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SEPTEMBER, 1878.

## The Governor General.

THEIR Excellencies, the Earl and Countess of Dufferin, after a sojourn of six years in Canada, are on the eve of returning to their "ain countrie;" where we may be sure a hearty welcome awaits them.

Lord Dufferin began his vice-regal career under favourable auspices. His fame had preceded him, and his arrival among us was hailed with universal satisfaction. Expectation ran so high, indeed, that it seemed scarcely possible it would be realized. But now, looking back on his administration, we are at a loss for adequate words to express the public sentiment respecting him without exposing ourselves to the charge of flattery. In his hands the Governor Generalship has been no sinecure. In the execution of his high commission Lord Dufferin has been most laborious and indefatigable. He has left nothing undone to make himself thoroughly acquainted with the resources and the requirements of the country. He has traversed the Dominion in person throughout its vast length and breadth, and the knowledge thus acquired he has turned to good account. It is largely due to his habit of observation, to his discernment, and his peculiarly happy method of expressing the results of his investigations that we owe the position which Canada has attained among the nations of the world. Aside from his statesmanship, which will not be called in question, his public appearances have shewn him to be a man of no ordinary ability. His speeches—often impromptu—and his felicitous replies to innumerable addresses presented to him, afford evidence of talents of the highest order, while his intimate acquaintance with the great Social, Educational and Religious questions of the day attest his Excellency's ripe scholarship. But his popularity has not sprung solely from his acknowledged abilities. Kind-heartedness, open-handed generosity, uniform courtesy,

overflowing hospitality, genuine sympathy with all classes and conditions of the people, expressed so often, these qualities have made the name of LORD and LADY DUFFERIN to be, henceforth, household words in Canada. When their Excellencies shall leave our shores they may rest assured that the prayers of the people of Canada will be that every blessing and happiness may attend them.

The following is the text of the address to his Excellency adopted by the General Assembly of our Church at its recent meeting in Hamilton and which, having been beautifully engrossed and illuminated, has since been forwarded to his Excellency.

### *To His Excellency the Governor-General:*

We, the Ministers and Elders of the Presbyterian Church in Canada, met in General Assembly, desire to express to your Excellency our sentiments of devoted loyalty to the Throne, and to the Institutions of the country, the high respect which we entertain for yourself and your official position as Governor-General of this Dominion, and our admiration of the impartial and dignified manner in which you have administered the important trust committed to your hands.

In thus addressing your Excellency, towards the close of your government of this Dominion, we rejoice in acknowledging the beneficial results which have flowed from your Administration, the great influence which your character and courteous bearing towards all classes, and the extensive acquaintance with all parts of the Dominion which you have personally acquired, have had in promoting the various interests of the country over which you have presided with such distinguished ability; and our conviction that, when the period of your administration comes to an end, your Excellency will carry with you the highest esteem of the people of this Dominion. Our earnest prayer is that when you return to take your place in the councils of the nation, and whatever position of honour you may be called to occupy, your Excellency and family may be ever compassed about with the Divine favour, and blessed with all spiritual blessings in heavenly places in Christ.

In name and by appointment of the General Assembly of the Presbyterian Church in Canada.

JOHN JENKINS, D. D.

*Moderator.*

HAMILTON, Ont., 21st June, 1878.

### THE MARQUESS OF LORNE.

We do but echo the sentiments of the press and people of Canada in expressing a sense of the honour done to the Dominion by the ap-

pointment of the Marquess of Lorne as Lord Dufferin's successor. Perhaps it may not be unbecoming in us to say that the Presbyterian Church in Canada has special reason to be proud of our new Governor General. He comes from one of the oldest and most illustrious families of the British Peerage, a family whose history is imperishably associated with Scotland's heroic struggles for civil and religious liberty—

“bequeathed from bleeding sire to son.”

Eight centuries ago, we learn from Burke's Peerage, Gillespieck Campbell acquired, by marriage with an heiress, the Lordship of Lochow, in Argyleshire, and from him descended Sir Colin Campbell of Luchow, who, distinguishing himself as well by the great acquisitions to his estates as his achievements in war, obtained the surname of MORE or GREAT: and from him the chief of the house is in the Gaelic styled to this day, MACCALLUM MORE. He was knighted by Alexander III, 1280. This renowned chieftain was slain in a conflict with his powerful neighbour, the Lord of Lorne, at a place called the String of Cowal where a great obelisk is erected over his grave. This event occasioned feuds for a series of years between the houses of Lochow and Lorne which terminated at last by the marriage of the first Earl of Argyll with the heiress of Lorne, 1445. The noble house of Argyll has for centuries occupied a foremost position in its relations to the Church and State. Notably we recal to mind the eighth Earl who headed the Covenanters in 1638,—“a true patriot, a loyal subject, a faithful counselor, and above all, rightly set for the preservation of the purity of religion.” In 1661, he who had placed the crown upon the king's head at Scone Palace was by that king singled out, “as the victim to suffer for the sins of the whole nation.” Tried and condemned unjustly, he meekly received his sentence, saying, “I had the honour to set the crown upon the king's head, and now he hastens me to a better crown than his own. I could die like a Roman, but choose rather to die as a Christian.”

The present Duke—GEORGE DOUGLAS CAMPBELL—was born in 1823, and succeeded to the estates and titles of his father in 1847. JOHN DOUGLAS SUTHERLAND,—the MARQUESS OF LORNE was born on the 6th August, 1845, and is consequently in his 33rd year. On the 21st March, 1871, the Marquess was married to Princess Louisa Caroline Alberta, fourth daughter of Queen Victoria—this being the first instance of the marriage of the daughter of a reigning Queen of England to a subject.

## The War and Missions.

GOD makes the wild passions of men a means of promoting His own Kingdom and glory. The Russo-Turkish war was a most cruel and atrocious conflict in which countless deeds were done that are a disgrace to human nature. Yet under the controlling hand of God, that struggle has led to the establishing of a new order of things over a vast extent of very interesting territory. Religious liberty is now the public law in the countries which have been freed from Turkish rule, as well as throughout the lands still under the Sultan's sway. Missionaries will have an acknowledged right to carry the light of the Gospel wherever they may see fit; and men of all races and creeds will be free to act in accordance with their conscientious convictions. British influence in Turkey will be more than ever valuable in the advancing of Protestantism and Christian civilization. Russia grants no encouragement to missionaries—no, not even permission to live and labour in any of her vast territories. Had her “protection” been extended over the Turkish Empire, the outlook for missions would be poor indeed. But as matters have been arranged, we may well hope for a very brilliant advance of all civilizing and Christianizing influences in the Turkish dominions.

There are now the following agencies, and perhaps still more, at work in the Turkish Empire to advance the cause of Christ: the Bible Society, the Religious Tract Societies, the American Board of Missions, the Presbyterian Church of the United States, the United Presbyterian Church of the U. S., several societies specially devoted to the conversion of the Jews; two influential English Church Societies, the American Methodists, several German societies. Women's Boards and Committees have established schools of various grades for the education of the degraded women of the East, and in this direction remarkable progress has been made. Five evangelical Protestant Colleges are in operation. Over a hundred evangelical churches have been formed. One of the most hopeful circumstances of the time is the extensive circulation of the Holy Scriptures and other religious books, in the various languages of the

Empire. The Holy Scriptures are issued from the Bible House at Constantinople in twenty different translations; and the circulation of other books and tracts has been very great. Much seed had been sown before the war; but it is reasonable to hope that the attention directed to the East, and the new relations between Great Britain and Turkey will give an unprecedented impetus to evangelistic work. Peace, righteous government, and freedom of conscience are now, we trust, guaranteed to the people of the Turkish Empire. Such being the case, we may well expect a rich harvest from seed already sown by faithful men and women; and we may hope for more abundant sowing and reaping in years to come.

### Why four Gospels?

**B**ECAUSE God in His goodness designed to give us four distinct views of the character of Christ.

In Matthew, our blessed Saviour is portrayed to the Jews as "the Messiah that should come." Here we have more quotations from the Old Testament than in any of the other Gospels, and the fulfillment of prophecy is constantly referred to.

In Mark, Jesus is presented as "the faithful servant." We find here no genealogy, and never hear Him laying down in form the principles of his Kingdom. His disciples never addressed Him as Lord, and only once we hear Him appeal to God as His Father, and that is when He is in the garden of Gethsemane, and His day of service is ended.

In Luke, our Lord is shewn as "the Son of Man." We have His genealogy even beyond Abraham to Adam. While He is first presented to the Jews, He also illustrates the setting aside of the Jewish system and the arrival of the time when "all flesh shall see the salvation of God."

In John, Jesus the Christ is presented as "the Son of God." We have no genealogy, but are carried back to the beginning, when He was with God. He is represented as God manifest in the flesh. In this Gospel, especially, we are made aware of the personal presence of the Holy Ghost.

In these four distinct portraiture of our Lord, we witness the wisdom and condescension of our merciful God, who, though clothed in the majesty of heaven, yet stoops to explain and adapt Himself to the finite comprehension and limited faculties of His creature man.—*Selected.*

### Who were the Preachers?

**I**N answer to the question at the end of p. 195 in last No., may I be permitted to say that the particulars of the anecdote referred to, which has appeared in print in various forms, are given as follows in an old paper, and doubtless with substantial correctness.—Dr. Robertson, the historian, who was at the same time Principal of the University of Edinburgh, and one of the old Greyfriars Church, was preaching in that church one forenoon. "He was expatiating on man's love of virtue, as was the fashion with the Broad Churchmen of his day, as well as of ours. 'So great was the love,' he said, 'that if virtue were to descend full-robed from heaven to earth, men would fall down and worship her.' In the afternoon of that same Sabbath, the Principal's colleague, Dr. Erskine, referred to what had been said in the forenoon. 'I say,' said he, 'on the contrary, that men naturally do not love, but do hate virtue. For the very case my colleague supposed did actually happen. Virtue did come down incarnate from heaven, in the person of God's only Son, the Lord Jesus Christ; and men, so far from falling down to worship Him, cried, 'away with Him, away with Him; crucify Him, crucify Him!' and so they nailed Him to the accursed tree."

I may add that the late Mr. Henderson, of St. Andrew's, heard the story, some 50 or 60 years ago from Mr. Tait, a gentleman in Montreal, who was present in Greyfriars' Church on that occasion. Mr. H. remembered well the "birr" with which his informant repeated the words 'Crucify Him, crucify Him!' evidently imitating Dr. Erskine's manner. Mr. Tait said, further, that the face of Dr. Robertson shewed that he felt it.

D. PATERSON.

#### ANOTHER VERSION.

Mr. D. Kennedy, of Rideau Bank, has also favoured us with a reference to the incident, substantially the same as the above, with this important difference, however, that he makes Dr. Blair the preacher in the morning, and his colleague, Rev. R. Walker, in the evening.

After a quarter of a century, Scotchmen have raised a memorial to the greatest man of the past generation in their land. A bronze statue of Dr. Chalmers has just been unveiled in Edinburgh. The statue, which is 12 feet in height, is the work of Sir John Steel, R. S. A., and represents the reverend doctor in the dress of a Moderator of the General Assembly, with an open Bible in his hand, as if giving an exposition.

The Westminster Confession of Faith and Catechism have been translated into Chinese, and are now in process of revision.

## The Sabbath School.

### INTERNATIONAL LESSONS.

#### THE GOOD SAMARITAN.

September 8th.] A. D. 32. [Luke 10:30-37.

**GOLDEN TEXT:**—*Thou shalt love thy neighbour as thyself.*—Gal. 5:14.

A "lawyer," or scribe whose profession was the study and teaching of the Law of Moses, has put to Christ the question, "What shall I do to inherit eternal life?" The Lord refers him to that law with which he was so familiar, and causes him to answer his own question. The lawyer correctly summarises the law: "love God supremely, love thy neighbour as thyself." Let him perfectly keep this law and he shall have a legal claim to "life." See Matt. 19:16-22. Sinners, it is true, cannot gain salvation by the law; but their futile attempts to keep the law must teach them this—must shut them up to grace.

The lawyer, "willing to justify himself," to "get himself out of the difficulty by throwing on Jesus the definition of neighbour," or "to vindicate himself, being conscious that he had not kept the law," puts the question "and who is my neighbour?" His views on the matter, like those of his nation, were doubtless narrow and selfish. He would never dream of calling Gentiles or Samaritans his neighbours: his own people, and perhaps only some of them, he would so regard. The parable, or illustrative story, which the Lord gives, has, as it were, illuminated for evermore the answer to the lawyer. Our "neighbour," whom we shall love as ourselves, is our *fellow-man*, whoever needs our help, whomsoever we have opportunity to help and comfort. Under no pretext whatever must we narrow the definition to a class.

"A certain man," (a Jew no doubt) was travelling the road, much frequented by robbers, from Jerusalem to Jericho. He is waylaid, stripped and plundered, beaten and left lying on the road "half dead." "By chance," (though there is no chance with God), a priest on his way to Jericho, in which several thousands of priests lived, came upon the wounded man; but he, whose office should have bound him to good doing, wishing to avoid trouble and expense, passed by on the opposite side of the road. A Levite, passing, did no better: he paused to look, and then took the other side. In marked contrast to this timidity and selfishness, a Samaritan, a man wholly or partly of Gentile origin, and of a nation specially hated by the Jews, (Jn. 4:9; Jn. 8:48), shews in his treatment of the wounded man what a neighbour is. Full of kindness and pity, he binds his wounds; according to the surgery of the time, "pours in oil and wine;" brings him on his own beast to an inn where he is cared for: pays two pence or donarii (about 30 cents) and undertakes to pay whatever expense more shall be incurred. This is beautiful, this is admirable. The Lord will again make the lawyer answer his own question and solve his own difficulty. Which was neighbour? the priest, the Levite, or the Samaritan? The lawyer, though his lips may be unwilling to say the Samaritan, cannot but answer "he that shewed mercy."

If then the Samaritan was the neighbour of the Jew, it followed that the Jew should be neighbour to the Samaritan, and to all; and if the Samaritan with his less standing and privilege shewed the neighbourly spirit and did the neighbourly act, how shamefully guilty was the unneighbourly, self-righteous, and selfish spirit of the Jew! Let us see to it that supreme love to God is united in us with true charity, and that we "do good to all men as we have opportunity."

#### IMPORTUNITY IN PRAYER.

September 15th.] A. D. 33. [Luke 11:5-13.

**GOLDEN TEXT:**—*Men ought always to pray, and not to faint.*—Luke 18:1.

In answer to their request, the Lord has been teaching his disciples how to pray. He has given them the *Lord's Prayer*. The same prayer, with slight variations, is found in the sermon on the mount; Matt. 6:9-13. Little doubt the prayer was given more than once: for in both instances it seems in proper connexion with what precedes.

The parable, vs. 5-8, is meant to teach the value of *Importunity in prayer*. Like chap. 18:1-8 it shows that "men ought always to pray and not to faint." To our impatient and unbelieving minds, such instruction is very necessary. "The example is taken from daily life, and shews with what sharp penetration our Lord observed the common occurrences and experiences of the same."

The case is supposed (a usual case in the East, where, owing to the heat, travelling at night was common), of a person going at midnight to his friend and asking of him three loaves to set before a friend who had just come in upon him from his journey. Why "three loaves" does not appear. Allegorical explanations of various kinds have been proposed. Bengel says, "one for the guest, one for the host, and one for the sake of honour." The friend of whom the request is made cannot without much inconvenience comply. The father, and the children are together in bed, and the door is barred, ("shut"). He "cannot" i. e., he is altogether indisposed, to rise and attend to this case. The plea of *friendship* is insufficient to overcome his reluctance: but the *importunity*, literally "shamelessness," of him who continues to ask and to knock, finally prevails. Everything gives way before importunate perseverance.

See vs. 9 and 10, the Lord applies the parable, "Ask, seek, knock," each term stronger than the preceding—a climax. The law of the kingdom, attested by experience, is that "every one that asketh receiveth, &c." We must here, as in ch. 18, avoid supposing that God is unwilling to hear prayers, and grants our requests to get rid of us. The argument is *from the less to the greater*, ("a fortiori"). If men who are "evil" thus ask, much more will He who is good. See vs. 11; ch. 18:7.

In vs. 11-13, the certainty of our obtaining from our heavenly Father "good things" (Matt. 7:11) even His "Holy Spirit," is argued from the love of earthly parents. They will not heartlessly mock their children by giving them a stone in place of bread, a serpent in place of a fish, a scorpion in place of an egg; things useless or pernicious, though deceptively like the things asked. It is not meant that because God is our Father we shall receive from Him anything we may ask. We must ask for "things agreeable to His will," for things represented by bread, the fish, the egg. "Should anyone in his foolishness beg a scorpion or a snake, the father would be no father could he fulfil such a wish."

"If ye then being evil," (for such are all men by nature; and such even the renewed are in contrast with God), will not fail to respond to all proper requests of your children, assuredly He who is infinitely benevolent ("God is love") will not withhold the highest gift He has to bestow, the Holy Spirit.

(1) Let us therefore ask from God, in the name of His Son all that He sees to be good for us. (2) Let us ask with unwearied perseverance. (3) Let us ask with full confidence in the wise love of our Father in heaven.

## WARNING AGAINST COVETOUSNESS.

September 22nd.] A. D. 33. [Luke 12: 13-21.

GOLDEN TEXT:—*Take heed, and beware of covetousness.—Verse 15.*

The Lord has been delivering a discourse in the hearing of "innumerable multitudes." "One of the company," whose mind had been on earthly things whilst Christ discoursed of heavenly, speaks out and requests the Lord to use His influence with his brother, to secure a division of the family estate. He does not seem to have been a disciple of Christ even by profession, but he recognized the power of His character and words, and eagerly sought His aid in this matter.

Not for a moment is the request entertained. The man has mistaken Christ's office. Judgment in such matters He leaves to others. The claims of this man may be good; but He will not interfere. The Lord uses "almost the very words of the Egyptian rejecting the arbitration of Moses, (Ex. 2: 14); showing the essential difference between Moses' office and His." "Had a strife regarding such a matter arisen among His own, He would without doubt have composed it." See 1 Cor. 6: 1-6. But He will not allow any to suppose that His kingdom is of this world. John 18: 36.

The Lord, according to His manner, founds important instruction upon what had occurred; and warns his hearers against the "covetousness;" and too great love of earthly things, which He has seen in this man. "Man's life," in every sense of the term, is of God, not of his goods. "Goods" cannot ensure him a long or happy life here, much less eternal life. To enforce this truth the Lord utters the parable of the *Rich Fool*.

The rich man attains his wealth not by extortion or spoilation of the poor, but by the productiveness of his land. But instead of thankfully devoting his growing means to God's service, he becomes avaricious and thinks only of increasing his property. He becomes anxious as to the management of his treasures: "what shall I do?" He resolves—not to devote any part of the great abundance which Providence has given him, to his poor brethren—but to build more capacious storehouses, and there lay up his fruits and his goods. And then he will consider his comfort and well-being secured. "His folly is four fold: he forgets the Giver; he greedily receives all for himself; he imagines such things to be food for his 'soul'; he forgets death which is every day possible." This is the case of a man, not addicted to vice, not guilty of crime, but devoted wholly to the world.

The announcement of the divine decree comes upon him like a thunder-clap—"thou fool," &c. "This night," he had dreamed of luxurious ease for "many years." "Thy soul shall be required of thee: more literally, *thy* shall require thy soul," that "soul" to which he had said, "thou hast much goods," &c. The angels, the ministers of God's purpose would "require" his soul; there is no need of supposing a reference to robbers and murderers, who should plunder him and take his life. (The term rendered "soul" also means "life" in many places; but the soul which is "required" or "rendered up" to God means much more than the life.)

What then shall all his goods be to such an one? Surely he is a "fool." In v. 21, the Lord applies the parable. The case of this man illustrates the case of every one who "layeth up treasure for himself," a treasure merely of worldly goods, and merely for personal gratification: "and is not rich towards God," has not the true riches and righteousness which is treasure secured against all accident. Matt. 6: 20.

September 29th.] [Luke 12: 24-40.

## WARNING AGAINST FORMALISM.

October 6th.] A. D. 33, [Luke 13: 22-30.

GOLDEN TEXT:—*Strive to enter in at the strait gate; for many, I say unto you will seek to enter in, and shall not be able.—Verse 24.*

The notes of time are not here distinct. The Lord, in his busy ministry, was still going towards the scene of His final sufferings: "I have a baptism to be baptized with, &c." ch. 12: 50. A person from the multitude asks the Lord whether the 'Saved' are few. (Saved—in the way of being saved, and who shall finally attain salvation; acts 2: 47) It is not said whether mere curiosity or some deeper feeling prompted this question. We may fear from the reply that the questioner was not rightly in earnest. But whatever his character, the weighty answer is equally instructive. The answer is addressed to the multitude, not specially to the interrogator. The Lord does not say whether few or many shall be saved, but at once, according to His manner, gives a practical turn to the matter; "strive, &c." The "strait gate" He had already spoken of (Matt. 7: 13) and his hearers may have been familiar with the term. Let them "strive,"—"agonize"—to enter by it into the Kingdom-into Life; "for many should seek to enter (in some other way) and should not be able." The Kingdom cannot be entered, and Life gained, except by faith in Christ, accompanied with true repentance.

This "striving" is of the utmost importance, because a day will come when the gate will be shut, and when no importunity will procure its opening again; vs. 25-27. "The similitude is not borrowed from a wedding to which single guests come too late. (Matt. 25: 10-12) but from a family whose head has waited as long as possible for a return of the members wandering about outside." The excluded ones begin to be in distress, seeing the sorrows to which they are exposed (sinners fear hell) and importunately seek entrance. The master of the house replies that he has no knowledge of them as belonging to his family. They continue to urge admittance on the ground that they had had much close connexion with the Lord, "we have eaten and drunk"—"thou hast taught, &c." A special reference here to the multitude who had been miraculously fed, and in the houses of many of whom the Lord had been a guest; in a wider sense the words apply to all who have enjoyed gospel privileges. But in vain is this connexion with the Lord appealed to. The word of exclusion is inexorably repeated. As "workers of iniquity"—persons engaged in the service of sin and receiving its wages—they can have no fellowship with Him and His holy ones. Their condemnation is here put on the same ground as in Matt. 25: 41. The condition of those who have thus earned exclusion shall be very sorrowful; "there shall be weeping, and gnashing of teeth;" and their sorrow shall be much enhanced by their seeing the patriarchs and prophets in the joy of the kingdom, while their wickedness and self-righteous trust in their very connexion with these pious Jews shall shut them out. Nay, many Gentiles now admitted by faith into equal privileges with the Jews, shall share the kingdom (Matt 8: 11, 12) while Abraham's descent profited them nothing. Thus there shall be many in the kingdom, but what was that to them if they had their portion in the *dark night*, among the unsaved.

The Lord concludes with emphatic solemn words which seem to have become proverbial (Matt. 19: 30; Matt 20: 16). There are Gentiles who shall be preferred to Jews; there are persons who have enjoyed slender privileges who shall be saved, while others who had great privileges shall be lost. Let us see that being *first* now, we be not *last*, in the end!

## REVIEW.

## Our own Church.

**S**INCE the closing of the Assembly, important progress has been made by the Committee charge with the compilation of a book of Forms and Procedure for the use of the Church. We believe also that the members of the Committee to whom was entrusted the preparation of a Hymn Book, to be sent down to Presbyteries for their approval, have been busy during their summer holidays, and that the Book will be ready to go to press in a short time.

The Queen's College Endowment has also been making progress. Early in August the amount subscribed had reached \$107,000. The smaller places which have been visited have come forward very satisfactorily. Gananoque, for example, gave promise of \$1000 to begin with, and Harrowsmith over \$550.]

### ORDINATIONS AND INDUCTIONS.

**BEAMSVILLE: Hamilton Pres.**—The ordination and induction of Mr. D. C. McIntyre is appointed to take place on the 3rd instant.

**PRICEVILLE: Saugceen.**—Rev. Donald McLeod was to be ordained and inducted on the 21st August.

**HARRISTON: Saugceen.**—Rev. John Campbell, formerly of Cunningham, was to be inducted August the 7th.

**WALLACE, N. S.**—Rev. S. Boyd was inducted on the 9th July to Knox Church, Wallace, vacant by the death of the Rev. John Munro.

**CLINTON: Huron.**—Rev. A. Stewart was inducted 31st July.

**SPRINGFIELD AND AYLMER: London.**—The Rev. A. Beamer was inducted to this new charge on the 24th July. The induction took place at Springfield, a social meeting was held the same evening at Aylmer where a cordial reception was extended to the new minister.

**KINCARDINE: Bruce.**—Rev. J. L. Murray, formerly of Woodville in the Presbytery of Lindsay, was inducted to Knox Church on the 11th July.

**SAULT ST. MARIE: Bruce.**—Mr. J. R. McLeod was ordained for this mission at Paisley on 2nd July.

**RICHMOND: Miramichi.**—The Rev. Malcolm McKenzie, formerly of Inverness, Quebec, was to be inducted the 22nd August.

**OWEN SOUND, Ont.**—Mr. A. H. Scott was to be ordained and inducted as colleague with Rev. Duncan Morrison in Knox Church, 22nd August.

### NEW CHURCHES.

**SAULT ST. MARIE:**—A neat frame church was opened at this place on the 14th July by the Rev. J. Straith, of Paisley. It has accommodation for 200 persons.

**MUSKOKA:**—On Sabbath 21st July, the church erected on the town line of Chalvey and Perr, in this district, was opened for divine worship by the Rev. A. Findlay. On this occasion the sacrament of the Lord's supper was observed for the first time at this station. The new church is a substantial frame building 33 by 26 feet. On the 4th August, Rev. Dr. Cochrane opened a new church at Huntville. At Elmsdale, in the same district, a church is in course of erection and was expected that it would be opened in the end of August. During this month it is hoped that the church at Magnetawan will also be opened. This will make *twelve* new churches erected in this section of our Home Mission Field in two years.

**P. E. ISLAND:**—The new St. James Church at Charlottetown, which is rapidly approaching completion, is allowed by good judges to be one of the finest ecclesiastical structures in the Dominion.

**SAULT STE. MARIE:**—A new church was recently opened at this place by Rev. John Straith, of Paisley. The congregation has now a minister settled over it—Rev. J. M. McLeod—and is to be congratulated on its new departure.

**SHEMOGUE, N. S.:**—The congregation at this place are engaged in the building of a church, and are recommended to the liberality of the church by the Presbytery of Wallace.

**DOUGLASTOWN, Miramichi:**—St. Mark's Church.—Douglastown is a part of the Newcastle congregation of which Rev. James Anderson is pastor. In Sept. 1875, Hon. R. Hutcheson, generously gave the land on which the building is erected. The building is comfortable and presents a very handsome appearance. There is seating accommodation for 300 people. The cost is about \$4,500 which is very nearly all paid. The dedication of this church took place on the 7th July. The collection taken up amounted to \$100.

### Meetings of Presbyteries.

**V**ICTORIA and RICHMOND: 9th July.—The resignation of Rev. John Maclean, Broad Cove, was tendered in May, on account of ill health. The Presbytery was glad to find that a large number of the congregation was present at the hour of meeting, that though Mr. McLean's health had been such during the past year that he could for the most part, but partially overtake his pastoral duties, yet the

best state of feeling exists between him and his congregation, and the cause of Christ seems to prosper there. Creditable efforts had been put forth by the congregation, to build an excellent manse, and ornament their church with a spire. It had collected within the year \$1,000. Mr. McLean, to the great satisfaction of Presbytery, agreed, on deliberation, to withdraw the resignation of his charge. Messrs. A. B. McLeod, Robert Ross, and Murdoch McGregor, students, have been labouring as Catechists, the first named at Malagawatch; the second at Big Intervale, N. E. Margaree; and the third at West Bay and St Peters.

After making appointments for dispensing the Lord's supper, the Presbytery adjourned to meet for Presbyterial visitation and other business at Mabou on the 10th Sept. next at 11 o'clock a.m.: at L. Narrows on the 11th, and Middle River on the 12th, at the same hour. Mr. McKenzie to preach at Mabou, Mr. Grant at L. N., and Mr. Stewart at Middle River.

HALIFAX: 30th July.—Rev. D. R. Crockett, of the Presbytery of Trinity, Texas, applied to be received as a minister of this church. It was agreed to make application to the General Assembly, and in the meantime ask the Home Mission Board to give Mr. Crockett appointments. The clerk reported that he had received, and transmitted to Rev. F. Scott, Milford, a call from United Church, New Glasgow. In regard to St. Croix, commissioners from the congregation were present, who stated that the congregation, under present circumstances would offer no opposition to Mr. Sutherland's demission which was accordingly accepted by the Presbytery. Rev. D. Neish reported with regard to a visit to Digby and Bay View. He had dispensed the Lord's Supper at the latter place, and about 40 communed. The visit was very satisfactory. The labours of the catechist are most acceptable. Mr. Neish had moderated in a call which had come out at Annapolis in favour of Mr. Roberts. At Bridgetown the call was not signed. The call was laid on the table, final action on it to be taken at next meeting.

TRURO: 2nd and 3rd July.—Rev. A. W. MacLeod declined a call from Springside. Parrsboro congregation was granted moderation in a call to Mr. MacLeod. The ordination and induction of Mr. Carruthers at Coldstream was noted in our last issue.

PICTOU: 23rd July.—This Presbytery met in Prince Street Church, Pictou, for the induction of Rev. William Donald, late of Port Hope, Ont. The call from New Glasgow to Rev. Ephraim Scott, of Milford and Gay's River, was afterwards considered and sustained. The Rev. H. McD. Scott having tendered the resignation of his charge of Merigomish, the Presbytery reluctantly resolved to accept the same. The contemplated union of the congre-

gations of Vale Colliery and Sutherland's River was brought up for consideration, but in view of certain obstacles in the way it was deemed advisable to delay further action in the meantime. In the evening, the congregation of Prince St. Church entertained their new minister, Mr. Donald, at a social meeting held in their Lecture Hall, in a princely manner. Mr. Donald succeeds three men whose names are illustrious in the annals of the Maritime Provinces—Dr. Thomas McCulloch, the Rev. John McKinlay, and Dr. James Bayne.

ST. JOHN: 9th and 23rd July.—Rev. W. Millen was chosen moderator for the ensuing year. A visitation of Calvin Church was held on the evening of the 23rd.

MIRAMICHI: 7 Aug.—The Presbytery met at Bathurst, N.B. Arrangements were made for the induction of Rev. Mr. Mackenzie, at Richibucto. It was found that the sum of \$4,685 had been subscribed within the Presbytery's bounds for the College Building and Endowment Fund. A successful missionary meeting was held at Bathurst in the evening. The Presbytery resolved to call the attention of the Board of French Evangelization to the claims of Gloucester County, and to ask for a missionary for that field.

QUEBEC: 17th July.—Leave was granted to Rev. Thomas Fenwick, of Metis, to attend the next meeting of the Home Mission Board with a view to his furnishing full information respecting the Mission at Metis. Rev. Peter Lindsay tendered the resignation of his charge at Sherbrooke. Mr. John Pringle was duly licensed to preach the Gospel. A call from St. Andrew's Church, Richibucto, in favour of Rev. Mr. Mackenzie of Inverness was laid on the table. At a subsequent meeting the Presbytery, with evident reluctance, agreed to the translation. At the same time Mr. Lindsay was released from the charge of Sherbrooke.

MONTREAL: 9th July.—Rev. James Watson was appointed Moderator. The Rev. Omer Camerle was received as a minister of the church. Mr. A. Internoscia, an Italian ex-priest, was received as a student of the third year, and Mr. G. B. Tanguay, a French ecclesiastic of the Church of Rome, was placed under the care of the Presbytery and of the Senate of the Presbyterian College of Montreal, with a view to his further attendance on classes. The Rev. Mr. Groulx's application to be received as a minister was meantime referred to the Board of French Evangelization for consideration. Messrs. Charles McKillop and A. B. Cruchet were licensed to preach the Gospel.

OTTAWA, 6 and 7 Aug.—Rev. D. M. Gordon was appointed Moderator. The principal business had reference to the division of the Presbytery about to take place, by which the following ministers would be transferred to the new Presbytery of Lanark and Renfrew: Dr. Mann,



Messrs. Lochead, Christie, Bremner, Ross, McLean, Knowles, Edmondson, Ballantyne, Bennett, Campbell, Stewart, McAlister, Gandier, Hughes and Scott. A minute was placed on record expressing deep regret at the separation and sorrow at parting with brethren whose wise counsel and loving intercourse had rendered their meetings so pleasant and profitable; and whose zeal and activity had contributed so much to the successful carrying on of the work. Another minute adopted by the Presbytery contained a suitable tribute of respect for the memory of the late Rev. James Whyte, of Manotick and Gloucester, whose death, elsewhere referred to, took place on the 17th July.

WALLACE: 6th August:—Rev. H. B. McKay was appointed Moderator for the current year. Rev. James Thompson pleaded the cause of Foreign Missions before the Presbytery, with reference to the existing debt, and the need of increased liberality. The Presbytery thanked Mr. Thompson, expressed their unabated interest in the Foreign Mission work and commended the same to the sympathies and increased liberality of the people. They recommended a special collection in all the congregations for paying off the debt. Mr. James McKeen was licensed to preach the Gospel. Rev. James Thompson was nominated as Moderator of Synod.

KINGSTON: 9th July.—Rev. Alex. Young was appointed Moderator. Rev. John McMechan's translation from Picton to Burlington was referred to in a suitable minute. The congregation at Trenton were authorized to sell their church with a view to the erection of a new one. Messrs. Hugh Taylor, Thomas S. Glassford, Alexander H. Scott, and Alexander McLean were licensed to preach the Gospel. Mr. Cormack tendered the resignation of his charge of Glenvale, Harrowsmith and Wilton. A bequest of \$100 to the Presbytery for mission purposes, from late Mrs. Patterson, of Picton, was handed over to the manager of that congregation.

LINDSAY: 16th July.—A call was received from Knox Church, Harriston, to Rev. J. Campbell, of Cannington. Rev. J. B. Brown was received as a minister of the church. Messrs. A. Fraser, and W. J. Smyth were licensed to preach the Gospel.

LONDON:—At a recent meeting this Presbytery accepted the resignation of the Rev. James C. Baikie on account of severe and protracted illness. Deep regret was expressed at the cause of Mr. Baikie's resignation, and a minute was recorded testifying to the great esteem and respect entertained towards him by his co-presbyters.

STRATFORD: 6th August:—Mr. McAlpine obtained leave of absence for three months on account of ill-health. It was agreed to pay each

year the expenses of Commissioners to the General Assembly, with certain restrictions. It was agreed to hold a public conference on the state of religion at next meeting in the evening, the subjects of discussion to be, First:—the number of our communicants in proportion to our adherents; how to increase the number of communicants; and how to deal with those applying for admission to the Lord's table. Second:—Evangelical services, their place and value; how to conduct evangelistic meetings. It was also agreed to discuss at a preceding sederunt, "Pastoral oversight and discipline: the work of the elders."

CHATHAM: 2nd July.—The question was raised whether Mission Stations that have Sessions have a right to send representative Elders to Presbyteries and Synods. Commissioners to the late General Assembly reported their attendance and gave an account of the proceedings of the Supreme Court. A committee was appointed to levy an assessment on the congregations to defray the travelling expenses of Commissioners. Mr. Donald Currie was licensed to preach the Gospel.

SAUGEEN: 9th July.—Rev. Stephen Young, of Clifford, was appointed clerk in room of Rev. Wm. Park resigned on account of impaired health. A call was sustained from Priceville in favour of Mr. Donald McLeod and arrangements were made for his ordination and induction; also for the induction of Rev. John Campbell, of Cannington, to the charge of Harriston. A minute in reference to the resignation of Rev. Patrick Greig, of Normandy, expressed the kindly sentiments of the Presbytery towards their brother.

OWEN SOUND: 9th July.—A conference on the state of Religion was held. Mr. Currie was appointed to Moderate in a call to a colleague for Rev. Duncan Morrison, of Knox Church, Owen Sound. Mr. Sommerville was appointed Convener of the Presbytery's Home Mission Committee. Messrs. Alexander Leslie and D. G. Mackay were licensed to preach the Gospel. A suitable minute was adopted in reference to Mr. Whimster's translation to English Settlement, Vanneck.

MANITOBA, 17 July.—Rev. J. Scott, of Emerson, was appointed Moderator. Rev. Dr. Patterson, of Nova Scotia, and Rev. Donald Ross, of Lancaster, were invited to sit as corresponding members. Rev. A. H. Cameron, formerly of South Gower, and Mountain, had his name added to the roll. Prof. Bryce was re-elected treasurer. Committees were appointed to take the oversight of the various schemes of the Church.

The Clerk read a letter from Rev. Dr. Reid stating that the General Assembly had authorized the Presbytery to examine Messrs. Duncan and Polson, students of divinity, with a view to their licensure. The Clerk and the ex-Moderator were appointed to prepare subjects for their examination. Prof. Bryce stated that the General Assembly had received the overture of the Presbytery regarding the training of

Indian youth favourably; also, the overture regarding church building aid.

Prof. Bryce, as the Presbytery's Commissioner to the General Assembly, gave a very interesting and encouraging report of the Assembly's proceedings. Mr. McV. also gave an interesting report as Commissioner to Assembly.


Rev. Dr. Patterson addressed the members of Presbytery with regard to his mission to the mother country. A committee was appointed to confer with Dr. Patterson.

Rev. Mr. Scott's efforts to erect a church at Pembina were highly commended by the Presbytery.

The question of supply for Prince Albert Mission was taken up and earnestly discussed. It was resolved to urge the Assembly's Home Mission Committee to lose no time in appointing a suitable missionary to Prince Albert.

Rev. Mr. Boss, of Lancaster, Ont., being present, was cordially invited by the Presbytery to address the Court, which he did in eloquent and encouraging terms.

## Obituary.

 THE REV. JAMES WHYTE, of Manotick and Gloucester, whose death we announced last month, was born at Perth, Scotland, in 1830. He commenced his studies in Glasgow University and completed his curriculum at Knox College, Toronto, after which however he took an extra session at the Divinity Hall, in Edinburgh. He was ordained and inducted to the charge of Osgoode in 1858, where he continued his ministrations for seventeen years. In November 1875, he was translated to Manotick. He was a faithful and laborious minister of the Gospel, whose name was associated with every good work. He took a deep interest in the cause of education and was many years a member of the Board of Examiners for the County of Carleton. He was also a warm friend of the Temperance cause. Especially, he was a friend of the young. An earnest student of the Bible, he was always prepared to preach the Gospel. His preaching was fresh and powerful. He had also great faith in dealing personally with souls. His brethren of the Presbytery, no less than his own congregation appreciated his fidelity. Mr. Whyte's father was an Elder in the Benfield St. Church in Glasgow, of which Dr. Willis—the late Principal of Knox College, Toronto,—was at that time the pastor.

REV. WILLIAM RICHARDSON, of Greenock Church, St. Andrew's, N. B., died suddenly at New York, on the 18th of July. Mr. Richardson was inducted at St. Andrew's, in 1876. He was a faithful worker in the Master's service and was much esteemed by his people. He had gone to Bermuda about two months before his death to supply for a short time the congregation rendered vacant by the removal of Rev. Kenneth Junor. The people there had resolved to give him a call, though his acceptance of it was uncertain. On his return voyage to New York he took ill, and after his

arrival sank rapidly. Rev. Dr. Ormiston was in constant attendance upon him while in New York. His wife, who was awaiting his arrival at Boston, though summoned by telegraph, did not reach New York until his eyes were closed in death.

MR. D. R. MCPHERSON, an Elder of the church, died at Embro, Ont., on the 18th of June last. The deceased was a native of Tain, Scotland, born in the year 1814. In 1836 he came to Canada and spent most of his future life in the County of Oxford. He was elected to the Eldership in 1872; and was clerk of the Kirk-Session of the congregation of Zorra (Rev. G. Munro's). He was a man of excellent judgment, and of a truly catholic spirit. His death was unexpected and cast a gloom over the community in which he lived. But he was ready to depart, and his words and deeds will be fragrant in the memory of his numerous friends for many a day to come.

THOMAS GUNN, ELDER.—Mr. Thomas Gunn, Elder, died at West Branch, River John, Pictou County, on the 23rd June, in the 73rd year of his age. He was a native of the parish of Lairg, Sutherlandshire. He emigrated to Pictou in 1831. His father and grandfather were Elders and Catechists in Lairg, in their day. He was precentor in the parish five years next preceding his emigration; and he officiated in that capacity and as an Elder in the West Branch Congregation until his last illness which he endured for seven months with exemplary patience and resignation to the Divine will. He had eleven of a family, and he leaves seven children and a sorrowful widow, and a circle of relations, to mourn their irreparable loss. The congregation sustained a loss in his removal; but death to him is a great gain.

## The Potter.



WITH skillful hand the potter holds  
The soft and swiftly circling clay,  
And the rude mass with patience moulds,  
And fashions to his will and way.

Beneath his practiced touch it grows,  
Like the fair form before his eye,  
Until the finished vessel shows  
The model's rounded symmetry.

Each pressure of the finger tells,  
Each turning of the wrist appears:  
As slowly the material swells  
And gathers shape for after years.

So God has put in each man's power  
A character to mould or mar,  
And all our acts from hour to hour,  
Combine to make us what we are.

Each truthful word, each holy thought,  
Each loving action that we do ;  
With loftier consequence is fraught,  
To keep us holier and more true.

We pray, and prayer becomes more dear,  
Kind actions have a kindlier mind,  
We fight with faults, they disappear,  
And patience leaves us more resigned.

And there our matchless model stands,  
Celestial beauty veiled in clay :  
A perfect form not made with hands,  
Alluring us from day to day.

Then let us keep before our view  
The image of Incarnate grace,  
So brave to suffer and to do,  
So meek to take the lowest place.

Each effort to resemble him  
Our character will beautify.  
Will make His face appear less dim,  
And His sweet presence bring more nigh.

Oh let us try this closing year  
To mould our ways to His sweet will,  
And every moment make it clear  
Our pattern is before us still.

Oh let us labour hour by hour,  
To make our lives Divine,  
And by the Spirit's living power  
Conform them to God's high design.

Our every word be true as gold,  
Our every deed be kind as love,  
Till we, through dying grace behold  
Our glorious Maker throned above.

Londesborough.

RICHARD WILTON.

## Ecclesiastical News.

**T**HE Rev. George Gillilan, of Dundee, died on the 13th of last month, in the 65th year of his age. So another name is added to the long list of departed "Scottish Worthies." He was a prominent member of the United Presbyterian Church, although he had neither the inclination nor, perhaps, the fitting qualifications, for taking an active part in the management of affairs. But he was highly esteemed by his fellow citizens of Dundee, and indeed by the people of Scotland at large, as an honest, fearless, outspoken man. His theology was of the Broad Church or latitudinarian type, consequently his orthodoxy was at times not above suspicion, though he had sufficient *sincere* to baffle the heresy-hunters. He attained celebrity as an author, and he was at the time of his death engaged in preparing an elaborate memoir of Robert Burns. His "Bards of the Bible" was perhaps the production of his pen in which his literary fame chiefly rested, but in many quarters it was

severely criticized on account of its overdrawn imagery and pompous style.

THE CONSTITUTIONAL movement in the Free Church is said to be taking an organized form in the Highlands of Scotland. A code of regulations has been prepared and circulated. It recommends those members of the Free Church who separated from their Ministers on the Union question to enter the Established Church, which is now styled "the true Free Church of Scotland," and in general terms recommends the cultivation of friendly relations with the Establishment. It is not said that Dr. Begg is the author of the protocol. The determination, on the other hand, of the majority of the Free Church and of the United Presbyterians to prosecute the disestablishment movement to the bitter end, has at last aroused the Church of Scotland to action in self-defence. An Association has been formed for the maintenance of the National Church. Among its promoters are Principal Tulloch, the Moderator, Drs. Pirie, Phin, Charteris, Jamieson, Stevenson, John Marshall Lang, Lees, McGregor, Gook, of Borgue, Scott, Story, McLeod, Lord Gordon, Sir W. Baillie, Messrs. A. Campbell Swinton, and J. A. Campbell, Stracathro, and many other prominent men. The *prospectus* which they have already issued clearly defines the objects of the Association as follows:—1st. To unite, as far as possible, Christians of every shade of political and religious opinion in the maintenance of the principle of the national recognition of religion. 2nd. To resist all attempts to destroy or weaken the union between Church and State. 3rd. To effect these purposes by such means as may from time to time be determined on by the Association. The Association, while admitting the preponderance of the Free Church in certain Highland Counties, refuses to acknowledge this as a sufficient argument for the abolition of the National Church, and points to the fact that the territorial principle on which the church rests is maintained with special earnestness by Highland congregations belonging to the Free Church, who, it is alleged, do not want to see the overthrow of the National Church, or the withdrawal of its ancient endowments. The Church of Scotland, it is further asserted, has shewn its desire to adapt itself to the wants of the whole Presbyterian population of Scotland, and that there never has been a time when it could be said with less truth, that the church exists for the benefit of any exclusive class, or for the promotion of any save national interests. In the meantime, the judgment of the Court of Sessions in the New Deer case, seems to shew that the Patronage Abolition Act of 1874 did not give spiritual supremacy to the Church of Scotland, and that the transfer of patronage from the patrons to the congregations is a civil act, under the jurisdiction of the Civil Courts which may review and, as in this case, reverse Acts of the general Assembly itself.

THE PAN-ANGLICAN SYMPOSIUM, which commenced on July 2nd, closed its Proceedings on the 23rd of that month. If it was difficult to determine, to the sa-

tisfaction of captious questioners, the precise results of the great Edinburgh Council, it is still more so to give a categorical answer to the question of *cui bono*? in this case. In the first place the proceedings at the Lambeth Palace were conducted in private; and, in the second place, nothing in the shape of a report has since been published, unless an encyclical letter from the Bishops be accepted as a substitute. The list of subjects appears to have been as follows:—1. The best mode of maintaining union among the various churches of the Anglican communion. 2. Voluntary boards of arbitration for churches to which such an application may be applicable. 3. The relation to each other of missionary bishops and of Missionaries in various branches of the Anglican communion acting in the same country. 4. The position of Anglican Chaplains and Chaplaincies on the continent of Europe and elsewhere. 5. Modern forms of infidelity and the best means of dealing with them. 6. The condition, progress, and needs of the various churches of the Anglican communion. Dr. Blaikie, in the *Sunday Magazine*, wishes that the relation of the Anglican churches to other religious bodies had been also one of the subjects of deliberation, but this was too much to expect from a conclave of Prelates, from which the working clergy, not to speak of the lay element, was excluded. That this question will be faced and dealt with satisfactorily, and before very long, is not to be doubted, but the solution is not likely to emanate, in the first place, from the Jerusalem Chamber. In regard to *ritual*, the bishops affirm the principle that "no alteration from long-acustomed ritual shall be made, contrary to the admonition of the bishop of the diocese, and as to *Confession*, that no minister of the Church is authorized to require from those who may resort to him, a particular or detailed enumeration of all their sins, or to require private confession previous to receiving the Holy Communion; at the same time it is not deemed desirable to limit in any way the provision made by the Book of Common Prayer for the relief of troubled consciences. The excellent organ of Canadian Methodism (*The Christian Guardian*) expresses itself on the whole as disappointed with the meagre results of the Pan-Anglican Synod: "Surely something more was expected, after such a flourish of trumpets"! Wait a little. A *Pan-Methodist Conference* is proposed to be held shortly. We shall see what it will bring forth.

The *Presbyterian Church of the United States, South*, has declared a war of extermination against so-called Evangelists—a class of unordained and unauthorized preachers who, if they would not have men to believe that they have it in charge to proclaim a new gospel, convey the impression that the regular ministers have ceased to preach the old, old story, as fully and faithfully as they ought to do. The General Assembly adopted a report strongly condemning lay preaching as contrary to the Word of God, against the peace and harmony of the Church, and contrary to the Church government. It urges ministers not to allow them to enter their

folks. Even Mr. Moody is getting into disrepute in some quarters on account of his alleged leaning to Plymouthism, and the prominence which he is giving to his premillennial views. That the same feeling prevails to some extent in the Canada Presbyterian Church is manifest from the statement made by a member on the floor of the General Assembly, who is reported to have said:—"it was to be remembered that every one who split his hair in the middle, and carried a limp Bible in his hand, was not authorized to preach the Gospel. There never was a time when there were more nondescript men preaching without authority, and it was a subject of comment that ministers were more easily imposed on by oily-tongued wanderers than any other class. Ministers should therefore be particular whom they entertained. If there is to be an ordained ministry in the Church, care should be taken to teach the people to recognize the position of the Church and minister, and guard against quacks."

## Our Home Missions.

### BETT'S COVE, NEWFOUNDLAND.

There are 170 Presbyterians, mostly men, in this interesting station. Rev. W. R. Cruikshank, who laboured for nine months with marked success, was the first Presbyterian missionary stationed at this place. He left for another sphere of labour on the last week of July. The people shewed their appreciation of his services in every practicable way. The miners and mechanics presented him with a purse of money; the officers presented him with a handsome gold watch; and the ladies with a pulpit gown. The three gifts were accompanied with suitable addresses. Rev. M. Harvey is expected to spend some weeks at Bett's Cove. The Presbytery of Newfoundland will do its best to keep the station well supplied. We hope to be able to supplement this fragmentary notice with some interesting details of the work in next issue.

### MUSKOKA AND PARRY SOUND.

These districts have recently enjoyed a visit from the Rev. Dr. Cochrane, Convener of the Assembly's H. M. Committee who has been spending a few weeks in visiting the outlying parts of this Mission field. On Tuesday the 30th July, Parry Sound village was visited and enquiry made into the condition and prospects of our cause here. We hope the result of this will be the settlement here, for a season at least, of Mr. A. Leslie, licentiate, as ordained missionary. On Friday following, the Dr. reached Bracebridge, where in the evening a lecture on "Whitefield" was delivered by him before a very fair audience. The *terminus ad quem* of this tour, however, was Huntsville, the centre of a large and interesting mission field,

the chief object being the opening of the new church there.

Progress thither was made on Saturday the 3rd, where on arrival we found our indefatigable missionary, Mr. Andrew, awaiting us. Three services were held on Sabbath to large and attentive audiences, being conducted morning and evening by Dr. Cochrane, and in the afternoon by Mr. Findlay who also dispensed the ordinance of the Supper after the morning service. On Monday, instead of the time honored Tea-Meeting in connection with the church opening, the S. School children during the afternoon enjoyed a Pic-nic to one of the many beautiful points on Fairy Lake close by, and in the evening the Dr. delivered his lecture on "Scotland's hero Martyrs." The effect of all these services tends to be the upbuilding of our Zion in this portion of the field. The Church here as at many other points in this field has received aid from congregations outside the district, chiefly the congregations at Beaverton, Scarborough, Cannington, King (Mr. Carmichael's) and Woodville. Something over \$100. has thus been contributed. The debt on this place of worship is not very great comparatively, but, as the number of members is small, it must for some time cripple their energies. Much praise is due to Mr. Andrew in pushing this work through to its present state of completion in spite of very grave difficulties.

But Presbytery meets next day at Barrie and as it is desirable to reach that point—a distance of 85 miles—by 11 a.m.: no time is to be lost, but with a trusty steed before the buckboard, and a lantern to show us the way among miry holes and over broken bridges, Huntsville is soon after the lecture left behind, and we are on the road through rain and darkness for Bracebridge—25 miles distant,—which is reached in time for the morning boat. From this part it was Dr. Cochrane's intention to visit Manitoulin and Sault Ste. Mary, of which more anon.

#### KEEWATIN.

Here are a few lines from Rev. A. H. Cameron, one of our missionaries in the Land of Promise. KEEWATIN, we may say, is the name given to a large district between the head of Lake Superior and Manitoba. It is also the name of a station and embryo town on that great line of railway now in course of construction from Fort William towards the Pacific Ocean. It lies 112 miles east from Selkirk, where a branch line diverges to Winnipeg:—

"I will not in this note attempt to give you a description of our mission on Section 15 of the Canadian Pacific Railway. However I may state that in many ways I am getting along much better than I anticipated. The majority of professing Protestants receive me very well and seem glad to have my services. I commenced operations here on the 3rd ult., and

since that time I have paddled 72 miles and walked over high rocks and through almost impassible muskegs, 200 miles. I have conducted, without the paper, 36 regular services, 27 of them on Sabbaths, and 12 special services for the sick and wounded. The average attendance at my regular services is 25. I have taken a young man from one of the rock cuts to be with me and lead in praise. He intends now to attend Manitoba College and prepare for the ministry of the Presbyterian Church. After he enters the College I will engage another fit and proper person to be with me. We are weak, and the evils against which we have to contend are great, but God has promised to perfect strength in our weakness."

#### French Evangelization.

AS indicative of the progress of the work of French Evangelization in connection with our church, mission premises are being erected in many of the fields occupied by the Board, as will be seen by reference to the Report presented to the Assembly in June. Since the meeting of Assembly the foundation stone of a very fine church has been laid in St. Hyacinthe, the services being conducted by Rev. Prof. Ouriere, Rev. R. H. Warden, and Mr. C. E. Amaron, B. A. The building is of brick, with stone foundation, the site selected being one of the most eligible in the town. The basement is to be occupied as a Mission Day School. The total cost, including site, will exceed \$4,200, of which upwards of \$1000 have been contributed by the people themselves. In the Grenville field a new church has been erected which was publicly dedicated on the 7th August. The site (which was gratuitously given by one of the converts) is a most commanding one. The church is itself a model one so far as the taste displayed in the architecture is concerned. It is built of frame, on stone foundation, neatly though inexpensively finished. There is sitting accommodation for 156 persons. The pulpit was furnished gratuitously by Mr. Laird Paton, of Montreal. The congregation, besides contributing money, lumber, &c., aided very materially in other ways, so that the entire money cost of the building did not exceed \$450. To the Missionary, Rev. R. Hamilton, very much credit is due, he having not only collected a large portion of the funds, but taken the general supervision of the whole work. The day fixed for the opening—Wednesday, 7th August—was all that could be desired. At the hour appointed, notwithstanding the busy season of the year, the building was crowded by a large and attentive audience composed partly of French and partly of English-speaking Presbyterians, including some twenty French

Roman Catholics. The dedicatory prayer was offered by the Rev. R. H. Warden, and appropriate addresses were delivered by him and by Rev. Prof. Ourière, Rev. J. MacKie, of Lachute, Rev. Mr. Mathieu, of the F. C. Missionary Society and Rev. R. Hamilton, the Missionary. A more interesting service it is difficult to conceive of. The day was a *red-letter* one in the history of the French community of the district, one which will be long remembered by them as well as by all who took part in the services.

The liabilities of the Board for *Building* purposes are at present about \$20,000, of which amount the sum of \$1,500 is required within the next few months. The Building Fund is kept distinct from the Ordinary Fund. This latter we regret to learn is not nearly sufficient to meet the salaries of Missionaries, owing to the rapid growth of the work. A glance at the list of "Acknowledgements" in another part of this number of the "Record," reveals a very evident lack of appreciation of the magnitude of this department of the church's work. A contribution of \$3, \$4, \$5, or \$10 from a whole congregation, and in some cases large congregations in wealthy districts of the country, is by no means evidence of appreciation, especially when many *individuals* in these congregations could readily have given the whole amount and not perceptibly have been poorer by so doing. We believe, however, that this is owing very largely to want of thought, and that all that is necessary is simply to direct attention to the matter. This we now do in the confident hope that friends will be forthcoming, and that without delay, to enable the Board to meet its liabilities to Missionaries, and also for Building purposes. It will be a sad thing should the Board be compelled, owing to illiberality on the part of the congregations of the church and the friends of the Mission, to contract its work when the prospects are brighter and more encouraging than they have ever hitherto been in the cause of French Canadian Evangelization.

## Our New Hebrides Mission.

LETTER FROM REV. JOSEPH ANNAND.

Aneityum, New Hebrides, May 2nd, 1878.

**T**HERE is a cutter to leave this island tomorrow for Noumea, and this is the first opportunity that has offered of sending you a note since the "Dayspring" sailed last November. You will be anxious to know how we all are in the New Hebrides, as you would see extracts from papers stating that a terrific hurricane passed over these seas last January. You may also have heard about the one that followed on the first of February. At the present time I can only speak of what has occurred on our own isle. All the information that we have received respecting the welfare of our brethren on the other islands came to us through the Australian papers brought by the "Dayspring." We have news from Nova Scotia two months later than we have from the missionaries on Tanna, although in fine weather we can see that island quite distinctly by walking less than a mile from our house.

I am happy to inform you that we have had a very fine, quiet and prosperous season on Aneityum. There was no hurricane here to do any damage either to buildings or to crops. The severe droughts of last year extended into January. Since that date we have enjoyed moderate showers, sufficient to revive vegetation and enable the people to proceed with their planting as usual. The drought of last year has somewhat lessened the supply of certain kinds of food; but upon the whole there is abundance to satisfy every want. We have had no rainy season! In fact there is no particular time of the year on this isle that we can properly denominate a "rainy season." From January till April is called by that name, but during the five years which we have spent on the islands, that period has been little if any wetter than others; the last two summers we have had exceedingly fine weather. In short, the Creator has lavishly bestowed his gifts upon these isles.

We have had considerable satisfaction in our work throughout the past summer. As we become better acquainted with their language and customs, we steadily gain influence over the people. There is a most disheartening spirit of formality and hypocrisy prevailing amongst a large class of our professors; but upon the whole we have good cause to thank God and take courage. We have been able to carry on a school for the young since November last, the average attendance on which has been about 20. This school is in addition to, and altogether independent of, the usual morning classes held all over the island. Also the attendance at church and Sabbath School is very fair.

We have enjoyed good health. I have not lost a day from sickness since coming to Aneityum. There has been fully the average amount of illness among the natives and many deaths during the past year. All the heathen denominations, of which I spoke to you in my last letter, have been suppressed by a general council of the leading men of the isle. I had to discipline no less than twenty-nine church members last December. Since that date I have not heard of any conduct requiring stringent measures.

The "Dayspring" arrived here from Sydney on the 18th ult., after a passage of 17 days. She brought back two of the brethren who were recruiting in the colonies, also an additional labourer came to join our ranks. We are very favourably impressed with what we have seen and heard of him. We trust that he is one whom God has raised up and sent to our aid. Brethren, please pray that the Lord of the harvest may qualify and send forth many more to help us in our struggle against the mighty. You have sent us into the breach as the forlorn hope of your army: can we then not justly claim from you a sufficient force to follow up the advantages gained? Surely the Church is

not losing interest in this field and in those who labour here, because there are serious difficulties to be met and overcome! Brethren, we in the New Hebrides, can justly claim your strongest support until the victory is gained, or, at least, until we have a sufficient number of men and women to insure success. What would be thought of that military commander who would, on entering an enemy's territory, scatter his army all over it, setting a few men down before that town, and a few more before this one, but not in sufficient numbers in any one place to be really effective. But still further, if he began the siege of some strongly fortified place, and after battering the walls till a breach is made, he should say, "Well, that is a difficult place to take, you who are now engaged may remain and fight away, but I must centre my forces elsewhere, we must also try those other places." What effect would that kind of dealing have upon those left to carry on the siege?

Of course, we are not supposed to be influenced by the same motives as the carnal soldiers; yet so long as we remain human we necessarily carry more or less of those sensibilities which are swayed by the opinions of others. To come plainly to the point and to say what is felt, is, that the Church to which we belong, as well as some others that are engaged here, are very tardy in sending the help imperatively demanded to insure success in this field. We do not say that you are sending too many men elsewhere: far from that: may the numbers in Trinidad, Formosa and India be doubled, but are you doing right in allowing this mission to drag itself along at this dying rate? This your first and martyr field, must it be left to the mercy of the enemy of souls? It is now five years since I came to the New Hebrides. When I joined the mission we numbered twelve missionaries. At the present time there are nine in the field, with seemingly no prospects of increase. Here is our large and efficient vessel, capable of serving more than double the number that are now in the field, and costing the Churches upwards of two thousand pounds a year. If we are not to receive reinforcements our good "Dayspring" should be sold and a vessel half her size procured, and thus bring expenditures down to a reasonable figure for the numbers at work.

Now who will advocate that backward step? Who will so dishonour our common Master as to say that we are doing enough for the New Hebridean tribes, and that it is not well to do anything for the tens of thousands there who have never heard of a loving Saviour! Oh, that the Christian people of the Canadian Church were really alive to their duty to the perishing, we would not then be constrained to plead, so nearly hopelessly, for more labourers for this field! Is it really the truth as some have said to us, that we have caused the Church to lose interest in this field, by our setting before the people some facts of a gloomy colour! God for

bid that anyone should grow disheartened in the Master's work because there are difficulties in the way! Let our determination increase as the difficulties multiply. He who leads us in the struggle can give us the victory.

The contribution for Aneityum teachers will, I think, be a great benefit to the cause here. You know that of late years the teachers have received nothing from outside, and, of course, very little from the people whom they teach. What I propose doing with the money sent, is to provide a good shirt each for our twenty-two teachers, and encourage them by that present. I have received 500 New Testaments by this trip of the vessel to supply the needy.

### Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

Savana Grande, April 4th, 1878.

A CLASS FOR NATIVE TEACHERS.

IN forwarding an appeal for more missionaries at the beginning of the year, the Mission Council urged the necessity of providing for a more thorough and systematic training of our native Agents. Each missionary could train the Catechist who lived close to himself; but those at some distance and others who should be in training for future appointments could not be properly attended to. There are besides very many and manifest advantages from training these agents together. It was proposed therefore that something should be done in the meantime as an attempt in that direction. I undertook to be teacher. It was agreed that the class should meet four days in the week, from Tuesday till Friday so that the young men could be at their stations for their work on Sabbath; and that we should try a course of four weeks. After a few weeks notice and preparation, the class opened on the 12th of March. Mr. Grant sent up five, Mr. Christie one, and there were four from this field. Of these ten young men, four or five might perhaps have been instructed in English. But as Hindustani is the language they will be using, and as the others could only be taught in that language, English was entirely set aside. Our text book was the Hindu Bible, and our aim was to indicate clearly its purpose and great object, and to make it an intelligible and interesting book. During the three weeks we met, we went over the five books of Moses and the Epistle to the Hebrews—our New Testament Leviticus.

The question of the origin and meaning of Animal Sacrifices, which meet us at the gate of Eden, and which we see set up with fullness of ritual at Sinai came in for detailed consideration. But at the outset a difficulty met them. Face

to face with the chapters which describe the tabernacle, most of them halted in dismay. One of them speaking for the more advanced, said "We know a few things about the tabernacle and altars, but it is not clear even to us, and to the others it is all confusion, and if we do not understand clearly about the altars and holy places, we cannot understand rightly about the sacrifices. We have read all the chapters over. What are we to do?" By the use of French cross-ruled paper I showed them how they could draw a plan of the Court, Tabernacle and furniture without even a ruler. The idea was caught up at once, and although some of them used up several pages of note paper before they succeeded, this only served to impress the necessary facts clearly on their minds. All through Leviticus and Hebrews the advantage of this lesson was felt by us all.

All these young men had taken some part in heathen sacrifices, and some of them as Brahmans were ultimately acquainted with the Hindu ritual. Hence divinely appointed sacrifices in their relation to the sacrifice of Christ as their substance and to heathen sacrifices as their tradition evidently enlisted the interest of every one in the class. And when I pointed out how accurately the Apostle Paul describes the heathenism of India when he says, "The things that the Gentiles sacrifice, they sacrifice to deotas and not to God," a murmur of approbation ran round the class.

In treating of the plagues of Egypt they entered with zest into a comparison of the idolatry of Egypt and India; and so too in connection with many of the civil laws given by Moses. The question of the relationships within which it is unlawful to marry, had a special interest lent to it by a case among themselves where parties would have married, following the Indian custom, had not the Christian law barred their way.

Many questions were asked which indicated decided mental activity in thinking out the problems brought before us. While this mental superiority, which we claim for the Indian, made it necessary to meet the class thoroughly prepared, it was a great pleasure to have to do with minds capable of taking a broad view of truth, and of tracing the leading purpose and aim of a book, to which other considerations were subordinated. This enabled us to get over more ground and elevated our work above that of an ordinary Bible class. The principal difficulty we met with arose from the inability of two or three in the class to write their own language quickly and accurately. Some patience was required to get them to draw out the necessary notes and outlines. But it is patience that will amply repay in the end.

#### SHADOW AND SUBSTANCE.

With Genesis as an introduction, and a very unusually interesting introduction it proved, we

looked carefully into the Mosaic Institutes and closed with a New Testament application in the Epistle to the Hebrews. Here the brighter light and enlarged privileges and, consequently, increased responsibility of New Testament times came under remark. As the shadow of a friend cast across one's way in the early morning sun before he himself appears is pleasant and cheering, but not equal to the friend himself, and not to be embraced, or clung to, in his stead; so the shadow of the coming "Saviour on the Cross" fell across the ages before, in sacrifice and type, only valuable as prophecies of him—promises of his coming. But now we "behold the lamb of God who taketh away the sins of the world." It is the noontime of the world when no shadows are cast. The friend has come in truth and the sun-type or likeness of him, sent long before his coming, is overlooked, or studied only to note with interest how far it was faithful to the living face upon which we lovingly gaze. As I thus spoke the whole class seemed to be moved with deep earnest feelings which showed them to be men of hearts as well as heads.

#### FUTURE COURSE.

I proposed this week to take up the Books of Joshua and Job; but the sickness of one of Mr. Grant's teachers and some circumstances connected with another of his schools made it inconvenient for two of his men to attend. We close therefore with a course of three instead of four weeks. This, however, is the less disappointing, as a suggestion was made two weeks ago that we might continue to meet, say three days each month, giving the interval for reading up. This suggestion commended itself to all the class and to all the missionaries. We accordingly propose meeting again about the 9th of May. Those who feel most deeply how inadequate all this is, will yet appreciate the effort as a right beginning—a movement in connection with our mission entitled to the prayerful interests of its supporters."

P. S.—REV. KENNETH J. GRANT opened the third school on Mr. Cumming's estates, for the instruction of the Coolies, on the 16th June, when a number of influential friends of the Mission were present.

#### FORMOSA.

SOME time ago we alluded to a remarkable testimony borne by the Hon. Henry Shore of H. M. S. "Lapwing," who visited Formosa two years ago, and whose journal contains an account of the Island and of the mission work carried on there by our own missionaries, and those of the Presbyterian Church of



England. From the statements published at the time we shall now present a few details which cannot fail to be useful and interesting, inasmuch as they may help us the more intelligently to understand the situation of affairs and incite us to greater efforts in support of the cause.

The island of Formosa, belonging to the Province of Fo-kien, lies on the eastern coast of China, separated from the mainland by a sound of about ninety miles in width. It is two hundred and fifty miles in length, and has a population of about three millions. A lofty range of mountains, in some places twelve thousand feet high, divides the Island longitudinally. The western portion is level, fertile and possessed by the Chinese, who constitute five-sixths of the whole population. The eastern side is mountainous and peopled by the aborigines who resemble the Malay tribes rather than Chinese. They exist in numerous tribes and speak varying dialects of Malay. They do not acknowledge the Chinese authority, and are practically independent of it. The Chinese divide their side of the island into six nearly equal districts. Each of these has its chief magistrate residing in the "district city," which is a walled town. The English Presbyterian Church occupies the four southern districts. Its work began in 1865, when the late Dr. Carstairs Douglas visited the island and selected Tai-wan-foo, the capital, as a favourable place to commence missionary operations. The missions of the Presbyterian Church in Canada occupy the two northern districts. Our pioneer missionary is the Rev. G. L. MacKay, who chose this as the field of his labours in 1872, and commenced a work the record and results of which savour more of romance than sober history. At last accounts, Mr. McKay reports that already thirteen chapels have been built and each place under the care of a trained native teacher. In addition to these, there are six students, five Elders, two deacons, two Bible women, and seven schools with about one hundred children. There are now 214 members on the communion-roll, admitted after strict examination and long probation. Commodious and comfortable mission premises have been erected at Tamsui, and attached to each of the chapels is a 'prophet's chamber' where the missionary can rest and sleep when on his rounds.

Mr. Mackay's principle was to build small chapels within easy reach of the converts, this was the more necessary for the convenience of the women, who, owing to the absurd Chinese practice of bandaging their feet, were unable to walk long distances. But once a year at least the whole of the converts are collected together in one place that they may gain a sense of their own numbers and feel a sympathy with each

other. Each chapel is visited periodically by Mr. McKay himself. On these occasions he is accompanied by his band of students who assist him in holding what may be called 'revival meetings.' Thus the work is advanced and the practical training of the students at the same time. On entering a village for the first time, his custom is to sing a hymn. This usually collects a crowd, for the people, though not musical, like to hear singing. A little medicine is then given away, and perhaps a few teeth extracted, and so, by degrees, the people become friendly and the visit is repeated at a future time. As a rule, the Chinese are very apathetic and difficult to arouse to a sense of the importance of true religion, their own systems being purely matters of custom, gone through with little thought about their meaning or efficacy. The Chinese doctors are utterly ignorant of the causes and nature of disease and the proper use of medicine, hence, when relief is afforded by the missionary, he is at once regarded as a man of superior skill and respected in consequence. An important auxiliary to the work is the Hospital at Tamsui, which was superintended by Rev. J. B. Fraser, who joined Mr. McKay in 1874, but who, in consequence of the death of his wife, found it necessary to return to Canada. As our readers will see from an interesting letter in this number, his place has been supplied by the Rev. Kenneth Junor, formerly of Bermuda, who has gone with his wife and family to strengthen Mr. McKay's hands. From a work so well begun, and hitherto attended with such remarkable manifestations of the divine blessing, we confidently expect to hear from time to time of the happiest results, and we commend it most heartily to the prayers and sympathies of the Church.

#### LETTER FROM REV. G. L. MACKAY.

RE-OPENING OF THE BANG-KAH CHAPEL. ANNOUNCEMENT OF HIS MARRIAGE TO A CHINESE LADY. ACCOUNT OF HIS PERIGRINATIONS AND HAIRBREADTH ESCAPES.

Formosa, 11th June, 1878.

I am here four days journey from Lamani, but I travelled six days before arriving. On the 12th ult., I went with Helpers and students to re-open the *Bang-Kah* Chapel. It was an *excessively hot day*, but we forgot all about that because we gained a victory and stood in a splendid and neat chapel which was crowded with eager-looking hearers. Around the door also stood a great crowd and the street was filled with on-lookers. Every precaution was taken by the Mandarins to secure peace. Constables and Honan braves paraded the street all day. Several of the Helpers preached, then I addressed the crowd and congregation from

Psalm 46, first verse. All passed off quietly and the following Sabbath, I went again to *Bang-Kah* and a Helper has been stationed there since, and still no disturbance, so that the *Bang-Kah Chapel is established in spite of men and devils. To God be all the praise for ever.*

In May I was married to a Chinese Lady by the British Consul at Tamsui, and at once returned to the country to visit the stations with her. At every chapel women who never entered the chapel door attended and listened to her sitting amongst them, telling the story of redeeming love. Women also who attended formerly, but seemed afraid to sit forward, took their places boldly by her side at the front. Having visited all the stations in the North except Kelung, we started South the 7th inst., and in the evening arrived at Liong-lek drenched with wet and with feet blistered. Saturday 8th, we set out for Ang-Mug-Kang, and were again overtaken with rain which seemed literally to pour down. Mrs. M. was blown off the chair in which she was sitting, and the men who were carrying her were prostrated on the side of the muddy path. On and on we went without any food to eat (for we were not travelling the main road) until the evening when we entered our chapel at Ang-Mug-Kang. To see the work there prosper so much compensated for our little annoyances. In the evening quite a number of women took their seats near the platform. After worship, Mrs. M. spent an hour teaching them to sing several hymns. Sabbath forenoon the attendance was very good. In the evening we proceeded to Sa-te-chhu, and had service in a private house. On Monday morning, we started for Sin-Kang and arrived in the evening. We travelled over the beds of burning sand, under a scorching sun, until the skin blistered on our faces, hands and feet. Arriving at our Sin-Kang chapel, Mrs. M. went from house to house exhorting the women to attend service as well as the men. The result was very gratifying for we had a splendid gathering. Being anxious to see the two Americans at the Oil Springs, we set out this morning and arrived there about noon, then went on S. S. E. until we came to a rushing stream. We waded through it and came to a second which was much deeper. We got through with difficulty, and were soon standing beside a third, under torrents of rain, we joined hands and barely escaped being carried away. Four men carried Mrs. M. across, but one was swept away, and saved his life by floating some distance and then swimming with the current. A few moments more and we were standing beside a fourth, the deepest of all. The dark heavy clouds hung over us, the thunders rolled like distant artillery, the rains descended and the mountain torrents foamed as they rushed along. Bareheaded and barefooted I stood with several of the helpers looking at the oil-springs a few hundred yards distant, with just the roaring

torrent between. As we came so far I was anxious to see my countrymen to tell them to *stand fast in the faith.* I ascended a large slippery rock and by means of a rope tied to the branch of a tree was about to descend and then swim across the stream, when a Chinaman opposite shouted that the two Barbarians were not there at the oil springs, so we all turned back and we are here now preaching Christ and Him crucified. Before leaving the north, I received a letter from Rev. Mr. Junor and family, they were at Hong-Kong. They had a most trying journey across the Pacific but arrived safe on China's shores. May God comfort and bless them and bring them safely to North Formosa to labour for Jesus.

#### MR. JUNOR'S ARRIVAL.

We make the following extracts from a letter just received by Professor McLaren from Mr. Junor, announcing his safe arrival at Tamsui and giving his first impressions regarding the Mission :

"We are very glad indeed to get here and we are pretty well pleased with every thing. I am especially pleased with the condition of the Mission, and so far as I have been able to gather from Mr. McKay, with the method in which the work is and has been conducted by him. Now that I have seen some of the surroundings, and learned some things which can be learned only on the ground, I am filled with amazement at the work that Mr. Mackay has done. I hope the Church will do due justice and honour to Mr. Mackay ; for this mission is a marvel of success. It will doubtless have its periods of progress and stagnation as time goes on, but as to the past and present condition there can be but one opinion."

Mr. Junor expresses much satisfaction in discovering, after repeated conferences with Mr. McKay, that their views as to the modes of conducting Mission work, appear to be singularly in harmony. The native helpers and students were all in to see and welcome Mr. Junor and he expresses himself as very favourably impressed with their appearance.

#### China.

LETTER FROM REV. K. F. JUNOR.

OUR readers will remember that Mr. Junor, formerly of Bermuda, having received an appointment from our Foreign Mission Com-

mittee to the Island of Formosa, sailed from San Francisco on the 1st of April. He seems to have had an exceedingly stormy voyage across the Pacific ocean, but was brought at length in safety to his desired haven. The following letter contains an interesting account of his journeys. We hope soon to hear from him cheering accounts of the work in Formosa :

Amoy, June 7th, 1878.

In order to catch the mail by the "City of Peking" I write from here. We are now only one night's journey from Tamsui. We expect to leave here for there in the steamship "*Alba*" on Monday night and to reach Tamsui the next morning. I am thankful to be able to write that Mrs. Junor is now rapidly gaining her wonted strength. We had a most fearful voyage over the Pacific which brought on other illness, from which, in the good providence of God, she has now fully recovered.

When I last wrote, I was expecting not to be able to leave Yokohama, Japan, until the 20th of May; but Mrs. J. recovered so rapidly under the kind nursing and skilful treatment she received that, when the "City of Peking" was ready for sea on the 9th, she was able to go on board. The journey down to Hong Kong, 1620 miles, was a most delightful one and on the 15th we entered the Harbour. In Yokohama it was impossible for me to see anything of the mission work, Mrs. J. requiring my attendance constantly. We boarded at the house of the Rev. Dr. Hepburn, where we received the greatest kindness and care. It was under the skilful nursing of Mrs. Hepburn, and the medical treatment of Dr. Simmonds, that Mrs. Junor recovered so rapidly.

On the afternoon of May the 15th we anchored in the harbour of Hong Kong. How shall I describe it and the life in it? Your readers may wonder when I speak of the life in the harbour; but they must remember that there are 30,000 Chinese who live in boats at Hong Kong. They are born, and live, and die on board these boats. As the steamer anchors, these boats swarm about her, and to look over the side is a sight one can never forget. On nearly all the boats the women hold the oars. Many of them have their babies strapped on their backs, and scull large boats about with a skill that is astonishing. They look squalid and filthy in the highest degree. The centre of the boat is set apart for passengers and is kept very clean. Nearly all these Eastern cities have no docks or piers on account of the Typhoons. Hong Kong had a dock a few weeks ago, but they were visited by a Typhoon, which swept it out of existence. Hong Kong itself is a city of 60,000, but on the side of a hill some 1,600 feet high and is exceedingly pretty. It has a large Chinese population. Here we staid with Mr.

Williamson, a brother of Mr. Williamson, of Messrs. Willing & Williamson, Toronto, from whom we received very great kindness. On the 18th we received a very kind note from Rev. Mr. Henry of the American Presbyterian Board, asking us to come up to Canton. So on Saturday morning we took the steamer and ran up the river 70 miles to Canton. Canton is a city of two millions and a half of people, and one of the finest in the Empire. To describe the city so that the imagination of your readers may have some true notion of it, is almost impossible. All along the banks of the river are rice fields, flooded by the tide, with here the rice completely submerged, and there the rich green stretching away for miles. On the tops of many of the hills are tall pagodas 10 and 15 stories high, old, deserted, and almost invariably covered with shrubs which have grown from seeds carried there by the birds. When you reach Canton you are stricken almost speechless with amazement. As far as the eye can reach, is an ocean of boats; for here there are two hundred and fifty thousand people living in boats. Before the steamer has anchored she is surrounded by hundreds of boats, each with a family of five or six in it. In most there are two wives who do the rowing or sculling and almost invariably the shouting as well. No sooner is the anchor gone and the gangway lowered than the various agents for boats rush on board and attack you with ten times the vehemence of city cabmen at home. By the way they are nearly all young girls. Having selected the one you wish to go with, the next job is to find your way to the boat, which is no easy business. Often you have to clamber over a barrier of boats, eight or ten deep before reaching the one to which you are being led. They all look black, unsafe and filthy, until you get into them, when they are found nice and clean. Now you find yourself floating in a city of boats. Some are small and driven by two sculls and have the centre covered with bamboo matting on the top and sides, making a little room for three or four passengers. Others are larger, from 20 to 30 feet long, and are really floating houses of two or three rooms, nicely fitted up, having beds, chairs, tables, looking-glasses, chandeliers, &c. As a specimen of the smaller class the one we went ashore in will serve. In it there were two wives, two children and the husband. Before we were in it long we discovered baby cries coming from beneath us. To our amazement the mother asked us to rise and, lifting our seat, drew forth a little baby only about three weeks old. The little thing had been sound asleep during all the shouting, and din, and thumping of the boats, and had awakened only when we got clear of the noise. But the city of Canton itself was the greatest wonder. How shall I describe it! The houses are of brick but small, dark and dirty. Everything looks old and decaying. The streets are about four feet wide or perhaps

six feet in the widest parts, and are paved with stone flags about a foot wide. When you enter a street of the city, it seems like entering underground ways. Only a narrow streak of sky can be seen overhead, and the streets so full of life and business that you would get knocked over with the rush if you stood still to look up at it. There are no doors and windows, the stores being only open stalls. All kinds of goods and eatables are exposed for sale. Of course there is no dust but to make up for its absence, infinities of horrible smells prevail. Filth is everywhere, and filth of every description. You are compelled to keep your nose closed. All kinds of things, cooked and uncooked, are exposed for sale,—beef, chickens, fish, eggs, fruit, entrails of all animals, shrimps, crabs, molluscs, angle worms, beetles, grubs, &c. &c., in endless and disgusting variety. You see very few women comparatively. Everything, whether boxes of fruit, or pails of water, or bales of goods, is carried suspended from the ends of a bamboo pole slung over the shoulders of Coolies, naked, except about the loins, who rush along the streets with burdens shouting to clear the road. We spent three hours going through the streets followed by crowds. If we stopped at a store we were immediately surrounded with a gaping, noisy, but harmless crowd. One could not help feeling that in such a place to get into trouble was to be lost in a moment. We visited the Temple of the 500 Genii. Here, on either side of the door, are two immense idols dressed in armour—guardians of the Temple. The door is opened by a priest, whom you have first promised to give him something, and you enter followed by a crowd of perhaps a hundred loafers. Within, are 500 figures made of wood and bronzed. Their faces have all different expressions and their limbs different positions. Some have their heads painted red, some black, some blue, representing hair of these colours. At the head, is a large figure of the Emperor. Before each is a small earthenware pot full of sand, in which those who come to worship stick little lighted bits of sandalwood. All of these figures represent the 500 disciples of Confucius. There does not seem to be much worship, however. In another part of the city we came to where a tornado had passed about six weeks before. Here, almost in an instant, ten thousand souls were swept into eternity. The tornado had made a passage about a quarter of a mile through the city, levelling everything to the ground. The only mission of which we saw some of the working was the Rheinisch mission. Most of the work of the various missions is out in the country. This mission has however quite a work in the city. They purchased the property of the United Presbyterian Mission of the U. S., and have a fine church and boarding school, and property in all worth from twenty to thirty thousand dollars. Their country stations are some of them as far as 200 miles

from the city. In so short a time, however, it was impossible for us to see much. We had a pleasant service on Sabbath evening. There were about 40 present; all the missionaries and their families. On Monday morning we left for Hong Kong. We left Hong Kong on Saturday the 25th and reached Swatow where we received such a welcome from Mr. McKenzie and Dr. Gald, of the E. P. Mission, and their wives, as did us good. Mr. McKenzie is a nephew of the Rev. D. McKenzie, of Zorra. We staid here until Thursday, spending a most delightful and profitable time. Here are four missionaries. They have a hospital, a college, a boy's school, and a girl's school. Just when we were there, they were passing through their most serious experience of persecution since the beginning of the mission. At one of their stations, the mob had attacked their followers and dragged one down to the river and cut his throat. They also destroyed the house which the murdered man had given them to preach in. On Thursday evening, after a pleasant and refreshing season of prayer together, we left these kind brethren for Amoy, reaching there at 7.30 a.m. on Friday. Here we were received with the same kindness as at Swatow by Rev. Mr. Sadler, of the London Missionary Society. But I will now stop and write of Amoy in another letter.

## India.

**W**E are again indebted to Mrs. Harvie, Secretary of the Women's Foreign Missionary Society, Western Section, for the following letter of unusual interest, from Miss McGregor, one of our missionaries appointed last year to labour at Indore.

Kandalla, May 8th, 1878.

My dear Mrs. Harvie,

Your last letter has been received; many thanks for its kind tone of sympathy and encouragement. Since I last wrote you, the mission has had its trials in the shape of sickness, but there has also been a silver lining to the cloud, of which I will tell you by and bye. In March last, the children, one after the other were seized with smallpox; then, when we thought the danger was over, I was attacked. The little folks, though very ill, recovered speedily, I was not so fortunate, though the disease in my case was of a very mild type. I regained strength so slowly that it was thought highly necessary I should go to the hills for change of temperature during the hot season. Accordingly about two weeks ago Miss Fairweather and I came to Kandalla, and will remain here until the rains have fully set in, about the middle of June. I have improved rapidly since coming

here, and am in a fair way to become as well as ever. Would you like to know something about railway travelling in India, as there are some phases of it quite different from American customs. The English style of carriages are used, and it is singular how fond the natives are of going from place to place. There are no cheques for baggage, as on American roads, but at any place where change is necessary, the coolies carry the articles on their heads, the traveller meanwhile keeping a sharp look out, lest the baggage should be mysteriously conveyed away. The women as well as men bear these burdens, and it is surprising, what loads the former can carry. On the main roads are built Dak Bungalows, corresponding somewhat to an ordinary hotel, but far inferior to any such. Let me try to picture to you one of these "hostelries" taking as a specimen that Kandalla Dak at which we remained for several days after coming here. It consisted of four large rooms with bath rooms attached, these last being an indispensable adjunct to every Indian house, whether belonging to rich or poor. These, and the broad shady verandahs, are always a feature of the Bungalow. The interior of the Dak is sadly lacking in prettiness or comfort. A mud floor with not even a matting to hide its unsightliness, a couple of charpoys or native bedsteads, a table, and it may be a chair or two, and bare walls as an accompaniment—imagine all this and you have the average Bungalow. They are kept by natives; but are under the superintendence of the Inspecting Engineer of the district. It is by no means safe ways to partake of food at these places, as, if the brass dishes are not properly cleansed, they are poisonous. Many persons every year meet their death from this cause. We are living at present in Lipsy Hill House, formerly occupied by the Stotherts. Mr. and Mrs. Stothert came out as usual from Bombay, but Mr. S. was seized with fever, and ordered by his physician to go to the Neilgherries. This was before our arrival, therefore we had not the pleasure of seeing Mrs. Stothert, who remained in Bombay while her husband came out to arrange for removal. We spent one evening with Mr. S. at the house of a missionary in Kandalla. It is a favorite resort of the Bombay people, being only seventy miles away, and tempered by the sea breeze. Some lady inquired "whether the European residents of India suffered from the famine?" Not at all. And I think it was entirely local—confined to certain districts in Southern India. We hear nothing of this terrible visitation, not as much probably as you do in Canada. I mean we do not hear of it in the Central provinces. Another lady suggests, in view of the habits of these people, that we should instruct them in our ways. Easier said than done. The Hindoo, or Mahommedan, is as tenacious as possible, and his own peculiar mode of work is to him the acme of perfection. With our house servants

we may and do protest, but only to a certain extent is it any use. They will commit petty thefts, and yet show themselves thoroughly trustworthy when a large sum of money or anything valuable is committed to them. "Oh it is only English riches" said one of our servants on hearing of a small theft by another. As I write the "Cheeskic" or water-carrier—a woman, passes through the room, and I stop her to have a word or two. I wish as far possible to become familiar with their ways of thinking. I inquire, how many children she has, as she has just been soliciting something that she thinks ornamental, and wishes to bring home for a plaything. She replies by holding up one finger and saying "ek" (one). Then she tells me, and tears fall on the dark face while she says it, that she has one large boy, and two girls dead, and she is a widow besides. I say to her, you have seen much sorrow, but God is good. She is silent at that, and how can I convince her poor undeveloped mind of this great truth. Oh! that women in Canada would try to realize the need there is of helping to the utmost their less favoured sisters in India. This cannot be done by lukewarm efforts: nay! the most untiring zeal and energy, combined with the blessing of God, are needful for this purpose.

Now I shall be happy to tell you the story of Sukh-a-Nunden, and his friend Narayan Singh, the two young men who have lately been baptized and received into Christian fellowship. In the early part of this year, two young Brahmins began to come regularly to the Mission House, to read the Scriptures, and receive instruction therein. Pardon me, if at this point I correct an error that is sometimes made by the uninitiated in regard to Brahmins generally. They are not all priests, though the priests belong to this caste, and there are besides several divisions of Brahmins. A man may have nothing but a few rags to cover him, and yet he will wear with an air of royalty "I am a Brahmin." I may mention here, that one day in Indore, a beggar woman came pleading for pice. She was told to go the kitchen, and some food would be given her. She drew herself up in a most regal fashion, and said "no, I am a Brahmin woman." They would die before they would take food from our hands. This is a digression however. Sukh-a-Nunden and Narayan belonged to the highest caste, and their families are closely connected with the Maharaja's household. His father is one of the chief officers of State to Holkar, and his uncle also occupies a distinguished position at the native Court. I can see them now as they first appeared at the Mission House, dressed of course in native costume, but with much richness and elegance. Sukh-a-Nunden with his mild thoughtful face, and happy smile, and Narayan somewhat keener looking, but both having decidedly the bearing of gentlemen. They were obliged to exercise great caution sometimes, like the Israelite of old, coming #

night, but yet exhibiting great perseverance, and tenacity of purpose. Time went on, and at length they expressed their desire to receive baptism. They at first intended to be baptized, and, quickly as possible, go south, but this they were dissuaded from doing. They well knew the peril of the steps they proposed taking, but they had fully counted the cost, and were prepared, as Sukh-a-Nunden quaintly expressed it, "from the bottom of my heart I wish to become a Christian." And in view of the difficulties of his position he said firmly, "I must do so," meaning that he must change his belief. When asked what were his wife's opinions, he shook his head sadly, "she will not listen," he said, and it seemed to trouble him very much. His father if possible was more bitterly opposed than his wife. "I will never consent to your being a Christian" he told his son. Narayan's difficulties were similar, but not being "a family man" he felt less burdened.

Both are young, Sukh-a-Nunden being twenty three, and his cousin only nineteen. They are exceedingly mature in mind however, as many Hindoo youths are. At length a day was fixed for administering the ordinance, and we felt that it was a terrible crisis, I may say that as far as I can learn we in Indore have almost a monopoly of high caste work in India, and we felt that either for good or evil to our mission, a turning point had come. On the human side there was much fear and trembling, but, on the Divine, we knew that there was wisdom and strength sufficient for any emergency. Narayan Sheshadri came up by invitation to be present at the baptism, and we were glad to have the advice of the experienced Bethel preacher. He suggested at once that the young men should go to Bombay and there be baptized. He took a very serious view of the matter, and felt certain that "the great unwashed," set on by their Superiors, would occasion such a tumult as would endanger the men's lives. On the day in question, however, S. and N. did not appear, nor the next, and we could get no intelligence of them, as we feared to inquire openly. Many doubts and fears mingled with much assurance that they would remain firm in any case, made it a period of anxious suspense.

The Lord would be with them in the furnace were it heated seven times, but we longed to know what had happened, for up to this time none, as far as they themselves knew, were aware of their intention. At length a letter came from them telling that they had been imprisoned by the Maharaja, but made their escape to Bombay, where they waited Mr. N.'s coming to baptize them as "they were of the same mind still." Weeks had passed, but after bearing many things they cast off the last remnants of heathenism, and were received into Church fellowship. Pray for Sukh-a-Nunden and Narayan Singh. They are still in Bombay where they hope to obtain situations, as they

wish to live without aid from the Mission. S. was in the employment of Holkar's son-in-law, and had a fine salary. They gave up all that could make this life happy—home, friends, position. S. speaks most affectionately of his wife. He wishes by and bye to join our Mission and labour among his kinsmen and fellow-countrymen.

### Juvenile Mission Scheme.

THE following letter from Miss Pigot of Calcutta, to the Secretary of our Juvenile Mission Scheme, will be read with interest by our readers, especially by those who have been interested in the past in the work of the Juvenile Mission Scheme in Calcutta. It will be seen that Miss Pigot proposes a new effort, one in which she herself is warmly interested, for the sympathy and aid of former contributors to the Calcutta and other Indian Orphanages. If any of our Sabbath Schools which have lost the orphans they formerly supported would like to assist Miss Pigot in this most useful object, the Secretary-Treasurer of the Juvenile Mission Scheme will be most happy to receive any contributions sent for the purpose.

It is a cause of thankfulness that the efforts of some of our Schools have already been blessed in the work among the children in Calcutta, and should encourage us to continue to "sow besides all waters," trusting in the blessing which is promised to labour in the Lord.

#### LETTER FROM MISS PIGOT OF CALCUTTA.

125 Bow Bazaar, April 26th, 1878.

Discouragements are often occurring by our not being sufficiently mindful of our Christian families; and the Church is yet in its infancy, needing very careful nurture. It seems most important to establish those who have entered the Covenant, and I trust you will never abandon your ripe field.

I have been away at the marriage of the Maharajah of Cooch Behar, who has married the daughter of a family where we have been teaching since we began our Zenana Mission. Cooch Behar is a tributary state, at present under British wardship. There is nothing in India that exceeds the depravity of these people, and so every measure has been taken for the cultivation of the land and education of the people. The young Rajah has been brought away to one of the Colleges and been placed under an English tutor. And among important improvements,

it was determined to find him an educated wife of suitable rank. For two years the search had been going on, when the choice at last fell on the daughter of Baboo Keshub Chunder Sen, of whom you might have heard enunciating theistic views and forming a sect that call themselves Brahmos. These have distinguished themselves chiefly in the social reforms they have effected, and Keshub Baboo being a man of independent means, devoting his life to such objects, his daughter was singled out as likely to influence the Rajah to much future good in his State.

Brahmoism is the result of Christian example, where they have failed to grasp Christ who is our Life, and only imitate certain practices with us. There is much speculation whether this phase will hinder or advance the cause. Where the people are beginning to imitate Christians, we may surely hope they will be drawn to the chief attraction, even our Lord Jesus Christ Himself. My visit for the marriage was a great undertaking. The journey took a week, and I had to give another fortnight to the various ceremonies that constitute such a marriage. The twenty-four hour's travelling by railway within British possessions was easy enough, though an unbroken journey. Cooch Behar is a great stretch of land, closely intersected by rivers, that made our progress exceedingly slow. We went as we chose, in carriages, rough bullock-carts, in palanquins, and on elephants. I tried the carriage in going, but we sank so deeply and heavily with such weight, that I next tried the palanquin, which is a sort of long box. The small size of these, and the men being so unused to carry, all those of us who resorted to the palanquin have felt sore bruised ever since.

Our whole cavalcade was a true Oriental scene, with our various modes of conveyance all intermixed, Sowars—cavalry soldiers—riding at various points. The noise, the dust, and the tediousness, broken into constantly by the palanquin bearers shouting some wild song, leaping and jesting among themselves. The marriage was preceded by one day in which the bride and the females were besmeared with turmeric, making them a bright yellow. The men were powdered red,—a warm sight to look at. Breaking derle, a grain used with rice, and other domestic lessons are given with great pomp. These initiations take place before the marriage, and after it, feeding multitudes of poor and entertaining friends occupies another week. I have kept a minute journal that I fear would be too tedious for me to forward to you. The marriage ceremony was in the Hindu form, purged of utterances that recognized polytheism, which was made conditional by Keshub Chunder Sen. A small wooden erection was constructed, where the bride and bridegroom took their places. On either side was the father and an uncle, and a Brahmin priest sat before them, all on the floor. Several bands of English and

Indian music played each as they chose, causing the most confused noise and a perfect din, and with guns firing at various intervals. The crush and crowd of people struggling to witness the scene, the gorgeous dresses, brilliant lighting and bright colouring of the arrangements, was altogether a scene that could hardly be depicted. The bride is thirteen and the bridegroom sixteen, a fitting age in Eastern reckoning. But even this our Government has over-ruled. They can now complete the education of the Maharajah which is in our hands for the present. And immediately after the marriage the Maharajah was sent away to England to get the benefit of European travel.

It is only by mingling in the lives of these people that we can hope to reach them. In all the great crush of the marriage, I stood aside, unable to get forward. The Prime Minister found me out, and announcing me as the *Guru* teacher of their Maharajah, the crowd quite fell back and preserved my place directly beside the pair, and the young Ranees herself pays more deference to my wishes than those of anyone else. I shall hope to write shortly again.

NOTE.—Letters received from the Rev. J. F. Campbell and Miss Forrester mention several proposed schools, and a proposed Orphanage or School at Indore, for which in due time our schools will be appealed to for contributions; and may by and bye receive, as before, orphans to maintain and educate.

## An Outlook from Cyprus.

IN the twelfth century, the English King Richard I. unfurled the English standard over Cyprus and took possession of the island. It was the age of the Crusaders, and Richard and his Englishmen were crusaders, waging war, in the name of Christ and holy Church, for the rescue of the holy sepulchre from the Infidel. In that day the Infidel was the Turk; and if there was aught in which English hearts were agreed, it was in hatred and horror of the Saracen. Men counted themselves righteous according to the count of Paynim slain by their hands. That true English knights should draw swords or poise lance in defence of the Turk would have been a thing "unthinkable." An act like that would have wrought expatriation from native land, excommunication from Church, banishment from the very pale of European civilization.

*Tempora mutantur!* Could the armoured form of Cœur-de-Leon have stood upon the Cypriote shore the other day as England, through Sir Garnet Wolseley, once more took possession of the beautiful island home of St. Barnabas, he would hardly have welcomed those Englishmen coming under their cross-blazoned banner to

guarantee protection to the Turk in his sway over Asia Minor, Holy Land, Holy Sepulchre, and all. If we pursue these contrasts we may find much food for thought in the further reflection that, in the age of the lion-hearted king, if there was one name more hateful in English ears than "Turk," it was "Jew;" and yet it is a son of Israel who commands the act by which Britain holds Cyprus and guarantees the integrity of the Turkish empire in Asia.

Secular journals have quite freely discussed this act and its bearings upon European politics. But to the Christian the subject is one of vast concern, and is fraught with interest. Whatever concerns Cyprus would command some attention by reason of Biblical associations, if nothing more. Cyprus is one of the Bible lands. It is probably the Chittim of the Old Testament. It was the home of a Jewish population as early as the time of Alexander the Great. Herod the Great farmed its rich copper mines, and thus gathered a new Jewish element to the island. We find Jews there in the Apostolic days. Barnabas, the Levite, and his sister Mary, of Jerusalem, whose house was a social sanctuary amidst the trials of the first persecution, were Cypriote Jews. From the port of Antioch, at the mouth of the Orontes, Paul and Barnabas sailed to Cyprus upon their first missionary tour. On a clear day the island may be seen from the shore which it commands. It was the stepping stone to the spiritual conquest of Asia Minor, on the north, and of the European lands skirting the Ægean to the west. It was therefore something more than the love of native land in the heart of Barnabas that made Cyprus the first point of attack in this movement of the gospel upon the Mediterranean territories. The keen Jewish intellect that has discerned, in this year of our Lord, the commanding political position of Cyprus upon Southern Europe and the Orient, saw no more clearly than did that master mind of Israel which controlled the missionary operations of Primitive Christianity. St. Paul must have looked upon Cyprus as the gate of the Orient, just as Disraeli does to-day. In Paul's time the island was held by the Romans under the Proconsul Sergius Paulus, but its political destiny has, for the most part, been allied with Asia and Africa.

As we stand now under the blended cross of St. George and St. Andrew, and gaze from a British war-ship, eastward and northward, what is the outlook for Christianity? Yonder lies the shore-line of Palestine, and the mountains of Libanon, under which are sheltered the noble Syrian Mission of our American Church, the brightest jewel in her missionary crown; yonder the mountains around Antioch, where first the disciples of Jesus were called Christians; there is the Cilician birthplace of Paul, the Apostle to the Gentiles; sweeping westward and to the north is the memorable site of the Seven Churches of Asia, their candlestick, alas! long

since removed; still further north is the Troas of New Testament, the Troy of classic song, where Paul saw the vision and heard the Meecdonian cry which turned his steps towards Greece, with the Evangel. Thus from Cyprus, Christianity found its way into Asia Minor and Europe. Shall the history of the first century have any parallel in that of the nineteenth?

It is too early, of course, to speak with confidence of the policy and influence of Great Britain. Perhaps even Beaconsfield has not clearly shaped a political, much less a religious policy. As to influence, neither nations nor men can well forecast that. But if the history of British administration, and the general tendency of British influence for the last quarter of a century give any clue, we have reason to hope that the human race and the Church of God may rejoice in this so-called Anglo-Turkish alliance.

Certainly, we may be sure that Cyprus will have better laws, a more secure tenure of life and property, order, peace, progress, and freedom of conscience. That misgoverned island will re-blossom under the fostering civilization of England. We have not the text of the Treaty of Alliance before us, and scarcely know the scope of the guarantee which has been given to Turkish dominion in Asia Minor and Palestine. If it simply means that the Sultan shall continue unmolested in his chronic misgovernment of those territories, we have little, indeed, to congratulate the race upon. But if, as we earnestly hope, the British influence is to prevail, and the spirit of British civilization is to have full scope over those lands of sacred story, we shall welcome the change as a harbinger of a better day for the East.—*From The Presbyterian of Philadelphia.*

## The Presbyterian Record.

MONTREAL: 4 SEPT., 1878.

JAMES CROILL,  
ROBERT MURRAY, } Editors.

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

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


In connection with the extract given last month from Mr. Moody's sermon, we should perhaps have stated that we do not indorse his views regarding the millenium. Dr. Horatius



Bonar and many other good people think with him in this matter, but we do not believe their opinions are in line with the generally received interpretation of the Presbyterian Church. As to what Mr. Moody says about the Communion, our Presbyterian readers are too well educated to be deceived by any such crude and defective views as he enunciates.

We hope that our improved typographical appearance this month will commend itself to the eyes of our readers, and that the unusually full and interesting amount of missionary intelligence which we have in this number of the *Record* will touch their hearts, and influence all of us to sustained and systematic support of the various agencies employed by the Church for advancing its missionary and benevolent enterprises. *Do not forget that THE RECORD is one of these agencies.*

### Literature.

 THE BRITISH AND FOREIGN EVANGELICAL REVIEW: James Bain & Son, Toronto: \$2. per annum. The July number has the usual amount of valuable reading matter. *How is sin to end?* is the title of the opening article, mainly occupied with a searching review of Canon Farrar's "Eternal Hope," and a refutation of the rash statements therein made concerning the duration of future punishment. *On Serfdom in Scotland*, is a curious article by Mr. John Small of Edinburgh, in which we are reminded that we have not to go very far back in searching for the date of the abolition of slavery in Scotland. Lord Cockburn testifies to its existence in that country so recently as 1799; and Hugh Miller speaks of a man living in 1842, within 20 miles of Edinburgh, who was born a slave! *Two Scottish Ecclesiastics: Buchanan and Erving*, gives a very interesting sketch of the late well-known minister of the Free Tron Church, Glasgow, and of the late good Bishop of Argyll and the Isles. There are also a number of learned articles on Biblical Criticism and Church History.

MAP OF PALESTINE: We have received from M. A. Coudy, the publisher, St. Louis, Missouri, U.S., an exceedingly good wall map of the Holy Land, with marginal references, heights of mountains, tables of distances, &c. Nothing better can be desired for the use of Bible Classes and Sabbath Schools. It is printed on muslin, 60 by 40 inches, and may be carried about in one's waistcoat pocket. No one should attempt to teach the International Sabbath School Lessons without the aid of a map, and the price at which this one is furnished, \$2. if we re-

member, brings this useful appliance within the reach of all.

THE PORTABLE COMMENTARY, by JAMIESON, FAUSSET AND BROWN: By special arrangement with the English publishers, T. Y. Crowell of New York, is reprinting this commentary on the Old and New Testaments, in two volumes, at a greatly reduced price. We don't know of a better, for either minister or teacher, in like compass. It may be ordered through James Bain & Son, Toronto, or William Drysdale & Co., Booksellers, Montreal.

### MEETINGS OF PRESBYTERIES.

Toronto—Tuesday, 3rd September, 11 a.m.  
 Whitby—Tuesday, 3rd September, 11 a.m.  
 Victoria & Richmond—Tuesday, 10th September, 11 a.m.  
 St. John—Tuesday, 10th September, 11 a.m.  
 Chatham—Tuesday, 17th September, 1 p.m.  
 Saugeen—Tuesday, 17th September, 2 p.m.  
 Paris—Tuesday, 17th September, 2 p.m.  
 Peterboro—Tuesday, 24th September, 11 a.m.  
 Kingston—Tuesday, 24th September, 3 p.m.  
 London—Tuesday, 24th September, 7 p.m.  
 Bruce—Tuesday, 24th September, 2.30 p.m.  
 Montreal—Tuesday, 1st October, 11 a.m.  
 Huron—Tuesday, 8th October, 11 a.m.  
 Quebec—Wednesday, 16th October, 10 a.m.  
 Ottawa—Tuesday, 5th November, 3 p.m.  
 Stratford—Tuesday, 24th September, 9.30 a.m.  
 Miramichi—Tuesday, 29th October.  
 Manitoba—Wednesday, 18th September, at *Portage des Prairies*.

### WIDOW'S FUND, MARITIME PROVINCES.

The old rates have to be paid this year, notwithstanding contemplated changes. Legislation must precede a reduction of the rates.

### PRESBYTERIAN COLLEGE, MONTREAL.

Session 1878-79 commences on the 2nd of October. Copies of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application to the Rev. Principal MacVicar, L.L.D., Montreal.

### BOARD OF FRENCH EVANGELIZATION.

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

Those Congregations and Mission Stations which have not yet forwarded the amount of the annual collection appointed by the Assembly to be made on 21st July, are earnestly requested to do so without delay.

See also page 252.

## A Page for the Young.

### THE LITTLE CHICKEN.

BY MRS. CHILLIW B. ALLEN.

**I** AM a little chicken, hear me peep, peep, peep,  
My mamma's gone away and I've no place to  
sleep

I feel a little lonely, but I will not say a word,  
I don't like to be a chicken, I wish I were a bird.

I think I sing quite nicely, hear me peep, peep, peep,  
Or, weot-a-weot-a-weot-weot, cheep, cheep, cheep.  
Now isn't that the nicest song you ever, ever heard?  
It is really very easy to be a little bird.

Now, when other little chickens are scratching in  
the dirt,

Or running to their mamma for fear they will be hurt,  
I'll be singing far away, not so far I can't be heard,  
For I want them all to know I'm no chicken; I'm a  
bird.

What is that up in the heavens? It's a hawk I  
really fear.

If I could but find my mamma, how glad I'd be to  
see her!

"Cluck-a-cluck," that's mamma calling, sweeter  
sound I never heard:

I'm so glad I am a chicken - I don't want to be a bird.

### CURIOUS FACTS.

Bees are geometricians. Their cells are so constructed as with the least quantity of material to have the largest sized spaces and the least possible loss of interstice. The mole is a meteorologist. The bird called a 'nine-killer' is an arithmetician; as is also the crow, the wild turkey, and some other birds. The torpedo, the ray, and the electric eel are electricians. The nautilus is a navigator. He raises and lowers his sails, casts and weighs anchor, and performs other nautical acts. Whole tribes of birds are musicians. The beaver is an architect, builder and wood-cutter. He cuts down trees, erects houses and dams. The marmot is a civil engineer. He not only builds houses, but constructs aqueducts to keep them dry. The white ants maintain a regular army of soldiers. Wasps are paper manufacturers. Caterpillars are silk spinners. The squirrel is a ferryman. With a chip or piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals and many others are hunters. The white bear and the heron are fishermen. The ants are regular day laborers.

### WHAT IT COST HIM.

A MEDICAL gentleman living at St. John's Wood is in the habit of taking a daily stroll in Regent's Park. The other day, as he pursued his favourite walk, he observed a man seated

upon one of the forms by the roadside whom he recognised by his dress as a pauper belonging to the Marylebone Workhouse. The gentleman stopped and spoke to him, and the following is the substance of what was said.

"It's a pity," said the gentleman, "to see a man of your years reduced to spend the remainder of your life in the poor-house. How old may you be?"

"Close upon eighty years, sir."

"What was your trade?"

"Carpenter, sir."

"Well, that's a good trade to get a living by. surely. Now let me ask you plainly—were you in the habit of taking intoxicating liquors?"

"No, sir;—that is, I only took my beer three times a day, like all the rest. I was never a drunkard, sir, if that's what you mean."

"No, I don't mean that; but I should like to know how much on the average your beer cost you per day?"

"Well, sir, not more, I should think, than sixpence a day."

"And how long did you, speaking roughly, continue that expenditure?"

"I can hardly say, sir; but it would be about sixty years."

The gentleman taking out his pencil, began to make a calculation, whilst the aged pauper went on rambling about his temperate habits and the misfortunes that had overtaken him. When the sum had been worked out, the gentleman, very much to the astonishment of his listener, said to him:

"Temperate as you say your habits have been, my friend, let me tell you that your sixpence a day for sixty years, at compound interest, has cost you in the aggregate the sum of £3225 19s. 9d.; and if, instead of drinking the peculiar mixture called beer, you had put this aside for your old age, you would now have been in the receipt of £160 a year (without touching the principal), or, in other words, of £3 a week, in place of living in a workhouse and being dressed in the garb of a pauper."

### FOR OUR EXAMPLE.

It was Christ's "custom" to go to church. Many people now think or say that they can get as much good by staying at home, and only go occasionally. We may be sure that, if it was a good thing for our Saviour to attend service regularly, it is well for us to do the same. None of us are too wise to be benefited by joining the people of God.

The Saviour's mission was one of doing good. It was a mission of healing. His doing good was the very sign of his Messiahship. As such he presented it to the Nazarenes. As such he presented it to the disciples of John, who came asking if he were the Messiah. This will be our best evidence of acceptance as Christ's disciples if we too are always trying to do good.

## ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,  
AGENT OF THE CHURCH AT TORONTO,  
TO 2ND AUGUST, 1878.

## ASSEMBLY FUND.

Received to 2nd July '78..	\$160 95
West River .....	2 00
St Ann's & North Shore..	5 00
Maitland .....	3 00
Markham, Melville Ch...	3 50
Fitzroy Harb & Turbolton	7 00
—	\$186 45

## HOME MISSION.

Received to 2nd July '78.	\$719 05
Bequest of the late John McBean, Toronto .....	2600 00
Jas H. Omegah .....	10 00
Galt, Knox Ch Sab Sc .....	47 81
Toronto, St Andw, King St	360 00
Ravenswood .....	8 55
Flesherton .....	4 65
West meath .....	28 23
J W N .....	2 00
Harrowsmith .....	10 40
Campbellsville .....	12 00
Nassagaweya .....	1 00
Marintown, Burn's Ch .....	6 00
Beauburnois .....	8 5
Comber .....	21 26
Brockville, St John's .....	16 10
Bequest of the late W Williamson, East Oxford, 6 shares Huron and Erie stock	465 00
Interest on do do	15 00
McKillop & Tuckersmith.	23 10
—	\$3646 96

## FOREIGN MISSION.

Received to 2nd July, '78	\$580 31
Jas H. Omegah .....	5 40
Bequest of the late John McBean, Toronto .....	1600 00
Toronto, St Andw, King St	157 40
Goderich, Knox Ch .....	50 00
East Williams, Rev L McPherson .....	90 00
Ravenswood .....	8 55
Hamilton, Woman's Foreign Miss'y Society, one quarter salary, for Miss McGregor .....	150 00
Flesherton .....	4 67
Barrie Sab Sc, India .....	30 77
Westwood .....	5 62
Wroxeter Sab Sc, China, do India, for Miss Fairweather .....	6 00
Westmeath .....	10 50
Harrowsmith .....	10 10
Leith .....	6 00
Nichol, Section 3, Sab Sc.	3 90
Campbellsville .....	8 00
Nassagaweya .....	8 00
Comber .....	3 02
Brockville, St John's .....	10 90
Bequest of the late W Williamson, East Oxford, six shares Huron & Erie stock	465 00
Interest on do do	15 00
Jackson, N S .....	5 00
—	\$2570 44

## COLLEGES.

Received to 2nd July, '78..	\$175 65
Beverly, addl .....	4 0
Westmeath .....	0 75
Riversdale .....	7 00
Rev J G Carruthers, Lock- erie, Scotland .....	10 00
Campbellsville .....	15 00
Nassagaweya .....	10 10
—	\$222 40

## WIDOW'S FUND.

Received to 2nd July, '78	\$106 40
Bequest of the late John McBean, Toronto .....	100 00
Westmeath .....	5 50
Campbellsville .....	6 00
Nassagaweya .....	5 00
—	\$112 90

With Rates from Revds Profes-  
sor McLaren, W M Martin, J  
Irvine, J A McConnell, \$24 00;  
Neil McDiarmid, \$32 00.

## AGED AND INFIRM MINISTERS' FUND.

Received to 2nd July, '78..	\$51 37
Bequest of the late John McBean, Toronto .....	1000 00
J W N .....	3 0
Carlton Place, Zion Ch ..	7 00
Rodgerville .....	7 77
—	\$1069 14

Rates receiv'd to 2nd July	49 00
With Rates from Rev W M Martin .....	4 59
—	\$53 59

## KNOX COLLEGE, BUILDING FUND.

Received to 2nd July, '78	\$461 05
Ekrfid, per Rev W R Sutherland .....	42 98
North Bruce, per Rev Prin- cipal Caven .....	4 0
Centre Bruce, per do .....	1 00
N Wilkinson, W Puslinch ..	5 10
—	\$514 03

## KNOX COLLEGE, ORDINARY FUND DEBT.

Received to 2nd July, '78..	\$163 80
Toronto, Charles St, per Rev R D Fraser .....	32 00
Embro, per Rev J M King ..	25 70
—	\$221 50

## KNOX COLLEGE, BURSARY FUND.

Bequest of the late Rev George Cheyne .....	\$500 00
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## ORPHANS OF THE LATE REV. JAS. NESBIT.

Received to 2nd July, '78..	\$5 00
R Croskery, Perth .....	5 00
—	\$10 00

## MISSION TO THE JEWS.

Mrs Redpath, Montreal, per Prof. McLaren .....	\$50 00
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## CHINA FAMINE RELIEF FUND.

Per Globe Office, Toronto.	\$25 00
Mrs McIntyre, Pakenham	13 00
Friend .....	6 00
Yours Respectfully \$2 00, James, Toronto \$10 .....	12 00
Thomas McKay, Toronto.	1 00
A Sunter, Meaford .....	1 40
R Phillips, Fergus .....	3 00
People of Ayr and Neigh- bourhood .....	260 00
Dunbarton and Duffins Creek .....	17 00
Rev Thos Fenwick, Metis, Friend, Isabella Street, Toronto .....	4 00
Thos Fraser, Pine River, Delaware, St Andrews & outh .....	5 00
Friend S1, Uxbridge \$12.	9 60
Teeswater .....	13 00
West King .....	60 00
Theudford, Knox Ch .....	16 16
Ayr, addl .....	18 32
Friends, Chatham, Now Brunswick .....	5 00
Friend .....	20 00
Leaskdale, sale of Ladies work .....	4 00
A Mustard, Leaskdale ..	8 00
James Leask, do .....	2 40
Queensville & Ravenshoe, collect. by Miss Fleming	4 00
—	15 50
—	\$523 42

RECEIVED BY REV. DR. MCGEE,  
AGENT OF THE GENERAL  
ASSEMBLY, IN THE MARITIME  
PROVINCES, TO AUGUST 3, 1878.

## FOREIGN MISSIONS.

Acknowledged already ..	\$378 13
Lawrencetown & Cow Bay	15 00
Buddeck, both sections ..	11 00
Riverside, Bass Riv Sec	12 00
do Portauquique do.	7 12
do Castlereagh do.	5 90
Little Harbour .....	19 10
Richmond, N B .....	20 00
Shubenacadie .....	23 00
Lower Stewiacke .....	19 00
New Salem & Indian Road Woman's For. Missy. Soc.	6 00
113, q'ter end, July 1st	100 00
Knox Ch, Pictou .....	74 77
Sewing Circle, Pictou .....	5 00
Caribou River Section ..	20 69
1st Pres Cong, Truro, 4 col Stewiacke .....	40 50
—	12 43
Campbell Settlement, NB Thank offering from L H Cobourg, Ont, for Native Teacher in Faté .....	3 40
Summerside, P E I .....	10 10
Blackville and Derby .....	45 47
Blue Mountain, per R Mc- Dougall .....	15 00
Lake Ainslie, C B .....	19 21
Sherbrooke .....	5 00
West Bay .....	24 00
Points .....	10 00
St Peter .....	5 81
Middle Musquodoboit ..	18 19
St Andw Ch, Little River Shemogue & Port Elgin..	19 26
—	5 75
—	5 32

West Riv Section, Glenelg	21.00
Richmond Bay	30.00
Miss M Miller, Rogers Hill	5.00
Legacy of the late Jas Fraser Houston per Mrs J Graham, New Glasgow	40.00
Halifax Woman's Foreign Miss'y Society for Miss Blackadder's Salary qtr ending Oct 1st.	100.00
	\$1160 64

FOREIGN MISSION DEBT FUND.

Acknowledged already	\$266 68
St Paul's, Woodstock, N B	11 00
Riverside, Bass Riv Sec	8 51
do Portauquique do	3 99
Richucto, N B	15 30
Rev A McVester	10 00
St John's P h, Windsor	51.56
Eas: St Peter's, P E I	4.36
Sutherland's River and Vale Colliery	19 49
Musquodoboit and Clam Harbours	10 10
Sheet Har. Q uoddy Sec	5.00
Rev J Kosborough	2 00
Union Centre Section	6.55
Locumber do	2 15
James Ch, New Glasgow	24.00
do do Ladies	40 00
Rel. and Benev. Society Bedque, P E I	15.00
St James, N B	7.00
Buctoucho	17 00
Upper Londonderry	25.00
D ugstawn, N B	6 09
Wine Harbour	2.00
Bathurst	12 00
Fort Massey Miss Ass, Hfx	100.00
Poplar Grove Ch, Hfx	25.00
Louisburg, C B	2.50
Bay of Islands, Nfld	29.00
Blackville and Derby	7.00
Earlton, W. Branch Sec	4.00
By View	4.66
Digby	2.20
Bear River, &c, Digby Co	2 00
Chalmers Ch, Halifax	32.50
Gore and Kennetcook	8 00
Dalhousie, N B	13.30
Kentville & S. Cornwallis	8.00
Tancier, Sheet Harbour	1 86
Kempt	5 00
St John's P Ch, Yarmouth	13 34
Shubensadie and Lower Stowiacko	20.00
D McLennan, Sydney	1.40
D Mcurdy, M P P, Baddeck	5.00
Alex Cameron, Baddeck	10.00
Malaga watch and North Mountain	13.00
	\$362.96

DAY SPRING & MISSION SCHOOLS	
Acknowledged already	\$183 62
Prince St Ch, Pictou, for support of Lal Behari	60 33
	\$248.95

HOME MISSIONS.

Acknowledged already	\$434.34
Lawrencetown & Cow Bay	10.00
St Paul's, Truro	50.00
Riverside, Bass Riv Sec	11.89
do Portauquique do	5.54
do Castlereagh do	2.33

Chalmers Ch, Halifax	34.7 5
Little Harbour	3 50
Campbell Settlement, NB Summerside, P E I	3.00
Upper Londonderry	21.00
Fort Massey Miss Ass, Hfx	8 00
Blackville and Derby	70 09
Kempt, for Mr Boyd	10 60
Blue Mountain, per R McDougall	9.00
Middle Musquodoboit	13.19
Int 1/2 year. 1/4 of G Kerr Bequest to Ch Mar Pro	0.73
Richmond Bay	18 60
Legacy of the late Jas Fraser Houston, per Mrs Jas Graham, N Glasgow	10.00
	40 03
	\$805.07

SUPPLEMENTING FUND.

Acknowledged already	\$214.68
Lawrencetown & Cow Bay	10.00
St Paul's, Truro	50.00
Riverside, Bass Riv Sec	4.82
do Portauquique do	2.92
1st Pres Cong, Truro, 1/2 col	40.50
Tabusintac & Burnt Ch	15 00
Prince St Ch, Pictou	8 74
Summerside, P E I	4.40
Buctouche, addl	2 00
Fort Massey Miss Ass, Hfx	50.00
Middle Musquodoboit	0 25
Col Com. of Ch of Scotland £36 stg. per G Mitchell	416.48
Richmond Bay	8 00
Miss M Miller, Rogers Hill	5.00
	\$562.39

COLLEGE FUND.

Acknowledged already	\$1193.16
Lawrencetown & Cow Bay	5 00
Riverside, Bass Riv Sec	3 85
do Portauquique do	2 79
Interest	23 36
Lewis Tupper	15 00
A friend	20 70
Andrew Johnson	4.00
Chipman, N B	6.00
Prince St Ch, Pictou	49 58
Upper Londonderry	8 00
Fort Massey Miss Ass, Hfx	100.00
Interest	24.00
Dividend on 8 shares	56.60
Spry Bay, Sheet Har Cong	8.14
Richmond Bay	10.00
	\$1525.88

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$195.64
Lawrencetown & Cow Bay	6 00
Little Harbour	0.50
Blackville and Derby	3.00
Interest on \$600 1/2 year	36.00
Richmond Bay	10.00

Ministers Percentage:

Rev M Stuart	3.40
Rev A Farquharson, for '77	3.75
do do do '78	3.75
Rev A M C Sinclair do '77	4.25
do do do '78	4.25
Rev E A McCurdy do '77	5.00
	\$275.54

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Secretary-Treasurer of the Board of French Evangelization, 210 St. James Street, Montreal, to 9th August, 1878.

Received to 1st July	\$623.06
Per Rev F Stevenson	646.07
Mrs J Hogg, Guelph	4.00
Grand Falls, N B	17.00
A sui plenented Minister, Almonte, St John's SS	10.00
Almonte, St John's SS	14.00
Mudoc, St Peter's	6.00
Greenbank	16.00
Pi kerton	6.60
J Wells, Pinkerton	1 00
D Hamilton, Charleston	2.00
Mrs R Symington, Sarnia	4.00
Springsville	7.40
Bothany	4 69
Orono	8.20
Lucan	5.00
N Williamsburgh	3.00
St Catharines, Haynes Av Ch	5 00
Merriton	4 60
1st W Gwillimbury	14.00
Brighton	5.00
Avonmore	5 10
Mill Point	1 51
Valleyfield	12.37
Waterdown	12.50
Orchardville	4.00
E N manby	2 82
Goderich, Gaelic	3 10
Pinkerton SS	4 50
Balcover	5 10
Sutton	6.00
Belgrave	10 60
Hulic	15.07
Londesboro	5.45
Willis Ch, Lunenburg, Ont	4.00
Burn's Ch, Moore	11.00
Claremont	7.00
Lavant	14.20
McIntosh & Belmore	21 00
Blackville & Derby	12 60
Coborne	8 11
St Andw's, Chatham, Ont	13.00
Fraser Ch, Biddulph	5.00
Amberstburgh	3 60
Beauharnois	12 50
Lanark	14.00
Mount Pleasant	5 50
Burford	3 00
J Buyers, Wellington, N Z	24 22
Campbell Settlement, NB	2 00
Wardsville & Newbury	2 50
Bothwell	9.00
Eden Mills	5 00
St Sylvestro	5.05
Chalk River	2.00
Elmira, Ill.	11.36
Peabody and Desboro	4.00
Drummondville	5.00
Hornby	5.00
Rent, &c	37 00
Castleford & Stewart's	6.00
Delaware, St Andw's and South	5.75
Lingwick, M S	9 00
Comber	4.30
Bathurst, Ont	7 10
Meaford	7 65
do S S	1.35
W Bentinck & Hanover	3.50
Beamsville & Clinton	7.25
Ste Anne, Ill.	16.10
Middle Station	3.00
Millie Isles	4.00
Dundalk & Fraser's	9.31

Chippawa .....	3.17	Waldemar, & Co .....	8.10	Fisherville .....	2.00
Harwich .....	16.00	Rosa Sab So .....	2.67	Total receipts from 1 May \$2686 45	
Balderson, per Rev Dr Bain .....	11.94	Cobden Sab So .....	1.63	Receipts to same date (9th August) last year .....	4935.84
Drummond, per do .....	6.82	Osoeola do .....	1.60	Decrease .....	\$2249.99
Gravenhurst .....	3.84	A friend .....	5.00	NOTE.—The Treasury being at present largely in debt, Congregations and friends are earnestly requested to forward their contributions without delay, addressed to the Treasurer.	
Leeburn .....	2.10	New Glasgow, Que., S.S. .....	1.60		
St Paul's, Fredericton .....	10.60	Black River, N.B. .....	5.25		
McKillop & Tucker-Smith .....	6.00	St Andrew's, Duffins Creek .....	4.00		
New Glasgow, Que .....	4.20	Elmsdale, N.S., Sab Sc .....	5.00		
Ready .....	3.38	Ridgeway .....	3.25		
Aylwin .....	7.00	Stevensville, & Co .....	1.75		
Nassagaweya S.S. .....	2.10	Coll by G Mackenzie, Dundas, P.E.I. .....	7.04		
Hawkesbury .....	5.60	Rocky Saugeon, N.S. ....	5.60		
L'Original .....	4.79	Per Dr McGregor, Halifax:—			
Ashburn S.S. ....	6.15	West River .....	8.00		
Euphrasia & Holland .....	6.76	St Ann's and N Shore .....	8.00		
Cobourg .....	25.00	W & C Rivers, & Co, P.E.I. .....	10.00		
Knox Ch, Ayr .....	19.25	St David's Ch, St John .....	30.10		
St Andrew's, Maidstone .....	2.00	St John's Ch, Chatham .....	10.00		
St Andrew's, Chatham, N.B. ....	11.86	River John .....	30.00		
Greenock .....	3.50	Lawrencetown & Cow Bay .....	10.00		
Mahone Bay .....	3.94	Little Harbour .....	2.00		
Kippen .....	18.14	Summerside, P.E.I. ....	10.10		
Hills Green .....	7.00	Fort Massey, Halifax .....	40.00		
Tatamagouche .....	16.30	Blue Mountain .....	16.28		
Proton .....	5.66	S.S. of E.R., St Mary's .....	1.54		
Whyoccomah .....	16.87	Richmond Bay .....	8.00		
Desert .....	2.50	Per Rev Dr Reid, Toronto:—			
Williamsto'n & Martint'n do Bible Class .....	1.75	Rev W R Ross, Manitoba .....	4.00		
John do Coll by Hugh, St Erskine Ch, Pickering .....	26.50	Union Ch, Esquimes .....	2.00		
Holstein .....	10.57	Norval .....	13.75		
Amos .....	8.82	Fullarton .....	11.23		
Fairbairn .....	5.00	Avonbank .....	8.33		
Metis .....	6.48	W McIntosh, Belleville .....	1.50		
Sault Ste Marie .....	5.00	Port Elgin .....	20.10		
F E B. Pt Stanley .....	5.00	do Sab Sc .....	4.15		
John St, Belleville .....	29.00	Bethany .....	1.20		
St Andrew's, Bayfield do E Williams .....	4.50	Listowel .....	8.40		
Westm'ster Ch, Teeswater .....	27.00	Flesherton .....	9.32		
Dorchester Station .....	9.01	Westnucath .....	2.30		
Plantagenet, & Co .....	3.07	Harrowsmith .....	10.00		
Chelsea .....	4.70	Wroxeter .....	35.42		
E Templeton .....	3.30	Fordwich .....	6.20		
Newtonville .....	6.00	West King .....	10.50		
Kendal .....	4.00	Campbellville .....	6.00		
Kilbride .....	2.66	Nassagaweya .....	6.00		
Barton, Stone Ch .....	6.50	Brockville, St John's .....	14.00		
Markdale, & Co .....	10.60	Enniskillen .....	5.48		
York Mills .....	3.07	Cartwright .....	2.38		
Bobcaygeon .....	3.67				

**WIDOWS' AND ORPHANS FUND**  
Late in connection with the Church of Scotland.  
James Croil, Montreal, Treas.

Brookville, St John's Ch. \$20.00  
Bowmanville .....

**THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FERRARER FORREST & Co., TREASURERS, 173 HOLLIS ST., HALIFAX, N.S. JULY 31st, 1878.**

Already acknowledged \$80017.13	
W A Hesson, Halifax .....	25.00
Adam Burns, do .....	250.00
Sherbrooke .....	29.00
Jas Scott, Halifax .....	250.00
Jas Ross, Newport .....	40.00
John McKinnon, Whyoccomah .....	25.00
Mrs Watts, Charlottetown .....	50.00
Bedeque, P.E.I. ....	6.00
Fredericton, N.B. ....	192.87
Stake Road, Wallace .....	24.00
Hon A McFarlane, Wallace .....	100.00
Mrs Geo Runciman, Annapolis .....	5.00
Maitland .....	85.00
<b>\$31051.00</b>	

**THEOLOGICAL HALL—MARITIME PROVINCES.**

The next Session of the Presbyterian Theological Seminary, Halifax, N.S., will commence in the new premises, Pine Hill, on Thursday, Nov. 7th.

Furnished Rooms and Boarding will be provided for the students in the Building. Term 26 weeks—at \$2.50 per week. Fuel and Light included—No extras except for washing.

The Inaugural Lecture will be delivered by Rev. Dr. Pollok, in Chalmers' Church, on Wednesday 6th Nov., at 7.30 p.m.

P. G. MACGREGOR, Secretary.

**OTTAWA LADIES' COLLEGE AND CONSERVATORY OF MUSIC.**

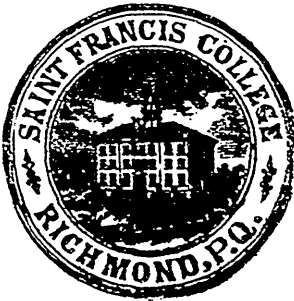
Rev. A. F. KEMP, LL.D., Principal, assisted by a large and efficient staff of Teachers.

The curriculum of the College is in every respect abreast of the age, and special facilities afforded for the study of French and German. The musical advantages of the College are unequalled in the Dominion.

College opens Sept. 4th, 1878. For particulars and fuller information, apply to the Principal.

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**ST. FRANCIS COLLEGE, RICHMOND, P. Q.**



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