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The Presbyterian Record.

VOL. XVIII.

APRIL, 1893.

No. 4.

The Records. There may be some who wish to extend the circulation of the RECORDS more widely. To introduce them to congregations and families that are not subscribers, they will be sent from May to the end of the year at the following rates, in parcels of five and upwards; the PRESBYTERIAN RECORD for fifteen cents, and the CHILDREN'S RECORD for ten cents. Sample parcels of either Record will be sent free on application.

Free Church Jubilee. The Free Church of Scotland celebrates her Jubilee at the coming General Assembly in May. Fifty years have come and gone since that grand scene of 1843, when four hundred ministers with many of their congregations deliberately gave up their salaries, manse and churches, for freedom of worship, and started out, strong in faith, a great church "born in a day." The soreness of the pending has been healed. Good has come out of seeming ill. The great Trinity of Scottish Presbyterianism, and the smaller churches as well, have all shared in the quickened life of those stirring times, and with their sisters in England and Ireland, and their daughters over the seas, will rejoice together.

The ancient year of jubilee was marked by the forgiveness of all debts. The Free Church is aiming at a like freedom; she has for some time been raising funds to pay off all the debts upon her church property and is likely to succeed. What many of her people long for, is a return of the self-denying zeal of those early days. This cannot be attained by great outward demonstration, but by each individual living nearer to God in secret prayer and the prayerful study of His word; thus abiding in Him any church will bring forth much fruit.

The U. S. Assembly. When the Free Church Assembly is celebrating its jubilee, taking in with glad looks of gratitude the grand backward sweep of a half century, and with hope and trust and renewed consecration, the grander sweep of the future. The General Assembly of the United States which meets in May, will be sore vexed with perplexing cases of discipline. Two professors

in two of her Theological Colleges, have been teaching what many have believed to be injurious error as to the Bible and the teachings of the Presbyterian Church with regard to it. Dr. Briggs of Union Seminary has been tried by the Presbytery of New York and by a small majority acquitted; while the Presbytery of Cincinnati by a like majority came to an opposite finding in the case of Dr. Smith of Lane Seminary. Both cases will be before the Assembly for settlement, to decide whether these men shall be retained by the church as theological teachers.

Let there be earnest prayer for our brethren, that God would pour out of His Spirit, as a spirit of love and of wisdom upon that great Assembly, that He would send forth His light and truth to be guides to them.

Church Union. There have been two conferences in Toronto recently between representatives of the different evangelical denominations.

One thing of far greater importance than the organic union of the various Protestant churches is the cultivation of the spirit of unity and charity towards those who may hold a slightly different form of doctrine, or prefer a different form of church government or worship. To have the different denominations, each working along its own lines as at present, and, keeping the unity or the spirit in the bond of peace, marching side by side, under one common leader, with one common purpose, against one common foe, like so many regiments in an army, will be a far greater triumph of right and truth than to have them, with varying tastes and ideas as to doctrine, government and worship, brought together into one great body, having within itself the elements of division and unrest.

With divergent tastes and modes of thought, organic union may not be attainable, but true unity, peace, and nearly all the good that could come of such union, may now be enjoyed, if the different denominations would in regard to each other, but put into practice the principles of the gospel which they profess.

Neither should we lose sight of the advantages of this diversity of denominational life. Some can worship better with a ritual; to others it is a hindrance. Some think congregational church government the right mode, some Presbyterial, some Episcopal. Let each live and worship and work, where he can live and worship and work the best, and all that is good in all the methods will thus be brought into service for Christ.

CHRISTIAN ENDEAVOR COLUMN.

Montreal The Committee in charge of 1893. arrangements for this great Convention are working vigorously to make it a success, and report that in the matter of entertainment they are prepared to welcome at moderate rates all who come. Let the preparation for it, on the part of all who are interested, all the world over, be earnest prayer that there may be not merely the quickening from the impulse of numbers, but that which the Spirit gives and which is abiding.

Our True Work. We cannot be too often reminded brother and sister endeavorers, that our great work is not in conventions, smaller or larger, but in our own hearts and lives, in the congregation with which we are connected. The conventions are resting, learning, stimulating times, from which we go to work "for Christ and the Church." Each one in our own congregation, whatever be its location or denomination, make its Sabbath schools more useful by your presence and work, its prayer meetings larger and more interesting and profitable by your attendance and help, its Sabbath services better by your unflinching presence and your earnest prayer for God's blessing upon the preached word.

The Art of Hearing. The *Westminster Endeavorer* gives us good and much needed advice in the following:—When you go to church, show that you are a good listener. There is an art in hearing as well as in preaching, and the one helps the other. He who listens well stimulates the preacher more than he imagines. Every earnest speaker knows how much he is inspired by the earnest look of a single hearer. But for your own sake listen intelligently. Thereby you obtain instruction, cheer and comfort. The service grows in interest and does not seem so long as it otherwise would. You keep mind and heart open to the truth. God's blessing follows. Besides, your example influences others. Your eager and devout attention encourages others, who note it, to do the same, and you thus unconsciously put others in the way of being benefited.

C. E. Progress. The *Inland*, of St. Louis, gives in brief the history of the Christian Endeavor movement in the following table:

	Societies.	Members.
In 1881.....	2	68
In 1882.....	7	481
In 1883.....	56	2,870
In 1884.....	156	8,905
In 1885.....	53	10,964
In 1886.....	850	50,000
In 1887.....	2,314	140,000
In 1888.....	4,879	310,000
In 1889.....	7,672	485,000
In 1890.....	11,013	660,000
In 1891.....	16,274	1,008,980
In 1892.....	21,080	1,370,209

It also thinks that at the report in Montreal the progress will be greater than in any previous year, as a result of Dr. Clarke's working trip around the world. Dr. Clarke will be home again to give the Society the benefit of his tour.

Our Home Work.

A Month for Work. But one month remains until the closing of the Treasurer's accounts for the schemes of the Church. Let it be a month of good honest effort, so that the various departments of the Lord's work, which, as a church we are carrying on, may be sustained in increasing vigor and power.

The Home Field. The students who have been gathered for the winter to pursue their studies, are now going forth to their summer's work. Many a mission field that has had during the winter its silent Sabbaths will welcome the messenger of good tidings. Will our friends in these Home Mission fields permit two suggestions. (1) Let there be earnest prayer that the summer's work will be rich in spiritual fruit. (2) Let there be earnest effort in raising means for the support of the gospel, that the Home Mission Fund may be able to distribute its benefits as widely as possible.

Our Own Assembly For review of the year and planning for the future, is drawing on. The great question before it will be our various departments of work. There is our great Home Mission enterprise, in the scattered settlements of the older Provinces, and in the new and rapidly filling territories of the North-west. In this vast region the Lord is setting before our church an open door. An opportunity is now given that will not wait. The religious future of that country and, in a measure, of the whole Dominion, depends upon the present action of the churches. What was so recently a great lone land will soon be one of the leading factors in our Dominion. If we wish to leave a goodly land as an heritage to our children, the North West, while in its formative state, must be moulded by Bible Truth.

Then there is our great Foreign work, the very thought of it an inspiration, uplifting the world's sunken millions, lighting this dark world with the light of heaven, while on the other hand, out of the darkness beyond, comes, ever louder, the cry for light and help. O for more of the Spirit of Him who when He looked on a dying world, so loved, and gave.

Estevan. Here is a coal deposit in Manitoba around which a city is springing up. This place may help to solve the fuel problem for the Manitoba prairies, but while it means supply, it means also demand for the gospel. Mr. T. H. Russell, a student of Manitoba College, is laboring, there and in three neighboring stations. The *Western Missionary* says: "We are glad that the old Indian sacred shrine of the 'Roches percées' is being made to resound Christian prayer and praise."

Home Missions. The receipts of the Home Mission Fund, Western Section, were, on the first of March, about three thousand dollars less than at the corresponding period of last year. Besides this, there are two special features to be noticed. (1) Last year there would have been a larger balance on the wrong side, but for a special bequest of twenty thousand dollars, and, as there is not the likelihood of such help being received this year, the Fund will be, by so much, in a worse position. (2) In consequence of the summer session in the Manitoba College, and the larger expenditure, in consequence of having the Manitoba students in the mission field, all winter, the claims to be met will be heavier than last year. Let us seek to make the state of the Fund a call to more earnest effort. It is not loss; it is not unwise management; it is the Lord's work pressing to be done, and demanding that we "do what we can," and we are far from that standard yet.

A. and I. Rev. Wm. Burns, who is laboring in **M. Fund.** the interests of the Endowment Fund for Aged and Infirm Ministers, West, should have the warm support and encouragement of all. There are aged men in our Church who have spent their strength for the Church, and in her frontier work have received but scanty support, and who now in old age are largely dependent upon this Fund from which none of them receive at present more than two hundred dollars a year. Common justice demands that those who have thus given their lives to the work should be provided for by those who are reaping the benefits of their toil, in the peace, safety and prosperity of our country, which is in so large a measure the result of that toil.

TEMPERANCE WORK IN THE CHURCH.

⁶⁶THE letter on this subject in the January 68 "RECORD" has borne much good fruit in the way of enquiries about, and extension of, the work. It is already evident that the plan of work approved and recommended by the last General Assembly is meeting a felt want.

In view of some of the enquiries made it appears that a few further explanations will be helpful.

It is not necessary that any Sabbath school or Christian Endeavor Society should wait for action of the Session before beginning the work. Of course it will greatly help the work and encourage those engaged in it if their Session will show an active interest in it by taking the initiative, and stimulating others. But there is nothing to hinder any Sabbath school from beginning work at once. All that is necessary is to appoint a committee on temperance, consisting of some of the teachers and scholars, in any number to suit the circumstances of the school. It shall be the object of such committee, as fully as possible,

"to interest the school in temperance work; to give prominence to the quarterly temperance lesson; to secure the signature of every member of the school to the pledge; to have the temperance exercise furnished by the Assembly's committee used occasionally in the school, to organize and conduct, where advisable, a "Presbyterian Children's Temperance Band," and at the close of each year to report to the Session the state of the work under its care.

A simple constitution is provided for general guidance, but details are left to the judgment of each committee, which can work in the way that seems best suited, in its case, to attain the objects for which it exists.

The Constitution of the Christian Endeavor Society provides for the appointment of a Committee on Temperance. Where such committee is appointed all that is required is to get pledge cards and pledge books, interest the society in temperance work and get signatures to the pledge. All we do is to give work to this committee. Such applications as the following have been received. "I have been appointed Convener of our Society's Committee on Temperance, and I want you to send me samples of your pledge books and cards," or, "I enclose you \$—— for which please send me —— pledge cards and —— pledge books. Our Society has appointed a Committee on Temperance, of which I am chairman, and we are anxious to do some temperance work," etc. Applications for samples and supplies come from S. S. superintendents, as well as from ministers. Samples will be sent you to any address, on application to the undersigned. Pledge books are supplied at *five cents each*, stiff pledge cards at *forty cents per 100*, and gummed pledge cards *11 cents per 100*. Constitutions and S. S. Exercises supplied free.

Sabbath School and Christian Endeavor Committees are not confined to the young or even to members of the S. S. or C. E. S. in getting signatures to the pledge. In some cases quite old people have, for some members of such committees, signed the pledge for the first time; but it is particularly among the young that the work is to be done.

And what a hopeful work it is! It is hard to reclaim the fallen and influence the old, but it is comparatively easy to train up children in the principles and practice of total abstinence. O that every S. S. teacher and every C. E. worker could be fully aroused to the importance of this work!

"I may seem to many too simple and somewhat trifling. Simple it is, and purposely so, but trifling it can never be. Look at S. School and C. E. Societies of our church to-day. Who can estimate the mighty influence for good if every scholar, teacher and member of them was pledged to total abstinence?

Let it be so, and in less than a generation this drink curse, that so hinders the progress of our church and country, may be swept from our land. Let there be earnest united effort. Let our plan of work be adopted in every congregation, by the S. S. or S. C. E., or the woman, or where there is room, by all, and let it be pushed with enthusiasm. "Work, for the night is coming."

D. STILES FRASER.

Upper Steviacke, N. S., 1st March, 1893.

INCIDENTS OF OUR FRENCH WORK.

A French missionary, in his report for February, writes:—"Everywhere here the people are anxious to hear the Bible read. I now very seldom ask people to buy the Bible during a first visit, but try to read intelligently, remembering that the Bible, where read, must bear fruit. I have about twenty families where I can read for hours, if I choose, at each visit. These families, one after the other, will ask for the Bible, and will surely learn the way of life. There are priests here in number to perplex and persecute. It is then that people and pastors have the best time."

Another, for the same month, writes:—"I made a chapel of the larger room of my house, where we can seat from thirty to forty persons. The meetings have been very quiet, and we do not have any disturbance at all from outside."

Five families, including eighteen souls, are about to give their abjuration to Romanism. I receive much encouragement and help from the English Protestants of this district."

A third, under date 4th March, says:—"During this month I did not travel much, but took care of the little flock. We had many meetings together, and the result was three demissions from the Church of Rome, increase in knowledge, and, I hope, in grace. They have learned many hymns. The children know a good many hymns by heart. I had the pleasure of seeing some new faces once in a while, also people from Iles Verte and Trois Pistoles."

"I came back last evening from K——. Secretly a good many of the people there are thankful to us for our visits to them, but they have been so much threatened by the priest and their neighbors that they don't dare even to open their doors to us. Two families are brave enough to do it openly and to resist the priest. These two families are lending their books to parents and friends miles away."

From a fourth report (of a missionary-teacher) we copy:—"The prospect for the future in our field here at Chambly Canton is very good. We are well received nearly everywhere. The people in general are not so bigoted as in many places. They begin to open their eyes, and I am sure, if we work faithfully, it will not be long till we see the blessing of God."

"Though I can only visit after school—after four o'clock—I try to visit often the Roman Catholics whose children came to our school. I encourage them to read the Bible, and more especially the New Testament of our Lord Jesus Christ."

"Very often in the evening, when visiting at a house, some neighbors come in, and they ask me many questions, thus giving me a good opportunity to speak of the Gospel."

"Here is an example: On the third of this month (March) I went, after school, to Mr. L——'s house and began to speak with him. About three minutes after, three men, French-Canadian farmers, came in. I asked them if they had ever seen the Bible. One said 'no;' another said he had no time to read, and the third said he would not be able to understand it."

"I asked the last one if he was more ignorant than those who were listening to our Lord Jesus Christ. These people did not call St. Peter to explain what the Lord told them; they understood him right off, etc. To the other, who said he had no time to read, I said, 'you will have to take time to die, and, if I offer it to you, you will be responsible bye-and-bye before God if you refuse it.' To the third I sold a New Testament."

"By this time two other men had come in—both Roman Catholics. They asked me many questions; and, after I had answered by the Bible, they said they would like to hear me speaking very much, and invited me to come to their houses."

By the will of God I will open a Sunday-school on the 10th, and I will try to have a prayer meeting during the week, as well as conferences."

From another:—"At our services yesterday were four Roman Catholics. One, a woman, came for the first time, but who had come in contact with our people. She told me that her husband and children had resolved to follow her example, and we could expect to see them at our services next Lord's day. Of the three others, one is a young man who has taken a college course and given up the Church of Rome. He has expressed a desire to be visited and attend our services. We have thus reason to be thankful and encouraged."

From yet another:—"It is a matter of great joy to me to hear nearly every day from Roman Catholics, 'Surely, you will come to our home this week; we have not seen you this month yet.'

"I had a strange visitor last week. A man calls on me and says: 'Sir, I am from St. A——; my name is Trudelle. Two years ago you gave me this book on the road. I read the book. My priest told me to burn it. No, sir; I won't burn it. First, here is twenty-five cents to pay for the book, and now here is fifty cents to pay for a Bible.' I gave him the Bible, and, after an hour of conversation, the dear man went away, saying: 'Yes, I will read. Come to see me and pray again. Oh, I mean to know all about Jesus.' Another man came fifteen miles to get a Bible. Courage, brother."

There are many tokens that our French-Canadian fellow countrymen are getting weary of their yoke. Give them the Bible, the charter of freedom, and let them think for themselves."

Our Foreign Missions.

The Funds. One fact which needs no comment but which should lead to serious thought and earnest action, is, that from present indications, unless some special gifts are forthcoming, our Foreign Mission Funds will close their accounts on the first of May with a large balance against them; that of the East probably approaching eight thousand dollars, and that of the West perhaps over twenty thousand.

In the East the debt was incurred one and two years ago, in a special, and necessary, forward movement in Trinidad, which is richly repaying itself, while the income for the year will probably meet the current expenditure and leave the balance Dr much the same as at the beginning of the year.

The West began the year with a balance Dr of \$2608. The estimates for the year are \$10,612 more than the total receipts for last year, while the receipts, up to April 1st, are \$7,185 less than at the corresponding date of last year.

Among the Mangs. Mr. Wilkie's letters have been telling of a deep spreading movement among the Mangs, the lowest class in Indore. It is in some respects very wonderful, a quiet Pentecost, and yet, it is but a repetition of what took place in the Saviour's ministry, when the "common people heard him gladly" and of what was told of His coming long ages before, that to the poor the gospel is preached. Precious gospel, so often hidden, by their conceit, from the wise and prudent, and revealed unto babes; a balm for earth's wounds, a comfort for earth's sorrows, a supply for earth's wants. The leaves of this tree are for the healing of the nations.

Chinese Names and Measures. The surname in China is put first instead of last as with us, e.g. the names of the two first converts in Honan, are, Chou Lao-chang and Chou Te-wen. The first is the surname, the two last are the personal name, should have only one capital letter, and may or may not be written with a hyphen. It is as if we were to say Smith John, Jones Thomas. There is in this a measure of sound philosophy. It gives precedence to that which has gone before, to the trunk of the tree, and treats the individual as merely an attachment to the family and the family name, the latest branch of the tree.

Their cities too are peculiar in their names, e.g. one place mentioned by our missionaries is Wei Hui fu. The first two words are the name of the city, the last word is the rank of the city, meaning that it is one of the "fu" cities, i.e. one of the first rank. The fu should be printed without a capital letter. The idiom is similar to the old English "London town."

As to distances, a "li" the Chinese standard

of measurement, as given in missionary journeys, is one-third of an English mile. The above is from Rev. John McDougall and will enable us the better to understand our missionary letters from Honan.

Troubles in Honan. A letter from Dr. Smith on another page tells of new difficulties in the way of their work there. In a private letter of a few days later date, 21th December, Dr. Smith writes.—"We have appealed to the mandarin and accused the ringleaders, but six days have gone by and scarcely anything been done. So far from helping us the mandarin issued a warrant for the arrest of the landlord and the man who had a prior mortgage and who gave place to us. This is the Chinese way of doing things. The mandarin is anxious to side with the gentry and would like if we would give back the place. I fear it is going to be a tedious affair, and, however, settled, there is not likely to be peace and quietness for some time to come. Things look very dark at times, but God is overruling all and in the end we will see better His wise purposes.

Notwithstanding the various troubles, the attendance in the street chapel keeps up, and I have a fair average of patients. We have had a very busy year. We have the old man Chow with us now; it is grand to hear him in the street chapel. Still later, New Years day, the situation was unchanged. Later, 14th January, will likely lose the place and get their money back.

A Semi-Jubilee. The Presbytery of Trinidad consists of our own four missionaries, two ordained native pastors, and the pastors of five or six Presbyterian congregations in the Island in connection with the churches in Scotland. Rev. E. A. McCurdy, late of N.S., now minister of Greyfriars, the U. P. congregation of Port of Spain, writes, that the Presbytery are celebrating the semi-jubilee of the planting of our Canadian mission there, by a series of meetings, like Presbyterian visitations, to all the congregations and mission fields, during the current year. They began on the 31st March, at Tunapuna, meeting with Dr. Morton and his people. "The Presbytery will meet the Indian people and the Indian people the Presbytery, and both together the Master, in worship, instruction and the celebration of the Lord's Supper." At Dr. Morton's request, Rev. Lal Behari, now for many years Mr. Grant's much prized right-hand man, will preside on that occasion at the dispensation of the Sacrament to Presbytery and people. They hope for much good from the proposed meetings, in the way of promoting a sense of unity and a spirit of fellowship among congregations and people.

As we look back over those twenty-five years to the planting of that mission "What hath God wrought."

LETTER FROM REV. NORMAN RUSSELL.
Mhow, C. I., Jan. 10th 1893.

For the Record:

BERWAI is a village about thirty six miles from Mhow. It has a population of about five thousand and is the seat of a Holkar Government office. Besides this there are about thirty or forty villages within a near radius and thus it forms an important centre for work.

I had heard about Berwai several times since coming to Mhow, but it was not till some weeks after returning from the hills I had an opportunity of visiting it.

One day about the middle of the rains, Raghu and I went down to Berwai for the day; it proved very wet but in spite of the rain we had a very good field day. First we took up position near the temple and brought down the imprecations of the priests on our heads. But these were not as effectual in driving us away as a heavy shower of rain which obliged us to seek a cattle shed for shelter. Here our congregation was considerably enlarged and proved very attentive.

It was not long however before we were interrupted by a Mohammedan with the usual questions, Who was the father of Jesus? &c. But I would not allow Raghu to answer. I asked the man if he knew why Mahomet had established his religion. It was to put down idolatry "How long have you been in this village?" I asked again "about ten years." Have you ever preached against idolatry? "No." "Well" I said "you have never done anything to put down idolatry yourself and immediately we christians come to do so, instead of helping us you oppose us. Is that right?" He was honest enough to confess himself at fault and when after the preaching we began to sell tracts our Mahommedan friend was the first purchaser.

I was so much impressed with the importance of this village and its site that I sent two of the men to stay for a week or so during the rainy season. On arriving they made arrangements for a house, but their continued preaching of Christianity drove the landlord to put them out and they had nothing left but to go to the serai or open shed where native travellers lodge. The change, though it gave them no place to put their goods, proved an unexpected source of blessing. Staying in the same serai with his banya master was a young Mahratta Brahmin, who for some years had been a seeker after truth but had heard little of Christianity. He was attracted by our mens' singing of their evening hymn and came to enquire of them regarding their religion. He soon became interested, and when, a day or so afterwards, I visited Berwai I was pleased to see the earnest look he had, and the simple way in which he received the truth. I was somewhat surprised however

at the end of the week to see him accompanying our men on their return to Mhow.

It appears that when his master was leaving Berwai to go into the interior, he wanted to give up his position and stay with the Christians, but the banya would not allow him. However he had not gone more than fourteen miles of the way during which he said that his feet seemed to be dragging him back every step, before he left his master and fled. He had had nothing to eat all day and it was now late at night, heavy rain had fallen and the roads were very muddy, but nothing would deter him. He said afterwards "I was afraid to stop at a village for a drink for fear I might be detained." About midnight our men were awakened in the serai at Berwai by some one calling them and they arose to find poor Y— wet, hungry and tired after his long run. He had left everything behind him in his master's gari, and being hungry, our men wished to give him something to eat. They told him they had food but supposed he would not eat it as he would thus break his caste, and offered him some pice to go into the bazaar and buy for himself. For a few moments a struggle went on in his heart while silent prayers were ascending beside him for help, then he said "If I am going to become a Christian I must eat with the Christians," and he then and there abandoned caste and Hinduism. Perhaps the first step was the hardest.

Y— became an earnest learner and was soon afterwards baptized. His testimony before baptism was a very interesting one. I had shown him the dangers he would encounter in becoming a Christian, the loss of caste, friends and associations, and the subsequent hardships he would have to bear, nor would he find it easy to earn his bread as a Christian. He replied in a beautiful Hindi simile, that as the grain must first be pounded in the mortar before it is fit for use so he was willing to suffer if it was to make him a better Christian. On the day of baptism he removed his Brahmin cord before the assembled congregation and gave it to me. He remained with us and became a teacher in the school at half the salary he received from his former master, and you will be pleased to hear of his steadfast adherence to the truth as it is in Christ. He is an earnest worker and faithful teacher, only last Sunday he came to tell me with great eagerness that two of the people in his Sunday school were wanting to become Christians.

Work begun under such auspicious circumstances was not to be abandoned. I paid a good many visits to Berwai and talked with a number of its leading men. Finally the Bhoras or Mohammedan store keepers and the poor people asked for teachers. I sent a man Raoji to spend part of his time with the Bhora boys and part with the poor people. But again the Devil stood

ped us and again he overstepped the mark. When we opened the school the Bhoras would not send their children though they had given us a written promise to send thirty six, and some one had gone to the poor people and turned them completely against us, so that they would not even recognize our men in the bazaar. I had sent Raghu to live along with Raoji so that we now had two Christian families living in Berwai. There were of course a few children who attended our school but instead of the master's whole time being taken up with teaching he was able to spend the most of the day preaching with Raghu in the villages, and never was it more needed. In some villages they had never heard of the Gospel before, and with very few exceptions they listened eagerly to the blessed message.

Among the exceptions however was a village about a mile or so from Berwai in which Raghu had had a fair hearing the first time he went to preach. But a Brahmin in the village influenced them all against us to such an extent that no one has listened to our men since. However, they persevered, Raghu taking his *Sitara* and singing the bhajans from door to door.

Among the villagers was a man who first became interested by buying a tract at Neemuch. This led to his purchasing a book in which Christianity is more fully explained and though he had no very definite idea of the truth he was interested enough to come to our men and enquire of them. For days he would follow them around listening to their preaching. He came to my Bible class one day in Berwai and remained to worship with us. Finally he came up to Mhow and asked to be baptized. I refused him however and told him to wait. He seemed deeply grieved, but went away to his work only to return in a few weeks and again demand to be baptized. Though suffering a good deal at the time I had a long talk with him and after prayer and much deliberation I decided to baptize him. He again had to wait as I was unable for the service, but these trials gave me more confidence in his position as I knew he was losing considerable money by neglecting his work besides the expense he was at. It was a solemn service when we received him into the Church.

He is a player on the dholik at weddings and festivals. He has suffered a good deal of persecution, his wife and children having left him, and the people will not now give him work; but he bears up under it all and I trust we will soon see his whole family with many of his companions brought into the fold.

We have begun work also amongst the women, our Christian women going from house to house teaching and singing. Miss Dr. Fraser has opened a branch dispensary and one of her women goes once a week to give medicine,

besides which the Christian men give ordinary simple remedies.

We have great hopes of this district. The Lord is working there. I believe in the Christians living among the people and showing them by example the Christ life; besides being able to give them daily preaching and teaching. The men are now off to a large village some two days march from Berwai where the gospel has never before been preached. Such work cannot be fruitless. The Lord seems to have clearly led us in establishing ourselves in this centre and I trust that by His grace the harvest is not far distant.

One conviction however presses itself upon me more and more. If the work develops during the coming years as it has during the present and as it gives every prospect of doing in the near future, it will soon be beyond one man's power to overtake. We have another such centre as Berwai, and a prospect of soon opening a third. Is no one sufficiently interested in the work of the Church, to say nothing of saving souls, to come over and help us?

Faithfully Yours

NORMAN H. RUSSELL.

LETTER FROM MR. JAMIESON

TO HIS BROTHER.

NEEMUCH, C.I., Jan. 18, 1893.

MY DEAR DAWSON,—I have not much time for a letter this week but perhaps it might interest you to know of this day's work.

At 9.15 a.m. I started with two workers and a tonga driver, all of us in a two wheeled buggy called a "tonga," for Jawod. A drive of nine miles or a very rough stony road brought us in two hours to the gates of that city. It has a nominal population of 17,000, within stone walls.

Here we have had for some time a school, which is in a flourishing condition. There are three teachers, one a Christian and the other two heathen, with 81 boys on the roll, 70 of whom were present to-day.

I gave a partly oral, partly written examination to the following classes:—

1. Bible, thirty-five, with a few in a lower class learning a catechism.
2. Urdu, two classes.
3. Hindi, five classes.
4. Arithmetic, three classes.
5. Geography, two classes.
6. History, two classes.
7. Grammar, one class.

I think about thirty out of seventy boys are deserving of prizes.

There is one little fellow a little over 6½ years who reads in the Hindu fourth book, whom none of us could puzzle in spelling as far as he had read, and who is equally as good in all the other branches that he takes up. If some friend

in Canada could support this boy and give him a fair chance of education, I have no doubt that he would make his mark in any learned circle of any country. He is not yet seven years old about as high as your knee, and can answer almost any question on the ten commandments and the Lord's prayer without hesitation, and knows the table up to 30 times, as well as I know four times four.

After this interesting examination was over we all went to the house of the "Moonshee," i.e. the native Christian who has charge of the school. His name is Mohammed Shau. He prepared tea and each of us uncovered his share of what we had brought from home in the way of bread, etc., and we all sat down on the floor. There are no covered chairs in a native parlor or dining room. Thanks were given to the Great Provider of all good things for His mercies, and we ate our bread and drank our tea together.

Then we all went out to the bazaar to preach. Some carried a big stick, called here "walking cane," others the Koran, others the Bible and hymn book. We only used the latter two however, and preached and sang for an hour and a half, until I saw by the sun that we must move if we were to reach home before dark, which we did not do, because Hindustan people are rather inclined to walk than run, to sit than walk, to lie down than sit, to sleep than all else. The road seemed rougher than coming and the ponies if possible slower, but we reached home at length and am now in good trim for a sound sleep.

This you will see is one days' work, not in toto, however, for I had two hours this morning at my desk before I started out.

Yesterday we had our prize distribution in our church rooms for the Anglo-vernacular school in the camp here, the bazaar school in the camp, old Neemuch school, and a school in a village four miles out called "Jamunia." There were about 200 boys present and about 40 friends and visitors. But I must leave that for another letter and retire with a loving good night.

W. J. JAMIESON.

LETTER FROM REV. WM. GAULD.

OUR NEW MISSIONARY IN FORMOSA.

MR. GAULD, under date, Jan. 7th, writes in the *Knox College Monthly* as follows:—

We have only seen snow once and that on the mountains to the north of us. It was a welcome sight, reminding us of home. The weather in the plains is delightful, the thermometer ranging from 53 degrees at night to 72 through the day.

Oxford College here has just opened for the present session. About twenty-five students are in attendance. A number of these are married, their wives attending the girls school.

It is to the onlooker most interesting and encouraging to see more than twenty students

preparing to preach the Gospel of Jesus Christ to their fellow countrymen, especially when one thinks that the foreign missionary has not yet been here twenty-one years. The foreign missionary is greatly needed and will be for years to come; yes for generations; but the hope, the great hope, for China's millions is the native ministry. This all will concede, but how best at present to prepare and support this native agency, is a question on which even thoughtful men are not agreed.

I must tell you of one event which took place lately in this interesting field. Last Sunday a new chapel was opened on the table land to the South of Tamsui about three hours walk distant. Dr. Mackay went over on Saturday and held service in the evening, which was kept up till quite late, and still the people wished to remain longer.

I went over on Sunday morning, making the distance partly by walking, partly by sitting in a Sedan chair. The day was fine and I greatly enjoyed the trip. If all the roads were like this one, with no bridgeless chasms to cross, the traveller might use a pony with advantage. As the roads are we have to adopt other modes of travel.

The new chapel was reached about 11 a.m. There had already been two services and the third was soon to begin. So many were in attendance that they could not all be accommodated in the chapel and they had to move to a grove near by.

With the exception of a short address by the writer, the services were, of course, conducted in a language foreign to me. However, they were interesting and their drift was afterwards explained to me by Dr. Mackay.

Quite a number spoke, and with an ease and freedom not surpassed in Ontario. It was very evident that the people were deeply interested.

One preacher spoke who had painted the idols for the temple near by. An elder spoke, whose office, when a heathen, was receiving answers from the gods and delivering them to the people.

The one who seemed to have interested Dr. Mackay the most, was an old man, who, the night before, stayed till eleven o'clock, hearing them, and asking them questions. He had been a Confucianist teacher for thirty years.

These Confucianists are the literary men, the most honored, and also the most bigoted and proud among the Chinese. There are a number of them among the converts here, and some of them are preachers, but, as a rule, they are very hard to reach. This old man got up and testified that the religion of Christ was the light he had been longing for all these years. "The one God, creator of the universe, holy, pure, almighty, was the one he had found in the 'classics' and to think that this Holy God sent His Son, holy and pure, to save men—why, this is just the Saviour suited for us." The man's face was meanwhile beaming with joy.

LETTER FROM REV. J. FRASER
SMITH, M.D.

HSIN CHEN, Dec. 12, 1892.

DEAR MR. CASSELLS,—I wish I could write you a letter full of encouraging news, but I am very sorry I cannot do so in our present circumstances.

As you know we have been bargaining for a new Compound for nearly a year, and in September the bargain was so far concluded that we got the deed of mortgage and paid over about \$510.

Shortly afterwards the gentry of the place began to bestir themselves and they tried to intimidate the landlord and get him to sell the place to them. They would not believe that we had paid over any money.

We had a good deal of worry over different points and at last the man who held a prior mortgage to ours consented to give place to us, so we paid over about \$400 more and received his papers.

When this became known on the street the fight began in real earnest, and one day a crowd of about thirty men rushed into the Compound and bricked up the back gate as well as a gate of ours leading into the said Compound. They did not try to interfere with our men who were in one of the rooms, but they left four of their own men to keep the gate.

As there was to be a large fair in the course of a few days, we thought best to take no notice of their action, but the Mandarin was made acquainted with the facts of the case.

Yesterday, the first day of the fair, a little after noon, one of the landlord's men came over and requested that we should send over men and locks to secure the front gate as the street people were coming to take full possession of the place, having in the meantime written out a false deed.

We said it would be folly for us to do such a thing with such crowds of people on the streets, but while we were speaking another messenger came to tell us that the crowd had arrived, about sixty in all, and that they meant to tear down and burn the houses.

We said, "let them go ahead," and soon we saw a number of men on the roof of the largest building tearing off the tiles. When they had half of the roof stripped they began to desist, as we thought, but the work was carried on in the inside of the house.

Our men were turned out and the gate secured, and their idea now, we hear, is to undermine the foundations in such a way as to cause the buildings to fall.

The crowd carries away the spoil, such as wood, lumber, &c., and sometimes they fight over the division of the things.

The gentry are the superior men of China, and, of course they do their work on a superior scale.

Their real idea is to drive us from the place if possible.

I look upon the present trouble as the most critical, as well as the most serious we have thus far had to face. We have had to accuse over a dozen of the leading men of the place, and that means, that if we gain, we may count them as our lasting foes, and if they gain, our stay here, humanly speaking, will be of short duration.

But Jehovah is our God and our trust is in Him. We need the prayers of the church in our behalf.

Yours sincerely,

J. FRASER SMITH.

LETTER FROM REV. MURDOCK MCKENZIE.

The following private letter is to Rev. John McDonald, who was one of the "Honan band" and who labored there till his wife's health necessitated their return.

HSIN CHEN, HONAN, Oct. 1892.

MY DEAR FRIEND,

The baptism of Mr. *Chou Lao chang* and Mr. *Chou Te wen* was a most interesting occasion for us all. We had an opportunity of questioning them both closely while they stayed with us here and were delighted with the accounts we heard from them. It was quite evident they had paid good heed to the teaching they had received, read carefully the Gospels and tracts pointed out them, knew fairly well both their letter and spirit, and so far as we could judge were rejoicing in Christ as their Saviour. All three of us (missionaries) took part in the service, and looked forward to the time when such cheering sights shall be of frequent occurrence.

Work in chapel and dispensary have kept up well all summer. Patients of all descriptions have continued coming, the majority from but short distances but others from regions, three, four, or five, hundred *li* away.

A number of men came to break off opium using and several we trust have done so, but this branch of the work has not been so successful as we could wish. There is no place in which patients can be kept within the compound. They are exposed to temptation when they go out, and a few, unfortunately, thought they could take opium at night and return to the Doctor next day to help them break off. Dr. MacClure has carried a large number safely through in *Chu Wang*. He had food taken for them into the compound and kept his eye on them during the critical stage. We are trying hard for a new compound but have not yet succeeded.

The attendance at the Street Chapel has kept up remarkably well during the year. In the wet season we had very few, and when farmers are busiest, either sowing or reaping, we must expect our hearers, who are largely drawn from that

class, to be less than usual. At all other times we have had very fair audiences.

I have had as many opportunities of speaking as were possible for me to take up. Freedom in speaking has come gradually. All dread of opening my lips in Chinese was gone some months ago. It is not an easy matter, however, to keep many persons in an ordinary Chinese audience interested in the Gospel story. I make no attempt at delivering formal discourses, but invariably endeavour to have one leading idea put in as many ways as possible before their minds.

I have read most of Dr. Griffith John's tracts and pamphlets in Chinese in order to know how a man of well-nigh forty years experience in China puts the truth. His writings are far ahead of any others I have seen, for popular purposes, and he is conferring a boon on missionaries by having such admirable productions published.

Though during the hottest part of summer I had very little will for Chinese studies after chapel, but I managed, in addition to his writings, to get through Confucius' works once, as well as Psalms, Proverbs and Genesis from the Old Testament.

The attention on the whole has been as good as could be expected. We have the hall seated with benches and insist on good order. We are not often troubled with the curious questions which were hurled at us the first months we were here.

Scholars seldom deign to pay a visit to the chapel and when they do are treated just as others. No special attention or respect is given them as their manner ordinarily is such as to force one to think they mean to act as contemptibly as is safe for them in the circumstances.

We have had Mohammedans in from passing boats at different times and usually get on very well with them. My experience this summer would not lead me to conclude that they are as difficult to interest as the ordinary Confucianist is. It surprised me at times to see the seeming approval they gave to our statements and the patience with which they listened.

Once or twice I have had a regular pitched argument with a Confucianist.

About three weeks ago one dropped in along with a Mohammedan from the same city. The latter had been present on the previous day when we conversed for over an hour. On the occasion referred to the Confucianist came in with as superior an air as it is possible for one of his ilk to put on, and evidently meant to clear all before him. He started right away with a series of questions as to our foreign religion, the sage Jesus, our right to be in China, destroying their ancient customs, etc.

Having allowed him to follow his own bent for a time, I endeavoured to take up each point he had put forward, when it became evident that he

was not to listen or to reason but to silence the foreigner if possible. Fortunately I had been reading Legge's Prologomena to the classics a short time before and was posted on most Chinese matters to which he referred. It somewhat surprised him to find that the Missionary knew a little of their literature, and when he stated that he knew nothing of Christianity and never wanted to, his difficulties increased at every turn.

A large number assembled but they behaved admirably. There was no one to speak but myself and yet ideas came with great freedom. We kept up the tussle for almost three hours. This was the only time I felt disposed to show a man up this summer, but he exposed himself to attack on so many sides it was not easy resisting the temptation.

We had a Buddhist in another day who occupied the time for about an hour with Chinese and Indian mythology jumbled together. He was a patient man, preserved his temper admirably and seemed willing to learn a little. I follow the catechetical method in talking as much as possible. It seems to me best at this stage of our work.

We had a visit a few weeks ago from a man who lives some *li* distant from *Wei Hui Fu*. He got a copy of Matthew and Mark ten years ago and never knew just what the books meant though he had read them. Hearing there were preachers in Hsin Chên he came to to if we knew of the doctrine contained in the books he possessed. He stayed with us two days, listened attentively, enquired occasionally, and expressed neither great surprise nor satisfaction. He seemed a thoughtful man, but it was not easy ascertaining how he felt towards what he heard. We have not seen him since but hope to meet him when we go out touring. Some time later on you may hear more regarding this man.

So far we can point to no ascertained results from the summer's work. We have been doing as well as we know how and leave results with God. It would gladden and strengthen our hearts to see men coming forward to enquire more fully regarding the Saviour, but at present this encouragement is not ours. We pray and work for the day when we shall see many uniting with the Church of God here by open profession of their faith in Christ Jesus.

I remain fraternally yours,

MURDOCK MACKENZIE.

A little boy closed a short article that he had written for one of the meetings of the mission band to which he belonged, with these words: "It's my opinion that all the folks in the world what has got the Bible, ought to send it to all those what hasn't," which expression was good in sentiment if not correct in its English.

WOMEN IN THE NEW HEBRIDES.

LETTER FROM REV. J. ANNAND.

Sydney, N. S. W., 8 Dec. 1892.

MY DEAR SISTER:—You ask for something for your Society,

Yesterday afternoon I was addressing a meeting of the Women's Missionary Association in this city, and spoke to them about the women of the New Hebrides: from infancy to old age.

Female infants are not destroyed there any more frequently than the male. When infanticide prevails both sexes are cast out.

Little girls run about naked until they are from five to ten years of age. In the North of the group the latter age is about the usual time for putting on a scanty covering.

Women's clothing consists of beads, leaves, mats, and grass skirts, varying in style and quantity on the several Islands.

On Santa and Malo in the North a few leaves attached to a string around the waist, and quantities of beads around the neck and waist constitute the full dress.

On Malekula a small mat woven of Pandanus leaves split, is the only covering. On Epi short skirts from three inches to a foot in length made from the fibre of the banana stalk are worn. Sometimes a dozen of these at a time are used giving the wearer the appearance of a ballet dancing girl. In the centre of the group the heathen women dressed more decently; in olden times with black cloth (tappa) and in later days with calico. A strap was passed under the belt both before and behind with the ends hanging down. Then a small piece was pendant from the belt on each side. Passing southward we find the grass skirts several feet in length. On Erromanga the skirt comes trailed on the ground, but in Tanna, Aneityum &c the skirt only comes to the calf of the leg.

Girls are betrothed and married very young on most of the Islands. In some places the infant just beginning to toddle about is spoken for. There are no old maids in the New Hebrides, because none can refuse to marry here. The girls have no say in the matter. They are bought for so many pigs and are passed over to the buyer just as a horse or cow may be in Canada.

The selling price varies on different Islands from one pig on Futuna, where women are as numerous or even more numerous than the men, up to about twenty pigs on Santo, where pigs are plentiful and women scarce.

Marriage ceremonies also vary greatly on different Islands. In some places there is no ceremony at all. The bargain is completed and the goods exchanged. Generally there is feasting among the friends of the bride and groom. On Malekula and North Santo (at Bigbay) the two front teeth of the girl are knocked out before she is passed over to a husband.

In some parts of Santo we have quite an elaborate ceremony connected with the marriage of a man to his principal wife. If he takes a second or third woman there is no further ceremony. A man and woman may have been living together for a year or more before the marriage ceremony takes place. The purchasing must be completed before a man takes a woman but not so the ceremony.

The latter is as follows—The groom and his young friend go to the village of the bride where a feast is prepared, songs are sung and probably a dance is enjoyed. Towards midnight the bridegroom and his friends accompanied by the bride and her friends, come to the village of the bridegroom at the outskirts of which they are met by the people of his village, where singing and dancing are kept up until after sunrise the next day. If the bridegroom wish it they have only singing. When the singing and dancing cease the feasting is again begun. During the day all who have taken part in the proceedings are paid for their work in mats, food &c.

Now what are the women's duties? Their houses are only grass huts without floors or beds so there is no housework to perform. Dress-making is a very light business, so the chief work of the women consists in helping cultivate the food used, yams, taro, bananas, also to gather the fruits eaten. She provides the greater part of the wood for cooking, and carries it home on her back. She also brings home the greater part of the food from the plantations, generally a considerable distance away from the huts. She does her full share of the cooking for her husband and all of her own as well. She brings the water and besides all these she is the principal servant and slave of the man. She is most unmercifully beaten when she neglects or refuses to do what he commands her. In old age she is despised and neglected.

Altogether she has a wretchedly miserable existence. Could you but see the women in these pagan lands, your heart would go out in gratitude to God for your privileges.

The pagan woman's lot is hard. In life and in death there is no hope. Yet even they have their moments of joy. They have never known anything better or different so they have no desire to change.

However, where the Gospel comes and awakens new fear, and creates new desires and aspirations a change soon becomes visible. Therefore let us be up and doing while it is yet day!

When sick there is no sympathy shown among the pagans.

Shortly before leaving Santo on our present furlough the principal wife of one of our leading chiefs died. She was long ill. We used to send her eggs &c. of which she was fond. One day I saw her husband and I asked him why they had not sent over for some more eggs, he replied,

What is the use, "Missi," she is going to die. It is only wasting your eggs! His idea was that when her case was hopeless it was only a waste of food to give it to her, she would die anyway.

I have frequently visited persons near to death and found them entirely alone with perhaps a bamboo or cocoanut shell full of water near them and a few ripe bananas.

Sometimes a person may be dead for hours before anyone knows it. Truly "the dark places of the earth are full of the habitations of cruelty."

On coming away from Tangoa we left two praying lads from the village, with our servants. We hope that they may persevere in their good resolutions. All was quiet around our station.

With our united love to you all I must say good-bye.

Your brother, JOSEPH ANNAND.

LETTER FROM REV. A. W. THOMPSON.

COUVA, TRINIDAD, B. W. I.,

January 27, 1893.

MY DEAR FATHER,

Our schools opened on the 16th inst., and, so far, are in every way better attended, and a greater interest shown, than before. Of course the beginnings must not deceive. When the year is older, and the rains and floods come, the struggle will begin.

The schools are in every way our hope. We cannot get the old under instruction long enough. The parents generally are willing to send their children to school, but, being very indulgent, if the children dislike to attend, they do not force them. We teach the children reading, writing, arithmetic, singing, &c., and, at the same time, we teach them the Bible and Catechism. They are always taught to pray. The ten commandments are always an excellent starting point. It is really wonderful how much the children "pick up" of Bible truth. They are just like boys at home. Our catechists work very much as in primitive times. They go from house to house dealing with individuals. When they can, they gather a group together and hold an open air service.

The Hindoos are very fond of music. If you start a bhajan, i.e. a native hymn, the crowd will soon gather, if you speak and catch the eye of one of them he will nod his head approvingly, as though agreeing with every word you utter, if you ask a question, you will find that probably he has not the remotest idea of what you are talking about. The best way is to ask questions and draw them out. Then, when they confess defeat, tell them the Gospel story of salvation.

At one of my meetings, a fellow, wise in his own conceit, began to ask me questions. I drew him on. He acknowledged that *all* men are sinners. Well, I said, what will you do for salvation? He replied "go to the guru," i.e. the spiritual teacher. This was a characteristically

Hindo answer. I said, "How can the guru help you, he cannot help himself? If a number of men fall into a deep pit from which there is no escape, will it be of any use to him to be the very best man in the pit for help out of it?" "No" was his reply. "What then" I said. A man in the audience answered. "Somebody must send help down who is above and out of the pit." This was the very answer I wanted and you can see how easily we turned from this to the Lord Jesus Christ, coming down from heaven to help all men out of the pit.

The catechists go about all over the country visiting from house to house and telling the story of God's love. One must hit sore to bring these people to their senses. John the Baptist's message is the one for them. "Repent, flee from the wrath to come."

The hospitals too are a place for work. "Visit the sick" is a good motto, most sick people are willing to listen to the Gospel. But I often think that there is no conversion so satisfactory as that of a "healthy" man.

Whenever trouble comes, all Indians, Christian and heathen, flock to us. I tell them that when Satan was sick he was a good man but when he got better he was himself again. The Hindi mind takes in these aphorisms very much better than do ours. They are greatly pleased with proverbs.

In my field services are regularly held in eleven places on Sabbath day and we try to have a Sabbath School at every station. A Christian service with us is much the same as with you at home. Then when the benediction has been pronounced, no one rushes for the door. All bow the head and offer a prayer. Then there is a general hand shaking and all set out for home. There is a good hint here for some home congregations.

The work is promising, but it is a constant source of anxiety. Day in, day out, the whole time is given to it. I am, however, in excellent health. I never lost a day or missed a service last year.

The weather is pleasant now. In fact it is quite cold. The thermometer actually fell to 60 degrees. You laugh at this but to us it does seem cold. Many are suffering from colds. We are in the dry season now. The sugar mills are hard at work.

A curious thing about the climate is that there is seldom any wind at night. Shortly after the sun rises the wind begins to blow and it is strongest about noon. In the afternoon it moderates and by sundown there is not a breath. The nights are calm, and, Oh so beautiful, when the moon is full.

We have two seasons, the dry, from December to May, and the wet from June to November. Sometimes the whole year is wet.

With best love to all, your affectionate son,

FRED.

LETTER FROM MR. COFFIN.

SAN FERNANDO,
TRINIDAD, Dec. 1892.

MY DEAR SISTER:—

OUR College has completed a very successful year's work and gives good encouragement for the future.

It is just three years since I arrived in Trinidad. There have been many changes in that time. Our work here is progressing in spite of many difficulties.

Last Sunday I attended a very interesting service, in the south part of this district at a place called Oropouche. It is one of the country stations and a very unhealthy district, consequently no white people live there all the time. Many Indians have settled here as do farmers at home. They have small farms and grow cocoa, cocoa-nuts, coffee, &c.

Christianity has made much progress among them. On Sunday the church was crowded, perhaps 200 persons present. It was communion service and about 55 communicants sat at the Lord's table. I baptized 17 persons, received 10 new communicants and married five couples. The services were altogether in the Hindi language and the meeting was a very profitable one.

We are now about through the wet season, and a wet season it was this year, the heaviest for a generation. In October the Island had quite a hurricane which are very unusual in Trinidad. Much damage was done but not many lives lost. The weather is now pleasant not very hot for Trinidad.

My health is good at present. I had several attacks of malarial fever this year, but was not laid aside long. A P. E. Island vessel from Alberton was here last week, bringing a cargo of oats, potatoes, horses, &c. So we are enjoying P. E. I. potatoes just now. All this makes us feel that the world is not so large after all.

Wishing you all the best blessings,

Ever your affectionate brother,
FULTON.

MRS. MORTON'S HOME FOR INDIAN GIRLS.

THE nature and work of this home was very fully described in a previous issue. In the interesting report for 1892, Mrs. Morton writes as follows:—

RELIGIOUS INSTRUCTION.

This has been continued exactly on the lines of last year. Six of the larger girls of the Tunapuna School attended our Bible class held for an hour or more every week-day except Saturday.

The weekly lesson was that set for the teachers, monitors, and others, by Dr. Morton, and all were examined in it in the Friday evening prayer-meeting. The girls took pride and pleasure in answering their full share of questions and in this way Dr. Morton has, in the last two years,

taken us through the complete Old Testament History with a sketch of the period between the Old and New.

The Gospels and Epistles have been studied at family worship, when Dr. Morton instructs on the portion read, also in my Sabbath School class. Every week evening is occupied by the girls in committing hymns, catechism and Bible lessons, principally in Hindi. These lessons are repeated to Dr. Morton and myself on Sabbath mornings from 7 till 8 o'clock.

Miss Morton has made their Sabbath evenings pleasant by exercises on Scripture subjects in the following manner. One girl chooses the subject; the rest question in turn till sufficient information is elicited to show them what character or event was in the girl's mind—the guessing is lively and the interest intense. The girls all know a great many native hymns by heart and are of great assistance in singing.

At St. Joseph they sing with the women after service is over; at Tacarigua they assist in Miss Blackadder's Sabbath School. These two stations being only two miles distant east and west of Tunapuna some of the girls go to each every Sabbath afternoon. They also accompany Fanny, our faithful Bible woman, on her rounds. Not much older in appearance than some of themselves, Fanny is ever their kind friend and adviser; nothing delights them more than to accompany her in her afternoon work to visit or hold a meeting. Several of the girls can give a Scripture Lesson, or engage in prayer if needful.

PRACTICAL TRAINING.

Including cooking, washing, starching, ironing, sewing and gardening has been attended to as usual. The gardening produces vegetables for their tarkari, which eaten with rice is the daily food. In the daily sewing class from 2.30 till 4 o'clock Miss Morton has superintended the cutting and making of all their clothing. To teach the girls to cut and make their own dresses (English fashion) is no easy task. Five have learned this year to do it pretty well. The same girls who came into Bible Class have attended the sewing class. Each girl has done her own laundry-work, and taken her share in cooking. In general house-work most of them are now expert enough to be very useful.

PROSPECTS.

In this, as in other wholly agricultural districts, the number of girls allowed to attend school regularly, above the age of nine or ten years, is very small indeed, hardly large enough even to supply the vacancies in the Home supposing they were old enough and all willing to come. The toil of training those who know nothing but to weed in the cane-piece, or to cook rice and tarkari is very great. Still, a few of this class are likely to be received; some Christian girls living on or near our premises, from about nine to twelve years of age, are to be instructed in our Bible and sewing-classes, &c. Most of them came into these classes this year but not so regularly as we could wish. It is proposed thus to continue work for these dear girls, of whom Miss Morton and I sometimes speak as being at once "our torment and our delight."

Church Notes and Notices.

The RECORD will be glad to receive and publish notes under any of the following headings. If, in any case, such notices are omitted it is because they have never been forwarded. Send a card.

CALLS.

From Richmond, Que., Pres. to Dr. Kellogg, Spencerville, Ont.

From Dominion City to Mr. W. J. Penman of Elkhorn. Accepted. Induction 29th March.

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

From Westminster Ch., Winnipeg, to Mr. C. B. Pitblado of Santa Rosa, Cala. Accepted.

From St. Andrew's, Lanark, to Mr. G. W. Mills of New Westminster, B. C., declined.

From Parkdale to Mr. D. Hossack of Orangeville.

From Waterford and Wardham, Paris Pres., to Mr. L. W. Leitch of Point Edward.

From Fort William to Hugh Fraser, of Treherne.

INDUCTIONS.

We regret that the notice of Mr. John A. Logan's induction into Cooke's Ch., Chilliwack, B. C., in October last, was inadvertently omitted. Mr. D. Strahan into Hespeler, Guelph Pres. Feb. 9th.

Mr. James Gilchrist, of Pierson, Man, into Blytheswood, Chatham, Pres. Mar. 13th.

Mr. D. B. Marsh into Onondaga, as in our last, was incorrect. The call was declined.

RESIGNATIONS.

Mr. W. F. Farries, of Knox Ch., Ottawa.

Mr. D. M. Buchanan of Georgetown and Limehouse, Toronto Pres.

Mr. Lawrence, of Emerson, Wis. Pres.

Mr. J. Pringle, of Port Arthur.

OBITUARIES.

Rev. James Russell Scott was born in Fifeshire, Scotland, in July 1814; educated in Edinburgh University; entered the ministry of the Presbyterian Church in 1849; emigrated to Canada in 1858; was shortly afterwards settled at Perrytown; in 1865 was called to Whithy; and in 1868 to Cambray. Owing to poor health he resigned in 1875. At that time he was appointed clerk of the Presbytery of Lindsay. On the 25th of February he fell asleep.

Rev. James Watson D.D., was born in Aberdeen, Scotland, December 1st, 1824. Completing his studies for the ministry, he came to Canada in 1854 and took charge of the united congregations of Huntingdon and Athelstan. When these were separated, he retained charge of the Second Presbyterian Ch. in Huntingdon. He has been for a number of years clerk of the Synod of Montreal and Ottawa. A few weeks since while visiting one of his elders who was ill, Dr. Watson was thrown from his sleigh. Though he lived for several days he never recovered consciousness, and on the 21st of Feb. he breathed his last.

PRESBYTERY MEETINGS.

Chatham, Chat., St. And., 10th July, 10 a.m.
Lanark & Renfrew, Carleton Place, Zion, May 23, 10.30 a.m.

Pictou, New Glasgow, 4th April.

Stratford, 9th May, 10.30 a.m.

Sydney, Syd, Fal St. April 4th. 10 a.m.

Wallace, Wallace, May 2nd.

Winnipeg, second Tuesday in May, *bi. mon.*

MISCELLANEA.

The Annual Meeting of the Woman's Foreign Missionary Society, West., will be held in St. Andrew's Church, London, Ont., on Tuesday, Wednesday and Thursday, 18th, 19th and 20th April. A large and interesting meeting is expected.

The offices of Rev. Dr. Reid, the agent of the Church at Toronto, have been changed from 170 Yonge St., to Confederation Life Building, 8 Richmond St, East, Rooms 62-65.

The Books for the several schemes in the offices of the Agents of the Church will be positively closed for the year on Monday, 1st May. All moneys should be remitted by that date.

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. Jackson, of Galt, Ont.

Communications for the Presbytery of Lanark and Renfrew are in the absence of the clerk, Mr. Crombie, to be addressed, for the next three months, to Rev. Dr. Campbell of Renfrew.

Rev. R. Hamilton of Motherwell has been nominated by his Presbytery, Stratford, as moderator of Assembly.

Literary Notices.

THE MONTHLY LEAFLET—Of the Woman's Foreign Missionary Society, Eastern Division, is a neat little paper of eight pages, the first number of which has just been issued. May it aid much in deepening the missionary interest. Price one cent per copy, 12 cents yearly, Address Miss I. McCulloch, Truro.

THE PRESBYTERIAN COUNCIL GROUP.—They did not escape. The photographer caught them, and his department is in no wise behind that of the others who had a share in the proceedings of the Fifth General Presbyterian Council which met last autumn in Toronto. We have received a picture of the Council containing two hundred individual portraits, representing twenty-seven branches of the Alliance, and grouped according to branch and nationality. It is thus a representative Presbyterian picture. As a work of art it is exceedingly clear and good. In size 13 x 20 inches, it will be sent, unmounted, to any address, for \$3.00, J. Bruce, photographer, 132 King street west, Toronto.

WIVES AND DAUGHTERS.—Is a new twenty page monthly journal devoted to the interests of women, and published in London, Ontario. It is well printed and well filled with much to interest and instruct. Address Wives and Daughters, 418 Richmond street, London, Ont. Price 10 cents, or \$1.00 yearly.

THE BIBLICAL WORLD.—Continuing the Old and New Testament Student, comes from the University Press of Chicago. Dr. Harper, with assistants, is editor. Vol. I, No. 1, of the new series is in size and style much like the old, and is characterized by its ability. Price \$2.00 in advance.

THE JENNESS MILLER MONTHLY.—Illustrated, is a bright woman's magazine. Price 10 cents. \$1.00 per year. Jenness, Miller & Co., 114 Fifth Avenue, New York city.

THE SILVER CROSS, the official organ of the King's Daughters and Sons, comes in attractive form, 158 West 23rd Street, New York city.

Family Circle.

DAVID BRAINERD; HIS CHARACTER, WORK, AND RELATION TO THE MODERN MISSIONARY MOVEMENT.

BY REV. W. D. SEXTON, DETROIT, MICH.

DAVID BRAINERD was one of a small but brilliant galaxy of names that appeared in the first half of the eighteenth century. Jonathan Edwards and John Wesley were both born in the same year—1703; George Whitefield in 1714 and David Brainerd in 1818. These are names that still shine with unfading lustre. Individually and collectively they made profound impressions upon their own time, and bequeathed to subsequent generations a rich legacy of Gospel doctrine and Christian life. Both in England and America they arrested the ebbing tide of spiritual life, and set new bounds to the manifestation of God's power in reclaiming and sanctifying sinful men. It is no exaggeration to assert that they revolutionized the Christian thought and practice of their age.

In this group the names of the two Americans, Jonathan Edwards and David Brainerd, are indissolubly linked together. Jonathan Edwards was the representative character of New England Theology; David Brainerd was the representative character of New England piety. The former has been justly called "the apostle of Christian doctrine;" the latter, "the apostle of the Christian life." Each of these men exerted a marked influence upon the other. Neither would have been what he was without the other. Taken together, they mark an era in the development of Christian doctrine and the spirit of evangelism.

David Brainerd was born at Haddam, Conn., April 20th, 1718. He was born on a Sabbath day, a fit prophecy of his holy life. According to his own testimony, he was born again on a Sabbath day, July 12th, 1739. He began his missionary career among the Indians in April, 1743, and died at the home of Jonathan Edwards in Northampton, Mass., October 9th, 1747. For so short a life, it was marvellous in its influence upon subsequent generations.

As a boy he was not remarkable for precociousness, except along the line of unusual thoughtfulness upon religious themes. From a boy he was somewhat sober and much inclined to melancholy, a characteristic which increased as he grew older and at times became a source of great distress. At the age of seven or eight he became greatly concerned about his soul's salvation and was specially terrified at the thought of death. His anxiety drove him to the performance of religious duties, but he found no satisfaction in them. He found it a melancholy business, which destroyed his eagerness for play. This concern, however, was of short duration, and left him at ease in Zion and without hope in the world.

He continued in this state of little concern about his personal salvation till he was about thirteen years of age. At this time a mortal sickness prevailed at Haddam which greatly excited and alarmed him. This turned his attention anew to religious things, and from this time onward he was much engaged in religious duties; but he found little satisfaction, because they were performed, as he himself afterward discovered, from an entirely wrong motive. Just at this time in his life he was greatly distressed and saddened by the death of

his mother. His father had previously died, he was thus left an orphan at the age of fourteen. Naturally inclined to melancholy and to morbid self-introspection, these events deepened and intensified the sombreness of his life.

At the age of twenty he began to apply himself to study, with the design of fitting himself for college. According to the custom of the time, he put himself under the instruction of his pastor, at whose home in Haddam he then lived. He withdrew himself entirely from the society of young people, and gave himself exclusively to his studies and religious exercises. He read the Bible through twice in less than a year, and applied himself assiduously to secret devotions. These were years of intense longing after spiritual comfort and rest, of constant struggling with the hardness of his own heart.

During this period we find increasing manifestation of a marked feature of his character. This was his habit of introspection. By it he made the most careful analysis of his own motives, and cultivated the keen discrimination which discerned the difference between true and false religion. So thoroughly and continuously did he analyze his own thought and affection, that he looked upon himself as the very worst of sinners. Sometimes he wondered that God would permit such a wicked person as he to live. The thought of our time is so occupied with the material and the external, so unused to such introspection and self-analysis, that we can scarcely understand the pain of such spiritual vivisection as Brainerd practised upon himself. It is certain that what the theologians call the "law work" was thoroughly and painfully accomplished in him. It is certain also that this process laid the foundations broad and deep for the remarkable piety of his after life. Unquestionably much of the shallowness of spiritual life in our generation arises from a shallow conviction of sin, which precedes the work of Divine grace in the soul. Many are now brought into the kingdom of God by a hot-house process which results in many blossoms of promise, but in little fruit "brought to perfection."

For months Brainerd groped in darkness grievously burdened with a sense of sin. While not asserting the necessity of such prolonged agony in entering the kingdom, we may assert with confidence that "in a deep sense of sin, more perhaps than in anything else, abides a saving knowledge of God." Gradually Brainerd was led to see that all his religious duties were performed from a motive of selfishness, to secure his own happiness, and not from any respect to the glory of God. The realization of his condition greatly saddened and distressed him.

On Sabbath morning, July 19th, 1739, as he was taking his customary walk in a solitary place, a new experience dawned upon his soul. He describes himself as in a mournful and melancholy state. He tried to pray, but found no heart to engage in that or any other duty. He felt that the Spirit of God had quite left him. After trying to pray for nearly half an hour, and while walking in a dark, thick grove, a vision of unspeakable glory opened to the view and apprehension of his soul. This vision was a disclosure of the character and attributes of God such as he had never known. His description of it reminds us of a similar disclosure of God to Isaiah when he was called to the prophetic office. His melancholy was dispelled, and he was so enraptured that he says he was "delighted and captivated with the excellency, loveliness, greatness, and other perfections of God." This event marked the beginning of an era in his life. The peace which he then received was not of sustained duration. Gathering clouds soon dimmed its

radiance. Still this was a real disclosure of God to Brainerd, and he never forgot the radiance and joy of that day.

In September following this event he entered Yale College. He began his college course with great reluctance, lest he might not be able to lead a life of strict religion. It was while at New Haven that he came in contact with a movement which very largely gave direction to his whole after career. His relation to this movement gave rise to the saddest episode of his life, and at the same time intensified his zeal for the salvation of souls.

This movement was rightly called "The Great Awakening." It is difficult now for us to appreciate fully the exigency which gave rise to the movement. Practical religion had fallen into decay. Faith had decayed into formalism. Christianity had become with many a dogma. At least it was no longer a manifest life in many of its professed adherents. Orthodoxy consisted in church membership and the knowledge of theological shibboleths. The complicated relations of Church and State were then still unsettled. These relations made church membership a political necessity. The result was a church, many of whose members were utter strangers to the experimental knowledge of religion. It was openly maintained that piety was not a necessary condition of church membership. It was even claimed and publicly maintained that conversion was not a necessary qualification for the work of the Gospel ministry. With such notions entertained and defended, it was certainly time for an awakening. The one idea which was emphasized in this movement above all others was the necessity of the new birth.

We are gravely assured that this idea had been generally neglected, and in some Christian communities was utterly unknown. It was like the driven ploughshare in new soil. It caused intense religious agitation, it gave a mighty impetus to the cause of practical righteousness.

The movement began in Northampton, Mass., under the searching and powerful preaching of Jonathan Edwards. The news of the remarkable revival at Northampton spread and produced a profound impression. The result was that when Whitefield visited New England in 1740, he found the soil everywhere prepared. Great revivals attended and followed his work. It is not surprising, when we consider the situation, that the movement developed imprudences and extravagances. We could scarcely expect that the wheat would be wholly devoid of chaff. Amid much that was excellent there was also much that was unadvised in action and utterance.

The movement reached New Haven when Brainerd was in his Sophomore year. His soul was stirred. His was just the nature to be intensely moved by this religious quickening. He entered into the movement with zeal and enthusiasm. He himself afterward declared that he was guilty of imprudences and indecent heats. In his Junior year an imprudent remark, in regard to the piety of one of the authorities in the college, led to a difference between himself and the Faculty which resulted in his leaving college. His sensitive nature was deeply wounded by what he considered the unfair treatment which he received in connection with this event. The scar remained through life. During the year and a half that followed he made several attempts at reconciliation. At the time when his class graduated he presented to the faculty a written apology, which is a model of Christian forgiveness, courtesy, and fairness. It was a sad day for him when he saw his classmates receive

their degrees, while he was destined to carry through life the brand of an outlaw. He harbored no resentment, but this event deepened and intensified the melancholy which was a part of his natural temperament.

The interval of a little more than a year between his departure from college and the beginning of his missionary career was spent in preparation for the Gospel ministry. Two things are pre-eminent in his experience during this year; the first, a morbid desire to die, and the other a passionate longing for the conversion of the heathen. The sense of his own sin and unworthiness, always so vivid, and increased now by the refusal of the college authorities to be reconciled, threw him into great dejection of spirits. He frequently breathed out his intense desire to be freed from the burdens of life. In his longings for the conversion of the heathen are manifest the risings of those characteristics which were destined to stamp his influence forever upon the world's history. At this time he declared that it was no matter to him when nor where nor how Christ should send him. The desire that God would enlarge His kingdom was the constant theme of his prayers. He longed to be sent among the heathen, but the way seemed closed, so that in August of 1742 he said he had almost lost his hopes of God's sending him afar among the heathen.

But while God was preparing the workman for the work, He was also preparing the path to the work. While Brainerd was pouring out his ardent prayers for the heathen and longing to be sent among them, God was stirring the hearts of Christian men in Scotland and America to begin a mission among the Indians. In this very year—1742—the Scotch Society for the Promotion of Christian Knowledge appointed three ministers of the Presbytery of New York as their commissioners, and authorized them to send two missionaries to the Indians. These commissioners selected a Mr. Horton as their first missionary, whom they sent to Long Island. The second whom they selected was David Brainerd. Their proposal to him met a most hearty response. He had been longing for just such an opportunity to glorify God.

His first appointment was at Kaunameek, about half way between Stockbridge, Mass., and Albany, N. Y. Here, in what was then a lonely and melancholy wilderness, he began that career of missionary work which for complete self-abnegation and loyal service has never been surpassed and seldom equalled since apostolic times. The privations of the most distant and solitary foreign missionary at present are not greater than the privations which he endured. For many months his bed consisted of a heap of straw in a floorless log house. His food was hasty pudding, boiled corn, bread baked in the ashes, and sometimes a little meat and butter. Of him it might be said truly that it was his meat to do the will of God. His complete abandonment to this work is evidenced by the fact that he sold the little patrimony which he possessed, and planned to use the proceeds in the Lord's work. He burned the bridges behind him.

It was the original intention of the commissioners to open a mission at the Forks of the Delaware, but for prudential reasons the execution of the plan had been delayed. At the end of Brainerd's first year at Kaunameek the way appeared open to carry out the original design. Just at this time he had several flattering calls to accept the pastorate, but having put his hands to the plough, Brainerd was not the man to look back. He declined these calls, and started for what was then the distant post at the Forks of the Delaware. He now manifested a growing

desire to do some special work for God. He himself says about this time, "Last year I longed to be prepared for a world of glory, but of late all my concern is for the conversion of the heathen, and for that end I long to live." It was this passionate longing for the salvation of souls which, growing stronger and stronger, urged him onward in his career of heroic toil.

In addition to his work at the Mission station, he undertook long journeys westward to the Susquehanna, to carry the Gospel to the Indian settlements upon the banks of that river. These journeys were always accompanied with much privation and sometimes with positive suffering. Through the unbroken wilderness he pushed his way, sometimes overtaken with storms, sometimes prostrated with a burning fever which detained him in the lone and terrible wilderness, and yet through all his sufferings he uttered not a word of complaint, except that he was not living as near to God as he ardently desired.

When he reached the distant settlements no comfortable lodging place awaited him. The "prophet's chamber" awaiting him was a wretched corn-crib, into which he crawled and passed the night. His thought was never of his own comfort. He saved not himself. His anxiety was that God might be glorified in himself and in the extension of Christ's kingdom. In the midst of his incessant labors and fatiguing journeys he was constantly suffering from poor health. Sometimes for several weeks he would be unable to attend to his accustomed duties. At such times he was greatly distressed, not on account of his personal suffering, but because he could do so little for the Master. He longed to do much in a little time, and any cessation of work made him feel that he was living for nothing; but in the midst of all his suffering he was constantly breathing out his longing for more conformity to the image of Christ. He was constantly hungering and thirsting after righteousness.

He spent a little over a year at the Forks of the Delaware together with these journeys to the Susquehanna. At the end of the year he was more dejected and discouraged than usual. Thus after two years of prayer and toil, he had not a single convert to encourage him. He had been zealous in work, he had agonized in prayer, but the fruit had not yet appeared. All this time he had preached and taught through an interpreter, and even the interpreter was still a stranger to the saving grace of God. This was an occasion of great anxiety and sorrow to the lonely missionary. The truth which he spoke with so much earnestness necessarily lost much of its force through the coldness of the interpreter. Is it any wonder that this man, who was by natural temperament inclined to melancholy, should become discouraged? He was so disappointed and saddened that he contemplated giving up the work at the end of the year; but the dawn of a brighter day was nearer than he thought. In ways that he least expected God granted to him the desire of his heart.

At about eighty miles southeast of the Forks of the Delaware was a small settlement of Indians at a place called Crossweeksung. Brainerd determined to visit this place and present the story of the Gospel. He found them peculiarly susceptible to the truth. They were immediately interested and impressed. The news of Brainerd's presence and preaching spread abroad, and the natives began to flock in from every direction. It was here in the following eighteen months that his ardent desires were at last gratified. With increasing joy, we may say it reverently of him, he saw of the travail of his soul and was satisfied. The revival which now

accompanied his labors was one of the most remarkable in the history of Christian enterprise.

Suddenly there fell upon the whole Indian population what Brainerd called "a most surprising concern." From all parts of the country people came streaming in, eager to hear the Gospel. They listened in speechless interest to his preaching, and many fell down in frantic distress of soul. The air would sometimes be full of their cries for mercy. Multitudes were overwhelmed with distress of soul.

This condition was not brought about by the presentation of the terrors of the law. Brainerd did not preach to the Indians such sermons as Jonathan Edward's famous sermon, "Sinners in the Hands of an Angry God." His presentation of truth was rather along the line of what we call the doctrines of Divine grace. He says that under this preaching sometimes the power of God seemed to descend upon the assembly like the rushing of a mighty wind, and with astonishing energy bore down everything before it. He compares it to "the irresistible force of a mighty torrent or swelling deluge, that with its unsupportable weight and pressure bears down and sweeps before it whatever is in its way." This was not a mourning which ended in tears. Many of the wretched savages were rescued from superstition and gross wickedness, and gave ample evidence that they had passed from darkness into the marvellous light of God's children.

It was painfully evident, however, that Brainerd's work could not be long continued. His physical strength could not endure the strain. During this single summer he travelled more than three thousand miles, often for several weeks preaching nearly every day and faithfully training the converts by means of catechetical classes. He organized the converts into a church, the first church ever organized on this continent solely of Indian Christians.

The following summer, as he continued his work, failing health was constantly pressing upon him. Consumption, that grim monster of disease had fastened its relentless hold upon him. His heroic efforts to continue his work are exceedingly pathetic. He did not give up until absolutely forced by constantly increasing weakness. In the spring of 1747 he reluctantly bade his congregation farewell and turned his ace to New England, still hoping even against hope that he might rally and return to his beloved people.

He went to the home of Jonathan Edwards, to whose daughter he was engaged in marriage, with the ardent hope that rest might restore him to health. He there consulted the family physician, who told him frankly that his life was nearing its end. He was not at all disturbed by this announcement. He had too often longed for death to be terrified when told that it was approaching. He rallied sufficiently to make a visit to Boston, where he interested some prominent Christians in the conversion of the Indians. To the very last he was consecrated to his chosen work. The result of this visit to Boston was the raising of money and the sending of two missionaries to the Six Nations. While there he was brought very low, but again he rallied and was permitted to return to Northampton, Mass., where he died at the home of Jonathan Edwards, surrounded by the tender ministry of friends, October 8th, 1747.

He had not yet reached the thirtieth mile-stone in life's journey—a short life, yet imperishable in its influence upon the progress of the Redeemer's kingdom. It was a life of deep humility, intense longing after God, and magni-

fluent heroism. When duty called, he went forward unflinchingly. The lesson which he himself drew from the long and weary path, before he reached the consummation of his desires in the conversion of souls, was "that it is good to follow the path of duty, even in the midst of darkness and discouragement."

To the account of his self-devotion, as published in his journal, the modern Church owes more than we can estimate for the spirit of evangelism, which has given force to the missionary movement of the present century. The story of Brainerd had something to do in stirring the mind and heart of William Carey, the "father of modern missions." Samuel Mills learned the same story from the lips of his godly mother. Henry Martyn was inspired to similar deeds of heroism in foreign lands. So the circle widens. Who can measure the power of one short life consecrated to the Master's service? If Brainerd's spirit of abandon to the cause and kingdom of Jesus Christ were to possess the whole Church of Christ, the fulfilment of precious promises would be at hand. The story of his life will never lose its power. So long as the Church of Christ endures it will be told as an evidence of the possibilities of grace in the individual, and the supernatural power of an ever-present Christ to work miracles of grace in the conversion of souls.—*Missionary Review.*

A BRAHMIN'S TESTIMONY.

A STRIKING testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, official students, and others, has just been published.

"I have watched the missionaries and have seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country, to come to this, to them, unhealthy clime? Is it for gain or profit that they come? Some of us, country clerks, in government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me.

Look at the missionary! He came here a few years ago, leaving all, and for our good. He was met with cold looks and suspicious glances. He was not discouraged; he opened a dispensary, and we said: 'Let the pariahs (lowest caste people) take his medicine, we won't; but in the time of our sickness and our fears, we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets: but, ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health;

Has he made any money by it? Even the cost of the medicine he has given has not been returned to him.

Now, what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal in different languages. I chance to know. It is the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness and purity and holiness and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And they now bring it to us, and say: That is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran; but they bring it in love, and say: 'Look at it, read it, examine it, and see if it is not good.'"

AFRICAN WOMEN.

The condition of African women is most degraded. A woman is practically a slave to her father or eldest male relative before her marriage, and afterward to her husband. She is condemned to ceaseless toil in order to provide for the wants of the family. Added to this is the cruel practice of wife-beating. A whip or scourge made of the hide of the hippopotamus, cut in tails at the end, hangs on the wall of every Guinea negro's hut and is brought in use almost daily. In no heathen country are the women more ignorant, vicious, and utterly degraded than in this part of Africa.

This sad condition is largely due to the universal practice of polygamy. There is no limit, except of means, to the number of wives a man may have. In fact, he is considered wealthy or otherwise according to their number. There is usually one who is called the "chief" or "head" wife. She can tyrannize over the other wives as much as she pleases so long as she does not interfere with the authority of the so-called husband, whose will is absolute. Favoritism on his part may make the lot of some of his women more endurable than that of others; but at the best it is an unenviable one and shows how greatly they need the civilizing influence of the Gospel.

Girls marry at twelve or even younger. Strange as it may seem, considering their ill-treatment, marriage is the goal of every native woman's ambition. They have no form of marriage ceremony whatever. The payment of a certain sum or "dowry" by the man to the girl's father is the only thing required, and when that is fully paid he can claim his wife. Parents frequently betroth their children when very young, and, though the paying of the "dowry" may require several years, the bargain stands, for goods must be refunded if the girl's father wishes to cancel it. Throughout the whole transaction the girl herself has no choice allowed her.—*Mrs. Swan in Pres. Ban.*

'I USED MY TWO KNEES.'

A poor Chinaman had been the slave of opium smoking for *thirty-nine* years. Those familiar with this curse know that the opium appetite becomes a deeply seated disease, and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with with the utmost caution, for they are almost sure to relapse into their former evil ways. But this man was rescued from opium smoking; he was cured, and he stayed cured. One day some one asked him how it was that he had broken off the terrible habit, he answered:

"I used my two knees!"

How many people there are to-day who are caught in Satan's snares, who struggle to escape, and sink despondent and despairing; who might find deliverance as this Chinaman found it. They use their tongues, they use their wills, they use their minds, they make vows, and promises, and resolutions, but they *do not use their two knees.*

No man was ever overcome by temptation while calling on the mighty God to help him; no man need despond, though billows and waves go over him; if a man will only pour out his heart to the Lord, he may go down like Jonah to the bottoms of the mountains, and the earth with her bars may be about him; but if out of the belly of hell he will only cry to God, the Lord will hear and save him.

Tempted one, discouraged one, struggling one, fallen one, *use your two knees*; you will climb out of horrible pits, and mire, and clay on *your knees* sooner than in any other way.—*Scl.*

THE LORD'S WORK IN SPAIN.

BY REV. J. P. WIGSTONE, MISSIONARY, LINARES,
SPAIN.

JUST of late I am up from Andalusia, where my present work is visiting other brethren—two of whom studied in the Pastor's College, London—and scenes of years ago have been recalled by what is occurring here now. For instance, I lately accompanied a brother missionary to a neighboring town to bury a child. The priests and the authorities appeared at the house where the dead lay, and against the father's will forcibly carried the body away and buried it in the Roman Catholic cemetery. Another brother was called to visit one of the converts in a dying state. He had only just reached the house when the priest made his appearance, alleging that he had also been called. He had a number of witnesses. The house filled with people, as is often the case here under similar circumstances. The priest raged and stormed and held up his fist in the face of the evangelical pastor. The sick Christian woman, hearing the dispute about who had been called, cried out; "Silence, all! I wish to make a public confession." (Here the priest smiled, and approached graciously at the last word.) "I am trusting only to Christ for salvation through His death on the cross; and if I die I want to be buried in the evangelical cemetery." The witnesses of the priest told him they were needed no longer, and went out. What did the priest do? He went and lodged a complaint with the mayor that he had been called to attend this dying woman, and that the evangelical pastor had threatened him and hindered him in his duty. The *priest's witnesses* deposed that the woman declared publicly she didn't want the priest but the pastor, and that the priest had threatened the pastor and not the pastor the priest. The mayor took doctors with him and satisfied himself that the witnesses spoke the truth, the dying woman being still able to say she wished nothing to do with Rome.

A third friend has had his meeting place shut up by order of the Governor of Corunna. The English ambassador has been communicated with. This is a case of trying to show by law that the *door* of the meeting place must be kept shut at Santa Eugenia, when no such thing is done in any other part of Spain, nor has been done during the last twenty years! These are matters of the present time, and make the past matters along the north-west coast of Spain new to me; and I will speak about the commencement of the Gospel in these parts.

The first meeting in Galicia was commenced by the "pastor" before mentioned and myself in the year 1875 in Corunna. After a month's search we got a meeting-place, and went to the Governor of the province.

"Your Excellency," we said to him, "we are going to begin the preaching of the Gospel at Puerta de Arriba on Sunday night at six o'clock."

"Who gave you leave to do that?" replied his Excellency.

We explained to him that the law only required that notice should be given to the governor or mayor, and that we thought it best to give the notice in this case to the superior authority, as it was the first meeting of the kind held in all the four northwest provinces.

"Let me tell you," said the governor, "that if you commenced such a meeting the people would tear you in pieces; and I advise you for your own sake not to attempt any meetings here."

"Your Excellency, we have come all the way

from Madrid for the purpose" (a journey then of twelve hours by rail and thirty-six by diligence), "and we quite intend to go on with the meetings."

"Then" (here he began to be very angry), "I warn you not; and if you do, I will take you prisoners from the platform. I can't inflict previous punishment, but I will begin when you begin."

"Then, your Excellency, the first meeting takes place on Sunday night at six o'clock."

We left him, after he had renewed his threatenings. I must say we did not feel very comfortable. We were a long way from all our friends; we did not know the people of Corunna, but we did know something of Roman Catholic fanaticism. We went, in our extremity, to our God, and cried for help. The day arrived for our first meeting. "Will the governor keep his word? Will anybody come to the meeting?" we asked one another, as my friend and I prepared to go down to open the door. As we approached, sure enough, there were four policemen in full uniform. "Are they going to take us?" was a very natural question. The door was opened; two or three people straggled in. As the first person entered, one policeman cried out "Order!" As another went in, another cry of "Order!" was heard; and so we entered, and they roared out "Order," and that word for the policemen seemed to be the order of the day. "They have not taken us," remarked one of us to the other. "We are not at the platform yet," was the reply. But we did get to the platform, and without interruption from the authorities; preached with all our heart and soul to a small congregation of about fifty the glorious old Gospel of salvation instant and free to the repenting sinner that comes to the Lord Jesus Christ through "Jesus only." These occasions of speaking to those who have never heard the joyful sound before of the great salvation have been among the happiest of our life. Would to God that thousands who can do so would go into all the world and try it!

The next Sunday, at about 4.30 P.M., we looked out of our window and saw the square filled with people of every class. "Whatever can be the matter?" we asked as we looked out. The servant said, "Why, they have come for the meeting." Come for the meeting! Yes; an hour and a half before the time there were about two thousand people there. Corunna was moved with curiosity. Let us begin the meeting at once. One went to open the door while we got hymn-books, etc., ready, and when we went down we couldn't get in—the place was packed with people in a solid mass. We went up to the house, got down into the back yard by a ladder, and with much difficulty got in at the back door. Happily the platform was just at that entrance. What a scene! The people were perched up everywhere, even sitting on the shoulders of those who occupied the seats. Well, we did our best to "make the message clear and plain," and then asked the congregation to retire and allow others to come in. They did; and in the others came. We had another meeting. After it the crowd outside cried: "Come and preach to us from the balcony!" No, we had no voice left; besides, if we had, that was clearly against the law of "No public manifestation," and we thought it well to keep within it.

For weeks people came from the villages near as well as from the town; so that we were obliged to give entrance by ticket. The American vice-consul was exceedingly friendly, and took the tickets at the door as the people entered. When we appeared in the streets the folk stood at their doors and stared; came out at the bal-

conies and stared. Why? Well, the priests for centuries had been telling them all kinds of queer stories about Protestants, such as that we keep murdered children hanging up by the feet in the cellars to be eaten; that we had horns and tails; and it was natural to be curious to have the first glance at such wretches. Nevertheless, it was a good thing that *the one subject* of interest was the Word of God, the Gospel of Christ, for weeks in the whole neighborhood. I may just say that we sold hundreds of Bibles, testaments and Gospels, and distributed thousands of tracts.

The archbishop drove up from Santiago to annihilate us by a series of declamations against Protestants. The people went to hear him during the day, and us at night. They went out of our meetings saying, "The archbishop tells nothing but lies." Not that we ever went into discussions. No; we kept to the Gospel of free salvation to the chief of sinners by Christ alone, and the hearers drew the inferences.

The Lord blessed the preaching to the salvation of souls. "I am of your opinions," whispered a man to us as we stood on the street one day. He whispered because newspapers were speaking against us, and we had many enemies. "To be of our opinions will do little for you. You must be born again," we answered. We had a long talk with him about his soul. The next preaching was from "The blood of Jesus Christ His Son cleanseth us from all sin." This man was at it, and next day he came to us and told us it had cleansed him. His wife soon professed conversion.

His aunt, a bigoted Romanist, with whom they lived, was in a dreadful way about this. He spoke to her about the Gospels. One evening she was alone about meeting-time, and felt a desire to go which she could not shake off. She went, heard, believed, and brought her husband. He was soon converted. The aunt had \$42 (£5 10s.) worth of images in a glass case. She burned them, and said: "Now, Jesus only is my Saviour." Women sold the butcher meat in the market. Four of them were converted to Christ.

One, a woman over six feet high, had been a notorious character—smoked, drank, cursed and swore. She was soon known to be changed. As she sold the meat I have seen her speak to her customers about their souls. On one occasion she took up a piece of meat, gave it a chop, then looked at the customer and said: "If you don't go to church for salvation you'll be lost." Another chop at the meat and another chop at the customer, and that finished that particular transaction; and then for another.

A man was converted, and his landlord called him from his village, eleven miles from Corunna. "You must either leave the Protestant meeting or my house and land." "I'll leave the meeting," was the reply. "Do as I do," said the landlord. "I read the Bible I got from them privately." "We will," said the tenant. So the tenant and his wife read the Bible privately, and read one day that Christ would be ashamed of them before His Father and the holy angels who were ashamed of Him. They feared that word and returned to the meetings. The Landlord called them. "Yes, we have gone back to the meetings. We are afraid that otherwise Christ would be ashamed of us before His Father and the holy angels," said the man. "You must leave the house and land," said the landlord. "At once; if you will allow me anything for the labor bestowed on it, well and good; if not, take it, labor and all." The landlord was astonished, and knew he would find few such honest men as John, and said: "Well, John, you can keep the house and lands; and if any one molests you

about your religion, send him to me." John went home and offered the largest room in the house for the meetings in his village, and shortly after his wife and he gave a room all ready furnished with platform and seats for Gospel meetings; and the meetings have been held in it ever since.

Indeed, the work in Corunna and neighborhood has continued till this day; not in our hands; but after we left to preach in other towns and villages of Galicia, the converts continued the meetings till God raised up others to go on with the work.

When we came out to Spain in 1873 we had a conversation with the president of the college, that Greatheart the Second—C. H. Spurgeon—when he said: "So you are going to Spain and trusting God for support in money matters?" "Yes." "Would you not rather go under a committee?" "No." "Neither would I," said Mr. Spurgeon. We reckoned that if God wanted us in Spain He would support us there; and though many supporters have gone to heaven, others have been raised up, and we have been helped hitherto.—*Mis. Rev.*

SQUANDERING MILLIONS.

A newspaper states that one of the wealthiest of America's millionaires is intending to spend one million dollars a year for ten years in building and beautifying a palace and its surroundings; and this while there are homeless orphans, helpless invalids, young people struggling for education and for usefulness, and a thousand million human souls, living without God and dying without hope in the world.

There is one defect in the architecture of all these palatial residences. They are *not death proof*. No matter how strongly they are built, or how beautifully they are finished; no matter how many blinds, shutters, bronze doors and storm doors they have, yet death finds its way into them. In the most unwelcome hours and at the most inopportune moments the unbidden and unwelcome stranger comes; and what is a ten million dollar palace worth when sickness creeps in at its windows, when death crowds in through its carved doors, slides across its costly carpets, invades its inner sanctuary, and drags away the one man for whose comfort and pleasure all this expenditure has been incurred, and makes him food for worms. Oh, how little is wealth worth in a dying hour. It cannot purchase ease, it cannot heal disease, it cannot bribe death.

The Saviour has said, "Woe unto you that are rich! for you have received your consolation," and the apostle has said, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

A great railway king was on his dying bed, and when the stock markets of the land were trembling in the balance, and prices were rising or falling, with every rumor that came from the sick man's bed, he was saying to those around him, "Sing to me, sing

'Come ye sinners, poor and needy!'
O, how poor is the man who, in the dying hour, leaves millions behind and takes nothing with him. Blessed are they who lay up a good foundation against the time to come, who send on their wealth before them, and who make ready to be received into eternal habitations when earth's vain glories pass away like dreams.

Sabbath School Lessons.

April 16. JOB'S APPEAL TO GOD.

Lesson Job 23 : 1-10.
Memory vs. 8-10.

Gol. Text, John 13 : 7.
Catechism Q. 55.

The time of Job was probably between 2000 and 1800 B. C., the time of the patriarchs, Abraham, Isaac and Jacob.

"We should by review get clearly before us the progress of the poem up to the close of our last lesson. The good man is suddenly assailed by terrible disasters and affliction. Neither he nor his friends understand the meaning. The problem is too hard for them. But in so far as they attempt to give a solution or explanation, they differ widely. Job knows he is innocent and earnestly maintains it. But his friends declare that to say so is to blaspheme God as an unjust Being, for, they say, a just God *must* reward the righteous and punish the wicked. If, therefore, He punishes any one, that fact proves that are to be wicked. Such is their reasoning. They do not see that there may be other reasons for suffering."

Each of Job's friends argues the case and to each of them he replies in turn. This is repeated three times, except with Zophar. They get warm, excited, angry, because Job refuses to confess his crimes. They accuse him, urge him to confess and repent, that God will restore His favor if Job will only turn from his secret sins. But Job gradually makes progress toward the light, and though he cannot understand the reason of the present ills he still believes that he is innocent and that God is just, and that the time will come when both his own innocence and God's justice will be fully vindicated, and in the faith of that he will wait and suffer with patience till the change come.

I. *Longing to find God* vs. 1-4 His stroke was so sore that he felt sure if he could only find God and lay his cause before Him, He would give relief. Job's knowledge of God was dim but His faith in Him was strong. Study carefully each sentence.

II. *Confidence in God's Justice* vs. 5-7. "He would give heed unto me."

III. *Assurance of final blessing* vs. 8-10. Right and left I seek in vain for Him. I find Him not but He knows me, yea more, the time is coming when He will show Himself to me. The fire is sore but when the purifying is done I shall come forth as gold.

1. God's Providences often seem dark to us.
2. The true seeker will diligently search after God even though all may seem dark.
3. Sometimes for a time, He hides Himself from even the seeker.
4. His eye is ever upon them and He follows them with loving care.
5. In due time all true seekers will find all of Him that their hearts desired.
6. Those who bear trials in humble patient trust and hope, will come forth from them, purer, brighter, better.
7. Let us seek so to live that every trial, trouble, and disappointment will leave us more humble, more patient, more christ like.

A Christian woman once wrote on the fly-leaf of her Bible the following words: "Lay any burden upon me; send me anywhere, only go with me; sever any tie but that one which binds me to thy service and to thy heart." This is true consecration.

JOB'S CONFESSION AND RESTORATION.

April 23.

Lesson Job 42 : 1-10.

Memory vs. 5-6.

Gol. Text, James 5 : 11.

Catechism Q. 56.

The debate between Job and his three friends has ceased. This "greatest of all poems in ancient literature, perhaps in all literature reaches its close." The three "friends," with their theory that sin brings punishment and that therefore Job must be a great sinner, have brought forth all their arguments, and often in a very unkindly tone and spirit, but they have failed to move Job from his position.

Throughout the debate, they have grown more haughty, hard, bitter, and unfeelingly unjust, towards Job. Towards the end, Zophar, the most narrow minded of the three, dropped out of the argument altogether, and Eliphaz, the eldest and ablest of the three, in an utter loss of temper resorted to charges against Job for which he had not the slightest proof.

Then comes in a younger man, Elihu, who had hitherto been a listener. He saw the mistake of both Job and his friends. He could restrain himself no longer but broke forth into speech. "Then was kindled the wrath of Elihu..... against Job was his wrath kindled, because he had justified himself rather than God." "Also against his three friends was his wrath kindled because they had found no answer" (that is to Job) "And yet had condemned Job."

Elihu had seized the very root of the matter on both sides. He condenses into two brief sentences the pith of the elaborate discussion contained in twenty nine chapters.

"After Elihu had spoken and finished, then God Himself speaks to Job out of the whirlwind.

If he cannot penetrate the outer fringes of God's works, how can he presume to understand the deep mysteries." "Shall he that condescendeth with the Almighty, instruct Him?"

At these words of the Lord Job bowed himself down in humility. "Behold I am vile what shall I answer Thee? I will lay my hands upon my mouth. Once have I spoken but I will not answer; yea twice; but I will proceed no further?"

I. *Job's submission and repentance* vs. 1-6. Previous to this Job had justified himself, now he finds the God for whom he had longed, and he gets humble. "Mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." "When he listened to his three friends he knew he was not the monster they pictured him. He was as good as they. But when he saw God, he felt his unworthiness and longed for forgiveness."

II. *Job's friends condemned* vs. 7-10. "Ye have not spoken of me the thing that is right" said God; in the discussion, "as my servant Job." *Burnt Offering*—They were to offer up a sacrifice for their sin in thus speaking of him and then Job would pray for them. "This was a bitter but wholesome lesson of humiliation for them."

III. *Job's restoration and reward* v. 10. "When he prayed for his friends." When he reached that Christ-likeness in Spirit that he could pray for those who had so censured and misjudged him as Christ prayed for his murderers, then his praying was complete and he was in a state to receive blessing.

1. "We know nothing aright of God or ourselves until he make it known to us.

2. "Self-loathing is the companion of true repentance. Ezek. 6: 9.

3. "The Lord is bountiful rewarder of his servants and a liberal repairer of their losses."

April 30. WISDOM'S WARNING.

Lesson, Prov. 1 : 20-33. Golden Text, Heb. 12 : 25.
Memory vs. 20-23. Catechism Q. 57.

Solomon's great wisdom was a special gift in answer to prayer, but he must have been wise to ask such a gift. Gathering around him a body of wise men, himself the wisest of them all, they studied all subjects and formed a bright centre of learning and wisdom which attracted men from all nations, 1 Ki. IV, 33, 34.

Solomon's school of learning existed five centuries before the wise men of Greece lived and taught, and it is probable that much of the wisdom of the latter was due to this source, just as Solomon, while excelling in wisdom all the men that ever lived, no doubt made use of the gathered wisdom of previous ages.

Of his wise sayings on all subjects three thousand were noted. Of these, a few, bearing upon moral and religious subjects have come down to us in the word of God.

The Book is called "Solomon's," because its contents are chiefly his sayings, though part of it is due to others, the last two chapters, for example, are the prayers of Agar and Lemuel. Portions of it were gathered and arranged in the days of Hezekiah, Chap. 25 : 1. but the main part of it is of Solomon, hence the name.

"The book of Proverbs is the best statesman's manual that was ever written. An adherence to the political economy and spirit of that collection of wise sayings would do more to root out from a people the causes of extravagance, debasement and ruin, than all the contributions to 'political economy,' of all the great writers on that subject."—*Coleridge*.

"The first nine chapters represent a continuous, grand discourse, which, after the introduction in the first six verses, is introduced by the text, "The fear of the Lord is the beginning of wisdom." This is indeed the theme of the whole book, showing that no wisdom or morality which has not its root, as its source, its spring, in this, is not worth the name. "The wisdom of this world is foolishness with God."

I. Wisdom Calling, vs. 20-23.—The place of it; vs. 20-21, in the place of public discourse: wherever men do gather, there, if they have but ears to hear, all around, their own experience and observations, speak to them of what is wise.

2. The substance of it, vs. 23, 23.—Three classes are addressed, v. 22, as in the first Psalm. Then comes the promise, v. 23, God's spirit cannot be received unless there is a turning from sin.

II. Wisdom Rejected, v. 24, 25.—Show some of the ways in which this is done.

III. The Consequences, vs. 24, 24.—*Mock*, God does not mock, but, just as the weakness of the body, the fruit of his own doings, mocks the vain prayer of the debauchee for health, so man finds in the misery of sin the mockery of the choice he made. *Shall not find me*,—Men often long for lost opportunities, but they cannot return. *Eat fruit*—"Whatsoever a man soweth that shall he also reap, v. 33, The way of peace.

1. "God leaves none without calls and warnings."

2. "There is a too late. If the farmer neglects the spring time the year is lost to him beyond recovery." So there is a spring time of opportunity for man.

3. Those who turn away from God destroy their own souls.

4. Those who hearken to his calls shall be quiet from the fear of evil."

May 7. THE VALUE OF WISDOM.

Prov. 3 : 11-24. Golden Text, Prov. 3 : 5.
Memory vs. 13-17. Catechism Q. 58.

"The second chapter of this wonderful book treats further of the excellency of wisdom, exhorts the student to seek after her, and warns against a common and deadly sin. The third chapter shows the rich reward of listening to the voice of wisdom.

I. A caution, vs. 11, 12. Before setting forth the value of wisdom and the blessedness of those who choose her, the wise man gives a word of caution to show that even wisdom does not free from life's ills. This is the great problem taught by the Book of Job, that even the good are subject to God's corrections and chastisements, and yet all in love and for their own good." God sends us to His school because He loves us too much not to teach these lessons. Foolish parents can endure any pain for their despot child, except the pain of resisting and instructing him. And, accordingly, they have sometimes to experience the shame and anguish of their children's curses; like that Carthaginian mother, of whom it is related that her son, a convicted criminal, passing to execution, requested that he might whisper something to her, and, coming near, bit off her ear, saying that it was his revenge for having brought him up so badly."

II. The value of wisdom, vs. 13-15.

Happy—No matter under what circumstances. *Merchandize*—It can do for one what gold and silver cannot do. Every gain in it is real, lasting gain. *None of the things*—Men desire many things, health, wealth, fame, but none of them can be compared to wisdom, none will do for us what it can do, none will last as it will.

3. Wisdom's effect upon life, vs. 16-18. *Length of days*—Good habits give health of body, good morals give peace of mind, and both tend to prolong life. *Riches*—Industry, honesty, and the fear of God, while they may neither win the fortunes nor the places that grasping ambition will do, will on the other hand keep as a rule from poverty and want. *Pleasantness*—Peace with man and peace with God makes a life a pleasant thing no matter what its outward circumstances. "It is by walking in wisdom's ways, not in pleasure's ways, that the whole life may be transfigured with a divine and heavenly joy." *Tree of life*—It gives the best both of the life that now is and of that which is to come.

3. The Lord's wisdom, vs. 19-20.
The fact that it is God, infinite in wisdom and power who both gives the charge and sets the example of wisdom, makes it all the more imperative.

My Son—Divine and human tenderness breathe in the words. *Grace*—As a necklace of jewels is to the body so is wisdom to the character. *Securely*—The man who keeps "wisdom" as a companion can never stumble. *Afraid*—Peace by day and sweet sleep by night is the reward of a conscience at peace with itself and with God.

1. "We should be submissive and patient under trials.

2. Religion is more to be desired than any earthly good.

3. Without it, though we may be rich in worldly goods, we will be found poor at last.

4. We should seek this best of all possessions in the very morning of life.

5. Ask of God, and he will give you heavenly wisdom."

6. Whosoever will, may have this treasure.

Callaston.....	5 00	White Lake.....	5 00	Cumberland.....	5 00	Simcoe.....	24 00
Port Elgin.....	63 23	Ham, Knox.....	100 90	Burford.....	6 00	Simcoe s s.....	5 00
Seaforth, Ist.....	50 10	Acton.....	63 22	Walkerton.....	30 10	Baltimore.....	25 00
Rylstone.....	10 00	Simcoe.....	5 00	Walkerton s s.....	5 00	Burnside.....	15 00
St Cath, Ist.....	50 00	Simcoe s s.....	5 00	Pinkerton.....	1 50	North W'tminster.....	180 00
St Cath, s s.....	40 00	Baltimore.....	25 00	Killarney.....	10 00	" " s s.....	27 00
Thamesford.....	108 00	Burnside.....	20 00	Ham, St Johns.....	42 00	" " s s.....	27 00
West Bentwick.....	7 00	Stonewall.....	3 25	Beulah.....	5 00	Lato W Stewart.....	4 76
Sapperton.....	15 37	Flodden.....	3 26	Georgetown.....	15 00	Peterboro, St Pauls.....	400 00
Cote des Neiges.....	13 00	North W'tminster.....	120 00	Flodden s s.....	2 40	Newcastle.....	5 00
Montreal, Erskine.....	550 00	North W'tminster, St A.....	27 00	Owen S., Knox.....	50 00	Strathroy.....	70 00
Knox.....	120 00	Newcastle.....	18 00	Stratford, St And.....	30 00	Millbrook.....	3 00
Cote St Antoine.....	30 22	Millbrook.....	2 00	Qu'ap elle Sta.....	15 00	Osgoode.....	5 00
" s s.....	5 00	Forest.....	5 00	Glen Sandfield.....	10 00	Pingall.....	75 00
Indian Lands.....	32 00	Pingal.....	80 00	Carlisle.....	5 00	Maxville s s.....	5 00
Mont, St Matt s s.....	18 77	Mooretown.....	1 00	Port Elgin.....	17 00	Hollon.....	16 00
Mont, Crescent s s.....	50 60	Hollon.....	7 52	Ryerson.....	4 00	St Andrews, Que s s.....	18 57
Huntingdon, St And.....	50 60	Melverton.....	9 00	St Cath, Ist.....	75 00	Melverton.....	32 00
C Blair.....	1 00	London, King st.....	15 00	Thamesford.....	50 00	Wellesley.....	9 00
H M, per Dr Warden.....	20 00	Enniskillen; etc.....	16 00	West Bentwick.....	4 50	Enniskillen-Cart.....	14 00
Elmsley.....	25 00	Bishop's Mills.....	15 00	St Louis de Gonz.....	6 00	Balderson-Drum.....	13 00
Mount Pleasant.....	9 00	Balderson-Drum s s.....	25 00	Cote des Neiges.....	13 00	" s s.....	7 00
London, Knox.....	42 00	Kamloops.....	21 00	Mont, Erskine.....	62 32	Kamloops.....	10 00
" s s.....	30 00	Calgary.....	8 00	Mon, Knox.....	120 00	Calgary.....	5 00
New Glasgow.....	8 00	Allandale.....	17 40	Cote St Antoine.....	19 64	Oshawa.....	35 00
St Stephen.....	12 01	Oshawa.....	55 00	Indian Lands.....	20 00	Norval.....	19 00
Greenock, St And s s.....	25 00	Norval.....	0 25	Mt Pleasant.....	9 30	Norval, s s & b cl.....	20 00
Hx, Chbl s s.....	10 37	Carp, Lowry, Kinburn.....	5 00	London, Knox.....	40 00	Eques, Un s s & b cl.....	20 00
Union Centre s s.....	13 35	Mainville.....	2 00	Metcalfc.....	15 00	Carp, Lowry & Kibb.....	11 00
Bass & Nic Riv.....	4 58	Ashfield.....	17 00	Toronto, Cooke's.....	60 00	Allenford.....	20 00
Hornman s s.....	15 00	South Nissouri.....	1 00	Nesbitt.....	1 00	Ashfield.....	25 00
West Bay s s.....	10 00	Glenal'p.....	4 00	Wallaceb'g & Cal ch.....	30 00	S Nissouri.....	27 00
Roy J Murray.....	2 00	Mt Forest.....	36 00	Prince Albert.....	14 00	Kipley, s c e.....	6 00
L'ornburg.....	10 00	Perth, Knox.....	75 00	Burnstown.....	15 00	Byth, in bd.....	20 00
Buo Mt, s c e.....	5 00	Emerson.....	25 00	FOREIGN MISSION FUND.....	\$15,036 93	Glenallan.....	21 00
Hx, St And.....	150 00	Peterboro, St And.....	33 00	Rec, to 5th Feb.....	\$39,393 01	Mt Forest.....	88 00
Maitland, St Dav s s.....	8 60	Toronto, East.....	10 00	Wakefield & Masham.....	10 00	Perth, Knox.....	75 00
s c e.....	16 40	St Helen's.....	12 00	P Uslinch.....	2 00	Beachburg.....	60 00
Toronto, Cooke's.....	123 00	Toronto, St Marks.....	20 00	Scarboro, Knox s s.....	15 00	North Smith.....	5 00
Brussels, mem Mel.....	7 00	Belmont, y p h m s.....	14 50	Brussels, Knox.....	16 00	Peterboro, St And.....	100 00
Wallaceb'g & Cal ch.....	30 00	Moffat.....	3 00	Toronto, West.....	50 00	Toronto, East.....	62 42
Prince Albert.....	40 00	Eltisboro.....	2 00	King, St And.....	5 00	St Helen's.....	28 00
Burnstown.....	8 00	Avonmore.....	18 00	Jarvis.....	10 00	Avonmore.....	10 00
.....	\$39,466 26	Pickering, St Johns.....	1 00	Essa, Burns.....	5 00	Apple Hill, s s.....	4 00
.....		Langdowne, etc.....	10 00	Iroquois.....	8 00	Pickering, St John's.....	1 00
		Lindsay.....	87 00	Dixons Corners.....	5 00	New Edinburgh.....	10 00
		Coldepring.....	50 00	Londesborough.....	23 00	S Kinloss.....	9 00
		E Hawkesbury.....	8 00	Stabano.....	21 00	Lindsay.....	106 00
		Antlers.....	6 00	Kilbrido.....	10 00	Lindsay s s.....	25 00
		P Uslinch.....	5 00	St Thomas, Knox.....	160 00	Goldspring.....	3 00
		Port Dover.....	20 00	St Thomas, Knox s s.....	25 00	Glenora.....	3 50
		Victoria.....	5 00	Durham s s.....	6 00	P Uslinch.....	10 00
		Winnipeg, Aug.....	50 00	Durham b c la.....	10 00	Port Dover.....	2 00
		Vancouver, St And.....	65 00	Spirit field.....	3 00	Vittoria.....	13 00
		Toronto, College st.....	150 00	Cramford, Zion.....	151 49	Winnipeg, Aug.....	23 50
		Woodland, in bd.....	2 00	Campbellville.....	25 00	Vancouver, St And.....	80 00
		Wolfe Island.....	2 00	Blenheim-Guelds.....	52 25	Tor, College st.....	95 00
		Cardinal.....	15 00	St Cath, Knox s s.....	29 00	Woodland, m b.....	6 00
		North Nissouri.....	2 00	" ".....	15 00	J Woodland, m b.....	10 00
		Menford.....	4 50	Gravenhurst.....	30 15	Winnipeg, Aug.....	2 00
		Parkhill.....	3 00	McTavish.....	0 75	Winnipeg, Aug.....	32 00
		Alexandria.....	15 00	Toronto, Knox.....	334 76	Winnipeg, Aug.....	1 00
		E Lancaster.....	12 00	" ".....	10 00	Tor, St J sq boys m bd.....	15 00
		Lobe.....	16 00	" ".....	5 00	Men, St J Kenneth.....	3 00
		N Caradoc.....	25 00	" ".....	5 00	North Nisouri.....	13 00
		W Flambaro.....	25 00	" ".....	5 00	North Nissouri s s.....	10 00
		Vankleek Hill.....	16 00	" ".....	5 00	Seaforth.....	28 75
		Andrew McCaa.....	7 00	" ".....	5 00	Toronto, St Mark's.....	33 10
		Brussels, Mel.....	25 00	" ".....	5 00	Oro, Esson.....	9 77
		Starbruck.....	8 10	" s s.....	3 00	Parkhill.....	9 00
		Selkirk.....	12 70	" s s.....	3 00	St Cath.....	5 00
		Port Stanley.....	20 00	" s s.....	27 00	John Lark.....	9 00
		Milton.....	13 00	" " b c la.....	50 00	Alexandria.....	9 00
		Gladstone.....	30 00	" ".....	40 00	Lobe.....	30 00
		Chicoutimi.....	10 00	" Duchesse s s s.....	15 00	L b e s s.....	6 00
		S Delawar.....	15 00	Ham, Erskine.....	50 00	N Caradoc.....	20 00
		Harrington.....	2 00	Onkville.....	50 00	N Caradoc s s.....	5 00
		Oro, Guthrie.....	10 00	Ankville s s.....	18 00	Mrs Hurden, Tor.....	100 00
		Regina.....	35 00	Manotick & S Glos.....	25 00	Vankleek Hill.....	26 00
		Admarton.....	5 40	Morood.....	2 00	Andrew McCaa.....	5 00
		Cornea.....	5 40	St Claremont s c o.....	4 00	Brussels, Mel.....	57 00
		St Cath, Haynes ave.....	35 00	Jas Allan.....	35 00	Brussels, Mel s s.....	6 75
		St David.....	35 00	Lynedock.....	35 00	Gladstone.....	35 00
		Chatham, St And.....	35 00	Silver Hill.....	5 00	Milton.....	10 32
		Napanee.....	15 00	Huntingdon, 2nd.....	61 00	Beechwood.....	16 45
		Pakenham.....	20 00	Kingston, Chal.....	13 00	Utica.....	3 00
		Orange Ridge.....	4 00	Kingston, Chal.....	83 05	Harrington.....	15 00
		Seaforth, Ist.....	32 30	Galt, Central s s.....	50 00	Regina.....	25 00
		Bethesda.....	10 00	Almonte, St And s s.....	50 00	Glenarr, s c o.....	2 35
		Brant.....	3 50	White Lake.....	4 00	St Cath, Haynes ave.....	20 00
		Blenheim, St And.....	6 00	Ham, Knox.....	220 11	" s s.....	10 00
		Ridgetown.....	9 00	Friend, St L de G.....	5 00	Elora, Knox.....	6 00
		Morrisburz.....	20 50	Acton.....	50 00	Napanee.....	15 00
				Churchill, Friend.....	10 00	Orange Ridge.....	2 00
						Valetta, m bd.....	9 00
						Seaforth, Ist.....	22 51

Table with 2 columns: Name and Amount. Includes Bethesda, Hou, St Andrew, Morrisburg, Hensall, G M Copeland, Win, Beulah, Alina, Walkerton, etc.

Table with 2 columns: Name and Amount. Includes Coldspring, W Puslinoh, Port Dover, Victoria, Tor, Collego st, etc.

MANITOBA COLLEGE FUND.

Table with 2 columns: Name and Amount. Includes Reed to 5th Feby, Jarvis, Strabano, St Thomas, Knox, etc.

Table with 2 columns: Name and Amount. Includes Linwood, McTavish, Toronto, Knox, Ham, Erskine, etc.

\$46,509 60

QUEEN'S COLLEGE FUND.

Table with 2 columns: Name and Amount. Includes King, St And, Strabano, St Thomas, Knox, etc.

KNOX COLLEGE FUND.

Table with 2 columns: Name and Amount. Includes Sunderland, Wardville, Kilbride, St Thomas, Knox, etc.

MONTREAL COLLEGE FUND.

Table with 2 columns: Name and Amount. Includes Iroquois, Strabano, Hawkesville, Ham, Erskine, etc.

WINDOW'S & ORPHAN'S FUND.

Table with 2 columns: Name and Amount. Includes Reed to 5th Feby, Aylmer, Wakefield-Masham, Toronto, West s s, etc.

St Cath, Ist.....	16 00	Calgary.....	4 00
Thamesford.....	15 15	Oshawa.....	28 60
Coto des Neiges.....	10 00	Norval.....	2 65
Mont, Erskine.....	25 00	Carp, Lowry & Kinb.....	5 00
Mont, Knox.....	20 00	Mainsville.....	4 00
Cot. St Antoine.....	10 00	Ashfield.....	10 00
Finch & Crysler.....	7 00	S Nissouri.....	3 00
Toronto, Knox.....	7 00	Glenhall.....	11 00
Toronto, Cooke's.....	49 00	Mount Forest.....	12 00
Wallaceburg, etc.....	4 00	Perth, Knox.....	39 00
Madoc, St Paul, etc.....	9 00	Emerson.....	4 00
A D E, Aultsville.....	10 60	Peterboro, St Paul's.....	20 00
Burnstown.....	3 00	Toronto, East.....	10 00

\$4,423 26

Ministers Rates.

Recd to 5th Feby.....	\$2,018 97	Arvore.....	4 50
J J Cochrane.....	8 00	Pickering, St John's.....	1 00
D G Cameron.....	8 00	Brown's Corner.....	2 50
A R Linton.....	8 00	Lansdown, etc.....	4 00
Dr Kellogg.....	2 75	Rev J Fairlie.....	5 00
G Sutherland.....	8 00	New Edinburgh.....	5 70
A Lee.....	8 00	Lindsay.....	42 00
R V McKibbin.....	90 00	Coldspring.....	25 00
P Nicol.....	8 00	E Hawkesbury.....	3 60
A McLavish.....	10 00	Glenora.....	2 15
J Harrio.....	8 00	W Puslinch.....	3 00
R Hume.....	8 00	Port Dover.....	10 00
D Lindsay.....	3 00	Vittoria.....	2 00
H Crozier.....	8 00	Winnipeg, Aug.....	15 00
W Hodnett.....	8 60	Yancover, St. And.....	50 00
R McCross.....	24 00	Tor, Collego st.....	20 63
Dr Fraser.....	16 60	Wolfe Island.....	2 65
J Gourlay.....	8 00	Cardinal.....	8 51
R Fowlie.....	9 00	N Nissouri.....	2 00
W M Fleming.....	8 75	Parkhill.....	12 00
A U Cambell.....	8 00	John Leask.....	2 50
A J McLeod.....	8 00	Alexandria.....	8 00

\$2,269 47

AGED AND INFIRM MINISTERS FUND.

Recd to 5th Feby.....	\$4,753 24	Brussels, Mul.....	15 00
Aylmer.....	2 00	Gladstone.....	4 00
Wakefield-Mash.....	5 00	Milton.....	8 60
Sunderland.....	6 00	Reechwood.....	10 40
King, St. And.....	18 00	Utica.....	2 00
Jarvis.....	5 00	Harrington.....	2 00
Essa, Burns.....	7 00	Regina.....	20 00
Isoquois.....	11 00	Fort Coulonge.....	5 27
St Thomas, Knox.....	60 00	St Cath, Haynes ave.....	20 00
Norwich.....	15 00	St Davids.....	10 00
Springfield.....	1 00	Chatham, St And.....	25 00
Brantford, Zion.....	50 00	Napanee.....	20 00
Blenheim, Guilds.....	10 00	Pakenham.....	7 00
Gravenhurst.....	9 10	Newbury.....	4 14
Hawkesville.....	2 00	Balsour.....	4 20
Linwood.....	2 60	Senforth, Ist.....	18 90
McLavish.....	9 50	Bethesda.....	5 00
Toronto, Knox.....	42 50	Quebec, Chal.....	30 00
Ham, Erskine.....	12 10	Blenheim, St And.....	1 00
Oakville.....	17 00	Ridgetown.....	7 00
Manotick & S Glos.....	5 90	Morrisburg.....	16 00
Lyndeen.....	5 00	Beulah.....	2 00
Silver Hill.....	1 00	Alma.....	5 00
Berlin.....	20 60	Walkerton.....	15 00
Brookdale.....	2 00	Winkerton.....	1 00
Aylmer.....	4 00	Ham, St John's.....	31 00
Kingston, Chal.....	46 20	Georgetown.....	10 00
Galt, Central.....	30 90	Keene.....	20 00
Almonte, St And.....	5 00	Owen Sd, Knox.....	10 00
White Lake.....	5 00	Grassmere.....	2 50
Ham, Knox.....	50 90	Senforth, St And.....	12 00
New Glasgow.....	9 56	Glen Sandfield.....	2 00
Acton.....	20 57	Port Elgin.....	14 00
Tait's Corners.....	3 00	Rylstone.....	3 00
Simcoo.....	10 00	St Cath, Ist.....	25 00
Baltimore.....	10 00	Thamesford.....	35 10
Burnside.....	4 00	West Dentwick.....	0 50
North W'minster.....	55 00	Coto des Neiges.....	10 00
Late Wm Stewart.....	4 75	Mont, Erskine.....	75 00
New W'minster, St A.....	10 00	" Knox.....	20 00
Newcastle.....	5 00	" s s.....	24 35
Strathroy.....	10 00	Coto St Antoine.....	10 00
Millbrook.....	2 00	Indian Lands.....	10 00
Fingal.....	22 00	Finch & Crysler.....	4 00
Hollen.....	5 00	London, Knox.....	17 00
Milverton.....	5 00	Eden Mills.....	4 00
Wilkesley.....	1 25	Toronto, Cooke's.....	35 00
Ennisville-Carl.....	5 00	Wallaceburg & Cal.....	12 00
Ba'rtson-Drum.....	8 00	Madoc, St P. & Col s s.....	5 00
s s.....	2 00	A D F, Aultsville.....	10 00

Burnstown.....	3 00	Kingston.....	142 00
.....	\$6,551 48	Montreal.....	737 00
<i>Ministers Rates.</i>			
Recd to 5th Feby.....	\$2,059 59	J K Macdonald, Tor.....	200 00
J Baikie.....	4 50	Ailsa Craig.....	16 00
J J Cochrane.....	3 75	B Jenning, Tor.....	100 00
D G Cameron.....	4 50	J Eastwood, Ham.....	50 00
A Rowat.....	33 75	Jas Stephen, Tor.....	10 00

JEWISH MISSION.

Aylmer.....	\$5 00
Tor, St John s s.....	25 00
Tor, Knox.....	17 50
s s.....	24 84
Tor, Duchess st s s.....	25 00
Ham, Erskine.....	10 00
Ham, Knox.....	37 00
Osgoode.....	1 00
Perth, Knox.....	5 00
Mrs Hurden.....	25 00
Vaukleeck Hill.....	5 00
Friend.....	5 00
Georgetown.....	5 00
Friend.....	10 00
Toronto, Cooke's.....	2 00

HIGHER RELIGIOUS INSTRUCT.

Ham, Knox.....	\$10 00
Rev D Findlay.....	1 00

LUMBERMAN'S MISSION.

Morrisburg.....	\$5 00
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KNOX COLL. STUD. MISS. SOC.

Scarboro, Knox s s.....	\$24 00
cl 10.....	5 70
Tor, Knox s s.....	25 00
Tor, Duchess st ss.....	35 40
Ham, Prskine.....	12 00
Ham, Knox.....	35 00
N Westminster.....	55 00
s s.....	33 00
Tor, St Jas b m soc.....	15 00

NEW BRIDES, &c.

Tor, Knox.....	\$7 00
" s s.....	5 10
" Duchess st s s.....	25 00
Molesworth, in bd.....	25 00
Galt, Central, s c o.....	20 00
St Cath, Hay ave s s.....	10 00
Helen L Sutherland.....	5 00

MCAIL MISSION.

Tor, Knox b cl.....	\$25 00
Tor, Duchess st s s.....	25 00
Tor, W'tminster s s.....	25 00

WELLAND MISSION.

Tor, W'tminster s s.....	\$10 00
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Received during February by Rev. P. M. Morrison, agent at Halifax; Office, 39 Duke St., P. O. Box 333.

FOREIGN MISSIONS.

Previously ackl'd.....	\$16,61 85
Liver Charlo s s.....	2 25
Malpique in workers.....	39 00
Middle Musq, s c e.....	5 00
Ball River s s.....	5 00
Millford, s c e.....	3 61
Gays River, w f in ad'l.....	1 25
Dartmouth, ad'l.....	79 99
Hx Ft. Massey s s.....	110 00
N Glasgow, James.....	62 42
Strathlbyn, ad'l.....	16 00
St Stephen, N B.....	35 00
St Peter's Road.....	58 25
Lower Stewickke.....	25 99
West Bay, C B.....	32 00
Hx, Chal s s.....	40 00

\$3,258 37

A. & I. MIN. ENDOWMT FUND.

Toronto.....	\$33 00
Wardsville.....	8 50
Hamilton.....	33 00
Toronto.....	28 00
Galt.....	149 00
John Inglis, Tor.....	33 00
Hvde Park.....	32 00

Black Riv & Napan.....	10 00
E Moore.....	1 00
Campbellton, N B.....	40 25
Campbellton, s c.....	14 75
Bedque, P E I.....	30 00
Springside, s c.....	12 40
Angus Cameron.....	0 50
Noel Shore s.....	3 52
Newcastle, St Ja.....	15 00
Nelson.....	3 00
Bonshaw.....	13 00
Gny's River, w f m s.....	10 81
Lunenburg s s.....	19 00
Bridgewater.....	45 00
Souris.....	26 00
Great Village s s.....	20 00
Murray Harbor Sou.....	6 30
Sydney, Fal st.....	30 00
Mt Stewart & W St P.....	5 00
Newport.....	15 00
Bathurst, St Lu s.....	8 00
Bass & Nicholas Riv.....	20 00
Whycocomagh.....	2 00
Harmon ss.....	15 24
Bass River, N S s.....	18 92
Elmsdale.....	19 55
for debt.....	2 50
s c o debt.....	2 50
Truro, Ist.....	61 39
Ter, Erskine s c o.....	25 00
The Points s s.....	2 00
S Mountain s c o.....	2 00
West Bay s c o.....	6 00
Syd Mine, St And s.....	3 00
Coldstream s s.....	1 12
Red Bank s s.....	3 00
Lunenburg.....	100 00
Hx, Park st, cl of Chin.....	7 50
Hx, Fort Massey s c o.....	60 00
Woodville.....	11 00
Moore Riv Mines.....	4 00
Yarmouth.....	10 00
Mrs Robbins.....	4 00
s s.....	34 00
s c o.....	20 00
Rev Jns Anderson.....	5 00
Alberton.....	89 00
Hx, St And.....	146 30
Sydney, St And s.....	17 40
s c o.....	10 00
S Maitland.....	9 54
Maitland, St Dav s.....	17 75
Nashwaak & Stan.....	5 00
Gabarus.....	10 00
Dalhousie s s.....	6 00
Dalhousie s s.....	13 00
Pt La Mur s s.....	5 00
Maple Green s s.....	2 00
Upper Charlo s s.....	4 50
Lower Dundee s s.....	3 00
Upper Dundee s s.....	1 50
St Peter's Bay, P E I.....	30 00
Mary J Cook.....	5 00
Durham s c o.....	15 00
Acadia.....	15 00
Quisow s c o.....	12 00
Musquodubi Har.....	5 00
Clare River s s.....	4 00
Cote St Antoine, Mel.....	0 97
E A O'Brien.....	5 00
	18,457 10
HOME MISSIONS.	
Previously ackld.....	\$5,531 25
Div Merch Bank, Hx.....	15 00
Fall Riv s s.....	4 00
Dartmouth, ad'l.....	50 00
N Glasgow, James.....	94 38
Div B of N S.....	76 00
Strathalbyn.....	25 00
St Stephen, N B.....	25 00
St Peter's Road.....	35 75
West Bay, S B.....	24 00
Black Riv & Napan.....	10 00
Bedeque, P E I.....	45 00
Angus Cameron.....	0 50
Newcastle, St Ja.....	25 00
Nelson, N B.....	4 00
Bonshaw, P E I.....	8 00
Students, Miss Ass.....	50 00
Lunenburg s s.....	19 13
Bridgewater.....	26 55
Souris.....	15 00

Murray Harbor S.....	5 00
Sydney, Fal st.....	20 00
Mt Stewart & W St P.....	10 00
Newport.....	15 00
Bass & Nich Riv.....	20 00
Whycocomagh.....	1 00
Truro, Ist.....	61 40
Truro, St And.....	100 40
Rev J H Murray.....	3 00
Lunenburg.....	10 00
Woodville.....	7 00
Blue Mountain c e.....	5 00
Yarmouth.....	42 00
Rev E J Rattee, ret'd.....	25 00
Alberton.....	60 00
Hx, St And.....	159 00
Sydney, St And s s.....	7 60
Maitland.....	70 00
Nashwaak & Stan.....	5 00
Gabarus.....	4 00
Upper Charlo s s.....	4 50
St Peter's Bay.....	20 00
Acadia.....	14 00
Students' Miss Ass.....	5 00
Musquodubi Har.....	3 00
Bedeque.....	12 88
Div Un B of Hx.....	4 50
E A O'Brien.....	3 00
For North-West.	
N Glasgow, James.....	8 00
St Stephen, N B.....	12 00
Greencol, St And s s.....	25 00
Hx, Chal s s.....	10 37
Union Centre s s.....	13 35
Bass & Nich Riv.....	4 53
Herman s s.....	15 00
West Bay s s.....	10 40
Rev J D Murray.....	2 00
Lunenburg.....	10 00
Blue Mountain c e.....	5 00
Hx, St And.....	150 00
Maitland, St Dav s s.....	8 60
s c o.....	16 40
	\$7,083 94
AUGMENTATION FUND.	
Previously ackld.....	\$2,425 70
Coldstream.....	15 00
Dartmouth.....	20 00
Escuminac.....	10 00
Strathalbyn, ad'l.....	20 00
St Stephen, N B.....	35 00
West Bay, C B.....	20 00
Kempt & Walton.....	20 00
Burn Brae, Ont, St A s s.....	4 00
Campbell, N B.....	53 83
Bedeque, P E I.....	45 00
Muncion.....	20 00
Newcastle.....	2 00
Bridgewater.....	10 00
Sydney, Fal st.....	25 00
Mt Stewart & W St P.....	20 00
Hx, St Johns.....	101 90
Up Stewiecke.....	10 00
Bass & Nich Riv.....	44 68
Truro, Ist.....	100 00
Lunenburg.....	11 00
Woodville.....	25 00
Merigomish & F Riv.....	30 00
Alberton.....	50 00
Linden.....	15 00
Nashwaak & Stan.....	30 00
Gabarus.....	25 00
Dalhousie.....	18 00
St Peter's Bay.....	18 00
Bedeque.....	12 00
	\$3,361 20
COLLEGE FUND.	
Previously ackld.....	\$11,435 20
Div Merch Bk of Hx.....	15 00
Div B of N S.....	29 00
Dartmouth.....	48 00
Strathalbyn, debt.....	12 00
St Peter's Road.....	16 25
Black Riv & Napan.....	2 00
Campbellton.....	6 00
Bedeque.....	31 60
Newcastle.....	8 00
Bridgewater.....	20 00

Souris.....	5 00
Souris, debt.....	10 00
Boue Mt & Garden.....	5 00
Murray Harbor S.....	1 00
Fredericton, debt.....	30 00
Fredericton.....	26 25
Sydney, Fal st.....	5 00
Mt Stewart & W St P.....	9 00
Newport.....	12 00
Upper Stewiecke.....	8 21
Syd Mines, Arch'd, debt.....	30 00
Bass & Nich Riv.....	12 00
Truro, Ist.....	25 00
Montague.....	25 00
Alberton.....	21 70
Hx, St And.....	40 00
Gabarus.....	7 00
Dalhousie, debt.....	15 00
Dalhousie.....	6 00
St Peter's Bay.....	10 00
Acadia.....	15 00
Musquod Har, ad'l.....	3 00
Div Un Bk of Hx.....	307 50
Badeque.....	5 00
Int J M Gardner.....	33 00
	\$12,540 14
MANITOBA COLLEGE.	
Previously ackld.....	\$91 61
Dartmouth.....	5 00
Bridgetown.....	2 00
Black Riv & Napan.....	2 00
Bedeque, P E I.....	5 00
Hx, St And.....	20 00
	\$125 61
BURSARY FUND.	
Previously ackld.....	\$453 39
Dartmouth.....	10 00
Strathalbyn.....	2 00
St Stephen, N B.....	5 00
St Peter's Road.....	3 00
Hx, St And.....	20 00
St Peter's Bay.....	5 00
Div Un Bk of Hx.....	4 50
	\$502 89
AGED MINISTERS' FUND.	
Previously ackld.....	\$2,575 42
Int J A & Campbell.....	72 00
Rev E Smith, ra.....	4 00
Dartmouth.....	15 00
Int Mrs Cummingier.....	7 00
N Glasgow, James.....	8 00
Strathalbyn.....	2 00
St Stephen, N B.....	14 00
St Peter's Road.....	5 25
Rev M Campbell, ra.....	7 50
West Bay, C B.....	2 00
Greencol, St And.....	3 00
Black Riv & Napan.....	2 00
Bedeque.....	5 00
Muncion.....	10 40
Newcastle.....	3 00
Rev F C Simpson, ra.....	10 00
Souris.....	5 82
Rev D McDougall, ra.....	4 60
Fredericton.....	3 00
Int H C Barnaby.....	37 50
Int M Campbell.....	4 00
Sydney, Fal st.....	4 00
Mt Stewart & W St P.....	3 00
Newport.....	2 00
Bass & Nich Riv.....	2 00
Truro, Ist.....	8 00
Lunenburg.....	10 00
Woodville.....	6 40
Hx, St And.....	20 00
Rev T C Jackson, ra.....	5 00
Gabarus, C B.....	4 00
St Peter's Bay.....	8 00
Int W m Jones.....	30 00
Acadia.....	3 00
Int J D Morrell.....	15 00
Div Un Bk of Hx.....	22 50
Badeque.....	2 00
E A O'Brien.....	4 00
	\$2,953 94

Rec'd by Rev. Robt H. Warden, D. D. Presbyterian Offices, Montreal, to March 6th, 1893.	
FRENCH EVANGELIZATION.	
Already ackld.....	\$12,720 35
Cote St Ant de l's.....	10 00
Vardsville.....	3 00
Mrs E Macfarland.....	3 50
Mrs John Brebner.....	2 00
Cote Neiges & Norwd.....	13 00
Bonshaw.....	19 50
Springfield.....	2 60
Thos Weir.....	2 60
Morewood.....	10 00
Huntingdon, 2nd s s.....	42 38
do do.....	6 00
Friend.....	10 00
Montreal, Erskine.....	450 00
Aylmer.....	4 00
Mayfield s s.....	27 28
Montreal, Knox.....	100 00
Lachute, Henry's.....	19 30
Mrs A Bell.....	2 00
Kingston, Chal.....	19 25
Simcoe, St Pauls.....	5 00
Winslow.....	11 00
Vernonville s s.....	7 00
A H & Mrs Cluxton.....	4 00
Simcoe, St Pauls.....	25 00
do do Conbd.....	5 00
Huntingdon, St And.....	30 00
Enskillon & Cartwright.....	8 00
Carps, Lowry, Kinburn.....	10 00
Norval.....	13 00
Warwick, Knox, m rd.....	10 00
Greenville, French Ch.....	3 40
Greenville, Mountain.....	1 60
South Nissouri.....	8 00
Bass River s s.....	19 30
Thamesville s s.....	11 60
Botany s s.....	5 00
Emerson.....	10 00
Smith's Falls, St Paul.....	75 00
Finch, Union s s.....	3 00
Greenbank, s s.....	9 00
Terbergo, St And.....	40 00
Cote St Antoine Mel.....	6 39
W Bell Dawson.....	5 00
J mes Kelso.....	5 00
Port-Douer, Knox.....	22 00
Victoria, St And.....	7 00
Avonmuro.....	9 00
Pickering, St Johns.....	1 00
Keene s s.....	50 00
Glenora.....	3 00
Hidgetown, Mt Zion.....	7 00
Lindsay, St And.....	132 00
Land Lands, Free Gordon.....	10 00
C Charles Blair.....	1 60
Montreal, Knox s s.....	50 00
Hon. D. Wark.....	5 00
Lochiel.....	20 00
Pier-utimi.....	8 00
Rev Rev J Mathiu.....	678 60
Beckhill.....	5 00
Beechwood.....	14 80
Harrington, Knox.....	8 50
North Nissouri.....	5 00
John Leask.....	10 00
Montreal, Knox.....	20 00
Pakenham, St And.....	10 00
Pro-athuric, Y P M Soc.....	5 00
Utica.....	3 00
Spartan.....	10 00
13 Mountain, s s.....	5 00
Gas Mulholhand.....	5 00
Morrisburg, L. Knox.....	10 00
do do.....	15 00
Mrs. Jessie Gausson.....	6 10
Hensall, Carmel s s.....	38 70
Keene.....	20 10
Green Sound, Knox.....	20 00
Williamstown St And.....	11 00
Mt Pleasant, etc.....	12 00
Braimoro s s.....	16 00
Beaucharnois.....	14 00
Urmstown.....	1 55
Ottawa, Erskine.....	15 00
Hamilton, St Johns.....	165 00

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