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THE  
**PRESBYTERIAN RECORD**  
 FOR THE  
**DOMINION OF CANADA.**

VOL. XIII.

APRIL, 1888.

No. 4.

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**Manitoba College.**

LETTER FROM THE MODERATOR OF ASSEMBLY.

**C**ONCERNING the debt due at Dr. Reid's office, we took occasion, in the September number of the RECORD, to direct attention, in a detailed statement, to the effort initiated during the sittings of the General Assembly to remove, or at least considerably reduce, the old accumulated debt on Manitoba College, amounting to \$8134. The movement started under very favourable auspices, and soon after the rising of the Assembly reached the respectable figure of \$1852.

This amount was subscribed by a few, chiefly ministers, though some of the elders contributed liberally. The subscriptions were:—Nine of \$100 each, eight of \$50, three of \$30, four of \$25, three of \$20, seven of \$10, thirteen of \$5, \$6 in smaller sums, with collections amounting to \$161.40 from Calgary, New Westminster and our two congregations in Victoria. Very little more has as yet been subscribed. Other objects have interposed to divert attention from this most important one,—and when the last effort was being made to lift the mortgage on the College building our Home Mission Fund was in a precarious condition, and kept this scheme, which is sanctioned and recommended by the General Assem-

bly, in the background. Now, however, that the former has been wiped out, and that the prospects of the latter are so much brighter than they were, we think that this office debt, so crippling to the Institution,—its interest at six per centum being made a first charge on its funds, amounting to a considerable rent, should be shouldered by the whole Church, and our friends in Manitoba, who have already financial responsibilities weighty enough, be set free to pursue their great work without being thus heavily handicapped. The College is essential to the well-being, if not to the very being of our Church in the Northwest, and its outlook was never more hopeful. Principal King, with his noble coadjutors, deserve well of the Church for their self-denying devotedness. Less than a fifth of those present at the never-to-be-forgotten meeting at Winnipeg, in June, have as yet contributed to this object. Are there not some who have got strong memories of our holy convocations, and after-excursions, and who, from personal inspection, were made to feel that there is no more remunerative investment than to aid those who are doing such grand pioneer and foundation work for us in that infant Empire of the West, disposed yet to send in their contributions? Those who have already subscribed, but who have not yet remitted, will confer a favour by doing so at their earliest convenience.

We cordially commend the subject to the thoughtful and liberal consideration of all throughout the Church who rejoice in the vantage-ground we have obtained in our western heritage, and who believe in our maintaining it. Contributions may be sent to Rev. R. H. Warden, Convener of the Committee, 198 St. James Street, Montreal.

R. F. BURNS,  
*Moderator of General Assembly.*



*Father Chiniquy.\**

OUR wood-cut is copied from a very fine photograph of Mr. Chiniquy taken in his 78th year, in which our friend still appears to be hale and hearty, with a benignant expression of countenance and unmistakable marks of culture and exceptional mental ability. Father Chiniquy was born at Kamouraska, Que., July 30, 1809. A pious mother was his first teacher and the Bible his primer. When eight or nine years old, he was already familiar with the chief incidents and events in the Old and New Testaments. In 1818 he was sent to school at St. Thomas. He completed his classical and theological course at the College of Nicolet, and was ordained a priest of the

Church of Rome in the Cathedral of Quebec, 21st September, 1833, by Right Rev. Sinai, first Archbishop of Canada. He seems to have been deeply impressed by the solemnity of the ordination service and the dignity and responsibility of the office to which he had been set apart,—and so long as he remained in it, Mr. Chiniquy, by his own shewing, was never wanting in profound veneration for his mother church. He was first appointed curate of St. Charles, Rivière Boyer, a beautiful parish twenty miles south-west of Quebec. In the following year he became vicar of the curate of Charlesborough, one of the oldest and most important parishes in Canada. Soon after he was made vicar of St. Roch. About that time, moved by the scandalous intemperance which prevailed among his brother priests, and in the community at large, Father Chiniquy took the pledge of total abstinence, and commenced a crusade against the drinking customs of the time, which gained for him the title of "The Apostle of Temperance." In 1842 he was removed to his native parish, Kamouraska, where he advocated his favourite theme so powerfully that on one occasion thirteen hundred persons, moved to tears and sobs, came forward and signed the pledge. In 1846 he sought a season of rest in the monastery, and was received into the religious order of the Oblates of Mary Immaculate of Longueuil. He entered it with exalted views of the beauty and purity of monastic life, but in less than a year had his eyes opened to its veiled immoralities. He began another temperance crusade. During four years he gave eighteen hundred lectures and enrolled 200,000 persons, receiving from the Parliament of Canada a vote of thanks and a gift of £500 in recognition of his services. He crossed into the United States, and lectured in Detroit and Chicago. While thus engaged, he was requested by the Roman Catholic Bishop of Chicago to undertake the formation of a French Canadian Roman Catholic colony in Illinois. This was eventually carried out by the emigration of a large number of families from Lower Canada, France, and Belgium, who spread themselves over a magnificent tract of prairie of forty square miles. They had not been long settled, however, when trouble arose in connection with church property. A vexatious law-suit followed, in which

\* FIFTY YEARS IN THE CHURCH OF ROME, by *Father Chiniquy*; W. Drysdale & Co., Montreal; McGregor & Knight, Halifax; pp. 332; price, \$5.00.

Mr. Chiniquy was successfully defended by Abraham Lincoln. The result was, first, his interdiction and excommunication, and, finally, his voluntary withdrawal from the Church of Rome. Mr. Chiniquy and his congregation were received by the Presbytery of Chicago in April, 1860, when he handed in the names of 2000 converts. In June, 1863, they became connected with the Canada Presbyterian Church. Since that time, Father Chiniquy has led a very active and eventful life. Four years he spent in Montreal, when, he says, 7000 French Canadians and emigrants from France renounced Popery. In 1878, after two months spent on the Pacific coast, he visited Australia and New Zealand. Since then he has given the public a full and graphic account of his varied experiences in his "Fifty Years in the Church of Rome"—one of the most remarkable autobiographies in the English language.

## The Church of Geneva.

### II.

#### THE REFORMATION PERIOD.

ONE day in October, 1532, two travellers were seen to alight at a hotel in the *Rue de Rhone*, Geneva. The one was *Antoine Saunier*; the other, a small, lithe, red-bearded man, was *William Farel*—the "Apostle of Helvetia." Two years before this he had decided the struggle in Neuchatel, where one may read to-day, inscribed on a pillar of the cathedral, these words: "On the 23rd of October, 1530, idolatry was overthrown and removed from this church by the citizens." The instrument of that overthrow was Farel, one of the grand men of that time, whose personal bravery and zeal for the truth entitled him to be ranked with Luther and Knox. Farel was born in Dauphiny, in 1489. He studied under Lefevre in Paris, where his eyes were opened to the absurdities of the prevailing religion. Thirsting for truth, he plunged into the Scriptures and found there, what his ardent soul had long been seeking, peace of mind in the doctrine of Justification by Faith. After many adventures he came to Switzerland, and threw his whole soul into the work of evangelizing the towns and villages bordering on Lake

Leman. Having established the Reformation in Neuchatel, he directed his attention to Geneva. So here we find him and his companion, Saunier, just returned from a meeting of the Waldensian Synod, anxious to confer with Olivétan as to "how the wind blew." They were welcomed by a number of the citizens, but the priests loudly protested against their being allowed to remain. They were summoned to meet the Chapter under pretence of a conference, but instead of that they were at the outset branded as vagrants and heretics. "Are you prepared," they were asked, "to maintain in the presence of the priests what you have been saying to the people?" "Certainly," said Farel, calmly, "we are ready to confess the name of Jesus Christ every where." "Mischievous devil! why came you here to disturb the public peace? By what authority do you preach?" "I am not a devil," replied Farel, "I proclaim Christ crucified for our offences and raised for our justification; I am ready to prove from the Word of God that my doctrine is true, and to maintain it with the last drop of my blood. It is you, who, by your immoral lives and false teaching, have brought disgrace on the whole church." "He blasphemes! What need we any further witness? *To the Rhone! to the Rhone!*" A scene of wild commotion followed. A shot was fired at him, but it missed the mark. Daggers were drawn. Farel was struck on the face, thrown down, and would have been kicked to death but for the interference of a syndic. He was ordered to leave the city within six hours.

Early next morning Farel and Saunier were taken across the lake, and landed near Lausanne. A humbler man took up the work in Geneva. This was *Froment*, who opened a "free school" for old and young. Many came. The school grew into a congregation. The teacher became an evangelist. Crowds gathered around him, and many were converted. On New Year's Day, 1533, Froment was escorted to the market place by an immense multitude, and, mounting a fish barrel, he preached a powerful sermon. He had raised a commotion which he could not control, and was obliged to leave the city.

On the 21st of December, Farel again entered Geneva, not intending to leave it until the Reformation was completed. The

citizens assembled to hear him preach, with helmets on their heads and swords by their sides. *Pierre Viret*, of Orbe, another pious and eloquent disciple of Lefevre, came to Farel's aid. They carried everything before them. While thus engaged, *John Calvin* unexpectedly appeared on the scene. He was then twenty-seven years of age, of middle stature, slightly built, with a long, thoughtful face, a lustrous eye, and a mien of stern resolve. He had no intention of remaining in Geneva, but Farel, fixing his eyes upon him, adjured him in the name of God to take upon himself the ministry of the Word in this place. Calvin yielded, and was soon preaching to eager crowds in the cathedral. Within three months, he compiled a creed and catechism which were approved by the Council, and instituted rules of discipline and church government which have ever since been recognized by the churches called by his name. The citizens promised obedience. They were subjected to severe rules. If they failed to attend church they were fined. The sumptuary regulations as to food and dress were strictly enforced. The reformers defied the civil authorities and were frequently remonstrated with by them, but they would not yield a hair's breadth. A crisis was at length reached, when Calvin excommunicated the whole city, and, in turn, he and Farel were banished from it. Calvin found an asylum in Strasburg. Farel returned to Neuchatel, which became his home till he died, 13th September, 1565. Geneva, incapable of self-government, recalled Calvin. Again the inexorable hand of discipline was laid on the people, fines and imprisonments, and even severer punishments, increased, but crime and immorality decreased in a corresponding ratio. At last the Reformation had its perfect work. For twenty three years, Calvin ruled Geneva and established his reputation as one of the greatest of the Reformers. The influence of his teaching spread to the ends of the earth. He died on the 27th of May, 1564, in his fifty fifth year. *Calvinism*, more or less modified, survives in most of the Reformed churches. Perhaps it has left its deepest mark on the Presbyterian churches of America. Strange to say, it has the least prominence in its birth-place. It is even said, on pretty good authority, that since the death of Cesar Malan, in 1864, there

have been none to call themselves Calvinists in Geneva.

## Missionary Cabinet.

MRS. HARRIET NEWELL.

THE American Board of Commissioners for Foreign Missions was instituted in 1810. Two years later it appointed its first five missionaries to go to India. These were Gordon Hall, Adoniram Judson, Samuel Newell, Samuel Nott, and Luther Rice. *Harriet Attwood* was born at Haverhill, Massachusetts, on October 10th, 1793. When about eighteen years old she was engaged to be married to Samuel Newell, a young student preparing for a missionary career. From about the age of ten, though naturally gay and light-hearted, she began to have religious convictions. At thirteen, while attending an academy at Bradford, where a revival took place, Harriet, along with many others, experienced the change known as "conversion." "When," she said, "I was filled with a sweet peace, a heavenly calmness, which I can never describe; the applause, and titles of this vain world appeared to me like 'trifles light as air.'" From that day her busy life was consecrated to God, and shone with a heavenly lustre. It still shines in the pages of missionary history, and coming generations will tell those who shall succeed them how this young lady renounced the pleasures and comforts of a happy home, and the society of a loving circle of friends, to brave the dangers of a four months sea-voyage, and an unhealthy climate, in order that she might be "the instrument of bringing, if it should be but one depraved female to Jesus." Early in 1812 she was married. On the 6th of February Mr. Newell and the others named above were ordained as foreign missionaries, in the Tabernacle church, at Salem. These being the first missionaries sent from America to labour among the heathen in foreign lands, the occasion produced a great effect on the Christian community. On the 19th, Mr. and Mrs. Newell, accompanied by Mr. and Mrs. Judson, sailed from Salem in the brig *Caravan* for Calcutta. Multitudes accompanied them to the ship to bid them adieu, with tears and prayers, and stood gazing at the

little white-winged vessel until it passed out of sight. The *Caravan* reached Calcutta on the 17th of June, and the Christians of different denominations gave the Americans a warm reception. By none were they more kindly received than by Dr. Carey, of the Baptist mission, Serampore, who had then been nearly twenty years in India. Twenty years had elapsed since the British House of Commons had empowered the East India Company to forbid all attempts at missionary work in India, and at the very time when these missionaries landed, a desperate effort was being made in the English Parliament to extend this power through another twenty years. At first it was doubtful if they would be allowed even to land on the shores of India. But, eventually, permission was obtained on condition that they would abstain from any kind of missionary work. What a trial of their faith was this! Accepting Carey's invitation, they went up to Serampore, a few miles from Calcutta, where they were under the protection of the Danish flag. There they remained some six weeks receiving every kindness, enjoying the climate and scenery, gaining information, and seeking for openings to do good. In the meantime they were ordered to leave India immediately. Whither should they go? It seemed as though they *must* return to America, for the captain of the *Caravan* was actually refused a clearance from Calcutta unless he took the missionaries back with him! At last they obtained leave to go to the Isle of France in a vessel about to sail for the Mauritius, but so small was it that only two of the party could be accommodated on board. Dr. and Mrs. Judson agreed to wait for another vessel. The Newells sailed from Calcutta on the 4th of August. After five tempestuous weeks the ship sprang a leak and put in to Coringa, on the Coromandel coast, for repairs. Mrs. Newell, who had suffered greatly from sickness and fatigue, was carried on shore and kindly treated by the only English family in the place. After a delay of nearly four weeks, the voyage was resumed. When about midway to their destination, Mrs. Newell became the mother of a daughter and all seemed to promise well, but another storm ensued, the little baby died when only five days old, and was committed with many tears to the waves. Very

soon after, Mrs. Newell showed unmistakable symptoms of rapid consumption. She died on November 30th, 1812, just three weeks after landing in the Mauritius. Once or twice she gave expression to her disappointed hopes, but she met her end with resignation, and even joy. "It is for Jesus," she said, "I thus wander from place to place. Tell my friends that I never regretted leaving my native land for the cause of Christ. God has called me before we have entered on the work of missions, but I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

It was not so much what she did, though she made great personal sacrifices, that has given an imperishable lustre to this young woman's name, but it was the spirit of consecration by which she was animated—the complete surrender of her mind and affections to Christ, and of all her faculties to His service. "She hath done what she could." Dr. Rufus Anderson, referring to her death and that of Mrs. Judson, says:—"Mrs. Newell probably accomplished more by what seemed her untimely death, than she could have done by a long life. The memorial of her cultivated mind and unwavering devotion to the missionary cause, secured for her a high place in the affection of the Christian community, and awakened a deeper and more general interest in the churches at home than did their husbands, and deeply vindicated the right of their sex to engage personally in this work."

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### Household Words.

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#### EARTHLY AND HEAVENLY SPLENDOUR.

THE city of Corinth has been called the Paris of antiquity. Indeed for splendour the world holds no such wonder to-day. It stood on an isthmus washed by two seas—the one sea bringing the commerce of Europe, the other sea bringing the commerce of Asia. From her wharves, in the construction of which whole kingdoms had been absorbed, war-galleys, with three banks of oars, pushed out and confounded the navy yards of all the world. Huge-handed machinery, such as modern invention cannot equal, lifted ships from the sea on one side and transported them on trucks across the isthmus and sat them down in the sea on the other side. The revenue-officers of the city went down through the olive groves that lined the beach to collect a tariff

from all nations. The mirth of all people sported in her Isthmian games and the beauty of all lands sat in her theatres, walked her porticos and threw itself on the altar of her stupendous dissipation. Column and statue and temple bewildered the beholder. There were white marble fountains into which, from apertures at the side, there rushed waters everywhere known for health-giving qualities. Around these basins, twisted into wreaths of stone, there were all the beauties of sculpture and architecture; while standing, as if to guard the costly display, was a statue of Hercules of burnished Corinthian brass. Vases of terracotta adorned the cemeteries of the dead. Armed officials paced up and down to see that no statue was defaced, no pedestal overthrown, no bas-relief touched. From the edge of the city a hill arose, with its magnificent burden of columns and towers and temples, and a citadel so thoroughly impregnable that Gibraltar is a heap of sand compared with it. Amid all that strength and magnificence Corinth stood and defied the world. Oh! it was not to rustics who had never seen anything grand that Paul uttered this text. They had heard the best music that had come from the best instruments in all the world; they had heard songs floating from morning porticos and melting in evening groves; they had passed their whole lives among pictures and sculpture, and architecture and Corinthian brass, which had been moulded and shaped until there was no chariot wheel into which it had not sped, and no tower in which it had not glittered, and no gateway that it had not adorned. Ah, it was a bold thing for Paul to stand there amid all that, and say:—"All this is nothing. These sounds that come from the Temple of Neptune are not music compared with the harmonies of which I speak. These waters rushing in the basin of Pyrene are not pure. These statues of Bacchus and Mercury are not exquisite. Your citadel of Acrocorinthus is not strong compared to that which I offer to the poorest slave that puts down his burden at that brazen gate. You Corinthians think this is a splendid city; you think you have heard all sweet sounds, and seen all beautiful sights; but I tell you, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him.'"—*Talmage*.

#### FAMILY WORSHIP.

The late John Ryland, Baptist minister at Northampton, being on a journey was overtaken by a violent storm, and compelled to take shelter in the first inn he came to. The people of the house treated him with great kindness. When the hour of rest approached, the stranger appeared uneasy, and looked up every time the door opened as if expecting something essential to his comfort. His host informed him that his chamber was prepared

whenever he chose to retire. "But," said he, "you have not had your family together." "I don't know what you mean," said the landlord. "To read and pray with them," replied the guest. The landlord confessed that he never thought of doing such a thing. "Then, sir," said Mr. Ryland, "I must beg you to order my horse immediately; I had rather brave the storm than venture to sleep in a house where there is no prayer. Who can tell what may befall us before morning?" The landlord remonstrated with him and said he had no objection to call his family together, but he should not know what to do when they came. Mr. Ryland then proposed to conduct family worship, to which all consented. When he rose from his knees almost every individual present was bathed in tears, and the enquiry was awakened in every heart, "What must I do to be saved?" This day was indeed the beginning of days to that family, and they became the means of diffusing a knowledge of the Gospel in a neighbourhood which had been before proverbially dark and destitute. This good man could not sleep even in the house of a stranger unless the family were gathered for family worship, and yet are there not many who in homes of their own never think of assembling the family for evening prayer? We live in the days of a multiplicity of engagements, and many professedly Christian parents are excusing themselves on the plea that they have not time. The father has to rush off to business; he has time, it is true, to read his morning paper, but no time to gather his family around him and by the hand of faith put them under the sheltering wing of God. In the evening he is tired and wearied, and thus family worship is neglected. With how many the consideration of supposed want of time has been allowed so to weigh that in their homes there has come to be no family altar; the good old custom, which in a measure served as an anchor to hold the children in the religious faith of their parents, is being neglected. If, reader, you come from a home where your father reverently night and morning said, "Let us worship God," and you in this respect have failed to follow his example, I pray that this "Arrow" may be used of God to fan the slumbering ashes of memory, and that you will be led at once to repair the neglect, and that this night your altar will be raised and from your home the sacrifices of praise and prayer ascend. By neglecting family worship you are neglecting one of the most useful instruments of religious instruction to your family; you are failing to use one of the most powerful agencies in bringing your children to Christ.—*E., in N. Z. Presbyterian.*

#### NOW HE KNOWS.

This was remarked of a certain man whose sudden death had been announced. His life had been prolonged to the age of threescore and ten years and beyond, during a large part

of which time he had been an infidel. Although his house joined yard by the sanctuary for many years, he had seldom, if ever, entered its doors on a Sabbath day. His neighbours in goodly numbers stately assembled for the worship of the living God, but he persistently refused to join them. He was an unbeliever, and cared for none of these things. But now he knows whether there is a God to whom he is accountable for all the deeds done in the body. He knows whether there is a heaven and a hell, and the Lord Jesus Christ is the only Saviour. He knows whether the Bible is the inspired Word of God, and whether all its teachings are true. But alas! he knows too late to correct his mistakes. No man need be an infidel who desires to know the truth. Unbelief has its seat in the heart, and rot in the head. No man who has it in his heart to do the will of God will be left in doubt as regards the great truths of the Bible.

#### GIVING THE BEST.

Let us not be content with serving the Lord a little, with giving him the odds and ends of life; the cold crumbs and broken fragments, as it were, that fall from life's table. Thousands of people are perfectly willing to be Christians if the discipleship will not interfere in the slightest degree with anything else they wish to be or do. In fact, their sole purpose is to solve the problem how to grasp the world with one hand and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in the garner. "A starless crown and a third rate harp in heaven," they seem to say, "are good enough for me if I can only keep from getting shut out forever." Such service is little better than no service. In fact we are not sure that it is considered a service at all. If we read our Lord's life correctly, he would not have allowed such people to count themselves among his disciples. If there was one thing about which he was emphatic, it was that if any one would follow him he must leave all. If any one would be his disciple, he must take up his cross. What sublime courage it took for a friendless young man, as he appeared to be, to turn away the rich young ruler from his standard when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked one thing—because he would not give up all for Christ! His demands are just as imperative now. He asks our all and our best or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ and give him anything less than all it is or hopes to be.

#### WHO WILL BE WAITING FOR YOU.

A missionary was called to the death-bed of a heathen convert—a young girl of eighteen summers. She hastened at the summons, and found the beautiful girl already in the dark

valley of death, but her countenance was bright. Seeing the missionary, she said, with feeble voice: "Come near; let me take your hand. Dear missionary, I'm dying; but I'm so happy. Jesus is my Saviour. I'll soon see him. And, dear friend, when I get to heaven the first thing I'll do will be to go before the great white throne, bow before the Saviour, and lay my crown down at his feet; and then I'll ask him to let me go and stand at the gate of heaven where I'll watch for your coming; and when you come, I'll take your hand and lead you before the throne. and I'll say: 'Dear Jesus, here is the missionary who was willing to leave home and friends to tell a poor heathen girl like me of a Saviour. Place a very bright crown upon her head;' and then we'll spend all eternity together in love and praise." And thus she died in joy. Shall not *all* God's children be so self-sacrificing with their money, talents, prayers, work and lives, that redeemed souls will be waiting and watching for them at the beautiful gate?

#### HEAVENLY PLACES.

The path of the Christian—even the best and the truest—often leads through the dark valleys of trial and affliction. But ever and anon he reaches some mountain peak, where heaven, with all its glory, seems to leak down upon him. Or, it may be that light and joy come down upon him even while in the valley of shadows, thus bringing sunlight out of cloud and a heavenly calm out of the tempest. These oases in life's desert, these sparkling streams of God's goodness in a thirsty land, are indeed "heavenly places" to the consecrated Christian, and more than atone in the fulness of their joy for all the toil and hardship along life's pathway. They are the golden milestones that mark his journey heavenward, and they give strength and courage for renewed effort to reach the shining goal.

#### USELESS CARES.

The troubles which we have to undergo in the course of the year, are like a great bundle of fagots, far too large for us to lift. But God does not require us to lift it all at once. He mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrows burden to our load before we are required to bear it.

He who wants to enjoy the comforts of religion as derived through the medium of the Bible, must cheerfully and thoroughly submit himself to the absolute, divine authority of that Book. If he doubts its authority, or cavils with it, he will not be in a condition of mind to receive its comforts. Faith, simple faith, is an indispensable condition on his part.



## Christ's Last Warning.

APRIL 8. A.D. 30. MATT. 23 : 27-39.

*Golden Text, Ps. 51 : 10.*

OMP. Luke 11 : 44-54. The Pharisees and Sadducees had tried in every possible way "to entangle Jesus in his talk," Ch. 22 : 15, 23, 35. He had completely baffled them, Ch. 22 : 46, but indignant now at their persistent efforts to turn the people from the truth, he gives them a last warning; denouncing woe against their hypocrisy and blindness. Comp. Acts 13 : 7-10. In the first part of his discourse, Christ admonished the people not to follow the evil examples of their teachers, vs. 3-12. In the last part, vs. 12-39, he addresses the teachers themselves. V. 27. *Woe unto you*—this is repeated eight times in this chapter, the repetition giving additional emphasis and solemnity to the warning. *Hypocrites*—men who pretend to be pious, but who are not really so. *Whited sepulchres*—it was customary for the Jews to whitewash the stonework of sepulchres, in order that people should avoid touching it and being ceremonially defiled. V. 28. *Outwardly appear righteous*—by making loud professions of piety, and doing some good, when men would hear and see them. But they really had no love of God in their heart, Matt. 6 : 1, 5, 16. V. 29. *Build the tombs*—monuments were erected by the Jews to some of the ancient prophets. *Garnish*—adorn. V. 30. *If you had been*—the Pharisees professed great respect for the prophets, and were unsparing in their condemnation of their persecutors and their murderers, and yet they acted precisely the same way towards Christ, the heaven-sent messenger of God. Therefore, as he tells them in v. 21, *Ye be witnesses unto yourselves* that ye are the worthy descendants of these murderers. Like fathers, like sons. The fathers only killed the servants of the King, the children killed his only Son, Matt. 21 : 35-39. V. 32. *Fill ye up*—Jesus would have men to repent and be saved, but he leaves them free. If no amount of long-suffering and loving invitations can turn them from their evil ways, they are allowed to go on in sin to their own destruction, Prov. 1 : 28-31. Rev. 22 : 11. V. 33. *Ye serpents*—poisoning men's minds with the venom of false teachings and bad examples, Matt. 3 : 7. *How can ye escape*—refusing the one and only means of salvation, Heb. 2 : 3 *The damnation*—the judgment that consigns to hell. V. 34—*I send*—mark how Jesus identifies himself here with his Father. *Prophets, wise men, scribes*—ministers to suit all capacities, 1 Cor., 12 : 4-10. *Persecute*—See Heb. 11 : 35-38. V. 35. *That upon you*—comp. Matt. 27 : 25. The blood on the garments of murderers is evidence of their guilt. *Zacharias*—probably the same whose death is recorded in 2 Chron. 24 : 20-21. This, however, is uncertain.

## Christian Watchfulness.

APRIL 15. A.D. 30. MATT. 24 : 42-51.

*Golden Text, Mark 13 : 37.*

THE discourse of Christ reported in the 23rd Chapter of Matthew was delivered in the temple, Ch. 24 : 1. Jesus went thence to the Mount of Olives, over against the city, and sat down to rest, Ch. 24 : 3. His disciples asked him there and then some very important questions. When would the temple be thrown down? What sign would there be of the Lord's coming, or of the end of the world? In answer, Jesus foretold great calamities, wars, pestilences, persecutions of his disciples, and a falling away from the faith, vs. 6-12. These things would be the signs of the nearness of his coming. They were to be observed and carefully watched, but the day and hour would be known to no one on earth, v. 36. The Lord's coming will be like that of the flood in the days of Noah—sudden and entirely unexpected. V. 42. *Watch therefore*—comp. Mark 13 : 33-37. Luke 21 : 34-36. Keep the spirit awake; set your affections on things above, Col. 3 : 2 ; 1 Thess. 5 : 6. *Your Lord*—this shows that Christ is addressing professing Christians here. Only such can speak of Jesus as "their Lord." V. 43. *The good man of the house*—the householder, Matt. 13 : 27-52. *In what watch*—the Jews divided the night into four watches of three hours each, from 6 p.m. to 6 a.m. *To be broken up*—broken into. V. 44. *Be ye also ready*—prepared. To believe in Christ, to love and serve him is to be prepared to meet him, Eph. 6 : 15. *In such an hour as ye think not*—applicable not only to the Lord's second coming, but also to the end of life, which is indeed a coming of the Lord for each individual believer. Who knows how near that coming may be for him? V. 45. *Faithful and wise servant*—the man who speaks and acts, constantly in view of the possible sudden return of his Master. Such a man is always ready to die. He is faithful to his Lord, prudent and wise for himself. V. 46. *Blessed is that servant*—let the Lord come for us, when he will; if we love him, it matters nothing whether we die praying or working at our daily tasks, so long as we are in the way of duty. V. 47. *He shall make him ruler*—he will highly honour him, Rev. 3 : 5, 12, 21. V. 48. *That evil servant*—described as one who neglects duty, because he thinks there is plenty of time to attend to it. He wants to live in sin as long as he can. This he does by gratifying the baser appetites; "he eats and drinks with the drunken," keeping bad company, 1 Cor. 15 : 33. He lives for himself alone, neglecting the interests of his fellow-servants, and even abusing them; forgetting that their cries are heard by the Lord of Hosts, Jas. 5 : 4. V. 51. *Cut him asunder*—literally cut him in two. Symbol of a dreadful doom.

## The Ten Virgins.

APRIL 22. A. D. 30. MATT. 25 : 1-13.

*Golden Text, Matt. 25 : 10.*

IN this lesson, Jesus still sitting on the Mount of Olives, continued talking to his disciples about his second coming. Matthew is the only Evangelist who reported this parable of the ten virgins. V. 1. *Then*—at the time of Christ's coming, Ch. 24 : 30-51. *The Kingdom of Heaven*—means here the visible Church on earth. *Ten virgins*—the Jewish custom was then for a number of young, unmarried women, friends of the bride, to go forth to welcome the bridegroom when he came for his bride. As this was usually in the evening, they carried torches or lamps. The virgins represent here members of Christian churches. *The bridegroom*—Christ, Eph. 5 : 30. V. 2. *Five were wise*—they watched for the coming of Christ, and made every needful preparation. The wise virgins represent the faithful members of the Church, the foolish virgins symbolize the worldly, careless professors of Christianity. Jesus, who knows what is in the heart of man, gave the same number of wise as of foolish virgins. To which do we belong? The Christian or the almost Christian? V. 3. *Took their lamps*—professed to be ready. *No oil*—they had not the grace of God in their hearts. V. 4. *In their vessels*—not knowing how long the bridegroom might delay, they provided themselves with flasks of oil to refill their lamps at need. V. 5. *They all slumbered*—even true Christians may have seasons of spiritual slumber. V. 6. *At midnight*—when least expected, when all are wrapped in slumber. *A cry made*—such a cry comes soon or late to every one, whether he be wise or foolish. "*The Bridegroom cometh*,"—it is well, if he is indeed the Bridegroom of our soul. V. 7. *Trimmed their lamps*—that had been burning whilst they slept, and now needed refilling. V. 8. *Gone out*—rather "are going out." V. 9. *To them that sell*—to Jesus, who alone can provide the oil of grace, and who calls upon all to come and buy, without money and without price, Rev. 3 : 18. Isaiah 55 : 1. V. 10. *While they went*—it was too late. When they come back they find the door shut, and to all their entreaties the answer is given: I know you not. V. 13. *Watch therefore*—the same advice previously given in Ch. 24 : 42. The leading idea enforced in this parable is that of "preparation." Not an insufficient and superficial one like that of the foolish virgins, but a thorough and conscientious one. It is not enough to join the Church and be for a little while active in the service of God. It is he who perseveres to the end that shall be saved, Eph. 6 : 18. Matt. 26 : 41. Lose no opportunity to draw near to Christ, or to do good. An opportunity lost may not come again. It may then be "too late" in more senses than one.

## The Talents.

APRIL 29. A. D. 30. MATT. 25 : 14-30.

*Golden Text, Rev. 2 : 10.*

JESUS gives in our lesson to-day another reason for the watchful preparation he had been speaking of. He shows that if men do not prepare, it is not because they have not been supplied with the means of doing so, and that diligence is as indispensable to a spiritually successful Christian as to other successful men in the ordinary pursuits of life. Some have thought that the parable in Luke 19 : 11-27 and this one are identical, but they are quite distinct (Lango). V. 14. *As a man*—the Son of man in the kingdom of Heaven is as a man, &c. *His own servants*—such persons as have professed to be his servants, professed members of the Christian Church on earth in the very first place, but as Christ is Lord of all, all men might here be called "servants." *His goods*—representing mental and moral gifts, means of grace and opportunity to advance Christ's kingdom on earth. V. 15. *Five—two—one*—all men have not the same abilities, opportunities or privileges. The more one has received, the more also shall be required of him. V. 16—*Other five*—by employing the talents given us, we develop them. Our ability increases with the exercise of it. V. 18. *Dugged in the earth*—buried his lord's money. He had ability to learn, but would learn nothing; opportunities to find and disseminate the truth, but he had not the love of the truth and remained in his errors. It may be that God gave him wealth, but he employed no part of it for his Master's interest. He used it for himself alone, and would have liked to have had it buried with him when he died. All his treasure was in the earth—none in heaven. V. 19. *A long time*—so long that men will say, "Where is the promise of his coming?" 2 Pet. 3 : 4. *Reckoneth with them*—calls each one to account for the talents received and the use made of them, Rom. 2 : 6-10. V. 21. *Well done*—literally "Well!" *The joy of thy Lord*—my faithful servants will share with me the joys and festivities connected with my return. Where I am, there they shall be also, John 14 : 3. V. 24. *I knew thee, a hard man*—a falsehood. He could not know any such thing, for he had never truly served him. But sinners think it hard to be asked to forsake their sins. They find the Word of God an evil word, 2 Chron. 18 : 7, and they represent God himself as a cruel tyrant. *Reaping, &c.*—this was accusing his Master of positive dishonesty. *Gathering, &c.*—referring to the custom of scattering the sheaves on the threshing-floor. He meant that his lord wanted a profit where he had expended no labour or capital; therefore, that he was an unscrupulous, mean man. V. 25. *I was afraid*—the true reason was the man's indolence. He loved his sins, and would not forsake them.

## Ecclesiastical News.

**SCOTLAND.**—The Free Church Presbytery of Glasgow met in private conference to consider the proposal of Prof. Candlish to modify somewhat the terms on which Ministers and Elders are asked to subscribe the Confession of Faith; the extent of modification proposed being, that the parties subscribing should "not be asked to declare their agreement in the whole doctrine of the Confession, but rather in the general substance of that doctrine." A majority of the Presbytery, however, voted against this alteration, and I believe the Professor was understood to say that the matter would lie in abeyance for the present. In the Established Presbytery of Glasgow, notice of motion has been given by the Rev. J. A. Paton, of St. Paul's, condemning the "proposed resumption of diplomatic relations with the Vatican." The Hymnal has just been introduced into Free Anderson Church, Dr. Andrew Bonar's, where one Elder and twenty-eight members left. It is now reported, however, that most of these have returned to their former allegiance. A curious sermon by one of our Glasgow ministers, giving a somewhat rationalistic account of the miracle of our Lord's feeding the five thousand with a few loaves and fishes, has given rise to some severe strictures. From the *Christian Leader* we learn that the Queen has sent a gold diamond locket, enclosing her portrait, to the infant daughter of the Rev. James Campbell, of Crathie, who officiates as domestic chaplain, when the Court is at Balmoral, the child's name being Alexandrina Victoria! Saint Cuthbert's, Church, Edinburgh, is to be re-seated. Not a moment too soon, as who have recently worshipped there will at once say. The cost will be \$46,000; enough to build a very good church. Prof. Flint has delivered two lectures of the Croall series on "Agnosticism," declaring that in its broad aspect it is a theory about knowledge, not about religion; nor to be at all identified with atheism." Since the withdrawal of Dr. Auld from his proposed elevation to the Moderator's chair in the Free Church Assembly this year, several eminent names have been put forward, the latest being Dr. John Bonar of Greenock, Dr. Miller of Bombay, and Dr. Thomas Brown. Dr. Max Muller has been appointed by the University of Glasgow to be the Gifford Lecturer on Natural Theology. A bill has been introduced into Parliament for the erection of a new college in the East-End of Glasgow, to be called St. Mungo's College, and to form part of Glasgow University, having equal privileges with Gilmore Hill. Mr. Goschen, M.P., delivered his inaugural address as Lord Rector of Aberdeen University.

**IRELAND.**—Rev. Alexander Gray, LL.D., of College Square Church, Belfast, has passed away very unexpectedly at a comparatively

early age. His illness lasted but a few days. He preached to his own people at a preparatory communion service on Thursday evening, and on Monday following he died. Very few of the people of the city knew that he was ill. He was born in 1829 in County Derry, and in the fall of 1850 was ordained in Bellaghy, in his native county. The Rev. T. Macpherson, of Stratford, had left Bellaghy two or three years before that. Mr. Gray's stay in Bellaghy was very short, hardly ten weeks, when he was translated to Minterburn, County Tyrone. Here he remained between fifteen and sixteen years, and his labours were crowned with much success. In 1865 he accepted a call to College Square Church, Belfast, and there he spent the remainder of his life, nearly twenty-three years. The congregation in Belfast, when he took charge of it, was far from being flourishing. By his ability, energy and perseverance it grew, the church was filled, and the property was improved. To-day the families are nearly twice as numerous as they were in 1865, and the stipend is three times the amount. He was warmhearted, generous, outspoken and independent. He was well known and much loved, a prominent man in Church courts, and will be much missed.—Early in February there was a week of Evangelistic work in Belfast, forty-five of the country ministers having been brought in to assist. Every church in the city was open every night, and in most cases the attendance was good. There were also ministerial conferences held on two of the days, when subjects of great practical importance were discussed. One of the subjects was on the topic, "Strangers coming to the town from the country, how are they to be conserved for the Church of their fathers and for religion?" And another was the bridging over of the chasm between the Sabbath School and the Church. It is expected that the meetings and the conferences will be followed by great good.—The Rev. John Johnston, a licentiate from Mosside, County Antrim, has been ordained in Cumber, County Derry. H.

**UNITED STATES.**—This is the centennial year of the Presbyterian Church in the United States. One hundred years ago the first General Assembly was organized, consisting of 16 presbyteries, 184 ministers, about 430 congregations, and not more than 15,000 members. To-day, if we include (as we ought to include) the Southern and the Cumberland branches, the 16 presbyteries have increased to 389, the ministers have increased to 8333, and the congregations to 11,212. A hundred years ago, the whole population of the United States was less than 4,000,000; now it is over 60,000,000,—a magnificent fifteen-fold increase. But the Presbyterian Church has grown from two to three times more rapidly than the population of the country. The 15,000 members of a century ago have increased more than sixty-fold! This is glorious growth, for which every Pres-

byterian should return thanks to God. There is no record of the benevolent contributions of a century ago; but they must have been very small in comparison with what is given today. In 1807 the total for benevolence—that is for the “schemes of the Church”—amounted to \$4641,—an average of 23 cents per communicant. Last year the total received for the same purposes amounted to \$3,521,199,—an average of \$3.57 per communicant. The increase in money is over 700-fold in about 80 years. A hundred years ago there was one college—that of New Jersey—connected with the Church; but there was not even one theological seminary. Now there are 36 colleges and 18 theological seminaries. Within the century nearly all the great enterprises of the Church originated. For example, Women’s Societies for Home and Foreign Missions have raised within the few years of their existence \$3,360,702. The year is being worthily signalized by our brethren in calling attention to the history and principles of the Church, and in various other ways. A strenuous effort is put forth to raise a million dollars endowment for the benefit of aged and infirm ministers. There is also a noble call for a million to meet the demands of the Foreign Mission field. We cordially congratulate our sister Church upon her growth, her prosperity, and her unquestionable usefulness. May the Lord bless her still more abundantly, and give her peace and unity!

**THE SABBATH SCHOOL.**—Arrangements are already under way for holding a World’s International Sunday-school Convention in London, England, in 1889, between June 20th and 30th. It will be under the joint auspices of the London Sunday-school Union and the Executive Committee of the American International Sunday-school Committee. Every effort will be made to secure the attendance of delegates from all lands, and the discussions will take a practical form—enquiring into the wants of the entire field, which is the world, from a Sunday-school standpoint, and suggesting the best possible plans for meeting the wants. There will be special services in St. Paul’s or Westminster Abbey, a reception at the Mansion House, a *Te Deum* and a sacred concert at the Crystal Palace, and a national exhibition of works of art and industry. Judging from the provisional programme, we incline to think that it will be good to be there.

**TEMPERANCE NOTES.**—Notwithstanding two reverses, (1) the defeat of the Temperance candidate for the Mayoralty of Toronto by more than a thousand votes, and (2) the recent disallowance of the Scott Act in the county of Halton, where it has been in force for six years, the friends of Temperance are in no ways discouraged. Believing the cause which they have espoused to be a righteous one, they have no doubt but it will prevail. The annual meeting of the Dominion Alliance was recently held in Ottawa, when there was a good attend-

ance and some spirited speaking. Hon. Senator Vidal presided. The annual report states that since last meeting of the Council, three Scott Act contests have taken place. Agitation for *repeal* was vigorously pressed in three instances: (1) In Charlottetown, P.E.I., where the Scott Act was sustained by a narrow majority of twenty votes; (2) in Westmoreland, N.B., where the Act was sustained by a majority of 766; and (3) in the county of Halton, Ont., where it was repealed by a majority of 198. Other counties are preparing to measure their strength in a similar manner, and the vote will soon be taken in five of them as to the expediency or otherwise of repealing the Scott Act. In the meantime, it is satisfactory to know that the Scott Act has been voted upon in eighty-one cities and counties, sixty-three of which adopted it, and it has been repealed in only one of these. Nine counties and cities have each voted twice, and five have voted three times, making an aggregate of ninety-five contests, out of which seventy-three were successful. It is claimed that the reverse in Halton does not indicate the true state of feeling of the majority of the people of that county, and it is alleged that the refusal of the Dominion House of Commons to grant certain needed amendments to the Scott Act has been very discouraging to those who have been working for its adoption. The Alliance is fully determined to press on the Government the importance of these amendments.

### Our Own Church.

**STATE OF THE FUNDS.**—The accounts of the treasurers of the Church funds close on the 31st of this month; it is therefore desirable that all contributions for the current ecclesiastical year should be forwarded with as little delay as possible. As appears in the following statement, the receipts at this date for the principal schemes of the Church compare favourably with those at the similar date last year. At the same time it must be remembered that, owing to the expansion of both our Home and Foreign Missions, the requirements for this year are very considerably in advance of those of last year. The receipts up to date for the undermentioned purposes are as follows:—

	1887.	1888.
Assembly Fund.....	\$ 1,952 55	\$ 2,040 01
Home Missions, East.....	21,319 62	33,618 98
West.....	3,843 76	4,610 34
Augmentation, West.....	14,232 96	17,284 52
East.....	4,499 70	4,270 70
Foreign Missions, West.....	25,164 28	28,056 92
East.....	9,386 68	10,678 38
French Evangelization.....	19,506 21	18,834 38
Pointe-aux-Trembles Schools.....	4,257 88	9,571 81

Assuming that the contributions for April will come up to the average for that month, or, in other words, that *every congregation* in the Church will contribute its quota, there is reason to hope that the year will close without any debt on the mission funds.

IN THE MARITIME PROVINCES the outlook is encouraging, but as there are still some \$9000 required to equalize receipts and expenditures, the contributions for April will need to be liberal. Some \$1600 are still required for Home Missions, and for Augmentation about \$5000. The committee in charge of the last named scheme are confident that the whole amount required will be forthcoming. Indeed, the manner in which the people have responded to calls in this behalf is one of the most encouraging features in the recent history of Presbyterianism in these provinces. Two thousand dollars are still required for the College Fund, but it will be given. The Bursary Fund, for which \$700 are asked, lacks \$400. The Aged and Infirm Ministers' Fund is in a very satisfactory condition.

PERSONAL.—*Father Chiniquy* has gone out on a lecturing tour in the State of Maine, U.S. It is understood that he will retire from the charge of Ste. Anne, Kankakee, and that the two Presbyterian congregations in that place will be united. Mr. Chiniquy's autobiography is having a very large sale, and will probably be translated into several of the continental languages. *Principal Grant*, of Queen's College, Kingston, has been recommended by his physician to take a long sea voyage for the benefit of his health. Report says that he leaves for Australia about this time. *Rev. John Mackie* has resigned the charge of St. Andrew's Church, Kingston, with the view of returning to Scotland, it is said. *Rev. James Fleck*, of Montreal, has declined the call to Knox Church, Winnipeg, and now an invitation has been given to *Rev. D. McTavish*, of Lindsay, one of the rising young men of our Church, to succeed Mr. Pitblado in St. Andrew's Church, Winnipeg. *Rev. James McCaul*, formerly of Montreal, has been associated with the Rev. William Ross for the furtherance of mission work in the Cowcaddens Free Church district, Glasgow; we may be sure the grass will not grow be-

neath our friend's feet in that field—one of the most populous and necessitous in that part of the city. *Principal MacVicar* and *Rev. R. H. Warden* have just organized a congregation, under the name of "Westminster Church," at Lowell, Mass., U.S. The new congregation commences with fifty-eight communicants; it will be under the jurisdiction of the Presbytery of Montreal, and is likely to call a graduate of the Montreal Theological College for its first minister. *Rev. Charles Stephen*, M.A., a probationer of the Church of Scotland, arrived at Halifax in March. He will labour for some time in vacancies in the eastern section. There is an unusual number of vacancies in Prince Edward Island. *Mr. J. M. Macleod*, who completes his studies for the ministry at the Princeton Seminary, will return to Prince Edward Island and apply to the Presbytery for license. Four or five young men will graduate from the Presbyterian College, Halifax. All the Divinity students in Halifax, and a considerable number of the students in Arts, will labour this summer as catechists. The demand for such labourers is yearly increasing; the only limit being the resources of the Home Mission Committee.

SAILING OF THE GOFORTHS.—The following note was received from Mr. Goforth, dated at Vancouver, 4th, Feb. :—"SS. *Parilia*.—Just a few words before our pilot leaves us, and more when we reach China. We start almost five days behind time on account of snow-slides, etc. We felt a little impatient, but as it allowed us to set things more in order and allowed other passengers to reach the boat in time, we should not mind. We went on deck this morning at 7 o'clock, and watched the ship loosed from her moorings. It cut the bridge behind us. We had not the slightest wish to stay, though strong emotion filled us at thought of leaving "native land"—more properly those of you our friends who had made Canada a dear spot to us. I never saw Mrs. Goforth more happy than now, as we turned out into the ocean toward our future home. Let us leave no stone unturned in the effort to move God's people to speed the message to every creature. I know that many eyes are fixed upon this movement. It rests with us largely either to inspire or to discourage the host of God forming our Church. We have the aid of many prayers. The means sufficient shall certainly not be wanting. Let us win ten thousand Chinese souls. It will please Him, our Lord. Write us to Chifu. With best wishes for your success. J. G."

## ORDINATIONS AND INDUCTIONS.

**NORTH MORNINGTON, Stratford:**—Rev. J. W. Cameron, of Richmond Hill, was inducted on the 21st of February.

**KINGSTON, Ontario:**—Mr. James F. Smith, of Queen's College, was ordained on 24th January with a view to his entering on mission work in the foreign field.

**NEWMARKET, Toronto:**—Rev. W. J. Bell, of Niagara, was inducted on the 1st of March.

**VICTORIA, Columbia:**—Rev. Patrick MacFarlane MacLeod, late of Central Church, Toronto, was inducted to St. Andrew's Church (formerly in connection with the Church of Scotland) on the 7th of March.

**CALLS.**—Rev. D. McTavish of Lindsay to St. Andrew's Church, Winnipeg, *Man.* Rev. James Blair to Greenfield, *St. John.* Rev. A. H. Scott of Owen Sound to St. Andrew's Church, Perth, Ont. Rev. J. K. Smith, D.D., of Gal., to St. John's Church, San Francisco. Rev. A. Gaudier, of St. Mark's Mission, Toronto, declines a call to St. Thomas, choosing rather to go to the old country next autumn with a view to further study.

**DEMISSIONS.**—Rev. John Mackie of St. Andrew's Church, Kingston, Ont. Rev. J. P. Gerrier of Summerside, P.E.I.

## NEW CHURCHES.

**SYDNEY, C.B.**—The new St. Andrew's Church was dedicated on the 4th of March. The building is large, handsome and comfortable—one of the very best in Cape Breton. On the last Sabbath of February the congregation met for the last time in the old church, and the pastor, Rev. A. Farquharson, gave a brief history of the Church. Forty years ago there was no Presbyterian church in Sydney, and only five ministers in all Cape Breton. In 1850, Dr. MacLeod left one of the most important parishes in the Highlands to take charge of Sydney and Mira. That year there were but two ministers in what is now the Presbytery of Sydney, with its fifteen organized congregations. There are now six ministers occupying the field which Dr. MacLeod occupied alone in 1850. The Sydney congregation grew steadily till in 1875 it was able to secure the services of the present pastor. The congregation has grown from thirty-eight families to 150. Evidences of spiritual prosperity abound.

**CARLETON PLACE, Ont.**—A very handsome church, built for St. Andrew's congregation, of native stone and fitted up in the most approved style, was opened for worship by Rev. D. J. Macdonnell of Toronto in the beginning of January. It is seated for 500, and cost upwards of \$10,000.

**RUSSELL, Ont.**—A neat brick church, seated for 300 and costing \$3000, was dedicated on 25th January. Rev. James Fleck of Montreal, and Rev. A. Rowat of Athelstan, conducted the opening services.

**MILVERTON, Ont.**—A new church was opened here on the 5th of February by Rev. J. M. Aull, of Palmerston, who preached morning and evening to very large audiences.

## MANITOBA ITEMS.

The Synod of Manitoba and the Northwest Territories is, in many of its supplemented charges, making a special effort this year. Places receiving \$200 supplement and upwards are sending collections of \$50 to \$100 to help the fund. In addition, the Synod is entirely responsible for the support of the Theological Department of Manitoba College. This will require \$3500, and the Treasurer is hopeful of

being able to raise it. It seems strange to see places but of yesterday sending \$30 and \$40 to this fund. The field covered is from Port Arthur to Victoria. What a vast revenue to the Church this would yield if it were but peopled! Knox Church, Winnipeg, fondly hoped to have obtained Mr. Fleck of Montreal as pastor, but has been greatly disappointed. Meanwhile Rev. J. M. Douglas, formerly of Brandon, is conducting the services with efficiency. St. Andrew's, Winnipeg, has called Rev. Dr. McTavish of Lindsay. Rev. A. Urquhart has been ill for some weeks, and unable to conduct services. Rev. A. Maclaren resigned his charge of Springfield, but the Presbytery of Winnipeg, on account of the difficulty of supplying the congregation and of the good work done by Mr. Maclaren, refused to accept the resignation. The two congregations in Brandon have wisely decided to unite. On a late Sabbath their Sunday-schools met together, and in the evening the two congregations crowded the First Church to the door. Rev. Mr. Rees, formerly of Hamilton Presbytery, has gone to Deloraine in Rock Lake Presbytery. Rev. D. Stalker, of Gladstone, has returned from Ontario from attending the funeral of his father, who was killed by accident. Principal King has been a great sufferer since his coming to Winnipeg. The last blow was extremely heavy. While absent in Montreal, Dr. King's only son, a boy of six, died after an illness of only thirty-six hours. Much sympathy is expressed by everyone for the bereaved father, Rev. A. B. Baird, B.D., lecturer in Manitoba College, has been chosen by the stock company managing the *College Journal* editor-in-chief of this flourishing enterprise. Mr. Baird has been much appreciated as a teacher in Manitoba College, and many would like to see him permanently on the now overworked staff. The railway agitation is injuring Manitoba by diverting people from business. If the country is to prosper, this threatening question must be settled, and that soon! B.

## Obituary.

**REV. HUGH CAMERON**, of the united congregations of Hyndman and Osgoode Line, in the Presbytery of Brockville, died at Hallville on the 25th of February, after a very brief illness, brought on, it is supposed, by exposure to extreme cold in the discharge of ministerial duty. Mr. Cameron was a native of the parish of Strontian, Argyleshire, Scotland, and came with his parents to this country in 1830. He studied for the ministry at Queen's College, Kingston, and in 1862 was ordained minister of Ross and Westmeath, in connection with the Church of Scotland, where he ministered with great zeal and acceptance

for ten years. There he married Miss Church of Chelsea; there he buried his two eldest children, and there, by his own request, his remains are to rest alongside of them. Other ten years of active and useful labours were spent at Kippen, in the Presbytery of Huron, whence he was translated in 1883 to Summerstown, *Glenarry*. He removed to Osgoode in April, 1886. He was naturally of a modest, retiring disposition, but a man of sterling worth, an excellent pastor, faithful and diligent in the discharge of duty, a warm-hearted friend of all who knew him, and greatly respected and beloved by his congregation.

Mrs. MORRISON, widow of the late Rev. John Morrison, died at Waddington, N. Y., on January 18th, in the 78th year of her age—a noble woman she was, greatly beloved by all who knew her.

MR. JAMES STALKER, of Crinan, died on 7th January in his 76th year. He was 30 years an office-bearer in the Church, and a liberal contributor to all the schemes. One of his sons, Rev. Daniel Stalker, is a minister of our Church at Gladstone, Manitoba, and a daughter wife of Rev. N. McDiarmid, of Minnesota.

MR. JAMES McARTHUR, an elder of St. Andrew's Church, East Williams, died on the 8th of September in his 60th year. He was a native of Invernesshire, Scotland, and was highly respected. Two of his sons graduated from Queen's University, Kingston,—Dr. McArthur of London and Dr. McArthur of Ailsa Craig.

MR. WILLIAM McKELL, an elder in the congregation of English River and Howick for 35 years, died on the 13th of February in the 81st year of his age. As Sabbath-school teacher and superintendent, he was greatly beloved by the young people, and was highly esteemed by all who knew him.

CHRISTIANNA O'BRIAN, widow of the late Rev. Colin Gregor of L'Original and Plantagenet, died at L'Original on the 28th of February, aged 73. Mrs. Gregor was held in affectionate remembrance by many in the Church that she was so deeply attached to.

## French Evangelization.

LETTER FROM REV. C. CHINIQUY.

*Ste. Anne, Kanakée, Illinois,*  
13 Febr., 1888.

EDITOR OF THE PRESBYTERIAN RECORD.—*My Dear Brother in Christ*,—Every month, your Christian readers receive with new interest the glorious news of the progress of the Gospel in the distant lands of China, Japan, India, &c., &c. I hope they will be as much pleased when they hear that the mercies of God are not less admirable at their own door. The Gospel work among the Roman Catholics, in

which many of your readers take such a deep interest, has progressed, these last twelve months, at a rate which is very little suspected by those who do not follow it as I do. More than 300 of my dear French-Canadian countrymen have told me, either by letters or *vis-à-vis*, that they accepted the Gospel of Christ for their only rule of faith, after breaking the heavy and ignominious yoke of the Pope, these last twelve months. Among them are two priests, who have made their public recantation of the errors of Rome in our humble chapel of Ste. Anne. The fact is, that very few days have gone, lately, without my not receiving some letters giving me the name of one or more converts from Rome. Last week, I got the names of twelve of my former parishioners of Kamouraska who have accepted Christ, and Him crucified, for their only hope and Saviour, quite recently. The very next day, a French-Canadian lady, who had previously attended some of my lectures in Chatham, Ontario, wrote to thank me for the Gospel book I had then given her. Nothing is more touching than her expressions of joy when she spoke of her peace and happiness since the day she accepted Christ for her only light, her only Saviour, and her eternal life!

A few days ago, one of the most respectable French-Canadian Roman Catholics of a neighbouring town came, with his wife, to spend the day with me, in order to speak of his doubts about many of the doctrines of his Church. Oh! what was my unspeakable joy, when, at the end of the day, I saw that the good seed I had sown in those honest intelligences had evidently fallen on good ground. It was with tears of joy rolling on their cheeks that they pressed my hand, when leaving, and thanked me for having given them the Saving Truth as Jesus brought it from heaven. They have ten children, almost all married, and it is their hope, with the grace of God, to bring them all, before long, to the feet of the Lamb, who will make them free with His word and pure with His blood! Yesterday (Sabbath), a very respectable and devoted Roman Catholic woman of this colony was persuaded to come to the Divine service with her own daughter and two sons. Waiting after me, when I left the chapel, with the profoundest emotion, she pressed my hand and said: "May God bless you for the address you have just given. Now, I see the Truth, and I will follow it!"

But instead of a short letter, I would have a large volume to write, were I telling you half of the glorious work which our merciful God is doing among the Roman Catholic French-Canadian population, both in Canada and the United States, just now. Let me tell those of your Christian readers who are helping the French-Canadian Evangelical Society, that they do a much greater work than they suspect. The Church of Rome is evidently shaken in thousands and thousands of her strongholds in Canada. As the rays of the spring sun are noiselessly but surely demol-

ishing the strong bridges of ice which enchain the noble and rapid rivers of Canada, during the cold days of winter, so the rays of the Gospel, which you scatter all over Canada, are noiselessly but surely melting the iron chains of slavery by which more than a million of my own countrymen are tied to the feet of the idols of Rome.

Oh, if you could understand what a mighty evangelical work, what a marvellous and speedy change would be wrought, what glorious victories would be gained against the common foe, with a little more zeal, with a few more united sacrifices on your part! Let a respectable college, able to receive 400 Roman Catholic boys and girls, be built at Pointe-aux-Trembles, and let another institution of the same proportions be raised at La Pointe Lévis, Quebec, where 800 or 1000 young Roman Catholics will learn the Truth, and, before twenty-five years, Rome in Canada will be only a contemptible shadow of what she is to-day! Those young Roman Catholic boys and girls are knocking at your doors, Protestants of Canada, asking you for the bread of life! Will you turn them out? Will you tell them that you have not the means! No! For I will be a witness against you that you have the means. The guardian angels of those young French-Canadians, who see the face of our Heavenly Father, will be witnesses against you! Yourselves, when God Almighty will draw his accounts with you, and show you the millions and millions He has put in your hands for His own glory, you will turn witnesses against yourselves. You will confess that you had the means not only to give the bread of life to those perishing souls; but that you could do still greater things for the glory of God, the good of your country and the salvation of your own souls.

When I thank and bless you for what you have already done for my dear countrymen and for myself, let me ask you, in the name of our common Saviour, not only to continue to give a helping hand to those who are spreading the Gospel among the Roman Catholic French people, but double your efforts and your sacrifices. Remember that, when fighting Rome, you are fighting a giant! nay, you are fighting the most gigantic human power the world has ever seen. You must, then, strike giant blows, if you want to conquer. You lose your time and your money if you strike Rome with a sparing hand. It is when you go and fight Rome, that you must remember that you are the sons of the giants who gained the day at Trafalgar, at Waterloo, and on the Plains of Abraham!

Go to the battle-field against Rome sternly, determined to fight with your British pluck, your British determination to win the day, with the British honour and self-sacrifice which has given you not only the sceptre of the seas, but has secured to your race the fourth part of the globe!

Let some of your millionaires put \$100,000

for the conquest of Canada to Christ! Fifty thousand dollars will go to La Pointe-aux-Trembles, \$50,000 to La Pointe Lévis. There build up the arsenals, and prepare the soldiers for a conflict against Rome such as this continent has not yet seen. But, above all, let your fervent and united prayers go to the Mercy-seat for the conversion of my dear countrymen, and the victory will be yours. Before long, from one end to the other of Canada, a million of voices will repeat the songs of the angels in Heaven, "Babylon is fallen! Babylon is fallen"!—Yours truly, C. CHINI, QV.

### Central India.

REV. J. FRASER CAMPBELL, writing from Rutlam, gives the following interesting particulars of the illness and death of his brother-missionary, Rev. R. C. Murray.—

On the morning of 29th December I was out at a village, and on my return about 1 o'clock sad news met me. A note and a telegram had come to say that Mr. Murray was very ill in Indore. We hurried there by the first train, which arrived there at 3 o'clock next morning; but alas! the word which met us at the station was, "He is gone!" He had exposed himself too much to the sun on Christmas in connection with his Sunday-school, which had become large and flourishing. Providentially Mr. Drew, stepfather of the Misses Stockbridge, went from Mhow on Monday to assist him at his prize-distribution and a magic lantern exhibition, and, finding him very ill, nursed him all night, brought him from Oojein to Indore next day, and there nursed him like a brother night and day till he died in his arms on Thursday afternoon at 5 o'clock. He suffered much, but was conscious to the end, and knew he was going even when the doctor, who was most attentive, gave hopes of his recovery. When Mr. Wikie offered to read to him, he indicated he was suffering too much to be able to attend to anything, and added, "But I know that my Redeemer liveth." He begged for grace to suffer patiently, referring to Christ's having suffered so much more for him, and borne it patiently; and he often prayed, "Come Lord Jesus, come quickly," once adding, "And take me to be with thee and loved ones with thee." And the Lord heard, and soon took him to Himself. His face still wore traces of the pain he had been suffering, but otherwise looked quite natural. In this country little time must be allowed to pass before burial; and ere the sun was high we laid him beside his dear wife, singing in Hindustani, "Here we suffer grief and pain. In heaven we part no more." Dear fellow! this is a stunning blow to me personally, and a severe loss to our Mission. All we can say is, God makes no mistakes, and in some way this will do greater good.



In the afternoon, Mr. Wilkie arrived, and some days later Mr. Builder, who had been away from home. We were in sore perplexity about the work. Mr. Wilkie going home on furlough, and Mr. Murray gone to his eternal home! Finally, the care of Indore was laid on me, along with Rutlam, and Oojein on Mr. Builder, in addition to Mhow. Of course, the work in all four must suffer; there is no help for it. And other places must still remain without the Gospel. When will our cry for help be answered? Men seem to be offering in numbers, and yet none are sent! Why? Because there is no money to send them!! If that is really the case, then indeed these people must die in their sins, but their blood, we may hope, will not be required at the hands of the members of our Church. I hope men will speedily be sent forth by the Lord of the harvest through the Church, his representative on earth.

Our Presbytery telegraphed to the Foreign Missionary Committee the fact of our Mr. Murray's decease and an appeal for help, and adopted the following resolution:—

"With reference to the decease of the Rev. Robert Campbell Murray, B.A., on Thursday afternoon, the 29th December, 1887, the Presbytery would express its heartfelt sympathy with the mother and other relatives of the beloved brother who has just been called away; and while bowing submissive to the chastisements of God, and assured that in this also 'He hath done all things well,' would record its grief at this first break in its numbers, the removal of its youngest member, so loveable in his character, and just when he was entering on his work and it was opening so encouragingly before him, when the need is so crushing, and when he gave such promise of usefulness. His geniality, gentleness, brightness and manliness opened hearts to him and prepared them to receive benefit from his evangelical spirituality and missionary zeal. Affection for him personally combines with a sense of the great loss to the work of Christ at large, and especially to this Mission, in deepening our sorrow. Our prayer is that the God of all comfort may pour the balm of his consolation into the wounds he has made, and that he may speedily send forth more labourers into his harvest."

Other things I cannot now speak of, and I must even leave what I meant to tell of the bright sunset of Mrs. Murray's life. Truly *they were* lovely and pleasant in their lives, and in death they were not long divided. We cannot but mourn for them, though our grief is tempered with comfort and hope. May the almost tragic end of their brief missionary life be blessed to do more good than their continued life would have accomplished, in moving many others to come in their stead, and those who cannot come personally to send substitutes.

At the last meeting of the Presbytery of Indore, Mr. Wilkie reported the ordination of two elders for Indore congregation. Mr. Wilkie having been granted leave to return to Canada on furlough, he was appointed the Presbytery's representative to next General Assembly. A letter was read from the Clerk of the Indian Presbyterian Alliance, together with the memorial of the Alliance anent the Marriage question, which had been transmitted to the Foreign Mission Committee, with a view to its being presented to the General As-

sembly for such action as may be deemed best to secure the prayer of the memorial. Messrs. Wilson and Campbell were appointed delegates to a Sunday-school Convention to be held in Cawnpore. Mr. Campbell submitted a proposal for the supply of services to Presbyterian soldiers and others in Chakrata. A minute was adopted in reference to the lamented death of Mr. R. C. Murray.

## The New Hebrides.

LETTER FROM REV. JOSEPH ANNAND.

TANGOA, SANTO, 9th Nov., 1887.

TANGOA is the name applied to the beautiful islet upon which our house stands, as well as to the village near by us. It lies close by the mainland of Santo, at the head of a large bay on the south side. There are several small islands near, but only one other is now inhabited. Between us and the mainland lies a good harbour for vessels of all sizes. The Tangoans cross in their canoes every day to the mainland to their plantations. They are quite an influential people, and are in friendly intercourse with all the inhabitants of this southern coast. To-day a canoe load came from Cape Lisburn, where Mr. Goodwill was settled, on a visit. We have also had visitors from far inland. Our station is in the best locality to be found on southern Santo. It has a good harbour, a central position, a comparatively healthy place, and among the most influential people. There are more using this language, too, than there are any other dialect near. To-day we heard of the twelfth village speaking the Tangoan dialect. All the people around are friendly to the missionary.

Come, now, and take a look at our new home. Of course, it does not compare very favourably with your Montreal residences, but still we are well pleased with it. Landing on our beautiful coral beach, we at once enter the shade of some fine specimens of our island forest trees. Walking up our narrow avenue on gradually rising ground, some 250 yards from the beach, we arrive at the mission house—a neat, substantial, weatherboard building with galvanized iron roof. It is lined and ceiled throughout with dressed pine boards, and painted white, with chocolate-coloured doors and windows, with green verandah railing. The cottage contains four comfortable rooms, while closely connected with it are bath-room, pantry, kitchen, store and yam house. All these buildings are completed after two and a half months hard labour.

We have no church nor schoolhouse as yet. Our first school will probably be on a verandah or under the shade of one of those giant banyan trees near by. When our pupils get sufficiently interested in learning to assist gratuitously in erecting a schoolhouse, we shall then build. The language is now being acquired, and we hope to begin teaching early in the

year. Just now, however, our prospects are not very bright. For five weeks I have been laid aside from all work by an attack of "sciatica." I am sorry to be compelled to add that it shews no signs of leaving me. The Master is teaching us patience. When we first sighted our field of labour, and when all looked bright and hopeful, our vessel suddenly ran upon the rocks. For three and a half weeks we remained in our tent, like the Israelites of old, waiting for the cloud to rise, so that we might go forward. Now, so soon as we get comfortably settled and, as we think, everything into working order, we are again told to wait a while. We trust that the Master's time will soon come for us to begin work. Even out of this suffering something good is to come. We cheerfully await His time. The Lord's will be done! But, Mr. Editor, it is a *lonely place* in which to suffer severely and long. Brethren, pray for us!

The people around us, although said to be cannibals and almost everything that is bad, are very friendly to us. They have also been wonderfully honest. They sell us all the food we require from them. They have also worked for us as much as we wish, so that we have had no trouble in getting the rough, manual labour done about the station. We have gained their friendship and confidence, so that from the day we landed here we have never had any cause to fear them. We cannot tell yet how they may act when they learn something about the Gospel. When it begins to overthrow some of their old, cherished heathen customs, then we shall expect opposition and hatred from those unwilling to yield themselves to the truth. However, at present, we are well pleased with our new station, and thankful that God brought us to Santo and Tangoa.

P.S.—Nov. 14th—The *Dayspring* has arrived. All the missionaries in the Group fairly well, and work prospering. Mysciatica is no better yet. J. A.

## Our Trinidad Mission.

### ANNUAL REPORTS.

<sup>CON-</sup>THROUGH the kindness of *Rev. Kenneth J. Grant*, of San Fernando, we have received printed copies of the reports for the past year, in neat pamphlet form, from which we make the following extracts:—

INTRODUCTORY STATEMENT:—The year's work is finished. How much real work, acceptable to Christ, has been done in it only the day of His coming shall declare. Humbly and thankfully we tell of what we have been permitted to see and to judge of under the guidance of the Holy Spirit. Not unto us, not unto us but unto God's name be the glory of all that has been done.

We note with satisfaction the continued

prosperity of our schools, the continued generosity of the several proprietors during a season of depression, the regular and increasing attendance of the people upon the means of grace, and the consistent and steadfast lives of many before men; also the restoration of Miss Semple to health and her return to the service of the Mission. We record with deep sorrow the death of Miss Archibald, also the breaking down of Mrs. Wright's health and the consequent near removal of Mr. Wright from Trinidad. The debt on Couva has been cleared off. The balance of debt on Couva church is very small, and is provided for by subscriptions on the book not yet paid in. The debt on Tunapuna church has been reduced from £255 9s. 3d. to £133 7s. It is remarkable how readily the Indian children in our schools adopt the English language in place of their own in ordinary conversation. We refer to the statements in Mr. Morton's report in reference to distribution of literature. These statements apply with equal fitness to the whole Mission. The taste for reading has been steadily increasing. An average of £50 worth of Indian books each year has been sold in connection with the Mission during the last three years. This sum represents a large number of books, as they are sold at low prices. We have never asked for grants from publishing societies in India, but they have allowed us most liberal discount on purchases; and we take this opportunity of tendering thanks to the North Indian Bible Society, the North Indian Tract Society, the Christian Vernacular Society, and also to Oliver W. Warner, Esq., Emigration Agent at Calcutta, for his kindness in getting our orders forwarded to us. Two new schools have been opened in St. Lucia early this year. Early next year, when the dry season sets in, it is proposed that one of our number should visit these schools, when details of the work on that island will be duly reported to the Board. There have been in all 203 baptisms during the year—85 children and 118 adults. This makes a total of 1410 baptisms since the opening of the Mission here. Twenty couples have been married during the year. There are now 371 communicants in good standing, of which 76 were added during the past year. There have been 33 schools in operation, giving the following aggregate figures:—On the roll—Boys, 1310; girls, 533; total, 1843. Daily average, 1269. The total expenses of the four stations for the year 1887 were \$18,625, of which about \$10,000 came from Canada, the balance from the Government of Trinidad, the proprietors of estates and other local sources.

### MISSIONARIES AND STATIONS.

- (1) TUNAPUNA, Rev. John Morton; Catechist, J. Anagee (temporary for St. Joseph); Canadian Lady Teacher, Miss Blackadder.
- (2) SAN FERNANDO, Rev. Kenneth J. Grant and Lal Bihari; Catechist, E. Tulsi; Teacher, Miss Copeland.

(3) *COVA*, Rev. J. K. Wright; Catechist, Ramlasing.

(4) *PRINCES TOWN*, Rev. W. L. Macrae; Catechist, C. C. Soodeen; Teacher, Miss Semple.

### TUNAPUNA.

*Mr. Morton* reports in substance as follows (Twentieth Annual Report):—

*Schools*.—Miss Blackadder took charge of Tacarigua School in February. Miss Morton voluntarily gave to Orange Grove School the same time and attention as last year; but the extension of the work made it necessary to appoint a paid teacher from October 1st. Some of the children from Orange Grove estate attend the Tacarigua School; but this afternoon school on the estate lays hold of children who are engaged in the field, or in helping their parents, in various ways, in the forenoon, and of others who cannot be persuaded to go to Tacarigua School. Red Hill School, supported by the Women's Foreign Mission Society of Ontario, is doing excellent work in the same way.

*Sunday Schools*.—A uniform system of lessons and Bible reading was carried out in all the schools. Fifteen parables—those found in Matthew and Mark—were carefully studied, and awakened a very unusual interest in the larger children and adults. Our Old Testament studies were in Genesis and Exodus, and the Gospels by Matthew and Mark.

*Catechist's Work*.—Joseph Annajee was employed throughout the year, giving the greater part of his time to the St. Joseph District, while Ajodhya assisted in Tacarigua and beyond the Caroni River. With two public hospitals, four large and several smaller estate hospitals, and a large number of estates and villages to be visited, such agents are indispensable.

*Work among the Women*.—Was carried on by Mrs. Morton in every part of the field, and keeps well abreast of work among the men. Fanny Subarn, an intelligent woman, who reads and speaks Hindi fluently, was employed under her guidance four afternoons each week as a Bible-woman, and was everywhere welcomed by the women.

*Sabbath Services*.—Six places had a service every Sabbath, conducted either by my chief catechist or myself. Ajodhya, Geoffroy Subarn and several volunteers went out to other places every Sunday afternoon. Rev. Wm. F. Dickson conducted an English service in the Tunapuna church every Sunday at 4.30 p.m.

*Literature*.—A large number of books—complete Bibles, parts of the Scriptures, books on geography, history, and religious doctrine and life—have been circulated during the year. There seems to have been a spirit of enquiry stirred up among the Mohammedans, as books in their dialect and on subjects connected with the Mohammedan controversy have been in unusual demand.

*Special Hindrances*.—Strong drink is blight-

ing and cursing a large number of the Indian people, both physically and morally; and the connection of the Government and of Christians with it is a very great stumbling-block. It is ruining more, far more, than the efforts of all connected with this mission can save. Sunday trading, legalized till 9 o'clock a.m. and carried on by back doors all day, has a most pernicious influence. The detailed accounts submitted show that the debt of £255 9s. 3d. on January 1st has been reduced to £133 7s. on December 31st.

*Statistics*.—Scholars in the day-schools, 419; in the Sunday-schools, 232; baptisms, 26; marriages, 5; communicants, 34.

*More to follow.*

### WHAT ROMANISM IS.

THE REV. DR. KELLOGG, of St. James Square Church, Toronto, preached an effective sermon to his own people last month on the Primacy of Peter, from the text Matt. xvi : 18-19. He closed with the following earnest sentences:—It is clear that the question involved in this matter is no trifling one. Whatever we may think about it, Rome speaks on this matter in no uncertain tone. Rome, claiming to be infallible, has declared that subjection to the Holy See is "altogether necessary to salvation." If so, then the question cannot be unimportant. It is a question as to what "is necessary to salvation." The matter is thus very different from any of these questions which divide the Evangelical Protestant Churches. We frankly and heartily accept the words of Cardinal Manning as simple truth, "The Catholic Church is either the kingdom of the Son of God, or the masterpiece of Satan." Nor if Holy Scripture is to be allowed to decide, are we permitted to doubt which of the alternatives we must accept. For if neither this text nor any other gives any basis for the Papal claim of supremacy and infallibility, or justifies the assumption of the Pope to be the viceroy of Jesus Christ, then the Papal supremacy is a stupendous usurpation and nothing less than high treason against the Christ of God. Is not this plain? For what is high treason if not to usurp the rights and prerogatives of a king without his warrant?—a crime, when committed even against an earthly monarch, of such gravity as to have been commonly and justly punished with death. This, then, is no matter for smooth words and flattering speeches from anyone who will be loyal to the Lord Jesus Christ. Let us not be afraid to speak out plainly and say—as in the light of Holy Scriptures we cannot but say—that the Papal claim of supremacy is high treason against the Son of God.

### DANGER FROM ROME.

It follows, from this argument, that to be indifferent to Roman error, to fraternize and coquet with Rome, as the fashion is just now,—except the claim which she vainly seeks to base upon this Scripture, be clearly made out

—must be a most perilous error; an error, indeed, fatal, if persisted in, to all that we hold most dear as Christians, and even as citizens. The words of Adam Smith are no exaggeration, when he says, "The constitution of the Church of Rome may be considered the most formidable combination that was ever formed against the authority and security of civil government, as well as against the liberty, reason and happiness of mankind." Yet many would seek to persuade us, notwithstanding the centuries of bloody cruelty which witness Rome's true character, that Rome has changed and is becoming liberal and tolerant! But let us not so grievously deceive ourselves. I will not malign Rome. Let us but listen to her own highest dignitaries upon this subject. Cardinal Manning says, in his "Essay on Religion." "Neither true peace nor true charity requires tolerance; the Church has the right to require every one to accept her doctrine; and the duty of the civil power is to enforce the laws and punish heresy." Does this sound as if the Rome of to-day were in principle any different from the Rome of the 15th and 16th centuries, which burnt Latimer, Ridley, Cranmer, and thousands of lesser folk—men, women and children? Nor is this merely the Cardinal's private opinion. For, as every one knows, or should know, in the famous Syllabus of 1864, Pius IX. denounced the liberty of conscience as insanity, the freedom of speech and of the press as the liberty of perdition," and anathematized all who declared that the Papal power has erred in employing force for the extirpation of heresy. Nor let it be forgotten that only six years after this fulmination, was declared the doctrine of the absolute infallibility of the Pope in all such official utterances; and that the present Pope, popularly supposed to be more conciliatory than his predecessor, July 27, 1884, endorsed this Syllabus, and commended it as giving "clear guidance" to "the thoughts and conduct" of the faithful; and has signified his own mind on this subject by public laudation of the infernal persecutions of the Albigenses, as glorious victories over heresy! Surely, to shut the ears to declarations such as these, is but evidence of a fatuity which, if persisted in by the many, must sooner or later issue in sore trouble.

#### ROME'S INFLUENCE NOT WANING.

No, this is not a dead issue. Rome is not, as some seem to fancy, an effete and dying power! So far from this, the recent revival of her influence in all Catholic and Protestant lands is matter of daily remark by the most thoughtful observers of our times. She directs the consciences of some 200,000,000 of our race; everywhere that the right of the ballot exists, in Canada, in the United Kingdom, and in the United States, she seeks to control elections, ready ever to give the vote of her millions to whichever political party will promise her the most; so that there is not a statesman in Protestant Christendom but is compelled, whether

he will or no, to take Rome into account as a potent factor in every political question. She also, steadily, and—thanks to the blind infatuation and ignorance of many Protestant parents—with far too much success, seeks to reach and seduce our children in her many schools and colleges.

No! the question of the supremacy of Rome is far enough from being out of date. It is one of the chief, living, burning questions of our time. Let us, then, as we value our souls and our liberties, see to it that we have clear views and settled convictions on this point; convictions based not on the fancies of men, but on the Word of God. No text has proved more vital moment in history than the text of to-day. Let us, then, see that we have clear and unwavering views as to its teachings, and then act accordingly. We ignore Rome's claims, or make light of her power at our peril. Let us then, as loyal to Christ, resist her advances everywhere and always. As parents, let us keep our children from her influence, as from a deadly infection. As citizens, let us ever be found, without distinction of party, opposing Rome's aggressions always at the polls. And, above all, as Christians, let us seek in every way of kindly effort to place in the hands of Roman Catholics in every land that light and life-giving Word of God, which the Roman hierarchy, with a far-seeing regard to its own stability, ever seeks to keep out of the sight of their people. Against these so misguided multitudes, no cause have we for hatred and bitterness, but rather for an immeasurable pity like that of the compassionate Saviour, whose prayer we may well make our own for these deluded ones, "Father, forgive them, for they know not what they do."

#### EMPEROR OF GERMANY.

THE PRESBYTERIANS OF CANADA sympathize sincerely with the people of Germany in the loss they have sustained by the death of their beloved Emperor, William I. The venerable Kaiser was a model sovereign—enthroned in the affections of his subjects, and having their best interests ever uppermost in his thoughts. He was a pronounced Protestant, and a stout asserter of the "Divine right of kings." When compelled to wage war with France, William drew the sword with reluctance, and his proclamation to his people on that occasion was a remarkable one:—

"From my youth upwards," it ran, "I have learned to believe that all depends on the help of a gracious God. In Him is my trust, and I beg of my people to rest in the same assurance. I also decree that while the war lasts, prayers shall be offered in all Divine services, that in this struggle God may lead

"us to victory, and that He may give us grace to bear ourselves as Christian men even unto our enemies."

We are not careful to enquire whether he was connected with the Lutheran or the Reformed Church, or whether he called himself a Calvinist, as his father did. We pay this humble tribute of respect to the memory of a noble Christian ruler, who was not ashamed to be called a subject and servant of the King of kings.

## The Presbyterian Record.

MONTREAL: APRIL, 1888.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

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

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

REV. DR. REID, Agent of the Church at Toronto, has removed his office from 50 Church street to No. 15 Toronto street.

THE FOURTEENTH GENERAL ASSEMBLY of our Church is appointed to meet in St. Matthew's Church, Halifax, N.S., on Wednesday, the 13th of June, at 7.30 p.m., or, as they say in the East, "half-past nineteen o'clock." Halifax is nothing if it is not hospitable; the Commissioners are sure to meet with a hearty reception. Rev. Dr. Reid, Toronto, and Rev. P. M. Morrison, Halifax, the Agents for the Western and Eastern Sections of the Church, respectively, will furnish all needed information respecting the travelling arrangements, and, until further notice, Clerks of Presbyteries will do well to send, immediately after their election, the names of Commissioners, with their addresses, to Rev. P. M. Morrison, Halifax.

MEETINGS OF SYNODS.—Attention is directed to the meetings of the Synods and Presbyteries. See page 112.

WANTED—A few numbers of the RECORD for JULY, AUGUST and SEPTEMBER, 1876, to complete sets.

## Literature.

KEIL'S BIBLICAL ARCHAEOLOGY.—The veteran scholar Keil is already too well known by the translations of his various commentaries to need any introduction or commendation. His valuable work on Biblical Archaeology is now being brought within reach of English readers. The first volume has just appeared, and is so far an improvement on the original that it contains the author's "alterations and additions," bringing it down to date. This volume deals with the religious institutions and customs of the Jews, and, like all the author's works, is based upon a frank recognition of the supernatural character of the Old Testament. The remaining volume will deal with the civil and social customs of Israel—will not supersede the standard English Bible Dictionaries, but will form a valuable supplement to any of them. The translation is carefully made, and is edited by Rev. J. Crombie, D.D., Professor of Biblical Criticism in the University of St. Andrew's. T. & J. Clark, Edin.

THE DAWN OF THE MODERN MISSION. By Rev. W. Fleming Stevenson, D.D. W. Drysdale & Co., Montreal, 1887; pp. 188; price, 60 cents. This little posthumous volume contains four lectures delivered in connection with the Duff Lectureship during the years 1884-1886, and form a pleasing *souvenir* of one who, as the Convener of the Foreign Mission Committee of the Presbyterian Church in Ireland, devoted much time and thought to missions, and by his brilliant speeches and letters had come to be an acknowledged authority on this subject.

PARKER'S PEOPLE'S BIBLE. Discourses by Rev. Joseph Parker, D.D., Minister of City Temple Church, London. New York: Funk & Wagnalls; W. Drysdale & Co., Montreal. Vol. VII.; 1 Samuel, Ch. 18, to 1 Kings, Ch. 13. Price, \$1.75. Each succeeding issue of this remarkable series of Scriptural expositions gives fresh proof of the originality and research of the author, and increases the value of the whole. So far as it has gone, it is one of the richest commentaries extant, and promises to be a standard work of great utility.

WORDS AND WEAPONS for Christian workers, which has been so stimulating and successful in the hands of *Dr. Pentecost*, is about to make a new departure. The magazine is to be enlarged, and Rev. B. Fay Mills, the well-known evangelist, is to be associate editor. As a help to the interchange of thought between Christian workers throughout the land, nothing could be better.

WEBSTER'S UNABRIDGED DICTIONARY, published by G. & C. Merriam & Co., Springfield, Mass. Price, \$12. Can be had of any bookseller in Canada. (See advertisement.) The Principals of Queen's, Knox and Montreal Colleges are unanimous in their verdict that this is the best dictionary extant.

## Page for the Young.

### WORK WHILE YOU WORK.

**W**ORK while you work,  
 And play while you play;  
 That is the way  
 To be cheerful and gay.  
 All that you do,  
 Do with your might;  
 Things done by halves  
 Are never done right.  
 One thing at once,  
 And that done well,  
 Is a very good rule,  
 As many can tell.  
 Moments are useless,  
 Trifled away;  
 Work while you work,  
 And play while you play.

### TWO GOOD HANDS.

When I was a boy I became especially interested in the subject of inheritance. I was particularly anxious to know what my father's inheritance was; so one day, after thinking about the matter a good while very seriously, I ventured to ask him. And this was his reply:

"My inheritance? I will tell you what it was—two good hands and an honest purpose to make the best use in my power of my hands and the time God gave me."

Though it is now many years since, I can remember distinctly the tone of my father's voice as he spoke, and both his hands uplifted to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And a good purpose to make the best use of them is every boy's power. Remember this wise injunction, "Whatsoever thy hand findeth to do, do it with thy might."

### FOUR LIARS.

"There is no danger." That is one.  
 "Only this once." That is another.  
 "Everybody does so." That is the third.  
 "By-and-by." This is the fourth.

When tempted from the path of strict rectitude and "There is no danger" urges you on, say, "Get thee behind me Satan!"

When tempted to give Sunday up for pleasure, or to labour, and "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive and cheat you out of heaven. "Behold," say's God, "now is the accepted time and now is the day of Salvation." He has no promise for "By-and-by."

### "GOD WILL KNOW YOU."

One evening about Christmas, a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass away the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit stand: "I wish I had an orange for ma."

The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store, he loaded them with fruits and candies.

"What is your name?" asked one of the girls.

"Why do you want to know?" queried the gentleman.

"I want to pray for you," was the reply. The gentleman turned to leave, scarcely daring to speak, when the little one added:

"Well it don't matter. God will know you anyhow."

### BETTER THAN GOLD.

"I will give that to the missionaries," said little Billy; and he put his fat little hand on a tiny gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked. "Cause its gold. Don't you know the wise men brought Jesus gold? and missionaries work for Jesus."

Susie said, "The gold all belongs to Him anyhow. Don't you think it would be better to go right to Him, and give Him what He asks for?"

"What's that?"

Susie repeated, "My son, give Me thine heart."

### BOYS, READ AND HEED THIS.

Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed those admirable qualities? When he was a boy. Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot; I didn't think!" will never be a reliable man. And the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.

REMEMBER.—Every day remember, that today you have a God to glorify, a Saviour to imitate, a soul to save, your body to mortify, virtue to acquire, heaven to seek, eternity to meditate upon, temptations to resist, the world to guard against and overcome, and it may be, death to meet.

### Acknowledgments.

Received by Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto Street, Post office Drawer. 2607.

#### ASSEMBLY FUND.

Received to 5th Feb. 1888. \$1,333.22  
 Mono Centre 1.00; Toronto Cooke's Ch 9.00; Victoria 1st Ch 7.00; Seymour 4.00; Mainsville 1.00; Hastings 4.70  
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 Osgoode 4.00; Woodstock, Knox Ch 15.00; Amherst Island 2.00; White Lake 4.00; Omence, Mt. Pleasant & Lakevale 5.00; Ashfield 5.00; Regina 2.00; Bear Creek 2.00; Glen Sandfield 2.00; Balaklava 2.00; W Guilimbury 2nd Ch 4.00; English Settlement 7.00; Thamesville 8.17; Wolfe Island 1.26; Shelburne 4.00; Primrose 3.00; Rothsay 2.00; London 1st Ch 8.00; Amherstburg 3.00; St. Therese, G. Frienre, St Eustache 5.00; Huntingdon, St Andrew's 10.00; Komoka 1.00. Total \$2,040.01.

#### HOME MISSION FUND.

Received to 5th Feb ..... \$22,652.30  
 Petrolca ..... 50.0  
 Toronto, Old St Andrew's Muskoka ..... 50.00  
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Huntingdon, 2nd Ch ..... 25.15		Monck ..... 6.51	
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Fitzroy Harbour.....	15.00
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Montreal, Calvin Ch.....	10.00
Thamesville.....	20.00
Wolfe Island.....	4.00
Shelburne.....	20.00
Primrose.....	15.00
Rothsay.....	20.00
London, 1st Ch.....	100.00
Central Bruce.....	13.00
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Madoc, St Peter's.....	65.00
Amherstburg.....	6.00
Toronto, Old St Andrew's	90.00
Toronto, St James Square Ch	
SS.....	193.00
W M Clark.....	500.00
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Sundries per Rev J Robert-	
son.....	63.05
Montreal, Erskine Ch, B C	43.98
Taylor's S S.....	10.00
" Cote St Antoine,	
Melville ch S S.....	30.00
Crawford.....	6.00
Laguerra.....	6.00
Itusseltown & Covey Hill..	23.00
Elgin.....	15.00
Atholstone.....	15.00
Huntingdon, St Andrew.....	42.00
Leeds.....	50.69
Arundel.....	8.00
Wm Brown, Caledonia.....	100.00
Caledon East.....	8.00
Seaforth, 1st ch.....	5.00
Dixons Corners.....	5.00
Leithbridge.....	15.00
Toronto, Erskine ch.....	100.00

\$33,618.98

STIPEND AUGMENTATION FUND.

Received to 5th February.....	\$9,374.81
Wingham.....	16.00
Petrotea.....	30.00
Toronto, Cooke ch.....	100.00
Georgetown.....	30.00
Victoria, 1st ch.....	20.00
Smithville.....	8.00
St Ann's.....	18.00
Seymour.....	33.00
Rylstone.....	5.00
Mainsville.....	6.00
Hastings.....	16.39
Chater.....	30.00
Eden Mills.....	3.00
Oro Guthrie ch.....	10.00
Manitou.....	20.00
Gravel Hill & Apple Hill.....	2.00
Stouffville.....	15.00
Toronto, St Andrew's.....	1667.59
Prices Corner's.....	3.00
Monkton.....	3.79
Grafton.....	5.55
Brantford & Lucan.....	15.00
Bayfield, St Andrew's.....	10.00
Glanamis.....	15.00
North Gower & Wellington.	25.00
King, St Andrew's.....	50.00
Elora, Chalmer's ch.....	20.00
Elora, Chalmer's ch, B Class.	7.50
Toronto, Charles St ch.....	250.00
Dundas.....	75.00
Penetanguishene.....	11.00
Ayr, Knox ch.....	67.05
Clinton.....	13.00
Beamsville.....	30.00
Charleston.....	19.00
Hibbert.....	32.00
Claremont.....	35.00
Paris River St ch.....	20.00
" S S.....	10.00
Thorold.....	25.00
Brussels, Melville ch.....	40.00
Guelph, Chalmer's ch.....	104.50
Minnedosa.....	32.00
Sydenham, Knox ch.....	20.00
Kingston, Cooke ch.....	50.00
Corwall, St John.....	95.00
Cold Springs.....	45.00

Woodland.....	6.00
North Luthor.....	8.00
St Helen's.....	8.00
East Ashfield.....	1.50
Tavistock.....	7.00
North Easthope.....	22.00
Pricewell & Bunessan.....	5 00
West Flamboro.....	21.00
Dawn Caven ch.....	10.00
Warsaw & Dummer.....	17.00
Carp Kinburn & Lowrie.....	7.00
Auburn Field.....	20.00
Hollen.....	12.42
Hamilton, St Paul's.....	199.75
Huntingdon 2nd ch.....	40.00
Parkhill.....	11.35
Kippen.....	8.41
North Bruce & Saugeen, St	
Andrew's.....	17.00
Ce larville & Esplin.....	29.00
Kembo.....	9.00
Toronto, Knox Ch.....	1000.00
Oakville.....	35.00
Alma.....	8.00
Morrisburg.....	20.00
Grimby.....	5.00
Fergus, Melville ch.....	1.50
Ringou.....	40.00
Vancouver, 1st ch.....	30.00
South Westminster.....	18.00
North Westminster.....	100.00
Hyndman.....	14.00
Toronto College, St ch, B C	3 00
Owen Sound, Division St ch	50.00
Guelph, Knox Ch.....	84.00
Glenvale.....	3.50
Wilton.....	1 30
Pictou.....	35.12
Indian Head.....	5.00
La Riviere.....	10.00
Caledonia.....	16.25
Hamilton, Erskine ch S S	12.00
Rosemount & Mansfield.....	13.65
Birtlo.....	17.00
Lucknow.....	7.00
West Adelaide.....	5.00
Arkona.....	3.00
Gravel Hill.....	3.00
Dunwich, Chalmer's ch.....	10.00
Colborne.....	10.00
Mooretown.....	10.00
Lyn.....	15.00
Caintown.....	17.70
Toronto, St James Square ch	904.47
Bayfield Road.....	4.00
Lakeport.....	2.00
East Normanby.....	5.00
New Westminster, St Anw's	20.00
Niagara Falls, St Andrew's.	10.00
Hamilton, Central ch.....	548.00
Almonte, St John's.....	40.00
Cobourg.....	82.90
Lochiel.....	10.00
London, St Andrew's.....	100.00
St Thomas.....	133.74
Cruikshank.....	1.00
Emmickillen.....	3.00
Woodstock, Knox ch.....	145.00
Woodstock Knox ch B Class	20.00
Amherst Island.....	20.00
White Lake.....	4.00
Uxbridge.....	66.00
Ashfield.....	25.00
Bracebridge.....	11.10
Regina.....	25.00
Severn Bridge.....	3.06
Washago.....	1.98
Ardrea.....	3.24
St Catharines, Haynos Ave	20.00
Glen Sandfield.....	12.00
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West Guilimbury 2nd ch.	20.00
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Montreal, Calvin ch.....	40.60
Wolf Island.....	10.00
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Toronto, Old St Andrew's.	90.00
Madoc, St Peter's.....	50.00
Primrose.....	5.00

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London 1st ch.....	64.73
Grassmere.....	20.10
Stonewall.....	27.00
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Leeds.....	11.75
Arundel.....	5.00
Montreal, St Matthew's S S.	38.67
Dalhousie Mills & Cote St	
George.....	25.00
Caledon East.....	4.00
Komoka.....	8.00
Roxborough, Knox ch.....	9.00
Dixons Corners.....	4.00

\$17,284.53

FOREIGN MISSIONS FUND.

Received to 5th February.....	\$20,370.42
Petrotea.....	10.00
Mono-Centro S S.....	4.50
Toronto, Cooke Ch.....	100.00
Georgetown.....	25.00
Georgetown, S S.....	10.00
Victoria, 1st ch.....	23.00
Seymour.....	2.00
Rylstone.....	10.50
Mainsville.....	4.00
Hastings.....	6.24
Chater.....	6.00
St Ann's.....	3.00
Stouffville.....	10.00
Toronto, St Andrew's.....	600.00
Prices Corners.....	4.00
Grafton.....	20.00
Sonya.....	2.00
Bayfield, St Andrew's.....	4.00
Moorefield.....	7.70
Glanamis.....	5.00
North Gower & Wellington	10.00
Underwood.....	16.43
Elora, Chalmer's ch.....	30.00
Elora, Chalmer's ch, B Class	7.75
Elora, Chalmer's ch, S S.....	15.00
Toronto, Charles St ch.....	100.00
Dundas.....	23.08
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Sale of Mission lands, Pricee	
Albert.....	549 04
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Brussels, Melville ch.....	75.00
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Kingston, Cooke ch.....	27.00
Sarnia, S S.....	27.27
Rock Lake.....	7.00
A Friend, Brucefield.....	25 00
Corwall, St John's.....	80.00
Port Perry S S.....	16 53
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Friend, Kirkhill, erection	
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Cold Springs.....	135 00
Woodland.....	6.00
North Luthor.....	6.00
Brandon.....	1.00
St Helen's.....	14.50
East Ashfield.....	8.00
Tavistock.....	11 00
North Easthope.....	50.00
Dawn Caven ch.....	6.00
Vernonville.....	14 00
Teeswater, Zion ch S S.....	5.56
Carp, Kinburn & Lowrie.....	7 00
A Friend, West Lorie.....	10 00
Glengarry Presbyterian S S	



Association, support of native teacher Glengarry Chapel Formosa	140.00	Lakevale	20.00	5.00: Amherstburg, 3.00; Total	\$2892.44.
Toronto, Old St Andrew's	314.00	Shelburne	1.00		
Auburn Knox	11.00	Ashfield	24.00		
St Mary's Knox ch	50.00	Bracebridge	10.00		
Hollin	21.54	St Catharines, Hayne's Ave S S	25.00		
Gamble Cooper	17.00	Toronto East ch S S	100.00		
Dear Park	10.00	Bear Creek	16.00		
Hamilton, St Paul's	68.48	Balokluta	14.00		
do do S S	48.76	W Guilfimbury, 2nd ch	14.00		
Huntingdon, 2nd ch	36.11	Desboro	2.75		
Parkhill	16.00	Beverly, B Class & S S	7.00		
Welland Port	12.66	Pitzroy Harbur	8.00		
Toronto College St ch B C	4.00	Montreal, Calvin Ch	10.00		
Owen Sound, Division St ch	77.50	Wolfe Island	3.00		
Guelph, Knox ch	30.00	Shelburne	60.00		
do do S S	89.00	Primrose	12.00		
North Bruce & Saugeen, St Andrew's	40.00	Rothsay	16.00		
Cedarville & Esplin	7.60	London, 1st ch	100.00		
Toronto, Knox ch	889.00	Amherstburg	5.00		
do do S S China	35.00	William Hunter, Underwood	5.00		
do do B Class	50.00	Windham	61.25		
Toronto, Knox ch Descheneo St Miss S S	45.00	Toronto, St James Square ch S S	75.55		
Alma	9.00	Montreal, Erskine ch, Juvenile Mission	87.00		
do S S	8.25	Montreal, Taylor's S S	10.00		
Bowmanville, St Paul's S S	25.00	do Cote St Antoine, Melville ch S S	30.00		
Morrisburg	19.40	Russelton & Corey Hill	25.00		
do S S	29.00	Elgin	10.00		
The late James Loghrin	100.00	Atelstane	10.00		
Grimby	9.83	Kinston, Cooke ch S S	8.50		
Muir Settlement	3.00	Huntingdon, St Andrew's	40.00		
Altonford	17.02	Leeds	67.70		
Elsinore	6.63	Montreal, Stanley St ch S S	10.00		
Skipness	5.00	Carnan	6.80		
Fingal	45.00	Scarboro, Knox ch	75.00		
Vancouver, 1st ch, \$25 from J McEllis	35.00	Seaforth, 1st ch	5.00		
South Westminster	28.40	Roxborough, Knox ch	34.00		
do do S S	16.00	Toronto, Erskine ch	100.00		
North Westminster	74.00	do do Y M B Class	20.00		
do do S S	45.00		\$28,056.92		
Mr Knowles	2.00				
J Fletcher	1.53				
A Friend, Chatham	3.00				
Picton	12.00				
Dunbar	15.00				
Burnstown	6.00				
Norwich	94.49				
Hamilton, Erskine Ch S S	51.00				
Eramosa 1st ch	14.00				
Rosemont & Mansfield	12.00				
Toronto College St ch, S S	61.29				
Lucknow	30.00				
Annie M McFavish, Vernon	1.00				
West Adelaide	7.00				
do do S S	1.40				
Arkona	3.00				
St Mary's 1st ch S S	12.42				
Woodbridge S S	10.44				
Londesborough	25.00				
Dunwich, Chalmer's ch	20.00				
Colborne	10.00				
Mooretown	7.50				
Caintown	2.00				
North Pelham	24.47				
Keene	20.90				
Toronto, St James Square ch	221.00				
Alton	5.00				
Lakeport	2.00				
New Westminster, St Anw's	61.66				
Niagara Falls, St Andrew's	10.00				
Hamilton, Central ch	187.50				
Cobourg	60.00				
Lochiel	10.00				
Emerson	10.00				
London, St Andrew's	70.00				
St Thomas	123.40				
Mrs Baikie, St Thomas China	5.00				
Crickshank	2.00				
Enniskillen	3.00				
Tilbury, East S S China	6.00				
Woodstock, Knox ch S S	45.00				
Bromley	20.00				
Rodney & New Glasgow	12.06				
Amherst Island	6.00				
Omece, Mt Pleasant &					

## MANITOBA COLLEGE FUND.

Received to 5th Feb \$1287 14; Mono Centre, 1 50; Woodville, 9 00; Georgetown, 10 00; Seymour, 1 00; Brampton, 20 00; Stouffville, 3 00; Toronto, St Andrews, 100 00; Prices Corners, 1 00; Grafton, 5 00; Giammis, 5 00; Toronto, Charles st ch, 38 00; Dundas, 10 00; Penetanguishene, 2 00; St Mary 1st ch, 10 00; Hibber, 10 00; Claremont, 5 00; Thorold, 5 00; Brussels, Melville ch, 14 00; Guelph, Chalmers ch, 24 70; Sydenham, Knox ch, 2 00; Kingston Cook ch, 5 00; Corawall, St Johns, 12 00; Cold Springs, 16 00; Woodland, 2 00; North Luther, 2 00; St Helens, 5 00; East Ashfield, 2 00; Tavistock, 1 00; North Easthope, 4 00; Vernonville, 4 00; Carp Kinburn & Lowrie, 9 00; Hollin, 3 30; Hamilton, St Pauls, 35 00; Huntingdon, 2nd ch, 7 30; North Bruce & Saugeen, St Andrews, 8 00; Cedarville & Esplin, 4 00; Toronto, Knox ch, 5 00; Alma, 4 00; Morrisburg, 2 00; Grimby, 2 00; Fingal, 20 00; North Westminster, 15 00; Owen Sound, Division st ch, 10 00; Guelph, Knox ch, 10 00; Burnstown, 7 00; Hamilton, Erskine ch S S, 20 00; Eramosa, 1st ch, 3 00; Birtle, 5 00; Lucknow, 5 00; Colborne, 2 00; Toronto, Old St And's, 50 00; Toronto, St James Square ch, 100 00; Lakeport, 1 00; New Westminster, St And's, 50 00; Hamilton, Central ch, 30 00; Almonte, St Johns, 8 00; Cobourg, 15 00; Lochiel, 4 00; London, St Andrews, 50 00; White Lake, 4 00; Uxbridge, 10 00; Toronto, East ch S S, 10 00; W Guilfimbury, 2nd ch, 2 00; Shelburne, 5 00; Primrose, 6 00; London, 1st ch, 20 00; Amherstburg, 3 64; Roxborough, Knox ch, 9 00; Total of \$728.37.

## KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Feb, \$382 94; St Marys, 1st ch, 128 00; Millbank, 13 00; West Guilfimbury, 28 00; Chatsworth, 37 00; H S Strang, Goderich, 5 00; Belmont, 9 00; Elora, Chalmers ch, 45 00; Caledonia, 51 00; Carluke, 143 75; Dr Marquis, Mount Pleasant, 25 00; Hyde Park, 15 25; John Cumming, Almonte, 12 50; South Missouri, 3 00; J Bregman, Blyth, 5 00; Norral & Union, 15 00; Primrose, 42 00; Woodstock, 23 30; Kippen, 44 00; Binbrook, 36 50; Saltfleet, 17 00; Shelburne, 74 00; Paris, Dumfries st ch, 30 00; Belgrave, 7 00; Hillsburg, 1 00; Thomas Lockhart, Lucknow, 5 00; Hills Green, 9 00; Sydenham, St Pauls, 25 00; Arthur, 13 50; J E Hodgson, Toronto, 25 00; Pine River, 9 00; Chatham Tn, Knox, 43 00; Harrington, 19 00; Granton, 13 00; Mrs McKeehie, 7 00; James Calder, 2 00; John Charlton, Lynedoch, 500 00; Keene, 183 86; Westwood, 117 00; J G Wilson, Seaforth, 10 00; Total \$1035.10.

## KNOX COLLEGE ORDINARY FUND.

Toronto, Old St Andrew's 100 00; Stouffville, 5 00; Grafton, 10 00; Elora, Chalmers ch 25 00; Toronto, Charles st ch, 90 00; Dundas, 32 00; St Mary's 1st ch, 20 00; Hyde Park,

3.55; Hibbert, 40.00; Brussels, Melville ch, 21.00; East Ashfield, 3.00; St Helon's, 12.50; Deer Park, 10.00; Toronto, Knox ch, 8.00; Grimsby, 9.00; Muir Settlement, 2.00; Hamilton, Erskine ch S.S., 20.00; West Adelaide, 3.63; Arkona, 1.40; Colborne, 1.00; Toronto, St James Square ch, 455.00; Lakeport, 2.00; London, St Andrew's, 50.00; St Thomas, 3.00; St Catharines, Haynes Ave ch, 10.00; London, 1st ch, 50.00; Komoka, 2.00; Toronto, Erskine ch, 100.00; Total \$1,380.08.

WIDOWS' AND ORPHANS' FUND.

Received to 5th February, \$2,297.34; Wingham, 11.70; Petrolen, 20.00; Seymour, 1.00; Rylstone, 2.40; Mainsville, 2.00; Hastings, 4.52; Brampton, 15.00; Stouffville, 3.00; Prices Corners, 2.00; Grafton, 5.00; Bayfield, St Andrew's, 1.00; Glanamis, 3.00; North Gower & Wellington, 2.50; Elora, Chalmers Ch, 5.00; Toronto, Charles St ch, 10.00; Dundas, 10.00; Penetanguishene, 2.00; St Mary's, 1st ch, 5.00; Beamsville, 5.00; Charlter n, 5.00; Hibbert, 5.00; Claremont, 8.00; Paris River St ch 5.00; Thorold, 5.00; Brussels, Melville ch, 6.61; Guelph, Chalmers ch, 12.35; Sydenham, Knox Ch, 3.00; Woodland, 2.00; North Luther, 2.00; Cold Springs, 10.00; St Helen's, 4.00; East Ashfield, 1.50; Tavistock, 1.00; North Easthope, 4.00; Vernonville, 3.00; Carp, Kimburn & Lowrie, 7.00; St Mary's, Knox ch, 5.00; Hollin, 2.50; North Bruce & Saugceen, St Andrew's, 4.00; Cedarville & Esplin, 5.00; Toronto, Knox ch, 211.65; Oakville, 10.00; Alma, 7.00; Morrisburg, 8.00; Grimsby, 4.00; Muir Settlement, 2.00; Allenford, 1.25; Fingal, 15.00; Vancouver 1st ch, 2.00; South Westminster, 5.00; North Westminster, 25.00; Owen Sound Division, St ch, 25.00; Guelph Knox ch, 31.00; Picton, 8.00; Burnstown 5.00; Eramosa, 1st Ch, 4.00; Rosemont & Mansfield, 6.00; Lucknow 5.00; Colborne, 4.50; Lyn, 5.50; Keene, 10.00; Toronto, St James Square ch, 20.00; Lakeport, 2.00; New Westminster, St Andrew's, 15.00; Niagara Falls, St Andrew's, 1.00; Cobourg, 15.00; Lochiel, 7.00; St Thomas, 37.30; Harrington, 5.11; Amherst Island, 3.00; White Lake, 4.00; L'xbridge, 6.00; St Vincent, Knox ch, 00; Ashfield, 12.00; Regina, 5.00; St Catharines, Haynes Ave ch, 10.00; Glen Sandfield, 1.00; East Hawkesbury, 1.00; Bear Creek 7.50; Balaklava, 3.00; W Guilmubury, 2nd ch, 2.00; English Settlement, 11.00; Fitzroy Harbour, 5.00; Montreal, Calvin ch, 5.00; Shelburne 3.00; Primrose, 3.00; Amherburg, 8.00; Russelltown & Covey Hill, 10.00; Senforth, 1st ch, 5.00; Carman, 5.50; Toronto, Erskine ch, 30.00. Total, \$3,141.73.

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th Feb, \$263.25; Revs Wm Robertson, 12.00; J H Ratcliff 8.00; J R S Burnett, 8.00; J Middlemiss, D. D. 8.00; J Laing, D. D. 8.00; A McTavish, 10.00; S Caruthers, 8.00; J Turnbull, 8.00; A B Linton, 16.00; Robert Leask, 8.00; D B McRae, 8.00; A Dawson, 10.00; H Sinclair, 8.00; W M Fleming, 8.00; G Sutherland, 8.00; W

Hodnett, 8.00; A B Baird, 8.00; R Hume, 8.00; J Abraham, 2 yrs, 16.00; Total \$2439.25.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Feb, \$3381.86; Geo Barron, Elora, 500.00; Petrolen, 20.00; Mono Centre, 1.00; Toronto, Cooke ch, 30.00; Georgetown, 8.00; Victoria, 1st ch, 12.00; Seymour, 2.00; Mainsville, 2.00; Hastings, 4.40; Moore Line, 9.00; Brampton, 20.00; Toronto, St Andrews, 275.00; Stouffville, 5.00; Prices Corners, 2.00; Grafton, 12.00; Sonra, 2.00; Bayfield, St Andrews, 1.00; Moorefield, 3.00; North Gower & Wellington, 2.92; Underwood, 5.00; Elora Chalmers ch, 11.00; Toronto, Chas st ch, 31.00; Dundas, 15.00; Penetanguishene, 2.25; Martintown, St Andrews, 17.00; St Mary's 1st ch, 5.00; Hyde Park, 6.00; Hyde Park SS, 5.00; Madoc, St Columba & St Pauls, 8.00; Beamsville, 5.00; Charlestown, 10.00; Hibbert, 23.00; Claremont, 9.00; Paris, River st ch, 5.00; Thorold, 10.00; Brussels, Melville ch, 13.00; Guelph, Chalmers ch, 24.70; Sydenham, Knox ch, 2.00; Kingston, Cook ch, 4.60; Cold Springs, 20.00; Woodland, 2.00; North Luther, 2.00; Coulouge, 10.00; St Helens, 9.00; East Ashfield, 4.00; Vernonville, 5.00; Quebec, Chalmers ch, 40.00; Carp Kimburn & Lowrie, 7.00; St Mary's, Knox ch, 6.00; Hollin, 3.30; Parkhill, 17.00; North Bruce & Saugceen St Andrews, 7.00; Cedarville & Esplin, 5.00; Toronto, Knox ch, 400.00; Oakville, 10.00; Alma, 8.00; Morrisburg, 8.00; Grimsby, 8.00; Muir Settlement, 3.00; Allenford, 1.50; Fingal, 30.00; Vancouver, 1st ch, 3.00; North Westminster, 50.00; Owen Sound, Division st ch, 23.00; Guelph, Knox, 40.00; Picton, 10.00; Burnstown, 5.00; Rosemont & Mansfield, 6.00; Lucknow, 8.00; West Adelaide, 5.00; Arkona, 2.00; Eden Mills, 3.00; Colborne, 4.50; Amos, 5.25; Lyn, 7.00; Keene, 20.00; Toronto, St James Square ch, 30.00; Alton, 3.00; Bayfield Road, 4.00; Lakeport, 1.00; New Westminster, St Andrews, 15.00; Almonte, St Johns, 15.00; Cobourg, 20.00; L Chiel 12.00; London, St Andrews, 60.00; St Thomas, 50.25; Woodstock, Knox ch, 60.00; Bromley, 8.70; Hensall, Carmel ch, 8.93; Amherst Island, 4.00; White Lake, 4.00; Onemee M Pleasant & Lakevale, 12.00; Uxbridge, 12.00; Ayr, Knox ch, 22.55; Ashfield, 12.00; Regina, 5.00; Glen Sandfield, 1.00; Bear Creek, 7.50; Balaklava, 3.00; W Guilmubury, 2nd ch, 5.00; English Settlement, 12.00; Fitzroy Harbour, 2.00; Montreal, Calvin ch, 15.00; Shelburne, 3.00; Primrose, 3.00; Rotheray 5.00; Amherburg, 3.00; Russelltown & Covey Hill, 10.00; Komoka, 2.50; Roxborough, Knox ch, 9.00; Toronto Erskine ch, 89.00; Total, \$6273.91.

Minister's Rates.

Received to 5th February, \$1,785.03; Revs Wm Robertson, 5.00; J R S Burnett, 3.75; J Middlemiss, D. D. 4.50; J C Herdman, 4.50; N Macphace, 3.00; J Laing D. D. 7.00; A MacTavish, 4.50; S Caruthers, 4.00; J Turnbull, 4.00; A R Linton, 3.75; J Kellach, 26.00; Robert Leask, 3.50; D B McRae, 3.75; A Dawson, 4.00; H Sinclair, 3.75; W M Fleming,

3.75; G Sutherland, 5.00; W Hodnett 4.00; J J Richards, 4.00; A B Baird, 4.00; J H Simpson, 4.00; R Hume, 4.00; John Ewing, 4.00; J Abraham 2 yrs, 10; Total, \$4,227.78.

FOREIGN MISSION FUND.

Knox Coll ge Band.

Beamsville.....\$ 12 00

Knox College Alumni Association.

Rev Dr Middlemiss.....\$ 10 00  
Per A J McLeod, Knox College..... 125 00  
KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

Brussels, Melville ch S. S. 10.00; Toronto, Knox ch S.S., 25.00; Toronto, Knox ch B Class, 25.00; Toronto, Knox ch Duchess St Miss S.S., 35.00; South Westminster, 8.00; North Westminster, 35.00; Hamilton, Erskine ch S.S., 24.00; Toronto College, St ch S.S., 15.00; Hamilton, Central ch, 17.50; Scarborough, Knox ch, 42.00;

QUEEN'S COLLEGE FUND.

Toronto, Old St Andrew's.....\$100.00  
Dundas..... 23.00  
Kingston, Cooke ch..... 40.00  
Toronto, Knox ch..... 20.00

TRINIDAD.

Toronto, Knox ch S.S..... \$20.00  
Morrisburg..... 1.00  
Toronto College, St ch S.S..... 15.00  
St Catharines, Haynes Ave ch S.S..... 10.00  
Toronto, Erskine ch, Y M B Class..... 10.00

ERROMANGA.

Dundas, Knox ch B Class, for Mr Robertson..... 30 00

NEW HERBIOES—"DAY SPRING." AND NATIVE TEACHERS.

Sarnia, S.S., 30.00; Sarnia S.S. 25.00; Metcalfe S.S., 25.00; Russell S.S. 30.00; Hamilton, St Paul's S.S., 30.00; Toronto, Knox ch S.S. 30.00; Morrisburg, 2.00; North Westminster, 8.00; Hamilton, Erskine ch S.S., 20.00; Toronto College, St ch S.S., 12.00; Woodstock, Knox ch S.S., 12.00; St Thomas, Knox ch S.S., 30.00.

ST PAUL'S INSTITUTION—TARSUS.

Toronto College, St ch S.S. \$12.00  
Toronto, St James Square ch 59.00

McALL MISSION.

Toronto, Knox ch B Class..... \$59 00  
Toronto Knox ch, Duchess St Miss S.S..... 45 00  
Toronto, St James Square ch..... 40 00

CONTRIBUTIONS UNAPPORTIONED.

Toronto, Central ch..... \$100.00  
Milton..... 44.00

MANITOBA COLLEGE DEPT.

Rev Dr Cochrane..... \$100.00  
W E Roxborough..... 10.00

KNOX COLLEGE BURSARY FUND.

R Kilgour, St James Sq ch Toronto..... 25.00  
Toronto, Charles St ch..... 40.00  
Hamilton, Central ch..... 60.00

CHURCH & MANSE BUILDING FUND.

J A Allan, Perth..... 10.00  
D Kippen..... 25.00  
Wm Meighen..... 50.00

MISSIONS TO THE JEWS.

North Easthope.....\$ 8.00  
Toronto, Knox ch..... 214 21

do do do S.S. ....	12.00
Toronto Knox ch, Duchess St Miss S S .....	35.00
Toronto, St James Sq ch .....	30.00
St Catharines, Haynes Av ch	10.00
<b>CHINESE SUFFERERS, HONAN.</b>	
North Westminster .....	10.00
Anonymous, Annap .....	1.00
REV C CHINIQUY.	
St Catharines, Haynes Ave ch, S S .....	15.00
<b>ONTARIO SABBATH SCHOOL ASSOCIATION.</b>	
Toronto East, ch S S .....	5.00

Received for the month of February by P. M. Morrison, Agent at Halifax, P.O. Box 333, Office Chalmers Hall, Duke Street.

**FOREIGN MISSIONS.**

Correction - In the Feb. RECORD, the following acknowledgement should be:-

Lockeport .....	\$ 3.00
Tidnish .....	2.80
South Maitland .....	16.50

Previously acknowledged ..	10,102.78
St Peters S S, C B .....	2.75
St Peters, C B .....	5.30
Chalmers S S, Halifax .....	13.75
" For the Master's use " .....	1.50
West River, P E Island .....	40.00
Richmond Bay, East Lot 14 ..	5.00
St Matthews, Wallace .....	30.00
Moncton S S .....	33.00
Upper Londonderry .....	11.00
Falmouth St, Sydney .....	20.00
Brackley Point Road .....	11.50
Cavendish & New Glasgow ..	75.00
Park St, Halifax .....	2.00
Bloomfield, O'Leary & Brae ..	15.00
Jas Ramsay, Hamilton, PEI ..	10.00
Yarmouth .....	25.00
Bathurst .....	35.00
Malaga watch .....	1.00
River Dennis .....	1.00
Gabarus .....	10.00
Happy Workers, Whycomah ..	40.00
Economy .....	7.00
Knox, Wallace .....	14.00
Int Geddie Memorial Fund ..	14.73
Friend of the good cause .....	15.00
Nashwaak & Stanley .....	7.00
Merigomish H & F M Soc .....	10.00
Mahone Bay .....	11.00
Mis Band, Coldstream .....	25.00
Middle River, C B .....	8.46
Richmond, N B .....	20.00
Rachel Murray .....	10.00
New London & Kensington ..	37.61
Whycomah .....	8.00

\$10,678.38

**DAYS PRING MISSION SCHOOLS.**

Previously acknowledged ..	\$200.56
St Peters S S, C B .....	0.20
St And's S S, Truro (ad'l) ..	5.00
Chalmers S S, Halifax .....	60.00
Chalmers S S, Kingston, Ont ..	25.00
Bass River S S, N S .....	24.00
St Matthews, Wallace .....	10.00
St Pauls S S, Truro .....	45.00
Moncton .....	65.00
St Matthews S S, Halifax .....	40.00
Falmouth St, Sydney .....	12.00
Cavendish & New Glasgow ..	34.00
Children Upper Stewiacke ..	22.66
Village S S, Stewiacke .....	8.25
W Calder, Mira .....	2.60
A Ferguson .....	1.00
First Church, Truro .....	43.58
St Pauls S S, Kentville .....	16.77
Portaupique S S .....	7.38
Lockeport & East Jordan .....	4.10

St Stephen's S S, Amherst ..	20.00
Lunenburg S S .....	24.00
Maggie & Jessie McLeod ..	2.00
United ch, N G .....	79.65
Societies & S S West per R H W .....	135.00
Mahone Bay .....	29.00
Stewiacke Village Mis Band ..	9.00
McKenzie corner S S, Richmond N B .....	11.00
Rachel Murray .....	2.00
Newton, St Marys .....	1.75

\$2739.90

**HOME MISSIONS.**

Previously acknowledged ..	\$4121.51
St Peters, C B .....	4.50
Chalmers S S, Halifax .....	20.00
" For the Masters use " .....	0.75
West River, P E I .....	15.00
Chipman .....	7.00
St Matthews, Wallace .....	25.00
St Stephens, Amherst .....	45.60
Upper Londonderry .....	30.00
Falmouth St, Sydney .....	20.00
Brackley Point Road .....	7.00
Cavendish & New Glasgow ..	39.00
A B R M .....	5.00
Bloomfield, O'Leary & Brae ..	7.50
Tatamagouche (ad'l) .....	1.60
Yarmouth .....	25.00
New Dublin .....	4.00
St Andrews, Truro .....	82.80
St Peters Bay .....	50.00
Qu'Appelle, N W T .....	10.00
Gabarus, C B .....	2.00
Economy .....	5.00
Friend of the good cause .....	19.00
Nashwaak & Stanley .....	5.00
Mahone Bay .....	10.00
Coldstream .....	10.00
Middle River, C B .....	5.33
Richmond, N B .....	10.00
Div Union Bank, Halifax .....	3.75
Rachel Murray .....	7.00
New London & Kensington ..	21.00

\$4610.34

**AUGMENTATION.**

Previously acknowledged ..	\$3,079.28
West River, P E I .....	35.00
Sharon ch, Stellarton .....	90.00
Richmond Bay East, Lot 14 ..	10.00
St Matthew's, Wallace .....	27.00
Upper Londonderry .....	55.00
West River & Green Hill .....	15.25
Falmouth, St Sydney .....	30.00
Cavendish & New Glasgow ..	41.00
Park St, Halifax .....	110.00
Bloomfield, O'Leary & Brae ..	8.00
Yarmouth .....	40.00
Bathurst .....	5.00
Bridgetown .....	9.00
Strath Lorne .....	26.00
St Peter's Bay, P E I .....	20.00
Qu'Appelle, N W T .....	15.00
Tryon & Bonshaw .....	25.00
Gabarus .....	25.00
Lockeport & East Jordan .....	30.50
Richmond Bay East, Lot 16 ..	10.00
Moncton .....	73.00
Cow Bay .....	8.50
St John's, St John .....	5.19
Nashwaak & Stanley .....	37.00
Noel .....	25.00
Coldstream .....	20.00
St George & Pennfield .....	20.00
Waterville .....	9.00
Richmond, N B .....	40.00
Red Bank & Whitneyville .....	25.00
Musquodoboit Harbor .....	21.00
New London & Kensington ..	5.00
South Richmond .....	30.00
Whycomah .....	22.00
St John's, Halifax .....	112.00
Maitland .....	112.00

\$4,270.72

**COLLEGE FUND.**

Previously acknowledged ..	\$7,782.62
West River, P E I, 4.00; St Matthew's, Wallace, 10.00; St Stephen's Amherst, 15.00; Upper Londonderry 10.00; Falmouth St, Sydney, 10.00; Cavendish & New Glasgow, 20.00; Park St, Halifax, 2.65; Bloomfield, O'Leary & Brae, 7.50; Upper Stewiacke, 2.50; Int. Amasa Durkee, 55.00; Int Nelson Gardner, 33.00; Int Alex Magee, 40.50; Int Cereno Kelley, 45.00; Yarmouth, 13.30; Gabarus, 3.50; Lockeport & East Jordan, 1.60; Truro Coupons, 90.00; St John's, St John, 2.00; Springside, 10.00; Mahone Bay, 7.00; Glassville, 3.00; Coldstream, 10.00; Richmond, N B, 8.00; Div Union Bank, Halifax, 381.25; Div People's Bank, Halifax, 75.00; South Richmond, 10.00; Total, \$8,651.32.	

**AGED MINISTERS' FUND.**

Previously acknowledged ..	\$2,371.60
West River, P E I, 4.00; Glassville, 3.00; Rev A Falconer, Rates, 120.65; Rev H B McKay, Rate, 3.50; Int Murdoch Campbell, 18.00; Upper Londonderry, 7.00; Falmouth St, Sydney, 4.00; Cavendish & New Glasgow, 5.59; Rev W P Archibald, Rates, 47.41; A B R M, 5.00; Yarmouth, 6.00; St Peter's Bay, 5.00; Gabarus, C B, 2.00; Mahone Bay, 4.00; Springside, 5.00; Coldstream, 2.00; Middle River, C B, 3.54; Shuben cadie, 2.00; Rev M G Henry, Rate, 4.50; Rev Kenneth McKay, Rate, 4.00; Div Union Bank Halifax, 18.75; Richmond, 3.00; Total, \$2,649.54.	

**BURSARY FUND.**

Previously acknowledged, 306.31; Moncton, 10.00; Upper Stewiacke, 5.00; Int Melzar Murphy, 9.90; Rev J H Cameron, 5.00; Friend, Mt Uniacke, 2.00; J T B, 5.00; Div Union Bank, Halifax, 3.75; Riverside, 5.00; Total, \$351.96.
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**FRENCH EVANGELIZATION.**

Received by Rev R H Warden, Treasurer of the Board, 198 St James st, Montreal, to 7th March, 1888. Already acknowledged ..	\$14217.67
Russeltown & Covey Hill ..	20.00
Toronto, St Andrews .....	100.00
Pr ces Corners, Bethel ch ..	4.00
Sonya .....	2.00
Ste Therese, Gr Freniere & Co ..	10.00
Martintown, St A'ws .....	20.00
Moncton, St Johns .....	35.00
Per Rev I Mathieu, U S .....	682.67
Elgin .....	15.00
Atheistane .....	15.00
Clairemont .....	21.00
Lachine, St A'ws .....	50.10
Cote des Neiges S S .....	6.00
St Johns, N F S, St A'ws M S ..	22.00
Per Rev J McCauley .....	120.97
Wm McKee, South Finch .....	1.00
P McLean, " .....	2.00
North Easthope .....	25.00
Tavistock .....	5.00
Dunbar .....	15.00
Vernonville .....	6.00
Huntingdon, St A'ws .....	40.00
Cold Springs .....	40.00
D Hamilton, Charleston .....	2.00
Jas Ramsay, Hamilton, PEI .....	10.00
John Patton, New York .....	5.00
Keene S S ch .....	17.00
Leeds .....	47.75
Parkhill .....	10.00
Grimsby .....	4.55



**NEW HEBRIDES NATIVE TEACHERS.**  
 Received by Rev R H Warden,  
 Montreal.  
 Already acknowledged.....\$ 76.00  
 Montreal, Erskine Juv MS. 50.00  
 Students Pres Col, Montreal 81.50

**PRESBYTERIAN COLLEGE, MONTREAL.**  
 Received by Rev R H Warden,  
 Treasurer.

*Ordinary Fund.*

Already acknowledged.....\$ 276.64  
 Montreal, St Pauls..... 180.83  
 Beauharnois..... 5.00  
 Wakefield & Masham..... 5.00  
 Montreal, Erskine ch..... 400.00  
 " Knox..... 150.00  
 " Crescent st..... 300.00  
 " Taylor ch..... 7.00  
 " Calvin ch..... 20.00  
 English River & Howick... 24.89  
 Kenmore..... 5.00  
 Russelltown & Covey Hill... 5.00  
 Elsin..... 10.00

Atholstone ..... 10.00  
 Loohiel..... 11.00

\$1410.36

**EXERCETICAL CHAIR, ETC.**

Already acknowledged.....\$2395.00  
 J C Watson, Montreal..... 25.00  
 Dr Rodger, "..... 20.00  
 J R Lowden, "..... 25.00  
 Warden King, "..... 150.00  
 A Friend, "..... 50.00  
 Thos Forde, "..... 25.00  
 David Morrice, "..... 100.00  
 J M Gill, Brockville..... 300.00  
 Mrs Rt Gill, "..... 100.00

\$3190.00

**SCHOLARSHIP FUND.**

John McLennan, Lancaster \$25.00  
 J C Wilson, Montreal..... 50.00  
 John Stirling, "..... 50.00  
 R R McLennan, Alexandria 50.00  
 Guelph, Chalmers S S..... 40.00

\$215.00

**MANITOBA COLLEGE, THEOLOGICAL DEPARTMENT.**

Rev Dr Bryce, Treasurer.  
 Already acknowledged May,  
 '87 to Feb 6, '88.....\$1942.05  
 Petrel, 13.80; St Andrews Winnipeg  
 Bible Class, 50.00; La Riviere, 10.00;  
 Col McMillan (Wpg) (add), 40.00;  
 James Fisher Winnipeg, 25.00;  
 Beulah, add, 1.50; E F Stephenson  
 Winnipeg, 5.00; Justice Bain, 20.00;  
 Doloraine, 17.00; Prince Albert,  
 18.00; Carlyle, 3.00; Birtle, 5.00;  
 Shellmouth, 5.00; Manedosa, add,  
 10.00; Total, \$2165.35.

**WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND; JAMES CROIL, TREAS., MONTREAL.**

Sonya, Rev Archd Currie, 12 00;  
 Parkhill Rev J S Lochend, 21 00;  
 Rev Robt Chambers, Erzroom, 24 00  
 Smith's Falls, Rev S Mylne, 12 00;  
 L'Original, 6-45; Hawkesbury, 3-65,  
 Rev J Fairlie; Marsden, Rev Dr  
 Lamont, 6 00.

**PRESBYTERY MEETINGS.**

Whitby, Bowmanville, 17th April, 10.30 a.m.  
 Paris, Woodstock, 10th April, 12 m.  
 Lindsay, Wick, 29th May, 10.30 a.m.  
 Chatham, Chatham, 10th July.  
 Toronto, St. Andrew's Ch., 30th April, 10 a.m.  
 Montreal, College Hall, 10th July, 10 a.m.  
 Lanark & Renfrew, Carleton Place, 29th May.

**SYNOD MEETINGS.**

Montreal & Ottawa—Ottawa, 17th April, 8 p.m.  
 Toronto and Kingston—Owen Sound, 8th May,  
 7.30 p.m.  
 Hamilton and London—London, 29th April,  
 7.30 p.m.  
 Manitoba and the North-West—Brandon, 15th  
 May, 7.30 p.m.

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**TRINIDAD.**

The Foreign Mission Committee, (eastern division), invites correspondence with ministers and licentiates of our church, with a view to obtaining a successor to Rev. J. K. Wright, Couva, Trinidad, resigned.

P. M. Morrison,

Halifax, N. S. 1 Nov. 1887.

Secy.

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