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# Presbyterian Record

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In the February Record the date of meeting of the General Assembly in Halifax was given as 12th June, whereas it is 13th June, making still more striking the coincidence that St. Matthew's congregation, in whose church the Assembly meets, will on that day have attained the age of one hundred and fifty years.

"How we got our English Bible," by Rev. A. S. Morton, B.D., in this issue, is worthy of careful study. The necessity of "a conscience for our consciences" as applied first to Christ, then to the Scriptures, is a strong and striking thought. The article has the merit, all too rare, of putting great truth so simply and clearly that all who read may comprehend. It is the "Topic" for study by the young, but it will be equally profitable for the old. Scarcely any reader will be too ignorant to understand it, and few will be too learned to profit by its vivid setting of the subject which it treats.

Rev. C. W. Gordon, of Winnipeg, the author of "Black Rock," and "The Sky Pilot," has written an article, "The Colporteur," for the Western Presbyterian, which is reprinted in this Record. It is too good to have any other than the widest circulation. It may also be obtained in tract form, for distribution, from Rev. S. J. Taylor, Montreal. As a literary sketch it is worthy of the gifted author's pen; and as a permanent contribution to the literature of French

Evangelization it is, like most that Ralph Connor writes,—unique as it is valuable.

One fact in the letter of Rev. J. Frazer Smith, M.D., in this issue, which should receive special attention, is the value to mission work, of the orphans saved from famine and reared apart from heathen influences. In this way famine money yields larger results than does missionary money spent in any other direction. Sadly pathetic is the way in which many children are orphaned. Their parents give them what little food they can gather, and thus save them alive, the parents all the while slowly starving to death. At length they die. The children are left homeless, foodless, helpless. If no friendly hand gives food they too die. If their wandering brings them near the missionary and he can gather them and save them alive, they are likely to become in a few years, as many have become in the past, valuable helpers in the work of Christianizing their fellow-countrymen.

A fitting lesson for these latter days, or any other days, is given by an exchange, in a parable that would delight the hearts of some of the good old sermon tasters who delighted in the figurative. A car leaves the track, turning somersaults down an embankment. It makes a great sensation. It is something out of the ordinary. It does not follow the rails that have been laid and that other cars have followed. It makes a track of its own. Crowds come to see it;

newspapers talk about it; while the car that kept the track is unnoticed and unknown. But the jumper spoils the track, dashes things to pieces generally, maims or kills its trusting passengers, and ruins itself.

The explanation of the parable is that sometimes a brilliant preacher thinks he is in advance of others. He scoffs at creeds and confessions, summaries of Bible truth prepared by Bible students of other days, and striking out for himself in a new line, he makes a sensation. Crowds gather to witness his theological somersaults. People talk about him; the papers write about him, while thousands who keep the track are unheard of. So long as the object of religious teaching and preaching is to bear the world onward and upward, to save men and women from sin and misery to holiness and happiness, and not to glorify the preachers, most people will choose the tried and proved. Every man should prove all things for himself, by the Word of God, but the great highways that have been laid out by the best of all the ages as the teaching of that Word, are presumably safer to follow for life and destiny than the newly blazed paths of some inexperienced theological prospector.

"Be not deceived" is of wide application. The immediate cause of its present use is the glittering advertisement in a certain religious magazine, published in New York, of splendid opportunities for safe and profitable investments of small savings, by buying building lots in New York and Chicago. The magazine is widely circulated among a comparatively poor but thrifty class to whom the prospect is attractive, especially when advertised by a religious journal. To any who may think of sending their savings for investment, in response to a foreign advertisement—"Don't."

The map of Presbyterian newspaperdom in Canada is like Europe in the early seventies, or South Africa in this year of grace—subject to change. Changes in advance are a token of life, and are welcome. The Presbyterian Review, of Toronto, has changed hands. It is no disparagement to its "good before" to say "better now." Rev. D. C. Hossack, late of Parkdale, Toronto, is at the helm, with a good staff of helpers. It enters upon its new era with modesty and confidence. It

does not want the world, or claim that it is big enough to fill it, but it believes it has a place and a mission, and will do its best to fill the one and fulfill the other. May it succeed in both.

London has her battles for the Sabbath, and it is gratifying to see the right so often a victor. Not long since two of the great London dailies began a Sunday issue. Public opinion was brought to bear; patronage on the part of readers and advertisers was withdrawn and the Sunday issue was discontinued. Another triumph has just been gained. A strong effort was recently made by the Crystal Palace Company to secure a Sunday license for the sale of strong drink. It, too, has failed. Never did the contrast between the busy Saturday and the quiet Sabbath seem more striking to the writer than years ago in the busy centre of London. That mighty city is the greatest Babel in the world, but it adds a new thrill to the joy and pride with which we call ourselves Britons to know that in that great city, the capital city of the world's greatest empire, the forces are so strong that make for righteousness. Per contra, the following.

A striking instance of the darkness and bigotry, which is usually credited to past ages, or to lands such as Mexico and Spain, is recorded of modern England in a recent copy of *The Christian World*. Not long since a youth died while kneeling by his bedside in prayer. He was a scholar in the Primitive Methodist Sunday school, and because he was unbaptized, the aged rector of the parish refused him Christian burial. He would not admit the funeral to the church, but was willing to take charge of the burial in the churchyard, as, he said, there was a service provided for such persons. Distressed at the idea of their son being treated as an outcast, the parents delayed the funeral a couple of days to obtain the services of a Nonconformist minister. Even then this old clergyman's scruple was not satisfied, for he must needs prohibit the Rechabite Lodge, of which the youth was a member, from placing an artificial wreath on the grave, referring the mourners to the bishop of the diocese. Evidently other lands than Mexico and Spain need light.

On Easter morning, 13th ult., Rev. Dr. Cuyler preached once more in the pulpit he filled so long and well—Lafayette Avenue Church, Brooklyn, N. Y. It was forty years, to a day, from the time he had preached his first sermon there. Who can measure the good of these years? For long it was his custom, when his Sabbath themes were still seething in his mind, to condense one or other of them into a short, pithy article, bearing on the great themes of life and destiny. These were always intensely earnest, pointed, practical. They were widely copied. The Record in past years used them freely. His work along this line, both in quality and quantity, is perhaps unequalled by any other that ever lived. Who can measure the uplift to the world in these forty years? Two great lessons his life and works teach:

1. The power of the Gospel. His ministry circled round the Cross. In Christ as the sinner's substitute, and salvation by faith in him, and regeneration by the power of that spirit, Dr. Cuyler found teaching for the times, and for all time. Well would it be for the church and the world if all religious teachers would do likewise. The only theme that will give to their ministry power and permanence is Christ and Him crucified.

2. A second lesson that it teaches is the power of a life devoted with single aim to a worthy end. Our lives may not exert so wide an influence, but every man can fill as faithfully the place God has given him to fill, and so doing win the "well done, good and faithful."

"So broad that they are narrow,"—is a class of churchmen of whom the "Cumberland Presbyterian," U.S.A., speaks under the above title. It gives illustrations—e. g. Presbyterian Sunday Schools, which, out of deference to three or four members of other denominations, who may happen to belong to it, will not use the S. S. literature of their own Church, even though the others may express a preference for it; men who give as little to their own Church as to others on the ground that it displays unselfishness, forgetting that one's first duty is to his own fireside, domestic or ecclesiastical; who take other church papers to the neglect of their own; who talk long and loud in inter-

denominational conventions, but who are worth little to their own denomination, local or at large; who get too good to be loyal to their own denomination; and on the ground that denominationalism and spirituality do not agree, practically give up their Church, and in the "band" or "meeting" or "alliance" made up of the few—very few—like-minded, they live their narrow, Pharisaic, comparatively useless lives. Are any such men to be found in Canada?

"Come over and help us," echoes from the North-West. After all the efforts of the Home Mission Committee to get men for the summer, a dozen are still needed to supply the vacant stations. The West, as does the East, needs not only men, but MEN "who will go for us," is the earnest appeal of Dr. Robertson.

The Assembly's Sabbath School Committee at its recent meeting expressed its high appreciation of the excellence of the contents and workmanship of the Sabbath School Helps and papers for the young issued by our own Church, and its gratification at the success with which they are meeting. Rev. R. D. Fraser, Toronto, editor and manager, will be glad to send samples free to any who wish them.

The Home Mission Committee, West, at its recent meeting found itself with a shortage of \$14,000. The question was, should the grants be reduced or an appeal be made to the Church for a special donation sometime during April. It was decided to pay the grants as the only course worthy of the Church. May the appeal of the Committee not be in vain. If the special offering has not been made when these lines are read, it will gladly be received even then.

Rev. J. F. Dustan, of Nova Scotia, who exchanged for some months with Rev. Dr. Whittier, of Port of Spain, Trinidad, and afterwards visited and helped in our mission stations in Trinidad and Demarara, writes to the "Presbyterian Witness" in a very strong and earnest way of the work that our missionaries are doing, its extent, its character, its results. No words of praise and thankfulness are too strong to express his appreciation of the men and their varied ministry there.

### THE COLPORTEUR.

By Rev. C. W. Gordon, Winnipeg.

The professor with the business man and aesthetic young lady were doing the little French village of Ste. Marie that looked so quaint and huddled and sweet from the steamer deck but did not smell so sweet as it looked.

The Professor was learned and liberal minded, the business man was hard headed and with a turn for investigation, the aesthetic young lady belonged to a Browning-Wagner Club, had spent a month on the Continent and rhapsodized over the dear, sweet, quaint, little churches and the grand old cathedrals of the old land.

They wandered through the crooked climbing streets, the Professor studying archaic forms of life, the business man trying hard to realize that he was still in Canada, and the aesthetic young lady rapturously recalling the dear little villages of Italy and France. The little bakeshops as big as a dry goods box, the general stores selling everything from candles to coffins, from mouth organs to mouse traps, the harness shops where the big horse collars and cart saddles were displayed, the shoe shops where the coarse boots, big and broad, and the "fine" boots, with pinched toes and long, soft tops, the moccasins and red sock boots were to be had, the little cafe—a tourist necessity—opposite the big stone church, the little whitewashed houses with green, yellow and blue shutters, the "tout ensemble," as the aesthetic young lady said, was very picturesque. The business man thought it a backwater sort of place, but the professor asserted it was a very interesting study.

"The habitant is so picturesque!" cried the aesthetic young lady.

"Picturesque!" exclaimed the business man, "do you know why the habitant is picturesque? Because he's a relic."

"Yes!" enthusiastically answered the aesthetic young lady, "that's it, and so interesting, unusual you know."

"Unusually slow," grumbled the business man. "Why don't this country get a move on? Waterway there," pointing to the great St. Lawrence, "good soil, power," pointing

to the rushing stream that foamed under the bridge, "what's the matter with the people?"

The professor thought it was their easy, pleasure loving disposition that largely accounted for the lack of progress.

The big stone church the aesthetic young lady thought "perfectly lovely," the tin roof, "so quaint," and the little tower and tin steeple, "sweetly pretty." She was rather weak in adjectives, but atoned for this by her fervor in expression.

"Big church for a village of this size," said the business man; "how did they ever pay for it?"

"Oh they are so devout, you know," said the aesthetic young lady.

"But why—" He was stopped by a shocked "Hush!" from the aesthetic young lady.

They had entered the church door and were standing in the great pillared aisle. The aesthetic young lady was gazing with a far away, rapt expression toward the altar decked with candles, crosses and tinsel ornaments.

"What's the matter?" said the startled business man. But there was no answer. She had forgotten him.

Just then a quiet faced little woman in deep black came in with two children. She set her basket down at the door, dipped her finger into the holy water vessel and crossed herself. The little girl did the same, but the little boy stood gazing round open mouthed, awed by the strange place. The mother whispered to him, seized his hand, dipped it in the holy water and made the chubby finger sign the cross. Then they passed up the aisle, dropped a curtsey to the altar and kneeling before a figure of a man on a cross, they began to repeat their prayers, the little girl casting covert glances in the direction of the aesthetic young lady, who had a wonderful hat.

The business man had kept his hat on but at this point he removed it, while the aesthetic young lady clasped her hands and looked down devoutly. "She was," as she afterwards explained; "inexpressibly touched." The professor had meantime passed down the aisle and was examining the various gaudy paintings and ghastly representatives of the agony of our Lord.

"Very crude," was his criticism, "but adap-

ted, doubtless, to the needs of a simple and uncultured people."

"So quaint," murmured the aesthetic young lady.

"Awful!" said the business man, coming as near to a shudder as he could. "I'd hate to have my children pray before these horrors."

"True, true, my dear sir," said the professor, "but they are suited to the intelligence and rude culture of these people."

"So much the worse for them," grunted the business man, and the aesthetic young lady looked pityingly at him.

After a time the sad faced little woman with her little crape decked children had finished her prayers and after another curtsy took her basket and went out again.

"Poor thing!" said the business man, with his hand moving toward his trouser pocket.

"Beautiful!" said the aesthetic young lady. "How lovely that she has this place to come to for consolation."

The business man looked at her inquiringly.

"The church, the atmosphere, the surroundings; you know what I mean," she went on.

But the business man looked quite helpless.

The professor came to her rescue. "Yes," he said, "I have often thought that the emblematic, the sensuous, the externals, so to speak, of religion, might have a larger place in our Protestant religion."

"What! this sort of thing?" said the business man, sweeping his hand toward the walls.

"Well, not exactly, but such as would be suited to the taste and necessities of a cultured and intelligent people."

The aesthetic young lady gazed reverently into his face and murmured:

"Oh, yes; how lovely."

The business man again looked helpless and led the way to the door. To his mind the professor was "talking rot," and besides he was hungry. They were making for the big hotel, when the aesthetic young lady arrested them with an urgent appeal to have lunch in "this sweet little French cafe." She was sure they would get something nice, and besides it would be lovely to have the experience.

The business man asserted that the experience he longed for when he was hungry was a good dinner, but she had dark eyes with a pleading upward look and a bewitching way of putting her head on one side, and the business man succumbed. They went in and found a beautifully clean room, with table all newly laid, fresh and neat and inviting. At the table sat a young man having bouillon. He was evidently a Frenchman; his face was pitted with small-pox, but was redeemed from ugliness by a fine pair of eyes that looked out honestly at you. As the party approached he rose from the table and bowed low.

"Bon jour, mademoiselle; bon jour, messieurs."

They returned his bow, the aesthetic young lady smiling sweetly upon him, and confiding to the business man that she loved the habitants, especially when pock marked; they were so picturesque.

"Picturesque!!" exclaimed the business man; "I prefer them plain. They ought to stamp out the beastly disease. How would you like the adornment yourself?" he added.

"Oh, that is quite another thing."

"Quite!" replied the business man, with emphasis.

"But it does not spoil this young man a bit," insisted the aesthetic young lady.

The young man bowed low and in excellent English, remarked: "I am charmed with the evident sincerity of mademoiselle."

The aesthetic young lady in distressed confusion apologized profusely.

"It is not at all important," answered the young man.

The professor looked him over with interest.

"You live here?"

"For the present."

"You are in business?"

"Yes," pointing to the black haversack on the floor and smiling, "I am a pedlar."

"How nice," cooed the aesthetic young lady; "you must have delightful experiences with the habitants."

"Sometimes," said the young man, with a peculiar smile, "and sometimes they throw chairs and things at me."

"What's that for?" demanded the business man.

"Because I tell them the truth."

The professor grew suspicious. "You are a colporteur, I suppose," he said. The tone meant, "you are a low-down, mean, back door preacher."

"Yes," said the young man, sitting up straight, "I'm a colporteur."

"What's that?" said the aesthetic young lady.

"I carry about, sell and give away, Bibles, Testaments and religious tracts."

"Oh, is that all?" Her interest in him began to wane. "but why should they throw things at you?"

"Because they are told that the Bible is a dangerous book and will be their destruction."

"Only the very ignorant, I presume," said the professor, loftily.

"They are constantly told so by their priests," said the young man.

"Yes, yes!" said the professor, waving his hand. "we have often heard that, but the Pope's recent letter settled that question. The people are allowed to have Bibles and the priests are instructed to teach them the Bible truth."

"That is strange, indeed," said the young man. "What bad Catholics they must be in this village; the priest worst of all."

"Bad Catholics!" exclaimed the aesthetic young lady. "surely they are most devout."

"Yet, strange to say, they regard not the Pope's letter. They do not teach the people to read. They do not give them Bibles at all. It is very strange."

"What do you mean?" asked the professor.

"You come with me," said the young man warmly: "there are one hundred and seventeen families in this village. Last summer I sold thirty Bibles and Testaments and distributed more than a thousand tracts. To-day there are not ten Bibles in the village."

"How's that?" demanded the business man.

"The priest visited every home and demanded the Bibles left by the 'wolf heretic,' and every Bible given up was burnt in the stove."

"What about the ten left?" continued the business man.

"Most of the poor people denied having them, and a few told the priest they had paid for them and were going to read them in spite of him."

"That is, they lied to and defied their priest," said the professor, severely.

The young man was silent.

"Now, my dear sir," continued the professor kindly, "I think you must see that you are engaged in a work that is unworthy of any Christian church. What is your church?"

"Presbyterian," said the young man.

"Ah, that is my own; but I hope I can worship in any communion and find good in all Christian churches. Where were you educated?"

"Point aux Trembles and Montreal."

"Ah, that, I fear, accounts for it," said the professor, sadly. "Don't you see how unworthy it is to be attacking a great, historic, venerable Christian church?"

"And the dear old priests, you know," put in the aesthetic young lady, "and the sweet nuns."

Then the young man began to grow excited and to break his English.

"It is a great church, it is a venerable church, it is a historic church, and it is, too, a Christian church, but it is not good for me, it is not good for my people. It is not enough to be great, to be venerable—so is the devil." The aesthetic young lady looked much shocked. "It is not enough to be historique; Buddhism is the same."

"But, sir, it is a Christian church," said the professor, warmly.

"Yes, it is a Christian church, but it is a corrupt church. It does not teach the truth."

"The same God and Father, the same Saviour of all, the essentials are the same," said the professor, regaining his calmness. But the young man was on his native heath.

"Yes, God the Father; Jesus, but not Jesus the only Saviour; Marie, the Saints, the Apostles, the relics. There is not one Saviour, but many, and the top of all the Virgin Marie. The poor people cannot come to God the good Father; they must get the Virgin Marie. They cannot speak to the good Jesus; they must go to the Virgin Marie. The Virgin Marie, the Virgin Marie, everywhere the Virgin Marie! The Queen of Heaven! The mother of God! The great power on Heaven and earth! No! it is not a good church."

"But, my dear sir, after all they have the

essentials of true religion," expostulated the professor.

"I know, I know! The Apostles' creed! The great hymns! The good father! I know all that. But the poor people know not God their Father, Jesus Christ their Saviour, and they cannot get peace here," smiting his breast.

The aesthetic young lady was finding him interesting again. He was beginning to look picturesque.

"But they all look so happy and contented and so devout," she answered sweetly. "I'm sure that woman we saw in the church this morning looked so," turning to the business man.

"Devout, yes; but not particularly happy I should say," said the business man.

"What was she like?" said the young man. The aesthetic young lady described her eagerly.

The young man's face grew grave.

"Happy? No! Content? No! Her husband died a month ago. A Catholic, but he would read the Bible. The priest tells her he is in purgatory and is in agony to get out. She has paid all she can. Still he is not out. She must sell her cow. She will then have enough to get him out, but her living will be gone."

The business man made a remark to himself. It would not print, and the aesthetic young lady looked at him with a pained expression.

"But surely that is a very unusual case," said the professor.

"Unusual?" said the young man, shortly. "No!"

"Still," pursued the professor, "it is a great church and seems to meet the needs of the people, and it is a pity to disturb their faith."

"Pity to disturb them! Pity to teach them the truth! To free them from error and darkness! What of John Knox, Luther, Calvin; were they all a mistake?"

The young man was quite hot.

"But see here," said the business man, "it don't hurt them. They are good, quiet citizens, industrious and contented. Will you make them any better by making them Protestants?"

"We don't make them Protestants. We give them the Bible and teach them to read it. We want to give them the light, the good gospel, that you have, that your children have," said the young man.

"But after all, they are good, respectable, peaceable citizens. Look at it in a business like way."

"Yes," cried the young man, "just that way. Come with me," and he pulled him to the window and pointed to the long, sloping hillside. "Do you see these little fields, these little houses. Every field is a farm, every house a home of six, ten, twelve children. They can divide their fields no more. Their children must go out to the towns, to the factories in Vermont and Massachusetts, to the small shops, the shanties. They will be servants all their lives. Why? They cannot read nor write. There are 1,500,000 French-Canadians. Do you know that 700,000 cannot read and write? What chance has the French-Canadian boy? Why has he no schools? The great Roman Catholic church. They cannot go away to school. Why? They are too poor. Why so poor? The great Roman Catholic church. Look here," he was lapsing badly now, "you see dat church. Tirty tousan dollars! Who paid it? The poor people for the last twenty years. Twenty farms within ten miles were mortgaged to pay that fine church."

"Yes, they are content, because they have lost their hope, they have no ambition or they are too ignorant. If they make money, the more for the priest."

"But why do they pay?" asked the business man. "That's their own business."

"They must pay," said the young man.

"How?"

"Why, they must pay their taxes. They pay taxes on their land to the church."

"Do you mean the church levies the taxes?"

"Why, certainly. What else?"

"What else? The state, of course."

"The state, that is the church."

The business man made another remark to himself and then said: "Look here, professor, that's pretty tough, eh?"

"Yes, but that is all changing," said the professor, lifting his eyebrows; "modern ideas are making way."

"Changing? Yes, slowly enough," said the young man, "but still changing. But why? Did the great Roman Catholic church introduce these reforms? Not one!"

"Who did?" asked the business man.

"The light came from many sides. Letters



from friends in the United States who have had a taste of life free from the priest's rule, the young men from the cities who have seen and learned come back home and tell how Protestant young men are educated and are beating them; the politicians are talking of free education, and free voting, of keeping the priest in the church, and most of all and more than all altogether, the colporteur."

The tone of quiet pride in which the young man said 'the colporteur,' struck the business man with some force.

"What? How many are there of you?"

"Thirteen."

"Thirteen among 1,500,000!" said the business man in astonishment. "You must spread yourselves pretty thin."

"The colporteur has been here for twenty years. The colporteur is the pioneer, the advance guard, the sapper and miner. Before the evangelist, before the mission school, before the church, goes the colporteur."

He might have been speaking of Remington's scouts from the pride in his voice.

"What do you do? How do you work it?" asked the business man.

"We come to the door of the house. We ask to come in. We show our books, our pictures and papers. We talk with the people. Sometimes they are cross and push us out, but often they are glad and talk and talk. We come back in a week. The neighbors come in. We talk and they ask questions and then we tell them of Jesus and a free pardon without price. Ah! that is new to them! No pay for absolution, no pay for peace! and then the next week the priest comes and burns the books and curses 'the wolf.' But he cannot burn the new thoughts, the new hunger here," striking his breast, "and we come again and they run to meet us and so the light comes."

"But only thirteen?" asked the business man.

"That is all," said the young man, sadly, "but we sold and gave away nearly 1,700 copies of the Bible, and over 32,000 religious papers."

"But don't you get hurt, sometimes?" said the aesthetic young lady, who was interested in the young man in spite of his work.

"Oh, yes," he added cheerfully, "that is

nothing, but," he added, with grave face, "it is hard for our people."

"Hard how?" asked the aesthetic young lady.

"It is hard to leave your father, your mother, your home. It is hard to see the face you love black with hate of you."

"Why! do they hate their own children?"

"Do you see that little white house, far up beyond the trees there? Well, two years ago a boy heard a missionary, he went to school at Pointe aux Trembles, he saw the light. He wrote home, his father said you must come home no more, you must write no more, you are dead. He did not go home again, he wrote and wrote to his brothers and sisters. One by one they saw the light, the father was in a rage. The priest tried to win them back. They could not deny the light. One girl took sick. The neighbors, the friends, the father and the priest surrounded her bed. They pray, they threaten, they vex her day by day to come back, come back. But she sees Jesus her Saviour, and He says, 'Come on, come on,' and so she cannot go back, and one day she goes to Him. That day the father sent all the others away. He would have no heretics in his house. They all left home and friends and are making their own living among strange people. That is hard."

The young man's eyes were shining, the aesthetic young lady was finding him even more interesting, but the professor snorted in a manner quite unphilosophic.

"Sheer nonsense! Why don't you leave these people alone?"

Then the young man forgot himself and his face blazed.

"Shame!" he said. "Leave them alone! Leave them alone! No! they are seeing the light and they cry for more, and the light is there," pointing to his black bag, "and I shall give all I can. I cannot leave them alone."

"It is absurd to think of trying to convert French Canada," said the professor, almost angrily.

"So they said to the monk Luther. One against the great Roman Catholic church. But light will shine. Here a light, over the hill in the next parish a light, a row of lights along the St. Laurent, up the Ottawa. Little congregations nearly one hun-

dred, over one thousand members, twenty-five mission schools, nearly nine hundred children, besides the grand Point aux Trembles—nearly two hundred boys and girls there. Yes, light is coming sure."

"Isn't he just lovely?" murmured the aesthetic young lady to the business man.

But the business man was figuring things out.

"Who pays for all this?"

"A little from the French-Canadian Protestants, \$7,000 maybe; the rest," he added, with a smile, "you do."

"Not much," said the business man. "But look here, what does the whole thing cost?"

"Don't know," said the young man with a shrug, and a Frenchman's indifference to finance.

"Do you, professor?" persisted the business man.

"Yes, I do," said the professor, still inclined to wrath. "Nearly \$40,000. A great waste of money."

"Hold on a minute," said the business man; "if this young fellow is right, it's a serious business for Canada. A million and a half Canadians kept in ignorance, kept poor paying taxes, bullied by their priests, kept from their rights as citizens. Is that true, do you think?"

"Oh, nonsense! much exaggerated!" said the professor.

"I give you facts," said the young man, firmly; "700,000 of our people cannot read and write. The Educational Bill last session was defeated, why? It said school trustees must be able to write. 'You cannot get enough trustees,' said the Opposition in the Council, and the bill was thrown out. You go into our schools under their priests. They know the catechism, the Devoir du Chretien, but nothing else till they are 12 or 14. Then they leave school in disgust; they are condemned to be servants of others, in factories, shops, shanties, all their lives. They have no chance."

"I believe," said the professor, as if settling the question, "in allowing the French people to hold their own faith in their own way. Let the Roman Catholic church keep Quebec, I say."

"Why?" said the young man.

"It belongs to them," answered the professor. "They were here first and they have the right of possession."

"Ah," said the young man, politely, "do you know that at first French Canada was more Huguenot than Catholic? Do you know that up to 1627 the Huguenots were leading in the army, in the state, in the business of the country; and that if the Jesuits had not come in 1625 the Protestant religion would have been firmly planted in the new colony? And even in 1759, when Quebec was taken, there were 400 Protestants in the city, besides those in the army."

"Why, I thought all these old fellows—Champlain and the rest—were bigoted Roman Catholics," said the business man, rubbing up his Canadian history.

"Champlain, yes!" replied the young man, "but Chauvin and his Tadousac colony were Huguenots. De Monts and his settlers at Port Royal and afterwards at Quebec were Huguenots. The two De Caens were strong fighting Huguenots."

The professor was evidently unprepared for this view.

"So the Jesuits rather did the Protestants up?" said the business man.

"Yes," went on the young man, "and those Highland regiments of Scotch Presbyterians, Fraser's and Montgomery's regiments, who were given land grants along the St. Lawrence, where are they? In the bosom of the Roman Catholic church."

"How? the Jesuits again?" asked the business man.

"No," said the young man, "they could resist the Jesuits, but, with a bow to the aesthetic young lady, 'not the French Catholic young ladies who stormed their hearts.'"

"How lovely!" sighed the aesthetic young lady.

The young man looked at her in dismay.

"But," pursued the business man, "are you making any headway?"

"Oh, it is slow," said the young man. "Our converts are forced to leave their homes—20,000 have left. The priests are very bitter. Many Protestants are afraid to help; it will hurt their business."

"How about the schools? where do you get teachers?" inquired the business man who looked at things from a practical standpoint.

The young man brightened up.

"The schools are grand; the teachers are trained at Pointe aux Trembles, and we have nearly 1,000 children."

"The Pointe aux Tremble is a kind of high school, I suppose," pursued the business man.

"They educate for the university, for teachers, ministers and business."

"Ministers!" said the business man, who was Scotch, and had a high educational ideal for the ministry.

"Not completely, you see," said the young man; "but in part. Why!" he went on enthusiastically, "there are over 4,000 graduates of our school, in law, medicine, in business, on farms, at trades, all over this continent. Ministers, over 160. A professor in the United States, one in McGill, and one in the Winnipeg College.

"I know him," said the professor, warmly, "a good man!"

"Ah! good" said the young man, glad to agree with him for once.

As they were leaving the cafe the young man said, hesitatingly, "If you would like, we have a small meeting to-night."

"Oh, habitants?" exclaimed the aesthetic young lady.

"Yes," smiled the young man; "we are all habitants."

The professor had an engagement. The business man didn't know, but the aesthetic young lady accepted for both.

"I'll bring him," she cried; and she did.

The meeting was held in a little room back of the shoe shop. About fifteen were present—an old venerable looking man with long white mustache, two young farmers, three boys, and the rest women. It was all in French and the business man frankly gave up trying to understand, but the aesthetic young lady tried to look intelligent, as if she were following closely. A few beautiful French hymns, then a chapter was read and explained. But the meeting was chiefly one of testimony.

First, the shoemaker told his story, interpreted by the young man.

"I had no peace in my heart. At the retreat the preacher said, 'St. Joseph is the great saint; you must pray to St. Joseph.' For weeks and months I pray to St. Joseph, but I have no peace. The cure preached a big sermon. He told us to go to the Blessed Virgin, and again I pray with all my heart, day and night. But I have no peace. I hear the colporteur. I read the good book. I hear about the free gift. I come. I am full of peace. I laugh and sing to God."

The tears were streaming down his cheeks. The business man understood that language, if the French was too much for him.

Then another and another. Last of all the old gentleman rose.

"I came to St. Cyprien two years ago. I had lost faith in my church. It was all dark. The colporteur gave me a Bible. I read it, I found it a good book, but I was too proud. I would not become a slave again to any church. For a long time I read and study. By and by I talk with the priest. He says, 'You must come to confess and pray to the Blessed Virgin.' I say, 'That is not said in this book.' I talk to the colporteur. He ask me to pray to Jesus, the only Saviour. He prays for me then. By and by the light come. I find the Pearl of Great Price. I am full of joy. I want to tell everyone about the great gift."

The fine grace of manner, the dignity, the simple joy with which the old gentleman told his story made the aesthetic young lady forget for a moment that he was a "picturesque habitant."

Before the close the young man told them of the poor woman who was going to sell her cow. They agreed to help her and then and there made their small offering. This part the business man could understand.

"What is this for?" he asked of the young man.

"To save the cow," he answered simply.

The business man returned the 50 cent piece to his pocket.

"Here," he said, "I hate to throw good money away, but I don't want that cow to go to purgatory."

And the aesthetic young lady smiled at him with her head on one side, and said softly, "How sweet of you!"

And if you look at the list of Pointe aux Trembles scholarships you will see this entry, "Toronto, Ont., a Friend." That's the man.

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It is said that there is a business man in New York who entirely supports forty missionaries. Though his income has increased enormously, he still lives in the simplest style, as he did when a young man, and devotes all his fortune to the support of these missionaries.

## LETTER FROM ATLIN.

A friend has kindly forwarded for publication a recent and most interesting letter from Miss Mitchell, one of the nurses sent to Atlin by the women of our church.

"The Government has provided everything for our needy patients, such as medical attendance, medicine, food, paid laundry bills, etc. The food is prepared partly by ourselves and partly in the jail kitchen, according to the condition of the patient.

"I have written Dr. Warden about a new hospital that is being built next our home. The work is progressing rapidly, and we will soon have comfortable quarters for our sick people. One would scarcely believe at home that patients could recover, in a tent, with the temperature at times down to 35 below zero, and at other times water dripping from the sides as the snow melts on the canvas, so that the beds have to be moved about to save them from being wet.

Miss Bone and I are taking day about at the hospital just now; one of our convalescents is able to keep our fires at night, and it is a great relief to us. Poor fellows, they are so grateful. They will do anything they possibly can for us.

"Frostbites and scurvy are the complaints just now. One poor man had to have his foot amputated, just saving the heel, about three weeks ago, on account of frozen toes. His progress toward recovery is very slow.

"Mr. Pringle went out to Tagish, over two weeks ago, to meet his brother of the Mounted Police, and is now snowbound at Bennett. We feel very lonely without him, but were so glad to-day to find out he was safe and not out on the terrible trail during the fearful snowstorms and severe cold we have had.

"Do not let this strong language make you think we are suffering at all. We are just as comfortable and snug in our little house as can be in this country, and strange to say, we do not feel the cold when outside any more than we did at home. It is delightful here when not snowing, the sunshine is so bright and golden, and the air so crisp and invigorating, while all around, on earth and sky, are living, moving pictures, constantly changing. The tints and shades of color in the clouds are beautiful, causing even the most prosaic souls to stop and admire them.

"Even here, too, we had our Christmas tree. The only Sunday school in town is connected with our church. The English Church people joined with us in our Christmas services and in the entertainment for the children as well. We had a very happy time, and every one was pleased with the first Christmas tree seen in Atlin. There are about twenty-three children attending Sunday school, all the different denominations being represented, including Roman Catholics.

"We have no library, but a box of Sunday school papers was sent us from a Vancouver Christian Endeavor Society, which has done good service this winter, together with our own church papers, and others sent us by friends from below. These are brought back each Sunday and exchanged and so made to do duty over and over again.

"Thank you very much for kind wishes for our success in caring for the suffering ones here. Do not forget us in prayer, that we may have more of the spirit of Christ and more of his tenderness and love in dealing with those that we meet here every day. We have grand opportunities and it is blessed work. Pray that we may be instruments fit for the Master's use."

## A MANITOBA FIELD.

For The Record.

Thornhill, St. Andrews, Calf Mountain and Barclay, covering a large area, make up one of Manitoba's pastoral charges, and here is a sample of the work and progress in many a western field:

"Presbyterians were the first to establish a mission in this district, when Rev. H. J. Borthwick began his work here twenty-two years ago. His journeys and hardships were long and many, that the Story of the Cross might be told as widely as possible. He is now fourscore, and though not now our minister, will be long and lovingly remembered. In the earlier days service was held in the farmers' houses and in the school houses at Calf Mountain and Lorne. In 1890 a church was built, costing \$1,500 and seating 150 people.

After Mr. Borthwick retired the field was supplied by missionaries, to one of whom—Rev. Mr. Chisholm—belongs the credit of building our church. In the spring of 1893 Rev. J. G. Gourlay, then of Dauphin, was called and settled, and his work, well seconded by a faithful session and management, is moving steadily forward.

The ladies always form a very important part of a congregation and soon after the church was built they organized a ladies' aid society, and have wrought faithfully and well. The Sabbath school, another important branch of congregational work, is doing well. Last year the congregation bought a manse for \$1,000, in the village of Thornhill. There is a movement now to make the congregation self sustaining. Last year one of the sections raised an average of \$40 a family for all the schemes of the church, and this year we are hoping to do better than ever before."—Com.

Rev. Norman H. Russell has been very low with typhoid. For a time life was almost despaired of, but he is now considered to be in a fair way of recovery.

**CHURCH NOTES AND NOTICES.****Calls.**

- From Quoddy and Moser River, to Mr. A. F. Fisher.  
 From Wolfville, to Mr. E. Dill.  
 From Annapolis, to Mr. J. R. Douglas.  
 From Knox Church, Mitchell, Ont., to Mr. A. McAulay, of Pickering.  
 From Bass River and Portauipique, N. S., to Mr. A. L. McKay, of Pine Hill.  
 From Port Morien, C. B., to Mr. K. J. MacDonald, of Beaverton, Ont.  
 From Ross Church, Forrester's Falls, Ont., to Mr. C. A. Ferguson.  
 From Lakefield, Ont., to Mr. C. A. Campbell, of Maple, Ont.  
 From St. Paul's Church, Truro, to Mr. P. M. McDonald. Accepted.  
 From Melita, Man., to Mr. J. A. Bowman, of Crystal City.  
 From Knox Church, Milton, Ont., to Mr. E. F. McL. Smith.  
 From East Gloucester, Ont., to Mr. J. T. Scrimger of Montreal.  
 From Mill Street Church, Port Hope, to Mr. W. McCuaig, of Montreal.

**Inductions.**

- Into Elgin and St. Luke's, Man., 29 March, Mr. L. C. Emes.  
 Into Nesbitt, Man., 27 Mar., Mr. R. M. Croll.  
 Into Dawn Centre and North Dawn, 11 Apr., Mr. R. C. Ross.  
 Into Maple Creek, Assa., 4 Apr., Mr. J. P. Grant.  
 Into First Church, Vancouver, 30 Mar., Mr. R. G. McBeth.  
 Into Knox Church, Dunnville, Ont., 14 Mar., Mr. Jas. Gourlay.  
 Into North Brant and West Bentinck, 3 Apr., Mr. A. Leslie.  
 Into Wolfeville and Lower Horton, 10 Apr., Mr. E. M. Dill.  
 Into Rutherford, Ont., 11 Apr., Mr. R. J. Ross, of Glenlyon, Man.

**Resignations.**

- Of Hamiota, Man., Mr. C. Moore.  
 Of St. John Church, Halifax, Mr. H. H. McPherson.  
 Of Hanover, Ont., Mr. J. R. Craigie.  
 Of Wallaceburg and Calvin Church, Mr. D. Currie.  
 Of Great Village, N.S., Mr. Jas. McLean.  
 Of Kennebec Road, Que., Mr. J. Turnbull.  
 Of Carman, Man., Mr. H. C. Sutherland.  
 Of Broadview, N.W.T., Mr. A. Campbell.  
 Of Swan River, Mr. J. T. W. Lowry.

**Presbytery Meetings.****Synod of the Maritime Provinces**

1. Sydney.
2. Inverness, Orangevale, 15 May, 11 a.m.
3. P. E. Isl'd, Charlottetown, 8 May, 11 a.m.
4. Pictou, New Glasgow, 1 May, 1.30 p.m.
5. Wallace, Wallace, 7 May, 7.30 p.m.
6. Truro, Truro, 10 April, 11 a.m.
7. Halifax, Halifax, 26 April.
8. Lunenburg.
9. St. John, St. And., 10 April, 10 a.m.
10. Miramichi, Newcastle, 26 June.

**Synod of Montreal and Ottawa.**

11. Quebec, Sherbrooke, 3 July.
12. Montreal, Montreal, Knox, 26 June.
13. Glengarry, Alexandria, 10 July, 10 a.m.
14. Ottawa, Ottawa, Bank St., 1 May, 10 a.m.
15. Lanark & Ren., Carleton Pl., 17 Ap., 10.30.
16. Brockville, Lyn, 10 July.

**Synod of Toronto and Kingston.**

17. Kingston, Pictou, 3 July, 11 a.m.
18. Peterboro, Peterboro, 10 July, 9 a.m.
19. Whitby, Oshawa, 17 April, 10 a.m.
20. Lindsay, Uxbridge, 26 June, 10.30.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville, Orangeville, St. And., 1 May.
23. Barrie, Barrie, 17 April, 10 a.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay, Callendar, 10 July, 10 a.m.
26. Owen Sound, Owen Sound, 26 June.
27. Saugeen, Palmerston, 10 July, 10 a.m.
28. Guelph, Guelph, St. A., 15 May, 10.30.

**Synod of Hamilton and London.**

29. Hamilton, St. Cath., 15 May, 10.30.
30. Paris, Chal., Woodstock, 10 July, 11 a.m.
31. London.
32. Chatham, Chatham, 10 July, 10 a.m.
33. Stratford, Listowel, 8 May, 1 p.m.
34. Huron, Clinton, 8 May.
35. Maitland, Wingham, 15 May, 9.30 a.m.
36. Bruce, Port Elgin, 10 July, 10 a.m.
37. Sarnia, St. A., Sarnia, 9 July, 7.30 p.m.

**Synod of Manitoba and the North-West.**

38. Superior.
39. Winnipeg, Man. Coll., 8 May, bi-mo.
40. Rock Lake, Morden, 10 April, 1.30 p.m.
41. Glenboro, Glenboro, 10 July.
42. Portage, Portage la P., 7 May, 8 p.m.
43. Brandon, Brandon, 8 May, 10 a.m.
44. Minnedosa, Yorkton, 4 July, 10 a.m.
45. Melita, Melita, 2nd week July.
46. Regina, Whitewood, 10 July.

**Synod of British Columbia.**

47. Calgary, Lethbridge, 5 Sept.
48. Edmonton.
49. Kamloops.
50. Kootenay, Greenwood, 1st week Sept.
51. Westminster, New Wmstr., 5 June, 3 p.m.
52. Victoria, Victoria, St. A., 4 Sept., 10 a.m.

### The General Assembly.

The Twenty-sixth General Assembly of the Presbyterian Church in Canada is indicted to meet in the city of Halifax, and within St. Mathew's Church there, at eight o'clock in the evening, the second Wednesday in June next.

For the better ordering of the business of the General Assembly, will Clerks of Presbyteries kindly aid the Assembly Clerks by complying with the following requests?

1. Send list of Presbytery's Commissioners, as soon as they are appointed, to Rev. Robert Campbell, D.D., 68 St. Famille Street, Montreal, and all other papers for the Assembly, to Rev. R. H. Warden, D.D., Confederation Life Building, Toronto.

2. Furnish the P.O. addresses of all elders to whom commissions are given, as well as the charges to which ministerial commissioners belong, as this will facilitate direct communication with the commissioners, and greatly aid the work of preparation for the Assembly.

3. Have all returns to Remits, and other matters that may require separate consideration, on separate sheets.

4. See that documents for submission to the Assembly are written on foolscap paper, only on one side of the sheet, and with a wide margin on the left.

Instruct parties who have causes coming before the Assembly to have copies of all papers bearing on such causes printed for the use of members of the Assembly.

By complying with these suggestions, you will greatly oblige.

Yours faithfully,

ROBERT CAMPBELL,  
ROBERT H. WARDEN.

Arrangements have been made with the Railway Companies for reduced fares. These are available for the commissioners and their wives or their daughters accompanying them, as also for all parties having business with the Assembly. Tickets are good in going from the 7th of June, and in returning until the 10th of July. When tickets are purchased at the starting point, a standard certificate must be procured from the ticket agent, stating that full, single fare has been paid to Halifax. These certificates will be attested at the meeting of Assembly, and return tickets obtained free, provided that at least 300 have used the certificates. If less than 300 certificates have been used, return tickets to Montreal and intermediate stations will be granted free, and from Montreal to points westward, one-third fare from Montreal. If travelling by more than one line of railway, the standard certificate should be obtained from the ticket agent of

each line. A circular letter with instructions will be mailed early in May to each commissioner, addressed to the care of his presbytery clerk. Should any one not receive the circular, he is requested to correspond with the clerk of his presbytery.

A circular card has been sent to the clerks of the various presbyteries, asking them to send the names and addresses of ministers and elders appointed to represent them at the general assembly, which meets in Halifax, June 13. If, by any accident, any of these cards fail to reach their destination, it is hoped that this notice will remind clerks of presbyteries of what is required.

It is of great importance that the addresses of the ministers, and especially of the elders, be carefully given. All such communications will be gratefully received by Rev. Thos. Fowler, St. Matthew's Manse, Halifax, N. S., who has been appointed general secretary of the Accommodation Committee.

The Presbyterian College, Montreal, closed another session 4th April. Fifty-nine students attended lectures during the past session, of whom twelve completed their course and now enter the ministry, making the whole number that the College has trained for that work, three hundred and twenty-one. Besides the graduates, fifty students of the College will be employed this summer in the Home field, of whom six are supplied by the Students' Missionary Society of the College, and thirteen, French students, by the Board of French Evangelization. The degree of B.D., by examination, was conferred upon Mr. George McGregor and Rev. Wylie C. Clarke; and D.D., by examination, upon Revs. J. F. McLaren, Rocklyn, Ont., and G. H. Smith, of St. Catharines, Ont., and also as honorary degree upon Rev. Allan Findlay, superintendent of missions in Barrie and Algoma. The graduates are Messrs. L. T. Abram, Ferguson, J. G. Hobman, G. MacGregor, B.D., H. MacKay, B.A., D. M. MacLeod, B.A., J. T. Reid, M.D., J. A. Stuart, B.A., W. P. Tanner, W. D. Turner, B.A., J. A. Wheeler, F. J. Worth, B.A.

The principal intimated a new scholarship of the annual value of \$500 generously founded by Mr. Wm. J. Morrice, also a bequest by the late George Sheriff Morrice of three scholarships of the annual value of \$50.00 each, and an endowment for the library of fifteen hundred dollars.

Knox College, Toronto, brought its 56th session to a close, 5th April, and sent forth the following tried and trained score of men to the work of the ministry:—W. Beattie, W. J. Booth, H. Broad, Geo. Currie, G. M. Dunn, D. J. Ellison, J. F. Johnston, B.A.; Geo. Kendall, W. J. Knox, M.A.; N. H. MacGillivray, A. W. McIntosh, J. W. Mac-

Namara, H. Mathieson, F. J. Maxwell, P. Reith, W. B. Ronald, B.A.; R. S. Scott, M. A. Shaw, M.A.; A. C. Wishart, F. S. Wrinch, B.A. The degree of B.D. was conferred on F. H. Barron, B.A., and H. M. McCullough, B.A., and D.D. upon Rev. R. P. Mackay. The College has a bequest of \$4,000 by the late Mr. D. S. Ross to found a scholarship bearing his name.

The meetings of the three synods of Old Canada will be held as follows:—Synod of Montreal and Ottawa, in St. Andrew's Church, Perth, 8th May, 8 p.m.; Synod of Toronto and Kingston, in College Street Church, Toronto, 7th May, 8 p.m.; and Synod of Hamilton and London, in St. Andrew's Church, London, 30th April, at 7:30 p.m. The clerks of these synods are Revs. K. McLennan, Levis, Que.; John Gray, D.D., Orillia, and J. H. Ratcliffe, St. Catharines, to whom all papers should be sent at least eight days prior to the meeting of synod. Members attending synod will purchase single tickets and procure standard certificates, in order to secure reduced return rates.

Seven years ago in two adjoining settlements in Northern Ontario, stations were opened with eight members at Laurel, and thirty-five at Black's, the two a mission field. Helped through the Home Mission and Augmentation stages, the congregation has now become self-supporting, with 175 members, a manse, and two churches, all free of debt. Such instances are the best arguments for the Home Mission and Augmentation Funds, the nursing funds of our church.

The largest Home Mission field of the Synod of Manitoba and the Territories has been in the Presbytery of Regina. This year quite a number of its mission fields have been passed to the status of augmented congregations, having their own settled pastors.

Maple Creek, N.W.T., has just passed from a mission station to an augmented congregation, and Rev. J. P. Grant of Pincher Creek has accepted a call to be their first pastor.

It is estimated that 14,000 people from the U. S. A. have made their homes in Canada during the past year. It is probable there will be more this year.

Toronto Presbytery will henceforth require its congregations to report each year the amount of mortgage and other indebtedness.

The General Assembly is to be invited to meet in Bloor Street Church, Toronto, in 1901.

## Our Foreign Missions.

Rev. Dr. Gunn, a medical missionary of the Free Church of Scotland, who has now charge of Aneityum, in the New Hebrides, and of Futuna as well, says that in the island of Futuna is the oldest man in the world so far as can be discovered. He cannot be less than 130 years old, yet he still has the use of all his faculties and works his little plantation.

Two points mentioned by our missionary, Mr. Foote, about his field in Corea will be of interest. First, it is over 200 miles long by 30 miles wide with nearly 40 magisterial towns and almost innumerable villages. Second, that the new church at Wonsan, the central station, is completed. It is an excellent building and will hold about 600 people. Mr. Foote writes:—"The carpenters and plasterers have done their work well and our people are very proud of what they have accomplished."

Including wives and single women there are seventy-eight Presbyterian missionaries in Corea. Our own staff furnishes five of these. The others are chiefly from the Presbyterian Church U. S. A. North. They all meet in council yearly. Last year, 1899, the council met in Seoul, and our missionary, Rev. W. Foote, was elected moderator or president. Ten thousand Coreans are already enrolled as Presbyterians. One station reported thirty-eight new churches provided by the natives during the year. It is marvellous.

During a recent visit by Mr. Goforth and Mr. Griffith to the promising village of Ta Kwan Chwang, nine men and seven women were baptized, while three were deferred and three more were recorded as catechumens. Miss Pyke at the same time had charge of a class for women.

Among the nine men and seven women who were then baptized was an old man eighty-five years of age. He is still as straight as an arrow, and at four o'clock on Sabbath afternoon, after communion service, started off in the most cheerful and matter-of-fact way to walk eight miles home in the face of a storm.

### Coveting the New Hebrides.

New Caledonia, a group of islands in the South Seas, not far from the New Hebrides, was taken by France and used as a penal colony. Banishment to it is one form of penalty for French criminals. The "Presbyterian" of Australia says:—

"We have seen a translation of a recent article in a new Caledonian paper, urging the immediate annexation of the New Hebrides Islands by France. This would be an iniquitous thing, and simply ruinous to our

Presbyterian Mission, which has done such magnificent work in evangelizing and civilizing the natives. It must never be agreed to by Australia, and we hope that the Assembly's Business Committees of each of our Churches in Australasia will keep wide awake and alert about this matter, letting their respective Governments know that they cannot and will not acquiesce in such an injury to Australia and the natives of the New Hebrides Islands."

#### Trinidad Training School.

This is quite distinct from our Trinidad College, conducted by Drs. Morton and Grant, with Rev. Lal Behari. The latter is for training catechists and preachers, and is wholly carried on by our Church. The Training School for teachers, while started and controlled by our missionaries, is aided by government, in the shape of a grant for every teacher of a given grade that it produces, up to a certain number. Mr. Frank Smith, son of Rev. E. Smith, of Musquodoboit, went out last summer to take charge of it. Of him and his work, Rev. Dr. Grant, of San Fernando, writes:—Mr. Smith is doing excellently, and, being optimistic I anticipate for him a successful career. Eight is the maximum for which the government makes any provision. Six are fully provided for, and are known as resident students. Two are partially provided for, and are called non-resident. In addition to these, there are about 20 general students that pay fees. These fees provide quite half the teachers' income. Steps have been taken to seek the affiliation of this class with Queen's Royal College, Port of Spain. Affiliation carries with it a Government grant, which, if secured, would probably do much for our mission educationally.

#### Colporteurs in Corea.

"The Bible Society greatly aids us in our work," writes Rev. W. Foote. "It supplies funds for the translation and printing of the Scriptures, and sends out colporteurs to sell these as the missionary may direct. Each book, gospel or epistle, is bound separately, unless they are very short, when two or three are bound together and sold at a very low price.

I have two colporteurs under my care and their services are very valuable. A few mornings ago they came to our house and made up their pack of books, preparatory to a trip into the country. Several Christians came in to bid them good-bye and wish them well on their journey. After singing a hymn one of the Christians offered prayer on their behalf that they might be used of God on their way and return safely.

They go from villiage to village selling books and telling the people the old, old story. Frequently they go to a village and after engaging a room for the night, begin

to read aloud from the Bible. Soon the room will be filled with listeners. After a little someone ventures to ask about the book and the story. This gives the reader the opportunity desired and he soon becomes preacher, and for hours interests and instructs the anxious crowd. If the prospect is favorable several days may be spent in one place. This is the way new ground is broken and seed sown."

#### "NEW YEAR" NOTES FROM HONAN.

##### By One of Our Missionaries.

The Chinese reckon time by dynasties and the reigns of emperors. A. D. 1900 corresponds to the twenty-sixth year of the present emperor, Kwang Hsu, with the exception that their year commenced with Jan. 31. We were reminded of the same, at midnight, by the awful din of exploding firecrackers, and in the morning, by noticing that every lintel and doorpost was pasted with mottoes, written on strips of colored paper (like the one on which the Supplement is printed). In our compound these mottoes were not quotations from the Chinese Classics, but texts from Holy Writ.

To take a walk on Main street, on New Year's morn, while all the posters are fresh, a stranger might get the impression that the Chinese are a very learned people, for that every pillar and post is covered with written characters; when, as a matter of fact, nine out of every ten people cannot read them. Towards the end of the year are three large markets, on alternate days, which give a chance to lay in a stock for the New Year season, when all shops are closed for about two weeks.

At these markets can be bought vegetables, pickled persimmons, walnuts, candles, firecrackers, flint stones, etc., etc., which are spread upon doors, raised on benches, like one long table extending up the middle of the street, from one end to the other. But the staple commodities for sale are incense, paper gods, flowered paper.

At one stand we noticed a carpenter, who, although he could not get employment because he was such a poor tradesman, was selling paper gods, at the rate of three for one-twentieth of a cent, printed from a block he had carved himself. When asked if he believed in these gods, he said: "They are all a 'snare and delusion.'"

"Why, then, do you sell them?"

"Well, I must make a living some way, and you see other people are doing just the same." (An explanation all-sufficient to the Chinese mind.)

These markets are a harvest day for the hordes of beggars, who go from stand to stand, intimidating the owners, and demanding cash. If refused what they want, they rant and revile, all the while brandishing a large vegetable knife, or some other weapon, until they get satisfaction.



**Letter from Rev. J. Frazer Smith, M.D.,**  
Edinboro, 5th April, 1900.

Editor, Presbyterian "Record."

Dear Friend.—It is a very long time since you heard from me, and I do not intend to trouble you with a long letter at present. I wish, however, to say a few words in regard to the famine children now in charge of our mission in Central India; more especially as appeals have been made for the present terrible distress on account of famine, and the likelihood that many more famine-stricken children will be saved from starvation by our missionaries, and thus the present numbers will be largely augmented.

I fear very few of our people at home have any adequate conception of the great importance of the work among these dear orphan children.

Think for a moment what it must mean to have so many hundred children entirely in our own care to make or to mar, to train and mould without the great hindrance of heathen homes and vile heathen surroundings. To my mind it is a most wonderful opportunity; an opportunity for which we should never cease to give thanks to our God. If the entire time of our whole mission staff were to be devoted to the famine children alone, yea, if it were necessary to devote all the funds now subscribed by our church for mission work in Central India to this one object, it would be more than worth it all.

Further, I am confident that the result in numbers alone at the end of ten years would be far greater than in any other way. We spend a great amount of money in the employment of heathen teachers with the "mark of Cain" on their forehead. I refer to the painted marks on the foreheads of the Hindus, which denotes the particular caste to which they belong. I was very much shocked at first to see so many of these heathen teachers employed in mission schools, and I still think that it is a great waste of good mission money, and I do not think we can expect a blessing on their work.

We are also lavish in our expenditure of money on the education of heathen students and children, the great majority of whom will remain heathen to the end of the chapter, and many of whom will most bitterly oppose the work of our mission and the progress of Christianity. Surely then we will not grudge an equal amount to provide for and train these orphan children who really belong to the mission. They are our own children now, many of them we are pleased to say in a double sense, as they have given their hearts to Jesus and are earnest little Christians. We will require to give far more time to these children, and we must be prepared to sacrifice other branches of work for their sake.

Let me quote a few extracts from a letter received to-day from Mr. E. J. Drew, assist-

ant missionary at Mhow, who has done very much for the boys from the first and is greatly attached to them. Mr. Drew says:—

"I went out about an hour ago to tell the boys that I had a letter from Dr. Sahib, and I found in the third room from the bottom end of their dwellings, quite a number of the little boys having a prayer meeting before going to bed. I did not disturb them until they closed, and I assure you if God answers prayers, and I believe with all my heart He does, you ought to be a very happy man.

"Just imagine eight or ten of these little urchins, clad in their waist-clothes only, on their knees, with faces bent to the earth, while Deachand and Kanjoo pour out their hearts to God, through Christ, on behalf of their Dr. Sahib and Mem Sahib, and the Babbache.

"If I had not seen the sight with my own eyes, and heard the prayers with my own ears, but read of it in some paper, I should scarcely have believed it. I need not add that I went from room to room and delivered your message which was received with as much joy as the news of the relief of Ladysmith outside the Mansion House.

"You have many friends among whom I flatter myself I am not the least, but outside of your immediate circle of relatives no heart beats more loyally in the breast of a human soul, than the hearts of these little black skins, sometimes called "niggers," beat for you.

"And I sometimes think that when prayers were offered up last year on your behalf, in many parts of the world, none got very much nearer the great loving heart of God than that one raised to Heaven daily "Hai Prabhu, Hamare Dr. Sahib Ko Chauga Kar." O Lord, make our Dr. Sahib better) by the Gocals, Mullas, Kalos, Dharmas and others, who now send Salaams.

"You will be pleased to hear that Big Kallu has turned out a fine carpet maker. I can trust him to do better work and to see that better work is done even more than I can the instructors. You know he was one of the worst of boys when he came to us."

Such is Mr. Drew's statement. "Big Kolla," to whom he last refers, is one of our famine orphan boys that I had to punish severely many times. You must remember too that three years ago these boys were found in the famine district starving, and that they did not know anything of the true God, nor of the Saviour, Jesus Christ. It was my joy and privilege to baptize ten of these boys last July, and some eighteen more were baptized shortly after I left India.

You will be pleased to know that the voyage home did me a world of good, and our stay in Scotland is likely to complete the good work, so that, I expect, after a couple of months to be as fit for work in Canada as ever I was.

J. FRAZER SMITH.

## Youth.

### Questions from this Record.

(1). From "The Colporteur."

How many French in Canada?

What proportion is that of the whole population?

What is the state of knowledge among them?

What can you find about the qualifications for a school trustee?

What do the children learn in their schools?

What effect does their ignorance have upon their prospects in life?

In what different ways is mission work carried on?

What is the object of that work?

What is often the result when one in the home accepts the Gospel?

To what are they taught to trust for salvation?

(3). From letter of Rev. James Frazer Smith, M.D.

What is the great benefit that will result from caring for the famine children?

### Begin Right.

"Dear young friends, begin right. You will never find it so easy to make any decisive step, and most of all this chiefest step, as to-night. You will get less and less flexible as you get older. You will get set in your ways. Habits will twine their tendrils round you and hinder your free movement. The truths of the Gospel will become commonplace by familiarity. Associations and companions will get more and more powerful, and you will stiffen as a tree trunk becomes stiffened with the growth of years. Be wise to-day. See Christ, welcome him, and I pray that every one of us may be wholly found before him with the cry, 'Lord, what wilt thou have me to do?'"—Ian MacLaren.

### The Kingdom of Character.

Jesus was an absolute and unreserved believer in character, and was never weary of insisting that a man's soul was more than his environment, and that he must be judged not by what he held and had, but by what he was and did. He only has founded a kingdom on the basis of character; he only has dared to believe that character will be omnipotent. No weapon in Jesus' view would be so winsome, so irresistible, as the beatitudes in action. His disciples were to use no kind of force, neither tradition nor miracles nor the sword nor money. They were to live as he lived, and influence would conquer the world. Jesus elected twelve men—one was a failure—and trained them

till they thought with him and saw with him. Each disciple became a centre himself, and so the kingdom grows by multiplying and widening circles of influence.—Ian MacLaren.

### How to Test Amusements.

First—Do they rest and strengthen, or weary and weaken, the body?

Second—Do they strengthen and rest, or weary and weaken, the brain?

Third—Do they make resistance to temptation easier or harder?

Fourth—Do they increase or lessen love for virtue, purity, temperance and justice?

Fifth—Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

Sixth—Do they increase or diminish respect for manhood and womanhood?

Seventh—Do they draw one nearer to, or remove one farther from, the Christ?—Christian Commonwealth.

Youth is the most important period of life, because it is the getting-ready time. In youth the young person equips himself for life. If his preparation be wise and full and thorough, he enters manhood a master, without fear and fortified against weakness. The reason so many young people fail in life is because they undertake work for which they are not fit; they have never taken time or pains to get ready.

"Many a man," says Success, "fails to become a great man by splitting into several small ones, choosing to be a tolerably good Jack of all Trades rather than to be an unrivaled specialist. Every great man has become great, every successful man has succeeded in proportion as he has confined his powers to one particular channel."

"Sin leaves its scars. Satan's victims are distinctly marked, and show the effects of evil indulgence. He is a cruel and vicious master. His service is galling and the end is bitterness and woe."

It is said that the first missionary contribution ever given in England was Sir Walter Raleigh's gift of £100, for the spread of the Christian religion in the colony of Virginia, in North America.

"Ostentation is never typical of true success. It is always a good thing to remember that the vast majority of successful men are never heard of."

"It is a wholesome and profitable humility that finds even in the bitter criticisms of one's enemies some suggestion for bettering character."

Life appears too short to be spent in nursing animosity or registering wrong.—Charlotte Bronte.

## THE "PLAN OF STUDY."

Topic for Week Beginning June 17th.

### How We Got Our English Bible.

#### Literature.

"How We Got Our Bible," by J. Patterson Smyth; 35 cents.

"Our Bible: Where Did We Get It," by Rev. Charles Leach, D.D., in Colportage Library; 15 cents.

All our young people should read the fascinating and comprehensive story of the Bible, from the time of the Apostles to that of our Authorized English Version, written by Rev. A. S. Morton, B. D., of Fairville, St. John. Mr. Morton has made a special study of the Reformation period of Church history, and this contribution will place the young people of the Church under a debt of gratitude to him. Mr. Morton's article gives the best division of the subject, and suggests topics for papers that may be read at the meeting.

## HOW WE GOT OUR ENGLISH BIBLE.

By Rev. A. S. Morton, B.D.

### I. How We Came to Get the Bible.

When a ship is out under leaden skies, on the pathless stretch of the ocean, no landmark on its horizon, it must steer by its compass, but if there is to be safety before the ship puts to sea, that compass itself must be tested, must be set by a true compass. So man, travelling often under leaden skies over life's pathless stretch, no landmark on his dark horizon, is driven to steer his course by his conscience, but if there is to be safety the conscience itself must be tested, must be set by a true, an ideal conscience.

This the first Christian found in the living personage of flesh and blood whom they knew as Jesus the Master. His word and example were the test of their life. His "Verily I say unto you," fixed the truth for them. He was the Light of their light, the Conscience of their consciences.

When Jesus was ascended who became the visible test of men's consciences? None other than those disciples whom Jesus had by special choice and careful teaching brought to a true insight into the meaning and purpose of his life. These men became the Court of Appeal to the early church—as for example when the church at Antioch sent to them concerning circumcision—and inasmuch as they were acknowledgedly endowed with the Lord's spirit and could say what He would say, they became the conscience of men's consciences. But

"Time, like an ever-rolling stream,  
Bears all its sons away."

And soon through persecution and death the early apostles and such as could speak

authoritatively concerning Jesus were being lost to the Church. There was need—lest the story of Jesus' love should become a myth, wrapped in uncertainties—to put all that men knew or felt it necessary to know of it in black and white on the parchment page that would never die. So Mark wrote what Peter could tell him; Matthew gathered together the sayings of Jesus. Luke interviewed the eye-witnesses. And John told in loving accents the scenes and words he remembered so well.

Their writings—the four Gospels—along with sundry letters and papers written by the apostles on the practical problems of the church of the day, added to the Old Testament, which Christians have always revered as preparing the way of the Lord, became, under the name of the Scriptures, the court of appeal in all perplexities; the conscience of consciences to the early church. They were not the jealously guarded treasure of the learned few, but were translated from the original Hebrew or Greek into the living tongues of the day—Latin, Syriac, Egyptian, Ethiopic, Armenian and Gothic. Thus from the borders of the East to the gateways of the West every Christian could find the character and the ideals of Christ and the story of his love told in the lines that he could read and by the tongue that was music to his ears.

### II. How the Church Lost the Scriptures.

The beginning of the loss of the Scriptures may be said to be the great split of the Catholic Church into the Greek Catholic in the East, and the Roman Catholic in the West. On the one side all the churches with the different translations stood together. On the other, all those churches in the older provinces of the Roman Empire which spoke the one Latin tongue were grouped together in what became one compact system, under the name of the Roman Catholic Church. In this church men knew but one Bible—the Vulgate—in the Latin tongue: they had but one style of worship or ritual, also in the Latin tongue, and but one system of canon or church law, and that again in the Latin tongue.

The policy of the leaders of this church included a grand missionary labor among the heathen peoples of Great Britain and Germany—but they did not go to them as we do to the heathen of India and China, with a translation of Scripture into a language that these people can understand. They went to convert the heathen with their Latin Bible, Latin Ritual, and Latin Church Law. The inevitable result was that the people remained, not so much ignorant of God's word, for the priests did teach them, but ignorant of God's word as the standard of their life—the conscience of their consciences. The rule of their life now was

no longer Jesus and his apostles, as we know them in Scripture, but the priest of their parish. The court of appeal for the conscience was no longer the Bible, but the priest, or above him, the priest of priests—the Pope of Rome.

At the very outset this change of masters must have seemed rather a benefit than a disadvantage. A person is always more real, more inspiring, than the dead written page, and to have the law of God represented, not by a book that might be laid on a shelf, but by a person, who was the living, manifest, insuperable embodiment of that law, must have seemed a great advantage in those rough, barbarous times, especially as the priest of those days was largely a man of great self-mastery, with a passionate sense of his mission to a lost world and an enlightenment and life before which the people bowed in reverence.

"Evil thoughts are stayed  
At his approach; and low-bowed necks entreat  
A benediction from his voice or hand."

But the glory of this priesthood passed away, and that largely because, even for it, the keeper of the conscience was not Christ in Scripture, but the bishop of Rome. In the interests of the Church of Rome and her revenues an endless code of duties was put on the Christian, most of which were counted as binding as the moral law. Then followed the practice of remitting these duties for a sum of money, and the system of "indulgences," by which men must have been led to believe that the pardon of sin could be purchased at a price. Over and above this, so many of the lawgivers of the church were living in gross and immoral violation of the laws they made and even the fundamental laws of charity and purity, that men's hearts were growing sick of the church as their guide in life, and there was a deep yearning for a voice that would be the voice of God to them, and great was the joy when that voice was heard in the appeal of Martin Luther from the church to the Scriptures.

### III. The Scriptures Found Again.

Three things brought the people back from the authority of the priest to the authority of the Scriptures:

- (a) The revival of learning.
- (b) The discovery of printing.
- (c) The translations.

(a) "The Revival of Learning" was a large movement of the mind of Europe back to the study of ancient languages. A result was the study of Holy Writ in the ancient Hebrew and Greek, and the consequence of this was that men once more knew the beautiful simplicity and moral grandeur of the

Gospel and its infinite superiority to church rites and traditions. Erasmus gave his life to putting into the hands of cultured men the New Testament in the Greek, and he boldly contrasted the simplicity of the past with the worldly pomp and pride of life of the present.

Here is an example. Commenting on the words: "The Kingdom of God comes without observation," he says: "I saw with my own eyes (Pope) Julius II. at Bologna, and afterwards at Rome, marching at the head of a triumphal procession as if he were Pompey or Caesar. St. Peter subdued the world by faith and not with arms or soldiers or military engines. St. Peter's successors would win as many victories as St. Peter won if they had Peter's spirit."

That Erasmus felt that he had found Christ in the New Testament may be seen in his words:

"These books give us a living image of Christ's holy mind. Were we to have seen him with our own eyes we should not have had so intimate a knowledge as they give of Christ speaking, healing, dying, rising again, as it were, in our actual presence."

No wonder that Erasmus, having found Christ in the Gospels, wished all men to know him. "I wish that even the weakest woman should read the Gospels, should read the epistles of Paul, and I wish that they were translated into all languages so that they might be read and understood not only by Scots and Irishmen but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, and that the traveller should beguile with their stories the tedium of his journey."

(b) The second matter that brought back the Scriptures to their place of authority over the conscience of the people was the "Discovery of Printing." Its immediate result was that books became many and cheap, even to the poor. Had Erasmus' New Testament been circulated by copies in handwriting, how slow would have been the growth of its influence. Printed, it seized on men's minds in every country and every station. The Pope on his throne and the poor monk Martin Luther in his cell, each had his copy. A handwritten copy of Wycliffe's New Testament sold at \$220 of our money; a printed copy of Tyndale's New Testament, at about \$10. Printing, by making it possible for every man to have his Bible, restored the Scriptures to their place of authority over men's minds.

(c) "Translations." Only one step was now wanting. It was to give the Scriptures to the people in the language they could understand and which they loved. Martin Luther gave the Germans their Bible.

In England two generations of scholars set themselves to the task, and the result of their work is that we hold in our hands

a Bible marvellously true to the original in the beauty of its tone and the majesty of its language and the subtletess of its power—a fit monument of generations of labor and of the blood of the martyrs.

1. The first volume of Scripture printed in our mother tongue was Tyndale's New Testament. William Tyndale was a student of Oxford, a university whose life had been deeply influenced by Erasmus and other men who made and were made by the New Learning. We learn from Foxe that he was "well versed in the knowledge of the tongues, and especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted." From the first he seems to have boldly dedicated himself to his life's work. He once said to a priest: "I defy the pope's laws. If God spare my life, ere many years I will cause the boy that driveth the plough to know more of the Scriptures than you do."

Failing to find assistance or sympathy from the Bishop of London, he went into the secret of a foreign city, Cologne on the Rhine, and there was preparing to print the English New Testament. But the church of that day could almost see in secret. The printers were summoned and the authorities swooped down on Tyndale, but their prey was already far up the Rhine, his translation and his printed sheets with him on the way to Worms. Protected by that free city he issued the first printed copies of the English New Testament.

The work was the creature of his own hands, and is the foundation of almost all subsequent translations of the New Testament. It is worthy of note, for example, that the Beatitudes in Matthew V. in the authorized version are, with but two or three slight changes, word for word the translation of William Tyndale. The spiritual insight of Tyndale's mind, the sympathy of his Christian heart, and the strength of his mastery, at once of the original and of the English, have made his the preponderating personality among the group of English translators, and his influence an enriching stream flowing through all the versions.

Tyndale's precious volumes were smuggled into England hidden in bales of all kinds of goods. They were distributed in London and in the country at large by a sort of secret Book and Tract Society, which sold them at from \$8 to \$10 a copy. The class of people who bought them seems to have been university students and intelligent merchants.

These using the book as the test of the faith and practice of the Roman Church brought upon it the wrath of the authorities. Every known copy was seized. They even bought up all Tyndale's stock in Antwerp; Tyndale clearing enough money on the sales to pay his debts and issue a new and revised edition. A grand burning was held in London in St. Paul's churchyard.

There was robing of priests, singing of masses, ringing of bells, speeches by the bishops, etc., about the evil influence of the book; a grand procession round the fire, the tossing of the books to the flames—and all to the glory of God and for the good of the "Holy Catholic Church."

Meanwhile Tyndale was at work. He published revised editions of the New Testament in 1534 and 1535, and also an English version of the Pentateuch. But the net was gathering around him. Betrayed by one who pretended to be a friend, he was kidnapped to the castle of Vilvorde and there after imprisonment, strangled and then burned. His last prayer was: "Lord open the eyes of the King of England."

Thus the first chapter of the story of English translations closes in bloodshed.

2. "Coverdale's Bible." The Reformation movement in England was progressing. Cranmer had pled before Convocation for an English translation. Coverdale made bold to supply it, and published in 1535 the first printed edition of the whole Bible, and was even permitted to issue, in 1537, an edition "with the King's most gracious license"—the beginning of the answer to Tyndale's prayer. The important point about Coverdale's Bible is that the New Testament and the Pentateuch are a reprint of Tyndale's, somewhat revised, and that from Joshua to Malachi was the work of Coverdale himself—a graduate of Cambridge, a devotee of the New Learning and well able to do his work.

Coverdale died in honored old age, but his long and painful imprisonment in Mary's reign, and his narrow escape, through the help of the King of Denmark, lends this chapter of our story a dash of sorrow of its own.

3. Matthew's or Rogers' Bible appeared in 1537 "set forth with the King's most Gracious Lycense." It was made up of Tyndale's New Testament and Pentateuch, revised, and very probably of Tyndale's translation down to Ezra, printed from papers left by him. From Ezra to Malachi was a revision of Coverdale. The important point is that "from Matthew's Bible all later revisions have been formed."

This chapter of the story has its dark memories, for the first martyr at the stake in Mary's reign was none other than Johannes Rogers, alias Matthew.

4. The Great Bible. Matthew's Bible was revised and published under the patronage of Thomas Cromwell, the great Protestant statesman, in 1539, in a large volume—hence the name "the Great Bible"—and was heralded by a royal proclamation "that one boke of the whole Bible of the largest volume in English be set up in the churches," chained to a pillar or desk, that any one might come and read. Often the Latin services were disturbed by the voice of one who read to an assembled crowd. The Latin mummeries have passed away, but our Eng-

lish Bible is still as music to the ears of the people.

It is noteworthy that Cromwell, the patron of this edition, perished on the scaffold, the victim of a short-lived Catholic reaction.

5. In 1540 appeared Cranmer's revision, known as Cranmer's Bible.

6. The Geneva Bible (New Testament 1557, Old Testament and New Testament 1560) was the work of a very distinguished band of English reformers who had taken refuge in Geneva from Mary's persecution. The work has a strength and individuality of its own, probably due to William Whittingham, a distinguished graduate of Oxford. Still Tyndale's work seems to have been the basis even of this translation. This edition first gave the headings to the chapters and was accompanied by notes of a strong Calvinist and even democratic tone, which made it at once popular and an object of dread.

7. The bishops of Elizabeth's early reign tried to supplant it with a version of their own—"The Bishops' Bible" (1568)—which was to be "an authorized edition." Archbishop Parker sent portions of the Matthew Bible to the different bishops to revise, but many were indifferent and the work very unequal in its execution.

8. In 1582 the Roman Catholics entered the field with a counter blast in the shape of the Rhemish, now called the Douay, New Testament, with elaborate notes in the interest of Roman Catholicism.

9. "The Authorized Version." We must not forget the use the Scriptures were being put to as the test of faith and conduct. It was not in the interest of this use to have so many different versions—Calvinist, anti-Calvinist, Roman Catholic in tone. Men seem to have felt that the version to be acceptable to all had not yet come.

At a conference held in 1605 at Hampton Court, King James I. himself presiding, the differences between the High Church and Low Church of the day were discussed, and among other questions that of a revision of the Bible came up. Raingolds, the leader of the Puritans, asked for a revision. Bancroft, Bishop of London, replied: "If every man's humor should be followed there would be no end of translating." James objected strongly to the supposed democratic tone of the notes of the Geneva Bible, and it was finally agreed "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek, and this to be set out and printed without any original notes and only to be used in all churches of England in time of Divine service."

A band of fifty-four of the most trustworthy scholars of the day was secured for the work. James successfully freed himself from all the cost. The colleges were to feed the translators, the bishops to reward them with livings, and the dioceses to pay the

incidental expenses which were further assisted by the printer's purchase money.

Some principles of the translation were:

1. The Bishops' Bible to be followed and alter it as little as possible.
2. Old ecclesiastical terms, such as "church," etc., to be retained.
3. Words with double signification to be kept as commonly used.
4. No marginal notes except in the way of translation.
5. These translations to be used when they agreed better with the text than the Bishop's Bible: Tyndale's, Coverdale's, Matthew's, Whit-churche's, Geneva's.

The method of work was beautifully thorough. The translators formed themselves into six companies, each with a portion of Scripture to translate. Each scholar in the company got a copy of his company's portion from the Bishops' Bible, and in the quiet of his study prepared his corrections. When the company assembled "one read the translation; the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault they spoke; if not, he read on."

The portion of one company done, it was handed over to the other companies for revision, and points of disagreement between the companies were settled at the last by a select committee. Thus each phrase in the translation received the approval of six benches of competent judges and a court of appeal. All the past English versions, even the Romish, were used; and besides these "Chaldean, Hebrew, Syrian, Greek, Latin, Spanish, French, Italian and Dutch translators and commentators." More than three years were spent on the work, which was ultimately published as we have it in 1611.

Probably no translation has been more thorough, and no translation is more perfect. F. W. Faber said of it after he joined the Roman Church: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten; like the sound of church bells, which the convert hardly knows how he can forego." Those who have heard its words from their childhood and to whom its pages have been light in darkness, truth in doubt, comfort in sorrow, peace in distraction—the very voice of God to the soul—count it dear, too, because the very music of its words and the majesty of its accents are the beautiful garb in which God has come to them, but they will count it yet more precious when they remember that it took centuries to bring an English translation, and then generations of toil and even bloodshed to give us that beautiful thing which we know as the English Bible.'

## Childhood.

### Some Things to Find in This Record.

Find out from Rev. J. Fraser Smith's letter how it is that money given to feed the famine orphans in India, will help the Mission a few years hence.

Find out from the story "The Colporteur," how many French Mission Schools our Church has; and how many scholars have passed through Point aux Trembles Schools.

Try how many "Youth" questions you can answer.

### Our King, if he Lives.

A little boy, now 5 years old, is the third heir in succession to the English throne, and Queen Victoria is the first English sovereign who in his or her lifetime had three male heirs in direct succession living. They are her son, the Prince of Wales; her grandson, the Duke of York, and this great grandson, Edward Albert Christian George Andrew Patrick David. He is known as Prince David, probably out of compliment to Wales, of which his grandfather is titular prince.

### A Story from Honan.

One of our medical missionaries in Honan, in a little typewritten paper, which he publishes monthly, tells the following story for the children, of what he saw in his work. "It is," he says, "another of the many, many sad tales of the ravages of opium!"

"Imagine a happy household of five, composed of a child, 7 years of age, his father and mother, his grandmother and his uncle.

"Happiness was not absent from the family until it was realized that the father, like Naaman of Bible times, had one great defect—he had the craving for opium, and to satisfy which they were all soon reduced to penury.

"What was to be done? In desperation the child's mother was sold like a slave, for a small amount of cash.

"In the meantime the little lad had been suffering from a low fever, and enlargement of the spleen. The grandmother and uncle brought him to the hospital for treatment. Besides taking medicine, he was advised among other things to have, if possible, an absolute change of diet.

"This the uncle could not seem to understand. The idea of there being any other food besides millet and dough-strings had never occurred to him.

"However, the next day a bright idea seemed to strike him, for he said: 'Yes, I think a change from Chinese food to foreign food would be just the thing. When do you want to take him into your home and start him on the foreign food?'"

"All three made headquarters at the hospital for about three weeks, while the two elders had to beg daily for food enough to keep the three alive. At last they were kindly taken in by a food-stall man, with whom they stayed about a month and a half, at the end of which time the lad was pronounced well of his fever and spleen trouble.

"But how was the board bill to be paid? They had no money. There was nothing for it but to leave the child in payment of the six weeks' board. The restaurant man was glad to get a fine boy so cheaply; indeed he had long been looking for just such a chance, for while he had five girls of his own, he had no son and heir.

"But, alas! he had no sooner stripped the lad than he began to rue his bargain, for he found that the child's body in the meantime had broken out in loathsome sores. "I have been duped," he said; so he gave back the child, at the same time surrendering his last chance of remuneration. Many such acts of unrequited kindness during these centuries, seem to have driven out of the Chinese character almost every trace of unalloyed gratitude.

"But let us follow still farther the fate of this unfortunate little chap. Unsuccessful in his first attempt to barter the child, the uncle finally sold him to a man named Li, who also brought the boy to the dispensary for treatment.

"He told us how he, too, had been deceived, for he had paid 75 cents for him, and he said that he had been telling his wife just before leaving home that the foreign doctor had cured the first disease, but if he could not cure this one, it was just 75 cents thrown away.

"About ten days ago, the boy, with his owner (for don't you think it would be wrong to call him his adopted father) were seen in front of a native drug store, getting more medicine, because the disease has become much worse."

### The Chinese Baby's Soul.

When a Chinese baby takes a nap, people think its soul is having a rest—going out for a long walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid her baby's soul has wandered too far away, and cannot find its way home. If it doesn't come back, of course the baby will never awaken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They hope to lead the soul back home. If a baby sleeps while it is being carried from one place to another, the danger of losing the soul is very great. So whoever carries the little one keeps saying its name out loud, so that the soul will not go away. They think of the soul as a bird hopping along after them.

### Fred's Sermon on Honoring Parents.

"H" means to hear what they say. Sometimes you can't hear when you are real near, if you'd rather not; but you must always rather. 'O' means obey—that's to mind what you are told as well as to hear it. 'N' is to hear and obey now. Don't say 'wait a minute.' Don't think 'I'll mind next time.' Now is the word. 'O' again means 'onest; we owe it to our parents, because they loved us and took care of us when we were little shavers, and couldn't do' it ourselves. 'R' stands for right. It is right, because God says so, if it weren't He wouldn't' have put it in the Bible."

### Before and After.

A little girl had a great desire to join the church; consequently she went to the minister, asking to be received into the church. He inquired if she had experienced a change of heart, and she answered affirmatively. The minister inquired further, "Were you a sinner before?" "Yes." "Are you a sinner now?" Again she answered, "Yes." "Where, then, is the difference between your former and your present condition." After some moments' meditation she said, "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin."—Mission Friend.

### Why He Became a Missionary.

A beautiful story was told not long ago by a young missionary as to how he was influenced to become a missionary. When a child he used constantly to walk through a certain churchyard, and one of the grave-stones which he passed, erected to the memory of a little boy eight years of age, bore this inscription:

"Mother, when I grow to be a man I should like to be a missionary. But if I should die when I am still a boy will you put it on my tomb, so that one passing by may read it and go instead of me?"

Through the reading of this inscription there grew up in his mind this thought: "I must go in the place of that little boy." And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him to become a missionary. Now, if a wish can do so much good, what may a word and a deed do?—Reformed Church Tidings.

### The Time to be Cheerful.

When we are thoroughly tired and discouraged, then is the time to be really cheerful. Cheerfulness under blue skies and sunshine may only be a reflection of the cheeriness of the surroundings. It is the gray day and the hard road that test the real courage and sunniness of the soul.—American Friend.

"Tell me how a boy spends his spare time," said a wise man, "and I will tell you what kind of a man he will be."

### Burned His Mother.

Years ago the Hindu widow was frequently burned on a huge wooden pyre by the side of the dead body of her husband. The funeral fire was kindled by a near relative.

Bipro Charan Chuckerbutty was the Bengali boy who kindled the fire that burnt the dead body of his father and the living body of his mother. The British government put a stop to this unnatural and horrible cruelty.

Young Chuckerbutty heard of the love of Jesus, accepted Him as his Saviour, and, after an education, became a preacher of the Gospel. He has been for years a faithful minister and missionary of the Church of Scotland in Calcutta.

He is now an old man, and looking forward to the end of his life and service here; he has handed over the whole of his property, between six and seven hundred pounds, to the Mission to be absolutely theirs when he dies.—Sel.

### A Simple Question.

An aged gentleman at a watering-place said to a lady, a stranger to him, as she came up to take her usual draught of the water. "Have you ever drunk at the Great Fountain?"

The lady colored and turned away without replying.

The following winter, in another place, he was asked to visit a lady who was dying. As he entered the room, she said with a smile, "Do you not know me? Do you not recollect asking a woman at the spring last year. 'Have you ever drunk at the Great Fountain?'"

"Yes," said he, "I do remember."

"Well, sir, I am that person. I thought at the time you were very rude; but your words kept ringing in my ears. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, have been the means of my salvation. Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion."—Christian

### A Goat for a Bible.

The scholars in the schools of the Free Church of Scotland mission in Livingstonia, Africa, have increased in two years from 1,700 to 7,000 and "still they come." Bibles and New Testaments are greatly sought after. The people cannot as a rule go into the shop with their money in their pocket, but they buy their Bible by paying for it with a sheep or a goat.



### Sacrifice of an African Child.

Dark and cruel as the custom is, it is still found in parts of Africa. A missionary who saw the child after she had been rescued, writes from Bonny, at the mouth of the River Niger:

"It seems that at a place quite inland from here, there is a custom by which, on the death of a great man, a girl must be thrown alive into the river by the heathen priests.

Well, not long ago, it was known that such an event was to take place. Remonstrances by converts of the mission were in vain, and on the day fixed, the little girl, with about a dozen fowls tied round her neck, was thrown into the river.

Some Bonny Christians, however, were in their canoes concealed by the overhanging trees, waiting for the event. As soon as the girl was thrown in, they pushed out to the rescue. The poor girl was mercifully kept afloat by the fluttering fowls round her neck until the Christians came up.

The rescue of the girl raised a big row, and as it was dangerous for her to go back to her own country, she was brought down here, and is now in the house being trained."

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### "Look a Little Plesanter."

An elderly woman, the widow of a soldier who had been killed many years before, went into a photographer's to have her picture taken. She was seated before the camera, wearing the same stern, hard, forbidding look that had made her an object of fear to the children living in the neighborhood, when the photographer, thrusting his head out of the black cloth, said, suddenly, "Just brighten the eyes a little."

She tried, but the dull and heavy look still lingered.

"Look a little plesanter," said the photographer, in an unimpassioned but confident and commanding voice.

"See here," the woman retorted, sharply, "if you think that an old woman who is dull can look bright, that one who feels cross can become pleasant every time she is told to, you don't know anything about human nature. It takes something from the outside to brighten the eye and illuminate the face."

"Oh, no, it doesn't! It's something to be worked from the inside. Try it again," said the photographer, good naturedly.

Something in his manner inspired faith, and she tried again, this time with better success.

"That's good! That's fine! You look twenty years younger," exclaimed the artist, as he caught the transient glow that illumined the faded face.

She went home with a queer feeling in

her heart. It was the first compliment she had received since her husband has passed away, and it left a pleasant memory behind. When she reached her little cottage she looked long in the glass, and said: "There may be something in it, but I'll wait and see the picture."

When the picture came, it was like a resurrection. The face seemed alive with the fires of youth. She gazed long and earnestly, then said in a clear, firm voice: "If I could do it once, I can do it again."

Approaching the little mirror above her bureau, she said: "Brighten up, Catherine," and the old light flashed up once more.

"Look a little plesanter!" she commanded, and a calm and radiant smile diffused itself over her face.

Her neighbors, as the writer of this story has said, soon remarked the change that had come over her face.

"Why, Mrs. A., you are getting young. How do you manage it?"

"It is almost all done from the inside. You just brighten up inside and feel pleasant."—Forward.

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### A Sorrowing Chinese Mother.

I've seen to-day one of the saddest scenes we see in China—the genuine sorrow of a Chinese woman over the fact that her son is a Christian. She, believing with all her heart, that unless she is worshiped after death, her spirit will wander, naked and homeless, throughout eternity, I can almost sympathize with her real heartache, for that is the punishment the Chinese fear more than that of hell itself.

They have very hazy ideas of the region of endless torment, and very definite ones of this, for have they not seen and heard the screeching of the spirits? They know this to be true, for everybody believes it.

But she told a woman to-day, and I heard: "This foreign koo neung (lady) says that the heavenly Father has a place prepared, raiment and food and happiness, for those who believe in Jesus. Now, if that could be true, there really would be no use in having a son worship you, would there? But we have no proof of it. If I only knew whether it were true or not!"

She has forbidden her daughter-in-law to become a Christian, in the hope that she may burn incense to her memory before the ancestral tablet, which will be some compensation, though she can never go to the grave and worship as her son might, if he would. O, if he would! But this son has been a Christian nearly twenty years, and he has no idea of doing such a thing, and the poor old lady knows it.—Miss Claudia J. White, in "Foreign Mission Journal."

Receipts.

For the month of March by Rev. Robt. H. Warden, D.D., Agent of the Church. Address: Presbyterian Offices, Tor.

KNOX COLLEGE FUND.

Table listing donors and amounts for Knox College Fund, including entries like 'Reported \$4904 88', 'Alliston 4', 'Craighurst 5', etc.

Table listing donors and amounts for Knox College Fund, including entries like 'Tait's Corners 4', 'Lynden 3', 'Stouffville 5', etc.

Table listing donors and amounts for Knox College Fund, including entries like 'Elora, Chal 3', 'Pickering, St A 4', 'North Bay 2', etc.

Table listing donors and amounts for Knox College Fund, including entries like 'Goro 1 25', 'Utica 1', 'Ham, Went 3', etc.

Table listing donors and amounts for Knox College Fund, including entries like 'Tor, Dunn 15', 'Oakville 1 50', 'Watford 2', etc.

MANITOBA COLLEGE FUND.

Table listing donors and amounts for Manitoba College Fund, including entries like 'Reported \$2834 59', 'Beaverton, Kx 4', 'Brantford, Ist 8', etc.

HOME MISSION FUND.

Table listing donors and amounts for Home Mission Fund, including entries like 'Reported \$52,445 96', 'Alliston 7 10', 'Craighurst 10', etc.

MONTREAL COLLEGE FUND.

Table listing donors and amounts for Montreal College Fund, including entries like 'Reported \$2175 11', 'Chesley 5', 'Elora, Chal 3', etc.

QUEEN'S COLLEGE FUND.

Table listing donors and amounts for Queen's College Fund, including entries like 'Reported \$1425 43', 'Beaverton, Kx 7', 'Brantford, Ist 5', etc.



Spry.....	2	Nassagaweya.....	45	Elora, Chal.....	29	Churchill.....	18	Matawa.....	10
Hibbert.....	50	Mont, Naz. ss.....	25	Pickering, St A.....	6	Vaughan, St P St A.....	25	Callander.....	2
Mrs B Kirkman.....	3	Vaughan, Kx.....	60	N Mornington.....	20	Dunroon.....	7	Eagle Lake.....	3
Miss Tytbo.....	1	Cookstown.....	2	N Glasgow.....	6	W Nottasawaga.....	5	Rosseau.....	3 50
Burford.....	3	Listowel ss.....	5	E Oxford.....	10	Norwich.....	6 25	Dunelchurch.....	3 01
Port Elgin.....	17 05	Ham, St Paul's.....	40	N Bay.....	4	Brampton.....	50	Warren.....	7 55
Hastings.....	9 08	Drummond Hill.....	9 10	Blenheim, etc.....	27	Keene.....	10	Sprucedale.....	2
Napanee.....	73 77	Ham, St John's.....	125	Belleuil, St A.....	20	Merivale.....	7 50	Kilworthy.....	2
Alton.....	7 70	Cedar Hill.....	4 35	Lakefield.....	17 35	Moorefield, ce.....	2	Malta.....	2
Kemble, etc.....	30	Pakenham, ce.....	7 17	N Smith.....	4 40	Warton.....	2	Bar River.....	4
Milton.....	10	Otta, Kx.....	20	Ft Sask.....	3	Hollen.....	4 50	Echo Bay.....	3
Harrison, Guth.....	60	Wunstown, ce.....	5	G. C. L.....	1	Strabane.....	6 35	Sylvan Valley.....	1 75
Mont, St Gabl.....	10	W Gullmbry, 1st.....	30	Miami.....	4	Sawyerville.....	17	Gaulais Bay.....	3
H M Reserve.....	8 431 93	Baysville.....	13 75	M. Lytle & Baker.....	1	Chater, etc.....	40	Spragge.....	2
Greenock, C bank.....	4 60	Almic Hrbr.....	9	Melita.....	7 65	Birtle.....	10	Ferguson ch.....	2
D J Campbell.....	10	N Cardwell.....	2 44	For, Col.....	85	Lon, St A.....	30	Richards Lading.....	2 44
Penetanguishene.....	8	Culloden.....	10	Killarney.....	5	Farewell.....	6 25	Desbarats.....	2 44
Stratton.....	22	Mont, St Gabl.....	14	Slocan City.....	2	Pingal.....	5	Port Leeh.....	2 34
Kildonan, ywhms.....	32	" Missoc 51.....		Alameda.....	21	Tor, St Pauls.....	42	Karah.....	4
Beaver Lake.....	3	Tilbury, E.....	127	Sunderland.....	16	Riversdale.....	5	Little Rapid.....	5
Claudehoye.....	10 25	Rev F Ballantyne.....	5	Russell.....	7	N. Kinloss.....	2	Day Mills.....	4 50
Mont, W, ss.....	3 30	Mr Albert.....	10	Rosburn.....	12	Qu'Appelle.....	10	Livingston Crk.....	2 75
W Gullmbry, 2nd.....	22	W Arran.....	20	Hamiota.....	5	Que, St A.....	60	Chelmsford.....	3
Caledon, Kx.....	15	Beaverton, Kx.....	18	Greenbank.....	9 46	Chicoutimi.....	10	Honorat Reekville.....	2
Kew Beach.....	15	Tor, St A, Lunax.....	39	Tweed.....	20	Mont, Wmster.....	15	White Lake.....	2 60
Maxwell.....	5	Shelburne.....	30	Essex.....	12 63	Tempa.....	5	Silver Water.....	5
Fewe-sham.....	4	Newdale.....	8	Kingston, St A.....	30	S Delaware.....	5	Ophir.....	2 75
Aurora.....	5	Edmonton.....	32 50	Pittsburg, St J.....	1	Owen Sound, Kx.....	40	Rev. Dr. Findley.....	5
Collins Bay.....	6 50	Oakland.....	2	Georgetown.....	15	Elmvale.....	8	Mullbank.....	5
Portsmouth.....	4 23	Win Aug.....	50	Victoria, 1st.....	12	Orillia.....	50	Franktown.....	12
Ham, Went.....	30	N & S Plympton.....	12	Cannington.....	11 94	Waldemar.....	3	Toledo.....	12
Wallacetown.....	35	A Polser.....	2	Wolfe Island.....	2	Caledon, Kx.....	1 60	Athens.....	5
Aylmer.....	7	Renfrew, N Wards.....	16	Fairbairn.....	1 55	The Maples.....	1	S Gloucester.....	5
Rev Dr Crombie.....	5	Dutton, mbs.....	31	Cobourg.....	75	Burlington.....	5	Que, St A.....	5
Sarnia, Albert.....	3 40	Port Dalhousie.....	4 50	Cobden.....	22	Huntingdon.....	20	E Zorra.....	2
Annan, ce.....	18 50	Vankleek Hill.....	100	Springfield.....	8	Stroud.....	7	Wallaceburg.....	20
King, etc.....	6 40	Dr Wishart.....	6	Pine River.....	14	Ridgetown.....	25	Ashfield.....	8
W Allan.....	6	Mont, Chal, jmb.....	25	Ham, St Paul.....	104 45	" ce.....	5	Vauc. Chinese.....	1 25
Woodstock, Kx.....	20	Member.....	1	Drayton.....	8	Mont, Cres, ss.....	30	Revelstoke.....	8
Niagara Falls.....	30	G L Kirkwood.....	2	Kildonan.....	25	Wingp, Kx.....	175	Ft Qu'Appelle.....	3
Tor, Wmstr, la.....	50	Stellartonss.....	20	St Andrews.....	5	Roslin, etc.....	10	Coulson Hill, St J.....	2
Chisholm.....	5	A W Brodie.....	50	Winchester.....	40	Mrs. B. Kirkman.....	4	Ayr Stanley.....	10
H C J Brandon.....	25	Tor, Wmstr.....	56 50	Hepworth.....	8 75	Aylmer.....	10	Bethel, etc.....	10
N. Grant.....	10	Petrolca ss.....	10	Brucefield, Un.....	25	Moosomin.....	2	Campbellville.....	15
Chesterfield.....	21	Rev J Fothering.....	5	Southampton.....	2 70	Richmond.....	4	St Mary's Kx.....	20
Holstein.....	16 23	ham.....	5	Whitewood.....	1	Fallowfield.....	4	Langside.....	2
Unionville.....	1	Maple Ck.....	3	Riverside.....	7 45	West ch.....	7 50	Tor E.....	5
S Luther.....	4 23	Lit Current.....	5	Stockton.....	5	Morris.....	3	Athelstone.....	20
Mrs Dr Reid.....	2	Esquesing Bos.....	25	Hilton, Eng.....	4 20	Nelson.....	32	Menis ch.....	10
Miss Reid.....	2	Victoria, St A.....	160	" Gael.....	4 10	St Louis de Gonz.....	13	Sonya.....	9
Unionville.....	2			Tarbolton.....	10	Chalk River.....	6	Windham Cent.....	14 17
Monocentre.....	24		\$80,239 29	Port Dalhousie.....	7	Londesboro.....	4 65	Otta, St Paul's.....	25
Thorntown.....	5			Balderson, etc.....	25	Beamsville.....	2	Weston.....	60
Newmarket.....	10			Ham Locke.....	5	Calf Mtn.....	6	Pelecan Lake.....	6
Richmond.....	20			Barton.....	6	Nucleod.....	3	Bra cebridge.....	8
Trenton.....	10			Lunenburg, etc.....	24	Win, Wmstr.....	15	Merrinton.....	6
Crumlin.....	11			Pt Edward.....	4 67	Grassmere.....	95	Crystal City.....	12
Whitewood.....	13 25			Chatham, 1st.....	30	Rodney.....	8	London, St A.....	140
Russell.....	4			Wellwood.....	5	Tottenham.....	6	Danwhig, Chal.....	7
Neepawa.....	70			Brookdale.....	5	St Marys, 1st.....	14 70	L'Original.....	16
Maxwell, ce.....	1 50			Oro Central.....	2	Carluke.....	2 15	Belmont.....	7
Shoal Lake.....	5			Enniskillin, etc.....	39	A friend.....	5	Kalmore.....	40
Oakburn.....	1			Mont, S Giles.....	10	Beaverton, St A.....	6	Tor, Dunn.....	15
Westmeath.....	5 19			Otta Bank.....	47	Woodbridge.....	10	Onaida.....	2
Newmarket.....	10			Esson.....	5 50	Appin.....	5	Bethesda.....	15
Victoria, St P, etc.....	15			Mansfield.....	6	Tait's Corners.....	5	N. Bruce, etc.....	9 70
Lady, W'dstock.....	25			Gananoque.....	12	Lynden.....	5	Oakville.....	6 50
J J, Paris.....	5			Alice.....	5	" ss.....	1	Tor, Queen E.....	16
Midland.....	5			Wetaskiwin.....	2	N Kinloss.....	3	McLeman.....	4 50
Mallorytown.....	20			Wingham.....	13	Stouffville.....	10	Webbwood.....	7
Norman.....	5			Win, St And.....	60	Holland.....	8	Copper Cliff.....	8
Byng Inlet.....	5 21			St Thomas, Kx.....	135	Warsaw, etc.....	5	Burkes Falls.....	18
Mrs RCPatterson.....				Lower Litchfield.....	3 60	Ashton.....	12 30	Orville.....	3
& Mrs H McKwan.....	50			Tor, Dovercourt.....	10	King, St And.....	18	Mimico.....	7 50
Wunstown, St A.....	5			Lon, St James.....	3 40	Hull.....	15	Omagh.....	3
Osgoode.....	5			Brandon.....	80	Claude.....	26	Mont, St Matt.....	35
Mrs RSMcTavish.....	1			Glenora.....	4	Aldborough.....	12	London 1st, ss.....	17
Lon, Chal.....	6			Woodstock, Kx.....	35	Eincardine, Kx.....	15	Watford.....	9 64
Rev W Forrest.....	2 50			Win, Aug.....	80	Mayfield.....	18	Bincarth.....	5
N Bay.....	15			Markham.....	6 15	Moonstone, etc.....	10	Ayr, Kx.....	28 91
Bervia.....	5			Xanaimo.....	5	Delhi.....	5 25	Bradview.....	3
Warton, ce.....	5			Proof Line.....	6	Levis.....	16	Clinton, Willis.....	10
Bruce Mines.....	29			Rev. J. Griffith.....	5	Fort Frances.....	2	Walpole.....	5
Royston.....	3 25			Rev. M. McKenzie.....	20	Sturgeon Falls.....	3	Regina.....	10
Per Agent, Hx.....	148			Listowel.....	30	Cache Bay.....	8	Teeswater.....	22
Contributor.....	2			Bayfield, St A.....	23	Comman.....	2	Rosemont.....	4
Kinistino.....	20			Lillowet, etc.....	2 50	Calvin.....	3	Warwick, Kx.....	3 25
A M Watkinson.....	5			Barrs.....	21 35	Ranfield.....	2 80	Arnprior.....	150
Revelstoke, ss.....	10			Admaston.....	12 50	Croft.....	4	Smith's Falls St A.....	55
Mtn City, etc.....	10 80			Otta, St A.....	450	Powanslin.....	20 60	Hills Green.....	1
Mont, Ersk.....	25					Chisholm.....	4 60	E Nottasawaga.....	3
Tor, Cowan.....	106 27					Broomfield.....	2	Port Stanley.....	20

RESERVE FUND.

AUGMENTATION FUND

Sault Ste M.....	15	London, Chal.....	11	Mrs W Nicol/Cala	60	Lon, St Ja.....	2 70	Carluka.....	2
Belmore.....	13	Mrs Mallech Ham	25	Plum Creek ss...	9	Brandon.....	45	Beaverton, St A.	12
Renfrew.....	200	Dr Macdonald	20	Brougham.....	20	Win, Aug.....	43	Tilbury.....	16 75
Exeter.....	10	R. K. Hope.....	25	Elora, Chal.....	40	Nanaimo.....	15	Peterboro, St P ss	30
Lynedoch.....	16	Mrs A T Wood.....	25	Pickering.....	11	Lunenburg, & c	100	Woodbridge.....	39 25
Carholme.....	10	G. Hope.....	25	Markham, St J	19	Rev J Griffith	20	Aylmer, ss.....	2 50
Ancaster.....	5	J. Knox.....	10	E Oxford.....	21	Rev M MacKenzie	30	Appin.....	3 50
Whitechurch.....	3	J. J. Morrison.....	10	North Bay.....	8	Rev It A Mitchell	35	do ss.....	3
Elsinore.....	1	G. Vallance.....	25	St Mary's, Kx	10	Fairbank, ss.....	5	Tait's Corners.....	5
Cruticksbank.....	10	Mrs. Ewing.....	10	Blenheim Guild.	75	Niagara, St A ss.	11 78	Lynden.....	8
Binbrook.....	10	J. A. Bruce.....	5	Wales, ce.....	50	Listowel.....	25	do ss.....	1 46
Abingdon.....	2	Mrs Fairgreve.....	5	Bellevil, St A.....	39	F Ballantyne.....	3	Moorefield, ce.	2
Spallincheen.....	10	Dr. Mallach.....	25	Lakefeld.....	20	Bayfield, St A.....	10	Kamoka, ss.....	4
Cookestown.....	3	Ald. McLagan.....	10	N Smith.....	5	Brookvil, St J.....	30	Stouffville.....	12
Ivy.....	4	A. Turner.....	10	G C L.....	2	Lillooet, & c.....	7 54	Holland.....	9
Towline.....	5	North Bay.....	10	Glongarry, Pres.	270	Whitby.....	20	Dr P C Leslie.....	200
Aylwin.....	3	Hallam.....	4 7	Miami.....	10	do ss.....	3	The Maples.....	2 15
Lasky, etc.....	20	R. Gray, Chatham	10	M Lytle & Baker	5	Cedarville.....	3 75	Hull.....	8
Pembroke.....	60	K. Uigubart.....	10	Wyevale.....	11	Ota, St A.....	290	Claude.....	40
Spencerville.....	30	Mrs. Garner.....	10	Tor, Col.....	110	St. Churchill.....	250	Aldborough.....	52
Ventnor.....	8	M. Campbell.....	10	do.....	5	Hu tville.....	1 70	Kincardine, Kx.	49
Coldsprings.....	39	F. Ma colmsn.....	5	Killarney.....	5	Vaughan, St P &	8	Mayfield.....	34
Forest.....	8	Dr. Duncan.....	5	do ce.....	37	St A.....	40	Moonstone, & c	25
Merrickville.....	6	A. McKay.....	5	Slocan City.....	3	Duntroon.....	14	W S Leslie, Mont	50
Campbell's Bay.....	3	S T. Martin.....	5	Souris, ce.....	18 50	W Nottawnsaga.....	22	Mont, Chal ss.....	51 28
Orangeville.....	29 25	Maj Rankin.....	1	Alameda.....	7	Bookton.....	8	Hensall, ss.....	33
Shelburne.....	13	S. M. Glenn.....	2	Russell.....	20	Wmstn, St A.....	82	Chisholm.....	85
Milverton.....	5	E. T. Smith.....	2	Rosburn.....	5	Brampton.....	104	Mattawa.....	3
Tor. E., ss.....	7	G. Stephen.....	5	Hamiota.....	4	Keeno.....	10	Magnetawan.....	4 50
Rockburn.....	4	Rev. J. C. Tolmie.	10	Sixteen, Kx.....	10	Kintore.....	15	Little Rapids.....	1
Gore.....	2	Mount'n City, etc	5	Yorkton.....	10	Gleanarm.....	11	Millbank.....	22
McIntyre.....	3	Tor, Cowan.....	25	Essex.....	13	Moorefield, ce.....	3	D Stewart.....	25
Craigvale, etc.....	5	London Jst.....	50	Kingston, St A.	74 43	Wmston.....	5	Franktown.....	12
Chatham.....	6	Selkirk.....	9	Pittsburg, St J.....	5	Hollen.....	10 25	S Gloucester.....	10
Point Fortune.....	4 51	Cookstown.....	2	Georgetown.....	35	Mrs J McCallum.	15	Madoc, St Peter's	1
New Glasgow.....	9	W'ngton, Chal.....	60	Mosa.....	5	Mont, Wms.....	500	E Zorra.....	4
Ota Bank, ss.....	50	Brookville 1st	40	Victoria, 1st.....	30	Strabane.....	14	Wallaceburg, Kc.	10
Geo. A. Schenectady	3	W. Guilmyr, 1st.	10	Cannington.....	8	Chuter, & c.....	40	Ashfield.....	12
Starrington.....	10	Baysville.....	4	Wolfe Island.....	3	Birtle.....	19	Vanc. Chinese.....	23
R. Ferguson, M. P.	20	Alma Hrbr.....	6 58	Warsaw.....	2	King, St A.....	40	Re elstoke.....	15 85
Cumberland, etc.	12 80	Culloden.....	5	Cobourg.....	54	Glengarry, Pres.	150	H W R Dundas.....	2 50
Ashburn.....	5	Montreal, St Gab.	5	Coblen.....	2 50	Lon, St A ss.....	80	Coulson's Hill,	
Utica.....	5	M. Asso.....	44 40	Sundridge ce.....	4	Merivale, & c.....	21	St J.....	19
Carluka.....	6 65	Tilbury E.....	11	Springfield.....	2	Farewell.....	8	Ayr, Stanley.....	15
Normanby, Kx.....	6 38	Mt Albert.....	10	Pine River.....	3	Tor, Kx.....	1257 57	Valcartier.....	5
Mrs. B. Kirkman.....	2	Windsor.....	20	Ham, St Paul's	110	Tor, St Paul's.....	70	Bethel, & c.....	12
Miss Tyler.....	1	W. Arran.....	8	do do ss	20	Eglington, ss.....	12 64	Rass River, ss.....	7 38
Burford.....	3	Oakland.....	2	do do ss	20	N Kinloss.....	4	Campbellville.....	42
Port Elgin.....	20	N. S. Plympton.	13	do do	20	Qu' Appelle.....	5	Sf Mary's Kx.....	60
Hastings.....	7 81	Renfrew.....	25	do do cc	47	Beauharinois, ss	10	Miss H. Fraser,	
Alton.....	2	do.....	40	Nairn.....	23 60	Que, St A ss.....	56	Mont.....	25
Kemble, etc.....	15	Yankleek Hill.....	20	Drayton.....	8	Chicotini.....	10	Tor, E.....	5
Harrison, Guth.	15	Mont. Chal, mb.	10	Kildonan.....	30	Elmvaie.....	10 2	Sonya.....	15
Mont, St G b.....	10	Grenfell.....	3	Winchester.....	40	Orillia.....	92	Wind'm Cent.....	4
Penetanguishene	5	Maple Creek.....	5	Parbeth, ce.....	18 50	do ce.....	7 53	Hensall.....	150
Stratheonia.....	8	Little Current.....	5	Hepworth.....	4 69	Waldemar.....	6	N.....	100
Belmont, etc.....	3	Esquesing Bos.	15	Southampton	10	Caledon, Kx.....	4	Weston.....	12
Beaver Lake.....	1	Victoria St A.....	35	Whitewood.....	5	The Maples.....	2	Meriton.....	4
W. Guillembury,				Nesbitt.....	2	Burlington.....	10	Crystal City.....	12
2nd.....	5		\$23,128 53	Riverbank.....	5 60	Huntingdon.....	100	Lon, St A.....	650
Caledon, Knox.....	5			Carroll.....	2	Culloden.....	17 28	Dunwich, Chal.....	10
Kew Beach.....	8			Tarbolton.....	7	Stroud.....	10	E'Original.....	17
Beq Miss Milne	50			Fingal.....	100	Two tenth givers	19	Baltimore.....	45
Maxwell.....	7			Port Dalhousie	7	Springfield.....	2 25	Hillburn.....	2
Feversham.....	5			Balderson, & c	25	Ridgetown.....	17	W F M S, West.	15,701 64
Aurora.....	4			W'mstr 1st.....	13	do ce.....	5	Tor, Dunn.....	150
Ham, Went.....	10			Ham, Locke.....	5	Mont, Cres ss.....	30	Hethesda.....	5 75
Wallacetown.....	15			do Bar.....	18	do do.....	30	N Bruce, & c.....	56 25
Sarnia, Albert.....	3			Chatham, 1st.....	30	Roslin.....	20	Oakville.....	15
Niagara Falls.....	20			Brookdale.....	12	Aylmer.....	5	Tor, Queen E.....	50
Holstein.....	2 7			Vancouver, 1st.	12	St Ann's.....	5	Mrs Goforth, trust	
Unionville.....	1 50			Oro, Central.....	3	Welland Port.....	3	fd.....	2856 97
Jasper.....	1 22			Eumiskillin, Kc.	20	Pipestone.....	6	Hornby.....	5
London, St A.....	100			Mont, St Giles.	120	Fergus, St A.....	16 50	Omagh.....	16
Mono Centre.....	2			Ota Bank St.....	150	Nottawa.....	4	Mont, St Matt.....	75
Thornhill.....	5			Clayton.....	3	Oueida.....	8 75	Lon, 's: ss.....	45
Richmond.....	10			Esson.....	10	West Ch.....	2	Binscar h.....	4
Trenton.....	12			Mansfield.....	5	Morris.....	3	Crowstaid.....	24
Crumlin.....	4			Alice.....	5	Verseyoyle.....	9 03	Broadvie.....	4
Whitewood.....	13			Mekewin.....	2 75	Onondaga.....	4	Walpole.....	8
Neepawa.....	15			Ogilvie.....	8 93	Londesborough	18 25	Leghna.....	5
Shoal Lake.....	5			Phumas.....	4 57	Lon, St A ss.....	20	Feeswater.....	133
Oakburn.....	1			Wingham.....	40	Ottawa, St A.....	15	do ce.....	9
Victoria, St P, etc.	20			Win. St A.....	105	J Henderson.....	4 50	Rosemount.....	3
Milhand.....	15			St Thomas, Kx	260	Calf Mountain.....	10	Aruprior.....	160
Mallorytown.....	15 75			Bryson.....	1	Macleod.....	5	Smith's Falls, St A	30
Kendal.....	4			Campbell Bay.....	1 55	Win, W'mstr ss.....	70	N Mornington.....	5
Norman.....	5			Tor, Erk ss cl	75	Grassmere.....	3 99	E Nottawnsaga.....	37
Peterb, St A.....	80			do do do	1	N D McLean.....	15	Sault Ste Marie.....	3
Wmston, St A.....	5			Tor, Dov'ct.....	10	Rodney.....	10	Belmore.....	26
John Penman.....	50			Tor, O St A.....	153 26	Tottenham.....	14 57	Renfrew.....	160
London, Kx.....	20			do do.....	38	Madoc, St P. ss.....	15	Exeter.....	33

Four pages of Dr. Warden's Receipts are left over till next month.

Mrs FBallantyno	2	Miss A Grant...	1	A Anderson	5	Goderich, Kx	15	W Williams	54
Brown anvil wfms	15	Aylmer ss	6	Mrs A Bell	5	Dr McLachlan	30	Goldsmith	6 48
Lobo wfms	11 50	Fort Erie ss	3 25	J F B	2	J Mulholland	5	Winchester ss	10 17
PerRevRS&A	11 25	Mrs J McLennan	20	Que, St A ce	6	S Mountain wfms	15	Eden Mills	30 75
Little girl	2	Wyvalco co	21	Mrs E Dougan	5	J L Morris	10	" " ss	2 50
Rev G L Edwards	1	St Hyacinthe ss	7	Mrs W	2	Mrs	5	I O O T	5
J McKie	5	Vershoyle ss	4 45	M R K	5	Ayr, Kx	5	Keero	55 36
Wellington ss	18 35	Nelson wfms	20	Ham, St P mem	5	Rathwell	32	Peterrose	17
Mrs A B Mitchell	1	Friend	5	Rev J Fitzpatrick	5	S Dunbar	5	Chatham, St A	40
A Friend	1	Hullett	53 30	Saugeen Tp, sec 1	35 26	Walpole	1	Ethel ss	10
G B & J M	20	Londesborough	21	Miss Fawns	4	Woodville	7 60	Brussels, L M club	55
M A Miller	3	Swansea	26	True Friends	20	Jas Lang	25	Ham, McNab	41
Mrs F Roberts	5	Ottawa, St A	15	Lady Howland	5	Esquesing Bos	23 40	Elderslie deb soc	13 60
Wick	63 19	Fair ank ss	4	Mrs Jane Creasor	10	Warwick, Kx	5 50	Allenford	1
Orms town	82 56	C G Bo g	5	J Chamber	2	Mrs H J Rouger	15	Cresford	1
Sy pathizer	2	Tor, W ck	7	Sister	2	Mrs L M Smith	5	Morden	10
Allie Ellis	5	West York ss ass	10	Camachie	26	Westboro	13 80	Thornhill	8
Friends	7	A L G	1	Glen Wm, Meth ss	4 50	Roxboro	25	Three Friends	3
Galt, Kx	192 81	J Henderson	1 50	A Friend	2	Ashburn ss	10 12	Mont, Stan ms	10
Rev Dr James, etc	5	Pres on ypl	5	Brampton mb	2	" " ce	3 88	Harrowsmith	8
W Connell	5	Clinton Wl	1	Rev Wm Herridge	3	W Adelaide	10 38	Nepawa	20
Glen Allan, etc	16 03	Calf Mtn	10	Madoc, St Pet jmb	3 50	McColls	30	Carberry	34
Miss L En'er	5	Win, Wmstr	125	Lakeside ss	3 29	Cedarville	16	Per Miss J Brown	9
Galt ype un	20	Friends	3	W A Parlano	2	Hrespeler ss	25	Port Hope Ist	31
Nassagaweya	23 40	Berlin	45 40	A A Scott	3	Culloden ss	7 25	Smith's Hill wfms	24
Misses Stewart	5	Fergus, St A	19	Sympathizer	15	Six little girls	3 85	Brucefield un	113
Mr J M MacNab	10	Chatsworth	31	Edenvale	41 57	Belmore	23	Peterboro, St A	30
Ya-glan, Kx	42	McDonald's Cor	18	Midhurst	14 25	Elmvale	19 75	Carleton Pl, Zi ss	18 15
Wallaceburg ce	2 10	In Memory J B L	1	Per Mont Witness	31 91	Renfrew wctr	5	W Toombs	10
A Turner	10	Student	17	H Robertson	2	Boyd McDowell	1	Ophir	5
Dr A McPhedran	5	Tottenham	17	Windsor wfms	29	M H D A	2 65	Dover	10
Iroquois, mems	15 25	Beeton	25 03	Beamsvl, hi scl	20	Richmd Hill & ss	23 50	Mont, Chal	49 67
Mrs A M Kellack	1	St Mary's Ist	100	Cunnington	16	Thornhill and ss	14 75	Chatham, KD	10
Per Mrs Crombie	36 24	Ham, St Paul	150	K S	2	Exeter	43 50	Millwood mb	5
W F M S West	337 57	" " In	25	R McQueen	2	H Zimmerman	1	Rev W Forest	2 50
North Bay ss	8 30	Sympathizer	15	D W Eastman	1	Greenbank	1 55	Ham, let, etc	2 25
Port Perry ss	7 24	T Montgomery	4 25	M L S Sutton	1	Salem	2	Tor, Dunn ss	2 60
Mite Box	2 60	Owen Sd Div	12 50	Amos ce	22 59	Chifford	41 66	Dunblane	14
Egmondville	4 50	Cornwall, St J ss	25	Rev R Bentin	1	Whitechurch	1	W Arran	4
Miss A McKennard	1	Newburgh	26 30	Miss H Fraser	6	Elsinore	5	" " ce	5
Avondale	10	Camden E	12 10	Berlin	5	Little Marion	50	Deer Park ss	4
Blenheim wfms	22 93	Scarboro, Kx	71 25	J M	5	C J M C	2	E Normanby	20
" " ce	10	J Nathan	1	Mrs W McKem	1	C J F Allandale	5	Contributor	1
E D Howe	5	Per L Aitken	3	Rev J Morrison	5	Man Col ymca	18	A O Hawkins	5
London, Kx	80	St Cath, Kx	10	A Friend	1	Spencerville	22	Mrs A McLean	23
Goderich un	12	H Woods	2	Glen Wm Meth ss	1	Sydenham, St P	53	W F M S West	594 90
Leeburn	9	Per Dr Hamilton	13	F W P	10	Gananoque	40 20	Mrs R J W	2
J C McFarlane	5	R Henderson	5	Per A Ross	15	Enniskillen ss	8	Richmond	30 50
J G Hood	2	Lynden	15 60	Hensall	35	McDonalds Cors	24 55	Richmond, Kx	3
Anon	6	Goderich, Kx	176	Winnipeg, Kx	92	Two Friends	2 50	Blackstock, wfms	20 26
Riversview ss	4 26	Skipness	15 50	Virden	33 50	Brampton wfms	1 50	Tor Times Print	50
Woodville	1 50	Anon	10 35	Anon	1	Rylstone	15	Hillsburg	29 53
Ham, St John	9 15	W N West	10	J M Hall	1	Rockburn	1	Namford	30
Chater, etc	76	Burnbrae wfms	16 29	Mrs Craw	5	Rev P E German	4	Pakenham ce	7
C Anderson	2	Windsor Mills	10 27	Hon R R Dobell	100	Mrs R McTavish	5	Wyoming	24 10
Binearth las	6 10	Routhwaite ce	16 25	Mrs W McLaren	1	Oro Guthrie	18	D McFarlane	20
Per M J Thunder	1	Kincardine, Kx	40	Miss Devlin	62 75	Fletcher ce	3 39	Listowel	5
Per M W J Barren	18 25	Rev J McLean	1	Gle Gordon, B soc	62 75	Mrs A Younger	5	Rockwood	42 40
Per Times Prtg Co	50	Rev J McNicol	5	Mc antic	4 85	Mrs E T	1	Farewell	21
R Anstie	5	Orms town	42 04	Ottawa, Kx	216	Millbrook ss	17 35	Wingham	25 80
H B Woodrow	20	Indian Lands	37	J	5	Ota Bank ss	10	Tilbury E	15 33
E D C	20	Scarboro, Mel	91 10	Anon	1	W Adelaide	14 02	M & W Bolton	1
J J Paterson	3	W F M S West	626 78	Sunderland, etc	16 55	Bathurst Wemyss	1	Bracebridge	36 15
Riversdale	5	S G Berg	2	Baltimore	22 08	Chatham, Pk Meth	3 25	Merrick	21
Wm McDonald	5	Tor, Eliz scl	1 60	Vernonville	15 50	Aberarder	30	C D C	1
Durham scl	2	Lake Road	28	Grafton	15	Brockvil, St J	45	Two girls	35
Eglinton ss	15	Carlisle	12	True Friends	5	" " ss	15	Mrs W Sheppard	1
Cora Baillie	25	W E Lea	5	Fairmount, etc	22	Rev H Crozier	1	Oxbow ce	4 25
Miss B A Lindsay	5	Normanby, Kx ss	23	Mr & Mrs Swetzer	2	Mrs J Davidson	1	J R McMeekin	5
Wolseley	7 45	H B Jackman	2	Markham, St J	16 35	Tor, Cooke's	370	Mrs J Buchanan	1
Win, Kx	50	F M Pratt	10	Per Dr Geikie	69 86	Chesley ss	18 78	Glencoe ce	10
Mrs A Stewart	5	T C A Scott	2	Latena yps	6	Hibbert	50	Mrs J Elder	1 20
Friends	6	J R Motion	2	Winthrop ss	3 10	Per Dr Hamilton	13 50	Tor, Wmstr	2
Mrs J Trenouth	5	G Elder	5	Dr McDonald	50	Mrs S Irwin	1	Jessie Pothgum	2
Flos, Kx	13	X Montre l	5	T Edmondston et	ux	W Flamboro	40 50		
H H Tor	2	Mont, Chal ss	21 50	ux	1 50	" " mb	2		
Mrs M McCuaig	10	Rat Portage ss	35	Tor, Chal	35 17	W J Common	10		
Janet McLennan	2	Fort Frances	1	" " ce	10	Campbellford ce	37		
Perth, mem Kx	5	Teesater mb	4	Midhurst ce	10	Preston wfms	20 35		
Deseronto, Rlr	5	W E McKin	2	Edenvale ce	50	Weston ce	20		
Blackheath	5	W Hartman	10	F M J	1	J M Rae	2		
Anon	5	C C E Lacombe	1	A McKean	2	Kildonan hms	10		
Mrs C M Wyse	5	Katon Co fac	9 70	W Webster	1	Lon, St A	1150		
Atwood	46	D Stewart	5	Mrs J H Watson	2	M Elliot	1		
Dr G S Clelland	2	Mrs J Bell	3	Mont Annex ss	8 25	Scotland	22		
Mrs Drummond	2	Dr Campbell	10	Friend	50	Nicksburg	3		
Per Rev J H Jarvis	16 75	J Robb	2	St George ss	38	River Roads	6 70		
Carleton Pl, St A	ce	Rev T B Darby	5	Chatsworth	2 75	Colborne wws	5		
ce	25	M A F	1	" " ss	2 55	Tweed	15 25		
Roslin, etc	5	Madoc, St Pet	23 35	Win pupils	9	Que, Chal ce	4 65		
Mrs Coulter, etc	8					S Plympton	25 82		

Receipts.

Received during Mar, 1900, by Rev E. A. McCurdy, Acting Agent at Halifax. Office: Hollis Street.

FOREIGN MISSIONS.

Reported... \$-449 18  
 Riversdale... 10  
 Glasgow, Can... 294 50  
 do do... 50

Dr L Mem.....	54
Hampton.....	3
Wolfville, ss.....	20
Up Stewiacke.....	18
Lit Narrows.....	3 05
Bridgetown.....	56 67
Merigomish, &c.....	47 60
Alberton.....	90
Hx, St Johns.....	25
E Lake, Ainslie.....	4
Murray Har.....	12
Waterville, &c.....	5
Annapolis.....	6
St Johns, Nfld.....	6
Wes.....	28 47
Tyne Valley.....	15
Lot 11.....	15
Victoria, West.....	6
Lunenburg.....	147 14
do be.....	25
do ss.....	41
do ce.....	15
Up Musq.....	1 65
Up Canard.....	34
Nine Mile Riv.....	17
Elmsdale.....	43
Orwell.....	10
Ham, Bermuda, St A.....	30
Pamphlets.....	5 35
Metapedia.....	21
Hx, St J ce.....	6 17
Dartmouth.....	34 34
do ce.....	35 50
do ss.....	19 30
Wallace.....	7 50
Douglstown, &c.....	16 62
Acadia Mines.....	5
Milford, &c.....	44 12
Old Barnes ce.....	68
Scotch Ridge.....	6
N Glasgow, New St A.....	30
N Bedeque.....	67
Country, I Har.....	2 50
Brookfield, &c.....	10
Summerfield.....	32 18
Cavendish, &c.....	65
Montague.....	63
Brookfield.....	68
do ms.....	9 27
Cooks Brook ce.....	2
Clifton, PEI.....	122
Up Lon'derry.....	20
Wentworth wms.....	10
Kincardine.....	5
E River, Un.....	70
Bridgetown, &c.....	5
Sunny Brae.....	20 90
do do ss.....	10 45
do do ss.....	14 68
St Paul's.....	8
Brackley Pt.....	15 67
Carleton, &c.....	15
Hampton.....	5
Friend.....	10
Princeton, Bms.....	160
Bridgeport, &c.....	50
Bathurst.....	3
Long River, &c.....	190
St Peter's Bay.....	47
Grand Bay, &c.....	10
Carleton.....	12
Chatham, St J.....	23
Clifton, NS.....	9
Presbyterian.....	20
Hx, Park.....	9 75
Hx, Iebert.....	7 30
Riv John, St Geo.....	10
Riv John, W B.....	15
South Gut, &c.....	10
Hx, Park ms.....	60
Mira.....	20
Brookfield, &c.....	16 50
Syd Mines, St A.....	15
Beq Alpin Chisholm.....	175
Truro, Ist.....	29 20
Nashwaak, &c.....	2 50
Hx, Grove.....	35
Dartmouth, &c.....	60
Sydney, Fal.....	81
do St A.....	67

Mid Musqd co.....	29 75
Milltown.....	10
Lochaber.....	16 45
Un Centre.....	68 16
Loch Katrine co.....	9 20
Loggieville ce.....	16
Glace Bay.....	125 15
Carlsruhe, &c.....	5
Wentworth Sta.....	1 65
Hx, Grove.....	10
St John, St A.....	60
do do ss.....	12 50
Kingston, &c, ce.....	5
Pugwash, St M.....	50
Hx, Park st ss.....	18
Truro, St P.....	50
Rev A S Morton.....	50
Kentville.....	15
Hx, Coburg.....	12 50
Stellarton, Shar.....	20
Hx, St Matt.....	159
Anon.....	0 07
Fairville.....	15
Bridgetown, PEI.....	2
Total.....	\$28,371 54

KOREAN MISSION.

Reported.....	\$2,537 30
N Glasgow, Un ce.....	37 21
Riverside ls.....	6
do mb.....	7
Up Stewiacke.....	10
Dorchester, &c.....	4
Alberton.....	15
Scotburn ce.....	16
St Johns, Nfld, Wss.....	11 53
Mid River, CB.....	13
Grove ce.....	5
Rev A H Campbell.....	25
bell.....	25
Moncton.....	23 90
Cavendish, &c.....	18
Brookfield ms.....	5 17
West Hull ce.....	5
Rev A Stirling.....	100
Sunny Brae ce.....	3
Springhill.....	25
Syd, Fal ss.....	20
Glace Bay.....	10
Lo Stewiacke.....	42 40
Total.....	\$2,988 51

HOME MISSIONS.

Reported.....	\$11,587 87
Riversdale.....	15
Sheet Harb.....	10
N Glasgow, Un.....	10
Hampton.....	5
Buctouche, &c.....	3 50
St John's Pres wms.....	25
Up Stewiacke.....	10
Little Narrows.....	1 70
Bridgetown.....	20
Merigomish, &c.....	44 35
Alberton.....	46 03
Hx, St Johns.....	25
E Lake Ainslie.....	9
Murray Harb S.....	5
Wolfville int.....	13 50
Maitland.....	9 31
Waterville, &c.....	9
Annapolis.....	7
Tyne Valley.....	10
Lot 11.....	10
Victoria West.....	5
Lunenburg ce.....	10
Lunenburg.....	200
Milford ce.....	2 45
Up Canard.....	21
Orwell.....	10
Ham, Berm, St A.....	25
Metapedia.....	15
Dartmouth.....	48 31

Dartmouth co.....	25
do ss.....	21 43
N Dartmouth, &c.....	5
Waterford, &c.....	10
St John Pres wms.....	20
Shubenacadie.....	18 45
Douglstown, &c.....	5
Scotch Ridge.....	8
N Glasgow, New St A.....	30
Getsons Point.....	2
N Bedeque.....	68
Students ms.....	75
Country & Harbrs.....	2 50
Bloomfield, &c.....	10
Summerfield.....	9
Cavendish, &c.....	35
Springhill wms.....	150
Montague, PEI.....	26
Brookfield, PEI.....	13 65
do NS, ms.....	9 26
Maitland.....	20
Southland ce.....	15
Hector Keir.....	4
Up Lon'derry.....	23
Wentworth wms.....	10
Kincardine.....	9
E River, Un.....	39
Brackley Pt.....	4
Hampton.....	3
Friend.....	5
Princeton, Bms.....	116
Bridgeport, &c.....	45
Bathurst.....	8
Hx, Chal.....	100
Long River, &c.....	50
St Peter's Bay.....	68
Richibucto ss.....	6 02
Kingston ss.....	6 29
Grand Bay, Welsford, &c.....	4
Carleton.....	15
Chatham, St J.....	30
Presbyterian.....	20
Hx, Park.....	56 65
CC McIntosh rept.....	3
River John, St G.....	5
do do, W B.....	10
South Gut, &c.....	8
Mira.....	20
Hunter River, &c.....	11 55
Syd Mines, St A.....	20
Hillsboro ce.....	7
Mabou ce.....	6 50
Port Hood.....	7 60
Truro, Ist.....	20 20
Nashwaak, &c.....	2 50
Hx, Grove.....	15
do N W A.....	9 14
Sydney, Fal.....	31
Lochaber.....	13
Un Centre.....	32
Glace Bay.....	100
Wentworth Sta.....	2 02
Rockingham.....	2 75
Hx, Grove.....	9
St John, St A.....	50
New Glasgow, St A.....	13 07
Riverside, &c.....	10
Pugwash, St M.....	50
Truro, St P.....	35
Clifton.....	25
Kentville.....	25
Hx, Coburg.....	9
do do ce.....	12 50
St John Pres wms.....	13
Yarmouth.....	15
Stellarton, Shar.....	10
N Syd, St M.....	50

North West.

New Campbellton.....	6 40
N Syd, St M ce.....	10
Hx Coburg.....	5
Glace Bay.....	100
N Glasgo, Jas.....	7 50
Mid Musqd ce.....	9 75
Syd Fal St ce.....	25
do do ss.....	10
Syd Mines ce.....	2 50

La Havo.....	5
G Mcg Mitchell.....	10
Folly Vill ce.....	12
Cavendish, etc.....	25
Westvil Car.....	16
Dartmouth.....	10
Lunenburg lbc.....	25
Lunenburg.....	25
Up Stewiacke.....	11
Riverside ls.....	14
Total.....	\$14,379 46

AUGMENTATION.

Reported.....	\$4837 89
J M McDougall.....	1
Riversdale.....	15
Mabou.....	32
Port Hood.....	8
Red Bank, etc.....	35
Hampton.....	5
Buctouche, etc.....	33
Lit Narrows.....	1 75
N Sydney.....	50
Lit Bras d'Or.....	10
Leitch's Creek.....	5
Clyde, etc.....	30
Bridgetown.....	15
Dorchester, etc.....	4
Alberton.....	42
Salt Springs, Eb.....	25
Scotburn.....	2
Millsville.....	20
E Lake Ainslie.....	2
Sherbrooke.....	3
Annapolis.....	15
Sheet Har.....	23
Musq Harb.....	20
Tyne Valley.....	10
Lot 11.....	5
Victoria, W.....	5
Lunenburg.....	125
Barney's Riv.....	24
Up Canard.....	24
Hx, Grove.....	8 50
Nine Mile River.....	13
Elmsdale.....	12
Blackville.....	25
Orwell.....	34
Ham, Berm, St A.....	20
Metapedia.....	10
Escuminac Que.....	40
Acadia Mines.....	5
Clifton, N S.....	46
Scotch Ridge.....	12
Glassville.....	14
N Glasgow, New St A.....	51
N Bedeque.....	60
Moncton.....	105
Bloomfield, etc.....	42
Summerfield.....	40
Cavendish, etc.....	12
Springhill.....	70
Montague.....	41
Brookfield.....	3
Clifton.....	30 50
Up, Lon'derry.....	6
Hx, Pt Massey.....	330
Pleasant Bay.....	5
Kincardine.....	33
Dundas, etc.....	25
E River, Un.....	35
Brackley Point.....	4
Carleton, Cheb.....	10
Hampton.....	32
Princeton, Bms.....	50
Bridgeport, etc.....	50
Cape North.....	20
Bathurst.....	8 35
Long River, etc.....	68
St Peter's Bay.....	32
Grand Bay, etc.....	4
Economy.....	10
Carleton, N B.....	15
Chatham, St J.....	30
Clifton, N S.....	4 05
Hx, Park.....	130
Scotsburn, Beth.....	23
Charlottetown, St James.....	88

Fredoricton, N B140	50
Wallace.....	60
South Gut, etc.....	25
Neils Har, etc.....	6
Mira, C B.....	13
Hunter Riv, etc.....	27
Merigomish, etc.....	37
Syd Mines.....	50
Truro, Ist.....	65
Nashwaak, etc.....	5
Andover.....	5
Black River.....	25
Hx, N W A.....	13
Syd, Fal St.....	40
Springfield, etc.....	6
Mid Musq.....	32 05
S Richmond.....	30
Milltown.....	5
N Glasgow Jas.....	79 80
Lochaer.....	27
Un Centre.....	32
Glace Bay.....	65
Carlsruhe, etc.....	10
Rockingham.....	7
St John, St A.....	160
N Glasgow, St A.....	23 70
Riverside, etc.....	5
Millerton, etc.....	20
Pugwash, St Mat.....	40
Truro, St P.....	70
Maitland.....	85
Grand Falls.....	5
Hx, Cobourg.....	13
Hx, Chal.....	95
Quoddy, etc.....	20
Bedford, etc.....	20
Lo Stewiacke.....	20
Woodstock.....	35
Yarmouth.....	26
Hx, St Matt.....	275
Total.....	\$8836 59

COLLEGE FUND.

Reported.....	\$9364
James Watson.....	36
Riversdale.....	5
Princeton.....	21
Beq Ellen Ellison.....	50
Sheet Harb.....	5
N Glasgow, Un.....	9
Mabou.....	18
Div Peop Bank.....	90
Buctouche, etc.....	3
Wolfville, St A.....	15
F D L int.....	21 80
Lit Narrows.....	4 40
Bridgetown.....	6
Coup Canso, scl.....	15
Dorchester, etc.....	20
Alberton.....	4
Hx, St J, int.....	50
do do.....	21
E Lake Ainslie.....	2
Sherbrooke.....	12
Goldenville.....	5
Murray Har S.....	12
Waterville, etc.....	4
Annapolis.....	4
Lunenburg.....	35
Up Canard.....	10
Blackville.....	9
Orwell.....	16
Metapedia.....	8
Waterford, etc.....	2
W A Patterson.....	40
Kelley Estate, int.....	35
Shubenacadie.....	3 05
Acadia Mines.....	5
Nool.....	15
Scotch Ridge.....	5
N Bedeque.....	10
Moncton, St Jh's.....	60
Bloomfield, etc.....	5
Cavendish, etc.....	15
Springhill.....	25
Montague.....	14
Brookfield.....	2
Lopewell, Un.....	4 50

Mid River, N.S.	3 50
Dr Reid, derry	25
Up Lond'derry	29
C W Davis, int	60
Kincardine	5
E River, Un.	7
Brackley Point	4
Thorburn, etc	13 65
Bridgeport, etc	20
D & W Home, int	70
M & W H Rogers, int	34 50
Hon C Primrose	190 22
Lit Har.	3 4
Long River, etc	34
St Peters Bay, C B	18
Grand Bay, etc	2
Economy	10
Carleton	14 50
Chatham, St J.	10
Hx Park	38 35
Riv Hebert	10
Tym, etc	2
Fredericton, N B	40
River John, St G.	4
W B.	4
Mira, C B	20
Hunter Riv, etc.	20 30
Halifax, Grove	5
W T Harris, int.	24
Sydney, Fal St.	16
Mid Musq	27 36
St John, St J	5
Lochaber	9
Union Centre	20
Glance Bay, C B.	40
Carlisle, etc.	4
Geo J Heister, int	50
St John St A	70
Riverside, etc.	1
Pugwash, St M.	17
Truro, St P.	16
Hx, Cobourg	17
Antigonish	29
Yarmouth	26
Hx, St M.	105

\$11207 53

BURSARY FUND.

Reported	\$732 83
Div Peop Bank	3 60
Wolfville, St A.	2
Bridgeport	1
Dorchester, etc	3
Scotsburn	4
Annapolis	1
John Abern, int	34 50
Dartmouth	5
Shubeneadie	2
Acadia Mines	2
Noel	1 47
N Bedeque, P E I	10
Up Lond'derry	5
Carleton, etc	1
Long River, etc.	4
St Peters Bay C B	2
Fredericton, N B	5
South Gut, etc.	4
Sydney, St A.	5 01
Union Centre	1
Carlisle, etc.	3
St John, St A.	5
Hx, St M.	20

\$557 31

COLLEGE LIBRARY FUND.

Reported	\$70 81
Dartmouth	20
N Bedeque	10

\$100 81

MANITOBA COLLEGE.	E D Millar	5
	J A Cairns	4
Reported	\$204 50	50
Red Bank, etc.	2	2
Little Narrows	70	70
Murray Hrbr S.	2	2
N Bedeque	10	10
Cavendish, etc.	5	5
St Peters Bay	5	5
Mira C B	7	7
Glance Bay, C B.	5	5
Carlisle, etc.	2	2

\$243 20

AGED MINISTERS' FUND.

Interest and Collections

Reported	\$2,811 26
Buctouche, etc.	3
Lit Narrows	6
Clyde, etc	3
Bridgetown	5
J A C int	15
Dorchester, etc.	4
R Brussett, int.	36
Hx, St John's	10
E Lake Ainslie	2
Murray Hrbr S.	5
Waterville & Lakeville	4
Victoria W	1
Lauenburg	10
Up Canard	5
Hx, Grove	5
Ham, Berm, St A	15
Metapedia	5
Waterford, etc.	2
Shubeneadie	4
Scotch Ridge	2
N Bedeque	10
Moncton	10
Bloomfield, etc.	4
Cavendish, etc.	8
Montagne, P E I	6
Up Lond'derry	8
Hymnal Com	382 85
F J Gorbell	30
A McIntosh	30
Hampton, P E I	1
Br dgeport, etc	2
M & W H Rogers, int	6
Long River, etc	5
St Peter's Bay, C B	3
Carleton	1
Fredericton	5
Mira	5
Hunter R, etc.	2
Syd Mines, St A	3
Syd, Fal St	9
St John, St J	2
Lochaber	2
Un Centre	3
Glance Bay	5
Charlo, etc	5
St John St A	20
J A G Campbell, int	15
Hx, Coburg	5 23
Quoddy, etc.	3
Yarmouth	4
N Sydney, St M.	7 20
Welsh, int.	39

Total... \$3,580 56

Rates.

Reported	\$464 34
Geo Fisher	5
W W McNairn	4
A Craise	5
John Fraser	7
Valentine	5
J A McLean	3 75

J F Carr	5
W A Mason	4
P K McEae	3
John Robertson	6
T F Fotheringham	5
J M Robinson	5
F W Murray	4
J F Forbes	6
E Gillies	3 50
M G Henry	4
A Stirling	5
F L Jobb	4
Wm Dawson	4
M McLeod	3 50
Geo A Leck	3 75
Jas Sinclair	5
J A McGlashan	5
Ralph G Strathie	4
F M MacDonald	4
J Rosborough	3 50
D McMillan	4
T Fowler	9
J M Sutherland	4
H R Grant	10
J A Greenless	4
A Gray	6

Total... \$632 34

Grand Total \$ 4,212 80

FRENCH EVANGELIZATION.

Reported	\$1,976 11
Riversdale	2
Sheet Hrbr	3
Wolfville	2 40
Bridgetown	5
Alberton	20
Hx, St Johns	10
E Lake Ainslie	2
Murray Har S.	5
Waterford, etc	3
Douglastown, etc	5
Acadia Mines	1
Scotch Ridge	10
N Bedeque	10
Moncton	20
Bloomfield, etc	3
Summerfield	2 50
Cavendish, etc	8
Montagne, P E I	9
Brookfield, P E I	3 50
Tyue Valley	5
Lot 11	2
Victoria West	1
Lauenburg	10
Up Canard	5
Hx Grove	18 50
Ham, Bermuda	5
Metapedia	3 50
Clifton, P E I	14
Up Lond'derry	10
R River, Un	15
Primetown, bms	1
Bridgeport, etc.	5
Cross Roads, etc.	6 50
Carleton	2
Chatham, St J.	5
Presbyterian	8
Hx, Park	10
River Hebert, NS	10
Fredericton, N B	15
S Gut, etc	5
Mira, C B	8
Brookfield, etc.	3 95
Beq Alpin Chishm	175
Hx, Grove	10
Sydney, Fal	21
River St Mary's	1
Lochaber	2
Un Centre	8
Carlisle, etc.	6
St John, St A.	4 50
Pugwash, St M.	8
Truro, St P.	35
Quoddy, etc.	3

Yarmouth	6
Total	\$2,580 46
POINTE AUX TREMBLES.	
Reported	\$703 25
N Glasg, Un ss.	73 45
Cavendish, etc.	2
Truro, 1st ss	50
N Glasgo, Jas.	50
Glance Bay	50
St John, St A ss	12 50
N Sydney, St M ss	21 37

Total... \$962 57

Grand Total... \$3,543 03

ASSEMBLY FUND.

Reported	\$386 22
Riversdale	1
Sheet Har	2
Wolfvil, St A.	1
Lit Narrows	4
Clyde, etc	3
Dorchester, etc.	1
Alberton	5
Hx, St John's	6 63
E Lake Ainslie	1
Sherbrooke, etc.	5
Murray Har S.	2
Waterville, etc.	2
Tyue Valley	1
Victoria West	1
Lauenburg	5
Up Canard	4
Hx, Grove	5
Metapedia	2
Dartmouth	10
Waterford, etc.	1
Shubeneadie	2
Douglastown, etc	3
Scotch Ridge	1
N Bedeque	5
Bloomfield, etc.	4
Cavendish, etc.	3
Springhill	5
Montagne, P E I	3
Up Lond'derry	3
R River, Un	3
Hampton, P E I	2
Bridgeport, etc	2
Long River, etc	28
Carleton	1 50
Chatham, St Jns	3
Mira, C B	3
Clifton, P E I	4
Sydney, Fal	2
St John, St J	1
Lochaber	1
Un Centre	5
St John, St A.	1
Riverside, etc.	2
Pugwash, St M.	5
Truro, St P.	5

\$519 63

W. AND O. FUND.

Donations, etc.	
Reported	\$160 86
Riversdale	2
Buctouche, etc	3
Little Narrows	6
Bridgetown	3 35
E. Lake Ainslie	2
Murray Har S.	2
Waterville etc.	5
Tyue Valley	1
Lot 11	1

Victoria W	1
p Canard	3
Orwell	2
Ham. Berm. St A	6
Waterford etc	2
Geisons Point	1
N Bedeque	5
Moncton S. Johns	5
Cavendish etc	8
Hymnal Com	191 40
Bridge port etc.	2
S Peters Bay, C B.	2
Carleton	1
Mira, C B.	5
Sydney, Fal. St.	3
Glance Bay, C B.	5
Carlisle, etc	2
St John, St A.	10

Total... \$439 61

NEW COLLEGE BUILDING.

Reported	\$14,869 05
G. Cunningham	20
Dr I. H. Morrison	50
Nine Mile River	5
Rev J. A. McGlashan	16 25
Reserve	18 75
Bridgeport	40
St Peters Bay	25
Syd. Mines	15
Syd Fal	15
Moncton	17

Total... \$15,091 05

CENTURY FUND.

Reported	\$4813 78
Rev W C Murdoch	10
Hector Dobie	1
Mrs. I. R. Maclean	25
Rev J. S. Maclean	100
Little Narrows	1
Arthur Murray	10
Bessie McDonald	10
Rev T. Cunningham	1st. 25
Woodville, P. E. I	59
Sherbrooke	157
J C Mackintosh	75
Latel Eisenhaur	100
Rev T Stewart	refd 5
Gordon Jobb	15
Maria Smith	2
Clifton, N. S.	59 50
Rev JRC. fin. st.	25
Miss B. Rogers	5
J. H. Sellars	20
St George, etc.	14 50
Mrs S. Robertson	10 80
Rev. J. D. McNeil	1
Hvray	25
Gays River cc.	1 77
Clyde etc	21 25
East Jordan	1 50
West Jordau	10 25
Shelburne	29
Riversdale	22 75
Mahone Bay	14
New Dublin	6
La Have	26
Lauenburg	39
Lower Ohio	5
Mait land	25
Rev A. B. Dickie	10
Nine Mile River	12
Emsdale	6
Clifton P E I	16
Springville	67
Churchville	21
has N Jobb	25
Wm L. Ruggles	1
Henry Crozier	1
Saltsprings Eben	95



Rv J F McCurdy, } 50 Maggie R Burton 10 Milford ce ..... 7 Newport ..... 7 75 Mrs Armstrong ..... 1 Janet McDougall ..... 5 Thomas Barron.. 4 C Anthony ..... 1 Kingston & Rich- lueto ..... 117 75 Mina A Gates ..... 5 Rev A Ross ..... 50 Rev D Fraser 2nd 15 St Andrews ..... 61 Glennelg ..... 4 Mid Musq ..... 10 75 Baillie, etc. .... 7 5 A Friend ..... 5 Miss Mel ..... 50 St John, St A ..... 122 Geo W McPherson 5 Maggie McPherson ..... 2 50 Rv Wm Hamilt n 5 M. J. & Wm Mc- Curdy. .... 3	on new College build- ing, Halifax. SS. for Century Fund. Reported.... \$2 312 28 St John, St D ss 7 Gabusar ss. .... 6 Tyron ss ..... 7 St Andrews ss. .... 27 Glouce Bay ss. .... 60 Total ..... \$2,319 28	<b>Receipts.</b>  <b>By other Treas- urers.</b>  WIDOWS' AND OR- PHANS' FUND  <i>Synod of the Maritime Provinces.</i> Received by Rev Tho- mas Sedgwick, D. D., Secretary, from 25 Jan. for payment of debt to 31 March.	<b>Ministers Rates.</b> Reported ..... \$1849 06 F W Murray ..... 15 50 J G Melvor ..... 55 1 E D Millar ..... 15 40 J Robbins D.D. 30 0 \$1965 08  <b>Collections, etc.</b> Reported ..... \$16 00 Windsor ..... 10 Elmsdale ..... 2 S Richmond ..... 3 15 Hx, Chal. .... 5 01 E River St Mar. 3 Brookfield. .... 2 Truro, St A ..... 5 Windsor, add. .... 1 Doaktown ..... 6 26 River John ..... 5 Hx, St Matt ..... 12 Mt Stewart W St P 4 Princeton ..... 6 St Stephen, N B 9 40 Mid River C P. .... 5 Richmond ..... 1 10 Chlm, Zion ..... 5 Chlm, St Jas ... 5 New Mills, etc. . 2	Valleyfield ..... 5 St Peters, C B. .... 2 Tignish Montec ..... 5 N Shore, N Riv. . 5 Trenton ..... 3 River John Salm 3 Newport ..... 1 Cardi ..... 1 Hrbr Graec ..... 2 Milltown ..... 2 Souris ..... 3 Woodville ..... 3 Caledonia ..... 6 Strathlorne. .... 2 Marion Bridge. . 3 Mahone Bay ..... 3 Framboise ..... 4 Chipman ..... 3 Fishers' Grant. . 1 St John, St St ..... 3 Coatam, St A ..... 4 Beq J Mackinlay. 300 Riversdale. .... 2 Buctouche, etc. . 3 Little Narrows. . 6 Bridgetown ..... 3 35 E Lake Ainslie. . 2 Murray Hrb S. . 2 Woodville, etc. . 5 Up Canard ..... 3	Orwell ..... 2 Ham Bermuda. . 5 Richmond Bay 7 3 Waterford, adl. . 2 Carleton, N B ... 1 Getson's Point. . 1 N Bedeque ..... 5 Moncton ..... 5 Mira ..... 5 Cavendish, etc. . 8 St Peter's Bay CB 2 Bridgetop, etc. . 2 Sydney Fal. .... 3 Glacc Bay ..... 5 N Carlisle, etc. . 2 St John, St A. .... 10 Hymnal Com ..... 121 40 \$752 61  QUEEN'S COL. FUND. Received by J. B. Mc- Iver, Treasurer. Tor, Old St A. . \$144 Lansdowne, etc. . 7 Kingston, St A. . 200 Auriprior, St A. . 25 Chatham, Pt For. 7 27 Maple ..... 20
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**FORM OF BEQUEST.**

"I leave and bequeath the sum of,—(the amount to be written in words, not figures)—to the ..... Fund of the Presbyterian Church in Canada,—(here state either Eastern or Western Section)—and I declare that the receipt of the Treasurer for the time being, of the said ..... Fund, shall be a good and sufficient discharge to my Estate and Executors.

**Why are You not a Christian?**

Is it because you are afraid of ridicule, and of what others may say of you?  
 "Whosoever therefore shall be ashamed of Me and of My words, ..... of him also shall the Son of Man be ashamed." (Mark 8:38.)  
 Is it because of the inconsistencies of professing Christians?  
 "Every one of us shall give account of himself to God." (Rom. 14:12.)  
 Is it because you are not willing to give up all for Christ?  
 "What shall it profit a man if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)  
 Is it because you are afraid you will not be accepted?  
 "Him that cometh to Me I will in no wise cast out." (John 6:37.)  
 Is it because you are too great a sinner?  
 "The blood of Jesus Christ, His Son, cleanseth us from all sin." (1 John 1:7.)  
 Is it because you think that you are doing as well as you can, and God ought to be satisfied with that?  
 "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jas. 2:10.)  
 Is it because you think there is time enough yet?  
 "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." (Prov. 27:1.)  
 Is it because you think you are too bad?

"Christ Jesus came into the world to save sinners." (1 Tim. 1:15.)

Disappointment is always hard to bear, but it may be made easier if we endeavor to bear it bravely, finding comfort in the thought that things are seldom so bad that they cannot be mended.

"Many of us are too apt to shrink when a call arises at some anxious moment from the responsibility of taking action. We do not sufficiently consider the responsibility of taking no action at all. To many natures the dread of responsibility is nothing short of a paralyzing power. Yet this very dread, if it is enlisted against the temptation to inaction, would be a power on the side of God."—Lady Frederick Cavenish.

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