

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XII.

JUNE, 1887.

No. 6.

CONTENTS.

	Page		Page
The Strong and the Weak	141	Licensures, Ordinations and Inductions	153
Editorial Correspondence—From Rome	142	Meetings of Presbyteries	153
Missionary Cabinet—Matthew and Thomas	145	Ecclesiastical News	154
Bohemia's Call, by Rev. Dr. Burns	148	Foreign Missions, Brief Survey	157
Missionary Progress—1837-1887	148	Formosa—Letters from Rev. Dr. Mackay	157
International Sabbath-School Lessons	149	New Hebrides, by Rev. J. Annand	159
Our Own Church—Meeting of Assembly	151	Winnipeg and the General Assembly	160
Princely Gifts	151	Literature	160
The Colleges	151	Page for the Young	161
Synod Meetings	152	Acknowledgments	162
Woman's Missionary Societies	152		

The Strong and The Weak.

IT is well when churches are strong, wealthy and liberal, able not only to support themselves but to help others. Some congregations give more for the Lord's work beyond their own bounds, than they devote to self-support. Would that such congregations might be greatly multiplied! They would be a blessing to themselves and others.

It is the duty and privilege of the strong to help the weak. We may adapt the words of our Lord and say, "Ye have poor congregations always with you." We have them in considerable numbers, in all our Synods, almost in all our Presbyteries. It will not do to say to a poor man who needs help, "you have no right to live; take yourself off; we can do nothing for you!" Just as little will it do to say to a weak and dependent congregation, "Dissolve! Cease to exist! Vanish!" To support the weak is a Christian duty.

Of course there is no merit in multiplying weak charges where they are not needed. To do so is to waste our strength to little purpose. But weak, struggling, hard-working charges in the moral wastes of the country, or of our cities, deserve the most active sympathy and aid. They are entitled

to "augmentation," whether from the regular fund or from other sources. A station should not be given up, a church should not be closed, a district should not be relinquished, except under the pressure of absolute necessity, and at the plain dictate of duty. The minister who occupies a weak out-post, and whose congregation requires and receives outside aid, is apt to feel somewhat uncomfortable, as if he were in a dependent or inferior position. But the feeling is wrong, and quite unwarranted. He has a hard post; he has to work at a disadvantage. But then the harder the work, the higher the honour! He has the sympathy and prayers of all, as the pastor of a strong church has not.

Our Presbyterian system emphatically requires that the strong shall help the weak. We are all one body, and if one member, however humble, should suffer, the whole body must sympathize. Otherwise there is schism in the body. You occupy your lonely post at the behest of the whole church, in the name of the whole church, and the church is bound to stand by you to the utmost of her ability. The Augmentation Fund of our church is not in the most satisfactory condition,—though we have reason to believe that, on the whole, matters will be somewhat better than last year. In the Eastern Division there is no

falling back ; and in the West, the receipts are somewhat in advance. It will not be creditable to our Presbyterianism or our Christianity, if there should be failure on the part of the strong amongst us to help the weak.

Editorial Correspondence.

FROM ROME.

WE ran down from Leghorn to Rome, a little over two hundred miles, in seven hours, arriving at dusk on Saturday evening. I noticed that the nearer we came to "the eternal city," the faster we sped along, and thought how like to this is the journey of life. How the weeks and months seem to fly over our heads once we have crossed the meridian ! Sunday was a glorious day. My first walk was to the Presbyterian church. What a change had taken place since my previous visit ! Then the little Scotch meeting-house was in a back lane outside the gate, and barely tolerated at that. To-day I see a stately edifice standing amid palaces, in one of the finest streets of the city—the *Via Venti Settembre*, which runs along the crest of the Quirinal Hill from the King's Palace to the Porta Pia—the gate by which Victor Emanuele, the Italian troops, and *The Bible* entered Rome, on the 20th September, 1870. This fine four-story building with gothic windows is the combined church and manse of the Presbyterian Church in connection with the Free Church of Scotland. Over its entrance are the emblem of the burning bush and the familiar motto,—"*Nec Tamen Consumebatur.*" The site is a portion of the famous Barberini garden ; the church, on the ground floor, is tastefully finished and seated for about 250. The manse, in one of the upper flats, is reached by a marble staircase and is both commodious and handsome. The property as it now stands cost some \$70,000. The congregation is not very large, being composed of English-speaking residents and casual visitors ; the former numbering from forty to fifty members and adherents ; in winter, the attendance is from 150 to 180. The minister, the Rev. J. Gordon Gray, D.D., was for some time assistant to Dr. Stewart of Leghorn, and subsequently pastor of the Free

Church, Marykirk, Scotland : in 1875 he took charge of the congregation at Naples, and was translated to Rome in 1881. He is the right man in the right place. This morning he preached an excellent and seasonable discourse on,—“The Sabbath was made for man :” in the afternoon we had an admirable discourse from Dr. Vincent of New York. In the evening, Dr. Gray accompanied me to Signor Gavazzi's church, close to the bridge of St. Angelo, and almost within earshot of the Vatican. Gavazzi did not preach that evening, but a young ex-priest addressed a goodly company of his countrymen with even more than the customary volubility and enthusiasm of Italian oratory. Another evening we heard Gavazzi himself. He is now over eighty, but still vigorous and eloquent. His discourse was frequently interrupted with applause and even by shouts of “bravo !” when he reached a climax. He is the leader and founder of the Italian Free Church, and president of its theological college in which there are at present ten students. The church property is valuable, affording ample accommodation for the minister's residence, and for the college, as well as the church, which is usually well filled by a shifting audience—many coming in and going out during the service ; at the same time a considerable number of converts are active members of the congregation. Such a host is Gavazzi in himself, one is apt to doubt, if any one will be found to take his place when he is gone, and yet, it may be that one less gifted as a controversialist may prove even more successful than he has been in “bringing in the sheaves.” We also heard him give an account of his work in English. This Free Church of Italy, he said, was organized in 1870 by the union of a number of isolated stations in different parts of the country, owing their existence to different agencies. He expressed the hope that the projected union of the Free Church with that of the Waldenses will be effected before long, and his belief that such a union would greatly strengthen the cause of evangelical Christianity in Italy.

We visited the *Ghetto*, or Jew's quarter—one of the most remarkable sights in Rome. Here between five and six thousand Jews are crowded together, as their ancestors have been for ages, in extreme poverty and wretchedness. The houses are

very high and the streets very narrow and dirty. Until recently, the Ghetto was fenced off from the rest of the city by a wall, as though it were plague-stricken. Over the gateway there was a crucifix and this text, to aggravate their misery,—“All day long have I stretched forth my hands to a disobedient and gain-saying people.” There are five synagogues all in a row; these it was proposed to replace by the erection of one great temple, but in the meantime, the government decided upon the demolition of the whole rookery, and consequently the Jews will be scattered, and perhaps in this way become more accessible to Christian influences, and the saying long current among them that,—“When Edom (meaning Rome) is laid waste, the redemption of Israel draws nigh,” may be fulfilled in a way they little dreamed of. We saw the Medical Mission established in this quarter by a Society of Edinburgh ladies. Attached to the dispensary is a room for conference and prayer. A leading physician in Rome comes here twice a week, and not only gives advice and medicine gratis, but expounds the Scriptures to his patients, pointing them to the Great Physician. The ladies are indefatigable, visiting from house to house and ministering as women only can to the necessities of these poor despised people. While we were there, the conference room was pretty well filled: a Jew was reading aloud from the the Old Testament, while the lady superintendent answered as best she could the questions that were asked by one and another. All seemed to listen reverently. Leaving this place, we next sought out the “hired house” in which Paul lived for two whole years, (Acts 28: 30). The house pointed out to us, No. 11 Via Strangari, is believed by those who have looked carefully into the matter to be the identical place, which, I am free to confess, had quite as much interest for me as any other historical relic in Rome. It is a four-story building—a good deal the worse of the wear, but it was, no doubt, accounted a very respectable house eighteen hundred odd years ago.

Speaking of the Jews, reminds me of an interesting re-union in the house of the accomplished Jewish missionary, the Rev. A. Ben-Oliel, who gave us an account of his labours here and elsewhere. He believes that kind words and benevolent

sympathy constitute a shorter road to the hearts of these children of Israel than any amount of learned controversy, and in his endeavours to bring them to the knowledge of the truth, he acts on that principle. He has an invaluable assistant in Mrs. Ben-Oliel. We attended another social meeting in the Hall of the Waldensian church—a large and handsome edifice—and had the pleasure of congratulating Signor Prochet, the pastor, on having received that day intimation that the University of St. Andrew's had conferred on him the degree of D. D. Still another meeting of this kind which we had the privilege of attending, was one of the monthly conferences held in the drawing-room of Dr. Young, an elder in the Presbyterian Church, for the mutual edification of the Christian workers in Rome. Dr. Gray, Dr. Prochet, Dr. Vernon (Episcopal), Mr. Pigott (Methodist), Mr. Egar (Baptist), and Mr. Morgan of London, (Ed. of *the Christian*) took part with Dr. Young in the conference, which was followed by an hour of pleasant social intercourse. Among the evangelistic agencies in Rome, perhaps none has been more successful than Signor Capellini's mission to the Italian soldiers. Many of the men, notwithstanding the rigour of military discipline, and the jealousy of the priests, have joined the church, and the most hopeful aspect of the work is that the chief helpers in it are the soldiers themselves. In taking note of the various means employed for the dissemination of the gospel in Italy, too much importance cannot be attached to the Protestant educational institutions, not only for the children of the common people, but also in the growing efficiency of higher schools which provide at a moderate cost all the branches of a liberal education. Those in Rome and Naples, under the auspices of the Presbyterian churches, appear to be admirably equipped, and it was interesting to learn that among the students, are members of some of the most influential Roman Catholic families, who gladly avail themselves of the sound Protestant teaching which these schools offer.

I shall never forget the morning that Dr. Gray took me to the Capitoline Hill, when we climbed the 261 steps that lead to the top of the tower which crowns its summit. From this eminence, I think, the finest view of Rome and its environs is to be had.

We looked down on the *Forum Romanum* with its shattered columns, its ruined temples, mutilated statues, and broken altars, its glorious arches, its crumbling tabularia—from which grand orations used to be delivered to applauding multitudes,—the remains of law courts, prisons, and dungeons. The *Tarpean rock* is there too, though scarcely distinguishable amid the piles of rubbish and the houses that surround it. And there is the *Via Sacra*—so often trodden in solemn procession by Popes and Bishops and Emperors: and the *Arch of Titus*—a silent witness to-day, of the destruction of Jerusalem: and Vespasian's vast *Colosseum*—capable of holding 80,000 spectators—where men, women, and children have so often been "sent to the lions:" beyond this, the ruins of the Imperial Palace, which must have been the most magnificent pile of buildings that ever existed, and the well defined boundaries of *Roma Quadrata*—the original city, founded in 756 B. C. Large portions of the walls have recently been brought to light, that were laid there by skillful hands, twenty-five hundred years ago! All around us is this wonderful city—rising as it were out of its grave, with its four hundred splendid churches, its palaces and parks, its monumental pillars and obelisks, its gardens and fountains. Beyond the walls, the *Campagna*, a dreary uninhabited waste of twenty miles, with scarcely a tree to relieve the monotony—only here and there, heaps of bricks, welded together with cement, marking the sites of ancient villas, temples, and tombs, and the long lines of aqueducts resting upon lofty arches. The *Appian Way* runs across this wilderness, straight as an arrow, and in that direction we can clearly see the Alban and the Sabine Hills, and Monte Soracte—all famous in classic song—and we stretch our eyes and imaginations to discover "Horace's farm." The population of Imperial Rome is supposed to have been from two to three millions, at the least. Modern Rome has only about 365,000 inhabitants, but it has been increasing steadily during the last seventeen years, at the rate of ten thousand per annum.

The Church of England seems to have been the first to plant a Protestant station in Rome. In 1818, they acquired a house outside the walls which was fitted up for public worship. It is still used by them,

but will soon be supplanted by the large and handsome edifice in course of construction, *intra muros*. A Presbyterian mission was commenced in 1861 by Rev. Dr. Loughton, Free Church minister of Greenock, who held private services in his own house within the walls. Mr. Fraser of Gourcock, and Mr. Carlyle, a returned missionary from India, continued private services until the arrival of Dr. James Lewis of South Leith in 1864. Dr. Lewis continued his ministrations during eight years, and by his efforts, the first Protestant Church was built: it was opened for worship on the 8th of January, 1871. He died the following year and was buried in Rome. At the commencement of his ministry, the congregation had to be warned not to shew their Bibles: they were not allowed to sing: and they were requested to dismiss as quietly as possible, in twos and threes, lest the object of their meeting should be discovered. In 1867, these private meetings were officially declared to be illegal and were forbidden by Cardinal Antonelli. But the Presbyterians were not to be so easily snuffed out. Opposition inspired them with courage to assert openly that they had a right to live. They hired an upper room outside the walls and instituted *public* worship. The means taken to suppress it only served to advertize it. They built a little church, and Protestants of different denominations flocked to it. For a number of years after the death of Dr. Lewis, services were continued in this chapel, outside the Porta del Popolo, by a succession of ministers of the Free Church and of the Church of Scotland who co-operated with entire unanimity. Among the ministers who thus took part in the work during the interregnum of nine years were Mr. Miller of Genoa, Dr. James McGregor of Edinburgh, the late celebrated Dr. John Ker, and Dr. Robert Buchanan, of Glasgow: the latter died here in 1875; Dr. Murray Mitchell, and Dr. Gray of Liberton. The last of the "colleagues" under the dual system was Dr. John Jenkins of Montreal. The present incumbent was inducted in November, 1882, and on the 21st of January, 1885, the new church was opened.

The following summary of the statistics of the Evangelical Churches in Italy for 1886, kindly furnished by the Rev. J. B. Will of Florence, affords a sufficiently clear

idea of the extent of the work at present carried on among the Italians,—

Churches in the Waldensian Valleys.—Pastors in active service, 22; Emeritus pastors, 3; Professors, 14; Communicants, 13,205; Week-day scholars, 4,986; Sunday School scholars, 3,290; Money raised, \$12,438.

Waldensian Evangelization.—Ordained pastors, 36; Evangelists, 21; Colporteurs, 6; Bible-readers, 7; Teachers, 50—in all 120 persons engaged. Adherents, 6,442; Communicants, 4,061; admitted during the year, 606; Week-day scholars, 1,901; S. S. scholars, 2,434; Money raised by congregations, \$14,065.

Free Italian Church.—(1885) Ordained ministers, 5; Evangelists, 19; Teachers, 30; Colporteurs, 3; Communicants, 1,530; Week-day scholars, 899; S. S. scholars, 756; Money raised by the congregations, \$2,002.

Wesleyan Methodists.—Ordained ministers, 26; Evangelists, 8; Teachers, 23; Communicants, 1,383; Week-day scholars, 652; S. S. scholars, 478.

Episcopal Methodists.—Ordained ministers, 22; Probationers, 6; Bible-women, 12; Communicants, 954; S. S. scholars, 365.

Baptists.—Ministers and evangelists, 32; members, 870; S. S. scholars, 513.

By this shewing, there are at least 333 ministers and other labourers, engaged in the work of Italian Evangelization; but that is very far from being an exhaustive statement; the five Presbyterian, and the much larger number of Episcopalian ministers, not to speak of the Plymouth Brethren and the Salvation Army, are all through their schools and missions contributing their quota. 103,000 Bibles were sold in Italy in 1885, by the Colporteurs of the British and Foreign Bible Society, the National Bible Society of Scotland, and the agents of the Waldensian Evangelical Commission. The work of the London Tract Society is extensive and valuable, while the Italian Publication Society, from its headquarters in Florence, is spreading Christian literature all over the country.

In the report of one of the Naples schools for 1886, occurs the following significant words,—“Lately, in the Italian Parliament, during the discussion of the budget of public instruction, regret was generally expressed that, in all the public schools, the training of the young is so entirely neglected. Among other propositions was the courageous one of Signor Bonghi—*That the Bible be given to the young, and the training of their hearts will certainly follow.*” With such facts and figures before us, shall we turn our backs on Italy, as too many

do, despising the day of small things, as if all this amounted to nothing among a people of thirty millions? Nay, it is *not* a day of small things. Already very great things have been done for Italy. The unification of the Italian states is a great thing. It is a great thing that the temporal power of the Pope has been abolished and the Church of Rome by that act shorn of much of its prestige; that the order of the Jesuits has been suppressed; that most of the monasteries have been closed and that hordes of idle monks and friars have ceased to be an incubus on society; that civil and religious liberty have been accorded to all, and that now there is a free press and an open Bible from the Alps to Mount Etna. The situation is full of hope and encouragement. Italy's opportunity has come. Let us rejoice and be glad. C.

Missionary Cabinet.

MATTHEW AND THOMAS DIDYMUS.

MATTHEW puts himself eighth on the list of the Apostles, ch. 10: 3, Luke assigns him the same position in Acts 1: 13, but Mark, and Luke in his gospel, place Thomas after Matthew, making his name seventh on the roll. In three instances out of four, his name follows that of Bartholomew, and, as in the case of that Apostle, there is some difficulty in establishing his identity. In the first Gospel, ch. 9: 9, we read that “as Jesus passed forth from thence, he saw a man, named Matihew, sitting at the receipt of custom, and he saith unto him, follow me, and he arose and followed him.” In Mark 2: 14, we find precisely the same statement respecting one, called there “Levi the son of Alphaeus.” Turning to Luke 5: 27-28, the statement is repeated in almost identical terms applied to “Levi, a publican.” Yet none of the three evangelists name “Levi” in their lists of the twelve, while all of them have Matthew. Were it not for the striking similarity of the language employed to describe the occurrence, one might be disposed to think that Levi stands for Jude, otherwise called Leb-beus, or Thaddeus, who is known to have been the brother of James and son of Alphaeus, Luke 6: 15, 16 and Jude 1. But the fact of each of the four lists containing the name of Matthew in addition to that of

Jude, increases the difficulty, from which there seems to be no escape other than to conclude that Matthew the publican and Levi the son of Alphaeus were one and the same person, and we shall accordingly regard them as such. Accepting Matthew's own statement of his call, we find,—(1) that he lived in Capernaum, ch. 9 : 1, 9 ; (2) that he was a publican, *i. e.* a tax-gatherer or collector of customs ; (3) that while engaged in his official duties he received a call to follow Jesus, and (4) that he accepted the invitation, without a moment's hesitation. Mark and Luke both help to establish the identity theory by the details they give about the dinner party, and the comments which the captious, grumbling scribes and Pharisees, made in regard to Christ's "eating and drinking with publicans and sinners," for precisely the same sort of thing is recorded in the first Gospel as connected with Matthew's call, ch. 9 : 11. It is not surprizing that Jesus should have called "the publican," as Matthew styles himself, ch. 10 : 3, to the apostleship, when we remember what Paul says,—“God hath chosen the base things of the world, and things that are despised, to confound the wise.” Matthew's occupation, though perhaps lucrative enough, was, of all others, the most despicable in public estimation—the collecting of perce from poor people coming into Galilee, from the other side of the Sea of Tiberias was bad enough, but what made it more odious was that the money went into the Roman treasury, and every time the duty was paid, the Jew was reminded of his servile subjection to a foreign yoke ; the instruments of this galling servitude were accordingly visited with popular scorn and hatred. It was in the nature of things that men of this class should become callous and over-bearing, and that they would take every opportunity of repaying spite with insolence. If there was anything exceptional in Matthew's character, it was probably due to the fact that he had frequently heard the Great Teacher proclaiming words of divine truth, which enkindled in his heart more kindly feelings, and higher aspirations, and which prepared him, when the fitting time came, to abandon his mercenary pursuits without any thought of compensation ; for Mark says,—“He left all, rose up, and followed Jesus.” Not only so, so proud was he to

be associated with the prophet of Nazareth, he celebrated the occasion by inviting all his old friends, and his new ones as well, to “a great feast,” Luke 5 : 29, which Jesus graced with his presence, and of which he took advantage to teach the proud scribes and Pharisees a lesson of humility, at the same time that he addressed words of instruction to the assembled ‘publicans and sinners’—a class of men little used to religious teaching. Matthew's call, and his acceptance of it, became the talk of the town. The Pharisees greedily seized the opportunity of holding up the schismatic, as they accounted Jesus, to ridicule and contempt for mixing in such low society,—“Why eateth your Master with tax-gatherers and sinners?” said they, sneeringly, to his disciples. The sarcastic answer of Jesus was admirably suited to explain the real object of his mission and to rebuke the impertinence of his questioners,—“They that be whole, have no need of a physician . . . I am not come to call the righteous, but sinners to repentance.”

However unlikely Matthew might appear to others to be one who would discharge in a becoming manner the duties of a missionary, our Lord knew what was in him, otherwise the selection had not been made. That he was a shrewd observer of men and things, was almost a necessary result of his training. That he was moreover a man of consummate ability, is shewn beyond a doubt in the admirable epitome of his Master's life and words which he has left on record—a monument of his faithfulness and of his genius which will endure to the end of time. Nor can it be doubted that his influence with his former associates was the means of turning many of them to righteousness. The few allusions that have been mentioned are all that are to be found about him in the sacred narrative. In his own gospel, he says nothing about his apostolic labours, nor does his name elsewhere occur at all, except in the bare lists of the twelve. But there is little reason to doubt the testimony of early writers, that when “the desolation of Jerusalem” foretold by Jesus drew nigh, Luke 21 : 20, 21, he followed the eastern course of the other apostles into the bounds of the Parthian empire. The story of his martyrdom by fire is open to question. The opinion of the Fathers is, almost unanimously, that

Matthew wrote his Gospel in the Hebrew language. Jerome, writing in A. D. 395, says explicitly,—“Matthew composed his Gospel in Hebrew letters and words, but it is not very well known who translated it. Moreover, the very Hebrew original itself is preserved even to this day in the library at Caesarea which the martyr Pamphilus most industriously collected. I also had the opportunity of copying this book by means of the Nazareans of Beroea, a city of Syria, who use this book.” Jerome’s testimony is the more valuable as he is known to have been, himself, an accomplished Hebrew scholar. The Hebrew here spoken of, however, was not that of the ancient Jews, but a dialect of it, called Aramaic, which came to be the vernacular of the people of Palestine. Recent commentators, however, in Germany more particularly, contend that the Gospel of Matthew was originally written in Greek. They don’t like the idea that we are in possession only of a translation, and that the original is lost forever. The weight of testimony, however, favours the Hebrew. As to the time when the first Gospel was written, opinions vary. Some place it as early as A. D. 42. Others, basing their calculation upon certain historical statements contained in it—specially the references to the murder of Zacharias, Matt. 23 : 35, and to the siege of Jerusalem, in ch. 24, have fixed the time of writing between these two events, the first of which occurred A. D. 66, and the latter in A. D. 70. Matthew, writing more particularly for the Jews, commences his history by tracing the descent of our Lord back to Abraham. The frequent references which he makes to the Old Testament writers, makes it clear, that his design was to prove to his countrymen, that Jesus of Nazareth fulfilled in his person and work, “all things which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning him.”

THOMAS.—In all the three Gospel lists of the twelve, the name of this Apostle is coupled with that of Matthew. So trivial a circumstance as that, has given rise to a conjecture that he, too, may have been originally a ‘publican.’ But there is nothing in the Book to that effect. He was called *Didymus*, John 11 : 16, which is only the Greek translation of Thomas—the Syriac

and Hebrew word for a twin-brother ; and with that little insight to his family history we must be content. John is the only one of the evangelists who takes any notice whatever of his discipleship, and of the three incidents with which his name is connected, two are rather uncomplimentary—representing him as being not only dull of comprehension, but exceedingly slow to believe. For the first named defect, he should not be held responsible, as to the second, we may do him the justice to believe that he was, at least, an honest doubter. The first recorded incident in which he figures is contained in the passage just cited, ch. 11 : 16, where Thomas is reported as saying to his fellow disciples,—“Let us also go that we may die with him.” Jesus, by reason of persecution at the hands of the Jews of Jerusalem, had retired to Bethabara, where he was well received, ch. 10 : 40-42. Hearing of the sickness of Lazarus, and knowing that it was to terminate fatally, Jesus, in spite of the remonstrances of his disciples, intimated his intention of visiting his loved friends at Bethany, in this their time of great sorrow. Whereupon Thomas comes to the front and apparently declares his willingness to share the danger which his Master knew to be imminent—since for that very reason he had but a short time before left Judea. One would have expected such an outburst of enthusiasm from Peter, rather than from one of so cautious a temperament as Thomas. A not uncommon interpretation has been to make the words, “die with him,” apply to Lazarus, but, as Jesus had told the disciples that Lazarus was already dead, it seems more in accordance with the general tenor of the narrative to believe that Thomas intended his words to be, if not a reproach to the other disciples—who may have hesitated to return into Judea—a gallant appeal to their courage and their honour to follow their Leader wherever he might go, regardless of consequences to themselves. In the 14th chapter, where Jesus addresses the comforting words to the disciples,—“I go to prepare a place for you”—Thomas exhibits a perplexity of mind which all the others probably felt, as to the meaning of their Lord’s words, by replying,—“Lord we know not whither thou goest, and how can we know the way?” The remark which fell from Philip immediately after shews

Bohemia's Call.

how far the disciples were, as a body, from understanding the true nature of the kingdom which Jesus came to establish. Turning to ch. 20 : 24-29, we find Thomas answering the statement of the assembled brethren, that they had seen the Lord after his resurrection, with the emphatic declaration that he, for his part, could not and would not credit such a marvellous story until he had the most unquestionable proof of the fact alleged,—“Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.” Eight days later, on receiving the proof which his skepticism demanded, he exclaimed with adoring rapture,—“My Lord and my God!” A very short creed that, but in the circumstances, it was infinitely better than a long string of apologies. The reply of Jesus to his doubting disciple, while it conveyed the reproof needed in this particular case, was equally applicable to the rest, and to all, in every age who are slow to believe “the record that God gave of his Son.” In ch. 21 : 2, Thomas Didymus is mentioned as being present when Jesus appeared to the disciples at the Sea of Tiberias after his resurrection. Of his subsequent history, nothing is known beyond uncertain tradition and the testimony of the Fathers. These sources of information, however, all point in one direction, and assign India as the scene of Thomas' apostolic labours. It is certain that Christianity found its way into that country, at a very early date, and the fact that his name is still preserved there with peculiar pertinacity as the founder of Christianity, tends at least to strengthen the current opinion. “The first distinct mention made of any eastern movement by Thomas that can be found is by Origen, who is quoted by Eusebius as testifying that when the Apostles separated to go into all the world and preach the Gospel to every creature, Parthia was assigned to Thomas. Jerome speaks of Thomas as preaching the Gospel in Media, Persia, and India, and in this he is followed by most of the early writers. Sophronius (A. D. 390,) states that Thomas died at Calamina in India.” To this place the Portuguese gave the name of St. Thomas, when they established their colony in that country, and the tradition is still believed by the people that St. Thomas was there martyred by being thrust through with a lance.

DESIRE cordially to thank the brethren and friends with whom I have corresponded, for the liberal response given to “Bohemia's Call,” and to all who, without any direct application, have so readily contributed. It was gratifying to be able to report at the Annual Meeting of the Executive Committee of the General Presbyterian Council (held at New York on the 20th April), that the entire amount which we were asked to raise had been paid in. Since that time additional sums have been received, making \$18 over the amount.—\$765 is our quota of the \$25,000 required. It would be very pleasant were we to round the \$800. The account at present stands thus :—Previously sent by Dr. Mathews to Edinburgh, \$65 ; forwarded in draft to J. Paton, Esq., New York, by Dr. Burns, \$350 ; do. by Dr. Reid from Toronto, \$344 ; expenses \$5.28 : on hand, \$29.28 ; in Halifax, \$24—total, \$788.28. Any parties who may not have received their photos, by communicating with the undersigned, at Halifax, or to Dr. Reid, Joint Treas. at Toronto, will receive them at once.—R. F. Burns, Halifax, N.S., May 4, 1887.

1837—1887.

FIFTY years ago, Queen Victoria ascended the throne. At that time there were in Great Britain ten Missionary Societies, in America seven, on the European continent ten : twenty-seven in all. It is estimated that the receipts of the British Societies amounted to £300,000, and all their missionary agents, lay and clerical, numbered about 800. Converts numbered less than 40,000. It was about that time that Cardinal Wiseman discoursed so feelingly upon the “sterility of Protestant missions.” The non-British Societies did not aggregate half the funds or the force of the British Societies. In 1837 there were about 65 missionaries in all Africa ; in India about 180 ; in Burmah 6 : in China 12. There were none in Japan, Siam, Central Asia or Madagascar.

Turning to the present year, we find the number of societies multiplied to 110 or more, stations occupied, 2,147 ; ordained missionaries, 2,980 ; lay missionaries, 730 ; women missionaries, 2,322 ; native ordained ministers, 2,362 ; native preachers, 26,637 ; communicants, 790,000 ; native Christians, 2,750,000 ; schools and colleges, 11,890 ; scholars, 680,000. Total income, over £2,000,000 sterling.

The Manna.

JUNE 5. B.C. 1491. EX. XVI: 4-12.
Golden Text, John, VI: 35.

AFTER the passage of the Red Sea. Moses and the Israelites sang a hymn of praise to the Lord. Ch. xv. and went in a S. E. direction through the wilderness of Shur. Ch. xv: 22. Water was scarce, and when on the third day, they came to the springs of Marah, they found them too bitter to use. The people murmured against Moses, but by the Lord's command, he cast a "tree" into them, and they became sweet. Ch. xv: 22-23. Further on, they reached Elim, where there were twelve wells of good water, and a grove of palm trees. They camped there, ch. xv: 27. After leaving Elim, their provisions being nearly exhausted, they murmured again, bitterly reproaching Moses. Ch. xvi; 3. v. 4. *I will rain bread*—an evident miracle. Comp. 1 Kings xix: 6. Matt. 15: 19-20, 6: 26. *prove them*—take away from them all reasonable cause of murmuring, and see whether they would then be obedient and grateful. Comp. Jas. 2: 15, 16. *A certain rate*—enough for one day (v. 16) but double that quantity on the sixth day, (v. 22, 23.) V. 5. *The sixth day*—the eve of the Sabbath. *Twice as much*—work of any kind was strictly forbidden on the Sabbath. Ex. 20: 8-10. V. 6. *At even, then ye shall know*—They might have known it before, but God will give them another sign of His presence among them, and of his watchfulness for their welfare. V. 7. *The glory of the Lord*—the evidence of His power, in the gift of manna from heaven. V. 8. *This shall be*—the two signs of God's care and power, flesh in the evening, *quails* (v. 13) *bread* in the morning, *manna*. (V. 14) *Not against us*—Ministers of God, are his ambassadors. 2 Cor. 5: 20. Eph. 6: 20. To persecute them is to insult God who sent them. Acts 9: 5. Ps. 105: 15. V. 12. *I have heard*—God hears and answers prayer, but he also takes notice of all idle and foolish words. Psalms 39: 9. *Ye shall be filled with bread*—God gives liberally when he gives. Ps. 145: 16. On another occasion the Israelites were severely punished for similar murmurings. See Num. 11: 33, 34. Jesus himself has shown in, John 6: 32, 33, that the manna was a type of Himself. As the manna fed the Israelites, during all their journeyings through the wilderness, ceasing only when they reached Canaan, Jos. 5: 12, thus Christ, the bread of life, is the spiritual food of his people until they reach the Canaan above, of which the earthly one was a type. 1 Cor. 10: 17. The manna, as its name implies, was mysterious in its nature. The word means: "What is it?" and Christ is called "the mystery of godliness. 1 Tim. 3: 16. Men said of him; Who is he? Matt. 8: 27. As the Israelites had to go out and gather the manna, thus we must seek Christ the bread of Life. Whosoever seeketh, findeth. Matt. 7: 7.

The Commandments.

JUNE 12. B.C. 1491. EX. XX: 1-11.
Golden Text, Matt. 22: 27.

THREE months have elapsed since the Israelites left Egypt. We now find them camped at the foot of Mount Sinai. A thick cloud covered the top of the mountain, there were thunders and lightnings, and sounds of trumpets exceeding loud, so that the people trembled. Ch. 19: 16. By the Lord's command, bounds had been set, near the foot of the mount, that were not to be broken through under pain of death. Ch. 19: 12, 13, 23, 24. Heb. 12: 18, 22. The Lord came down upon Mount Sinai, and called Moses up. Ch. 19: 20. He gave him then the ten commandments, or Decalogue, first orally. Ch. 20: 1. Afterwards on two tables of stone. Ch. 32: 15, 16. Our lesson to-day is from the contents of the first table. On it were four commandments, all relating to man's duty to God. The second table contained six, all on the duties of men to men. V. 1. *God spake*—Heb. 1: 1, by a voice from Heaven. Ex. 20: 22. Matt. 17: 5. Mark 9: 2. Pet. 1: 18—these words, the ten words, Ex. 35: 28, the words of the covenant. Deut. 4: 13, 10: 4. v. 2. *The Lord*—Jehovah. Ex. 3: 6, 14. *Thy God*. By His power Israel had been rescued from Egyptian slavery, called here the "house of bondage." V. 3. *No other gods*. 2 Kings, 17: 35. Jer. 25: 6. Deut. 6: 4. Matt. 4: 10. This command condemns *polytheism*, the sin of idolaters, who worship more gods than one, *atheism*, the sin of those who deny the existence of God, and *worldliness*, or loving the world more than God. 1 John 2: 15. Col. 3: 2, 5. V. 4. *Graven image*—This command forbids men to worship before statues, pictures or images of God, men or angels. Such representations invariably leading the simple and ignorant to gross idolatry. V. 5, *bow down—serve*—kneel to them, offer incense or gifts to them, pray to them. 1 Cor. 19: 10-21. Any one worshipping thus, cuts himself off from Christ. He holds not the Head. Col. 2: 18-19. *A jealous God*. Is. 42: 8, 48: 11. *visiting the iniquity*—If a father is a drunkard or a criminal, his children often suffer greatly, both in body and soul. V. 6. *unto thousands*—of generations. God's mercy endureth for ever. Ps. 136. v. 7. *take the name in vain*—condemning and forbidding swearing and profanity of every kind. God's name is always to be spoken reverently, *not guiltless*. Ps. 15: 4. Matt. 5: 33. V. 8. *Remember*—The Sabbath was already instituted. Gen. 2: 3. Exod. 16: 30. The word Sabbath means Rest, v. 10, *any work*. Necessary work, such as works of mercy, are of course excepted. Jesus preached and healed the sick on the Sabbath day. John 9: 14. Matt. 12: 10-12. Luke 13: 14-15. *Thy manservant*—Those who make their servants and employees unnecessarily break the Sabbath, are as guilty as if they broke it themselves. V. 11. *In six days*—six periods of time.

The Commandments.

JUNE 19.

B. C. 1491.

EX. XX: 12-21. JULY 3.

Golden Text. Matt. 22: 39.

The Infant Jesus.

A. D. 4.

MATT. II: 1-12.

Golden Text, Matt. 1: 21.

THE Lord Jesus gave a summary of the first table of the law, when he quoted; Deut. 6: 4, in his answer to a certain scribe. Mark 13: 29, 30. "Thou shalt love the Lord thy God, etc." He likewise condensed the second table, which contains men's duties to their fellow-men, in these words; "Thou shalt love thy neighbor, as thyself," taken also from the Old Testament. Lev. 19: 18. The six commandments of the second table are given to protect life, purity, and property in human society, to insure social order and harmony by good government in the family, and to banish falsehood of every description. V. 12. *Honor thy father*—respect and obey. Prov. 23: 22-25. Eph. 6: 1, 2. *And thy mother*—the same obedience and honour is due to her. Gratitude for the care given the children when they were helpless, should command their love, even if God had not made this a law. *That thy days may be long*—Jer. 35: 18. The Israelites were assured of long life in Canaan, so long as the nation had obedient children. Such children make good citizens.

Many children's lives are lost, through disobedience to parents. See Prov. 30: 17. V. 13. *Kill*—murder expressly forbidden. Not only taking another man's life, but our own also. This command also forbids "tempting God" by running into useless peril through vain glory. Matt. 4: 6, 7., anger and hatred that may lead to murder. Matt. 5: 27, and interperance of every kind, because it ruins the health and shortens the life of the body. Luke 21: 34. Eccl. 12: 12. V. 14. *Adultery*—impurity in thought, word or deed. Eph. 5: 3, 4. 1 Peter 4: 3. V. 15. *Not steal*—Eph. 4: 28. No one has any right to take what does not belong to him. Property is sacred in every well regulated community. Cheating is stealing, Ezek. 22: 12. Taking another man's labour, time or goods, and then refusing to pay him, is robbery. Jas. 5: 4. Job 20: 19. See Short. Cat. ques. 74, 75. V. 16. *False witness*—lying of any description, perjury, or swearing to a falsehood—slander, by which many have destroyed the good name and reputation of others. Ezek. 8: 16. Prov. 14: 5, 25. Psalms 15: 3. Prov. 26: 24. Prov. 19: 5. V. 17. *Covet*—desire what is another's in such a way as to lead us to be discontented with our own lot, envious of any advantages we see our neighbors or friends possessed of. Heb. 13: 5. 1 Tim. 6: 6. Gal. 5: 26. Jas. 3: 14, 16. V. 18. *They stood afar off*—the presence of God strikes terror to the heart of sinful men. Ps. 143: 2. Yet they were as safe before they removed further from the mountain. They could not hide themselves from God. Ps. 139: 7, 12. V. 19. *Speak thou*—Moses was a type here of Christ, the One Mediator. 1 Tim. 2: 5. 1 John 2: 1. Heb. 12: 18-24.

ALTHOUGH our era is generally supposed to begin at the birth of Jesus, it is not strictly correct. He was born four years before, in the year 4000 from the Creation. Augustus Cæsar was Emperor of Rome, and Herod the Great, King of Judæa. V. 1. *Bethlehem*—a village six miles south of Jerusalem, also called Ephrath. Gen. 48: 7, once the residence of Boaz. Ruth, 4: 11, rebuilt by Rehoboam, 2 Chron. 11: 6. Micah had prophesied that the "Ruler of Israel" would come forth from Bethlehem, Mic. 5: 2. *In the days of Herod*—Judæa was then a province of the Roman empire. Herod was in the 34th year of his reign; he had been called "the Great" on account of his great military abilities, but he was tyrannical and cruel. *Wise men*—Magi, men distinguished for their astronomical and philosophical science. They were numerous in Persia and Arabia. Both of these countries are east of Judæa. V. 2. *King of the Jews*—There was at that time a general expectation of the Messiah through the known world. This might have been derived from the prophecy of Daniel, ch. 9: 25-27. *His star*—What this star was is not known, probably a meteor or luminous appearance going before the Magi until it rested on Christ's birthplace in Bethlehem. It was evidently miraculous. V. 3. *He was troubled*—thinking his own reign was about to end. *All Jerusalem*—all Herod's friends in the city, particularly. Men of God would rejoice at Christ's coming. V. 4. *Scribes*—men who copied and explained the Scriptures. V. 5—the chief priests gave Herod the sense of the prophecy, not its exact words. Comp. Micah 5: 2. V. 7. *Privily*—secretly. V. 8. *Diligently*—sparing no pains, carefully. *That I may come*—as the sequel shows, this was a falsehood. Herod had no intention to worship Jesus, but rather he wished to kill him. V. 9. *The star*—stood over. It may have disappeared for a time; its reappearing would therefore fill the wise men with joy. V. 11. *The house*—either the stable, where Jesus was born, or the place where his parents had removed since his birth. *Fell down*—the usual way of showing homage among the Jews. Esth. 8: 3. Job 1: 20. *Worshipped him*—humbled themselves before him with deep reverence. *Their treasures*—Orientals never approached princes or kings without making them rich presents. See Gen. 32: 14, 43: 11. 1 Sam. 10: 27. Ps. 72: 10-15. *Frankincense*—a fragrant and expensive gum, often used in worship. Exod. 30: 8. Lev. 16: 12. Found chiefly in Arabia. *Myrrh*—a valuable drug, used as perfume. Like these wise men, let us seek Christ; having found him, let us worship him; having worshipped him, let us show our faith by our works, giving him not only our praises but also our gold.

Our Own Church.

THE GENERAL ASSEMBLY.

THE thirteenth session of the General Assembly of the Presbyterian Church in Canada will be opened in the city of Winnipeg, and within Knox Church there, on Thursday, the 9th of June, at 7.30 p.m. Presbytery clerks will please forward lists of Commissioners, so as to be in the hands of the Clerks of the General Assembly at least eight days before the meeting. Reports of ordinations, inductions, licensures, deaths, demissions, depositions, within the several Synods, and all other official documents, should be sent so as to be in the hands of the Clerks of Assembly at least eight days before the meeting. Special attention is called to this. The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly. Lists of commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto. The Committee on business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries who may be Commissioners, will meet in Knox Church, Winnipeg, on Thursday, 9th June, at 4.30 p.m.

Certificates will be sent to Clerks of Presbyteries for the commissioners of their Presbytery. If more are required in any case, application should be made at once to Dr. Reid, Toronto, and if more certificates are received than are required, those remaining over should be returned to Dr. Reid. The terms are, for all rail both ways by C. P. Railway, \$30; boat between Owen Sound and Port Arthur, one way, \$35; boat both ways, \$40. The fare includes meals and berths on steamer. Return tickets from Victoria, B. C., to Winnipeg, \$45; from Vancouver, New Westminster and other stations west of Donald, \$40. Tickets will be good for going from 24th May to 9th June, and for returning to 15th July.

WM. REID, D.D. } Clerks of
W. FRASER, D.D. } Gen. Assembly.

PRINCELY GIFTS.—*Sir George Stephen, Bart., and Sir Donald Smith,* have announced their intention to present the city of Montreal with a MILLION OF DOLLARS

(\$500,000 each), for the purpose of founding and endowing a hospital for the poor of the city. Both these gentlemen are members of the Presbyterian Church in Canada. We trust that their noble example may stimulate many others to whom God has given the means to signalize this year of Jubilee by devoting a portion of their substance to philanthropic purposes.

PERSONAL.—The *Rev. James Barclay, M.A.*, of St. Paul's Church, Montreal, has been again invited to preach before Her Majesty the Queen, at her Highland home, on the 12th of this month. It is rumoured that the *Rev. James McCaul*, formerly of Stanley Street Church, Montreal, has received a call from a congregation of the Free Church of Scotland.

The Colleges.

PRESBYTERIAN COLLEGE, HALIFAX, CLOSE OF SESSION.—The session was closed on Thursday, April 28th. It was the most successful and encouraging session in the history of the institution. Twenty-eight students attended, and eleven completed their course. At a meeting of the Board of Management, it was found that owing to low rate of interest on stocks and mortgages, the revenue of the Board falls considerably short of the expenditure. Many congregations also failed to make the annual collection. Total receipts, \$8,615; expenditure, \$9,650. Arrears have been accumulating for several years, and now amount to about \$8,000. In order to equalize receipts and expenditures the Board will ask this year for \$8,000. An estimate will be made of the amount to be expected from each Presbytery. The Presbyteries will do their best to secure the amount from the congregations within their bounds, Twenty-six students boarded in the College during the session. The Bursary Committee reduced the charge for boarding to \$2 a week. The Committee is in arrears about \$500. The closing services were held in Fort Massey Church on Thursday evening. After the report of the Professors and the distribution of prizes, the degree of B.D. was conferred on *Rev. W. P. Archibald* and Messrs. *Dill* and *Johnson*. *Rev. W. T. Herridge*, of St. Andrew's Church, Ottawa, gave an admirable address on Christianity and Culture. Nearly all the students are in the field. Two are ordained; several have been licensed, and the rest are engaged as catechists.

MANITOBA COLLEGE.—The closing exercises of the Theological department took place on April 14th and were largely attended. The total attendance at the College last session had reached nearly one hundred. Five students completed their Theological course, in-

cluding Mr. D. H. McVicar, an Indian, who is labouring among his own race in the North-west. Principal King addressed the graduates in earnest words and presented to each of them a copy of the Bible. This College is doing good work for the Church and the country, and its future prospects are most hopeful.

QUEEN'S COLLEGE, KINGSTON.—The 46th session of this University closed on April 26th. The proceedings were of more than usual interest. 1. A Jubilee fund of \$250,000 for the more thorough equipment of the institution was resolved upon. 2. The new endowment is to consist of 500 shares of \$500 each, and subscribers are responsible for the share or shares taken not sooner than Dec., 1887, but not at all, unless the whole 500 are taken; and that from that time they should be responsible for the interest, until they pay the capital. Thus, the subscriber for a share would have to pay \$30 of interest on or before 1st December, 1888, unless he paid his \$500, and so on from year to year—interest being paid on the amount of capital unpaid. 3. That a certain number of the shares should be divided into fifths, each representing stock in Jubilee Fund and University to the amount of \$100 or \$6 a year. 4. That a number of persons or a congregation may become responsible for a share or shares. The scheme has been fairly launched and already a considerable sum has been subscribed, including \$10,000 from Mr. John Carruthers for the erection of a new Science Hall. Three hundred and seventy-three students were in attendance last session, 191 of whom were in the Arts classes. The honorary degree of D.D. was conferred on the Rev. R. Campbell, M.A., of St. Gabriel Church, Montreal, and the Rev. A. J. Campbell, Australia.

Synod Meetings.

MONTREAL AND OTTAWA.—This Synod met in Knox Church, Montreal, on April 19th, the retiring Moderator, Rev. D. J. McLean, of Am-
prior, preaching from 1. Cor. x., 31 v. Rev. R. H. Warden was unanimously elected Moderator. Reports were read and discussed on the State of Religion, Sabbath Observance, Temperance and Sabbath Schools. Rev. Jas. Robertson, Superintendent of Missions, gave an address on Home Mission work in the North-West. The report of the Committee on the Lumberman's Mission was encouraging, and an address from Mr. W. Shearer, one of the missionaries, was of great interest. The Synod resolved to petition against the Crucifix Bill then before the Quebec Legislature. Rev. D. G. Patterson addressed the Synod on behalf of the Ottawa Ladies' College. The attendance at the meeting was larger than for several years. On the evening of Thursday, a conversazione was given by the Board of Management of the College in honour of the Synod, which was attended by nearly one

thousand guests. Next year the Synod meets in St. Andrew's Church, Ottawa, on third Tuesday of April.

LONDON AND HAMILTON.—The Synod met in Chatham and in St. Andrew's Church there on April 25th. Rev. W. S. Ball was unanimously elected Moderator. The Buxton Fund Committee reported an income of \$240. Mr. W. J. King addressed the Synod as to the former work of the Buxton Mission. An overture to the General Assembly was adopted for the appointment of an agent to canvass the Church on behalf of the Aged and Infirm Ministers Fund. Dr. T. M. McIntyre was heard on behalf of the Brantford Ladies' College, and a resolution adopted commendatory of the institution. Rev. W. T. McMullen was appointed visitor for the ensuing year. Reports on Temperance, State of Religion, Sabbath Schools and Sabbath Observance were presented and discussed. Mr. J. Goforth addressed the Court on Foreign and Dr. Cochrane on Home Missions. Next meeting was appointed to be held in St. Andrew's Church, London.

TORONTO AND KINGSTON.—This Synod, which now consists of ten Presbyteries, met at Brampton on the 9th of May and continued in session until the evening of the 11th. Rev. William Bennett of Springville, preached the opening sermon, and in his stead the Rev. John Somerville of Owen Sound, was unanimously elected moderator for the ensuing year. On motion to that effect, the Synod passed a resolution expressing its sympathy with Rev. James Pringle, of Brampton, in his illness. A letter from Rev. W. Inglis was read, intimating the withdrawal of his appeal from the decision of the Presbytery of Toronto in a matter personal to himself. Several other appeal cases were taken up and disposed of. A report on Sabbath observance was presented by Principal Caven in the absence of Rev. S. Houston, Convener. Standing Committees were appointed. A conference was held on the subject of the Augmentation Fund. In the report on Temperance presented by Rev. John Smith, it was stated that the Presbyteries of this Synod are almost unanimous in favour of total prohibition. Mr. Scott, of Owen Sound, presented the report on Sunday schools, and moved its adoption in a stirring speech.

Woman's Missionary Societies.

WESTERN SECTION.—The annual meeting was held in Old St. Andrew's church, Toronto, on April 12th, and was largely attended. About 350 delegates were present. The following are the statistics of the Society:—mission bands, seventy-three, with 2,059 members; auxiliary societies, 251, with 6,484 members. These 324 branches are, with a few exceptions, grouped into eighteen Presbyterial societies. Contributed by mis-

sion bands, \$14,498.70; by auxiliaries, \$3,646.91; from other sources, \$435.44; total amount contributed, \$18,581.05. Whole number of members, 8,543, including 152 life members. A crowded and enthusiastic public meeting was held in the evening, presided over by Rev. Dr. Wardrope,—addresses were given by Prof. McLaren, Dr. Kollogg, and Messrs. Milligan and Macdonnell. The next annual meeting is to be held in Guelph.

MONTREAL.—On Thursday April 6th, the annual meeting took place in Erskine Church, Rev. L. H. Jordan B.D., presided, and Messrs. MacKay, Cruikshank, and Doudiet delivered addresses. This society supports a French Bible woman, and an English-speaking Bible woman and nurse, besides contributing to Foreign Mission work.

EASTERN SECTION.—At the monthly meeting of the Board, held 18th March, it was resolved to endorse the action of the Halifax Presbyterian Society, and raise a "Jubilee Fund" for the purpose of aiding to reduce the F. M. debt of the Eastern Section. Subscription cards are to be issued shortly. Returns will be made before the annual meeting in October.

The Presbytery of Halifax recommends all congregations within its bounds to form Women's F. M. Societies.

The W. F. M. Society of Pictou Presbytery, was held at Stellarton, March 10. The growth of the society has been steady and rapid, seven new auxiliaries and one branch have been added to the eighteen previously in existence. All are in a flourishing condition. The sum of \$550.50 had been raised during the year, with some branches to hear from. Several papers were read and officers for the year were elected.

LICENSURES.—Messrs. N. Waddell, A. B. Groulx, H. O. Loisselle, G. J. A. Thompson, and S. Rondeau, on April 22nd, by Presbytery of Montreal; Mr. John McGillivray, on May 10th, by Presbytery of Huron; Messrs. E. M. Dill, J. F. Coffin, D. Macdonald, H. K. Maclean, A. P. Logan, and John Valentine, on April 29th, by Presbytery of Halifax.

CALLS.—Mr. J. R. Coffin to Bloomfield, *P. E. Island*; Mr. J. McGillivray B.A. to Melville Church, Cote St. Antoine, *Montreal*; Mr. N. Waddell to Russelltown and Covey Hill, *Montreal*; Mr. J. F. Dustan has accepted a call to Brandon, *Brandon*; Mr. H. R. Maclean to Union Centre and Lochaber, *Pictou*; Mr. G. R. Maxwell to Three Rivers, *Quebec*; Mr. Wm. Shearer, to Morewood, *Brockville*; Mr. D. McEachern has declined the call to Vankleek Hill, *Glengarry*; Mr. H. Sinclair to Cavan Ch. and North Dawn, *Chatham*.

ORDINATIONS.—Mr. A. B. Groulx, H. O. Loisselle and S. Rondeau, ordained as missionaries, April 22nd, *Montreal*; Mr. A. P. Logan, April 29th, *Halifax*; Mr. Alex. Campbell to be ordained May 31st, and inducted same date, Noel, *Halifax*; Mr. J. Johnson, May 3rd,

ordained as missionary to Isaac's Harbour & *Pictou*.

INDUCTIONS.—Mr. D. Currie B.D., May 1st. Glencoe, *London*; Mr. Francis, May 10th, New Glasgow & Rodney, *London*; Mr. T. G. Thomson, April 21st, Vancouver, *Columbia*.

DEMISSIONS.—Mr. J. McCarter, April 12th, Redbank, *Miramichi*; Mr. G. C. Patterson, May 15th, Beaverton & South Mara, *Lindsay*.

Meetings of Presbyteries.

WALLACE, May 4.—Reports on the state of religion, Sabbath schools and temperance, were considered and adopted. All are of an encouraging nature. The Bursary Fund was cordially commended to the liberality of sessions and individuals within the bounds. Leave of absence for three months was granted to Mr. Robinson. Regarding the remit on Marriage Affinity, the Presbytery agreed that, in their judgment, the proposition in question should run as follows: "The Discipline of the Church need not be exercised in regard to Marriage," &c. As regards ecclesiastical co-operation the Presbytery, without committing themselves to details, approved of the principle of the recommendation submitted, and of the re-appointment of the committee with the same powers as before.

P. E. ISLAND, May 4.—A call to Mr. J. R. Coffin, from Bloomfield, &c., was sustained. The Presbytery approved of the remit anent marriage affinity. Also, with regard to ecclesiastical co-operation, all the Assembly's recommendations were approved. Reports were received and approved with respect to Sabbath schools, the state of religion, and statistics. The Montague section of Rev. Mr. Spencer's congregation applied for disjunction from Georgetown, &c., and to be constituted a new charge, guaranteeing a salary of \$750 and manse. The usual steps were ordered to be taken in the matter. The Bursary Fund was commended to the favourable consideration of the people.

HALIFAX, April 12.—The people of Bridgetown applied for moderation in a call engaging to contribute \$450 a year. The request was granted, on condition that Bridgetown congregation consent to the supply of Annapolis by the pastor. The following sums were applied for from the Augmentation Fund: Carleton and Chebogue, \$300; Wolfville and Horton, 300; Musquodoboit Harbor, \$300; Lawrence-town, \$275; Noel, \$150; Little River, \$100. Catechists were appointed as follows: North-West Arm, D. Wright; Shubenacadie, W. M. Tufts; Mt. Uniacke, J. M. Fisher; Eastern Shore, K. J. Stewart; Kempt and Walton, T. S. Coffin; St. Croix, James F. Smith. Reports were submitted on Temperance, and Sabbath schools, and approved. In the evening, the Rev. John L. George was inducted into the pastoral charge of St. James Church, Dart-

mouth. The Presbytery met on the 29th April. Calls from Noel and Lower Musquodoboit were sustained. The Noel call, to Mr. A. Campbell, was accepted by Mr. C., his ordination and induction to take place on the 31st of May. The following students, who had completed their course in the College, Halifax, were, after the usual trials, licensed to preach the Gospel:—E. M. Dill, D. Macdonald, H. K. Maclean, J. F. Coffin, A. P. Logan, John Valentine. Mr. A. P. Logan was ordained, and appointed as a Home Missionary to Lakeville and Waterville. Cornwallis agreed to ask permission of the General Assembly to receive Rev. W. P. Begg, a minister of the Church of Scotland; also, to receive Mr. Charles Mackay, a student of the first year.

TRURO, April 19.—The call to Mr. Dustan, from Brandon, was considered. Commissioners from St. Paul's Church, Truro, strongly urged Mr. D.'s continuance in his present charge. Mr. D. felt it to be his duty to accept, and the Presbytery acquiesced,—his connection with St. Paul's to cease on the 31st of May. A conference on the state of religion was held in the evening.

SYDNEY, April 19.—Dr. Burns was nominated for Moderator of General Assembly. Revs. D. McMillan, J. A. Forbes, and John Murray, with D. McLennan, Daniel McKay, and J. G. Forbes, were elected Commissioners to the Assembly.

VICTORIA AND RICHMOND, March 29.—The Presbytery recommended the Bursary Fund to the liberality of congregations. Thorough sympathy was expressed with the bill to prevent the profanation of the Lord's Day. A report on the state of religion was given in by Mr. Grant, and followed by a conference on the subject. Revs. J. Rose and K. Mackenzie, were appointed Commissioners to the General Assembly. Rev. R. Macleod obtained leave of absence for three months to visit Scotland. Reports on Temperance and Sabbath Schools were received and approved.

PICTOU, May 3.—A call from Union Centre and Lochaber, to Mr. E. R. Maclean, was sustained, and arrangements made for his ordination and induction on June 7th. A committee was appointed to confer with the congregation of Glenelg, East River, &c., with a view to a division of the congregation. Catechists were appointed as follows: W. J. Mackenzie to Cape George; S. E. Young to Port Mulgrave; S. J. McClenaghan, Little Harbor and Fisher's Grant; Chas. McKay, Carribou; A. L. Geggie, Barney's River. Mr. James Johnson was licensed and ordained with a view to labouring at Isaac's Harbor and Country Harbor. Leave of absence for three months was granted to Rev. Dr. Macleod, of Thorburn. Arrangements for evangelistic services were adopted. Remits of Assembly were disposed of as follows:—A resolution to approve of the remit relative to marriage affinity was carried 6 to 4. "The discipline of the Church shall not be exercised in regard to marriage with a deceased's wife's sister, or aunt, or niece." No action was taken with regard to the remit on ecclesiastical co-

operation. A very successful conference on the state of Religion, Temperance, and Sabbath Schools was held. The ladies of United and James Churches invited the members of Presbytery, the choir, and members of neighbouring congregations present at the conference, to partake of tea. A pleasant hour was thus spent in social intercourse. The congregation in the evening was large, and the discussions were deeply interesting.

MIRAMICHI, April 12th.—Mr. McCarter's resignation of Redbank was accepted. A special meeting was appointed to be held on June 1st at Port David. It was unanimously resolved to memorialize the Provincial Board of Education to provide a text book, on the Physical Effects of Alcohol, to be used in our public schools. Rev. Neil McKay, convener on temperance, read the memorial, the terms of which were adopted and ordered to be transmitted to the Chief Superintendent of Education.

OWEN SOUND, April 19th. It was agreed to meet in Big Bay Church on May 31st to license Mr. D. A. McLean and to license and ordain as Missionary Mr. A. E. Doherty. Mr. John Harkness was appointed a commissioner to the Assembly in room of Mr. Jas. Mitchell.

WHITBY, April 19th.—Mr. Drummond obtained three months leave of absence. Rev. Dr. Burns was nominated moderator of Assembly and the following commissioners were elected. Messrs. Fraser, Cameron, Eastman, and McMechan, ministers, and Messrs. McLaughlin, Cowans, Fairbairn and Ormston, elders. Reports on Temperance and Sabbath Schools were read and discussed.

MONTREAL, May 10th.—Call from Melville Church, Cote St. Antoine, to Mr. John McGillivray sustained and accepted and ordination and induction appointed for June 2nd at 8 p.m. Mr. D. McEachren declined the call to Vankleek Hill. A call to Mr. N. Waddell from Russelltown was sustained and accepted and the ordination and induction appointed for May 23rd at 2 p.m. Mr. J. M. Boyd was appointed a commissioner to the General Assembly in room of Dr. Smyth, resigned.

Ecclesiastical News.

SCOTLAND.—Commercially, there is still the old cry, becoming very familiar now, of depression. Spring, apparently, will not bring entire relief. The number of poor people and professional tramps is very great; many of them poor, no doubt, by their own vices. Drink has so very much to do with extreme poverty here. In Glasgow, Kirkintilloch and Irvine, plebiscites on the Liquor Question, were taken quite recently with most satisfactory results. Thus, in Glasgow, 77,246 votes were recorded in favour of the "people having the entire control of the traffic;" against, 5,635; neutral, 4,124; declined to vote, 7,793. This is

said to be the largest plebiscite ever taken in Glasgow. As a rule, it is said, that the entire Roman Catholic population, numbering 3,000 voters, either returned no papers at all, or "declined to vote." Archbishop Eyre took up a position on this occasion, unworthy of his great influence, or of such examples as those of Cardinal Manning, Nugent, of Liverpool, or greater than all in this warfare, Father Matthews. Mr. Oatts, the active Secretary of the Glasgow Y.M.C.A., and son-in-law of the venerable Dr. Andrew Bonar, deserves the greatest credit, for the energetic manner, in which this plebiscite was carried through. In Kirkintilloch, the vote was, 626 for, and only 88 against. In Irvine, 680 for, and 107 against giving power and control to the people. While on this subject, it is said that the Queen's father, the Duke of Kent, was an early prohibitionist, having, in 1802, while in command at Gibraltar, given orders that all Wine Licenses should be withdrawn! In both F. C. and Established Assemblies this year, overtures on a revision of the Confession are likely to be brought in. In the F.C. this is certain, the discussion of Dr. Candlish's overture having been plentifully followed up in other Presbyteries, while Irvine sends one up to the Established Court. Here, it is said the Earl of Hopetown is to be the Lord High Commissioner for the year. The "images" in renovated St. Giles', may also have some attention paid them; Mr. Jacob Primmer, of Dunfermline, Mr. R. Thomson, Glasgow, and a number of the parishioners of St. Giles', having spoken out on the subject. It appears, however, that although figures of the old worthies are beautifully carved, yet no evidence of worship having been offered to them is adduced, so that the case hitherto has failed. The widow of Principal Tulloch has not long survived her husband. The Queen continues her pension to the unmarried daughters. We are very glad to see that the Rev. John McTavish, of Inverness, has received a Degree from Montreal. He is a brave and earnest minister of Jesus Christ. The Rev. Mr. Stalker, of Kirkcaldy, accepts the call to Free St. Matthew's, Glasgow. The Rev. W. P. Begg, M.A., formerly of New Brunswick, will have re-crossed the Atlantic, D.V., ere this is in print. We are very sorrow to lose him from this side. He is an able, painstaking minister of the Gospel, and should do well anywhere. His work on the "Development of Taste," displays immense research, and very careful thinking. A Chair in one of our colleges would be well filled by such a man. The ter-jubilee of Bethelield U. P. Church (the church at one time of Mr. Shirra—a quaint but most godly man) was celebrated the other day. In the F. C. Presbytery of Skye and Uist, the ministers report that they have never seen such destitution there before. The "voluntary system" of supporting church ordinances is spreading. Bell Street U. P. Dundee, and Cowcaddens, Glasgow, have abolished seat rents, and trust to the free-will offerings of the people. Braid and N. Merchiston, U. P. Churches, Edin-

burgh, are about to follow. There is no fear of their success. The Lord bless them abundantly! The new Barony Church, in Glasgow, is well under way and will be a large and handsome edifice. D.

IRELAND.—The Colleges at Belfast and Londonderry concluded their sessions at the usual time. In the former the venerable President, Dr. W. D. Killen, is still in active duty, though Professor Wallace has succumbed through old age, and has asked the Assembly to elect a successor. Professor Wallace was ordained 60 years ago last December. He was a member of Synod during the years of the great Arian conflict, when the Titans, Cooke, and Montgomery, encountered one another in deadly conflict. President Killen was ordained 57 years ago last November, and has occupied the Chair of Ecclesiastical History for some 46 years. At convocation, as we call it, the degree of D.D. was conferred on four men, whose names follow. John Henry Orr is a native of Greyabbey, Co. Down, his father having been an M.D. there. In 1851 he was ordained and settled over the congregation of 2nd Antrim, then a new charge, and he still ministers there. For nearly 20 years he has been Clerk of Assembly, and has done his work admirably. William Irwin was ordained as a missionary in the South of Ireland, in December, 1852, and in the summer of 1855 was settled in the old town of Bandon. Here he remained for nearly 20 years, when he was translated from the extreme south of the island to the extreme north, to the charge of a new congregation at Castlerock, a well-known bathing resort. Since then he and his wife have been in the neighbourhood of the places where their youth was spent. She is a daughter of the late Rev. Clarke Houston, D. D., of Macosquin. Dr. Irwin has been a prolific writer in Reviews and Magazines. A. R. Boyd McKay was a classmate of the late Dr. Robb, and was a distinguished scholar in Queen's College, Belfast. In 1859 he was ordained and settled in Ballymure, Co. Antrim. After labouring there between 5 and 6 years, he went to Australia, and ever since has been pastor at Castlemaine where he has done good service in many ways. He was for a number of years interim Professor of Theology, before the Seminary in Melbourne was fully equipped. The last, and by far the youngest, though not the least worthy, is Thomas Hamilton, of Belfast. He is the eldest surviving son of the late Rev. David Hamilton, of Connor and Belfast, one of the most devoted ministers Ireland has ever had. Thomas had a distinguished career in College, and when licensed was called to York St. congregation, Belfast, of which his father had been minister at the time of his death, six years before. There he remains still. He has contributed largely to theological literature. His best known works are a prize essay on the Sabbath, and a Handbook of the History of his mother Church. The latter is one of Clark's

series of Class Books for Bible Classes, and is a capital work of the kind. No doubt all the brethren named will worthily sustain the honour conferred on them. For the Chair of Christian Ethics, which Professor Wallace has vacated, there are two candidates before the Church, any one of whom would do the work admirably. These are Dr. William Todd Martin, of Newtonards, and Rev. R. McCheyne Edgar, of Dublin. Both are authors of considerable repute, and are known to be most diligent students. We dare not say which of the two is the more likely to be elected. H.

GREAT BRITAIN.—The total contributions to Foreign Missions in 1885 by the different British Societies of all Protestant denominations, were £1,222,263, or \$ 6,111,315. The British Roman Catholics contributed £6,688 to Foreign Missions, and the Catholics of all Christendom gave that year \$1,325,850 for their Foreign Missions, while Protestants contributed more than \$11,000,000. The good influence of the Church of England Mission at Ode Ondo, in the Yoruba country, which is carried on by an African clergyman, the Rev. Charles Phillips, is shown by the fact that on the recent death of the king, no human sacrifices were offered according to old custom. On the other hand, a mau was put to death as a sacrifice in Abeokuta lately, despite the earnest efforts of the Rev. J. B. Wood to prevent it. There were fifty-seven adult baptisms at Abeokuta last year. The Native Church there has serious weaknesses; but the Rev. J. B. Wood writes that it is "a light beheld by many," "and a witness for God against prevailing evils." He adds, "Will friends at home pray that its light may be brighter and its witness for our Divine Lord more worthy of Him and itself?" The Christians, 2,700 in number, raised £560 in the year for various Church purposes. Workmen have been employed for some weeks erecting a private chapel at Balmoral, for the use of the Queen and Court on Sundays when they do not attend public worship at Craithie church. The mode of service will be Presbyterian.

UNITED STATES.—In response to the declaration of the Episcopal Church of the United States, issued in October last, by the National Synod at Chicago, the Presbytery of New Brunswick, in session at Princeton, New Jersey, resolved to overture the General Assembly, North, on the subject, and to ask that Court to appoint a committee to meet any committees that the other Evangelical Churches of the land may appoint, by way of conferring on the question:—*Resolved*, That a committee of — be appointed to confer with any similar committees that may be appointed by other Christian Churches, which receive the Holy Scriptures as the infallible word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure co-operation in efforts to advance the

kingdom of our common Redeemer, and to report to the next General Assembly. The above resolution was adopted in compliance with the following petition:—The undersigned respectfully ask the Presbytery of New Brunswick to overture the General Assembly to adopt the accompanying or some similar paper in response to the declaration of the House of Bishops of the Protestant Episcopal Church in relation to the unity of the Church of Christ:—James C. Moffat, C. Wistar Hodge, Chas. A. Aiken, H. G. Hinsdale, George Hale, S. M. Studdiford, Lewis W. Mudge, W. J. McKnight, James McCosh, John T. Duffield, Henry C. Cameron, John Dixon, Geo. S. Mott, Jas. O. Murray, Francis L. Patton, W. Henry Green. Rev. Dr. Talmage finds it necessary to enlarge the Brooklyn Tabernacle. A second gallery will be added, and the organ in the rear of the platform can be elevated so as to give additional room. The Tabernacle regularly seats 2,536. The membership is about 3,700. The Year Book of the Congregational Church just issued, shows that the average age of the 875 ministers who died during the past ten years, was sixty-six years, eleven months and twenty days; the average length of service, a little more than thirty-five years. The number of churches at the present time is 4,277, a net gain of 107; the total membership 436,379, an increase of 17,815. The total number in Sabbath Schools is 521,488, a gain of 13,512. The total benevolent contributions for the year, amounted to \$1,677,210, a decrease of \$23,025; the total for home expenditures for the year is \$3,909,225, a decrease of \$658,502. The Methodist Year Book gives the following statistics: Number of bishops, 12; annual conferences and missions, 121; effective ministers stationed by the bishops during the year, 11,885; supernumerary ministers, 1,045; superannuated ministers, 2,050; total travelling ministers, 14,980; number of local preachers, 12,588; total preachers, travelling and local, 27,568; lay members on probation, 209,527; lay members in full connection, 1,717,449; total lay members (net increase during the year, 41,542), 1,926,976; children baptized during the year, 84,499; baptisms during the year, 150,249; number of Sunday Schools, 25,689; officers and teachers in schools, 252,901; pupils in Sunday schools, 1,853,630; officers, teachers and scholars, 2,129,220.

FOREIGN.—The largest evangelical church in the Republic of Mexico is the Presbyterian Church in Zacatecas. It has more than 960 members. They have bought a fine Catholic church at great cost, and are advancing rapidly.

The last *Chronicle* of the London Missionary Society, in noticing the death of its veteran missionaries in India, after fifty years of service, accidentally speaks of the great change he had witnessed in the number of Christians, from 30,000 to 500,000 during that period—a progress which betokens the ultimate conquest of India for Christ.—*Missionary Herald*.

Foreign Missions.

A BRIEF SURVEY.

VERY great importance is at the present time attached to the proclamation of the Chinese Government, which instructs the people everywhere to refrain from the ill-treatment of missionaries, and to live at peace with Christians. Some of our contemporaries regard this measure as not less significant than the edict of toleration issued by Constantine the Great. It seems to show that China, like Japan, realizes the power of western civilization and at least the ethical merits of the Christian religion. China is not yet on very cordial terms with France, and refuses to recognize the French Government as the protector of converts to the Roman Catholic faith. Of the 892 missionaries in China, 142 are from Presbyterian Churches; and none can show a finer record of successful work, in proportion to means, than our Canadian mission there. What is desired by the most enlightened friends of Christianity in China, as well as in Japan, is that the divisions and sub-divisions, marking our religion here may not be reproduced in the face of heathendom. In Japan, all the Presbyterian Churches work together; and a successful movement in the same direction is expected in China. Protestant missionaries should be able to work in concert; and they would be able to do so, only for the pernicious assumptions of "High Churchism."

The action of the United States, in agreeing to pay for the injuries and losses inflicted upon Chinese in California and elsewhere by the baser classes, has the effect of improving the relations between the Governments of these two great countries. The promptitude with which the Chinese Government has been wont to pay for losses inflicted on missionaries is most creditable.

COREA is opening very slowly to the Gospel; but the walls being down, so far as China and Japan are concerned, Corea cannot long hold out. No one need wonder if this most secluded and mysterious of countries should, with very rapid pace, march to the front and become Christianized before either of the great allied empires. At present, however, a convert to Christianity is in danger of death.

An elder of one of the Presbyterian Churches in To-kio, Japan, has recently been appointed Chief Magistrate of the neighboring province. Another elder was Vice-President of the Liberal party of Japan, and is a man of wide reputation and large influence. The president of the Assembly at Sendai, has recently joined the Presbyterian Church. Rev. H. Loomis, writing to *The Church*, (from which we quote) says, that he found in the northern part of the country, a chief magistrate, anxious for the spread of the Gospel. The Chief Magistrate of Shimodate, and the

leading men of the official and merchant class have become Christians. Mr. Loomis states that many of the higher classes are accepting Christianity, without making the fact generally known, owing to political or other reasons. But the popularity of the Christian religion is increasing so rapidly, that ere long, no disadvantages will come to those who embrace it.

Most promising of all is the fact that the Prime Minister, and head of Foreign Affairs, is engaged in inaugurating a scheme for the higher education of women. It is proposed to place the schools to be established under the care of Christian teachers.

In India, the problem of organizing and equipping a native church is pressing for solution. It is felt on all hands that it must be an Indian Church that will evangelize India. Thus far, divisions more or less marked have marred the Christianity of that vast country. Even the Presbyterian converts and churches are not yet gathered into one body. Christian literature is being circulated in India with zeal and success, but the field in this direction is vast and practically unlimited.

Mission work in the Congo region is progressing hopefully. The first Christian Church in the Congo Free State, was organized Nov. 21, 1886, in connection with the American Baptist Mission. The converts numbered over 1,000. Bishop Taylor, has commenced operations far inland. He is getting ready a steamer for use in the Upper Congo. Immense regions, hitherto untraversed by Europeans, are being explored, and are soon, we trust, to be occupied by missionaries.

The fierceness of persecution in Uganda has abated, and hopes are entertained that the lives of British Missionaries are safe. Presbyterian Missions in Livingstonia are gathering strength.

Turning for a moment to the missions of the Scottish and Irish Churches, we note that they are steadily gaining ground among both Jews and Gentiles. The latest reports from all our own fields are encouraging. None of our missionaries labour in vain: most of them have been abundantly blest.

Formosa.

LETTERS FROM REV. DR. MACKAY.

TAMSUI, JAN. 20th, 1887.

MY DEAR DR. WARDROPE,

BY taking a small boat and going up the Tamsui river about four miles we come to a creek on the right hand side, by following it an hour or so arrive at a cluster of Bamboo trees and in the midst thereof a grass covered building. Those residing therein are amongst my first converts in North Formosa. Five minutes walk from there and we are at *Go-ko-ki*, where a chapel was opened March 2nd,

1873. The first word or 'character' means five—the second, *share* and the third, *valley*. Five men from the main land divided it between them, hence the name. It is broad at the mouth and gets narrow as you proceed—is rich soil with a clear stream of water running through, and is bounded on three sides by an undulating table land. On the old site there I erected a new chapel of sun-dried bricks, faced with burnt ones—then plastered all with lime and roofed with tiles. Leaving that church, crossing the creek in a ferry boat (belonging to our converts) and proceeding quick march through a rich plain, we come in one hour to *Hé-siu-chin* which had a chapel dedicated to the Master, June 22nd, 1873. It is quite a brisk, flourishing country village. The first two words mean Buddhist priest, the last, alluvial plain. A priest owned and still owns nearly all the land occupied by the village. Therefore the masses give the above name. For brevity's sake some say *chin-nih*. There at times during tremendous typhoons the entire place becomes flooded. On one occasion, years ago, I was with *a-Hôa* when all at once the streets became deserted and changed into pools of water. In the chapel there was a sort of upper room and we soon occupied it, then found ourselves shut in. By removing a board we could wash our faces in the water beneath which was *nine* feet deep in the preaching room. Food was brought in a small boat and given to us on the ends of bamboo poles. We were prisoners for two days when the waters receded as rapidly as they came upon us. There I erected a large, strong and comfortable chapel of solid masonry right in the village. The old building which the mob razed to the ground was quite a distance away. Once for all, let me state that this is one of the richest plains of Formosa, north or south—passing through orange groves—winding amongst bamboo shades—pressing between sugar canes, and gazing at golden fields, we approach the Tamsui river and cross in ten minutes to *Toa-tiu-tia*, a city of perhaps 1,000 inhabitants, and only one mile from *Bang-kah*, the Fu city of North Formosa. The first word means *large*, the second *rice straw* and the third, a level place used as a drying floor. As the large open space was used by farmers for that purpose, they gave the name above mentioned. All the British merchants reside in the city now. There was a neat chapel at *Toa-tiu-pong* opened August 15th 1875, but was in a field between two towns. It was pulled down and a mock grave with a figure representing the writer of these lines lying in it. I completed the largest church of solid stone on the largest site (being two hundred feet in length by one hundred in breadth) with the best finishing in North Formosa in two months. The building is much superior to *Sin-tiam*. I began to build the three chapels mentioned above on Oct. 25th 1886, and on Christmas day, December 25th, 1886, made the last round and saw all finished. I fear-

lessly declare the *expenses* correspond to the *time* in erecting them. If any one thinks it easy work let him try. Would to God the General Assembly would appoint a *practical* builder to come out, examine, go back and then report,

Thanks to General Lor—thanks to the Lord's people in dear Canada—I am satisfied now on this matter. Mark well, there is a *stone church on the site or in the place of every one that was pulled down by the furious mobs*. I did this *purposely* and put the "burning bush" on them. The Chinese are too shrewd not to see that. Stone buildings stand out now conspicuous wherever they stand. The effect is splendid. Tis' all—tis' all for Christ. To Him be glory and honour for having given us a *Revelation* so that we need not be led by the *vagaries* of conceited human reason.

"The words of his extensive love,
From age to age endure:
The angel of the covenant proves
And seals the blessing sure."

Ever yours sincerely,

G. L. MACKAY.

TAMSUI, March 24, 1887.

Editor PRESBYTERIAN RECORD.

When in Canada, I referred to a man who went about vaccinating, and reviled me more than any other man in North Formosa. His son was sick, and after idols, priests and sorcerers, etc., failed, I was sent for, and cured him. It was not long until Tân Goãn (that was his name) became a convert, and a very zealous one, and on September 17th, 1876, when 46 years of age, was baptized, and during the following year, also on September 2nd, was ordained as Elder, which office he filled most acceptably. When in Bang-kah, on Sunday, 27th ult., I heard, at 10 p.m., he was very ill and wished to see me. I went three miles, and remained till midnight. His son went in and told him I was just coming, at which he caught the bedpost, sat up and would not lie down. He said, "Now, I have seen you for the last time, and, trusting in God, I go home above." When about to part, we sang "I'm not ashamed to own my Lord." He gave me a terrible squeeze of the hand when leaving; then lay back, muttering, "I trust in God, I trust in God." He passed quietly away on March 2nd, 1887, and gave orders that he should be buried as a Christian, and to let me know that he died believing in the Lord Jesus Christ. One by one the first heroes here are going, and I miss them. But God reigns!

Ever yours,

G. L. MACKAY.

THINGS THAT LAST.—"The word of the Lord will never wear out. Though the grass wither, and the flowers fall away, the word of the Lord endureth forever." (1 Peter i. 24, 25.)

NEW HEBRIDES.

^QTHE Rev. J. Annand, on his way from Canada, writes from Sydney, N.S.W., on 22nd March, 1887, as follows:—

Will you allow me to say a word to our friends through your columns? Many of those who saw and heard us during our furlough are still interested in our wanderings. Leaving Nova Scotia on the 19th January, we passed through Montreal two days later, and on out to Chicago, where we remained over Sabbath until the Monday night. While in that city, we heard two addresses from Mr. Moody; the theme of the first was "Thou art not far from the Kingdom of God," and that of the other, "The dwelling places of the Holy Spirit." The latter especially was a powerful discourse. Leaving Chicago, we did not again rest until we reached San Francisco, but there we had to stay longer than we anticipated. This delay, however, gave us a fine opportunity of seeing the city, and becoming acquainted with some noble Christian workers there. Early in the morning of the 18th February, we steamed out through the Golden Gate into the broad Pacific. Our fine boat, the "Mariposa," soon began that characteristic motion which landsmen detest. Many of our passengers manifested their detestation in the old-fashioned way. Six days' rapid steaming brought us to the beautiful islands of the Hawaiian Kingdom. During our eight hours' stay in Honolulu, we met with great kindness from friends, and learned much of interest about the Lord's work there. All good people regret exceedingly the foolish and wicked course followed by the King. This is a time of trial in the Church there. On our voyage, we called at the Island of Tutuila, in the Samoa group, but there being no time to land, we saw nothing of the home life of the Samoans. An afternoon and evening were spent in Auckland, and thence we came on to this city, arriving here in twenty-three days' sailing from San Francisco. Since arriving here, we have been busy making arrangements for our starting life anew in the New Hebrides. House, stores and goods of various kinds have been ordered. Next week (D. V.) we sail for the islands. The "Cairndhu" (a three-masted schooner) has been chartered to accompany the "Dayspring," as the latter is too small to carry all goods required this year. In my next letter I hope to inform our friends of our safe arrival and settlement on the Island of Santo.

We learn from Efate that Mr. Mackenzie's youngest child died in the winter, and that both Mr. and Mrs. M. had been very ill of fever. They were better when the last news arrived. Four Roman Catholic priests settled in the islands, two on Efate and two on Santo. The French grip in the islands seems to be firmer

than ever. Mr. Annand has taken with him materials for a house and supplies for six months.

FRENCH PERSECUTION IN THE PACIFIC.

The treatment awaiting our brethren in the New Hebrides, should the group be annexed by France, may be inferred from what the French have done and are doing in the Loyalty group. Rev. E. J. Jones, of Maré, says:—In 1864 the French annexed the islands, and commenced a series of relentless persecutions against the Protestant minister and his flock. As the *Argus* summarizes the matter:—"The story is very simple. Frenchmen rule in the Loyalty Islands, and to them an English missionary is a criminal doubly detestable, first as an Englishman, and then as a heretic. To the French missionary priests, or Marist Brothers, Mr. Jones was, of course, an intruder, a misleader of the natives, and a candidate for eternal perdition in the next world. These are opinions about Protestant missionaries which any one is entitled to hold. The point is that in none of the Pacific Islands, except in French territory and under the rule of the French Republic, can the most bigoted hater of Protestants act upon them." Here is an example of the way in which French authorities discourage Protestant converts:—"At the New Year's special prayer-meeting, after the manner of the Evangelical Alliance, the churches being all closed, the people flocked to attend at his church. The French lieutenant, however, sent the chief men on their side to forbid the people to worship there. The people replied, 'The church is allowed by the Government to be used as a public place of worship, and we see no objection to our attending.' They were met at the doors of the church as they went out of it, and their hands were tied behind them, and they were carried before the chief. He knocked them down, kicked them with his heavy boots in the mouth, breaking their teeth, beat them with heavy bludgeons, and dashed heavy stones upon them as they lay helpless with their hands tied behind them. Their feet were then lashed together and they were laid upon a cold, mortar floor all night, no covering or food of any kind being given them. In the morning, the floor was saturated with blood, which had flowed during the night from their wounds. Next morning they were compelled to walk to the chief's residence, about ten miles, without any breakfast being given to them, and they were afterwards cast into prison, and taken to New Caledonia. Women, too, were kicked and beaten for attending the services. The people, terrified, fled to hiding-places in the bush, but the chief, under the direction of the French lieutenant, sent armed men to hunt them down, with orders to shoot any who might run away. Much of their property was seized, their plantations were destroyed, and their live stock killed."

The Presbyterian Record.

MONTREAL: JUNE, 1887.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

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

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

THE MANAGING EDITOR returned from his long furlough the middle of last month, and in resuming office work records his gratitude to God for the goodness and mercy that followed him in all his journeys. Thanks to the General Assembly, and to the committee for leave of absence. Thanks to the kind friends who managed the *Record* so well. During these twelve months there has been a very considerable increase to the circulation.

Think of the General Assembly meeting this year at Winnipeg! What better evidence could be desired of the life and vigour of the Presbyterian Church in Canada, than the progress it has been making in the west during the last few years. "The West!" Toronto used to be called *the West*. Where is the west now? If Winnipeg has not become the geographical centre of the Dominion, it is much nearer it than Toronto. Those of the commissioners who come from Halifax, will travel by rail 2,263 miles, and shake hands with brethren from Victoria, who shall have come 1,567 miles to meet them. Who would have believed it twenty-five years ago, that in this year of Grace 1887, there would be a Synod of Manitoba and the North-West Territories, including five presbyteries, and close upon seventy ordained ministers, and a Presbyterian College with a hundred students on its roll? Whether the Assembly about to meet in Winnipeg, shall be comparatively large or otherwise, remains to be seen; we know that it will be one of unusual interest, and we trust its membership will be refreshed with showers of

blessings. The unanimity with which Dr. Burns of Halifax has been nominated by the presbyteries for the moderatorship is a guarantee that the proceedings will be harmonious and inspiring.

Literature.

THE PEOPLE'S BIBLE: DISCOURSES UPON HOLY SCRIPTURE. By Joseph Parker, D.D. Vol. v. Joshua-Judges. New York: Funk & Wagnalls, 18 Astor Place. Dr. Parker's style is well-known to be vigorous and original, and this volume fully maintains his reputation.

MISSIONARY EXERCISES, No. 2, for the use of Sunday-schools and Mission Bands. Philadelphia: Presbyterian Board. Montreal: W. Drysdale & Co. Pp. 192. Price, 30 cts. It gives responsive readings, dialogues and recitations suited to the use of mission band workers, and the contents show that the contributions and selections have been gathered with a view to meet the needs of young people.

THE STORY OF THE NORMANS, AND THE STORY OF PERSIA. New York and London: G. P. Putnam Sons. Montreal: Dawson Brothers. These two volumes are welcome additions to the series of the "Story of the Nations." The sketches of the Normans are very fascinating, bearing chiefly on points relating to the conquest of England. The work shows the prominent position the Normans occupied amongst the nations of their time. It is a very readable volume. The Story of Persia is of a similar nature. Both are of recent issue and are handsomely bound.

ABOUT MEXICO, PAST AND PRESENT. By Hannah Moore Johnson. Philadelphia: Presbyterian Board of Publication. Montreal: W. Drysdale & Co. This work contains, in a compact form, the principal facts about the past and present of Mexico. In the closing part, the missions to Mexico are sketched, and their present position shown. The engravings add much to its value and interest. Price, \$1.50.

LENG TSO, THE CHINESE BIBLE WOMAN. By Rev. J. A. Davis. Philadelphia: Presbyterian Board of Publication. Montreal: W. Drysdale & Co. This is by the author of the "Chinese Slave Girl" and is a sequel to it. It tells the story of a Chinese Bible woman who travelled through the country carrying Christ into the homes of the people, and is full of information about the people and country. Price, \$1.25.

THE MASTER'S MEMORIAL. A Manual on the Lord's Supper for class and private study. By the Rev. Thomas Macadam, minister of St. Andrew's Presbyterian Church, Strathroy, Ont., Canada. Price 10 cents. Every minister desiring to put into the hands of persons preparing for their first communion a scriptural exposition of the subject of the Lord's Supper, brief and comprehensive, will rejoice to meet with this little treatise of Mr. Macadam's.

A Page for the Young.

EVERY DAY.

THERE'S a prayer that should be said,
 And a book that should be read,
 Every day.
 There's a work that should be wrought,
 And a battle to be fought,
 Every day.
 There are duties to be done,
 And victories to be won,
 As soars and sets the sun,
 Every day.

WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday-schools went out in to the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man:

"Well, I guess I will go home to-morrow."

The swearer, who had taken a great liking to him, said:

"I thought you were going to stay all summer?"

"I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave."

The man felt the rebuke, and said:

"If you will stay I won't swear," and he kept his word.

Boys, take a bold stand for the right; throw your influence on the side of Christ, and you will sow seed the harvest of which you will reap both in this world and that which is to come.

GREAT MEN.

Here and there rises above the common level one who represents to the world what a human being can be and do by a faithful exertion of natural gifts, a diligent use of the discipline of circumstances, and a faithful improvement of the grace of God. . . . In no miraculous way they attain their superiority; by no strange and mysterious path they go upward—but in a way open to all, by steps which we all may take. What they do, others might do as well as they. The instruments they use are within the grasp of every one. They obey laws which we also know, and which we also might keep. They simply perform what most of us purpose. They learn the lessons which are set to all. By no shorter path, by no royal road, they ascend the heavenly mount, but step by step, in patient progress, leave the world behind. They are simply true to duty, loyal to conscience, obedient to the will of God.

REMEMBER.

By REV. J. LESTER WELLS.

Remember, that Jesus is able and willing to forgive sin.

Remember, that you must repent, if you would have God's forgiveness.

Remember, that all true happiness comes from peace with God through Jesus Christ.

Remember, you must forgive your enemies, if you would be forgiven.

Remember, to do good to them that hate you, and pray for them who spitefully use you and persecute you.

Remember, to suffer wrong is better than to do wrong.

Remember, to serve God sincerely and faithfully to study His Word.

Remember, to keep the Sabbath day holy, and devote its hours to God's service and worship.

Remember, the claims of Christ and His church on the holy Sabbath, and set apart a weekly offering for his cause.

Remember, to be industrious and never idle away the golden moments of life.

Remember, to be honest and truthful, in all your associations and dealings, one with another.

Remember, that your character cannot be essentially injured except by your own acts.

Remember, if brought into associations with the ungodly, to teach them good, rather than let them teach you evil.

THE BOY WHO TRIED.

Many years ago a boy lived in the west of England. He was poor. One day, during the play-hour, he did not go forth with the other lads to sport, but sat down under a tree by a little brook. He put his head upon his hand and began thinking. What about? He said to himself, "How strange it is! All this land used to belong to our family. Yonder fields and that house and all the houses round were once ours. Now we don't own any of this land, and the houses are not ours any longer. O, if I could but get all this property back!" He then whispered two words, "I'll try." He went back to school that afternoon to begin to try. He was soon removed to a superior school, where he did the same. By and by he entered the army, and eventually went to India as an officer. His abilities, but still more, his energy and determination, secured promotion. He became a man of mark. At length he rose to the highest post which a person could occupy in that land—he was made Governor General. In twenty years he came back to England and bought all the property which had once belonged to his family. The poor West of England boy had become the renowned Warren Hastings.

Acknowledgments.

Received by the Rev Dr Reid, Agent of the Church at Toronto. Office, 50 Church Street, Post Office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th April, 1887.	\$2,511.50
Mount Forest	7.00
Nelson	4.00
Harwich	10.00
Angus	1.00
Tiverton	5.00
Latona	3.00
Ottawa, St Andrew's	20.00
Hyde Park	1.50
Cornwall, Knox Ch	8.00
Kingston, Cook's Ch	6.00
Toronto, St Andrew's	28.92
Honeywood	2.00
Summerstown	5.00
Embro	9.00
North Brant	4.00
Palmerston	4.00
Windsor	8.00
Glasville	2.00
Halifax, St John	12.00
River John	5.00
East River	3.00
Gabarus	2.00
St James and Union	3.00
Wallace, Knox Ch	4.00
Antigonish	8.00
Halifax, St Andrew's	4.00
St John, St Andrew's	8.00
St Stephen, St Stephen's	6.00
Ottawa Bank St	10.00
Essa W Burn's Ch	2.00
Regina	2.00
Toronto, Knox Ch	37.20
McKillop	6.00
Harrington	2.00
Brantford, Zion Ch	15.00
Almonte, St Andrew's	8.00
E Nottawasaga	2.00
Dunedin	3.00
Creemore	4.00
Kenyon	5.00
Paris, Dumfries St Ch	15.00
Essa, Townline	2.00
Brampton	10.00
Millbank	5.00
East Gloucester	4.48
Hamilton, St John's	6.58
Norwich	2.00
Ottawa, Knox Ch	12.00
Wyndham	1.00
Ivy	2.00
Erin	6.00
Montreal, Chalmers Ch	10.00
Ballyduff	1.00
Essex Centre	2.00
Montreal, St Mark's	4.00
Athelstane	5.00
Elgin	6.00
Parkdale	8.00
Grand Valley	2.00
Perth, St Andrew's	4.50
Chinguacousy, 2d Ch	2.00
Elora, Knox Ch	10.40
Mlandaumin	4.00
London South	3.00
Wyoming	5.00
Cockstown	2.00
Kilsyth	3.00
Presbytery of Whitby	38.00
New Richmond	5.00
New Lowell	1.00
Chatham, St Andrew's	18.00
Toronto, Erskine Ch	12.00
Sydney, St Andrew's	7.00
Osprings	3.00
Sydney, St Matthew's	5.63
L'Orignal	3.00
Acadia Mines	5.00
Ingersoll, St Andrew's	5.00
New Annan	3.00

Laskay and W. King	5.00
Moncton	5.00
Scarboro', Knox Ch	10.00
Vankleek Hill	7.00
Windsor	3.00
Kinless South	4.00
Leeds	4.00
Rosemont and Mansfield	4.00
Chinguacousy, 1st Ch	2.10
Hamilton, Erskine Ch	2.00
Ailsa Craig	2.00
Carlisle	2.00
Brantford, 1st Ch	2.00
Craigvale and Lefroy	5.00
Camlachie	2.00
Thamesville	10.00
Richmond & Lower Windsor	1.00
Bristol	2.00
Ingersoll, Knox Ch	5.00
Wendigo	4.50
Harriston, Guthrie Ch	5.00
Oil Springs and Oil City	3.00
Indian Lands	5.00
Carman	3.00
Ross and Cobden	2.00
Chesterfield	8.00
Mount Pleasant	3.00
Burford	2.00
Renfrew	10.00
Streetsville	10.00
Ottawa, St Paul's	9.00
Nepean	2.00
Toronto, St James Sq Ch	22.50
Montreal, Calvin Ch	15.00
Montreal, St Gabriel Ch	18.00

\$3,229.71

HOME MISSIONS.

Received to 5th April	\$29,323.14
Mount Forest	30.00
Nelson	5.00
Dundas Street	4.00
Wingham	29.50
Kemuro	6.00
Lynedoch	26.70
Silver Hill	3.05
Hensall, Carmel Ch	62.00
Cartwright	12.00
Monkton	8.65
Cambury	2.00
Aurora	15.00
Angus	5.00
New Lowell	3.25
Tiverton	26.00
Hampstead	19.50
Craighurst	6.00
Hyde Park	0.90
Sydenham, St Paul's	12.00
St Vincent	12.00
Cornwall, Knox Ch	40.00
Horning's Mills	4.00
Honeywood	6.00
Tiverton, S S	6.00
North Brant	15.00
Church of Scotland, £50 stg	242.47
Palmerston	23.00
Windsor	40.00
Wick	39.00
Aldborough, Argyle Ch	20.00
Acton	12.50
Essa W. Burn's Ch	8.00
Regina	5.00
Calgary	10.25
Cedarville	2.00
Harrington	24.60
Muir's Settlement	3.00
Port Perry	10.00
Fingal	15.00
Brantford, Zion Ch	35.00
Mimosa	6.00
Mimosa, S S	2.00
Snakespacre & St Andrew's	18.00
Caledon, Melville Ch	12.00
E R	5.00
Almonte, St Andrew's	30.00
E Nottawasaga	5.00
Dunedin	5.00
Creemore	8.00
Kingston, Chalmers' Ch HM	12.55

Paris, Dumfries St Ch	80.00
Vittoria	16.00
Middleville and Dalhousie	6.00
Essa Townline	2.00
North Dalaware	7.00
Norwood	40.00
Mattawa	11.00
Sarnia, St Andrew's S S	60.00
Hamilton, St John	20.00
Ottawa, Knox Ch	60.00
St Andrew's	12.00
Ivy	2.00
Markham Melville Ch	15.45
Port Colborne S S	10.00
Ballyduff	3.00
Roseland	10.00
Montreal, Erskine Ch B C	50.00
Montreal, Crescent St S S	50.00
Montreal, St Gabriel Ch	20.00
Cote St Antoine Mel Ch S S	35.00
Montreal Presby W M S	24.00
Athelstane	10.00
Lake Megantic	4.00
Parkdale	80.00
Parkdale S S	15.00
Grand Valley	7.50
Perth, St Andrew's	18.97
London, South	10.00
Morden	9.00
Wyoming	30.55
Fordwich	16.00
Cockstown	25.00
Erin S S	5.00
Crumlin	10.00
Wm Brown, Caledonia	40.00
Dorchester	7.50
Komoka	1.00
Osprings	7.00
Port Dover	46.25
Ingersoll, St Andrew's	36.00
Proof Line	33.00
Windsor	6.00
Rosemont and Mansfield	16.00
Parry Sound Y P W & L S	8.85
Scott and Uxbridge	8.00
Nassagaweya	10.00
Chinguacousy, First Ch	13.00
Braupton	50.00
Birtle	8.00
Beuchburg	27.00
Mrs B Smith, N Bruce	2.00
A Friend, Queen Hill	2.00
Hamilton, Erskine Ch	4.00
Craigvale and Lefroy	20.00
Minising	5.00
Thamesville	22.00
Friend, Scarboro St And's	5.00
Millbrook S S	13.28
Brantford, First Ch	15.00
Pittsburgh, St Johns	5.00
Newcastle	11.00
Tottenham	15.00
Harriston, Guthrie Ch	7.00
Indian Lands	15.00
Carman	4.00
Chesterfield	100.00
Chinguacousy, Second Ch	27.00
South Dalaware	2.25
Kingston, St Andrew's	175.00
Renfrew	125.00
Streetsville	120.00
Elora, Knox Ch	8.00
Elder of Moore Line Ch	5.00
Wm Muir, North Bruce	3.00
Vankleek Hill	31.15
Kinless South	2.00
W R, Glencoe	1.00
Wyndham	10.00
Westwood S S	1.55
Sandhill	5.00
New Glasgow	6.00
Quebec Presby (returned)	30.00
Rev N Macphee	10.00
Bervic	10.00
Montreal, St Gabriel Ch	43.00
Kinlough	4.00
Stratford, Knox Ch	125.00

\$32,323.62

STIPEND AUGMENTATION.

Received to 5th April.....	\$20931.00
Mount Forest	20.02
Nelson	10.00
Dundas street	5.00
Dunroon	10.50
West Ch.	6.70
Lynloch	14.00
Silver Hill.....	3.00
Cartwright	13.00
Monkton	5.85
Cambray	2.00
Angus	5.00
New Lowell	5.00
Hyde Park	2.00
Cornwall, Knox Ch	30.00
Horning's Mills	7.00
Honeywood	7.00
Summerstown	15.00
Windsor	40.00
E Gloucester	2.65
Essa West, Burns Ch	5.45
Regina	10.00
Calgary	5.00
McKillop	11.00
Winthron	10.00
Codarville	10.00
Port Perry	19.65
Lanark	13.00
Fingal	40.00
Port Arthur	15.00
Almonte, St Andrew's	100.00
E Nottawasaga	4.00
Dunedin	4.00
Creemore	7.00
Paris, Dumfries St Ch	25.00
North Brant	11.50
Middleville & Dalhousie	7.50
Minnedosa, &c	7.00
Essa Town Line	13.00
Mattawa	10.00
Ottawa, Knox Ch	140.00
Ivy	10.50
Montreal, St Marks	35.50
Athelstane	20.00
Lake Megantic	7.00
Parkdale	75.00
Grand Valley	10.00
South Luther	6.00
Kingston, Chalmers Ch	179.50
Porth, St Andrew's	18.97
Cumberland	15.00
Rev Geo Porteous, Toledo	5.00
Wyoming	20.55
Cookstown	5.00
Newburg & Camden	20.00
Granton & Lucan	8.30
Breadfield Union Ch	10.00
Eadie's Ch	7.60
Komoka	3.69
Bluevale	8.40
Kenyon	16.73
Edmonton	20.00
Wroxeter	7.00
Winslow	4.00
Parry Sound Y P M & L S	1.25
Scott & Uxbridge	4.00
Nassagaweya	6.00
Chinguncousy, First Ch	21.00
Birtle	9.00
Sutton West	25.00
Mrs B Smyth, N Bruce	2.00
Hamilton, Erskine Ch	5.00
Cruikshank	3.00
Bobcaygeon	23.00
Brantford, First Ch	5.00
Craigvale & Lefroy	20.00
Minising	3.00
Clifford	15.00
Newcastle	5.00
Rockwood	9.00
Tottenham	15.00
Harriston, Guthrie Ch	10.00
Indian Lands	11.00
Carman	11.00
Chesterfield	40.00
Chinguncousy, 2nd Ch	20.00
Kingston, St Andrew's	250.00
Renfrew	125.00

Ottawa, St Paul's	25.00
Koone	25.00
Elora, Knox Ch	25.00
Vankleek Hill	22.00
Kilsyth	6.00
Pergus, St Andrew's	25.00
Boisevain	6.00
North Derby	3.00
Strathroy	20.00
Point Edward	13.83
Casselman	0.75
Montreal Presbytery	702.40
Montreal, Erskine Ch	212.50
Montreal, Knox Ch	86.00
Osnabruok, St Matthew's	30.00
Leeds	7.00
Motcalfe	11.50
Duncanville	13.50
Brampton	30.00
Montreal, St Gabriel's Ch	105.00
Amos	9.56
Kinlough	4.00
Stratford, Knox Ch	137.00

FOREIGN MISSIONS.

Received to 5th April	\$31,428.30
Mount Forest	50.00
Nelson	5.00
Dundas Street	3.00
Lynedoch	42.50
Silver Hill	8.50
Hensall, Carmel Ch	62.73
Ballyduff	7.00
Monkton	12.20
Oakwood	2.00
Cambray	2.00
Mission Box, Rev H McKay	1.60
James C Halliday, B C	7.00
Aurora	13.00
Angus	3.00
Tiverton	20.00
Hampstead	25.15
Craighurst	6.00
Komoka S S	9.00
Hyde Park	10.00
Hyde Park S S	15.00
Rock Lake	7.35
Cornwall, Knox Ch	40.00
Horning's Mills	5.00
Honeywood	8.00
Ruskview Temp'nce. Lodge	4.00
Fordwich	15.00
Fordwich S S	5.00
Tiverton S S	6.00
Palmerston	10.00
Palmerston S S	20.00
North Brant	13.00
Reswell C Lyman, Montreal	5.00
Threa little children's M B	1.06
Berne	15.00
Windsor	40.00
Montreal, St Paul's	310.00
Wick	40.00
Aldbrough, Argyle Ch	15.00
Cornwall, Knox Ch S S	25.00
Teeswater, Zion Ch	15.00
Acton	10.00
Charlottetown, St James BB	20.00
St Johns, St Andrews 'Little Friends'	4.00
Whycomagh 'Happy Wk's'	40.00
St Johns, St Andrew's S S	24.00
Essa West, Burn's Ch	5.00
Regina	5.00
Manitowaning Field	5.00
Calgary	6.25
Harrington	24.60
Muir's Settlement	3.00
Moore Line	1.00
Port Perry	10.00
Lanark	20.00
Fingal	10.60
Brantford, Zion Ch	50.00
E R	5.00
A well-wisher	5.00
Mimosa	5.00
Esquesing, Union Ch	33.82
Shakespeare & St Andrew's	18.00

Port Arthur	10.00
Camilla	5.50
Monc Centre	1.75
Caledon, Melville Ch	5.00
Moore, Burns' Ch	20.00
Almonte, St Andrew's	20.00
E Nottawasaga	3.00
Dunedin	3.00
Creemore	4.00
A Friend	3.00
Lake Road	17.50
Hyndman	4.25
Coulonge	16.00
Coulonge S S	4.00
U Litchfield	3.00
Kenyon	20.00
Paris, Dumfries St Ch	20.00
Paris, Dumfries St Ch	117.16
Paris, Dumfries St Ch S S	15.00
Vittoria	13.25
Middleville and Dalhousie	7.50
Essa Townline	2.00
Millbank	20.00
Richmond	13.00
Goderich Tp, Union Ch	8.00
Leeburn	2.25
Mattawa	6.00
Sarnia, St Andrew's S S	27.22
Hamilton, St. John's	12.00
Ottawa, Knox Ch	45.00
Ivy	2.00
A Friend	1.00
Markham, Melville Ch	12.95
Embro	62.90
Mont'l, Erskine Ch juv M S	100.00
Mont'l, Erskine Ch juv M S	100.00
Mont'l, Erskine Ch juv M S	50.00
Mont'l, Crescent St Ch S S	50.00
Mont'l, Crescent St Ch S S	50.00
Mont'l, St Mark's	5.00
Cote St Antoine, Mel Ch S S	35.00
Mont'l, Presby W M Soc	50.00
Mont'l, Presby W M Soc	50.00
Mont'l, Presby W M Soc	17.55
Mont'l, Presby W M Soc	25.00
Athelstane	10.00
Lake Megantic	4.00
Hemmingford	12.25
A Friend	1.00
Parkdale	70.00
Parkdale S S	50.00
Grand Valley	4.50
South Luther	5.00
Perth, St Andrew's	31.20
A mem of Chin'cousy 1st Ch	5.00
London South	10.00
Morden	9.00
Wyoming	20.00
A member of Gorrie Ch	5.00
Cookstown	10.00
Eria S S	4.00
Newburg & Camden	3.25
Crumlin	10.00
New Lowell	2.00
Wm Brown, Caledonia	40.00
Dorchester	7.50
Komoka	6.20
Ospringe	6.00
Port Dover	11.75
Ingersoll, St Andrew's	36.50
Woman's Foreign Mis Soc	14090.00
Winslow	6.00
Rosemont & Mansfield	12.30
Teeswater, Westminster Ch	77.75
Parry Sound (Y P M & L S)	2.85
Scott & Uxbridge	12.00
Nassagaweya	10.00
Chinguncousy, 1st Ch	21.00
Sutton West	15.00
Mrs B Smyth, N Bruce	2.00
A Friend, Queen Hill	2.00
Hamilton, Erskine Ch	5.00
Cruikshank	3.00
Bobcaygeon	31.00
Brantford, 1st Ch	15.00
Craigvale & Lefroy	7.00
Mia'cing	4.00
Thamesville	15.00
D Sutherland, Toronto	25.00

Millbrook	35.00
Centre ville	45.00
Montreal, St Paul's	310.00
Clifford	19.75
North Caradoc	20.74
Tottenham	15.00
Wendigo	22.00
Harrison, Guthrie Ch.	7.00
Roxboro-rear of S S	4.00
Dominionville S S	5.00
Carman	5.00
Ross & Cobden	15.00
Chesterfield	30.00
Mount Pleasant S S	4.43
Chinguacousy, 2nd Ch.	33.00
South Plympton	10.00
South Delaware	3.25
Kingston, St Andrew's	75.00
Prince Albert	10.00
Chatham, Union Meet'g	39.50
Reader of J Bear's letter	0.50
Renfrew	150.00
Streetsville	90.00
Bear Creek	5.00
Hollin, Mrs Potter's S S	4.00
Hamilton, Erskine Ch, C W	14.00
Collection	5.85
Do	5.75
Keene	15.00
Elora, Knox Ch	50.00
Baddeck S S	9.88
St John, Calvin Ch S S	6.46
Moore, Burns Ch S S	20.00
Wm Muir, North Bruce	2.00
Vankleek Hill	30.15
South Kinloss	6.00
Kilsyth	7.00
Thamesville	12.25
Port Stanley	9.00
North Derby	1.00
W R Glencoe	1.00
Wyndham	15.00
Point Edward	10.78
Toronto, West Ch, B class	5.00
Sandhill	5.00
Rev N MacPhee	10.00
Brampton	50.00
Bervie	15.00
A Friend	42.20
Montreal, St Gabriel Ch.	25.00
Kinlough	4.00
Stratford, Knox Ch	115.00

COLLEGE ORDINARY FUND.

Received to 5th April	\$5062.71
Lynedoch	1.25
Ballyduff	2.00
Monkton	2.10
Oakwood	2.00
Cambray	2.00
Tiverton	20.00
Hampstead	2.00
Craighurst	2.80
Horniar's Mills	6.05
Honeywood	2.15
North Brant	4.00
Palmerston	10.00
Windsor	35.00
Aldborough, Argyle Ch.	10.00
Peabody	4.60
Essa W, Burns Ch	4.00
Shakespeare & St Andrew's	10.00
Watford	10.75
Main Road	5.25
Harrington	15.58
Muir Settlement	2.85
Port Perry	10.00
Fingal	5.00
Caledon, Melville Ch	10.00
E Nottawasaga	2.00
Dunedin	1.00
Creemore	3.00
Lako Road	4.50
Almonte, St Andrew's	20.00
Paris, Dumfries St Ch.	25.00
Vittoria	7.00
Peterborough, St Paul's	63.00

\$49,817.13

Essa, Townline	2.00
Hamilton, St John's	10.00
Ottawa, Knox Ch	53.00
Ivy	2.00
Parkdale	55.00
Grand Valley	4.00
Perth, St Andrew's	8.50
London, South	5.00
Wyoming	12.80
Peterborough, St Paul's	5.00
Wm Brown, Caledonia	20.00
Osprings	3.00
Port Dover	6.75
Laskay & W King	6.00
Rosemont & Mansfield	8.32
Parry Sound (Y P M & L S)	0.35
Wolfe Island	2.00
Chinguacousy, 1st Ch.	13.00
Hamilton, Erskine Ch.	4.00
Ailsa Craig	4.00
Carlisle	3.60
Millbrook	12.00
Centreville	15.00
Clifford	7.00
Arnprior	30.00
Harrison, Guthrie Ch	5.00
Indian Lands	20.00
Chesterfield	20.00
South Plympton	10.00
Kingston, St Andrew's	125.00
Streetsville	45.00
Ottawa, St Paul's	10.00
Elora, Knox Ch	15.00
Vankleekhill	20.85
Fergus, St Andrew's	25.00
Sandhill	5.00
Walkerton, Knox Ch.	20.00

\$5957.76

MANITOBA COLLEGE FUND.

Received to 5th April	\$3,100.26
Mount Forest	12.00
Lynedoch	8.25
Silver Hill	2.00
Monkton	0.85
Cambray	2.00
Tiverton	5.00
Hyde Park	1.00
Cornwall, Knox Ch	15.00
Church of Scotland, £50 stg.	242.47
Essa W, Burn's Ch	1.00
McKillop	6.00
Brantford, Zion Ch	10.00
Shakespeare & St Andrew's	5.00
E Nottawasaga	2.00
Dunedin	2.00
Creemore	3.00
Essa Town Line	2.00
Ottawa, Knox Ch	20.00
Parkdale	35.00
Perth, St Andrew's	2.25
Komoka	1.11
Scott & Uxbridge	1.00
Chinguacousy, First Ch	5.00
Sutton West	5.00
Birtle	5.50
Ailsa Craig	4.24
Carlisle	3.60
Brantford, First Ch	2.00
Botany	3.00
Thamesville	5.00
Bolton, Caven's Ch	9.00
Carman	15.00
Chinguacousy, 2nd Ch	5.00
Renfrew	25.00
Streetsville	25.00
Ottawa, St Paul	5.00
Elora, Knox Ch	4.55
Walkerton, Knox Ch.	12.00
Stratford, Knox Ch.	80.00

\$3703.58

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th April	\$2410.44
R Dack, Toronto	40.00
Berlin	58.50
Moss	25.00
Wick	32.00

Acton	19.00
John H Brown, Woodstock	30.00
Simcoe	26.00
Camlachie	5.50
Paisley	34.00
Woodbridge	29.50
Rev John Mackay, B A	11.00
Fingal	7.00
Wm Atkins, W Flamboro.	5.00
Niagara Falls	6.00
Wyndham	72.45
Paris, Dumfries St Ch	20.00
David Elliot, Grafton	5.00
Fort Elgin	10.00
Wroxeater	24.00
Alex McKonzie	2.00
George Hume, Elma Centre	10.00
Port Dover	16.67
Glen Morris	13.00
Woodstock, Chamber's Ch	118.50
Woodstock, Knox Ch	145.00
Ingersoll, Knox Ch	44.00
Ingersoll, St Andrew's	194.00
Wm McGill, Port Perry	20.00
R A Barrow, Port Dover	5.00
Norwich	31.00
Brantford	149.00
Col W Allan, Acton	3.50
Rev A Grant, St Mary's	20.00
Dorchester	28.09
Dr Graham, Brussels	10.00
Tilbury East	7.00
Millbank	7.50
Beverton	15.63
Tottenham	28.00
Adiaia	4.00
John Scott, Toronto	50.00
Lafayette Badgeron, Scarboro	6.00
John Campbell, Toronto	10.00
Geo McCulloch, Mt Pleasant	2.00
Elora, Knox Ch	17.00
James Reid, Brantford	10.00
Georgetown	33.00
Alma & Cumnock	22.00
Angus McIntosh, Brantford	5.00

\$26,418.15

WIDOWS' AND ORPHANS' FUND.

Received to 5th April	\$4,355.01
Mount Forest	10.00
Nelson	5.00
Dundas Street	1.09
Lynedoch	13.75
Silver Hill	2.00
Ballyduff	1.00
Monkton	2.70
Cambray	2.00
Angus	5.00
Latona	2.00
Cornwall, Knox Ch.	19.00
Honeywood	2.00
North Brant	5.00
Windsor	9.00
Aldborough, Argyle Ch	10.00
Peabody	4.50
Essa W, Burn's Ch	3.00
Regina	2.00
McKillop	5.00
Winthropo	4.00
Fingal	10.00
Brantford, Zion Ch.	25.00
Mimosa	2.00
Esquesing, Union Ch	8.38
Shakespeare & St Andrew's	3.00
E Nottawasaga	2.00
Dunedin	2.00
Creemore	3.00
Kenyon	5.00
Paris, Dumfries St Ch	25.00
Essa Townline	2.00
Richmond	6.00
Hamilton, St Johns	3.00
Ottawa, Knox Ch	20.00
Ivy	2.00
Montreal, St Mark's	5.00
Athelstano	10.00
Elgin	1.00

Parkdale	13.62
Grandvalley	5.80
Kingston, Chalmers Ch.	10.00
London South	4.00
Wyoming	14.00
Cookstown	3.00
Erin	1.03
Elora, Knox Ch.	5.00
Ingersoll, St Andrew's	5.60
Vankleek Hill	5.65
Osprings	2.00
Rosemont and Mansfield	6.40
Parry Sound Y P M & L S	1.60
Scott and Uxbridge	4.80
Sutton West	7.00
Hamilton, Erskine Ch.	3.00
Bobcaygeon	5.77
Brantford, 1st Ch.	3.00
Craigvale and Lefroy	7.00
Minising	2.25
Millbrook	4.00
Centreville	5.00
Clifford	3.00
Harriston, Guthrie	1.00
Indian Lands	10.00
Ross and Cobden	3.00
Chesterfield	5.60
Chingacousy, 2nd Ch.	5.00
South Plympton	4.00
Kingston, St Andrew's	40.00
Streetsville	15.00
Ottawa, St Paul's	5.00
W R Glencoe	1.00
Wyndham	3.00
Toronto, St James Sq Ch.	20.00
Casselman	0.94
Woodville	10.00

\$4,863.37

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th April	\$2,061.15
Rev. John Mordy	8.00
" R Pettigrew	8.00
" Alex Stewart	8.00
" J Anderson	8.00
" J Leishman	7.50
" T Scouter	8.00
" D L Mackechnie	8.00
" G Crow	8.00
" A McLean	8.00
" J Gourlay	8.00
" Hugh McLean	8.00
" A MacTavish	10.00
" W Allan	8.00
" W Hodnett	8.00
" James Sutherland	10.00
" James Cameron	8.00
" R N Grant, 3 yrs	24.00
" S Young	8.00
" J M King, D D	8.00
" D H Macvicar, D D	8.00
" Wm Reid, D D	8.00
" J Wilkie	8.00
" J F Campbell	8.00
" Jos Builder	5.00
" W A Wilson	8.00
" R C Murray	8.00
" G L McKay, D D	8.00
" J Jamieson	8.00

\$2,304.65

AGED & INFIRM MINISTERS' FUND.

Received to 5th April	\$6,865.47
Mount Forest	10.00
Dundas Street	1.00
Wingham	13.00
Lynedoch	18.00
Silver Hill	2.00
Ballyduff	2.00
Monkton	1.10
Cambray	5.00
Glenmorris	6.48
Angus	2.00
Hyde Park	0.55
Hyde Park S S	5.00
St Vincent	3.00
Cornwall, Knox Ch.	20.00

North Brant	6.00
Windsor	9.00
Aldborough, Argyle Ch.	10.00
Peabody	4.60
Essa W, Burn's Ch.	5.00
Regina	2.00
McKillop	9.00
Winthropo	8.00
Cedarville	2.00
Muir Settlement	1.90
Port Perry	10.00
Lanark	10.00
Shakespeare & St Andrew's	5.00
Port Arthur	15.00
Almonte, St Andrew's	20.00
E Nottawasaga	2.00
Dunedin	2.00
Cremore	3.00
Coulonge	5.00
Kenyon	8.00
Paris, Dumfries St Ch	20.00
Middleville & Dalhousie	4.00
Essa Town Line	2.00
Richmond	5.00
Norwood	10.00
Hamilton, St John	5.00
Ottawa, Knox Ch.	20.00
Ivy	2.00
Embro	16.07
Montreal, St Marks	5.00
Athelstane	5.50
Syden	10.00
Edgmont, St Paul's	5.00
Dalhousie Mills and Cote St George	13.00

Parkdale	24.97
Grand Valley	5.00
Kingston, Chalmers Ch.	10.00
Perth, St Andrew's	6.20
Cumberland	9.00
Annan	5.00
London South	10.00
Wyoming	6.45
Cookstown	3.50
Erin	3.00
Newbury & Camden	15.55
Komoka	1.30
Osprings	1.00
Sunnidale	5.00
Winslow	5.00
Rosemont & Mansfield	7.48
Teeswater, Westminster Ch.	11.48
Parry Sound Y P M & L S	1.25
Scott & Uxbridge	4.00
Nassagaweya	2.00
Hamilton, Erskine Ch.	2.00
Tilbury East	2.53
Ailsa Craig	5.78
Bobcaygeon	3.00
Brantford, First Ch.	3.00
Craigvale & Lefroy	7.00
Minising	3.00
Botany	3.00
Thamesville	15.00
Millbrook	8.00
Centreville	10.00
W R, Cobourg	1.00
Harriston, Guthrie Ch.	1.00
Indian Lands	10.00
Ross & Cobden	3.00
Chesterfield	17.00
Chingacousy Second Ch.	5.00
South Plympton	4.00
Kingston, St Andrew's	25.00
Renfrew	10.00
Streetsville	25.00
Ottawa, St Paul's	5.00
Elora, Knox Ch.	17.00
Vankleek Hill	6.00
Kilsyth	4.00
W R, Glencoe	2.00
Underwood	5.34
Wyndham	3.00
Toronto, St James Sq Ch.	40.00
Foist Edward	8.17
Casselman	0.85
Sandhill	5.31
Montreal, St Gabriel Ch.	10.00
Woodville	21.34

Kinlough	3.00
\$7850.07	

Minister's Rates.

Received to 5th April	\$1665.95
Rev J Mordy	4.00
" J C Herdman	4.50
" R J Beattie	40.00
" Alex Stewart	5.50
" J Anderson	4.00
" Alex Bell	12.00
" M H Scott	31.25
" J Leishman	7.50
" D B Cameron	4.00
" Geo Crow	3.75
" J Gandier	4.00
" A McLean	5.00
" J Gourlay	4.00
" Hugh McLean	3.50
" F A MacLennan	3.75
" D L Mackechnie	4.00
" William Allan	3.75
" W Hodnett	4.00
" Jas Sutherland	3.50
" James Cameron	5.00
" Archibald Lee, 3 years	10.50
" R Campbell, D Sc, 2 yrs	12.00
" S Young	4.00
" J M King, D D	12.00
" J A Murray	10.00
" Robert Campbell, D D	9.00
" Wm Reid, D D	10.00

\$1890.45

KNOX COLLEGE FUND.

Mount Forest	\$ 15.00
Nelson	5.00
Dundas Street	2.00
Lynedoch	11.25
Silver Hill	2.00
Hyde Park	2.65
Fallarton	10.00
Cedarville	2.00
Winthropo	10.00
Brantford, Zion Ch.	100.00
Markham, Melville Ch.	9.85
Nassagaweya	5.00
Tilsonburg	9.45
Parry Sound (Y P M & L S)	2.00
Culloden	5.00
Scott & Uxbridge	3.00
Cookstown	4.00
Brantford, 1st Ch.	5.00
Botany	7 61
Thamesville	20.00
Chingacousy, 2nd Ch.	15.00
Stratford, Knox Ch.	65.00

KNOX COLLEGE BURSARY FUND.

Brantford, Zion Ch.	\$ 50.00
M C Cameron	60.00
Rev Dr Caven	10.00
Donald Mackay, Toronto	
Gaelic scholarship	40.00

CHURCH & MANSE BUILDING FUND.

Mrs R Little, Acton	\$ 5.00
D McKenzie, Sarnia	33.33
Mrs Arthur Meighan, Perth	33.00

CONTRIBUTIONS UNAPPORTIONED.

Brussels, Melville Ch.	61.00
Egmondville	20.00
Bowmanville, St Paul's	170.00
Newtonville	12.00

KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.

Mount Forest	10.00
Paris, Dumfries St Ch.	27.58
Franklin	9.00

KNOX COLLEGE LIBRARY.

Rev Dr Caven, Toronto	\$ 4.18
-----------------------	---------

MISSION TO THE JEWS.

A Friend	5.00
----------	------

TRINIDAD.

Dundas, Knox Ch S S.....	\$ 20.00
--------------------------	----------

NEW HEBRIDES & DAYSPRING.

Sarnia, St Aw's S S.....	\$ 25.00
Sarnia, St Aw's S S.....	30.00
Mount Pleasant S S.....	3.35

MONTREAL COLLEGE FUND.

Cornwall, Knox Ch.....	\$ 20.00
Brantford, 1st Ch.....	5.00

QUEEN'S COLLEGE FUND.

Students Missionary Society.

Ch of Scotland £50 stg.....	\$242.46
-----------------------------	----------

MCALL MISSION.

Jos Henderson, Cobourg.....	\$ 30.00
A family off'g, Kincardine.....	10.00

BIBLE SOCIETY.

Hampstead.....	1.00
----------------	------

LUMBERMEN MISSION.

Cornwall, Knox Ch.....	\$ 10.00
------------------------	----------

BOHEMIAN CHURCH.

Cornwall, Knox Ch.....	\$ 10.00
Sarnia, St Andrew's S S.....	20.00

REV. T. G. THOMPSON, VANCOUVER.

A Friend, Martintown.....	\$ 2.00
---------------------------	---------

VANCOUVER CHURCH BUILDING FUND.

A Friend, Martintown.....	\$ 5.00
---------------------------	---------

Received by Rev P M Morrison,
Agent at Halifax, 138 Granville
St, P O Box 338.

FOREIGN MISSIONS.

Previously acknowledged.....	\$6317.10
Spring Hill, S S.....	30.00
Shemogue.....	8.00
Richmond, Halifax.....	20.00
St Peter's.....	2.50
Knox, Wallace Ad'l.....	2.00
New Annan.....	20.00
Wentworth.....	10.00
St Luke's, Bathurst.....	30.00
Belledune 7-10, Dunlop 2-33	9.43
A Friend.....	1.00
Dean Settlement.....	5.00
M S, Middle Stewiacke.....	18.00
M S, Antigonish.....	50.00
Princeton.....	174.00
Canard.....	15.00
St James, Up Musquodoboit.....	8.65
Dr McCulloch.....	2.00
Geddie Memorial Fund.....	77.00
"A B R M".....	5.00
St Andrew's, Truro.....	122.00
St Andrew's, Sydney Ad'l.....	10.00
St Matthew's, North Sydney.....	40.00
E R St Mary's S S.....	4.00
St Anns, C B.....	20.00
Antigonish Ad'l.....	4.00
"Maritime Presbyterian".....	50.00
Middle Musquodoboit.....	22.77
Grand River.....	6.00
Souris, Bay Fortune & Gr'd River.....	15.00
A Friend Hopkinton, Mass.....	4.00
Truro W M S.....	132.50
Five Islands Auxiliary.....	6.00
Jubilee offering, Truro.....	50.00
Mrs Catherine Gunn.....	10.00
Georgetown & Montague.....	25.00
St Andrew's, Richibucto.....	28.00
A Presbyterian, Halifax.....	10.00
LaHave.....	12.00
Eddeck.....	8.88
Mabon 21, Port Hood 1-87.....	22.87
Calvin S S, St John.....	6.46

Union Ch, Hopewell.....	207.25
A Friend, Hopewell.....	25.00
Acadia Mines.....	5.00
W M S, New Richmond.....	9.00
Lunenburgh Ad'l.....	22.00
Rocks.....	4.00
Coldstream.....	10.00
St David's, Maitland.....	35.00
Murray Harbor, Ad'l.....	20.00
Bethel Ch, Scotshire.....	61.00
First year, Pine Hill.....	5.00
Abnezzar Ch, Saltsprings.....	22.00
Economy.....	5.00
Western W F M Society.....	600.00
Western S S &c.....	418.49
Mahone Bay Ad'l.....	6.00
A Friend, Pictou.....	25.00
Riversdale.....	0.00
Brookfield M S.....	15.00
Brookfield, P E I.....	22.00
Musquodoboit Harbor.....	4.00
Springside.....	22.40
Pembroke S C, Ad'l.....	1.60
St Matthew's, Halifax.....	104.50
Miss Machar.....	5.00
Woodside S C, Up Musq't.....	5.00
Lochaber.....	6.00
Clifton, P E I.....	95.00
Rev A Stirling (Erromanga) 1st Ch, Truro, Trinidad.....	25.00 10.16
Total for April.....	\$2964.40

BURSARY FUND.

Previously acknowledged.....	297.02
Green Hill & West Brome.....	4.00
Rev Wm Dawson.....	5.00
St James, Dartmouth.....	12.59
Yarmouth.....	6.00
St Matthew's, Nth Sydney.....	5.00
Richmond, Halifax.....	5.00
St Aw's, Richibucto.....	5.20
A Presbyterian, Halifax.....	4.00
Hunter Gift.....	100.00
Mrs Matheson, bequest.....	50.00
A mem of James Ch, N G.....	40.00
Princeton, P E I.....	5.00
Acadia Mines.....	5.00
St Paul's, Truro.....	4.58
Rev J D McGillivray.....	5.00
Int B N S D R.....	10.18
Rev John McMillan, prize.....	25.00
St David's S S, St John.....	40.00
Fort Massey.....	25.00
Wiswell.....	8.00
St Matthew's, Hlf'x.....	25.00
Total for April.....	\$409.55

DAYSPRING AND MISSION SCHOOLS.

Previously acknowledged.....	\$2285.99
St Stephen's S S, St Stephen.....	34.10
Knox (Wallace ad'l).....	1.00
St James & Union.....	8.00
Green Hill & West River.....	26.55
Great Village S S.....	17.00
Oldham.....	0.75
Shillwater S S, Sherbrooke.....	1.55
St Andrew's, Sydney.....	17.00
St Matthew's, North Sydney.....	38.37
E R, St Mary's S S.....	4.00
St Ann's, C B.....	1.00
Mcagher's Grant S S.....	4.00
Knox S S, Shediac.....	13.40
Red Bank (ad'l).....	0.18
St John's S S, Halifax.....	10.00
Newport.....	17.54
New Richmond S S.....	10.60
Calvin S S, St John.....	16.00
Lockport S S.....	6.50
St Andrew's, Chatham.....	42.50
Noel.....	4.75
Erskine Ch Y M S, Montreal.....	50.00
Crescent St S S, Montreal.....	25.00
St Matthew's S S, Montreal.....	25.00
St Paul's S S, Hamilton.....	27.95
Lunenburgh S S.....	30.00
Children's S C.....	6.00

Parsboro.....	19.40
LaHave.....	47.17
Murray Harbor.....	7.00
Economy.....	5.00
Clifton.....	20.50
Western W F M S.....	200.00
Western S S's.....	205.75
Buctouche S S.....	1.50
St David's S S, St John.....	35.00
Musquodoboit Harbor.....	7.00
St John's B C, Brockville.....	20.00
Lochaber.....	4.50
Total for April.....	\$999.14

HOME MISSIONS.

Previously acknowledged.....	\$2907.76
St Peter's.....	2.00
New Annan.....	17.00
Wentworth.....	7.00
Whycocomah.....	10.00
Dean Settlement.....	2.00
Mid Stewiacke Miss S.....	11.70
Chalmer's Ch, Halifax.....	50.00
Princeton.....	45.00
Up Musquodoboit.....	5.85
Harvey.....	19.00
St Andrew's, Sydney.....	30.00
St Matthew's N Sydney.....	24.00
St Anns, C B.....	9.00
Int Mrs E Grant.....	30.00
Grand River.....	6.00
Souris, Bay Fortune & Grand River.....	12.50
A Friend (Hopkinton, Mass).....	3.00
St Luke's, Bathurst.....	5.00
Georgetown & Montague.....	8.00
St Andrew's, Richibucto.....	20.00
A Presbyterian, Halifax.....	8.00
St Paul's, Truro.....	24.00
LaHave.....	5.00
Acadia Mines.....	5.00
St George.....	27.00
St Paul's, Fredericton.....	17.00
Murray Harbor.....	20.00
Lower Musquodoboit.....	52.00
First Church, Truro.....	30.00
Riversdale.....	6.00
Brookfield, P E I.....	10.00
St Matthew's, Halifax.....	100.00
Lochaber.....	6.00
Clifton, P E I.....	15.00
Total for April.....	\$ 647.05

COLLEGE FUND.

Previously acknowledged.....	\$4,018.27
Prince Street, Pictou.....	50.10
New Annan.....	6.00
St Luke's, Bathurst.....	5.75
Whycocomah.....	5.00
St Matthew's, Wallace.....	6.00
Princeton.....	42.00
St Andrew's, Sydney.....	6.00
St Matthew's, N Sydney.....	10.00
St Ann's, C B.....	4.00
Int Mrs E Grant.....	60.00
Mid Musquodoboit.....	2.00
Souris, Bay Fortune & G'd R.....	5.00
Georgetown and Montague.....	2.00
St Andrew's, Richibucto.....	10.00
Int H L Atkins.....	150.00
A Presbyterian (Hx).....	8.00
Malcolm MacMillan.....	4.00
St Paul's, Truro.....	10.42
LaHave.....	3.00
Shediac.....	6.00
New Richmond.....	8.00
Acadia Mines.....	5.00
St James, Charlottetown.....	40.00
Collection for Library.....	24.32
Murray Harbor.....	10.00
Alumni Society.....	76.14
Int St John's, Hlf'x.....	75.00
Stollart.....	23.25
Mahone Bay.....	12.00
First Church, Truro.....	15.00
Riversdal.....	5.00

Int D Horne & Bros	70.00
Brookfield, P E I	10.00
Lake Ainslie	4.00
St. Matthew's, Hlfz	54.00
Clifton, P E I	5.00
Total for April	\$832.54

AUGMENTATION FUND.

Previously acknowledged	\$9,332.00
Merigonish	35.00
New Richmond, addl	19.00
Douglstown	16.00
St Peter's	7.50
Cape North	20.00
Forks, Baddeck	3.00
W Lawrence, Cheticamp	1.00
Princetown	70.00
Canard	25.00
Lakeville	10.00
Lunenburg	110.00
Rocks	4.00
Upper Musquodobit	2.00
Noel	25.00
Moncton, addl	36.00
Antigonish	100.00
St Andrew's, Sydney	30.00
Harvey, N B	23.00
Mabou	33.00
St Ann's, C B	35.00
St Matthew's, Halifax	300.00
Dartmouth, addl	21.65
Grand River	22.50
Souris, Bay Fortune & G'd R	25.00
Salt Springs	5.00
Georgetown and Montague	35.00
Lallave	38.00
Shediac	20.00
Brookfield, P E I	15.00
Acadia Mines	30.00
St David's, St John	162.00
New Dublin	8.00
Port Hastings	4.00
St Paul's, Fredericton	95.00
Murray Harbor	40.00
Lower Musquodobit	20.00
River Dennis	5.00
Zion, Charlottetown	45.00
Prince William	45.00
Clifton, P E I	30.00
Total for April	\$1977.15

AGED MINISTERS' FUND.

Previously acknowledged	\$1,262.96
Sydney Mines	10.50
New Annan	5.00
St Luke's, Bathurst	1.00
Greenhill and West River	5.50
A. R. M., St Andrew's, N B	5.00
St Andrew's, Sydney	8.00
St Matthew's, N Syd	5.00
St Ann's, C B	5.00
Grand River	2.00
Souris, Bay Fortune & G'd R	5.00
Georgetown & Montague	2.00
St Andrew's, Richibucto	10.00
LaHave	2.00
Mabou	2.00
Acadia Mines	5.00
West River & Greenhill	5.30
Clifton, P E I	5.00
Lunenburg	10.00
St George	4.00
Musquodobit Harbor	1.00
Murray Harbor	5.00
Clifton	14.00
Int Buctouche Church	30.00
Riversdale Ministers	3.00
Int D R Hlf B Co	530.35

Ministers' Rates.

Rev. J Sinclair	11.00
" Peter Clark	2.12
" A MacRae	3.00
" J Hogg	6.00
" A MacIntosh	3.25
" J F Forbes	5.00

Rev. Dr Macrae	50.00
" J D McGillivray	3.75
" A S Fraser	5.00
" J F Sutherland	3.75
Total for April	\$873.52

FRENCH EVANGELIZATION.

Received by Rev R H Warden, Treasurer of, the Board, 198 St James St, Montreal, to 9th May, 1887.

Already acknowledged	\$23,303.15
Montreal, St. Mark's	5.00
Mrs McArthur, Carleton Pl	5.00
Mr O T Smith, Binbrook	15.00
Miss C J McDowell, Ft Coulonge	1.50
A Friend	5.00
Dr Brownlee, Gorrie	4.00
Forwich	15.00
do S Sch's	5.00
Grimsby	11.75
Muir Settlement	2.00
A Friend, Vernon	5.00
Moncton, N B, St John's	10.00
Wingham S S	16.00
E Wyanosh S S	2.00
Mrs J Irvine, Harriston	5.00
National Bible S, Scotland	85.84
North Normanby	7.00
Brook	5.00
Mandaumin S S	4.00
Perth, St Andw's	17.60
Ottawa, St Paul's	78.00
Harwich	20.00
Renfrew, St Aw's	50.00
Shediac, Knox S S	5.00
Dresden & Knox Ch	16.62
Thamesville	3.00
Botany	3.79
Turin	2.25
Thamesville S S	32.03
Botany S S	5.00
Cookstown	8.00
Kitley	5.00
Rev G Porteous, Kitley	5.00
Ross & Cobden	10.00
E N Jell, Preston, O	5.00
Vankleek Hill	31.09
Winslow	6.00
Alex Robb, Amherst N S	5.00
Lachine, St Aw's	60.00
E M D Whyteoomah, N S	2.00
Quebec, per Rev W Clark	15.00
Patton & Wallacetown	14.00
P Young, Milby, Que	1.00
Pointe-aux-Trembles	35.50
A thank offering, Mrs M, Port Elgin, N B	2.00
Per Rev J McCall	242.50
Brookfield, P E I, per Rev P R M	10.00
Acadia Mines	5.00
Halifax, St Matthew's	41.10
Rent, St Catherine St Lot to 31st July '87	160.00
Rent, Bronsden Lane house to 31st May '87	55.00
Sales of books	141.19
Stratford, Knox Ch	30.00
St Hycinthe	10.00
Ste Anne, Illinois	20.00
A Friend, Lachine	50.00

Per Rev. Dr. Reid, Toronto—

Mount Forest	22.00
Lynedoch	15.25
Silver Hill	2.00
Monkton	3.60
Cambray	2.00
Jas C Halliday, Comox, B C	10.00
Angus	2.00
Iverson	27.00
Craighurst	5.00
J R Gemmill	1.00
Hyde Park	1.10
Hyde Park S S	5.60
Cornwall, Knox	30.00

North Brant	6.00
Windsor	9.00
Aldboro, Argyle Ch	10.00
Essa, W Burns Ch	2.00
Regina	2.00
Port Perry	10.00
Brantford, Zion Ch	25.00
Shakespeare & St Aw's	12.00
Caledon, Melville Ch	8.00
E Nottewasaga	5.00
Dunedin	5.00
Creemore	5.00
Almonte, St Andrew's	30.00
Paris, Dumfries St	23.50
Victoria	5.50
Essa, Town Line	2.00
Mattawa	6.00
Hamilton, St John's	5.00
Ottawa, Knox Ch	20.00
John Ross, Watford	21.00
Ann & Janet Ross, Watford	2.00
Embro	40.05
Ballyduff	2.50
Parkdale	55.00
" S S	10.00
Grand Valley	4.00
South Lather	3.00
Waldemar	2.10
London, South	10.00
Wyoming	13.00
Erin S S	4.00
Brucefield, Union	30.00
Osprige	3.00
Port Dover	11.25
Ingersoll, St Andrew's	21.00
Parry Sound	1.50
Rosemont & Mansfield	12.80
Scott & Urbridge	4.00
Chingacousy First	12.00
Brantford, 1st S S	6.00
Craigvale & Lefroy	7.00
Minesing	2.00
Tottenham	9.00
Harriston, Guthrie	7.00
Roxboro, Rear S S	4.00
Dominionville S S	5.00
Indian Lands	20.00
Chesterfield	10.00
Chingacousy, 2nd	10.00
South Plympton	7.00
South Delaware	1.00
Streetsville	75.00
Bear Creek	5.00
Wm Muir, North Bruce	1.00
Elora, Knox Ch	3.00
South Kinloss	5.00
Underwood	8.00
Centre Bruce	5.00
Wyndham	5.00
Brampton	20.00
Walkerton, Knox Ch	40.00

Per Rev. P. M. Morrison:

St Peters	2.00
New Annan	5.00
Wentworth	3.00
Dean Settlement	2.00
Upper Musquodobit	2.00
New Richmond	20.00
Sydney, St Andrew's	12.00
St Anne, C B	15.00
Middle Musquodobit	1.65
Grand River, C B	3.00
Souris, Bay Fortune & G R	5.00
Bathurst, St Luke's	5.00
Georgetown & Montague	8.00
Richibucto, St Andrew's	10.00
Princeton, P E I	16.00

\$25668.81

POINT-AUX-TREMBLES SCHOOL.

Received by Rev. R. H. Warden, Treasurer, to 9th May, 1887:	
Already acknowledged	\$5,255.33
A Friend	15.00
W G Duclous, Duclous	2.00
Oshawa S S	12.50

Vankleek Hill.....	25.00
Grimby S.S.....	10.60
E K Newmarket.....	5.00
Richmond, Quo.....	5.00
For Rev J A Vernon, Duclos Sarnia, S.S.....	5.32
Rev A MacGillivray, Williamstown.....	60.00
Halifax, St Matthew's S.S.....	30.00
Wm Arthur, Trout River, Q.....	50.00
Windsor, Ont S.S.....	5.00
West Toronto, Junction S.S.....	25.00
Guelph, St Andrew's S.S.....	50.00
Mrs T Ross, White Fish Lake Jos Cote, Montreal.....	5.00
Miss M A, Montreal.....	2.00
H Provost, Repentigny.....	2.00
Mount Pleasant.....	4.60
Elora, Knox Ch S.S.....	25.00
A Friend, St George O.....	50.00
Fees & Board, per J Bourgoin.....	1076.45
Interest on Loan, Endowment Fund.....	297.65
H. Munro, Montreal.....	10.00
Stratford, Knox Ch B C.....	50.00
Montreal, Chalmers Juv M S.....	25.00
Mrs F Johnson, Brockville.....	50.00
Montreal, per J Bourgoin.....	307.00

\$7,512.50

POINTE-ACX-TREMLES SCHOOLS, BUILDING FUND.

Received by Rev. R. H. Warden, Montreal.....	
Sundry, per Mr J Goforth.....	\$ 75.00

PRESBYTERIAN COLLEGE, MONTREAL

Received by Rev. R. H. Warden, Treasurer, Montreal.

(a) Ordinary Fund.

Already acknowledged.....	\$1159.55
Russelltown.....	11.00
English River & Howick.....	8.00
Waddington.....	18.14
Nepean & Bell's Corners.....	6.00
Ross & Cobden.....	15.00
Montreal Chalmers' Juv M S.....	25.00
Corwall, Knox Ch.....	20.00
Brantford, First Ch.....	5.00
Legacy late Mrs McCartney, Brockville.....	700.00

\$1967.69

(b) *Exceptional Chair.*

Already acknowledged.....	\$240.00
A C Hutchison, Montreal.....	25.00
Wm Drysdale.....	25.00

\$2490.00

(c) *Scholarship Fund.*

Already acknowledged.....	\$ 250.00
John Stirling, Montreal.....	50.00
Guelph, Chalmers' S.S.....	40.00
Sir Geo Stephen, Montreal.....	50.00
H Hutchison.....	10.00
Hugh Mackay.....	60.00
Walter Paul.....	50.00
E B Greenshields.....	50.00
R S Weir.....	5.00
J T Donald.....	20.00
George Hyde.....	10.00
Montreal, Crescent St S.S.....	50.00
Robt Allan, Montreal.....	19.00
Rev G Munro, Embro.....	50.00
Rev E F Torrance, Peterboro.....	50.00
Hugh McLennan, Montreal.....	25.00
Jas Slessor.....	50.00
A C Clark.....	50.00
K Campbell.....	25.00
D Rutherford.....	10.00
Hamilton, McNab St S.S.....	40.00
Jas Robertson, Montreal.....	50.00
Galt, Central Ch.....	40.00
Rev N Macphree, Dalhousie Mills.....	20.00
Wm Drysdale, Montreal.....	50.00
P Redpath, England.....	70.00

\$1185.00

BOHEMIAN FUND.

Previously acknowledged.....	\$340.28
Misses Sutherland, Gabarus.....	1.00
Rev S C Gunn, Springside.....	1.00
Follower of Jesus, Newcastle, N.B.....	5.00
D McD Clark, Pinehill, Hx.....	1.00
George Semple.....	1.00
Boularderie, C B, per Rev D Drummond.....	2.00
St John's, Hx. for S S, per Rev H H Macpherson.....	25.00
M Macgregor, LaHave, N.S.....	1.00
Rev J G McGillivray, Clifton, N.S.....	2.00

\$379.28

MANITOBA COLLEGE.

Rec'd by D McArthur and Dr King, For Building Fund and Debt.....	
Robert Anderson, Montreal.....	\$100.00
James Kerr, M D, Winnipeg.....	23.00
Colin H Campbell.....	25.00
For Ordinary Revenue.....	
Grant of Ch of Scot (£50).....	\$242.47

Widows and Orphans Fund in connection with the Church of Scot-

land, James Croil, Treasurer, Montreal.....	
Rev. M McGillivray, Perth.....	\$ 10.00
" J B Muir, Huntingdon.....	12.00
" J M Gray, Stirling.....	18.00
" F Home, Coldham, Scot.....	12.00
" J Gandier, Ft Coumoge.....	12.00
" J A Murray, London.....	20.00
" H Cameron, Hyndman.....	
Osgoode.....	12.00
" Dr Snodgrass, Canonbie Scotland.....	12.00
" D MacKachran, Dundee.....	16.00
" A McDonald, Duntrone.....	13.00
" J McDonald, Beachrge.....	9.00
" J S Mullan, Stanley.....	4.00
" Dr Lamont, Hampden.....	6.00
" Dr McNish, Cornwall.....	75.00
" John Wells, Jarvis.....	6.00
" A Currie, Sonya.....	12.00
" C A Doudiet, Mont'l.....	3.50
" John Wells, Walpole.....	6.00
" D Cameron, Vaughan.....	12.00
" H Edmison, Rothsay.....	5.00
" Dr Campbell, Mont'l.....	57.10

Presbyterian Ministers' W. and O. Fund, Maritime Provinces, Rev. Geo. Patterson, D.D., Secretary.

Received from 31st March to 30th April.

Ministers' Rates.

Jas McLean.....	\$ 8.00
M G Henry, omitted prev'l.....	12.00

Congregational Collections.

Glassville.....	2.60
West Bay.....	3.00
St Peter's, P E I.....	9.00
R John.....	5.00
St John's, Windsor.....	10.00
Shuber acadie, &c.....	2.00
St Andrew's, Halifax.....	10.00
St Stephen's, St Stephen.....	6.00

FOREIGN.

W F M S Eastern Sec to complete paym'ts prom'd.....	1407.18
Beyond promise.....	130.14
Park St, Halifax.....	96.00

COLLEGE.

Park St, Halifax.....	71.30
-----------------------	-------

DAYSRING AND MISSION SCHOOLS.

Park St S.S, Halifax.....	19.00
Park St, special.....	21.00

MEETINGS OF PRESBYTERIES.

Jan. and Renfrew, Carleton Place, May 23rd, 5 p.m.

Lindsay, Glenarm, May 31st, 1.30 p.m.

Sarnia, Parkhill, June 28th, 2.30 p.m.

Kingston, Belleville, July 4th, 7.30 p.m.

Peterboro, Port Hope, July 5th, 10 a.m.

Montreal, Montreal, July 5th, 10 a.m.

Brockville, Lyn, July 5th, 3 p.m.

Maitland, Kincardine, July 12th, 5 p.m.

Miramichi, Newcastle, July 19th, 11 a.m.

Bruce, Chesley, July 12th, 10 o.m.

Saugen, Harriston, July 12th, 10 a.m.

Chatlam, Chatham, July 19th, 10 a.m.

Quebec, Quebec, July 12th, 10 a.m.

Pictou, New Glasgow, June 1st, 2 p.m.

Victoria and Richmond, Middle River, June 25th, 11 a.m.

Owen Sound, Owen Sound, June 23th, 1.30 p.m.

Columbia, Vancouver, Sept 7th.

Whitby, Bowmanville, July 19th, 10.30 a.m.

When all is bright and gay,
I will pray,
And foil the tempter's art,
Lest sunshine lure my heart
From the way.

When darkness follows day,
I will pray;
And my tearful eyes shall see
That love is guiding me
On the way.

Let life bring what it may,
I will pray;
If I cannot understand,
I will hold my Father's hand
All the way.—Mrs. M. F. Butts.