receipt of \$100.00 from Alexander McLeod, Esq., Halifax, towards the erection of four School houses in the New Kincardine Colony, N. B. The Colonists have also wisely decided to build one large church instead of two or three small ones. The ANCHOR LINK have promised a bell worth one hundred pounds. Any "shingles" for the church will be gratefully acknowledged.

FOR SALE LESS THAN HALF-COST

100 Sabbath School Hymn Books, in lots to suit purchasers. This collection compiled for the Montreal C. P. Sabbath School Association, in 1872, comprises 208 hymns, besides 18 Psalms and paraphrases. The books are bound in cloth and are in good order.

Apply to HUGH WATSON, 92 Groy Nun Street, Montreal.

THE WHITBY HIGH SCHOOL, WHITBY, ONTARIO.

This long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to

GEO. H. ROBINSON, M. A., Head Master. High School, Whitby, Sept. 1, 1876.

## Educational and Book Notices.

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The Calendar for the year containing full  
particulars as to Studies, Fees, etc., may be  
had on application to the Principal, to whom  
all communications regarding the reception  
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Oct. 1st, 1876. }

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