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The Presbyterian Record.

VOL. XVII.

APRIL, 1892.

No. 4.

The time for the annual Foreign Mission collection, unless otherwise provided for, is set down by the Assembly as the third Sabbath of March. What ever the time adopted let no scheme be forgotten. Let each congregation see that it has no blanks for the year.

* * *

The one scheme in the West that stands in greatest need of a strong earnest effort before the close of the year, is the Augmentation Fund. To care for Mission stations and not for the Augmented congregations, is like nursing a child in infancy and when it gets able to creep, to cut it off. These congregations cannot support ordinances themselves. They do well, they have to do well, before they receive any aid, but they cannot do without aid for a time yet; and in many an instance it is a question of whether a weak struggling congregation shall be helped to its feet or allowed to scatter. Help it a little farther and it will soon be a strength to the church. Leave it without aid, it will soon be gone beyond recall. Let all who can do a little more send in an extra contribution for the Augmentation Fund during April.

* * *

In the East the scheme that needs the most earnest attention, that needs all the extra effort that can be put forth, is the Foreign Mission Fund. God has given grand success and He calls upon us to lay hold of the success and meet its demands. Let the balance lie on the right side on the first of May.

* * *

We would like to call attention to the *Children's Record*. It is not merely for infant classes, but for the young of all ages who can read and understand. Its aim is to give missionary information to the young and to cultivate a missionary spirit among them. Authorized by our General Assembly, it has the first claim upon our Sabbath schools. No other paper that they can get will give the some amount of reading matter at so low a price. Sample copies will be sent free for distribution. Please give it a trial.

Congregations will please remember that the Treasurer's books for the various schemes of the church close promptly on the 30th April, and all who wish their contributions acknowledged in the accounts of the current ecclesiastical year should send in the money as soon as possible.

* * *

The General Assembly meets in Montreal, June 8, to review the work of the past year, and to plan for the year and years to come. Some preparation is necessary to make that meeting a success. This preparation includes prayer and work. Either is useless without the other. The following are a few points to be remembered:—

1. Every congregation, if it is not done already, should do something according to its ability for each scheme of the church.
2. An earnest, prompt effort should be made to have all the schemes close their accounts, free of debt, April 30th.
3. All reports and returns of congregations, presbyteries, and committees, should be forwarded early.
4. Congregations should help their minister or elder, if a delegate, to bear the expense of the journey. It is work for the whole church and it is not fair to make the delegates bear the whole burden.
5. All delegates should at once notify Prof. Scrimger, who is convener of the accommodation committee, as to whether they expect to be present, and in the event of any change in their plans, should at once send him word. Then having done all let each one pray that a rich blessing may accompany and flow from the Assembly of 1892.

* * *

We have received congregational reports, both from East and West, showing most excellent results for the past year. We would be glad, did space permit, to give particulars from all our congregations, for the lessons they teach as to what may be done where the people have a mind to work, but the wide extent of the church and the small size of the RECORD make it impossible.

There has been a great deal of righteous indignation expended in Canada, during the past year, over political wrong-doing. It is well to cultivate and express such indignation. The country will stand a good deal more of it. It is a kind of wrath that we need not be careful to lay aside at sundown. But have the results been equal to the expenditure of effort? What is the reason? It has almost wholly been directed against opposite parties. Whenever it has been homeward, it has told. There is a science in moral gunnery. Let those search lights be turned inward, and those batteries of indignation be brought to bear in line with the 51st Psalm, and what execution would be wrought. Did men but honestly breathe the prayer, "Search me O God and know my party, try me and know my party's acts" then would one stage of the world's millennium be come.

* * *

May success attend the efforts of those who are struggling for free common schools. To allow the young of a country to grow up ignorant of each other, in a way that to some extent necessarily follows the separate schools system, is suicidal policy for any nation. It makes race or creed differences, from the very first, a barrier to intercourse, trains the young to look upon others as separate from themselves, gives no common standing ground, and thus fosters division instead of union. Let the state perpetuate itself in unity and strength by training its young for their duties as citizens. Let them be taught the four "R's" together, namely, "Readin," "Ritin," "Rithmetic" and "Righteousness," and let parents and churches feel that on them rests the responsibility of making provision for the special religious or denominational training of the young. God grant the victory to the Provinces of our Dominion that are trying to keep their strong young life free from the sepulchral touch of these grave clothes of a dead past.

* * *

A little incident, which points a great moral, comes from Washington. Frederic Douglass, once a slave, now the well known orator and statesman, secured a position as clerk in one of the departments, for the daughter of his former master who was reared in great luxury, but has for a number of years suffered pinching poverty. What a commentary on the absurdity; not to mention the wrong, of the silly pride of place or power or wealth, on the part of those who may possess these things; and the equally silly toadyism on the part of many who possess them not. Joseph Cook says that the president of the horse car company should not treat the car driver with disrespect, for the driver's son may be president, and the president's son may be driver. There is no weakness of human nature more universal, and none more unnatural and contemptible, than the "respect of persons" of which the Apostle James writes. It is unnatural,

for the infant prince and pauper can roll and kick on the same rug on equal terms; and it is contemptible beyond expression. It is the one fly in the ointment of Christian life and character that perhaps more commonly than any other, except selfish greed, makes that life ill odored to the world. Christian men will plan their schemes of beneficence for the poor, and perhaps treat their servants in a manner that savors not of Christ; Christian women will busy themselves in schemes of mercy toward their less favored sisters, and at the same time these sisters are compelled to feel that "between us there is a great gulf fixed"; even in synods and general assemblies, when the Sons of God, the worthy ministers and elders, meet together, Satan in this shape sometimes presents himself with them.

* * *

A minister in the United States who says that he has resigned pastoral work, in order to devote himself to securing a better support for aged ministers who may need it, sends us the following little simile, which may be helpful in stirring up the pure minds of our people to support the Aged and Infirm Minister's Fund. He says:—

"The garret is a storage place for the refuse of the household. To its gloom and dust and cobwebs are consigned the broken, worn-out or useless articles which we do not care to destroy. I saw two old fashioned spinning wheels not long ago. One was in the garret. It was broken and lay upon its side just as it had fallen when carelessly tossed aside many years before. The other was in an elegant parlor. Every broken part had been carefully repaired. Here and there were little touches of color and bright bunches of ribbon. The old wheel held the post of honor in the beautiful room. It wore its love-tokens as proudly as a grey old veteran might display his bronze medals of honor. The lady who saw me gazing at the old wheel said tenderly; "It belonged to my grand-mother. Its music accompanying her voice was my mother's lullaby. The touch of her hands made it holy. My mother prized it above gold. She gave it to me. I keep it in my best room. It is one of my treasures. When I see it I think of my sweet mother and my dear old grand-mother. Both are in heaven now."

May I introduce to you a saintly old man? He is an aged minister. He wears a crown of snowy hair. He sits in enforced idleness because of the touch of disease and the weight of years. He looks back upon a long life full of faithful and honorable service. He thought not of self, but with loving and heroic devotion sacrificed his own hopes and purposes that he might minister to others. He is poor although he has made many rich. Does he sit in the parlor surrounded with tokens of appreciation and affection? Or does he sit in the garret, lonely, neglected and almost forgotten. Fellow Christian, when your minister retires, shall it be to the garret or to the parlor?"

Our Home Work.

WHAT is usually called Home Mission work is divided into the two departments of Home Mission and Augmentation on this wise. A few scattered settlers have pushed their way to the far front, down by the sea, in the forest, or on the prairie, to make a home for themselves and their families, where there was homeless waste before. They have within reach no church. They would like to hear the gospel preached and are willing to do something to support it, but cannot do much. We send a catechist or missionary, he gathers the scattered settlers of a district to some kitchen or barn, or if in summer the sky may do for shelter, and preaches to them. He goes his way to another district and does the same. A number of such districts are grouped into one field and as often as he may be able the catechist gets over the field preaching to them in turn. They do what they can for his support, but as a rule need some help and such help is given from our Home Mission Fund, to which we are all asked to contribute year by year.

As new settlers come in, or the old families grow up and make new homes, the people want a settled minister of their own, and these districts or some of them are united into one and called a congregation or pastoral charge. They call a minister, he is settled as their own, and they are glad with a gladness that only those who have been in such circumstance can know. But they are not able to give quite enough to keep him, and we give them some help for a time from what is called the Augmentation Fund, which is thus just another department of Home Mission work. As the congregation gets stronger they need less help and are soon able to support themselves and in their turn help other places that were once like themselves. Every year new stations are taken up. Every year congregations become self-sustaining. Thus our church grows.

One reason for carrying on this work with vigor is that these scattered settlements, if left to themselves, will in some cases, soon fall into semi-heathenism. It is a very sad fact, but one that has been frequently witnessed in our frontier settlements, that where the people are left for a time, without regular public Sabbath worship of some kind, they are liable to become utterly careless about religion. The Sabbath unmarked by worship or any other token that it belongs to God becomes a day of pleasure or of work. Religion dies and morality with it, and the community, instead of being a strength and blessing, is a curse to the country.

Another reason for diligence in this work is that it is the only way to add to the strength of our church. In this way have been formed the larger part of the congregations that to-day make up the church. Had it not been for Home Mission work along these two lines, our church would have been a very feeble flock to-day, and if she is to be strong in future years, to wield an influence for righteousness at home, and to send many messengers of peace far hence unto the Gentiles, she must still grow by these same means. The fact that many of these people are our sons and daughters, is an additional call. We give them more or less, as we may be able, to supply their physical wants, as they leave our homes for new ones, and shall we not follow them with the gospel? Higher still is Christ's command, "Go ye into *all* the world, and preach the Gospel to *every* creature."

Yet another reason, a very important one, and yet one that is perhaps seldom considered, is that these frontier settlements contain, as a rule, the strongest bone, and sinew, and brain, and character of our country. Everything tends to this. As a rule it is the strong men and women, with strong bodies and resolute wills, ready to do and dare, and able to overcome, that move into new places, and compel the wilds to give them a home; and their children thus start in life with a heritage that is worth more to them than any inheritance of wealth could be. Then the whole training of these children tends to develop these traits. Their plain wholesome food, fresh air, absence of excitement, their free strong life, with its work, develops strong bodies; their share from childhood in the family tasks develops a strength of character that can more easily cope with difficulties in later life, in short, the men and women born and reared amid such surroundings, are those who will have the will to dare and the strength to do, and who as they leave home and go out to fight life's battle in larger spheres will win the day. The outmost, topmost branches of a tree bear the finest fruits, while that which is sheltered and hidden in the centre, is less choice; so as a rule the outmost, topmost branches, the outlying settlements of a country bear the men and women of greatest strength in every way. Both in our own country and in the neighboring republic, the strongest men, those who in large measure shape the policy and destiny of both church and state are those who have forged their way upward, each new triumph over difficulty but giving added strength for some new victory. These mission stations and small congregations contain as a rule those who are to be the foremost men of a generation hence, and if that generation is to be marked with a deep strong religious life, it must be by bringing that religion to bear upon them and their surroundings now. Let this be

neglected, and they will grow up the same strong men who will of necessity wield an influence in their land, but if Godless, their influence will be for evil, and their strength will be lost to the church, to righteousness, and to God.

There is still another aspect of Home Mission work that may be worth a thought. Most people like to provide in some way for their children. Some lay up money for them, and it often proves a curse. Others try to get comfortable homes for their children, and when this is done life's aim is largely accomplished. There is one way of making provision for those who come after us that is certain to prove an unmixed good. In making such provision we cannot err, and that is by providing them a good land to live in. A free land, a land of righteousness and truth, a land bearing in every part of it and upon all departments of its work, the impress of the Bible; a land filled with religious life. One of the best investments we can make for those who come after us is to expend our means in providing for them a good country to live in, and the surest way, the only way of accomplishing this is by bringing every hamlet and home from the rocky cliffs of the Atlantic to the pine crowned hills of the Pacific under the influence of the Gospel of Christ.

The Home Churches send to Canada the best immigrants that come, and they do not forget them when they come. They contribute, as is fitting, to aid our Church in the work of supplying them with the gospel. The Free Church of Scotland recently sent £200 to our Home Mission Fund, and the Established Church, £190 to Manitoba College. This Home Mission work in the new fields that are filling up so rapidly must be pursued on the principle of making hay while the sun shines. Our Church has lost very largely in the past, especially in the older provinces, by neglecting to take it up in time. The western part of Nova Scotia, and many places in New Brunswick, were originally settled largely by Presbyterians, which to-day are the strength of other churches. In parts of Ontario, the same is in measure true. But where the loss is loss indeed, is in the Province of Quebec, where, in many places, settlements of Scotch Presbyterians, left without the Gospel, have become, in language and religion absorbed in the surrounding mass of French Romanism. But if these churches did not take them up, what then? They would soon lapse into home heathenism, into neglect of all religion, and in large measure, of morality as well. One motto that should be inscribed on the Home Mission banner of every Church, with regard to new settlements is, "What thou doest do quickly."

AUGMENTATION OF STIPENDS.

WESTERN SECTION.

A GOOD deal of time was devoted at last Assembly to a consideration of the Augmentation scheme. The committee then reported a deficit of \$4,287. Instead of taking action looking towards a reduction of the grants, the Assembly instructed its Moderator to issue a pastoral address, "to be read in all the congregations of the Church," setting forth the great importance of the Scheme, and urging the necessity of more liberal contributions towards its maintenance.

The Moderator did so. It would be interesting to know in how many congregations of the Church his address was read. An important question is, What has been the result?

The Moderator informed the Church that there was required this year \$9,525 more than was received last year. From the receipts of the treasurer, as reported in this number of the Record, \$15,676 had been got up to 5th March, as compared with \$15,370 on the corresponding date of last year. In other words, fully ten months of the Church year have gone by and the increase of contributions reported is only \$300, leaving little room to hope that from the congregations of the Church the additional \$9,200 will be got in March and April.

In an appeal recently issued on behalf of a particular scheme by one of the Scottish Churches, among reasons given for the backward state of the fund are the following, and they are here given because there is ground to fear that they are present and operate among ourselves. :-

1. Low rate of giving on the part of those to whom God has given the ability in a large measure.
2. Congregations resting on the contributions of a few wealthy members.
3. Ministers not duly enforcing the claims of the Fund from the pulpit, so as to tell on the consciences and hearts of the people.
4. The low views of some ministers and office-bearers, of the duty of the people towards the fund, and of their ability to contribute - leading them to justify or excuse a low rate of giving, and to intercept or blunt the force of representations and appeals.

The writer of this heard the other day of the minister of a well-to-do congregation complimenting his people in a most fulsome manner on their generosity towards the work of the Church, while as a matter of fact their total contributions to the whole of the schemes of the Church was a miserable pittance,—less than one-half of the average contribution of our people to missions, and far below that of adjoining congregations, as some at least of the people well knew.

Circulars may be scattered by the thousand, and earnest speeches may be made in Assemblies and Presbyteries and at missionary meetings, but unless those who are at the head of affairs in each congregation bring the claims of the fund before the people with infectious warmth and earnestness the result will be far from encouraging.

There is yet time for a hearty, vigorous effort on the part of congregations and Bible classes and Sabbath-schools so as to secure the amount yet required before the end of April, when the books close for the ecclesiastical year. W.

Our Foreign Missions.

We have had a note from Rev. Mr. McDonald, the newly appointed missionary to the pagan Indians of British Columbia, showing the great need of these peoples. The numerous bands of Indians, with their roving life and dark paganism, are a field hard to cultivate, but the same power that has, within the last quarter of a century, Christianized and civilized blood-stained Erromanga, and has within the same period wrought such wonders in Trinidad and Formosa, will, we trust, in a very few years, make these moral deserts of the Pacific coast and mountains rejoice and blossom as the garden of the Lord.

The Presbyterials of the W.F.M.S., have been holding their annual meetings, and, almost without exception, they show an increase on the income of the previous years. Diligent hands have been working, and a great deal of clothing has been sent to the mission fields, to the New Hebrides and Trinidad but especially to the North West. Careful hands have been saving and collecting, and the maidens and wives and widows, have brought their much and their mites, into the Lord's Treasury, while over against it He sits beholding, in some cases commending, as He says, "she hath done what she could."

The duty of our Church toward the Chinese in British Columbia, has long been a subject of anxious thought to many. The Foreign Mission Committee has been enabled to secure a missionary for that field, and the heathen who have come by thousands to our Western Coasts are not to be left without the Gospel. The work is beset with many difficulties but it should at least be as hopeful as in China. Here they are strangers, away from many associations and influences that act as barriers to the truth, and, when strangers in a strange land, the kindness shewn and the interest taken in them will no doubt be more appreciated and their hearts be more open to respond to the offered help of the best of friends. Let the prayers of God's people follow Mr. Winchester, who goes, as our agent, to this our work.

Death has called for one of our missionaries, Miss Amelia B. Harris, who for the last two years has been laboring at Indore. She was the daughter of a merchant in Toronto, formerly of Montreal, and was a member and S.S. teacher in Old St. Andrew's Church, Toronto. After a very thorough education, she gave up, some two years and a half since, a comfortable home, to go to India. Well fitted, by nature and training for her work, her two years at Indore have sufficed to shew the great loss the mission has sustained. When health failed, it was thought that a visit home might prolong life. Miss Dr. McKellar, a

sister missionary, came with her. But the search for health was vain. The lamp was going out. She was unconscious before reaching Britain and a few days afterwards, Feb. 15th, passed quietly away at the early age of twenty-six. An aunt had gone from Canada to meet her and was in London when she arrived. Dr. Caven of Toronto, who is on his journey to Palestine, Mr. Hamilton his fellow-traveller, and Dr. Matthews, were present at the funeral. Miss Dr. McKellar, her sad task done, though herself worn and needing rest, sailed for India a few days later, Feb. 25th, on the same steamer by which she had come. The Foreign Mission Committee at its recent meeting passed a resolution expressing in the strongest terms their high appreciation of the work of Miss Harris in the Mission field. The harvest there is plenteous, the reapers too few before are fewer now, and the laborers there are anxiously praying that others may be sent forth. It is probable that two more women will be sent out the ensuing autumn, but what are these among so many.

The revision of the Spanish Bible goes on rapidly. Several books of the Old Testament are already printed, and all who have seen the samples sent out are delighted with the character of the work done.

The pregnant reply of President Lincoln to a caller during the war is worthy of frequent remembrance. The caller said: "I hope that God will be on our side." "No, my friend," said Mr. Lincoln, "The great anxiety is to be on God's side."

LETTER FROM REV. H. A. ROBERTSON. THE WORK ON ERROMANGA FOR 1890-91.

WHILE there have been some things to discourage us during the two years covered by this brief report, and while the conduct of some of our young people living at the principal station, has greatly grieved us, revealing unmistakably the coarseness of their natures, the extreme lowliness of their whole moral life, and their unblushing effrontery, yet on the other hand, we have been greatly cheered and encouraged by the life and manners of a large number of our leading Christians all over this island.

True, many former years witnessed far greater external change, such as giving up their degrading heathenism and their wars, in which much property was destroyed, lives lost, and bitter feelings engendered, causing shocking murders afterward to square accounts, and which in turn led again to war madly carried on by the entire population.

But during the last two years our more advanced Christian people, men and women, including all our elders and the most of our teachers, have shewn much interest in the mission on their own island, and there has been,

and still is, a thoughtful, quiet, gentleness in all their words and actions, and a growing interest in the training of their own children, as also in the schools for the training of the young people of the whole island. There has been shown much warm Christian sympathy for us in our serious sickness, a deepening respect for ourselves and our word as Christ's servants, and a devoutness in prayer that deeply touched our hearts and caused us through tears to exclaim, "What hath God wrought." We have seen a wonderful, delightful change in Erromanga in twenty years. To God be all the glory.

During 1890 we had 30 teachers employed in Erromanga, and two young men assisting the leading teachers at Dillon's Bay and Portina Bay. Owing however, to deaths, sickness, unsuitableness, and one case of sin, we have only had 26 during 1891. We expect soon to settle four new teachers, though at old stations.

Besides the work on our island, as elders and teachers, our people have been as in former years assisting some of the missionaries on other islands. One of my elders has just gone to take charge of Mr. Michelson's work on the Shepherd Islands. Mr. Michelson had this man for several years, and was so well pleased with him that he asked me if I would allow him to go to Tongoa and take charge of his entire mission field, the Shepherd Isles, until he and his family return from their furlough home to Norway. I was glad to help Mr. Michelson, and pleased that so much honor should be given to Erromanga.

At the two principal stations, Dillon's Bay on the west side, and Portnarevin, (sandy port) on the east, there have been regularly conducted on Sabbaths, an early morning service at 7 o'clock, another at 10, and Sabbath School at 3 p.m., which have been very well attended.

There is an early morning week day school each morning except on Saturday, which is well attended. On the same days and at a later hour there is a class for children which has been remarkably well attended, and at last we have succeeded in getting parents and friends to allow their children to live at Dillon's Bay in order to attend this school.

Prayer meeting is held every Wednesday afternoon in summer, and in the early morning in winter, and is fairly well attended.

At all the 26 outstations they are two services on Sunday, *i.e.*, forenoon service, and Sunday School in the afternoon, early morning schools during the week, except on Saturday, and prayer meetings on Wednesday afternoons. All go to the early morning class for an hour daily.

Upon the whole I have great comfort with my teachers, and my eight elders give me much help. All of our elders and teachers are fairly good speakers; perhaps half a dozen of them are good, clear, preachers of the gospel. One, Yomot, is excelled by few white clergymen as an

instructive preacher. But as a rule they are all poor teachers. They lack patience, tact and perseverance. They do not like to teach beginners. They much prefer instructing those who are able to read more or less freely and easily.

The Lord's Supper is dispensed once a year at east and west stations alternately. We used to have it twice a year but found it too much for the old and infirm to travel so far, more than once a year. Last December, we met at Portnarevin, and in July last, 1891, the people came from all parts of the island to Dillon's Bay. And after a delightful day on the 12th of that month when the Lord's Supper was dispensed they continued with us for a fortnight attending classes and ministering to us when we were both ill after communion Sabbath.

Before returning home, the once savage, warlike, people of a district on the south-east side of the island, extended a most pressing invitation to us to meet at their district next, and the invitation was so hearty and so polite, so unlike anything of the kind we had ever known of Erromangans, that we said we would comply, though it is an out-of-the-way place and no suitable house for us to live in. But how could we refuse.

Perhaps some of my readers may remember me telling many years ago of a missionary journey I was making and how a naked chief pressed me to go to his village a few miles beyond where I had intended to go that time, and how, when following my guide I came upon an open space cut out of the forest, in the centre of which stood a neat school house, just finished, and at one side a rude pulpit built for me by the chief; and a large present of yams and two immense hogs lying outside as a present for me; and how the old chief caught my hands and pressed me for a teacher to tell him about God and eternal life; and how I was obliged to seek a quiet spot to hide the tears that would flow, bite my lips as I might. Well, that is the district where we hope to join with that old chief's people and many other Erromangans in January next, 1892, in remembering Christ's death.

The Christian natives have given the following free labor for mission: They burned two large kilns of lime, finished a mission cottage at Elizabeth Bay, gathered thatching for four mission buildings, cleared twice the undergrowth from the road across the Island, kept clean the graves of the martyrs, kept the mission boats painted and did all the boating required in visiting other parts of the Island, kept up all the district schoolhouses, built five new ones, and prepared and shipped to Glasgow, Scotland, 16 casks, 3,000 pounds, superior arrowroot. In addition to this there has been paid labor to the value of £60 stg. *i.e.*, apart from the teachers, to servants and others engaged at times during the two years.

The number of Christian marriages in 1890-91

has been 36. The number of adults baptized 16, infants 40.

The whole population of Erromanga in 1888 was 2,540. The only professed heathen are a very few on the extreme south of the Island, and a few at the north end. Nearly all would feel insulted if they were spoken of as pure heathen. There are no enemies. I visit every village in all parts of the Island, and the missionary party is everywhere received with great friendliness and kindness.

During these two years I have put into the hands of the natives in their own tongue, the first edition of the four gospels, and a second edition of the Acts of the Apostles, bound in one, 2,000 copies, 1,000 bound in cloth, and 1,000 lying in sheets in Sydney until required; also 2,000 copies of our catechism and hymnal bound in cloth. The Gospels and Acts cost, including binding 1,000 copies, £170 stg., the catechism and hymnal £27 10s. The British and Foreign Bible Society paid for the Gospels and Acts, and we are striving to refund the Society, in part at least. The small books we must pay from proceeds of arrowroot as the B. & F. B. Society only pays for the printing of the scriptures pure and simple.

I have made a translation of the Epistles of Peter, and began last night Romans afresh, but find it a most difficult book to translate into Erromangan.

Thus my work goes on with its dark and bright sides. Such as it is I offer it to the F. M. Committee, the church and the many personal friends whom God had given us within the Presbyterian Church in Canada, chief among whom I would mention those dear friends who for so many years have helped to support my teachers in this Island. God has greatly blessed our poor labors in Erromanga.

Yours sincerely,

H. A. ROBERTSON.

A NOTABLE DAY IN TRINIDAD.

BY REV. E. A. MCCURDY.

MR. EDITOR.—The second of Feb. 1892 was a red letter day in the history of the Canadian Mission in Trinidad. On that day was opened at San Fernando the institution for the training of a native ministry for the Asiatics of this island.

The F. M. Committee decided on its erection in the summer of 1890. Rev. K. J. Grant, who was home on furlough, threw himself with his usual enthusiasm into the effort to raise the \$4,000 necessary for that purpose, and before he left Canada was able to report complete success.

Shortly after his return the Mission Council purchased "Shady Grove," a valuable property adjoining the mission premises at San Fernando, on which still stands the dwelling occupied by

Dr. Morton and his family at the time of their residence in that town some years ago. It has been repaired and is now used as a dwelling by Mr. Coffin and as dormitories for the students. There was also a beautiful site just beside the Susamachar (ch as in chair) Church, or church of "glad tidings" in which worships the native congregation ministered to by Mr. Grant and his native helpers.

Upon this site the institution has been erected, and, with the church beside it, crowns the brow of a gentle elevation, "a thing of beauty," destined, I trust to be "a joy forever." Situated in the principle street, no one, Christian or pagan, can pass the Mission premises without having their attention called to the character of the work there carried on. The college is a fine building 25 by 50 ft. with 15 ft. post. The frame floor, and walls, are pitch pine of the best quality, and the roof is galvanized iron tiles. It is raised some four feet from the ground, is supported by concrete pillars. There are entrances at the front and rear, and on one side, with steps and platforms of the same material. The roof projects both at the ends and sides, forming a "hood" which at once improves the appearance of the building, and protects those within its walls from the hot rays of the tropical sun. The ventilation is admirable; the doors and windows consisting largely of jalousie, lattice, and other open work. Indeed there is but one opinion as to its excellence, adaption, and beauty, reflecting credit alike upon those who designed the plan and those who carried it into execution.

On Feb. 2, Mr. Grant's birthday, by the way, and, though only a coincidence, yet under the circumstances a most delightful way of celebrating it—the Presbytery of Trinidad met in the morning at San Fdo. and, made arrangements for the opening services of the day, Rev. G. M. Clark, of New Edinburgh, Canada, being also present. These services were a meeting in the afternoon by the Presbytery for the formal opening, and another of a more popular character in the evening.

The afternoon meeting was attended chiefly by Asiatics, most of the catechists from all the Mission fields, as well as a considerable number of the East Indians from San Fernando and the surrounding districts being present. Devotional exercises were conducted in the native language, Hindee hymns being sung and the congregation led in prayer by Rev. Lal Bihari and Charles Fendeen. The students present were addressed by Dr. Morton in their own language and Rev. Mr. Grant in English; and the Indian people of Lal Bihari in Hindo and Rev. Mr. Wilson in English. Thirty-six students were enrolled. Rev. Mr. Ramsay, as acting Moderator of the Presbytery announced the arrangements which had been made for carrying on the work of the Institution in the meantime, intimating that Dr.

Morton had been appointed President, and that Messrs. Grant and Coffin had been associated with him as teachers, with the prospect of such assistance as might be required from Lal Bihari, declaring the college duly opened, and expressing the hope that it would prove a great blessing to the Church in Trinidad.

The meeting was briefly addressed by Messrs. Clarke and McCurdy, the latter simply fulfilling his appointment of Presbytery, to acknowledge the part taken by the Indian people in the erection of the college in their contribution of \$225.00, and of the superintendence of the work by one of their number, Mr. Albert Sammy, who had given some five months of his time gratuitously in this way, thus securing a building of larger dimensions and better quality at a much smaller cost than could otherwise have been attained. Mr. McCurdy conveyed to Mr. Sammy the vote of thanks passed by the F. M. Committee, and on their behalf presented him with a copy of the Encyclopaedia Britannica (American edition), as a token of the Church's appreciation of his services, intimating that the Committee rejoiced in what he had done, not simply on the ground of immediate value to the Church, but because they looked upon it as a part of the first fruits of a great harvest of generous effort yet to be yielded by the Christian Indians of Trinidad, in the work of evangelization of their countrymen. Mr. Sammy in acknowledging the gift expressed his gratification at the appreciation of his services and intimated that it was his purpose to leave the volumes just presented to him in the college for some years in order that the students might be able to refer to them.

In the evening a larger and less formal, but most spirited meeting was held which lasted about two hours and a half. The building was brilliantly illuminated, Chinese lanterns being suspended from every suitable point on the outside, in addition to a large number of lamps within, making it literally what it is intended to be spiritually, a source and centre of light. It was filled to its utmost capacity, and the overflow constituted an extra-mural congregation which pressed round the open doors and windows, and lingered throughout the whole service.

Those present were of all the nationalities and classes which are to be found in the greatly mixed community of San Fernando. Nearly all the leading people of the town of all denominations embraced the opportunity of manifesting by their presence appreciation of the services rendered to the Indian people of this Island by the Canadian Mission, and their interest in the College which has been located in this town. The Asiatics also were there in large numbers.

By appointment Mr. Grant presided at the opening of the meeting, conducted the devotional exercises, and gave a narrative of the steps which had issued in the position of affairs so happily

reached. He referred gratefully to the liberal contributions which had been made towards the College both in Canada and Trinidad, amounting in all to upwards of \$5,000.00. He laid special stress upon the value of the first gifts received in Ottawa and expressed his gratification at the presence on the platform of Rev. Mr. Clarke and Mrs. Clarke who with Mrs. Brenson and another friend had contributed nearly the half of what was needed for the erection of the building. He acknowledged a donation of £15 worth of valuable books from George Goodville Esq., an elder of Greyfriars Church, Port of Spain, and another of almost equal amount from Dr. Morton in aid of the furnishing of the students quarters. In winding up he whispered loud enough to be heard by the whole audience that a collection of £50 would enable the College to be opened fully paid for.

At the close of Mr. Grant's address W. I. Robertson Esq., Mayor of San Fernando, was called to the chair and he embraced the opportunity of bearing strong and impressive testimony regarding the excellence of the work of the Canadian Missions in general, and more particularly of that part of it which had been carried on within the sphere of his own personal observation in San Fernando. After referring to many facts in proof of its excellence he said in closing, "There has been a lot of controversy lately in some of the English papers as to the good that is being done by Missions in India, and much has been said to try and bring Missionary effort into disrepute, as not being worth the money that is spent on it. I do not wish to express any opinion on that matter, but this I know, that, so far as this Mission is concerned, we have only to look at what is taking place in our midst to see that it is a success, and giving ample testimony that the seed sown here is bearing good fruit."

As was most fitting the next address was given by Rev. G. M. Clarke. After a glance at the history of the Island, and congratulations addressed to the missionaries and to the people of San Fernando on having such an institution among them, he directed attention to the necessity of raising up a native ministry, since natives are already familiar with the language of their people; acquainted with their prejudices, peculiarities, and feelings, and inured to the climate in which they live. He indicated a number of reasons why the necessary training should be given on the scene of labour, rather than in colleges at home, and closed with invoking the Blessing of God on this "School of the prophets."

Rev. Mr. Ramsay, of the Free Church, Port of Spain, spoke at some length, giving reasons why the Institution should be called the "Presbyterian College" rather than a Seminary, Academy, or any such name; and congratulated the Presbyterian Church in Canada on this great

advance in her work, as also the missionaries and the people of San Fernando in having such an institution in their midst.

Mr. McCurdy spoke briefly on "The Importance of Special Training for Special Service," referring at the outset to the large constituency in Canada which was interested in the proceedings of that day, and was sharing the joy of the missionaries, the native church, and their friends here on such an occasion, urging the need of special training for the native ministry in view of the supreme importance of the end aimed at, and of the direct and very powerful bearing which the right use of the means to be employed has upon the attainment of the desired end. He stated that the aim of the Pres. Church in Canada is not to establish a Canadian Church in Trinidad, but to found, foster, and build up, a church, chiefly of Asiatics, that in time shall become "self-supporting, self-governing and self-propagating"; and that the policy in accomplishing this object, is, not to increase the number of her missionaries, but rather, to do what she can to raise up a native ministry for the Asiatics in Trinidad itself.

The closing address was given by Dr. Morton, and was mainly a touching tribute to fellow-workers who had ended their toil and entered upon their rest. Many of your readers would like again to hear his own voice and so I simply quote a few pathetic sentences.

"On an occasion such as this, I always think of those who are no longer with us, but who contributed their share to the work that has been done. When in Canada two years ago, I came across, in the records of the Foreign Mission Committee, the first written suggestions that looked towards this College. They were drawn up by Rev. Thomas Christie, who for ten years laboured in Couva, when their was neither railroad nor macadamized roads, and the work was dreary and toilsome. Mr. Christie's remains sleep in California, and those of Mrs. Christie in Canada. For five years Rev. J. P. McLeod laboured faithfully at Princes Town, and built the church there. He consecrated our graveyard at Tunapuna, by laying his body in the first grave. Mrs. McLeod was buried at Truro, Nova Scotia. Miss Archibald rests in the neighbouring graveyard and Mrs. McRae at Princes Town. These have been called away, while we have been spared, let us not this night forget their work. Mr. Wright who built the church at Couva left his child buried there. We have buried our dead in every district. And through all these years Mr. Grant and I have been spared. There is no credit to us in that. God called the others, He spared us to see this day and to Him be the praise.

"But it is well for us all to recognize that this work does not depend on Mr. Grant or myself. We are more men of the past than of the future.

The men of the future are Messrs. McRae, Coffin, and Thompson, behind me on the platform, and Lal Bihari, Ragbir, Soudeen and other East Indians in the audience before me. More and more must we give place to these men, and you must receive them and cheer them on as God's agents for carrying forward the work which we were permitted to begin, and in which we were for a time aided and cheered by those who have fallen asleep."

The large assembly was hushed into an almost oppressive silence while Dr. Morton spoke, a silence which continued for some time after he resumed his seat, and was broken only by the closing exercises of a service which I am sure will be long be remembered by all who were present, and of an occasion which I believe will mark an era in the history of the Canadian Mission in Trinidad.

LETTER FROM REV. JOHN McDOUGALL.

HSIN CHEN, HONAN, CHINA.

Nov. 28rd, 1891.

DEAR BROTHER,—Nearly four weeks have passed since the disturbance here and everything has been quiet. We are expecting soon to hear from Tien Tsin of some action being taken by the Consul to secure quiet in future.

Our most anxious time is at present, and before I close this letter to-morrow night we hope our anxiety will be past.

A large fair is being held in Tsin Chen. It is held each year at this season. It lasts four days and is attended by thousands from all the surrounding country, and among them of course many worthless characters. We were afraid that there might be some disturbance, and hints were given that such would be the case, but three days of the fair are past and all has been quiet. To-morrow afternoon the people begin to leave.

I do not remember whether I said in my last letter how we now regard the riot. We think it was an attempt to levy blackmail. The man who owns the compound was one of the leaders, and it is to his interest to keep us here. But he also wished that all our buying should be through him, and this we will not do. He wished to frighten MacVicar and MacGillivray so that the mere hint of trouble in future would bring us to his terms. If this was its object, it has failed.

Since then we have got on well with the work in the Compound. When it was rented the front on the street was of boards, to be taken down in the morning and put up at night when the shop was closed. The front is sixty-five feet long. One half was an opium shop, the other unused. It was necessary for us to put up a brick wall instead of the boards, and some were afraid that it would be difficult to do. After the riot, the landlord urged us to receive patients. We said we

could not let people into the Compound at present, but that we would build up this wall and the doctor would receive patients in the front shops. This wall was put up without any trouble whatever. It took eight days. I was on the street the greater part of each day, always in a crowd of course, and I was very favourably impressed with the people. The great majority are certainly and truly friendly. Their leaders only hate us, and they can only use the worst class as their tools. Our neighbour across the street, a dyer and cloth merchant, one of the leading tradesmen in the town, is very friendly and ready to help us. He changes our silver for cash, a thing we did not expect to get done here for some time.

We can now let the people into the front room without their getting further. The opium shop is used as a preaching room, and a little room 8x10 opening off it is the Doctor's dispensing room. The front gate is closed, as the preaching room has a door on the street. So the only way from the big room into the Compound is through the dispensing room.

We opened on the first day of the fair. The doctor has had about twenty patients each day. The preaching room is always filled, but little real work can be done, there is so much curiosity. Mr. McGillivray does most of the speaking. I have been in only a little as I am looking after the masons who are now putting up a mud brick wall at the back to cut off the view from the town wall which overlooks the Compound. * * *

Nov. 24th, 1891.

The fair is over and there has been no disturbance. It has been very cold for the last two days, hard frost in the mornings and a bitter north wind blowing. There are two seasons when the Chinese do very little work and are very little abroad—the wet season in summer and the first half of winter. It is an old saying among foreigners in China that no riots ever take place during these seasons, and there are certain to be no further complications between the governments until spring,—and so for some months we shall breathe freely. * * *

Yours sincerely,

JOHN McDOUGALL.

LETTER FROM REV. DR. MACKAY.

FORMOSA, TAMSUI, October 30, 1891.

REV. DR. McLAREN,

MY DEAR BRO.—*Toa-tin-tia* lies along the Tamsue river about a mile from *Bang-kah*, and almost connected with the new walled city *Tai-pak-fu*. No place in the north has extended so rapidly, and none carries on trade so briskly. All the British and other merchants are established within its bounds, and have grown from the traditional "*Ngo-pang*" (five firms) to nine. People here were wont to exclaim, "your queen will not allow any more." Progression has com-

pelled them to change their views regarding this and many other important matters.

The railway wooden bridge 1,404 feet long over the river has its swing span only five minutes walk from our place of worship, which is the finest church in North Formosa. Still there is not one unnecessary nail, beam, or pillar about it. Every visit only enhances my admiration for this and other substantial and artistic buildings throughout our field.

On Sabbath, 18th instant, Oxford College girls school, our bungalow, and neighboring chapels had representatives to assemble there. People poured in until the whole inside became a sea of heads. Children were crowded around my feet on the platform.

Promptly at 10 a.m., we began and I addressed that most attentive audience on Ps. 95:3, "For the Lord is a great God and a Great King above all gods." Teng Cheng, the B.A. referred to before, followed on "Come unto me all ye that labor," &c. His address would not be suitable in Capada, but it suited exactly the environment here.

Six were baptized, and while singing a hymn, non-converts moved outside till members filed into their seats. Then the crowd gathered around. One hundred and thirty sat down at our "Lord's table" and commemorated the dying love of Jesus of Nazareth. The hearers appeared eager, zealous, and appreciative, throughout the grand services of that day; but at the close all stood and rolled out, "Blow ye the trumpet, blow," as I never heard it sung here before. This was because so many present were drilled in school and college, and because the spirit of that mass meeting was spiritual.

When we behold effects we know there are adequate causes, be they visible or otherwise. Let us sing the Gospel of our Redeemer who holds creative and controlling power in His hands.

There sat amongst the crowd a Corean, with black beard and square rigged cap of gauze, having brass wire to keep the gear in shape. His demeanour was intellectual and reverential. He became our guest here from Tuesday morning till Thursday night, when he left on board the Steamship Formosa. Before leaving he entered my study and put a sheet full of Chinese characters on the table. I send you a few sentences translated:—

- (1) "I am a Corean and came to Formosa in search of a brother. I heard of Jesus through American pastors at my home and belong to their church there."
- (2) "Strolling through *Kelung*, I came across a pretty building with the words, "Jesus' Holy Temple" above the door. On entering I was warmly welcomed by a Chinese preacher, &c."
- (3) "After a few days I visited a larger and more beautiful chapel in *Bang-kah* and was astonished."

(4.) "Then at *Yoa-tin-tia*, when I saw 500 assembled, witnessed such eager faces, and heard such stirring singing, I thought this is truly the Kingdom of God come down from heaven. It was worth seeing and I can never forget the scene. These three evenings in Oxford College I have been delighted, seeing women, girls, children and students, so busy and earnest. Peace to you all. My name is *Phok I Peng*."

Yours sincerely,
G. L. MACKAY.

LETTER FROM REV. J. WILKIE.

BOMBAY, Jan. 16, 1892.

Our sad errand to Bombay is accomplished. We have seen Miss Harris safely on board the good ship *Carthage* in the care of Miss Dr. McKellar. Humanly speaking everything has been done to ensure the safe return to her loved ones of one who was deeply interested in her work and has literally been a martyr to it. Her splendid abilities and deep-seated sense of duty made us all long to keep her in this needy field, but the Master has otherwise willed it, and earnestly will prayers here mingle with those of loved ones at home that she may soon recover her old enthusiasm and strength for the work. Wherever she may be permitted to work she will not soon be forgotten here. The anxious hearts at home have the united sympathy of our Mission circle. We hope Miss Dr. McKellar's careful ministrations will be rewarded by seeing Miss Harris in some measure restored ere England is reached.

Miss McKellar also needs the rest and change. She forgot that India is not Canada and that zeal must not outrun our strength; and during Dr. Oliver's much needed change to South India whilst trying to carry on all the medical work, she found the burden rather too heavy and had to take to her bed. She so far recovered that she had again begun her work, but the doctor here advised her to take a sea voyage if she desired to regain her lost vigour. Her year at Indore has enabled us to know and very fully appreciate her as a faithful, earnest worker, and so, whilst regretting the immediate cause of her voyage, yet hope we may at the end of three months welcome her back into our midst fully restored in health.

Let me whisper that what has happened may happen again and possibly in a more sad form. Miss Ross has been sent to Mhow to carry on the work carried on by the Misses Stockbridge, and with her is Miss Dr. Fraser, who is seeking to develop the medical work amongst women. Her work and that of the Boarding School—Miss Harris' care till November last—has been put in the care of Miss Sinclair; that is, there is one lady at Indore, Miss Sinclair to carry on the work formerly carried on by Miss Ross and Miss

Harris, with her own. Her school of over 100 girls is work enough for any person. Miss Ross' new school in the city of Indore gave her ample work, and Miss Harris found the Boarding School a full handful.

In this nothing is said of the many Zenanas visited both by Miss Ross and Miss Sinclair, that now cry so earnestly for a continuation of the Bible teaching. All cannot be done that earnest hearts would like to do, and the feeling that time and strength are not equal to the demands is almost as hard to endure as the work itself.

We have been permitted to welcome Misses McWilliams and Dr. O'Hara to our midst, and we are glad that they are to remain in Indore to help to hold on to what has been established at the expense of much time and money in the past. We want to see the whole field covered, but no one who knows us will accuse us of selfishness in seeking to have Indore in adequate measure supplied, when they realize how impossible it is to hold on to what has been won otherwise, and how serious is the danger of a complete collapse through the breaking down of earnest workers whose only fault is an attempt to meet the crying claims thrust upon them.

Let us lengthen the cords as far as possible, but let us see to it that the stakes are proportionally strengthened. It is possible for the heart to grow faint even in a good work. You at home have been praying for the open doors, and wonderfully has the Master answered them. Now may there be united, earnest prayer from you and us that the workers, native and European, may raise up in large numbers consecrated to the service of our loving Saviour.

The visit of His Excellency, Lord Lansdowne, Viceroy of India, last November, to Indore was to us as a Mission a peculiarly pleasing one. Our Motto, "Canada Remembers You, Welcome of the Canadian Mission," with the Canadian Ensign floating over it, at once arrested his attention and stirred up tender feelings. Although surrounded with all the gorgeous pomp of the East, and in a carriage with H. H. Maharajah Holkar, he lifted and waved his hat several times in response to the cheering of the college boys, and in a most marked way both he and Lady Lansdowne singled us out and thanked us for this kind remembrance, at the same time that he expressed his warm interest in Canada and her affairs. Ours was the only institution from which he received an address, and the Women's Hospital the only one visited by Her Excellency, Lady Lansdowne. Their visit done us much good, at least by advertising us in the eyes of the many native chiefs, who thronged Indore at that time, and they cheered us by so manifestly showing their interest in our beloved Canada and in the work we, her representatives, are trying to do here.

At the New Year's we had a gathering at In-

dore of the Christians of Mhow and Indore. It was so pleasant an experiment that we hope next year it may be possible to have the Christians of all the stations gathered at some centre for mutual stimulation and prayer. The first meeting of the Mela was held in the hall of the Girls' Boarding School, a large room that served admirably for that purpose. Here first was a dinner, after which there were addresses of welcome and response. The second and third days' meetings were held in a large tent, as our church building was not large enough, and the boarding school hall not suitable for the general public whom we had invited. The subjects discussed were "Causes of a personal character of our little fruit in the past," "How may we remedy this," "What does Christ expect of us, and how may we meet this expectation," "The work of the Holy Spirit, its need, what hinders, what might we expect from His working in and with us"; and mingled with these were our songs of praise and earnest pleading for the blessing we all needed in order to more thorough consecration, the whole concluding with the Communion service on the Sabbath evening.

All the staff are well. It is now our cold season, and so our best season for work. *Pres. Rev.*

HOME FOR INDIAN GIRLS.

TUNAPUNA, TRINIDAD,
Dec. 31, 1891.

THE second year of this work has come to a close and we review with thankfulness and satisfaction its progress and results. The average number for 1890 was six, for this year it has been 9.7.

In all, 17 girls have been under training in the Home. Of these, five have been married, four to teachers in this district and one to a Christian who cultivates his own land at Las Lomas about 10 miles from this. One who came to us while separated from her husband has returned to him. Some were not so long with us as they should have been; but all we believe were greatly benefitted, not only by what they learned but by coming under a personal influence that will, we hope continue.

Of the other 11 girls, one is teaching in Princes-town School, another, our youngest, who will no doubt return to us was taken home on account of her mother's ill-health. Annie Mewa, the lame girl, left us to live with her brother, leaving eight in the Home, besides a little girl of two years whom we took in with her mother.

No expense has been incurred for buildings, the basement room of our dwelling house formerly used as a school room, has been found sufficiently convenient and comfortable.

The girls have been tractable and trustworthy, so much so that since September we have been able to dispense with the help of the Creole

woman who taught sewing in the Tunapuna School and took charge of them at night, as well as for a part of the day. The sewing in the Tunapuna School has since been taught by Sarah Glasgow, one of the girls, thus giving us an income of \$3.00 per month. Her teaching in the Home has been taken up by Victoria, our most advanced girl, thus saving \$3.00 more. Victoria's help has very much lightened the burden of management for Miss Morton and myself.

Since the elder girls were married, this instruction has been more elementary than last year. Religious instruction has of course occupied an important place. Our Hindi Bible class, held five days in the week from 11.30 till 12.30, has been a great source of interest to the girls and satisfaction to myself. All but two of these girls can spell their way along in the Hindi Bible. We are joined usually by Fanny Subarn, our Bible woman, and three little girls daughters of the Tunapuna schoolmaster who lives on the premises. This brings our number up to 12. Dr. Morton assigns the weekly lessons which are the same for us as for the teachers, and form the subject for study in our Friday evening prayer meeting, when nearly an hour is delightfully spent in answering Dr. Morton's questions and receiving instruction on the lessons for the week. Dr. Morton finds that the larger girls take an intelligent grasp of the lessons equally with the best of the teachers. The course has taken us from Genesis to 1st Samuel. Our Missionary, Mr. Thompson, kindly examined the girls in religious knowledge, and expressed himself as surprised and pleased with their proficiency. The last chapter of Proverbs has been especially studied and committed in one or both languages by all who were capable. A Hindi catechism of considerable size has been thoroughly mastered by some, the rest are going on with it, and a great many Hindi hymns and a few English ones have been committed. In connection with our Bible class I have read and explained each day to the girls, in Hindi, a lesson from the Zenana Reader used by lady missionaries in India, each chapter containing a separate lesson on some subject specially suitable for wives and housekeepers.

The girls have done all their own cooking in their native style, taking it by turns, and Miss Morton initiates them into the mysteries of English dishes. Their food is rice and tarkari at 11 a.m., and at 5 p.m. with bread and tea or coffee in the morning and some fruit. Their rice is plain boiled and eaten with tarkari, a savory mixture of vegetables with Nova Scotia salt fish, Trinidad Cocoa nut oil, and East Indian spices. Each girl has a hoe and they have helped to cultivate peas, pumpkins, tomatoes and several kinds of beans for their own use. I may here mention that the marriage dowry from the Home is a hoe, a broom, and a patchwork bed cover.

Manual labor is to a surprising extent a discount in the West Indies, especially among those who can read a little. This is a danger that we keep in view in our training. To scrub the church floor, wash the windows and trim the lamps are pleasant tasks for our girls, and are attended to altogether by them. *Washing, ironing and starching*, formidable tasks here, where nearly all the clothing is of the lightest fabric, and is washed in cold water, has been done by each girl for herself under Miss Morton's superintendence.

Sewing has been taught by Miss Morton alone. Each girl has made her own dresses (English fashion) many of them of course slowly and painfully. Victoria is quite proficient, and assists in teaching the others. Sarah Agnes is also beginning to do the same. Here I should mention that the girls deserve a great deal of credit for the patience and faithfulness with which they teach each other.

Without their help we would not be able to overtake the many things that have to be attempted, in the short time we can expect to have a pupil with us.

Many masculine eyes are turned anxiously in the direction of our Home. Some have applied and been refused, who boldly stated that they wanted "a wife to cook their rice." We wish to keep all our present pupils a little longer, for their own sake. We shall then intimate to the expectants that they may advance their suit and the result will be to make room in the Home for new ones. The girls have always been very happy with us—many tears are shed over a marriage and those who go out still look upon it as their home. A new pupil has already entered for 1892.

The total expenditure for 1891 was \$409.55; the average cost per pupil was \$42.20, which is \$6.00 less than in 1890. The cost includes marriage outfit for two girls with a broom and a hoe for the other three brides, whose outfit was provided by their friends. Thanks are tendered to all the friends who have contributed to our funds.

SARAH E. MORTON.

LETTER FROM MR. J. BOSTWICK.

TIENTSIN, CHINA, Jan. 8, 1892.

HAMILTON CASSELLS, Esq.

DEAR SIR,—I am in receipt of your letter of the 17th November, which followed the cablegram sent in regard to the apprehended troubles in the region of the Honan Mission. It is not necessary for me to enter into details in the matter, as Mr. McVicar was here at the time of the arrival of the message, and no doubt he and the others have given you detailed reports of all the occurrences; suffice it for me to say that I

take pleasure in keeping them as fully posted as I do those of our own mission. (The American Board.—Ed.)

The condition of things at this writing is not different from that of a few weeks, say two weeks ago. The Imperial troops are driving the rebels, slowly to be sure, but nevertheless they are bound to exterminate the whole lot of rebels in the North.

If the people join the rebels they have to cut off their queues, and if they do not join them, the rebs cut *them* (the people) off, and leave them no choice but to fight as long as they can. The queue is the national emblem, and to be minus this means a clear case against the individual, and if the Imperials get him, his head goes the way his queue has already gone. So they have nothing to do but fight until this time comes, postponing the operation as long as possible.

The greatest sort of a joke was played by the rebs. upon the troops a few nights ago. They took a lot of goats and tied lighted lanterns to their horns and then mounted all their available men and drove these goats over the hill and towards the camp of the soldiers, shouting and making all the noise possible, following this up by a rapid firing upon the troops, who were taken by surprise, and, thinking that all the rebs were coming down upon them, were so frightened that they were badly cut up and lost many men, before they got in shape to make a decided stand and fight back the enemy.

This shows that the rebs are not yet exterminated and have a little sense of the ludicrous even though in close quarters and in danger all the while.

The worst of all this war comes upon the poor people, who are compelled to join them whether they will or no. Dr. Hopkins of the M. E. Mission, has just returned from that region and says that many thousands of these poor farmers have thus been killed. The rebs taking their horses, leave them no chance of escape, and the order to give no quarter is fully carried out by the soldiers.

Yours truly,

T. J. BOSTWICK.

A Chinese clergyman was asked how many clergy he thought there were in England. "Perhaps 1,500," he said. When he heard that there were 24,000, "Can you not," he asked, "spare 1,000 for China?"

"Is your husband a religious man?" "I'm not quite certain. When I hear him speak in the prayer-meeting, I think he is, when I hear him speaking at home, I think he isn't."—*Life*.

Misfortune is never sad to the soul that accepts it as from God, for such do always see on every cloud the face of an angel.—*W. C. Whitcomb*.

Other Churches and their Work.

Work of the Canadian Methodists.

—Last year the Methodists of Canada expended \$88,842 for "Domestic" or Home Missions, \$42,862 for Indian work; \$26,523 for foreign work in Japan; \$8,643 for French work in and about Montreal, and \$4,323 for work among the Chinese in B.C. In Japan they have 28 missionaries, 62 paid agents, and a church membership of 1819.

Central Africa.—A missionary of the Baptist Congo Mission says that there is an area in Central Africa larger than the whole continent of Europe, by 4,000 square miles, in which there is not a single missionary, and also that the centre of Africa cannot be permanently evangelized by white men, but that the greater part of the work will have to be done by natives themselves, and that they are shewing their fitness for the work.

Death of Rev. Principal Cairns.

—Another of the worlds truly great men has been taken away in the death of the Rev. Principal Cairns, of the U. P. Hall, Edinburgh, which was announced by cable, March 13th. With a huge form, a gigantic intellect, profound learning and massive eloquence, he was a real king among men, and withal, so childlike in the genial simplicity of his great good heart. His old students remember him with nought but admiration and love.

Turkish Intolerance.—It is supposed to be a sign of the uneasiness of Islam that the Turkish authorities have become so impatient of missionary efforts. The embassies at Constantinople have had it intimated to them that the holding of schools in private houses will no longer be tolerated. It remains to be seen whether the Christian Powers will submit to this. There are treaty engagements under which they can demand the continuance of the liberties hitherto enjoyed.—*F. C. Monthly.*

Mohammedanism.—Dr. Schreiber of Bar-men, writing on the prospects of Islam, reckons that of the 175 millions in the world, 100 millions are already subject to Christian powers; and that ere very long the remaining 75 millions will be in the same position. "*The political downfall of the system is thus an accomplished fact, and it is a fact of extreme significance. Rome has not suffered, but the contrary, through the loss of temporal power, but it is otherwise with Mohammedanism.*"

Scottish Work on the Continent.

—All over the Continent, at all its principal centres, for business, for pleasure, for health, for education, &c., are Scotchmen found. In many of these places the Scottish churches are following their people with the gospel. Under the continental Com. of the Free Church are 21 centres of Christian work. Thirteen of these are permanent charges, eight have a succession of preachers during the tourist's or invalid's "season." These springs of water in lands that are in this respect so dry, are very grateful to many a thirsty one, and the good done cannot be estimated.

Berlin Churches.—Berlin has 80,000 Jews with eight synagogues. It has 120,000 Roman Catholics with ten churches. While for its 1,250,000 Protestants, forty-four churches have been provided, of which thirty-six are "parochial" In addition, however, there are thirty-six more places in which Protestant worship is held—a

number of these being occupied by the city mission. The accommodation for the mass of the people is recognized as being too small, and seven more churches are in course of erection; but three of these are to replace others which are to be disused. It is said that the Emperor and Empress concern themselves a good deal about these matters, and that but for their intervention not one of these seven churches would have been begun.—*Free Ch. Monthly.*

Indian Apprehensions.—There are increasing indications in India of misgivings among the natives as to the future of their religion. At a great festival recently held, an impression was widely spread that the efficacy of the Ganges was going, and that it would be useless to visit it any more. To an American missionary who heard this, and who thereupon asked his informant why then he should not receive Christ, the answer was given, "We shall see." Like apprehensions appear in the publications of the Hindu Tract Society. "If we continue to sleep as we have done in the past," says one of these, "not one will be found worshipping in the temples in a very short time. Nay, the temples themselves will be converted into Christian churches. Do you not know that the number of Christians is increasing and the number of Hindu religionists is decreasing every day? How long will water remain in a well which continually lets out but receives none in? If our religion be incessantly drained by Christianity without receiving any accessions, how can it last.—*Free Church Monthly.*

Romish Mission Work in India.

—A Roman Catholic missionary priest laboring in India, gives the following account of his work in one of their missionary papers "Annals of the propagation of the faith."

"At the evening processions, the church is filled as on holidays. Truth to tell, our processions have a somewhat wild character, and I dare say you would be astonished if you heard the cries uttered by my Indians and saw how they dance and gesticulate before the car of the Virgin Mary. Each nation has its own way of honoring God. Did not David dance before the ark of the Covenant? The instrumental band opens the march, half a score of black-skinned individuals belaboring with all their might their battered instruments. We have an old tambour, a big drum which has rolled in many an Orphean course, not without danger to its skin, a wheezy clarionet, and others of a piece. Our performers have not the least suspicion that there are such things as notes and rules to hamper their genius. What an uproar to be sure! Everybody, however, is delighted. After the band, come two dancers, armed with long sticks and having all the airs of a champion armed for a pitched battle. All this may appear absurd enough, but you may well believe that our good mother is pleased with her children who testify their affection in their own particular fashion. Then appears the cross followed by the car of our blessed lady. Last month it was a little Pagan lad who took the cross and right well he carried it. May the good God save him. The car is neither carved nor gilt. Its whole adornment consists of garlands of natural flowers woven by my schoolmaster and some other young men. Four choir boys in short red cassock and surplice carried it on their shoulders. The virgin, about fifty centimeters high, is wood gilt; the head and hands, as well as the head and hands of the infant Jesus, are in ivory. It is an old statue held in great veneration here. They say it came from Manilla. As for myself, I bring up the rear, my heart overflowing with gratitude to our Holy Mother.

The Family Circle.

SIX REASONS FOR TEETOTALISM.

BY REV. THEODORE L. CUYLER.

Some time ago a professor in one of our literary institutions published a very plausible treatise to prove that we "ought to use vinous and fermented liquors." There are half a dozen reasons why every kind of intoxicating drink should be let alone, except on those rare occasions when a wise physician prescribes an alcoholic medicine. The wiser the doctor, the more careful will he be not to create an appetite which may be as fatal as the disease he is contending with.

(1) The first reason is that no healthy human body requires alcohol, and the best work of the brain and of the limb is done without it. Alcohol stimulates, but it neither feeds nor strengthens. So far from being a true food, it interferes with alimentation. It absolutely lessens the muscular power. The young athletes in collegiate boat clubs, when training for regatta races, are not allowed to use alcohols. A famous pugilist once said: "When I have *business* on hand, there is nothing like cold water and the dumb bells." I once asked a celebrated pedestrian what beverage he drank during a walk of a thousand miles for a wager. He replied that he drank nothing but water or cold tea, and that if he had even drunk a glass of wine, he would have lost his race. He found that alcoholic liquors disturbed and wasted his vital forces. Whatever is gained by the first spur given by the alcohol, is more than lost by the reaction that follows it.

(2) Every glass of wine that contains a considerable amount of alcohol, and every glass of brandy or whiskey is an *irritant*. Our system recognizes the presence of an enemy, and tries to throw off and expel the drink as an intruder. Thousands of people call for liquors in the restaurants, or provide them on their tables with the mistaken idea that they promote digestion. Some persons cling to this delusion long after the alcohol has burned out the coats of their stomachs. Instead of helping digestion, the liquor hinders it; instead of warming, it increases the tendency to freeze, as has been proved by Arctic explorers over and over again. Dr. Livingstone, the heroic African missionary, was a physician himself, and he testified that he "could stand any and every hardship best by using water, and water only." Sailors and soldiers can endure hard fights in tempests or on battle-fields better with hot coffee than with any amount of grog. I have naturally a very frail system, but I have stood nearly fifty years of hard work, with plenty of sound sleep, and not a drop of alcoholic stimulant.

(3) A third reason for letting intoxicants alone is that they strike directly to the *brain*. Some drugs have an affinity for the heart and others for the spine. A glass of strong wine or brandy makes for the brain as a hound makes for the deer in the forest. When it reaches the brain, it overturns the reason and transforms the man into the fool or the maniac. A small dram will upset many people. I have seen young ladies in a social party whose tongue had been unloosed by champagne until they were unconscious objects of ridicule or of pity. No human brain is proof against alcohol; and when like the "shot between wind and water," it strikes the brain, it reaches both body and mind and soul, and sends them all to the bottom. The Church of God is bound to war against alcoholic drinks as the enemy who sends myriads of souls to hell. Total abstinence is to-day the strongest of all allies to evangelical

religion; the saloons are damning as many as the churches are saving.

(4) No one is absolutely safe who tampers with an intoxicant. It is always a deceiver. The deception lies in the fact that every glass of liquor increases the desire for another glass. A loaf of bread, a dish of beef, a draught of milk satisfy hunger; they do not breed a ravishing appetite. This fact makes it so difficult to use wine or brandy without running into excess. A habit of drinking is formed and confirmed before the drinker is aware. A famous Presbyterian minister, long years ago, used port wine to make him preach more effectively, and the stealthily ally overmastered him at length in the pulpit, and he was led home drunk and disgraced! He reformed, but it was only by the most rigid pledge and practice of teetotalism. Men often say that alcoholic beverages are "good creatures of God," so far from that God's *law against alcohol* is written on every human body in this fact that alcohol arouses a depraved appetite that demands more and more of the poison. Where one person is positively cured of disease by alcohol, there are a thousand killed, although the verdict of the physician or the press may often be, "Bright's disease," or "heart failure," or some other current cover for alcoholism. It is not easy to jump half way down Niagara.

(5) Another powerful reason for total abstinence is that you and I are responsible for our *example*. If the glass of wine on my table tempts any young man to drink, and he falls into drunkenness, I am largely responsible for his ruin! If he "stumbleth or is made weak" (as Paul expresses it), he stumbles over me. I am an accomplice in his destruction, even if he sees me drinking the social glass, and is influenced by my example. No sophistry can explain away or excuse my guilt. If we professing Christians tempt our fellow-creatures by our direct offer of intoxicants, or by our example into the *habit* of drinking, we just so far help to shut them out of heaven! On the other hand, an example of total abstinence helps to strengthen the weak and give courage to the irresolute. "Don't you ever take wine?" said an hospitable and rather jovial bishop to his neighbor at table, before whom he pushed a decanter. "Are you afraid of it?" No," replied his neighbor, "I am not afraid of the wine, but I am of my *example*." Every person who touches a glass of intoxicants fails to remember his "brother's keeper." When every Sunday school and day school teaches the wisdom and duty of total abstinence, when parents banish the poison from their own houses, then we shall see a revival of Gospel-temperance reform that will change the face of society and save myriads of precious souls. These six reasons for teetotalism are founded on common-sense and Christian duty; as such, I commend them to the conscience of every one who reads them.

"When weary of our work, it is well to take counsel of God. A season of prayer puts life and courage into the soul and brightens the future. It brings God into our activity, and imparts renewed vigor and strength. The trouble with us is that too often we try to do too much in our own strength, and so burdens multiply, and discouragement and despondency grow upon us. The more duty becomes lightened with a Saviour's presence, and is done in his name, and by his grace, the easier it is of performance and the more enjoyment it affords."

Every man feels instinctively that all the beautiful sentiments of the world weigh less than a single lovely action.—James K. Lowell.

THE GREAT HINDRANCE IN THE EAST.

What is the greatest obstacle in the way of the missionary enterprise among the six hundred millions of the immense Empires of India and China, more especially the latter. If any particular sin or vice be singled out in reply to that question, probably the correct answer would be summed up in the one word "opium." This is the intoxicant which degrades, brutalizes, enslaves its victims in a bondage far more hopeless and terrible than that of any other appetite, and blights and ruins them, physically and mentally, more quickly and irrevocably than any other, and by some authorities it is estimated that twenty millions of the Chinese are more or less addicted to its use. The blame for this traffic rests, not so much with the avarice of the individual dealer, as is the case so largely with the drink traffic in our land, but with the government of India, i. e. (practically the government of Great Britain), which not only permits, but encourages, yea forces its growth in India, and forced China to admit it into that country when she was most unwilling to do so, and when it only yielded to superior force, the opium war and consequences has been one of the darkest, foulest wrongs that the world has ever seen.

For years a few have protested, but now the Christian sentiment of the country seems to be awakening on the subject as never before. A great anti-opium demonstration was held in Exeter Hall some weeks since. It was called more especially to welcome a Chinese gentleman and an East Indian lady, who have come to protest on behalf of their fellow-countrymen against the British opium traffic. The gentleman,

MR. CHEOK HONG CHEONG,

superintendent of Church Mission at Melbourne, Victoria, told how, in his youth, a father's faithful warning had saved him from contracting the degrading opium habit of his countrymen. He early entered upon the work of missionary visitation, and, standing by the couches of the victims of this terrible poison, he has often been moved to the tenderest sympathy for men self-convicted of sin against the clearest light, with a yearning desire to rid themselves of the injurious practice, yet bound by cravings which have made them abject slaves.

Dr. Cheong showed the reactive influence of the drug in the case of a medical man who used it to soothe his cough, and, after a frightful struggle with the strong desire for continuous indulgence, brought a strong will and antidotes to bear upon the habit, and so escaped; but, said the speaker, "I could tell of many other instances in which men have utterly failed."

MISS SOONDERBAI POWAR,

an Indian Christian lady in Bombay, said that in her native land the drug is readily obtained by the poorest persons, and it is a fruitful cause of infanticide and suicide. Many families have to suffer privation and ruin because husbands and fathers spend the greater part of their scanty earnings in the indulgence of their depraved appetite for opium. Some of the women said, "Tell the English people that, if they help us in this time of difficulty, we should be so thankful that we would take the skin off our bodies to make shoes for them."

In India, with its thirty-three millions of gods, the female idol-worshippers said, "Tell the English people and Government that, if they will stop this trade, we will regard them as our gods." When missionaries go to the zenanas, to preach, they are told, "Go and convert your Christian Government first, and then come and tell us about Christ." It is useless to spend money on

missionaries, and to pray daily for the coming of Christ's kingdom, while the promotion of the opium traffic is delaying that kingdom.

MR. DYER.

An English gentleman, who spoke next, said: We have listened to the representatives of Eastern countries containing a population of more than six hundred million souls. Adjacent to these are other lands suffering from the curse of the British Indian opium traffic, of whose inhabitants your guests are also in a sense the representatives. The plea for justice which they have made to-night in the presence of God and of this assembly, and through this assembly and the press, to the British nation, is therefore a plea in the interests of peoples comprising half the population of the globe.

Considering the numbers who are affected or threatened by the opium scourge, there has never been a subject of greater magnitude before the British public. May God burn it into the hearts of the people of this land, that the British nation is responsible for the greatest attack upon humanity that history records, or that the world has known. When I first went to India, rather more than four years ago, I had no idea that the British Government in that country were propagating the opium vice among our fellow subjects there, in addition to exporting the poisonous drug to curse the Chinese nation. The facts in reference to the consumption of opium in India have come upon me as an awful revelation through a careful and patient investigation.

After showing, on the basis of official reports, that the consumption of the poison (opium) had increased in the Bombay Presidency 549 per cent. since 1876, while in other provinces it has also sadly increased, the speaker asked,

HOW WAS THIS INCREASE BROUGHT ABOUT?

Let me give you illustrations. The license to sell opium in any city or district is put up to public auction by the Government, or disposed of by tender to the highest bidder, the Government having previously fixed the minimum sale—that is to say, the lowest quantity which the successful bidder must sell during the term of his contract.

The form of license in use in the Bombay Presidency, where I reside, provides that if the holder of the license should fail to sell the stipulated minimum amount of the poison he must pay (I quote the words of the license) "penalty at the rate of Rs. 5 per pound on the quantity of opium required to make up the said minimum." ("Shame, shame.")

What with the high price he usually has had to pay for license, the penalty which hangs over his head, and his desire for gain, I need not say that the licensee spares no effort to push the sale of the devastating drug among the populace.

In the North-West Provinces and Oudh the license issued to the opium contractor provides that if he fails to buy of the Government the minimum quantity officially fixed to be retailed by him in each month (again I quote the license) "and the collector considers his explanation of his failure to buy the required amount to be unsatisfactory, the collector may resume the lease at once, and confiscate the instalments paid in advance by the lessee as security."

During the last three years the number of opium shops in India, instead of diminishing, increased, according to official statements, by 1486.

Another man of high reputation when he found himself powerless to break the habit sought relief for his misery in suicide.

In the course of his work, Mr. Cheong has seen numberless cases were not only men's desire but

their efforts to rid themselves of this habit were genuine and earnest, yet in one moment of weakness or intense suffering there was a relapse, so that all the agony has been endured for nought. Again and again has the attempt at escape been renewed, each time with a feebler impulse, until at last hope has merged into despair. These are the men who appeal to English Christians for help in their honest struggles. No wonder that missionaries refuse church membership to all who have any connection with the traffic in or use of opium. Missionaries who labour in China are firmly convinced that opium is the great plague of Asia, and unless it be dealt with in time it may become the great plague of the world.

WHO ARE THEY THAT FIND GOD ?

The promise, "They that seek me early, shall find me," is constantly receiving fulfilment. Youth is the favored time for conversion. Statistics demonstrate this. One of the most striking arrays of figures in attestation of this fact that we have seen for a long while is that presented during one of Mr. Mills' revival meetings recently in Chicago. At one of the services there were sixteen hundred persons present. Of this number, fourteen hundred declared that they were converted before the age of twenty, one hundred and eighty before that of thirty, and only one person after he was fifty years old. Each pastor's experience confirms this general showing. The large proportion of accessions to the church are of those between the ages of twelve and twenty-five. Here is fresh incentive to work for the young. Parents should not be satisfied when their children pass the years of eighteen or twenty and are not in the Christian fold. They should give God no rest until he gathers them in. And pastors and Sabbath-school teachers should be impelled to all the greater diligence to impress those within their reach in the church and community during the moulding period of life, when mind and heart are most susceptible to truth and grace. Nor should the young allow the best season for their salvation to pass by unimproved. "Now is the accepted time; now is the day of salvation."—*Phil. Pres.*

BOTH A SIN AND A DISEASE.

We regret a tendency manifested in some quarters to treat drunkenness as a disease merely. It is a sin. Undoubtedly it is both a disease and a sin. If any reasonable and successful remedy can be found or has been found for the disease, we should be glad to see it thoroughly tested. But the details of the treatment should invariably be made sufficiently public to prevent any appearance of trickery. And since it is a sin, men should be taught to seek divine forgiveness for the same, and to implore divine power to resist the temptation. We have seen numbers of drunkards hopefully reformed. We have rejoiced in the continued stand of very many. Those who have lived the happiest lives since their bonds were loosed are those who have walked softly with their God, realizing the horrible nature of the pit from which they have been lifted, and that nothing but constant dependence on God can keep them from falling again therein. Such men have not only been kept themselves, but they have been useful in leading others out of bondage into liberty, even the liberty of the children of God.—*N. Y. Observer.*

CHRIST'S OWN REST.

CHRIST'S life, outwardly, was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when the bloodhounds were dogging him in the streets of Jerusalem, he turned to his disciples and offered them as a last legacy, "My peace." Nothing ever for a moment broke the serenity of Christ's life on earth. Misfortune could not touch him; he had no fortune. Food, raiment, money—fountain-heads of half the world's weariness—he simply did not care for; they played no part in his life; he "took no thought" for them. It was impossible to affect him by lowering his reputation; he had already made of himself no reputation. He was dumb before insult. When he was reviled, he reviled not again. In fact, there was nothing that the world could do to him that could ruffle the surface of his spirit.

Such living, as mere living, is altogether unique. It is only when we see what it was in him, that we can know what the word "rest" means. It lies not in emotion nor in the absence of emotions. It is not a hallowed feeling that comes over us in church. It is not something that the preacher has in his voice. It is not in nature, nor in poetry, nor in music—though in all these there is soothing. It is the mind at leisure from itself. It is the perfect poise of the soul; absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm and in vulnerable faith; the repose of a heart set deep in God.—*Prof. Drummond.*

PRACTICAL RELIGIOUS LIFE.

THE thing for us to do is to take hold of our work willingly—as that which we are here on earth to do. Whatever it is our duty to do let us do it. Whatever is laid upon us to bear, let us bear it. It may be pain; it may be bereavement; it may be slander; it will be largely self-reproach for our own blunders and sins. If the burdens be only toil and self-sacrifice, they are easy and to repine about them is to quarrel with our blessings. Another thing, having done the best we know how or able to, "let it go at that." I used to hear my father say when he had done a thing as well as he could—"let it go at that." Don't go back and worry over it and around it, and wish you had done it better. Another maxim of his was in regard to quarrels. "If you put your hand to your side of a quarrel to make it better, you will make it worse." His idea was that you cannot get a good thing out of a bad thing, because it is not there. There is no good in a quarrel, and the more you get out of it the worse you are off. Let us stand with dignity and composure by the right—and with confidence also.

And it is not difficult to find the right. There never was a noonday sun clearer upon a path, than the teaching of our Lord is upon the path of our lives. There is not a stone, nor a root, nor a depression, nor an elevation, which it does not show. We may run in and not stray or stumble.—*Interior.*

The believer, like a man on shipboard, may fall again and again on the deck, but he will never fall overboard.

CHRIST THE SOUL'S GIBRALTAR.

BY REV. THEODORE L. CUYLER.

THE fortress of Gibraltar is a place of absolute safety to none except to those who are *inside* of it. The Lord Jesus Christ is the spiritual Gibraltar to every soul that has fled to Him by faith and who abides in Him with the spirit of obedience. Salvation to such is not guess-work; it is positive and glorious certainty. The word "*stronghold*" is a very happy description of our atoning Saviour; for He is a refuge from the curse of a broken law of God; He is a place of deliverance from the destroying power of sin; He is a hiding place in storms of trouble; He is the citadel which all the hosts of hell cannot storm. There is no condemnation to them which are in Christ Jesus.

The gospel that is needed in these "shaky" times is a tonic gospel; it puts iron into our blood. It is well also to remind people pretty often that there is such a doctrine in the Bible as the good old-fashioned doctrine of the *perseverance of the saints*. Rightly understood, it is not the doctrine of Presbyterians only, or of Calvinists only; it is the faith of all those in all denominations who believe in a full salvation by the sin-atoning Son of God. John Wesley and John Calvin have probably come to a full agreement about this doctrine since they got to heaven, even though they may have had a different way of putting it while they were in this world.

Is the soul that has fled to Christ and accepted Christ and abides in Christ perfectly safe? Most assuredly he is. Such a soul is kept by the power of God, through faith, unto salvation. To such the Saviour declares "Lo! I am with you always." Of them He declares "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, and no one shall pluck them out of My hand." "He which hath begun a good work in you will perform it until the day of Jesus Christ." (The Revised Version says "He will *perfect* it.") "The Lord forsaketh not His saints; they are preserved forever." These are only a few of the solid bulwarks of that stronghold into which the believer runneth and is safe. It is good to walk occasionally around our Gibraltar, to tell its towers and to mark well its bulwarks. As we look up over the portal, we read "He that believeth on the Son hath everlasting life and shall not come into condemnation." And on the ample folds of the snow white banner that floats from the bastions in the breeze, we catch the inspiring words "Faithful is He that calleth you, who also will do it;" "My grace is sufficient for you." Glorious stronghold! Built on the Rock of ages! Cemented in every stone by atoning blood! While the omnipotent love holds out, these walls of adamant endure. While Jesus Christ lives, the believer lives also.

"His honor is engaged to save
The lowliest of His sheep;
All that His heavenly Father gave,
His hands securely keep."

If the success of the plan of redemption had been dependent on man alone, it would have come to nought long ago. There would have been no security for a single sinner's salvation. Jesus Christ has purchased the redemption of believers; He has a chartered right to the full salvation of all who put their trust in Him. He had the promise of the regeneration and sanctification and perseverance to the end of a multitude that no man can number. This promise was never out of the Redeemer's sight. "All

that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out." Again, He said: "Father, I will that those whom Thou hast given Me *be with Me*, that they may behold My glory, which Thou hast given Me." Here lies the ground of a true Christian's assurance. It is not in his own perseverance, but in the perseverance of HIM who hath us in His keeping. It was God's predestined purpose that all who were purchased by redeeming blood should be Christ's possession forevermore. "I understand," said a friend to the celebrated Rowland Hill, "I understand that you hold the terrible doctrine of predestination." "That is a mistake," replied the quaint old man; "I do not hold predestination; *it holds me*." Believers hold the Cross, because the Cross holds them. Christ is our stronghold; and we are safe simply and solely because we are in Christ. Because He lives we live also. The only Christian unity worth talking about lies in the fact that we are all in the same stronghold. All the true creeds of Christendom may be boiled down into this one sentence—"I live; yet not I, but Christ liveth in me."

Would you feel safe then, brother? Abide in Christ. Would you have solid peace amid all the heavings and tossings of life? Abide in Christ. Would you attain to holiness? Abide in Christ. Would you have a fruitful, useful, happy life, and power to win souls? Abide in Christ. Would you come off more than conqueror over all the powers of hell? Abide in Christ. And one of the surest ways of abiding in Christ is to strive to bring everybody else to Him that you can get hold of. Working Christians are seldom troubled about their own assurance of salvation. Those who venture on the enemy's ground are the ones who are captured. Jesus Christ never guarantees backsliders. If these lines fall under the eye of any backslider, let me exhort you to hasten back penitently to Him who only can restore you. Who will answer for you if you should die while you are wandering from the stronghold?

I often recall the solemn words uttered by the great John Owen before the British Parliament; "A man may want liberty and yet be happy as Joseph was. A man may want children and yet be happy as Job was. A man may want money and yet be full of comfort as Micaiah was. A man may want friends as Paul did in Nero's judgment-hall and yet be full of joy. But he that lacks Jesus Christ *lacks everything*." He that is not in Christ has no beginning of good and no end of sorrows. He that is not born again had better never have been born at all. It will be the hell of hell to have shut ourselves out of Christ; and it is the beginning of heaven to come humbly and gladly into Jesus, the invincible stronghold, and to *abide in Him*. When He shall appear, we shall appear with Him in glory.

"The two greatest demands of the hour are the liberal giver and the winner of souls. Given these in the individual church, there will be occasions for a spiritual rejoicing over pastors sustained, church improvements made, and sinners saved. Multiply the number of those who devise liberal things for God and labor for souls until every congregation feels their activity, and what fresh life will be infused into Zion at large, how the gospel will be extended far and near, and what myriads will be won to Christ!"

It takes less time to amass a fortune than to become heavenly-minded. It is the work of a long life to become a Christian.—Rev. F. W. Robertson, of Brighton, England.

REVIVALS OF RELIGION.

IN the first place, then, I would advise you, my brother, not to talk too much about a "revival." You will wear out the very word. Lay hold of your heaven appointed work of preaching the whole Gospel, and soak it in prayer; keep at it, and do your utmost to keep your people at work, and then commit results to God. Do not worry; do not become disheartened; do not scold your people; do not undertake anything but the fearless, faithful, and loving discharge of duty to your Master and to dying souls. Constantly present the great vital truths of the inspired book, such as human depravity, the remedy for sin, the atonement of Jesus Christ, justification by faith, the character and claims of Jesus, the Bible rules of clean living, the final judgment, and future retributions. Waste no time in defending your Bible; preach it, and let it defend itself! Preach sound doctrine fervently, and with lively, helpful illustrations. A revival that is not founded on Bible truth is a blaze of pine shavings, and will end in smoke. You should mingle your instructive discourses with frequent arguments and tender appeals to the unconverted. Say as little as you can about "revivals," and keep your own eyes and those of the people upon "no man, but Jesus only!" Deal with sin fearlessly; press home upon the consciences of your hearers the tremendous claims of God, the necessity of immediate repentance and acceptance of the Saviour. Keep your people at personal work for the welfare of others and for the salvation of souls.

Watch with open eye and ear for the first tokens of an especial manifestation of the Spirit's presence; be on the lookout, and the moment that you detect such a manifestation follow it up promptly. One afternoon, when I was out making calls, I discovered that in two or three families there were anxious seekers after salvation. I immediately called together the officers of my church, stated to them my discoveries, and we instituted a series of meetings for almost every evening, and followed them with conversations with enquirers. A large ingathering of souls rewarded our efforts and prayers. Without any noise or violent excitement, or "sensational" devices, the good work went steadily on for months, and there was no reaction after it. People did not flock together to hear a noted preacher; they came to hear the preaching of the word (which is a mightily different thing). All the time, too, there was abundant and fervent prayer by God's people. When revivals die down they die from the want of humble, persistent supplication, and the lack of persistent laboring and living for the Lord. The church gets satisfied with the harvest, and the harvesting stops. When we cease to co-operate with the Holy Spirit, then the grieved and neglected Spirit withholds his converting power.—*Dr. Cuyler.*

WORKING INSTEAD OF SCOLDING.

WE are told that "there is a time to keep silence and a time to speak." The statement is self-evident. The difficulty with us is that it is not always easy to determine when it is wiser to keep silence than to speak, or to speak rather than to keep silence. There is no doubt that more harm is done by rash speech than by rash silence, and nearly every man or woman has had many more occasions to regret the former than they have had to regret the latter. We sometimes pray, silently or audibly, for the gift of fluent and efficient speech, when it may be

that the Church has too many talkers already. Speech is cheap, and is not always a witness-bearer for the Master when it professes to be. A self-imposed silence often brings more honor to Christ than an hour of very fluent speech, which may be quite neutralized by an inconsistent life. When the Master heard the accusations of the Jews, and was asked by Pilate what He had to say to the accusations He had heard, He answered nothing. Such silence then was indeed "golden," and we should do well to imitate the example.

We learn a lesson as to what constitutes a true and acceptable service of the divine Master only when we conclude, and act upon the conclusion, that such service consists not in indicating duties for others and in upbraiding them for a neglect of their performance, as we are too apt to do, but in the quiet, faithful, and prayerful discharge of such duties as each day, and every hour of each day, bring to our hands. Work for the Master is a far more acceptable service to Him than frequent and long discourse about what we have done, or propose to do, or, which is often more frequent, about what others ought to do.

ACCORDING TO THE MASTER'S WILL.

I CANNOT believe that the average Christian life is according to the will of our Master. I cannot believe that he wants to have so many idlers in this vineyard. I am persuaded that he reveals, in his providence and by his Spirit, a course which each of us ought to finish—a way we ought to walk in, nay, to run in, to the very end of life. I have very little patience with the Christians who think that there is nothing special for them to do; that they have no gifts they can utilize in the service of Christ; that they are in the Church simply as passengers. Though salvation is as free as the air we breathe, yet we are all exhorted to work it out for ourselves. Oh, what faith can he have in the Saviour who said, "Thou shalt love thy neighbor as thyself," who takes no interest in the soul of his neighbor, who, though he believes him to be in the broad road which leads to death, does not warn him of his peril? What faith can he have in him who said, "Go ye into all the world, and preach the Gospel," who stays at home, takes his ease, and gives a dollar a year, or less, to the cause of missions?—*Herald and Presbyter.*

TALKING ABOUT YOUR MINISTER.

A young man who was at church with his parents was deeply impressed by the sermon of the minister, but on the way home the father criticised the discourse, and made several disparaging remarks about it. As the father was a member of the church, as well as a kind father in the family, the effect of his criticisms was that the serious thoughts of the son were dissipated, and the solemn lessons of the sermon entirely lost their power over the young man.

As another instance, a woman who often criticised her pastor in the family, saw her children growing up indifferent to the church and to religious things, and said to her pastor with tears: "Doctor, can't you help me to save my boys?" "Madam," he replied, "I have no influence with your boys; you have talked it all away!" What a lesson to all to speak with respect of one's minister and of the truth he proclaims, that those whom you love may be led by that truth to the way of duty and to heaven.—*The Religious Herald.*

Church Notes and Notices.

NEW CHURCHES OPENED.

- At Warton, March 6.
 At Leamington, Knox, February 28.
 At Ingersol, St. Paul's, reopened, Feb. 21.
 At Northfield, Vancouver Island, Feb. 14.
 At Bar River, Algoma, Feb. 14.

CALLS.

- Rev. Thos. Muir, to Scotstown, Que., Pres.
 Rev. L. R. Gloag, to Moorewood, Brockville, Pres.
 Rev. G. C. Patterson of St. Enochs, Toronto, to Knox, Embro.
 Rev. J. S. Carruthers, St. James, Charlotte-town, P.E.I., to James Church, New Glasgow, N. S.
 Rev. E. Gillies, to Murray Har. S., accepted.
 Rev. Mr. Tufts of Bedeque, P.E.I., to Pres. of Ottawa.

INDUCTIONS.

- Rev. A. G. Jansen, to Denham, Saugeen, Pres., January 26.
 Rev. P. Flemming, late of Thornbury, into St. Andrew's, Caledon and Knox, Cal. E.
 Rev. G. W. Mills of Second Church, Westminster, into West Church, New Westminster, B.C., Feb. 26.
 Rev. J. McKinnon, B.D., into W. Williams and N. E. Adelaide, Feb. 23.
 Rev. W. Lochead, into Mandaumin and Vyner, Feb. 24.
 Rev. Allan Urquhart, into Corunna and Mooretown, March 8.

RESIGNATIONS.

- Rev. Alex. Barclay, of Three Rivers. Accepted.
 Rev. Mr. Calder of Springville, N.S., Mar. 1.
 Rev. Dr. Burns, of Fort Massey, Halifax, March 15.
 Rev. J. McG. McKay, of Shemogue, N.B., Mar. 1.
 Rev. A. A. McKenzie, of St. Peter's, P.E.I.

OBITUARIES.

Corneille Ewan McLean was born 1820, in Ross-shire, Scotland, studied in Glasgow, was licensed by the Presbytery of Abertarfin, July, 1847. Coming to Canada, he was ordained and inducted by the Presbytery of Montreal, November, 1852, into the charge of Winslow. He was afterward settled in Stayner in Barrie Pres. Going to Scotland for two years he came back in 1868, and was settled at Leitch's Creek, C.B. He resigned about 1880, and for 12 years lived at Consecr. Ont., where he died, February 7, 1892.

PRESBYTERY NOTES.

Quebec:—At Quebec, February 23 and 24: appointed commissioners to General Assembly; nominated Principal Cavan as Moderator, and Dr. Lamont as Moderator of Synod of Montreal and Ottawa; sustained call from Scotstown to Rev. Thos. Muir; adopted and forwarded reports on Sunday Schools, State of Religion and Temperance; approved of permanent secretary

for F. M. Com.; also of Summer Session in Manitoba College; accepted Rev. A. Barclay's resignation of Three Rivers.

Pictou:—At New Glasgow, March 1; Rev. Mr. Calder, from ill health, resigned Springville; agreed to try and secure ordained missionary for Bureka; Little Harbor requested Mr. Harvey for another year; Commissioners were appointed to General Assembly, and Rev. D. M. Gordon nominated Moderator; recommended that the duties of the fourth professor at Pine Hill be along the line of New Test., Literature and Exegesis.

St. John:—At St. John, March 1; sustained call from Hampton to Rev. Mr. Allison of St. Martin's; agreed to translation of Rev. Mr. Kinnear from Buctouche to New Richmond; accepted Rev. J. McG. McKay's resignation of Shemogue, and took steps to have his name placed on A. & I. Minister's Fund; agreed to appoint an ordained missionary at Baillie and Tower Hill.

Stratford:—Met March 8; appointed commissioners to Assembly; nominated Rev. A. D. McDonald of Scaforth as Moderator of Assembly; sustained call from Harrington to Rev. A. G. McLachlin.

Toronto:—At Toronto, appointed Commissioners to Assembly; nominated Rev. R. P. MacKay as Secretary of the F. M. Com., W.D.; approved of Manitoba College Session being held in summer instead of winter for three years.

Brandon:—February 15. Sustained calls: from Alexander to Rev. Geo. Lockart, B.A., accepted; from Carberry to Rev. D. McGillivray, Toronto; agreed to separate Virden and Breadalbane; granted moderation to Virden; separated Griswold from Oak Lake, making the latter with other sections a self-sustaining charge; accepted Mr. Omand's resignation of Souris.

P. E. Island:—At Charlottetown; agreed to Mr. Tuft's translation from Bedeque to Ottawa, Pres.; sustained call from Murray Harbor, S. to Rev. E. Gillies; appointed presbyterial visitation of St. Peter's cong.; adopted report on Temperance.

Maitland:—At Brussels, March 8. Rev. Alex. Ross declined call from Ashfield; Commissioners were appointed to General Assembly.

Montreal:—At Montreal, March 17, considered reports; nominated Dr. Caven as Mod. of Assembly, Dr. Lamont for Synod of Montreal and Ott.; and Rev. D. D. McLeod as Sec. of F. M. Com.; disapproved of summer session.

SYNOD MEETINGS.

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

The Synod of Montreal and Ottawa will meet at Smiths Falls, second Tuesday of May.

MEETINGS OF PRESBYTERIES.

Lindsay—Sonya, May 31, 11 a.m. Sunday School Convention, May 30, 11 a.m.

Toronto—April 5, 10 a.m.

Maitland—Wingham, May 10, 11.15 a.m.

Brandon—Brandon, May 3rd, 8.30 p.m.

Huron—Exeter, May 10th, 10.30 a.m.

Orangeville—Oran., May 3rd, 11 a.m.

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

Sabbath School Lessons.

April 3, THE WAY OF THE RIGHTEOUS.

Lesson, Ps. 1: 1-6. Golden Text, Ps. 1: 1.

Mem. vs. 1: 16 Catechism Q. 66

The book of Psalms is the Hebrew Hymnal. It consists of five books ending with Ps. 41, 72, 87, 106 and 150. The first was probably collected about 1,000 B.C., by Solomon, who thus preserved much of his father's poetry, the second and third by Hezekiah, 700 B.C., and the fourth and fifth under Ezra and Nehemiah after the return from exile. Times of revival gave birth, just as they do to-day, to sacred songs, and these, as well as more ancient hymns which not had been included in previous collections, were gathered into a book, and thus they had their No. 1, 2, 3, 4, and 5, in one. These hymns were sung and chanted often to musical accompaniment at their religious services. Ps. 9 is to the tune, "Death of the Son"; Ps. 22 to the tune "Mind of the morning"; Ps. 45 to the tune, "The Lilies"; Ps. 56 to the tune "The far off Dove in Silent Lands." Selah, was perhaps a musical term, a pause in the singing, while the instruments played alone.

This Psalm is a fit opening to such a book, and sings of the supreme questions of righteousness and reward, and sin and doom. It is divided into two strophes of three verses each.

I. The character and destiny of the good, vs. 1-3.

II. The character and destiny of the bad, vs. 4-6.

I. vs. 1-3. *Blessed*: O the blessednesses! He walketh not in the counsel of the ungodly. Nor standeth in the way of sinners. Nor sitteth in the seat of scornful.

Men in the wrong road grow worse. At first they follow the advice of the ungodly, then they make their chosen standing place with sinners, then sit down permanently in the seat of those who scorn all good. We have here three degrees of habit with regard to sin. "Walking," "Standing," "Sitting"; and the three degrees of character in sin, "ungodly," "sinner," "scornful." *His delight*: He not only keeps God's law but he delights in it. Happy life whose law is delight! *Meditate*: The loved is ever present.

Tree planted: The Christian is not a natural growth, he is as one transplanted into a new state of life by a power beyond himself. *Rivers of water*: He never lacks life. If ones sources of joy are in the world, these dry up one by one, wealth, health, friends, go, and there is nothing left. He whose trust and hope is in Christ, may lose all else, but life and hope and joy remain. *Fruit in season*: Fruit of the Spirit when it is timely or needed. The fruit of love, even when hated; joy, even in sorrow, peace, in vexation; long suffering under wrong. Only he who gets his strength from Christ can thus bring forth fruit in season. *Shall prosper*. In everything.

II. *Not so*:—A contrast to all that goes before. The wicked walk in the counsel of the ungodly, stand in the way of sinners, sit in the seat of the scornful, have no delight in doing God's law. Unlike trees planted by never failing streams their joys soon fade, and, though there may seem for a time success, there can be no true prosperity. *NOT SO*; *NOT SO*, describes their life and destiny. *Chaff*: The threshing floors were on hill tops, so that the wind could carry away the useless chaff. *Therefore*: Because of this. *Kno eth*; Their aims, efforts, work, life, looketh upon them with love and care. *Shall perish*; Hopes, joys, works,—all shall come to nought.

April 10. 'THE KING' IN ZION.

Lesson Ps. 2: 1-12 Golden Text, Ps. 2: 12

Memory vs. 10-12 Catechism Q. 67.

This Psalm like many others was probably connected with some national event, where the surrounding nations were lifted up against Israel; and the Psalmist, looking from them to the God in whom He trusts, warns them of their danger and bids them forbear. But whatever the event might be, the application of the Psalm is world wide and age long.

It is divided into four stanzas of three verses each, giving four striking pictures.

I. The Scene on Earth, vs. 1-3.

II. The Scene in Heaven, vs. 4-6.

III. Christ proclaiming His Kingship, vs. 7-9.

IV. The Prophet's Charge, vs. 10-12.

I. Vs. 1-3. *Heathen*—Nations, all peoples outside Israel, and all now who in heart and life do not submit to Christ. *Vain thing*—How useless for any to resist God. *Kings-Rulers*—How often has the counsel of governments and rulers been against right, and therefore against Christ. *Break-bands*—Men do not like the restraint of right. They call it "straight-laced" and want "freedom."

II. Vs. 4-6. From earth's chaos of unrest the Psalmist turns his eye upward and a different scene meets his view. *Sitteth*—Calm in His kingly majesty and conscious power. *Shall laugh*—A human expression to show how absurd to God seems the impotent defiance and puny rage of men. *Derision*—The same idea as laugh. Let those who are hindered in their work for God look upon this scene and take courage. *Then*—Though silent now there comes a time when He will not bear with sin. *Speak*—Perhaps in some dark providence. *Wrath*—The whole current of His Being against sin. *Vex*—Men will find it an evil and a bitter thing to depart from God. *Sore displeasure*—The one thing in the universe with which God is displeased is sin. It entered after He had pronounced all things very good. *Yet I*—They may rebel, says the Psalmist, yet I, will set, *My King* Jehovah. *My Holy Hill*—Mt. Zion was the citadel, the centre of His Kingdom, and Jehovah was to be King there, and then he, the Psalmist, could laugh at the wrath of man.

III. vs. 7-9. *I will tell*—The "I" is no longer the Psalmist, but a new speaker who tells us that he is the Son of God, and who gives in vs. 7, 8 and 9, the commission with which He has been charged by the decree of the Most High. Vs. 8 is the grand promise which cheers every worker for Christ with assurance of final triumph. *Inheritance*—Thine by right. *Break dash*—Not a description of His rule, for His yoke is easy, but a statement of what must come all who rise against Him. *Rod of Iron*—Irresistible power. *Potter's vessel*—Weakness, easily broken, and beyond repair.

IV. Vs. 10-12. The Psalmist's charge. *Now therefore*—On account of all this. *Be wise*—What folly to slight the commands of Christ. *Serve*—Not as a slave but as a son. *With fear*—Not the fear of dread, but the fear of causing Him grief. *Serve with reverence*. *Rejoice*—Those only have cause for true joy who are reconciled to Him. *Trembling*—The awful importance of the issues at stake are enough to make one tremble even in his rejoicing. *Kiss*—An ancient mode of shewing homage. "Lest He be angry and ye perish in the way, for his wrath will soon be kindled." Then as a parting word to them "Blessed are they that put their trust in him."

April 17. GOD'S WORKS AND WORD.

Lesson Ps. 19 : 1-14 Golden Text, Ps. 17 : 7.
Memory vs. 7-11. Catechism Q. 68.

This Psalm sings first of God's books of Nature, then of his book of Revelation and lastly of the book of the human heart. The heading "To the Chief Musician, a Psalm of David" shews that David wrote it, and gave it to the choir leader for use in public worship.

- I. God's book of nature, vs. 1-6.
- II. God's book of Revelation, vs. 7-11.
- III. The book of the human heart, vs. 12-14.

I. Vs. 1-6. *The heavens*—"The solar heavens with all the glories of the day, and the starry heavens with all the marvels of the night." *Declare*—They are always telling. *The Glory*—Wisdom and power. *Day unto day*—As if one day took up the story where the other left it, and each night passed over the wondrous tale to the next. *Spurgeon*—Day and night, "like two parts of a choir, chanting forth alternately the praises of God. *Bishop Horne*.

"There is no speech nor language
Their voice cannot be heard."

Such is said to be the correct rendering of vs. 3. *Their line*—As if a measuring line, how far they go with their message. *Their words*—What they silently speak. *End of the World*—The farthest off abodes of men.

This general mention of the heavens naturally leads the poet to that which in the heavens is most conspicuous, viz. the sun. And in the next three verses he sings of him. *In them i.e.* the heavens. *Tabernacle*—or tent, not a house, for the sun is a traveller, and poetic fancy pictures him tenting for the night in the heavens, and starting forth again in the morning, bright, strong and glad some. *From the end to the end*—He shines everywhere. *From the heat*—And wherever that heat came there has been a silent voice telling of the goodness of God.

II. He now turns to sing of God's other book, which tells of His love. The three verses, 7, 8 and 9, are, in Hebrew, a finished piece of literary work, written, as an old writer notes, each with ten words, according to the number of the ten commandments, which were called the ten words. These verses each mention two names of God's law, and tell of the character and effect of each, as follows:—

Name.	Character.	Effect.
The law.....	Is perfect....	Converting
The testimony.....	Is sure.....	Making wise
The statutes.....	Are right.....	Rejoicing
The commandment.....	Is pure.....	Enlightening
The fear.....	Is clean.....	Enduring
The judgments.....	Are true.....	

Than Gold—They do what gold cannot do. They "lead to life, truth, character, happiness, hope, usefulness, every blessing of life." *Sweetener*—This world's sweets all have a bitter, not so this word. *Warned*—It warns where danger is. *Great Reward*—Both in this life and that to come

III. Vs. 12-14. Looking at God's law, he feels humbled. Then he looks within and sees another book with its writing, viz. his own heart. What a contrast. *Errors*—Who can measure their number, their vileness, their far reaching consequences! *Secret faults*—Unconscious sins. *Presumptuous*—Sins with our eyes open. *Great transgression*—Keep me from these two classes of sin and I will be clear of a great deal of transgression. *Mouth-heart*—Make my heart and words right, and all will be right.

April 24. THE LORD MY SHEPHERD.

Lesson, Ps. 23: 1-6. Golden Text, Ps. 23: 1.
Memory vs. 1-6. Catechism Q. 68.

This Psalm describes, in a picture drawn from shepherd life, the restfulness and blessedness of a soul that puts its trust in God.

- I. The great fact, vs. 1.
- II. Its results, vs. 1-6.

I. Vs. 1. *Shepherd*—The word in itself, means guidance, help, protection, provision, all that is needful for the sheep. *My*—A little word, but how rich in the fulness of its meaning, not merely a shepherd, but *my* shepherd. All that the word can mean, in its best sense, I have. The Psalmist then goes on to give, in detail, some of the blessings which are his, because the Lord is his shepherd.

II. Vs. 1-6. *Not want*—As one has expressed it, "I cannot want." He has all that I can need, and His love is more careful for my truest good than even my own self love can be, therefore I *shall* not, I *can* not, want.

Lie down in green pastures—What a picture of plenty and peace, and restfulness, is a flock lying in rich, green pasturage. They wish, nor need, more, *my Shepherd, if I follow Him, gives me* plenty, peace and rest; so fills me with satisfaction, that I wish, nor need, more; for "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in Thee."

Still waters—Gently flowing streams, where every thirst, every longing of the soul, is satisfied, and where they only thirst who will not drink.

Restoreth my soul—When under sin, He restores it to holiness; when in despondency, He restores cheerfulness; when weary, He restores rest; when doubt comes in, He restores faith; when the soul gets cold and worldly, He restores it to warmth and spiritual life; when dead, He restores it to life. He can only restore it, and those make a fatal mistake who seek to such restoration, seek to make themselves better, by any other means.

Leadeth me—Those who follow him are always sure to be in the right way. When in any doubt as to right or wrong, let the question be "What would Jesus do." "Where does He lead." *For His name's sake*. Not because of any good that is in us.

Valley of death shadow—No matter how dark and dreary and dangerous, and sad, my lot, there can be no evil in it for me, for *Thou art with me*. Well to have Christ with in times of trial; better still to know and feel him near. Remember that sin always takes away the consciousness of His presence, and the peace which that consciousness gives. *Rod and staff*—Emblem of the Shepherd's care. *Comfort me*—The strict meaning is not merely to *console*, but to *strengthen*, so that the burden of ill does not seem so heavy. *A Table*—Even though enemies surround me I can sit and eat in calm security. Satan may rage but it disturbs me not.

With oil—Token of honour. *Runneth over*—So much more and better than I deserve.

Goodness and Mercy—Goodness in supplying every want, mercy toward my weakness and sins, shall follow me all my life, and then, *The House of the Lord for ever*.—The blessedness of that no tongue or pen can tell.

We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed,
But what must it be to be there.

Acknowledgements.

Received by the Rev. Wm. Reid, D. D., Agent of the Church at Toronto, Office 170 Yonge Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Rec'd to 5th Feb '92 \$1369	25
Balderson & Drummond	4 00
Perth, St. And	5 00
Regina	8 00
West Brant	3 75
Parkhill	4 00
Kilmartin	2 50
Medicine Hat	2 50
Binscarth	2 00
Pickering, St Johns	1 00
Winnipeg, Augustn	5 00
Brighton	10 00
Toronto, Cooke's	11 80
Westwood	2 00
N. Gower & Wellington	5 00
Killarney	1 00
Thamesford	5 35
Hawkesville	1 00
Linwood	1 00
Sutton	4 60
Cayuga & Mt Healy	6 00
Kemble	2 00
Sarawak	2 00
Hollen	3 60
W. Puslinch	3 00
Bethany	1 00
Corbett	1 00
Alexandria	3 00
Mt Pleasant, On. & La	6 00
Milton	3 25
Newcastle	12 00
Walkerton, Knox	12 00
Vernonville	1 00
Archfield	1 00
Scarboro, Melville ch.	3 90
Routhwaite	1 75
Cathcart	6 20
Acton	2 60
Clover Bar	2 00
Alm	2 64
Nichol	2 00
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S. Westminster	4 00
Norwich	3 75
Treharne	2 00
Hilbert	10 00
Campbellford	10 00
Naper	1 60
Lyn. Caint'n Malory'n	6 00
Moffat	1 00
Bayfield, St And	2 00
Tilbury East	0 00
Westminster	0 00
Crosshill	0 00
Tavistock	3 00
Toronto, Collège st ch.	16 00
Sonya	2 00
Menford	2 71
Wallaceburg & Calvi, ch	8 00
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Oakville	10 00
Hastings	6 35
Dunbar	1 65
Bethesda	5 25
St. Cath. Haynes Ave.	5 00
Berlin	4 50
Prescott	3 00
Enniskillen	2 00
Cedarville	4 00
Toronto, Westminster	22 00
Quebec, Chalmers ch.	20 00
Stratford, St And	8 00
Wolfe Island	2 00
Deloraine	1 75
Port Elgin	5 60
Douglas	2 00
Richmond Hill	3 00
Laskay & W. King	6 00
Beauharnois	1 00

Chatenuguay	1 00
Montreal, St. Matthew's	4 91
Ashton	3 00
Pt Coulonge	5 01
Springside	6 00
Mt. Forest	7 00
Stirling	3 00
E. Hawkesbury	3 00
Paris	15 00
Glenelg, E. Riv. Caled	2 50
Halifax, St John's	12 00
Albion	6 00
Mt. Stewart & W. St Pet	3 00
Black Riv & Napan	3 00
West Bay	4 00
Newport	5 00
Middle Musquodoboit	5 00
Montague	5 00
Gabarus	2 00
Chipman	3 00
Sussex	2 00
Halifax, St And	5 00
Hillfield, O'Leary & B.	5 00
Halifax, St Matthew's	20 00
Georgetown	2 00
Bass & Nicholas River	2 00
Bedouque & Suni	5 00
St Thomas, Knox ch.	15 00
Walton	2 00
Brooksdale	3 00
Glen Sandfield	4 00
Thamos Road	6 00
Kirkton	5 00
Toronto, St Mark's	2 00
Lindsay	11 84
N. Plympton	1 00
W. Nissouri	2 60
Hillsdale	5 00
London, Knox ch	5 00
Wingham	7 00

\$2452.54

HOME MISSION FUND.

Received to 5th Feb \$48173	60
Tor. O. St. And, Musko	50 00
Harrington	8 87
Balderson & Drummond	23 00
Balderson & Drummond	7 00
Forgus, Melville ch.	120 00
Norval ss, & b. class	24 00
Union ch ss, & b. class	22 80
Rose Plain	10 00
Regina	101 00
W. Brant	21 2 00
Caledon E. St. And	8 00
Hamilton, Knox ch	300 00
Avonmore	8 50
Toronto, West ch ss	54 90
Parkhill	14 00
Kilmartin	7 50
Medicine Hat	5 00
Toronto, St And's st.	40 00
Pickering, St John's	2 00
Winnipeg, Augustn ch	89 00
Winnipeg, Augustn ch ss	30 00
Winnipeg, Aug w.h.m.s	40 00
Barton	1 00
Barton	6 00
Dundas s. c. e.	11 00
Dundas b. class	14 61
Forest	13 00
Toronto, Cooke ch.	155 00
N. Gower & Wellington	2 00
Sarnia ss	60 00
Killarney	24 00
Norwood ss	1 00
Guelpch, St And. inf. cl.	4 23
Portage du Fort	10 00
E. Ashfield	12 00
Scarboro, Knox ch ss	20 00
Thamesford	103 00
Lato Thos Paterson	40 00
Hawkesville	3 00
Linwood	2 00
Sutton	12 00
Cayuga, Mt Healy	1 00
Inverness	25 00
Seymour	50 00
W. F.	6 00
Innerkip	14 25
Kemble	10 00
Sarawak	2 00
London, London	5 00
Aylmer	2 90

Hollen	10 25
Froo ch, Scotland	200 970 00
Senforth, first ch	40 35
West Puslinch	11 00
Dundas	60 85
Simcoo ss	7 00
Bethany	3 00
St Sylvester & L. Vil.	3 00
Corbett	2 00
Peterboro, St Paul's	365 00
Alexandria	30 00
Alexandria	2 00
E. Lancaster	2 00
Toronto, Knox ch	870 00
Toronto, Knox ch ss	30 00
Tor. Knox ch hap. gleam.	25 00
Toronto, Knox b. class	25 00
Toronto, Duchess St ss	50 00
New Edinburgh	17 00
Hespeler	50 00
Mt Pleasant, O. & Lakol	31 00
Milton	25 00
Franktown	10 00
Newcastle	10 00
Ridgetown s.s.	8 00
Walkerton, Knox ch	140 00
Walkerton, Knox s.s.	10 00
Scarboro, Melv.	44 55
Lynedock	28 50
Silver Hill	7 82
Ellisboro	3 00
Routhwaite	23 50
W. Adelaide	7 90
W. Adelaide s.s.	2 10
Cathcart	15 00
Owen Sd. Knox S20 N. W.	60 00
Clover Bar	3 00
Alma	13 00
Nichol	2 51
John A. Hodgins	5 00
Dunbarton	45 00
Blenheim, St. And	21 75
Carlisle	29 30
Carlisle s.s.	5 00
Norville	24 60
Spencerville s.s.	10 00
Mrs. M. Currie	2 00
Morrison	3 25
Sovern Bridge	6 03
Washago	2 32
Oro, Willis	4 14
Colchester	4 40
Amherstburg	15 00
Gat. Central	155 00
Crossland	6 00
Eganvil. & Scotch B.	15 00
Norwich	30 00
Peter	24 00
Hilbert	38 00
Campbellford	85 00
Tor. O. St. And	45 00
Drayton s.s.	5 00
Napier	3 00
Mrs. Barrett	1 00
Tor. St. And	830 00
Brighton	3 48
Lyn. Caint'n Malrytn	72 00
Ottawa, St. Paul's	95 00
G. B. Robson, N.W.	5 00
Rapid City	12 00
Moffatt	6 00
Almonte, St. And.	8 00
Beq. Mal. McTaggart	100 00
Bayfield, St. And	22 00
Hamilton, St. John's	82 00
Ham. St. Jus. Miss. N.W	121 00
Beaton	19 00
Winnipeg, North ch.	25 00
S. Kinloss	10 00
Tilbury E.	75 00
N. Westminster	225 00
N. Westminster s.s.	36 00
N. Westminster s.s. N.W	30 00
Rylestone	8 00
Tavistock	12 50
Tor. College st.	130 00
Friend, Keene, N.W.	10 00
Sonya	30 00
Kingston, Chal. s.s.	39 34
Meaford	40 00
Wallacebg. & Cal. ch.	25 00
Uxbridge	28 00
Glenon, Boys H.M. Bd.	10 00
Glenallan	22 00
N. Easthope	3 30

Hampstead	10 75
Wardsville	10 00
London, Park Ave. s.s.	68 45
Keene s.s.	31 00
Nanimo	70 00
W. M. Belleville	2 00
Ayr, Stanley st.	114 00
Lochiel	16 00
Oakville	40 00
Oakville s.s. N.W.	39 00
Hastings	17 70
Dunbar	7 72
Bothesda	15 00
Dosgront, ch of R.s.c.e	11 00
S. Westminster s.s.	17 00
S. Westminster s.s. N.W	15 00
Grassmere	4 50
St. Cath. Haynes Ave.	25 00
Hamilton, Wentworth	60 00
Selkirk	13 75
Elmira s. c. e.	38 00
Proof Line	32 60
Berlin	41 50
Milverton	16 00
Enniskillen	10 00
Insurance, Cobourg.	5 03
Cedarville	12 00
Tor., Westminster	195 00
Hamilton, Erskine	25 00
Stratford, St. And	71 00
Cornwall, Knox s.c.e	10 00
Martintn, St. And.	30 00
Martintn, St.A. & Brns s.s	4 00
Manitou	30 00
Wolfe Island	4 00
Grimsbay	35 00
Muir settlement	4 00
Windham Centre	9 00
Deloraine	38 50
Moorefield	14 90
Pt. Elgin	71 50
Douglas	18 60
Calabogue	10 00
Pt. Hope, First	102 90
Hull	12 00
Richmond Hill	25 00
Laskay & W. King	20 00
Beauharnois	30 00
Chatenuguay	16 00
Montreal, Erskine	450 00
Montreal, St. Matt	25 00
Montreal, Knox	150 00
Cote St. Ant., Melv	30 00
Cote St. Ant., Mel. N.W	5 00
Mont., Chal. juv. m. socio	0 00
Hemmingford	25 00
St. L. de Gonzague s.c.e.	1 62
Stirling	15 00
Kingston, Cook	15 00
Elora, Knox b. class	22 17
Acton	25 85
Mt. Forest	25 00
E. Hawkesbury	15 00
Motherwell	10 00
Avonbank	3 00
Paris	266 00
Arcey, s. c. e.	2 25
St. David	15 00
Paris, River st s.s.	12 00
Emerson	10 00
St. Thomas, Knox	200 00
Maudamain	13 52
Springside, N.W.	31 00
Rev. J. Murray, N.W	2 00
A.B.R.M. St. Arl. N.W	5 00
Pictou, Knox L.M. & B.s.	15 03
Hfx. St. And. N.W	175 00
Hix, Chal. s.s. N.W	20 00
Spring Hill, N.W	250 00
Maitland, N.W	17 50
Walton	21 00
Walton s.s.	3 00
Westport & Newbor.	15 00
Brooksdale	20 00
Glen Sandfield	14 00
Thames R ad	60 00
Thames Road s.s.	10 00
Kirkton	46 00
Moose Jaw	35 00
Tor. St. Mark	20 00
Lindsay	1 8 00
Lindsay s.s.	50 00
N. Plympton	12 25
S. Plympton	10 00
Aylmer	10 00

N. Nissouri.....	3 50	Rylestone.....	7 00	Novral s.s.....	7 30	Campbellford.....	15 00
Hillsdale.....	12 00	Crosshill.....	3 00	Union ch. s.s. & b. class.	22 70	Tor. O. St. And.....	1000 00
McIntosh.....	32 13	Tavistock.....	7 50	Pine Creek.....	5 00	Apple & Gravel Hill.....	12 40
Belmore.....	21 55	Tor., College st.....	135 00	Regina.....	15 00	Drayton ss.....	5 00
London, Knox.....	22 00	Sonya.....	13 00	W. Brant.....	21 00	Napier.....	3 00
London, Knox s.s.....	38 00	Dundalk s.s.....	1 00	Hamilton, Knox.....	200 00	Mrs. Barret.....	1 00
Wingham.....	25 00	Williamstn, St. And.....	27 00	Avonmore.....	6 00	Tor., St. And.....	375 00
	\$61,047 41	Wallaceg. & Calvin ch.....	30 00	Tor., West s.s.....	80 00	Lynn, Cairnt Mall.....	32 00
STIPEND AUGMENTATION FUND							
Rec'd to 5th Feb. \$8,855 31		Uxbridge.....	10 00	Parkhill.....	9 00	Ottawa, St. Paul's.....	90 00
Tor., St. And.....	47 75	Glenallan.....	10 00	Kilmartin.....	7 50	Moffat.....	3 00
Balderson & Drumnd.....	15 00	N. Easthope.....	15 00	Medicine Hut.....	5 00	Beq. Mal. McTaggart.....	1000 00
Balderson & Drum. s.s.....	5 00	Hampstead.....	5 00	J. D. Morton, Lon. Eng.....	160 00	Bayfield, St. And.....	105 00
Kingsbury & Flodden.....	30 00	Wardsvillo.....	12 00	Dr. McClure & assis.....	30 25	Tottenham.....	20 00
West Brant.....	4 00	London, Park Ave. s.s.....	20 00	Tor., St. And. s.s. India.....	30 25	Winnipeg, North ch.....	25 00
Hamilton, Knox.....	150 00	Keone s.s.....	31 00	Tor., St. And. ss. N.W. Ind 20	0 00	Tilbury E.....	30 00
Avonmore.....	4 00	Nanaimo.....	25 00	Pickering, St. John's.....	2 00	N. Westminster.....	29 00
Parkhill.....	3 00	Orangevl. Pres. s.s.....	27 00	Morton.....	2 91	N. Westmtr ss. sch. Ind 30	00
Tor., St. And. s.s.....	20 00	Lochiel.....	15 00	Ellisville.....	37 00	Rylestone.....	10 00
Pickering, St. Johns.....	5 00	Oakville.....	10 00	California.....	72 00	Hill's Green.....	6 00
Winnipeg, Augustino.....	5 00	Oakville s.s.....	10 00	Winnipeg, Augstn.....	10 00	Tavistock.....	10 00
Barton.....	5 00	Hastings.....	10 60	Brighton.....	5 00	Tor., Collegest.....	23 00
Hamilton, McAb st. 107 90		Dunbar.....	4 58	Barton.....	5 00	Sonya.....	18 00
N. L. Cooke.....	7 18	Hagyard.....	8 00	Tor., Cooke.....	160 00	Meaford.....	22 00
N. Gower & Wellington 30	00	Rathada.....	3 00	N. Gower & Wellngtn.....	10 00	Crawford.....	5 00
Thamesford.....	60 00	St. Cath., Haynes Ave.....	25 00	Sarnia s.s.....	25 00	Wallaceg. & Cal. ch.....	10 00
Hawkesville.....	4 00	Harr. Wentworth.....	45 00	Killarney.....	16 00	Glenallan.....	22 00
Lawwood.....	3 00	Berlin.....	30 50	Norwood s.s.....	10 00	N. Easthope.....	38 00
Sutton.....	5 00	Milverton.....	10 00	Portage du Fort.....	10 00	Hampstead.....	15 25
Cayuga & Mt. Healy.....	23 00	Enniskillen.....	5 00	Thamesford.....	24 00	Wardsvillo.....	6 00
Seymour.....	28 25	Cedarville.....	24 00	Late Tho. Paterson.....	40 00	W. M. Belleville.....	2 00
Kemble.....	3 00	Tor., Westminster.....	22 00	Saitou & Mt. Healy.....	16 00	Lochiel.....	15 00
Aylmer.....	16 00	Hamilton, Erskine.....	15 00	Inverness.....	20 00	Oakville.....	40 00
Hollen.....	7 80	Stratford, St. And.....	25 00	Seymour.....	26 00	Oakville ss. N.W.....	30 00
Ballinfad.....	4 30	Martintown, St. A.....	14 00	W. F.....	10 00	Sale lots P. Alb. & int 323	50
Seaforth, First.....	5 00	Wolf Island.....	3 00	Kemble.....	11 46	Hastings.....	6 76
Dundas.....	84 00	Grimsby.....	8 00	Sarawak.....	3 00	Dunbar.....	8 45
Simcoe s.s.....	6 00	Deloraine.....	14 00	Aylmer.....	2 00	Bobcaygeon.....	7 00
W. Puslinch.....	5 00	Bythfield.....	25 00	Hollen.....	16 25	Bethesda.....	15 00
Bethany.....	6 00	Pl. Elgin.....	30 00	Merrickvillo.....	5 00	Mont., Cres. Mies. Soc.....	100 00
St. Sylvester & L. Vilg.....	25 00	Douglas.....	15 00	Jasper.....	6 00	Member McNabb st. ch.....	25 00
Corbett.....	2 00	Pl. Hope, First.....	15 81	Seaforth, First.....	18 50	St. Cath. Haynes Ave.....	10 00
Peterboro, St. Paul's.....	182 53	Sydenham, Knox.....	25 00	W. Puslinch.....	10 00	St. Cath. Haynes Ave. ss 10	00
Alexandria.....	15 00	Hull.....	15 00	Dundas.....	24 00	Harr. Wentworth.....	70 00
Alexandria s.s.....	1 00	Richmond Hill.....	8 00	Simcoe s.s.....	0 70	Belira s.c.c.....	37 00
E. Lancaster.....	10 00	King, St. And.....	5 00	Bethany.....	2 00	Emerson.....	50 00
Tor., Knox.....	141 30	Luskay & W. King.....	10 00	St. Sylvester & L. vil.....	3 00	Prescott.....	39 00
N. Knox b. class.....	40 00	Whitechurch.....	10 00	Corbett.....	1 00	Milverton.....	31 00
New Edinburgh.....	7 00	Beauharnois.....	8 00	Peterboro, St. Paul's.....	363 00	Enniskillen.....	20 00
Hespeler.....	11 00	Chateauguay.....	5 00	Alexandria.....	21 00	Insurance, Cobourg.....	5 00
Milton.....	15 00	Montreal, Erskine.....	700 00	Alexandria s.s.....	3 00	Oakville.....	8 00
Franktown.....	9 00	Montreal, St. Matt.....	50 00	Tor., Knox.....	321 16	Tor. Westminster.....	105 00
Newcastle.....	18 00	Montreal, Knox.....	150 00	Tor., Knox s.s.....	30 00	Hamilton, Erskine.....	35 00
Walkerton, Knox.....	40 00	Cote St. Ant., Melv.....	20 00	Tor., Knox s.s. Honan.....	26 00	Stratford, St. And.....	5 00
Walkerton, Knox s.s.....	70 00	Sirling.....	15 00	Tor., Knox ss. publ. Ind 5	20 00	Clinton, Willis ss.....	6 00
Tor., St. And.....	1568 59	Kingston, Cooke.....	50 00	Tor., Knox b. class.....	32 91	Annun ss. N. W. Ind.....	19 30
Scarboro, Melville.....	15 00	Acton.....	6 00	Tor., Duchess st. s.s.....	50 00	Wolf Island.....	3 00
Lynedoch.....	9 25	E. Forest.....	15 00	Tor., Duchess st ss. publ. 23	32 00	Protectionville s.c.c.....	2 00
Ellisboro.....	2 00	W. Hawkesbury.....	7 50	New Edinburgh.....	17 00	Grimsby.....	12 00
Routhwaite.....	18 75	Windsor Mills.....	14 00	Hespeler.....	38 00	Muir settlement.....	4 00
Cathart.....	5 00	Lower Windsor.....	11 00	Bristol, publ. Ind. Ccl.....	15 00	Deloraine.....	29 35
Bisearch.....	10 00	Lansdowne, F. Sdbay.....	10 00	Mt. Pleasant, On. & Lkv.....	24 00	Moorefield.....	10 00
Alma.....	7 00	Paris.....	125 00	Milton.....	1 00	Pl. Elgin.....	56 00
Nichol.....	1 00	St. David's.....	35 00	Franktown.....	9 00	Pl. Hope, First.....	75 00
Dunbarton.....	16 00	Emerson.....	25 00	Newcastle.....	8 00	Underwood, Indore.....	16 00
Blenheim, St. And.....	6 00	St. Thomas, Knox.....	120 00	Hidgetown ss.....	3 00	Hull.....	10 00
Carlisle.....	6 15	Walton.....	6 00	Walkerton, Knox.....	65 00	Richmond Hill.....	20 00
Vernonville.....	7 25	Westport & Newboro.....	20 00	Walkerton, Knox ss.....	10 00	King, St. And.....	40 00
Spencerville s.s.....	5 00	Brookdale.....	2 00	E. Ashfield.....	2 00	Luskay & W. King.....	14 00
Fairbank.....	23 45	Thames Road.....	35 00	Scarboro, Knox ss.....	25 00	Beauharnois.....	12 00
Galt, Central.....	75 00	Kirkton.....	25 00	Scarboro, Melville.....	26 70	Chateauguay.....	7 00
S. Westminster.....	47 00	Moose Jaw.....	20 00	Lynedoch.....	35 00	Montreal, Erskine.....	600 00
Grossland.....	5 00	Tor., St. Mark's.....	20 00	Silver Hill.....	9 00	Montreal, St. Matt.....	100 00
Norwich.....	30 00	Lindsay.....	88 00	Routhwaite.....	5 00	Montreal, Knox.....	150 00
Petrel.....	15 00	Aylmer.....	11 10	W. Adelaide.....	7 90	Montreal, Knox b. class 30	00
Terhorne.....	15 00	Melrose, Lon. Shanvl.....	3 00	W. Adelaide ss.....	2 10	Cote St. Ant., Melv.....	20 35
Hibbert.....	16 00	N. Nissouri.....	3 00	Alma.....	9 00	Cote St. Ant., Mel. Hon. 1	24 00
Campbellford.....	10 00	Hillsdale.....	4 00	Nichol.....	1 40	David Currie, Mont.....	5 00
Tor., Old St. And.....	428 25	McIntosh.....	9 77	John A. Hodgins.....	5 00	St. L. de Gonzques.c.c. 1	61 00
Drayton s.s.....	5 00	Belmoro.....	10 75	Dunbarton.....	25 25	Portland m. bd.....	6 50
Napier.....	1 00	London, Knox.....	40 00	Blenheim, St. And.....	6 00	Lachute, Hen.....	2 75
McMillan's Corner s.s.....	1 00	Blake s.s.....	4 00	Carlisle.....	20 00	Montreal, St. J. An's.....	2 00
Lyn, Cairnt, Malrvt.....	43 00	Wingham.....	15 90	Carlisle ss.....	3 00	Bethany.....	5 00
Rapid City.....	6 00		\$15,676 41	Vernonville.....	1 75	Kingston, Cooke.....	30 00
Moffat.....	3 00	FOREIGN MISSION FUND.		Mrs. M. Currie.....	2 00	Botany.....	1 50
Bayfield, St. And.....	90 00	Rec'd to 5th Feb. \$43,373 56		Oro, Willis.....	4 82	Acton.....	50 00
Bayfield, St. And.....	32 00	Tor. O. St. A. N.W.L. s.c. 45	00	Amherstburg.....	12 00	Acton ss.....	26 27
Hamilton, St. John's.....	1 00	Arch. Anisio.....	30 00	Galt, Central ss. For.....	59 00	Zenher.....	2 65
Becton.....	10 00	Harrington.....	8 57	S. Westminster.....	40 00	Mt. Forest.....	25 00
S. Kinloss.....	7 00	Balderson & Drumnd.....	23 00	Crossland.....	5 00	Paris.....	74 31
Tilbury E.....	30 00	Balderson & Drum. s.s.....	10 00	Norwich.....	60 00	Paris, River st. ss.....	15 00
N. Westminster.....	120 00	Oshawa, s.c.c. N.W.....	25 00	4 little glenners, Seath.....	3 00	Emerson.....	10 00
		Fergus, Melvi.....	1 00	Hibbert, 517 N.W. Ind.....	62 00	St. Thomas, Knox.....	115 00
						Walton.....	35 00

Walton ss.	2 00
Brooksdale	10 00
Thames Road	43 00
Thames Road ss. For.	24 00
Thames Road ss. I. sch.	15 00
Kirkton	36 00
Moose Jaw	2 00
Lindsay	184 00
Lindsay s.s.	73 11
N. Plympton	3 85
Aylmer	1 50
Melrose ss.	5 00
N. Nissouri	8 51
Hillsdale	19 00
C. McKee, Pt. Elgin	5 00
McIntosh	39 40
Belmore	2 40
London, Knox	12 00
London, Knox ss.	3 00
Wingham	21 00

\$53,704 81

KNOX COLLEGE FUND.

Fergus, Melv.	\$50 00
West Brant	2 00
Hamilton, Knox	50 00
Avonmore	2 00
Tor. West ss.	25 00
Kilmartin	7 00
Barton	2 00
Tor. Cook	30 00
Thamesford	27 00
Hawkesville	1 00
Linwood	1 00
Sutton	6 50
Cayuga & Mt. Healy	5 00
Hollen	4 50
Seaforth, First	5 25
W. Puslinch	2 00
Dundas	60 00
Bethany	1 00
Alexandria	5 00
Toronto, Knox	500 00
Hespeler	6 00
Milton	10 00
Walkerton, Knox	18 00
Walkerton, Knox ss.	10 00
Toronto, St. And.	50 00
E. Ashfield	10 00
Scarboro, Melv.	7 00
Lynchdech	8 25
Silver Hill	2 00
Alma	5 00
Nichol	1 00
Dunbarton	7 00
Blenheim, St. And.	2 00
Vernonville	25
Galt, Central	75 00
Hibbert	31 00
Hamilton, St. John's	27 00
Tottenham	5 00
Tilbury E.	20 00
N. Westminster	34 00
Tor., College st.	40 00
Wallace & Calv. ch.	13 00
Uxbridge	6 72
Glenallan	6 00
N. Easthope	8 00
London, Park Ave. ss.	15 00
Ayr, Stanley st.	21 00
Oakville	27 00
Bethesda	8 00
St. Cath., Haynes Ave.	6 00
Berlin	11 00
Milverton	2 00
Cedarville	7 00
Tor., Westminster	100 00
Grimsby	15 00
Muir Settlement	3 00
Moorefield	5 00
Pt. Elgin	12 00
Richmond Hill	5 00
Laskay & W. King	5 00
Acton	10 00
Mt. Forest	7 50
Paris	25 00
St. Thomas, Knox	25 00
Walton	5 00
Brooksdale	4 00
Thames Road	15 00
Kirkton	10 00
N. Luther	5 18
Lindsay	13 66

N. Nissouri	3 00
Hillsdale	8 00
London Knox	12 00
Wingham	12 00

QUEEN'S COLLEGE FUND.

Fergus, Melv.	10 00
West Brant	2 00
Avonmore	2 00
Kilmartin	7 50
Pickering, St. John's	2 00
Seymour	1 00
Dundas	20 00
Alexandria	3 00
Mt. Pleasant & Lakevil	10 00
Newcastle	10 00
Walkerton, Knox ss.	10 00
Scarboro, Melv.	7 00
Dunbarton	7 00
Lyn, Cairn's Mall	25 00
Kylestone	6 00
Sonya	10 00
N. Easthope	4 00
Hamilton, Wentworth	30 00
Prescott	6 00
Milverton	2 00
Stratford, St. And.	10 00
Marlton, St. And.	12 00
Grimsby	4 00
King, St. And.	10 00
Kingston, Cook	2 00
Madoc, St. Paul, St. Col.	5 31
St. Thomas, Knox	25 00
Tor., St. Mark's	5 00
Lindsay	13 67

MONTRÉAL COLLEGE FUND.

Balderson & Drum'd	\$12 00
Hamilton, Knox	35 00
Avonmore	1 00
Dundas	10 00
Co bett.	1 00
Alexandria	2 00
Galt, Central	25 00
Bayfield, St. And.	2 00
N. Easthope	4 00
Milverton	2 00
E. Hawkesbury	6 00
Glen Sandfield	6 00
Lindsay	13 67

MANITOWA COLLEGE FUND.

Received to 5th Feb.	\$1439 48
Bolton	1 00
Balderson and Drum'd	6 00
Balderson & Drum'd SS	4 00
Fergus, Melville	40 00
W. Brant	2 00
Hamilton, Knox	25 00
Avonmore	1 00
Kilmartin	2 50
Medicine Hat	5 00
Barton	1 00
Tor., Cooke	10 00
Sarnia s.s.	15 00
Thamesford	10 50
Linwood	1 00
Cayuga and Mt. Healy	3 00
Seymour	1 25
Hollen	1 00
Dundas	10 00
Peterboro, St. Paul's	30 00
Alexandria	5 00
Milton	12 00
Walkerton, Knox	12 00
Tor., St. And.	75 00
Lynchdech	15 00
Rounthwaite	2 00
Clover Bar	1 00
Alma	0 50
Nichol	2 00
Blenheim, St. And	2 00
Galt, Central	25 00
S. Westminster	9 00
Hibbert	10 00
Campbellford	23 00
Ganewick	6 42
Lyn, Cairn's Mall	8 00
Almonte, St. And.	10 00
Hamilton, St. John's	11 00
Tottenham	5 00

Tilbury E.	10 00
N. Westminster	30 00
Tor., College st	40 00
Meaford	5 00
Wallace & Cal. ch.	5 00
Uxbridge	3 50
Glenallan	3 00
N. Easthope	4 00
Hampstead	1 00
Hastings	7 50
Bobaycon	6 00
Bethesda	2 00
St. Cath., Haynes Ave.	4 00
Ham., Wentworth	3 00
Prescott	3 00
Cedarville	6 00
Tor., Westminster	60 00
Hamilton, Erskine	5 00
Grimsby	4 00
Muir Settlement	1 00
Port Elgin	6 00
Richmond Hill	3 00
Kingston, Cook	8 00
Woodland	7 00
Acton	10 00
Mt. Forest	7 63
Paris	19 00
Tor., St. Marks	5 00
Ft. Davids	5 00
Walton	2 00
St. Thomas, Knox	18 05
Thames Road	10 00
Kirkton	8 00
Lindsay	22 00
London, Knox	12 00

WIDOWS & ORPHANS FUND.

Received to 5th Feb.	\$2,295 89
Balderson and Drum'd	4 00
Balderson & Drum'd ss	1 00
Perth, St. Andrew's	42 00
Fergus, Melville	30 00
Regina	10 03
West Brant	4 00
Hamilton, Knox	30 00
Avonmore	5 00
Kilmartin	2 75
Pickering, St. John's	1 00
Winnipeg, Aug.	5 00
Barton	1 00
Tor., Cooke	43 00
Killarney	1 40
Thamesford	15 15
Hawkesville	1 00
Linwood	2 00
Sutton	10 00
Cayuga and Mt. Healy	4 00
Inverness	5 00
Seymour	9 00
Kembo	2 00
Aylmer	1 00
Hollen	2 60
Seaforth, First	10 00
W. Puslinch	2 00
Dundas	15 00
Cartt	1 00
Alexandria	5 00
Tor., Knox	100 00
Hespeler	11 00
Milton	5 00
Newcastle	2 00
Walkerton, Knox	10 00
E. Ashfield	2 00
Scarboro, Melville	7 00
Lynchdech	3 00
Silver Hill	2 00
Rounthwaite	2 75
Alma	4 00
Nichols	0 75
Dunbarton	9 00
Vernonville	0 50
Galt, Central	15 00
S. Westminster	10 00
Norwich	15 00
Trechrno	2 00
Hibbert	5 00
Lyn, Cairn's Mall	16 00
Almonte, St. And.	5 00
Hamilton, St. John	12 10
Tottenham	5 00
Tilbury E.	15 00
N. Westminster	20 00

Rylestone	5 00
Hills Green	2 46
Tavistock	5 00
Tor., College St.	10 00
Sonya	5 00
Wallace & Cal. ch.	7 85
Glenallan	5 50
Ayr, Stanley st.	25 00
Lachine	5 00
Oakville	15 00
Hastings	7 63
Bethesda	2 00
Stonewall Group	5 00
St. Cath., Haynes ave.	10 00
Ham., Wentworth	12 00
Berlin	4 45
Prescott	6 00
Milverton	2 00
Paris	5 00
Cedarville	5 00
Tor., Westminster	25 00
Hamilton, Erskine	3 00
Stratford, St. Andrews	10 00
Grimsby	10 00
Muir Settlement	2 00
Deloraine	5 74
Pt. Elgin	7 00
Douglas	2 00
Richmond Hill	4 00
Laskay and W. King	5 00
Whitechurch	5 00
E. Wawanoch	4 00
Beauharnois	3 00
Chateaugay	2 00
Montreal, Erskine	25 00
Montreal, Knox	20 00
Cote St. Aug., Mel.	5 00
Mont. Chal. Jur. M. S.	10 00
Kinnears Mill	15 00
Acton	9 00
Mt. Forest	5 00
E. Hawkesbury	3 00
Oro, Willis	5 16
Paris	25 00
St. Thomas, Knox	48 00
Walton	3 00
Brooksdale	2 00
Glen Sandfield	3 00
Thames Road	6 00
Kirkton	5 00
Tor., St. Marks	8 00
Lindsay	17 00
North Nissouri	2 20
London, Knox	7 00
Wingham	10 00

\$2,179 50

\$3,311 83

MINISTERS RATES.

Received to 5th Feb.	\$2010 50
Rev. A. MacLennan	8 00
" A. H. Scott	8 00
" G. Flett	6 00
" E. H. Sowers	8 00
" M. MacLeod	8 00
" W. M. Fleming	8 00
" D. Currie	8 00
" A. Drummond	8 00
" W. M. Roger	8 00
" J. A. Brown	8 00
" Arch Kellogg	12 00
" Dr. Stewart	8 00
" A. Leslie	8 00
" J. McMechan	8 00
" G. Guthbertson	8 00
" J. G. Murray	8 00
" J. Gourlay	8 00
" A. W. Campbell	8 00
" J. R. Burnett	8 00
" Alex. Wilson	10 00
" C. Fletcher	8 00
" A. McFarlane	8 00
" J. J. Cochran	24 00
" A. C. Stewart	8 00
" E. G. Heino	8 00
" H. Leask	8 00

\$2,270 50

AGED & INFIRM MINISTERS' FUND.

Received to 5th Feb.	\$5524 04
Balderson and Drum'd	10 00
Balderson & Drum'd ss	2 00
Perth, St. And.	43 00

Fergus, Melville.....	50 00
Regina.....	10 00
W. Brant.....	3 00
Hamilton, Knox.....	79 97
Avonmore.....	4 50
Parkhill.....	17 00
Kilmarton.....	2 10
Pickering, St. Johns.....	1 00
Winnipeg, Aug.....	13 00
Barton.....	2 00
Hamilton, McNab st.....	83 30
Tor., Cooko.....	40 00
Et. Couloene.....	10 51
N. Gower & Wellington.....	4 52
Killarney.....	2 50
Thamesford.....	35 00
Hawkesville.....	1 40
Linwood.....	2 00
Sutton.....	10 00
Cayuga and Mt. Healy.....	6 09
Seymour.....	8 10
Kemble.....	2 03
Aylmer.....	1 03
Hollen.....	5 20
Seaforth, First.....	11 43
W. Puslinch.....	2 00
Dundas.....	36 72
Bethany.....	1 03
Alexandria.....	10 00
Tor., Knox.....	70 00
Hespeler.....	10 03
Mt. Pleasant O. & L'v.....	12 00
Milton.....	8 04
Walkerton, Knox.....	20 04
Tor., St. and.....	300 00
E. Ashfield.....	2 04
Scarboro, Melville.....	11 00
Lynedoch.....	7 75
Silver Hill.....	2 00
Rounthwaite.....	2 50
Alma.....	5 00
Nichol.....	0 50
Dunbarton.....	12 00
Blenheim, St. And.....	2 00
Vernonville.....	1 50
Mrs. M. Currie.....	1 00
Cornwall, St. Johns.....	30 00
Galt, Central.....	30 00
Binscarth.....	7 00
Norwich.....	15 00
Trerhorne.....	20 03
Hibbert.....	12 00
Campbellford.....	12 00
Tor., O. St. And.....	97 00
Gambelrig.....	7 10
Lyn, Caint'n, Mall.....	19 00
Almonte, St. And.....	5 00
Bayfield, St. And.....	4 00
Hamilton, St. Johns.....	32 00
Tottenham.....	5 00
Tilbury B.....	25 00
N. Westminster.....	60 00
Kylestone.....	2 00
Crosshill.....	3 00
Taxistock.....	5 00
Tor., College st.....	40 04
Akene.....	27 00
Sonya.....	5 00
Menford.....	6 00
Wallace's and Cal. ch.....	50 00
Glenallan.....	10 00
Monkton.....	3 00
Wardsville.....	7 00
London, Park ave. ss.....	15 00
Lochin.....	13 00
Oakville.....	15 00
Hastings.....	7 10
Hethesda.....	4 00
Member of McNab st.....	0 00
St. Cath. Hynes ave.....	15 00
Hum. Wenthworth ch.....	8 00
Berlin.....	11 00
Proscott.....	12 00
Milverton.....	5 00
Enniskillen.....	2 00
Cedarville.....	5 00
Tor., Westminster.....	80 03
Quebec, Chalmers.....	85 03
Hamilton, Erskine.....	6 00
Stratford, St. And.....	15 00
Wolfe Island.....	2 20
Grimshy.....	20 00
Muir Settlement.....	2 00
Deloraine.....	10 65

Moorefield.....	4 00
Lindsay.....	41 00
Pt. Elkin.....	15 00
Tor., St. Marks.....	15 00
Douglas.....	4 00
Moose Jaw.....	3 00
Richmor d Hill.....	4 00
King Sandfield.....	4 00
Kings, St. And.....	25 00
Brooksdale.....	2 00
Laskey and W. King.....	5 00
Walton.....	4 00
Whitechurch.....	20 00
E. Wawanoch.....	9 00
Beauharmais.....	5 00
Chateauguay.....	3 10
Montreal, Erskine.....	50 00
Montreal, Knox.....	30 00
Cote St. Ant., Mel.....	5 00
Mont., Chal. Juv. M. S. 10 04	
Stirling.....	5 00
Rockland.....	3 00
Acton.....	20 00
Mt. Forest.....	5 00
Paris.....	25 00
Emerson.....	4 00
Ripley, Huron.....	4 13
St. Thomas, Knox.....	40 00
Thames Road.....	13 00
Kirkton.....	9 00
N. Plymton.....	3 45
S. Plymton.....	2 90
Melrose, Lon. & Shan.....	6 00
N. Nissouri.....	3 00
London, Knox.....	17 00
Wingham.....	15 00

\$7,707 08

MINISTERS RATES.

Received to 5th Feb. \$1105 92

Rev. J. S. Burnet.....	3 75
" J. A. MacLennan.....	3 50
" J. A. McKee.....	4 00
" A. H. Scott.....	7 00
" J. Mowat.....	10 00
" G. Flett.....	4 00
" J. McCoy.....	10 00
" E. H. Sawers.....	6 00
" A. Leslie.....	4 00
" Dr. Wardrope.....	24 00
" H. Edminson.....	4 00
" J. Lees, fr 1880-7.....	21 00
" W. M. Fleming.....	4 50
" E. C. Heine.....	8 00
" D. Currie.....	1 50
" A. C. Stewart.....	4 00
" W. M. Roger.....	4 00
" J. J. Cochrane.....	11 25
" Alex. Campbell.....	10 00
" C. Fletcher.....	4 54
" J. A. Brown.....	5 00
" John Ewing.....	4 00
" Arch Stewart.....	4 00
" Cuthbertson.....	4 70
" J. B. Hamilton.....	3 75
" J. G. Murray.....	3 60
" J. B. Mullan.....	25 00
" J. Gourlay.....	4 50
" A. W. Campbell.....	3 75
" J. R. Burnett.....	4 00
" A. McFarlane.....	3 50
" R. Leask.....	3 25

\$1,326 17

AGED AND INFIRM MINISTERS ENDOWMENT FUND.

Toronto.....	\$408 00
Est. H. F. Bronson.....	1000 00
Hamilton.....	7 75
Quebec.....	47 00
Toronto.....	691 00
Ham. mems McNabb.....	850 00
Paul Campbell.....	100 00
London.....	85 00
S. C. Duncan Clark.....	33 00
John Mather, Ott.....	51 00
Rev. Jas. Wilson.....	51 00
Mrs. Webster, Mont.....	2 00
Ottawa.....	2 80
Toronto.....	20 00
Hamilton.....	93 00
Rev. Dr. Wardrope.....	0 00
Toronto.....	75 00

KNOX COLLEGE ENDOWMENT FUND.

John White.....	\$3 50
A. W. Skeele.....	1 25
Mrs. Coats, Clinton.....	10 00

KNOX COLL. SCHOLARSHIPS.

Tor., Westminster.....	\$40 00
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WELLAND MISSION,

Tor., West ss.....	\$10 00
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CHINA INLAND MISSION.

Rob. McKenzie.....	\$5 00
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CHURCH AND MANSE BUILDING FUND.

Hamilton, St. John's.....	\$25 00
Mem. McNabb st. ch.....	50 00

JEWISH MISSION.

Tor., O. St. And.....	\$20 00
W. T.....	4 00
Tor., Knox.....	40 00
Tor., Knox ss.....	10 00
Nettie Shipley.....	5 00
Uxbridge.....	6 00
Hamilton, Erskine.....	5 00

KNOX COLL. STUD. MIS. SOC.

Hamilton, Knox.....	\$58 05
Tor., Knox ss.....	25 00
Tor., Duchess st. ss.....	40 00
Tor., Knox S. C. E.....	32 90
Scarboro, Knox ss.....	14 00
N. Westminster.....	50 00
N. Westminster ss.....	36 00
S. Westminster ss.....	18 00
Hamilton, Erskine.....	10 00

KNOX COLLEGE LIBRARY.

Hamilton, Knox.....	\$50 00
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NEW HERBIDES, DAYSPRING.

Tor., O. St. And, D.S.....	\$50 00
Sarnia ss., N.H.....	30 00
Sarnia ss., D.S.....	25 00
B. E. N. Heb.....	1 00

LUMBERMAN MISSION.

Morrisburg.....	\$8 00
Guclph L. M. box.....	3 00

HIGHER RELIGIOUS INSTRUCTION.

Tor., St. And.....	\$5 00
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Received during February by

Rev. P. M. Morrison, agent at Halifax, office 39 Duke St., P.O. 335.	
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FOREIGN MISSIONS.

Previously Ackld.....	\$14,725 73
Glenelg & Cal.....	52 31
Hfx. St. Johns.....	70 00
Springside.....	63 00
Milford s.c.e.....	2 61
E. Cumminge.....	3 00
Alberton.....	91 50
Kamloops s.s.....	10 00
Mt. Stewart & W. St. P. 70.....	8 00
Antigonish, St. J. s.c. 120.....	00
Blac ^r River & Napan.....	8 00
Stirling, C.B.....	8 00
West Hay.....	60 00
New Richmond, w.m.s.....	7 35
N. Ric'd., Bla Cape, s.s. 19 13	
Newport.....	20 00
Mid. Musquodobod.....	30 10
Mid. Musq. for Miss S. 23 50	
Halifax Chah. Ch. s.c. 2 12	
Bedford s.s.....	13 57
Hx. Ft. Massey ad'l.....	100 00
Baddeck, C.B.....	5 50
Truro First Ch. s.c.e.....	11 00
Per Dr. Reid.....	219 27
Shubenacadie.....	14 60
Chebogne & Carleton.....	4 00
Toronto, St. And. s.s.....	35 00

Montague.....	90 00
Gabarus.....	10 00
Chipman.....	57 00
Riv'store Port'pique.....	22 00
Castlecreagh.....	6 00
Strathalbyn.....	20 00
Red Bank & Whit.....	4 00
Coura, Old Manse.....	168 00
Efate, New Hebrides.....	118 74
Sussex, ad'l.....	36 00
St. And. N.B., A.B.R.M.....	43 00
Ch'town, Zion ss.....	43 00
Loch Lomond, s.s.....	10 00
Boularderie.....	10 00
Pictou, Knox I.m. & s.c.....	20 00
Hx., St. And.....	150 00
Hx. Chal. s.s. for Miss S.....	40 00
Bass River s.s.....	20 00
Bloomf'd, O'Leary & c.....	27 15
Yarmouth s.c.e.....	40 00
West Bay, Points s.s.....	3 15
St. John's, N.F., St. A. s.s. 16 00	
Toronto, Erskine s.s.....	25 00
Annie McNairn.....	4 00
Truro, St. A. I.m. & s.c. 25 00	
Hx., St. Matt. ad'l.....	34 00
N. Glasgow United Ch. 352 20	
Georgetown.....	9 00
St. Peters, C.B.....	9 07
Bass & Nicholas Riv.....	10 00
Bedeque & Summerf'd.....	86 00

\$17,431 45

HOME MISSIONS.

Previously ack'ld.....	\$5,255 46
Div. Merch. Bank Hfx.....	18 00
Glenelg & E. & Cal.....	40 10
Hx., St. John's.....	40 00
Springside.....	39 00
E. Cumminge.....	3 00
Alberton.....	30 00
Mt. Stewart & W. St. P. 20 00	
Black River & Napan.....	6 00
West Bay.....	40 00
Newport.....	20 00
Mid. Musquodoboit.....	1 80
Hx. Hinson, M.D.....	1 20
Hx., Chrl. s.c.e.....	2 12
Hx., Fort Massey ad'l.....	75 00
Baddeck, C.B.....	4 00
Free ch. Scotland.....	496 60
Shubenacadie ad'l.....	5 67
Truro, St. And.....	\$4 15
Montague.....	30 00
Gabarus.....	4 00
Chipman.....	30 00
Riv'erde, Port'pique.....	15 00
Castlecreagh.....	6 00
Strathalbyn.....	10 00
Redbank & Whit.....	4 00
Rev. J. D. Murray.....	3 00
S. Edmonson.....	2 60
Sussex.....	4 34
Sussex ss.....	13 66
Ch'town, Zion ss.....	14 00
Boularderie.....	5 00
Hx., St. And.....	175 00
Bloomfield, O'Leary & c. 10 00	
Knox ch. Wallace.....	4 00
Tenish, s.c. repaymt.....	17 33
W. W. Arm, repaymt.....	8 00
Hx., St. Matt.....	16 00
Jas. Walker, retd.....	2 00
Richmond Bay E. s.c.e. 5 00	
Georgetown.....	7 00
J. D. Logan, retd.....	2 00
Scott's Sett. repaymt.....	5 00
St. Peter's C. B.....	3 00
Bass & Nicholas.....	5 00
Dir. Un. Bank Hx.....	4 50
Bedeque & Summerfield.....	65 00

For the North West.

Springside.....	\$31 00
Rev. J. D. Murray.....	2 00
St. And. N.B. A.B.R.M.....	5 00
Pictou, Knox I.m. & s.c.....	15 00
Hx., St. And.....	175 00
Hx., Chal. ss.....	20 00
Spring Hill.....	250 00

Maitland St. D. ss.....	17 50
—	\$7,190 49

AUGMENTATION FUND.

Previously ack'd.	\$1,327 73
Hx., St. John's.....	125 00
Glenclg E. R. & Cal.....	50 00
Alberton.....	50 00
Up. Musquodoboit.....	5 00
Mt. Stewart & W. St. P.....	15 00
Black River & Derby.....	13 65
West Bay C. B.....	25 00
Newport.....	12 50
Bermuda, St. And.....	20 00
Hx., Fort Massey.....	275 00
Newcastle ad'l.....	11 00
Montague, P. E. I.....	40 00
Gabarus.....	25 00
Riverside.....	24 40
Strathalbyn.....	40 00
Thorburn & Suth. Riv.....	45 00
Wolfville, N.S.....	18 00
Bloomfld, O'Leary, &c.....	25 00
Glassville, N.B.....	28 40
Maitland.....	125 00
St. Peter's C.B.....	9 00
Bass & Nicholas Riv.....	43 68
Newcastle, N.B.....	6 00
Bedeque & Sumfld.....	55 00
Bedford, Hx. Co. N.S.....	4 80
—	\$2,418 10

COLLEGE FUND.

Previously ack'd.	\$6,798 15
Div. Bank of N.S.....	240 00
Glenclg E. R. & Cal.....	5 45
Hx., St. John's.....	55 00
Springside.....	20 00
Alberton.....	25 00
Mt. Stewart & W. St. P.....	14 00
Black River & Napan.....	2 00
West Bay.....	13 00
Int. Est. Judge James.....	95 00
Newport.....	20 00
Mid. Musquodoboit.....	3 50
Hx., Fort Massey.....	70 00
Badeck C. B.....	2 00
Montague.....	10 00
Int. Cereno J. Kelley.....	45 00
Int. M. & W. Roge.s.....	25 00
Gabarus.....	5 00
Red Bank & Whit.....	3 25
Rev. J. D. Murray.....	3 25
Sussex ad'l.....	10 00
Hx., St. And.....	50 00
Int. Adam McKean.....	120 00
Bloomfld O'Leary &c.....	10 00
for debt.....	10 00
Knox ch. Wallace.....	16 00
Glassville, N.B.....	13 00
Hx., St. Matt. ad'l.....	10 00
Georgetown.....	2 00
Bass & Nicholas Riv.....	10 00
Div. Un. Bank of Hx.....	307 50
Bedeque & Sumfld.....	21 00
—	6 00
Waterville & Lake.....	4 00
—	\$4,044 10

BURSARY FUND.

Previously ack'd.	\$377 44
Div. Merch Bank, Hx.....	15 00
Springside.....	6 00
Coupon N.S. D.b.....	25 00
Mt. Stewart & W. St. P.....	4 00
Mid. Musquodoboit.....	5 25
Hx. Fort Massey.....	25 00
Portauquie s.s.....	1 50
Pictou, Knox s.s.....	10 00
Hx., St. Andrew's.....	20 00
Rev. S. Rosborough.....	4 00
Hx., St. Matt. ad'l.....	49 50
Div. Un. Bank of Hx.....	4 50
—	\$517 19

MANITOTA COLLEGE.

Previously ack'd.	\$6,120
Hx., St. John's.....	10 00
Springside.....	5 00
Hx., Fort Massey.....	30 00
Sussex, N.B.....	5 00

Hx., St. And.....	20 00
Bloomfield, O'Leary & So.....	5 00
Bedeque & Sum'ld.....	5 00

AGRD MINISTER'S FUND.

Previously ack'd.	\$2,339 25
Glenclg E. R. & Cal.....	4 20
Hx., St. John's.....	14 43
Rev. F. W. George, rate.....	8 00
Springside.....	5 00
Mt. Stewart & W. St. P.....	4 00
Black River & Napan.....	2 00
Rev. E. W. Waits rates.....	21 00
West Bay.....	5 23
Newport.....	9 00
Hx., Fort Massey.....	20 00
Rev. E. Smith rate.....	3 75
Montague.....	10 00
Int. Jas. D. Morrell.....	18 00
Gabarus.....	2 00
Chipman.....	5 00
Caledonia, P.E.I. ad'l.....	1 40
Portauquie.....	2 38
Red Bank & Whit.....	2 75
Rev. J. D. Murray rate.....	3 75
Sussex.....	2 00
Hx., St. Andrew.....	23 00
Bloomfld, O'Leary & Co.....	4 00
Rev. J. R. Munro rate.....	10 00
Rev. J. Rosborough.....	3 00
Hx., St. Matt.....	62 00
Georgetown.....	2 00
Rev. J. F. Duffan rate.....	4 00
Rev. A. McLean rat.....	4 01
Bass & Nicholas Riv.....	2 00
Div. Un. Bank of Hx.....	22 50
Bedeque & Summerfld.....	5 00
Rev. E. Scott rate.....	7 00
—	\$2,636 41

PRESBYTERIAN MINISTERS W. & O. FUND

Maritime Provinces, Rev. George Patterson, D.D., Sec. Receipts from 30th Nov. 1891, to 29th Feb., 1892.	
Ministers Fund.	
Rev. W. Dawson.....	\$15 00
Mrs. Blair.....	14 00
Dr. Jardine.....	15 20
—	\$44 20
Of this \$2 20 fines, &c.	
—	\$1,312 50

Congregational Collections.

North Cape.....	\$3 10
Youghalt, Bathurst.....	2 50
South Richmond.....	3 00
St. Andrews, Truro.....	10 05
Lake Ainslie.....	5 00
Acadia Mines.....	5 00
Springfld & Studh'Im.....	2 50
Noel.....	3 00
Glassville.....	2 00
St. James & Union.....	2 00
Mabou & Pt. Hood.....	4 00
Shubenacadie.....	2 50
Whyogoamah.....	4 00
Port Hastings.....	1 00
Un. Centr & Lochaber.....	2 02
Port Inhabitants.....	1 00
Fullarton, P.E.I.....	5 00
Un. Musquodoboit.....	3 00
Little Riv.....	10 00
Newmills, Charlo & J.R.....	5 00
New London, N. & Ken.....	7 00
Rignish, Mont & Elm.....	2 00
Little Riv.....	1 63
St. Stephens, N.B.....	9 30
Hx., Chalmers.....	5 00
Bathurst, Coughalt.....	2 50
A. B. R. M. St. And. NB.....	5 00
Newport.....	7 00
Gabarus.....	2 00
Chipman, N.B.....	5 00
Caledonia, P.E.I.....	2 00
Rev. S. Rosborough.....	3 00
Bloomfield, O'L. & B.....	3 00
Georgetown, P.E.I.....	2 00

Bedeque & Summerfld.....	3 00
Bass & Nich. Rivers.....	2 00
—	\$143 94

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

Already ack'lg'd.....	\$16,134 96
Mont. Erskine.....	420 00
Kirkton s.s.....	20 00
Avenmore.....	5 00
Parkhill.....	7 00
Kingsbury, St. And.....	18 00
Scarboro, Chas. s.s.....	1 50
Pickering, St. Johns.....	1 00
Inverness.....	10 40
Bethany s.s.....	1 00
Killarney, Man.....	14 00
Mont. St. Matt.....	25 00
Mont. Knox.....	159 00
Onemee.....	10 00
Fenelon Falls.....	5 00
Cayuga & Mt. Healey.....	10 00
Vernonville.....	6 75
Brightside s.s.....	1 00
Managhan Union s.s.....	5 53
Melville s.s., P.E.I.....	1 25
Angus s.s.....	1 00
Spencerville s.s.....	10 00
Davis'g, Orange Hall.....	5 00
Rat Portage, Knox s.s.....	5 00
Friend, Paisley.....	3 00
Per Mrs. W. McNairn.....	2 00
"Ross" Port Severn.....	1 00
Friend, Osgood.....	5 00
Mr. & Mrs. Stevenson.....	6 00
J. C. Hod'ns, Bronte.....	5 00
X. Port Elgin, Ont.....	2 50
Friend, Port Elgin.....	1 00
Arch. Ainslie.....	5 00
Mrs. E. Macfarland.....	4 50
Mrs. John Brohier.....	2 50
Petrolca, s.c.e.....	5 00
Lake Daunhin, s.s.....	2 00
Moffat, N.W.T.....	1 00
Lachute, Henry's.....	17 75
Ch'town Zion s.s.....	11 00
Friend, Peterboro.....	40 00
Cote St. Antoine, Mel.....	7 63
Mrs. E. Cattenach.....	5 00
Teeswater, Knox.....	65 00
Oakville.....	10 00
Oakville s.s.....	10 00
Union Point.....	2 00
Ryglstone s.s.....	17 91
H. Easthope.....	20 00
Hamstead.....	2 50
Sandringham s.s.....	8 00
Keeno s.s.....	31 00
Huntingdon, 2nd.....	45 74
Lochiel.....	25 00
Dunbar.....	2 50
Hastings.....	6 16
Vernv. s.s., C.W. D. & U. S. I.....	10 00
Prescott.....	14 00
Vancouver, St. And.....	16 00
Selkirk, Knox.....	5 00
Wolfo Island, St. And.....	2 00
Stirling, St. And.....	4 00
Kennedy's s.s.....	7 00
Emerson.....	10 00
Stonewall will workers.....	3 00
St. Henry's s.s.....	13 00
Botany s.s.....	9 95
Wingham.....	15 00
Thamesville s.s.....	5 00
Lindsay, St. And.....	151 00
Lachute, Henry's.....	1 83
Thames Road.....	30 00
Kirkton.....	25 00
Thames Road s.s.....	20 00
Grimby, St. John's.....	35 00
Muir's Settlement.....	4 00
Eng. Riv. & Howick.....	17 72
Smith's Falls, St. Paul's.....	75 00
Per Rev. P. M. Morrison, Hx.....	
Glenclg, E. R. & Ca.....	17 23
Hx., St. John's.....	20 00
Springside.....	2 00

E. Cumminge.....	2 00
Isaac Shaw.....	1 00
Alberton.....	20 00
Mt. Stewart & W. St. P.....	15 00
Black Riv. & Napan.....	5 42
Stirling, C.B.....	4 00
West Bay.....	12 00
M. Musquodoboit.....	1 00
Boulardorio, H. L.....	1 00
Hx. Fort Massey.....	40 00
Shubenacadie.....	29 25
Mt.ague.....	23 25
Gabarus.....	6 00
Chipman.....	25 00
R'side Portauquie.....	4 58
Castlereagh.....	2 20
Sussex.....	5 60
Pictou, Knox s.s.....	12 00
Hx. St. Andrews.....	35 00
Bloomfield, Brae & Co.....	5 00
W. Bay Black Riv. s.s.....	75 00
Hx. St. Matt.....	42 00
La. Havo, Cross Roads.....	19 50
St. Peter's, C.B.....	4 00
Ledeque & Sumfld.....	60 00
Mrs. C. Smith, Hx.....	5 00

Per Rev. Dr. Reid, Toronto.

Herrington.....	8 86
Balderson & Drumond.....	7 00
— s.s.....	5 00
Perth, St. And.....	50 00
Fergus, Mel.....	70 00
West Brant.....	8 00
Hamilton, Knox.....	200 00
Tor. West s.s.....	30 00
Kilmartin.....	2 50
Winnipeg, Aug.....	5 20
Barton.....	5 30
Dundas, s.c.e.....	11 00
Tor. Cook's.....	39 00
Tor. Westminster, s.s.....	69 16
Thamesford.....	174 00
Late Thos. Patterson.....	20 00
Hawkesville.....	2 00
Linwood.....	2 00
Sutton.....	6 00
Kenble.....	4 00
Aylmer.....	1 00
Hollin.....	9 70
Seaforth, First.....	9 57
West Pashuch.....	10 00
Dundas.....	24 00
Bethany.....	1 00
Corbett.....	2 00
Peterboro, St. Paul's.....	24 00
Alexandria.....	12 00
— s.s.....	2 00
Tor, Knox.....	155 50
— s.s.....	4 50
"Duchess St. s.s.....	40 00
New Edinburgh.....	6 25
Hesperia.....	10 00
Milton.....	8 00
Ridgetown s.s.....	8 00
Tor. Knox s.c.e.....	32 90
Walkerton, Knox.....	30 00
— s.s.....	10 00
Tor, St. And.....	75 00
East Ashfield.....	10 00
Scarboro, Knox s.s.....	15 00
— Mel. ch.....	12 00
Lynedoch.....	16 50
Silver Hill.....	4 00
Routhwaite.....	6 50
Alma.....	8 00
Alma s.s.....	15 52
Nichol.....	1 00
Dumbarton.....	12 00
Blenheim, St. And.....	4 00
Galt, Central.....	65 00
Norwich.....	10 00
Hibbert.....	20 00
Tor. Old St. And.....	75 00
Napier.....	2 00
Lyn. Caintown & Mal.....	14 00
Hayfield, St. And.....	7 00
Tottenham.....	10 00
N. Westminster.....	65 00
Rylestone.....	4 00
Tavistock.....	5 00
Tor. Col. St.....	40 00
Sonya.....	5 00
Meaford.....	20 00

Wallaceburg & Cal. Ch. 10 00	Friend, P. t. Elgin, Ont. 1 00
Uxbridge 18 00	A. Dingwell, Fordyce 50 00
Glenallan 12 00	Carluke, St. Paul's s.s. 35 00
Ayr, Stanley St. 75 00	Friend 50 00
Bethesda 15 00	Ch'town, Zion s.s. 35 00
St. Cath., Haynes Av. 20 00	W. Huggan's 50 00
Berlin 5 00	Coto St. Ant., Mel. 5 00
Milverton 23 00	Erskine, Lad. Aid. 25 00
Ennis Killen 8 00	E. Lancaster, w.m.f.s. 10 20
Tor., Westminster 50 0	N. Easthope s.s. 6 00
Hamilton, Erskine 20 00	Huntingdon, 2nd s.s. 8 00
Stratford, St. And. 10 00	Lochiel 11 00
Martintown, St. And. 15 00	Hespeler s.s. 15 00
Moorefield 5 25	Rev. C. Chimiquy S. A. 209 00
Port Elgin 42 00	Ottawa, St. Paul's wbc. 25 00
Douglas 7 00 v.m.b.c. 6 00
Port Hope, First 50 0	Arch. Brown, B.C. 20 00
Hull 4 00	Mont., Chal. s.s. 25 00
Richmond Hill s.s. 20 00	S. Westminster, St. A.s. 20 00
King, St. And. 15 00	Valletta s.s. 50 00
Laskan & W. King 5 00	Kingston, Cooke's s.s. 20 00
Kingston, Cooke's 25 00	Ch'town, St. James s.s. 50 00
Acton 42 00	Hx., Chalmers' s.s. 50 00
Acton s.s. 5 00	N. Glasgow, United s.s. 50 00
Mount Forest 10 00	Ottawa, St. And. s.s. 50 00
E. Hawkesbury 2 00	Lindsay, St. And. s.s. 40 00
Paris 50 00	Tor., St. Mark's s.c. 10 00
St. David's 15 00	Tor., Old St. And. 20 00
Paris, River St. s. 5 00	Hamilton, Knox's s.s. 50 00
St. Thomas, Knox 36 00	Tor., Cooke's 15 00
Walton 15 00	Sutton 100 00
Brookdale 17 00	Tor., Knox's s.s. 25 00
Tor., St. Mark's 20 40 H. Gleaners 50 00
North Plympton 3 40 Bib. Class. 50 00
South Plympton 1 00	Newcastle 4 60
Glen Sandfield 4 00	East Ashfield 5 00
	Scarboro, Knox s.s. 10 00
	Galt, Central 25 00
 25 00
	N. Westminster s.s. 25 00
	London, Park Ave s.s. 50 00
	Ayr, Stanley St. 50 00
	St. Cath., Haynes A v.s. 25 00
	Elora, Knox Bib class. 22 17
	Acton 25 00
 s.s. 25 00
	Blake s.s. 7 00
 \$4,663 84

NOTE.—The \$5 ackgd in the Feb. Record from Shakespeare was from Shakespeare and St. Andrew's ch.

POINTE-AUX-TREMBLES SCHOOLS.
Received by Rev. Robt. H. Warden, D.D., Treasurer of the Board of French Evangelization, 175 St. James st., Montreal, to March 6th, 1892.

Ordinary Fund.

Already ackgd. \$6,670 34
Norval 40 00
Brockville, S. Jno s.s. 25 00
Amherstburg, St. And. s.s. 3 25
And. Johnston 25 00
Inverness 5 00
Mrs. Jas. Bell 5 00
Tor., St. And. s.s. 25 00
Belleveille, St. John s.s. 50 00
Mont. Stanley St. s.c.c. 50 00
Treherne s.s. 8 00
Almonte, St. And. s.s. 50 00
Exeter s.s. 25 00
St. Louis de Gonzague 7 50
Sarnia s.s. 60 00

..... \$20,671 23
..... \$4,663 84

BUILDING FUND.

Already ackgd. \$247 00
Sarnia s.s. 15 00
Montreal w.m.s. 11 00
Tor. Duchess St. s.s. 13 15
Galt, Central s.s. 10 00
..... \$276 16

PRESBYTERIAN COLLEGE, MONTREAL.
Received by Rev. Robert H. Warden, D.D., Montreal, Treasurer, to 5th March, 1892.

Ordinary Fund.

Already ackgd. \$597 79
Mont., Erskine ch. 479 00

Kingsbury, Quo. 7 00
Inverness 10 00
Mont. St. Matt. 10 00
..... Knox 125 00
Hemmingford 8 00
Guelph, Friend 10 00
Lunenburg 2 00
Bracefield, Un. ch. 12 00
Kenyon 8 00
Scott & Uxbridge 1 00
Monc. Centre 0 25
Grand Bend 2 00
Watford 5 00
Chatham, First 37 00
Elora, Knox 5 00
Pembroke 30 00
Saltfleet 3 00
Binbrook 2 00
White Lake 3 00
Guelph, Chalmers' 25 00
St. Helen's 5 00
Beachburg 5 30
Dalhousie Mills 5 00
Osgoode 7 00
Burnstown 4 00
Manotick & S. Gos. 15 00
St. Cath., Knox 14 66
Warton 1 00
Midland 3 00
Balderson & Drum'd. 12 00
Hamilton, Knox 55 00
Avonmore 1 00
Cote St. Ant. Mel. 10 34
Bristol 8 00
Huntingdon, 2nd 12 50
Lochiel 24 00
Leclair, St. And. 16 00
Grimshy, St. John's 4 00
Eng. River & Howick 18 00
..... \$1,836 84

ENDOWMENT FUND.

Already ackgd. \$3,475 10
Hon. P. White, Pembke. 25 00
Thos. Mackie 50 00
John P. Miller 25 00
Alex. Miller 25 00
Arch. Thompson 20 00
W. Engley 1 00
Peterboro, Paul's 47 00
Peterboro, St. And. 15 50
Kirkhall 16 00
Loyre 14 00
S. Mountain 40 00
Kincardine 17 00
Kinburn 15 00
Vankleek Hill 2 00
..... \$3,787 60

EXEGETICAL CHAIR, &c.

Already ackgd. \$1,605 00
Jno. Robertson, Mont. 25 00
W. & D. Yuile 50 00
John Durie, Ottawa 10 00
Arch. Campbell, Mont. 25 00
J. A. Ogilvie 5 00
..... \$1,720 00

SCHOLARSHIP FUND.

Already ackgd. \$235 00
J. T. McDonald, Mont. 10 00
Dr. Kelley, Mont. 25 00
..... \$270 00

LIBRARY FUND.

Already ackgd. \$78 87
Pembroke 16 83
Vankleek Hill 6 15
..... \$101 84

MANITOBA COLLEGE.

Already ackgd. \$512 80
Mont., Erskine ch. 75 00
..... St. Matt. 10 00
..... \$597 80

LUMBERMAN'S MISSION.

Mont., Knox 10 00
Smith's Falls, St. Paul 10 00
Mont., Erskine 10 00
..... \$30 00

QUEEN'S COLLEGE TREASURER.

Recd by J.B. McIver Treasurer from 3rd February to 3rd March 1892.

Gananouo 30 00
Parkhill 4 00
Rothsay 6 00
Seymour 12 00
Toronto, St Andrew 175 00
Wolfe Island 4 00
Stirling 14 00
Laasdowno 10 00
..... \$300 00

MANITOBA COLLEGE.

Received by D. McArthur and Dr. King.

For Building Fund.

Prev. Reported 692 90
R C Harris, Kingston 50 00
Mrs Wm Nickle, Kingstn 40 00
Mrs Marshall, W lands 25 00
Wm Ritchie, Toronto 29 00
Dr McDonald, Hamilton 5 00
..... 852 90

For Ordinary Revenue.

Prev. Reported 187 47
Grand River 7 86
Berlin, Ont. 35 00
Frech of Scot'd 484 64
..... 1014 77

Scholarship Fund.

Prev. Reported 134 11
Mrs. of St. J. Sqr. Tor. 30 00
Mrs Ewart, Toronto 10 00
Robt Anderson, Mont. 100 00
..... 274 11

LITERARY NOTICES.

The Missionary Review of the World for April opens with a tribute to Spurgeon by Dr. A. T. Pierson, the Editor-in-Chief, who has been supplying Spurgeon's pulpit. The remainder is well filled with timely articles of General Missionary interest. Funk & Wagnalls, 18 and 20 Astor Place, New York, \$2.00 per year, single copies 25c.

The Ladies Home Journal.—A high toned interesting and instructive periodical, good paper, print, and fine illustrations. It has the largest monthly circulation of any family magazine in the world. Price \$1.00 per year, 10 cts. per issue. The Curtis Publishing Co., 433 Arch street, Philadelphia.

Published by Authority of the General Assembly of the Presbyterian Church in Canada.

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Subscriptions may begin at any time, but must end with December.

EDITOR: REV. E. SCOTT.

Offices, Y. M. C. A. Building, Montreal.