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GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.

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BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

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April 15.

JOSEPH SOLD INTO EGYPT.

Les. Gen. 37: 23-36. Gol. Text, Gen. 50: 20.
Mem. vs. 26-28. Catechism Q. 97.

HOME READINGS.

M. Gen. 37: 12-22... Joseph Visits his Brethren.
T. Gen. 37: 23-35... Joseph Sold into Egypt.
W. Luke 22: 1-6, 47-54 Jesus Sold.
Th. Acts 7: 1-16... God's Promise.
F. Psal. 87: 1-18... "Commit thy Way unto the Lord."
S. Psalm 61: 1-17... The Prayer of the Troubled.
S. Rom. 12: 9-21... Overcome Evil with Good.

Time—B. C. 1729, soon after last season.

Places—Hebron, twenty miles south of Jerusalem; Dothan, about seventy miles north-east of Hebron.

Opening words.—Jacob's partiality for Joseph, as shown by giving him the coat of many colors, and doubtless in other ways, first excited the envy and hatred of his brothers. Joseph's dreams added fuel to the flame. They hated him yet the more, and plotted to sell him into Egypt.

Helps in studying—23. Was come unto his brethren—at Dothan, where they were feeding their flocks. 24. Pit—an empty cistern for catching rain-water, dug in the ground. 25. Ishmaelites—descendants of Ishmael, Abraham's son by Hagar, called Midianites in v. 28. Gilcad—the region east of the Jordan. Spicery and balm and myrrh—still the products of that region. 27. Were content—satisfied to do as he advised. 28. Twenty pieces of silver—shekels, about fifteen dollars, the price of a slave under twenty years old, Lev. 27: 5. 34. Dipped the coat—to give the appearance that Joseph had been killed. 34. Rent his clothes—showing his grief. 36. Pharaoh—the king of Egypt.

QUESTIONS.

Introductory.—What mark of love did Jacob give Joseph? How did his brothers feel toward Joseph? What increased their hatred of him? Why was Joseph sent to them? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. Joseph Seized, vs. 23, 24.—How did Joseph's brothers feel when they saw him? What did they first do to him? What did they then do? What was the condition of the pit?

II. Joseph Sold, vs. 25-28.—What happened as they were eating? What did Judah propose? What was done? Which is the sixth commandment? What did our Saviour say of this commandment? Matt. 5: 21, 22.

III. Joseph Mourned, vs. 29, 36.—What is said of Reuben? Why did he return to the pit? How did he express his grief? What did Joseph's brothers do with the coat? How was Jacob affected? How did he express his grief? What did his family do? What did Jacob say to them? What became of Joseph?

1. Envy leads to hatred, hatred to malice, and so to a readiness to injure others.

2. The one who hates his brother is a murderer in spirit, if not in deed.

3. God overrules for good the evil plans and deeds of men.

4. God will be with his children and will care for them in their trials.

April 22.

JOSEPH RULER IN EGYPT.

Les. Gen. 41: 38-48. Gol. Text Gen. 41: 33-48.
Mem. vs. 38-40. Catechism Q. 98, 99.

HOME READINGS.

M. Gen. 40: 1-23... Joseph in Prison.
T. Gen. 41: 1-24... Pharaoh's Dreams.
W. Gen. 41: 25-36... Joseph's Interpretation.
Th. Gen. 41: 37-57... Joseph Ruler in Egypt.
F. Psalm 87: 23-40... The Reward of the Righteous.
S. Isa 55: 1-9... Food for the Famishing.
S. Psalm 40: 1-17... Waiting for the Lord.

Time—B. C. 1716; Joseph thirty years old, and thirteen years in Egypt.

Place—Heliopolis, also called On.

Opening words.—Joseph remained in the service of Potiphar for about ten years. Then, on a false charge, he was cast into prison. There he gained the confidence of the keeper, and was given the care of the other prisoners. His interpretation of the dreams of two of Pharaoh's officers who were his fellow-prisoners finally led to his release. Pharaoh had two dreams which none of his wise men could explain. By the advice of the chief butler, whose dream he had interpreted, Joseph was called, and told Pharaoh that seven years of plenty were to be followed by seven years of famine. He advised Pharaoh to prepare for the years of scarcity by saving the surplus of the years of plenty. Pharaoh received the advice with favor, and made Joseph ruler over the land.

Helps in Studying.—38. The Spirit of God—the source of Joseph's wisdom. James 1: 5. 39. Discreet and wise—such a man as Joseph had described. (See v. 33.) 40. Only in the throne—Pharaoh would be his only superior, 42. His ring—the seal ring, thus giving him authority to act for him. Fine linen—dress worn by persons of high rank. Gold chain—a badge of office, 43. Second chariot—next the king's, 44. Lift up his hand—have power. 45. Zaphnath-paaneah—an Egyptian name meaning "the revealer of secrets," or "the bread of life." On—the same as Heliopolis, a city on the east bank of the Nile, six miles north of the modern Cairo; the capital of Lower Egypt. 46. Thirty years old—thirteen years after he was sold into Egypt. Gen. 37: 2. Stood before Pharaoh—as his minister. 47. By handfuls—abundantly. 48. Laid up the food in the cities—in storehouses built for the purpose.

Introductory.—Why was Joseph cast into prison? How long was he in prison? How was he released? What were Pharaoh's dreams? What was Joseph's interpretation of them? What did he advise Pharaoh to do? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. Joseph Exalted, vs. 38, 41.—What did Pharaoh think of Joseph's advice? What did he say to his servants? To what office was Joseph raised? What did Pharaoh say to him in thus honoring him?

II. Joseph Honored, vs. 42-45.—What badge of office did Pharaoh give Joseph? How else was Joseph honored? What proclamation was made before him? What further did Pharaoh say to him? What new name did he receive? Whom did he marry?

III. Joseph Gathering Food, vs. 46, 48.—How old was Joseph? Where did Joseph go? For what purpose? How long did the plenty last? What provision did Joseph make for the famine? What amount of food was gathered? Where did Joseph lay it up? What do we pray for in the third petition? What else should we do when we offer this petition for daily bread? What do we read in 2 Thess. 3: 10?

1. God will honor those that honor him.

2. Truthfulness, diligence and industry will ensure God's blessing.

3. Faithfulness in little things prepares the way for greater trusts.

5. The Lord is mindful of our good even when our way seems the darkest.

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APRIL, 1894.

No. 4.

STATE OF THE FUNDS

WESTERN SECTION.

Received to	Mar. 13, '93.	Mar. 13, '94.
Home Mission Fund	\$41,506	\$40,993
Augmentation Fund	16,285	16,939
Foreign Mission Fund	49,261	38,120
W. & O. Fund	4,711	3,563
" rates	2,295	2,454
A. & I. M. Fund	6,987	6,065
" rates	3,299	2,599

THE MARITIME SYNOD.

Received to	Mar. 1st, '93.	Mar. 1st, '94.
Foreign Mission Fund	\$18,437	\$23,197
Home Mission Fund	7,087	7,634
Augmentation Fund	3,395	3,693
College Fund	12,540	7,722
A. & I. Min. Fund	2,954	2,711

EAST AND WEST.

Received to	Mar. 13, '93.	Mar. 13, '94.
Assembly Fund	\$ 2,592	\$ 2,628
French Evangelization	18,361	17,174
Pt. aux Trembles schools	7,757	6,828

In the above statement note with regard to the Western section of the Church, that the Foreign Mission Fund especially is very much behind last year, and will require a strong pull, and a quick one, for accounts close on the first of May, to end the year without debt.

With regard to Maritime Synod, note:

1. The amount given for Aged Ministers' Fund, Eastern Section, includes ministers' rates as well as congregational gifts.

2. The increase in Foreign Mission receipts for 1894 is owing to the special gifts of nearly \$6,000 for removal of the debt, so that the ordinary revenue is scarcely so large as last year. Remember the Jubilee and the fact that the Fund is still considerably in debt, with a little more than a month before the accounts close.

Our Work. While in some cases the funds of the several Boards of our Church are coming well up, there will be need for earnest effort in order that accounts may balance all around at the end of the year. In this connection it is well to remember our duty to the work of our own Church, our own work. With love

to all, and best wishes and prayers for all who are trying to do the Lord's work, let us not forget that the work to which we are pledged has always the first claim. Then, having done that, let us help others as we may be able. True loyalty to our own Church and her work, and true love to all who love Christ, should be twin articles in the creed of every Christian. Further, these two things usually go together, for those who are most steadfastly loyal to their own are usually those who have the broadest sympathies.

Dr. Paton's Work. We regret that in speaking of Dr. Paton's work, in a former issue, fuller mention was not made of his valuable services to the New Hebrides, outside the mission field. There was also an error in regard to that sad and perilous time on Tanna, in company with missionaries from Nova Scotia. Instead of about two years it was nearly four years. During the four years interval between his leaving Tanna and his settlement on Aniwa, he was engaged most of the time in visiting the churches, and did a grand work in awaking Australia to an interest in the mission and in raising money for the Dayspring. Then since 1881, as a missionary agent, he has done much in the way of deepening the missionary interest both in Britain and Australia, and during the past year in Canada and the United States; and in collecting money for the Foreign Mission Fund of the Presbyterian Church of Victoria.

Dr. Paton excels in describing missionary experiences and awakening a missionary interest, and of the years since he first went to the mission field in 1858, the time spent in Britain and the Colonies in advocacy of the work has been unceasing in its labors and fruitful in its results.

Australia is to have, this season, the pleasure and profit of listening to three of the world's noted preachers: Joseph Cook, Talmage and John McNeil. The last named is already there for evangelistic work, the others are to go. Talmage is on a lecturing tour around the world.

Dr. Mackay's In appearance little changed **Visit Home.** from that of thirteen years ago, our pioneer missionary to Formosa is with us again, thrilling crowded gatherings with the story of the Lord's doings in that land. Summed up, it means, on the one hand, twenty-three years of toil, hardship, opposition, persecution, and perils even nigh unto death, among a heathen community intensely bigoted against the foreigner and his religion; and on the other, a hospital, college, girls school, sixty churches or chapels (each with its native preacher), dotting the whole plain country of Northern Formosa, a communion roll of eighteen hundred, besides four hundred who have died in faith, and a people everywhere friendly, even those who once bitterly opposed and are not yet Christians, vieing with each other in doing him honor when he was leaving them for a time a few months ago.

In token of their high appreciation of himself and his work, Dr. Mackay has been nominated by several presbyteries, Montreal, Toronto, Winnipeg, Algoma, and others, as moderator of the next General Assembly.

Prohibition Is moving rapidly onward. Province after province is declaring in its favor. Manitoba, which a few years ago was an almost untrodden prairie, a terra incognita, was the first to lead the way. Ontario followed, then P. E. Island, and now Nova Scotia with the most sweeping majority of all. Meanwhile the "Royal Commission" is trying to find out whether the country is ripe or ready for Prohibition. Language fails to describe the absurdity of the situation, so we forbear. If the people rule, their expressed desire will ere long be law.

Bread "There are in the entire world 51,000 **Destroyers.** breweries. Germany easily heads the list with 26,240, which produce every year 4,750 million liters of beer, the liter being equal to nearly a quart English measure. Next comes England with 12,374 breweries, and an output of 2,600 million liters; then the United States with 2,300 breweries and 3,500 million liters; Austria with 1,942 breweries and 1,300 million liters; Belgium with 1,270 breweries and 1,000 million liters; and France with 1,044 breweries and 800 million liters. In Bavaria, the annual allowance of beer per head of the population is 221 liters; in Berlin 191; in Belgium 169; in England 143; in Switzerland 131; in Denmark 133; in the United States 31; in Sweden 11; in Russia 5."

"Fifteen dollars a day represents the average amount paid into every saloon in the United States. This multiplied by 250,000, the number of saloons, and that result by 365 days, gives the total of \$1,263,750,000, which amount represents the drink bill for one year. No wonder there are hard times for workingmen and their families!"

From the Island of Huinan comes a petition to the American Board for a missionary. It is signed by ten leading men in an inland district, and a man walked 130 miles to carry it to the missionaries. These people had only heard the gospel during a brief preaching tour made by a missionary and two native assistants, and yet they were so impressed that they begged for a missionary offering to give ground for a chapel."

Cheo Han. An unfamiliar term to us, but too well known to the missionaries in North China, as the name of the author and instigator of the anti-Christian riots, the fire and bloodshed of the past few years in that country. It is said that he has recommenced his bitter attacks on Christianity and foreigners. His method is to prepare vile cartoons picturing Christ and Christians as guilty of the most horrible and revolting practices and crimes, and to scatter these broadcast by thousands, stirring up the passions and prejudices of the people and leading to bitter persecution.

It is reported later that he purposes paying a visit to Dr. Griffith John, the celebrated missionary at Hankow. If this be true, it looks as if the Spirit were working upon his hard heart, and it may yet be said of him as of Saul of Tarsus, behold he prayeth, and perhaps better still, in some future day, "He now preacheth the faith which he once destroyed."

Russian How often the "Acts of the **Preachers.** Apostles" is repeated in modern experience. An instance is seen in Russia. Many of the Stundists and Baptists in Russia are banished to new districts across the Caucasus Mountains. In some of these provinces these dissenting Christians number many thousands and are the majority of the population. Moreover many of them are in a good position for carrying on mission work among the Tartars and Persians. Many of them show remarkable ability in picking up the language of the natives of these provinces, and their first concern is often "to let their benighted neighbors hear the glad news of the Gospel of Christ." Some very interesting missionary experiences have been told. How like to the time when they that were scattered abroad in the persecution that arose about Stephen, went everywhere "preaching the word."

The Evangelical Alliance, in Great Britain, has intervened in behalf of the persecuted Stundists of Russia. To the representations made, the reply has come that the Emperor himself "was a Christian man, but that he was not the real ruler of Russia, the country being under the control of the Holy Synod of the Greek Church and the police." If so, then the Greek Church and the Russian police are institutions which ought to be reformed out of existence.

Among the Turks. Mission work among the Mahomedans is proverbially slow and difficult, and yet there are in the Turkish Empire nearly 500 missionaries and 1,800 native helpers working for the spread of the Gospel. Over 200 churches are organized with 21,000 communicants, and there are 84,000 Protestants.

Japan. In 1850 there was not a convert in Japan. In 1884 there were nearly 7,000. In 1880 there were no copies of the Bible, but in 1883, 57,593 parts of the Bible and 20,368 Bibles or Testaments were distributed. There were two weekly papers with a circulation of 2,700 each in 1884. In 1886 there were about 100 evangelical churches in Japan, 20 of which were self-supporting, and 10 others which received no foreign aid. There were also schools and colleges and the theological seminary. In 1892 there were about 200 churches in Japan.—*Pres Messenger.*

The above is the bright side. A shadow is in the statement that "Japan has 26,000 public schools. The 39,000 teachers are Buddhists. If a teacher begins to be interested in Christianity and attends church every Sunday he is dismissed, some other reason being given. So, though some teachers want to hear of Christ, they do not come to church openly, for fear of losing their positions."

Mass Movement in India. Dr. Marion Oliver, of Indore, in an address in Montreal, spoke, among other things, of what is known as the "mass movement in India," which is largely a recent thing and is becoming more and more marked. Whole communities seem to be seized at once with a desire to know Christianity. It is found among the Pariahs of Southern India; among the Telugus, where in thousands they have embraced Christianity; among the Santals where the Free Church of Scotland is carrying on work; in the North-West Provinces, where the American M. E. Church is laboring among the Chamars, and where for the last eighteen months, more than a thousand per month have been baptized: in the Punjab; away up among the Himalaya mountains, in places all over India. It is confined largely to the lowest castes, but the Spirit seems to be moving mightily. In our own mission field it is seen in the movement among the Mangs in Indore. A feature of the work is the evangelistic spirit that characterizes the converts. They seek to bring others. Thus the movement spreads. How like all this to the scenes and times of old when Jesus taught on earth and "the common people" heard Him gladly. It is as if Christ were in mercy visiting peoples, long down trodden and outcast, to make of them a kingdom, priests-unto His God and Father.

There are 330 Bible women taking the Scriptures into the zenanas of India.

Mexico Has a population of some twelve millions, of whom one-fifth are white, three-tenths Aztec and one-half mixed blood. The language spoken is generally Spanish. Twenty-two years ago, a little after the opening of our missions in Trinidad and Formosa, and a little before we began work in Central India, there was in the city of Mexico one Protestant minister and one congregation of about 75 communicants. Now there are *eighteen* congregations, 16 native ministers, 8 missions, 9 Sabbath-schools, 13 Protestant day schools, and three girls boarding schools; while in the whole of Mexico, there are nine Protestant missionary societies at work in 270 stations and out-stations, 150 schools and 7,000 scholars. But what are these among so many, more than twice the population of Canada.

"Romans" Something unique in the way of mission work is being carried out by an Englishman, Mr. A. C. Brigg of Huddersfield. Like many new things, one wonders why it was not thought of and done long ago. It is simply sending the Epistle of Paul to the Romans, to the Romans. A special edition of this Epistle was prepared by the British and Foreign Bible Society, and 10,000 copies forwarded to be distributed by post to the householders of the City of Rome. In addition to the beautiful suggestiveness of the idea, no more fitting part of Scripture could be sent to a city which is one of the head-quarters of salvation by works, than that Epistle which has as its grand central idea, justification by faith.

Jesuits in Germany. The German Reichstag has voted to readmit the Jesuits and allied orders to the country. The Upper House and the Government have not assented, and it is said, will not do so. Further there is an active agitation against the project, springing up all over the Empire. The Evangelical Union, an organization which has been in existence about five years, and numbers already one hundred thousand members, chiefly among the educated classes, has published a strong appeal to the German people, showing from history the antagonism of the Jesuits and kindred orders to the cause of religion and political liberty. The appeal says among other things, "It looks like lunacy, in the face of history, to recall the Jesuits, an order who have written upon their banner the device, "Extinction of heresy—i.e. of Protestantism;" and it closes with these noteworthy words,—"We do not fear for the existence and prosperity of the Evangelical Church, but we do fear for the German people, and it is possible for the Jesuits to damage the people." In 1848 the Roman Catholic party were strong and active in securing the expulsion of the Jesuits: now they are advocating their return, and the contest has become a matter of principle between the Romanism and Protestantism of Germany.

Street Preaching in Cork. The riots against street preaching in Cork, spoken of in a former issue, have not stopped the preaching. A band of brave, earnest Christian men and women, filled with love to Christ and their fellow-men, are determined not to yield to threats and violence and will go on with their work of danger and love. While there are many whom the papal party can incite to violence, there are thousands anxious to hear the gospel, and who listen to it with the eager longing of hungry souls who are finding in it something to satisfy.

Length of Sermons. The Plebiscite in its various aspects is becoming common. We read that not long since, at a public meeting of some thirteen hundred people in Newcastle, England, the Chairman asked all those present in favor of forty-five minute sermons to hold up their hands. Not a hand was held up. Then he asked all those who wanted half-hour sermons to hold up their hands, and over a thousand voted in favor of thirty minute efforts.

The length of a sermon is not to be measured by quantity but by quality, not by time but by thought. Moreover it is a failure of human nature that a speaker usually puts a higher estimate upon what he is saying than do those who are listening. It is much more easy to vote on the length of a sermon than to prepare and preach it, and sometimes those who are loudest in their criticisms, when called upon to speak to an audience, on any subject, are the most tedious of bores.

O wad some pou'r the giftie bear us
To hear oorsel's as ithers hear us,
It wad frae mony a blunder clear us
And fulish notion.

The best rule for the preacher is to get something as good as he can, to say; to begin at once to say it; to say it in the best way he can; and to stop when he is done, whether the minutes be fifteen, thirty, or forty-five. "Strippings" may be the richest milk, it is not usually the case with a sermon.

But hearers should not forget that the length of a sermon depends not only upon the thought that is in it, but upon the state of the hearer. "Twenty minutes with a leaning to mercy" betokens a diseased appetite, unless indeed the sermon be stones instead of bread; milk and water, lacking the milk.

In matters physical, the most important thing is a healthy appetite, then even ordinary food will be sweet, while if the appetite be diseased, the best food palls. So is it in spiritual things. Our duty as hearers, if we find the course at table distasteful or too long, is, to look within, work and pray for a healthy appetite, then work and pray that of God's free gift we may receive a food supply as good as He thinks best for us.

An Experience Meeting. Fashions change. We read of a novelty in Cleveland, Ohio, where, instead of the old-fashioned experience meeting, telling the story of their feelings, each lady brought a dollar to a meeting of the Benevolent Association, and told how she earned it. We doubt if any one having tested the sweets of the new, would say, the old is better.

Helping themselves. Miss Beatty, M.D., speaking of the College Hall at Indore which is to be used as a Church, says—"The native Christian members subscribe one day's pay every month to the poor fund, and have now subscribed one month's pay out of the year for the seating of the Church, besides the regular collections and subscriptions for carrying on the next year's work. Are they not doing well?"

We have encouragement to help those who, though very poor, so nobly help themselves, and may we not learn from them a lesson in giving.

Louisiana Lottery. The Louisiana Lottery came to an end as a corporation of Louisiana, with headquarters at New Orleans, at the beginning of this year. It has been removed, nominally, to Honduras and given a new name with a printing office just across the Gulf of Mexico in Florida. It seems evident that the institution expects to have a new lease of life and to carry on its old work from a new point. The people of Louisiana did well when they freed their state of such an incubus, and it is to be hoped that the people of Florida will not disgrace their commonwealth by harboring any such institution.—*Messenger.*

French in the U.S. "A remarkable work," says the *Presbyterian Messenger*, "is in progress among the French and Belgians in a district of Pennsylvania. A few months ago some of them fell out with their priest and ceased attending the Catholic services. A few sought out the Presbyterian minister and his elders, and asked if French preaching could not be provided. This was done. The attendance has been steadily increasing from some 40 or 50 to 150, including whole families with their children, and the number is still increasing every Sunday. The people pay the strictest attention to the preaching and take a hearty part in the services, and have expressed themselves as greatly pleased with the pure gospel. They have been provided with French Bibles and they all read with the minister in alternate verses as old-fashioned Presbyterians. These people are much above the average in intelligence; most of them are truly searching the scriptures. The movement is one of very great promise."

The Bible is now translated into the languages of nine-tenths of the people of the earth. Early in this century it could be read by only one-fifth.

Fay Mills Rev. B. Fay Mills who has had in Montreal such wonderful success as an evangelist in the United States during the past eight years, was in Montreal the month of February, his first campaign in Canada. He came on the joint invitation of a large number of ministers and congregations. He preached twice, often three times, a day. The meetings were for the most part held in one large central church.

As an organizer he is a master. By his system of ushers and assistants, who are really assistant evangelists, he has the whole congregation completely in hand. Each usher has charge of nine pews, and has three assistants. Before the church doors are opened the assistants are in place, one in the centre of every third pew. The assistants are provided with pencils and cards. After sermon the assistant offers a card and pencil to each one who has risen for prayer, or to any others, on which to write their name, address, and the church of their choice. These cards are gathered up by the ushers, sent immediately to a room and sorted, and by the time the meeting is over they are all ready for the pastors who call for them. If not called for, they are mailed the same night and the pastors get them in the morning. The results of the work are thus left completely in the hands of the ministers and churches.

As a preacher Mr. Mills is characterized by earnestness, power, and strong common sense. He is of a John the Baptist type. He preaches repentance. Some, perhaps most, would like more of the cross, but, assuming that his hearers know the theory of the plan of salvation, he urges upon them to accept of it. The burden of his message is "Turn ye, turn ye, for why will ye die." And yet there is nothing sensational. All is calm and strong. While the emotional is not overlooked he appeals rather to the reason.

Ministers and churches are compelled to feel that in him they have not a critic but a helper and friend. While laying an unsparring hand upon the low standard of Christian life that so often prevails, yet some of his apostrophes to the goodness and grandeur and glory of the "Church of God with all her infirmities" were among the finest to which we have ever listened. He believes in the Church as God's agent on earth for doing his work.

The meetings were thronged, the interest deepening to the close, and in many cases special services were carried on afterward by the separate congregations. Hundreds, some of them "hard cases" profess to have found peace and have pledged themselves to a new life. Prayers of many years for dear ones have been answered. Joy has come to many hearts and light to many lives. Ministers who have labored in the city for a quarter of a century have said that they never had so much satisfaction in their work before, owing to the increased interest among their people.

CHRISTIAN ENDEAVOR COLUMN.

SELECTIONS FROM LEADING C. E. PAPERS.

THE C. E. Society is the place to make war on all amusements of an immoral or doubtful character. In his amusements the Christian should avoid all that is distinctively of the world. And a word from a consistent Endeavorer may have more weight with his fellow Endeavorers than a sermon from the pastor.

"The idea of Christian Endeavor is that of a society of young people auxiliary to the church. It is designed to render the young men and women of the church more efficient in the various forms of Christian work, by a course of intellectual and spiritual training, having special reference to their capacities and tastes as young people. It is supposed that there are some positive and special advantages to be derived from their association in the Society of Christian Endeavor. It is believed that, in some respects, young people do for one another what older persons cannot, as well, do for them. But there is a tendency to lose sight of the end of the organization. This end is answered only as the young men and women of the church become more efficient in the various forms of usefulness, in connection with the church, to which they are especially adapted. It is of vital importance, then, that in conducting the C. E. Society this object should be kept steadily in view. It should be borne in mind that the supreme end of the Endeavor Society is to prepare its members for enlarged efficiency and usefulness as members of the church."—*Westminster Endeavorer*.

"There are some C. E. Societies that are rendering their pastors very efficient service. The Endeavorers of these societies receive from their pastors very hearty commendation. They regard the institution with great favor. On all suitable occasions they are the earnest advocates of Christian Endeavor. But there are some other societies of which these things cannot be said. Their pastors are not conscious of receiving much aid from the members, and they are afraid that in some respect the C. E. Society is an obstacle to their work. They are under the impression that the young people are not as faithful in the discharge of their duties to the church as they would be if they were not Endeavorers. They are seldom seen at the evening service or at the mid-week prayer meeting, and so far as is known the attendance at the morning public worship is not larger on account of the work of the Society. And on the whole the feeling of the pastors in view of what the Endeavorers are doing is that of discouragement. To which of these classes does your Society belong?"

Work while it is called to-day, for the night cometh when no man can work.

Our Home Work.

In spite of the "hard times" most of the congregations throughout our church have had, as the annual reports of many of them show, a successful year financially. Nominal Christians may begin to economize at the Lord's House when economy is rendered necessary, not so the real Christian, and the backbone of our congregations is made of such.

Student The College sessions are drawing to a close. The students will soon be going out to the various Home Mission fields for the summer. Stations that have had but little preaching will be made glad once more. The silent Sabbaths will become vocal with praise. It is a good thing though there is sometimes a dearth of preachers in the Home Mission field in winter, summer brings them, like the song birds, back again. May they all have heaven's own melody in their song.

Help from Scotland. Rev. C. W. Gordon, formerly of Banff, went to Scotland to study during the present winter. While there he has been trying to deepen the interest in our great Home Mission field (with its growing population from Scotland and almost every other land), and with grand results. He has received pledges from a number of congregations, some fifty or sixty in all, to contribute £50 sterling each, per year, for three years, to support a missionary in the North-West. In addition to this the U. P. students are taking up the same field as the work of their Missionary Society for this year, which will mean not only added income, but largely increased interest in this work.

LETTER FROM REV. DR. ROBERTSON.

IN reply to numerous inquiries permit me to state that the Home and Foreign Missionary, in the matter of salary, stands on a wholly different footing. The Foreign Mission Committee pledges itself to pay the whole salary of the Foreign Missionary, and pays it punctually and in full. The Home Mission Committee simply makes a grant of \$200 or \$300 to help a mission field to support its missionary, and holds itself liable only for that amount. Should hail, frost, drought, or any other cause render the people of the mission field unable to pay their share of the salary, the missionary must bear the loss. It is true that the Committee has occasionally come to the help of missionaries with families, who have sustained severe losses, but its straitened finances has prevented either frequent or large aid being given, and hence men have been obliged to abandon the field. Had the Committee a surplus of \$3000 or \$4000 to meet special claims, it would make a vast improvement in its work and put new life into many a

missionary. The minimum salary is low enough, but when the missionary loses one, two or even three hundred dollars of it, how is he going to live? If congregations put the means in the hands of the Committee it can safely be trusted to provide for the missionaries.

Thanks are due to several congregations, young people's societies, and members of the Church for aid given and promised. The people will respond if all the facts are before them. It should not be forgotten that the field is extending every year, that more fields are supplied now during winter than formerly, and that hence the ordinary expenditure is increased.

The Rev. C. W. Gordon, formerly of Banff, is addressing audiences in Scotland about the Western Mission field, and receiving encouragement. He is getting pledges from several congregations to contribute £50 a year for three years to support a missionary. This will help the revenue in coming years and deepen the interest of the Scottish people in the work. Interim reports of an encouraging kind have been received, but the work will not be completed till towards the end of March.

Mr. James Morrow, a graduate of Belfast, has broken ground in the Wetaskiwin mission 40 miles south of Edmonton. There are a good many Scandinavian as well as Ontario settlers in the district. Wetaskiwin promises to become a good centre because of the large area of good land in the neighborhood and because of the market of the Beaver Lake Country. Missionaries have also gone West recently for Green Valley, Welwyn and Upper Chilliwack.

Arrangements have been made with the Rev. John Kovacs, a Hungarian minister now in Pennsylvania, and he is entering on work among his countrymen in Assinibia in April next. About 50 families accompany him from the United States.

For the scattered colonies of Scandinavians, Icelanders, Germans and other nationalities now uncared for, our Church should be prepared to make provision. Our aim must be not to minister to descendants of Scotch and Irish people only, but to all whom we can reach that are without ordinances.

Because the lines are less rigidly drawn in the West than in many other parts of the Dominion, unions are more easily effected. One missionary writes, "When I came here nearly four years ago, there were within the limits of my charge 2 — ministers and 1 — minister, now all denominations have come in with us and are working harmoniously." Two churches have been built and a manse is to be undertaken next season.

If practicable an ordained missionary should be sent in to explore the country north of the Thomson River next spring and report. If some wealthy member of the Church would guarantee \$500 for the purpose it would be money well spent. There are thousands of people in the district wholly uncared for by any Christian body.

Favorable accounts continue to be received from the points were the Rev. Mr. Fowler is conducting evangelistic services.

FRENCH EVANGELIZATION NOTES.

A Colporteur's Louis Bonnenfant, a French Experience. colporteur employed in the city of Montreal, speaking of cottage prayer meetings which he holds in private houses, says, "The people like these meetings in their houses very much. It stimulates, enlightens, and strengthens. Sometimes I hold meetings in Roman Catholic families where I am well received.

In colporting from house to house I found many Roman Catholics sick. I speak with them and, if they are willing, I read to them some of the admirable passages of Scripture, and I pray with them when I find the opportunity. Ordinarily they find my prayers beautiful, but if they speak of it to their priest at his next visit, he tells them not to let me come again, because I am a Chiniquist, &c. And generally when I return there I am received very coldly, but in some cases it is beginning to open their eyes to see for themselves in the Scripture, and for the others I think the seed sown in their hearts will come up, it cannot return without effect.

As is usual this month (February) there is much misery among the poor, wanting food and fuel, &c. I meet a great many of them. When they are Roman Catholics who are too timid to ask for help, I report them to their nearest society (St. Vincent de Paul) but I do not go without speaking to them and offering to lend them a New Testament. When they are Protestants I give them a letter to go to the Refuge, and get help."

Novel Some preachers adopt novel and **Gospelling.** sensational methods to win attention for themselves and their message. One of the missionaries employed by our French Board, of whom members of Assembly have sometimes heard, Mr. Louis Charbonnel, has open led, all unwillingly, into a method that can certainly claim to be unique, but which he thinks may help to win a hearing for the message. Others may not care to try it. Writing from Sherbrooke he says of February, "This has been a month of hard labor. On the 9th of February I left the house of Mr. Sawyers, ex M.P.P., at 8 o'clock in the morning for La Patrie. About 9 o'clock the storm began. Soon the roads were full, but thanks to my strong horse I went along till I struck the township of Ditton. Then misery began and very soon my horse was wading through the snow. I had to stop and take him out of the sleigh. Then he dragged me as a log on the snow by the bits. I believe he knew that I was in great distress and losing consciousness. He reached a house and I got up and opened the door, but was not able to speak for ten minutes only by signs. The neighbors came in. They went after my things that were in the road. They were mostly all Roman Catholics, but some

of them know me. They expressed great sympathy and did for me all they could. I have reason to believe that it is going to be the means of circulating God's word among them."

Mr Vernier. Writes from Angers, "At Valençay we have splendid cottage meetings. Some 14 Roman Catholics come every night. One man drove 27 miles to be present at meeting. At Natin the house of our dear friend Graclep is too small for the number of Roman Catholics that come to hear the Gospel. At Perkins both Protestants and Roman Catholics make wonderful progress. If I keep as strong and healthy as now, with God's help we shall have a glorious summer.

From Ottawa Rev. E. F. Seylaz writes,—**Our and Hull.** people continue to manifest more and more interest in the services of the Church. I have met a number of Roman Catholics to whom I have been enabled to tell of the "glad tidings." Many are anxious to know more of the Gospel, but like Nicodemus are still too timid to come out openly and hear us. We can but sow and water the seed, God will give it growth in his own time.

Rev. R. P. Who labors in Montreal East, writes **Duclos.** for January,—"The new converted family mentioned in my last report (for January) proves to be not only true but is exerting a most salutary influence on its neighbors and most of the congregation. Four other families are feeling its influence. I have had the pleasure to see joining our congregation during the past two months, four families, three of whom are converts from Rome.

The same pastor writing for February, says, "I have much pleasure in reporting progress. Three mothers, Roman Catholics, who had attended the service the past two months have expressed a desire to join the Church. A good workingman, father of three children, is not only converted to Christianity, but is doing good work in his family and neighborhood. Another who used to be a miserable drunkard seems to be under conviction of sin. A good work is being done among the young, 22 young people have professed a desire to lead a Christian life."

Pastor Duclos has formed a society of young people in his congregation, not unlike a Christian Endeavor Society, which has grown in number from 11 to 51, and promises to be a power for good.

"At the Sorbonne, the old University of Paris, John Calvin, then a youth, spoke boldly through a paper prepared for the Principal, in advocacy of a pure Gospel. As a consequence, he was forced to leave Paris hurriedly and in disguise. This was in 1533. In 1893 a Protestant is at the head of the Sorbonne, and Protestantism is freely taught therein. The Protestant cause is advancing in France."

Our Foreign Missions.

Consult the "State of the Funds" on first page to see how our Foreign Mission Fund stands.

Missionary Letters. Several very interesting missionary letters are in this issue. Mr. Robertson tells of progress in the New Hebrides, and the steam service; Dr. Buchanan, of eager listeners to the Word; Dr. Margaret McKellar, of such strange and costly superstitious ceremonies, Mr. Russell, of a Christian Convention, the first of its kind in our Central India Mission; Mr. Wilkie, of many cheering tokens of progress; Mr. Wilson, of a visit to an opium den; Mr. McKenzie, of a conference in China; while extracts from private letters give items of interest.

Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion
Prepared for Zion's war.

If any friends having private letters from missionaries will kindly allow me to look over them and extract items of public interest, they will do great good to the mission cause. Letters will be returned if desired.

Christmas Cards. A teacher in Trinidad writes,— "Christmas cards are very welcome, especially for Sabbath School work on the estates. There is no danger of our getting too many. A bright card or picture paper is often so useful in bringing the children in to be taught, for you must catch them out here before you can teach them. Don't imagine these wild little heathen are dressed and sent to Sabbath School like our little ones at home. I do not now speak of the children of those who are Christians but of the heathen. If the little ones in our Canadian S. Schools could realize what a benefit these Christmas cards and Sabbath School papers can be out here, I do not think they would allow one to be wasted. We thank every one who sends us cards. Anything that is sent from the Upper Provinces is better sent direct, as it costs double postage to send it first to Nova Scotia. Any large parcel can perhaps be more easily sent to Halifax, as Mr. Sherburne Waddell, Jerusalem warehouse, takes charge of mission goods for Trinidad.

Miss McCulloch, of Truro, wishes to thank all who sent cards to her address. In quantities they came like the gifts for the tabernacle in the wilderness. Any who wish to do so in future will please note the change in manner of forwarding and send as directed above.

LETTER FROM REV. H. A. ROBERTSON.

MRS. ROBERTSON, partly for her own health, and partly for the sake of her children who were in Sydney, Australia, at school, went up from Erromanga to Sydney nearly a year ago. Mr. Robertson remained alone in Erromanga for some months, and then took a short furlough to Sydney to visit his family, and get a new catechism and hymnal printed. He returns to the Islands this month, leaving the family in Sydney. He writes as follows:

"For months after Mrs. Robertson came up to Sydney she had a trying time with sickness, first herself, then the children one after another being laid aside, but all are now better.

I am revising the Catechism and Hymnal which I hope to have printed and bound ready to take back with me when I return to my work in April. There are so many who are now anxious to learn to read on my Island that, for the last two years, we have been greatly hindered in not having books. I am not only revising the catechism but adding a number of new hymns.

Furnished with this new book and with a fine stock of health, I am looking with joy and great pleasure to a hard and successful year's work on Erromanga, now one of the most interesting mission fields I know of anywhere, for apart altogether from the great and wonderful change that has taken place upon it during the last 20 years, Erromanga, as the martyr island of the Pacific, must ever be regarded by the Christian heart, the world over, with undying interest.

When I left, the work all over the Island was most encouraging, and my elders and teachers, as a class, doing well. I have two elders, Usuo at the west principal station, Dillon's Bay; and Yomot at the east principal station, Potnarevin; as fine men and as efficient elders as I know of in any of our home congregations. They are really my session, and the two most influential men on the Island—grand men.

We dispensed the Lord's Supper in July last, at Dillon's Bay, to 200 people, and on that day Narie Tangkow, the eldest son of the murderer of John Williams, was baptized in the presence of seven hundred people, and took his place at the Communion Table. A grand sight it was, and would have rejoiced anyone with a heart in him to have seen it. We have 50 teachers and 250 communicants. We have excellent mission buildings, and with health, energy, and God's blessing, we ought to make progress.

The work of my brother missionaries is being pushed forward all over the group with energy and vigour, with here and there encouraging success, while on the newer stations there are hopeful signs, such as heathen attending church, and in some cases schools as well, while numbers are asking their missionaries for teachers.

We are all delighted to have steam service for 1894 again, and the Dayspring Board, to whom all the churches interested in the mission, as well as the missionaries, are indebted for the excellent manner in which, for so many years, they have conducted the maritime interests of the mission, have just completed the arrangements for an excellent steam service between Australia and the Islands, as well as an inter-island service.

I go to Erromanga alone again.

Sincerely yours,

H. A. ROBERTSON.

Address—Care of Rev. Dr. Cosh,
Balmain, N. S. Wales.

A Pleasant change. The pioneer missionaries in Honan have had, during the past six years a trying time. Rev. Dr. Smith and family last summer went across to Japan for a little rest and change. In a private letter home he tells of the contrast. "It is a great treat to us to be among green grass and trees and shrubs and flowers once more. Then to live beside a beautiful clear mountain stream is worth a great deal after the muddy rivers of China. We had strawberries, the first in five years. Almost as good were the potatoes. You see we never get them till late in the autumn and they are poor at best and do not last for any length of time. Other articles of food are mentioned showing that in little things that are not often mentioned, our missionaries are not yet living in Paradise, except that they have well marked tokens that the evil one is doing what he can to hinder the work of God.

Dr. Smith in Japan. Dr. Smith writes of the people and the mission work of Japan:

"There is such a difference between the Chinese and the Japanese. The Japanese are so clean in everything that it is a pleasure to live among them. It is amazing the progress the Japs have made in a little over thirty years. If with all their advancement they would only realize that apart from the religion of Jesus there never can be true and lasting greatness it would be better for them. Much has been done by the different missions, and they have much encouragement, but only a beginning has yet been made. Many of them are quite anxious to take everything that is brought to them except the religion, and that is going to make mission work all the more difficult as they become independent of foreigners

They are supplanting the foreigner in all departments very rapidly and they will soon be able to do without his help. Even some of those in the Church are beginning to say to the missionaries that they can do without them, but they still want foreign money. The weak point in Japanese character is their terrible conceit. Too many of them fail to appreciate what has been done for them."

In and Out in Honan. Dr. Smith writing to his brother from Hsin-Chen, Honan, December 5th, says.—There has been a five days' fair and everything passed off very nicely indeed, not a single hitch, and so we are very happy.

It shows that the people are becoming more accustomed to us and that they are gradually beginning to look upon us as they look upon their own people, and not to treat us so rudely. Of course this does not mean that they will hate us any the less, or that they will never do any bad tricks on us again.

We have had a number of enquirers around

during the past month, a number of them, I believe, fairly trustworthy, but alas, the loaves and fishes have too great an attraction for many. At times it is only after the most careful watching and enquiry that one finds them out. At other times the avarice and greed come out very soon and they cannot stand the test.

Sometimes one gets discouraged and thinks what those who call themselves Christians at home, sometimes do and say, and one blames oneself for being so suspicious of the poor heathen. But after all it is not the numbers, but the quality we want.

It is a very difficult matter to persevere in sifting and testing and rejecting, when the church at home is so eager to hear of converts. We have a couple of men, who are anxious to be taken on probation, who have two wives each, a very common thing in China. If a man has two wives he is generally fairly well off, or he could not afford the luxury. The great reason for marrying a second time is the desire for children. If a man has none by his first wife he marries another and sometimes a third. I operated on a man last spring for cataract who has three wives. The three of them came to thank me for benefiting him. We are going to discuss at next meeting of Presbytery what to do with men having two wives.

The Old Story. Dr. Smith again writes: "I have had two operations for cataract since coming here, besides many other operations.

One of the cataract cases was a teacher who came last April quite blind, and I operated on the right eye and he went home seeing, and afterward went up to his examinations and got a higher grade. Since that I operated on the left eye and had good success, and now he has two good eyes. Sad to say he does not take the interest he should take in the gospel. He was much interested in April when he did not know whether his sight would be restored or not, but now that he has a higher degree he seems proud and feels as if he does not need the gospel. How like to what is often seen in Canada; men get anxious and seek God's help when in trouble, but when all goes well they forget him. Thus in kindness He often sends trouble to recall them to Himself.

Using her talent. Mrs. Merriman, a gifted lady from Nova Scotia, an indefatigable worker for missions when at home, who as an invalid had to seek a warmer climate, tried Trinidad, her young daughter accompanying her. Amid the loveliness and languor of the Tropics they are not idly enjoying the scene, but are both doing what they can, the daughter assisting in one of the week-day schools, and both working in the Sabbath School, helping on in that blessed work of lifting up the heathen to life and hope and heaven.

Miss Jamieson Writes from Ncemuch, Central India, "We have been in Mhow, several days at the Christian *mela*, a conference of the missionaries and native helpers of our own mission. It was a success in every respect. The Christians seem much stirred up and we trust will do their work with more earnestness than ever before, and there is much room for improvement. We hope to have just such meetings yearly. Most other missions have 'hem and great good results from them.

These natives are fluent speakers. You will see by the programme that one man introduced every subject. He was given only twenty minutes to do so, and during that time any one who wanted to speak on the subject sent his name in on a slip of paper. There were usually so many names that each speaker could only get three to five minutes. As soon as one man sat down the next was ready to take his place. They just rattled away as fast as words could be spoken, and nearly every one of them spoke to the point too. If they would just practice what they preach they would be perfect.

We are again without a house in which to teach, but we must try and get our own up before the rains come again. My brother is just about letting the contract for one of my new school buildings.

I am making these Chamar people a special subject for prayer, that God would open their hearts to the truth. Our men are going among them twice a week for special service, and the young man who teaches for me is going to sit and talk with them as often as he can. Then I and a couple of my women are going among the women in the same way as often as we can. I want you to join us in prayer for these poor people. Some of them have expressed themselves as ready to become Christians. But we want to see real heart changes. I believe we shall see it ere long.

OUT IN THE JUNGLE.

LETTER FROM REV. DR. BUCHANAN.

BAIRCHA, Ujjain District, 23 Jan., '94.

DEAR BRO.—We are out here in the jungle telling the good old story of the cross. And how the people listen to it. It would do your heart good to see them. Wherever we go we have crowds of people after us to hear this New Story, about "that way." We preach to these Hindoos, (who believe in 3,000,000 ways) telling them that there is but one way to this one God even by Christ Jesus. They would like to add our way to their many ways, and try to go a little in it, too. But this cannot be, and it is here the struggle begins. When one thinks of it, it does mean giving up a great *many* if not a great deal.

We have had very interesting meetings all the

way along. At Naksee on market day the sellers of merchandise were simply deserted for the preaching of Christ. These open air meetings call for all the lung power one possesses.

While the great crowd was hanging on our lips a poor fellow grabbed the money bag of one of the banayas (themselves extortioners of the worst kind) and was making off with it. At once there was a lively scene. Men from all quarters, belonging to the banaya and like castes simply sprang upon this unfortunate man like wolves.

According to the Christian code of ethics they were all thieves. I don't think I have had dealings with a jungle Hindoo who does not steal in his own way. However, that did not keep them from punishing in the most brutal way this man who did not steal according to their methods. Over a dozen of them were at him at once, kicking, pounding with shoe and stick, as if he were a mad dog who should be killed immediately. This would probably soon have been done but for the coming of a policeman.

The man deserved punishment, but one feels like having more sympathy with a poor hungry wretch trying to take the false gains from an extortionate banaya, than with the respected banaya who pants after the very dust on the head of this poor man and by extortion robs his child of the last crust of bread. The cry of the poor is rising into the ear of the Lord God, and he is answering them by giving these depressed, despised, robbed and wronged ones of India the true riches.

It was interesting to note those who ran to satisfy their nature at the brutal treatment marked out to the man who had been "caught in the act" of stealing. The self righteous high castes rushed away from the gospel to heap their indignation on the poor criminal, while the low caste sinners stayed behind to listen to the words of salvation. This sifting of the crowd was a great benefit to us in our work, and many of these poor people remained until dark listening to the truth.

The second night after this a band of 22 hard working men, after their day's toil, left their much needed rest and came a mile and a half to our tents. They came about 8.30 p.m. and remained late into the night, and we have reason to think that if it were possible to have a laborer among them there would be abundant fruit.

May God lead them and give them an under-shepherd. They are of the shoemaker caste, and are now working on the Ujjain Bhopal Railway line just being constructed. Pray for them.

Our meetings at Jonkar were also very promising, but I have not time to tell of them now.

A man who said that he felt sorry for the heathen was asked by an old Quaker: "Friend didst thou feel in the right place? Didst thou feel in thy pockets?"

LETTER FROM DR. MARGARET McKELLAR

NEMUCH, Central India, 8 Feb., 1894.

For the RECORD :

“**G**OING through the Golden Cow” was the heading of an article in the *Pioneer*, one of India’s daily papers, yesterday, and as I think you will be as curious as I was, to know what it mean to go through a golden cow, I am going to tell you.

Down at the extreme south of India is a little kingdom a hundred and seventy miles long from north to south, by fifty wide. The Maharaja of Travancore, for that is the name of the state, in spite of his long title, His Highness, Sri, Patmanabhi, plasa, Vanji Baharama Varmah Kulasahara Kridapadi Mannay Sultan Maharajah Rama Rajah, Bahadur Shamsbir Yang, Fellow of the Madras University, is not a Brahman by birth, but a Sudra. In order to put him on the same footing as the Brahmans, he had to distribute among them the golden coins, which had to be poured into the scale pan until he himself was hoisted in mid-air, and last week he passed through the ceremony about which I am going to tell you.

A vessel was made of gold, ten feet high and eight feet in circumference, this was filled with the five products of the cow, and the Brahmans performed the prescribed rites over it. The Maharaja then mounted an ornamented ladder, for the express purpose, and entered the vessel where he immersed himself five times in the sacred (?) liquid, while the Brahmans surrounded the vessel and chanted and prayed.

The ceremony lasted ten minutes, after which the Maharajah came forth, prostrated himself before the image of the deity of the Travancore kings and received from the hands of the high priest his crown. Now he is considered as having made himself holy by having passed through the golden cow.

From the above you will have an idea how strong is the hold which the Brahmans still have in that state. When we visited the missionaries of the London mission there last year, they told us many things with which we were not before familiar with.

The low caste people are not allowed to come within 90 feet of the sacred person of a Brahmin, they must cover their mouths, lest their breath should taint the air. While passing a temple there the missionary told us that they would not allow a person of low caste nor a Christian convert from a low caste to pass even on the road before the temple.

The low caste people must not clothe themselves above the waist.

In no other state in India are caste distinctions so insisted on, nor are the lines of separation so rigid.

How much need there is of more to tell of the “fountain opened for sin and for uncleanness.” When the people will have been taught by God’s Holy Spirit of this “fountain” then there will be no desire to pass through the golden cow, in order to be made holy.

LETTER FROM MHOW, C. INDIA.

BY REV. NORMAN H. RUSSELL.

A Christian Convention.

HERE was held during the Xmas week Dec. 28th & 29th in Mhow, a Christian Convention or Mela as it is called in the language of the Country, which was probably one of the most unique and promising events in the history of our Mission.

The convention was held for the purpose of bringing the Christians of Central India together to discuss practical religious questions. A programme of subjects for discussion had been carefully prepared embracing all phases of Mission work. Representative men were chosen from the different stations to introduce the subjects by reading papers. In Mhow extensive preparations were made for the reception and accommodation of visitors, tents were erected and other rooms fitted up sufficient to accommodate all comers.

Many arrived on Wednesday evening the 27th to witness the formation of our Mhow Christians into an organized congregation by the Indore Presbytery. The others came early Thursday morning. The Convention was thoroughly representative. Large contingents came from Nee-much and Rutlam, though the former is 169 miles away; the Ujjain Christians turned out almost *en masse*; a good delegation came from the new Christian community in Indore; Berwai and Manipur were not unrepresented. And all came at their own charges.

The Convention was enthusiastic and unanimous. No partisan spirit, no jealousy was to be seen. Every one seemed desirous to hear as well as be heard. Fifteen minutes for papers and three minutes for speeches gave ample variety, if the bell did cut some speakers short, and they all in consequence spoke more tersely and pointedly than is usual in this land of talkers.

Thursday and Friday morning the day was opened by an hour of prayer an hour of brief exhortation and earnest petition.

Our meetings were held in the large new Church building, and it was generally comfortably filled with Christians and a few outsiders.

The first meeting was led by Rev. Mr Campbell in a paper setting forth briefly the history and aim of our Mission. This was followed by papers on School and Medical work. One of the best and most keenly discussed papers was read by Mr Johory of Indore on “The independence of the Christian Church of India,” How to be

affected." Papers on "How to study the Bible" and "Temperance" and "Debt" succeeded this.

All the meetings were in Hindi with the exception of that on Thursday evening which was an Evangelistic meeting for English speaking natives conducted by Major E. Owen Hay, and addressed by Mr. F. H. Russell, Dr. Wood and Mr. Anketell.

Next day we had papers on "How to develop a Missionary spirit in the Church" "Giving" "Christian life as a power in the conversion of the heathen" "Sabbath Observance" and "Religious training of the Young." The time for the Question Drawer passed altogether too quickly and many questions had to remain unanswered.

Perhaps the two finest meetings of the Mela were those held on Friday evening. At half past four o'clock the Christians separated into three bands and marched through the streets singing their native hymns and announcing the meeting. In this way a large crowd was gathered, to the number of about 500, who were packed into our Church building till it could hold no more, and we had to have an overflow meeting of 100 more on the street outside. This immense gathering was addressed by some of our veteran workers, Balaram of Neemuch, Khan Singh of Indore and others. God alone knows the results. A meeting like this cannot be managed here as at home, nor can the result be as easily ascertained. They heard the Gospel sung as well as spoken, they saw the enthusiasm of Christianity, they saw a larger gathering of Christian people than they had probably ever seen before, and they had a practical object lesson as to the difference between a Christian Mela and their own heathen orgies.

At the close of this meeting the room was cleared and the Christians gathered together to celebrate the Lord's Supper. It was a long meeting and it followed two hard and busy days of solid work, but a sweet feeling of peace and quietness seemed to steal over the congregation with the opening prayer. It was a real sacramental feast and we all felt that God was there to sanction and add a parting blessing to our Convention. We were loth to separate, it was in the minds of some to remain and hold a prolonged praise meeting, but time forbade as most of the visitors were leaving that evening.

We had a grand Mela, the Christians thoroughly enjoyed themselves without either a feast or any form of amusement. All are anxious to hold another next year. There is only one difficulty, except in Mhow and Indore we have no buildings large enough for such a gathering. We need a large Gospel tent which could be used also to hold Gospel meetings all over our large district. I would be glad to hear from any who would care to assist in such a project.

Yours faithfully,

NORMAN H. RUSSELL.

LETTER FROM REV. J. WILKIE.

INDORE, Jan. 25, 1894.

MY DEAR SIR:—I have not time for a full letter this week, but a few facts may help to keep us in mind.

1. On Christmas morning we tried to get our Sabbath School children to come to the central hall of the College and succeeded in gathering in the unroofed room about 600 in all, there being representatives from all our 17 schools. To these we gave prizes according to the results of the examinations that we had been holding during the previous weeks. They were a motley crowd, representing all castes from the very highest to the very lowest, but they had all been taught the truth about Jesus and some of them would put to shame many a more favored school at home. To over six hundred every Sabbath day the Gospel is taught, and as our Christian community grows, we will be able to have a larger number of such schools, our only limit in this work being our ability to overtake it.

In the evening of the same day we had a gathering of all our Christians, when all had a *khana* or feast together. It was in many ways a striking gathering, and thoughts would go back to a year before when as yet so few of these new brothers had been gathered into the outward church of Christ. It was to all a very enjoyable time, and I trust helped to bring us nearer together.

2. Throughout the week, beginning New Year's day, we had meetings morning and evening for our Christians, as a preparation for the Communion the following Sabbath, but especially that we might together seek for fresh power for the new year's work. Every morning we had about half of our people, and in the evening we had the Church full. They were to all a real blessing and especially to some of our workers who seem to have received a fresh baptism of the Holy Spirit.

Others will have written about the Mela at Mhow, so I pass on.

3. On Sabbath last H. E. Lord Lansdowne sent privately for the College a donation of Rs. 250, a parting gift as he was about to leave India; and on Tuesday last H. H. the Maharajah of Dhar sent Rs. 400 for the same purpose, along with a very kind letter. Both gifts were much needed and came at a time when we were specially pleading for the College in connection with the opening of the Y. M. C. A.

4. On Monday last, 22nd inst., our new room for the Y. M. C. A. was formally opened. In November last a strongly expressed wish for an Association led to a visit of Mr. McCann, the energetic warm-hearted General Secretary who has been sent out from home to look after this special work. An association was formed and

already we have 65 names enrolled, the greater part being Hindoos. For the accommodation of the Association I was led to offer the use of the hall above the present church, as soon as it should be finished; but at that time, as I had no funds, it was a very indefinite promise.

On Dec. 23th came Miss McKellar's kind letter saying she handed over for the College building a gift she had received of \$400. With this we were able to finish the room, which we have since called the *McKellar Hall*, and on Monday last we dedicated it to the service of our Lord and Master. In this we were greatly helped by the presence of Mr. McCann, who arranged to again spend three days with us.

On Sabbath and Monday mornings we had prayer meetings, and on Tuesday we had a conference with all the members to talk over methods of work, &c. On Sabbath evening Mr. McCann gave an address to educated natives after the Hindoo service, when we had a full congregation who listened attentively to his interesting address. On Monday evening was the formal opening. Major Hay of Mhow was to have taken the chair, but was at the last moment unavoidably detained; but Mr. McCann ably filled his place and gave a stirring address to the young men which, with other speeches, singing and prayer, made up a very profitable evening. On Tuesday evening Mr. McCann gave a lecture to another crowded audience, on India and Norway, illustrated by the magic lantern.

This room will be, I hope, the special work-room of our Christian students, in which they will specially seek to bring their Hindoo fellow students to a knowledge of the truth as it is in Jesus. It will be divided by screens into three divisions. The first will be the reading room, in which are already papers, secular and sacred; the second will be a room for conversation and social gatherings of a small kind, a room to which the Christian students can take their companions for a talk, &c., and if possible a room to which the Hindoos and others will gather when they have leisure; whilst the third will be a more private room for the Secretary and Christians only, for more direct Christian dealing with those seeking spiritual help. When necessary the whole can be thrown into one, as for example on the Tuesday evening when the evangelistic prayer meeting of the young men is held, just at the close of the College. At this meeting a choir of young men upstairs will engage in singing hymns when others downstairs invite the students to their meeting upstairs. On Friday there will be a Literary meeting, and on Sabbath evening after the Hindoo service an address to educated natives will be given. This room will be, I hope, the most important room in the College-work proper. May there often be much

joy in heaven over repenting souls there. One of the young men has been led to look forward to more directly engaging in this special work here and as he is one of the first of our own trained students to thus engage in the Master's work in the Mission his efforts will be specially pleasing. Over one fourth of our students are Christian, and if they are faithful, cannot but be a very powerful influence in the College life. This we hope the Association will greatly help.

In addition at Indore are hundreds of young men, educated in a measure to understand English, dissatisfied with their home surroundings and religion, but without any recognized means of recreation or amusement, and with no chance for either moral or intellectual improvement, excepting the school debating club. No wonder so many of them fall into vicious, evil habits, when we consider their circumstances. These we hope to reach, as we have not been able to thus far, by means of the Association. They are not reached by the ordinary Evangelistic work, and except they are in our College they never hear of the Gospel, except it may be with contempt. As these represent the highest classes in the community the effect will be all the greater if we can lead them to know Him who is the Truth. The experiment is at least worth trying, and I know there are hearts that will plead for us that we may be able to use all the opportunities granted to the full for the glory of Jesus.

Last night we were cheered by the baptism of two Chamars, the first break in that caste at Indore. Often before they seemed about to come out, but something always seemed to hinder. We hope these are but the first droppings of a rich shower. Still more cheering is the fact that these were led to look to Jesus by some of those who a year ago were called Mangs. Two other castes seem also to be deeply moved, but of this we cannot yet say anything, save that we are hopeful. The new Christians are now feeling the need of a church building in the city, and are taking steps to get the land for this; but let no one at home rise in alarm at this prospect as they will themselves, with the help obtainable here—undertake the work—building one large enough to accommodate at least 200, if it is done at all. Our present church is too far for the women and children to come even when willing, and has not any attraction for those not Christian, who live at the other end of the city. The new building would be thus an evangelistic hall for them or their special work room.

Ten more were baptized Sabbath before last, making 61 in all that have been baptized in the last nine months here. Our hearts rejoice at the great things the Lord hath wrought for us.

Yours faithfully

J. WILKIE.

AN OPIUM DEN.

LETTER FROM REV. W. A. WILSON, RUTLAM.
RUTLAM, Central India, 7 Feb., 1894.

For the RECORD:

THIS evening, in company with Mr. Campbell and Dr. Woods, I visited an opium den, and here is an account of what I saw and heard.

It is in one of a row of dwelling houses near the centre of the city.

The smoking room is a long low verandah closed in by a bamboo net work plastered with mud, and divided into two compartments by a screen, the first and smaller one being for the use of the sweeper caste, the other for caste Hindus and Muhammedans. The whole place looked dreary and wretched enough; mud walls and floor, smoke-begrimed ceiling, no furniture, one or two feeble lights, a few coarse mats for the use of the frequenters and the articles used in the process of preparing and smoking the opium, such constituted the environment.

As we approached the entrance we heard the loud voices of several talkers mingling in a characteristic confusion. We made our way unannounced through the low door-way and found ourselves in the presence of a group of men squatting or lying around a heap of coals and hot ashes. These were low caste men smoking *madak*, a preparation of opium said to be neither so costly nor so harmful as the *chandu*, which is supplied in the other division. They rose and politely saluted us as we passed to the inner compartment. Here at one end were a number of men huddled together, reclining on each other in a circle around the little lamp used for burning the opium; at the other were two decrepit figures engaged over a little fire-place.

We were at one recognized as the *Padre Sahibs*, missionaries, and were invited to sit down on a low mud platform at one side of the room. A few enquiries elicited the information that there is but one such licensed den in Rutlam, that it has been in existence for five or six years, that the contractor or keeper of the house pays six hundred rupees (about \$200) yearly for the privilege, that from one hundred to one hundred and fifty persons visit it daily, that there are some smokers in the city who at less cost, but at the risk of detection and punishment, indulge in their own houses, that some consumers, getting six rupees a month spend an anna a day, or a third of their wages, and others proportionately to their income, and that the habit is usually acquired in youth through depraved companionship and the desire to stimulate lustful passions.

The smokers at the time of our visit were all Muhammadans. At another time the place might have been found occupied by Hindus. They come in groups as well as singly, and having satisfied their craving depart and make room for fresh comers.

None of the party present was drowsy or stupid from the drug. On the contrary, their eyes were bright, though their eyes were glazed, their intellects active and their tongues incessantly going. Most were young men, who, as lads, 11 or 15 years ago contracted the habit. They went for the most part emaciated and haggard with the peculiar pinched expression of the opium smoker. One old man who had been a smoker for over 30 years told a pitiful tale of his descent from a position of trust honour and influence to that in which we found him.

Scarcely had we been seated, when one and another began to describe the evils of opium smoking and to urge the closing of the place. One said, "Had we known what it would lead to we would never have begun to smoke, but before we knew it the habit was formed, and now we are helpless. Wife and children, house and business, everything must give place, and at the wanted time we must hasten here. At night we resolve not to return in the morning, and vow and pray to Allah, but when the morning comes we are dragged by our craving as a helpless struggling cow by a man with a rope around her horns. Though the burial of a father should be in progress we must leave it and come here. We are being destroyed and can't save ourselves."

"Can you not give us medicine or get the Government to close this place and punish all smokers." Another said, "Deliver us from this habit and it will be giving us a new life and we will kiss your feet."

They were unanimous in condemning the habit and bemoaning their condition. They had not a word to say in its defence. Were they in earnest? Did they, knowing our sentiments, say these things to please us and to excuse themselves? We cannot say, but they seemed intensely in earnest, and if they were deceiving us they were most skilful in the art.

I believe they were in earnest. But their will power, never very strong, perhaps, has been completely destroyed, and they are now the helpless slaves of the habit. They know their misery but cannot face the pain necessary to break off. As the hour for taking the drug approaches pains are felt throughout the whole body, eyes and nose run water and an intense feeling of distress comes on which is relieved only by resorting to whiffs of the opium pipe.

When we left the place two men followed us to the street, pleading with us to help them in some way to throw off their chains.

Fortunately opium smoking is not yet largely inaugurated in by the people of India, though multitudes eat it in the crude form. Still in every large city one or more places are found where a few scores congregate to smoke, and it is much to be feared the habit is spreading, and every effort should be made to save India from that which is such a curse to China.

LETTER FROM REV. MURDOCH MCKENZIE.

A MISSIONARY CONFERENCE IN SHANTUNG.

Hsin Chen, Honan, Dec., 1893.

MR. EDITOR:—The letters you publish from Honan from time to time deal with various places of mission work in this province. This one is meant to give a brief account of a missionary conference held from Nov. 12th to 15th, in the adjoining province of Shantung.

Ch'ing Chow Fu, the city in which the meetings were held, is about 100 miles distant from Hsin Chen. As we are not yet favoured with railways in the interior of China, and make haste slowly by the ordinary methods of travel, it was necessary to have Honan two weeks in advance. The journey was made by boat to Lin Ch'ing, and the remaining half by cart.

The objects of the conference were: "1. A better comprehension of the several methods of work now carried throughout the province. 2. Mutual encouragement in the one great Mission the Christian enlightenment of Shantung."

The number present was forty-one, representing the Baptist, Methodist, Congregational and Presbyterian Missions. Fourteen were ladies, 8 were M.D's, 2 D.D's, and over 20 ordained missionaries. The youngest had been in China but a few weeks; quite a number over twenty years. This was the first conference of Protestant Missionaries held in Shantung, and almost all the missions in the province were represented.

The meetings were held in one of the classrooms of the English Baptist Theological School. That church has been signally owned of God in Shantung during the last twelve years. A handsome new church was opened with services in Chinese during conference time. The medical gentleman at the station has a large practice and is training a class of fifteen young Christian natives for Medical Evangelistic work, while two or three Theological graduates were to be ordained the week after we left.

The first paper read was on "The Poverty of Shantung, its causes and remedy." This was an ably written and exceedingly valuable essay. The writer presented such an array of facts and figures, principles and practical hints, as made a marked impression.

It was expected that Rev. Dr John L. Nevius would be present to read a paper on "The attitude of the Native Church toward the Government," but this venerable and honored servant of God was called to the higher service of Heaven on the 19th of October. He was one of the pioneer missionaries of Shantung and greatly beloved by Christian workers in all the Churches. An appropriate memorial service preceded the reading of his paper, in which many touching tributes were paid to his many sided and inspiring life. His will be a precious memory to both native and foreign Christians for years to come.

The paper was brief but most helpful and suggestive, embodying the matured convictions of the writer, after many years of service and a larger number than usual of pioneer missionary experiences. It emphasized the need of studying Biblical principles bearing on the subject; the need of instructing native Christians very fully regarding the duties subjects owe to rulers; the Christian's duty to pray more frequently for Chinese officials; the Missionary's duty in every troublesome case always to hear the other side and defend the right, even against his own converts; that the native Christians should claim their rights as Chinese, not as Christians; that they should not ask nor expect special advantages because they are Christians; that all should strive to get rid of personal motives and look to the interest Christ's Church and to His example.

In the paper on "Theological Education," a comprehensive course of study on the same lines as those followed in the home colleges was advocated that there should be more attention in China to the teaching of General History and the comparison of religions than is given at home. The Socratic method should be largely followed in teaching. Men should be taught to present the truth in positive forms. Ridiculing the native religions should be discouraged. Students should be taught how to view their country's institutions and customs, and particular attention should be given to Biblical teaching regarding persecution.

In the discussion that followed, attention was drawn to the fact that Christianity was paganized in some western lands during the early Christian centuries and was in danger of being Confucianized in China, also that many Confucian and Christian principles were radically irreconcilable. The ideas that "a bad religion is better than none," and that "we should work along the line of least resistance" was somewhat freely criticized.

The writer on "Primary Schools for Girls," urged that girls should be educated because it is their right. Revelation, reason, and history, urge the duty; experience has shown the necessity and wisdom of educating them. These schools were needed to train the future mothers, wives for Church leaders and pastors, and teachers for the women and girls of the Church. Christianity was the friend of light, knowledge and progress all over the world.

The important question of "How may the Native Church become self-supporting?" was dealt with in a series of brief addresses by members of six different missions. Among the evils incident to foreign support of the pastorate, the following were enumerated: 1. It attracted needy and unworthy men. 2. It limited the extension of the gospel. 3. Cultivated a trading spirit. 4. It inculcated the habit of dependence on the foreigner.

5. Leads to the missionary striking a wrong standard of remuneration. As aids to self-support it urged: 1. That the Church will become self-supporting by our general recognition of the desirability and possibility of the practice. 2. We must understand how the Chinese manage their institutions. 3. We must adjust and adapt our ecclesiastical ideas to China's needs. 4. Must recognize slowness of growth and not be impatient. 5. Must have grounded in our hearts a real faith in the power of religion and what it can do for men. 6. That self-support is a relative term and a thing of degree.

The English Baptists have, from the outset, worked towards self-support in Shantung. They selected and trained for the pastorate thirteen men. The Native Churches chose their pastors from these, each district paying all the salary of its pastor. The Foreign Mission does not contribute a cash to the Native Pastors' fund. Each pastor lives in his own home, on his own land, labours among his own people, and does his own work in harvest time. In other missions the money was given to build chapels; some built schools and supported their own teachers.

The paper on "Evangelistic Work" was brief, terse, and abounded with axioms, maxims, incidents and illustrations. A few may be noted, e.g., "The place for Evangelistic work: Wherever you can find and reach men. Your hearers: Men who have not heard of and do not know Christ. The workers: God-called and God-sent men. The subject: Christ a present and powerful Saviour. The aim: To reach, save and change men. The methods: Numerous and flexible, the best being that which admits largely of the personal element and can be followed up. The difficulties: Racial, pride, indifference, superstition, etc. Practices ensuring success: Absolute dependence on the Spirit, giving prominence to God's word, using all one's common sense. Useful helps: Maps, hymns and texts in large characters. Use pictures sparingly. Make little reference to the false. Emphasize the true. Quote Chinese classics very seldom. Have a deep sense of the greatness of your own Salvation."

The writer of the paper on "Medical Evangelists," urged that the Church in China should see to the training of such and their being sent forth, with preaching Evangelists, two and two, as Christ sent out His followers in Palestine.

In the paper on "Physical Healing as a Means of Grace," it was shown that medical work aids the gospel by removing prejudice; occupies a place similar to miracles in Christ's ministry; relieves an immense amount of suffering; gives unrivalled opportunities for effective mission work; has led to the salvation of many persons, and the establishment of little Christian communities in various parts of the country. All the papers were followed by pointed, practical, and profitable discussions.

The conference came quite up to the expectations of its promoters. Its objects were closely kept in view throughout. The papers and discussions were helpful to all, but particularly so to the younger and less experienced workers. The meetings were characterized by candour and courtesy, enthusiasm, earnestness and inspiring hopefulness. It was refreshing to meet so many hearty Christian workers. I returned to Hsin Chen thankful to God for what I had seen and heard of the working of His Spirit among foreigners and Chinese in Shantung, and to pray for the salvation of the Honanese.

Some years hence you may hear of such a conference in Honan.

Pray that we too may be visited with seasons of refreshing from the Spirit of the Lord.

From Mrs. Gauld, In a most interesting private letter from which we are

Formosa. permitted a few extracts. Mrs. Gauld writes:—"A little while ago I went out into the kitchen, and was delighted to find our cook eagerly studying the New Testament. Mr. Gauld gave him two nights ago. We took him in as a coolie, and I have trained him to cook. He does very nicely now. He was a hearer of the Gospel before, but is now a believer, and a brighter, better tempered boy I couldn't want. Then I can rely on his word. I believe him to be upright and honest to the letter. We so often hear from foreigners. "Oh the Chinese will all take a squeeze when they can get it!" He has had many chances and I have never found him taking the smallest thing that did not belong to him. The Testament is written in the colloquial, not the character, Mr. Gauld is teaching him to read the colloquial and he is always spending his spare moments studying."

"Thieves abound. We have a watchman on duty, and he is going around the mission premises just now, with a short bamboo and a large knife, more properly a sickle. That is what the Consul's and the Commissioner's watchmen always use. Now that the front of Dr. Mackay's house is not used we feel safer with our watchman. Ah Hoa thought it advisable.

We have learned to love this Chinaman, Ah Hoa, as a brother. He is really a noble man. His wife is an invalid, but takes a great interest in flowers. She sent me five pots of beautiful crysanthemums. She is not a pretty woman, but one who is very taking and has a look of resignation on her sweet face that plainly says she has her trust stayed upon Him who "never leaves nor forsakes those who put their trust in Him." His mother is a sweet looking woman, and I believe an amiable Christian. She does not look much older than Ah Hoa. He is a hard and tried worker, does not spare himself, but nobly does his duty. But he is always telling us to guard our health."

Church Notes and Notices.

CALLS.

From East Ch., Toronto, to Mr. W. A. Martin, of St. Pauls, Tor.

From Georgetown and Limehouse, Whitby Pres., to Mr. Lewis Perrin, of Pickering, &c. Accepted.

From Warton, Owen Sd. Pres., to Mr. S. Atcheson, of Toronto.

From the Presbytery of St. John, N.B., to Mr. James Ross, Woodstock, N.B., to be travelling missionary for the Presbytery. Accepted.

From Summerside, P.E.I. Pres., to Mr. E. M. Dill, Truro Pres.

From Dunwich, London Pres., to Mr. John McNeil, of Uptergrove. Accepted.

From St. James Square Ch., Toronto, to Mr. L. H. Jordan. Accepted. Induction 27 March.

From St. Andrews, Sydney, C.B., to Mr. J. F. Forbes. Accepted. Induction 14 Feb.

DESIGNATION.

On the 7th of Feb., in the First Presbyterian Church of Victoria, B.C., Mr. Swartout was designated as missionary to the Indians at Alberni in room of Mr. J. A. McDonald who resigned last summer owing to ill-health.

RESIGNATION.

Mr. Jamieson, of Hepworth and Cruikshank.

MINISTERIAL OBITUARIES.

Rev. Samuel Roxborough, was born at Prince William, N.B., on the 30th of April, 1853. He took his theological course in the Presbyterian College, Halifax, was licensed in the spring of 1883, and ordained at Sheet Harbor in November of the same year, where he has continued to labor ever since until his death, which took place on the 20th of January, after a short illness of but six weeks. Thus the messenger comes, sometimes to the old and full of days, sometimes to those in life's prime. But their work is God's work, and He abideth ever.

MEETINGS OF PRESBYTERY.

Barrie, Barrie, 20 March, 10.30 a.m.
Guelph, Hespeler, 19 Mar., 7.30 p.m., for conference, and 20th at 10.30 a.m. for business.
Hamilton, Ham., Knox, 19 Mar., 2.30 p.m. for conference, and 20th at 9.30 a.m. for business.
Lindsay, Uxbridge, 17 April, 11 a.m.
Maitland, Wingham, 20 Mar., 11.30 a.m.
Owen Sd., O. Sd., Div. St. Ch. for conference, 19 Mar., 2 p.m. and 20th, 10 a.m. for business.
Peterboro, Pt. Hope, Mill St., 20 Mar.
Picton, N. Glasgow, 1 May, 2.30 p.m.
Regina, Ind. Head, 2 Wed., Mar. 1894.
Westminster, New West., 20 Mar., 2.30.

Literary Notices.

THE STICKY MINISTER, and some common men, by S. R. Crocket, has already reached its fourth edition. The first story, from which the book takes its name, is one of the few stories. It deserves to rank not far from "Rab and his friends" which is saying much. The whole book is very interesting, especially so to one who has Scottish blood. Pages 230, Price 5s. T. Fisher Unwin, Paternoster Square, London.

FOREIGN MISSIONS AFTER A CENTURY, by James S. Dennis, D.D., of the American Presbyterian Mission, Beirut. A course of lectures on missions delivered before the students of Princeton in the spring of 1893. The subjects are, the present day message of F. M. to the Church; -

"Present day meaning of the Macedonian cry" - Present day conflicts afield - Problems of theory and method - Controversies of Christianity with other religions - Summary of success. Pages 350, Price \$1.50. Fleming, H. Revell & Co., Toronto.

THE CONVERSION OF INDIA, from Pantacenus to the present time, A. D. 193-1893, by George Smith, L. L. D., author of lives of Carey, Martyn, Duff, Wilson, &c. This book is a course of lectures delivered on the "Graves" foundation. It deals with different attempts to convert India, viz. "The Greek, the Roman, Francis Xavier, the Dutch, the British E. I. Co.-Britain's attempt-U. States corporation, Methods of Evangelical work in India, Results, Prospects. Pages 250, Price \$1.25, Fleming H. Revell & Co., Toronto.

THE HOMILETIC REVIEW holds on its way, growing in size and circulation. Funk & Wagnalls, New York, and 11 Richmond St. West, Toronto. Price \$3.00 per year, to preachers and students \$2.50.

THE TREASURY OF Religious thought, well filled and good. E. B. Treat, Cooper Union, New York. Price \$2.50, Clergymen \$2.00.

THE MISSIONARY REVIEW OF THE WORLD, the leading general missionary magazine. Price \$2.00 per year. Funk & Wagnalls, New York & Toronto.

WORTHINGTON'S MAGAZINE, illustrated, high literary standard, pure tone, very interesting, well gotten up. Price \$2.50 per year. A. D. Worthington & Co., Hartford, Conn.

THE INDEPENDENT, weekly, New York, \$3 00 per year, in clubs of 5, \$2.00 each. A grand paper, one of the best.

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The Family Circle.

PAUL'S DIARY.—A STORY.

BY REV. RUFUS S. GREEN, D. D., ELMIRA COLLEGE,
NEW YORK.

Issued by the Special Committee on Systematic Benevolence, appointed by the General Assembly of the Presbyterian Church in the United States of America.

THE very day Paul Harper was born his father was taken down with typhoid fever. At one time it seemed as if both father and mother would die. At last, however, the crisis in each case was safely passed, and the period of convalescence began. Meanwhile little Paul was cared for by nurse and friends, with much not always helpful assistance on the part of his two sisters, Jean and Blanche, aged respectively eight and seven years. Both Mr. and Mrs. Harper felt that they had great reason to be thankful to God. He had given them a son and had raised them up from dangerous sickness.

It was an affecting scene when the two patients were first able to meet. Their Pastor was present and little Paul. It was natural that prayer should be offered and the Divine goodness rehearsed. Life seemed to have a new meaning and earnestness.

It was then that the grateful parents dedicated their little one to the Lord, and chose for him the name of Paul, in the hope that he, like the Apostle of old, might grow to be of eminent service in the Master's Kingdom.

The passing years seemed to justify this choice. The child grew intellectually even more rapidly than he did physically. He was easily first in all his classes, learning his lessons so quickly that he had time for many other things than books.

In many ways prosperity had attended the Harpers since Paul was a baby. Business had thrived; and, although Mr. Harper was not a wealthy man, he had managed to save a comfortable sum, to which each year made a nice little addition. Like many other men, he was ambitious. Twice he had enlarged his store and had organized two or three business concerns, which were yielding him handsome returns. He had built a new house, one of the finest in town. "Jean and Blanche," he said to Mrs. Harper, "will need more room when they come out in society."

They "came out" the autumn after they graduated at Madame de Vere's fashionable French school. Paul was then thirteen. From that time on there was a good deal of gayety at the Harpers. In fact their home was the centre of the social life of the village. Mr. and Mrs. Harper entertained delightfully, and the young ladies were charming, so every one said.

Dr. James, their pastor, had watched the course of events not without anxiety. He had never forgotten the scene in that sick chamber when Paul was dedicated to God. Naturally, he took the liveliest interest in the bright boy, and the two were warm friends. But Paul was not a Christian. Only a year remained before he was to go to college, and the good man could not bear the thought of his going away from home before he had given his heart to the Saviour. On all other subjects they were like confidential friends, but when the subject of personal religion was broached a strange reserve came over the boy, and the pastor could make no headway. Finally he determined to take matters into his own hands; and so one morning, though Paul was silent, he talked to him earnestly and tenderly about being a Christian, and urged him to

tell him why it was that he remained indifferent to a subject of such infinite importance.

"I will think of what you have said," was Paul's answer, "and let you know my decision this evening."

That evening a gentle rap on the study door announced Paul's presence. The minister welcomed him warmly and the two sat down side by side.

"I am so glad you have come," said the Doctor, "and I hope you are going to tell me the whole story. You know I do not ask from curiosity, but because I love you like a son and desire your truest welfare."

"I do not doubt that," said Paul, "and the only reason I have not talked to you on this subject as upon other matters is that others besides myself are involved."

"I don't see how that can be," replied the pastor, "religion is a personal matter. You must accept or reject Christ for yourself alone."

"Of course that is true," the boy answered, still, others are involved. The conduct of others—those I love, has kept me back. It may not be a good excuse, but it is a fact. Thus far I have refused to tell you anything about it, for it seemed wrong for me to be talking, even to you, against my father and mother and sisters behind their backs. Don't stop me. Let me go on to the end. I have thought over the matter a great deal, and especially since our talk this morning I might say I have prayed over it, only, I suppose, that not being a Christian, I can't really pray. At last it seemed right to tell you, for you are as much their friend as mine, and I don't do it to injure them. The Lord knows I love them dearly. You will not use it against them? Perhaps you may do them all the more good by it. I can't tell you myself, but I'm going to let you read my diary. That will tell you the whole story, and then you may do what you think best. Now I must go." And rising, he almost ran to the door in his eagerness to leave the room, tossing his diary on the study table as he went.

"You will come again to-morrow evening" was all the minister had time to say before the boy was gone.

Eagerly Dr. James opened the diary, and did not close it until the last word had been read.

Here are a few of the entries which the good man read,

"Thursday, September 3.—Raining hard this evening. All the family but me gone to a concert at the Academy of Music. They say I am too young a lad to go out to such things besides, I must stay home and study. Query: Why is it that they can go out to a concert in a pouring rain, but could not go to prayer-meeting last night because it looked as if it might rain? I suppose because concerts are much more important than prayer meetings."

"Tuesday, September 8.—Miss Belden called on Jean and Blanche and me this afternoon and asked us to join the Young People's Missionary Association which was trying to support a scholar in one of the Mission Schools in India. I wanted to join, but sisters said no; they were giving all they felt able to give in the collections on Sunday."

"Sunday, September 13.—I sat next to Jean and Blanche this morning in Church and watched to see how much they gave in the collection. Jean gave a two-cent piece and Blanche one cent. Jean whispered to Blanche and asked her if she didn't have another cent for her. But she didn't, and so Jean had to put in her two-cent piece. Query No. 1.—Did they tell Miss Belden the truth when they said they were very much

interested in missions? Query No. 2. - Are three cents all my sisters are able to give towards saving souls from death?"

"Monday, September 14. - Jean gave me some candy to-day - a part of the pound for which she said she paid sixty cents. If she had very much interest in the heathen couldn't she have given part of this money to the Young People's Association, or in the collection yesterday?"

"Sunday, September 20. Dr. James preached a powerful sermon this morning on 'Honoring the Lord with our Substance.' At the dinner table father said that he didn't like these begging sermons, but I don't see where the begging came in. The minister was not asking anything for himself. He presented God's claim upon our property. It seems to me if God has such a claim, Christians ought to recognize it and meet it."

"Wednesday, September 16. - No one went to prayer meeting to-night. No excuse given."

"Sunday, September 20. - Home Missionary Collection to-day. A very large debt on the board. Great need for new work, so Dr. James said. Father gave fifty cents - all he could afford. He couldn't afford more, I suppose, because the party last week must have cost him a pile of money."

"Sunday, September 27. - Dr. James urged the impenitent to accept Jesus in his sermon this morning. He may be a Christian; I believe he is. But I don't see much evidence of sincerity in any one else. Perhaps I ought to except mother, for she used to hear me say my prayers every night. But father and Jean and Blanche don't seem to take much stock in it. Business, pleasures, parties, dresses, seem to be of much greater importance. For every cent they give to the Church or its work, they spend dollars on themselves. I want to see more evidence of sincerity in them before I can be convinced that I ought to begin a Christian life."

The next evening Paul called at the parsonage. Dr. James had a long talk with him, and gained permission to make use of the diary as he thought best.

In a few days the longed for opportunity came, and Dr. James read the whole sad story to the Harpers, in the absence of Paul. It was a revelation to them. But they did not deny that the inferences of Paul were natural and logical. As Dr. James wished it, it wrought a revolution in the Harper family.

Paul is now a most devoted minister of Jesus, the successor of dear old Dr. James, whom the Lord has taken to Himself. Jean is a missionary in India and Blanche is training another little Paul for the ministry, in which work she has the best of help from Grandpa and Grandma Harper.

THE SOURCE OF PEACE.

The more we have of Christ's presence, the more serenely peaceful we become. An empty heart is always wretched. Wealth, fame, worldly success, cannot satisfy an immortal spirit when it looks at them in the light that conscience flashes on them, or which a glimpse of eternity can give. "Is this all?" whispers the uneasy heart to itself. But the true believer inventories his spiritual treasures, and even in the hardest of "hard times" can say, *Christ is mine!* I am a joint-heir with him to the most magnificent of inheritances! Joy is simply love looking at it's treasures. A Christian's joy is in loving Christ and loving others because Christ loved them; it is in doing good to others, and so having a Christmas all the year round; it is in looking forward to that world of glory where we shall be like him, and shall see him as he is.

"Where I am," is his sweet assurance, "ye shall be also." Jesus offers to fill our homes and our hearts with joy if we will only let him do it. We cannot create canary birds, but we can provide cages and food for them, and fill our dwellings with their music. Even so we cannot create the spiritual gifts and blessings which Jesus offers, but they are ours if we provide heart-room for them. The birds of peace and praise and joy will fly in fast enough if we only set the doors and windows of our souls open for the Christ. - *N. Y. Evangelist.*

HUXLEY'S TRIBUTE TO THE BIBLE.

We have Prof. Huxley's own testimony not only that he is an agnostic, but that he is the author of the term. It is therefore especially interesting to hear what he has to say about the Bible.

"I have always been in favor," says the Professor, "of secular education, in the sense of education without theology; but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and co'or; and even the noble stoic, Marcus Antoninus, is too high and refined for the ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book would children be so much humanized? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure. *London Public Opinion.*"

UP AND DOWN.

A prominent clergyman in London says that in his congregation is a socialist who, for years, was one of a secret society appointed for the purpose of assassinating the Prince of Wales. The only reason that they did not carry out their plan was that no opportunity occurred, although they dogged his steps with a persistency worthy a better cause.

One Sunday afternoon this ringleader of the gang came to Church and heard the clergyman, the singing, the prayers, and somehow they formed the turning point in his life. He became a devoted Christian, and is now one of the most exemplary workers in the church guild to which he then became attached. Perhaps the change in his outlook could not be better expressed than in the testimony that he often gives in the social meetings of the church, after the following fashion: "My brothers, once my creed was this, 'Down with everything that is up,' but it has changed, and now I say, 'Up with everything that is down.' One means destruction, the other building." - *Union Signal.*

One of the first lessons I learned as a pastor was that if I would succeed I must let others have the honor, must put them on the throne, while I was the unseen power behind the throne. It is not the figure head in the bow, but the unseen screw beneath the water, that makes the steamship go. For all those who desire to see the cause of Christ prosper, the advice "In honor preferring one another" is the "open sesame" to success; while one of the greatest dangers in the church is the seeking of honor for ourselves. This is the rock upon which many a noble cause has been wrecked. - *Peloubet.*

THE SAVED BOOK.

FROM the Cape of Good Hope there shoots out into the sea a sandbank, forty or fifty miles in length, making the sea shallower and more dangerous, and along which a tremendous current swirls.

In the year 1830, an East Indiaman, called the *Lady Holland*, was making the then tedious and difficult passage to Hindustan. For a whole week the clouds had hidden the sun; accurate knowledge of the position of the ship had been impossible; the winds had blown fitfully and boisterously; three times the vessel had been beaten off her course, but by soundings on Saturday, the 13th of February, the captain knew that he had entered on this shoal.

It was hazardous to go on far in such doubt of his whereabouts in such rough water, and in the grasp of such a current. He would turn the vessel back to sea by eight o'clock that evening, the captain said; then, having taken further soundings, he thought he might safely go on till ten o'clock, when he would surely turn back or heave to till morning. But when four bells sounded—ten o'clock—and the captain was just about to give the order to turn back, with a tremendous concussion the ship struck upon rocks—a jagged, cruel reef of them, over which the waves dashed so savagely, that wave and rock together broke the vessel's back at once, and the forepart of her sank amid the breakers. The passengers, however, all escaped and at last, were landed upon a bit of sandy beach.

One of the passengers on board the wrecked ship was a young man, Alexander Duff. He was on his way to what proved to be such magnificent missionary service in India; and while the wrecked passengers were huddled in a hovel erected by searchers for penguins eggs amid these rocks and sands, a sailor, walking along the little beach, noticed something cast up high and dry. Going to it, he found it to be a quarto copy of *Bagster's Bible*, and a Scotch Psalm book, scarcely shattered, and with Mr. Duff's name written on both distinctly. That Bible and that edition of the Psalms were about the only books, out of a library of more than eight hundred volumes which this young missionary was taking with him to India, which were not swallowed up in the shipwreck or reduced to pulp. And—what is still more singular—this copy of the Bible had not been in daily use, but wrapped in chamois leather, had been packed in the boxes with the other books. They had been dashed to pieces or wetted into pulp. Here, in the poor hovel, he held the uninjured Bible in his hands, and read out of it to the drenched, chilled, but saved, passengers the 107th Psalm.

The experience made a profound impression upon Mr. Duff. It ruled his life. It was to him, the voice of Providence declaring that, compared with all other books, the Bible was the supreme, supremely necessary book for India—for man.

And what a most real picture of the history of the Bible—this incident? To wreck the Bible, to make it pulp, though men have affirmed it done a thousand times, has been impossible. Out of every storm of higher criticism, so called, like Kuenen's and his school; or of lower criticism, like Tom Paine's or Voitaire's; or of scientific skepticism and denial, like Haeckel's and much of our modern so-called advanced materialistic thought, or of ecclesiastical proscription, like that of Rome; or of a fashionable and sensual neglect, like that of the upper classes in England in the eighteenth century—somehow, the Bible is surely seen to be the victor and not the victim of the storm.—*Dr. Hoyt.*

THE GENESIS OF A SERMON.

SOMETHING FOR MINISTERS (AND PEOPLE.)

AT the opening of the present session of the English Presbyterian College, Rev. John Watson, Convener of the College Committee, gave a short address on "The Genesis of a Sermon," of which the following summary appears in *The Presbyterian*: He said that most people who listened to a sermon had no conception whatever of what lay behind it. They thought that the minister simply opened his mouth and the sermon flowed forth. But such extempore sermons were ex-trumpery sermons. A sermon to be good must be the outcome of a week's work. There were six things wanted to make a sermon good:

(1) *Selection.* A man who could preach on any text could never preach anything worth hearing. But it was not the man that selected the text, but the text that selected the man. As he was going quietly along his path of study the text came upon him and seized him and constrained him to preach from it. He had to mark it down in his note-book at least with a view to bringing it forth in a sermon.

(2) There was *Separation.* When the time came to preach on that text, he had to separate the idea it contained from the nine hundred and ninety-nine other ideas with which it was more or less associated. That gave him the one theme which it was his duty to deal with on that occasion. After this came

(3) *Illumination.* The idea having been secured, it had to be held up in the light and looked at from every side. An idea could receive illumination from everything in a man's past experience, from the countries where he had travelled, the picture galleries he had visited, the poetry he had read, the people he had met, the things he had suffered. Some men's skies were always dull and grey because they did not open their minds to varied lights. But in dealing with an idea shade was needed as well as light, just as an artist had to close a window or two to gain the proper effect. After all this had been settled, then there was need for

(4) *Meditation* to impress the idea deeply on the heart and conscience. A sermon preached from the mind alone could not produce much effect. To reach the souls of others a sermon must be preached from the soul. Then came

(5) *Elaboration.* It was needful to arrange in proper order what was to be said. There was an alphabet to be followed. A was to come first, not B, and the others had to follow in their proper order. Then after A was arranged something would have to be struck out. There was the introduction that came before A, and the B that came after Z. The minister had to write them because they were in his mind, but not to preach them, because the people wanted to begin at A, and finish at Z. Things also here and there that he had put down would have to be put out this passage because it might be misunderstood, that passage because it looked personal. When all was ready their came finally

(6) the *Application* in the actual delivery of the sermon. If they thought they were going to be a Dr. Marcus Dods or a Dr. Dykes they might read in the pulpit, but most preachers had to deliver. To commit the words to memory was slavish task, but the paragraphs ought to be carefully read over so as to leave the impression fresh and powerful on the mind. Such was the preacher's task, and when it was considered how much a sermon cost him it was surely not too much to ask his hearers to bring to his aid their sympathetic hearing, and above all their prayers.

IS YOUR LIGHT DIM?

Some years ago a steamer was coming up the Fifth of Clyde on a stormy night. Careful watch was kept, and all was going well, till suddenly a dim, flickering light appeared right over her bows. In another instant the steamer went crashing into a ship which was lying at anchor. Several lives were lost, and much damage was done. What was the cause of the accident? The anchored ship had allowed her light to grow dim for want of oil. It was only neglected. This is like what many Christians do; they forget to read the Word, to meditate upon it, and to watch with prayer; therefore their light is almost out, to the injury of themselves and others.

"Ye are the light of the world." Christ's churches are golden candlesticks planted in a dark world. They are to hold forth the word of life. Oh, Christians, watch and pray, and see to it that your lamps are trimmed and burning, and ye yourselves like unto men that wait for their Lord.

SABBATH KEEPING AND BUSINESS.

The *Japan Christian Chronicle and Missionary Tidings* contains the following concerning a citizen of Colorado, who with his wife was among the passengers whose lives were lost in a recent shipwreck in the China Sea.

Nearly twenty-five years ago Mr. Chain was a student in Jacksonville, Illinois, with the Gospel ministry in view. His health failing, especially his eye-sight, compelled him to turn his attention to business pursuits. He sought the bracing climate of Colorado, and after rustivating a year or more, on the open plains at the base of the Rocky Mountains, he opened a small book store in Denver.

His first Sunday in the then wild western community of Denver revealed his staunch Christian character. On Saturday night he closed his place of business, and did not open again till Monday morning. At once a committee of business men waited upon him early that Monday and remonstrated with him. They said: "Out here in this newly settled country in the west we all do business on Sunday as on any other day, and you will not succeed if you lose the best day in the week for trade. Besides we cannot afford to have such a precedent established among us."

With that quiet but very firm Christian dignity the young Mr. Chain replied: "Gentlemen, what little money we have we made by keeping God's holy Sabbath back in Illinois, and God is the same here and there, therefore, if we fail in business in Colorado by observing His holy day, we shall be willing to lose our money." Instead of failure, however, he and his partner, S. B. Hardy, who also came from the same city in Illinois, were blessed with phenomenal success.

Their noble example of Sunday closing was soon followed by others, and now the city of 150,000 population is as orderly on that day of the week as any city in America. It was simply God fulfilling His promise, in so blessing those two Christian young men, as stated in Isaiah lvi: 13, 14, and other places in His Word: "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; not doing thine own ways nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."

Their business was so richly blessed that their wholesale and retail house—known now as "The Chain and Hardy Book, Art and Stationery Company, of Denver," has become one of the largest and most influential in promoting literary and Christian culture, west of the Mississippi river. For two decades it has been the rendezvous for clergymen of all denominations, and literary people of that and adjacent States.

WORK THAT EVERY ONE CAN DO.

The following is by C. H. Yatman in the *Herald and Presbyterian*.

Don't talk louder than you live. Hypocrites are poor witnesses. The first person to help is yourself; the next is the nearest and most needy.

Help the lost sinner first; the weak Christian will get to heaven; help him afterward.

Invite the lost ones to service; do it by a kind word or letter, or any good way. Pray for them in private; speak of the meetings; praise them.

Help to make every meeting you attend a good one. If you cannot sing, move your lips in harmony with the singing. In public service be brief both with prayer and remarks.

Live for Christ in your homes. This is the great need of to-day. Wash dishes, broil steak, make beds, sell calicoes or silks, like a Christian, keep sweet, happy and hopeful.

Be a walking sermon. Don't growl with your face. If you are sick, show what grace can do. If you are in trouble, let the world see in you the peace of God.

Let love to Christ flow out from all your actions. Lead the children to Christ. Keep away from doubtful things, and thus help a weak brother. Ask God to direct you to work, and he will do it inside of forty-eight hours. Don't quit work until the soul quits the body; then begin service on the other side.

BIRTHDAY UNKNOWN.

You do not know the day perhaps when you were regenerated; it is not necessary you should. A poor, troubled woman said to me the other day, she was afraid she had not been born again, because she could not tell the day.

I asked her when her birthday was, and, curiously enough, she did not know that. "he said she was born before the Registration Act, and she had not got any record of it. "Well, I am sorry to hear that," said I, "because it proves that you are not alive." But she knew she was alive. "Oh yes, I know you are alive, because you are troubled that you do not know when you began to live. You would not be troubled about that if you were not alive."

So sometimes the very troubles that people have about not knowing when they were converted prove that they are converted.

I remember my grandfather looking for his spectacles every where and ever so long, when he had got them on all the time. Indeed, he could not have looked for them without them, his sight was so far gone. So some persons are looking for their grace by their grace. That grace that has made them anxious is the very thing they are using when they are searching for a sense of grace.

Do I not speak to many, who, whether they know the day or not, do really know they have been born again? "Old things have passed away; behold, all things have become new."—2 Cor. 5: 17. You do not want any proof of that, because you carry the proof in your own bosoms.

—*Spurgeon*.

Holiness is not the way to Christ, but Christ is the way to holiness.—*Toplady*.

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ASSEMBLY FUND.

Rec'd to 5th Feb. \$1508 12
Woodstock, Chal. 8 00
London, King St. 2 00
Point Edward 1 15
Kamloops Presbytery 15 00
Pincher Creek 1 00
Thames Road 5 00
Kirkton 4 00
London, St. James 3 10
Limehous 2 00
Cheltenham 3 00
Ow'n Sound, Division St. 14 40
Cheley 1 40
London, 1st 12 00
Brantford, Zion 20 00
St. Helen 4 00
Vancouver, Mt. Pleas't. 0 80
Corbett 1 00
St. Vincent 1 67
Bristol 5 00
Manotick & S. Glos. 5 00
Smiths Falls, St. Paul's 20 00
Smith Hill 3 15
Glenallan 5 00
Sarnia, Albert St. 3 00
Brampton 12 00
Elora Knox 6 00
Minnedosa 3 75
Sonya 2 60
Middleville 1 00
Darling 1 00
Durham 3 00
Mt. Donald 2 00
Snow Road 2 00
Elphin 1 00
Glenarm 4 00
Lobo 3 00
North Caradoc 2 00
St. Thomas, Knox 16 81
Dresden 5 50
Toronto Westminster 22 00
Moorefield 2 00
Sudbury 1 00
Toronto, Fern Ave. 5 00
W. Puslinch 4 00
Hawkesville 1 00
Linwood 1 00
Streetsville 15 00
Brussels, Melville 5 00
Walkerton 10 00
Guelp, St. And 15 00
Meaford 5 00
Morowood 5 00
Kingston, Chal. 10 00
Riverside 4 00
Port Hope, Mill St. 3 00
Lynden 1 00
Leith 0 93
Wallacoby & Cal. 7 67
Toronto, South Side 3 00
Rothsay 3 00
Napanee 2 00
Enniskillen & C. 5 50
Baltimore 2 86
Toronto, East 4 00
Orangoville Pros 24 65
Mt. Forest 7 00
Toronto, Knox 60 00
Omamec, Mt. Pleas't & C. 5 00
Deseronto 5 00
Hespeler 5 60
Bayfield 2 00
Dunbarton 4 00
Ramsay 2 50
Alexandria 3 00
Embro 5 00
Brook, Chal. 3 00
Appin 1 00
S. Luther 2 50
Prices Cor's. 3 25
Kirkhill 5 00
Birtle 1 00

Ripley, Knox 5 65
Cardinal 3 00
Malvern 2 00
N. Williamsburg 4 00
Dor 4 00
Almor 16 00
Brookdale 2 00
Rossmont 3 00
Bladstone 3 00
Fingal 10 00
Bathany 1 00
Tor. St. James Sq 28 00
Gold 10 00
Cullsprings 4 00
Orangoville Pros. 5 25
Portato, Old St. And. 20 54
U. E. Hawkesbury 3 00
Toronto, St. And. 25 00
E. Porlinch 8 00
E. Toronto 6 00
Lindsay 9 20
Kiljonnar 6 00
Brighton 4 55
Vanickie Hill 10 90
Manfield 2 00
Blenham, St. And. 1 25
Onkville 8 00
Glammiss 2 00
Palmerston 6 00
Tilbury E. & Fletcher. 8 00
Blytheswood 1 00
Cathcart 2 00
N. Missouri 2 50
Southampton 4 25
Tor. Junction 4 00
Wolfe Island 1 00
Stratford, St. And. 5 00
Shubenacadie 3 00
Sydney, Falmouth 8 00
New London, N. 5 00
Tignish 2 00
Lochaber 2 00
Montague 5 00
Union Centre 2 50
Dalhousie 4 00
Albion 5 00
Chatham, St. And. 4 00
Georgetown 2 00
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Halifax, St. Matt. 20 00
Springside 6 00
St. Andrew Grenock. 1 00
Halifax, St. And. 5 00
Dartmouth 12 00
Newport 4 00
Valleyfield 5 00
Oswail 2 00
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Oro, Guthrie 2 00
Beas, Knox 1 00
Beeton 3 00
Tottenham 3 00
Barrie 5 00
S. Nissuri 4 50
Proscot 8 00
Woodstock, Knox 12 00
Beulah 1 00

HOME MISSION FUND.

Rec'd to 5th Feb. \$23,699 96
Woodstock, Chal. 67 00
Ham, St. John's 102 00
London, King St 7 00
Aisen Craig's s. 5 00
Point Edward 3 85
Guelp, Knox 49 00
Carp, Lowry & Co 20 00
Bentonville s. 20 00
Chatham, Knox 8 00
King, St. And. 45 00
Vernon s. 5 00
King, St. And. 5 00
Ramloops 20 00
Nelson 20 00

Pincher Creek 5 00
Thames Road 55 00
Kirkton 45 00
St. James 13 00
Limehous 25 00
Cheltenham 20 00
ss 3 00
m bd. 5 00
Owen Sound, Div. st. 117 00
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Paterbor'gh, St. Paul's 400 00
Toronto, St. And s. 355 00
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London, 1st 214 75
ss 25 00
ss 61 19
Brantford, Zion 660 00
St. Helen's 24 00
St. Catharines, Ast. 53 00
ss 42 00
Vancouver, Mt Pleas. 36 00
Agassiz 6 35
Buckingham s 5 00
Corbett 2 00
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Smiths Falls, St Paul's 165 00
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Burlington 22 25
Glenallan 21 60
Pickering s s. 10 00
Rylstone s s. 5 00
Sarnia, Albert st 14 22
Elora, Knox 55 56
b cl. 9 93
Toronto, Knox 524 48
ss 54 25
Duchess st s s. 40 00
Happy Glean' 75 16
H. Killarney 5 00
N Gower & Wellington 25 00
Beachburg 29 40
Minnedosa 20 00
Wroxeter c e. 12 60
New Rockland 60 00
Sonya 27 00
Middleville 8 00
Durham 74 50
Sebright & Upheld 3 60
Springfield 6 00
McDonald 10 00
Snow Road 10 00
Elphin 6 00
Glenarm 27 00
Fordwich 12 90
ss 7 50
c e. 3 50
Lobo 38 00
N Caradoc 24 00
Sapperton 11 35
Thomas, Knox 325 00
163 50
Hamilton, Central 167 96
special 186 50
Rockwood 10 00
Mrs J Clark 2 50
Tor, Westminster 201 50
Simcoe 52 00
Newburgh 4 00
Camden East s s. 6 00
Moorefield 20 00
Langley 7 60
Winnipeg, Knox 230 00
b cl. 50 00
Kincardine, Chal 10 00
ss 4 00
St Andrews 30 00
Upergrove 15 00
Sudbury 10 00
Toronto, Fern ave 10 00
W Puslinch 11 00
Hawkesville 6 00
Liawood 3 00
Streetsville 77 00
Port Perry 43 60
ss 7 00
Brussels, Mol. 52 00
ss 9 50
Ham, Erskine 80 00
Sarnia, St. And s s. 60 00
Omamec, Mt Pleas & C. 12 00
Deseronto 33 75
Bayfield 10 00

Walkerton 20 00
ss 8 00
Glenmorris 2 00
Guelp, St. And. 20 00
Meaford 3 00
Belmont 2 00
Kintyre 2 00
Keene s s. 14 00
Winnipeg, Aug 4 00
ss 30 00
h m s. 30 00
Crumlin 2 00
N. Wood 1 00
Rev Dr Paterson, St A 1 00
Carbury 1 00
John McTavish 10 00
Kingston, Chal. 2 00
South Nissouri 2 00
Ham, Central 5 00
Port Hope, Mill st. 8 00
Percy 2 60
Lynden 15 00
JW 10 00
Leith 1 50
Wallaceburg, Cal. 15 00
Eagle Lake 12 00
Emsdale 21 50
Sprucedale 25 30
Novar 8 00
Cathcart 10 00
Rothsay 2 00
Napanee 2 00
Baltimore 53 00
Spencerville 23 00
Enniskillen & C. 50 00
D Lamont 10 00
Toronto, East 40 00
Rev Mrs Bean. Tor. 20 00
Mt Forest 4 90
Petrel 15 00
Rylstone 14 00
East Wawanash 16 00
Hespeler 50 00
c e. 20 00
Mudoc, St Peter's 40 00
Dunford 2 00
H. McIntosh M. D. 10 00
Mountain City 7 00
Abarderer 5 00
Hills Green 3 30
Oilsprings 10 00
Port James sq 22 30
Borlin 20 85
Battleford 10 00
Dunbarton 49 00
Ramsay 52 00
Alexandria 32 00
ss 8 00
ss 9 00
Wardsville 9 00
Perth, St. And. 40 00
Annie Prentice, Tor. 50 00
Embro 128 00
ss 23 00
Appin 20 50
North Ekfrid 3 00
Motherwell 10 85
Ayrbank 10 50
Kirkhill 50 00
Campbellville 22 00
Rutto 20 00
Ripley, Knox 8 00
Markdale 4 00
Cardinal 10 00
Mainville 2 00
N Williamsburg & C. 10 00
Dover 15 00
Seymour 50 00
Moore, Burns 15 00
c e. 6 00
Almonte, St. And. 150 00
Late Rev Wm Graham 30 00
Brookdale 25 00
Wintham 1 00
Vontnor 6 00
Rosemont 12 00
McGregor 5 00
Gladstone 30 00
Ham, Knox 275 00
Fingal 10 00
Dundas st. 33 80
c e 2 00
E Williams, St. And 33 00
Bethany 1 00
Russell 5 00

Winnipeg Aug	20 00	Nelson co	5 00	Baltimore	10 00	Prescott	6 00
s s	20 00	Glaumais	4 00	Tor, East	10 00		
Crumlin	7 00	Bracefield, Union	28 00	Mount Forest	20 00		
Norwood	25 00	Blyth	32 68	E. Wawanosh	5 00	MONTREAL COLLEGE FUND.	
Kingston, Chal	64 25	Krs Daughters, Man	50 00	Dunsford	2 00	Chesley	3 00
Friend	5 00	Friend	25 00	Tor, St. James Sq	408 19	St. Helens	5 00
S Missouri	10 00	Kinloss	9 00	Dunbarton	7 00	Corbett	1 00
Ham, Central s s	73 9	Riverside	7 01	Alexandria	4 00	Smith's Falls, St Paul's	10 00
Perey	10 00	Ennis Killen	1 00	Embro	20 00	Glenallan	2 00
Lynden	15 01	Tilbury E & Fletcher	63 00	Brooke, Chalmer	6 00	Elora, Knox co	3 00
J W	10 00	N Nissouri	12 00	Appin	3 50	pringfield	2 00
Beg Wm Smith	200 00	Southampton	20 00	Campbellville	25 00	Sudbury	2 00
Leith	1 50	Bridgen	3 00	Ripley, Knox	4 50	Ham. Erskine	5 00
Tor, South Side	5 00	Hillsbury	20 00	Dover	6 00	Norwood	3 00
Rothsay	22 00	Wolfe Island	2 00	Almonte, St. And.	5 00	Alexandria	3 00
Napanee	10 00	Richmond	7 00	Brookdale	5 00	Almonte, St. And.	5 00
Baltimore	15 00	Mont, Stanley st.	75 00	Hamilton Knox	40 85	Ham. Knox ch	25 00
Ennis Killen, etc	12 00	Montreal, Knox	100 00	Dundas St	4 52	Russell	5 00
D Lamont	10 00	s s	50 00	E. Williams, St. And.	6 75	E. Hawkesbury	4 00
Tor, East	24 06	Calvin	20 00	Bothany	1 00	Vankleek Hill	7 72
Beg Eliz A McBean	500 00		5 00	Coldsprings	20 00	Mansfield	4 00
Mount Forest	72 00	Mont, member of Ers-		Tor, Old St. And.	69 25	Kinloss	2 00
Rylstone	7 00	kine in memory of		Beaverton	9 00	Riversdale	1 00
E Wawanosh	17 00	Jas. Haldane	250 00	E. Puslinch	25 00	Ennis Killen	0 60
Sarnia, St And s s	28 71	Lachute, Ist	3 25	E. Toronto	6 00	Hillsbury	2 00
s s	1 79	Ormstown	75 00	Lindsay	15 00		
s s	3 00	Port Elgin	59 00	Barrie	13 00		
Omemeo, etc.	8 00	Prescott	20 00	Benheim, St. And.	1 00		
Eseronto	39 41	Woodstock, Knox	40 00	Oakville	17 00	MANITOBA COLLEGE FUND.	
Hespeler	25 00	s s	14 00	Palmerston	10 00	Rec'd to 5th Feb	\$1,144 53
Bayfield, St And.	10 00	" M St'bd	20 00	Kinloss	2 00	Ham, St John's	10 00
Madoc, St Peters	40 00	Benah	8 00	Riversdale	2 00	Port Edward	1 25
Harrington s s	9 00	S. Edwards	2 00	Guelph, Knox	0 00	Guelph, Knox	10 00
Dunsford	2 00			Ennis Killen	0 00	Thames Road	9 00
Hills Green	4 76			Tilbury E. & Co	10 00	Kirkton	8 00
Tor, St James sq	489 75			Blytheswood	1 00	Owen Sound, Division	8 00
	27 50			N. Nissouri	2 00	Chesley	10 00
				Southampton	10 00	Monkton	1 60
Berlin	11 25			Hillsbury	3 00	Brussels, Knox	5 00
Dunbarton	18 00	Woodstock, Chal.	15 00	Port Elgin	5 00	London, Ist	20 00
Ramsay	2 00	Ham, St John's	30 00	S. Nissouri	2 00	Brantford, Zion	25 00
Alexandria	21 00	Point Edward	1 60	Woodstock Knox	70 00	St Helen's	7 00
Perth, St And.	11 00	Guelph, Knox	5 00	s s	10 00	St Catharines, Ist	15 00
Embro	150 00	Thames Road	15 00			Vancouver, Mt Pleasant	7 20
Brooke, Chal.	7 00	Kirkton	10 00			Manotick & Co	4 00
Appin	7 00	London, St. James	3 00	QUEEN'S COLLEGE FUND.		Glenallan	3 00
s s	5 00	Limehouse	10 00			Elora, Knox	3 00
Mrs A Henderson	10 00	Cheltenham	5 00	Guelph, Knox	5 00	Toronto, Knox	100 00
Kirk Hill	26 00	Owen Sd. Division St.	40 00	King, St. Andrew	50 00	Beauchamp	10 00
Campbellville	30 00	Chesley	9 00	Chesley	4 00	Middleville	3 00
s s	7 59	Brussels, Knox	5 00	Brussels, Knox	5 00	Darling	1 00
Birtle	5 00	London, Ist	50 00	Brantford, Zion	75 00	Sopperton	7 00
Seymour	3 00	s s	10 00	St. Helen	4 00	t Thomas, Knox	25 00
Brooksdale	8 00	Brantford, Zion	100 00	Smith's Falls, St Paul's	10 00	Ham, Central	50 00
Windham	1 00	St. Helen's	7 00	Elora, Knox	3 00	Rockwood	3 00
Ventnor	6 00	St. Catharines Ist	10 00	Sonya	8 00	Manchester	3 00
Rosemont	12 00	Smith's Falls, St. Paul's	20 00	Middleville	2 00	Tor, Westminster	50 50
Gladstone	10 00	Attandale	6 35	Darling	1 00	Simcoe	2 00
Hamilton, Knox	193 0	Glenallan	4 00	E. Adelaide	6 50	Langley	5 00
Fingal	7 00	Elora, Knox	3 00	Mt Denais	5 00	Streetsville	10 00
Dundas st.	6 60	Tor, Knox	446 50	Snow Road	5 00	Brussels, Mol.	5 00
E Williams, St And	37 75	Widdleville	1 00	Elphin	1 00	Ham, Erskine	6 00
Ethany	2 00	Durham	7 70	St. Thomas, Knox	35 00	Sarnia, St And s s	5 00
Erector	16 50	Henarn	2 00	Rockwood	4 00	Walkerton	2 00
Russell	5 00	Lo bo	5 00	Simcoe	2 00	s s	20 00
Apple & Gravel Hill	17 00	N. Caradoc	2 00	Walkerton	7 00	Crumlin	7 00
Coldsprings	30 00	St. Thomas, Knox	35 00	s s	3 00	Norwood	10 00
Tor, Old St And	405 81	Ham. Central	30 00	Norwood	3 00	St Andrews	5 00
" "	20 00	Rockwood	50 00	Perey	8 00	Belmore	5 50
" "	17 00	Tor, West	100 00	Napanee	4 00	McIntosh	3 71
Streetsville co	10 00	Simcoe	8 00	Rylston	6 00	Blackwood	4 00
Vancouver, Zion	20 00	Moorehold	3 00	Eseronto	12 38	Wallaceburg	6 00
E Garafraxa	10 00	Kincardine, Chal	4 00	Hespeler	19 07	Toronto, s side	5 00
Ravenswood	10 00	ptergrove	5 00	Omemeo, &c	6 00	Napanee	6 00
Hensell	160 00	Sudbury	2 00	Berlin	7 00	Baltimore	7 00
		Tor, Fern Ave	2 50	Dunbarton	7 00	Mount Forest	9 00
Kippen	57 48	W. Puslinch	2 00	Ravens	8 00	E Wawanosh	4 00
E Puslinch	61 00	Hawkesville	2 00	Alexandria	3 00	Eseronto	3 00
Frankdale s s	60 00	Linwood	1 00	Embro	20 00	Hespeler	4 50
E Toronto	32 00	Streetsville	10 00	Cardinal	5 00	Ca. Lake, St Paul's	6 00
Lindsay	188 00	Brussels, Mol	15 00	St. Williamsburg	2 00	Tor, St James sq	100 00
s s	39 40	Ham, Erskine	7 00	Seymour	5 00	Dunbarton	5 00
Kildonan	25 00	Walkerton	10 00	Almonte, St. And.	5 00	Alexandria	10 00
Lunenburg, oto	75 00	s s	5 00	Russell	10 00	Kirkhill	15 00
Mrs M H Tempest	3 00	Call den	5 00	Egsville	10 11	Cardinal	5 00
W Bentinck	1 50	Newford	10 00	Toronto Old St And	118 50	Seymour	3 00
G C M	10 00	Alford	4 00	Lindsay	13 00	Almonte, St And	10 00
Barrie	5 00	Wre J. Campbell	3 00	Vankleek Hill	7 72	Esqueving, Union	6 00
Wm Gallaher	10 00	Bechwood	12 65	Kinloss	1 00	Ham, Knox	25 00
Mansfield	6 00	Stratford, Knox	10 00	Riversdale	1 00	Dundas	2 00
Oro, Essex	8 65	Perth	5 00	Ennis Killen	0 40	Bethany	1 00
Dalhousie Mills co	6 00	Lynden	3 00	Hillsbury	2 00	Kinloss	1 00
Blenheim, St And	4 00	Leith	1 00	Wolfe Island	2 00	Coldsprings	15 00
Oakville	61 00	Wallaceburg & C	6 00	Port Elgin	5 00	Riversdale	1 00
St Union Mt'ing	14 77	Napanee	4 00			Tor, Old St And	3 50

J. McCarter	12 50
J. S. Lochard	5 00
D. Mitchell	10 00
H. Currie	10 00
M. Macgillivray	8 50
J. McIlroy	3 50
J. Gourlay	4 50

\$2 562 17

TRINIDAD, NEW HERRIDES, DAY SPRING, & C.

Tor. Knox ch.	1 00
" " " " " "	3 50
Duchess Street, s s	25 00
H. Killarney	2 00
Sarnia, St. And, s s	25 00
" " " " " "	30 00
Deseronto	4 00
Tor. Old St. And.	50 00
Lunenburg	25 00
Woodstock, Knox s s	12 00

JEWISH MISSION.

Beaverton, s s	6 80
Three Rivers s s	3 00
Cheitenham	5 00
Chesley	10 00
Casbel, M. Band.	3 50
Unionville, s s	15 25
Glenallan	2 00
Toronto, Knox	85 00
" " " " " "	4 00
H. Killarney	2 00
Jennie K.	1 50
Springfield	2 00
Ham. Central	46 42
Streetsville	1 00
Ham. Erskine	12 00
Cardinal	5 00
Late Rev. W. Graham	20 00
Ham. Knox	6 93
E. William, St. And	1 00
Tor. Old St. And.	10 00
Parkdale, s s	50 00
Kildonan	7 00
Harperville	6 40
Friend, Churchill	10 00

DR. PATON'S MISSION.

Scarboro, Knox s s	4 00
Mrs. A. Smiel	2 00
Allendale s s	5 00
Tor. Knox ch s s	10 00
Beachbury	15 00
Westmeath	1 80
Mt. Donalds	5 45
Snow Road	4 61
Elphinstone	1 75
Ham. Central ce	9 60
S. Nissouri	2 80
Embross	7 00
Elmdale s s	4 55
Eden W. s s	1 72
Mont. Calvin	5 00
Huntersburg s s	16 00
Montreal Junction	4 00
Althistane	31 00
Elgin s s	61 00

KNOX COLLEGE STUDENTS MISSION SOCIETY.

Tor. Westminster s s	30 00
Cheitenham	5 00
Sarnia, Albert St.	24 00
Tor. Knox s s & c.	20 00
" Duchess St. s s	20 00
Ham. Erskine	33 00
Geulph, Chal	29 00
Ham. Knox	25 50
Paisley, Knox s s	15 00

MCALL MISSION.

Tor. Westminster s s	25 00
Toronto, Knox s s	25 00
" Duchess St, s s	25 00
By Rev. W. Graham	5 00

A. & I. MIN. ENDOWMENT FUND.

Brookville	42 60
" " " " " "	110 00

Manotick	5 00
Westford	20 00
Windsr	5 00
Scarboro, McI.	50 00
Kingston	23 33
West Lorne	5 00
Iroquois	92 50
Cardinal	6 00
Est Mrs. E McBean	500 00
Grimsby & Muir	178 00
Peterborough	8 00
Toronto	15 00
Warkworth	1 00
Galt	91 00
Ayr	17 50
Guelp	15 00

Received during Feb., by Rev. P. M. Morrison, Agent at Halifax, Office 39 Duke st., P. O. Box 338.

FOREIGN MISSIONS.

Prev. aekldg	\$20,810 11
Hx. Grove s s	50 00
Morignish w t m s	10 00
Murray Harbor S & c.	14 00
Jas. Logan, Vancouver	25 00
Dorchester	17 00
Hx. Chal s s	18 00
" " " " " "	40 00
Shubenacadie	1 00
Kentville	10 00
Ma. d Frieze	2 00
Riccardine	8 18
Castelreigh	7 25
Saltsprings, Eben ch.	17 00
Sydney, Fal St	40 00
Cape George	2 25
Newcastle	15 00
New London N & Ken.	80 00
Ignish, Montrose & c.	35 00
Lochaber, ce South End	12 00
" " " " " "	10 00
" " " " " "	5 25
" " " " " "	10 00
Montague, P E I.	60 22
Summerfield, P E I.	40 00
Union Centre	35 00
" " " " " "	24 00
Dalhousie ce	42 00
Toronto, St. And s s	20 00
Yarmouth ce	30 00
Alberton, P E I.	25 00
Alberton	60 00
Lower Iuro. ce	5 00
Cavendish	97 00
Chatham, St. And	25 00
" " " " " "	14 00
Georgetown	10 00
W River & Green Hill	45 25
Hx. St. And s s	70 00
" " " " " "	5 00
Yarmouth s s	42 53
Yarmouth s s	30 00
Greenock, St. And s s	28 00
" " " " " "	17 00
Ch Endeavorer	5 00
Springside, adl.	35 00
" " " " " "	5 00
Bocabee	11 45
Hx. St. And	150 00
P. Christie	20 00
Campbellton	78 00
Sale of maps	1 50
Shubenacadie, s s.	22 00
Dartmouth	158 69
Newport	25 00
Canard	35 00
Valleyfield, P E I.	54 00
Whim Road Cross s s.	6 00
Middle Musqdt.	18 75
" " " " " "	14 00
" " " " " "	12 55
Woodville	15 00
Strathalbyn	14 00
Napan & Black River	3 00
Windsor	60 00
Windsor s s	25 00
Glenelg, adl.	0 50
Pugwash, St Mait s s	10 50
West Union s s	1 50

Buctouch, Mill Crk s s	7 00
N Shore & N River	41 00
Sydn'y Min's, St. And s s	12 50
A. B. K. M.	5 00
St. Peter's Bay, P E I.	30 00
Moncton, St. Johns	20 00
Lunenbourg	170 00
Quoddy & Moser Riv s s	21 85
Harrig n Cove ce	1 38
Willie Barkhouse	1 00
George H. Moser	5 00
Boularderie adl.	5 00
Moose River Mines	13 70
Orwell	52 00

\$23 197 02

HOME MISSIONS.

Prev aekldg	\$6 342 89
Hx. Grove s s	20 00
Div. M. B. of Hx	2 00
Div. B. of N Scotia	76 00
Shubenacadie	2 00
Wellington Kent	7 25
Castelreigh	40 00
New London, North & c.	22 00
Ignish, Mont & c.	22 00
Lochaber	33 40
Montagu, P E I.	25 55
Waterloo & Lakeville	20 00
Union Centre	25 09
Alberton, P E I.	39 00
Cavendish	20 00
Chatham, St. And.	22 00
" " " " " "	14 00
Georgetown	2 00
Annie Davidson	8 00
Yarmouth	20 00
Hx. St. Matt s s	5 00
Greenock, St. And	1 00
Springside	28 50
Catamagoch, adl.	1 75
Hx. St. And	150 00
Bedford, & c., returned	5 67
Dartmouth	8 15
Newport	20 00
Up Musqdt	3 10
Valleyfield P E I.	41 00
Whim Road Cross s s	6 00
Orwell	25 00
Wocaville	10 00
Strathalbyn	5 00
Napan & Black River	9 00
Port au pique, s s	17 10
Windsor	60 00
Windsor s s	25 00
Students Miss Assoc	46 00
St. Peter's Bay, P E I.	20 00
Moncton, St. John's	50 00
Div. Union Bank	4 50
Boularderie, adl.	5 00

NORTH WEST.

Hx. Chalmers, s s	20 00
Springside	33 00
Hx. St. And	150 00
Str. Hill, s s cl. 21	2 00
Brooklyn, 2 friends	2 00
Moncton, St. John's	10 00

\$7 633 76

AUGMENTATION FUND.

Prev aekldg	\$2 702 52
Hx. St. John's	27 00
Shubenacadie	6 58
Newcastle	24 00
New London, North & c.	45 00
Ignish, Montrose & c.	25 00
Ignish, Montrose & c.	27 50
Montagu, P E I	40 00
Red Bank & Whit.	20 00
Dartmouth	110 00
Union Centre	25 60
Alberton, P E I.	50 00
Lockeport	30 00
" " " " " "	3 00
Cavendish	35 00
Chatham, St. And	68 00
W River & Green Hill	47 55
Greenock, St. And	1 00
Campbellton	57 55

Bridgport	21 00
Valleyfield, P E I.	11 50
Orwell	25 00
Woodville	25 00
Strathalbyn	35 00
Canadonia, P E I.	25 00
Windsor	125 00
N Shore & N River	30 00
St. Peter's Bay, P E I	30 00
Quoddy & Moser River	30 00
Boularderie, adl.	3 00

\$3 600 20

COLLEGE FUND.

Prev aekldg	\$6 373 04
Div. B. of N Scotia	232 00
Noel	12 00
Int. Mr. Durkee	35 00
" " " " " "	30 00
Wm. Jones	20 00
Shubenacadie	20 00
Sydney, Falmouth St.	5 00
Newcastle, St. James	5 00
New London, North & c.	25 00
Ignish, Montrose & c.	3 00
Lochaber	7 25
Montagu, P E I.	15 00
Federicton, St. Paul's	5 00
Union Centre	10 00
Alberton, P E I.	2 00
New Mills, Charlo & c.	21 00
Cavendish	13 00
Chatham, St. And	10 00
Georgetown	4 00
W River & Green Hill	30 00
Springside	20 00
Int. M. & W. H. Rodgers	30 00
" Thos. B. Crosby	12 00
Hx. St. And	10 00
Campbellton	10 00
Dartmouth, adl.	0 75
Int. Mrs. F. D. Laurie	5 00
Newport	12 00
Yarmouth	24 00
Valleyfield, P E I.	49 00
Middle Musqdt.	5 00
Clifton, Granville & c.	5 00
Strathalbyn	16 00
Napan & Black River	5 00
Windsor	35 00
Glenelg	1 00
Int. Geo. J. Hieseler	27 00
St. Peter's Bay, P E I	5 00
Int. John H. Marks	78 00
Div. U. B. of Hx.	37 50
Quoddy & Moser River	5 00

\$7 722 40

BURSARY FUND.

Prev aekldg	\$563 70
Div. Merchants B.	17 00
Noel	2 00
Shubenacadie	4 00
New London, North & c.	5 00
Ignish, Montrose & c.	2 00
Lochaber	4 00
Alberton	5 00
Cavendish	5 00
Chatham, St. And	2 00
Hx. St. Matt	37 75
Springside	6 00
Hx. St. And	18 00
Dartmouth, adl.	5 00
Newport	3 00
Middle Musqdt.	5 00
Strathalbyn	5 00
Windsor	10 00
Moncton, St. John's	10 00
Div. U. B. of Hx.	4 00
Lady	1 00
Quoddy & Moser River	1 00

\$723 30

MANITOBA COLLEGE

Prev aekldg	\$20 00
Milford	2 00
Shubenacadie	2 00
Windsor	7 00
Hx. St. And	3 00
Springside	5 00
Hx. St. And	3 00
Strathalbyn	4 00

Thorold.....	1 50
Goderich, Knox.....	15 00
Galt, Knox.....	20 00
Innbrook & Salfleet.....	4 00
Montreal, Calvin.....	27 00
" Knox.....	75 00
" s.s.....	22 55
Simcoe.....	3 00
Ormslow.....	20 00
Lachine, St And.....	15 00
E Wawanosh, Calvin.....	4 00
Kirk Hill.....	2 00
Lindsay, St And.....	13 00
Chateauguay.....	4 00
Crysler.....	5 00
Finch, St Luke's.....	10 00

\$1 522 98

Endowment Fund.

Already ackld.....	\$3 461 47
Pleasant Valley.....	8 67
Ormslow.....	33 00
E Wawanosh.....	45 00
Grand & Apple Hill.....	7 00
C. H. McFee.....	1 00
Lowry.....	12 00
R v Dr Paterson, St And.....	25 00
Rev R McNabb, B & G.....	25 00
B R Higgins, D'ceild.....	5 00
Onsabruck, St Matt.....	9 00

\$3 632 17

EXERCETICAL CHAIR, ETC.

Already ackld.....	\$2 195 00
J A Ogilvie, Mont.....	5 00
J R Lowden.....	25 00

\$2 225 00

SCHOLARSHIP FUND.

Mont, Crescent St s.s.....	50 00
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LUMBERMAN'S MISSION

Smith's Falls, St Paul's.....	10 00
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MANITOBA COLLEGE.

Montreal, Calvin.....	10 00
Ormslow.....	9 00
St Louis de Goug.....	3 00
Beauharnois.....	3 00
Chateauguay.....	3 00

QUEEN'S COLLEGE FUND.

Montreal, Calvin.....	10 00
Lachine, St And.....	20 00

MORRIN COLLEGE.

Beauharnois.....	3 00
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Dr. PATON'S WORK.
 Mont, Calvin.....\$ 5 00
 NEW HERBIDES, TEACHERS.
 Ormslow.....\$25 00
 Wm Johnstono, Mont.....5 00

Received by other Treasurers.

MANITOBA COLLEGE.

Ordinary Fund.

Treasurer, John M. King.	
Prov. ackld.....	\$1 238 11
Alex Campbell, An N S.....	50 00
Pres Ch of Ireland.....	482 22
Motherwell.....	8 00
Avonbank.....	10 00
Quebec, Chalmers.....	60 00

\$1 823 33

BUILDING FUND.

Joan A Gunn, Carman.....	15 00
W A McDonald, Pitt M.....	50 00
George Finnie, Carman.....	10 00
M Fraser, Pitt M.....	25 00
Prof Baird, Win 2 py.....	16 00
Wm D Russell, Win.....	50 00
Sheriff Mackay, Edm.....	24 00
Wm Watt, Brantford.....	100 00
Dr Cochran.....	25 00
A Robertson.....	25 00
Va Wallace.....	1 pt 0 09
D G Gibson.....	20 07
Dr Marquis.....	20 00
C K McGregor.....	10 00
ASpence.....	10 00
Wm Clark, Win.....	50 00
A Eric d.....	15 00
Wm Moffat, Tor. last pt.....	25 00
Warden King, Mont.....	500 00
Prof Thomson, Tor 2pt.....	67 00
Mrs. Harris.....	25 00
J O Douglas, Sarnia.....	10 00
Rich McKnight, Carmen.....	25 00
J S Marshall, Win 1 pt.....	15 00
H A Jackson, Galt 1 pt.....	50 00
Hon Lyman Jones, Tor 500.....	00
R S Thomson, Glen 2 pt.....	50 00
Rev Arch Cross, Edin.....	485 00
Mrs. Fraser, Win.....	5 00
T Kerr, Tor.....	20 00
Coll in St And Win.....	6 00
James Scott, Tor.....	25 00

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April 20.

JOSEPH FORGIVING HIS BRETHREN.

Les. Gen. 45 : 1-15. Gol. Text, Luke 17 : 3.
Mem. vs. 3-5 Catechism Q. 100.

HOME READINGS.

M. Gen. 42 : 1-20..... Joseph's Brethren in Egypt
T. Gen. 42 : 21-38..... Their Return Home.
W. Gen. 43 : 1-14..... Their Second Visit.
Th. Gen. 43 : 15-34..... The Dinner with Joseph.
F. Gen. 44 : 1-34..... The Brethren Tested.
S. Gen. 45 : 1-15..... Joseph Forgiving His Brethren.
S. Matt. 18 : 21-35..... Forgiveness Enjoined.

Time—B. C. 1707, two years after the famine began; Joseph in Egypt twenty-two years, and chief ruler nine years.

Place—Heliopolis, also called On.

Opening words—After the seven years of plenty came the years of famine predicted by Joseph. (See Home Readings.) The leading events between the lessons are (1) The first visit of Joseph's brethren; (2) Their second visit; (3) The charge against Benjamin; (4) Judah's intercession in his behalf.

Helps in Studying.—1. *Joseph could not refrain himself* could not conceal his feelings. (3) *I am Joseph* he owns them as his brothers, though they had treated him so cruelly. (Compare Heb. 2 : 11.) *Troubled*—filled with fear. 5. *God did send me*—overruling their wickedness to work good. 6. *Earing*—ploughing. 7. *To preserve you a posterity*—and thus bring about a fulfillment of God's promises. Gen. 15 : 5; 17 : 6; 21 : 7. etc. 8. *Not you* God had used their sin. But still they were guilty. 10. *Goshen*—a part of Egypt bordering on the Delta of the Nile. 11. *His brother Benjamin*—the son of his own mother. 15. *All his brethren*—assuring them of forgiveness.

QUESTIONS.

Introductory.—What took Joseph's brethren to Egypt? What happened on their first visit? Whom did they take with them on their second visit? What took place at this visit? Why did Judah so plead for Benjamin? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *Making himself Known*. vs. 1-1.—How did Judah's plea affect Joseph? What did he command? How did he make himself known? Why could his brothers not answer him? What did he say to them?

II. *Comforting his Brothers*. vs. 5-8.—How did Joseph comfort his brothers? Who had turned their evil into good? What is said of Joseph in Psalm 105 : 17²²? How should we treat those who injure us?

III. *Sending for his Father*. vs. 9-15.—What message did Joseph send to his father? What promise of support did he give him? What testimony could his brothers give their father about Joseph? What would Joseph have them tell him? How did he show his love for Benjamin? How for his other brothers?

LESSONS.

1. God's providence rules over all.
2. He may bring good out of the wickedness of men.
3. Our wickedness is none the less sinful because God overrules it for good.
4. We should be patient and forgiving under injuries.

May 6.

JOSEPH'S LAST DAYS.

Les. Gen. 50 : 14-26. Gol. Text, Prov. 4 : 18.
Mem. vs. 24-26. Catechism Q. 101.

HOME READINGS.

M. Gen. 45 : 16-23..... The Invitation to Egypt.
T. Gen. 46 : 1-7, 26-34..... The Journey to Egypt.
W. Gen. 47 : 1-12..... Joseph and his Father.
Th. Gen. 47 : 13-27..... The Years of Famine.
F. Gen. 49 : 1-33..... The Death of Jacob.
S. Gen. 50 : 1-13..... The Burial of Jacob.
S. Gen. 50 : 14-26..... Joseph's Last Days.

Time—B. C. 1689-1635, from the death of Jacob to the death of Joseph?

Place—Heliopolis, or perhaps Goshen, where Joseph may have spent his last days.

Opening words.—There is an interval of about eighteen years between the last lesson and this. (See Gen. 45 : 16-50 : 13.) The leading incidents are—Joseph sends for his father; Jacob comes down into Egypt, is met by Joseph, presented to Pharaoh, settles in Goshen, where he lives for seventeen years, dies B. C. 1680, and is buried by his sons in the cave of Machpelah.

Helps in Studying.—14. *Joseph returned*—after he had buried his father. 15. *Peradventure*—"it may be." The guilty conscience causes fear. *Requite*—punish us. 17. *Wept*—touched by their penitence, and hurt also by their doubt of his love. 18. *Fell down*—fulfilling the dream for which they had so bitterly hated him. 19. *Am I in the place of God?*—"am I in the position to interfere in the purposes of God to direct his plans?" 20. *Ye thought evil*—he was too candid to say they had not sinned. *God meant it for good*—God took your sin and used it for your good. 21. *God will surely visit you*—he believed in God's promise. (See chap. 46 : 4.) 25. *Took an Oath*—Jacob took a similar oath from Joseph in regard to his own burial.

QUESTIONS.

Introductory.—How long an interval between the last lesson and this? Give an outline of the events of this interval? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *Shadows of an Old Sin*. vs. 14-18.—Where did Joseph go after burying his father? What did his brothers fear? How did they address Joseph? What prophetic dream did this fulfill? Gen. 37 : 7. How did they press their plea? How did this illustrate Prov. 28 : 13?

II. *Christlike Forgiveness*. vs. 19-21.—How was Joseph affected? Why? What did he say to his brothers? How had God brought good out of their evil? Did this make their conduct any less wicked? What did he promise them? How should we treat those who injure us? What example of forgiveness has Christ given us? What do we pray for in the first petition?

III. *Ending of a Good Life*. vs. 22-26.—To what age did Joseph live? How was he blessed in his old age? How did he show his faith in God's promise? Heb. 11 : 22. What oath did he exact from the Israelites? What was done with his body? How long did it remain unburied in Egypt? Where was it finally buried? Josh 24 : 32

LESSONS.

1. It is good for men to confess their sins.
2. The evil comes from man; the good following it comes from God.
3. Children's children are the joy of old people.
4. Mark the perfect man, and behold the upright; for the end of that man is peace. Ps. 37 : 37.

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