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The Presbyterian Record.

Vol. XVIII.

MAY, 1893.

No. 5.

The General Assembly meets in Zion Church, Brantford, on the 14th June, at 7.30 p.m. Lists of commissioners and all official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid*, Toronto, at least eight days in advance. The conveners of Standing Committees should have their reports printed and ready to be stitched together before the meeting of the Assembly. The Committee on Business meets in Zion Church, Brantford, on the 14th of June at 4 p.m. It is understood that the usual reduction in railway fare will be made. Commissioners will see that they get from the ticket agent at the starting point a receipt for the fare; and their attendance will be certified by the Clerks of Assembly at Montreal, in order that they may obtain reduced fare in returning. This is the arrangement which has been followed for the last four years.

WM. REID, DD.,
ROBT. CAMPBELL, DD., } Joint Clerks.

F. M. Notes. Notes of meeting of Ex. of For. Miss. Com., received after our F. M. Department was made up, state that:—Miss B. J. Johnson, a member of St. Andrew's Church, Toronto, has been appointed to succeed Miss Lister, as matron of the Alberni school;—that the Executive took action upon *fourteen* applications for employment in the Foreign Mission Field, many of which cannot be entertained on account of the state of the funds;—that Miss Winnifred A. Butler, Woodville, is expected to go to India in the fall to become the wife of Rev. W. J. Jamieson, our missionary at Neemuch; that Dr. Mackay of Formosa, with his wife and three children will sail for Canada sometime between June and October, for the purpose of arranging for the education of their children;—that Miss Sarah Laidlaw of Parkdale has been appointed teacher to the Portage la Prairie school;—that Miss Adams of St. John, N.B. goes to Crowstand, while Miss McIntosh is transferred from there to the Okanase Reserve; that letters from Mr. Wiikie give a touching account of the persecutions the poor Maugs have to endure, who make a profession of their faith in Christ.

Australia. Rev. J. Annand writes of Australia which he has been visiting:—This country is passing through trying times. One part is being burned up with drought which is fast killing off the stock. Then fires are raging over grass lands for hundreds of miles, while at the same time other parts are being destroyed with floods. Almost whole villages and towns are being swept away. Hard times prevail all over the Colonies, The army of the unemployed seem to be increasing.

At the World's Fair. There is to be a "Parliament of Religions," a conference of representatives of the world's great systems, Protestant, Romanist, and Greek, Confucian, Hindoo, and Mohammedan &c.

Much has been written against Christianity having anything to do with it, lest she give seeming countenance to what is false.

All depends upon the character of the Parliament, and the position which the representatives of Christianity may take. If, as in other things, the world's great systems of religion compare their results, what they have been able to do for the people that followed them, then good will result, and Christianity should gladly embrace the opportunity of showing what she has done to elevate the world, to save men from sin and misery, to brighten life in the present and give hope for the future. How all other systems would dwindle into nothingness beside our Protestant Christianity.

Or if the Parliament take the form of setting forth the distinctive doctrines of the several great systems, the infinite superiority, purity, holiness, grandeur, the meeting of justice and mercy, in the Christian system, it would so far outshine all others that the opportunity of making the contrast should not be lost.

If however, it be meant that Christianity is simply to take its place side by side with other systems, as one of the world's religions, sharing with them the name and the honor of religion, then Christianity should have none of it. Christianity has no place upon her platform for any other system. They are of earth, she is from Heaven. They are the inventions of men; She is a revelation from God. They tell the sinner to save himself; she tells him of one who saves. Those are human; this is Divine.

The Pope in America. A few months since an Italian ecclesiastic by the name of Satolli was sent from Rome to the United States. Quietly he came merely, so it was said, as a delegate from the Pope to arrange some little matters, such as the case of Dr. McGlynn, etc. He came and did his work, but he did not return, and now it transpires that his office is a permanent one. He has Papal warrant giving him full power and jurisdiction over the Church. In other words, he is Pope in the United States. This move has been a characteristic one. There was no flourish or trumpets, as that might have aroused suspicions and alarm and made others more vigilant. Few knew of it until it was done and the aims of Rome were secured. And now with a Pope at Washington, the influence of Rome will be brought to bear upon the National Government as never before, and the true friends of liberty will require to be more than ever watchful, that this liberty be, in its fullest exercise, maintained.

The Pope's Jubilee. There is one point in which the words that Christ spoke of Himself are true of the occupant of the Papal throne, and that is, he is not without honor, save in his own country. His jubilee as a bishop was celebrated at Rome on the 19th of February. Thirty thousand pilgrims from all parts of the world were present, among them some of the British nobility. Sixty thousand were gathered in vast St. Peter's, and on his appearance the lofty arches rang again with "long live the pope king."

"But"—says the correspondent of the *London Record*,—"no senator, no deputy, no representative Italian citizen, in any department of public life, attended the services. Other kings and emperors may send presents to the Pontiff, Italy's king sends nothing, other governments may send representatives, Italy's government chooses to be unrepresented, the citizens of other nations may come with their hands full of gifts, Italy's sons present nothing. While even the Peter's pence sent from England amounted to £48,000, Italy's contribution does not reach one sixth of that amount. The reason for this is not that Italy lacks in respect for the Pope as a man, or that she is not Catholic as to her religion, but, as the head of a system, against the plottings and encroachments of which she has continually to be on her guard, she must abstain from acknowledging him."

The plottings and encroachments of that system are as constant and insidious in Canada as in Italy. Everywhere it seeks to get control; of schools, of governments, of power. O that all our people were as wise, as patriotic, as vigilant, as independent, regarding Papal claims to civil preferment, as are the people and government of King Humbert. May our country not require so many bitter lessons as Italy has had.

Home Rule in Ireland. Touches and moves all spheres of life. It seems strange to us to call meetings of Synod or Assembly to consider political affairs, but to many of the Protestants of Ireland "Home Rule" seems not merely a matter of policy but of civil and religious liberty. To many of them Home rule in Ireland means Rome rule. They dread the power and ascendancy of the Romish hierarchy, and are using their utmost efforts to prevent its becoming law. A meeting of the General Assembly of the Presbyterian Church of Ireland, was held on the 15th of March, in Belfast, to consider and pronounce upon the bill. The Assembly was one of the largest in the history of the church, some 750 members being present, and resolutions were unanimously passed protesting against the measure in the strongest terms, and amid excitement unparalleled in the history of that body. Whatever the issue of the conflict, it is a blessed fact, that, amid all the strife and unrest, anxiety, and doubt, and fear, God reigns, and that the world is subject to that blessed "Home Rule" our Father's wise and loving will.

Horrors in Africa. One of the Free Church missionaries in Central Africa, writes that in November last a band of Angoni, one of the native tribes, set out on a hunting expedition, such as is common in Africa, to capture women to sell as slaves. In the night they stealthily surrounded the pretty, happy, Wakonde village of Kayume, which lies on the Lake shore, half hidden in banana groves. Each warrior took up his position at the door of a hut and ordered the inmates to come out. Every man and boy was speared as he rushed out, and the women were caught and bound with a bark rope. In the morning there was not a living Wakonde man or boy in the village, and three hundred women and girls were tied and crowded together like so many frightened sheep, while the captors feasted all day on the food and beer of the villagers.

Early in the day the news reached Karonga's, the trading station of the African Lakes Company, some ten miles distant. Two, of the three white men stationed there, started with about 100 natives to rescue the women. Reaching the village they opened fire on the Angoni. When the latter saw that they could not carry off their booty and captives, they began at once to spear the crowd of helpless creatures. "Then ensued a horrible scene—women screaming, women wrestling for life with armed savages, women and girls writhing in blood on the ground." The rescue party advanced, there was a sharp, short fight, and two hundred women were saved.

If there is one dark land whence the Macedonian cry comes more loudly than another, it is Africa, for in addition to the heathenism, is the horrible slave traffic, which for long has wrought such suffering, desolation, and death.

Creeds. Are sometimes laughed at. Rather is "no creed" an object, not for ridicule, but for pity. Creed from *Credo* I believe, is simply what one believes. Men have their creeds for every line of life. Merchants have their creeds for business; farmers, their creeds regarding agriculture; politicians, their creeds regarding government; and men who, in regard to such matters, have no creed, are generally looked upon as lacking, either in knowledge or ability; and, in that which deals not with time but eternity, not with matter, but its Creator, not with man, but with God, to have "no creed" betokens anything but wisdom and knowledge. The miner, gardener or mariner, etc., who had "no creed," would take care not to proclaim his ignorance, and the man who in regard to higher things has "no creed" should be ashamed of it. The Christian's creed is just what he believes the word of God to teach, and we should be thankful that so far as the great essentials of religion are concerned, the truth has been made so plain that the wayfaring man tho' a fool need not err therein.

Church Are sometimes mis-represented as **Creeds.** tyrannical impositions in which the beliefs of some men are forced upon others, and some ask, why should not men be free to have their own creed. So they are free. A church creed simply means that a number of people who believe the same great truths band themselves together into a society; and they invite all others who believe the same truths, who hold the same creed, to join with them. Those who hold a different creed or belief are not compelled to join. The society is simply a gathering together of kindred minds, while those who held different creeds or beliefs gather themselves into another society.

Nor can there be any injustice in asking men who change their creed to retire from a society or church. It would be unjust to the others if they did not thus retire, for they are no longer in harmony with the basis upon which that society was formed. In all other lines of life, civil, social, or political, when men change their beliefs they change their society or party and join themselves with others whose beliefs harmonize with their own. All so called "heresy cases," which in these days sometimes bring so much odium upon those who conduct them, are nothing more or less than a voluntary association, banded together upon certain articles of belief, asking those who believe and teach differently, to leave the association, as they are subverting the very end for which it was organized.

Church creeds, i.e., beliefs, are necessary to the organized existence of the church, just as some kind of belief, in something, is necessary to the existence of any organization along any line of life; and a church organization without a church creed is an absurdity that cannot, and does not, exist.

CHRISTIAN ENDEAVOR COLUMN.

A call to Prayer. The Protestant Ministerial Association of Montreal has issued a circular to all the Protestant Clergy of its bounds, asking that ministers and congregations unite in earnest prayer, that the great convention to meet in July may be a benediction to those attending it and to the city; that it may be the occasion of the coming of the Spirit into the hearts of many thousands and of the consequent salvation of countless souls, as Spirit filled workers go home again to work for Christ. As it is the first great gathering of the kind in Canada, and as it represents the whole Dominion, the invitation is repeated here, that all who love the truth would unite in prayer to this end.

What the Convention can do. The convention of 1893 meets in a stronghold of Romanism, and while smaller gatherings can come and go, without much notice, this one, from the very magnitude of its proportions, will compel attention. Tens of thousands will ask:—What meaneth it? One answer which it will give will be to set before such inquirers the grand fact of Protestant unity. Romanists are accustomed to point to their own unity, and the many divisions of Protestantism, as a proof that their system to the best, is of God, while ours is of man. This convention, representing all the great Protestant bodies of Christians, meeting in loving fellowship, one in spirit and aim, will show that Protestantism is one, not in enforced obedience to a visible earthly head, but in loyalty to Christ and love to each other as Christ's people.

We can also help to show to these people what a large loving spirit true fellowship with Christ imparts, and thus impress them with the excellence of our Protestant Christianity. Yea more, should we not hope and pray, that many, with their attention compelled by the immensity of the gathering, may be led to think of the truths which it represents and be led to the Saviour. Pray that one result may be an awaking and turning to Christ on the part of many of our French fellow countrymen.

Something to do. This is the secret of keeping young people interested in S. School, C. E. Society, Church, and all else that is good. Jerry McAuley, who fell into drunkenness and sin two or three times after his conversion, says that when he got to work helping others, "I don't know now but that I'd have fallen again if I had'n't been so busy holdin' on to others." The reason that the evil one gets and keeps so many is because

Satan finds some mischief still
For idle hands to do.

If young or old are to be kept interested, they must be set to work. This is one benefit of the C. E. Society. In gives them something to do, not merely to meet and talk and pray but to do something day by day toward looking after and helping others. Young people be thankful when in your C. E. Society you get any work; do it with your might, and nobody will get so much good from it as you do yourself.

Our Home Work.

Manitoba College. While the other Colleges are closing, Manitoba is just beginning its theological work. During the winter its students have been seeking to care for the scattered mission fields, and now that other students are free to do the work, they gather to pursue their studies ready to go forth again next winter when others are withdrawn. The College is well equipped for the "Summer season" which was formally opened, April 4th, by having in addition to its own good staff, Prof. McLaren of Toronto, and Prof. Scrimger of Montreal. There are twenty-seven students in attendance with one or two fields to hear from.

Pres. College Montreal. On the evening of April 5th, the formal closing took place. The Morrice Hall was packed with an interested audience. Eight students complete their course this year, and go forth to the work of the ministry. The degree of D. D. was conferred on Rev. G. W. Mackay of Woodstock, Rev. J. B. Muir of Huntingdon and Rev. C. Chiniquy.

But this was more than an ordinary closing. It was the semi jubilee of the college, or the silver wedding of itself and its worthy principal, for they began the work together a quarter of a century ago; without buildings, without endowment, and with but four students, in the basement of Erskine Church.

If it be asked, what have these years accomplished, let the noble pile of buildings, and the more than two hundred graduates preaching the gospel in different lands, be the answer. Dr. MacVicar was presented with kindly addresses from friends and graduates, each accompanied by a handsome purse.

Knox College Toronto. On the afternoon of April 6th, were held the closing exercises. Convocation Hall was crowded. More than fifty ministers were present from neighboring country and cities. Twenty seven students complete their course and enter the ministry. The largest number any previous year was twenty two. The degree of D.D. was conferred on Rev. John McEwan of Knox Church, Edinburgh, and Rev. R. N. Grant of Orillia.

In the evening a large gathering was held in Knox Church. Prof. Thompson addressed the graduating class, urging them to be faithful to their high calling, to preach certainties. The only preaching worthy of the name was that which is full of Christ. Principal MacVicar then gave an address on "Dogma and Current thought," which needless to say was clear, strong, and Scriptural, worthy a high place in permanent theological literature.

Giving and Receiving. If it is more blessed to give than to receive, some of the fields in the older provinces should be blessed. A country congregation in Pictou Co., Nova Scotia, recently decided, in addition to its ordinary giving to the schemes of the church, to support a missionary in the North-West, i. e. the balance of about \$300, to supplement what the field itself can raise. They chose the young ordained missionary of a neighboring congregation as their representative. He has accepted, and goes to British Columbia, but he leaves a blank not easily filled. The sacrifices of the older fields for the new North West are not merely in money but in what is harder to get, good men.

Summer Supply. The regular half yearly meeting of the Home Mission Com., West, was held in Toronto, March 29, 30. One department of its work was the appointment of ordained ministers, licentiates, and student catechists, to the various fields under its care from Quebec to Vancouver. In all, two hundred men were appointed to the various fields, many of which have had very little supply during the past six months. What a power for good these two hundred may be, how great a factor in moulding the newer and more scattered parts of our country.

Supporting the Supply. Another very important part of the Committee's work was, the voting of assistance to weak and scattered fields. This was done to the amount of \$60,000 for Home Missions and \$25,000 for Augmentation, and yet, every vote was carefully scrutinized, so that the gifts of the church may accomplish the greatest good.

Reduced Grants. In view of the fact that there may be a deficiency in the Augmentation Fund, the Committee had to decide, that in such an event, the grants for the half year now ending be reduced so as to make receipts cover expenditure. They should not have to do this. Those who get the aid, get little enough at best, but if the church does not give it, the Committee cannot pay it out.

The Mormons. In Alberta, near the foot of the Rocky Mountains, there is a colony of them numbering some 700 in all, under an energetic president, and they are preparing to build a Mormon temple.

There are a few Christian families scattered among them, and the Presbytery of Calgary is taking steps to establish a mission there, and, as far as possible, to open schools.

Even more than in other frontier settlements it is imperative that such colonies have the gospel among them from the first, before they have time to consolidate into distinctive Mormon communities with their attendant evils.

Cacouna. Mr. Boys, a French missionary, writes:—I am very much interested in Cacouna where we have a little mission station started, and I have been holding meetings almost every evening, as well as on Sabbath. A deep interest in the Bible has been awakened. Three heads of families have recently left the Church of Roue to follow the gospel, and, better still, they have started family worship in their homes.

Besides Cacouna and Kamouraska, there are several other places, where we have told the Gospel story, and where an interest has been awakened by the knowledge of the truth.

Isle de Grace. An interesting sketch of a visit, a few weeks since, to this Island, by Mr. Vessot, now laboring at Sorel, Que., shows at once the difficulties and encouragements of the work. He says:—

“During this month I went four times to Isle de Grace, where there are now six families who like to have the gospel read to them.

There was one old man some eighty years of age who many years ago had accepted the gospel but who has since been largely shut off from intercourse with Protestants. We had a communion service for him. As many of the people are his descendants, we had a large meeting, and in spite of the bad roads, there were 27 Roman Catholics present. All were glad to see the old man not neglected, and the service made a profound impression on them, and the people with whom the old man lives, who had cared little for my visits, thanked me and invited me to come again.

A relative of this old man, a Roman Catholic, but very liberal, to whom I have made visits, asks me to explain the difference between his religion and ours. The last time I spent four hours with him comparing the two systems, and closed a very pleasant evening with prayer.

Before leaving, he said to me, “Mr Vessot, you are welcome here at any time. The Curé told me to throw you out, but I answered positive, No, and now, if he says that he will not give me the communion, I am going to tell him ‘All very well, M. Curé, my grandfather has just communed with bread and wine, and I am going to do it just like him?’

The inhabitants of this Island are well to do intelligent farmers, so that we have hope of good results from our labors.

An Incident of French Work. Mr. Bonnenfant, missionary colporteur of the Board of French Evangelization writes: “In 1887

I was sent to work at Sorel. As soon as I arrived I started to go from house to house as is my habit. I found that the place was very fanatical and I did not meet with much success.

One day I met Monsieur E. C—, who lives quite near Sorel on the Richelieu River. He said

he did not want the New Testament as he could neither read nor write. I assured him that it was the word of God and partly written by the apostles themselves, and read many passages to him. He listened very attentively and then I prayed with him. Before parting he said he would take a New Testament and ask his sons and daughters to read it for him so that he might be able to see the truth for himself. He then thanked me and asked me to come again and see him.

I had some correspondence with him but never saw him again until last summer. But after five years I did not find him alone studying the Gospel, but five families who had lost faith in the dogmas of the Romish Church, and were searching for truth. God had blessed our work and I am sure He will bless the work we have done here this summer. Amid difficulties and persecutions I opened a hall in the town and had so many listeners and inquirers than there was not room enough for them. Many people wanted to hear and many of them are now studying the word of God, and will find and accept the redemption of God, who gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life. Oh, that God would give us more and more the power to confess Him.

AMONG THE PAGAN INDIANS OF B. C. LETTER FROM OUR MISSIONARY.

ALTHOUGH this work is under the charge of our P. M. Committee, and is as completely among the heathen as our missions in China or the New Hebrides, yet this letter is placed under the heading of “Our Home Work,” because the work is at our own door, yea is within our door, and, to impress the fact that in Canada there is in these aboriginal tribes not a little of pure heathenism. For their sakes and for our country’s sake we should give them the gospel.

Alberni, B.C., March 3, 1893.

EDITOR PRESBYTERIAN RECORD.

It was a year last autumn since I began work, among the West Coast Indians of Vancouver Island.

The Indians of Alberni and Barclay Sound, so far as I know, are yet heathens. The Roman Catholic Church claims about 700 out of the 3000 on this coast, but there are few signs of Christian life in any Indians that I have yet met.

Perhaps your readers cannot better understand our situation than by taking an imaginary voyage from Victoria to Alberni. A good description of the reality as it was some years ago, is given toward the end of “From Ocean to Ocean” by Principal Grant.

By the C. P. R. time table, the steamer Maud leaves Victoria on the 1st and 15th day of each

month for Alberni and Barclay Sound ports. Leaving Victoria in the evening, we steam out through the Strait of Fuca during the night and are on the Pacific by the forenoon of next day. At Port San Juan there is a band of Indians called Pachun-ahts (the people of Pachunal) There are a few Nitten-ahts near Cormannah Point Light-House, and a larger number at the entrance of Nitton-aht Lake, in all, 278 Pagans without a witness for Christ.

Rounding Cape Beale, afternoon, we enter Barclay Sound by the Eastern Channel. The R. C. missionary, Father Verbecke, has a church and residence at Dodgers's Cove, near by, where he ministers to the Ohiachts (200 people). The work is discouraging as the Indians do not remain at one place for any length of time. On the Western side of the Sound are Enclul-ahts, Toqu-ahts, and, at the head, How-chuk-lis-ahts, near 250 in all without supply. I desire to extend our missionary efforts to these three tribes, many of whom come to the Mission House at Alberni for medicine.

Proceeding up the Alberni Canal (or Channel) from the Sound, some twenty miles, the steamer enters the mouth of the Somass River—said to be the largest on the Island and reaches Alberni, a city of the future. A short distance up the river, on the right hand side, is the Opitches-aht village and that of the Sesh-ahts on the opposite side is about a mile further. Adjoining the latter village is "Prospect Hill" Mission House, commanding a grand view of the river, valley, and surrounding mountains.

More than a year has passed and what has the Lord done for this people? As far as progress in spiritual matters goes, the result so far as known, is small.

This may be expected from the nature of the missions. In the first place, the language is difficult to acquire, being harsh and guttural. It is not generally used by the whites, as the "Chinook" jargon is easily learned and used by most of the "Coast Indians." As very little has been done to reduce it to a written language, it has to be studied by the aid of Indians, who do not understand English very well. I am thankful that I have now our address covering the whole gospel in outline, a portion of which I use on Sabbath, while some of our young men have been prepared to explain it more fully.

All agree with me, in what I tell them from the Bible, and appear interested though they have sometimes curious notions.

The chief of the Opitches ahts undertook one Sabbath afternoon, to confirm the account of the flood that I had given them at the morning service. He saw that his ancestors had told him of the high water, very long ago. While up at Central Lake, hunting, he went to a high mountain, to ask the "Heavenly Chief" to give

him food. He said what he believed to be a great rope of cedar bark that had been used to tie the big canoe. He believed what I had told them was a full and true account of the flood and that my talk was good. May the Spirit lead him to the light.

Our little school house has been too small to contain the children and adults on Sabbath, so we send the children home after Sabbath school 10 to 11 o'clock a. m., to make room for their elders.

The Indians have agreed to build a new school house, towards which they have subscribed \$5000, besides work. In the meantime, an Indian house adjoining the mission will be used.

The day school opened last March, was continued until July by my sister who did noble service. As her health failed, I taught until October, when Miss M. Minnes the present teacher undertook the work. The average for the last half year was about 17, and the total number on the roll was 30.

Under appointment of the F. M. Committee, Miss S. Lister of Perth, Ont., arrived in October to open a "Girls' Home" and set zealously to work to train ten of the largest school girls. On the 5th of Dec., the "Home" was opened and the prospects were bright. The Sabbath Schools, service, afternoon Bible proceedings, (conducted by Miss Lister) and singing school, were all well attended. While making preparations for Xmas, Miss Lister was taken down with pneumonia, and after ten days sickness went to her Heavenly home.

She did what she could while with us to witness for our Master, and gave up her life in his service. Her death made a deep impression upon all the Indians who knew her. In life and death, she followed her Saviour. May her example be a blessing to us all and especially to this people! Not only did she give herself to the work here but she has also brought valuable supplies for the "Home." It has been proposed to erect a new building to her memory, to be called the "Elizabeth Lister Home for Indian Children."

As many of the Indians have gone to Barclay Sound, sealing, I should like to spend some time with them, but have to remain to take charge of the school. We expect to have another man appointed soon and hope that our Mission Boarding School will recover from its loss.

I have to acknowledge valuable assistance in the way of boxes of clothing, books, stationery, aid in supporting two native boys at school &c, from societies in the three St. Andrews' Churches of Westminster, Vancouver and Victoria, and the 1st Ch., Victoria; while in answer to my request in the RECORD for S. S. papers and cards, there came bountiful supplies from individuals and S. Schools in nearly every province in the Dominion. For all this help I return heartfelt thanks to generous givers and especially to the Lord for His goodness. May he bless those cheerful givers.

There is a dark side to the work, but the Lord is with us always, and His cause will triumph.

Yours truly, JOHN A. McDONALD.

Our Foreign Missions.

Missionary Letters. Our letter box this month brings us closely into touch with our different mission fields. We see the missionaries at their daily work, and can enter with fuller sympathy into their joys and sorrows, their life and work. Many thanks, brave ones afield, for your letters. Be not weary in well doing, in that, as in other lines.

Mrs. Geddie and Sir Wm. Dawson. An interesting link binds these two names together, and connects both with the Foreign Mission work of the Presbyterian Church in Canada. Mr. and Mrs. Geddie were the pioneer missionaries of our church. He has long since gone to rest. She survives, strong and well, visiting faithfully her district as a worker in one of the congregations in Australia. She is thus the one living missionary link that spans the whole of the missionary history of our church, and she bids fair to see the jubilee of that history some three years hence.

Sir William Dawson is the sole survivor of the first Foreign Mission Committee of our church, the committee that appointed Mr. and Mrs. Geddie to the South Seas, and is thus the one living home link that binds the beginning of that work to the present. The one did her life work among the lowest and most degraded of the human race, the other in the highest walks of science; both humble followers of Christ, both a benediction to the world.

Slavery in the New Hebrides. Under the name "Labor Traffic" a real slavery was for long carried on. Men were hired, bribed, kidnapped, in the Islands, to labor for five years at a certain wage in the plantations in Queensland, Australia; but through ill treatment and deception few of them ever get back, or if they do, bring anything with them but bad habits. Rev. H. A. Robertson, writing in January, says, "the one thing that has given continuous progress and harmony and comfort in the whole work of the mission in this island in 1891 and 1892, has been the entire absence of the Queensland Labor Traffic so called, but alas, since June last it has been in full swing again. This Labor Traffic has done more to depopulate the New Hebrides than all the other causes put together, and, give it ten years more, with its ten thousand evils, and the New Hebrides will have been "finished" as regards the rightful owners of the country, and no native ever sells his land forever. What a death rate! As an instance, twelve able, healthy young men of Erromanga left for Queensland by labor vessels, in May 1891, and in less than six months, ten out of the twelve were dead; another died a few months later, leaving one man living!

Rev. W. H. Grant, One of the newly appointed missionaries to Honan, writes from Chu Wang, one of our stations there, to Mr. Cassells: "I am enjoying Honan very much. The weather since arrival in China has been simply delightful; bright, clear and cool. The summer however, which is the trying time, has yet to be encountered by us who are new comers. At present we are all enjoying good health, and are struggling desperately with the language, which is heathenish in more senses than one. We trust we are making fair progress, but our examiners will make us more clear respecting this when we appear before them. Everything here has been quite quiet, but at *Itsin Chen* there has been considerable disturbance and anxiety on account of the opposition to our mission getting an addition to the premises which we occupy there.

Messrs. Goforth, McGillivray and McVicar have been very busy in Chu Wang and the surrounding villages and are glad to report friendly reception on the whole. We, the younger members of the mission, anxiously look forward to the time when we shall be able to join in the active medical and evangelistic work, and are making strenuous efforts to acquire a working knowledge of the language."

Mr. & Mrs. Annand. Mr. Annand writes from Melbourne, under date 14th February; "Wherever we have gone in this colony we have met friends of the mission who are deeply interested in the work on the Islands. The Presbyterian Church in this colony is a live Church. Its ministers take an interest in the Lord's work beyond their own boundaries. I have addressed a number of Congregations upon our work. In another week or so we purpose going to Tasmania to see that country; then we shall sail for New South Wales. In May we expect to return to our island home. We are feeling greatly benefited by our furlough in these colonies and we hope to return to our work with renewed vigor."

Rev. J. W. MacKenzie and Mrs. MacKenzie have been to Australia on furlough. Mr. MacKenzie writes from Sydney, Australia, to Mr. Morrison, to say:—"Our steamer leaves day after to-morrow for the New Hebrides and we are all hurry and bustle getting ready. We feel much the better of our change and rest. While here we have had our children with us, all but the eldest, and her we had for a short time, and now we must once more experience the better trial of leaving them ail. I am glad however to say that we have been able to make satisfactory arrangements for them. Our eldest daughter, of her own choice has gone into the Melbourne Hospital, to be a trained nurse. Our two boys are at the Scot's College, which has recently been opened in connection with the Presbyterian Church of this colony. Our youngest daughter is at the Presbyterian Ladies College here. I may say that at both these colleges they have made considerable reduction in their terms otherwise we could not have afforded to send our children there. We are somewhat concerned about future arrangements for the mission as the steam service is to be discontinued. We have cheering accounts of the progress of the work at our station.

SKETCHES FROM HONAN.

BY ONE OF OUR MISSIONARIES THERE.
SEEKERS AFTER LIGHT.

A DRUG store behind us, sellers of sundry wares on both sides of us, our table spread with books before us, and so for ten days, while multitudes surge past us, curious twos and threes detach themselves from the current and add themselves to the living belt already girding the point where stand one foreigner, and one native, representing the Gospel of Christ.

A fine opportunity? Yes and No. No, because not more than two per cent stand long enough to get a single idea other than that the foreigner wears glasses much smaller than the Chinese. Yes, because the two per cent are likely to be old hearers who want to hear more. Of such we saw some.

Thus, a young graduate in mourning searches among our books till he stops over the pages of Martin's Evidences of Christianity, and especially the inscription on the stone which proves that Christianity entered China in the 7th century. He speaks of the New Testament by its name, a name strange to heathen ears. "Have you seen it?" I asked. "Yes, in 1878 I met a man at the street crossing of the county town, giving them away." "Ah! 1878 was the year of the great famine and some foreigner had been distributing Bibles in the famine stricken provinces." "Yes, each copy was marked: Presented to the Provinces of Honan and Shansi."

This young man hovered around us for several days and finally purchased the Martin. He evidently was coryphaeus in some one of the secret sects which abound in this region. Would that some of these seekers after God might become a Chinese Justin Martyr.

A RELIGIOUS BOOK-WORM.

Such is Mr. K., in proof whereof, this incident. He remained perfectly motionless at our table reading a tract on the True God, when a commotion near by had sucked off every other hearer. At night he came to the inn, and produced from his sleeve Exodus, Proverbs and Daniel, all neatly stitched together and covered. "I got them years ago at Chang Te, and when people asked me why I read them so constantly I always said this was the real ancient story of God. Of course they say I am bewitched."

He then told us of the many sutras and prayers he had mastered. He evidently was not prepared to give up these spurious pearls for the goodly pearl. His aged mother's failure to remember even the shortest of the prayers to Buddha seemed to greatly trouble him. Some relative had brought him a Christian catechism from Hsin hsien Great Fair, and this threw a flood of light for him on the Old Testament.

We saw him a few weeks later, and he asked to see us pray to the True God. Our hearts go out to this man, so strangely religious according to his light.

DEMETRIUS, THE SILVERSMITH.

"There is a man here," said the inn-hand as he poured oil into the greasy lamp, "there is a man here who will be sure to visit you to-night. He is famous for virtue. As he sits at his work-bench (he's a silversmith) his book is before him all the day."

We at once thought of Carey at the cobbler's bench and Livingstone at the loom, and our desires to meet him were deep.

Sure enough the shades of evening when his work was done brought him along. He at once asked as a true formalist about the customs of our religion *e. g.* about washings, fasts, postures, &c. He thus stood self-revealed. However, we dealt sympathetically with him, endeavoring to lead his mind to the doctrines of our religion, in regard to which he seemed both ignorant and unconcerned.

The second night he came in and abruptly announced his intention of following us to Tientsin, to which his limited experience referred all foreigners. We coldly informed him that the number of our followers was complete, and that there were no vacancies at present.

Poor fellow! he wanted to "eat the religion," but could not live it. After some reflection he asked "If I enter this religion, may I still eat the fortune teller's bread? We then gave him a short course in part of the catechism, dealing with forbidden practices. Our friend, greatly shocked, said "I learned that art in six months!" Hence thought we, your extraordinary glibness.

After several such evenings, he went his way, and 'was seen no more.'

PHYSICIANS OF SOULS.

At one fair, two priests. As the representatives of "great religions" (J. Freeman Clarke), they ought to do something for the souls of men. But do they? The heading is only meant to point a contrast. As we are returning from dinner we pause to look over the shoulders of a little circle, and see priest Number One, representative of Taoism, seated in the midst. He wears the cap of his sect, a battered mortar-board. He might easily be mistaken for a faded professor. before him are scattered a few cash arranged in the form of a diagram, and with a chop stick for pointer he is lecturing to a female believer as to the origin and nature of her trouble, all of which he has gleaned from feeling her pulse. He is evidently, however, "speaking to the gallery," for he is hoping for more patients in the audience. Presently he will bring forth the pill, the great female elixir. By such quackery does he seek to eke out a livelihood.

Priest Number Two is a slenderly built Buddhist. He is armed with a subscription book wrapped in yellow cloth, ostensibly on a round soliciting money from the faithful to repair some temple. He also is caring not for the souls, nor for their bodies either, but for his own body, and many's the tale we hear of threats to compel the faithful (?) to subscribe. So ye are China's religious guides? Ye parasites on gullibility!

LETTER FROM DR. MARGARET
McKELLAR.

TWO PICTURES FROM INDIA.

Neemuch C. I., Feb. 23, 1893.

FOR THE RECORD:—

WANT to tell you of two cases out of the many such, which cause us to come home from our day's work with heavy hearts, and which at the same time, will give you an idea of how slavishly devoted these people are to their idol worship and how helpless they sit while those near to them are racked with pain.

The caretaker of our church, a young Brahman, told me his little sister was very ill. When he told me her symptoms, I said I would like to see her. He said, "yes you may come, but you can do nothing for her, as you have no disease in your country like hers. She is possessed of an evil spirit."

I went on after walking along a number of dirty streets, came to a house, which is just like its neighbours, made of mud and having neither window nor furniture. Crouching low I passed through the door and found the sick girl lying on the floor and no one paying any attention to her.

I found on examination that she was suffering from lock-jaw. When the convulsions came on, the friends said it was the evil spirit working in her. The mother would not allow me to do anything for her, saying "If I allow you to treat her, the god who sent the spirit will be angry with me."

I went back the following morning, thinking that the mother's heart would be touched at seeing the child's sufferings. But no. Entreaties were all in vain. I left, saying to the mother if she changed her mind I would gladly come and do all that can be done in such cases. Days passed but no word came so I decided that the child was dead, as the brother was absent from his work for a couple of days. I learned afterwards that he had gone to worship an idol at some distance, thinking to appease the god, who had sent the evil spirit into his sister.

Ten days passed, then he came to call me, saying that his sister was still living. I said I knew I could do nothing for her now, but seeing his look of distress I went with him.

What I saw is sad beyond describing. The little wasted form lay as if unconscious, the mother shouting to her at the top of her voice and making her sit in an upright position. At length she opened her eyes and her mouth too, and although I knew no power on earth could save her, I said, just to see if the mother had relented or not, "give her a little milk."

At the very suggestion of this, the religiously punctilious mother waxed hot in her wrath and a war of words passed between her and her son; she saying that the milk would not be given,

while he made preparations to get some, saying that he would give it if I would promise to come back in the morning. It would appear that the young man, for the time at least, had lost faith in their own gods. Ere morning came the little spark of life had gone out. On enquiry I was told that the milk had not been given.

Were sticktoitiveness in any a belief sufficient to obtain salvation, then surely this woman would gain a free entrance into heaven.

The other case was that of a bright young woman of one of the highest castes in old Neemuch. When I saw her first she was suffering from malarial fever. There is no reason humanly speaking why she could not have been cured, had the prescribed treatment been carried out. Drugs were given which are potent to cure such fevers, but without any beneficial results in her case, the secret being that that the drugs were not properly, if at all, given.

A wedding, over which hundreds of rupees were being expended was taking place in the house, and yet money enough to supply good milk to this sick suffering one was withheld. When I asked her why she did not drink the milk, Her answer was, "It is so bad and more than half water, how can I drink it."

Symptoms had developed, which required a special diet, but rather than attend to this, no more medicines were called for, for six weeks.

One day the husband came entreating me to go to see her, which I did. The change, from neglect, was so great, that one never would have recognized in her the bright young woman whom I first saw. For over a month not a drop of water had touched her body. Her hair was uncombed for a corresponding length of time so that the state of her head can be guessed. The room was so dirty and the air so foul and feverous, that the marvel is that she did not die long e'er she did.

What could I do. I had advised, reasoned and scolded by turns, but without any effect. There in a crevice in the wall, was the powder, which would have checked an alarming symptom. I pleaded, at this time, with them to bring her into a nice clean house on our compound, where she would be well cared for, but endless excuses were made, how that her caste would be broken, and no Brahman woman could be got to cook for her, &c., &c.

For about a week I visited her daily at her own request. I don't know why she wanted me to come, unless she thought that I had some charm, like the Brahmans pretend to have, apart from the drugs by which I could cure her. Oh how one longs at such times for the power which healed the multitudes on the shores of Galilee.

Brahmans were consulted and they said she would be sick a little while, but would then get better, so I was asked to discontinue my visits. A few days afterwards she passed away.

She knew the plan of salvation well for Miss Jamieson and her Zenana workers have been visiting the houses for a long time. In speaking to her about death, she said she was not afraid to die. We have yet to see the native who is. They look upon death with the same placid indifference which is so characteristic of them as a people.

We have much need of your earnest prayers that our faith fail not.

MCKELLAR.

LETTER FROM DR. MARION OLIVER.

PRIVATE LETTER TO A FRIEND.

Indore, 28 Jan. 1893.

MY DEAR FRIEND:—

There is nothing more cheering to the missionary, when she returns home, tired and wearied in mind and body, from a morning's work, among those "who have ears but hear not," than to find on her table letters from friends in the home land, telling us of their sympathy and prayers.

It was when tired with an extra heavy day's work, that on my return I found your kind letter awaiting me, and it was only one of three of a similar nature, which that week's mail brought me.

As I drank my tea and read my letters the world took on a rosy hue, and I said to myself, "With so many earnest young hearts in the home land pleading for and working with us, Central India will be won to Christ, for it is not only the little band out here, but thousands at home who are bearing the souls of these people in their hearts.

During the six years, since I left Canada, the interest in the mission work of all kinds seems to me to have advanced more than even the most sanguine of ten years ago would have dared to hope.

If I just sketch this day's work it will help you to understand the way in which my time is occupied better than if I were to give you a general sketch.

Up in the morning, though not so early now, yet in the hot season it must not be later than 5.30 if much is to be done before the sun drives one in doors. After dressing, comes *choti haz ri*, tea and toast, which is usually taken from a tray in the bedroom.

A little while with God and eight o'clock saw me in my cart and off to the hospital. A man was waiting there to get me to go and see his wife, but first of all the in-patients had to be seen to, ten of them, and each of the ten must say her little say as we dress their sores, etc. As you are not a doctor I will not go into details.

The two Christian girls whom we are training for nurses, the cooks and other hospital ser-

vants, etc., had to be given their orders, and a little after nine I was ready to go and see the sick woman. It was three miles away but a good road and my pony is a good little traveller. The poor woman I found too far gone to help, and even too low to hear of the healing of the soul.

From there I went to the dispensary which we have in the heart of the city, and had a nice quiet talk with the women who had gathered, about the God, who "dwelleth not in temples made with hands," after which I saw to all their ailments, and aided by one of our Christian women, put up their medicines.

We have difficulty in getting them to bring bottles, but our rule is, that unless the case is urgent, those who have no bottles are given only a ticket on which their number is written, and this they must bring next day with a bottle.

These all seen to and dismissed, I had then to go and see a sick woman near by, the wife of a native doctor.

I thought I might now turn homeward and get breakfast, as it was after eleven, but another call came, and it was after one before I get home, as I had to stop to see one of our Christian women who has been ill for some days.

After breakfast I had a warm bath and changed all my clothes so as to get rid of any unpleasant company which one may have picked up. We look upon our daily bath and complete change as a part of our daily duty.

My next hour is the one I try to have for myself every day, as the missionary soon learns that if her soul is not fed by the study of the word and prayer she cannot feed others.

I went to see a couple of sick people, and a woman who was once a patient; and then went again to the hospital to the evening service with the in-patients.

Home to dinner, which we have at 7.30. After dinner we have worship and then Miss Sinclair and I read Kiman Urdu together for an hour, had our daily little chat and made ready for bed.

My time is much broken in upon so that hardly any two days are spent alike, but all filled up with hospital, dispensary, visits, etc., seeking to sow beside all waters, and so the days go by "line upon line, here a little and there a little."

We do not open the dispensary on Sundays, as we feel that so far as possible we need that day to ourselves and free for Christian teaching.

Ours is a busy and a happy life, as any life which has to be taken up with caring for, and planning and praying for others must always be if it be done for their eternal welfare and in harmony with the will of Christ.

Again thanking you for your kind letter, and praying that your interest in India may increase more and more,

Yours faithfully,

MARION OLIVER.

LETTER FROM MRS. DR. BUCHANAN.

MISSION HOUSE, UJJAIN,

21 February, 1893.

DEAR MR. SCOTT,

IN response to your request for letters I shall try and write something of the work in Ujjain. I long to keep our work definitely before the church at home that we may have her intelligent prayers, but our little girl, who, a few weeks ago went home to be with Jesus, had been a great little sufferer, and I found little time for anything apart from home duties. Now however, our precious babe is safe with the Master, and we have a Christian ayah (nurse) so that I feel more at liberty to leave our little Willie than I have ever before done.

Early in November we moved into the new mission house in Ujjain and now, for the first time since coming to India, we are really settled at home.

There is a dispensary in the house, intended for my use but it is not quite finished, nor have many patients as yet found their way here, so I go daily with my husband to the dispensary in the city. The male dispensary there is open from nine to one or half past one every day except Sunday. The largest number of patients we have had there in any one day is seventy three, but have usually between fifty and sixty.

In addition to this, almost every patient brings with him one or more, often many friends. I treat the women and many of the children while my husband attends to the men.

I wish I could picture to you a morning in our dispensary. It is a low small room with mud floor and walls, entirely closed at both ends, and with three doors opening into little dark rooms or closets behind. The front is closed in by three folding doors opening just off a very busy noisy street.

These we throw all open and the place quickly fills. Very often, generally indeed, the doors are so filled up by people that we have to keep telling them to sit down on the step in order that we may get light and air.

Not only the sick and their friends gather around but crowds of children and people from the street. Not unfrequently, when all the sick have been treated, the place is still quite full.

Dr. Buchanan generally preaches to the people two or three times in the course of the morning. As one crowd goes, another has taken its place.

We have also a native christian, always there, talking sometimes quietly to individuals, sometimes addressing all or reading from the Bible. He has always by him, bibles, tracts, books, &c., which he sells to the people who come as he can. The people generally listen well, often ask questions, seemingly anxious to know more of what we tell them.

Since I have been going out with my husband, the only thing like opposition I have seen occurred a few days ago. Our patients were all gone, but a number of little children were standing around. Dr. Buchanan sat down and sang to them a gospel hymn. Twenty or thirty little ones quickly gathered round and our bible reader had begun to teach them "Suffer little children to come unto me and forbid them not."

While he was so doing more patients came in and my husband and I were attending to them when we noticed something unusual going on. On looking round we saw that a Mohammedan living next door, who had seen what was going on, had come in and was ordering the children out, striking right and left at those who did not quickly obey his command.

This dispensary answers our purpose quite well during the cold season, but you can imagine, or perhaps cannot imagine, what it must be to work in such a place during the hot weather. Last hot season my husband became seriously ill and was for some time able to do little or nothing. We hoped before another hot season came round to have a building where he could work without almost necessarily endangering his health, but we have been disappointed as the committee at home, owing to want of funds have been unable to grant the 4000 rupees, \$1350, we asked for.

My husband has since asked permission from the Mission Council here to put up a hospital with what money he may be able to gather, and to-day masons have begun work on a building which we look forward to working in for the Master, and where we hope and pray that many, very many, may learn to know and love that name which is above every name, the name of Jesus.

PEN PICTURES FROM TRINIDAD.

BY A LADY VISITOR, MRS. MERRIMAN, OF PICTOU, N.S.

For W. F. M. Societies in Nova Scotia.

San Fernando, Trinidad.

WEDNESDAY was a very hot day in Trinidad and at 11 a. m. we find ourselves on board the train bound for Port of Spain.

With the usual uncertainty of the weather in this land during the rainy season, the rain was falling heavily before we reached the end of our two hours journey, but Mr. McCurdy was waiting for us with a covered carriage, and we drove at once to "Tranquility" a beautiful suburb of the city where Greyfriars Manse is situated. Here we spent a fortnight with our friends Mr. and Mrs. McCurdy. It is a beautiful home and Greyfriars is a fine church,

Leaving town we came to Tunapuna, the home of Dr. Morton, where we stayed for nearly two

weeks, Near their manse is the pretty church which is known by the beautiful name "Amar-alya," "the abode of rest."

Tunapuna is a pretty little village nestling at the foot of the hills. I wish I could make you see these hills. If you have never seen mountains or hills in the tropics, words will fail me to describe their beauty. Imagine every shade of green, that can be imagined, and over all a beautiful golden sunlight, varying with every passing cloud, sometimes making a quick succession of lights and shades to the very summit, and that is a little like to the hills of Tunapuna.

One day when driving with Miss Morton, we turned off the main road, and driving towards the hills, through a quiet grass grown lane that seemed as if seldom trodden, we came to the iron gates of the cemetery, just inside of which under the shadow of the hills he loved so well, sleeps the dust of Rev. John McLeod, our late missionary. His grave is marked by a plain white marble slab, bearing his name, with the words,

"ROCK OF AGES, CLEFT FOR ME"

It is a lonely grave in a far off land, but it will be an honored grave in the day when He shall "make up His jewels."

Cemeteries here are divided into sections. Each denomination holds its own. Hindu sections are decorated with many red and white flags which gives them a strange appearance.

A curious custom prevails here of illuminating the graves on the 1st. Nov., All Saints' eve. Sometimes as many as 100 candles are placed on one grave. Here in San Fernando the cemetery lies on a hill opposite Shady Grove, and we had a good view from the windows. From dusk, about 6 p. m. till 9, it was a blaze of light and a perfect Bedlam, not much like the quiet of a cemetery.

I must tell you about the prayer meeting at Tunapuna, which is held in the school room on Friday evenings. The house was full of young people, and they seemed to take great interest. Dr. Morton conducted it something like a Bible class. One very interesting feature was that everybody sang and nobody had a book except the organist.

After a very pleasant fortnight with our friends at Tunapuna, I was driven by Miss Morton to Arouca, some four miles distant, and two miles beyond Tacarigua, where Miss Blackadder so bravely holds the fort, and where on a previous Sabbath I had had a pleasant visit to her interesting Sabbath school with an attendance of about sixty.

The distance from Tunapuna to Tacarigua, is two miles, and part of it is the strangest road I ever travelled. Looking ahead for a long stretch you can see nothing but what is apparently a

country road, with many people walking or driving on it, but as you drive along you find it a thickly settled village of mud houses, thatched with leaves, many of them with gourd vines growing over the roofs. They are hidden under the trees so that one does not notice them till close upon them. They are strange looking huts.

On our way to Arouca, we passed the Tacarigua Saturday market. It was a sight worth seeing. For about a quarter of a mile, the sides of the road were literally covered with people, selling articles of every kind, clothes, candy, vegetables, fowls, fruit, &c. They were squatted on the ground with their wares around them.

Coming on to Arouca we stayed with Rev. Wm. Dickson and his wife. He is a Presbyterian minister born and educated in Jamaica. He has a large creole congregation and a good S. School.

On Monday, two miles from this we visited Dabadie, where is a nursery garden which supplies ferns, crotons, orchids, palms, &c, to the New York market.

At Dabadie two nights before, a poor little Indian boy had been bitten by a coral snake and died before morning. The snake had got among the rice bags on his bed. Returning to Tacarigua I spent a night with Miss Blackadder. I wish I could describe the Indian village of Tacarigua just across the road from her house. There you see the East Indian in his raw state. Imagine four or five rows of mud huts, thatched with leaves, and just a road or path between them, thickly populated by Indians in every stage of dress and undress; and how their tongues did go. While we were there it was moonlight, and I think they talked and played round that road all night.

Next day we got safely back to San Fernando, after a month's absence.

And now what can I tell you more. If I could only bring you all out here and show you the work as I see it, or at least a part of it. If I could show you the bright little ones in the schools and then let you see them still in heathenism, half clad and untaught, you would feel that you could never do enough to send the good news to these poor Indians, in gratitude to Him who has made us to differ.

The Indians are a very interesting people. One cannot help liking them. They are kind to their children, and not forward or presuming, and always behave with propriety when they come into the house.

There are about 80000 of them in this Island, and more coming every year. Think of what your five missionaries have to face, with their handful of catechists, and do not expect too many letters from them for your societies.

When your men and women have done their work faithfully in this hot climate, and they are all doing that, they are too tired to write much about it.

WORK IN ERROMANGA FOR 1892.

FROM THE TWENTIETH ANNUAL REPORT OF
REV. H. A. ROBERTSON.

ERROMANGA, New Hebrides, Jan. 1, 1893.

DEAR BRETHREN:—My report, I fear, will not be as bright and encouraging as the church would desire, nor as hopeful as I and my wife have toiled and prayed to see for more than twenty years.

Perhaps I should state that yesterday afternoon, for four hours, I lay shivering in the grip of fever and ague, and although the thermometer was up to 89° in my room, I must have had at least six blankets and rugs on me, and with all these I felt as if my body was packed in ice, my head in a volcano, and a huge elephant resting on my lungs. Besides being most distressing for the time, fever saps the strength for days, sometimes for weeks, afterwards, and always produces a gloom and depression, so it is perhaps not the best time to write you of the year's work.

However, the past year has not been on the whole a discouraging one, for if there were nothing more than the fact that three times during this year the people gathered in to be present at the Lord's supper, and conducted themselves with such commendable Christian propriety, that, of itself ought to be regarded as a great and glorious change for Erromanga from what it was even when we landed here twenty years ago last June, and how much greater the change from when the brothers Gordon, of martyr memory, landed not long before.

One of these communions, that of July at Dillon's Bay, was to us of special interest. We had the great joy of seeing our two eldest daughters at the Lord's table with us, and with many men and women of Erromanga. What more suitable place for them to join the church of Christ than within the walls of the Martyr's Church of Erromanga, and within 300 yards of the spot where John Williar's fell a martyr for Christ, and on the island where their own parents are the only missionaries.

In the district of what had been the most warlike tribe on the island, we had our February communion; 450 were present; gathered from May districts, 120 sat at the Lord's table. The teachers and people of the nearer districts, built huts for the strangers, and, besides quantities of yam, taro, bananas, and sugar cane, gave them 95 large hogs.

In the end of August, Mrs. Robertson, the children, and myself went around from Dillon's Bay, our head quarters, to Portnarevin, on the other side of the Island. We spent about three weeks there, during which five marriages were celebrated; a number of districts visited, and the Sacrament was dispensed at Cork's Bay, where we had about the same number present as at our February communion.

Before returning we visited the grave of Rev. James Douglas Gordon; the foundation of his house where the savage *Nerimpou* killed him; and his old, broken down, church, in which, he so earnestly, as God's servant, preached a pure and free gospel to all who would come. Often when feeling lonely, I try to picture to myself how lonely it must have been for James Gordon, without a wife, to spend eight years on this island, when the people, with perhaps not more than six exceptions, were heathen.

A MISSIONARY JOURNEY TO THE EAST SIDE OF THE ISLAND.

In October, accompanied by my son Gordon, I made a visit to the east side of the island to settle three young men from my class as teachers.

Besides settling the teachers I had the joy of receiving publicly 25 persons from heathenism into the ranks of the Christian party.

Three of these were high chiefs, but being a high chief in the New Hebrides is a small affair. In heathenism almost any chief has a good deal of power for evil, because evil is sweet to the natural heart of sin, but when a chief here becomes a Christian he has absolutely no power beyond any one of his people; he can no longer employ brute force, and he has no official power among a people where every man, woman, and child, acts at pleasure.

Real heathenism is a poor, weak dying affair now in this island and any who are not in already, are not likely to be of much force, as we have all along noticed that the best men and women, every way, are those who come out first from heathenism in the various districts.

In proof of the decay of heathenism I might mention that this year on fewer than 25 heathen relics, or *Fetich* have been brought to me for sale. They are either round rings, or semicircular in shape, representing the new, or full moon which it is probable by-gone generations worshipped.

These *Navellah* as they are called, are cut out from some kind of spar-stone and are kept buried under the ground until brought out at their great feasts. The natives deny they were ever cut out by man's hand. This however is nonsense, though certainly they were not made within the last hundred years. Had I been able to purchase one of these in the early years I might have brought to an end battles on the south side of this island and have prevented several shocking murders. But nothing could purchase a fetich in those days.

I have dispensed medicine to, or put up medicine for, 1,200 persons.

Baptisms: Infants 12, adults 24.

Christian marriages 13.

During the year 50 persons have publicly renounced all heathenism and have joined the Christian party.

TEACHERS.

At present I have twenty-seven teachers employed: one left the work, one died, and one went with Mr. Morton to Malekula, but I have three young men ready to be placed out soon, which will bring the number up to thirty.

I find it now extremely difficult to keep up a full staff, as the death rate is high. Then there are unsuitable ones, and old and sickly ones, dropping out almost yearly; and for a number of years we have been supplying teachers to other missionaries. We have now eleven assisting in Malekula, Tongoa, and Epi.

On Erromanga, a large number of my teachers are efficient and faithful men, others are not so much so, still taking them as a class, we are fairly well satisfied with them.

SCHOOL.

The usual early morning schools, five days each week, have been kept up, also the Wednesday weekly prayer meeting.

SUNDAY SERVICES.

There are two services for the reading and preaching of the word, and a Sabbath School conducted every Sabbath in all our districts.

CONTRIBUTIONS DURING 1892.

2,000 lbs. of the finest arrow-root, sent to Glasgow for sale, the proceeds to go towards printing and binding the gospels and Acts of the Apostles. They have also given £10 sterling in cash for the support of two teachers for one year.

Besides this there was a large amount of free labor given, keeping their school-houses in repair, and other work connected with this large mission field.

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, March 18th, 1893.

FOR THE RECORD:—

ON Sabbath last, accompanied by my son, I went on invitation of Mr. Macrae to visit at a Hindi service on Reform Estate.

This estate is the property of Mr. Wm. Frost, one of the earliest friends of our mission in Trinidad. He now resides in England, but his manager and representative, Mr. Sanderson, with his wife, renders our good brother invaluable service. Known sympathy with the work tells effectively; but these friends do more; they see that the children attend school, and they invite the labourers to come to the services conducted by the missionary or his assistant.

On this occasion it was arranged that the meeting should be held in the boiling house, or the place in which nine or ten tons of sugar is manufactured daily.

On arrival we found about 150 people assembled with the manager and his family. Mr. Macrae

had a good choir of Hindoo youths who rendered the bhajans or hymns sweetly as he played an accompaniment on the violin. Our brother is of musical stock, and in early life learned to handle this instrument skilfully, and altho' he has allowed it to lie mute for several years, yet it is evident that his right hand has not forgotten its cunning.

The Indian people almost invariably use one or more instruments as they sing, and they were drawn together most sympathetically by the violin. In my estimation its music is unsurpassed, and thankful would I be if I could use it.

After a short discourse in Hindi by Mr. Macrae I took as my subject in the same language, the parable of the Prodigal Son. The attention from beginning to end was all that could be desired and much better than could be expected. It was a red letter day. From enquiries made I would expect to see on this estate not a few applicants for Baptism, at an early day.

We have much to encourage, and yet the work is so vast, the unsaved are so numerous, that one almost despairs of winning the world for Christ; and yet shall we doubt it. Has not the mouth of the Lord declared that "from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered to my name" and will not the Lord of Hosts make it good? For Him nothing is too hard, hence we trust.

Yours, K. J. GRANT.

LETTER FROM MRS. MORTON.

AN INTERESTING MARRIAGE STORY.

TUNAPUNA, Trinidad,

FOR THE RECORD:— 17 March, 1893.

On Dec. 10th, we had a double wedding from the 'Girl's Home.' This left us with only two girls whom we consider fully qualified for the duties of married life.

Shortly afterwards one of our Christian men came to us to say that he wanted a wife. He had not been very long baptized but had been favorably known among us for several years. We told him we had one girl whom we considered suitable, and that if, on particular enquiry, Dr. Morton and myself should be fully satisfied with his character and circumstances we would not object to the match. He reads and writes his own language well and we ascertained that his caste was the same as the girl's, this being a consideration in her case as her parents are heathen and would not hear of her marrying into any other caste.

On a certain day in January Dr. Morton and myself set out on a drive of nine miles to the home of our would be son-in-law. The road led us through a lovely valley planted in cacao; here and there we crossed a clear stream from which the drops flew up in diamond showers before the horse's feet. We passed some pretty residences,

one school, (Roman Catholic), and at last, near an unfinished R. C. chapel, turned off the main road to San Antonio estate whither we were bound.

We called at the proprietor's residence. He and his wife are Roman Catholics. They received us most courteously, gave us an altogether excellent character of the young man, showed us a house which would be allowed for his accommodation when married, and expressed themselves highly pleased that so deserving and intelligent a young man should get a wife who would be his equal in these respects, and would be able to teach and influence the other women on the estate. There are but forty laborers on this estate; our catechists have been at work among them though this was our own first visit.

We drove homeward in the cool of the evening glad at heart, feeling that the proposed arrangement contained promises of happiness for our pupil, and of good for our cause.

Some days after I spoke to the girl, who had seen but never spoken to the young man; she expressed herself willing.

We then wrote her parents asking their approval and requesting them to meet with the young man at our house. They returned for answer that it was not necessary for them to see him; that if we were satisfied they would be.

The course of true love (?) in this case ran smoothly. The young people looked away from each other in my presence; I popped the question on behalf of the bashful lover: after an uncommon amount of pressure, the still more bashful maiden said 'yes.'

The only other question he prompted me to ask was whether she would take him "for worse" as well as for better, and be satisfied at first with humble accommodation; she gave a shy assent to this.

The young man gave me twenty dollars: ten to purchase necessaries for the house, one dollar and twenty as a marriage fee for the church, and the remainder to provide the wedding breakfast.

A young goat was accordingly procured, slain, and cut into small pieces by our helper Sahadat (sometimes pronounced "Sanballat" by the uninitiated) and stewed up with two pounds of Indian butter and a liberal amount of spices until the smell thereof was something wonderfully enticing. Tarkâri was also prepared with English potatoes, and these two, served together, were eaten with 25 lbs. of Indian rice boiled in the open air.

Miss Morton and the 'girls' had produced an imposing wedding cake, three stories high without counting the bouquet of natural flowers crowning the whole and kept fresh by a bottle with water frosted into the top cake.

The girls had also a great heap of cocoa-nut cakes of their own manufacture, and the drink

was water 'pure and clear'; so ends our bill of fare.

After the modest ceremony in the church about 60 Indian guests, nearly all our own Christian people, sat down in the school house and were served by Fanny the Bible-woman, Nelson Imam Baksh, the teacher, and others, with the above dainties.

There was a table at the head of the room for the young couple; on this was placed also the wedding cake, and some lovely flowers.

For the accommodation of the guests we had the school desks placed end to end at each side of the room with white cotton stretched over them.

The bride looked sweet and modest in the veil and orange blossoms that are the property of the 'home'; we had to buy a second veil when we had the double wedding, but it will not be lost as the first is nearly worn out. Her dress was made in English fashion of a substantial white material and sewn by her own brown hands. The groom's costume was a comfortable and becoming one adopted by many, viz. a pair of English trousers with an upper garment, a sort of shirt, of eastern cut, pure white.

It was a great pleasure to have with us that day, Mr. Tory of Montreal, whose engagements bring him frequently to the tropics. Mr. Tory that day sat down for the first time with East Indians, and was introduced to rice and tarkari, which he pronounced excellent. He was much impressed with the speeches that followed, especially with the one he understood, (English) from one of the teachers. The burden of them, after appropriate congratulations, was thanks to the missionaries for training the young girls "and then giving them to the young men."

The happy couple left by train to meet their master's carriage kindly sent to convey them home. Will all our readers follow them as we do with earnest prayer that in their new home they may let their light so shine that our Father in heaven may be glorified on San Antonio estate by souls gathered in through their influence.

We have a good deal of confidence in the bride. I may mention that she knew not a letter when she came into the home just twenty months since; that she now reads the Bible well in Hindi and pretty well in English and has a good knowledge of its contents. She has shown a special aptitude for teaching women though she does not like to teach children. She can hold a woman's meeting, instruct well from the Bible and lead in prayer without hesitation. She was a heathen when she came to us; Dr. Morton baptized her by the name of "Deborah" because at that time we were engaged in studying Bible history in the Judges, and naturally the character and office of the prophetess were most striking to Indian girls. We trust that the new Deborah may be worthy of her name.

Church Notes and Notices.

[The Record will be glad to receive and publish notes under any of the following headings.]

CALLES.

From Acadia mines, N. S., to Mr. H. K. McLean, of Union Centre. Accepted.

From Dundas, P. E. I., to Mr. John Gillis.

From Parkdale, Tor. Pres., to Rev D. Hossack of Orangeville.

From Chalmers' Ch., Guelph, to Mr. Glassford of Streetsville.

From Beaverton and Gamebridge, to Mr. M. N. Bethune of Gravenhurst.

From Chalmers' Ch., Guelph, to Mr. R. J. M. Glassford of Streetsville. Accepted.

From Onondaga and Alberton, Paris. Pres., to Mr. W. Reid, lately from Scotland. Accepted. Induction 28 March.

From Watford and Wingham Centre. Paris Pres., to Mr. Leitch. Accepted. Induction 5 Ap.

From first Pres. Ch. Kalamazoo, Mich., to Mr. John Gray of Windsor. Accepted.

INDUCTIONS.

Mr. Andrew Gray into Economy, N. S., Mar. 22.
Mr. Wm. Reid into Onondaga and Alberton, 28 Mar.

Mr. Leitch into Watford and Wingham Centre, Paris Pres. 5 April.

RESIGNATIONS.

Mr. Thomas Corbett of Richmond Bay West, Mr. Ballentyre, of Camilla and Mono Centre, from 30th April.

Mr. McKnight, of Dunsville from Mar. 31st.

Mr. Stewart, of Belmore and McIntosh.

Mr. Eadie, of North Bruce and St. Andrews.

Mr. J. J. Cochrane, of Townline and Ivy.

Mr. W. F. McKenzie of Lower Stewiacke, N. S., to go as a missionary to Corea.

Mr. H. McQuarrie, of Wingham.

OBITUARIES.

Rev. Robert Dewar, was born and educated in Scotland, and came to Canada in 1855, and was, the same year settled as pastor of the Lake Shore Congregation, Sydenham. After a pastorate of 22 years, he retired on account of ill health. Though blind during his later years, his mental vigor was unimpaired. On the 19th of February, ult, at Annan, Ont., he entered into rest.

Rev. Robert Monteith, was ordained to the ministry in 1841, in Greenlaw, Scotland, where he labored for 13 years. He came to Canada in 1855, and was settled first at Port Perry, and afterwards at York Mills and Fisherville. For 24 years previous to his death he was clerk of the Presbytery of Toronto. He celebrated his jubilee as a minister in 1891.

Rev. George Dempster, was born in Greenock, Scotland, in 1851. Engaged in business for some years, but always with a strong desire for the ministry, which at length was gratified, and taking a special course in Knox College, Toronto, he was settled in Hull. An attack of *la grippe* compelled him to resign and go South, but after laboring for a short time in Clinton, North Carolina, he was called to rest Mar. 21st.

Rev. Andrew Wilson, was educated for the ministry in Knox College, Toronto, and for a few years was pastor at Port Dover, Ont. About 1853 he was settled in Cooke's Church, Kingston, where he labored for 30 years. Someten years since he accepted a call to Carleton St Church, Toronto. For the last six years he has not been in active pastoral work owing to failing health and on 5 April he fell asleep at the age of three score and ten years.

PRESBYTERY MEETINGS.

Barrie—Barrie, May 30th, 11 a.m.

Brandon—Brandon, May 2nd, 8.30 p.m.

Bruce—Southampton, Aug. 11th.

Calgary—Calgary, Sept. 5th, 8 p. m.

Chatham—Chatham, St. And., 10 July, 10 a.m.

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

Guelph—Guelph, Knox, 16 May, 10.30 a.m.

Hamilton—St. Cath. Knox, 3 Tues. May, bi-month.

Huron—Hensall, 3 May, 10.30 a.m.

Lanark & Ren.—Carl. Pla. 23 May, 10 30 a.m.

Lindsay—Woodville, 18 April, 11 a.m.

Maitland—Wingham, 9 May, 11.30 a.m.

Minnesota—Birtle, 1 Tues. May, 8 p.m.

New Westminster—N. W. St. And., 1 Tues. Sept., 2.30 p.m.

Ottawa—Ott. St Paul's, 2 May, 10 a.m.

Orangeville—Orangv., 2 May, 10.30 p.m.

Owen Sound—O. Sd., Knox, 25 April, 10 a.m.

Paris Embro, Knox, 4 July, 12 noon.

P. E. Island—10 May, 11 a.m.

Sarnia—Sarnia, St. And., 4 July, 10 a.m.

Truro—Truro, 9 May, 11 a.m.

Winnipeg—Man. Col., 9 May, 3.30 p.m.

MISCELLANEA.

The Presbytery of Calgary will apply to Assembly for permission to receive Rev. Alex. Robinson, of the Pres. Ch. U. S.

Owing to the absence of Rev. Dr. Mackay at the Free Church Jubilee Assembly, Synod Conveners in the West, and Presbytery Conveners in the East, will send their reports on the State of Religion to Rev. Dr. Dickson, of Galt, Ont.

Literary Notices.

MIND IN MATTER.

An argument on Theism, by the Rev. James Tait, formerly of Ottawa Presbytery, now of Montreal. It is divided into four sections. I The Inorganic World; II The Organic World; III The Rational Organic World; IV Universal Relations. And under these headings the writer arrays proof from all quarters, that mind in its working, by its laws, lies behind all the changes in matter, and following up mind, he arrives inevitably at the Infinite, the Divine, Mind. The fact that this work has reached its third edition, which is published by Charles Griffin & Co., Strand, London, is a good testimonial as to its value.

CANNIBALS WON FOR CHRIST.

A story of missionary perils and triumphs in Tongoa, New Hebrides, by its missionary, Rev. Oscar Michelson, with a brief appended sketch of the New Hebrides Mission. A most interesting book, and all the more to us because of its association with our own New Hebrides work. London, Morgan & Scott; Cloth Boards 2s 6d. Gilt top 3s 6d.

INDUCTIVE STUDIES in the twelve minor prophets, by Wilbert W. White, Ph. D., is the outgrowth of the Lake Geneva College Students' Conference of 1892. Price, cloth, stiff cover 50c, paper cover 30c. Published by Young Men's Era Pub. Co., 85 Fifth Ave., Chicago, Ill.

Family Circle.

"IF."

If wishing could bring it back to me,
If wishing could bring it back!
The wrathful sentence that flew away
To mar the joy of another's day:
If wishing could bring it back!

If working could bring them back to me,
If working could bring them back!
The selfish hours I dreamed away,
That made all toil but another's day:
If working could bring them back!

If praying could bring them back to me,
If praying could bring them back!
The chilling doubts that I gave away
To cloud the light of another's day:
If praying could bring them back!

MONEY RIGHTLY ESTIMATED,

In this day of over-estimate of the power of money to produce happiness, the words of the late Cyrus W. Field are profitable reading, for the young especially. It is reported that some weeks before his final illness, Mr. Field said to a New York *World* reporter: "Money is really worth only what it will bring in the things we want; and for that purpose, \$10 a day are worth just about as much as \$1,000 a day. In addition to this, there is only the gratified pride which arises from having made what men generally call a great success—the satisfaction that the boy has who swims the farthest, or the girl who stands at the head of her class."

A solemn warning to indulgent, fondly cruel parents came from the lips of Mr. Field upon his dying bed. He said: "My life is a wreck; my fortune gone; my home dishonored. I was so unkind to Edward, when I thought I was being kind. If I had only had firmness enough to compel my boys to earn their own living, then they would have known the meaning of money."
—*Buffalo Christian Advocate.*

HE LEFT IT.

"They told Lord Erskine that a certain man was dead, and that he had left £200,000." His Lordship replied, "That's a poor capital to begin the next world with."

What a failure was that man's life? He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000.

What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died.

What became of it? He left it! To whom? To those who came after and to the squabbles of courts. If any good to the world ever came out of this £200,000 no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. There was not room enough in old Charon's boat for him and his £200,000.

If he had only 'converted' it, as the bankers say! And it was convertible into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone.

But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer."—*Christian Advocate.*

"IT RESTS MY SOUL."

A GENTLEMAN came to the city on business. He was a warm-hearted, humble Christian from a country town not many miles away. From store to store he went, and from office to office. At last when his errands were nearly all done, he stopped on the sidewalk before one of the largest wholesale establishments in the noisiest part of Philadelphia. He knew that, owing to certain changes that were being made, that day was an unusually busy one in that great building, and yet he wanted, if possible, to see for a few minutes the leading member of the firm, who was a personal friend of his.

He hesitated, but at last went in. Scores of salesmen were hard at work on every floor. Clerks and bookkeepers were busy with pens and typewriters and telephones. He went to the little private office, the door of which was closed, and knocked for admittance. His friend was alone at his desk, which was covered with business papers claiming his attention.

The visitor was welcomed, speedily transacted his business, and was about to retire, when he was urged to sit down for a little while. He excused himself, saying that he knew it was a very busy day with them all and that he would withdraw. "No," said his friend, "please do not go yet unless you yourself are hurried for time. I want to talk with you for a few minutes." He sat down, and what was it that busy merchant talked about? He talked about Jesus and his redeeming love, about what the Saviour had done for his soul. The two men were kindred spirits, and then and there they had precious heart to heart communion on heavenly things.

As the visitor rose to leave, both had tears in their eyes, and, as they clasped hands, the merchant said, "Excuse me for detaining you, but when I am so busy as I am now, I like to shut right down for a few minutes and think on these higher, holier and better things, or talk on them with some one who will understand me, and who will not misinterpret my motives. It rests my soul."

There are necessities of our nature that physical comforts, social pleasures, political preferences, and business successes do not and cannot satisfy. The soul cannot live on such ordinary food, and there are multitudes who have made this all important discovery. All busy men in this world are not slaves to their senses and passions, as a hurried glance at the daily papers might tempt one, who did not know better, to believe.

In many a noisy factory, in many a busy bank, in many a crowded store, in many an executive chamber and in many a legislative assembly, there are men and women, multitudes of them, who while facing the ordinary duties of life, as well as while in the quiet sanctuary on the Sabbath, now and then, by a sentence-prayer, or a short meditation, or a passage of Scripture recalled, or a few minutes interview with a fellow-believer, hold helpful communions with their unseen but ever present Saviour, and so rest and strengthen their souls and keep them in tune for heavenly service. Would that their number was increased a thousand fold! They are the salt of the earth, but the earth does not often recognize its obligations to them.—*Sel.*

There are now 1,360 Christian congregations in Madagascar. The Roman Catholics began work there in 1616, but not a trace is now left of their labours. Protestant missionaries gave the people the Bible, the Catholics gave them their opinions about the Bible.

CHRIST THE DOOR: COME IN!

BY REV. THEODORE L. CUYLER.

DURING the snow storm the other evening I passed a scantily dressed man leading along a poor child with a basket of broken food on her arm. They walked sorrowfully along past a row of brown-stone houses, within which were glowing fires and plenty to eat and to drink. But they were out in the cold. There was only the thickness of a door between their shivering bodies and abounding warmth, food, and comfort.

As I looked at the forlorn pair trudging through the snow, I said to myself, "There is an illustration of scores of unconverted souls in all our congregations. They are not happy, and their souls are starving. They are out in the cold. But close beside them is a blessed refuge of pardon and peace, warmed by divine love; all that they have to do is to enter through the door. Jesus Christ proclaims, "*I am the Door.*" And out into the cheerless atmosphere through which sinners by multitudes are trooping, sounds the sweet invitation, "Come to Me all ye that are weary and heavy laden and I will give you rest." Surely if the owner of one of those fine houses had opened his front door and invited those two poor creatures in the other night and offered them a good supper, they would have joyfully accepted the invitation.

But perhaps the reader of this paragraph may still be wandering along in the cheerless cold of an unconverted heart and an unblest life. Your soul has hungerings that have never yet been satisfied. You are spiritually *homeless* for this world and for the next. Just think for a moment what Jesus Christ offers to be to you and to do for you. He is the Door to pardon, the Door to a new life, the Door, and the only one, to heaven. "By Me if any man enter in he shall be saved!"

But you must approach Him and use Him precisely as you would use the door of a mansion that you wished to enter. First you must sincerely *desire* what Christ alone can give you. Then, in the second place, you must *knock* for admission. Sometimes the gentlest tap of sincere faith turns the hinges. Sometimes a soul is kept knocking until he feels the keenness of the blasts of sin out doors and is ready to come in at any cost of his pride and at the surrender of his stubborn unbelief. Others are unwilling to leave their favorite sins outside, and the door opens only to the sincere penitent.

Do you honestly desire to be saved? Do you honestly want to be a better man or woman and to live a life worthy of an immortal creature? Then try the door. You cannot reach the Christian life by any other way under heaven. "He that entereth not by the door, but climbeth up some other way," shall never gain admission to God's favor or God's service.

How strangely people act in regard to their spiritual welfare! How strangely you have been acting! It is as absurd as if you have been invited to dine with an hospitable friend, and were to try the windows, or to climb the garden wall, or even endeavor to burrow under it.

The invitation is to the front door: why not ring the bell or use the knocker? I know of scores who aim to scale the walls of God's enclosures with the ladder of their own morality. It was good as far as it went, but it was too short for the wall. Others try to dig through with penances or ritualistic ceremonies. Many more are refusing Christ's terms and are trying the "some other way" with which Satan beguiles

them. My friend A— comes to church, listens to sermons, reads his Bible, and says that he really wants to be a Christian. Yet he is all the while walking past the door. He does not try Christ. Like those poor creatures in the street the other night, he carries his basket of broken victuals, a homeless sinner. All the while the divine voice is sounding out through the air "I am the Door; if any man enter by Me, he shall be saved!"

My friend, there is no time to be lost. The atmosphere you linger in is very chilling; it may soon numb your sensibilities so that you shall cease to feel at all. You may freeze to death outside. Or you may grieve the Holy Spirit who is now stiving and pleading with you to come in. Some who trifle with God's love and wait until the "Master has risen up and shut to the door," may desire to enter in, but alas, it is too late! *The door is shut!* These pathetic lines of Tennyson described most faithfully what may yet be the doom of your own procrastination:

Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now.

No light had we: for that we do repent;
And, learning this, the Bridegroom will relent,
Too late, too late! ye cannot enter now.

No light: so late! and dark and chill the night;
Oh let us in, that we may find the light!
Too late, too late! ye cannot enter now.

Have we not heard the Bridegroom is so sweet?
Oh let us in, though late, to kiss his feet!
No, no! too late! ye cannot enter now.

GROWING OLD.

As we advance in life age hardens or softens, mellows or embitters, makes the sweet sweeter, or the bitter more bitter. And as to its kind it is the outcome of what the previous life has been, a sum total of the past, a footing up the days and months and years of struggle and effort and discipline, or a certificate that in all the years these have been neglected or mis-improved, and so the tree, instead of being pruned and nourished and now fruit-bearing, is, by natural law, decayed and withered and fit only to be cut down and made fuel for the fire.

The sum total of life is often read in the face, and if we could look within we should surely find it written on the heart. A loveless, selfish old age is the outcome of a loveless and selfish previous life. Age is a confirmer, not a converter, let all remember that. The time for securing mellowed fruit in autumn is in the bud and leaf time of earlier days. In nine cases out of ten, as is a man's spring and summer, so will his autumn be. As we sow in early life, so shall we reap in later and declining years.

FAMILY PRAYER.

Family prayer may be made a vast engine of power to the whole domestic circle. It says there is a God, and inspires a reverence for his character. It proclaims a life to come and points to the spirit land. It fixes the idea of responsibility in the mind, while it diffuses sympathy through the soul. It furnishes a judicious parent with an opportunity of glancing at faults, where direct admonition might be inexpedient. It greatly conduces to the maintenance of family government and order, while its spiritual advantages are invaluable.—G. S. L. F.

THE SECRET OF FASCINATING.

Doubtless thousands of young people, and not a small number of old ones, wish every day of their lives that they could learn the secret of fascinating others by means of their graceful, exquisite manners. The secret is an open one. It is so easy to learn that it lies all neglected by the wayside, while they who would give their dearest treasure to find it, pass unknowing.

It is only this: Fill your heart with goodwill to everybody, and then practice at all times the best manners you know, particularly at home. If you begin at home, this charming manner will, so to speak, get settled on you and never leave you. Be just as polite to your sister as you would to your best girl. Strive to gain the goodwill of mother, father and brothers and sisters, and children, exactly as you strive to gain goodwill abroad.

There is no place for practising manners like the home circle; no place, permit me to say, where it will be so appreciated. It will be a cultivation of heart, mind, and body, this endeavor to feel nothing but affection for the people at home and treat them as though they were worthy of as much consideration at your hands as if they were the President and his family. So they are worthy. Then from the home will float out around you those sweet, magnetic influences which will draw the hearts of mankind toward you.—*Jenness Miller Monthly.*

HOW ONE MOTHER MANAGED.

The New York *Tribune* tells how tactfully one mother broke up a friendship between her son and an undesirable companion. Two ladies were lunching together and one said:

"You know my boy is nearly sixteen years of age now and, while I am still his confidant, he had not long ago an acquaintance of whom I was very doubtful. Did I forbid the friendship? O, no. When he would confide to me the wonderful abilities of his friend, who was a few years older than himself, I said nothing. It hardly seemed to me that a youth of eighteen or so could have had so many offers to take charge of business houses or manage railroads, but I kept my counsel, merely remarking that 'such young men were very scarce.' Then I began to urge my son to ask his friend to visit him often, and to feel at home. But he was very shy and retiring and I saw but little of him, and nothing to his disadvantage, yet I did not like him—

"Finally, my boy was quite ill for a few days and this kept him at home. I sent a special invitation to his friend to come and lunch with him. I exerted myself to make everything as pleasant as possible and my boy seemed much surprised, for I think he had a feeling that I did not approve of his friend, and—well, that was the last of the acquaintance. He was so egotistical, contradicted himself so many times during that lunch hour, while trying to convince us of his greatness, that my boy was simply disgusted. He had never been able to see his untruthfulness before, but he saw it plainly then and that ended the friendship. Subsequently events have proved my diagnosis to have been correct. He has proved unworthy of the trust of his employers and is considered, generally, good for nothing. That is one instance, and there are others like it."

"That," said the friend, "is genius."
"No, not genius, but tact," said the other, "that any mother may exercise if she will take the time to study and understand her own children."

GET DOWN AND HELP HIM."

We have lately been doing a blessed work among the cabmen of Manchester, many of whom have signed the pledge. I heard the other night that one of them had broken his pledge, and I went to the cab rooms to look after him. I saw him there, but he tried to avoid me; he was ashamed to face me. I followed him up, and at last he presented himself before me, wearing a most dejected look. I said to him:

"When you are driving your cab and your horse falls down, what do you do?"

"I jumps off the box and tries to help him up again."

"That is it, my friend," I replied, "I heard you had fallen, and so I got off the box to help you up. Will you get up? There is my hand." He caught hold of it with a grip like a vice, and said:

"I will, sir, before God, and under his own blue heavens. I promise you that I will not touch a drop of strong drink again, and you will never have to regret the trouble you have taken with me." Oh, Christian friends, there are many poor drunkards who have fallen down. Will you not get off the box, and help them up?—*Charles Garrett.*

AMONG THE JEWS IN GORODNA.

A friend in Gorodna writes to Mr. Newmark of Montreal, of work done in that city by himself and Mr. Edelstein.

"It is just a half year since we started our work among the Jews in Gorodna and I can confidently say that I have never seen a mission so prosperous as this is. It is plainly seen that the Lord is blessing our work among the Jews, as there are already 38 Jewish families who have accepted Christ as their Messiah and Saviour. Four young men devote their spare time in preaching to their friends that the Messiah has already come in the person of Jesus. Much good has already been done in our city among the Jews through Mr. Edelstein, and much more is expected to be done with the help of God. When I think of the great work of the Lord has done through us during the last six months, I say "Blessed be the Lord God of Israel, for He is visiting and redeeming His people."

The work is greatly increasing, the attendance of Jews, to hear the Gospel of Jesus Christ preached, is very numerous. We have two meetings every week, and during the day Mr. Edelstein is visiting Jewish families at their home; and it is astonishing how pleased they are to see him come to their homes.

I happened once to go with Mr. Edelstein to a Jewish family and was greatly surprised to see the interest they took in all we spoke to them, and when we got up to go, the woman of the house said with tears, "I wish you would stay a little longer and tell me more of the love of Christ," so we decided to call again the next day, and now the whole family is converted.

Many Jews come to ask for New Testaments and Tracts, and many have been led to accept Jesus as their Saviour, by reading the New Testament and suitable Tracts. We have distributed 5,842 New Testaments in Hebrew, and 14,850 Tracts referring to Jesus the Messiah. To my mind it seems that there is a great stir among the Jews in our city, always discussing the Messianic prophecies. It evidently shows that the spirit of God is touching their hearts and directing them to the crucified Jesus. May the Lord speedily open their eyes that they may see in Him as the sufficient sacrifice and Saviour of the world, and accept Him as such. Amen, be it so.

Sabbath School Lessons.

May 14. FRUITS OF WISDOM.

Lesson, Prov. 12: 1-15. Golden Text, Prov. 11: 30. Memory vs. 10-11. Catechism Q. 59.

The first nine chapters of this book are not disjointed Proverbs but continuous discourse. The tenth begins "The Proverbs of Solomon." They are short pithy sayings, in which the thought of the speaker is compressed into a single sentence. They often have no connection with each other.

It is said, 1 Kings IV, 29-32, that Solomon spake 3,000 Proverbs. They were on all subjects. We have in this book about 300 of them, and they are the ones which he spake on religious subjects. They were perhaps selected for moral and religious purposes by Solomon himself.

On these proverbs, the good and evil are usually set over against each other so that each may stand forth the more prominently by contrast with the other, or to look at it in another way, the character, results, and destiny of evil, is commonly used as a background on which is pictured forth the blessings of goodness.

This lesson has been called a "Series of Contrasts," setting forth the blessedness of choosing the good and the curse that attends the evil.

V. 1. Shows the contrast between those who take humbly and patiently the instruction that is given to them in life, and those who in a spirit of pride and self-conceit, reject it. The way to grow in knowledge is to be willing to receive correction, and he who is wise will love correction for its results. He that hateth reproof is brutish, *i. e.* like the brute beast he has no desires after knowledge.

V. 2. Shows the results of good and evil. One has God's favor, and if so, all will be well. The other, God condemns, and no matter how great the success of his wicked devices, God's condemnation, resting there, will make his very blessings a curse.

V. 3. Shows the way to solid lasting success. A business, an enterprise of any kind cannot be established by wickedness. What a truth!

V. 4. Shows the contrast between different kinds of women, and their helpfulness, or otherwise, to their husbands.

V. 5. Describes the difference between even the thoughts of different men.

V. 6. Goes beyond the thoughts to the words and marks the great contrast there.

V. 7. Points to the results of different courses, the one overthrown, the other standing firm. How like to the houses upon rock and sand in Christ's sermon on the Mount.

V. 8. Shows the contrast not only in God's estimation, but in that of men, between the man that is evil and he that is good.

V. 9. Pictures the contrast between the man who lives within his means, and he who pretends to more than he can afford.

V. 10. The contrast here is in the treatment given by good and bad men to the dumb animals that serve them.

V. 11. Pictures a diligent man enjoying the fruits of his labors and sets over against it one who has been an idle top.

V. 13. The wicked desire the net, *i. e.* the means by which evil men enrich themselves, in contrast with the plan of the righteous.

V. 14. Teaches that one's life bears fruit; whatsoever a man soweth that shall he reap.

V. 15. Returns in some measure to the thought of V. 1. A lesson to young people not to despise the counsel of parents and teachers, and especially the counsel of God.

May 21. AGAINST INTEMPERANCE.

Lesson, Prov. 23: 29-35. Golden Text, Prov. 20: 1. Memory vs. 29-32. Catechism Q. 60.

This chapter consists of a series of Proverbs bearing upon the dangers and temptations that beset a young man as he meets with society and the world, and it could not have been more true to the life of to-day if it had been written in 1892. It is like to a father, writing to a son, warning him against the temptations he will meet with, and then, closing up in this lesson, with an awful picture of the effects of intemperance. This lesson has been called "the drunkard's looking glass" set before the face of those who are tempted to indulge in strong drink, showing them to what it leads; showing them what, walking in that path, they will surely come to be.

Drunkenness is one of the oldest sins spoken of in the Bible. More than most sins it brings evil upon others. Those dearest, his own family, suffer most, and then, an ever widening circle beyond feel it.

1. V. 29. *The Question.*

Woe-Sorrow—As in margin. "Who hath Ore? Who hath ALAS?" Woes of body and of mind; woes in self and family and friends. *Contentions*—One of the most common results of drink is fighting. More than all else, rum lets loose the dogs of strife. *Babbling*—How drink removes all restraint, and issues in foolish, silly babble, no secrets are kept, no restraint practised. *Wounds*—A "drunk" is almost sure to leave its marks as the result of falls or blows. *Redness*—Bloodshot eyes, the bloated face and brandy nose, as if the whole being, though shameless, blushed with shame at its own disgrace.

Vs. 30. *The Answer.*

Tarry long—The tendency to prolong the debauch often all night. *Mixed*—With drugs or spices to make it more intoxicating. "The chemical analysis of liquors used in this country shows that the drinkers of to-day take alcohol, arsenic, alum, aloes, bitter almonds, blood, chalk, copperas, gypsum, henbane, isinglass, lime, lead, logwood, nux vomica, opium, oil of vitrol, tobacco, sugar of lead, etc."

3. Vs. 31. *The Warning.*

How attractive! How alluring! Bright, sparkling, exhilarating! But beware. Only he that does not begin is safe. Every drunkard was once an innocent child. Every drunkard was once a moderate drinker and did not intend to be anything more until it was too late.

4. Vs. 32-35. *The Awful End.*

Serpent—The serpent seldom gives warning of his bite. Coiled unseen amid greenness and beauty he strikes deep his poisoned fangs. *See strange things*—As in delirium tremens. *Mast top*—How foolish to lie down there and yet the drinker in his most dangerous position thinks himself safe. *Not hurt—felt not*—The drunken man is all unconscious of his bruises and hurts. *Seek it again*—How true, yet again all forgetful of the results.

"Summary of the evils of Intemperance—It unfits for daily life; brings poverty; leads into bad company; is opposed to morality and religion; injures family and friends; leads to crime; fills poor houses and prisons; injures the body; disables the mind; ruins the soul."

"The Cure—Don't begin; touch not; taste not; handle not; keep away from drinking places; keep away from the company of those who drink; sign the pledge; work for temperance and religion; a temperance atmosphere; prohibitory law; above all give yourself, body and soul, to Christ."

May 28. THE EXCELLENT WOMAN

Lesson, Prov. 31 : 10-31. Golden Text, Prov. 21 : 30.
Memory vs. 26-29. Catechism Q. 61.

"This chapter is the latest collection in the Book of Proverbs, a kind of appendix to the Proverbs, collected by Hezekiah. The writer of the chapter is perhaps King Lemuel, reporting in the first part his mother's teaching, and then giving his ideal of womanhood." Of Lemuel we know nothing more than is here given.

- I. Her planning and working, vs. 12-19.
- II. Her kindness to the poor, vs. 20.
- III. The condition of her home and family, vs. 21-24.

- IV. Her personal character, vs. 25-26.
- V. Her reputation and reward, vs. 28-31.

I. vs. 12-19. *Virtuous*—"Includes character, energy, ability and general capacity, both of body and of mind," not so much the "strong minded woman," the advocate of "woman's rights," but the woman who knows how to make a womanly use of all her rights. *Who can find?*—Implying not the impossibility of finding such, but the preciousness of such a find. V. 11. *Trusteth*—Both her character and her wisdom and judgment he trusts. V. 12. *Good*—continually. While many a man has been made a worse man by a foolish wife, how many, to the wisdom and excellence of their wives, owe their successes and uplifting along every line. V. 13. *Wool and flax*—This represents devotion to household duties. V. 14. *From afar*—In modern life the idea is, instead of buying from hand to mouth, at any place, she examines, searches, buys to advantage, with judgment. V. 15. *Yet night*—She plans her work ahead, takes time by the forelock.

Vs. 16-18. These verses represent generally her thrift and business-like habits. This may be taken as a hint that girls should be trained to business habits and methods, so that they may be able to arrange their households to advantage.

II. vs. 20. With all her industry, economy and business habits, her heart keeps large and loving.

III. vs. 21-24. *Snow*—Sometimes seen in Palestine and dreaded by those not prepared for it. *Scarlet*—Warmly clad, prepared for the cold. *Pine linen*—Well and beautifully clad. *Husband*—Her strength has elevated him and he is prominent among his fellows largely because she has been his helper.

IV. vs. 25-26. Comely as to her array, her adornment of character is far more beautiful. *Strength*—of body through proper care of it; strength of mind as well. *Dignity*—Not that which is put on, in manner, but that sweet dignity of character, which shines out through every look and word and deed. *Laugheth*—Not in self-confidence like the rich man with his goods laid up for many years, but in humble trust in God, and the consciousness that well doing will bring its reward.

V. vs. 28-31. *Children*—What a blessed memory for children to look back upon such a mother. Many children to-day rise up to bless such memories. *Husband*—Whatever her failings, he knows her excellencies better than does any other. V. 30. *Praised*—All else may for a time attract, but that which will win lasting commendation is beauty of character, the fear of the Lord. V. 31. *Fruit*—What she hath done will be her reward. *Works*—What she hath done will be her praise.

1. Honest industry is of more value than mere accomplishments.

2. True piety will not lessen attention to temporal duties.

3. Graces of mind and heart is more important than beauty of person.

June 4. REVERENCE AND FIDELITY.

Lesson, Eccl. 5 : 1-12. Golden Text, Rom. 12 : 11.
Memory vs. 1-2. Catechism Q. 62.

We have had three or four lessons each in two of the "Wisdom" books, viz, Job and Proverbs. We come now to a third book of the same kind.

The name of the book, in Hebrew, Koheleth, of which Ecclesiastes is the Greek translation, means one who calls the assembly together to speak to them and thus called the preacher.

The author of the book cannot certainly be known, but the probability is that it was written by Solomon. Many have thought that he wrote the Song of Solomon in his youth, Proverbs, i. e. his part of it, in his riper years, and Ecclesiastes, in his old age. "It is the mature reflection of the great king, who had seen the vanity and folly of all things under the sun (taken and used apart from God), as furnishing in themselves sources or even means of true happiness. It is a philosophical treatise on the inadequacy of a mere earthly and worldly life to secure happiness for the soul; wealth, honor, and pleasure, all learning and all human culture, cannot, either separately or combined, fill up the measure of the soul's need, at the time of its greatest crisis, or fully satisfy it at any time. The general lesson is that the human soul, made in the image of God, even though alienated and fallen from Him, is still overmade for this world, and will find all things "under the sun," too small to meet its great need and fill up its capacity for happiness. The fountain head of the soul's true river of life and of pleasure is not "under the sun" but above it, where God dwelleth."

- I. Be sincere in worship, vs. 1-3.

- II. Be true to vows, vs. 4-7.

- III. Be just to fellowmen, vs. 8.

- IV. Trust in God, vs. 9-12.

I. Vs. 1-3. Turning from other pursuits which he has found so hollow, to the worship of God, he finds that it too is sometimes hollow and unsatisfactory and gives charges respecting it. Irreverence in the Home of God is insult to God, brings upon one the displeasure of God, hardens one's own heart, prevents others from worshipping. V. 2. *Rash*—in worship. Think what thou art saying and whom thou art addressing. *Words be few*—i. e. not hasty multitudinous clatter of words but thoughtful and well ordered prayer. V. 3. The idea is, "You men of business often get little help or comfort from the worship of God because you come to it with a preoccupied heart, just as a man gets little comfort from his bed, because his brain, jaded yet excited by many cares, will not suffer him to rest."

II. vs. 4-7. *Vows*—It does not mean that all vows should be kept. I have heard of a man vowing not to speak to another, vowing never to enter a church, &c. The sooner such vows are broken the better, for they are practically unto the devil and not unto God. V. 5. *Better not to vow*—Some makes this an excuse for not vowing, but while it is bad to vow and not perform, we are under obligation both to vow and perform, and it is no excuse in God's sight, for non-performance to say that we have not vowed.

III. V. 8. *Marvel not*—i. e. If there be injustice and wrong, might making right, remember that God is more mighty than all, and he will take account of the evil.

IV. vs. 9-11. *Loveth silver, etc.*—This is the great truth of the whole book, that the heart that makes the world its chief good, shall not be satisfied with that world. V. 11. The more goods, the greater demands, and no greater satisfaction. V. 12. "The very success in the accumulation of gain prevents its enjoyment."

Acknowledgments

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ASSEMBLY FUND.

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Carlisle	4 00
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D Stewart	20 00
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Oak Lake	13 50
Pembroke	75 00
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Eng River & Howick	22 00
N Georgetown	38 00
Friend	4 92
Whitton	6 00
Blyth	100 00
s s	11 77
Dunwich Chal	27 00
Feversham	7 00

Andrew Duff.....	3 00
St George.....	5 00
Lynden.....	15 00
Friend.....	10 00
Montreal Crescent.....	100 00
Roxborough.....	25 00
Forbank.....	4 00
Han McNab st.....	165 00
Westwood.....	25 00
Teetswater.....	3 00
Pentaginsheue.....	7 00
Aldboro.....	25 00
Peterboro Pan s s.....	125 00
Carlisle.....	13 00
Russell.....	12 50
Ingersol St Pauls.....	265 71
Grassmore.....	3 00
Rippan.....	35 00
Smith Fall St And.....	43 00
Sydecham 10 line s s.....	5 00
Montreat W M Soc.....	500 00
Beauharnois.....	20 00
Chateauguay.....	11 00
Ormswton.....	75 00
Dundee.....	24 00
Eng River & Hawick.....	20 00
N Georgetown.....	38 00
Whitton.....	6 00
Cote St Antoine c e.....	37 05
Knox Col Alum Assoc.....	602 00
Blyth.....	62 00
Fergus Mel s s.....	10 00
Welland s s.....	10 00
Dunwich, Chal.....	27 04
Ferersham.....	7 00
Cookstown.....	7 00
Holland.....	8 00
Campbellville.....	10 25
Euphrasia.....	16 00
Puslinch, Duff.....	57 00
Min Sett.....	2 00
New W'mnstr' St And.....	75 00
Browns Cors.....	5 00
Brantford, Ist.....	30 00
Unionville.....	3 30
Port Credit.....	6 75
Barrie.....	17 00
Kingsbury.....	23 50
Townline.....	5 00
Cobourg.....	77 00
Toronto, St John's.....	69 58
Hespeler.....	22 40

\$55,452 48

KNOX COLLEGE FUND.	
Culloden.....	8 50
Dunbarton.....	7 00
Scarboro, Melville.....	10 00
Bethesda.....	9 00
Thames Road.....	14 50
Kirkton.....	10 00
Laskay & W King.....	10 00
Brookville, Ist.....	10 00
Fergus, Melville.....	50 00
Dutton.....	6 00
E Ashfield.....	6 00
Tor, Old St And.....	100 00
Cedarv & Esplin.....	8 00
Nassagaweya.....	33 50
Dungannon.....	2 00
Whitby.....	10 00
Hillsburg.....	5 00
Tiverton.....	7 00
Kincardine, Chal.....	2 00
Amos.....	1 00
North Easthope.....	7 00
Hampstead.....	1 00
Orangeville.....	13 00
Pine River.....	6 00
Thorold.....	5 00
Norwood.....	10 00
Palmerston.....	10 00
Tor, St James Sq.....	448 03
Woodstock, Knox.....	72 00
Motherwell.....	8 00
Avonbank.....	7 00
Rev R Hamilton.....	5 00
Nelson.....	4 50

MONTREAL COLLEGE FUND.	
Brookville, Ist.....	\$20 00
Tiverton.....	7 00
Ottawa, St And.....	25 00
North Easthope.....	2 00
Nelson.....	4 00
Kinloss.....	2 00
Riversdale.....	1 00
Winchester.....	10 00
Dunedin.....	2 00
Han McNabb st.....	40 00
MANITOBA COLLEGE FUND.	
Rec to 5th March.....	\$2101 03
Schellmouth.....	10 00

Newdale.....	4 00
Dunbarton.....	5 00
Scarboro, Mel.....	5 00
Vancouver Mt Pleas't.....	5 56
Thames Road.....	9 00
Kirkton.....	8 00
Gananoque.....	10 00
Brookville, Ist.....	20 00
English Sett.....	1 00
Ailsa Craig.....	14 22
Fergus, Mel.....	40 00
Kingston, Cookes.....	5 00
Tor Old St And.....	100 80
Cedarv & Esplin.....	4 00
Belgrave.....	2 00
Whitby.....	5 00
Tiverton.....	7 00
Ham St Paul.....	40 00
Ottawa, St And.....	25 00
Amos.....	9 24
N Easthope.....	3 00
Hampstead.....	1 00
Mallory, Lyn, Cain.....	15 00
Orangeville.....	13 00
Norwood.....	10 00
Ottawa, Bank St.....	35 15
Tor St James Sq.....	100 00
Woodstock, Knox.....	50 0
Ladner.....	5 00
Nelson.....	3 00
Smith Hill.....	2 00
Leslieville.....	20 00
Kinloss.....	1 00
Riversdale.....	1 00
Deseronto.....	6 00
Kincardine, Knox.....	8 00
Richmond Hill.....	3 00
Thorhill.....	3 00
Smith Falls, St Paul.....	10 00
Winchester.....	20 00
N Hudson.....	1 00
N Bruce & St And.....	1 55
Castleberry.....	1 00
Toronto, Chal.....	5 00
Southampton.....	3 5
Churchil & Strand.....	5 00
Creemore.....	2 00
Victoria St And.....	20 00
D Stewart.....	5 00
Essa, Ist.....	2 00
Routhwaite.....	10 00
Kington.....	3 50
Roxborough.....	7 00
Han N Nab St.....	25 00
Aldboro.....	5 00
Pembroke.....	10 00
Smith Falls, St And.....	15 00
Blyth.....	3 00
Cookstown.....	4 00
Puslinch Duff.....	12 16
Cobourg.....	12 00

WIDOWS AND ORPHANS FUND.	
Rec to 5th March.....	\$4132 26
Culloden.....	8 00
St Thomas, Alma St.....	4 0
Dunbarton.....	9 00
Scarboro, Mel.....	10 00
Vancouver Mt Pleas't.....	13 05
Binscarth.....	2 00
Bethesda.....	2 10
Thames Road.....	5 50
Kirkton.....	5 00
Laskay & W King.....	10 00
Gananoque.....	10 00
Brookville, Ist.....	27 00
English Sett.....	7 00
Amherst Island.....	3 00
Caledon St And.....	3 00
Fergus, Mel.....	30 00
Dutton.....	6 00
E Ashfield.....	1 00
M Donald Cars.....	6 00
Tor Old St And.....	100 00
Moore, Knox.....	1 00
Cedarv & Esplin.....	7 00
Belgrave.....	2 00
Kendal.....	1 00
Millbrook Group.....	3 50
Dungannon.....	1 00
Port Albert.....	1 00

MINISTERS RATES.	
J R S Burnett.....	\$ 8 00
R Leask.....	8 00
A Leslie.....	8 00
J M Munroc.....	10 00
J Johnston.....	8 00
J Hogg.....	12 00
R D Fraser.....	40 85
F A M Lennan.....	8 00
F Leishman.....	10 00
J Anderson.....	8 00
Dr Gregg.....	8 00
Dr King.....	8 00
J B McLaren.....	8 00
A McLean.....	8 00
Dr Cochran.....	8 00
Dr Armsstrong.....	8 00
D L McCrac.....	24 00

\$5410 62

Jas White.....	8 00
A C Stewart.....	16 50
G Platt.....	10 00
	\$2532 84

AGED AND INFIRM MINISTERS FUND.

Rec'd to 5th March.....	\$6551 48
Dunbarton.....	9 00
Scarboro M.L.....	10 00
Vancouver Mt Pleas't.....	7 05
Bincarth.....	3 00
Bothesda.....	2 00
Thames Road.....	12 00
Kirkton.....	9 00
Larkay & W King.....	10 00
Gananoque.....	25 00
Brockville, Ist.....	50 00
Eng Settlement.....	7 00
Anhester Island.....	3 00
Ailsa Craig.....	12 05
Monkton.....	3 18
Fergus Mel.....	50 00
E Ashfield.....	1 00
McDonald Cor.....	6 00
Tor Old St And.....	20 10
Cedarvil & Esplin.....	7 00
Bolgrave.....	2 00
Kendal.....	2 00
Millbrook Group.....	3 00
Dungannon.....	1 00
Port Albert.....	1 00
Whitby.....	10 00
Hillsburg.....	5 00
E Garafraxa.....	4 00
Holland.....	9 25
Tiverton.....	9 00
Ham St Paul.....	75 00
Ottawa St And.....	50 00
Toronto, Bonar.....	7 00
S. Kinloss.....	7 00
Kincairdine Chal.....	2 00
Belleville, St And.....	30 00
Mallory, Ljn, Cain.....	20 00
Orangeville.....	15 00
Ayr, Knox.....	30 35
Kemble.....	2 00
Pino River.....	6 00
North Street.....	2 00
Apple & Gravel Hill.....	3 00
Thorold.....	5 00
Ottawa, Bink St.....	47 00
New W'mstr West.....	3 00
Norwood.....	10 00
Bayfield Road.....	4 00
Tor St James Sq.....	190 00
Malton.....	3 25
Dixie.....	4 50
Woodstock, Knox.....	50 00
Ladners.....	3 50
Sterrington, Pit.....	2 00
Nelson.....	3 50
Leslieville.....	25 00
Ennis killen.....	1 50
Kinloss.....	2 45
Riversdale.....	2 00
Deseronto.....	10 25
Birtlo.....	3 00
Kincairdine, Knox.....	15 00
Richmond Hill.....	4 00
Thorhill.....	2 00
Smith's Fall St Paul.....	25 00
Wallacetown.....	5 00
Alice Petewawa.....	3 00
Winchester.....	10 00
Dundas St.....	3 50
Moorefield.....	3 50
N Bruce & St And.....	2 20
Toronto Chal.....	7 00
Southampton.....	15 00
Churchill & Strand.....	10 00
Sunnidale.....	3 00
Gatham, Knox.....	3 00
Ivy.....	2 00
Creemore.....	2 00
Dunedin.....	2 00
E Nottawasaga.....	2 00
South Luther.....	2 00
North Brant.....	2 00
Stratford, Knox.....	30 00
Carluke.....	4 00
Canisli, Ist.....	10 00

Esau, Ist.....	2 00
Rountlwhite.....	2 00
Winnipeg, North.....	10 00
Ospringe.....	2 00
Hastings.....	3 25
Neepawa.....	2 00
Barrie.....	25 00
Exlington.....	6 00
Paslinch, Duff.....	10 00
Muskeg.....	1 00
Brantford, Ist.....	12 00
Brantford.....	22 00
Pembroke.....	30 00
St George.....	5 00
Smith's Fall, St And.....	15 00
Lyndon.....	2 00
Montreal, St Marks.....	5 00
Roxborough.....	15 00
Orms town.....	25 00
Aldboro.....	12 00
Dundee.....	10 00
Ingersoll, St Paul.....	29 47
Beaumont.....	3 00
Chateauguay.....	2 00
Eng Rivers & Hawick.....	7 00
N Georgetown.....	12 00
Whitton.....	3 00
St Louis de Gonz.....	3 00
Blyth.....	23 00
Cookstown.....	4 00
Rosburn.....	2 00
Muir Sott.....	2 00
Port Credit.....	1 45
Westwood.....	3 00
Cobourg.....	15 00
Toronto St John's.....	10 00
Metcalfs.....	9 00
Haspeler.....	3 00
	\$8,165 40

Ministers Rates.

Rec'd to 5th March.....	\$3,258 37
J. It S Burnett.....	3 75
T Scowler.....	8 00
R Leask.....	3 25
R C Tibb.....	16 25
A Currie.....	7 00
J M Munroe.....	4 00
J Johnston.....	4 50
R Hyde.....	3 50
J Anderson.....	4 00
Dr Greig.....	4 50
R Huglic.....	13 00
J B McLaren.....	5 00
D Y Hyland.....	14 45
A Urquhart.....	11 25
D Tait.....	8 00
J A Anderson.....	5 00
G Munro.....	11 00
D A Thomson.....	3 75
D Kelso.....	22 20
R V McKibbin.....	7 50
F A McLennan.....	4 00
S J Taylor.....	12 50
J Cumberland.....	13 62
Dr McMullen.....	8 00
J McInnes.....	5 00
W J Smyth.....	10 00
A McLean.....	5 00
D McLaren.....	9 50
Dr Armstrong.....	6 50
Dr Cochran.....	9 00
A Telmic.....	2 25
J L Murray.....	1 17
C Fletcher.....	4 50
A R Linton.....	2 00
H Gracey.....	7 1
Jos White.....	5 00
A C Stewart.....	5 50
T Nixon.....	10 00
G Sutherland.....	5 00
Dr Robert Campbell.....	10 00
M McKenzie.....	30 00
J H Graham.....	15 05
G Flett.....	12 00
A Henderson.....	4 00
	\$3,604 88

A. & I. MIN. ENDOWM'T FUND. Estate W Clyne.....\$3 00

Dutton.....	31 00
Guelph.....	51 00
T D Chaplin.....	10 00
St Thomas.....	15 00
Cornwall.....	15 00
Lancaster.....	28 00
Quebec.....	26 00
Rev R Hamilton.....	25 00
B E Walker.....	100 00
Drummondville.....	15 00
G W Hodgetts.....	5 00

Jewish Mission.

Dunbarton.....	\$ 1 00
Scarboro Mel.....	1 29
Mrs R Monteith.....	2 00
Niagara p c u.....	10 00
Tor, Old St And.....	30 00
Hamilton, Knox.....	6 00
Henry Lowes Teuth.....	1 00
E M Killarney.....	3 00
Little Girl.....	2 00
Wincheste. s s.....	10 00
Duncan Steward.....	25 00
Friend.....	7 00
Fergus Mel s s.....	10 00
Unionville s s.....	13 00

NEW HENRIDES, &c.

Guelph Chal e c.....	\$ 6 00
Tor, Old St And.....	50 00
Han St Paul s s.....	20 00

REV. DR. PATON'S MISSION. Toronto, Bloor st.....\$10 00

HIGHER RELIGIOUS INSTRUCT.

Tor, Old St And.....	\$ 5 00
Knox Coll. Stud. Miss. Soc.....	
Rev J Geford.....	\$25 00
Guelph, Knox ch.....	15 00
	s s..... 16 08
Han McNab st.....	20 00

CHUR. & MISS. BUILD'G FUND. Mem w f m s.....\$ 5 00

Received during March by Rev. P. M. Morrison, agent at Halifax; Office, 39 Duke St., P. O. Box 338.

FOREIGN MISSIONS.

Previously ack.....	\$18,437 10
Millsville c c.....	20 00
Economy c c.....	2 24
Sussex s s.....	21 00
River John.....	56 00
N Shoro & N River.....	15 00
Chipman.....	10 00
Fort Massey.....	25 00
Southampton c c.....	6 50
Genelz.....	1 50
St And, N B, A B R M.....	5 00
Middle River, C B.....	5 46
Mrs Clark's booklet.....	8 50
Windsor.....	85 00
Portsmouth.....	25 11
Dartmouth s s.....	19 20
ss one cla.....	11 00
A V Morash.....	2 00
Hermion.....	33 74
Belfast.....	60 00
Park st adl.....	1 70
Up Lond'derry.....	26 00
Mild Musq Woodsid lmc.....	10 00
Alf c c & debt.....	3 00
Lakevil & Wat'vi.....	29 70
	22 00
St John, St David's.....	120 00
	s s..... 25 00
New Glasgow, United.....	271 50
lad soc.....	30 00
Gays River w f m s.....	7 10
Dingwall s s.....	9 00
Trayon.....	3 00
Alex McLean.....	1 00

Loch Lomond.....	22 00
Sydney St And.....	32 60
John McVicar.....	5 40
Friends, Pictou.....	3 00
Bridgewater outsta.....	5 00
Bloomfield, D & B.....	25 00
Mt Uniacke "Friend".....	1 00
New Glasgow P E I.....	12 00
Shelburne.....	3 50
East River.....	116 00
Earlton.....	5 00
Greenwood s s.....	10 00
Armstrong Brook s s.....	10 00
Glace Bay.....	160 00
Hx. Coburg Road m b.....	6 50
Sydney Mines ad'l.....	20 00
North Sydney.....	100 00
Neddie Memorial fnd.....	30 00
Framboise.....	2 00
Boularderie ad'l.....	5 00
New Mills, Charl &c.....	10 00
Cong & s s necr Dr Reid.....	309 10
Stewartdale s s.....	1 50
Kenslco s s.....	00 82
Wm M Geddes.....	1 00
New Dublin.....	10 00

\$20,397 91

HOME MISSIONS.

Previously ackld.....	\$7,683 94
Dividend H B Co.....	23 40
River John.....	47 60
N Shoro & N River.....	15 00
Fort Massey.....	80 00
Chipman.....	6 00
Genelz.....	1 50
Middle River, C B.....	3 92
Dartmouth St Ja. s s.....	10 00
Hx. Park st, mem.....	20 00
Windsor.....	55 60
	s s..... 25 00
Dartmouth.....	26 00
Port'pique s s 2 boys.....	4 45
Bass River s s 7 boys.....	14 55
Belfast.....	10 00
Rev & Mrs J G McGregor.....	4 00
Hx, Park st.....	51 70
Up Londonderry.....	50 00
Hx, Chalmers.....	10 00
St John, St Davids.....	1 80
	s s..... 25 00
Bedford.....	5 00
Hx, Grove.....	5 00
Milford & Gays R.....	51 35
Lockeport.....	2 00
Louisburg.....	5 00
Tryon.....	2 00
Loch Lomond.....	7 00
Sydney, St And.....	22 40
Friends, Pictou.....	2 00
Bridgewater outsta.....	5 00
Bloomfield O L & B.....	10 00
Mt Uniacke, "Friend".....	1 00
N Glasgow, P E I.....	10 00
Shelburne.....	3 00
East River.....	66 00
Glace Bay.....	58 50
Sydney Mines.....	20 00
North Sydney.....	40 00
Boularderie ad'l.....	4 00
New Mills, Charl &c.....	13 00
Port Wood.....	6 00
Cape North ad'l.....	1 50
New Dublin.....	10 00

For North-West.

Hx, Park st.....	\$40 00
Glace Bay.....	100 00
Lower Onslow, m bd.....	25 00
Boularderie, ad'l.....	2 00
Hx, Chalmers's.....	20 00

\$5,561 88

AUGMENTATION FUND.

Previously ackld.....	\$3,344 02
Georgetown.....	5 00
Dingwall & E Jor.....	5 00
Richtbucto.....	50 40
River John.....	31 00

N Shoro & N River	15 00
Fort Massey	275 00
Middle River, C B	22 00
Nabou	23 25
Port Hood	7 00
Windsor	125 00
Dartmouth	60 00
Scotsburn, Her., Salt	50 00
Belfast	40 00
Brookfield, N S	30 00
Hx, Park st	130 00
Up Londonderry	30 00
St George	23 00
W Cape & Campbelln	25 00
Lakeville & Waterville	38 00
Hx, Grove	25 00
Gore & Kometcook	11 00
Tryon	30 00
Amherst	51 00
Sydney, St And	30 00
Bloomfield, O L & B	25 00
N Glasgow, P E I	4 00
Murray Harbor S & C	12 50
Thorburn & Suth. R	40 00
Richmond Bay E	12 00
Springfield & Stud	20 65
East River	75 00
Glaco Bay	50 00
St James, Lit Ridge, & C	23 00
Sydney Mines	20 00
North Sydney	20 00
Richmond Bay E	12 50
Boularderie	20 00
New Mills, Charlo & C	39 00
Cape North, nd I	11 50
Florencoville & Grnsld	10 00
New Dublin	8 00
Carleton & Chebogue	10 00

\$4,944 07

COLLEGE FUND.

Previously ackl'd	\$12,540 14
Div Peoples Bk of Hx	40 00
Camard, for debt	25 00
River John	22 00
N Shoro & N River	5 00
Fort Massey	55 00
Middle River, C B	2 00
Int L W Johnston	210 00
Windsor	40 00
Belfast	10 00
For debt	3 00
Brookfield, N S	30 00
Hx, Park st	16 00
St. George	31 00
St John, St David's	50 00
W H Blanchard, debt	100 00
Waterville & Lakeville	5 00
Amherst	35 00
Sydney, St And	5 00
Int Trustes Monetn	285 00
Bloomfield O L & B	10 00
D McPherson	10 00
East River	25 00
Mrs E A Mackintosh, det	20 00
Int Est, Judge James	150 00
Glaco Bay, debt	31 50
St Ja Lit Ridge & Mill	7 00
Windsor, nd I debt	10 00
Sydney Mines	10 00
North Sydney	22 00
Coupons Guys, deb	50 00
C ne North	8 00
New Dublin	4 00

\$13,932 69

BURSARY FUND.

Previously ackl'd	\$502 89
Hx, Fort Massey	25 00
Windsor	10 00
Charles Morash	25 00
St John, St Step. mem	3 00
St S Rosborough	5 00
Sydney Mines	2 00
Coupons N S deb	50 00
Rev Malcolm M Leod	5 00
Int E S Williams	27 00
Chipman	5 00

\$659 89

MANITOWA COLLEGE.	
Previously ackl'd	\$125 61
Windsor	20 00
St John, St David's	20 00
East River	8 00
Glaco Bay	4 00

\$177 61

AGED MINISTERS' FUND.

Previously ackl'd	\$2,453 00
N Shoro & N River	4 00
Orwell	2 00
Chipman	5 00
Fort Massey	20 00
Middle River, C B	4 00
Int Joshua Nelson	35 00
Windsor	10 00
Rev A Macrae, rate	4 00
A McL. Sinclair rate	4 00
Hersan	6 00
Belfast	3 00
Hx & Mrs J Mcg McKy	3 00
Hx, Park st	30 00
St John, St David's	10 00
Rev. W Hamilton, rate	4 50
W D McGregor	5 50
Loch Lamond	3 00
Sydney, St And	7 00
Bloomfield O L & B	3 00
New Glasgow, P E I	4 00
Int I L Bamhill	24 75
East River	6 00
Glaco Bay	10 00
Rev D McMillan	12 00
Sydney Mines	4 00
North Sydney	10 00
Boularderie	6 00
New Mills charis & C	4 00
New Dublin	2 00
Dartmouth	5 00
Rev Dr Burrows, rates	100 00

\$3,303 82

Received by Rev. Robt. H. Warden D. D., Presbyterian Offices, Montreal, to April 6th, 1893.

FRENCH EVANGELIZATION.

Already ack	\$17687 00
L'Ange Gardien	5 00
N E Adelaide	6 40
Elmsley	15 00
Mrs Alex Monro	10 00
St Sheeps	3 00
S R Wallace	5 00
Geo Kilpatrick	2 00
Amherst Island	3 00
Elphin	10 00
Rev Angus Sillars	5 00
Belgrave, Knox	3 00
Mrs M G Malloch	10 00
Martintown, Burus	4 40
Motherwell	9 00
Avonbank	7 00
Dundee, Sion	15 00
Millbrook, Man	3 50
Tiverton	22 00
Eg River & Howick	22 00
N Georgetown	35 00
Belleville, St And	16 00
Dunnville, Knox	12 81
Claude, s s	8 00
Morden, Knox	15 00
Thorold	10 00
Ottawa, Bank St	46 25
Whitton, St Lukes	6 00
Friend	5 00
Friend	1 00
Tor St James Sq	114 60
Wm Urquhart	8 00
Lanfwick	10 00
North Easthope	15 31
Hampstead	2 46
Nelson	9 00
Deseronto Ch, Redem' s	15 00
Birtle	1 00
Erin, Burus s s	6 00
Winchester	35 00

Thames Road	32 00
Kirkton s s	20 00
Kirkton	35 00
W H Harrington	10 00
Rev G Shore	5 00
St Elmo, Gordon s s	8 00
North Bruce & St And	10 00
Wolfe Island	2 00
Bracebridge	5 00
Hastings	8 92
Dunedin	1 41
Creomore St And	3 00
East Nottawasaga	2 00
Peterboro St Paul s s	25 00
Mrs. Crockett	1 00
Friends	1 00
Rosburn, man	4 00
Aldboro, Arley	15 00
Smith's Falls, St And	55 00
Pakenham, St And	5 00
Mont, Stanley	2 00
Atelstan	20 00
Elgin	10 00
Chas Shibly	10 00
Prescott	17 00
Ottawa, Knox	25 00
Per Rev. P. M. Morrison	
River John	17 70
N Shoro & N River	12 00
H Fort Massey	25 00
A B R M	5 00
Middle River C B	4 86
Windsor	25 00
Belfast	10 00
H, Park St	46 86
St John, St Davids	20 00
Mrs Wm McKeen	2 00
Dingwall s s	3 00
Tryon	2 00
Loch Lamond	4 00
Sydney, St And	30 00
Bloomfield, O L & B	4 00
N Glasgow P E I	6 00
East River	15 00
Sydney Mines	6 00
Franboise C B	6 20
Boularderie	5 00
New Mills, Charlo & C	10 00
New Dublin	1 00
Upper Londonderry	10 00

Per Rev. Dr. Reid, Toronto:

St Thomas, Alma St	7 00
Dunbarton	12 00
Scarboro, Mel	14 00
Vancouver, Mt Pleas't	8 19
Binscarth	2 00
Bethesda	8 00
Fisherville	3 60
Laskay & W King	5 00
Brockville, Ist	160 00
Port Hope	41 53
Caledon St And	4 00
Fergus, Melville	50 00
Dutton	8 00
E Ashfield	6 00
Kingston, Cookes	20 00
Tor, Old St And	150 00
Vyner	1 00
Manitou	12 00
Kendal	2 00
Dungannon	7 00
Port Albert	3 00
Whitby	12 00
s s	13 00
Eden s s	3 00
Hillsburg	10 00
F Garntraxa	10 00
Hann, St Pauls	50 00
Ottawa, St And	90 00
Toronto, Bonar	10 00
N Dawn	2 00
Kincardine, Chal	4 45
Mallory, Lvn, Cain	45 00
Orangetown	6 00
Hemble	6 00
Pine River	7 00
Norwood	25 00
N W ministr. West	5 00
Equeising, Union	0 25
Deloraine	5 00

Woodstock, Knox	25 00
Leslieville	33 00
Saulorth, Ist	59 81
Friend	2 00
Kincardine, Knox	50 00
Riesmond Hill s s	20 00
Thorndill	15 00
Alice & Petawawa	2 00
A Hudson	2 00
Dundas street	2 00
Morefield	4 00
Northampton	20 00
Churehli & Strand	15 00
Sumidale	3 00
Chatham, Knox	3 00
North Brant	5 00
Craighurst	10 00
Stratford, Knox	20 00
Victoria, St And	20 00
Carluke	1 00
D Stewart	10 00
Ionisfal, Ist	16 00
Essa, Ist	4 00
Routhwaite	2 00
Winnipeg, North	10 00
Tait's Corners	6 45
Ospring	2 60
Per Rev A Findlay, Bar	19 00
Manitowaning	2 00
Eglington	3 50
Brandon	25 00
St George	7 00
Lynden	7 00
Ham, Mc Nab St	145 00
Westwood	20 00
Fairbairn	3 00
Penetanguishene	3 00
Ingersoll, St Pauls	61 10
Penbroke	30 00
Blyth	25 00
Cookstown	5 00
Feversham	5 00
Brown's Corners	4 00
Holland	7 00
Unionville	11 00
Euphrasia	10 00
Port Credit	1 00
Brantford, Ist	40 00
Pushkin, Duff's	40 00
Campbellville	10 25
Toronto, St Johns	10 00
Hesperer	38 00

\$20,610 86

POINTE AUX TREMBLES SCHOOLS.

Already ack	\$7,757 54
Paris, Dumfries St s s	50 00
River St s s	25 00
Brockville Ist s s	50 00
Ham, Knox cc	9 11
S R Wallace	5 00
Mont W M Soc	23 00
McDonald's Cors s s	8 00
Mont Wom Miss Soc	2 37
M Paterson, Ottawa	20 00
East Oxford, St And s s	9 15
Kirkwall b cl	5 00
Sydney, St Matt s s	28 19
Mrs John Gimour	5 00
Mont Erskine I a soc	25 00
Friend	6 00
Tor, St James Sq	12 00
St John N B, St Jo cc	50 00
Mrs J F Boultee	25 00
Winchester	20 00
Petero St Pauls s s	50 00
Oshawa s s	12 50
Charlotta Zion s s	67 00
Glaco Bay	50 00
Elmsdale cc	39 49
s s	10 51
Pakenham, St And	5 00
Per Rev Dr Pat'erson	61 00
Tor, Old St And	30 00
Ham, St Pauls s s	50 00
Kincardine, Chal	2 00
Norwood	25 00
Churchill & Stroud	5 00
Stratford, Knox s s	50 00

Brockville, 1st s. s. 50 00
 Friend 50 00
 \$8,632 86

**PRESBYTERIAN COLLEGE,
 MONTREAL.**

Endowment Fund.

Already ack. \$4,849 20
 J M Gill, Brockv l. 200 00
 J McCullum 10 00
 A Cameron 2 00
 Laehute 23 00
 South Mountain 30 00
 L P Bronson, Otta. 30 00
 Geo S May " 50 00
 A Ferguson, " 25 00
 J Leslie, " 10 00
 Wm Hamilton " 5 00
 Dan Munro, Martntn. 5 00
 Thos Cairns, Athelstn 20 00
 \$5,259 20

Ordinary Fund.

Already ack. \$1,685 15
 N Georgetown 38 00
 Eng River & Howick 22 00
 Friend, Martnt'n 1 00
 Apple & Gravel Hill. 6 00
 Mont, Stanley 20 00
 Athelstan 15 00
 Elgin 20 00
 Ottawa, Knox 10 00
 Lingwick 7 24
 \$1,834 39

Exceptional Chair, &c.
 Already ack. \$2,970 00
 J A Ogilvie, Mont. 5 00
 Dr Roddick, " 25 00
 \$3,000 00

Scholarship Fund

Lord Mt Stephen, Mt \$50 00
 David Morrice, Mont. 50 00
 John Stirling, 50 00
 Robt Mackay, 50 00
 M Hutchison, 10 00
 Duncan Monro, Cornwl. 20 00
 A C Clark, Mont 50 00
 Walter Paul, " 50 00
 Jas Slessor, " 50 00
 \$390 00

**Received by other
 Treasurers.**

QUEEN'S COLLEGE FUND.

Received by J. B. McIver,
 Treasurer from 3rd
 March to 2nd April
 1893.
 Ottawa, Knox \$20 00
 Eldon, St Andrews 20 00
 Elmsley (additional). 3 00
 Dundee, Zion 10 00
 Kingston, Cookes, 10 00
 Gananoque, St And. 23 00
 Birtle, Mun. 5 00
 Renfrew, St And. 25 00

MANITOBA COLLEGE.

Ordinary Fund.

Treasurers:

D. McArthur, Dr. King.

Rob M'Queen, Kirkwals. 50 00
 Congs., per Dr Reul. 1700 00
 Warden 142 00

Building Fund.

Treasurers:

Dr. King, A McDonald.

Prev. ackgd. \$13,767 50
 John Paton, Tor 50 00
 John Paterson, Win 1 pt. 25 00
 Alb M'Donald, Win 3 pt. 250 00
 A T Wood, Ham 100 00
 Mr Meikle, Birtle 50 00
 Burnet & Wallace, Win. 25 00
 Win Moffat, Jor, 2 pt. 25 00
 H Montagu Allan, Mon100 00
 Rob Durling, Tor 160 00
 Stepm Nairn, Win 3 pt 200 00
 Jas Fisher, Win 2 pt. 100 00
 Stonewall 34 00
 Grassmere 7 00
 Brant-Argyie 6 00
 Regina, furn. room 45 00
 \$14,834 50

MISSION TO LUMBERMEN.

Received by Dr Armstrong,
 Ottawa.

North Georgetown... \$23 00
 J R Booths 20 00
 Bronson & Watson 25 00
 Blakeny 8 25
 Carleton Pla, Zion 10 00
 Friends, per Dr Reid... 5 00
 L'Original, St And 3 00
 Mont St Pauls. 25 00
 Beachburg & W'Math. 6 00
 Pembroke, Calvin..... 10 00
 Perth, St And 15 00
 Russell s. s. 5 00
 Arnprior, St And. 12 00
 Ottawa, Bank st 33 20
 Ottawa, Knox 10 00
 Ottawa, St Pauls 7 50
 Friend 5 00
 Ottawa, St And. 50 00

**HIGHER RELIGIOUS IN-
 STRUCTION.**

Rec'd by Rev. Fotheringham
 during February.

Chatham, N B, St And. \$4 00
 Hx. St Matt 5 00
 Hyde Park, Ont. 2 00
 Seymour, St And. 1 00
 Winnipeg, St Aug. 3 00

**REBUILDING CH., ST. JOHN,
 N. FLD.**

Friends, Greenock \$4 00

A HAPPY LIFE.

It is worth every man's while to study the important art of living happily. Even the poorest man may by this means extract an increased amount of joy and blessing from life. The world need not be a "vale of tears" unless we ourselves will it to be so. We have the command, to a great extent, over our own lot. At all events, our mind is our own possession; we can cherish happy thoughts there; we can regulate and control our tempers and dispositions to a considerable extent. We can educate ourselves, and bring out the better part of our nature, which in most men is allowed to sleep a deep sleep—we can read good books, cherish pure thoughts, and lead lives of peace, temperance and virtue, so as to secure the respect of good men, and transmit the blessings of a faithful example to our successors.

KEEPING RELIGION IN A TRUNK.

A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother neglected to present to the church in whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting, "O mamma, I've found your religion in your trunk!" There's a needle like point in that story for many people. Too often the neglected church letter comes to be about the only part of the old church-life remaining. A trunk is a poor, dark, mothy place for one's religion. Out into the light with it, where it too may shine and bring glory to God and help to men. Put in your church letters right away.

Only two years ago the Missionary Conference at Shanghai called for 1,000 new missionaries. Already 350 of them are on the field.

SCIENCE AND MISSIONS.

In setting forth the debt of science to missions, Archbishop Farrar offers these interrogatories, with their answers:

"Is it nothing that through their labor in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of two hundred and fifty languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceania, and America and Asia? The missionaries. Who discovered the famous Nestorian monument in Singar Fu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary."

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