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The Presbyterian Record.

Vol. XVII.

MAY, 1892.

No. 5.

The General Assembly meets in Crescent street Church, Montreal, on the 8th June, at 7.30 p.m. Lists of commissioners and all official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid*, Toronto, at least eight days in advance. The conveners of standing committees should have their reports printed and ready to be stitched together before the meeting of the Assembly. The Committee on Business meets in Crescent street Church on the 8th of June at 4 p.m. It is understood that the usual reduction in railway fare will be made. Commissioners will see that they get from the ticket agent at the starting point a receipt for the fare; and their attendance will be certified by the Clerks of Assembly at Montreal, in order that they may obtain reduced fare in returning. This is the arrangement which has been followed for the last three years.

WM. REID, DD.,
WM. FRASER, DD., } Joint Clerks.

* * *

When calls for giving come thicker and faster year by year, do you ever find yourself disposed to ask, "Will there be no 'let up' to this business?" "When is the world likely to be converted that this constant demand for Foreign Missions will cease?" When will the congregations of our church become self-supporting and the Augmentation Fund cease to face us wherever we turn?" "When will all the remote parts of our country be reached and this Home Mission work lessen its demands?" "Will not our colleges soon have their endowments completed and cease their calls? Such thoughts are natural, but think for a moment O brother man. What are you here for, but to work. Think too how short a time you have for that work. Remember that the little you can do to lift humanity from sin to holiness and heaven, must be done in a few years if done at all. You will soon not have an opportunity to help. Take as big a share as possible in the great work of redeeming the

world and when that redemption is complete you will not be compelled to shrink meanly into a corner in heaven feeling that you have no right to share in the glad triumph. Take as much stock as you can in this grand enterprise, for it is sure to succeed, and when you have to leave your other stocks behind, the good you have done will be yielding its return to you for ever. Whatsoever thine hand findeth to do, do it with thy might.

* * *

One blessed tendency of the age is the increasing attention given to Christ's last command. Another, is the melting down of denominational barriers. As with the Highland clans, the appearance of a common foe banded them together, and petty rivalries and strifes were forgotten; so in the Church of Christ, the more of strength there is given to the fight with evil, the less will there be spent in internecine strife. Let us not forget, however, that a danger lies in the opposite direction, viz., that of thinking too lightly of the Church to which we belong. The man to whose all embracing sympathies "all churches are alike" is, for the most part, not much help to any of them. As a rule the man who is most loyal to his own Church is most loyal to Christ, and does the most for him. The true soldier, while fighting in line with other regiments, takes honest pride in the history of his own, and does his fighting there. The Christian's church ideal is to look upon all other evangelical churches as engaged in the same grand work, and to bid them God speed, to weep with their sorrows, and rejoice with their joy, but to remember that where he is, is his place for service, and that by working faithfully there, he is doing best his part for Christ. He who is loyal to Christ will be at his own prayer meeting, and not on the street, he will be in his own pew on Sabbath if possible, and not running elsewhere. Into the work of his congregation he will throw his energies, and the Church, and Christ's cause will gain by his life.

THE SHORTER CATECHISM.

Introduction. { 1 The end for which man was made.
 2 The rule for attaining that end.
 3 What that rule teaches, viz:—

What man is to believe,	{and.....	{ What man is to do,
about God,	{ 4 What He is. 5 How many there are. 6 His Trinity.	
about His plan,	{ 7 What it is.	
and the carrying out of that plan:	{ 8 How it is carried out. 9 In Creation. 10 In the Creation of man. 11 In Providence.	
about the Covenant of works,	{ 12 How it was made.	39 He is to obey. 40 The rule of obedience. 41 Where it is contained. 42
about its breaking,	{ 13 By sin. 14 What sin is. 15 What Adam's sin was. 16 How all share it.	under the Covenant of works, { The Ten Commandments. 51
and the results;	{ 17 The fallen state. 18 It's sinfulness. 19 It's misery.	82 How they are broken. 83 84 What the breaking deserves.
about the Covenant of Grace,	{ 20 How it was made.	85 How to escape wrath. 86 What Faith is. 87 What Repentance is. 88 What the means of grace are. 89 How the word helps. 90 How to use it.
Who purchased its benefits for us,	{ 21 Who He is. 22 How He became man. 23 What work He does. 24 What work as a prophet. 25 What work as a priest. 26 What work as a king. 27 How He humbled himself. 28 How He was exalted.	91 How sacraments help. 92 What a Sacrament is. 93 How many there are. 94 What Baptism is. 95 Who are to receive it.
Who applies its benefits to us,	{ 29 Who He is. 30 How He works. 31 What He does.	Under the Covenant of Grace. { 96 What the Lord's Supper is. 97 How to observe it. 98 What prayer is. 99 The rule for it. 100 101 102 103 104 } The Lord's Prayer. 105 106 107
and what these benefits are.	{ 32 } 33 } In this life. 34 } 35 } 36 } 37 At death. 38 At the resurrection.	

THE SHORTER CATECHISM.

If making books there is no end, and there are more books written on the Bible and its teachings, than any other subject in the wide world; systems of theology, commentaries of all kinds, essay, sermon, story.

But peerless among them all, as a clear, complete summary of revealed truth, small in compass, but vast in the majestic sweep of its lofty thought, stands the modest little primer, over which so many of us have toiled in our childhood days, trying to grasp its words while its meaning hung far beyond our reach. In the hope that it may assist some to get hold of that meaning, and to see how simple and beautiful the grand truths that hide behind these long dry words, an outline of its contents is given on the preceding page, which we wish to follow with a few notes.

1. How naturally it opens. When one sees anything new, the first question is "What is it for?" The first question of the Catechism sounds like that of one just awakening to the fact of existence, and asking, What am I for? "What is the chief end of man?" The answer stands sublime. Just as naturally other questions follow. When told that he was made to glorify God, the most natural thing to ask is Q. 2, How am I to glorify Him? "What rule hath God given to direct, etc?" In like manner when told that the Scriptures are the only rule to direct, the most natural question to ask is, Q. 3, What is in that rule. "What do the scriptures teach?"

2. Upon the answer to the third question depends all the remainder of the book. That answer says that the two great themes of the Bible are doctrine and duty; truths, revealed for men to believe, commands given for men to obey. Under these two heads may be ranged the whole of Scripture, and accordingly the Catechism divides at this point, from the fourth question down to the 38th question, being a statement of the great truths to be believed, while those from the 39th to the end, are devoted to the duties which God's word commands.

3. Read the first column directly downward as follows: "What man is to believe about God, about His plan, and the carrying out of that plan; about the Covenant of works, about its breaking, and the result; about the Covenant of Grace, who purchased its benefits for us, who applies them to us, and what these benefits are.

4. Read the same, pausing at each question to read what that question teaches, *e.g.*, What man is to believe about God; Q. 4. What he is; Q. 5. How many there are; and, Q. 6. His Trinity; and, at the same time, read the answers in full as given in the Catechism, and see their marvelous fulness and wealth. Continue this down the column, weighing carefully each word.

5. Read the third column down the page the same way, *e.g.*, "What man is to do, under the Covenant of works, and, under the Covenant of

Grace,"—remembering that while we do not depend upon the Covenant of works as a ground of salvation, it is binding upon all as a rule of life, so that the right hand side of the page contains man's complete duty.

6. Read the whole carefully, and see how naturally each question arises from some preceding answer. For example we are told, Q. 12, about the agreement that God made with man, and the most natural question is, Q. 13, viz, was that agreement kept? "No," is the reply. "It was broken by sin." "What is sin?" cries the next question, and next, "What was the special sin of our first parents." And just as natural is Q. 16, How far that sin and fall extends. Then learning that all share in it, we ask, Q. 17, what kind of a state it is into which men have fallen and on being told that it is a state of sin and misery, we ask, Q. 18, What is its sinfulness, and Q. 19, What is misery?

Then follows a wondering question, viz, as to whether man was left in that state, bringing the joyous answer that God's love and mercy has provided a way of escape by a Redeemer. Glad at the news, we can scarcely think of any other question than Q. 21. Who is this Redeemer? Told that He is the Son of God and became man, the question that most naturally arises, is Q. 22, How He became man, and just as naturally, Q. 23, What work he does in saving men. The answer to this requires five more questions to satisfy curiosity; the whole giving a complete summary of the life and work of Christ.

When all this has been learned about Christ, how natural to ask, as does Q. 29. How we are made sharers in what He has done, then, Q. 30. How the Spirit does this.

How natural too on reaching this stage to ask as does, Q. 32. *Qui Bono?* "What the good of it all." What benefits do they that are called and come, partake of in this life, and, Q. 37, at death, and, Q. 38, at the resurrection. Read down the other column and the same feature runs through it all.

7. Doctrine, or what man is to believe, begins with the being of God, before creation, moves along to his plan, then to its execution, then to the creation of man, his fall and his redemption, and ends, Q. 38, in eternity, where it begins. God reaches down from eternity and lifts man up to Himself, making him, Q. 38, "perfectly blessed in the full enjoying of God to all Eternity.

8. The sections of doctrine and duty correspond *i.e.* opposite the first section, Q. 4-11, there is no corresponding section of duty, because man does not exist. It deals with matters before his creation.

9. Then the *doctrine* of the section from Q. 12-19, on the covenant of works, has its counterpart in the *duty* of the section from Q. 39-84. In Q. 12 we are taught the doctrine that perfect obedience was a condition of that covenant, and in Q. 39,

we are required to obey. The sections end too in the same way, Q. 19, leaving man in a state of sin and misery, Q. 84, telling him that he is under wrath and curse of God on account of sin.

10. In like manner there is a correspondence between the sections that speak of the Covenant of Grace. Q. 20 tells of the making of that Covenant, the provision that God has made for man's redemption. Q. 85, in the section opposite, tells our duty under the Covenant, what we must do to share in its benefits.

11. How intensely practical it is. Nowhere in all the wide range of Christian literature do we see the Bible teaching with regard to the new birth more fully and clearly set forth than in Q. 31, which deals with the work of the Holy Spirit in bringing men to Christ.

Then there is Q. 85, which is just the world old, world wide, question, of the restless human heart "What must I do to be saved," and to it no truer, simpler answer can be found. And to make it doubly plain the following questions ask and answer what Faith and Repentance are, and how the means of grace may be made effectual.

Let a child have these questions stored in memory and he has immense advantage over those who know them not, for whenever moved by the Spirit of God to ask the question, "What must I do to be saved," he has an answer ready to hand, that by God's blessing, may, like a guiding star, lead him to the Saviour.

* * *

One curious phase of the conflict between capital and labor, is that which centres around the Sabbath. Mammon has long pressed hard against its barriers, seeking to overthrow them and to grasp its sacred hours for gain. In recent years, a movement, almost as universal, seems to be taking shape to preserve it, not as the Lord's Day, but as a day of rest. The question is coming forward very definitely as one of the issues in this great struggle; capital in many cases seeking to make the day pay tribute to its greed; labor, trying to preserve intact, or to recover, where it has been lost, the day of weekly rest.

The movement is no insignificant one. An international congress of over two hundred leading men was held a year or two since in Paris, and the result was, "The Popular League for Sunday Rest in France," and in most of the largest cities in that country branch leagues have been formed. Belgium is agitating the question of freeing the mail carriers from Sabbath work, and in other places on the continent the same movement is going on.

Nor is it confined to Europe. Among the many indications of the same spirit in America the two that have most recently come to our notice are the following: In Chicago where the Sabbath question on this continent centres at the present time, in connection with the great world's fair of

1893; some trying to have it open on Sabbath, others, all over the country, striving just as earnestly to have it closed; there, we read of the butchers forming an association for the purpose of closing the meat shops on the Sabbath. And a more striking case comes from Washington, where a gentleman from Iowa, meeting with a committee of the United States Senate, on behalf of the brotherhood of railway trainmen, stated that his appearance before the committee was simply preliminary to a general movement which railway men intended to make in congress to abolish Sunday mails and Sunday work in general. He said he had been told recently, by the chief of the Brotherhood of Locomotive Engineers that the latter are ready and willing at any time to declare a general strike if necessary to abolish Sunday railway work.

The men who do the world's work, whatever their ideas and practice with regard to religion, are beginning to realize that a Sabbathless land, means to them a ceaseless life round of drudgery and toil. 'Twere well that all should recognize a higher obligation to keep the Sabbath, but let us be thankful for everything that tends to guard the day from the grasp of the world. This movement of which we have spoken, may be, is, one of the ways in which God brings about His purposes.

Voltaire said: "There is no hope of destroying Christianity so long as Sunday is kept a holiday." Ingersoll cries out: "Sunday is a pest; it must be taken out of the way." The men who do the world's work and thus control its destinies, say, we must have it, and God says, thou shalt keep it holy.

* * *

Whatever may be the condition of Ireland in other respects, Presbyterianism is not going backward. According to the Belfast *Witness* several new Presbyterian churches are in progress. The blessing that it would be to the country were the extension a hundred-fold more rapid, may be seen by contrasting the province of Ulster which is largely Presbyterian, with the Southern and Western parts of that unfortunate, unhappy island.

* * *

Universal regret is expressed at the removal of Dr. Burns, who from ill health has been obliged to resign his charge. He has long been identified with the public work of the church, and with all that made for Christ's cause and the country's weal, and will be much missed as he goes for rest and change to the old land. May goodness and mercy follow.

* * *

The kindly act and thought, the angry look and speech checked, the small errand done, the stitch put in: all these are the small things of daily life in which we may serve our Lord.

Our Home Work.

Our appeal in the March RECORD has brought two communications from missionaries in the North-West. Thanks brothers. May you not grow weary in well doing and may others follow your example. If you wish the church to realize the needs of the Mission Fields, to bear you more earnestly in prayer, and to come more earnestly to your support and help, you must let her see, as you see it, the work to be done, and you must tell her, as you alone can know it, what has been done.

At a meeting of the Home Committee, West, held in Toronto, March 29th, there were *one hundred and ninety-seven* probationers, students, and catechists, appointed to work in the Home Mission Field, during the coming summer, many places that have had silent Sabbaths for the winter, will be made glad by the coming of spring, bringing as it does, not merely new life in nature, but a message of peace from heaven.

In a private note, received during the past winter, from an aged minister in the Maritime Provinces, he said, I am seventy-three years of age, I preach three times on Sabbath, and drive twenty miles. Sometimes the drive is through roads deep and soft, sometimes over roads frozen and rough, and in all weathers. Many of our readers can readily judge what the other six days of the week would be like, with its study and visiting, over a charge of that extent. This was an augmented congregation, and when such aged men are called upon so to toil, to carry the Gospel to the more scattered districts, the trifle that most of us contribute to this fund should be cheerfully given.

When "Manitoba College" was started a few years ago, many thought it unnecessary, but realizing the need and strong in faith, the church went forward. When the present building was undertaken it seemed almost rashness, but the results have more than justified the hopes of the most sanguine. Last winter there were in attendance about 150 students. The college is too small. Already an addition larger than the present building and to cost \$40,000, is beginning. One subscription of \$3,000, two of \$1,000 and several of \$500 have been promised. It is thought that the city of Winnipeg alone will give towards it \$20,000. With all the development of the great North-West, it is pleasing to record that the Presbyterian Church is trying to keep pace with the religious needs of this new vast field which God has committed to its care. Let the older parts of the church by prayer and works hold up the hands of those who at the front are trying so bravely and faithfully to do their work.

The Presbytery of Brandon has been taking great strides forward in the way of extension and consolidation, grouping its stations into mission fields and congregations, a very large proportion of them self-supporting. "The amount of help asked from the Home Mission Committee," by this Presbytery "will be very much less than last year." Such is the statement of the Presbytery itself. This is very encouraging. Already the Church is reaping the fruits of the little sowing she has done in her Home Mission work in these fields. They have been nursed in their infancy, have grown rapidly and are fast becoming self-sustaining, leaving the church free to follow new settlers into newer settlements in the farther outposts of frontier life. Still more rapid seems the development in the Presbytery of British Columbia. There, a few years ago, we had but one or two churches, later a Presbytery, within the bounds of which during the past year there were built sixteen new churches, and now they ask to be divided into three Presbyteries, that of Kamloops, New Westminster and Vancouver Island, to form the Synod of British Columbia.

There is no better time than the present to see the importance of our colleges. All winter, bands of young men have been taking on mental and to some extent moral and spiritual shape. Their character, their habits of thought and action, have been moulding. The influence of their teachers and of their fellow students has been to some extent shaping them for life. Their faith in God and in His word, their loyalty to Christ, their earnestness in saving their fellow men, their zeal for the glory of God, have all been more or less affected by their student environment. Now the colleges have closed and these young men, between two and three hundred of them, are scattering broadcast over the land, from Louisburg Harbor to Puget Sound, to give shape to the thinking and lives of others, to mould, in some measure, the moral and spiritual destinies of the church and country, to exert influences that will tell for time and for eternity. What need to pray that our professors may drink deep of the Spirit of Christ, that our colleges may become more like that in which were trained the first twelve preachers, where the Master Himself taught.

We have spoken of our Theological Colleges. Let us not forget that there is another college, farther back in life, and more potent for good or evil, with parents for teachers, and for fellow students, the little family band. Here is character in its most plastic state, taking impressions from all around it. Here are shaped in greatest measure the lives that shall blight or bless our land. Here is the head centre of our Home Mission work.

The Home Mission Committee, West, met in Toronto, March 29-31. The Home Mission Fund, proper, was found to be in good condition. This is due in part to the fact that the church is realizing to some extent the great work that Providence is laying at her door, and is taking hold of that work with a will; and, in part to the fact that a large legacy was received during the year. Let there be no cessation of effort. The work will not wait. The homely proverb "a stitch in time" is nowhere more true than in Home Missions.

The Augmentation Fund was in a very bad condition. Although it had received a bequest of some thousands of dollars, it looked as though there would be a deficit of \$3,500 at the end of the year. At first the committee decided that the only thing they could do was to pay what money they had, so far as it would go, which would mean \$30 deducted from the grants due for the past year to each settled augmented charge in Ontario and Quebec, and \$40 each from those in Manitoba and the North-West. Afterwards it was felt that such a reduction would be a great deprivation to the men whose salaries at best are small, and who in weak and scattered charges are doing in most cases so faithfully their work, and the Committee determined to defer the payments for a little, each one volunteering to raise a certain sum in his own Presbytery before the end of April, that the grants might be paid in full. If the Church but realized the value of this scheme, she would respond, as she does to Home and Foreign Missions; for the work is one, and this is not less important. In the Eastern section of the Church, it has, since its inception, been well supported. We trust that it will soon hold throughout the whole Church a second place to no other scheme.

NOTES FROM MISTAWASIS RESERVE.

FOR THE RECORD.

THE readers of the RECORD will not soon forget the work of the late John McKay on this reserve.

Taking charge of the reserve, nearly ten years ago, he found the natives a band of practically heathen Indians, living in tents and clothed in blankets. At his death, a year ago, we find them a civilized community, enjoying full Church and educational privileges. In many of the homes where, years before, there was heard the war cry of the savage, there now rises the sweet hymn of the Sabbath worshipper.

At the time of his death there were thirty-seven members. At our communion in October last, the first since Mr. McKay's death, fourteen were added on profession of faith, and three by certificate. Three of these were formerly Catholics, and were rebaptized. Communion will be held again the last of April and our hearts are

gladdened by some desiring to join on profession of faith.

Any attempts at the betterment of the Indian must be along two lines. We must Christianize and civilize. These are not antagonistic. By Church services, Sabbath school, prayer meeting, day schools for the young, and night schools for the older, with sewing schools for women and girls, we seek to do the work of the Master. All these means we employ here with a fair measure of success.

Sabbath services bring out from sixty to one hundred. When it is considered that the Indians have been accustomed to preaching in their own tongue, whereas, now they have Cree only through an interpreter, we are encouraged that the attendance is so large. Some of them live five, twelve, and eighteen miles distant, and rarely miss a service. No one is more regular in attendance than the old chief Mistawasis, who is now over eighty years of age. Three of the four councillors of the tribe are members, and are very regular at the services.

Sabbath school is held in the school house, and has an attendance of about thirty, in ages from four to forty, the latter being mothers who accompany their children. As yet most of the instruction has been in English, a lady interpreter occasionally assisting. We were pleased to learn that one of the Indian women, who speaks English nicely, has some of the women meet at her house on Sabbath evening, when she repeats the lesson of the day in Cree.

At Christmas, six of the schools recited the Commandments. They are now memorizing Psalm xxiii.

In the day school Mr. McVicar is doing excellent work. Last quarter's average was seventeen, but, owing to illness and severe weather, it will be less this quarter. Good progress is being made in English.

The girls and women take great interest in the sewing schools on Wednesday and Friday afternoon. They have made clothing, stockings and mits, for the whole school, with many articles for their families.

On Tuesday evening about a dozen of the men have met to study Cree, under Mr. McVicar, with the Bible for a text book.

I have been trying to teach voluntary giving with the result that last November their voluntary offering in wood, hay, vegetables, &c., amounted to \$35, which will be forwarded to Dr. Reid as their contribution to missions. This winter they gave logs and lumber to erect a house for the teacher.

When it is remembered that many of them have been accustomed to get all they can and make no return, we are pleased at their liberality. May we not also pray that giving of their means, they may give their hearts to the Lord.

F. O. NICHOL.

Our Foreign Missions.

The evening of March 28th, in the Presbyterian Church at Berlin, Rev. A. B. Winchester, was designated to work among the Chinese of the Pacific coast, and has since departed for his field of labor. This is the beginning of our work as a church among these people, of whom there are now several thousands in B.C.

Mrs. Merriman, of Nova Scotia, who is visiting Trinidad for her health and whose interesting letter to the young people is in the *Children's Record* for April, says in a private note:—"Mr. Grant's Sabbath School would put to shame many in our own country. The way they answer questions in Bible history and chronology is surprising."

Mrs. Morton of Trinidad, writing to the *Pres. Review*, says:—"Rev. Geo. Clarke of Ottawa, with Mrs. Clarke, spent last week with us. We had the pleasure of taking them to some of our schools. We would have been glad to have had them long enough to see the whole of this important and love'y district, but neither time nor strength permitted of so much travelling. Mr. Clarke was struck with the dense population of neighborhood. All the mission staff are well."

It is just twenty years since Dr. Mackay landed in Formosa, to be hated, scoffed at, despised, and the only place he could rent for shelter was a small thatch covered hole, named by courtesy a room, with earthen floor that in wet weather was a mire. Full of faith in the presence of Christ and the power of His Spirit, he went to work undaunted, and with the assistance of the others who have been there at times, and by the blessing of God, there are the glad results that we see to-day, 50 chapels, some of them fine buildings, 51 preachers, 71 deacons, 83 elders and nearly 3000 church members! What hath God wrought?

In our last issue was an account of the opening of the institution in Trinidad, for training a native ministry. In that account it was stated that the Rev. K. J. Grant, in his remarks at the opening services, whispered audibly that a collection of fifty pounds would enable them to open it free of debt. One interesting item was forgotten, viz. that the collection at the close of the meeting amounted to eighty dollars. One feature of the work in Trinidad has been the large amount that has been given on the field. Speaking generally, we may say that for every dollar which our church has expended on that mission, a dollar has been raised in the Island. Planters and estate owners have given largely. Friends of the cause in Port of Spain and other districts, have generously helped, while the Christian Indians themselves have not been behind in their efforts to help themselves and others.

The W. F. M. S., East, has bidden a sorrowing farewell to Mrs. Burns, who, since the inception of the society, fifteen years ago, has been its president. Gifted by nature in no ordinary measure, she threw herself with all the strength of a strong mind into the extension of the work, and had the satisfaction of seeing it increase to 130 auxiliaries and 50 mission bands, with between three and four thousand members, raising last year for Foreign Missions, over five thousand dollars. Mrs. Burns goes to Scotland with her husband, whose interest in Foreign Missions, made them in this, as in other things, true yoke fellows, and whose ringing address on Foreign Mission night, at the last meeting of the Maritime Synod, will not soon be forgotten.

Mission work has in recent years been developing along two lines that were but little followed in the earlier history of missionary effort, viz., that of medical missions, and women's work. In these two departments our own Church is bearing a part, and with regard to its wisdom, we quote the words of a heathen Hindu. Being asked by Dr. H. M. Clarke, a missionary of the C. M. S., "Which of all our methods do you fear the most," replied, "Why should I put weapons into the hands of the enemy? But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we *dread your women*, and we *dread your doctors*; for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

A few devoted Christians have gone to the mission field with no visible means of support, trusting to getting their living as best they might among those whom they have sought to save. Others who remain comfortably at home, enjoying all that this life has of creature comforts, sometimes teach that the apostles had no Church behind them and no salaries, and that modern missionaries should follow in their footsteps. All such experiments have, as a rule, proved short-lived, and have accomplished but little. And no wonder: they accord neither with reason nor Scripture. The soldier of Jesus Christ should "endure hardness," but the duty lies equally upon all. No particular class should deny themselves to the injury of health and the lessening of their power for good, merely that others may be eased. All are alike responsible for the proclamation of the gospel. Those who remain at home are as much bound to "endure hardness" as these who go. If some "go down into the pit," others should "hold the rope." "How shall they preach except they be sent."

LETTER FROM
REV. DONALD MCGILLIVRAY.

TO HIS BROTHER.

Hsin Chen, Jan. 4, 1891.

MY DEAR JOHN,—The snow is coming down outside in such quantity that I shall probably be kept indoors for a few days. I returned January 2 from a four days' trip to the *su* city, and *Chi hsien* to west of here, and before that time, as you already know, I was out daily in the villages. The snowfall is the second this winter, the first being hardly worthy the name, for, sixteen minutes after it ceased falling, no trace of it could be seen. I hope this fall will also quickly disappear as I was intending trips to two large fairs, this week and next, one of them being at *Hsun Hsien*, the religious centre of Northern Honan. But the snowfall is timely for the wheat crops and will give me an opportunity to write some letters and also to prepare my personal narrative of work for the year 1871, as the new rules require.

The day after Christmas, I started for the villages in this vicinity. My boy looks after the donkey I hire, and buys me such eatables as can be found in the rural districts, and is in every way my *vade mecum*. The first village I made for has a small market every second day. The surrounding villages, on these days, all contribute their quota of produce and people, and consequently a larger number is present than on ordinary occasions. The buying and selling begin very early, in fact, at dawn. This time we arrived too late. The villagers had all returned to their homes and the market was over.

I did not stay long, but after conversations on the street, and at the inn, started off for the old Yellow River embankment, along which cluster very many villages. In old times, perhaps 1000 years ago, the Yellow River flowed by their doors. Now, he is far away and doubtless he took with him much of the prosperity which these villages once enjoyed.

On entering a large walled village I saluted a number of men squatting by the roadside, and on their learning my errand I was invited to go to the front of a little temple which I did. These little temples are often most convenient for preaching pulpits. In front is usually a raised platform with brick parapet and stone seats. On this account the little temple is a favorite resort of loungers, and the polish of the stone seats attests the popularity of the spot.

From this vantage ground I spoke for some time. No one, however, was willing to buy our books. They often say to one another, in a stage whisper, that if you read the books, you will be "corrupted" or "deceived," meaning that the very books have a secret power of making one

crazy or idiotic. Hence any man who believes this doctrine of ours and takes down his ancestral tablets, is, according to them, assuredly crazy.

As I have told you before, in some villages there is much confidence on the part of the villagers, in other cases, much fear. At one place I sat down to rest on a stone, by the side of a villager, and thinking to be friendly, I asked him his honorable name, whereupon he jumped up and made off as fast as he could. This man suspected I was seeking him for some evil purpose; otherwise why should I ask him his name. Why should I want to know his name? In a similar way asking for the name of the village is bad. What interest can the f. d. have, in inquiring these particulars, but a bad one; such is their suspicion.

When I returned home I found that Dr Smith had been called on by a rich man's daughter, with cries of the jaw. For some days before, the friends tried to get the doctor to go out to see her at a friend's house, as being more private, but it was thought best not to begin such a custom, and finally all scruples were overcome, and she came in a sedan-chair, attended by numerous friends. She is unmarried, though over 20, doubtless owing to her trouble. Her father is a very wealthy shop keeper in a distant city. They promised to return after the Chinese New Year, and stay for some time to enable the doctor to operate. He hopes they will, but so many promise, whose courage fails, or whose suspicious relatives prevent from trusting the foreign physician.

That same evening Dr. Smith and I went to inspect a place that was offered for sale but as we were leaving, our landlord, of whose moral character you know something, arrived on the scene, and began to revile, not us, but, indirectly, the men who had dared to offer the place, and the men who had led us thither, all without consulting him. He wanted a share of the profits. He had been boasting that none but he would venture to sell to us, and he had also been urging us to buy his house. This is the usual pretence of our landlords. They have their finger in the pie, and are not willing that any one else should get his finger in. We laughed at him and peacefully returned home. Next day he came and explained that we could go and inspect any place we wished, but it could be well to take the constable along to prevent a fuss.

Another day I met men carrying a large paper house. This was to be burned at a funeral and is supposed to be for the use of the dead man in Sheol. Behind were two servants (paper) a boy and a girl. These were to wait upon him. Then came a horse and cart with carter. These things are the rule here. When one of our landlords in *Chi wang* died, his brother told us, with much satisfaction, that he had provided the corpse with

cart and horse, but, said he, I don't know whether he will ride in it or not. As it is the fashion, all must follow it, whether they have any faith in the practice or not.

On December 30 my *fidus Achates* and I started off S. W. to Wei Hui fu, sometimes following the river, sometimes far from it. On the way we were met by a horseman, who exclaimed in Chinese, "Goforth, is it?" He dismounted and made affectionate enquiry about McClure and others, whom he had met frequently at Wei Hui fu in those early times. He had an eye to the position of teacher in the f. d.'s employ.

Near Wei Hui we again struck the old Yellow River embankment. Where we stopped for dinner I preached a long time to a crowd of unsympathetic hearers, prominent among whom were opium smokers. This class is frequently a great nuisance. They have some hope that we will cure them painlessly, and they often stick to one, asking questions. When no one in a crowd is willing to open his mouth, the opium smoker will be most forward. They in common with the quacks, often buy our books in hope that these contain some prescription or secret which they can use. They have heard that Jesus cured diseases and confuse Western medicine with Jesus' power.

One fellow saw me feeling for my handkerchief and said with a solemn face, "he is pulling out a knife," and all the children drew back in alarm. They say that when Dr. Corbett first toured in Shantung, none of the vast crowds would stay near him, for they feared he had a foreign gun and would shoot them. We sometimes see the very same feeling in Honan. At dusk we drew near to the city. On the walls is a tall building called "View Peking Tower." Of course so called because you cannot see Peking from it. "It is ruined now, used to be half again as high," said my boy. Nearly everything in China speaks of decay as well as antiquity, with the decay so prominent that the antiquity does not at first sight present itself. We found a small inn in a quiet part, and the entry of a rather seedy looking traveller with a donkey made no stir at all. As I entered the room of this hostelry, I was the subject of an optical delusion. I saw before me, in the gloaming, a marble top table! On close inspection under the light of the antiquated lamp, it proved to be solid, fixed to the wall, plastered smoothly with white lime. This top was much better than the usual greasy table top, and was not rickety as they usually are. This inn was frequented mostly by barrowmen who wheeled coal from the mines about ten miles east of the *fu*.

The next day I sallied forth and found a place on a great stone bridge where I preached. This bridge crosses the Wei River which carries boats from Tientsin up to this point, but no further. A number of smaller house boats were lying near

this bridge and boatmen from Tientsin frequently hailed me.

The business of the city is all outside the city wall, as in Lin Ching, but inside is fully occupied by houses as Lin Ching is not. My reception was very fair. In fact during all these trips I do not meet with railing or open opposition. At the same time I lament that so few seem to attend to the things which are spoken. The number of books sold was not large.

At the city fess, spanned also by a small bridge a crowd of loungers was gazing at men who were in small boats catching fish with nets. There seem to be many barrows of pork on the street, and each barrow the centre of an interested crowd.

My morning and evening meals were taken at a restaurant, to give a high sounding title to their dirty food shops. These have a better bill of fare than the *inn* shops. In this town I spent my New Year's day. In the evening I ascended to the upper story of the inn, where several tables were surrounded by guests. The beams of the roof could be touched by the head and I had to walk circumspectly. The lamp had three jets and was suspended from the ceiling, reminding one of the gasaliers at home. But the lamp bowl was shiny with oil, and the jets were without globes. This upstairs was popular, doubtless because the heat of the kitchen ranges below ascended to it. There were several of these, on one of which was the bread steamer, for their bread here is all steamed, not cooked in ovens. At the door hung the meatless bones of the sheep whose flesh I had helped to consume.

The next day we started North to Chi hsien, following the great road to Chang te fu and Peking. Mountains were visible all the way on our left. Beyond these was Shansi. All this is historic ground. The "book of history," one of the oldest classics, frequently narrates the doings of kings who reigned here. In fact, Chi hsien, was the capital of the worst king China ever had, the M'tesa of China.

On the road side is a stone tablet, recently reset. Formerly it rested on the back of an immense tortoise, as is the custom, but it had fallen down, and in the falling, broke the head off the tortoise, and itself into three pieces. It has recently been set up, and built around with brick, so that it cannot fall. The characters upon it are in distinct and ancient pattern. The present erectors have carved upon it the words, "The grave of Pi Kau, Prime Minister to the house of Yin"

The story is that this man remonstrated with the bad king above alluded to, and the king said, "I have heard that the heart of a sage has seven orifices, let us see if this be so with Pi Kau." And forthwith murdered the sage to the great delight of his spouse. Some say that this Pi Kau is the god of wealth whose temples are

very fine and his worship seems very popular.

Perhaps you recollect my description of towers at intervals on the road for beacon signals. Of course they are in sorry repair and the present dynasty are beginning to put their trust in telegraphs.

The old histories have a tale about the use of these beacons which is interesting. One of the Emperors was under the spell of a courtesan, very beautiful, but very difficult to please. The trouble was to make her smile. One proposal was to light the beacons, and signal that the great barons were needed at the capital to protect the throne. They were lighted, the barons came hurrying with their retainers in true feudal fashion, only to find that it was a false alarm. Their chagrined faces had the desired effect on the lady. She smiled! No music could please this fastidious lady, but some inventive genius discovered that she liked the sound of tearing silk, and accordingly much silk was spoiled to please her.

The mountains not very far away supply material for arches, tablets, bridges, &c., and some very ancient tombs can be seen by the wayside. I did not dare to examine them for fear that the natives would suspect me of stealing the luck.

We saw an old man repairing the road; laying up merit, as the poor soul thought, for the great day of accounts. My boy remarked "Repairing roads is the highest work of merit."

When I got to the inn at Chi-hsien, the room assigned to me was occupied by three or four spring lambs. They were turned out. It was a pretty sight as they gambolled around the yard. I preached on the streets for part of the afternoon and sold a large number of books.

At sunrise we were off for home, intending to visit a fair on the way, but when we arrived, there was none, the market having been the day before. At Wei Hsien, the place of the market, is the handsomest memorial arch I ever saw. All along here is the ground spoken of in the Book of Odes.

We crossed a little mountain stream on a plank bridge. On such a cold morning as this it may have been that the tyrant above alluded to, saw, from just such a tower as that which overlooked this stream, some peasants wading through the river in the absence of a bridge, and, to please a whim, ordered that their leg bones should be cut into, in order to see what the marrow was like that could stand such cold. These, and similar acts of atrocious cruelty were perpetrated, B.C., 1123, or 3,000 years ago, about the time of Samuel.

I arrived home in time for dinner with the Smith's.

Dr. Smith had spent part of New Year's evening trying to resuscitate a woman who had hanged herself early in the day. It was too late however, as is so frequently the case after trying everything else they send for the foreigner.

We have begun 1892 full of hope, only sorry that your New Year season will probably be clouded with the news of the riots here, October 29th. All now is sunshine, and we are happy in our work.

Lovingly,

DONALD.

REV. BABU LAL BEHARI.

BY MRS. MERRIMAN.

I WOULD like to tell you a little of Babu Lal Behari, whose name, though familiar as a household word to us, may not be as well known to the younger members of our homes and Sabbath schools.

He arrived in Trinidad from India in 1867, only a few years before the missionary with whom he has been associated for nearly twenty years. He was born in the vicinity of Benares and is of the Kshatriya (pr. Chuttrie) caste, which is next to the Brahmin or highest. His father was in comfortable circumstances, and during his lifetime Babu was kept constantly at a school taught by a pundit, but when only 24 years old he lost his father.

Two years afterwards he went down to Benares, the holy city, with the hope of getting more light. A Brahmin took him under his wing, promising to be a father to him. On their way they met another Brahmin, who insisted on being their guide. The first thing to be done was to bathe in the Ganges, and while they were preparing for the bath, the Brahmin who had volunteered to guide them, seized a brass gullet and some other articles which they had laid down, and making off with them dived in the river, coming up at a distance, so that he could not be recognized among the crowds in the stream.

The Babu saw him no more, and seems to have been thoroughly disgusted with his first attempt at looking for a religion, and perhaps the more readily fell in with the proposals of an emigrant whip from Calcutta, who persuaded him to come to Trinidad, where he landed in 1867.

He was sent to Cupar Grange estate and worked there four years, leaving in 1871. In 1872 he came to San Fernando, where he was baptized the same year—the first baptism in the new Susamachar Church.

It was on the Cuper Grange estate that Mr. Grant first met Lal Behari and we question very much whether any other couple were ever more equally yoked. His quiet easy manner and dignified bearing as he goes out and in among his own people win their respect, and have made him, ever since his ordination, nearly ten years ago, a tower of strength to the hard worked and often wearied missionary. For the missionary is not only the pastor of his people, he must also in many cases be the doctor, lawyer, architect,

superintendent of schools and general financier, with a couple of days each week as a theological professor by way of relaxation.

He often leaves home early in the morning, taking only a cup of coffee and piece of bread, and after driving miles and holding perhaps half a dozen services, returns in the evening tired out and having eaten nothing all day, unless he takes a lunch with him. Twice this week has Babu had such a day. Not only by work at home but in more distant fields does he aid the missionaries, one such occasion being the visit to St. Lucia. We have no missionary on this island. Mr. Cropper, a government emigration agent, an earnest Christian man, has been working as his duties permitted. At his request, teachers and catechists have been sent from Trinidad, and a good work has been steadily going on. It is necessary that from time to time an ordained missionary should visit them, to marry, baptize and dispense the Lord Supper.

On a mission of this kind Rev. Lal Behari set out immediately after the opening of the new college. He went by steamer to St. Lucia and held services at the different stations nearly every day and sometimes several times a day, married some, baptized quite a number of infants, and among the adults, a Brahmin and his wife, returning to his work in San Fernando after a very busy and useful fortnight at St. Lucia. Lal Behari has been appointed to aid in the teaching in the new college, a work for which he is well fitted and to which, as well as to that of visiting, teaching and preaching, it is hoped he may long be spared. He is himself one of the fruits of our mission and has been the means of helping to lead many others to a knowledge of the Saviour.

LETTER FROM REV. J. GOFORTH.

CH'U WANG, HONAN,

CHINA, Jan. 8, 1892.

DEAR MR. CASSELS,—We are very grateful to our God who has made it possible for nine members of our Mission to be in Honan this New Year.

We are also grateful that we were left undisturbed in our work inland. The storms of threatened war and rebellion which agitated the coast missions were scarcely noticed so far in the interior. It was my aim to put in seventy or eighty days touring before Christmas, but the uncertainty which hung over us forbade my making extended tours to the West. Consequently I have failed to visit the whole of the Chaug te fu region.

I have been out in the country for thirty-three days, in which time I visited seventeen market towns and five cities. Every day while at home we meet with people in the chapel. The ordinary experience is that anywhere from one to twenty hear us each day, but during a ten day's fair,

which commenced about the end of November, we had great crowds. We often had to divide our speaking force to preach to those who could not find room in the building. In this way perhaps a thousand daily heard the word.

Of late the people are showing more interest and some are coming to realize that we are here for their good not our own.

Just now the helpers are away for their New Year, but Mr. Wang, our teacher, helps me to speak. On market days we open the chapel doors all day, but on ordinary days only during the afternoon.

Some ten months ago Mr. Wang came to act as Mr. MacGillivray's teacher. He has only acted as my teacher since we moved here in September last. He has the highest grade of the B. A. degree. The Gospel did not seem to have any attraction for him, and when I came here in September he was quite indifferent, and never came to any religious service. From the outset I told him it was my duty to tell him of the Gospel. Afterwards we had daily talks about his need of a Saviour. In the course of a few weeks it became evident that the truth was taking effect, because, of his own accord, without a word on my part, he commenced a regular attendance upon the daily services. Then he confessed to me that God had opened his eyes to the truth and he had for the first time in his life prayed to his Father in Heaven.

I rejoiced with trembling. Could it be that God had used me to lead this proud scholar into the Kingdom? I have been leading him day by day in the essential truths and am surprised at his rapid advances. I have had him witnessing in the chapel for about a month. I also have him expound tracts to the people. In this way I can detect any point on which he is not clear and afterwards instruct him.

His testimony has this effect upon the people. They think, that since this scholar, after investigation of this doctrine, comes out boldly in its defence as the only possible way of life, there must be something in it. The increasing interest dates from his giving witness to the truth. It was just to-day, he said in reply to a man who said, "Of course we scholars can all understand this doctrine as soon as we look into it." "Not so, before I was converted I too thought so, but now the more I read the Bible the more profound it grows and the less I think I understand it."

January 11th. Mr. Wang to-day made request for baptism. It will be brought before the Presbytery.

It may be interesting for you to know how I go about the country. I dread laziness in the Chinese helpers. I have already seen some of it. If the foreigner rides, his Chinese brother will also expect to ride. The Chinaman may never have been able to afford a ride before he comes to you, but as soon as he enters upon the Mission

work he thinks it don't look well for him to walk.

To meet this innate pride and to crucify it, I determined to walk. I bought a barrow for \$4 and hired a man to wheel it for about 15c a day. I shall not allow myself a ride on this barrow nor shall I allow a Chinaman the luxury. The barrow conveys books and baggage, not missionaries. My expenditure which includes barrowman's hire, inns, &c., amounts to 24c per day for the thirty-three days I have toured during the past autumn. As long as I keep to the wheelbarrow my average daily expense will never exceed 35c.

I am now convinced that I can do better work by walking. The helpers hinted that there was a more excellent way, namely, for us each to ride a donkey, but I replied that our Master seldom enjoyed that luxury, so they fell in with the inevitable.

We expect to hold our Presbytery meeting in about ten days.

Yours in the Work,
J. GOFORTH.

LETTER FROM REV. MURDOCH MCKENZIE
HONAN, NORTH CHINA, Jan. 20, 1892.

DEAR MR. YULE.—In last letter I promised to give you some account of the riots in China.

As you are doubtless aware, this is a subject which has occupied the attention of many persons here and elsewhere during the past year. While much has been written, the real cause of these disturbances is still undecided. It is by no means easy in China to trace such movements to their origin. Many things are done after a fashion peculiar to this country and which missionaries do not fully understand.

As you may have seen from the papers, the disturbed region at first was mainly along the route of one of China's great rivers, the Yangtze. Later on the agitation seemed to spread to other quarters and caused uneasiness over the country generally.

So far as it affected the missionaries the hostile spirit was shown in various forms.

1. In the looting and destruction of their houses and effects.—This was carried on in several places. An organized mob would make a raid on a missionary's residence, seize and carry away with them a good deal of his furniture and other effects, destroy what they did not take away, and then set fire to the house. Seeing that the missionaries were entirely at the mercy of the mob you can form a good idea of the precariousness of their condition and the difficulty they had in escaping.

2. Personal violence to missionaries.—This happened in quite a number of cases during 1891. In one case a medical missionary while out on a

tour was laid hold of by a number of soldiers and most barbarously handled. In another, the mob killed a consul and a missionary. In many instances the vilest charges were laid against Christian workers, and efforts made to lay hold of them so as to take away their lives. Very few have been killed but a number have been badly injured.

3. Posting inflammatory placards.—This course has been freely resorted to in many parts, particularly in the Province of *Hunan* not *Honan*. In China there are but few newspapers published, and men who wish to defame others cannot here resort to that method. They have another plan, however, which is quite as effective, and one which makes it hard to discover the perpetrator of the mischief. Huge placards are printed and posted in conspicuous places in town and country. On these, most outrageous charges are laid against the missionaries. The names attached are all fictitious. The missionaries cannot challenge an investigation to be made into their conduct. The cowardly villains who malign and defame them take good care to keep well behind the scenes. The people are fired with indignation as they hear reports of what Christian men are said to have done, and become pliable tools in the hands of clever scoundrels. It makes one blush even to read the charges made against us. Were the tenth part of them true every missionary in China should be expelled from the country. When at the coast I heard the contents of some of these placards read by one of the most accomplished missionaries in North China. He had about forty of them in his possession, and was then about to call the attention of Chinese and British officials to the subject.

Worse even than the charges laid at the door of the missionaries are those against our blessed Saviour Himself. It makes the blood almost run cold in one's veins to think of such malicious slanders being laid against the spotlessly Holy One. Probably such vile statements have never been made against the Lord Jesus in any other land or time as during the past few years in China. I trust the world may never hear of such again.

4. Persecution of native Christians.—This has been freely resorted to. Many have been summoned before magistrates and beaten for no other reason than that they were believers in Christ. Others were persecuted by their own friends for the same reason. The Chinese mind is ingenious in discovering methods whereby a child of God can be made to suffer for his faith. It would pain you, were I to give in detail, an account of the treacherous tactics pursued for that purpose.

The above four methods will cover most of the forms in which the anti-missionary spirit has been manifested.

Let me say here that fair warning was given to the Chinese authorities of the existence of this spirit. In many quarters the missionaries had the clearest evidence of its presence, and were ready to furnish the names of the guilty parties were there any desire to prosecute them.

While such a spirit was shown to exist among the people, it must have surprised many in China and out of it to hear of what was now being done at headquarters in Peking. There the Emperor granted an audience to the foreign Ambassadors in the capital. This has happened but seldom in the history of Chinese diplomacy. It has led to a great deal of trouble in by-gone days. More than this was done, however. Soon after the audience was granted an Imperial edict was issued. This edict professed to express approval of the laudable object the missionaries have in view and was a plea for toleration. Need it be said that we all rejoiced in this evidence of the Imperial good will. It was understood that the edict would speedily be posted up all over the Empire, and that thus Christianity would have a fair field in China.

Soon afterwards the riots broke out in full force again, and matters were carried to such a pitch that the home governments had to interfere. It was evident to all that the edict was powerless.

Few however, expected that it was a kind of blind used by the Chinese diplomats. When Sir John Walsham, the British minister to Peking, announced that "this edict and its publication in the *Gazette* was obtained by us with great difficulty," it became apparent that the document meant much less than was at first thought.

Up to this time (about August, 1891) scarcely any of the missionaries undertook to write on the matter. It was now time that they should be heard from. Fortunately for them one of the most competent and highly respected missionaries in China, took the matter up and wrote several letters regarding it. This was Rev. Dr. Griffith John of Han-Kow. He is a Welshman, laboring under the London Missionary Society, has been in China well nigh forty years, most of that time in the Yangtze region. His communications at once attracted attention. It was evident that he had been a close observer of events and was entitled to be heard by all on the subject. Discussing the Imperial edict, Dr. John said,

"This edict is the most satisfactory document of the kind that has ever been issued from Peking. I am delighted with it. Not a word in it to indicate on the part of the government, doubleness of heart. What shall we say then to the state of things that exist now? Are the Chinese officials wholly insincere? One hesitates to answer in the affirmative. And yet how is it possible to do otherwise? The principal instigators of the riots are unarrested yet. No publisher or disseminator of the anti-Christian placards and pamphlets has been punished. Their names are well known to the Chinese

lower authorities. Were their arrest pleasing to official chief, criminals would long ago have been arrested and punished. Does it not look as if the edict and proclamations are issued merely to amuse the foreigners and that the real instructions given to the lower officials are, "Don't be too zealous."

Such is the deliberate conclusion of this veteran missionary. There is too good ground for believing it correct.

It may be well to look at some of the explanations given of the riots by those who have attended to the subject.

1. Popular dislike of missionaries and the Christian religion, which has been simmering for years, having risen to boiling point and boiled over.

2. A sudden accession of race hatred of foreigners.

3. These outbreaks are part of a political movement for the expulsion of the present dynasty.

It is probable that all of these reasons do not account fully for the disturbances. One thing is certain. The educated and influential classes are more to blame in the matter than the common people are. This is admitted on every hand. Many of the common people hear the gospel gladly. Very few of the scholars or officials ever think it worth their while to listen to what a missionary has to say. It is not unlike the position of affairs in Judea in Christ's day. Have any of the gentry or officials believed on Him? is the question asked here.

The feeling of uneasiness, as I have said, spread beyond the Yangtze region. For this there were good grounds. It was discovered that hundreds of rifles were being smuggled into the country. Large seizures were made at Shanghai and Tientsin. In the latter city the foreign residents met and took steps for the defence of their homes in case of an outbreak. So urgent did the situation appear to the foreign consuls there that they petitioned the Viceroy, Ti Hung Chang, not to leave the city as he is in the habit of doing each winter. He decided to stay.

Soon after that decision was arrived at the country was startled by news of an outbreak in the far north, not many day's journey from Peking. There a rebel force made a raid on a certain town and massacred many of the inhabitants. In another town it is reported that a large number of Roman Catholics and some Belgian priests were killed by them. A missionary whom I know well happened to be in the town where the rebels commenced their plundering, but was fortunately enabled to escape uninjured.

Latest accounts reported the Imperial forces victorious over the rebels. We trust this is the case. News travels slowly in China and is not always reliable when it does come.

So far there has been no indication of anything in that line in this region. It is to be hoped that the movement will not spread in this direction.

Meantime there is a call to the Church of God in every land to bear China in prayer before God continually. God can overturn all the counsels of His foes. China needs the glorious gospel. No other power can regenerate this land. It is changing the lives of individuals now. It is destined to influence the Empire at large. We have profound cause for unceasing gratitude to Almighty God for the peace and safety He has thus far granted. We are always safe in His hands. We are here about His business and He will see to it that His promises are fulfilled, His purposes carried forward, and His Kingdom established. Thus believing we look forward hopefully to the future.

Progress is being made in our own Mission slowly. I told you in a former letter of our having secured a second station. Messrs. MacGillivray and MacVicar went there to see to the carrying out of repairs about the end of August. The work was allowed to go until October 29th, when a most cowardly and brutal attack was made on our brethren there by a gang of beggars, evidently put up to the work. All the money on the premises was handed over. Fortunately Dr. Smith and Mr. MacDougall arrived the scene before the squabble was over. Their presence at that juncture caused consternation and led to part of the money being sent back speedily. The authorities have not yet prosecuted the criminals. Dr. Smith and Mr. MacGillivray have remained there ever since. Mrs. Smith joined her husband about six weeks ago.

We are at present holding our first Presbytery meeting in Honan, at Chin Wang. Work is being carried on daily now at both stations, Chin Wang and Hsin Chen. There are three or four persons giving encouraging evidence of being real seekers after the Lord Jesus Christ.

It is now the day of sowing, and a day of small things. The abundant harvest will be reaped in future. I trust God may spare us all to share in the reaping. I have been out on a tour lately with Mr. Goforth. We will likely tour a good deal all of us this spring.

Mrs. MacKenzie unites with me in Christian greetings to Mrs. Yuile, all the children and yourself. I trust the blessing of the Most High is resting daily on you all. Pray for the "Honan hand," that God may greatly own our work for Him this year.

Very sincerely yours,

MURDOCH MACKENZIE.

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The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on truth, on virtue, on God, is most unflinching.

LETTER FROM REV. H. A. ROBERTSON.

ERRONGANGA, Dec. 31, 1891.

DEAR MR. SCOTT.—Our work in the group is going steadily forward. Last year Rev. A. H. MacDonald, son of the Rev. Dr. MacDonald, of Melbourne, was settled most favorably in Santo, where James Gordon labored for a few months 24 years ago. They are in the North end of Santo about 70 or 80 miles from Mr. and Mrs. Annand.

You see we are getting missionaries, tho' not from Canada. But what matter so long as we get them. Australia, and especially the Victorian Church, is doing grandly. It is quite time that Scotland and Canada, so far away, were relieved of the care of the New Hebrides Mission, and left entirely free to develop missions nearer and larger, while Australasia should undertake the entire expense of this mission at their door, in these islands from which the Australian colonies alone are likely to receive any benefit.

We expect Mr. Fairlie, Dr. Lamb, and Mr. Fred Paton down very soon as missionaries. So we are getting men. No mission is more fully manned than our little group, with 18 or 20 European missionaries to about 100,000 natives.

Speaking of Mrs. Laurie's mind giving way he says, "the climate and the many trials and cares tries sorely mind and body. Mrs. Robertson, and our second daughter, are both down with fever and ague now.

But though the trials are great, it has its rewards. The way in which we were received by the whole Church on our return to Canada was surely sufficient reward for all our twelve years of toil, suffering, and danger, and then, on our arrival back here again, we got a Roman welcome. Apart altogether from the fact that this people have naturally, as their teachers now for nearly 20 years, a place in our hearts that no other New Hebrideans can possibly possess, I can truly say that they rank high, as a kind, helpful, gentle and devout Christian people. In their wild, savage state a more cruel and repulsive people I have never seen.

Erronganga may now be regarded as a professedly Christian island, i.e., Christian, as England, America, or Canada, are Christian. There are a few natives here and there, still on the island, who are not in, but they are weak and of no importance as leading men, and they are perfectly friendly to ourselves and to the Christian party.

Our whole work continues most encouraging all over the island, and more than ever before do our young people seem anxious to increase and extend their knowledge, and, as one good result, our Central schools at the mission stations, east and west, are more regularly attended.

Yours sincerely,

H. A. ROBERTSON.

Church Notes and Notices.

NEW CHURCHES OPENED.

Neepawa, March 13.

CALLS.

Mr. D. McGillivray, to Virden, Brandon Pres.
Mr. W. Dawson of Canara, N.S., to Newport, N.S. Declined.

Mr. A. G. McLachlin, to Harrington, Ont.

Mr. A. Sutherland, to Ashfield, declined.

Mr. Dr. Campbell of Collingwood, to St. Andrew's Church, Victoria.

Mr. J. A. Ross of Meaford, to Churchill, Ont.

Mr. Gloag, probationer, to Moorewood and Chesterville, Ont.

Mr. Isaac Campbell, to Erskine Church, Ottawa.

Mr. J. A. Hamilton, to Hullett and Londesboro, Ont.

Mr. McKenzie of Pugwash, to Stewiacke.

INDUCTIONS.

Rev. G. Lochart, Alexander, March 2.

Rev. Mr. McKechnie, Mattawa, Dec. 2.

Rev. Mr. Kinnear, to be, New Richmond, P.Q., May 11, 10 a.m.

Rev. O. Bennett, into Russell and Metcalf, Ottawa Pres., March 15.

Rev. R. McIntyre, Alma St. Ch., St. Thomas, Mar. 29.

Rev. L. R. Gloag, Moorewood, &c., Mar. 9.

Rev. Wm. Tufts, Hawkesbury, April 19.

RESIGNATIONS.

Rev. W. J. Hall of Stonewall, Man., March 1.

Rev. J. Valentine of Up. Musquodoboit, N.S., February 15.

Rev. A. F. McKenzie of Knox, Oro.

Rev. J. K. McClure of Clyde and Barrington, N.S., March 1.

Rev. Mr. Hudson of Dundalk and Ventry, March 8.

Rev. J. Ferry, Q'Appelle, March.

Rev. Duncan Cameron, E. Williams.

OBITUARIES.

William Mornez, sr., elder in Pinkerton, died November 11, 1891, aged 60.

Andrew Wells, elder, West Brant, died Nov. 20, 1891, aged 70.

David S. Campbell, elder of Knox Church, Mitchell, died Feb. 28, aged 51.

Rev. James Hally was born in Perth, Scotland, in 1831. He studied at Edinburgh and St. Andrew's, was licensed and came to Canada in 1872. He was soon after settled at St. Therese, St. Eustache and Grande Frusnier, where he labored for 19 years. He died suddenly at Paisley on the 8th of February, at the age of 58 years.

Rev. John Cook, D.D., was born in the village of Sanquhar, Dumfriesshire, April 13th, 1805. He studied in Glasgow, and afterwards in Edinburgh under Dr. Chalmers, and was ordained by the Presbytery of Dumbarton on Christmas 1805. Coming to Canada, he settled in Quebec, where the term of his active ministry lacked but little of half a century, continuing until the burden of three score and eighteen years led him in 1883 to resign the pastorate of St. Andrew's Church, and on the 31st of March he passed quietly to rest at the good old age of 87 years.

Though not so well known to the younger gen-

eration, and, since the union, taking comparatively little part in the more public work of the Church, yet for nearly forty years, he was a leading, may we say *the* leading, man in the branch of the Church with which he was connected. Mr. Croil, than whom none is more entitled to speak in the matter, making mention of him in a private note, says, in loving admiration, "He was unquestionably the brightest luminary in our Old Kirk by all odds." In the cause of Education he was among the foremost. One of the promoters of Queen's University, he was for a time Principal, and for a longer period, Chancellor, of the Institution; and, since its founding in 1860, he has been Principal and Professor of Divinity in Morrin College, Quebec. Nor was his part an ordinary one in other lines of Church work, receiving, as it did, an honorable recognition in his appointment to the Moderator's Chair in the first General Assembly of the Presbyterian Church in Canada. Into all matters of public welfare he threw himself with the strength of a strong man, while of his character as a warm hearted Christian, those speak most who knew him best.

MISCELLANEA.

The congregation of St. Anne, Kankakee, Ill., so long associated with the name of Father Chiniquy, has been transferred from the Presbytery of Chatham, Ont., to the Presbytery of Chicago, in connection with the Presbyterian Church in the United States.

The Presbytery of Columbia has agreed to recommend that it be divided into three, to be known as the Pres. of Kamloops, the Pres. of Westminster, and the Pres. of Vancouver Island, the whole to form the Synod of British Columbia.

PRESBYTERY MEETINGS.

Brandon—Brandon, May 3, 8.30 p.m.

Lanark and Renfrew—Smith's Falls, May 9, 4 p.m.

Stratford—Stratford, May 10th, 10.30 a.m.

Miramichi—Dalhousie, May 10th, 10 a.m.

Miramichi—New Richmond, May 11, 10 a.m.

Chatham—Chatham, Ont., 2nd Tuesday in July.

Maitland—Wingham, May 10th, 11.15 a.m.

Bruce—Chesley, July 12th, 2 p.m.

Barrie—April 19th, 11 a.m.

Sydney—Sydney, May 10th, 11 a.m.

Orangeville—Orangeville, May 3rd, 11 a.m.

Pictou—James' Church N. G., May 3rd, 1 p.m.

Montreal—June 7th, 2.30 p.m.

Ottawa—St. Paul's, Ott., May 3rd, 10 a.m.

Guelph—Chal., Guelph, May 17th, 10.30 a.m.

Huron—Exeter, May 10th, 10.30 a.m.

Lindsay—St. And., Sonya, May 31st, 11 a.m., S.S. Convention, May 30th, 11 a.m.

SYNOD MEETINGS.

The Synod of Montreal and Ottawa will meet in St. Paul's Church, Smith's Falls on Tuesday, May 10th, at 8 p.m. Wednesday afternoon will be devoted to a conference on French Evangelization, and the evening to a conference on "Our Young People."

The Synod of Toronto and Kingston, will meet in St. Paul's Church, Peterboro, on Tuesday, May 10th, at 7.30 p.m. Synod Conference will meet in the same place on Monday, May 9th, at 7.30 p.m.

Other Churches and their Work.

The Foreign Mission Fund of the U. P. Church last year shows an increase of \$33,105 over that of 1890.

The Free Church College, Glasgow, has had 300 students during the winter, of whom 243 are enrolled for the work of the ministry.

The Free Presbytery of Glasgow gives a prize to the student of theology who is most familiar with the Bible and the Shorter Catechism.

A scheme is on foot in Scotland to have the bed-rooms in the hotels on the continent supplied with large type testaments. At present they are rarely found there.

It is said that under Lady Dufferin's scheme for giving medical teaching and female nurses to the women in India, 466,000 women received treatment last year.

The students of the Presbyterian College, Belfast, debated the question, "would a liturgy improve our public worship?" And the yeas carried the vote by ten.

The total sum contributed to the schemes of the Established Church of Scotland during 1891 was \$422,480, being an increase of \$50,890 over the previous year's income.

It is said that there are ten Free Church pulpits vacant in the North of Scotland, for which it is difficult to get pastors, whose constitutional views would be acceptable to the majority of the people.

Three of the great missionary organizations in the United States, the Presbyterian Church, the American Board, and the Methodist Episcopal Church, are making one million dollars in the year, their aim for Foreign mission work, and they are all drawing on well towards it.

The American Baptist Church has had a wonderful year among the Telugus of India. They have there fifty-two American missionaries, twenty-one men and thirty-one women. Their last annual report shewed a membership of 41,840, of whom over 6,000 were added during the year.

The freed men of the South at the close of the war had nothing but themselves. The Presbyterian Church, North, at once began mission work among them. The first year, 1866, these poor people gave towards the support of the gospel among themselves \$1,550; in 1875, ten years later, they gave \$8,250; in 1885, \$17,300; and 1891, \$45,580.

The one hundred and fourth General Assembly of the Presbyterian Church in the United States will meet in Portland, Oregon, on 19th of May. Stride after stride has the Assembly taken in its Westward march, the army following where the pioneers have, with much toil, hewn out the way. Now, for the first time, it crosses the Rocky Mountains and meets on the shores of the Pacific.

Another of the world's quiet heroes has passed away. Some years since Rev. Mr. Dairymple, a Presbyterian missionary in Bengal devoted himself to a colony of lepers, outcasts by men, and having no knowledge of God. In his blessed service he contracted the disease, but ministered bravely on until death a short time since removed him to a higher service where suffering and sin cannot come.

The persecution of dissenters in Russia extends

to Siberia as well. The *Grashdavin* states that in Eastern Siberia, the Buddhists are subjected to terrible persecutions. The police hunt them down, tracking them even into the depths of the forest, and when captured they are flogged and tortured in order to convert them to the Orthodox Faith. Even delicate women it states are subjected to this brutal treatment.

Little by little the clouds that have long shrouded Africa are lifting. A treaty has at length been signed at Brussels, by all the great powers, in which they bind themselves to do their best for the suppression of the African slave trade. France and the United States hung back for a time, but have fallen into line, and the civilized world is now united. The object of the treaty is three fold, to put down the slave trade, to restrict the sale of fire arms, and to reduce the sale of intoxicants.

Rev. Dr. Scott, professor in the Chicago Congregational Seminary, one of our Nova Scotia ministers whom our church can ill afford to lose, has been doing extra mural work. Some four years ago, chiefly through his efforts, the Chicago Hebrew Mission was started. Now it is incorporated, has buildings of its own, among them a dispensary, where last year 600 poor Jews received aid, and a school attended by 80 Jewish children. The distribution of Hebrew scriptures and house to house visitation is largely carried on. The work is being richly blessed.

The Romanizing tendency in the Church of England increases. The confessional is being popularized, and finds a growing support among many of the clergy. It is said that there are now twelve hundred priests of this noble old Protestant body who hear confessions in private. This is an alarming statement. Thirty years ago the very idea of such a state of things would have been abhorrent, but now the revolutionary process goes on with scarcely a protest. Unless a reaction sets in, the trend Rome-ward will be still more rapid, and England will one day wake up to a realization of what traitors are doing in her great ecclesiastical organization; and at a time, perhaps, when only the most heroic measures will be able to save it to Protestantism.—*Phil. Pres.*

It sounds almost like a little bit of the book of Acts, or of Paul's Epistles, when we read that the next meeting of the Presbytery of Italy will be held in Rome. How strange the turnings! How full of rebuke to men, and of cause for gratitude to God. When Rome was a centre of Gospel light, Scotland was wild and pagan. Now, Scotland, in connection with which this Presbytery exists, is helping to evangelize Italy. Yet again, how strange the turn from less than half a century since, when reading a Bible would mean papal displeasure, imprisonment, perhaps death; now the Presbytery of Italy meets there as safely as in Halifax, Winnipeg or Vancouver. Watchman, what of the night? Surely, surely, the morning cometh.

The Free Church of Scotland purposes celebrating its jubilee next year. In 1843 was the "disruption," a scene which, for the collective greatness of its moral heroism, the world can scarce parallel, and which seemed to carry with it so much of ill, not only to those who came out, but to the church which they left. The result has shewn that where God leads, His church never suffers. The impetus of the great movement was a blessing to Scotland, and next summer the three great sisters of the Presbyterian family in Scotland, will rejoice together over the jubilee of the youngest, and give thanks for what God has done by her.

The Family Circle.

SACRED MONEY.

BY REV. THEODORE L. CUYLER.

IN looking over the papers of my beloved and departed mother—who died five years ago, at the age of eighty-five—I discovered the account book which contained the expenses of my early boyhood. If it requires financial ability to manage a large estate, it requires still more to eke out a scanty income and make both ends meet. In the list of frugal expenditures made by that widowed mother for an only boy, there was recorded on almost every page the words "*Sacred money.*" This was sometimes bestowed in making him a life member of the American Tract Society, or the Home Missionary Society, or some other Christian organization. There was also a stout, large envelope which bore the same label, "*Sacred money.*" Into that envelope the good woman was wont to put a certain portion of her very limited income, as soon as it came into her hands. When the money was once placed in that wallet, the Lord was sure to get His own. Come what might, no demand of luxury or of necessity, was allowed to "rob God" of what had been consecrated to His service.

My only apology for this peep of the public eye into a bit of private history, is that it reveals the only sure and successful method of practising systematic beneficence. It fulfils the Apostolic rule of "laying by in store" a fixed sum for Christian charity, and then gives conscience the key. To touch a dime of that sacred money for any mere secular use, would have been in that goodly matron's eye as egregious a theft as the picking of a neighbour's pocket.

That lesson in systematic beneficence has lasted me all my life, and I most earnestly commend it to every Christian parent. Every child should be reared with the firm persuasion that if they give their heart to Christ, they at the same time give to Him not only their influence, but a certain reasonable share of their substance. If God's day is held sacred and God's house is sacred, so should the money that fairly belongs to Him be held sacred likewise. There is no hazard about this method. The money thus put away and labelled is to be out of the reach of selfishness, and religiously parcelled off for the various objects of benevolence, as good judgment directs.

Suppose that this system were adopted and practiced in every Christian family, what a revolution it would work! Giving would be regarded as an act of divine worship. And the money thus consecrated in advance would be an element in the Sabbath service, and the pastor might fittingly (as some pastors now do) come down from his pulpit and invoke a special blessing on the offerings thus presented cheerfully to the Lord. This system thoroughly carried out would make the contributions of each church not a widely fluctuating, but a fixed and reliable sum from year to year. The great Boards of benevolence could fairly determine their outlay, because they would know their probable income. The curse and stigma of debt would be avoided. The secretaries and directors of our church schemes would no longer be kept awake at night by the terrible spectre of "deficiency." The Lord would get His own, and His Church would get the blessing. All the glorious results would follow if in every Christian house there was a box, or a bank book, or a wallet, or some other safe receptacle, that bore the inscription, "*Sacred Money.*"

In many families the sum thus consecrated might be very small. But the gifts to the Lord are to be weighed rather than counted. The two mites of the "poor widow" outweighed the shekels of gold and silver cast by jewelled fingers into the Lord's treasury. The drops make the rivulets, and the rivulets fill the broad lakes. Nine-tenths of all the money that drives the financial machineries of Christ's Church, comes from relatively small sums. Where there is one munificent James Lenox, or Mr. Fayerweather, or Mrs. R. L. Stuart, there are ten thousand humbler stewards, whose "sacred money" is to be reckoned by dollars and not by hundreds or thousands.

Sometimes small donations yield large results. This reminds me of a pretty incident that I may narrate, since it is not likely to meet the eye of the person referred to. When my Brooklyn church, in the days of its infancy, were building their present sanctuary, they ran ashore for funds. The Civil War had just broken out, and almost every new church enterprise came to a standstill.

On a certain Sabbath I made a fervent appeal for help, and a visitor from New York heard the appeal, and went home and spoke of it at his boarding-house table. At the table was a bright young lady, who taught in a school and sustained her widowed mother out of her small salary. I had once rendered the young lady some trifling service, which I had quite forgotten, but she had not. The next day she came over to Brooklyn and told me how badly she felt that my church was in such straits. She was not a Christian, and had never given anything to any religious object, but she felt desirous to contribute "her mite," and slipped into my hand a bit of paper containing some coin, which I put into my pocket with a word of sincere thanks. After she had gone, I opened the paper, and found that it contained a fifty dollar California gold piece! I immediately sent her word that she must take it back, for I knew that she could not afford to give such a sum. But she wrote me that this, "the first gift that she had ever made for a religious purpose, had already afforded her such delight, she would never allow it to be returned.

The next Sabbath I told the story of the gold piece, and it fired the congregation with fresh enthusiasm and brought in such contributions of funds as tided us over into deeper waters. The young lady herself determined to follow up her gift by coming clear over to our chapel every Sabbath, and was soon converted, and became a happy member of Christ's flock.

When that orphan girl married a bright young man of fine promise, my family were happy to give them a wedding and launch them in good style on their matrimonial career. Their two children are winning high honors at two great colleges, and they are prominent members of a church in C.—. Verily that orphan girl's gold piece was "sacred money," and it yielded a grand "dividend." I have told the story of that coin in more than one place where money was being raised under difficulties, and I should not wonder if it were to go and accumulate still more at compound interest. The Lord's treasury is a wonderful institution; it makes mites turn to millions, it pays magnificent dividends in this world, and its "sacred money" becomes precious treasures in heaven.

The silver and the gold are Mine and the cattle on a thousand hills.

Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit which is His.

DR. HAPPER ON THE OPIUM TRAFFIC.

IN our last issue it was stated that some twenty millions in China were addicted to the use of opium. The information on which that was based was not correct. Dr. Happer, who has been for forty years a missionary in China, writes to the *N. Y. Evangelist* as follows:

According to Mr. Hudson Taylor, of the Chinese Inland Mission, more than one hundred millions of Chinese are addicted to its use. It is said more than one-half of the daily wages of the laborers are spent upon its consumption. The Chinese army is represented as the slaves of the opium habit. The consequent wreck is inevitable. Further still, the writer of the article "opium" in the *Encyclopaedia Britannica* states that the number of those who use it, to be one hundred millions, or one hundred and twenty millions, as the population may be three hundred or four hundred millions!

And now the British Government in India, to increase its revenue, has authorized the licensing of shops throughout India and Burmah for the free sale of opium. These licenses are issued in a very unusual form. Those who take the license come obligation to sell a stipulated amount, or to pay a forfeit! Thus the Government almost compels the holders of the license to stimulate its subjects to consume a deadly poison! The door is thrown wide open for all the inhabitants of India to take that which destroys at once the body and the soul.

The unrestricted sale of opium is permitted in Java, with its twenty millions of population. It is also permitted in the French possessions in Southeastern Asia, with a population of eight or ten millions. The vice is also carried by the Chinese immigrants into Siam, and all the islands of the Eastern Archipelago. If the populations of the various countries in Asia, in which the free sale of opium is permitted, are added together, the aggregate number is more than six hundred millions! In Europe and America the sale is restricted to medicinal use, by the direction of physicians, and the vials and boxes containing it, when thus given out by druggists, are carefully labeled "Poison!"

So the laws of China once prohibited the sale and use of opium, the violation of which was punished by death. So earnest were the Chinese to prevent its introduction into the country, that the Government became involved in a costly war with England about it, at the close of which a treaty was made, in which England recognized China's right to prohibit the introduction of opium, but left it with China to seize the vessels that smuggled it in, and confiscate the vessel and cargo! But as the smugglers were Englishmen, and the ships English ships, the Chinese were afraid to execute the law, and so opium was brought in *English bottoms* from India to China from 1842 to 1860.

After thus fighting the traffic for sixty years, the Chinese Government, finding it could not stop the smuggling of opium into the country by British vessels, finally gave up the contest, and submitted to legalize the horrible traffic which it could not destroy. And once admitting it into the country, it could not enforce the laws against its sale and use, and shops were opened in every city and town and village in the empire.

The next step was, as they could not keep out the opium from India, to begin the cultivation of the poppy in China itself. Now the opium made from the native grown poppy, is said to be three times as much in quantity as that imported from India. In the districts where it is thus grown,

the price of the native opium is very cheap, and its consumption has spread among men, women, and children, so that some resident missionaries in those districts say that sixty and seventy out of every hundred of the people are, more or less, opium eaters! When I went to China in 1844, it was supposed that two millions used it. Before I left China, I estimated that the two millions had grown to forty millions, while Mr. Hudson Taylor now puts the number of those who use it directly or indirectly, at one hundred millions!!

Now let us sum up the enormous extent of this curse. The population of India and Burmah, according to the census taken last year, is 285,000,000; that of China is 350,000,000, some make it 400,000,000. The Island of Java counts its 20,000,000, to which the French possessions in South-eastern Asia add at least 10,000,000 more. The Eastern Archipelago has, say 5,000,000, making altogether a total of 670,000,000!!

This curse of Asia has been saddled upon that continent by Christian Europe! For this terrible blight cast upon the greatest of the four quarters of the globe, the British Government is chiefly responsible. A hundred years ago the East India Company commenced to monopolize the production of opium for sale in China, and the Government at home gave to the company the protection of the British flag. Since 1853 the British Government has had a monopoly of the production and sale of opium. Great Britain is thus directly responsible for the prevalence of the opium plague among the six hundred and seventy millions of people in Asia.

HOW THEY FOUND A PASTOR.

LIKE many another church the --- street church needed a pastor. The future of the church was not the most promising. For months they had been on the outlook, but the keenest search among possible candidates had failed to discover the right man.

The church in the meantime was suffering as all pastorless churches suffer. At length the business men belonging to the church, who especially had the matter in charge, said to each other:—"This will never do. Things must not longer continue as at present. Our wisdom is not sufficient for this thing, we must seek it from a higher source." So they organized a business men's prayer meeting for this one specific object, to pray for a pastor, and every morning of the week, before going to their stores and counting-rooms, they met together in prayer for this single purpose. Still the answer was delayed; but they persevered. For weeks and months the meeting was continued, until at last they heard of a young man in an obscure town, to whom the hearts of the people were drawn. The church called him, and he accepted the call, and his pastorate has been a wonderful success. The church has grown from a membership of two hundred to a membership of eight hundred; a beautiful and commodious edifice has been built and paid for, and the church is known throughout the whole state for its outreaching benevolence and for the aggressive type of its Christianity, and the pastor endears himself more and more to his own people and to thousands of others to whom his influence extends.

Who will say that the business men's prayer meeting was ineffectual? Who will say that there are not other factors beside large salaries and fine church buildings and influential positions which are potent in bringing the right man to the right church for the upbuilding of the kingdom of God?—*Golden Rule.*

A DREAM OF INGERSOLVILLE.

BY CHAPLAIN McCABE.

I HAD a dream which was not all a dream. I thought I was on a long journey through a beautiful country when suddenly I came to a great city with walls fifteen feet high. At the gate stood a sentinel whose shining armour reflected back the rays of the morning sun. As I was about to salute him and pass into the city, he stopped me and said :

"Do you believe in the Lord Jesus Christ?"

I answered, "Yes, with all my heart."

"Then," said he, "you can not enter here. No man or woman who acknowledges that name can pass in here. Stand aside! they are coming."

I looked down the road and saw a vast multitude approaching. It was lead by a military officer.

"Who is that?" I asked of the sentinel.

"That," he replied "is the great Col. Robert Ingersoll, the founder of the city of Ingersolvillie."

"Who is he?" I ventured to inquire.

"He is a great and mighty warrior, who fought in many bloody battles for the Union during the great war."

I felt ashamed of my ignorance of history and stood silently watching the procession. I had heard of Col. Ingersoll, who resigned in the presence of the enemy, but of course this could not be the same man.

The procession came near enough for me to recognize some of the faces. I noticed Wilbur F. Story, of the Chicago *Times*. A great wagon followed him containing a steam press. Then came Charles A. Dana, also followed by a steam press.

All the noted infidels and scoffers of the country seemed to be there. Most of them passed in unchallenged by the sentinel, but at last a meek looking individual with a white necktie approached and he was stopped. I saw at a glance it was Frothingham.

"Do you believe in the Lord Jesus Christ?" said the sentinel.

"Not much!" Everybody laughed and he was allowed to pass in.

There were artists there, with glorious pictures; singers, with ravishing voices; tragedians and comedians, whose names have a world wide fame.

Then came another division of the infidel host. Saloonkeepers by thousands, proprietors of gambling hells, brothels and theatres, all marching in.

I looked, and high aloft above the mass was a banner on which was inscribed, "What has Christianity done for the country?" and another on which was inscribed "Down with the churches! Away with Christianity—it interferes with our happiness!" And then came a murmur of voices, that grew louder and louder, until a shout went up like the roar of Niagara: "Away with him; Crucify him! Crucify!" I felt no desire now to enter into Ingersolvillie.

As the last of the procession entered, a few men and women with broad brimmed hats and plain bonnets made their appearance and wanted to go in as missionaries but they were turned rudely away. A zealous young Methodist exhorter with a Bible under his arm asked permission to enter, but the sentinel swore at him awfully. Then I thought I saw Brother Moody applying for admission, but he was refused. I could not help smiling to hear Moody say, as he turned away sadly.

"Well! they let me live and work in Chicago; its very strange they won't let me into Ingersolvillie."

The sentinel went inside the gate and shut it with a bang; and I thought, as soon as it was closed, a mighty angel came down with a great iron bar and barred the gate on the outside, and wrote upon it in letters of fire, "Doomed to live together six months." Then he went away and all was silent except the noise of the revelry and shouting that came from within the city walls.

I went away; and as I journeyed through the land I could not believe my eyes. Peace and plenty smiled everywhere. The jails were all empty, the penitentiaries were without occupants. The police of great cities were idle. Judges sat in court rooms with nothing to do. Business was brisk. Many great buildings, formerly crowded with criminals were turned into manufacturing establishments. Just about this time the president of the United States called for a day of Thanksgiving. He attended services in a Presbyterian church. The preacher dwelt upon the changed condition of affairs. As he went on and depicted the great prosperity that had come to the country, and gave reasons for de- out thanksgiving, I saw the old deacon clasp his handkerchief over his mouth to keep from shouting right out. An ancient spinster, old true-blue Presbyterian—couldn't hold in. She expressed the thought of every heart, by shouting with all her might "Glory to God for Ingersolvillie!" A young theological student lifted up his hand and devoutly added, "Esto perpetua." Everybody smiled. The country was delirious with joy. Great processions of children swept along the highways singing,

"We'll not give up the Bible,
God's blessed word of truth.

Vast assemblies of reformed inebriates, with their wives and children, gathered in the open air. No building would hold them. I thought I was in one meeting where Bishop Simpson made an address, and as he closed it a mighty shout went up till the earth rung again. Oh it was wonderful, and then we all stood up and sang with tears of joy,

"All hail the power of Jesus' name:
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all"

The six months had well nigh gone. I made my way back again to the gate of Ingersolvillie. A dreadful silence reigned over the city, broken only by the sharp crack of a revolver now and then. I saw a busy man trying to get in at the gate, and I said to him, "My friend where are you from?"

"I live in Chicago," said he, "and they've taxed us to death there; and I've heard of this city, and I want to go in to buy some real estate in this new and growing place."

He failed utterly to remove the bar, but by some means he got a ladder twelve feet long, and with its aid, he climbed upon the wall. With an eye to business, he shouted to the first person he saw.

"Hallo, there!" what's the price of real estate in Ingersolvillie?"

"Nothing!" shouted the voice; "you can have all you want if you'll just take it and pay the taxes."

"What makes your taxes so high?" said the Chicago man. I noted the answer carefully; I shall never forget."

"We've had to build forty new jails and fourteen penitentiaries, a lunatic asylum and orphan asylum in every ward; we've had to disband the public schools, and it takes all the revenue of the city to keep up the police force."

"Where's my old friend Ingersoll?" said the Chicago man.

"O, he is going about to-day with a subscription paper to build a church. They have gotten up a petition to send out for a lot of preachers to come and hold revival services, if we can only get them over the wall, and we hope there's a future for Ingersoll yet."

The six months ended. Instead of opening the door however, a tunnel was dug under the wall big enough for one person to crawl through at a time. First, came two bankrupt editors, followed by Col. Ingersoll himself; and then the whole population crawled through. Then I thought, somehow, great crowds of Christians surrounded the city, and they struck up singing altogether,

"Come ye sinners, poor and needy."

A needier crowd never was seen on earth before.

I interviewed some of the inhabitants of the abandoned city and asked a few of them this question:

"Do you believe in hell?"

I cannot record the answers; they were terribly orthodox.

One old man said "I've been there on probation for six months and I don't want to join."

I knew by that he was an old Methodist backslider. The sequel of it all was a great revival, that gathered in a mighty harvest from the ruined city of Ingersollville.—*Christian Advocate.*

A good old Scotch woman had a serious quarrel with her minister—a Scotch quarrel about church matters—but to the surprise of the pastor she continued her regular attendance at worship. He expressed his gratification as well as surprise at her conduct; upon which she replied, "Oh, sir, my quarrel was with you, and not with the Lord!" What a blessing it would be if all easily offended, fault-finding, minister-blaming, peace-disturbing church-members would not include the Lord in their quarrels with their pastor and each other.

A DEDICATION HYMN.

FOR THE RECORD.

This house, O Lord, to Thee we raise,
And dedicate it to Thy praise;
And with it consecrate anew,
Ourselves,—Thy living temples too.

We pray, O Lord, that in this place,
May be displayed Thy power and grace,—
Thy power, to sanctify and bless,
Thy grace to clothe with righteousness.

Here may Thy people love to meet,
To talk with Thee in converse sweet;
And may the Spirit of Thy love,
The witness give, our faith to prove.

Here may the Prince of Peace impart,
His God-like mind to every heart;
And may the lessons of His life,
Dispel all doubt, and fear, and strife.

Here may the three-fold cord unite,
Our hearts with Thine, O God of might;
And may our efforts—men to bless,
Be crowned by Thee, with great success.

Geo. W. ARMSTRONG, London, Ont.

THE PRAYING ENGINEER.

ONE winter, several years ago, there was a great deal of religious interest in a certain American town, and among those who joined the church was Allie Forsythe, a little fellow twelve years of age. His mother was a widow, and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother, and presently she said to him: "Allie, tell me what led you to be a Christian."

Looking up into his mother's face, he replied: "Mamma, do you remember when we were coming from St. Albans to live here, that I wanted to go on the engine and ride with the engineer? You were afraid to let me till the conductor, whom you knew well, told you that the engineer was a remarkable man, and that I was just as safe on the engine with him as in the parlor car with you."

His mother assured him that she remembered the circumstances very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came after me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive.

"I asked him many questions about its different parts and about the places which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again, just a moment before we started. As he did this often, I tried to see what he was doing, and finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me, very earnestly, and said: 'My little lad, do you pray?'

"I replied, 'O, yes, sir! I pray every morning and evening.'

"Well, my dear boy," said he, "God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives, now on this train, entrusted to my care. A little mistake on my part, a little inattention to signals might send all, or many of these two hundred souls into eternity. So at every station, I kneel just a short while, and ask the Master to help me, and to keep from all harm, until I reach the next station, the many lives he has put into my hands. All the years I have been on this engine he has helped me, and not a single human being, of the thousands that have ridden on my train has been harmed. I have never had an accident."

"I have never before mentioned what he said, but, almost daily, I have thought about him, and resolved that I would be a Christian, too."

For four years, the life and words of this praying engineer had been constantly present with this lad, and became, at length, the means of leading him into a Christian life.—*Congregationalist.*

What has God for me to-day? I am not to live to myself; so I should have thought all my life, and every day of my life; doing my work faithfully, praising God for appointing it, and desiring no other happiness.—*Rev. T. Adams.*

Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble but it may be done to a great purpose or ennobled thereby.—*George MacDonald.*

Sabbath School Lessons.

May, 1. THE PRAYER OF THE PENITENT.

Lesson Ps. 51: 1-13. Golden Text, Ps. 51: 10.
Memory vs. 10-13. Catechism Q. 73-74.

The common belief among Christians in all ages, has been that this Psalm was written by David, after his great fall, probably about 1034 B.C., about the middle of his 40 years reign. He made his confession and penitence as widely known as his sin and fall had been, for as the inscription tells us, it was for the chief musician, the leader of the great temple choir, for use in the service of the sanctuary. And it was fitting that he should do so. He had sinned publicly against the nation and against God, and now he wishes his penitence to be as public as the sin.

- I. The prayer of confession, vs. 1-5.
- II. The prayer for heart cleansing, vs. 6-10.
- III. The prayer for restored favor, vs. 11-13.

I. vs. 1-5. *Have Mercy*; This is the only plea he can offer. It is one which the vilest can make. It is the only plea that God delights to hear. *Thy loving kindness*; Not according to my deserts, for I deserve nought but wrath, but according to Thy loving kindness, which is so great. *Thoroughly*; How he now hated the sin, a mark of true penitence. *Acknowledge*; He has no excuse to offer. *Ever before me*; He may get forgiveness, but the memory of that sin still haunts him. Sin bears bitter fruit even to the forgiven one. *Against thee only*; Great as had been his sin against his fellow-men, it was far greater against God. *Shapen in iniquity*; He does not claim that this was a sudden blast of temptation and that he was after all not so bad at heart. No, I am all bad, to the very core. All he can plead is mercy.

II. vs. 6-10. *Thou desirest*; What a contrast between what he is and what God desires. *Shall make me to know*; Though I am so unworthy, thou canst make me better. I am vile but thou canst cleanse me. *Purge me*; Do thou undertake this cleansing. I have no power. *Hyssop*; used by the priests in sprinkling one who was to be pronounced clean from leprosy, Lev. 14: 4-7. *Wash me*; Of two Hebrew words for washing, this one is that describes which the washing of clothes, through and through. *Whiter than Snow*; A strong figure to denote the thorough cleansing which would be given. *Joy and gladness*; Of sin forgiven. *Bones broken*; A figure of deep heart-sorrow for sin. No mere surface bruising. *Hide*; I will keep my sin before me to keep me humble, but do thou hide thy face from it. *Create*; Nothing short of a new creation will do. "Except a man be borne again he cannot see the Kingdom of God."

III. vs. 11-13. *Cast me not*; Unworthy though I be. *Holy Spirit*; So long as He remains to strive, to lead, it is well, but if He leave me, I am undone. *Restore joy*; This joy of forgiveness had been taken away by sin, and He longs for its return. It is easier to lose the joy of the Christian life, than to get it back again. *Free spirit*; Make my spirit willing so that I may serve thee gladly and freely. *Then will I teach*; When I, so great a transgressor have been forgiven, I will teach other transgressors Thy way. I will tell them how kind thou art, and they too thus encouraged, will turn to Thee and find mercy as I have done.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

May 8. DELIGHT IN GOD'S LOVE.

Lesson, Ps. 84: 1-12. Golden Text, Ps. 84: 4.
Memory vs. 9-12. Catechism Q. 75.

This Psalm is inscribed "to the Chief Musician, upon, or, set to, Gittith," which is supposed by many to have been a peculiar form of musical instrument brought by David from Gath, when he returned from his exile there. The Psalm was evidently written when he was away from God's house and unable to get there. In this lesson, as in the last, we have a leading trait of christian character. There, it was sorrow for sin, here, it is love for God's house. The singer tells

- I. His longing for God's house, vs. 1-4.
- II. The joy of travelling thitherward, vs. 5-8.
- III. The happiness of dwelling there, vs. 9-12.

How amiable; How lovely, how dear to me. *Tabernacles*; God's dwelling places. *Longeth*; Hath grown pale. *For the Courts*; To be near to Thee. *Cry out*; My heart, flesh, my whole being, has but one longing, i.e. for more of Thee. How faint and cold is the christian love that cares little for God's house or His presence. *The Sparrow*; Even the little birds have a home near to thy house, while I am far off in exile. How gladly would I be where there are. They so near and yet not knowing how to prize thy house; I so far off and longing for it. *Blessed they that dwell*; From the sparrows that dwell there his thoughts turn to the other dwellers, the servants, the Levites, etc. Blessed are they, they will be ever, always, praising Thee. Thus he pours out the longing of his soul for the house of God. Then comes a pause in the singing, marked by *Selah*, while the musical instruments go on playing.

II. vs. 5-8. *Blessed*; From the appointed dwellers in the temple, the prophet turns in fancy to the people gathering to some great festival. *In whose heart*; Who has in mind to go up to Zion. *Valley of Baca*, or weeping. So glad at heart are they that the most dreary parts of their journey will be lighted up with gladness. So do the joys of the heavenly Jerusalem light up with gladness the darkest hours of those who are journeying thither. *Strength to Strength*; or, from stage to stage, of their journey, and as in the spiritual journey, each stage finds them stronger instead of more worn and weary. *Before God in Zion*; This was the goal of their journey. This the goal of our life journey.

III. vs. 9-12. From the pilgrim toward Zion, he again turns to the dweller there. *Behold—Shield*; Our defence, our shelter. *Look upon*; with favor. *Thine anointed*; He ever realized that he was King by Divine right. *Better than a thousand—elsewhere*. How much men miss who give up God for other things. *Doorkeeper*; The humblest position with God, is far better than the highest without him. *Sun and Shield*; He will give light, life, protection. *No good thing*; Nothing that His wisdom sees to be good. No wonder that from such a thought he bursts out with the joyous exclamation "Blessed is the man that trusteth in Thee."

- O Greatly blessed the people are
The joyful sound that know,
In brightness of Thy face, O Lord
They ever on shall go.

Thou wilt keep him in perfect peace whose mind is stayed in Thee, because he trusteth in Thee.

I will arise and go to my Father.

May 15. A SONG OF PRAISE.

Lesson, Ps. 103 : 1-22. Golden Text, Ps. 103 : 2.
Memory vs. 1-5. Catechism Q. 76-77.

This Psalm belongs to No. 4 of the Hebrew hymnal, which is supposed to have been collected in the time of Ezra and Nehemiah, and was probably one of David's Psalms which had been overlooked in the preparation of Nos. 1, 2 and 3. It is the grandest thanksgiving hymn in the whole range of literature.

I. God's benefits, vs. 1-7.

II. God's goodness, vs. 8-18.

III. A call to praise, vs. 19-22.

I. vs. 7. *Bless*; Praise. *All that is within me*; My thoughts, my heart, my love, my aims, my whole being, let it all be turned to that one song. *Forget not*; The tendency of human nature is to forget benefits, whether from man or God; to look upon them as our right when we have them, and to complain when they are taken from us. The Psalmist then goes on to tell God's benefits. And what a list! Who can measure their vastness? *Forgiveth*; O how many iniquities! *Healeth*; More especially spiritual diseases, and yet Christianity blesses the body as well as the soul. *Redeemeth*; At such a price. *Crowneth Thee*; Thy whole life, with nought but loving kindness. *Good Things*; Not what may seem good, but what He sees good. *Renewed*; They that wait on the Lord shall renew their strength. *As the eagle's*; Referring to the renewal of strength and wings for flight after shedding the feathers. *Unto Moses*; A pious few always turned to national history for proofs of God's goodness.

II. vs. 8-18. This section tells of God's goodness of character, and the one outstanding proof of that goodness is His mercy toward sinners. *Full of compassion*; His infinite Being, full of compassion in its every part. *Slow to anger*; How long and patiently He waits upon the sinner to repent, and how wonderful His patience with the shortcomings of His own people. *Plentiful in mercy*; Whether we look at the degree of mercy shewn, or the magnitude or multitude of the sins towards which it is shewn. *Not dealt*; If He had, we would be without hope. *Fatherly pityeth*; What a touch! Think parents, how you try to keep evil from your children. Far more tenderly and truly does God love His children. *Knoweth our frame*; All its weaknesses and infirmities.

III. vs. 19-22. Looking out from man's narrow sphere he remembers that it is but a small part of that towards which God's goodness is shewn, and His Kingdom, *Ruleth over all*; And then he calls, first upon the world above himself, the higher intelligences, to join the song of praise. *Angels*; Ye experience His goodness. Then he calls upon the world below himself. *Ye his hosts*; Sun, moon, stars, all the forces of nature. Then rising in rapture, with an all embracing sweep of vision, he cries—*All His works*—All must join the song, and after this glad outburst he returns once more to Himself "Bless the Lord O my Soul."

When all Thy mercies O my God
My rising soul surveys
Transported with the view I'm lost
In wonder love and praise.

When nature fails, and day and night
Divide Thy works no more,
My ever grateful heart O Lord
Thy mercy shall adore.

May 22. DANIEL AND HIS COMPANIONS.

Lesson, Dan. 1 : 8-21. Golden Text, Dan. 1 : 8.
Mem. vs. 17-19. Catechism Q. 78.

Nebuchadnezzar besieged Jerusalem three times, first in 606 B.C., when he took the city and carried off many captives, among them Daniel, a youth of noble birth 16 or 17 years of age. In 598 B.C. this was repeated, and among the captives was Ezekiel, aged about 22. Again in 585 B.C., the army of Babylon came and utterly destroyed the city and the temple.

The seventy years captivity dates from the first siege, 606-605 B.C. Daniel was then taken captive and the events of this lesson were immediately after 605-603 B.C. Babylon at this time in the height of its fame, ruling all western Asia, was an immense city, 11 miles square, with walls, according to Herodotus, 300 feet high, 80 feet broad at the top, and 100 great brass gates, giving entrance to it.

I. The victory over temptation, vs. 8-14.

II. The result, vs. 15-21.

I. vs. 8-14. *Purposed in his heart*—An undecided mind in the presence of temptation is sure to yield. As a rule, he who hesitates is lost. *Defile himself*—There would be the injury to health by the luxurious living, and its dangers of excess; and also the defilement, to a Hebrew, of eating that which had first been laid before an idol as a sacrifice, and then sold in the market. *Requested* He acted in a wise and conciliatory manner. *Brought into favor* If one seeks to do right God can help him in many ways. *Endanger my head*—How uncertain and unsafe the position of one in the service of an Eastern king. *Prove thy servants*—Wise again. Let it be tried and let results decide. *He consented* The God who moved and strengthened Daniel to take the stand moved the prince to consent to the trial.

The temptation was very strong. The young men were not treated as captives but taken to be trained as counsellors of the king. They were young and hopeful. The food was very delicious, and they need not run to excess. Then why appear odd and be subjected to the sneers of the other young men about the court. It is hard to imagine temptation coming in a more subtle and plausible manner. But Daniel's mind was, not to see how much he could allow and still keep himself pure, but to keep as far as possible from all that might tempt. He knew that it was safe to touch not. He might not be safe if he tampered with it. Daniel appears to have been the leader and spokesman. Perhaps the others would not have taken the stand which they did had he not been with them. What an influence one may have for good.

II. vs. 15-21. *Fairer and fatter*—The simple food of the boys, their clear consciences and regular habits, resulted, as such things always do, in better health. Besides this there was God's special blessing upon their faithfulness to Him. *Ten times better*—God given wisdom is always ten times better in the end, than all that the wisdom of the world may teach. *First year of Cyrus*—Who conquered Babylon and decreed the rebuilding of the temple, so that Daniel lived through the whole 70 years of the captivity, most of the time an honoured counsellor at the royal court.

There are here two great lessons, (1) To parents, to train their children in the fear of God as Daniel was trained. (2) To boys and young men, obey God, resist sin, and you are safe.

Touch not, taste not, handle not.

May 29. NEBUCHADNEZZAR'S DREAM.

Lesson, Daniel 2: 36-49. Golden Text, Heb. 4: 13. Mem. vs. 44. Catechism Q. 79.

The time of this lesson is 603-602 B.C. Daniel soon rose to prominence. He was carried captive (606-605 B.C.), had a two or three years course in Chaldean learning, and then comes the lesson.

Nebuchadnezzar, some time before this, had a strange dream. It had made a deep impression upon him and yet he could not recall it. At length the happy thought came to him, that if the magicians and sooth-sayers were what they claimed to be, they could tell him what it was, and so he called a convention and laid the matter before them. They claimed that his request was unreasonable, but he, with shrewd common sense, told them that if they could not give the dream, their pretense of interpreting dreams was all a sham, and, with despotic cruelty bade them tell it or die. Daniel hears of the decree, God reveals to him the dream and the meaning of it, and he tells and interprets it to the king.

I. The Kingdoms of Earth, vs. 36-43.

II. The Kingdom of Heaven, vs. 44-45.

III. Daniel and his Master honored, vs. 46-49.

I. vs. 36-43. *Thou art this head of gold*—The Babylonian kingdom was the greatest that the East had ever produced, and its capital, one of the greatest cities the world has ever seen. "He must have possessed an enormous command of human labor. Nine-tenths of Babylon and nineteen-twentieths of all the other ruins that in almost countless profusion cover the land are composed of bricks stamped with his name."—*Rawlinson*. Its circumference, with its gigantic walls, was on the lowest computation 40, on the highest, 60, miles around. *After thee*—inferior to thee. The Medo-Persian Empire, which lasted from 538 B.C. when Babylon was overthrown by Cyrus, to 333 B.C. when the Persian army was defeated by Alexander the Great at the battle of Issus. *Another third kingdom*—The Macedonian Empire, from B.C. 333 to B.C. 65, when the Romans conquered Syria and the East, and were the masters of the world. *The fourth kingdom*—The Roman Empire.

II. vs. 44-45. Beginning with Nebuchadnezzar before whom he stood, Daniel follows the world's history down to the coming of Christ and all through all time. *In those days*—While this fourth Empire still exists, shall the God of heaven set up a kingdom which shall never be destroyed. Christ came during the Roman power and set up his kingdom, which shall never end, but shall go on gradually absorbing all other kingdoms until Christ shall be acknowledged as universal king.

Hail Blessed Day!

III. 46-49. *Worshipped Daniel*—As the representative of the Great God. *Chief of the Governors*—Grand Vizier with almost unlimited control. *Daniel requested* This prime minister in forming his cabinet, wanted good, honest men, and got them. Happy the land that has a prime minister like Daniel, and cabinet ministers like Shadrach, Meshach and Abednego.

"Opportunities for Christian work are constantly slipping by. We recognize them too late. Opportunities for patience, forbearance, meekness, self-denial, courage. Opportunities for honoring God—for bringing friends to Christ. These are continually coming and going. Coming? Yes—but also going as surely and rapidly as minutes go. How full of good work our life would be if we lost no opportunity."

KEEP STILL.

IN one of Dr. Burton's Yale lectures the following advice was given to the young ministers: "When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but he had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mid-fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability."—*Workman*.

THE POWER IS GOD'S.

HE who made every power can use every power—memory, judgment, imagination, quickness of apprehension or insight; specialties of musical, poetical, oratorical or artistic faculty; special tastes for reasoning, philosophy, history, natural science, or natural history—all these may be dedicated to Him, sanctified by Him, and used by Him. Whatever He has given, He will use, if we will let Him. Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if He will, by your whisper of one word, "Come," as by an eloquent sermon an hour long? I do! At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect Him to use a mind which we are wilfully neglecting, and take no pains whatever to fit for His use, than I should have to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it.—*Frances Ridley Havergal*.

WORLDLINESS IN THE PULPIT.

WORLDLY symptoms in the pulpit are shown in ignoring or condoning the worldliness in the Church, shown by special sympathy and affinities for the fashionable, the influential, and the rich, a deference to social position, with special efforts to attract and please this class. Worldly symptoms in the pulpit are seen in the manner and make-up of the sermon, its artistic taste, its literary trend, its purpose to please. Sensation is worldly, most of the fine preaching is worldly. The failing to have a large ingredient of the "reprove, rebuke, exhort," in a sermon gives it a worldly flavour. The failing to be instant, as Paul directs—that is leaving out the pressing, pungent, personal elements; for instant means to come in upon them—the failing to do this in season and out of season gives a smack of worldliness to the sermon. The toning down truth to suit the tastes of the congregation is a worldly symptom of a grievous form. The failure to rebuke worldliness in the pew in an arraigning and convicting form, is to be worldly. If the pulpit has any alloy of self, any desire for reputation, any desire for money, popularity, or praise, it is to that degree worldly; for these are unmistakable symptoms of worldliness.—*St. Louis Advocate*.

Acknowledgements.

Received by the Rev. Wm. Reid, D.D., agent of the Church at Toronto, Office, Elgin Block, 170 Yonge Street, Post Office Drawer 2807.

ASSEMBLY FUND.

Received to 5th March, 1892, \$2,452 54. Cardinal, 6 00. Mainsville, 2 00. Coldspring, 10 00. Pine River, 2 00. Smith's Falls, St Paul's, 20 00. Peterboro, St. And, 9 80. Toronto, E. ch, 10 00. Tiverton, 6 00. Belgrave, 2 00. Woodstock, Chal, 8 00. Brockville, First, 13 59. Underwood, 3 77. Gananoque, 5 00. Chinguncoisy, First, 6 00. Vancouver, St. And, 10 00. Palmerston, 5 00. Thornhill, 5 00. Beulah, 1 00. W Arran, 4 00. Tor. Junction, 4 00. Dixie, 2 00. N Dawn, 2 00. Neepawa, 2 00. E River and Springville, 5 00. Toronto, Erskine, 15 00. Moosomin, 4 00. Grenfell, 80. Broadview, 1 20. Lansdowne, 2 30. Whitewood, 2 85. Rose Plain, 1 50. Saskatoon, 35. Buffalo Lake, 1 00. Moose Jaw, 2 55. Brandon, 7 50. Wm Dawson, 2 00. Ottawa, Knox, 20 00. Toronto, Ruth st, 2 00. Gravenhurst, 3 00. Pakenham, 3 00. London, St. And, 25 00. Vaughan, St Paul's and St. And, 9 00. Castleford, 3 00. Georgetown, 2 00. Woodstock, Knox, 12 00. Hornings Mills, 2 00. Owen Sound, Knox, 10 00. Grimsby, 3 44. Muir Settlement, 1 12. St Cath. Knox, 8 76. Ham, McNabb st, 18 03. Dundas, 10 12. St Cath. Ist, 7 76. W Flamboro, 7 68. Jarvis, 4 72. Ham, Knox, 37 60. Dunnville, 3 84. Ham, Wentworth, 8 00. St. Cath. Haynes Ave, 3 36. St. David's, 2 60. Watertown, 5 40. Nelson, 2 32. Dundas st, 2 52. Oneida, 8 03. Hagerville, 2 40. S Plympton, 5 00. Orangeville, 8 01. English Sett, 7 00. Camden, Tamworth, Ac, 1 00. Scarborough, Chal, 6 00. Whitby, 5 00. Tor. St James sq, 28 03. N Luther, 5 00. Chalk River and Port Alex, 2 00. Wick, 4 00. Deer Park, 8 00. Leslieville, 10 00. Bethesda, 2 25. Elora, Chal, 9 00. Kintore, 4 00. London, King st, 1 70. Esquesing, Berton ch, 5 00. Belleville, St. And, 10 00. Minnedosa, 1 01. Clan William, 1 00. Grand River, 3 00. Rosemont, 2 00. Eng. River and Howick, 5 00. Huntingdon, St. And, 10 00. N Georgetown, 6 35. Dundee, 7 00. Indian Lands, 4 00. Lachute, Henry's, 9 57. Dutton, 4 00. Southampton 5 00. Madoc, St Peter's, 3 91. Alliston, 4 50. Carluke, 3 00. Mansfield, 2 00. Cookstown, 2 00. Woodbridge, 5 00. W River and Green Hill, 3 00. Kinloss, 57. River John, 9 15. Riversdale, 1 00. Onslow, 6 00. Enniskillen, 75. Dundas st, 2 00. Ormstown, 4 00. Port Albert, 1 00. Wallacestown, 4 00. Smith's Falls, St. And, 5 00. Toronto, Bonar, 3 01. Leaskdale, 2 00. Deseronto, ch of Red, 3 75. Belleville, John st, 10 00. Primrose, 2 00. Desboro, 1 30. Fingal, 10 00. Oro, Knox, 1 72. Mitchell Sq, 1 08. Huntville and Allanville, 3 45. Oro, Guthrie, 2 50. Churchhill, 5 60. Oro, Essex, 2 00. Oro, Willis, 1 50. Essa, Ist, 3 38. Essa, Burns, 1 84. Merick, 1 20. Collingwood, 12 00. Bradford, 2 44. W Guilimbury, 2nd, 3 44. Waubushene, 1 00. Ivy, 2 65. Sunnidale, 2 16. Mono, L, 2 00. Mono Mills, 2 00. Keady, 2 00. Duntroon, 2 00. Pilot Mound, 4 00. Glace Bay, 5 00. Leitch's Creek, 3 00. Dartmouth, St. James, 10 00. Malagawatch and River Den, 4 00. Stellarton, 5 01. Sydney, Fal st, 2 50. St. And (N S), 3 00. St. Johns, St. Stephen's, 10 00. Middle River, 2 00. Wolfville, 2 00. Sydney Mines, 4 00. Mira, 5 00. Nashwaak and Stan, 2 00. St. John's, St. David's, 2 00. Loch Lomond, 2 00. Campbelltown, St. And, 4 00. Clifton, 6 00. Wallace, Knox, 7 00. Glassville, 3 00. Blyth, 8 00. Lucknow, 2 00. Pustinch, Duff, 10 80. Victoria, St. And, 20 00. Parkdale, 25 00. St. George, 2 00. Toledo, 3 60. Athens, 2 00. Clifford, 6 23. Markham, St. And, 5 00. Garden Hill, 2 00. Total, \$3,293 50.

HOME MISSION FUND.

Received to 5th March, \$61,047 44. St Andrew's, 22 50. W Fort William, W H M S, 9 00. Cardinal, 41 00. Mainsville, 4 00. Coldspring, 90 00. Pine River, 7 00. Chesley, 113 03. Parkdale ss, 45 00. Smith's Falls, St Paul's, 159 00. Moore, Burns, 24 60. Moore, Burns's ss, 26 15. Peterboro, St. And, 41 00. Oro, Knox, 7 00. Toronto, East, 80 00. Tiverton, 15 00. Norwood, 35 60. Avonton, 41 50. Stoneville, W Workers, 3 60. Fingal, 100 00. Pt Colbourne, 10 00. G Smith, Albion, 5 00. Thornbury and Clarkeburg, 25 10. Stewart, Hampstead, 25 01. Port Colborne ss, 5 00. Belgrave, 18 85. Oro, Guthrie, 10 00. Woodstock, Chal, 78 00. Brockville, Ist, 175 00. Underwood, 15 63. Gananoque, 70 00. Exeter, b soc, 25 00. Ottawa, St Paul's ss, 15 00. Tor. College st b class, 20 00. Chinguncoisy, Ist, 40 00. Vancouver, St. And, 110 00. Sturgeon Bay ss, 4 15. Stittsville, 10 00. Thornhill, 15 00. Acton, Mem W F M S, 5 00. Beulah, 20 00. Friend of Miss, 10 00. Ottawa, St. Andrew's, 11 84. Perth, St. And, 55 00. Perth, Alice Field, 10 00. W Arran, 27 10. Tor Junction, 11 00. Tor Junction ss, 10 00. S. aforth, Ist, 51 91. Dixie, 10 00. Rodney, 15 00. Collingwood, 52 00. Stratford, Knox, 200 00. N Dawn, 2 00. Windsor, 100 00. Ottawa, St. And, 422 73. Ottawa, St. And ss, 61 60. Huntingdon, 2nd, 31 60. Newdale, 3 50. Carducis, 5 50. Glenboro, Cypress, 22 60.

Neepawa, 40 00. Wellsey, 13 55. Bryson, 5 00. Tor Erskine, 150 00. R W Caswell, 2 00. Brandon, 80 00. Madoc, St Peter's, 55 00. Cambray, 4 00. Wm Dawson, 6 00. Harriston, Knox, 28 00. Ottawa, Knox, 130 00. Portland, 10 00. Toronto, Ruth st, 10 00. Gravenhurst, 30 00. Bolsover, 8 00. Lochaber, 5 00. Plantagenet, 8 00. Casselman, 5 10. Dunwich, Chal, 25 00. Heathcote, 4 25. Garden Hill, 5 00. Pakenham, 20 00. W Bentwick, 11 50. London, St. And, 300 60. Blackheath, 14 50. Tor. Bloor st ss, 145 00. Ferdwich, 6 00. Vaughan, St. Paul's and St. And, 44 00. C. steleford 12 00. N Westminster, St. And ss, 21 90. Georgetown, 30 00. Woodstock, Knox, 200 00. Hemming's Mills, 3 00. Lynden, 14 25. R R McLeod, 1 00. Ex Bowman Est Dunville, 1,402 03. Markham, St. John's, 25 25. S Plympton, 15 00. Ottawa, Bank st, 100 00. Camden, 8th con, Tamworth, 2 00. Scarborough, Chal, 30 00. Tor. St. James Sq, 940 00. Petrola, 12 36. Whitby, 45 00. Whitby ss, 15 00. Willard F Greig, 3 00. Orillia, W H M S, Mr Thom's sal, 51 00. Cumberland, 5 60. Angus, 10 00. Parry Sound, 3 00. Woodstock, Knox ss, 44 00. Woodstock, Knox M Bd, 20 00. John Leask, sr, 5 00. Calgary, 41 30. Chalk River and Pt Alex, 10 00. Wick, 55 00. Dawn, Caven ch, 3 00. Craunton Y P S C E, 3 50. Deer Park, 25 00. Leslieville, 79 00. Members Free ch of Scotland, 9 48. Bethesda, 15 00. Elora, Chal, 38 00. Elora, Chal b class, 7 50. Amos, 27 31. Kintore, 15 00. Nicola, Field, 20 00. Ham McNab st, 300 1 0. Ham, McNab st N W, 48 72. Dunganon, 9 00. Strathroy, 35 10. London, King st, 10 00. Esquesing, Berton, 41 00. Woodland, M Bd, 10 00. Prescott, 41 00. Belleville, St. And, 120 00. Minnedosa, 25 00. Clan William, 4 00. Spencerville, 30 01. Rosemont, 6 00. Watson's Corners, 1 00. West Flamboro, 25 00. English River and Howick, 18 00. Montreal, Knox ss, 50 00. Montreal, St Henri, 10 00. Montreal, Erskine ss, 50 00. Montreal, Calvin ss, 20 00. Montreal, w m s, Nelson, B C, 181 00. Huntingdon, St. And, 40 00. N Georgetown, 28 00. Dundee, 4 70. Ormstown, 90 00. Indian Lands, 10 00. Dutton, 15 00. Stayner 30 00. Sunnidale, 10 00. Southampton, 31 00. Alliston, 19 00. Carluke, 5 00. Clinton, Willis, 110 01. Mansfield, 5 00. Westwood, 25 00. Cookstown, 15 10. Woodbridge, 30 00. E Templeton 10 00. Kinloss, 6 00. Riversdale, 6 01. Enniskillen, 3 00. Greenbank, 35 00. McDonald's Corner sec, 5 00. Carberry sec, 7 00. Churchhill, 45 00. Gore of London, N W, 5 10. Vaughan, Knox, 60 00. App'le, 10 00. Wallacestown, 11 00. Brockville, St. Johns, 40 00. E Nottawasaga, 6 10. Creemore, 10 00. Duedin, 5 60. Appin, 10 15. Tat's Corners, 16 05. Ventnor, 10 00. Tor. Bonar, 8 01. Ham, St Paul, 294 50. H. m, St Paul's ss, 108 33. Leaskdale, 13 00. Dunnville, 7 41. Deseronto, ch of Red, 59 03. Belleville, John st, 100 00. New Lowell, 10 00. Ivy, 6 00. Primrose, 15 00. Byng Inlet, 3 00. Katrina, 6 85. Croft, 12 11. Burk's Falls, 13 00. Spence, 10 00. Sprucedale, 21 15. Sundridge, 19 25. Sudbury, 16 80. North Bay, 32 60. Banda, 8 41. Airlie, 19 13. Black Bank, 19 40. Callender, 25 33. Parry Sound Road, 23 31. Raymond, 6 58. R J snarp, 2 00. Aspden, 7 86. Bloomfield, 4 60. Warren, 11 00. Emeraldale, 20 66. Oakley, 5 31. South River, 9 70.

Ardret, 15 50. Eagle Lake, 10 15. Rossau, 22 00. Dunchurch, 5 43. The Mines, 8 65. Turtle Lake, 3 19. Muskoka Falls, 12 50. Parry Sound, 7 65. Sault St Marie, 30 00. Gore Bay, 20 50. Manitowaning, 10 75. Billings, 9 00. Hilton, 2 13. Providence Bay, 4 01. Turbutt, 3 89. Bruce Mines, 60 40. Desboro, 2 01. Craighurst, 25 00. Mono, E, 24 00. Mono Mills, 11 00. Keady, 8 65. Beachwood, 6 10. W Nottawasaga, 5 00. Duntroon, 6 00. Shoal Lake, 10 00. Strathclair, 25 00. J Morris, Van, 10 00. Vernon & O'Kanagan, 10 60. Donald, 13 00. Pilot Mound, 15 00. Late James Lewis, 25 00. Smith Falls, St. And, 64 00. Port Albert, 2 00. Townline, 6 00. Dundas st, 6 00. Petersburgh, St. Paul's ss, 120 00. Rosedale, 9 00. Onslow, 25 00. Onslow, m bd, 25 00. Pathouse, 12 00. Glace Bay, 203 00. Stellarton, Sharon, 2 00. Lower Musquodoboie, 5 00. Brookfield, N S, 8 00. E River & Springville, 15 00. Stewiacke, 4 00. Hx, Park st, 27 41. Truro, Ist, 10 00. Chatham, Chal, 10 00. Blyth, 111 35. Blyth ss, 18 97. Lucknow, 11 25. Oro, Esson, 5 05. Pustinch, Duff, 77 00. Black's Corners, 3 00. Russell Mission, 20 00. Unionville, 21 00. Brown's Corners, 6 00. Walpole, 10 00. Carluke, St Pauls, 93 00. Victoria, St. And, 150 00. Parkdale, 81 40. Whitewood, 4 00. St George, 15 00. Langley, 30 00. Toledo, 10 00. Athens, 5 00. Chford, 40 00. Markham, St. And, 4 80 00. Markham St. And ss, 10 00. Total, 72,907 40.

STEWEN AUGMENTATION FUND.

Received to 5th March, \$1,576 41. St Andrews, 10 00. W Fort William, W H M S, 8 03. Cardinal, 30 00. Mainsville, 4 00. Coldsprings, 50 00. Pine River, 15 00. Chesley, 7 45. Smith's Falls, St Pauls, 100 00. Peterborough, St. And, 20 00. Oro, Knox, 5 00. Toronto, East, 27 00. Tiverton, 7 10. Norwood, 20 00. Fincal, 65 00. Pt Colborne, 20 00. Tamworth ss, 1 00. Vincer, 1 00. Thornbury & Clarkeburg, 2 65. Belgrave, 15 00. Oro, Guthrie, 12 60.

Woodstock, Chal, 12 00. Brockville, 1st, 80 00. Ottawa, Knox, 10 00. Summerstown, 20 00. Summerstown ss, 3 25. Underwood, 9 03. Tor, Coll. St Bcl, 20 00. Chingonecousy, 1st, 25 00. Vancouver, St And, 50 01. Stittsville, 2 00. Thornhill, 7 00. Beulah, 5 00. Perth, St Andrews, 125 00. W Arran, 8 00. Tor Junction, 20 00. Seaforth, 1st, 19 36. Rodney, 15 00. Collingwood, 17 00. Stratford, Knox, 20 00. N Dawn, 12 00. Windsor, 109 00. Ottawa, St And, 400 00. Huntingdon, 2nd, 17 75. Carduce, 3 00. Wellesley, 4 25. Tor, Erskine, 150 00. Brandon, 45 00. Madoc, St Peters, 40 00. Cambray, 5 00. Ottawa, Knox, 190 00. Tor, Ruth st, 5 00. Gravenhurst, 15 00. Lochaber, 2 00. Plantagenet, 5 25. Dunwich, Chal, 11 00. Garden Hill, 5 00. Pakenham, 40 00. Wroxeter, 7 50. London, St And, 175 00. South Delaware, 17 00. N Street, 15 01. Blackheath, 4 75. Tor, Bloor st ss, 20 00. Crumlin ss, 2 00. Mlbank, 5 00. Vaughan, St Paul & St And, 25 00. Castledorf, 12 00. Huntsville, 1 64. Georgetown, 15 00. Owen St, Knox, 40 00. Woodstock, Knox, 103 50. Homings Mills, 2 00. Lynden, 6 00. Motherwell, 5 00. Avonbank, 7 00. R R Leask, 1 00. Orangeville, 4 00. Ottawa, Bank st, 112 00. Camden 8th, Con. & Tam, 20 00. Scarborough, Chal, 26 00. Tor, St James sq, 74 51. Whitty, 40 00. Cumberland, 10 00. Calgary, 5 00. Chalk River & Point Alexander, 5 00. Warsaw & Dunmer, 11 01. Dawn, Caven, 12 00. Deer Park, 50 00. Leslieville, 45 00. Bethesda, 10 00. Elora, Chal, 20 00. Glenvale, Harrowsworth, Wil, 25 00. Kintore, 5 00. Dunganman, 17 00. London, King st, 30 00. Esqueving, Barton, 20 00. Woodland M B, 5 00. Prescott, 30 01. Belleville, St And, 120 00. Minnedosa, 14 00. Chan William, 2 00. Spencerville, 15 00. Rosemont, 6 00. Prescott ss 10 00. W Flamboro, 35 00. Montreal, St Henri ss, 10 00. Mont, Calv'n ss, 15 00. N Georgetown, 50 00. Dundee, 30 00. Ormstown, 30 00. Mont, St Gabriel, 22 00. New Glasgow, 12 01. Dutton, 8 00. Stayner, 20 00. Samudale, 5 00. Southampton, 20 00. Alliston, 7 00. Carluke, 4. Clinton, Willis, 100 00. Westwood, 25 00. Woodbridge, 20 00. E Templeton 5 00. Stamer ss, 4 00. Kinloss, 7 00. Riversdale, 7 00. Euniskillen, 3 00. Churchill, 20 00. Qu'Appelle Stn, 20 00. Wallaceston, 13 00. E Nottawasaga, 4 00. Creemore, 6 00. Dundas, 2 00. Ventnor, 10 00. Tor, Bonar, 10 00. Ham, St Pauls, 75 35. Leaskdale, 5 00. Dunville, 23 10. Deseronto, ch of Red, 40 00. Belleville, John st, 109 00. Ivy, 2 00. Primrose, 4 00. Sudbury, 25 90. N Bay, 16 30. Brandon, 3 00. Airley, 7 00. Black Bank, 8 00. Mono E, 4 00. Mono Mills, 5 01. Keady, 3 00. W Nottawasaga, 2 00. Duntroon, 4 00. Stonington, 10 00. Shoal Lake, 5 00. Strathclair, 15 00. Pilot Mount, 15 00. Smith's Falls, St And, 32 00. Pt. Albert, 6 00. Townline, 4 00. Dundas st, 5 00. Spring Hill & Oranoo Ridge, 7 25. Blyth, 14 00. Lucknow, 3 00. Puslinch, Duff, 20 00. Walpole, 10 00. Victoria, St And, 55 00. Parkdale, 150 00. St George, 5 00. Athens, 5 00. Clifford, 22 00. Markham, St And, 10 00. Total, \$20,856 63.

FOREIGN MISSION FUND.

Received to 5th March, \$53,701 St. St Andrews ss, 12 50. Cardinal, 9 00. Cold Springs, 40 01. Chesley 64 20. Parkdale ss, 47 00. Smith's Falls, St Paul's, 43 50. Peterboro St And, 35 50. Tor, East, 69 36. Tiverton, 12 00. Norwood, 25 00. Kinburn ss, ind col, 5 50. Fingal, 23. Thornbury & Clarksburg, 15 73. D Stewart, Form, 25 00. Belgrave, 11 20. Brockville, 1st, 242 16. Underwood, 11 12. Gananoque, 24 00. Ottawa, St Pauls ss, 15 00. Tor, College st Bcl, 10 00. Chingonecousy, 1st, 40 01. Kippen, 30 35. Vancouver, St And, 25 00. Vernon, 10 00. Sturgeon Bay ss, 5 00. D Smith, senr, Ind, 5 00. D Smith, sr, China, 5 00. Thornhill, 15 00. Beulah, by Indians, 10 00. Friend of Miss, 10 00. Perth, St And, 100 00. W Arran, 10 00. Seaforth, 1st, 5 34. Collingwood, 20 00. Stratford, Knox, 75 00. Stratford, Knox ss, Ind, 50 00. Pt. M. Jameson, Form, 75 00. Pt Dover, 2 00. Hensalls ss, N W, 25 00. Hensalls ss, Ind, 35 00. Hensall ss, Honan, 5 00. Windsor, 10 00. Ottawa, St And, 200 00. Ottawa, St And ss, 25 00. A Friend, 5 00. Huntingdon, 2nd, 10 25. Carduce, 2 00. A Friend, 1 00. Wellesley, 12 50. Williamstown, St And, 67 00. Bryson, 2 00. Tor, Erskine, 323 74. Madoc, St Peters, 14 01. William Dawson, Longside, 4 00. Alliston ss, 13 75. Ottawa, Knox, 121 60. Gravenhurst, 20 00. Dunwich, Chal, 25 00. Heathcote, 5 00. W Bentinck, 2 30. London, St And, 66 00. S Delaware, 3 00. N Street, 4 00. Kirkwall ss, Form, 10 00. Blackheath, 16 00. Fordwich, 13 40. Toronto, Bloor st ss, 185 00. Vaughan, St Paul's & St Andrews, 45 00. Castledorf, 13 00. Georgetown, 30 00. Owen St, Knox, 40 00. Woodstock, Knox, 40 00. Hornings Mills, 4 00. Lynden, 14 20. Ex of Bowman's Estate, 26081. Kirkwall bcl, 5 00. Markham, St Johns, 17 00. S Plympton, 15 00. Orangeville, 40 00. Ottawa, Bank st, 85 60. Camden, 8th con and Tamworth, 1 00. Seabrook, Chal, 12 00. Brockville, St. John's, 10 00. Tor, St James Sq, 811 00. Whitty, 15 00. Whitty ss, Ind Col, 5 00. J D Conington, 9 00. Elen Mills, 10 00. Elora E Greig, 3 00. Cumberland, 5 00. Woodstock, Knox ss, 29. Woodstock, Knox M B, pap, Ind, 30 00. John Leask, sr, 5 00. Calgary, 2 30. Dawn

Centro, 2 00. Dufferin s.c.e, 1 75. Deer Park, 10 00. Leslieville, 55 00. Bethesda, 16 00. Elora, Chal, 20 00. Elora, Chal ss China, 5 00. Elora, Chal ss Ind, 5 00. Elora, Chal ss N W T, 5 00. Elora, Chal b class, 3 80. Oro, Esson Y P N, 4 00. G A Deadman, 5 00. Kintore, 10 00. Tor, St And, R Buchanan's sal, 1500 00. And Kirk, Bible Wom, 18 00. Nicola Field, 8 00. Ham, McNab st, 100 00. Dunganman, 7 00. London, King st, 5 00. Lathner and Westham Island, 100 1. Woodbridge ss, 23 20. Esqueving, Barton, 38 00. Woodland M B, 30 00. Orangeville, S C E, 25 00. Deer Park ss Hon, 15 00. Deer Park ss Zen, 13 00. Deer Park ss Mistu, 10 00. Deer Park B class Ind, 13 00. Belleville, St And, 16 00. Minnedosa, 2 50. Minnedosa, Barl, 4 00. Chan William, 450. Rosemont, 6. Watson's Corners, 7 00. W Flamboro, 20 00. Eng River & Howick, 17 00. Montreal, Knox, 100 00. Montreal, St Henri ss, 10 00. Montreal, Erskine ss N W, 50 00. Montreal, Erskine ss Form, 5 00. Montreal, Erskine ss Ind, 50 00. Montreal, Cal ss, 53 00. Montreal, Cal ss Ind Col, 3 00. Montreal, W M Soc Honan, 176 00. Montreal, W M Soc Indore, 75 00. Montreal, W M Soc Form, 20 00. Mille's Isles, 4 10. Coto St. Gabriel, 1 90. Huntingdon, St And, 30 00. Friend, Montreal For, 20 00. Lachute, 1st 10 00. N Georgetown, 23 00. Dundee, 18 00. Ormstown, 60 00. Dutton, 15 00. Southampton, 10 00. Alliston, 10 00. Carluke, 5 00. Mansfield, 5 00. Westwood, 43 00. Cooksforth's sal, 602 00. Kinloss, 8 01. Riversdale, 8 00. Euniskillen, 2 00. Pt. Coughle, 13 74. Churchill, 25 00. Wallaceston, 10 00. W Ferguson, 1 50. E Nottawasaga, 5 01. Creemore, 4 00. Dunedin, 3 00. Appin, 9 60. Tai's Corners, 10 10. Tor, Bonar, 5 00. Ham, St Paul's ss, Hon, 25 00. Ham, St Paul's ss, Form, 27 00. Ham, St Paul's ss, Ind, 25 00. Leaskdale 13 75. Deseronto, ch of Red, 75 00. Belleville, John st, 25 00. Roxborough, Knox 25 00. New Lowell, 6 00. Ivy, 2 00. Monkton, 5 00. Sudbury, 5 04. Sault Ste Marie, 15 00. Tor, St James Sq ss 2 classes for 30 00. 45 00. Craighurst, 8 00. Mont. Crescent McV ss, 10 01. Ben Mary Munro, 30 00. Mono E, 7 00. Mono Mills, 5 00. Keady, 8 65. Beechwood, 6 00. W Nottawasaga, 00. Duntroon, 5 00. Duntroon ss, 4 43. Lato James Lewis, 25 00. Smith's Falls, St And, 41 00. Beverly, 5 00. Pt Albert, 1 10. Touraine, 4 00. Dundas st, 6 01. Peterboro, St Paul's ss, 110 00. Clatham, Chal, 10 01. Blyth, 6 50. Blyth ss, 18 95. Lucknow, 10 50. Oro, Esson, 8 63. Pushinch, Duff, 57 00. Black's Corners, 4 00. Unionville, 22 00. Brown's Corners, 7 00. Walpole, 6 40. Merriton ss, 1 00. Parkdale, 100 00. Clifford, 10 00. Victoria, St And, 53 00. Fort Sank M B, 5 04. St George, 10 00. Southampton, 4 60. Langle, 6 00. Athens, 5 00. Markham, St And, 15 00. Markham, St And ss, 40 00. Total, \$02,724 92.

KNOX COLLEGE FUND.

Coldsprings, 225 00. Pine River, 3 00. Chesley, 6 10. Smith's Falls, St Paul's, 20 00. Tor East, 20 00. Tiverton, 8 00. Norwood, 6 00. D Stewart, Hamstead, 5 00. Woodstock Chal, 20 00. U derwood, 8 27. Chingonecousy, 1st, 12 00. Palmerston, 10 00. Thornhill, 5 00. Perth, St And, 15 00. W Arran, 3 00. Tor Junction ss, 5 00. Seaforth, 1st, 8 57. Rodney, 2 00. Collingwood, 20 00. Wellesley, 1 01. Tor Erskine, 105 00. Ottawa, Knox, 20 00. Tor Ruth st, 2 00. Gravenhurst, 5 00. Garden Hill, 2 00. London, St And, 40 00. Blackheath, 2 50. Tor, Bloor st ss, 15 00. Georgetown, 15 00. Woodstock, Knox, 97 25. Heming's Mills, 1 00. Lynden, 4 00. S Plympton, 7 00. Orangeville, 20 60. Ottawa, Bank st, 15 00. Scarborough, Chal, 6 40. Tor, St James Sq, 48 85. Whitty, 10 00. John Leask, 5 00. Deer Park, 5 00. Leslieville, 40 00. Elora, Chal, 20 60. Kintore, 5 00. Ham, McNab st, 69 00. Penetanguishene, 3 00. Deer Park ss, 15 00. W Flamboro, 5 00. Dutton, 6 00. Woodville, 10 94. Southampton, 10 01. Puslinch, Duff, 25 00. Alliston, 5 01. Lucknow, 1 00. Carluke, 5 60. Blyth, 12 00. Clinton, Willis, 2 00. Fingal, 30 00. Cookstown, 2 00. Desboro, 1 00. Woodbridge, 4 00. Primrose, 6 00. Stayner ss, 5 00. Ivy, 2 00. Churchill, 10 00. Belleville, John st, 25 00. Vaughan, Knox, 18 00. Leaskdale, 4 00. Wallaceston, 4 00. Ham, St Paul's, 25 00. Creemore, 3 00. Mono E, 2 00. Mono Mills, 2 00. Keady, 3 00. Beverly, 12 00. Townline, 4 00. Dundas st, 3 00. Unionville, 2 00. Brown's Corners, 1 50. Carluke, St Paul's, 7 00. Parkdale, 45 60. St George, 3 00. Clifford, 10 00. Markham, St And, 10 00.

KNOX COLLEGE BURSARY FUND.

Tor, Knox, 120 00. Tor, St James Sq, 60 00. J B Armstrong, 50 00. Rev Robt Torrance, D B, 50 00.

QUEEN'S COLLEGE FUND.

Cardinal, \$5 00. Mainsville, 5 00. Chesley, 5 00. Smith's Falls, St Pauls, 20 00. Tiverton, 8 00. Perth, St And, 15 00. Tor Junction ss, 5 00. Collingwood, 20 00. Ottawa, St And, 150 00. Bryson, 2 00. Garden Hill, 1 00. London, St And, 45 03. Vaughan, St Paul's and St And, 20 00.

Castleford, 5 00. Woodstock, Knox 25 00. Orangeville, 20 00. Ottawa, Bank st, 15 00. Camden, 8th con and Tamworth, 2 00. Whitby, 10 00. Deer Park, 2 00. Bethesda, 6 00. Esquicing, Barton, 10 15. Woodville, 10 00. Woodbridge, 4 00. E Nottawasaga, 2 00. Dunedin, 3 00. Ham, St Paul's, 10 00. Belleville, John st, 50 00. Deseronto, Ch of Red, 15 00. Mono E, 2 00. Mono Mills, 1 40. Duntroon, 3 00. Smith's Falls, St. And, 25 00. Blyth, 3 00. Lucknow, 1 00. Carluke, 7 00. Parkdale, 15 00.

MONTREAL COLLEGE FUND.

Chesley, \$6 00. Tiverton, 8 00. Brookville, Est, 44 00. Tor Junction ss, 5 00. Ottawa, St And, 50 00. Castleford, 5 00. Ottawa, Bank st, 15 00. Quebec, Chnl, 50 00. Deer Park, 2 00. Ham, McNab st, 20 00. Woodbridge, 4 00. Sudbury, 5 00. Mono E, 1 00. Mono Mills, 1 00. Lucknow, 1 00. Carluke, 7 00.

MANITOBA COLLEGE FUND.

Received to 5th March, \$2175 50. St Andrew's, 5 00. Cardinal, 5 00. Cold Springs, 20 00. Pine River, 1 00. Smith's Falls, St Paul's, 10 00. Tiverton, 8 00. Norwood, 6 00. D Stewart, 5 00. Brockville, 1st, 25 00. Underwood, 11 99. Tor, Collège st b class, 2 04. Chinguaucousy, 1st, 10 00. Thornhill, 3 00. West Arran, 3 00. Stratford, Knox, 10 00. Windsor, 5 00. Ottawa, St And, 50 00. Newdale, 6 00. McTavish, 6 00. Wellesley, 1 75. Tor, Erskine, 45 00. Ottawa, Knox, 20 00. Gravenhurst, 5 00. Garden Hill, 1 00. London, St And, 40 00. Tor, Bloor st ss, 10 00. Vaughan, St Paul's and St And, 10 00. Castleford, 5 00. Horning's Mills, 2 00. Lynden, 2 00. Orangeville, 20 00. Ottawa, Bank st, 25 00. Quebec, Chal, 75 00. Tor, St James Sq, 100 00. Whitby, 5 00. John Leask, sr, 5 00. Deer Park, 3 00. Elora, Chal, 4 00. Ham, McNab st, 25 00. W Flamboro, 8 00. Woodville, 10 00. Sunnidale, 5 00. Alliston, 3 00. Clinton, Willis, 10 00. Cookstown, 3 00. Woodbridge 2 50. Kinloss, 1 00. Riversdale, 1 00. E Nottawasaga, 2 00. Creemore, 2 00. Dunedin, 2 00. Ham, St Paul's, 25 00. Leaskdale, 2 00. Deseronto, ch of Red, 10 00. Belleville, John st, 25 00. Roxborough, Knox, 7 00. Primrose, 4 00. Mono E, 1 00. Mono Mills, 2 00. Keady, 3 00. Duntroon, 2 00. Shoal Lake, 10 00. Smith's Falls, St And, 15 00. Beverley, 15 00. Townline, 2 00. Iry, 2 00. Chatham, Chal, 2 35. Blyth, 7 00. Lucknow, 75. Pustineh, Duff, 6 20. Victoria, St And, 55 00. Parkdale, 30 00. Clifford, 4 00.

KNOX COLLEGE ENDOWMENT FUND.

Underwood, \$125 00. Jas Barr, 8 00. Thornbury, 7 00. Heathcote, 9 00. J Kinnersley, 5 00. Elora, 61 95. Tiverton, 2 50. Mitchell, 60 00.

WINDOW'S AND ORPHAN'S FUND.

Received to 5th March, \$3311 83. Cardinal, 1000. Cold Springs, 20 00. Pine River 5 00. Chesley, 19 35. Smiths Falls, St Pauls, 15 00. Tor East, 20 00. Tiverton, 6 00. Belgrave, 3 50. Woodstock, Chal, 10 00. Brockville, 1st, 25 00. Chinguaucousy, 1st, 10 00. Vancouver, St And 30 00. Thornhill, 3 00. Beulah, 5 00. W Arran, 2 00. Seaforth, 1st, 2 01. Rodney, 2 00. Collingwood, 20 00. Stratford, Knox, 10 00. Windsor, 10 00. Ottawa, St And, 150 00. Carducis, 2 00. Wellesley, 4 50. Tor, Erskine, 14 00. Brandon, 14 00. Ottawa, Knox, 20 00. Tor, Ruth St, 1 00. Gravenhurst, 5. Garden Hill, 2. Pakenham, 5. London, St And, 30 00. Blackheath, 1. Vaughan, St Paul and St And, 4 00. Castleford, 5 00. Georgetown, 3 00. Hemings Mills, 2 00. Lynden, 2 00. South Plympton, 7 00. Orangeville, 16 00. Ottawa, Bank st, 15 00. English Sett, 10 00. Camden, 8th, Cen & Tamworth, 1 00. Tor, St James sq, 67 20. Whitby, 10 00. N Luther, 3 00. Angus, 4 00. John Leask, sr, 2 50. Calgary, 4 00. Deer Park, 5 00. Leslieville, 20 00. Bethesda, 5 00. Elora, Chal, 5 00. Kintore, 4 00. Ham, McNab st, 24 00. Keady, 2 00. London, King st, 5 00. Mona Mills, 3 00. Esquicing, Barton, 8 00. Mona E, 3 00. Penetanguishene, 3 00. Fingal, 20 00. Minnedosa, 1 00. Desboro, 1 00. Clan William, 1 00. Sault Ste Marie, 10 00. Rosemont, 2 00. Primrose, 2 00. W Flamboro, 10 00. Iry, 2 00. Eng. Riv, & Howick, 5 00. New Lowell, 4 00. Mont. Calvin ch, 15 00. Belleville, John, st ss, 25 00. N Georgetown, 14 00. Deseronto, ch of Red, 6 00. Dutton, 6 00. Dunnville, 2 45. Stayner, 5 00. Leaskdale, 2 00. Sunnidale, 2 50. Hamilton, St Paul, 25 00. Southampton, 5 00. Alliston, 10 00. Carluke, 4 00. Mansfield, 2 50. Cookstown, 3 00. Woodbridge, 10 00. Kinloss, 2 00. Riversdale, 1 00. Wallaceton, 4 00. Brockville, St John's, 20 00. E Nottawasaga, 2 00. Creemore, 2 00. Duntroon, 1 00. Tor, Bonar, 2 00. W Nottawasaga, 2 00. Duntroon, 4 00. Smiths Falls, St And, 7 00. Pt Albert, 1 00. Townline, 4 00. Dundas st, 2 00. Blyth, 15 00. Lucknow, 3 00. Pustineh, Duff, 5 00. Victoria, St And, 29 00. Parkdale, 25 00. St George, 2 15. Clifford, 8 00. Markham, St And, 6 00. Total, 4,365 77.

Minister's Rates.

Received to 5th March, \$2270 50. Revs John Anderson, 5 00. J Sutherland, 8 00. W A Cook, 8 00. J Reunie,

8 00. A McTavish, 10 00. A Young, 8 00. J A McConnell, 8 00. Dr. Middlemiss, 16 00. J McNeil, 8 00. Joseph White, 8 00. J M Crombie, 8 00. G B Ross, 8 00. J M Aull, 8 00. Dr Burns, 132. Total, \$2516 50.

AGED AND INFIRM MINISTERS FUND.

Received to 5th March, 7,717 08. Cardinal, 12 00. Mainville, 2 00. Cold Springs, 25 00. Pine River, 5 00. Chesley, 10 55. Smith's Falls, St Pauls, 25 00. Peterboro, St And, 5 19. Oro, Knox, 3 00. Tor, East, 20 00. Tiverton, 7 00. Norwood, 10 00. Belgrave, 3 00. Eden Mills, 4 00. Woodstock, Chal, 10 00. Brockville, 1st, 50 00. Underwood, 10 68. Chinguaucousy, 1st, 20 00. Vancouver, St And, 25 00. Thornhill, 3 00. Ayr, Knox, 23 45. Beulah, 2 00. W Arran, 3 00. Rodney, 5 00. Collingwood, 18 00. Stratford, Knox, 15 00. Bayfield Road, 9 00. Windsor, 16 00. Ottawa, St And, 50 00. Ncepawa, 3 00. Wellesley, 2 00. Bryson, 5 00. Tor, Erskine, 55 00. Brandon, 22 00. Ottawa, Knox, 25 00. Toronto, Ruth, 3 00. Gravenhurst, 5 00. Garden Hill, 2 00. Pakenham, 5 00. London, St And, 120 00. Toronto, Bloor st ss, 15 00. Millbank, 5 00. Vaughan, St Paul and St And, 21 00. Castleford, 5 00. Georgetown, 10 00. Owen S, Knox, 10 00. Woodstock, Knox 50 00. Hornings Mills, 2 00. Lynden 2 00. Ex Bowan Est Int, 3 62. S Plympton, 6 00. Orangeville, 20 12. Ottawa, Bank st, 60 00. Eng Sett, 12 00. Camden 8th, Con, Tamworth, 1 00. Scarboro, Chal, 15 00. Tor, St James sq, 200 00. Whitby, 10 00. N Luther, 3 07. Angus, 4 00. John Leask, sr, 2 50. Deer Park, 10 00. Leslieville, 25 00. Bethesda, 6 00. Elora, Chal, 14 00. Kintore, 8 00. London, King st, 5 00. Esquicing, Barton, 12 00. Penetanguishene, 3 00. Belleville, St And, 30 00. Minnedosa, 2 00. Clan William, 1 00. Rosemont, 2 00. Watsons Corners, 7 00. W Flamboro, 6 00. Eng Riv and Howick, 5 00. Mont, Knox ss, 20 00. Mont. Calvin ss, 15 00. N Georgetown, 14 00. Dundee, 10 00. Fingal, 40 00. Ormstown, 25 00. Desboro, 1 00. Indian Lands, 10 00. Sault Ste Marie, 10 00. Dutton, 6 00. Primrose, 3 00. Stayner, 8 00. Iry, 2 00. Sunnidale, 4 00. New Lowell, 4 00. Southampton, 10 00. Roxboro, Knox, 15 00. Alliston, 6 00. Belleville, John st, 25 00. Carluke, 4 00. Deseronto, ch of Red, 10 50. Mansfield, 2 00. Leaskdale, 2 00. Westwood, 8 00. Ham, St Pauls, 75 00. Cookstown, 4 00. Wallaceton, 5 00. Woodbridge, 5 00. Kinloss, 2 00. Riversdale, 2 47. Enniskillen, 1 53. Churchhill, 10 00. E Nottawasaga, 2 00. Creemore, 2 00. Dunedin, J. Appin, 3 00. Tuts Corners, 3 35. Ventnor, 5 00. Tor, Bonar, 3 00. Mona E, 4 00. Mona Mills, 4 00. Keady, 2 00. W Nottawasaga, 1 00. Duntroon, 2 00. Smith Falls, St And, 10 00. Port Alber, 1 00. Townline, 4 00. Dundas st, 4 00. Carlisle 5 00. Blyth, 25 00. Pusi ch, Duff, 16 00. Victoria, St And, 24 00. Parkdale, 80 00. Toledo, 3 00. Athens, 2 40. Clifford, 10 00. Markham, St And, 5 00. Total, 5,529 51.

Minister's Rates.

Received to 5th March. \$1326 17. Revs John Anderson, 4 00. G. Sutherland, 5 00. W A Cook, 4 00. J Reunie, 3 75. Pritchard, 4 00. A McTavish, 4 00. M W McLean, 8 00. E W Waits, 7 00. A Young, 4 00. J A McConnell, 3 50. Dr Middlemiss, 9 00. N McPhee, 4 00. A G Jansen, 4 50. Joseph White, 5 00. J M Crombie, 5 00. J Patterson, 5 00. J M Aull, 4 50. D Forrest, 3 yrs, 15 50. Total, 1,426 42.

AGED AND INFIRM MINISTERS ENDOWMENT FUND.

Smith Falls, St Pauls, 3 50. Allan Gilmour, Olt, 250 00. Jas Knowles, Tor, 10 00. Guelph, 31 00. J & J Taylor, Tor, 500 00. Est John Bowman, Belleville, 557 10. C S Cleland, M D, Tor, 35 00. London, 35 00. St Thomas, 241 00. Dutton, 6 00. J W & Mrs McBean, Ham, 3 00. Rev Dr McTavish, Tor, 100 00. Peter Nicholson, Pt A, 10 00. Rev. Dr Kellogg, Tor, 25 00. Guelph, 12 00.

JEWISH MISSION.

Parkdale ss, \$20 00. D Stewart, Hampstead, 17 00. Friend, Belleville, 5 00. Friend, 10 00. Tor, Bloor st ss, 20 00. Vaughan, Knox ss, 24 00.

KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.

Oro, Esson, \$5 00. Flora E Greig, 2 00. Woodstock, Knox ss, 16 00. Clinton, Willis, 15 55. Woodbridge, 7 00.

NEW HERBIBES, TRINIDAD, ETC.

Ottawa, St And ss, Trin, \$20 00. Gait, Central, sec, N H Tea, 30 00. Gait lade, N H T, 30 00. Helen Lindsay, N P Ten, 10 00. Guelph, Chal, sec, tea, Erro, 9 00. Ham, St Pauls ss, D Spring, 25 00.

CHINA INLAND MISSION.

Oro, Esson, \$5 00. Glen Bush ss, 6 50.

HIGHER RELIGIOUS INSTRUCTION.

Woodstock, Knox ss, 5 00.

LUMBERMAN'S MISSION.

Perth, St And, 10 00.

Received during March by Rev. P. M. Morrison, agent at Halifax, office, 39 Duke street, P.O. Box 338.

FOREIGN MISSIONS.

Previously ackld. \$17,431 45. Hx, Ft Massey, 100 00. Onslow, 104 00. Onslow ss, 19 00. Great Village, 21 00. Souris & B Fortune, 15 00. N. Scotians & Chil in Cal, 15 00. W Riv & Greenhill, 50 00. Chil B Ferguson, 233. Riv John, Salem ch, 69 15. Glace Bay, 20 00. Leitch's Creek, 3 00. Dartmouth, St J, 124 00. Princetown m hd, 20 00. St Peter's Bay, 15 00. Sherbrooke ss, 11 35. Malagawatch & Riv Den, 17 50. Nine Mile Riv ss, 7 40. Mrs. Robertson, 3 00. Bonshaw ss, 3 00. Lunenburg ss, 39 50. W. Cape & Campbellton, 7 00. Port Hood, see, 3 00. Shemogue & Pt Elgin, 2 00. Sydney, Fal st, 25 00. St Andrews, N B, 13 00. Dartmouth, adl, 3 00. St John, St Step, 100 00. Elmsdale, 14 60. Milford & Gray's Riv, 56 10. Thomas McKelvie, N B, 10 00. Mid Riv, C B, 5 55. Mahone Bay, 35 00. Windsor "Little Girl", 0 50. Pt Elgin & Shemogue, 2 00. Wolfville, 19 00. Clifton & Granville, 94 4. Be. Rev. P. Clark, 15 75. Rev. A. Stirling, 25 00. Ferns, Ont, see, 30 00. Bass Riv, see, 3 87. Friend, C A, 2 00. Syd Mines, 25 00. Mira, 10 00. St John's Nfld, St. And, 30 00. Nashwaak & Stan, 4 00. A Campbell, Anpls, 5 00. St John, St. Dav, 140 00. Brookfield, N S, 12 00. Brookfield, For Trin Col, 10 00. Woodville, P E I, 3 50. Loch Lomond, 15 00. Grand Riv, 12 00. Campbellton, 23 00. Wallace, Knox, 45 00. Halifax, St And ss, 10 00. Brookfield, P E I, 15 00. Sir Wm Dawson, 20 00. Cote St Antoine, Mel. ch, 10 00. Montreal, Erskine ss, 40 00. Lit Narrows, 10 00. Glassville, 5 00. Lunenburg m hd, 16 00. Bridgeville wfms, 5 75. E Riv & Springville, 54 5. Stewiacke, 10 00. Hx, Park St adl, 13 10. Evelyn Keys, 0 50. Belfast, P E I, 90 00. Lit Harbor, see, 1 H. Truro, 1st ch, 75 00. Total, 19,441 84.

HOME MISSIONS.

Previously ackld, 7,120 49. Onslow, 40 00. Souris & B Fortune, 15 00. River John ch, 30 00. Glace Bay, 50 00. Students miss soc, 189 22. Milford sec, 282. Leitch's Creek, 3 00. Dartmouth, St J, 80 00. St Peter's, P E I, 25 00. Moncton ss, 60 00. Malagawatch & Riv Den, 8 00. Shemogue & Pt Elgin, 2 50. Sydney, Fal st, 20 00. St Andrews, N B, 5 00. St. John, St. Step, 200 00. Mid River, C B, 3 81. Mahone Bay, 15 00. Pt Elgin & Shemogue, 3 80. Wolfville, 12 00. Dartmouth, St Ja ss, 0 25. Clifton & Granville, 4 50. Metapedia, repayment, 49 29. Beq Rev P Clark, 12 00. Bass Riv, sec, 15 13. Syd Mines, 20 00. Mira, 10 00. St John's, Nfld, St And, 30 00. Nashwaak & Stan, 4 00. A Campbell, Anpls, 5 00. St. John, St. Dav, 180 00. Brookfield, N S, miss soc, 2 00. Loch Lomond, 4 00. Grand Riv, 12 00. Hx, St And ss, 15 00. Cove Head, renymt, 20 00. Lit Narrows, 6 00. E Riv & Springville, 45 00. Stewiacke, 10 00. Hx, Park st adl, 80 00. Est Alex McLeod, per J McNeil, 1,238 87. Est Alpin Chisholm per J W Fraser, 2 00 00. Evelyn Keys, 0 25. Pt Mulgrave, 3 00. Truro, 1st ch, 65 00.

FOR THE NORTH WEST.

Onslow, \$25 00. Onslow M B, 25 00. Dalhousie, 12 00. Glace Bay, 200 00. Stellarton, Sharon, 2 00. Lower Musquoddt, 5 00. Brookfield, N S, 8 00. E Riv & Springville, 15 00. Stewiacke, 4 00. Hfax, Park st, 27 91. Truro, 1st ch, 10 00. Total, \$10,221 44.

AUGMENTATION FUND.

Previously acknowledged, \$2418 50. Sackville, Hx Co, 2 10. Onslow, 55 00. Burtonche, 28 00. Dalhousie, 3 00. W Riv & Green Hill, 37 00. Scotsburn, Her, A S' Springs, 50 00. River John, Salem ch, 51 00. Glace Bay, 55 00. Leitch's Creek, 25 00. Walford, 33 00. Dartmouth, St Jas, 110 0. St Peter's Bay, 10 00. Springhill, 51 00. Kennebecoek, 6 55. Malagawatch & Riv Dennis, 20 0. Springhill & Stud, 37 0. Whycomough, 34 60. Richmond Bay E, 12 50. Stellarton, 46 01. W Cape & Campbellton, 25 00. Shemogue & Pt Elgin, 8 00. Sydney, Fal st, 25 00. Lower Musquoddt, 29 00. Mid Riv, C B, 21 00. Mahone Bay, 41 00. Pt Elgin & Shemogue, 12 00. Clifton & Granville, 45 00. Beq Rev P Clarke, 12 00. Lakeville & Watl, 18 00. Syd Mines, 2 00. Mira, 20 00. Nashwaak & Stan, 32 00. Waverly, 3 10. N Glasgow, New St And, 60 00. Trvon & Hampton, 30 00. Mabon & Pt Hood, 39 00. Margaree Harbor, 6 00. Intervale, 5 00. Cheticamp, 3 00. Grand Riv, 26 00. Bridgetown, 9 00. Campbellton, St Andvs, 53 00. Wallace, Knox, 36 00. Richmond Bay E, 12 50. Noel, 25 00. Lit Narrows, 9 00. E Riv & Springville, 65 00. Stewiacke, 10 00. Richmond Bay W, 25 00. Hax, Park st, 130 00. Dundas, 7 50. Truro, 1st ch, 100 00. Total, \$4,022 46.

COLLEGE FUND.

Previously acknowledged, \$8,044 10. Div Peoples Bank, 30 00. Onslow, 25 00. Souris & B For, 10 00. Dalhousie, 6 00. River John, Salem ch, 2 00. Glace Bay, 35 00. Leitch's Creek, 3 00. Dartmouth, St James, 30 00. St Peter's Bay, 5 00. Malagawatch & Riv Den, 10 00. Ste-

larton, 15 87. Sydney, Fal st, 5 00. Int LW Johnston, 210 00. Bedford, 2 00. St John, St Step, 70 00. Mid Riv, C B, 3 75. Mahone Bay, 10 00. Wolfville, 3 00. Beq Rev P Clark, 12 00. Syd Mines, 10 00. Mira, 11 00. Int Dall Coll, per John Doull, 206 04. A Campbell, Annapis, 5 00. St John, St Davids, 75 00. Brookfield, N S, 10 00. Loch Lomond, 4 00. Bridgetown, 4 00. Campbellton, St And, 6 00. Brookfield, P E I, 10 00. Lit Narrows, 12 00. E Riv & Springville, 40 00. Int D E & W Hornou, 70 00. Int Mary & William Rogers, 25 40. Rev A Pollock, DD, 250 00. Hfx, Park st, adl, 2 00. Belfast, 12 00. Truro, 1st ch, 25 00. Total, \$9,330 16.

AGED MINISTERS FUND.

Previously ackld, 2,636 41. Mt Hannah Barnhill, 24 75. Onslow, 6 00. Souris & B For, 5 00. Rev J F Chuse, rate, 4 00. W Riv & Green Hill, 19 00. Rev J F Forbes, rate, 5 00. Glace Bay, 10 00. Leitch's Creek, 3 00. Rev A F Thompson, rate, 3 75. Dartmouth, St Ja, 15 00. St Pats Bay, 5 00. Malagawatch & Riv Den, 4 00. Rev. W. Maxwell, rate, 10 50. W C Barnaby, Int, 37 50. Int, Murdoch Campbell, 18 00. Sydney, Fal st, 3 00. St John, St Step, 12 00. Rev. D McCrene, rate, 8 00. Mid Riv, C B, 8 31. Mahone Bay, 2 00. Wolfville, 3 00. Beq Rev P Clark, 12 00. Syd Mines, 5 00. Mira, 9 00. Rev G Bruce, rate, 10 50. St. John, St. Dav, 25 00. Brookfield, N S, 4 00. Rev A Sterling, rate, 6 50. Waverly, 1 00. Loch Lomond, 2 00. Grand Riv, 3 00. S. Erby, rate, 5 00. Wallace Knox, 6 00. Rev. J M Robinson, rate, 7 50. Rev William Hamilton, rate, 4 50. Rev Alex Macne, rate, 2 50. Int Stephen Butler, 17 10. Hx, Park st, 30 00. Evelyn Keys, 0 25. Belfast, 5 00. Rev A McL Sinclair, rate, 9 00. Friend, 0 50. Total, 2,895 07.

MANITOBA COLLEGE.

Previously ackld, 141 20. W Riv & Green Hill, 5 00. Glace Bay, 10 00. Dartmouth, St Ja, 3 00. St. John, St Step, 30 00. Lower Musquoddt, 5 00. Mahone Bay, 2 00. Mira, 2 00. St. John, St. Dav, 25 00. Clifton, N S, 10 00. Total, 233 20.

BURSARY FUND.

Previously ackld, \$547 19. Glace Bay, 5 00. Dartmouth, St Ja, 2 00. St John, St Step, 50 00. Lower Musquoddt, 5 00. Clifton, N S, 2 00. Total, 61 19.

FRENCH EVANGELIZATION.

Received by the Rev. Robt. H. Warden, D.D., Treasurer of the Board of French Evangelization, Y.M.C.A. Building, Montreal, to April 6th, 1892.

Already ackld, \$20,671 23. Mont, Knox ss, 60 00. Tiverton, 15 00. Centreville ss, 7 00. Mont, w m soc, 20 00. Belgrave, Knox, 5 25. Mont, Erskine ss, 59 00. Beulah, Man, 4 00. Wm Thompson, 5 00. T B Millar, 15 00. Huntingdon, St And, 20 00. N Georgetown, 50 00. Ottawa, Knox, 25 00. Whitewood, 5 00. Bolsover, St And, 8 00. Sykeston, Moore, 2 02. Wingham ss, 24 28. Dundee, Zion, 19 60. Ormston, 101 95. Pakenham, St And, 3 00. London, St And, 100 00. Wm Urquhart, C B, 10 00. Lac Prairie, Miss Scott, 1 00. Roseneath, 6 00. Ex John Bowman, Moulton, 539 51. Ex Mrs. George Marshall, Lond, 500 00. Tor, St James sq, 35 00. Misses Simar, N Y, 3 00. Calgary, Knox, 5 00. Regina, Knox, Kin dau, 15 00. John Leask, 10 00. Mont, Calvin ss, 10 00. Angus Loxnesban, 4 00. Mandaumun, 5 00. Dunnville, 931. Smith's Falls, St And, 45 00. W H Harrington, Hx, 10 00. M'nsfield, 4 00. Mrs Alex Orr, Bob, 5 00. Churchill & Stroud, 15 00. Peterboro, St Paul's ss, 25 00. Deseronto, ch of the Red, 35 00. Kintore, 5 00. Thos Weir, 2 00. Ham, St Johns, 50 00. Russellton & Covey Hill, 10 00. Mrs M Mackie, Tor, 2 00. Per Rev J Mattheson, 535 00. F Nettwasaga, 2 00. N B, 9 00. Helen & Louise, 2 00. Danedin ss, 4 00. Aldboro, Creemore, 2 10. Danedin, 2 00. Danedin ss, 4 00. Aldboro, Arceley ch, 12 00. Arkelston, 25 00. Elgin, 15 00. G D Ferguson, Ferns, 200 00.

Per Rev. P. M. Morrison, Halifax.

Onslow, 20 00. Souris & B Fortune, 5 00. Riv John, Salem, 11 00. Leitch's Creek, 3 00. Dartmouth, St James, 15 00. Antigonish, St James, 50 00. St Peter's Bay, 21 85. Malagawatch & Riv Den, 7 00. Friend, 1 00. W Cape & Campbellton, 3 00. Sdney Fal st 10 00. St John, St Step, 20 00. Mid Riv, C B, 3 87. Mahone Bay, 3 00. Wolfville, 5 00. Beq Rev P Clark, 12 00. Friend, Loch Side, 2 00. Syd Mines, 6 00. Mira, 7 00. St John, Nfld, St And, 8 00. Nashwaak & Stan, 4 00. St John, St Davids, 35 00. Loch Lomond, 10 00. Grand Riv, 10 00. Brookfield, P E I, 5 00. Richmond Grove, see, 5 00. Little Narrows, 6 00. E Riv & Springville, 10 00. Stewiacke, 3 00. Hx, Park st, 82 00. Redbank, Evelyn Keys, 1 00. Belfast, 5 00.

Per Rev. Dr. Reid, Toronto.

N Nissouri, 10 00. Hillsdale, 12 00. London, Knox, 33 00. Cardinal, 15 00. Mainsville, 3 00. Coldsprings,

