

Building Fund.		RC Steele, Toronto. 1 pt. 50 00		Bromley 17 00		Maria Harman, Otta.... 5 00	
Prev ackgd.....	\$4,406 33	John Wanless "	.....20 00	Summerstown.....	6 00	Friend, Lachine.....	10 00
T Patterson, Boyman	1.50 00	J'n McLean, St Thomas	50 00	INDRE MISSIONARY		Sarah Jennison, Woklo.	2 00
Jon Paterson, Win.	2 pt. 25 00	D M Tait, "	10 00	COLL'GK.		Mrs Hill, Brucef'd.	0 50
J A Graham, "	1 pt. 15 00	Anonymous "	5 00	Received by Mrs. Anna Ross		Friends, Eunskillen....	1 00
A Wickson, "	1 pt. 25 00	C E Palmer "	1 00	Brucefield.		Friend, Georgetown.	1 00
David Horn, "	.....50 00	Francis Malloch "	100 00	Previously ack'd.		Friend, Yor.....	1 00
Arch Ogltre, P la	Prair 25 00	John Penman Paris...	50 00	.....\$128 15		Mrs G D Bayne, Pem...	1 00
J B McLaren, Mordn.	2p100 00	J M Clark, Smith's Falls	20 00	Brucefield, 1st ch adl	..... 6 00	Mrs S S Hunter, "	2 50
R Crawford, Ind Head.	50 00	Wm Douglas, Ind Head	20 00	Seaforth, A. Graham	2 00	Friend, Tor.....	1 00
Rev P Farquharson,	2pt25 00	Robt Mackay, Mont.	550 00	Ingersoll o o	.....10 00	Mrs J T Duncan, Tor	1 00
Dr Robertson, Win.	3 pt50 00	QUEEN'S COLLEGE FUND.		Seaforth, Friends.....	2 00	Scott Bairns, Elliott	2 50
Wm Scott, "	1 pt. 25 00	Received by J. B. McIver		Mrs P S Ross, Mont.	5 00	Coll at Ripley.....	5 27
Dr Adams, "	1 pt. 50 00	Treasurer.		Mrs P D Ross, "	1 00	Mrs Elliot, Don.....	5 00
Ken McKenzie "	2pt250 00	Elmsley.....	10 00	John Smellie, Ham	2 00	Mrs Wes Molen's P la P.	5 00
W M McLeod, "	.....10 00	Buckingham.....	20 00	Wm Masson, Whitby	1 00	Mrs Doherty, Paisley..	2 00
E F Hutchings, "	1 pt. 50 00	Cohoonk.....	3 00	W Finlayson Egm'd'vl.	1 00	Friend.....	0 25
C L Charrrest, "	.....100 00	Williamstown.....	23 00	Friend, Dungan'n	1 00	Mrs Wes Molen's P la P.	5 00
Jas Mackay, Woodstock	10 00	Montréal, St Gabriel	20 00	Mrs J Dickson, W'ng'hm.	1 00	Kippen, St And c e.....	10 00
Wm Buik, Toronto.....	50 00			Jas Burdge, Brfld	1 00		
				Emma Burdge, ".....	1 00		\$222 22

IT WAS SELF-SACRIFICE.

It is said that when the story of West India slavery was told to the Moravians, and that it was impossible to reach the slave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves, and said, "We will go and be slaves on the plantations and work and toil under the lash, to get right beside the poor slaves and instruct them." And they left their homes, and went to the West Indies as slaves, and lived in the company of slaves. And the slaves heard them because they had humbled themselves to their condition. That was grand; it was glorious, and yet Christ's example was more glorious, for he stepped from heaven to get by our side; he laid himself down beside us that we might feel the throbbing of his bosom and be drawn so close as to hear him whisper, "God is love."

WE BECOME WHAT WE WANT TO BE.—Likeness comes from liking. We grow to be like that which we like, and which we reach out after with longing purity. If we like the pure, we grow in purity. If we like the impure, we grow in impurity. Therefore, it is that in the end we have what we want, and are as we would like to be. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

"A minister, who thinks that he is working hard, with little success and many discouragements, would do well to study carefully the life of the apostle Paul. How diligently did he labor! How great were his hindrances! How many discouragements did he meet! Or better still, let him 'consider the Apostle and High Priest of our profession, Christ Jesus.' He was 'poor,' He was 'reproached,' He was 'reviled,' He was 'forsaken,' He was 'wearied.' He complains, 'I have trodden the wine press alone.' 'I looked for some to take pity, but there was none; and for comforters, but I found none.' Is it not 'enough for the disciple that he be as his Master, and the servant as his Lord?'—*U. Pres.*

A great editor in his day was Veuillot, the French Roman Catholic, and a representative of the Ultramontane party. He was candid even to bluntness, when he wrote: "When Protestants are in the ascendancy, we demand religious liberty, because that is their doctrine; but when Catholicism is in the ascendancy, we deny religious liberty, because that is our doctrine." Heads I win, tails you lose! It is a neat operation.—*Phil. Pres.*

WORDS OF WISDOM.

A single word spoken under the influence of passion, or rashly and inconsiderately spoken, may prove a source of abiding pain and regret, but the suffering of an act of injustice, of wrong, or of unkindness, in a spirit of meekness and forbearance never renders us unhappy. The remembrance of a sinful or even of a hasty word is not infrequently the cause of very deep mortification. The reflection that our words betrayed a weakness, if not a lack of moral and spiritual balance, humiliates us. It is a wound to our self-respect, and the consciousness that regret is now unavailing adds a sting to the pain. But in the feeling that in our exercise of the meekness and forbearance inspired by the love of Christ we went further than we were bound to go, is not often a cause of distress. In a calm review of the act we do not feel that we wronged ourselves by making too large a sacrifice, or that our failure to resent the injury and to attempt to retaliate was a mistake. Reason and conscience approve the course, and it is a source of satisfaction and comfort.

To pity distress is but human, to relieve it is God-like—*Horace Mann.*

Be noble—that is more than wealth;
Do right—that's more than place;
Then in the spirit there is health,
And gladness in the face.

—*George Macdonald.*

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