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The Presbyterian Record.

Vol. XX.

MAY, 1895.

No. 5

THE IDEAL LIFE.

The ideal life is one of service. He who best serves his God and the well-being of his fellow-men, lives the best, the noblest, the happiest, the ideal life. The service may reach but one or it may help ten thousand; it may in itself be small or great; the length of its arm or its dimensions in men's sight, do not measure it in God's sight.

The ideal life is thus within reach of all. It does not depend upon place, or power, or circumstances, but upon a loving performance of "whatsoever thine hand findeth to do." All cannot have riches, or fame, or comforts, or health, or friends; but the highest and humblest, the richest and poorest alike, may attain the highest ideal of which life is capable. Such was the pattern life; "The Son of Man came not to be ministered unto but to minister;" not to be served but to serve.

The ideal life builds up in one the character which only can appreciate and enjoy the better life to come. One does not prepare for the polar regions with linen, nor for the tropics with furs. More foolish he who claims to be on the way to heaven and who is building up, day by day, for taking with him, a character that makes its ideal the comfort and good and joy of self, rather than of others. Only the latter kind of spirit can find a congenial home in that better life which we call heaven; and only the life that knows the luxury of doing good to others has any foretaste of heaven here on earth.

Such is the ideal life, the life worth living, the life of which one never wearies, but which grows brighter and brighter unto the perfect day.

Both East and West will probably have a deficit in the Home and Foreign Mission Funds, especially the latter, at the close of accounts on the 1st of May. The fact suggests some thoughts which may with profit be pondered. 1. It is cause for gratitude that notwithstanding the hard times the offerings have kept up so well. 2. Those offerings, even yet, come far short on the whole of a fair proportion of what God has given to us; if that were attained God's treasury would be overflowing. 3. The expenditure is caused by the very success of the work. Open doors are

before us, calling us to enter with the Message of Life. 4. The next year's work will demand its own income. The work and the expenditure must go steadily on, and we should at once, as we are able, give more to clear off existing claims. 5. The Funds are made up of individual offerings; each is responsible for his share. Am I doing my duty to the Lord's work? 6. There is no halting; the work goes steadily on, but this only gives the better opportunity along one line, of living the ideal life, of spending ourselves in service for the world's good and God's glory.

MEETINGS OF SYNOD.

The Synod of Toronto and Kingston will meet within St. Andrews Church, Orangeville, on Monday, 13 May, 1895, at 8 o'clock p.m., for conference, and on Tuesday, 14 May, for business, at 8 o'clock in the evening.

JOHN GRAY,

Orillia, 6 April, 1895.

Synod Clerk.

The Synod of Montreal and Ottawa will meet in St. Andrew's Church, Sherbrooke, Que., on Tuesday, 14 May, at 8 p.m. The business Committee will meet in the church on Tuesday afternoon at 4 o'clock. Members will please get a receipt for fare paid, from each road travelled on.

K. McLENNAN,

Levis, 5 April, 1895.

Synod Clerk.

Synod Conference. At the Meeting of the Synod of Montreal and Ottawa, which meets in Sherbrooke, 14 May, two conferences will be held. The subjects will be:—

I. Protestantism within the bounds of the Synod, its present position and future prospects.

(1.) English speaking Protestantism. A paper by the Rev. J. R. MacLeod, of Three Rivers.

(2.) French speaking Protestantism. A paper by the Rev. S. J. Taylor.

II. The work of the Holy Ghost.

(1.) In the Christian worker. A paper by the Rev. A. J. Mowatt.

(2.) In the Congregation. A paper by the Rev. James Hastie.

The Synod of Toronto and Kingston will meet for conference on Monday evening, 13 May.

EXPERIENCES IN TITHING. VII.

Testimonies. At a missionary meeting in St. Stephen, N. B., testimonies were asked from any present who gave a tithe. Several responded:—No. 1, "The tenth is the Lord's money and he should have it." No. 2, "I find it convenient always to have something in my box when it is called for." No. 3, "Since I tried the plan I have been able to give six dollars to missions where I only gave one before, not because I have been more prospered, but when I did not tithe, the money was spent for other things and when a call came there was no money." No. 3, "I have a box marked 'The Lord's money box' and all the money that finds its way into that box is used for the Lord's work."

God's word God said, and He never took it **on tithing** back, "Will a man rob God, yet ye have robbed me." But ye say, wherein have we robbed thee? In *tithes* and *offerings*, (Mal. 3: 8). The new Testament writers did not see the need to enforce so plain a truth just as they did not the duty of keeping one-seventh of the time holy to God. Our great Teacher, however, to prevent our love of money drawing us aside from the Truth puts a "foot-note" to Malachi, that we ought to tithe even our "mint, and anise and cummin," the very smallest sources of revenue, (Matt. 23: 23).

We owe the tithe to God as a *sacred debt* which demands payment *before* all other debts. And He who owns all the "silver and the gold" has promised to help us, pay our debts and give us sufficient besides, if we *first* pay our *rent*, (Mal. 3: 10).

If a gift is to be acceptable to God, the giver must first give *himself* (2 Cor. 8: 5). Some ungodly men purchase respectability (?) and think they can also get a ticket to admit them into heaven, by giving to the church. Even those that earn their money in ruining body, mind and soul of their fellowmen with alcoholic drinks, think God will accept their blood money.

To give because we expect to profit by it is a motive unworthy of a Christian. It is nevertheless true that if we give the Lord one-tenth, we enjoy the nine-tenths more than we would the ten-tenths. In many cases God rewards temporally those that give the tithe. The nine-tenths goes farther, if it does not become larger than the whole formerly. To give one-tenth is not liberality, it is honesty with God. Liberality has to do with "free-will offerings," after the tithe is paid. Considering the need of the world one ought to reduce his expenses as much as possible, consistent with provision for his own, and give the balance to God's needy children, self-indulgence and fashion should not prevent us sending the Bread of Life to perishing souls.

Mistawasis, I. R.

A. W. LEWIS.

March 29, 1895.

A "Tither" from Nova Scotia says: "My mind was first directed to this matter twenty-five years ago on reading letters in the *Home and Foreign Record*, by Rev. E. A. McCurdy. Afterwards I read a series of tracts on 'Systematic Beneficence,' published by the Presbyterian Board, and a series of essays on *proportionate giving*, entitled 'Gold and the Gospel.' About a dozen years ago I decided to adopt giving at least the tenth. On January 1st, 1883, I opened up a book account with the Lord, Dr. and Cr. My business was partly agricultural and partly manufacturing, and I found a difficulty in estimating my actual income over and above outlay for wages, raw material, wear and tear, necessary improvements, etc., but having done the best I could I went on.

At the time I had a heavy debt on my property and the question often arose in my mind whether it was right to give to the Lord so large a proportion of my income as the one-tenth, while I owed my fellow-man. My experience has cleared my mind on that point. My financial obligations to my fellow men have been paid, and I can look back upon my dozen years of proportionate giving as the most successful years of my life. I would not go back to the old haphazard, spasmodic method of my earlier years.

The weakness of the tithing system is that the tenth is not an adequate proportion for Christians of the present day to give. I believe it was the proportion under the patriarchal dispensation, but as we come to the Mosaic dispensation a much larger proportion was demanded, and under the Gospel a still more liberal proportion is required. But adequate or inadequate as the tithing system may be, my convictions intensify with experience, that to give a consecrated portion to the Lord is better and more scriptural than to give without rule or method."

An "Ontario Farmer" giving a word of caution says:—"We refer to the goody-goody, sure-way-to-get-rich, lack-of-hard-sense, tone of some of the letters on this subject. We do not wish to be understood as in the least saying that 'our hands have gotten us this wealth,' or that God's blessing in temporal things does not descend on those who honor Him with the tenth of the increase, but only that prosperity does not come in the supernatural, not-to-be-accounted-for manner, suggested by letters that sometimes appear. We believe that the impressions which such letters sometimes give are wrong impressions, and may do much harm by setting against the whole plan those whose good sense causes them to question the logic presented. We believe God works through natural means, that prosperity, generally speaking, is the result of good judgment, industry, integrity, patience, economy, etc., and that it is because these virtues are induced, or at least strengthened by the plan of giving the tenth, that tithers are on the whole more prosperous than other people."

Our Home Missions.

Presbytery of Westminster. As an illustration of the progress of our Church in British Columbia, the Presbytery of Westminster, a field which, until a few years since, consisted of one congregation, has now 45 churches, with 7,100 sittings, 1,000 families, 557 single persons, 1,544 communicants. During the past year there were 255 added to communion rolls, 168 removed, 168 baptisms, 585 attending prayer meeting. The amount paid by the people for salaries was \$11,604, for building \$703, for other congregational purposes \$823, for local benevolence \$602. There was also paid \$1,808 for schemes of the Church. The total paid by the people was \$31,032, or a little over \$31 per family for all purposes.

Good move in Brandon. "By a readjustment of territory a large saving of Home Mission Funds was effected." Such is a cheering item in the report of Brandon Presbytery. In these hard times, with fields calling for the Gospel, and insufficient funds to send laborers, much may be accomplished by the above method. Even if a man has to spread his work over a larger field, and each part thus receive service more seldom, yet if it be regular, much may be accomplished. In the Home Mission Field more depends upon regularity, than frequency, of service. It is tenfold better to give each of three fields one Sabbath in three, than to give one field regular supply and leave the others vacant.

Whatever the available means, it should be made to cover, if possible, the whole field.

Home Missions West. For three days, 26-27 March, the Home Mission Committee W. D., met in St. Andrew's Ch., Toronto. There were appointments made for the summer, of one hundred Home Missionaries, to twenty-one Presbyteries, between Quebec and Algoma; thirty-five to the Synod of Man. & the N. W.; and nineteen to the Synod of B. C.; one hundred and fifty-four in all. Besides these there were ninety-four applicants for work, for whom there were no appointments.

It was estimated that unless special donations were received there would be a deficit of \$10,000 at the end of the year. It was resolved to pay 75 p. c. of all claims for salaries for the past six months, and to use all efforts to get the facts of the case before the Church, and secure additional help so as to pay the salaries in full in May. It was further resolved to recommend the General Assembly to reduce all salaries for the future.

Knox College. The annual closing exercises were held on Wednesday, 3rd. April, in old St. Andrew's Ch., Toronto. Twenty-six students received their diplomas, having completed their preparatory studies for the ministry. The

degree of B. D. was conferred upon Rev. R. G. Marlson, of B. C.; and that of D. D., upon Rev. Edward Graham of California.

Man. Coll. The third summer session in Theology of Manitoba College was opened 3rd April, with a lecture by Principal King on the Atonement. Profs. Scringier and Ross of Montreal, and Orr of the U. P. College, Edinburgh, will assist the College staff this term. The art's course of the College during the past winter had 138 students in attendance, 13 more than the previous year.

Pres. Coll. Montreal. The public close of the twenty-eighth session of this College took place on the evening of the 3rd April. Eleven students completed their course, and received their diplomas. The degree of B. D. was given to Revs. W. M. Tufts, of Hawkesbury, Ont.; C. G. Pidgeon, of Mont. Junction; and J. R. Monroe, of Antigonish, N. S.; that of D. D. was conferred upon Revs. S. Lyle, B. D., of Hamilton; and T. Snyder, B. D., of Preston; and the same, *honoris causa*, upon Revs. John Crombie of Smith's Falls; Bishop Cridge, Victoria; and D. Macdonald, Efate.

LETTER FROM DR. ROBERTSON.

[NOTE. (1.) Any who do not read this letter until after the end of April, and who wish to help, can send their contribution to Dr. Reid marked for that purpose, if possible before the fifth or sixth of May. (2.) The facts are broader than April, and should be carefully pondered by all who are interested in our country's welfare. Ed.]

The Home Mission debt West, March 28th, was \$18,700, and Dr. Reid estimated a deficit of \$10,000 on the work of the year. To keep the expenditure within the income, the Committee resolved to reduce all claims for salaries for the past six months, 25 per cent., and appeal to the Church for special contributions to pay salaries in full in May. It was further resolved to recommend the General Assembly to reduce all salaries for the future.

Many of our Missionaries are married men with large families, they have suffered losses in salaries already through floods in British Columbia, last season, and drought in Assiniboia, and can ill-afford a further reduction. One missionary lost \$425 of his salary in eighteen months, another got \$230 from his people last year instead of \$600, the whole salary of a third was \$550, of another \$515, of another \$630. Some of these men live in districts where the cost of living is high, they have to keep a horse with which to travel, and financing to them must be a serious problem.

Some of them got goods last winter from merchants, promising their grant in payment, and they will find it difficult to explain to businessmen why they can offer only 75 cents for a dollar promised.

CAUSE OF THE DEFICIT.

The deficit was caused by a falling-off in revenue and by extension in work. Last year over \$13,000 was received in donations, the amount this year was meagre. Legacies are insignificant in amount this year, and contributions from congregations too have declined. The help given in Great Britain seems to have made the Church think that the Home Mission Fund was in a healthy state, instead of being in arrears. The revenue from Congregations increased about 10 per cent. since 1890, and the number of Missions about 23 per cent. in the same time.

EFFECT OF THE DEFICIT.

The deficit has compelled the Committee to call a halt, and, although the prospects of immigration are brighter than for years, no advance can be made till this barrier is removed, if then. We had been steadily overtaking the districts neglected in the past, this good work is now arrested. We are trying to get efficient laborers, but the uncertainty hovering over the future makes them hesitate.

EXTENSION.

In a new country, with immigrants constantly arriving, mission work cannot stand still. Last spring appeals were made by Scandinavians and Icelanders, by Hungarians and Germans to organize missions among them. Did we do right in listening to them? A missionary sent to Cariboo found over 3,000 people, more than one-half of them of Presbyterian origin, and yet no missionary of any Church was laboring among them. Should this continue? In another settlement over 700 people were found like sheep without a shepherd. A student was sent to another district and found 54 families and over 60 young men, and although many of them had been there for years, he was the first missionary of any Church. We aim as far as possible to overtake the wants of our fellow countrymen, of our own kith and kin, feeling sure that we can rely on the help of the Church. As long as the average contribution from congregations is only 30 cents per communicant the work can scarcely be said to be burdensome. If you approve of extension, help the committee to settle claims for the past at least.

METHODS OF HELPING.

This year closes with April, and help must come quickly if at all. Let any who can afford it send a special contribution to Dr. Reid, whether 50 cents, \$5.00 or \$50.00. General help is needed. The knowledge of the need should be a sufficient incentive to action. Twice he gives who gives quickly.

Yours truly,

J. ROBERTSON.

62 Admiral Road,
Toronto, Ontario.

FRENCH EVANGELIZATION NOTES.

Point Aux Trembles. The present session, so far as spiritual results are concerned, has been the best in the history of the Point Aux Trembles schools. On Sabbath, 30th March, the Sacrament of the Lord's Supper was dispensed at the school, and twenty-two pupils, on profession of their faith, were admitted for the first time to the Lord's table, besides six that were admitted some three months previous. This is one of the best missionary agencies in the Church. Mr. Bourgooin and his excellent staff are doing splendid work. He has now completed a quarter of a century as principal of these schools. He has been laid aside by severe illness, but we are glad to state that he is now improving.

St. Hyacinthe. Rev. M. F. Boudreau sends the following very cheering note:—The work among the French people here was never more promising than it is at the present time. It is being prosecuted quietly but none the less effectually. Within the last six months I have received the names of twelve persons who have abjured Romanism and who expect shortly to be received into the membership of our Church. Seven of these are adults.

There is also a considerable number of Roman Catholics who are being gradually brought under the influence of the Gospel. To that good work some of my members are devoting a good deal of their time distributing tracts, Testaments, etc. My little daughter, eleven years of age, has distributed over a thousand tracts the past winter, only two of which were refused. This is surely a sign of the times. Such a thing would have been impossible a few years ago.

The Presbyterian Church here is the only place in a city of over ten thousand people where the Gospel is proclaimed in French. We are trying to do it faithfully, and the evidences are not wanting that the Lord is blessing our labors.

Ottawa. Mr. E. F. Seylaz writes:—"The Master's work continues to give us great encouragement. I have visited a good many Roman Catholic families, some of whom I find to be accessible, others satisfied with their system; but on the whole my opinion is that a great many Catholics are entirely dissatisfied with their oppressive system of religion."

Joliette. "A woman came not long ago," writes the Missionary, "to inquire a little more into our doctrines. It was late on Saturday night when she retired with her two little girls, who go to the convent. The next Sunday evening she was at church and told me at the close of the service that she had made several attempts to come in, but failing to escape the notice of a small crowd that generally gathers before the church, she at first passed by and took her chance later on. She tells me her brother has a Bible and is greatly interested in it."

Our Foreign Missions.

In the brief sketch of the New Hebrides Mission, given in the January RECORD, a typographical error gave to our Church four mission families instead of three, the correct number.

W.F.M.S. The nineteenth annual meeting of West.. this Society was held in Toronto, 16-18 April. The meetings grow better year by year, and this was the best and largest, 500 delegates being present. Central Church was crowded at the regular meetings, while at their grand evening rally there were enough to fill Cooke's Church and to spare. This Society was formed in 1877, and that year, with 18 Auxiliaries and 3 Mission Bands, it contributed \$1,005.39; ten years later in 1887, it consisted of 256 Auxiliaries and 76 Mission Bands in 20 Presbyterian Societies, and raised \$18,581.00; while six years later, at the present meeting, there were reported 585 Auxiliaries and 250 Mission Bands, in 25 Presbyterian Societies, and an income for the year of \$43,351.16.

Stirring and inspiring addresses were given by returned missionaries and others. China was represented by Mrs. Goforth and Dr. Smith, and India by Mr. and Mrs. Campbell and Miss Jamieson, who all spoke earnestly and effectively.

Chinese The Chinese population of Montreal continues to increase, though most of the upwards of two hundred who have arrived from the West within the last few days have gone on to Cuba, or remain here temporarily until they can be passed over into the States. A new Chinese School has been recently organized in St. Paul's Church, with a present attendance of over fifty scholars. Thus are the different Churches seeking to bring the Gospel to "these from the land of Simin."

The interest at Ottawa is also most commendable, where on a recent visit from our missionary, a school was organized in the Bank St. Church, enrolling about all the Chinese in the city. They also attend the Church service in considerable numbers. A most interesting sight, and one perhaps to be witnessed nowhere else in the world on the same scale, is the Sabbath evening school in Knox Church, Montreal, where one evening we counted *ninety-four* Chinamen, each with a separate teacher, diligently at work, while the alert missionary and superintendent kept all running smoothly, the missionary holding a service with them, before the school, in their own tongue.

A Trophy. At the recent thirteenth Annual Meeting of the Montreal W. M. S., there was exhibited an interesting object, a large 3 x 6 feet, richly colored, pictorial scroll idol, that of "Kivan

Sai," the God of War, also the divining blocks, joss-sticks, holder and other articles, used in the popular worship of this idol. A father in China had purchased it six years ago, at considerable cost, for his home, where the family all worshipped it. When his favorite son was leaving, much as the father prized his god he gave it to the son to bring him good luck. The son came to Montreal and opened a laundry. The god was hung upon the wall and faithfully worshipped. But with others he attended the classes of our Chinese Mission and learned of the true God. Having no more use for idols he gave his god to our Chinese Missionary, Rev. Dr. Thompson, a trophy of Christ's triumph over idolatry.

An Earnest Hindu. An interesting incident of the zeal and success of a poor humble convert is given by Mr. Wilkie in connection with the Mang ingathering. "Last Sabbath one of these new Christians took me out to his school, which he has been carrying on in his spare hours without any remuneration, and I was most agreeably pleased to find an interested congregation of young and old that looked up to this poor fellow as their teacher. A little more than a year ago, he, too, did not know a letter of the alphabet. The truth and power of Jesus are so manifest in his modest unpretending effort, that I was much cheered.

Oh, it is a grand service in which we are engaged. Oh, for more grace to more fully appreciate our privileges, and appropriate that grace that will enable us in work with and for Him only and always. Our services are crowded, and we never had such deep interest and attention amongst the people."

Rome in the New Hebrides. "About two years ago" writes Mr. Mackenzie, "there was a good deal of talk among the settlers on Efate, who are mostly French, about building a school house, and securing the services of a priest or nun to teach their children. A good site was procured and a sum of money was sent from Noumea—the capital of New Caledonia, a group of Islands, some 200 miles distant, used by the French as a penal settlement—towards putting up the building. As it was approaching completion, the French priests tried to get it completely under their own control. But in doing so they overshot the mark. One of the people, by far the most intelligent and influential settler here, saw through their plans and would have nothing to do with it or them. He was willing enough to engage a priest as teacher, so that if he did not give satisfaction he could dismiss him, but he is very much opposed to the priests as a class. He has engaged a Protestant lady from Sydney as governess, and I have not heard anything farther about the school.

HISTORY OF OUR TRINIDAD MISSION.

THE GEOGRAPHY OF TRINIDAD

THE fertile Island of Trinidad lies in sight of the N. E. coast of S. America, ten degrees North of the Equator. It is rectangular in shape, thirty miles E. and W., by fifty miles N. and S., with arms at the N. W. and S. W. corners, reaching out westward, and almost completely enclosing, between themselves and the mainland, the Gulf of Paria. Three ranges of rugged hills run East and West across the North, South, and Centre of the Island.

Its chief products are sugar and cocoa; the sugar estates being principally in the flat country of the West coast, while the Eastern part is more rugged and as yet largely unsettled.

The population is about 225,000, of which nearly 80,000 or over one third, are E. Indians, while the remainder, about one hundred and forty-five thousand, are chiefly colored, with a sprinkling of different European nationalities. Port of Spain, the Capital, pop. 40,000, is in the North-West, on the Gulf of Paria, while half way down the West side, on the same water, is San Fernando, the second town of the Island, with a population of over eight thousand.

HISTORY OF TRINIDAD.

It was discovered by Columbus in 1496, and from its three ranges of hills, visible far off at sea, was named by him *La Trinita*, in honor of the Holy Trinity, whence the present name, Trinidad.

For a long time it was neglected, and nearly three centuries later, there were but a few hundred colonists settled.

In 1780, the Spanish Government decided that each white person of either sex, being a Roman Catholic, should receive on settling on the Island, a free grant of 32 acres of land, and half that quantity for every slave he should possess; and that each free colored person should receive half the quantity given to whites. The result was, an increase in population of over sixteen thousand, almost wholly Roman Catholic, during the next sixteen years.

At that date, 1797, it was taken by the British, and finally ceded to them by the treaty of Amiens in 1802; since which it has been a British Crown Colony.

ECCLESIASTICAL CONDITION OF TRINIDAD.

As to the religious profession of the people, the E. Indians, except so far as our mission has borne fruit among them, are Hindoos and Mohammedans. The majority of the native population is Roman Catholic. Episcopalians come next, with some fifteen? clergymen. The Methodists have four? congregations; the Baptists two?; and the Presbyterians five?; viz. one Kirk, one Free Church, and three? U. P.

The leading Presbyterian congregation on the Island is in Port of Spain. In 1837, just before

the slaves were freed, a wave of liberality spread over Scotland and certain congregations were led to support a mission of their own. Greyfriars U. P. Church, Glasgow, chose Port of Spain, Trinidad, and the result is a large and influential congregation called Greyfriars, after its parent Church. For the last three years Rev. E. A. McCurdy, late of New Glasgow, N. S., has been pastor of it; and for some eight years previous, Rev. A. Falconer, now of Pictou, N.S. This congregation is thus in closest sympathy with our mission, a sympathy which shows itself in many helpful ways.

OUR SPECIAL WORK.

All the mission work that had been done by other Churches was for the native population. The E. Indian Immigrants were untouched, until our Church began work there in Jan., 1868. Our special field is thus a section of India brought to our shores. It is what Dr. Duff longed for, a small part of India separated from old associations and influences, and free in large measure from the trammels of caste, which so hinder the work in India. This field is also specially inviting and important, not only because the people are more accessible, but because of its reflex influence upon India. Many go back to their fatherland, and if they can be won by the Gospel while in Trinidad, they act in some measure as missionaries on their return.

WHY THE E. INDIANS COME.

In 1838, thirty-six years after Trinidad was ceded to Britain, slavery was abolished in the British West Indies. The negroes when set free were indolent and would not work except when necessity compelled them, and on some of the Islands the planters were ruined. Trinidad decided to import Foreign labor. The first was from China, the result of which is over a thousand Chinese in Trinidad to-day, but it was soon given up in favor of labor from India.

This immigration is strictly guarded by law at every point, both in India and Trinidad. In India the Government sees that no natives are induced to leave India under false representations, the terms under which they come are carefully explained, and are as follows:—

Each one gets a free passage to Trinidad, where he must labor on an estate for five years, or by paying a certain sum he may be free in three years. His wage on the estate is about twenty-five cents per day, or three times as much as the ordinary labor wage in India. When the term of indenture is complete, he may return to India by paying his own passage, or he may re-indenture himself for another five years. In the latter case, he is entitled at the end of ten years to a free passage to India, if he wishes to return, or to a free grant of land if he prefers to remain. Numbers return to India, but many settle in Trinidad, cultivating their grant of land, or selling it and following trades, shopkeeping, &c.,

and they are now, as above stated, more than one third of the entire population.

During their term of service their interests are also carefully guarded. Each Estate must provide a hospital, capable of holding at least one-tenth of all its laborers. These hospitals are under the inspection of medical visitors appointed by the Government, who visit them twice a week and inquire particularly into the general health of the employees.

The estate owners live chiefly in Britain, with resident managers and overseers, who are also largely from the old country.

MESSRS MORTON AND GRANT.

About the time that the first Indian laborers were imported into Trinidad, near 1840, some fifty-five years ago, two boys were born in Pictou Co., N.S., heirs to the best heritage to which any can come, the health, work, fresh air, plain living, and the simple religious life, of a Christian country family. From the home of the one, on its hill top, looking far out on the Gulf of St. Lawrence, could almost be seen that of the other, some half dozen miles away, near to Pictou town. No prophecies went before concerning them, but when Providence was bringing the people of India to Trinidad, He was, in these two boys, raising up agents, who, both on account of the character of their work, their many years of service, and the formative period of the mission in which they have labored, have done more than any other two men, in Church or State, have done or can do, in moulding the character and shaping the destiny of this Colony in which the East Indian will soon be the largest element of the population. Thus did Messrs Morton and Grant begin their course.

How strange God's plans, bringing these myriads to Western shores, and in Nova Scotia, thousands of miles distant, raising up those who nearly a generation later were to carry to them the Gospel!

In another interesting way we may trace God's plan still farther back, and see how the influence of our pioneer missionary Dr. Geddie, then in the early stages of his wonderful work on Aneityum, left its impress upon these boys and helped to fit them for their work. They belonged to different branches of the Presbyterian Church, Mr. Grant's family to the Pres. Ch. of Nova Scotia, and Mr. Morton's family to the Free Church. Mr. Geddie was the missionary of the former Church, and the *Missionary Register* of that Church, the first Colonial Missionary Magazine, with his stirring, thrilling letters from the South Seas, coming regularly to the home of the boy, Kenneth Grant, did its part in fostering the missionary spirit that has marked his work.

But how did it reach the other boy? A neighbor farmer belonging to the Church of Dr. Geddie, took the *Register*. Young Morton used to get it from his companion, the neighbor's son, and

read it with eager interest, his own heart and life growing into closer sympathy with the work among the heathen. His own testimony is that it was a chief instrument in God's hand in making him a missionary.

HOW THE MISSION BEGAN.

At the end of 25 years of immigration, 1810-1835, the Indian population of Trinidad numbered 25,000, a thousand for each year. By this time the two boys had finished their preparatory studies, and their Churches being united in 1830, they were both in the ministry of the Presbyterian Church of the Lower Provinces, and were settled, Mr. Morton in Bridgewater, N.S., and Mr. Grant in Merigomish, N.S.

Shortly after beginning work, Mr. Morton's health failed; he had to give up work for a time, and, in Jan., 1865, he took a trip in a sailing vessel to the West Indies, for the benefit of change to a warmer climate. On the voyage he stopped for a short time at Trinidad, where he found 25,000 E. Indians, as purely heathen as when they were at home in India, and he was deeply impressed with their need.

On his return he laid the matter before the Foreign Mission Committee of his Church, which in turn brought it before the Synod that met in Halifax, June 1865. The Committee was asked to gather information and report. This was not done till two years later, in 1867, when the Synod unanimously agreed to authorize the Board to establish a mission in Trinidad. Mr. Morton had already offered his services. He was accepted, loosed from his charge, and after four months spent in visiting the Churches, he sailed 1 Dec., 1867, from La Have, N.S., in a small sailing vessel bound for the West Indies, somewhat after the manner in which Mr. and Mrs. Geddie had gone in a little "coaster" from Halifax to Boston when starting on their long and perilous way to the South Seas twenty-two years before.

This voyage was not without its perils. The story of its awful storm is a thrilling one. The masts had to be cut away to save the ship, and there was for a time little hope of escape, but the Providence that safely led Alexander Duff through shipwreck, to India, preserved those who were going on a like errand to these same Indians in Trinidad. On 3 Jan., 1868, Mr. and Mrs. Morton and one child landed at Port of Spain, the Capital of Trinidad, and received a hearty welcome from the Christian people there.

Where should he begin? He chose Iere village, six miles inland from San Fernando. The U. P. Church of the United States had begun a mission shortly after the Emancipation, in 1838, to educate and christianize the freed negroes. It was discontinued, and when Mr. Morton arrived, was in connection with the Scotch Church at San Fernando. There was a small church and dwelling house, which were transferred to the Nova Scotia

Mission on condition that Mr. Morton should conduct an English service. He faithfully carried out the agreement, but realizing that this was not the work for which he came to Trinidad, he at once began to establish schools, and to study the language. As an adept in the latter he has now probably no equal in the Island.

PROGRESS OF THE MISSION.

The twenty-seven years of the history of our mission in Trinidad, divides into two equal parts. At the end of thirteen years, Jan. 1831, the fourth missionary arrived, enabling the staff to occupy the four centres now worked, San Fernando, Princetown, Couva, and Tunapuna. The second period from 1831 to the present time, has witnessed the steady development of the work from these centres, from which, with the aid of native agents, the whole Island may be reached.

THE FIRST PERIOD, 1809 TO 1831.

When Mr. Morton reached the field, three years after his first visit, the East Indians had grown to 30,000, and were increasing by an average of nearly two thousand a year, and realizing the utter inability of one man to overtake the work, we find him early appealing for another missionary.

In response to that Macedonian cry, the Synod of 1809 authorized the F. M. Committee, instead of asking for volunteers, to call a man for the work. By unanimous decision, a call signed by the Chairman and Secretary of the Committee was presented to Rev. K. J. Grant, who for several years had been a successful pastor in Merigomish. It was accepted, he was designated in March, 1810, spent the summer visiting the congregations of the Church, and sailed from Halifax, reaching Trinidad on the 22nd of November. After consultation it was agreed that he should settle in San Fernando, the chief town on the Southern division of the Island, having a large Indian population, and near to a number of large estates. The Scotch manse being vacant, the Grants were given the use of it until a minister should arrive, and he at once set to work, established a school, and began the study of the language.

These three years had been a time of sowing and patient waiting. At the end of two years, Mr. Morton writes that "while none have come forward to give up their system of error, there has been marked progress in good behaviour, less heathenish conduct and language. We have acquired too, during the year, a more thorough insight into the system which we seek to overthrow, a system inconceivably vile, and working but the deep depravity of its adherents. Looking upon such a religion, the worship of gods false and impure, and the result as seen in the lives of the worshippers, we find new reason to give thanks at the remembrance of God's holiness."

At the close of his third year, the time of Mr. Grant's arrival, he says, "What shall I say of

results, To the eye of some they are almost nothing; a few scratches on the surface of a field; a few boys taught to read; a number of people taught to question and doubt, a few ready to accept a new Avatar, somewhat different from, and somewhat better than the old; a certain interest awakened; a certain commotion among the people; as one of the young men said, "Some of the people are getting afraid that if they listen further they will find their old faith subverted."

Though not much was visible, foundation work had been done, deep, solid, strong, and on it a grand superstructure was to arise.

When the missionaries arrived some of the Indian population was on estates and some in the towns and villages. Among the latter, the schools were first started. Estate schools were not established till 1871. Five of them were opened that year, largely at the expense of proprietors who have been almost without exception, favorable to the work.

The brightness caused by the coming of a second mission family was shadowed six months later by the illness of Mrs. Morton, caused by a poor house and unhealthy surroundings, and on her recovery the physicians forbade her living at Iere village. The Morton's then removed to San Fernando with the Grants, and for the next four years the field was wrought by the two missionaries from this centre.

But with shadow came more sunshine. On the 1st Sabbath of July, 1871, after the Sab. School work of the day was over, Mr. Grant asked the E. Indians gathered there if they should not have a church of their own. They at once fell in with the idea. A subscription list was opened and from Indians and friends of the mission came a liberal response. The Home Board was asked, and approved, but had "no funds to vote in aid." The missionaries went forward and on the first Sabbath of July, 1872, just one year from the day it was first spoken of, the new church was opened. It cost \$3,200, of which the Indians themselves paid \$800, though but few of them had declared themselves christians.

Of the church opening Mr. Grant wrote: "The quiet reminded me of a solemn communion at home, but here the similarity ends. At home in the centre row of pews we have usually seated the professed followers of the Lord Jesus Christ, but here in the body of the church were seated the worshippers of Vishnu and Siva, of Kali, of the Sun, &c."

A month later was held the first communion, at which, with the missionaries, there sat twelve E. Indian young men. Like the first communion in the upper room, this first one had its "twelve disciples" the first fruits of the mission. Among the twelve were:—C. C. Sooden, whose health compelled him to leave off teaching, and go into other work; and who has for several years been a member of the Government Board of Educa-

tion; Benjamin Balaram, who after a term of service as catechist, returned to India, where he has since been a valued helper; and, Lal Behari, now for many years a minister and Dr. Grant's right hand man in San Fernando.

Two days before the opening of the new Church, another forward step was taken, the organization of a Presbytery. A previous one consisting of the ministers of the U. P. Church had become defunct. On the 2nd of July, 1872, all the Presbyterian ministers met and decided to form themselves into a Presbytery, which is unique among the Presbyteries of the world. After deliberation, it was resolved:—

1. To form ourselves into a Presbytery, assuming on behalf of the Church we represent, the name of the Presbyterian Church of Trinidad.

2. "That each member places himself in subordination to this Presbytery, but with the right of appeal, in matters of appeal, to the Supreme Court of the Church with which he is connected.

3. "That this Presbytery, while carrying out the Presbyterian system which we hold in common, in dealing with individual congregations or ministers, will be guided by the rules of the Supreme Court of the Church with which such minister or congregation is connected.

4. "That all ministers, on becoming members of this Presbytery, be required to sign the above resolutions."

This agreement was signed by the three U. P. ministers then in Trinidad, and by our two missionaries, and was approved by the F. M. Committee, the Synod, and, since the union, by the General Assembly.

There had been standing for some time an offer from proprietors of estates in Couva, a large sugar growing district, lying on the west coast between Port of Spain and San Fernando, to pay the salary (then £250 stg.) of a missionary to labor there. In 1873, Mr. Thomas Christie who had just completed his theological course, offered his services, was accepted, sent out, and with Mrs. Christie, arrived in Trinidad Jan., 1874, three years after Mr. Grant, and 2 Feb., entered upon his work in Couva.

Three schools had been opened in this district by Mr. Morton, and were now gladly handed over to Mr. Christie's charge.

After Mr. Christie's arrival the three formed themselves into a Mission Council, which takes oversight of financial and other matters connected with the mission, and before which all estimates must come for approval, before being sent home to the Committee.

As already noted, the Mortons removed from Iere village to San Fernando, in 1871, a few months after the arrival of the Grants, and from that common centre they carried the mission together, Mr. Morton continuing his work at Iere village, and also with Mr. Grant working at San Fernando, until 1874, when the field was

definitely divided, the Grants remaining in San Fernando, and the Mortons taking up as their headquarters a place not far from Iere village, henceforth known as "the Mission," now Princetown, in honor of a visit paid to it by the two sons of the Prince of Wales in 1878.

In 1873 the Synod decided that the missionaries should have a short furlough once every five years. This is not only necessary for the missionary in the hot trying climate, but helpful to the Church, bringing it into closer touch with the work.

One result of Mr. Morton's first visit home in 1874 was that Mr. John A. McDonald, of Pietou, a young man of good education, offered to go out as a teacher. Owing to his delicate health the Board would not assume the responsibility of his support, unless friends, knowing the circumstances, would contribute the necessary funds. This was done, and 2 Jan., 1875, Mr. McDonald joined the mission staff. For two and a half years he did excellent work as a teacher and superintendent of schools. He then returned and some time later died of consumption.

Mr. Grant's first furlough, in 1876, also resulted in a teacher added to the mission staff; Miss Blackaddar, who arrived in October 1876, and who if spared, will soon complete twenty years of splendid service as a teacher and missionary; while many a society and congregation has pleasant memories of her bright addresses on her visits to Canada.

In 1877, the missionaries began to agitate for a fourth laborer, but owing to the low state of the funds, no response could be made, until 1880, when Rev. J. W. McLeod was appointed, arriving with his wife in Trinidad 15 Jan., 1881, just thirteen years after the beginning of the mission. There was a fourth field, in need of a missionary, the district North of Couva, and nearer Port of Spain, with Tunapuna as its centre. The Mortons gave up their comfortable home and older field to the new comers, and settling in Tunapuna, once more addressed themselves to the work of breaking ground and starting a new work. The four chief centres of population were now occupied, and from these, with the help of native agency, the missionaries expect to work the whole Island.

At this stage of the history of the mission, there were in the three stations, twenty-three schools, with 874 pupils enrolled and a daily average attendance for that year, of 572, while the communion roll numbered 135.

THE SECOND PERIOD, 1881 to 1895.

At the end of the first period we saw a mission family in each of the four centres of population; the Mortons at Tunapuna, the Grants at San Fernando, the Christies at Couva, and the McLeods at Princetown. The work of the second period has been the organization and development of the mission from these centres.

One feature of this second period has been the fuller employment of lady teachers from Canada. They are engaged for a term of five years. Their teaching, especially at first, is in English. At the end of their term they need a furlough in any case, and if they do not wish to return, they are free. For a number of years there has been a lady teacher from Nova Scotia in the principal school at each of the four stations, and by their faithful work, in schools, in Sabbath schools, in visiting, they have been a very helpful arm of the mission. The support of these teachers is a part of the work so faithfully and earnestly carried on by the Woman's Foreign Missionary Society, Eastern Division. Miss Blackadder had now been six years in the field; in 1882, Miss Agnes Semple, a second lady teacher, was appointed, and others as hereafter noted.

An important step was taken his year, 1882, in the ordination of the first native minister, Rev. Lal Behari, one of the first fruits of the mission, and, before and since his ordination. Mr. Grant's valued assistant at San Fernando.

As with our mission in India, there were no deaths in the first period, and it closes with all the fields well filled; but scarcely do we enter upon the second, than sickness and death enter, and within the space of as many years, six of the workers were called to rest.

In 1882, Mrs. Christie had to leave the field and come home in ill-health. From the same cause, Mr. Christie resigned in 1883. He came home and went to California, thinking to do Home Mission work in the better climate of the Pacific coast, but died in 1885. Mrs. Christie returned with her young family to Nova Scotia and died in 1890.

In 1884 Rev. John Knox Wright of London, Ont., was appointed to succeed Mr. Christie at Couva; two lady teachers, Miss Christina Copeland, of Pictou, N.S., and Miss Amy Hilton of Yarmouth, N.S., were added to the mission staff, and all the stations were once more filled, and, in addition, a lady teacher in each of them; if indeed they could be said to be filled, for when the new comers reached the field, Mr. McLeod, through growing weakness, had already tendered his resignation of Princetown.

The resignation was accepted, to take effect when a successor could be obtained, Mr. McLeod meantime looking after the erection of a Church at his station, and giving some instruction to teachers and catechists, continuing in the latter until within a few days of his death, 1 April, 1886, and the opening of the first missionary grave in Trinidad. Mrs. McLeod and children came home and ere long she too passed away.

That same year, 1886, Mr. Wm. Macrae, who had just completed his studies for the ministry, was appointed to the vacancy at Princetown, arriving with his wife at the end of the year.

At the same time a vacancy in the teachers' ranks, caused by the retirement of Miss Hilton,

through ill health, was filled by the appointment of Miss Minnie Archibald, of Truro, N.S., but after several most successful months, she was suddenly called away with a few hours illness, and in a second missionary grave she was laid to rest. The Couva School had, now no Canadian teacher, and the mission house was also soon vacated, for in July, 1887, Mr. Wright resigned on account of his wife's health, and again was seen the notice of "missionary wanted."

For some time there was no response, and in the beginning of 1889, Mr. Simon Fraser, a student, was sent out for a few months as a catechist. At the end of that year, Mr. F. J. Coffin of P. E. Island, a licentiate, was appointed, beginning work with 1890.

Meantime other changes had been transpiring, Miss Semple and Miss Copeland came home in 1889, the former to become the wife of Rev. D. McD. Clarke, of Chipman, N.B., the latter to return a little later to Trinidad, the wife of Mr. Geddes Grant, Dr. Grant's eldest son; who while in business in San Fernando, has, together with his wife, given a great deal of valuable service to the mission. Miss Graham, and Miss Adella Archibald, both of Colchester Co., N.S., were appointed to the vacant schools.

A sadder change had come to Princetown, or in Sept., 1889, Mrs. Macrae died after a few days illness, and a third was added to the precious graves of our missionary band.

Miss Fisher of Stewiacke was sent out in 1890, to the Couva School; Miss Kirkpatrick, of Shubenacadie, in 1891, to San Fernando; and in 1894, Miss Sinclair of Guy's Co., to the school at Princetown, as Miss Archibald's term has expired. During the summer of 1894, Mr. Cropper who is studying for service in the mission, and his sister, gave valuable aid.

For some time the missionaries had felt the necessity of better training for native agents. When Mr. Grant was home on furlough in 1890, he received, for a college, \$2,200 from four friends in Ottawa, the F. M. Committee sanctioned the Institution, and a building was erected in San Fernando.

But the missionaries could not do all the work of their fields and of the college as well: a fifth man was necessary, and Rev. A. W. Thompson, of Pictou Co., N.S., was sent out in the beginning of 1891. He took charge of Couva, and Mr. Coffin removed to San Fernando to assist Mr. Grant, and take charge of the students.

The college was formally opened 2 Feb., 1893. The native catechists are divided in two classes, one taking a week at the college, while the other is in the field. The second class then comes for a week while the other takes the work. The third week all are in the field, and the fourth week the circuit is resumed.

One of the senior missionaries, *e.g.* Dr. Morton, the principal, teaches two or three days in the week, then returns to his field, while Dr. Grant

takes the remainder of the week. Lal Behari also gives valuable assistance in teaching.

In this way the College is carried on without interfering with the field work; the combination is helpful, and the "Presbyterian College," Trinidad, with a roll of about thirty students has been an unqualified success.

Mr. Coffin retired, owing to ill-health, in 1893, and Rev. Simon Fraser, who had been there as a catechist, was appointed to succeed him, in 1894.

Mrs. Morton's 'Home for Girls' has done much good. Her object is to take and train some of the more promising girls, in house-keeping as well as other things, to fit them for becoming the wives of the Christian young men, that the E. Indian may see what Christianity can do for the home.

Along another line of the same kind of work as Mrs. Grant striven to uplift the women, and bless the homes, viz., by gathering them in sewing classes for instruction.

Miss Morton's volunteer services have been of great help in many ways, and, well, we will not anticipate.

The following is a list of the missionaries and teachers that have been sent from Canada. The date of appointment means that they went out about the end of that year, and began work about the beginning of the next year; this being the safest time to take up residence on the Island.

LIST OF ORDAINED MISSIONARIES AND THEIR WIVES.

	APPOINTED.	REMOVED.	DIED
Rev. John Morton, D. D.	1867	.....	.....
Mrs. Morton	"	.....	.....
Rev. K. J. Grant, D. D.	1870	.....	.....
Mrs. Grant	"	.....	.....
Rev. Thomas Christie	1873	1883	1885
Mrs. Christie	"	1882	1890
Rev. J. W. McLeod	1880	.....	1886
Mrs. McLeod	"	1886	1888
Rev. J. Knox Wright	1883	1887	.....
Mrs. Wright	"	"	.....
Rev. Wm. Macrae	1886	.....	.....
Mrs. Macrae	"	.....	1889
Rev. F. J. Coffin	1889	1893	.....
Rev. A. W. Thompson	1890	.....	.....
Rev. Simon Fraser	1894	.....	.....
Mrs. Fraser	"	.....	.....

LIST OF MISSIONARY TEACHERS.

	APPOINTED.	REMOVED.	DIED.
Mr. John A. McDonald	1874	1877	1883
Miss Blackadder	1876	.....	.....
Miss Semple	1883	1889	.....
Miss Copeland	1884	1889	.....
Miss Hiltton	1884	1886	.....
Miss Minnie Archibald	1886	.....	1887
Miss Graham	1889	1890	.....
Miss Adella Archibald	1889	.....	.....
Miss Fisher	1890	.....	.....
Miss Kirkpatrick	1891	.....	.....
Miss Sinclair	1894	.....	.....

Besides the above there is the large body of native workers, from the monitor in the school to the ordained minister. Some of these have labored for a time and returned to India, some, from different causes, have turned to other occupations, some have died in the Christian

faith, and a large number are now doing faithful work in the mission.

The results of these years of toil are given, as fully as figures can give them, in the Record for March, and need not be repeated. Suffice it to say that there are four organized congregations; there were enrolled during the past year 4,764 children, and a daily average attendance of 2,180 in 53 schools; while in a still larger number of stations the Gospel is preached every Sabbath. There are 638 communicants, and the giving of these native Churches during the past year was over *three thousand dollars*.

But the results in changed lives, happy hearts and homes, and in the general uplifting of the whole Indian population can only be realized, and that only in part, by those who have seen what they have been and what many of them now are.

Mention should be made of the large proportion of the cost of the mission which is raised in Trinidad. For the sake of having these people educated, the government pays a rental for our school-houses, and a certain sum for every child that passes a given standard of examination; while at the same time, our mission controls the teachers and the Bible instruction, and has its school-houses for Sabbath services. The estate owners too, have, as a rule, given liberal support. Many of the native converts give a tenth. Mr. Grant's congregation has for many years paid \$750 per annum of his salary, besides their current expenses. Other friends in Trinidad have given help. Since the mission was started nearly half its total cost has been raised in the Island, and during recent years a much larger proportion. For 1893, for every dollar sent from Canada, nearly two dollars was received from all sources in the field.

Of the work beyond Trinidad, there is space for the barest mention. Trained native helpers have been sent to aid in opening missions to the E. Indians in Grenada, and recently in Jamaica.

For a number of years a work has been carried on in St. Lucia, which owes its origin largely to the gratuitous services of Mr. Cropper, a Government agent, who is now studying for the ministry in our college in Halifax. Catechists were sent from Trinidad. A missionary made an occasional visit, and there are now several schools, and about thirty communicants.

In 1885, the Presbyterian Missionary Society of Demerara having offered to pay half the salary of a missionary to the 70,000 E. Indians of that country, Rev. John Gibson of Ont., was appointed to the work, the other half of his salary to be paid by the Western Section of our Church, and his work to be under the Eastern Division of the Committee. He spent some time in Trinidad studying the language and helping in the work; and 20th May, 1886, left for Demarara. Here he labored with good success for over two years, when he was suddenly cut off by death in Nov., 1888.

The P. M. S. did not feel able to continue its support. The Presbytery of British Guiana said, they would carry on the work among the E. Indians by native agency under the direction of the parish ministers, and our Church withdrew from the field.

Montreal The Thirteenth Annual Meeting of **W. M. S.** the Montreal Woman's Missionary Society held 19 March, was the occasion of much encouragement and thanksgiving, for the growth in numbers and in contributions during the year.

The Annual Report shows several new auxiliaries and a more correct estimate of the value of the Society's work.

Madame Coté, the French Bible woman, finds that the same old difficulties beset those who are brave enough to face the boycotting and isolation which await all who desire to evidence the errors of Romanism. These people need our sympathy not less than those who in heathen lands dare all this for the sake of Christ.

The society mourned the loss of their young and enthusiastic medical missionary in Honan, Dr. Lucinda Graham, who was suddenly cut off by Cholera in October last, but are trusting that they shall soon find another to fill the vacant place. Assistance had also been sent to Zenana work in India and to Home and Foreign work in the North West.

The treasurer's statement shows an increase of \$374 in the income, over last year's, the total amount being \$2,248. Of this sum \$818 was spent on Foreign Missions; \$495 on French Missions, and \$837 on Home Missions, leaving \$491 with which to carry on the work during the summer.

At all three sessions of the annual meeting interesting papers were read, and telling addresses delivered by friends and missionaries. Miss Jamieson of Neemuch was listened to with breathless interest as she spoke of matters connected with the life of woman in India, revealing a state of things almost too awful for repetition. Mrs. Jeffrey brought greeting from the W.F.M.S. (Western Division) and spoke of their work abroad and at home, chiefly of that among the Indians of the North West, as she had seen them during a recent visit.

May the lasting result of this annual meeting be a deepening of our sympathy for the work and with the workers, sympathy, not general and vague, but special, definite, thoughtful. This cannot exist without knowledge, therefore let us give more time to the study of the mission work of our church, and other churches, historically, geographically and every other way.—*Com.*

Arima. Dr. Morton writes:—"Yesterday I was in the upper end of my district; held four services in different places. The Arima station has assumed the aspect of a well ordered congregation, an enormous change since it was taken up a few years ago. All the services were well attended, and six persons were baptized. There were five baptisms at Tunapuna the previous Sabbath.

Church Notes and Notices.

INDUCTIONS.

Mr. Forbes, from Scotland, into Fort Saskatchewan.

Mr. P. S. Langille, into the Cong. of International Bridge, Ham. Pres., 2nd April.

Mr. Roderick Mackay, B.D., into Hemmingford Mont. Pres. 11th April.

Mr. Robert Johnson, into St. Andrews Ch., London, 12th April.

RESIGNATIONS.

Mr. W. E. Wallace, of Little Current, Algoma Pres., to take effect 1st June.

Mr. W. R. Ross of Donald, Kamloops Pres.

Mr. J. S. Stewart, of Cobocook, Lindsay Pres.

Mr. David Millar, of Knox Ch., Brussels, 15th April, '95.

MINISTERIAL OBITUARIES.

Rev. D. L. Mackechnie, was born at Cheltenham, Ont., 31 May, 1842, studied at Braumpton grammar school, and afterwards at Knox College, was ordained at Bothwell in 1875; and seven years later, 1882, was called to Mattawa, Eden Clime, and Klock's Mills, where he labored until his death, on March 8, 1895; in the 53rd year of his age.

Rev. R. McCunn, was born in Greenock, Scotland, 19 June, 1838, received his education in Greenock Academy and afterwards in Glasgow University. In May, 1863, he came to Nova Scotia, and on the 9 September of that year he was inducted into the pastoral charge of the Congregation of River John, Nova Scotia, where he labored for 31 years until laid aside by illness, which a few months later ended in his death, on 28 February, 1895, in the 57th year of his age.

PRESBYTERY MEETINGS.

Algoma.—Richard's Landing, St. Jos. Island, September.

Barrie.—Barrie, 28 May, 11 a.m.

Brandon.—Oak Lake, 14 May, 10 a.m.

Brockville.—Spencerville, 9 July.

Paisley.—9 July, 1.30 p.m.

Calgary.—Edmonton, 2 Sept., 8 p.m.

Oranham.—Windsor, St. And. 9 July, 10 a.m.

Glengarry.—Alexandria, 9 July, 11 a.m.

Guelph.—Chalmers, 21st May, 10.30 a.m.

Huron.—Clinton, 14 May, 10.30 a.m.

Inverness.—Whyco, 21 May, 10.30 a.m.

Kamloops.—Vernon, 3 Sep.

Lanark and Renfrew.—Carleton Pla., 27 May, 7.30 p.m.

London.—London, 1st Pres. ch., 13 May, 7.30 p.m.

Maitland.—Wingham, 21 May, 11.30 a.m.

Montreal.—Mont. Knox, 9 July, 10 a.m.

Orangeville.—Orangeville, 7 May, 10.30 a.m.

Paris.—Paris, 9 July, 10 a.m.

Peterboro.—Peterboro, St. And. 2 July, 9 a.m.

Quebec.—Sherbrooke, 14 May, 10 a.m.

Regina.—Regina, 10 July.

Sarnia.—Sarnia, St. And., 4 June, 11 a.m.

Sauguen.—Mt. Forest, 9 July, 10 a.m.

Stratford.—14 May.

Superior.—Keewatin, Sep.

Sydney.—Syd., St. And., 22 May, 11 a.m.

Toronto.—St. And. 1st Tues., every month.

Truro.—Brookfield, 20 May, 9.30 a.m.

Victoria.—Victoria, St. And. 3 Sep.

Westster.—Chilwack, Cook's, 4 June, 7.30 p.m.

Winnipeg.—Man. Col., 14 May, 2 p.m.

The World Field.

TWO NEEDS OF INDIA.

BISHOP THOBURN, in his valuable work, "India and Malaysia" makes prominent two points, first that only the workers there can realize the conditions and needs; and, second, that in consequence as full a measure of self control as is possible should be given to them.

He says that in 1861 when an earnest memorial was presented from the Indian Mission to the Home Conference in Philadelphia, asking for the organization of an Annual Conference in the field, it was granted with some hesitation and with a reservation which the missionaries strongly resented. He then goes on to say:

"These missionaries builded better than they knew. Subsequent events have clearly shown that the policy which they advocated was the right one. It was God's plan, and, in fact, the only plan which was at all feasible, if the Foreign Missions of the Church were to prove successful.

In each country the Church should be placed upon such a basis that they can administer their own interests freely, not by a kind of irregular sufferance, but under their own direct authority, and with the same freedom that every Church accords to its members in every part of the world.

The creation of this Annual Conference in India, by which each missionary and each native member of the Conference was clothed with the same rights and privileges which appertain to every member of the Church in the United States, was the establishment of a great principle which has proved invaluable to the missionaries in other parts of the world. The misgivings with which the measure was at first viewed, have entirely disappeared.

For a few years, it is true, it was felt by most of those in authority, that the operations of the Missionary Board in New York were somewhat hampered by the creation of ecclesiastical bodies, empowered with all the functions of Annual Conferences in the various mission fields. This was true enough; but the objection weighed as nothing when put in the balance against the necessity for a healthy and normal development of Christian Churches among the converts gathered in distant lands.

The little Conference organized in India with seventeen members was the first of the great sisterhood of Conferences scattered over the world, all of which are doing a good work, and helping the toilers in their several fields to conserve the invaluable interests which God commits to their hands. Had the appeal for the organization of this Conference failed, and the old policy been perpetuated, beyond a doubt the work in India would have been seriously retarded, and never would have attained anything like the colossal proportions which it seems

destined to assume before many years shall pass."

In the 31st chapter of his book, entitled "Open Doors" he says,—

"It is utterly useless for parties in America to sit down in their quiet homes and form plans for workers on the other side of the globe, which embrace as impossible a condition as that of bodies moving and standing at the same time." "In fact, it is impossible for anyone in America to realize what is meant by an open door, among a people who are counted by the million, and who are accustomed to move in masses. The remark is often made among us that we fear, not that we shall fail to win converts, but that they may come more rapidly than we can care for them."

We often grieve that our dear friends in America seem unable to appreciate such a golden opportunity which angels would eagerly grasp. If they content themselves with a mere nominal support of a work which to them has little more meaning than that of a conventional religious term, they will do so at the peril of their own best interests, and perhaps earn the reproach of generations yet unborn.

The late Professor Christlieb showed that every missionary in the Sandwich Islands created a trade with Christian nations amounting to \$50,000 a year. The exports to those Islands from the single port of San Francisco amounted in three years to four times as much as was spent there for missionaries in fifty years. The plows sold to the Christian natives of Natal in one year amount to more than it cost to sustain the entire Zulu mission. New Zealand opened to the world by missionaries, now uses five thousand American reapers and one thousand threshing machines.

Sixty-five Protestant missionary societies are at work in India. There are 560,000 native Protestants—an increase of 150,000 in a decade. Forty years ago there were only 91,000 native Christians in India. Three-fourths of the population are Hindoos, one-fifth Mohammedans, about two and one-half per cent are Buddhists, while Christians have only about eight-tenths of one per cent. of the population. On the other hand, while the Hindoos and Mohammedans have increased only ten and seven-tenths per cent., the Christians have increased twenty-two and sixteen-hundredths per cent.—a much larger increase than the rate of population.—*The Mission Field.*

According to Rev. G. Piercy, a missionary who has been thirty years in China, "the Indian traffic in opium has risen from 200 chests, 12 tons, in 1767, to 85,000 chests, or 5,312 tons. The Indian trade is an evil in itself of great magnitude, and also the parent of a still greater evil, for it has forced on and resulted in the home growth and production of this drug in China. For, whereas thirty or forty years ago there may have been a few acres of the poppy grown in the empire, now it is grown in a large acreage in every province. Opium smoking has destroyed innumerable lives and spread a baleful shadow over many men.

The Family Circle.

MEMORIZING SCRIPTURE.

REMEMBER THE WORD OF LIFE.

For God hath given us the spirit of power and of a sound mind."—2 Tim 1, 7.

ONE of the eminent Christian "Fathers" of the fourth century was distinguished by a name meaning "Golden Mouth," which we see in the form Chrysostom. His teachings so endeared him to his hearers that they are said to have exclaimed, "Let the sun cease to shine, but let not the voice of Chrysostom be hushed."

A truth proclaimed by him, self-evident, but needing greater emphasis in these days, is this: "Ignorance of the Scriptures is the source of all evils."

How well this accords with the utterance of the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee." (Psalm 119, 11).

The importance of an absolute verbal mastery of the text of at least the greater portion of the New Testament, not only among the clergy, but among the laity, cannot be too speedily recognized, nor too strongly insisted upon.

Were the words of God spoken not to be remembered? The Scriptures say, "Attend to my words," "keep them," "bind them continually upon thy heart."

In all other lines of thought verbal text-book memorizing, other than to a slight degree, is unnecessary and unwise, as there is no long-continued standard text-book, that of one generation being discarded in the next, and the accepted secular teachings of one generation being expressed by many score different authors with different degrees of skill or clearness, and topical study therein is the mandatory condition of independent mental growth.

In the word of God, however, we have but one revelation, and the original text, as we know it, is unvarying. The importance attached to the revelation by itself, and that it be not only "received," but "laid up," is also emphasized by the many times repeated command, "Forget not my law;" "Keep my words and lay up my commandments;" "for they are life unto those that find them" (Prov. 3. 1; 7. 1; 4. 22.)

Mindful of its importance, the undertaking by all Church youth of the verbal committal of the greater portion of the New Testament should be considered as a mere matter of course; and, if properly instructed, instead of being the formidable task often considered, would resolve itself into one of comparative ease, of certain accomplishment, and with the attendant results (besides other important benefits) of constantly increasing acquisitiveness, tenacity, and mental power; and such word of God mastery, so vitally important to others, is to the clergy much more important as the declared expounders of the word of God.

And how more surely can one be "built upon the foundation of the apostles and prophets" for growth in grace," "and for increasing in the knowledge of God?"

As sources of doctrine, the memorizing of the various epistles is recommended for first efforts, the gospels being left until later, though to be familiarized by repeated readings. The opening and closing sections of the epistles, while often grandly beautiful, are not in themselves—as not embodying doctrinal teachings—necessary to be memorized.

In one of his works Drummond asks readers to join with him in reading the thirteenth chapter of First Corinthians once a week for three months, remarking that a man once did that, and it changed his whole life for the better.

If the benefit of merely reading a chapter weekly for three months is so great, how much more beneficial the absolute mastery, for the spiritual as well as the physical nature is more benefited by possession and assimilation than by mere intellectual observation, however appreciative.

The memorizing of a chapter or epistle is not to be considered as the completion and as making further study thereof unnecessary. The work has only just begun, or rather *study* in connection with it is just at the point of beginning, for the verbal mastery of the text is to be considered *only* the preliminary stage to actual study. After such verbal mastery, study the text "for doctrine and instruction in righteousness." "Knowledge cannot enrich a man until he has brooded over it in the solitude of quiet hours." To become valuable, it must be absorbed, and transmuted by meditation, into character.

Supplement verbal mastery by "expansive study" thereon, consulting commentaries, dictionaries, cyclopedias, sermons on special texts, and all helpful literature. Seek the advice and aid of your pastor. But once having memorized the words of a book, remember them. "Let them not depart from thine eyes; keep them in the midst of thine heart." (Prov. 4. 21).

Objections may be urged against such strengthening exercise of the memory lest it should destroy the inducement and power to originate ideas. Nevertheless the fact that a man *can* choke himself with a piece of bread is no argument against its use to sustain life. It has, however, been remarked, "Those who are so fearful of employing their memories are by no means to be envied for their originality."

The conservators of the surviving great oriental religions put their trust rather in the minds of their believers than in mouldering paper and fading ink. The Babylonians, Assyrians, and Egyptians carved the hymns and prayers to their gods in imperishable stone, but of their religions little remains save the curious monuments. The Confucians, Buddhists, and Brahmans commit-

ted their religious teachings to the care of human brains, and though many generations have entered into dust, the religions yet endure to animate millions of human hearts and minds.

Nor is the explanation difficult. When matters of however great importance are made the subject of record, either by writing on parchment or carving in stone, men take no more serious care of them, counting them safe against all time. Thus it happens that not only is the substance soon absent from human thought, but even the place of record itself may be forgotten. When preserved in the mind, however, and by contemplation and reflection wrought, as it were, into the very fiber of the brain, shadowy suggestions become luminous with light, and half-caught ideas develop into fixed beliefs of augmenting influence, energizing thought and conduct, and constantly inspiring either to bless or destroy. The thought and life of a people have been less animated by that which was carved in enduring granite or inscribed on cold and silent marble than by that which has been treasured in the pulsing chambers of the brain.

The successive teachers of those dominant religions, appreciating the growing and perpetuating power of truths hid in the mind, have insisted not only upon the teaching, but upon the *remembrance* of the teachings, and their believers at the present time are several times the adherents of Christianity, after two thousand years of Christian endeavor, emphasizing the unwise disregard by the latter of the command, "Ye shall lay up these my words in your heart and in your soul" (Deut. 11. 18); "This book of the law shall not depart out of thy mouth." (Josh 1. 8).

A general knowledge of an epistle, or chapter, or doctrine is often insufficient, as the exact scriptural teaching of a book may turn on a single word. The very foundation of Church doctrine in the important matter of faith, as set forth in Gal. 2. 16, is expressed by the small word "but." (Compare A. V. and R. V.)

How shall you as enjoined by Peter, be ready always to give a reason for the hope that is within you, if you have neglected to bind the word upon your heart, but have forgotten it, and know not what your faith is? Shall you not rather, as the foolish virgins, in time of need, be put to shame?

And how shall you, as taught by Paul the unequalled, make melody in your heart to the Lord, speaking to yourselves in psalms, hymns and spiritual songs, if, in your hearts, you have laid up neither hymns nor psalms?

In Gal. 1: 15, 16, Paul writes, "But when it pleased God, who called me by his grace, to reveal his Son in me." Note that the connecting word between "Son" and "me" is not "to," as sometimes quoted, but "*in*." Memorize the fourth chapter of Second Corinthians for the reason of its being *in*: "For God, who com-

manded the light to shine out of darkness, hath shined *in* our hearts." Memorizing further the third chapter of Second Corinthians should make it impossible ever to forget that it is *in*. "For if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance," how much more glorious is the ministration of life? The light that attended the revelation of Christ to Paul on the road to Damascus, was visible to but a few, and lasted but a few minutes, whereas the light that attended the revelation of Christ *in* Paul has been witnessed by successive generations since, having already continued for nearly two thousand years, and we believe it will continue to shine until the end of time, as a "light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." (Luke 1. 79),

The psalmist says, "Let my heart be sound in thy statutes, that I be not ashamed." (Psalm 119, 80). "And take not the word of truth utterly out of my mouth, so shall I have wherewith to answer him that reproacheth me." (Psalm 119, 42).

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2, 1).

"When will ye be wise?" (Psalm 94. 8).

"He that hath ears to hear, let him hear." Matt. 11. 15).

"Doth not wisdom cry? and understanding put forth her voice?" (Prov. 8. 1.)

"My son, attend unto my wisdom, and bow thine ear to my understanding" (Prov. 5. 1).

"If thou wilt receive my words, and hide my commandments with thee," "then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2. 1, 5).

"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp: and the law is light; and reproofs of instruction are the way of life." (Prov. 6. 22, 23).

"Let the word of Christ dwell in you" (Col. 3. 16).

Forasmuch as ye are manifestly declared to be the epistle of Christ, . . . written *not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart*" (2 Cor. 3. 3).

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." (1 Tim. 4. 6).

The Church is enjoined to put on *the whole armor of God*, of which the sole weapon of aggressive warfare is the sword of the Spirit, which is the word of God, for, as set forth in the sixth chapter of Ephesians, what are the other enumerations but armaments of defence for the

security and protection of the one so armed, hedged in, and fenced around, and thereby made *apparently* so safe when so swaddled around as was the son of Genghis Khan, when first brought into life; for the exigencies of warfare making necessary an immediate and dangerous journey, in order that its delicate, tender little limbs might sustain no possible shock, the newborn babe is said to have been transported a long distance in a basket of dough.

Nevertheless, even when covered by the breastplate of righteousness, and with loins girt about by the Gospel of truth, and protected from all the fiery darts of the wicked by the shield of faith, and capped by the helmet of salvation, unless there is burning in the heart the word of God, which is the sword of the Spirit, the Church is as unterrifying to the hosts of Satan as a charming, tender babe smiling out of the window of a mighty fortress, or as a sheep placidly gazing out of one of the gunports thereof.

Neither is there any defence, or any security, or quiet enjoyment of a sure faith and hope without the word. There is no easy faith, no permanent assurance of hope, no confident anticipation of future fellowship, no comfort of love, no inspiration to be partakers of the afflictions of Christ, nor of the glory that shall be revealed, without the word of God. Though you have put on all the armor of God except the Word of God, yet without such sword of the Spirit to hold your possessions your breastplate of righteousness will be wrested and torn from you, your shield of faith will be beaten down, and your helmet of salvation lost in the conflict, "*wherefore take unto you the whole armor of God.*" (Eph. 6 : 13).

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter 2. 1). "As there are also many vain talkers and deceivers" (Titus 1. 10), wherefore, "be ye mindful always of his covenant" (1 Chron. 16, 15); "holding fast the faithful word" (Titus 1. 9), that "by the words of his mouth ye may not only keep yourself from the paths of the destroyer" (Psalm 17. 4), but "be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1. 9, 10).

There is not even security of hope without the constant inspiration of the word of God. Thus, in his epistle, Jude writes, "When I gave all diligence to write unto you, and exhort you that *ye should earnestly contend for the faith* which was once delivered unto the saints." (Jude 3).

The reason is then given for such *contending*; "It was needful for me to write unto you" because "of certain men denying the only Lord God, and our Lord Jesus Christ." (Jude 4).

"He is antichrist, that denieth the Father and the Son" (1 John 2. 22).

But is not that same spirit abroad to-day?

"As ye have heard that antichrist shall come, even now are there many antichrists" (1 John 2. 18).

No matter how strongly intrenched a garrison may be within a massive fortress, if the garrison is without means of defence, the fortress is the conquest of the first enemy wishing to enter and assume possession. Unless your faith is nourished by the word of God that endureth and abideth forever, you become the easy prey to the envy or malice of any more crafty or subtle than yourself.

No matter how precious your faith, unless you are able to defend it, you will lose it; it will be wrested from you by those who "through covetousness shall with feigned words make merchandise of you" (2 Peter 2, 3).

Christians who would abide in the doctrine are to "war a good warfare," "holding faith, and a good conscience; which some having put away, concerning faith had made shipwreck" (1 Tim. 1. 18, 19).

"Let thine heart retain my words; keep my commandments, and live" (Prov. 4. 4).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4. 1). But, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning, for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them" (2 Peter 2. 20, 21).

"Wherefore, take heed unto thyself, and unto the doctrine" (1 Tim. 4. 16).

"Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ" (Jude 17); and "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces" (Jer. 23. 29).

"The word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4. 12).

But how effective is any sword when ungrasped and in its scabbard?

Among business and literary men old papers and manuscripts considered worth preserving, yet which, through pressure of other business, are rarely handled, are laid aside in a receptacle or pigeon-hole, which, from the infrequency with which papers consigned thereto see the light, is called the "The Graveyard."

Has your Bible been laid aside in the graveyard of an unused part of your mind, or in closets and bookcases? If so, it must be "called forth." There must be for it a spiritual resurrection before it can transform the heart into a consuming fire, or the sword of the Spirit, which is the word of God, can go forth conquering and to conquer.

The word of God is often likened to a seed. Nevertheless, in order that even the best of seed bear fruit it must be planted. The seed if stored up in dry chambers, yields no harvest, and might as well not be seed. Small harvest has been gathered from vegetable seed stored up in the pyramids of the ancient Egyptian kings during the thousands of years of darkness. No greater result can be expected from the word of God embalmed in costly volumes, though it may be, if hidden in closets, in unused corners of bookcases, and absent from thought. But if planted in the heart and mind, stirred into life by meditation and prayer, and warmed into strength by the spirit of the everliving God, what force can stand against it, or who can measure the harvest?

Surprise and astonishment have been excited by the bursting of a rocky pavement by the growth underneath of a soft, yielding mushroom. The explanation is not that the mushroom has burst the rock, but that the rock has been burst by the sun, which, by its warmth, has irresistibly drawn the feeble plant to itself.

If the power of so feeble a plant is so great when warmed by a single sun, what shall be the manifestation of force of the seed of the Word of God, when warmed into life and activity not by the sun of our solar system, but by the strength of the Sun of righteousness, by whose word all the hosts of heaven were made, and whose strength is from everlasting to everlasting?

Bible study has never before been prosecuted with so widespread industry as at the present time. Multitudes of new and attractive Bibles are being published, with Bible companions, helps, commentaries, notes, handbooks, manuals, and periodicals without number. The Sunday schools are designed to promote the study of the Bible among the people. Numerous theological universities prepare students for interpreting the Bible to the people. Bible schools for Bible study by correspondence have students in every section of the country. Bible specialists travel over the country in the interest of Bible study. The larger publishing houses issue weekly hundreds of tons of periodicals for Bible readers and students, and in the preparation of such publications thousands of learned men and women are constantly engaged.

Is it not remarkable that while so many aids are furnished as helps to study the Bible that no insistence has been given as to the importance of remembering the teachings of the Bible, and that

no instruction is given as to *how to remember* the Bible?

The chief study of the word of God in the Church is in the Sunday schools, and that the Sunday school lessons are not remembered throughout the nation, though it has been lamented, need not be here affirmed, for it can be speedily ascertained everywhere. If in doubt ask the Sunday school students about Bible lessons of last year, or last month, or *last week!* Does it need to be stated that the *remembrance* of one Bible truth is better than learning and immediately forgetting a score?

The Church does not insist upon the remembrance of the Scripture, or upon the remembrance of preaching, and yet, that the *remembrance* is also essential is evident. Paul says, "Brethren, I declare unto you the Gospel which I preached unto you, by which also ye are saved, if ye keep in memory what I preached unto you" (1 Cor. 15. 1, 2). Why does not the Church insist upon its members both preaching and *teaching how to remember the preaching*, not only "in season and out of season to preach the word" (2 Tim. 4. 2), but also to teach how to remember the word.

If in this life fifty different individuals had promised us "corruptible things as of silver and gold" (1 Peter 1. 18), of varying amount, we should doubtless remember the name of each donor and the varying amounts with exactness and tenacity. Is it prevailing indifference or disbelief that causes remembrance to be lacking even concerning "the exceeding great and precious promises of the Gospel" and the "unsearching riches of Christ," given for "the building up of your most holy faith," it "being much more precious than of gold that perisheth?"

Moreover, it is only by keeping and meditating upon the word of God man is enabled to say, "In the multitude of my thoughts within me thy comforts delight my soul" (Psalm 94. 19), "and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15. 16).


JAMES P. DOWNS.

KNOWN BY HIS BIBLE.

There are many tell tale marks that reveal a man's inner history, The Bible of the strong, prosperous, rich man—'tis like himself, well kept—too well. Hand me yours, man of the broken heart and the tear-stained cheeks and the reddened eye and the furrowed brow. Ah! all marks and thumbings and turnings down and marginal notes and pencil indications—thirty-third Psalm, fourth of Isaiah, a hundred places in Jeremiah, including the Lamentations—why, I need no concordance to this Bible if I want to seek out the promises. I see your guest has been sorrow and the hospitality you have offered him has been patience. If you would know the value of the Bible in the house, consult those who have needed it most, and abide by their sweet reply."

ATTEMPTED SUICIDE AND THE UNPARDONABLE SIN.

BY A PASTOR.

 ALMOST twenty years ago I was called to visit a young lady who had attempted to take her own life. She was a confessor of Christ in a church not far from my own, but which was without a pastor at the time of my call. Her confession had been made in peculiar circumstances, and from what she told me, without a clear understanding or the way of life through Jesus Christ. When, therefore, a great and unexpected trial came upon her, at a time of serious nervous prostration, she had no rest in the Saviour. When told by some of her companions to put her trust in Him and ask for grace to bear the trial through which she was passing, she could not understand them. And yet she was well educated, and a teacher; but the education of the schools did not help her in the time of her great need.

As her despondency continued, and even grew deeper, she was told, by some one who did not understand her case, that she was in danger of grieving the Holy Spirit. She had a vague and erroneous impression that grieving the Holy Spirit is the sin that hath never forgiveness. Instantly her quick mind sprang to the conclusion that she was lost beyond all hope of salvation, and that the sooner she was dead the better. The attempt to take her own life, in which, happily, she was thwarted by a near and watchful kinsman, quickly followed, and after that she was never left alone.

When I called, at the request of a member of our church, I found her, with a female friend as her attendant, in a beautiful, sunny room, fronting the south. After an introduction by her friend, I was left alone with her, and began by congratulating her on the pleasantness of the day and the place. She answered by saying, with great solemnity, that she was thankful to have the opportunity of telling me her case before she died, for it was evidently her purpose to take her life at the first moment when she had the power. I encouraged her to tell me the story of the trial through which she had been passing; and she was very particular and perfectly coherent from first to last. But I do not feel at liberty to repeat her statement, although it was all creditable to her character, and to her perseverance in overcoming great difficulties. But she went too far and broke down under the severe and protracted effort. In her narrative she drew very strongly upon my sympathy, for I had known the pain and peril of overwork.

At last I took up the matter of self-destruction, and asked her to list it attentively and patiently while I spoke. She did so, and I made as clear as I could the folly of self-destruction, the meanness of it, the cowardice there is in taking our own life, and the awful wickedness of the act. I lingered most upon the last, because the crime is against the known will of God, expressed in the commandment, "Thou shalt not kill." Having dwelt upon each of these points as strongly as possible, I said to her, suddenly: "Miss—, I now ask you to promise me that you will never again attempt to take your life." She hesitated some time, and I waited patiently and in silence, with my eye fixed intently upon her countenance, until at last, and slowly, she gave me her promise.

Then, referring to the sin that hath never forgiveness, I asked if she knew what it was. Perplexed, and apparently surprised at the question, she was compelled to admit that she did not, and she could not explain how she came to believe that she was guilty of it, when she confessed herself ignorant of its nature.

I referred to the accusation of our Lord's enemies that he cast out devils by Beelzebub, the prince of the devils, and his solemn words in that connection Matt. xii. 28, 31), "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." I asked if she had ever said that Christ cast out devils by the prince of devils? She answered quickly that she had not thought of such a thing.

I then referred to Hebrews vi. and x., and gave what I believe to be the teaching of those two appalling portions of Scripture, and asked again if she had been guilty of anything of the kind, and she answered quietly and confidently that she had not.

Finally I turned to the passage in I. John v. 16, 17, and having quoted them, without attempting to tell what the "sin unto death" is, except as revealed in the other passages already referred to, I assured her that if she had committed the "sin unto death," she would have no concern or strong feeling about it; and while I was sure she had not been guilty of it, I was equally sure she did not know how sinful and guilty she was. But God knew all, and offered her eternal life in Jesus Christ. And then I preached the Gospel to her as earnestly and tenderly as possible.

As soon as she was convinced that she had not committed the sin that hath never forgiveness, and that there was a possibility of her being saved, there was a remarkable change in her whole appearance and manner. She seemed to realize, for the moment, how near she had been to death by her own hand, and that God had mercifully kept her from the crime. Our interview had lasted about three hours, and I seemed to have been in conflict with the Prince of Darkness for an immortal soul, and I believed that God was giving me the victory. It was Saturday afternoon, and Miss— said, "I will be in church to-morrow," and she was, both morning and afternoon. But early Monday morning she called at my house to say that she was sorry she had promised not to take her life. I saw that there was a strong reaction, but had no doubt as to the result. After praying with her, I promised to see her the next day, if possible, at her own home. On calling, I found her rejoicing in the hope of eternal life through Jesus Christ; and so she has done ever since. She married happily, but has been a widow several years. She is now in a position of great usefulness as the founder and head of an important educational institution in one of the large cities of our land.—*The Presbyterian.*

"BE NOT CONFORMED."

We must influence the world or the world will influence us. We must act or we shall be acted upon. If we do not try to straighten the world to the standard of right, the world will bend us to the standard of wrong. The fashions, the follies, the maxims, the customs, the practices of the world exercise a moulding influence on all who yield to their power. If we are to withstand these influences we must plant our feet on the Eternal Rock, we must oppose the current of worldly influences, even though we resist unto blood, striving against sin; and we must be steadfast, unmovable, always abounding in the work of the Lord. If we are passive and listless we shall be overcome; we must actively oppose those influences which seduce us or assail us; we must neither be beguiled by earth's blandishments nor swept away by its rushing tides. We must stand fast in the faith.—*The Christian.*

SUGAR IN THE TEA; OR, THE CHRISTIAN'S ASSURANCE.

BY REV. THEODORE L. CUYLER, D.D.

WHEN a young convert was asked the question, "How do you know that Jesus Christ has accepted and forgiven you, and that you are a Christian?" the answer was, "How do you know when you have got sugar in your tea?" This was a sufficient answer; the forgiven soul had felt the change which conversion brings, and had tasted the love of Jesus. It was a positive experience; he knew whom he had believed.

Some good people who are troubled with a desponding temperament worry themselves about this matter of assurance. To such we would say: Don't vex your soul about assurance; practise the faith of adherence. Cleave fast to Jesus Christ. Fasten your weakness to his omnipotence; in your ignorance seek his guidance. When he says, "My blood cleanseth from sin," believe him; and when conscience bids you do anything to please Christ, do it. That Saviour who died for you asks you to trust him and to follow him; and that is all he demands of you. Are you sincerely, honestly doing that? Then listen to what that loving Saviour says to you: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand." Christ never declared that if you or I in a fit of self-confidence or waywardness threw ourselves out of that loving hand we would be safe; we are only safe while we remain there. All that is required of you is adherence and obedience. You have got to put the sugar into your tea if you want to taste its sweetness.

Repentance unto life is a turning away from your sins unto God with a full purpose of and endeavor after new obedience. Are you doing that? Saving faith is the heart's clinging to Jesus and him only. If you are doing that, it ought to give you a cheerful, delightful sense of security. "Faith is the milk," Spurgeon used to say, "and assurance is the cream that rises on it." If your milk is nearly all water, you cannot expect much cream. The stronger your faith of adherence, the more peace of mind and joy you will have. The Bible does not declare that assurance is essential to salvation, but it does declare that faith and obedience to Jesus are essential. I don't doubt that a great many people will get into heaven who had rather a feeble faith and still less joy in this world. Their feet were not "like birds' feet;" they hobbled along on crutches. That was not Christ's fault; it was their own fault.

Poor Peter had rather a feeble faith when he screamed to his Master out of the waves, "Lord, save me!" He had received from the Holy Spirit a great baptism and attained a mighty faith when his trenchant sermon at Pentecost brought in thousands of converts. Saul of Tarsus had an infant faith born in his soul when he was groping about in the house of Ananias at Damascus. The infant had grown into a giant when Paul had reached up to the eighth chapter to the Romans, and could shout; "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We have just said that assurance is not a positive essential to salvation; but it is essential to our peace and comfort. It is the duty of every Christian to seek for it; the more sugar we put into the draught the sweeter will it be to our taste.

Old heroic Latimer used to say that when he had a strong, steadfast trust in his Master, he could face a lion; when he lost it he was ready to run into a mouse-hole. If you and I have put our entire trust in Jesus Christ for our salvation, and are striving every day to do his will, and to bless our fellow-men with our religion, then he is responsible for the trust. Why should we worry?

When I built this house I got a deed for the land and recorded it. I don't run down to the registry office every week to see that the title is good. If we have taken Jesus Christ at his word, and committed our souls to his keeping and our lives to his ordering and our powers to his service, let us not weary about our title deeds to heaven. Go about your life-work, brother, and do it thoroughly and conscientiously. God is responsible for the results sooner or later, and for your final reward. The Shepherd knoweth his flock, and calleth them all by name. To you his voice is, "Only believe," "Follow me!" If your cup of trial is sometimes bitter, put in more of the sugar of faith. If you feel chilled by the disappointments of your plans or the unkindness of others, get into the sunshine of Christ's love. If income runs down, invest in God's precious promises. A good, stout, healthy faith will sweeten your affections and sweeten your toil, and sweeten your home, and sweeten the darkest hours that may lie between this and heaven. Adherence will bring assurance.

"If your love were but more simple,
You would take him at his word,
And your life would be all sunshine
In the sweetness of our Lord."

—*Christian Intelligencer.*

PRAYER.

Mart Luther said concerning prayer: "When I feel that I am become cold and indisposed to prayer, by reason of other business and thought, I take my psalter and run into my chamber, or, if day and reason serve, into the church to the multitude, and begin to repeat to myself—just as children use—the ten commandments, the creed, and, according as I have time, some sayings of Christ or of Paul or some Psalms. Therefore it is well to let prayer be first employment in the early morning, and the last in the evening. Avoid diligently those false and deceptive thoughts which say, 'Wait a little and I will pray an hour hence; I must perform this or that.' For with such thoughts a man quits prayer for business, which lays hold of and entangles him, so that he comes not to pray the whole day long."

WHY YOU SHOULD WORK FOR FOREIGN MISSIONS.

BY REV. R. P. MACKAY.

1. Because Missions are God's thought. He asks your co-operation.
2. Because the need is urgent. 70,000 die daily who never saw a Bible or heard of Christ.
3. Because Foreign Missions are successful. Souls were brought to accept Christ during the last year at the rate of 2,000 per week.
4. Because all nations are accessible, and with more means that rate might be indefinitely increased.
5. Because your example will help others to obey the Lord's command.
6. Because a special effort is to be made during the remaining years of this century.
7. Because you will be blessed. Jesus pays back a hundred fold.

International S. S. Lessons.

Adapted from the Westminster Question Book.

JESUS BEFORE THE HIGH PRIEST. 12 May.

Les. Mark 14; 53-61. Gol. Text, Isaiah 53: 3.
Mem. vs. 60-62. Catechism Q. 20.

Study also the following accounts by the other Evangelists, Matt. 26: 57-66; Luke 22: 54-55; John 18: 19-21.

HOME READINGS.

- M. Mark 14: 43-52.....*Jesus Betrayed.*
- L. Luke 22: 39-54.....*The Traitor's Kiss.*
- W. John 18: 1-11.....*Jesus Taken and Bound.*
- Th. Mark 14: 53-54.....*Jesus Before the High Priest.*
- F. Zech. 11: 4-13.....*Zechariah's Prophecy.*
- S. Matt. 27: 1-11.....*The Traitor's Fate.*
- S. Acts 1: 15-23.....*The Traitor's Place Filled.*

LESSON PLAN.

- I. The Failure of the Witnesses, vs. 53-59.
- II. The Questions of the High Priest, vs. 60, 61.
- III. The Answer of Jesus, vs. 62-64.

Time.—A. D. 30, Friday, April 7, between two and five o'clock in the morning.

Place.—The palace of Calaphas, the high priest at Jerusalem.

BETWEEN THE LESSONS.

Our Lord was betrayed by Judas, and arrested immediately after the agony in Gethsemane. He was led first to Annas, the lawful but deposed high priest, a man of great influence, father-in-law of Calaphas whom the Romans had made high priest. Annas sent him bound to Caiaphas. Then occurred the trial and condemnation at the night-session of the council, as told in this lesson. Parallel passages, Matt. 26: 57-66; Luke 22: 54, 55; John 18: 19-24.

HELPS IN STUDYING.

53. "Chief priests and the elders and the scribes"—the Jewish council, the Sanhedrin. 54. "Peter... warmed himself"—in the court of the palace, from which opened the judgment hall where Jesus was being tried. John was with him, John 18: 16. 55. "Sought for witness"—Matthew says (26: 59) "false witness," attempting to supply testimony according to their wishes by bribery or persuasion. "Found none"—that is, to answer their purpose. 58. "We heard him say"—misrepresenting what he had said in the early part of his ministry, John 2: 19-21. 59. "But neither so"—even in regard to this no two agreed so as to satisfy the requirements of the law. 61. "The high priest asked"—other witnesses failing, he could convict Jesus on his own testimony. 62. "I am"—a plain and positive answer, after the high priest had put him under oath. Matt. 26: 63. "Son of man"—a well-known title of the Messiah. Dan. 7: 13. "Coming in the clouds"—as the righteous Judge. 63. "Rent his clothes"—in token of horror and indignation. 64. This implies that Jesus falsely claimed to be divine, otherwise it could not be blasphemy. In a mere man what Jesus said would be blasphemy.

LIFE TEACHINGS.

- 1. Christ's enemies are always seeking evidence against him, but never agree in their charges.
- 2. Christ's enemies are always ready to pervert and misinterpret his word.
- 3. Christ's enemies shall yet see him as the King in power and glory.
- 4. We should be patient even though we suffer innocently.
- 5. Silence is sometimes the best answer to slander and reproach.

JESUS BEFORE PILATE. 19 May.

Les. Mark 15: 1-15. Gol. Text, Mark 15: 5.
Mem. vs. 14-15. Catechism Q. 21.

Study carefully the following; parallel passages Matt. 27: 1-30; Luke 23: 1-25; John 18: 28-10; 19: 1-16.

HOME READINGS.

- M. Mark 14: 66-72.....*Jesus Denied by Peter*
- P. Mark 15: 1-15.....*Jesus Before Pilate.*
- W. Luke 23: 1-12.....*Jesus Before Herod.*
- Th. Matt. 27: 11-31.....*The People Persuaded.*
- F. Luke 23: 13-25.....*Christ Rejected.*
- S. John 19: 1-16.....*Jesus Delivered to be Crucified.*
- S. Zech. 13: 1-9.....*The Shepherd Smitten.*

LESSON PLAN.

- I. Silent before the Governor. vs. 1-5.
- II. Rejected by the People. vs. 6-11.
- III. Sentenced to be Crucified. vs. 12-15.

Time.—A. D. 30, Friday, April 7, from five to eight o'clock in the morning, the day of the crucifixion.

Place.—The Sanhedrin hall, near the temple court; Pilate's judgment-hall, Jerusalem.

BETWEEN THE LESSONS.

Jesus was condemned by the council soon after his arrest, before daybreak. While the council was in session, Peter, who had followed Jesus, with John, to the high priest's palace, there denied him. Matt. 26: 69-75; Mark 14: 66-72; Luke 22: 54-62; John 18: 15-18, 25-27. After the council had pronounced him guilty of blasphemy, it suspended its session until daybreak. During this recess Jesus remained in the high priest's palace, exposed to ridicule and insult. Matt. 26: 67-68; Mark 14: 65; Luke 22: 63-65. As soon as it was day the council re-assembled and adjudged him to death. Then they led him to the Roman governor, Pontius Pilate, that he might approve their sentence and order his execution. Pilate, hearing that Jesus was from Galilee, sent him to Pilate. Luke 23: 5-12. Pilate, after declaring him innocent and making some weak efforts to release him, finally yielded to the clamor of the priests and people, and delivered him to be crucified.

HELPS IN STUDYING.

1. "In the morning"—about 6 o'clock. "A consultation"—a formal meeting of the Sanhedrin. 2. "Art thou the King of the Jews?"—the accusation of the council on this point was of treason. Jesus inquired why Pilate asked the question, and then declared himself a King, explaining the nature of his kingdom. See John 18: 33-37. Pilate promptly declared him innocent. Luke 23: 13-19; John 18: 34-40. 6. "At that feast"—the passover. 7. "Barabbas"—Pilate let them choose between Barabbas and Jesus. Matt. 27: 17. 13. "Crucify him"—This was not the crowd which shouted the hosannas five days before. 14. "What evil hath he done?"—the only answer was a more excited demand, "Crucify him!" 15. "Willing to content the people"—he had pronounced Jesus innocent, but he weakly and wickedly yielded to the clamor of the mob.

LIFE TEACHINGS.

- 1. Jesus is King—he reigns by truth and love over the heart and life of his people.
- 2. To us the choice is offered—the world or the Saviour.
- 3. God overrules the wickedness of man.
- 4. Our rejection of Christ will make us sharers in the guilt of the Jews, and will bring upon us severe punishment.
- 5. What will you do with Jesus? Will you reject him, or receive him as your King and Saviour?

JESUS ON THE CROSS.

26 May.

Les. Mark 15: 22-37. Gol. Text, Rom. 5: 8.
Mem. vs. 25-27. Catechism. Q. 22.

Study the account in the following parallel passages; Matt. 27: 31-66; Luke 23: 25-56; John 19: 10-42.

HOME READINGS.

M. Mark 15: 22-37 *Jesus on the Cross.*
T. Matt. 27: 31-50 *Darkness and Death.*
W. Luke 23: 26-49 *The Veil Rent.*
Th. John 19: 15-31 *It is Finished.*
F. 1 Pet. 2: 11-25 *Christ Suffering for Us.*
S. Gal. 3: 1-14 *Redeemed from the Curse.*
S. Gal. 6: 1-18 *Glorifying in the Cross.*

LESSON PLAN.

I. Nailed on the Cross. vs. 22-26.
II. Mocked on the Cross. vs. 27-32.
III. Dying on the Cross. vs. 33-37.
Time.—A. D. 30, Friday, April 7, from nine to three o'clock.

Place.—Calvary (Golgotha), just outside the city of Jerusalem. The exact site is unknown.

BETWEEN THE LESSONS.

Review all that is recorded of the last scenes of suffering in the life of Jesus—his agony in Gethsemane; his betrayal and arrest; before the high priest and the council; Peter's denial; mockings of his enemies; condemned for blasphemy; before Pilate, charged with sedition; sent to Herod and mocked by him; Pilate's efforts to release him; Barabbas preferred; Jesus condemned, scourged, and mocked by soldiers; Pilate again seeks to release him; led away to be crucified. Study the record of the crucifixion in Matt. 27: 27-54; Luke 23: 26-47; John 19: 16-30.

HELPS IN STUDYING.

22. "Golgotha"—a hillock so named because shaped like a skull. "Calvary" has the same meaning. 23. "Mingled with myrrh"—to stupefy. 24. "Parted his garments"—by Roman custom they belonged to his executioners. 25. "Third hour"—nine o'clock in the morning. 26. "King of the Jews"—the truth told in mockery. See Luke 23: 38. 27. "Thieves"—robbers. Jesus was placed between them as the chief malefactor. 28. "Destroyest the temple"—perverting his words as when he was before the council. 30. "Save thyself"—he did not save himself because he was suffering to save others. 32. "They that were crucified with him"—one of these repented and was saved. Luke 23: 39-43. 33. "Sixth hour"—noon. "Darkness"—a supernatural token of God's displeasure. "Ninth hour"—three o'clock in the afternoon, the hour of the evening sacrifice. 34. "Eloi, Eloi"—a quotation in Hebrew of Psalm 22: 1. 36. "Vinegar"—sour wine. Jesus had said, "I thirst." John 19: 28, 29. 37. "Cried with a loud voice"—seven sayings of Jesus on the cross are recorded. 1. His prayer for his enemies, Luke 23: 34. 2. His promise to the penitent robber. Luke 23: 43. 3. His charge to Mary and John. John 19: 26-27. 4. His cry of distress to God. Mark 15: 34. 5. "I thirst." John 19: 28. 6. "It is finished." John 19: 30. 7. "Father, into thy hands I commend my spirit." Luke 23: 46.

LIFE TEACHINGS

1. Jesus was crucified that we might be crowned.
2. He was mocked by men that we might be honored and blessed by God.
3. He was forsaken of the Father that we might be received to His favor.
4. He suffered in darkness that we might rejoice in the light of God's countenance.
5. He died the just for the unjust that He might bring us to God.

THE RESURRECTION OF JESUS.

June.

Les. Mark 16: 1-8. Gol. Text, Luke 24: 34.
Mem. vs. 6, 7. Catechism. Q. 23.

The lesson should be studied also in the parallel passages; Matt. 28: 1-8; Luke 24: 1-9; John 20: 1-2

HOME READINGS.

M. John 19: 31-42 *The Burial of Jesus.*
T. Matt. 27: 57-66 *The Guard at the Tomb.*
W. Mark 16: 1-8 *The Resurrection of Jesus.*
Th. Matt. 28: 1-15 *The Council's False Report.*
F. 1 Cor. 15: 1-27 *Christ the Firstfruits.*
S. 1 Cor. 15: 28-58 *Death Swallows Up in Victory.*
S. Col. 3: 1-17 *Risen with Christ.*

LESSON PLAN.

I. The Women at the Grave. vs. 1-4.
II. The Vision of Angels v. 5.
III. The Announcement of the Resurrection. vs. 6-8.

Time—April 9, A. D. 30, Sunday morning, the third day after the crucifixion.

Place—A garden outside the walls of Jerusalem, near the place of the crucifixion.

BETWEEN THE LESSONS.

Our Lord was crucified on Friday, and buried the same evening. The chief priests obtained a guard from Pilate to watch the grave, lest, as they said, his disciples should steal his body away and pretend that he had risen from the dead. He lay in the grave two nights and on the intervening day, the Jewish Sabbath, and rose from the dead on the morning of the first day of the week. Parallel passages, Matt. 28: 1-8; Luke 24: 1-9; John 20: 1-2.

HELPS IN STUDYING.

1. "When the Sabbath was past"—after sunset on Saturday. "Mary Magdalene"—of Magdala. See verse 9. "Mary the mother of James"—a comparison of Matt. 27: 56, Mark 15: 40, and John 19: 25 shows that she was the sister of the mother of Jesus. "Salome"—the wife of Zebedee. Luke 24: 10 shows that Joanna, the wife of Chuza, Herod's steward (Luke 8: 3), was with them. 2. "The first day of the week"—thenceforth honored as the Lord's day, the Christian Sabbath. 3. "They said among themselves"—the sepulchre was closed by a stone roller or door, set in a groove or small trench in front of the opening. They had not heard of the seal and guard, but were troubled as to how to roll this stone back. 4. "When they looked"—an angel had removed their difficulty. Matt. 28: 2. 5. "Entering"—all except Mary Magdalene, who thinking the body had been taken away by his enemies, ran into the city to tell Peter and John. "A young man"—an angel. See Matt. 28: 1-5. 6. "Be not affrighted"—there was no cause for fear. "He is risen"—glad words for angel voices to utter! may we as joyfully tell of a risen Saviour! 7. "And Peter" specially named because he needed special proof of forgiveness. "As he said unto you"—Mark 14: 28. 8. "They went out quickly"—filled with awe and gladness. Christ was alive again! Their sorrow was turned to joy.

LIFE TEACHINGS.

1. God sends his angels to minister to the friends of Jesus.
2. We have a risen and a living Saviour.
3. We should gladly tell others of this our Saviour.
4. Loving devotion to Jesus finds rich reward even in this life.
5. Christ's resurrection is the pledge and pattern of his people's resurrection.

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Massey	2 95	Sonya	7 00	Churchill	10 00	Belleville, St And	85 00
Smith's Falls, St And	72 00	Lakeport	1 75	Dunsford	5 00	Bethesda	7 00
Aldboro	78 00	Port Elgin	20 00	Kenyon	17 82	John Leask, senr.	5 00
N Easthope	30 00	Toronto, Fern Ave	10 00	Rosemont	10 00	Burk's Falls	6 00
Richmond Hill	22 00	Dundas Street	4 00	Mansfield	4 00	Katrine	3 00
J K McLean	10 00	Clydesdale	7 75	Laskay & W King	20 00	Berriedale	1 65
Kendall	5 00	Cedarville	5 00	W Flamboro	30 00	McAulay	2 20
Burford	3 00	Esplin	5 00	Port Dover	14 00	Muskoka Falls	3 20
Paisley, Knox	108 57	Westwood	40 00	Victoria	3 00	Sprucedale	2 00
Mildmay	12 00	Per Rev P M Morrison	222 91	Vancouver St And	75 00	Emsdale	4 00
Burns' ch	6 00	Montreal, Victoria	29 00	Gananoque	30 00	Commenda	3 85
Carman c o	5 50	Stanley St	30 00	Windham	7 00	Carling	1 70
		Westwood	40 00	Greenbank	14 45	Nipissing	1 00

South River	2 55	Toronto, Fern Ave.	11 00	W Flamboro.	20 00	Richmond Hill	13 00
Ophir	3 50	Vancouver, Zion.	15 00	Eng settlement	1 00	J K McLean, Tees.	10 00
Massey	1 76	Wardwick	3 75	Port Dover.	50 00	Burgoyne	19 00
Fisherville.	6 00	Dundas St.	10 00	Victoria	10 00	Kendall.	2 00
Powassan	3 42	c o.	15 00	Vancouver, St And.	58 00	Mildmay	3 00
Port Arthur	10 10	Toronto, Mrs J G H.	30 00	Panoraquo	25 00	Burns ch.	4 00
Rov J Douglas	15 00	Hyndman	5 00	Windham.	1 00	Madoc, St Peter's	34 00
Smith's Falls, St And	35 00	Cedarville	5 00	Alexandria	5 00	West Tilbury	2 00
Aldboro	6 00	Esphin	5 00	W McKay, Brule	75 00	Port Credit s s	5 04
N Easthope	10 00	Percy	9 00	Chateauguay.	14 00	Granmore	3 20
Richmond Hill.	5 00	A Tithie—Aman.	8 33	Beauharnois	14 00	Carleton Pla, Zion.	120 00
Mildmay.	5 00	Annan.	1 50	Eng Riv & Howick	20 00	Colborne.	2 00
Burns' ch.	2 00	Bethesda.	10 00	Cote des Neiges	10 00	Craigvale, Lof Cent.	10 00
Springville.	12 00	Amos s s.	9 25	Russell'n & C. Hill.	9 00	Georgetown	40 00
Teeswater.	44 00	Ottawa, Pres s s ass.	1 60	Mont, Erskine.	00 00	Browns Cors	4 00
Colborne.	1 00	Ottawa, Bank St.	150 00	special	00 00	Unionville	8 00
Onondaga	6 00	Napier.	13 70	Ornstrom.	114 00	Andrew Duff	3 00
Craigvale, Lof Cent.	7 00	Orillia.	10 00	Montreal, St Mark	5 00	St Thomas, Alma st	8 00
Glenmorris.	10 00	E Puslinch	26 00	ss	10 00	Maxwell	3 00
Hanover	11 00	Wilketon	34 00	St Lambert	20 75	McIntyre	6 75
St Thomas, Alma St ss	12 00	Welliesley	12 00	m bd.	10 00	Feversham	5 75
Maxwell	2 50	Dawn	2 50	Montreal, St Giles	20 00	Mississippi	2 35
McIntyre	3 00	Ottawa, St And.	400 00	c o.	10 00	Montreal, Victoria.	25 00
Feversham	4 25	Port Colborne.	5 00	Mrs John Gilman	3 00	Stanley st.	50 00
Ballastrac.	2 00	Hensall.	134 16	Montreal, W M S	369 31	Westwood	30 00
Montreal, Victoria.	25 00	Keeno.	7 00	" N W	55 00	Eden Mills	3 00
Stanley St.	10 00	Brussels, mem Melv	1 00	" "	207 05	Beamsville	10 00
Westwood.	25 00	ss	2 00	" "	37 21	Clinton	5 00
Beamsville.	5 00	Appin.	1 00	" "	25 00	Knox Col Som Ass.	552 00
Clinton	3 00	ss	5 00	Georgetown	30 00	Richmond	9 56
Blyth	28 00	Lynden	14 00	Dundee	21 28	Sherbrooke	22 06
Kingston, St And.	100 00	N Easthope s s.	2 00	Richmond	2 60	Kingsbury	18 28
Victoria, St And.	30 00	Colborne.	3 00	Elgin	30 10	Flodden	3 44
Storrington, Pitts, Glen	25 00	Fergus, Melville.	100 00	Jas Fraser	13 00	Blyth	44 00
St Louis de Gonz.	22 00	Cornwall Disoiple	30 00	Airle & Blackbank	2 00	Kingston, St And.	126 00
Rev F Ballantyne	10 00	Kinloss.	8 00	Cashel m bd.	15 00	Victoria, St And.	20 00
Bridge End.	10 00	Riversdale	7 00	Doon	3 00	Kintore	16 00
Drumbo	8 00	Windsor	32 00	Markham, St John	4 00	A Friend	5 00
Clifford	35 00	Rothsay	10 00	Chilihawk	16 50	Richmond	8 00
Richmond	8 00	Stelburne	18 00	Eria	5 00	Bridge End, Beth Rid	22 00
Osprige	2 00	Brantford, 1st	30 00	" ss	12 00	Whitton	6 00
		Buckingham.	25 50	J & M C Thanet.	3 00	Pembroke.	75 00
		Rev J M Goodville.	5 00	Nicola Lake	1 50	Belleville, St And	60 00
		Williamstown, Heph.	100 00	Brockville, 1st.	5 00	Clifford	40 00
		Ottawa, St Paul's.	4 19	ss.	195 00	Osprige	24 26
		The Ridge s s.	3 00	Ham, St Paul's.	25 00		2 00
		Mt Lehman	2 00	" "	20 00		
		Woodland	20 00	" "	20 00		
		Cornwall, Knox	35 00	" "	20 00		
		Allenford	10 00	" "	20 00		
		H M Box, Guelph	4 00	Roslin.	8 00	Oakville.	\$20 00
		St George	15 00	Thurlane.	6 00	Grimsby	18 00
		Harriston, Guthrie.	70 00	Carlura.	10 00	Carluka.	3 00
		ss.	9 00	Belgrave.	9 06	London, Knox	5 00
		"	c e.	Goodville.	176 00	Melbourne.	1 00
		"	c o.	Paris.	25 00	Paris River	5 00
		"	c o.	Asbfild.	37 00	Pickering, St And.	5 00
		"	c o.	Monkton.	3 25	Pakenham	5 00
		"	c o.	Wallacetown.	9 00	Woodstock	70 00
		"	c o.	Port Perry	28 00	Orangeville.	3 00
		"	c o.	Portage la Prairie	1 00	Tilbury E & Fletcher.	10 00
		"	c o.	Birtle	2 00	Atwood	8 00
		"	c o.	Sydenham, St Paul's	36 00	Toronto, Chalmers.	20 00
		"	c o.	Dal Mills & Cole St G	100 00	Hespeler	5 00
		"	c o.	Eden Mills	10 00	Alma	1 00
		"	c o.	W F M Soc	375 00	Lakeport	1 25
		"	c o.	Kippen.	13 28	Port Elgin.	2 50
		"	c o.	Holland.	6 00	Toronto, Fern Ave.	3 00
		"	c o.	Temple Hill.	10 00	Dundas street	4 00
		"	c o.	Creemore	5 00	Percy	3 00
		"	c o.	Dunedin.	3 00	Bethesda.	6 00
		"	c o.	E Nottawasaga	3 00	Ottawa, Bank st.	20 00
		"	c o.	Hull	5 00	Napier.	6 00
		"	c o.	Roxborough	7 00	Orillia.	20 00
		"	c o.	Harriston, Knox	7 00	E Puslinch	25 00
		"	c o.	Thornhill	10 00	Milveton	3 00
		"	c o.	Dunville.	1 25	Welliesley	1 00
		"	c o.	N Bruco & Saugcen.	41 20	Appin.	4 30
		"	c o.	Ayr, Knox	55 76	Tait's Cors.	3 25
		"	c o.	Winchester.	21 00	Lyndon.	4 00
		"	c o.	Craighurst	12 00	Fergus, Melville.	50 00
		"	c o.	Port Arthur	10 00	N Luther	5 00
		"	c o.	Bethesda.	10 00	Kinloss	2 00
		"	c o.	John Leask, sen'r.	5 00	Riversdale	2 00
		"	c o.	South River	2 65	Windsor.	18 00
		"	c o.	Tilbury.	25 00	Stelburne	8 00
		"	c o.	A Earnet, Renfrew	20 00	Brantford, 1st	8 00
		"	c o.	Allan McNab.	1 00	Ingersoll.	12 90
		"	c o.	Per Rev P M Morrison.	164 24	St George.	5 00
		"	c o.	Smith's Falls, St And.	55 50	Harriston.	4 00
		"	c o.	Aldboro	20 00	Toronto, Collogo st.	22 00
		"	c o.	N Easthope.	25 00	" Cooke's	30 00
		"	c o.	Your Friend	5 00	" Erskine.	50 00

\$21,801 82

FOREIGN MISSION FUND.

Acknowledged	\$42,149 20
Oakville	24 00
ss.	26 00
Normanby, Knox	10 00
Grimsby	25 00
Carluka	4 00
St Catharines, 1st c e.	5 50
London, Knox	10 20
Prescott s s.	10 00
Pine River	5 00
Pickering, St And.	10 00
Morden w s s.	17 00
Leeburn	4 00
Motherwell.	15 40
Avonbank	16 50
Harrington	14 07
Kingston, Cooke's	10 00
Ottawa, Erskine	40 00
Glen Sandfield	3 00
Per Mr Summers	1 85
Pakenham	10 60
Gladstone	6 00
Ottawa, St And s s.	20 00
Woodstock, Knox s s.	20 00

KNOX COLLEGE FUND.

Oakville	\$20 00
Grimsby	18 00
Carluka	3 00
London, Knox	5 00
Melbourne.	1 00
Paris River	5 00
Pickering, St And.	5 00
Pakenham	5 00
Woodstock	70 00
Orangeville.	3 00
Tilbury E & Fletcher.	10 00
Atwood	8 00
Toronto, Chalmers.	20 00
Hespeler	5 00
Alma	1 00
Lakeport	1 25
Port Elgin.	2 50
Toronto, Fern Ave.	3 00
Dundas street	4 00
Percy	3 00
Bethesda.	6 00
Ottawa, Bank st.	20 00
Napier.	6 00
Orillia.	20 00
E Puslinch	25 00
Milveton	3 00
Welliesley	1 00
Appin.	4 30
Tait's Cors.	3 25
Lyndon.	4 00
Fergus, Melville.	50 00
N Luther	5 00
Kinloss	2 00
Riversdale	2 00
Windsor.	18 00
Stelburne	8 00
Brantford, 1st	8 00
Ingersoll.	12 90
St George.	5 00
Harriston.	4 00
Toronto, Collogo st.	22 00
" Cooke's	30 00
" Erskine.	50 00

Strabano	5 00	Dundee	10 00	Morricksville	7 75	South Gut & Eng'town	8 80
Kilbride	1 00	Elgin	2 00	Toronto	20 00	New Annap, ad'l	2 50
Harrington	0 50	Vincent	2 00	Windsor	39 67	A B R M	5 00
Glaxo, Erskine	8 00	Peterburgh, St And	10 00	Prescott	01 00	Spry Bay	4 25
Old Sandfield	8 00	Edin	5 00	London	25 00	Tryon & Bonshaw	11 00
Pakenham	8 00	J & M C Thamel	1 00	Hamilton	33 00	Yarmouth s s	27 00
Woodstock, Knox	25 00	Brookville Ist	60 00	James Scott	100 00	Louisburg	2 50
Emmiskillen & Cartwt	3 00	Hamilton, St Pauls	60 00	Kingston	229 31	ss	4 00
Orangeville	4 00	Aurora	5 00			Pleasant Harbor	1 75
Amsteg Island	3 00	Belgrave	3 00			Carleton & Chebogne	15 70
Tilbury E & Fletcher	15 00	Paris	20 00			Bouladerie ad'l	5 00
Atwood	4 25	Ashfield	7 00			Chatham, St And, mem	9 50
Toronto, Chalmers	10 00	Wallacetown	10 00			Hain, St Pauls s s	20 00
Richmond	5 00	Portage La Prairie	20 00			Dundas s s	5 00
Alma	1 00	Burla	2 00				
Sonya	5 00	Dal Mills & Cote St Geo	5 00				
Lakeport	1 25	Kippen	3 72				
Port Elgin	8 00	Presmore	2 00				
Toronto, Fern Ave	3 00	Dumedin	2 00				
Dutton	5 15	E Nottawasaga	1 00				
Dundas St	2 00	Hull	2 00				
Eden Mills	4 00	Kincardine	10 00				
Cedarville S Helpers	6 00	Roxboro	14 00				
Leith	0 25	Thornhill	2 50				
Bethesda	3 00	Dunnville	2 00				
Ottawa, Bank St	75 00	N Bruce and Saugen	9 10				
Napier	5 00	Bellefleur, St And	30 00				
Orillia	20 00	Wilmor	2 00				
E Puslinch	10 00	Winchester	15 00				
Milvorton	8 00	Port Arthur	1 00				
Wellesley	3 00	Banks, Gibraltar	1 00				
Ottawa, St And	80 00	Bethesda	1 00				
Port Colborne	3 00	John Leask, Sen	2 50				
Caledon, St And	2 00	Smith's Falls, St And	15 00				
Lynden	2 00	Albordo	8 00				
Fergus, Melville	50 00	Richmond Hill	2 50				
N. Luther	4 07	Mildenay	2 50				
Kinloss	3 00	Burns	2 00				
Riversdale	1 00	Craigsale, Lef, Cent	9 00				
Windsor	10 00	Georgetown	10 00				
Rothsay	6 00	Montreal, Victoria	5 00				
Shelburne	7 00	Montreal, Stanley St	10 00				
Brantford, Ist	5 00	Westwood	5 00				
E Hawkesbury	3 00	Beansville	2 00				
Cornwall, Knox	20 00	Chanton	2 00				
Woodland	5 00	Blyth	10 30				
St George	3 00	Kingston, St And	68 00				
Harrison, Guthrie	5 00	Victoria, St And	10 00				
Kildonan	10 00	Bridge End, Beth. Rid	10 00				
Lyn. Caintown, Mall	30 00	Whitton	3 00				
Toronto, College St	10 00	Pembroke	25 00				
Vaughan, St Pl & St Aw	15 00	Clifford	15 00				
Toronto, Cooke's	70 00	Richmond	2 00				
Erskine	52 00	Kintore	2 00				
Southampton	22 00	Osprings	3 00				
Buryorne	5 00						
London, St And	\$120 00						
Walkerton	10 00						
E Garafaxa	3 00						
Blake	3 50						
Toronto, St Marks	5 00						
Danville	1 00						
W Guilimbury, 2nd	3 00						
Kemble	3 00						
Whitby	8 00						
Midhurst	2 50						
Wallaceburg	8 00						
Point Edward	6 19						
Claude	15 00						
Glenallen	4 00						
Toronto Baron	4 00						
Charchill	10 00						
Apple and Gravel Hill	4 00						
Dunford	1 00						
Rosemont	4 00						
Mansfield	2 00						
Lasky and W King	5 00						
W Flamboro	10 00						
Eng. Settlement	3 00						
Port Dover	5 00						
Victoria	1 00						
Vancouver, St And	28 00						
Moose Line	3 00						
Windham	3 00						
Prescott	12 00						
Chateaufort	4 00						
Beauchamois	4 00						
Eng. River and Howick	6 00						
Coto des Neiges	5 00						
Russell'n and C Hill	6 00						
Montreal, Erskine	75 00						
Ormsfont	30 00						
Montreal, St Marks	5 00						
Georgetown	14 00						

NEW HEBRIDES, &c.

JEWISH MISSION.

\$23,755 01

HOME MISSIONS.

Received during March by Rev. P. Morrison, Agent at Halifax. Office 39 Duke St.

FOREIGN MISSION FUND.

Ministers' Rates.

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

North-West.

\$9,694 99

AUGMENTATION FUND.

Table listing contributions to the Augmentation Fund, including Acknowledged (\$3,657.03), Mercurh & French Riv. (\$30.00), St Peter's Bay (\$20.00), Cardigan (\$10.00), Orwell (\$25.00), Sherbrooke (\$15.82), Camp (\$15.82), Campbellton, St. And. (\$52.15), Caledonia, P. E. I. (\$25.00), Montague (\$40.00), Kempt & Walton (\$10.00), West Cape & Campb. (\$25.00), Lockport & E Jordan (\$30.00), Tignish, Mont. & Elms. (\$25.00), Lakeville & Waterville (\$14.00), Murray Harbor (\$25.00), Lochaber (\$25.00), Richmond (\$34.00), Hfx Grove (\$25.00), Quoddy & Moser Riv. (\$20.00), Scotsburn (\$27.50), Millsville (\$10.00), Portauquois s. (\$3.00), St John, St John's (\$5.05), S Gut & Engl'town (\$25.00), New Annap. (\$10.00), River Hebert (\$10.00), Newport (\$25.00), Noel (\$25.00), Tryon & Bonshaw (\$20.00), Salt Springs (\$17.00), Boularderie (\$25.00), Woodstock (\$30.00), Carleton & Chibogue (\$11.01), Hfx, Fort Massey (\$34.00), Mahone Bay (\$44.00), Belfast (\$40.00), Black Riv. & Nappan (\$24.00), Musquodoboit Har. (\$20.00), Gabarus, C. B. (\$25.00), Sheet Harbor (\$11.17), Esemminac (\$20.00), Glace Bay (\$60.00), Clifton & Granvl. (\$17.00), St George (\$23.00), Wallace, Knox (\$34.00), N Sydney (\$30.00), Thorburn & S Riv (\$30.00), Wallace, St Matt. (\$25.00), Florenceville (\$19.00), Total: \$5,065.03

COLLEGE FUND.

Table listing contributions to the College Fund, including Acknowledged (\$8,051.39), Div Peoples Bank (\$90.00), St Peter's Bay (\$16.00), Cardigan (\$5.00), Halifax, St Matt. (\$15.00), Coup Canso Deb. (\$40.00), Campbellton, St. And. (\$15.00), Caledonia, P. E. I. (\$5.00), Montague (\$12.00), Gore & Kennetcook (\$10.00), Int S Waddell (\$36.00), Tignish Mont. & Elms. (\$8.00), Int L W Johnston (\$210.00), Fredoncton, St Paul's (\$45.00), Lochaber (\$5.00), Riversdale (\$4.00), Quoddy & Moser Riv. (\$3.00), Truro First (\$20.00), S Gut & Englishtown (\$6.00), Int W S Rogers (\$20.00), Tryon & Bonshaw (\$4.00), Int C E Durkeo (\$12.00), Boularderie (\$9.00), Mahona Bay (\$8.00), Belfast, P. E. I. (\$12.00), Int S P (\$150.00), Glace Bay (\$40.00), Wallace, Knox (\$7.00), Wallace, St Matt. (\$9.00), North Sydney (\$15.00), St John, St David's (\$60.00), Stellarton (\$13.00), Total: \$8,945.34

BURSARY FUND.

Table listing contributions to the Bursary Fund, including Acknowledged (\$665.11), St Peter's Bay (\$4.00)

Table listing contributions from Coupon, N S Deb. (\$25.00), St John Deb. (\$30.00), Halifax, St Matt. (\$37.15), Caledonia, P. E. I. (\$1.00), Montague (\$2.00), Gore & Kennetcook (\$3.00), Musquodoboit Har. (\$1.00), Tignish, Mont. & Elms. (\$3.00), Int D B. (\$16.50), Fredericton, St Paul's (\$5.00), Lochaber (\$4.00), Riversdale (\$2.00), Truro, First (\$5.00), S Gut & Englishtown (\$2.00), Tryon & Bonshaw (\$1.75), Int D I Welch (\$30.00), Boularderie (\$2.00), Mahona Bay (\$2.00), Glace Bay (\$5.00), Wallace, Knox (\$1.00), N Sydney (\$2.00), Wallace, St Matt. (\$1.00), Total: \$650.51

MANITOBA COLLEGE.

Table listing contributions to Manitoba College, including Acknowledged (\$217.41), Lochaber (\$2.00), Glace Bay (\$10.00), St John, St Davids (\$20.00), Total: \$249.41

AGED MINISTERS' FUND.

Table listing contributions to the Aged Ministers' Fund, including Acknowledged (\$2,033.96), St Peters Bay (\$12.90), Hfx, St Mathews (\$73.30), Coup. Hfx, Dob. (\$13.30), Int. Murd. Campbell (\$18.00), Montague (\$6.00), Musquodoboit Har. (\$3.00), Rev D. McKinnon ra (\$3.00), Tignish, Mont. & Elms. (\$3.12), Red Bank & Whit. (\$7.50), Fredericton, St Pauls (\$5.00), Rev Ewan Gillies (\$0.50), Lochaber (\$2.00), Int. H. C. Barnaby (\$37.50), Riversdale (\$4.20), Rev McL. Harvey, ra (\$4.00), Quoddy and Mos. Riv (\$2.00), S Gut. and English'tn (\$2.00), Rev Jas Falconer, ra (\$4.00), Int C J Kelley (\$45.00), Geo C Peters (\$96.00), P. McSwaney (\$45.00), Mahona Bay (\$4.00), Belfast, P. E. I. (\$5.00), Ramboise, C. B. (\$3.00), Gabarus, C. B. (\$5.00), Rev Wm. McNichol, ra (\$15.64), Rev S. Boyd, ra (\$3.00), Glace Bay (\$10.00), Rev A. Sterling, ra (\$4.00), Rev H. B. McKay ra (\$3.50), North Sydney (\$20.00), Thorburn and S Riv. (\$4.00), Wallace, St Matt. (\$6.00), Florenceville (\$1.00), St John, St Davids (\$20.00), Total: \$2,522.11

Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office Montreal, to April 6th, 1895.

FRENCH EVANGELIZATION.

Table listing contributions to French Evangelization, including Acknowledged (\$15,575.84), Montreal, w m soc. (\$9.00), Ottawa, Erskine (\$15.00), Montreal, St Marks s.s. (\$15.00), Pickering, St. Aws. (\$5.00), Pakeuham, St Aws. (\$10.00), Enniskillen and Cartm's parish (\$1.00), Russelltown & C. Hill (\$7.00), Richmond, Chalmers' (\$5.00), Grahamton (\$9.00), Grafton s.s. (\$10.00), Ormstown (\$120.17), Mon-o-Jay (\$2.00), Montreal, Erskine (\$450.00)

Table listing contributions from Lynden (\$5.00), s.s. (\$5.00), N Easthops s.s. (\$1.00), Colborne (\$2.00), Fergus, Melville (\$50.00), Rothsay (\$10.00), Leburne (\$11.00), E Hawkesbury (\$2.00), Woodland (\$10.00), Alenford (\$8.00), H M Box, Guelph (\$4.90), Ingersoll (\$35.40), St George (\$6.00), Barriston, Guthrie (\$5.00), Kildonan (\$1.00), Lya, Cain'tn. & Matt. (\$5.00), Toronto, Collego S. t. (\$14.00), Westminister s.s. (\$14.00), Vauxhall, St Pl & St Aw (\$10.00), Toronto, Collego S. t. s. (\$10.00), Erskine (\$10.00), Southampton (\$9.00), Walkerton (\$20.00), E Garafraza (\$10.00), Kemble (\$5.00), Whitby (\$8.00), Claude (\$20.00), Glenallan (\$8.00), Toronto, Bonar (\$5.00), Hamilton, McNab St. (\$10.00), Dundas (\$7.00), Laskey & W King (\$7.00), Vancouver, St. And. (\$30.00), Spanish River (\$3.00), Airie & Black Bank (\$12.00), Markham, St John's (\$9.50), Brockville, Ist. (\$35.00), s.s. (\$17.00), Hamilton, St Paul's (\$25.00), Aurora (\$10.00), Belkovo (\$2.00), Wallace town (\$5.00), Birle (\$4.00), Yorkton (\$2.00), Holland (\$2.55), Temple Hill (\$7.00), Kincardine (\$16.00), Thornhill (\$9.00), Dunnville (\$2.00), Aylmer (\$1.00), Winchester (\$40.00), Craighurst (\$9.00), Port Arthur (\$5.00), Banks, Gibraltar, &c. (\$2.00), Bethesda (\$8.01), South River (\$0.25), Masey (\$2.90), N Easthope (\$15.00), Richmond Hill (\$11.25), J K McLean, Tees. (\$10.00), Mildmay (\$5.00), Burns' ch. (\$3.00), Colborne (\$1.00), Craigave, Laf & Cent (\$6.00), Georgetown (\$10.00), Brown's Cors. (\$2.00), Unionville (\$4.70), Faversham (\$3.25), Westwood (\$15.00), Beamsville (\$3.00), Clinton (\$2.00), Blythe (\$22.00), Victoria, St. And. (\$10.00), Cedarville (\$5.00), Drumbo (\$23.00), Whitton (\$6.00), Cliford (\$30.00), Ospringo (\$2.00), Per Rev V M Morrison, Hfx. (\$3.00), Halifax, St Matt. (\$43.00), Montague (\$15.00), Gore & Kennetcook (\$5.00), Musquodoboit Harbor (\$5.00), Tignish, Mont. & Elms. (\$13.00), Fredericton, St Paul's (\$20.00), Lochaber (\$2.40), Riversdale (\$3.50)

Quoddy & Moser River.	2 17
A B R M, St Andrews.	5 00
Tryon & Bonshaw	2 00
Boularderie	4 00
Mahone Bay	2 00
Belfast, P.E.I.	8 00
Ermbouiso, C.B.	12 00
Ganarus, C.B.	10 00
Granville, P.E.I.	1 85
North Sydney	20 00
Wallace, St Matt.	15 00
Little Narrows	4 00
St John, St David's.	15 00

\$19,745 23

POINTE AUX TREMBLES SCHOOLS.

Acknowledged	\$6,916 91
Mont. Wom. Miss. Soc.	25 00
Hyndman ss & w soc.	10 00
Pakenham, St And	8 00
Exeter ss.	16 50
Ottawa, St And ss	50 00
Glencoe ss.	10 00
Brockville, St John's ss.	25 00
Dunford ss	7 35
C-des-Neiges, St L& Nor.	12 00
Montreal w m soc.	5 00
Newmarket ss.	10 00
Mrs J C W Daly	3 00
Ottawa, St Paul's ss.	12 50
Atkins Cors ss.	12 50
W Flamboro ss.	6 25
Friend, Antigonish.	2 00
Carbery, Man.	25 00
Thornhill ss.	30 00
A E Kirkland	2 00
Westminster, St Aw ss.	12 50
Petrolia ce	25 00
Stellarton, Sharon	14 90
Glace Bay	50 00
Bobaygeon, Knox ss.	10 00
Oshawa ss	12 50
Blake ss.	8 00
London, Knox	5 00
Woodstock, Knox ss.	50 00
Windsor, Ont ss	52 00
Hamilton, St Paul's ss	50 00
Hull	4 00
Daywood & Johnson ce.	1 50

\$7,534 41

PRESBYTERIAN COLLEGE MONTREAL

Ordinary Fund	
Acknowledged	\$1,245 50

Russell'n & Covey Hill.	7 00
Orinstown	20 00
Montreal, Erskine.	475 00
Eng River & Howick.	20 00
C-des-Neiges, St L & Nor.	6 00
Montreal, St Mark's	5 00
Georgetown, Que.	25 00
Dundee, Zion	10 00
Elgin.	20 00
Rosemont.	8 00
Munsfield.	4 00
Montreal, Victoria.	5 00
Kirkhill.	5 00
Montreal, Stanley	10 00
Chesley, Gonova.	1 75

\$1,876 25

Scholarship Fund.

Acknowledged	\$150 00
Lord Mt Stephen	50 00
Dr Macvicar's bcl.	50 00
Alog Mackay, Mont.	60 00
Alex McLennan, Lan.	25 00
Walter Paul, Mont.	50 00
F Robert on,	25 00
Dr McEachran,	25 00
A C Clark	25 00
Alex McMillan, Sum'n.	25 00
Montreal, Erskine bcl.	50 00
M Hutchinson, Mont.	10 00
Hugh McLennan,	25 00
John Stirling,	50 00

\$635 40

Calvin Gold Medal Fund.

Students of College.	11 00
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Exegetical Chair, &c.

Acknowledged	\$1,765 00
Hugh Cameron, Mont.	25 00
R A Boeket,	10 00

\$1,800 00

Endowment Fund.

E Wawanush	\$36 00
Martintown, Burns.	71 00
Heekston	9 00
W T Ross.	3 00
Dundee.	4 00
Vankleek Hill.	299 00
Hetherington.	5 00
J F Kerr.	3 00
W'mstown, St And.	11 00

Senate Funa. Fees for Degrees.

.....	\$165 00
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MANITOBA COLLEGE.

Montreal, Erskine.	\$75 00
Orinstown	9 00
N Georgetown.	6 00
Elgin.	10 00
Chesley, Geneva	5 00

Received by Other Treasurers.

MANITOBA COLLEGE.

Treasurer, Rev. Dr. King.	
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Theological Department Fd.

Victoria, St Paul's.	\$5 00
Madstone	50 00
Russel, adl	1 00
Hartney	2 00
Moosejaw	15 00
Longlaketon	5 00
Wolsely, adl	1 15
Winnipeg, St And, 2pt	115 00
Ruffalo Lake	7 00
Rosburn	4 00
Yorkton	13 00
Oak River, 2pt	3 00
Sugar Lake.	10 00
Deloraine	20 00
Domunion City, Miss	6 30
Ninga	5 00
Hilton & Stockton	12 05
Donald	5 00
Nicola Lake.	5 00
Pncher Creek	8 00
Crystal City.	15 00
Harperville	2 35
Pipestone	5 00
La Riviere	13 00
Qu'Appelle	4 25
Manitou	30 00
Victoria, St And.	20 00
High Bluff	14 00
Meiita, addit	5 00

Building Fund.

(Repayment of advance by members of the Board.)	
Hon D & W McVil, 3pt	100 30
Kildonan, A'implta	5 00
Tor, R C Stee, 2pt	50 00
Win, Robt Smith.	25 00

MISSION TO LUMBERMEN.

Rec'd by Rev. M. H. Scot., Hull, Concener and Treasurer.

Aylmer	\$10 00
Franktown	7 00
S S Clarendon.	8 00
Carleton Pla, Zion	10 00
Beachburg, Wmuth.	6 00
Sharbrooke, St And	5 00
P. du Fort	5 00
Beauharnois, ss	5 00
Riv Desert per G Thorn.	41 50
Manotick.	5 00
Ottawa, St And	50 00
" Bank St	10 00
" Knox	10 00
" St Paul's.	6 00
Pembroke, Calvin	10 00
Montreal, St Paul's.	5 00
Ashton	11 00
Hull, Zion	5 00
Perth, St And	10 00

\$212 50

Rec'd by Rev. J. Fraser Campbell for his mission work.

Tor, Mrs T E Fraser.	\$5 00
Durmt'h, Nora McKay.	5 00
Kingston, Miss B.	5 00
A Listenor.	5 29
Mont, A N Paxton.	10 00
Sonya.	3 37
Cornwall, J P Watson.	20 00
R Craig	13 00
For Preaching.	10 00
Kingston, Mrs Lawson.	1 00
Friend.	1 00
Ham, McNab St, ldy	1 00
gent	1 00

\$81 57

For Church at Rutlan.

Renfrow, A Barnes.	\$20 00
A McNabb.	1 00

CONNECTIONS.

In Jan. issue, should be from Y. P. C. U. St And, Niagara; Home Missions \$12 00; Foreign Missions \$15 00; Jewish Work \$6 00. In April is-ue, should be for Home Missions, Missi-wippi \$7 00; Sawyerville, \$10 00.

As you would hold no truth without a reason, possess no dollar whose history you do not dare to tell.—*Philip Brooks.*

How to reach the masses will be a timely question when the time comes that men can be saved en masse. Just now the only thing to be done is to divide up the masses into individuals and save one at a time.

A whole Bible makes a whole Christian. I have never met with a vigorous, healthy Christian among those who are all the time doubting passages here and there in the Bible. There are Christians who are good in spots, because they are living on a few passages in the Bible and neglecting the rest.—*Moody.*

A little girl was wondering what was the matter with her thumb, and complained that it hurt every time she squeezed it. Her mother advised her not to squeeze it. "But," she responded, "if I don't squeeze it, how can I tell whether it hurts?" This little girl may be taken as a sample of the human race. How we nurse our wrath, and coddle our grievances, and pet our wounds, and are continually squeezing them to see if they hurt! The better way is not to squeeze them. Let them alone to get well, and avoid a good deal of pain.—*Springfield Union.*

You will find some Christians, who know not whence their next bread is to come, speaking of the bounty of their God, while some others are repining in the midst of plenty.—*Fiavel.*

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit, sow a habit, and you reap a character; sow a character, and you reap a destiny.—*George ana Boardman.*

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