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MEETING OF THE GENERAL ASSEMBLY.

"A far cry to Lochow," and farther far to Winnipeg, but modern speed condenses space and the genial company of the tribes gathering to their annual Jerusalem makes the brief travel time a pleasure. Veterans of two and three score years astonish the younger generation by stories of twenty years ago, when a day carried one little farther than the distance now passed in telling of it; and toilsome weeks and months were spent in gaining goals now reached in days or hours. A few years since it took more time and toil to reach a meeting of Synod in Halifax from places in Cape Breton or Toronto from parts of Ontario, than now to Winnipeg from farthest provinces of the Dominion.

But why not make the journey shorter still by meeting in some more central place? Why go so far west as Winnipeg? Such a question has often been asked during the past few weeks.

Winnipeg is not "far West." It is about the centre, and delegates from the Maritime Provinces of the Atlantic and Pacific slopes, from Halifax and Victoria, had about equal distance to travel.

Suggestions have frequently been made of a permanent meeting place for Assembly in some central city of the Dominion. Such a step would not be in the interests of the Church, nor is it likely to be taken for many a year to come, but if it be, Winnipeg will have the first claim geographically, and when the great West is settled, let us hope numerically as well.

It was a good thing to have the meeting in that future centre. The attendance from Ontario and Quebec was small, and smaller from further east, but the North-West was there in full force, giving and getting good; many who otherwise would never see an Assembly enjoying this one and profiting by it; while the older Provinces can afford to miss a year.

Moreover, who that was there would have missed Manitoba's cordial welcome and warm-hearted hospitality, boundless and free as its prairie home and pleasant as its flower-scented prairie air.

The Assembly met in St. Andrew's Church, Winnipeg, on the evening of 10th June. Rev. Prof. Gordon, D.D., of Halifax, preached the opening sermon from John xii. : 20; "Sirs, we would see Jesus;" after which he constituted the Assembly with prayer, and Rev. Dr. Moore of Ottawa was chosen Moderator for the current year.

For the first time the roll call was omitted, members being required to report their attendance to the clerk instead. Dear old roll call, with its echoes from ocean to ocean. R.I.P.

The Assembly sat from Thursday to Thursday, closing late at night, 17th June. Each day had its unvarying round of sessions, with varying subjects, well on to one hundred in all, a very few perhaps not worth the time they took, but many deserving more thought and care than could be given.

SABBATH SCHOOL PUBLICATIONS.

For some years a series of Sabbath-school

Lesson Helps has been published in St John, N.B., for the Assembly's Sabbath-school Committee, by their energetic Convener, Rev. T. F. Fotheringham. These Helps are excellent and have won wide favor. From a small beginning they have grown to many thousands. The work, however, has become so great that it is no longer possible for Mr. Fotheringham to attend to it and do the work of his congregation as he would like to do, so that if these are to be continued, some change is absolutely necessary.

On the other hand, considerable debt has been incurred in the undertaking, and to appoint one whose special work it would be to attend to them, would mean additional expenditure, which the Assembly could not see its way clear to undertake.

The editor of the "Record" was asked if a combination of these publications with the "Record" was possible or feasible. He said that if the Assembly could see any possible way of continuing the Lesson Helps under the management of Mr. Fotheringham, who has wrought so long and faithfully at them, he would much rather they should do so, as he had all he could in trying to make better the missionary periodicals of the Church, to which he hoped soon to make an addition. If, however, the financial difficulties in the way prevented this, rather than allow these lesson helps to cease publication, he would undertake for a time the management of them in connection with the "Record."

The Assembly then decided to place the Sabbath-school Lesson Helps in the meantime in charge of the "Record" Committee, and beginning with January, 1898, they are to be published from this office. We bespeak, in advance, the hearty co-operation of all our ministers, elders, and Sabbath-school teachers, in the effort to provide Lesson Helps by our own Church for the children of our own Church.

The Assembly also instructed the Sabbath-school Committee to take steps towards raising a sum for the removal of the existing debt and for some recompense to Mr. Fotheringham for the years of hard work he has so freely given. It is hoped that the friends of S.S. work will give a hearty response.

COLLEGES.

The reports of six Colleges were submitted and considered.

Pres. Coll., Halifax, had 46 Theological students the past session, of whom 14 graduated. The college was never more prosperous or more worthy of hearty support. The Board is authorized to ask the Synod's approval for a Library Building. Morrin College, Que., has eight of its undergraduates preparing for the ministry, some of whom were taking Theological classes. From the Presbyterian College, Montreal, eighteen students graduated for the work of the ministry, the largest class in its history. Queen's had 49 in Theology, the largest number ever registered in that faculty, and of these, 16 completed their course of study. Knox College, Toronto, sent forth a graduating class of 22 to the work of the ministry; while Manitoba College has 23 students attending its summer session in Theology, most of whom were in winter supplying Home Mission Fields in the North-West. Our six Colleges this year have had an "output" of nearly 80 ministers for the work of the Church.

Are all these Colleges needed? There is not room just here to show how necessary each one is in its place and sphere. Suffice it to say that each was thought so necessary by the founders that they sacrificed much to establish it; that much of the money given for their founding was from friends near where they are established, which would not have been given to the Church in any other way; that each college is doing a special and necessary work in its own sphere; that the neighbourhood of such a college keeps alive a deeper interest in the whole work of the Church; and that while some of them may seem more necessary than others, no one of them could be closed without more or less of hurt to the work of our Church, and the cause of Christ.

HOME MISSIONS.

Friday evening was "Home Mission night," and, as usual, a good one.

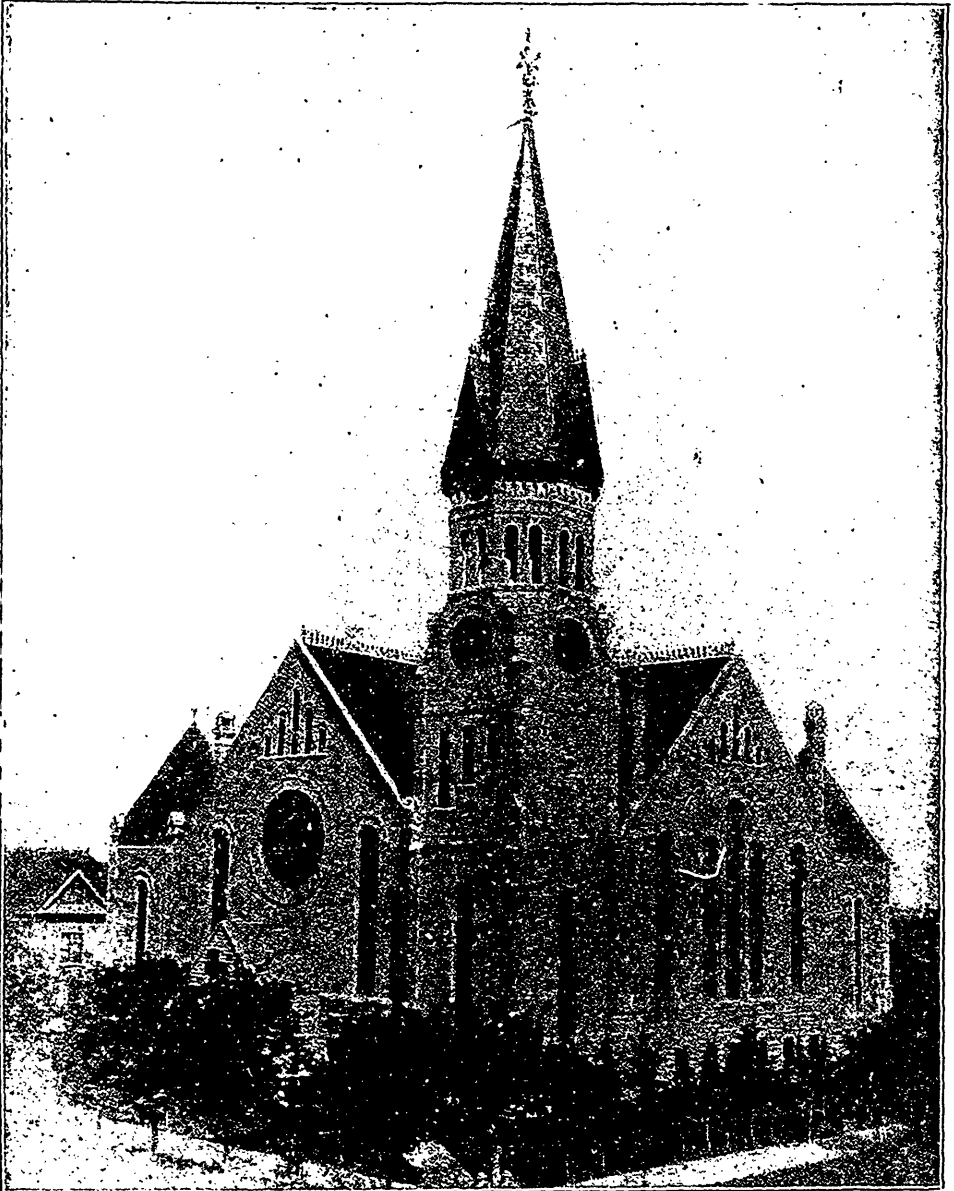
In the Eastern Session, the debt of \$3,690 at the beginning of the year has been reduced to \$1,597, of which \$1,264 was given by the C. E. Societies, many of which last Autumn voluntarily undertook to give 25 cents per member for this object. The Committee expects like generous help from the Young People this year, toward the grand work of winning our country for Christ. The total

receipts in the Eastern Section, for Home Missions for the year, was \$15,094, an increase of \$2,291 over the previous year. Of this amount \$2,100 was for the North-West.

The total receipts of the Western Section for Home Missions during the year have been \$105,276; 364 missions fields, containing 1,057 stations, 11,000 families, and 16,000 communicants, have been supplied by 476 missionaries, in the employ of the H. M.

Com. The people in these Home Mission stations gave for the support of the Gospel \$75,000.

A rich part of the evening's treat was a series of brief addresses by several of the Home Missionaries from the West. The mistake of the meeting, a mistake that has become chronic in the Assembly, was that the night was far spent before the missionaries had an opportunity to speak, thus



St. Andrew's Church, Winnipeg, where the General Assembly met.

unduly prolonging the session, and giving a missionary ten minutes to tell of a work to which he has given his life. These "minute men from the frontier," fresh and breezy from mountain and prairie, are never prosy or dull, and if they had more time could do more to inspire the Assembly with their own Home Missionary zeal.

Dr. Robertson, who is usually present, had not returned from Scotland, but arrived a day or two before the close of Assembly, was warmly welcomed and gave a vivid account of his experiences since last Autumn in the Old Land, in seeking help to follow with the Gospel the men and women from that and other lands who are pouring into our new North-West.

AUGMENTATION.

This is another phase of Home Mission work. Several small stations get help from the Home Mission Fund to support a missionary. As they grow they are organized into a congregation, and if not strong enough to support a pastor, they get help for a time from the Augmentation Fund on condition of giving at a certain liberal rate themselves.

In the Eastern Section the income of this fund during the year has been \$9,858, and sixty congregations have received aid. But the receipts were \$700 short of the expenditure, and 7 per cent. had to be deducted from the grants, a cut which, in most cases, fell upon the ministers of these aid-receiving congregations.

The receipts of the Western Section for this work have been for the year \$22,957, a decrease of \$935 on the previous year.

Twelve congregations became self-containing and passed off the list, while sixteen new ones, made up of organized groups of mission stations, were added.

FOREIGN MISSIONS.

Monday night, "Foreign night," was a grand meeting. Our three Foreign Missionaries, Buchanan and Russell, from India, and Mackenzie from Honan, made the Assembly realize anew the splendid men we have in the Foreign Field. The mistake, as is usually the case, was that the time for evening session was well run before they could begin, and a late hour, limited time, and a wearied audience are poor inspiration.

The reports East and West showed larger receipts than ever before for Foreign work, viz., East, \$28,008; West, \$126,763; in all, \$154,771; but so pressing is the work, so wide open the doors, so clamant the calls, that in both sections the adverse balance of the previous year were but little reduced, the deficit, East, at the close of accounts, on the first of May, being \$4,228, and West, \$9,685.

The F. M. Com., West, tried to cut down estimates for the coming year, but what does it mean? Closing a station here and another there where a native worker has been placed as a centre of light in some native town or village, and turning a deaf ear to the many calls for help. After reducing until further reduction seemed wrong, the Assembly passed estimates equal to all the giving of the past year, including the special effort for the removal of debt. If by January the giving of the Church indicates that these estimates will not be met, the Committee has power to farther withdraw from work, but surely the Church will not permit this. *Far more ought easily be done.*

Hamilton Cassells, Esq., who for fourteen years, first as Secretary, and later as Convener, of the Western division of the Committee, has given a great deal of valuable time to the Foreign Mission work of the Church, expressed his wish to be relieved from service on the F. M. Com., as he found it practically impossible, in connection with his professional duties, to give the necessary time to the work. Mr. Cassells was specially thanked by the Assembly for his long and valuable services, and Dr. Moore, of Ottawa, was appointed Convener.

MEMORIAL FROM INDIA.

Not a little has been said and printed of "trouble in India," and such varied and wrong impressions exist, that a few words regarding it may not be out of place. There is no trouble there that need give any concern to friends of missions. At every station work is being pressed with all possible energy and faithfulness. Our missionaries in India are zealous, earnest, self-denying; and in piety, zeal, prudence, all that goes to fit men and women for hard and difficult posts, they, in common with our representatives in other Foreign Fields, are the cream of our Church.

What then is the trouble? Simply and only this: that they are neither infallible nor invertebrate, but of like passions with others, only, for the most part a good deal better. There was difference of opinion between Paul and Silas as to methods of mission work, and each was so fully persuaded that he was right, that they separated, each taking his own course. So there have been differences of opinion among the missionaries in India, and in the F. M. Committee at home, and between some of the missionaries and the Committee, with regard to methods of administration and work. Such differences of opinion will always exist in some measure among strong, earnest, thinking men and women; and a number of missionaries felt so strongly that some things enjoined upon them were not in the interests of the work, nor in accord with Presbyterianism, that they simply exercised their right, their duty, as Presbyterians, and appealed to the Assembly to have some change made in the administration of the mission.

After very careful consideration, the Assembly did what seemed to it best in the circumstances; by placing a somewhat larger measure of responsibility upon the missionaries in the field, with regard to expenditure and work, and by giving the men and women respectively greater responsibility in connection with their several departments of work.

The decision of Assembly may be summed up as follows: 1. The F. M. Com. shall inform the mission staff in India, each year, of the amount of money which can be granted to that field during the year. 2. The ordained missionaries from Canada shall be a Finance Committee to apportion this amount among the several departments of their own work as in their judgment may seem best. 3. The lady missionaries shall have a council of their own and with the assistance of the treasurer in the field, shall apportion their estimate for women's work. 4. If from any cause the F. M. Com. cannot send the whole amount promised, the reduction shall not be made upon any one department of work, but, so far as practicable, proportionately upon the whole.

FRENCH EVANGELIZATION.

Sure and steady as the dawn of morning

is light and liberty making progress in Quebec; and to this end our French work is doing its part. During a part or whole of the year, there were 20 teachers, 17 evangelists and colporteurs, and 28 pastors and ordained missionaries, employed by the Board, which is carrying on work in 37 mission fields with 93 stations. Patriotism and Christianity both call upon us to push this work with unwearied diligence. The great problem that faces our Church to-day in regard to it, is not how she can win men from Romanism, but how she may prevent their drifting into infidelity as in Old France. Many are dissatisfied. Shall we allow them to drift or give them the Gospel?

THE HYMNAL.

Long and patiently has the Committee worked and the Church waited, and at length has work and waiting been rewarded. Rev. Dr. Gregg, the veteran Convener, young at four score, laid upon the table of Assembly from the Oxford Press, some beautiful advance copies of the excellent book that is to be our "Presbyterian Book of Praise." Taste and see how good it is.

REPORT ON CHURCH LIFE AND WORK.

Two years ago the General Assembly decided to unite its committees on "Sabbath Observance," "The State of Religion," and "Temperance," into one committee on "Church Life and Work," which should take oversight of these different subjects. Rev. P. Wright, of Portage la Prairie, was appointed convener, and in his excellent report this year to Assembly, he says that the result has been most satisfactory. Instead of a series of questions from each of several committees, sessions have had but one list sent to them, and have made fuller and better answers than formerly.

The plan of procedure is for each session or congregation to send its report on this subject to its own Presbytery. From these reports, a committee, appointed by Presbytery, prepares a report which is considered and approved or amended by Presbytery, as setting forth the state of Church Life and Work within its bounds. These reports are in their turn forwarded to the convener of the Assembly's Committee, who from them prepares a report for Assembly

on the "Life and Work" of the whole Church.

But the best laid schemes, etc. Thus it happened on the evening set apart for this Report. The close of Assembly was nearing. Dr. Robertson had just arrived. Every one wished to hear of his work in the old land, and the evening's programme was regretfully set aside. We give some extracts from the Report.

"There are now fifty Home Presbyteries, and from forty-eight of these reports have been received. These reports have all been carefully prepared, and some of them are very elaborate.

Last year the number of Sessions responding to Assembly's circular was reported as very gratifying, about eighty per cent of the organized Sessions having made returns. This year the proportion can hardly be less than ninety per cent.

In several Presbyteries, such as Whitby, Guelph, Brandon, Glenboro and Portage la Prairie, all the Sessions have responded. In Inverness, Paris, Maitland, Rock Lake, Calgary and Victoria only one Session in each has failed. In Pictou, Kingston, Sarnia, Minnedosa, and Edmonton, three in each have failed, and in London four. In many other reports where numbers are not stated, great satisfaction is expressed, as in Montreal, Owen Sound, Barrie, Hamilton, Huron, and several others.

In a few Presbyteries, however, the language of complaint is employed, which seems to attain its maximum emphasis in the reports for Wallace, Ottawa, and Algoma.

The improvement in this respect is encouraging, and leaves the impression that our Sessions are becoming more deeply interested in the spiritual welfare of the people, as that is exhibited in devout lives, consistent conduct, and growing liberality."

ATTENDANCE AT CHURCH.

What the report says upon some other subjects will be given later. Its statements regarding attendance on the Sabbath services and the prayer meeting will furnish food for one month's thought. They are as follows:—

"Great unanimity characterizes the reports in this important particular. As regards this manifestation of Church Life there is

everything that is hopeful and heartening. And surely we employ a legitimate method of measurement when we apply the reed of the sanctuary. Christian life, wherever it exists, will find some way of embodying itself in visible form. Life of any kind will make its presence felt and known. The joyous lark springs upward to vent her gladness in her morning song. Even the life that circulated in the stem and branches of the tree reveals itself in the opening buds, expanding blossoms, and the ripened fruit. And surely the highest life of all that thrills the bosom of Christian men and women, will in some way assert its presence and reveal its power.

A conscientious attendance on the public worship of God is one of the most hopeful signs of the spiritual life of a community. It is a duty which Christian people owe to themselves, their minister, their fellow-members, and to the Lord who bought them. It is also a delightful privilege, and when deprived of it for a time by distance, sickness, or old age, there are few things for which Christians more ardently long than to see God's "power and glory as they have seen them in the sanctuary." Nor is there a more certain sign of spiritual decay in a church than when the members "forsake the assembling of themselves together."

Hence there is much to evoke our heartfelt gratitude to God in the uniform testimony of our Presbyteries that our people love the gates of Zion, and, in increasing numbers, throng her courts. Truro says, "Attendance on Sabbath services is well sustained and encouraging, both as to numbers and interest. In no case is any decline noticed, while in some there has been gratifying increase." Pictou, "The great majority of our people love the gates of Zion, and their seats in the house of God are never empty except for a good and sufficient reason." Brockville says that, "judged by this test, religion is not losing its grip upon the masses. Increasing attendance and deepening interest bespeak a love for the habitation of God's House." Quebec, "Not a murmur as to attendance or attention." Kingston reports that there is "everything that is gratifying," in respect to Sabbath attendance. Guelph speaks of "great unanimity in regard to a grow-

ing interest in the matter of Church attendance," and believes "there is positive evidence to-day in Canada that the preaching of the Gospel still retains its ancient power to secure the interest and attention of perishing men." London says, "The reports of Sessions are full of gratitude for the improvement in church attendance"; and Victoria bears testimony that "the interest in Sabbath services is deepening and on the increase."

These are representative utterances and might be multiplied at pleasure. There is hardly a discordant note in all this gladsome peal of heavenly music. Here and there we find a solitary Session reporting unfavorably to its Presbytery, as one in Peterborough "very inadequate attendance and great carelessness," and one in Regina that is troubled with a few "chronic non-churchgoers." But the general testimony is cheering beyond all precedent. And since it is admitted that the public service on the Lord's Day is the one directly sanctioned and enjoined by God, and the one on which special blessings are promised, our hearts may well be gladdened as we behold those Sabbath throngs repairing to the fountains of living water, or hear them saying "Let us go into the House of the Lord."

THE PEOPLE AND THE PRAYER MEETING.

But the week evening meetings for prayer, praise and mutual edification, have not been utilized by our people as their fidelity to Sabbath privileges would lead us to expect. While many Presbyteries speak of fairly attended prayer meetings, and all acknowledge their utility in cheering the hearts, strengthening the faith, and beautifying the lives of believers, yet it is evident that only a small proportion of our professing Christian people take advantage of this means of renewing their spiritual strength. Miramichi reports that though in one congregation "the attendance at prayer meeting is doubled," in several congregations Church Life, when thus tested, is "well nigh zero, and men are conspicuous by their absence." Halifax says, that though this department of Church Life is not satisfactory, yet, with the exception of two congregations, the average tendency is towards growth and increasing interest. Lanark and Renfrew, while speaking in a subdued tone of the prayer meeting ser-

vice, tells with a sigh of relief of "some faithful men and women who stand by the prayer meeting, and who would rather want their supper than this mid-week meal." Hamilton reports a small attendance "with but three exceptions," and suggests that social engagements are largely responsible for the failure. Paris utters a wail of sadness broken only by the report of one Session that says, "very well attended," but, as if so strange a thing needed explanation, it adds, "perhaps a new pastor is the attraction." Stratford has a few cases of "splendid prayer meeting audiences," and Bruce reports prayer meetings to be "in most cases satisfactory." Five Sessions in Victoria Presbytery report that the "attendance is gratifying," but the general complaint is that too few male members attend.

But though these are far from being optimistic utterances, yet there are not wanting many indications of growing interest. Young people are becoming more attached to the mid-week meetings than ever before. Where once only the very pious and aged were expected to attend prayer meetings, now are to be found many of our young people listening to the old Gospel and often bearing testimony to its power in their own lives. Guelph suggests, in the case of a particular congregation, that an earnest effort be made to double the attendance during the present year. Yes, it would surely be, for hundreds of our congregations, a magnificent method of celebrating the Diamond Jubilee of our beloved Queen, to give this fresh proof of their loyalty to the King of kings, and our increased consecration to His service.

A hearty, cordial, enjoyable prayer meeting usually indicates a church spiritually alive. But if the meeting is nearly deserted, if the few present in body seem to be absent in spirit, if the prayers offered are languid and formal, then the pastor has great cause for heaviness of heart. Press of business, social engagements, and frequent meetings of another kind, so often mentioned in these reports, may explain but can never excuse. The business, occupation or calling that necessarily interferes with a man's spiritual interests, and robs him of his religious privileges, cannot be of God. "Let every man wherein he is called, therein abide with God."

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VI. MANITOBA COLLEGE.

Board of Management.

Hon. Chief Justice Taylor, Chairman; Principal King, Professor Hart, Dr. Bryce, Dr. Duval, Dr. Robertson, Prof. Baird, Jos. Hogg, P. Wright, J. Farquharson, C. B. Pit-blado, E. D. McLaren, Jas. Herdman, John Hogg, R. G. MacBeth and D. Carswell, Min-isters; and Sir Donald Smith, Messrs. J. C. Saul, J. Sutherland, A. Dawson, Jas. Fisher, Alex. MacDonald, K. MacKenzie (Winnipeg), C. H. Campbell and J. B. MacLaren.

VII. HOME MISSIONS.

Western Section.

Dr. Cochrane, Convener; Dr. Warden, Prof. Ross, Mr. A. T. Love, D. Mackenzie, Dr. D. W. Armstrong, Dr. Hamilton, Dr. Mc-Mulien, Messrs. James Stuart, A. Givan, M.

W. MacLean, M. MacKinnon, R. Moody, A. Findlay, A. Gilray, J. H. Radcliffe, Dr. Somerville, Dr. R. Torrance, Messrs. J. M. Aull, Hector Currie, Samuel Acheson, Dr. J. R. Battisby, Messrs. J. L. Murray, A. Tolmie, A. Henderson, J. Rennie, Dr. Robertson (Superintendent), E. D. MacLaren, James Farquharson, J. A. MacKeen, A. A. Scott, Dr. E. F. Torrance, J. Neil, C. W. Gordon and L. H. Jordan, Ministers; and Messrs. R. Kilgour, W. E. Roxborough, John Penman, Hon. E. H. Bronson, G. Gillies and Col. MacKae.

Eastern Section.

Mr. J. McMillan, Convener; Dr. Morrison, G. S. Carson, A. Gandier, A. Bowman, J. K. Fraser, J. R. Munro, D. MacDonald, A. Simpson, J. A. Forbes, J. M. Robinson, T. Stewart, J. W. Crawford, James Ross, T. F. Fullerton, D. Henderson, David Wright, Jos. MacCoy, J. A. McLean, Clarence McKinnon, J. W. Falconer and G. MacMillan, Ministers; and John Willett, H. Dunlap, R. Baxter, J. S. Smith, T. Cantley, O. M. Hill, Isaac Creighton, A. Robertson (St. John's, Nfld.) and J. K. Munnis.

VIII. AUGMENTATION.

Western Section.

Dr. Campbell (Renfrew), Convener; Dr. Warden, Dr. Kellock, Dr. Robertson, Dr. Somerville, Messrs. E. Cockburn, C. W. Gordon, J. C. Tolmie, W. T. Herridge, W. J. Clark, W. G. Wallace, Jas. Farquharson, E. D. McLaren, W. J. McCaughan and S. Houston, Ministers; and Messrs. D. Morrice, Joseph Henderson and A. T. Crombie.

Eastern Section.

Mr. E. Smith, Convener; Daniel McGregor, G. L. Gordon, James Sinclair, J. H. Chase, Thomas Fowler, W. McC. Thomson, Dr. G. Bruce, E. D. Millar, T. C. Jack, W. Aitken, E. S. Bayne, D. McGillivray, J. A. Cairns, W. H. Spencer, W. W. Rennie, F. F. Fullerton and Henry Dickie, Ministers; J. D. MacGregor, T. C. James, H. W. Cameron and J. B. Calkin.

IX. FOREIGN MISSION COMMITTEE.

A. Falconer and Dr. Moore, joint Convener.

Eastern Division.

Messrs. A. Falconer, Convener; E. Smith, L. G. MacNeill, D. MacGregor, A. F. Carr, David Sutherland, Dr. Morrison, Alfred Gandier and J. A. McGlashan, Ministers, and Messrs. J. K. Blair and D. MacDonald.

Western Division.

Dr. Moore, Convener; Dr. MacLaren, Dr.

Warden, Principal Grant, Principal MacVicar, Dr. A. D. MacDonald, Dr. J. B. Fraser, Prof. Baird, L. H. Jordan, Dr. Thompson, W. A. J. Martin, Dr. MacTavish, Messrs. A. J. Mowatt, Dugald Currie, R. Johnston, J. G. Shearer and R. P. MacKay, Ministers; and Messrs. J. R. McNeillie, A. Jeffrey, R. S. Gourley, D. MacKenzie and D. D. Wilson.

X. FRENCH EVANGELIZATION.

Principal MacVicar, Chairman; Dr. Scrimger, Dr. R. Campbell (Montreal), Dr. Warden, Prof. Coussirat, Dr. Amaron, Dr. S. Lyle, Messrs. R. Gamble, R. P. Duclos, J. R. MacLeod, D. MacLaren, J. R. Dobson, Jas. Fleck, T. Cumming, G. F. Kinnear, G. C. Heine, W. R. Cruickshank, F. M. Dewey, F. H. Larkin, E. Scott, D. Tait, A. J. Mowatt, G. D. Bayne, J. F. MacFarlane, Jas. A. MacFarlane, M. MacGillivray, A. A. Scott, D. James, Alex. Forbes, J. Hastie, A. T. Love, James Ross (St. John), Dr. MacTavish, S. J. Taylor, Peter Wright, J. L. George, Dr. Neil, MacKay, A. Mahaffy, G. C. Pidgeon and T. A. Nelson, Ministers; and Hon. E. H. Bronson, A. C. Hutchison, D. Morrice, Walter Paul, P. McQueen, George Hay, John Herdt, P. R. Miller, Paul Payan, A. G. Farrell, James Ramsay, Dr. Thorburn and W. Drysdale.

XI. DISTRIBUTION OF PROBATIONERS.

Dr. Torrance, Convener; Messrs. J. G. Shearer, Dr. Cochrane, Dr. Bryce and Jas. A. Grant, Ministers; and George Rutherford, Elder.

XII. CHURCH LIFE AND WORK.

Mr. P. Wright, Convener; the Convener of Synods' Committees, Messrs. D. Stiles Fraser, J. M. Fisher, J. Dustan, A. L. Geggie, D. MacD. Clarke, Dr. A. B. McKay, Dr. MacNish, Dr. W. A. McKay, D. Tait, John Hay, J. E. Monro, A. Lee, D. G. McQueen, T. R. Scott, John MacInnes, E. H. Sawers, J. Leishman, James Murray, (St. Catherines), James Wilson, John Johnstone, Jos. Hogg, A. J. McLeod, W. L. Clay, J. Mackie, J. C. Herdman and Dr. Bruce, Ministers; and Messrs. R. Murray, Walter Paul, Geo. Hay, Dr. Gandier, John A. Paterson, G. Gillies, Dr. Bearton, R. MacQueen, J. Charlton, Dr. MacDonald (Wingham), W. D. Russell, John Paterson and Dr. Wallace.

XIII. SABBATH SCHOOLS.

Mr. T. F. Fotheringham, Convener; the Convener of the Sabbath School Committees in the several Synods and Presbyteries; Dr. M. Fraser, Dr. Bryce, Messrs. J. G. Stuart, J. Neil, D. B. MacLeod, James A. Brown, W. G. Hanna, D. M. Buchanan, J. MacEwan, Dr. R. H. Abraham, J. A. Jaffray, J. H. Cairns, W. Farquharson, vice-convener on Higher Religious Instruction;

C. B. Pitblado, H. K. MacLean, D. G. MacQueen, W. Shearer, Peter McNab, F. W. Murray, D. D. MacLeod, J. W. Rae, vice-convenor on Statistics; J. W. Bell John Ross, R. G. MacBeth, Daniel Strachan and J. A. Black, Ministers; and Messrs. George Anderson, George Rutherford, W. G. Craig (Kingston), J. Clark (Port Hope), John Ross, James Gibson, W. N. Hossie, S. Waddell, G. Haddow, J. M. Clark (Smith's Falls), Dr. Kelly, D. Fotheringham, James McNab, D. T. Fraser (Montreal), R. J. MacGregor (Inglewood), W. Drysdale, James Turnbull (Toronto) J. Samuelson, W. MacIntosh, G. A. Reid, James Gordon, C. M. Dawson, W. W. Miller, J. A. McCrea (Guelph), G. T. Ferguson, T. W. Nisbet, W. T. Huggan, A. S. McGregor, W. H. Irwin, J. A. Paterson, Jas. Ross (Crescent street, Montreal), J. Keane, W. E. Roxborough, H. A. White, W. C. Whittaker and R. Kilgour.

XIV. MINISTERS' WIDOWS AND ORPHANS' FUND.

Eastern Section.

Mr. R. Laing, Convener; Dr. Paterson, Dr. T. Sedgwick, A. MacLean, A. MacLean Sinclair, J. MacLean, James Carruthers, A. F. Thompson, Ministers; and Messrs. R. Baxter, G. Mitchell, Dr. A. H. MacKay and J. D. MacGregor.

West Canada Presbyterian Church.

Mr. T. Kirkland, Convener; Dr. Warden, S. S. Craig, W. Amos, Dr. R. H. Abraham and Dr. W. A. Hunter, Ministers; and Messrs. J. L. Blackie, J. Harvie, W. Gordon, Andrew Jeffrey, W. Galbraith, G. F. Burns, Joseph Norwich, and D. Ormiston.

XV. AGED AND INFIRM MINISTERS' FUND.

Eastern Section.

Mr. Anderson Rogers, Convener; Messrs. H. H. MacPherson, C. MacKinnon, A. B. Dickie, George Fisher, J. R. Coffin, A. MacLean Sinclair, J. H. Chase, D. Fraser (Hampton), C. Munro, Dr. A. W. MacLeod, G. Leck, James Sinclair, E. S. Bayne, Dr. Pollok and J. F. Dustan, Ministers; and D. MacDonald, S. Waddell, W. C. Whittaker and L. W. Johnston.

Western Section.

Mr. J. K. MacDonald, Convener; Dr. Parsons, Dr. W. D. Armstrong, Messrs. D. D. MacLeod, H. MacQuarrie, W. Burns, Dr. Fletcher, J. R. Gilchrist, A. H. Scott, G. MacArthur, F. MacCuaig, Dr. Barclay, Dr. Batisby, J. A. F. Sutherland, J. Cumberland, and J. M. Cameron (Wick), Ministers; and Sir Donald A. Smith, Dr. Wallace, Messrs. Alex. Nairn, Robt. Lawrie, W. Adamson, H. J. Johnston, John A. Paterson, W. B. McMurrich, Alex. Fraser (Toronto), A. Thomson, R. Atkinson and G. Rutherford.

XVI. FINANCE.

Eastern Section.

Mr. J. C. MacIntosh, Convener; Dr. Morrison, Messrs. David Blackwood, J. W. Carmichael, J. F. Stairs, George Cunningham, James MacAllister and John Stewart.

Western Section.

Mr. Joseph Henderson, Convener; Dr. Warden, A. Nairn, R. J. Hunter, R. Kilgour, Wm. Wilson, G. T. Ferguson, J. L. Blackie, Geo. Rutherford (Hamilton), D. Morrice, J. Stirling, and C. MacArthur.

XVII. STATISTICS.

Dr. R. Torrance, Convener; Dr. Gray, Prof. Baird, Messrs. J. C. Smith, A. B. Dickie, L. G. MacNeil, Alex. Grant, D. MacLaren, W. A. J. Martin, A. E. Mitchell, J. MacInnis, George Carson, D. MacRae (Victoria), J. S. Hardie, W. T. Wilkins, R. D. Fraser, R. J. Glassford and W. L. Clay (Victoria), Ministers; John Hawley, Chas. Davidson, T. C. James, D. F. MacWatt, R. MacQueen, Wm. Parker and Col. Fraser.

XVIII. PROTECTION OF CHURCH PROPERTY.

Hon. Justice MacLennan, Convener; Dr. Bell, Dr. Warden, Dr. R. Campbell (Montreal), Dr. Pollok, Dr. R. Torrance, Prof. Hart, Dr. John Campbell (Victoria), and Dr. Robertson, Ministers; and Hon. D. Laird, Messrs. J. L. Morris, Q.C., G. M. Macdonnell, Q.C., J. MacIntyre, Q.C., Hon. Chief Justice Taylor, W. B. MacMurrich, Hamilton Cassels, Hon. D. C. Fraser, Judge Forbes, Thornton Fell, F. H. Chrysler, Q.C., W. B. Ross, Q.C., J. A. MacKinnon, James Muir, Q.C., A. W. Thompson, Judge Stevens, Judge MacKenzie (Sarnia), John A. Paterson, Major Walker, Judge Creasor, W. M. Clark, Q.C., Hon. Justice Sedgwick, Thomas Caswell and Judge Trueman.

XIX. CHURCH AND MANSE BUILDING BOARD.

Hon. Chief Justice Taylor, Chairman; Dr. Robertson, Dr. Duval, Messrs. W. L. Clay, Jos. Hogg, G. A. Wilson, J. C. Herdman, James Farquharson, M. C. Rumball, J. A. Carmichael, C. W. Gordon and D. G. MacQueen, Ministers; and Messrs. Alex. MacDonald, C. H. Campbell, John Patterson, James Fisher and Major Walker.

XX. HYMNAL COMMITTEE.

Dr. Gregg, Convener; Dr. Jenkins, Dr. MacRae (Quebec), Dr. D. M. Gordon, Dr. MacLaren, Dr. D. L. McCrae, Dr. Scrimger, Dr. J. Somerville, Dr. James, Dr. D. W. Armstrong, Dr. J. B. Fraser, Messrs. J. A. MacDonald, W. J. Dey, J. Thomson (Ayr), W. T. Herridge, G. C. Heine, James Anderson,

J. B. Mullan, A. Henderson, R. S.G. Anderson, M. MacGillivray, Alex. MacMillan and G. Stuart, Ministers; and Messrs. W. B. MacMurrich, R. A. Becket, W. B. Geikie, M.D., John H. Thom, Jos. Henderson, R. Murray, James Gibson, James Johnson, (Hamilton), and Prof. S. W. Dyde; the members in Toronto to be an executive committee.

XXI. PRESBYTERIAN RECORD.

Dr. R. H. Warden, Convener; Editor of Record; Dr. R. Campbell (Montreal), Prof. Scrimger, Prof. Ross, Messrs. W. R. Cruickshank, J. Fleck, C. B. Ross, T. F. Fotheringham, William Farquharson, Dr. Abraham and Walter Paul.

XXII. YOUNG PEOPLE'S SOCIETIES.

Mr. R. D. Fraser, Convener; the Conveners of Synod and Presbytery Committees, Messrs. W. Patterson, J. A. Brown, A. D. MacDonald (P.E.I.), W. R. MacIntosh, W. S. MacTavish, James Burgess, Anderson Rogers, W. Shearer, Dr. J. A. R. Dickson, John Little, C. MacKillop, W. G. Jordan, Alex. Hamilton, J. A. Carmichael, D. G. MacQueen, W. M. Rochester, Dr. J. Campbell, R. M. Hamilton, D. C. Hossack, John Young (Hamilton), D. R. Drummond, T. S. Glassford, J. P. Grant, R. Patterson, W. Frizzell, S. H. Eastman, Prof. Robinson, T. J. Thomson (Belleville), J. W. MacMillan (Lindsay), F. M. Dewey, James Fleck, Ministers; and Messrs. John S. Smith, W. J. Parks, S. Stewart, J. C. Thompson, Prof. J. F. McCurdy, J. Armstrong, J. H. Burgess, G. A. MacGillivray, I. Pitblado, J. B. MacKilligan, T. M. Henderson, G. Towler Ferguson, James Mather, J. D. Higginbotham and George E. Robertson.

Note.—The General Assembly appointed that the second name on each committee act as Convener or Chairman in the absence, from any cause, of the Convener now appointed.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—*Charles Kingsley.*

A brave, resolute Christian life is not always smooth sailing. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take.—*Dr. Cuyler.*

Church Notes and Notices.

Please send prompt notices of Calls, Inductions, etc.

CALLS.

From St. John's Church, Brockville, to Mr. D. Strahan, of Hespeler.

From Kildonan, Man., to Mr. J. H. Cameron, of Russell, Man.

INDUCTIONS.

Mr. George E. Ross, into N. W. Arm and Rockingham, Hx. Pres., 27 June.

Mr. J. L. George, into Calvin Church, Montreal, 29 June.

Mr. A. McVicar, into St Andrew's Church, Huntsville, 2 June.

Mr. Wm. Black, into Campbell's Bay, Bryson and L. Litchfield, Otta. Pres., 1 June.

Mr. James Steven, into Knox Church, Dutton, 4 June.

Mr. McIntosh, ordained at Moncton, N.B., 4 June, as missionary to Grand Bay, Jerusalem, and Nerepis, N.B.

Mr. W. M. McKerrachar, ordained and inducted as missionary at Maisonneuve Church, Montreal, 24 June.

Mr. Edwin Smith, ordained and inducted as missionary, at Shediac and Scotch Settlement, N.B., 3 June.

Mr. John B. McKinnon, B.D., ordained and inducted into Dalhousie Mills and Cote St George, Glengarry Pres., 25 May.

Mr. H. D. Leitch, ordained and inducted into St. Elmo, Glengarry Pres., 31 May.

Mr. James W. McLean, ordained and inducted into Kirkhill, Glengarry Pres., 1 June.

Mr. Charles D. Gordon, into St Stephen's Church, Winnipeg.

Mr. James Rattray, into Melville Church, Eganville, 25 May.

RESIGNATIONS.

Mr. J. S. Gordon, of Mt. Pleasant congregation, Vancouver, from ill-health.

Rev. James Cattanach, of Centreville, Peterboro Pres., Rev. Wm. Johnston, interim Moderator of Session.

OBITUARIES.

Rev. Homer Putnam was born at Fort Belcher, Onslow, N.S., in 1865, took his Arts course at Dalhousie College, Halifax, and his Theological course, part in the Presbyterian College, Halifax, and part in Princeton. Four years ago he was ordained as pastor of St. Columba Church, Hopewell, N.S. In failing strength for some time, he wrought bravely on, with intervals of enforced rest, until a few weeks ago, when he resigned his charge, and a little later, 15 June, at his childhood's home, he entered into rest, at the early age of thirty-two years.

Rev. S. W. Ball was born at Chippewa, 29 Nov., 1825. He was one of the first graduates in Arts of Queen's University, and completed his Theological course in Knox. He was ordained in 1848 as minister of Knox Church, Woodstock, where he remained until Jan. 1859. In 1862 he was settled in Knox Church, Guelph, where he remained for 21 years. Five years ago he removed to Toronto, where he has since been in charge of the Eglinton and Bethesda Pres. churches. On Saturday morning, 19 June, he arose in his usual health, took his breakfast, had the Bible in his hand for morning worship, when he suddenly laid it on the table, leaned back in his chair, and suddenly, quietly, passed away at the good old age of seventy-two years.

Rev Samuel Jones was born in Kingston, Seymour, Wales, in 1808, and reared among the Welsh Calvinistic Methodists, and when young began Christian work. In 1853 he was ordained in the Baptist Church, and labored as missionary in England. In 1856 he came to the U. S. A., and for seven years was Baptist missionary at Elizabethtown, N. Y. He came to Canada and in 1866 was received into the ministry of the Presbyterian Church by the Synod of Hamilton. He was inducted, 7 May, 1867, as pastor of Knox Church, Brussels, where, after 21 years of labor, he retired from the ministry in 1887, at the age of 79 years. He continued to reside in Brussels, and 22 May, 1897, at nearly ninety years, he "fell on sleep."

STATED COLLECTIONS FOR THE SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

French Evangelization, 4th Sab. July.
Home Missions, 4th Sab. Aug.
Colleges, 3rd Sab. September.
Widows' and Orphans' Fund, 3rd Sab. Oct.
Assembly Fund, 3rd Sab. November.
Manitoba College, 3rd Sab. December.
Augmentation Fund, 3rd Sab. January.
Aged and Infirm Min. Fund, 3rd Sab. Feb.
Foreign Missions, 3rd Sab. March.

Directed also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

Will church treasurers please pay special attention to the last mentioned item, and thus save the necessity of borrowing and paying interest to carry on the mission work of the Church.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness, Whycocomagh, 13 July.
3. P.E.I., Charltn., Zion, 3 August.
4. Pictou, N. Glasgow, Jas., 6 July, bi-mon.
5. Wallace.
6. Truro, Truro, 20 July, 11 a.m., bi-mon.
7. Halifax, Hx., Chal. Hall, 3 Aug., 10 a.m.
8. Lun. and Shel.
9. St. John, St. John, St. And., 27 July.
10. Miramichi, Newcastle, 30 June.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrke, St. And., 6 July, 8 p.m.
12. Montreal, Mon., Knox, 3 Tu. Sep., 10 a.m.
13. Glengarry, Alexandria, 13 July, 11.30 a.m.
14. Ottawa, Otta., Bank St., 3 Aug., 10 a.m.
15. Lan. Ren. Carleton Pla., Zion, 2 Tu. Sep., 10.30 a.m.
16. Brockville.

Synod of Toronto and Kingston.

17. Kingston, Napanee, 6 July, 2 p.m.
18. Peterboro, Centreville, 26 Aug., 2.30 p.m.
19. Whitby, Bowmanville, St.P., 20 July, 10 a.m.
20. Lindsay, Cannington, 29 June.
21. Toronto, Tor., Knox, 1 Tu ev. mo.
22. Orangeville, Orange., 13 July, 10.30 a.m.
23. Barrie, Barrie, 6 July, 10.30 a.m.
24. Algoma, Sault St. Marie, 22 Sep., 7.30 p.m.
25. Owen S., Hepworth Ch., 13 July, 2 p.m.
26. Saugeen, Harriston, 13 July, 10 a.m.
27. Guelph, Guelph, St And., 20 July, 10 a.m.

Synod of Hamilton and London.

28. Hamilton, Ha., Knox, 20 July.
29. Paris, Ingersoll, St Pa., 13 July, 11 a.m.
30. London.
31. Chatham, Chatm., 1st, 13 July, 10.30 a.m.
32. Stratford, Strat., Knox, 13 July, 10.30 a.m.
33. Huron, Clinton, 13 July, 10.30 a.m.
34. Maitland, Wingham, 20 July, 11 a.m.
35. Bruce, Paisley, 13 July, 10 a.m.
36. Sarnia, Sarnia, St. And., 13 July, 11 a.m.

Synod of Manitoba and the North West.

37. Superior, Keewatin, 8 Sep., 2 p.m.
38. Win., Man. Coll., 2 Tu. July, bi-mon.
39. Rock Lake, Miami, 13 July, 8 p.m.
40. Glenboro, Treherne, 13 July, 3 p.m.
41. Portage la P., P. la Pra., 7 July, 7.30 p.m.
42. Brandon, Brandon, 13 July, 10 a.m.
43. Minnedosa, Birtle, 6 July, 8 p.m.
44. Melita, Carnduff, 6 July.
45. Regina, Indian Head, 14 July.

Synod of British Columbia.

46. Calgary, Lethbridge, Alberta, 8 Sep.
47. Edmonton, S. Edmonton, 7 Sep., 10 a.m.
48. Kamloops, Enderby, 7 Sept., 10.30 a.m.
49. Westminster, Vancr., St. A., 2 p.m.
50. Victoria.

LETTER FROM TRINIDAD.

By MRS. DR. MORTON.

Tunapuna, May 27th, 1897.

Dear Record,—The other day I asked in one of our schools, just to brighten up the children, "Why is a ship spoken of as 'she,'" intending to tell them that it was because she was so pretty.

"Because she is commanded by a man," said one of the most thoughtful boys in the school, with a confidence that seemingly feared no contradiction.

It was such a good answer (woman's rights to the contrary) that I was curious to know where it had originated. The boys had heard it from their schoolmaster, who was under the impression that he had it from Dr. Morton. That missionary, when questioned, firmly maintained his innocence of such a suggestion (there was no room for fear of consequences in the case), so the authorship remains as yet undiscovered.

That the tables are occasionally turned on our lords and masters is evident even among the Hindoos. For instance, a case occurred not long ago, in which a "weaker vessel" not content with turning hers out-of-doors, nailed up a notice on said door forbidding him to come back.

We are toiling on in the work with far too little leisure to write as much about it as we should like to do. Last week we went to Couva, taking with us a Tunapuna contingent, to assist Mr. and Mrs. Thomson and Miss Fisher with their programme for an evening's entertainment. Mr. and Mrs. Macrae also assisted.

We spent two days very pleasantly, and had a nice evening in Miss Fisher's school-house, which dropped a few dollars into the missionary (not missionary's) pocket for helping on the work.

My daily Bible class is going on well; the boys continue to be much interested, and complain only of the time being too short.

One day a Hindoo boy said to me in class, "Madame, what is the difference between original and actual sin?" Being a little surprised at the sudden interruption to a lesson about Moses, I was perhaps a little slow in answering. At any rate, the boy sitting next, who belongs to a Mohammedan family, anticipated me by saying, "Original sin is the sin you were born with; actual sin is what you do." I was as much surprised by the prompt answer, as I had been by the thoughtful question.

One day that we were talking about the tree "in the middle of the garden," the same Hindoo boy asked if it was a real fruit. To see the Higher Criticism thus unblushingly rear its head in the north-west corner of the Tunapuna church was another surprise—perhaps as great as hearing the youngster tackling theology a few days before. Remembering my own ignorance, and the inconvenience of heresy, I at once

decided that it would be well to temporize; "Khedaroo," I said, in an unusually firm, but still kind manner, "it does not really matter if it was a real fruit or not if we only learn the lesson that is there for us. That sin came to us not from God but from Satan, and that it came through disobedience to God's commands." This is a necessary lesson for Hindoos, who, when spoken to about their sinfulness, often answer, "I am as God made me."

A young East Indian said to me the other day, "Madame, I find that God said to the serpent, 'On thy belly shalt thou go,' now I want to know on what did he go before?" A companion had offered the suggestion that "perhaps he went on his tail," but this was not found altogether satisfactory. I pointed out that the words were probably used in a continuative sense, "thou shalt continue to go;" the Hindoo version actually employs the continuative tense—so-called in Hindoo grammar—the sentence reading thus, "on thy belly shalt thou go and dust shalt thou continue to eat all the days of thy life."

The thorough-going evolutionist would probably insist that the punishment lay in denying forever to the snake tribe the gentle ministries of evolution. There were to be no aspirations after legs and molars, no hope whatever that the lapse of ages might find the viper-tribe developed into horses.

The work of christianizing the East Indians in Trinidad is progressing surely, and not slowly. To those who think it ought to be nearly accomplished I would propose one single question: Do you know what it is to turn one soul, in any land, who has his back on heaven? If you have done it once you will know it, and remember it forever after. What then must be the magnitude of the task allotted to the little staff of missionaries in Trinidad, viz., to bring to Christ 80,000 Hindoos and Mohammedans; where the environment is a mixed population called Christians, among whom late statistics show a percentage of over fifty-eight of the births to be illegitimate!

A QUIANT DIALOGUE.

For the RECORD.

Rev. Dr. Morton of Trinidad has translated from the Hindi, the following account, by one of his catechists, of a visit to a Pundit, a learned heathen.

On the 12th of May, John Talam and I went to St. James, near Port of Spain.

At that place there had been a controversy with a Pundit concerning some matters connected with religion. The Pundit and several of his friends had said, "We Brahmans never eat the flesh of the cow, but the followers of Jesus are flesh eaters. In our Ramayan it is nowhere written that flesh should be eaten. All Christians in

the Book Satmatuviupan have set forth false statements as to this matter."

For this reason Dr. Morton sent me from Caroni to that Pundit and I took with me two well known editions of the Ramayan, one in Sanskrit and one in Hindi. At four o'clock p.m., there was a gathering at the Pundit's place; and having asked in prayer the blessing of the Lord, I showed to them the Ramayan of Tulsidas, in which it is written that Ramchandr himself was in the habit of slaying the holy deer, and along with his brothers and friends, eating its flesh. And that he gave to the sailors, for his brother Bharat, birds, deer, and all kinds of flesh.

From seeing these two proofs the Pundit, before all his assembly, confessed "our words are not true. What is written is the truth. The ancients did so eat." Then the Pundit affectionately asked, why did you, knowing Sanskrit, become a Christian?

Then I, much pleased, caused him to hear the story of our Lord at length. How this guru, the Lord Jesus Christ, procured righteousness for every sinner in the world. I also repeated a verse which describes fully the works of Christ. How he, the All Pitiful and Gracious, healed the lame, the maimed, the deaf, the blind, and raised the dead to life. Then I explained and enforced the duty of sorrow for sin, etc., from Matt. v.: 3-10, and with pleased face the whole assembly listened to my words. After that I gave the meaning of certain verses from their own books. In the meantime evening had come. Having saluted all, as we were about to depart, one man, standing up in the assembly, began to say, "Now I will become a Christian." That night I rested comfortably at the house of John Talaram, the Port of Spain catechist, and in the morning returned to Caroni. This, in brief, is my account of this matter.

OUR MISSION IN BRITISH GUIANA.

A NEW STATION OPENED.

Dear Record,—Yesterday (May 24th) I entered upon a new field.

About seventeen miles to the east of our station—Better Hope—on the lands of some abandoned estates, bought in for the purpose, the Government is establishing an East Indian settlement. In lieu of a return passage to India, to which they are entitled, the East Indian immigrants who have completed their period of indenture, 10 years, are offered a grant of one acre of garden land, and about a fifth of an acre as a house spot. Large numbers of the people are accepting the offer, and there will probably be more applicants than there are allotments for at present. It is a pity that some such system as this had not been adopted years ago; when, doubtless, many of the thousands who have returned to

India would have been induced to commute their right to a return passage, and would have settled in the colony.

In these settlements the people will develop the spirit of self-reliance, and grow into the feeling of citizenship, and from them will be drawn the law-abiding, thrifty, aspiring men and women, who, together with those of the same status in the towns and villages and a few from the estates, will provide a middle class which is the backbone of every community.

To be in a position to enter these settlements as they are formed, and to give the settlers the Gospel from the outset of their new life, will, in considerable measure, depend the rapid and successful growth of the mission in the colony. Recognising this, I have made an effort and started work at this settlement.

Helena is within the bounds of the Church of Scotland, parish of St. Mary's. It is just outside of the village of Mahaica, and in the neighbourhood of large sugar estates. The new railway passes through it; and one of the principal stations will be placed in the settlement. This latter is, however, only a mixed advantage. Pecuniarily, people will be benefitted, but the "Rum shop," with its trail of vices, always follows.

Several thousands will make their homes at this place; and a considerable population is already settled in the neighbourhood. Some portions of the land are well adapted for the growing of rice, and on others the native provisions—plantains, cassava, etc.—will thrive. Several hundred acres will be reserved and fenced in as the common pasture for all the stock.

I have received from Mr. McNie, the parish minister, promise of moral support (his own needs are so pressing that he cannot promise pecuniary aid), and whatever service he can render personally. Many of our Christian East Indians from Better Hope station are going to the new settlement, and will form the nucleus of the Christian community. The catechists (I have three) will work in this field in rotation, each one spending a fortnight there. It is necessary at present to do this in order to have the men near me for instruction during the intervening four weeks.

It is the duty of the officers leading the army of occupation to plant outposts and seize strategic points; it is the duty of the commissariat to send forward supplies. A strategic point has been seized, and it now rests with other than the field officer to say whether it shall be retained or abandoned. I have sufficient faith in the *will* and *ability* of the Church to assure me that their reply will be "retain." This reply, however satisfactory it be, is but a passive one; I should like to receive an order in reply "make each point seized the base for immediate further operations."

J. B. CROPPER.

OUR FIRST YEAR IN DHAR.

By Miss I. Ross.

Early in 1896, Rev. F. H. and Mrs. Russell, and Miss I. Ross, were removed from Mhow to open a new station at Dhar. Miss Ross writes hopefully of the year's work among the women and children.

"We rejoice that the light of the Gospel is spreading in Central India. Prejudices are being broken down and people are seeing more and more clearly that Christianity is of God. We hope the day is not far distant when many will declare publicly what they now believe secretly, viz., that Christ is "The Lamb of God who taketh away the sin of the world."

I am glad to note in connection with school work, that the people regard it with much more favor than in the past. In the bazaar school the average attendance from the 1st of July to the present time, Feb. 3rd, is 103. Our prayer for numbers is being answered. It is grand to have so many little ones day after day where they can hear the Gospel.

It is true the dreadful early marriage system robs us of many of our brightest and most promising, yet we hope that the seed sown in their hearts will bear fruit.

We have three languages in this school, Hindi, Marathi and Urdu. The Mohammedans speak Urdu and since we began to teach it in the school we are slowly gathering them in.

The Kishnapura school had to be closed for some time through the lack of a teacher. They seemed to wake up when there was no school and asked when it would be reopened. When a teacher was obtained, there were soon over forty present, a greater number than in the past; but the scarcity of food and high prices have again reduced the attendance as even the little ones go out to earn a few pice.

In Garibpura from seventeen to twenty-one attend, and there is a great improvement in their appearance. At first they were so wild and rude; now it is gratifying to see them quietly at work.

I have been greatly assisted in school work by Miss Bayly who was in the medical work with Dr. Fraser.

Although the people are not hungry for the Gospel, yet they welcome the Gospel messenger and there are more doors open to us than we have time to enter.

The work among the women is encouraging and I have been much cheered in Kishnapura to see the great change in the attitude of the women there towards Christianity.

All the schools are well represented in the Sabbath school and generally we have over one hundred present. We are thankful to get so many heathen children together on the Lord's day, and we believe that some of them will be His in the day when He maketh up His jewels.

LETTER FROM DR. MARION OLIVER

Dak Bengalow, Simlah.

Dear Mrs. Grier,

Here in the stillness and quiet of the evening, 14 miles away from any English-speaking person, with the Eastern moon in all its soft beauty looking down on me, surely than this no more fitting time can there be to write my thanks for the kind remembrance you sent me by Miss Sinclair. It gave me pleasure to be remembered and the reading of the book was more than pleasure.

I left Indore this morning with our Bible woman to make our last tour for this cold season among some of the villages in this district. We were here for a week in December, but this time we can only spare three days so will confine ourselves to the five or six villages in which we know there are those who are looking anxiously for us and among whom we trust there are those in whose hearts the spirit is working.

We spent between three and four hours to-day in a village among those over whom we were much encouraged in our last visit.

The one we were most anxious to again talk with was from home, but we found two others, who before seemed untouched, now anxious to hear.

Often the whole gathering will sit very quietly and seem to be taking in eagerly all we say; but if one is watchful one will soon note one or two who are really listening and who at the close are all that will know anything of what has been said.

I have spent a good part of to-day in this village work, and it has been refreshing to both body and spirit, for the daily round in school in Zenana, or in hospital, and dispensary when the body is weary, may at times seem all labor in vain.

You know that both famine and plague have fallen upon India. The hand of the Lord is upon the people to arouse them to see that God will punish sin.

May the British Government too be led to see that God can take from them the very money they have made out of opium to feed the starving millions, who to-day, had the opium land been sown with wheat might have had sufficient for their needs. "The Almighty is tedious but He's sure."

The widows in Pandita Ramabai's Home in Poona have given up all their good substantial food, and taken to the very plainest and coarsest of food, so that what fed fifty now feeds one hundred, and the Pandita goes on gathering in the famine widows. The missionary in the Central Provinces has 300 famine children on his hands.

It is good to have Miss Sinclair back again and with her so many new ladies. Miss Thompson is to be my co-laborer and in a couple of weeks when Miss McKellar leaves us for Canada we two will be alone at the Hospital.

Your ever, Marion Oliver.

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning August 8th.

THE BENEVOLENT FUNDS.

Matt. 25, 31-46.

LITERATURE.

The reports of the various Committees on the Funds, in the General Assembly's Annual Blue Book, of which every minister receives a copy.

POINTS FOR THE PROGRAMME.

What Scripture has to say in regard (a) to ministerial support, (b) To proper provision for the helpers, (c) To aid those who are in need.

The obligations of the Church to its ministers.

The pioneer ministers and their work. (The old minister himself, or some of the old elders or members should be appealed to.)

A brief sketch of the work done by each of the Funds.

A summary of the whole.

THE BENEVOLENT FUNDS.

The above is a convenient general heading for the following Funds administered under the authority of the General Assembly:—

Aged and Infirm Ministers' Fund.—Western Section; J. K. Macdonald, Toronto, Convener.

Aged and Infirm Ministers' Fund.—Eastern Section; Rev. Anderson Rogers, New Glasgow, N. S., Convener.

Widows' and Orphans' Fund.—Western Section; Principal Kirkland, Toronto, Convener.

Widows' and Orphans' Fund.—Eastern Section; Rev. R. Laing, Halifax, Convener.

Widows' and Orphans' Fund.—Church of Scotland Section; Rev. Dr. R. Campbell, Montreal, Convener.

DESIGN.

They are designed, as their names indicate, to aid ministers who, by reason of age and infirmity, are no longer able for active duty, and the widows and young children of ministers who have died.

These funds are as necessary in their place as those for the payment of ministerial salaries in congregations, or the expenses of the colleges and of Home and Foreign Missions. In some instances they afford the sole living. In every instance they help.

Their importance may be further judged by the fact that, last year, 97 annuities were paid to aged ministers and about 165 to widows and orphans.

Consider the comfort secured in these more than 250 cases by even the small amounts made sure, year by year, through these funds.

SOURCES OF REVENUE.

The funds are, speaking in a general way, sustained

(a) *By Endowments*, these being made up of subscriptions gathered together, in many instances, by much painful labor, and at the cost of much self-denial on the part of the givers; by donations; and by legacies. The Endowments are carefully invested, and only the interest accruing year by year is spent.

(b) *By annual subscriptions from congregations.*

(c) *By ministers' rates.* A most important item. The minister must pay a certain fixed rate year by year if the annuity is to come to him in old age, or to his widow or orphaned children after him. Up to the year 1895 a half annuity was allowed to aged or infirm ministers who had not paid the rate, but from that date forward all must pay, or forfeit any claim to annuity.

It will thus be seen that the word "Benevolent" as applied to these funds does not signify an alms. The minister pays his rate as for ordinary insurance, though on a lower scale, while the Church, in recognition of faithful service, and, it must be added also, in some cases of labor poorly paid, makes up the necessary balance.

In the details which follow it will be noticed that some of the Funds are more independent than others of the congregational collections, the endowment and the ministers' rates being more adequate to the demands.

A FALSE NOTION.

has got currency in some quarters that the Aged and Infirm Ministers' Fund is occasionally made a refuge for ministers who are neither aged nor infirm, but who are not very acceptable to congregations.

Nothing could be further from the fact.

In truth the conditions of admission to the benefits of the fund are stringent. The sharp alternative is: "Sick or seventy," i.e., only those disabled, or who have reached the full age of 70 years, are eligible for an annuity, and then only after their application for retirement and benefit has passed the scrutiny of the Presbytery, the Committee in charge of the fund, and the General Assembly.

In the case of the Widows' and Orphans' Fund the matter is more simple. Widowhood is the sad qualification, and orphanhood; but at the age of 18 the claims of the orphans cease.

DETAILS.

Some details in regard to each of the five schemes may be useful.

1. *Aged and Infirm Ministers' Fund*—Western Section.—Rev. W. Burns, the Secretary of the Committee, writes:—

"During the past year 81 names were on the list, 76 of whom received annuities. Three of these died during the year and two since its close. Nine applications will come before the Assembly, and in all probability 87 at least will depend, more or less, on the Fund for support.

"Annuities range, according to the years of service, from \$100 to \$350, if the Fund permit. To pay the annuities in full, as the rule would allow, would require an income of over \$22,000. The funds have never permitted this, the highest annuity being thus far \$275, and the average for last year \$197. To pay them on the modified scale of the last few years would require at least \$18,500, and this does not allow for the deficit of \$1,763 with which we begin the year. On the most moderate calculation \$20,363 will be required this year for the work of this truly righteous and benevolent scheme.

"The income for last year was :

From Ministers Rates.....	\$ 2,092 00
From Interest	6,155 03
From Collections.....	7,261 24
	\$15,508 27

"It will thus be seen that we must raise \$4,855 more than last year, if we are to keep faith with our old ministers, or \$6,492 more if we are to pay them according to the rule.

"If the societies of our young people would worthily remember those who have sought their spiritual well-being; if they would cultivate a spirit of respect for the aged; if they would ease the load of those to whom the grasshopper is a burden—no more worthy way could they accomplish this than by helping the Aged and Infirm Ministers' Fund."

It may be explained that the Interest item in the above table is from the Endowment. An effort has been in progress for several years past to bring this up to

\$200,000, and has met with no mean success, as the following statement shows:

Amount subscribed up to April 30th last, including legacies.....	\$141,966 11
Amount paid in.....	130,199 26
If there be added the old capital of \$15,550 :	
The total subscribed.....	\$157,516 11
The total paid in.....	145,749 26

It will be noted from the financial statements that a further sum of \$2,200 has been received on account of the Wright Bequest, and that a further bequest, by the late Warden King, of \$3,000, has also been received, less the succession tax of ten per cent.

The severe and widespread depression has helped to make the completion of the Endowment a difficult task.

2. *Aged and Infirm Ministers' Fund*—Eastern Section :

The report to Assembly states that after several years of anxiety over adverse balances your Committee is able, at last, to report that all obligations have been met. This satisfactory state of affairs is to be traced, to a considerable degree, to the increasing interest taken in the Fund by young ministers, who not only pay rates which, considering the protection afforded, are the cheapest insurance imaginable, but who also secure contributions from their congregations, thus making sure the permanency of the good work.

Collections were received from one hundred and forty-eight congregations. Although the aggregate contributed was not equal to the amount reported from the same source last year, it is of interest to note that the number of congregations which contributed during the year just closed is the largest in the history of the Fund. As this must continue to be a chief basis of supplies, the gradually enlarging area from which assistance is derived is a matter of satisfaction.

One hundred and thirty-two ministers were connected with the Fund as contributors at the close of the ecclesiastical year.

The receipts were as follows:—

Collections from congregations..	\$1,278 48
Rates from Ministers.....	678 30
Interest	2,148 09
Donations	18 30
Bequest from Mrs. Munro,	
Wallace	100 00
	\$4,223 17

There was paid to 21 annuitants the sum of \$3,125, being an average of \$147 each.

"It is not a pauper fund," says Rev. Anderson Rogers, the Convener. "It is in the interests of the congregations of our Church quite as much as of the ministers.

3. Widows' and Orphans' Fund—Western Section :

There is both the dark and the bright in this extract from the Committee's report :

"It is with feelings of more than ordinary pleasure and gratitude that your Committee submit this report to the General Assembly. During the preceding year the revenue was nearly \$3,700 less than the expenditure. For the year just ended the revenue has been sufficient to meet the entire expenditure. While grateful for this result, your Committee does not lose sight of the fact that it has been attained because of special circumstances- which cannot be looked for in future years.

"The amount received from interest upon investments is considerably in excess of the normal annual revenue from this source because of certain arrearages which were collected during the year. The receipts from ministers' rates are nearly \$1,000 in excess of the preceding year, owing to the fact that a number of ministers took advantage of the opportunity given by last Assembly to connect themselves with the fund, and to pay up rates for a number of years, thus materially swelling the revenue. The receipts also include the return of a loan of nearly \$600 and a legacy of 900. But for these exceptional circumstances the revenue would have been nearly \$3,000 less than the amount required to pay annuities. In other words, the normal revenue of the Committee is \$3,000 less than the expenditure, rendering absolutely necessary a considerable reduction in the annuities paid, unless there is very largely increased revenue from the congregations of the Church. After careful consideration, and in view of all the circumstances, your Committee are shut up to the recommendation that power be given to them to reduce, if necessary, the annuities, hereafter to be paid to the widows and orphans entitled to these, so as each year to equalize revenue and expenditure."

The receipts were:—

Cong. coll. and donations..	\$6,123.33
Legacy ..	900 00
Int. from Endow. Fund..	6,789 84
Ministers rates	3,590 42
	<u>\$17,412 59</u>

Of this \$16,075 was paid to 98 annuitants, (widows or groups of orphans, whose father and mother are both dead), an average of \$164.

4. Widows' and Orphans' Fund—Eastern Section :

Rev. Dr. George Patterson, the Secretary of this Fund, writes:—

"I may say, then, that only to a very limited extent is it a benevolent fund. When it was founded an appeal was made to the Church to raise a sum toward the capital, so that the fathers of the Church who had had no opportunity of joining such a fund, and many of whom were so poorly supported that they might not have been able to do so, might enjoy the benefit of it. But

otherwise it was intended to be mainly a benefit scheme, on a similar basis to that of the Scotch institutions of the kind, depending for the most part on the contributions of ministers, upon whom we think that the duty chiefly devolves of making such provision for their families, while we regard it as the duty of the Church to provide them with the means of doing so. Still we receive legacies, donations and collections which enable us to guarantee the annuities for a smaller annual contribution from ministers than would otherwise be required.

"By the report submitted to the last General Assembly you will see that the Fund is in a flourishing condition."

The capital of the Fund is \$93,921.17, the total receipts for the past year were \$6,223.83 and 18 widows and 17 orphans were on the Fund. A thorough examination of the Fund was made by an eminent actuary, who reported:—"You are not only solidly established, but prosperous."

3. Widows' and Orphans' Fund—Church of Scotland :

There were during the past year 41 annuitants, receiving an average of \$188.

Receipts.

Bal. from last year.....	\$5,487 35
Int. from Investments....	6,148 25
Cong. Collections.....	466 09
From Ministers.....	1,092 00
Returned Loans	2,900 00
Temporary Loans.....	2,600 00
	<u>\$18,693 69</u>

Disbursements.

Annuities to Widows and Orphans	\$7,736 51
Re-invested in Mortgages, etc.	6,400 00
Expenses of Managemt.	488 94
Sundry Accounts, Taxes on Property	60 95
Temporary Loan Repaid.	2,029 00
Bal. in Merchants Bank..	1,978 29
	<u>\$18693 69</u>

The net value of the assets is \$116,441.92.

SUPPORT.

The Young People's Societies can hardly be said to have begun, as yet, to support these worthy funds. They gave last year \$5,911 to Home Missions, \$5,463 to Foreign Missions, \$13,487 for all the schemes of the Church, and \$34,181 for all purposes; but of this only \$36 for the Aged and Infirm Ministers and \$13 for the Widows' and Orphans' Fund.

The amount is small, doubtless because the attention of the young people has not been called to these objects. It is not, we are persuaded, because they lack in reverent gratitude to the aged servants of Christ and the Church. These they regard as fathers, who in their infirmity must receive loving care. Nor is it because they have no heart for the sorrowing widow and the helpless orphans.

We shall look for a fuller knowledge of these schemes of benevolence, which touch the heart of old and young alike, and to their sharing more adequately with the larger missionary and educational schemes, in the givings of the societies. The true ideal is loyalty to all the Schemes and in the schedules reporting the gifts to the Schemes, no blanks.

OUR DAILY BREAD.

SHORTER CATECHISM, BY MISS M. BASSETT.

This paper occupied the "five minutes" given to the Catechism at the weekly prayer meeting of the Y.P.S.C.E., of St Paul's Church, Bowmanville. It has been forwarded us by the pastor for publication. We gladly give it space, as an illustration of how profitably the five minutes for the Catechism, which is one of the features of the General Assembly Committee's Plan of Study, may be employed. Ed.]

When God created man, He made provision also for his temporal wants, shewing in everything His Fatherly care and solicitude for man's well-being, saying as He introduced him to his earthly home, "Behold, I have given you every herb bearing seed which is upon the face of all the earth and every tree in the which is the fruit of a tree yielding seed, to you shall it be for meat."

God plans for us and provides for us, and when parents thus plan and provide for their little children, they are in *that act* God-like.

Those beautiful words of the Psalmist: "The Lord is good to all, and His tender mercies are over all His works. The eyes of all wait upon Thee and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing." What a picture of lavish bounty these words suggest. It brings to mind households where many eager, hungry little faces gather round the table, watching with lively interest the father's hands distributing to each child his portion of the food. Nor do the children neglect to ask their share of what the parents' care has provided..

Thus also do we ask "Give us our daily bread," and the bread is given and we are blessed in the asking. When the Israelites were journeying in desert wastes, it was not hard for them to realize that God's hand fed them. Moses said of the manna, "This is the bread which the Lord hath given you to eat," and we can see so clearly that God fed them. But do we as clearly realize that *our* daily wants are supplied from the same hand, that our sowing and reaping, our work and planning would avail nothing in supplying our wants, if it were not for God "opening His hand" and filling ours?

But what about the people who are not fed, the starving millions of India, for instance, or the many nearer home who are not satisfied? How can we reconcile their condition with the Psalmist's words: "satisfiest the desire of every living thing"? These thoughts are apt to come when one reads history.

But surely there is a solution, and I think it is this, that God gives some double portions, intending that they should act as almoners for Him. If the father at his table, instead of serving each individual child, should give the larger share to some that they might serve the others, perhaps the weaker ones, we would not therefore say that the father did not provide for all his family, and while somewhere on this earth there is food sufficient for all the inhabitants thereof, let all who have bread enough and to spare, think of their responsibility in regard to those who have not enough.

We recall the words of Helen Hunt Jackson:—

I am a humble pensioner
Myself for daily bread,
Shall I forget my brothers
Who seem in greater need?
I know not how it happened,
That I have more than they,
Unless God meant that I should give
The larger part away.

The humblest wayside beggar
And I have wants the same,
Close side by side we walked,
When God called out one name.
So, Brother, it but happened
The name He called was mine,
The food was given for both,
Here—half of it is thine."

Why did Christ teach us to ask "*this day's* bread, only *this day's* supply of every earthly need?

Because, some tell us, *this day* is practically our life. We live but a day; nay, but a moment, at a time, and "for to-morrow and its needs we do not pray," because to-morrow may find us beyond earthly need. But I think there is another and a better reason for asking for *daily* bread, and that is, we are thus brought into daily communion with our Heavenly Father and learn to feel our constant dependence on Him.

Suppose the earthly father should give his children supplies for a year or a month or even a week, and not expect them in his presence again till the end of such time? and the loving confidence of parent and child in their relation of provider and protégé. So it behooves us to reverently pray "Give us *this day* our daily bread," until we reach that land where "*they hunger no more.*"

The World Field.

THE WOMEN OF CHINA.

HEATHEN AND CHRISTIAN.

To understand a woman—Chinese or American—one must have some knowledge of her home, her family cares, and her habits of thought. A typical Chinese family consists of the father and mother-in-law, two or three sons and their wives and several grandchildren, all living in rooms opening upon the same high-walled court-yard, and sharing the same kitchen.

The father and sons work for and contribute to the common purse, and so strict are their ideas of impartiality, or rather so jealous is each member of the family of the others, that a husband may not take even of the money he himself has earned to buy a present for his own wife, without buying one equally valuable for each of his sisters-in-law. The Chinaman has ways and means, however, of evading almost every law or custom, and the fond husband buys a handsome gown and sends it and his wife for a few days to her maternal home. From there she will return triumphantly displaying her gown as a present from *her mother*.

In the home the mother-in-law is usually—but not always—the head. Sometimes a daughter-in-law of unusually bright mind or vicious temper rules the whole household. The quickest way a daughter-in-law possesses by which to bring her mother-in-law to subjection is threatening suicide. If a woman kills herself her spirit is supposed to return to haunt the mother-in-law, but worse than this to the practical mind of the Chinaman, her living relatives will gather and by demanding a costly funeral will plunge the whole family into debt that they will be unable to pay for years.

Imagine the situation in a Chinese home, and it becomes at once apparent that peace and happiness can not reign continually. On the one hand is the daughter-in-law, a young girl, perhaps indulged and spoiled from her babyhood in her mother's home, and untrained in housework and sewing. She is suddenly introduced by marriage into a new home. Her husband, her mother-in-law, her neighbors are all total strangers. She is miserably homesick; she gets wretchedly tired doing all sorts of unaccustomed work; she is criticized, laughed at, or reviled for her stupidity or her indolence.

On the other hand is the mother-in-law. She has perhaps suffered for years under the hard reign of her mother-in-law; she is now ready for her turn to sit on the throne. She expects to be treated with obedient consideration by her son's wife; she expects to take life easily in her old age. Instead of this she discovers that her new daughter-in-law is saucy, careless and wasteful, if not actually thievish; she is above all taking the place in her beloved son's affections which the mother has always held.

Remember, they are two heathen women with hot and hasty tempers which have never been controlled; each with a stock of vile words and insulting epithets at her tongue's end, and it is easy to imagine the result. When there are several daughters-in-law in the same house, and children of different mothers ready to quarrel at a moment's notice, and each mother ready to take her own child's part to the bitter end, it is often "confusion worse confounded."

It is well in such a household if there be one at the head who can command obedience and at least a semblance of peace. As the daughters-in-law grow older and wiser, as they bear sons to add luster to the family name, and as the various elements of the family become accustomed to each other, terrific outbursts of temper and violent chastisements by the mother-in-law become less frequent.

There are, of course, some cases where the mother-in-law and her son's wife live together in loving harmony, but these are, unfortunately, rare exceptions.

The saddest and most hopeless lot in China is that of the "nourished daughter-in-law"; the girl who, yet too young to marry, is sent to her betrothed husband's home because of her parents' death or extreme poverty. Her mother-in-law resents this most vehemently. Why should *she* be called upon to feed and clothe for years the unfortunate child? As there is no one to take the girl's part, she is usually overworked, reviled, beaten and sometimes half-starved and driven to sleep with the dogs in her new home. If the mother-in-law goes too far, however, resource may be had to a curious mob-law, as far as I know, only practised by the women of China.

Not long ago an orphan girl was sent to live with her mother-in-law who had already one daughter-in-law living with her. The child's betrothed husband was an industrious business man a good many years older than herself. He was seldom at home, and even when there, as it was not good form for him to take any notice of his little bride before marriage, he knew nothing of how she was treated.

Altho the girl was a gentle, modest child, afraid to say or do anything contrary to her mother-in-law's wishes, she was most cruelly treated. When she was thirteen years old, she inadvertently did something to offend her mother and sister-in-law, and the two women, working themselves into a fiendish rage, killed her with scissors, cutting her flesh horribly and slitting her tongue, but leaving no mark upon her face.

When she was dead they carefully dressed her in her best garments, and, according to custom, were obliged to send word of her death to her aunt, her only living relative. This aunt was a desperate character, a beggar-woman who could hope or fear nothing from the magistrates, as she had not enough money to make it worth an official's while to pay any attention to her case. She

obeyed the summons at once, and after carefully examining the body of the dead child, returned home, and gathering together thirty or forty women, each armed with an awl or sharp pointed instrument, came to execute vengeance on the murderers. The two women, however, managed to hide themselves, and the infuriated mob were obliged to disperse after being assured by the bridegroom, who was horrified at the dreadful death of his bride, that a grand and costly funeral should be given in her honor.

In another instance within my knowledge, a mother-in-law who had beaten her daughter-in-law to death did not escape so easily. In this case the murderer was caught by the mob of women armed with awls and sharp metal pins; they dragged her out into the street, stripped her of her clothing and pricked and jagged her furiously. Then they dragged her over the stones the whole length of the street: two or three times, and finally left her, after pushing a quantity of briars and small thorns into her flesh. She was carried home by her friends more dead than alive. "No one in that village has dared to kill her daughter-in-law since that time," was the significant conclusion given by the Christian woman telling me the story.

It is frightful to see a woman deliberately "nourishing wrath," as the Chinese express it. The word translated "nourishing" can also be rendered "kindle," as in "kindle a fire," and is most expressive in connection with the working-up of anger. It was once my unfortunate experience to see my nurse-maid "nourish" or "kindle" wrath. One day, after having a quarrel with the washerman, she sat down in spite of my remonstrances, and deliberately gave way to her evil passions. She drew her breath in with great violence at long and regular intervals, until she became wholly unconscious of her surroundings.

In this state, which lasted about forty hours, she threw herself about violently, and talked deliriously, especially after I had applied the mustard plasters which I had heard were effective in such cases. Altho I learn toward homoeopathic treatment, on this occasion I made two plasters thick and strong, one foot broad by two feet long, and applied them on her chest and down her back. While I was preparing the plasters my cook told me that the Chinese would call one in this woman's condition "possession of demons." I am glad to state that by the aid of those mustard plasters, I exorcised the demons, and, better yet, that they have never dared to return to that woman!

She came legitimately by her temper. She often told me of her grandfather, who had a long wish for and only son born to him late in life. He was so greatly delighted that he went in and out of his wife's room, exclaiming, "Aren't you happy! aren't you happy!" After repeatedly replying in the affirmative, the old lady final-

ly becoming irritated answered emphatically, "No, I am not happy." Whereupon the old man "nourished wrath," refused to eat and drink, and died in a few days. Serious illness or death often follows this deliberate giving way to anger.

Women who claim to be possessors of a "fox or a wolf god" are much feared and revered by the Chinese. I once asked an intelligent Christian woman, Su May, whether she had ever known any women claiming this possession. She answered that she had met with very few, and those all claimed to be possessors of a "fox god." When a pupil in one of our Christian schools, she had been allowed by the matron—who had not yet given up all her heathen superstitions—to witness the attempted healing of a very sick child by a woman possessor of a "fox god."

Several of the school-girls stole into the room while the woman mumbled her incantations—intelligible only to herself—and it was not long before she turned angrily to the matron, and declaring that her god could do nothing in the presence of those believing the "Jesus doctrine," gave up the case and went away. She afterwards bitterly reproached the woman who had conducted her to the school, saying, "You should not have taken me there. Don't you know I have nothing to do with people holding their belief?" She declared that the child would surely die, as she was the run-away soul of a little nun, who had in her previous existence broken a bowl, and her mistress was calling to her to come back and account for the damage done to her property. But the child recovered in spite of this prophecy.

After Su May left school, her father took her for a visit among old family friends whom she had not seen since a little girl. Nearly every woman and child in the village crowded to see the natural-footed girl, who had been educated by foreigners, and among them came a woman who at once caught Su May's attention from her resemblance to the woman possessor of a "fox god." She entered the room in a gliding, serpentine manner, with averted eyes, which were never lifted in a straightforward, direct look into the face of another. By slipping behind some of the other women, she sought to avoid notice, but Su May said to her at once, "You are possessor of a 'fox god,' aren't you?"

"Dreadful!" the woman gasped, "How do you know? No one told you about me, for I have been watching you."

"I have a way of recognizing you," answered Su May, "but I won't tell you my way."

"Are you possessor with a god also?" asked the woman.

"Yes," answered Su May, "I have the true God in me. He is with me all the time. Is your 'fox god' with you? Let him speak to us through you."

"My god has gone to Shanghai," con-

fusedly answered the woman, slinking out of the room as rapidly as possible.

Another woman of this kind was for a time in Mrs. Nevius' sewing class, but she declared she could not prophesy before the Christian school-girls. The most striking part of Su May's story was her statement that all the poorest women of whom she had known or heard confest at once on hearing the name of Jesus, that "He is true; He is the Son of the true God." And while others around might mock and jeer at the preaching of the Gospel, they either listened with respectful attention, or evaded it entirely.

The women who claim a "wolf god" are of a fierce nature, advising more cruel methods of averting misfortune or curing the sick than those who are under the guidance of a "fox god." A petty mandarin living near Chefoo, having two wives, had the great misfortune to have no children. In great discontent with this state of affairs, he sent for a woman possesst of a "wolf god," and askt her to tell him the reason for his ill-fortune. She was a total stranger to him and to both of his wives, so it could not have been an old grudge or wish for revenge that influenced her demands. She told him he would never have good luck as long as he kept his second wife; that she must not be divorced, but killed. The head wife was in real sorrow at this verdict, and begged the mandarin to spare the unfortunate woman's life, but he remained determined to follow the "wolf god's" advice. Stripping the heavy wadded garments from his second wife (with whom, as far as known, he had had no previous quarrel) he drove her out into the bitter cold, where she was soon frozen to death.

The religious feelings of Chinese women vary greatly in different localities. In some places they are distinctly religious, visiting temples, worshipping daily at a private shrine in the home, fasting, praying and endeavoring by good works to lay up for themselves a reward in the future world. In the eastern part of Shantung Province this was not the case. The women as a rule never visit the temples, and worship no private gods. They are, of course, filled with many vague and dark superstitions. Hard workt, improperly nourished, easily distracted and excited by the little details of daily life, they seem to give little, if any, thought to their future after death. It is commonly believed that a woman will change at death into a pig—considered the filthiest of animals—to atone for the sins committed during her life-time, such as polluting pure water, wasting food, cutting cloth, reviling her husband, worrying her mother-in-law, etc. From a pig to a woman, a woman to a pig, the dreary transmigration goes on forever. Others believe in total annihilation, but most women dismiss the question of a future life by a careless "who knows?" or by the sad statement, "I fear no future suffering.

My lot cannot possibly be worse in the world to come, than it is in this life."

This picture of heathen womanhood would be misleadingly dark and gloomy if all bright coloring be omitted. It is indeed a black and bitter life, even among heathen homes that get no ray of light occasionally. Hunger satisfied, tho with coarsest food, a refreshing breeze after a hot day, warmth in winter, a shelter and rest at night, the doubtful joy of having overcome an adversary in a reviling match, or, the relief of escaping with whole bones from a fierce quarrel, make a lining to the black cloud of life, which, if not silver, is at least lighter than the prevailing hue.

But we may certainly call bright silver the joyous smile of an innocent child, the true love which children give to and receive from their mother, vigorous health with few nerves, and the natural love of life, which is the portion of all God's creatures. Add to this an apathetic disposition, an astonishing lack of envy of those in better circumstances, and the fact that a quarrel, which would drive an American woman into a long siege of nervous prostration is but meat and drink to the ordinary Chinese woman, and one has a clearer insight into their lives.

Many deeds of unselfish and even heroic kindness are performed in heathen homes, of which the world hears nothing. In no other land are daughters more carefully guarded from impurity of action—the purity of thought or word is considered unimportant. Altho the children do not render the cheerful obedience which Christianity demands, yet the care and protection of infirm and aged parents is a rule rarely departed from.

But notwithstanding all these ameliorating circumstances, it is with a feeling of distinct relief that one leaves a heathen home, too often filled with a "darkness that can be felt," and enters the home of a Christian. In this connection a story which I have already told in *The Independent* is so apt, that perhaps it is worth repeating. After a morning spent with a Chinese woman, she interrupted my Gospel message with the question, "Is your mother-in-law living?" "No," I answered. "Does your husband get drunk?" "No." "Does he smoke opium?" "No." "Does he beat you?" "No," I replied. "He has never struck me a blow in his life." It took her several moments to become convinced of this astonishing fact, and then she turned to me saying impressively, "You have been talking to me of heaven and hell in the world to come. Your life *now* and mine are as heaven and hell."

Those who have seen the changed lives and happy homes of many Chinese women can testify gladly that nothing but Christianity could perform such miracles. One of the strongest proofs a Christian Chinese woman can make of her sincerity is in unbinding her own or her daughter's feet. In

Shantung, with the exception of a few slaves or prostitutes and manchus, all women—whatever their condition of life—bind their feet. It requires an enormous amount of moral courage for a Chinese woman to go about with natural feet, thus incurring the curiosity, ridicule, and evil insinuations of every one she meets. The change, therefore, is very slow, but it is surely coming, owing to the influence of Christian schools and anti-footbinding societies, or rather, to the influence of Christianity.

An old Godly elder, in the church at Chefoo, whose Christianity was real enough to break an opium habit, strong with the practice of many years, was very fond of telling of the change Christianity wrought in his wife. "Before she became a Christian, she had a most violent temper," he would say in his slow, gentle manner. "She would scold and revile most abusively, and we were all afraid of her. But since she has become a Christian, all is changed. Why now she hasn't even a disposition left," was always his quaint conclusion.

Truly, in a heathen land is most clearly illustrated the truth, "By their fruits ye shall know them."—Mrs. Geo. S. Hays in *Missionary Review*.

DRINK AND CRIME.

The chaplain of Auburn prison, New York, says:—"Directly or indirectly, eight-tenths of the prisoners there were led to commit their crimes under the influence of drink."

The warden of the State prison, Carson, Nevada, in his report for 1893 and 1894, shows that of 77 prisoners only 6, or less than 8 per cent., claim to be temperate.

The report of the Wisconsin State prison at Waupun for the two years, 1893 and 1894, shows that of 300 prisoners in 1893 there were 44 claiming to be temperate, 169 were moderate drinkers, and 97 confessed to intemperance, making 85 per cent. who confessed to the use of liquors. In 1894 of 395 prisoners 47 claimed to be temperate, 254 moderate drinkers, and 94 intemperate, so that 83 per cent. confessed to the use of drink.

The report of the Connecticut State prison for the year ending September 30, 1895, shows that of 395 prisoners, 209, or 52.9 per cent., confess to the use of drink as the cause of their crimes, and 53 more, or 13.4 per cent., make the cause to be had company, which probably means drink.

The warden of the penitentiary at Anamosa, Iowa, reports for the year ending June 30 1895, that of 640 prisoners only 195 do not use liquor, making 70 per cent. who indulge in drink.

Oregon State penitentiary report for 1895 states that "about 80 per cent. acknowledge to have been more or less addicted to the

use of intoxicants," and that "about 60 per cent. attribute their downfall to the use of intoxicants." The average number of convicts was 360.

James P. Gibson, assistant superintendent State penitentiary, Rusk, Texas, says 75 per cent. of the inmates are there through drink.

N. Viall, warden State prison, Howard, R. I., says:—"Seventy-five per cent. of the criminals of this prison were in the habit of using intoxicating liquor."

Ellen C. Johnson, Superintendent Reformatory Prison for Women, South Framingham, Mass., says:—"Possibly 99 per cent. of criminals are here through drink."

Prof. I. I. McCook, of Trinity College, in a paper read before the Twentieth Century Club of Hartford, says:

"Ninety-five to ninety-seven out of every hundred imprisoned in our jails are self-confessed drinkers, although they pleasantly add 'moderate' to the title, and from 43.6 to 56.1 per cent. of them are there specially for drunkenness, and fully 66 per cent., or two-thirds of them, are there for that and its resulting crimes. There were 1393 of them there last year out of a total of 2111. Of the 381 captives in our State prison last year 46.8 per cent., or almost half, thought drink had done it."

The United States Supreme Court states: "The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these liquor-saloons than to any other source."

The results of this drink traffic are the same in Canada as in the United States. During the coming summer the people of our country are to be asked whether that traffic shall be allowed to continue in our land or whether it shall be forbidden. Can any one with the good of his country at heart hesitate as to how his vote should be cast?

WHY MISSIONS?

We ought to evangelize the world. Christ told us to do it.

A gentleman said to me one day he did not believe in missions because he had lived in many parts of the world and had found that it did not make very much difference what religion a man professed, and he assured me he had seen good Buddhists, good Mohammedans, even good devil-worshippers, and also good Christians.

"Yes," I said, "but you forget one thing. Either the Son of God came down to the earth to save men from sin, or he didn't. It is a question of fact. If he didn't, then one of the religions you mentioned is a delusion and a fraud, and that is Christianity. But if he did come, then ought not men to know it, and ought not those who know it to tell those who don't? That's missions."

—*Eugene Stock.*

Life and Work.

CHALMERS IN THE PULPIT.

By DR. JOHN BROWN.

Author of "Rab and his Friends."

We remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale, rejoicing in the country, after nine months of the High School. We heard that the famous preacher was to be at a neighboring parish church, and off we set, a careful of irrepressible youngsters.

"Calm was all nature as a resting wheel." The crows, instead of making wing, were impudent and sat still; the cart-horses were standing, knowing the day, at the field gates, gossiping and gazing, idle and happy; the moor was stretching away in the pale sunlight—vast, dim, melancholy, like a sea; everywhere were to be seen the gathering people, "sprinklings of blithe company"; the country side seemed moving to one centre.

As we entered the kirk we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell—

'He had a hardness in his eye,
He had a hardness in his cheek.'

He was our terror, and we not only wondered, but were afraid when we saw *him* going in. The kirk was full as it could hold. How different in looks to a brisk town congregation! There was a fine leisureliness and vague stare; all the dignity and vacancy of animals: eyebrows raised and mouths open, as is the habit with those who speak little and look much, and at far off objects.

The minister comes in, homely in his dress and gait, but having a great look about him, like a mountain among hills. The High School boys thought him like a "big one of ourselves," he looks vaguely round upon his audience, as if he saw in it *one great object, not many*. We shall never forget his smile! its general benignity;—how he let the light of his countenance fall on us! He read a few verses quietly; then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing. Then he gave out his text; we forget it, but its subject was, "Death reigns."

He stated slowly, calmly, the simple meaning of the words; what death was, and how and why it reigned: then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it; he told us how death reigned—everywhere, at all times, in all places: how we all knew it, how we would yet know more of it. The drover, who had sat down in the table-seat opposite, was gazing up in a state of stupid excitement; he seemed

restless, but never kept his eye from the speaker. The tide set in—everything added to its power, deep called to deep, imagery and illustration poured in; and every now and then the theme—the simple, terrible statement—was repeated in some lucid interval.

"After overwhelming us with proofs of the reign of Death, and transferring to us his intense urgency and emotion; and after smirking, as if in despair, these words, "Death is a tremendous necessity," he suddenly looked beyond us as if into some distant region, and cried out, "Behold a mightier!—who is this? He cometh from EDOM, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, travelling in the greatness of his strength, mighty to save." Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all.

Then he took fire once more, and enforced, with redoubled energy and richness, the freeness, the simplicity, the security, the sufficiency, of the great method of justification. How astonished and impressed we all were! He was at the full thunder of his power: the whole man was in an agony of earnestness. The drover was weeping like a child, the tears running down his ruddy, coarse cheeks—his face opened out and smoothed like an infant's; his whole body stirred with emotion.

We all had insensibly been drawn out of our seats, and were converging towards the wonderful speaker. And when he sat down, after warning each one of us to remember who it was, and what it was, that followed death on his pale horse, and how alone we could escape, we all sunk back into our seats. How beautiful to our eyes did the thundrer look—exhausted, but sweet and pure! How he poured out his soul before his God in giving thanks for sending the Abolisher of Death! Then a short psalm, and all was ended.

We went home quieter than we came; we did not recount the foals with their long legs, and roguish eyes, and their sedate mothers; we did not speculate whose dog *that* was, and whether *that* was a crow or a man in the dim moor,—we thought of other things. That voice, that face; those great, simple, living thoughts; those floods of resistless eloquence; that piercing, shattering voice,—that "tremendous necessity."

We have seen it stated that there exists a very beautiful custom in Germany, which it would be well to imitate everywhere. On the first day of the new year, whatever may have been the quarrels, or estrangements, between friends and relatives, mutual visits are interchanged, kindly greetings given and received—all is forgotten and forgiven. Let this custom begin with reconciliation to God, then friendship and fellowship may be found that is blessed and lasting.

International S. S. Lessons.

PAUL'S MINISTRY IN CORINTH.

1st August.

Les. Acts 18: 1-11. Gal. Text. 1 Cor. 3 11.
Mem. vs. 8-11. Catechism Q. 86.

HOME READINGS.

M. Acts 18: 1-11 . . . *Paul's Ministry in Corinth.*
T. Acts 18: 12-28 . . . *Paul visits the Churches in Asia.*
W. 1 Cor. 1: 1-31 . . . *Paul to the Church at Corinth.*
Th. 1 Cor. 2: 1-16 . . . *Nothing, save Christ crucified.*
F. 1 Cor. 3: 1-23 "Ye are Christ's, and Christ is God's."
S. 1 Cor. 4: 1-21 . . . "As my beloved sons I warn you."
S. Rom. 15: 1-33 . . . *Paul, the Minister to the Gentiles.*

Time—About A.D. 52-54.

Place—Corinth, the principal commercial city of Greece. A great centre of influence in the Roman world at the time of our lesson.

1. Working as a Tentmaker. vs. 1-3.
2. Preaching to the Jews. vs. 4-6.
3. Preaching to the Gentiles. vs. 7-11.

Paul stayed in Athens probably a month. He then went to Corinth, a city noted for its wealth and for the luxurious sinfulness of its people. Here he made his home with a Jew named Aquila, and his wife Priscilla, tentmakers by trade, who had lately come from Rome on account of the Emperor's order commanding all Jews to leave that city. They became faithful Christians. Paul, also being a tentmaker, worked with them. Silas and Timothy joined him here. Every Sabbath, in the synagogue, Paul preached Jesus as the Christ. When the Jews resisted his teaching he turned from them, thereafter preaching in the house of Justus, a Greek proselyte, near the synagogue. He had many converts, among them Crispus, a ruler of the synagogue. The Lord encouraged Paul in his work by a vision one night. Paul remained at Corinth at least eighteen months and established a church. His Epistles to the Thessalonians were written during this time. The Jews failed in an effort to incite the city authorities against him. Some time after this Paul sailed to Syria. After visiting Jerusalem he went to Antioch, and from there he made a tour of the Churches in Asia Minor, thus beginning his third missionary journey.

LESSONS.

1. The true man is not ashamed to work with his hands.
2. We may work all week and then help others on Sabbaths.
3. It is a sad thing to reject Christ and His Gospel.
4. When we hear the Gospel we should believe in Christ.
5. God will care for those who are faithful to Him.

WORKING AND WAITING FOR CHRIST.

8th August.

Les. 1 Thess. 4: 9-5; 2. Gol. Text. John 14: 3.
Mem. vs. 16-18. Catechism Q. 87.

HOME READINGS.

M. 1 Thess. 4: 1-18 . . . *Working and Waiting for Christ.*
T. 1 Thess. 5: 1-28 . . . "Let us Watch and be Sober."
W. Isa. 54: 1-17 . . . *Deliverance out of Affliction Promised.*
Th. 1 Pet. 2: 1-25 . . . *Living for God's Glory.*
F. Matt. 24: 29-51 . . . "Therefore be ye also ready."
S. 2 Pet. 3: 1-18 . . . "The day of the Lord will come."
S. John 14: 1-31 "I will come again, and receive you."

1. Duties to the Living. vs. 9-12.
2. Hope for Those Asleep. vs. 13, 14.
3. Promise of Christ's Coming. vs. 15-5: 2.

This epistle was written by Paul, probably in the early part of his mission at Corinth. It is, so far as known, the first of his letters to the Churches. In Lesson 3 we learn about the founding of the Church at Thessalonica. It seems that the Thessalonians had adopted certain erroneous views, especially with regard to Christ's second coming. Many of the people had given up their daily employments, and, claiming that it was unnecessary to work, and that they should be supported by the richer members, they idly awaited the Lord's return, which they believed to be near at hand. It was to correct these errors that Paul wrote this epistle. After many loving words (Chaps. 1-3), he goes on to show how they should live so as to please God, and comforts them concerning their believing dead, and finally emphasizes the great importance of watchfulness and prayer.

1. We should love each other as brothers.
2. We should do our work quietly, honestly, and faithfully.
3. Those who sleep in Jesus shall awake in blessedness.
4. Christ will come again to receive His people.
5. No one knows the time when Christ will come again.

ABSTAINING FOR THE SAKE OF OTHERS.

15th August.

Les. 1 Cor. 8: 1-13. Gol. Text. Rom. 14: 7.
Mem. vs. 12, 13. Catechism Q. 88.

HOME READINGS.

M. 1 Cor. 8: 1-13 . . . *Abstaining for the Sake of Others.*
T. 1 Cor. 9: 1-27 . . . *Christian Self-restraint Enjoined.*
W. 1 Cor. 10: 1-14 . . . "Beloved, Flee from Idolatry."
Th. 1 Cor. 10: 15-33 . . . *We should seek the Good of Others.*
F. Rom. 14: 1-23 . . . *We should help the Weak in Faith.*
S. Gal. 5: 13-26 . . . "By love serve One Another."
S. Gal. 6: 1-18 . . . "Let us do Good unto all Men."

Time—Early in A.D. 57.

Place—Written at Ephesus.

1. The Liberty of the Strong. vs. 1-6.
2. The Conscience of the Weak. vs. 7, 8.
3. The Duty of Love. vs. 9-13.

In the chapter before us we are cautioned against an abuse of our knowledge and liberty. "None of us liveth to himself." In all our life we should have careful regard for the ignorance or weak faith of others. We may think we know that certain practices are, for us, harmless. Such knowledge, if alone allowed to control our actions, will puff us up with a vain pride in our own strength, and make us selfishly indifferent to others. But if charity—love to others—govern us, we will avoid whatever is the least likely to offend weaker consciences. We are to spend our time, not in seeking for so-called "harmless" ways of indulgence, but in seeking for ways of doing good to our brethren. "edifying" them, building them up in Christian character.

The temperance lesson is plain. We should avoid the use of intoxicants for our own sake. But even if we foolishly imagine we can, safely to ourselves, indulge, we can never know what fearful harm we may do to others. For their sake we should entirely abstain.

1. Knowledge without love makes one uncharitable.
2. Those who are strong should have patience with the weak.
3. We should watch our acts, lest we do harm to others.
4. When we make another stumble we grieve Christ.
5. We should give up our pleasure for the sake of others.

THE EXCELLENCE OF CHRISTIAN LOVE.

22nd August.

Les. 1 Cor. 13: 1-13 Gol. Text. 1 Cor. 13: 13. Mem. vs. 4-7. Catechism Q. 89.

Time—Early in A.D. 57.

Place—Written at Ephesus.

HOME READINGS.

- M. 1 Cor. 12: 1-31 . . . "Covert the Best Gifts."
- T. 1 Cor. 13: 1-13 . . . "Excellence of Christian Love."
- W. Lev. 19: 1-18 . . . "Love Neighbor as Thyself."
- Th. Luke 10: 25-37 . . . "Example of Neighborly Love."
- F. Rom. 13: 1-14 . . . "Love the Fulfilling of the Law."
- S. John 15: 1-17 . . . "Love as I have Loved You."
- S. 1 John 2: 1-17 . . . "He that Loves Abides in Light."

1. The Necessity of Love. vs. 1-3.
2. The Works of Love. vs 4-7.
3. The Eternity of Love. vs. 8-13.

The Greek word translated "charity," in our lesson passage, is more probably rendered "love," in the Revised Version. Charity, as now used, means tolerance or almsgiving. These, of course, are included in love, but they are only a small part of it. Our lesson speaks of all-comprehensive love—love to God and love to man. Without such love the best human attainments are valueless; with it even the weakest and least gifted souls become consecrated and mighty for God. Eloquence, even in religious discourse, without love in the heart, is mere empty noise. Surpassing wisdom, all-embracing

knowledge, the firmest faith, without love, are vanity. So-called charity, or even the sacrifice of life itself, prompted merely by a sense of duty, rather than by love, is unprofitable.

In verses 4-7 we have a plain and practical description of the nature and fruits of love. Verses 8-13 teach that though the best human gifts shall fail and decay, the virtues, faith, hope, and love, shall endure forever, and come to perfection in the next world. Of the three, love is chief, for without it faith and hope would perish.

1. Without love other gifts and deeds are of no value.
2. Love is patient, kind, generous, humble.
3. Love is modest, sweet-tempered, unselfish, long-suffering.
4. Love is immortal and shall live on forever.
5. We should learn love whatever else we may miss.

PAUL OPPOSED AT EPHESUS.

29th August.

Les. Acts 19: 21-34. Gol. Text. Luke 12: 15. Mem. vs. 24-26. Catechism Q. 90.

Time—About A.D. 57.

Place—Ephesus, in Asia Minor.

1. Stir Among the Silversmiths. vs. 21-25.
2. Fear for Diana. vs. 26-29.
3. Paul rescued by his Friends. vs. 30-34.

HOME READINGS.

- M. Acts 19: 1-20 . . . Paul Preaching at Ephesus.
- T. Acts 19: 21-20: 3 . . . Paul Opposed at Ephesus.
- W. 1 Cor. 16: 1-24 Paul's Many Adversaries at Ephesus."
- Th. 2 Cor. 1: 1-24 . . . "Trouble which came to us in Asia."
- F. 1 Tim. 6: 1-21 . . . "Love of Money the Root of all Evil."
- S. Isa. 44: 9-20 . . . "The Makers of Idols are Vanity."
- S. Luk 12: 13-36 . . . "Take heed, and beware of Covetousness."

From Corinth (Lesson V) Paul went to Ephesus. He preached there to the Jews for a short time. He then sailed to Caesarea. After visiting Jerusalem he went to Antioch, in Syria. Thence he started upon his third missionary journey. Acts 18: 19-23. After he had left Ephesus occurred the visit of Apollos and his departure for Corinth. Acts 18: 24-28. After Paul had visited the churches in Galatia and Phrygia he returned to Ephesus. Here he labored with great success for about three years, establishing a Church, A.D. 54-57. Then occurred the opposition of the mob stirred up by Demetrius.

1. The Gospel stirs up opposition among Christ's enemies.
2. When religion affects men's business they oppose it.
3. The Gospel destroys idolatry wherever it goes.
4. Idolaters become furious when their idols are in danger.
5. The Gospel causes strife and bitterness among its enemies.

Receipts.

For the month of May, by Rev. Robt. H. Warden, D.D., Agent of the Church. Address: Presbyterian Offices, Toronto.

KNOX COLLEGE FUND.

Table listing donations to Knox College Fund, including Rev R Wallace, Beaverton, Knox Grad class, Mem Grad class, Lucknow, Rev P Straith, R W MacWilliam, Registration Fee, Rev A U Campbell, Watpole Chal, Tilsonbury, Rev W Forest, Hastings, Rev A A Scott, Rev J D Morrison, Unionville, Crosshill, Rev T McKee, Woodstock Chal, Chiselhurst, Rev J Hastie.

QUEEN'S COLLEGE FUND.

BEAVERTON.

MONTREAL COLLEGE FUND.

Mont St Gabriel, Merivale.

MANITOBA COLLEGE FUND.

Beaverton, Lucknow, Ch. of Scotland, Regina Indus scl, Dunwick Duff's, Merivale.

HOME MISSION FUND.

Table listing donations to Home Mission Fund, including Caledonia, Rev J Mowat, P R Dr Morrison, Glanville, Oita Bank, Lancaster Knox, Carnduff, Blyth, Glenboro, Strathclair, Mont St Gabriel, Princeville, Tor West ss, Beckwith, J B McLaren, S Pympton c c, Napance, Monkman, Josephburg, Guelph Chal, Westmeath, Bow Riv Gleichen, Lucknow, Rat Portage, Reston, St Lambert, Hemmingford, BrContributn's, Ch of Scotland, Glasg Blackfriars, Claremont UP.

Table listing various church and community contributions, including Dublin Balymena, Mont St Gabriel, Goderich Knox, Riverside, Proof Line, Galt Knox, Madoc St Pet c c, New Denver, Reg D Lamont, Unionville, Regina Indus scl, D M J, Crosshill, Tor. Ch of Gov, Guthrie friend, Miss C Ross Pt, Merivale, Medonte, Lansdowne etc, Caledonia, Kinga, Winnipeg Knox, Stratclair, Eganville, Mont St Gabriel, Tweed, Pricaville, Admuon, Morden, Lucknow, Sydenham Knox, Hemmingford, Mitchell, Est D Lamont, Guthrie friend, Merivale.

FOREIGN MISSION FUND.

Kingston Chal, Caledonia, S Pympton, Rev J Mowat, Lindsay ce, Dundalk ce, Bolton, Oita Bank ss, Friend Knox Ot, Fordwich, Win Knox ss, Glenboro, Strathclair, Tor St And, Mont St Gabriel.

INDIAN FAMINE FUND.

Table listing donations to Indian Famine Fund, including Rev R Wallace, 3 Sympathisers, Banks School, Guilds, Miss Henry Moore, Anon, Dundalk ce, Friend Tor, Ham Erskine ss, Claremont Ersk, Williamsford, A H Elliott, Kinsmore, Charut Esk, M R B Brantford, Beverly, Friend Brockville, M G Toronto, Friend Damascus, Ste Therese, B Toronto, Laguerre Pt Lewis, Sapperton Knox, Belgrave, Bolton, Bathurst, Claremont Esk las, McDonald's Cor, W T Bell, Mrs J McAlister, Per Mr J Young, Sympathiser, Peterboro St P, Moore Madoc, Tidnish fadd, New Dublin Cong, Pictou St And, Westville ce, Lucknow, Maggie McMillan, Ardcois, Friend Oshawa, Mrs R McPherson, Alberton, Onondaga.

Table listing various church and community contributions, including Miss McIntosh, Sb Cath Ist, Miss Elliott, Friend, Whitby, Goderich Knox, Riverside, Duugannon, Whitechurch, Teeswater, N Kinloss, Ripley Knox, Huron, Ashfield, Kincardine, S Kinloss, Lucknow, Wingham, Wrexeter, Molesworth, Cranbrook, Unionville, Tor Central, Nairn Beechwood, Chatham Ist, Vaughan Knox, Alkandale ce, Paris, Reg Indus scl, Peter Stewart, E J McFarish, Crosshill, Friend O Sd, W H & Mrs Frost, Tor Ch of Gov, Tor Pres E y p un, Guthrie friend, Skead's Mills, Win Knox un mtg, Lun Picas Val, S Pympton ce.

MINISTERS' RATES.

Table listing Ministers' Rates, including Rat Portage, J Gibson, Westwood add, Sapperton Knox, Tor Chal ss, Bolton, Primrose, Manaque St An, Russell, B Garatava ce, Friend Hillcrest, R J McKeelock, Kennedy, Anon London, Pickering St A, Brougham St J, Hornings Mills, Orchard Park ce, St John St M sel, Ethel Gerda Helen, Dr Mrs Bruce St J, W McNeil, Ham Knox add, Oil Springs, Ennisville ss, Port Daitousic, Cambray, Metcalfe, C E Pt St Charles, T S Galt, T B Ottawa, Tor W minister, Miss Denoun 3 Riv, Williamstn Haph, Leaskdale Zeph, Anon, Friend Londresbor, D Camb'l Midlins, Miss M Moore, Blyth, Kainloop 2 mem, Friend N Portal, Josh, Rev G S Carson, C S, Ham Bernadusse, Cedarville ce, Tor Central, Friends Victoria, Ham Erskine, Girls & boy s d w, Monteith ss, Per Mr Young, Miss Irene Black, Dunbar, Ham Central msel, Jean McIn Ham, Fordwich, Gorrie, North Bay ce, Vancouver ss cl, G B Snayner, Midland Knox, ss, Burks Falls & ss, Ernest Roy, A M Roy, G McMillan, Three Ladies, Per Agnes Frsgm, Mary M Fraser, Tor St Mark lms.

MINISTERS' RATES.

Table listing Ministers' Rates, including W C Young, P Wilson, D L McCrue, J Sutherland, AGED AND INFIRM MINISTERS' FUND, Collections, etc, Fordwich, Bervie, Pricaville, Bryanston, Carnduff ss, Walpole Chal, Mrs J McLean, St Louis de Gonz, Friend Tor, Rev J R MacLeod, Londresbor, Goderich Knox, Cornwell St John, Macdonald, Miss Stark, A follower, Rev J Reunie, Socri Knox, W G McLaren, Skend's Mills, Friend Midland, Friend Minister Ist, Mrs B Kirkman, Tor Blour st.

MINISTERS' RATES.

J Sutherland, A H Scott.

ASSEMBLY FUND.

Table listing Assembly Fund, including Truro St Pauls, Antigonish, Saltbrings, St John St And, Charlott Zion, Ham Knox, Arlton, Pricaville, Lucknow, St Lambert, Wroxeter Knox, Riverside, Killarney, Merivale, Chisolhurst, Medonte.

WINDOWS AND ORPHANS' FUND.

Table listing Windows and Orphans' Fund, including Collections, etc, Pricaville, Tor West ss, Bryanston, Lucknow, Carnduff, Walpole Chal, Mrs J McLean, Goderich Knox, Sonris Knox, W G McLaren, Merivale.

Table listing various church and community contributions, including W C Young, P Wilson, D L McCrue, J Sutherland, AGED AND INFIRM MINISTERS' FUND, Collections, etc, Fordwich, Bervie, Pricaville, Bryanston, Carnduff ss, Walpole Chal, Mrs J McLean, St Louis de Gonz, Friend Tor, Rev J R MacLeod, Londresbor, Goderich Knox, Cornwell St John, Macdonald, Miss Stark, A follower, Rev J Reunie, Socri Knox, W G McLaren, Skend's Mills, Friend Midland, Friend Minister Ist, Mrs B Kirkman, Tor Blour st, Ministers' Rates, J Sutherland, A H Scott, ASSEMBLY FUND, Truro St Pauls, Antigonish, Saltbrings, St John St And, Charlott Zion, Ham Knox, Arlton, Pricaville, Lucknow, St Lambert, Wroxeter Knox, Riverside, Killarney, Merivale, Chisolhurst, Medonte, WINDOWS AND ORPHANS' FUND, Collections, etc, Pricaville, Tor West ss, Bryanston, Lucknow, Carnduff, Walpole Chal, Mrs J McLean, Goderich Knox, Sonris Knox, W G McLaren, Merivale.

Exeter.....10 48	Cow Bay Hx Co. 4 00	Int J F Gorbell..54 00	M Turnbull ".....2 00	Receipts by Rev. G. Patterson, D.D., Secy, from 1st February to 30th April, 1897.
\$363 37	River John..... 2 67	St Petrs Road PE 3 00	W.....Galt..... 94	
	Lyons Brook..... 1 46	Windsor.....10 00	MrsThmpsn Brftd 2 00	
POINTS AUX TREMBLES.	Durham..... 2 66	Total.....\$202 92	Waterloo.....4 75	
	Stellarton..... 1 63	Ministers Rates.	R.....Galt..... 33	Ministers' Rates.
	Sale of Map..... 1 00		PerRevJHndrsn10 00	Angus McMillan \$7 90
	M L..... 1 00		Lucas ille, Burns. 1 00	A T Love..... 8 00
Truro 1st ch ss ..50 00	Truro St And all. 1 00	Chas McKay.....10 00	WindsorMeSt Missi 60	Total for 96-97 \$1681 42
Win Knox ss.....50 00	St Ptr Road PEL19 55	Jas Rosborough...3 50	"One who heard" 1 00	On account of 1897-
Mt S Gabriel's ss50 00	Hx Park St ss ..25 01	J M Sutherland...3 50	Maria Elliot, Lon10 00	93, A W K Herd-
Seaforth Ist ymbel 6 00	Windsor..... 35 00	Total.....\$17 00	Mrs Cameron, Lon5 00	man.....\$14 00
Tor West ss..... 50 00	Milford co..... 8 00	Grand total \$219 92	Mrs Johnston, " 1 00	Thomas Downie...10 50
Barton ss co..... 6 00	HOME MISSIONS.	WIDOWS' AND ORPHANS' FUND.	Mrs Walker Oril 2 00	
St Stephen co .. 50 02	"Gratitude"..... 4 00	St Peters RoadPE15 00	Miss Cant, Galt..... 2 00	
Prboro Mrs Wad-	Mid Stawiacke co, 5 75	Windsor... ..10 00	MrsMcArthur,Galt2 00	
dell's ch.....50 00	Churchville co .. 2 00	Total..... 15 00	Miss Quarris " 1 00	
Otta Knoxss.....50 00	John D McVicar.. 2 00	FRENCH EVANGELIZA-	Miss Turnbull " 1 00	
Brule wfms.....15 25	Acadia co..... 3 00	TION.	RevDrJohnJamesio 00	
JEWISH MISSION.	Int Eben Hubley.25 00	Wallace St Math.\$5 70	Glen Morris ce.....5 00	
Late Kenneth Cam-	Wallace St Mat... 9 00	St Petrs RoadPE14 00	Mrs Daly Tor..... 1 00	
erion Crieff.....100 00	Cow Bay Hx Co. 3 00	Windsor... ..10 00	Mr Harvie, Platvil2 00	
Friend Beulah .. 10 00	St Ptr Road PEL20 50	Total..... 13 00	MissByresBoston25 79	
UNAPPORTIONED CON-	Hx Park St ss.....25 00	SEMBLY FUND.	Mrs Bidwell Ham.5 00	
TRIBUTIONS.	Bass Nicholas Rvs15 00	St Petrs RoadPE13 00	Friend.....1 00	
Dundas Knox.....66 75	Windsor..... 30 00	Windsor.....10 00	Dr Mallock Ham.25 00	
Tor Bloor st.....301 00	Quoddy Moss Riv. 7 50	Total.....\$9 70	W J Crockard Luc 2 00	
" W'minister.175 00	For North West.	St Petrs RoadPE13 00	Wm Stewart Sr.....1 50	
Westminister 1st143 00	Friend.....250 00	Windsor.....10 00	Rev S G Livingston.1 50	
Dovercourt..... 16 00	Truro St A mb soc65 00	Total..... 13 00	Rev Thos Graham.5 00	
Egmondville..... 28 00	\$466 75	AUGMENTATION FUND.	Mrs Young Galt ..5 00	
Brussels Mel.....63 00	Note.—In last months Record, North Sydney, St Matthews, should be credited with \$50, instead of \$30; and St John, St Stephen, with \$30 instead of \$50.	KNOX COLLEGE STU-	MissMcNaught " 2 00	
St Helen Calvin 35 00		DENTS' MISS SOC.	Miss J Adair "..... 50	
Tor Old St And.....53 51		Received by Geo Arnold, Treasurer, during April and May.	Wm McArthur " 5 00	
" Knox.....353 51		Friend Tor..... 53	Miss Porteus ".....5 00	
Barrie..... 36 00		R Kilgour Tor..... 25 00	Anon (Paris).....15 00	
Lakefield.....19 30		Mrs McKenzie..... 50	"Two friends".....50 00	
Windsor St And.....69 00		Mrs Moir..... 1 00	Galt ce..... 9 00	
Essex.....12 70		Guelph, Knox ce. 24 00	Friend, Galt..... 1 00	
Acton..... 37 50		Alma..... 7 95	MissDawesLachin10 00	
Deer Park.....20 00		Cummock.....1 55	D Sutherland Tor 5 00	
Tor Central.....400 00		Tor West ss..... 8 00	Guelph 3 ss..... 16 00	
Dundas Knox.....13 50		" Chal b cl.....20 00	Mrs Graham, Galt.5 00	
Midland Knox.....33 00		" West ss..... 7 93	W & H Buchanan	
DHEEL HOSPITAL		Parkdale..... 30 00	Glen Morris.....10 00	
Per Dr Buchanan.55 00		Rev G R Fasken.....2 25	Mrs Wm Buchanan	
J V Hamilton..... 1 00		Carlisle ce.....6 62	Galt..... 20 00	
Galt Knox..... 71 50		Brooklin ss.....9 00	MissTurnbullGalt20 00	
Jean Main, Ham. 2 00		Burns ch co..... 20 00	Margt AndrsnTor25 00	
Tilbury E Fletcher100 00		Kipley ce..... 4 00	J Snellie St Tho ..5 00	
Mosa Buris.....42 10		Total.....\$168 35	D M Tait..... 25 00	
S. S. COMMITTEE.		BHEEL BUILDING FUND.	Mrs McCarly "..... 25 00	
Tor St Jas Sq ss 12 05		Received by Rev. J Buchanan, for Hospital and Orphanage among the Bheels.	Mt Tait St Tho ..5 00	
For the month of		JPCopeld, Mont\$10 00	PerMrs McPherson	
May, by Rev. P. M. Morrisou, D.D., Agent of the Church. Address:—39 Duke street, Halifax.		MrsKfrasnHopew 5 00	St Tho..... 5 00	
FOREIGN.		Alex Fleming Galt5 00	J McLean St Tho 10 00	
"Gratitude"..... 4 00		Mrs Ross Dundas.2 00	ES Moore Galt 1 00	
"Joab"..... 5 00		Mrs Hamilton " 20 00	J Pollock..... 2 00	
SS's etc West.....57 60		Mrs Bain " 10 00	Muriel's Mito Box 83	
Rev A V Morash...25 00		Mrs NelsonLakefld4 00	Anon Owen Sound.1 00	
Rev D McMillan. 6 00		Mrs Findlay " 2 00	" " " 1 00	
John D McVicar.. 5 00		Mrs Graham " 4 00	Brucefield St Ch..1 00	
Acadia ce..... 5 00		Clar Colvin Galt ..1 50	Archibld Kennedy	
Sunny BraeSt P.34 00		A Wright's cl " ..10 00	Charlotttn.....500 00	
Wallace St Mat. 8 00			Morden Knox ss.26 00	
Alex McCabre. 5 00			Friend..... 2 00	

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