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The Presbyterian Record.

VOL. XVII.

JUNE, 1892.

No. 6.

The following statement shows the receipts for the different schemes in the Western Section of the Church for the past two years. The marked increase in all is a matter for profound thankfulness. What has been given has been well invested. It is so much done towards leaving the world better than we found it, and leaving a better country for our children to live in, and, if given with a right motive, it has bettered ourselves as well, by leading us out of self and into a broader and more Christlike sympathy with others:—

	1890-1.	1891-2.
Assembly Fund.....	\$ 3,975 50	\$ 4,145 50
Home Mission Fund.....	51,192 14	78,700 64
Stipend Augmentation....	22,762 10	27,603 68
Foreign Mission Fund...	86,726 50	92,033 75
Widows' and Orphan Fund	4,950 94	4,818 37
Aged and Infirm Ministers' Fund	9,597 09	10,350 00

Two or three points, however, should be borne in mind. (1) That the increase in the Home and Augmentation Fund is in some measure due to a large legacy; (2) that the work is growing, its demands, particularly in the Foreign Field, are greater, and thus, though the revenue has increased there is a deficit of some \$2,000 in the Foreign Mission Fund. The Augmentation Fund has its small balance on the right side, and the Home Mission Fund closes its accounts with a good working balance.

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The International Christian Endeavor Convention of 1893 will be held in Montreal. As no church or hall is large enough, the use of the Drill Shed has been secured from the Government. The committee has made appeals to all the Canadian societies for guarantees towards defraying expenses, and hopes soon to have the promise of the large sum necessary. Already arrangements have been made with a number of the leading railway companies for greatly reduced rates. The '92 convention meets in Madison Square Gardens, New York, and "Westminster" Hotel, on 16th street, is to be the headquarters of the Canadian delegates.

We trust that all our young workers, while they enjoy and profit by the inspiration and enthusiasm of their grand gatherings, will remember that their work, the work which requires their strength, which tests their sincerity, and which will tell in lifting the world heavenward, is the patient, faithful discharge of the duties that each day brings, in their own church, their own little society, their own individual work, their own heart. Let them hold fast by Christ with one hand, and with the other reach out and grasp everything within their reach, at their work, their recreation, their worship, and bring it towards Him; or, better still, bound firmly by the threefold cord of faith, hope and love, as He lowers them down into the sea of life, let them, with both hands, like the pearl diver in the Eastern seas, gather all within their reach for Him.

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So far as known the chief matters of interest to be brought before the Assembly, are great practical questions that concern the Church's work. In some respects these questions may not materially differ from those of former assemblies, reviewing the past year, planning better ways of work, if possible, for the year to come. There are, however, one or two special questions to be considered. One is, the providing of winter supply for congregations and missions stations. At present there are many places that have no preaching from the time the student catechists leave for college in the autumn, until they go out again in the spring. A practical solution that will probably be attempted will be to have a summer session in the college at Winnipeg, so that some students can labor in the mission field during the winter, and pursue their studies in summer.

The more effective working of our Foreign Mission Scheme will be another important matter before the Assembly, and will take shape in the special question of the appointment of a secretary for the Western Division who shall devote his whole time to the work.

The principal schemes stand as follows in the Eastern section:—

Foreign Mission Fund—

Receipts.....	\$22,257 68
Bal. Cr. May 1, 1891.....	495 14
	<u>\$22,752 82</u>
Expenditures	31,135 32
Bal. Dr. May 1, 1892.....	\$ 8,382 50

Home Missions—

Receipts.....	\$12,116 36
Bal. Dr. May 1, 1891.....	\$ 201 34
Expenditure	11,666 37
	<u>11,867 71</u>
Bal. Cr. May 1, 1892	\$ 248 65

Augmentation—

Receipts.....	\$ 8,738 67
Bal. Cr. May 1, 1891.....	3,218 44
	<u>\$11,957 11</u>
Expenditure	8,473 49
Bal. Cr. May 1, 1892.....	\$ 3,483 62

College Fund—

Receipts.....	\$16,338 81
Expenditure	\$ 9,164 93
Bal. Dr. May 1, 1891.....	11,866 04
	<u>21,030 97</u>
Bal. Dr. May 1, 1892.....	\$ 4,692 16

Aged Ministers Fund—

Receipts.....	\$ 3,509 31
Expenditure	\$ 3,416 71
Bal. Dr. May 1, 1891.....	85 85
	<u>3,502 56</u>
Bal. Cr. May 1, 1892.....	\$ 6 75

It will be seen from the above that in the Eastern Section all the schemes have done well during the year except the Foreign Mission Fund, which, instead of a balance on hand, as was the case a year ago, has a deficit of over *eight thousand dollars*. (A few days after the books were closed \$1,312 was received from the West, so that the actual debt now stands at about \$7,000.) Regarding this a few words of explanation are necessary. Two years ago the Fund had on hand over five thousand dollars, several bequests having been received shortly before. At that time a change was made in the school law of Trinidad by which the Government offered to do much more for schools than it had hitherto done, but requiring at the same time a grade of school houses better than some previously occupied. Then there were new sections where there were no schools. Catholics and others were ready to take advantage of this offer, which was largely the result of work that our mission had done, and it was felt that we must either lose much for which we had already wrought, or expend a considerable amount in order to secure what was offered and to enable

us to make greater advances. More than half the amount required was on hand. Both the missionaries and the committee were of opinion that the expenditure was essential to the growth of the mission.

To overtake the work of extension more easily it was decided to extend it over two years. Some five thousand dollars were expended in 1890-91, and another five in 1891-92. The result has justified the step. After some months of considerable anxiety, owing to the changes in the school law, the work is settling down on a much broader basis than before. Government is doing a great deal more in the way of paying our schools for the education of the Indians, while our missionaries have the school houses in all the districts, not only for weekly religious instruction, but for Sabbath schools and public worship.

For our encouragement be it noted, that while the receipts of the F. M. Fund, East, from legacies, during the year just closed, were \$2,500 less than those of the previous year, the giving of congregations was increased by \$1,700. The only comment required is a more earnest setting of ourselves to the task of meeting the demands of the rapidly extending work and a heartier gratitude to God that He is giving us enlarging opportunities of lifting earth to heaven.

In the above receipts of the Eastern Section the increase of the College Fund is given at \$16,338.91—some \$4,472 more than the expenditure. That this may be seen in its true light we must remember that \$4,700 was received from the sale of the Robie street lot, owned by the College, so that the ordinary receipts and expenditure for the year were nearly equal.

* * *

The secret of the honest life to which there has been such a universal tribute from all classes and creeds is seen in the following incident, never before published: One of our ministers was assisting Dr. Thompson, of Sarnia, at the communion. Driving to a neighboring station to preach in the afternoon, the horse ran away and the minister was badly hurt. He was brought back to the house of the Hon. Alexander Mackenzie, where he lay for some weeks, nursed with the tenderest care. During that time Mr. Mackenzie was appointed premier. One day Mrs. Mackenzie was sitting by the sick bed when a letter was handed to her. She read it in silence, while a quiet tear stole down her cheek. The patient asked if there was any bad news. Without a word she handed him the letter. It was from her husband, telling her of his appointment, recalling all the way by which they had been led through life, and asking her to pray for him now that he might be kept right amid the temptations and difficulties of his responsible position.

Three of our Synods, representing the central portion of the church, have recently been holding their annual meetings. The Synods of the Maritime Provinces, and of Manitoba and the North-West meet in the autumn.

The Synod of Hamilton and London met at Stratford, April 18th. Rev. H. McQuarrie, Wingham, was elected Moderator. On Tuesday forenoon, Rev. W. Burns presented a statement of the Aged and Infirm Minister's Fund, after which a resolution was passed commending the work to Presbyteries and congregations. Synod devoted the afternoon to Augmentation and Home Missions, and resolved that all applications of Presbyteries for grants from both these funds ought to be revised by the Synodical Committee before transmission to the General Assembly's Committees. The evening was spent in hearing reports on the State of Religion, Temperance, Sabbath Schools and Sabbath Observance. On Wednesday further reports were received, among them that of Brantford Ladies College, which has had a prosperous year. Synod approved of the erection of the new Presbytery of Algoma. An overture was adopted asking that the General Assembly rescind last year's action, re extra mural session by theological students, and also the decision requiring ministers coming from other churches to give a year to the mission field before being eligible for a call. Synod resolved to ask the Dominion authorities to close the Canadian section of the Chicago exhibition on the Lord's Day. Agreed to meet next year in Knox Church, St. Thomas.

* * *

The Synod of Toronto and Kingston met on the evening of May 10th, at Peterboro. In the afternoon a religious conference was held. A paper was read by Mr. Somerville of Owen Sound, on "The importance of a high spiritual life on the part of Christian workers," and, later on one, by Mr. S. Houston of Kingston, on "The attainments in holiness possible in this life;" and on these two themes centred a number of brief addresses. Synod opened in the evening by a sermon from R. W. Grant, retiring Moderator, and Dr. Parsons was elected to the chair. Wednesday was devoted to Aged and Infirm Ministers' Fund, Augmentation, Sabbath Observance, Temperance, State of Religion and Sabbath Schools. The Aged and Infirm Ministers' Fund (west) endowment, has \$104,000 subscribed and \$71,000 paid in. There are 73 annuitants. Collections have not increased. Presbyteries should be careful in recommending annuitants. The Augmentation scheme has nursed 186 congregations into self-support. There would have been a large deficit this year but for Mrs. Nichol's bequest. Synod approved of a Synodical Committee revising all applications from Presbyteries for grants from this fund. Synod strongly urged Government to take no

part in the Chicago Exhibition, if it is to be opened on Sabbath. A most profitable day was spent in conferences on the various subjects. On Thursday, Synod agreed to transmit an overture to Assembly from Whitby Presbytery, asking that Young People's Societies be united in one common organization for the whole church; approved of the overture of Barrie Presbytery for the formation of the new Presbytery of Algoma; adjourned to meet next year in Knox Church, Guelph.

* * *

The Synod of Montreal and Ottawa met at Smith's Falls, Tuesday evening, May 10, and was opened with a sermon by Dr. MacKay, after which Mr. Stewart of Pembroke was chosen Moderator. Wednesday afternoon was largely devoted to a conference on "French Evangelization." Mr. Morin read a paper on "Methods of French Evangelization," and Dr. Scrimger one on "The Bearing of French Evangelization on our National Life." Prolonged discussion followed, greatly deepening the interest in this branch of our work. The evening was devoted to our young people. Mr. Ross of Perth, read a paper on "How can we get our young people into fellowship with Christ," and Mr. Cook of Smith Falls, on "Young Peoples Societies." Around these centred a most profitable conference. On Thursday the chief subject was "Augmentation," one of the great nursing funds of the church. Next year's meeting to be held in Knox Church, Ottawa, on the second Monday of May.

* * *

The authorities of the Presbyterian College of Montreal are making a vigorous canvas to increase their endowment. The progress of this college has been very marked. It is but twenty-five years since it was first organized. For five years the classes were taught in the basement of Erskine Church. Then the first buildings were erected, and to-day the ample pile around the college court attests the energy and ability of those who have guided its affairs, and the liberality of its generous friends. The two hundred students who have graduated from its classes and have gone forth to preach the gospel have proved at once the need of the institution and the work done within its walls, while the seventy-seven students in attendance during the session just closed shows the appreciation in which it is held. It is hoped that the old friends who have never failed it in the past will readily respond to its call, and that new ones to whom its work has proved its worth will join heartily in the effort to increase its efficiency.

The Presbyterian Record.

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Our Home Work.

In the RECORD for April it was stated that the Free Church of Scotland had given £200 to the Home Mission work of the Western section of our Church. This was true, but only half the truth, exactly half, for, in addition to the above, £100 stg. was given to Manitoba College and £100 to the Home Mission work of the Maritime Provinces. Besides this there are other subscriptions from friends in Scotland who take a deep interest in the work of our Church. Concerning what was sent, Dr. Watson, the convener of the Colonial Committee, writes: "The aggregate is but a poor witness to our interest unless you consent to measure it rather by our means than by its bulk. Over the sea we send heartiest thanks, for the sturdy Presbyterian immigrants to fill up our wide land, for aid in our efforts to follow them with the gospel in their new homes, and for the deep interest so kindly expressed.

The Board of French Evangelization distributed in last month's RECORD a circular asking for contributions to aid in paying off the debt of \$23,000 on Coligny College, Ottawa. They earnestly hope that the many friends of French Evangelization will respond early and save the payment of interest, as the college receives no aid from the ordinary fund.

AUGMENTATION.

By REV. J. W. FARRIES, OTTAWA.

What the Augmented Congregations are doing to help themselves.

THE augmentation scheme is based upon the broad Scriptural principle that the strong should help the weak. It is not designed to help those who are able to help themselves. It is not designed to beget and foster a spirit of dependence, or to pauperize those to whom it imparts aid, and in its practical working it has not done so. The conditions with which a congregation must comply before it can be placed on the list at all, require a fair and reasonable measure of liberality on the part of its membership. For, except by special permission of the General Assembly, no congregation can be placed on the list until its contributions toward stipend reach an average per communicant of \$4.50.

Then the annual visitation of each congregation by the Presbytery, required by regulation of the assembly with a view to increase the contributions to stipend, has tendered to develop a large measure of liberality, and it may safely be affirmed that the increases in the stipend paid by augmented congregations are more numerous

and larger, in proportion to their means, than in the self-sustaining congregations of the church,

Further, while in augmented congregations the average contribution to stipend *must be* \$4.50 per communicant, as a matter of fact it has always been more than \$6.50.

In the year 1887 it was \$6.55 per communicant.

"	"	1888	"	6.75	"	"
"	"	1889	"	6.74	"	"
"	"	1890	"	6.68	"	"
"	"	1891	"	6.84	"	"

Making an average during these five years of \$6.71 per communicant.

During these same years the average contribution towards stipend over the whole Church was as follows:—

In the year 1887 it was \$4.60 per communicant.

"	"	1888	"	4.67	"	"
"	"	1889	"	4.40	"	"
"	"	1890	"	4.63	"	"
"	"	1891	"	4.69	"	"

Or an average during these five years of \$4.60 per communicant.

Thus it is seen that the communicants in the augmented congregations give, on an average, \$2.21 more than the minimum, \$4.50, required of them, and \$2.11 more than the average \$4.60, over the whole church.

From these figures it is manifest that it is only the liberal giving of the augmented congregations and of the few congregations that give exceptionally large salaries, that saves the average giving of the church at large, towards stipend, from being somewhat discreditably low. If we should count out the augmented congregations, and the few that give the large salaries, the average giving of the self-sustaining congregations of the church, would be found to be nearly *one-half less* than the average in the augmented congregations.

There was not a Presbytery between Newfoundland and Brandon in 1890, that reached the average of the augmented congregations, and in 1891 the only one that exceeded their average east of Rocklake Presbytery was Kingston.

From these facts and figures the church is encouraged to sustain this scheme. The people are helping themselves. They show to us an example of liberality that should stimulate us to devise and do more liberal things. Notwithstanding the difficulties under which it has labored on account of the frequently recurring deficits, the augmentation scheme has achieved as satisfactory and encouraging results as any other scheme of the church. It has encouraged many a struggling people and brightened and cheered many a hardworking and faithful pastor's house during the nine years of its operation. Failure to maintain it would be a calamity to the church, and arrest the cause of her progress.

A VISIT TO POINTE-AUX-TREMBLES.

FOR many years we had been hearing of the Pointe-aux-Trembles schools, nine miles east of Montreal, but the wish to see them was never gratified until the closing exercises in the last week of April. Perhaps it might not be in good taste to say "The half had not been told," but we can honestly say that we were agreeably disappointed, and can, more intelligently, while not less heartily than before, commend these schools to the liberality of our readers. The admirable order when all were gathered, during more than three hours steady questioning we have never seen excelled. Rev. Mr. Bourgeois, who has been principal for about twenty years, controls self so completely that all around seems without effort to fall quietly into line. Not less surprising was their knowledge of Scripture and of the truths of salvation, while their ready answering in other departments of study showed good progress. During the session just closed the whole number of pupils in attendance was 104 boys and 84 girls, a total of 188. Of these 97, or more than half, were Roman Catholics on entering the school. But presence here means giving up mass for the time being, attendance at the public worship regularly conducted in the large class room, and receiving the religious instruction which occupies so large a place in the course of study. And when young people voluntarily do this, and their parents permit them to do it, and in many cases pay as they are able for the privilege, it means that their minds are opening to thought. During their school term many are savingly brought to Christ. In the last session twenty pupils made a public profession of their faith. What an influence this school must exert as its young people return to their homes in all parts of the country—an influence like that of the sun in spring time, reaching everywhere, melting down prejudice, opening the way for the seed sowing and for abundant harvests in years to come.

SCHREIBER.

OUR mission at Schreiber is one of great interest. It is large enough for a Presbytery or a Synod. It only lacks people. Those who live within its bounds are superior (as is becoming, near Lake Superior;) but the numbers are small. The writer is bishop over a parish extending from Port Arthur to White River, 245 miles, and from Lake Superior to the North Pole. This includes 19 C. P. R. stations, besides a number of gravel pits and quarries. The C. P. R. Company very kindly give a free pass over their fields of labor to all missionaries.

Schreiber is our headquarters. It is an important divisional point 428 miles east of Port Arthur. Of all the C. P. R. with the exception

perhaps of some parts of the Rocky Mountains, the two divisions on the north shore of Lake Superior were the most difficult of construction. For 200 miles the road consists almost wholly of curved rock cuttings and trestles. (A straight piece of road is rare.) The trestles are being rapidly filled up with stone and gravel. Three hundred extra workmen arrived about a week ago; and it is hoped that in two or three more summers but few bridges will be left. On account of the nature of the road Schreiber has large shops, besides the round house and sheds for resting live stock in transit.

The town is situated on a level dry plateau. The surrounding hills, instead of protecting us from the winds, seem to gather them from the four quarters of the earth and pour them down as through a funnel. *Perhaps* the purpose is to drive away the black flies that in summer infest these regions. The air is certainly kept pure. The dry and bracing atmosphere, always cool at night, combines with the well drained ground to make a healthful locality. It is over a mile to the lake shore.

Schreiber may justly be proud of its Institute. It is a becoming monument to the energy and devotion of the Rev. Wm. Neilly, who though dead yet speaks to us. His memory will long remain green, his name fragrant along this rocky shore. He had just witnessed the completion of the Mechanic's Institute for which he labored so zealously and of which he was the founder. It is a large two-story building. The second floor is intended for lodge rooms. The first floor affords a library, bath-rooms, a barber shop and a public hall. The library, thanks to the C. P. R. is a good one, and as a reading room contains some of the very best periodicals of the day. A gymnasium is likely soon to find shelter beneath the protecting wing of the "Institute."

A R. C. chapel and three Protestant churches protest against sin. The Episcopalian, Methodist and Presbyterian ministers live within gunshot of each other. (They endeavor to use their guns on the *enemy*.) The Episcopal and Presbyterian churches are separated only by the street, and this is unseemly on Sabbath, for one week all go to the Episcopal, the next all come to ours. Their pastors take Sabbath about to preach "along the line." The greatest harmony exists to their mutual edification.

We have now a weekly Sabbath School which promises well. The "Ladies Aid Society" are working with commendable zeal, and their concert and bazaar last Thursday proved a most encouraging success. Again the question arises, suggestive of thanksgiving, what would the world do without the ladies? What would the church do?

A. W. LEWIS.

SCHREIBER, May 12th, 1892.

NOTES FROM MANITOWANING.

IN response to your request in the March number of the RECORD for tidings from Home Missionaries, I venture to send a few particulars regarding this field. The village of Manitowaning, located on Manitoulin Island, not far from its eastern extremity, is "beautiful for situation," standing on a high bank of the lake, overlooking a magnificent bay, and having behind it a still higher plateau that helps to shelter it from the westerly winds. The bay is ten miles long and about five miles wide at the mouth and sheltered both on the right and left by picturesque hills and bluffs.

The only portion of the island lying east of Manitowaning is a large Indian Reserve which extends over thirty miles north and south and about seven miles east and west. On this reserve there are about 1200 Indians, the large majority of whom reside six miles from here at the Indian village of Wickwemikong. The Roman Catholic church carries on there an extensive mission among them. Its mission premises are large and imposing structures, comprising church, convent, priests' residence, schools, workshops, &c. All the Indians on the reserve are Roman Catholics.

The first Presbyterian missionaries who labored on Manitoulin Island were students of Knox College who were sent up during the summer months by the Students' Missionary Society, the earliest being Mr. J. A. Carmichael, who came in the spring of 1872.

At present there are three ordained ministers stationed on the island, Rev. W. E. Wallace at Little Current, Rev. J. K. McGillivray at Gore Bay, and the writer at Manitowaning. In addition to these there were, last summer, four students. The number of stations supplied is in all twenty-five.

Having been on the Island only for six months I am not in a position to say much about any portion of it, except that in my own neighborhood. The field of which I have charge comprises five stations, which lie scattered over a pretty wide area. With Manitowaning as headquarters there are, White Lake 16 miles distant, Tehkumamah 12 miles, Hilly Grove 6 miles, and Moggz's 4 miles. I can only overtake three out of the five each Sabbath, and even to do that, with long drives and bad roads, the physical labor required is considerable.

At only two of the places, Manitowaning and White Lake, have churches been erected. At two of the others the services are held in school-houses, while at the third we meet in a private house. At the last named place, however, a little church is very much needed, but the people are not able to erect one unless they receive help from outside. The attendance at all the stations and especially at Manitowaning is encouraging,

but in a district so sparsely settled the congregations cannot be large.

While working these five stations during the past winter, it has been a burden on my heart to think of four or five other places in the neighborhood which were receiving supply from no church and which it was out of my power properly to care for. To some of them, however, I have paid a few visits on week days. One of these was Horse Island, lying on the extreme south-east of Manitoulin, about 25 miles from Manitowaning, and 15 miles from the northern point of Bruce Peninsula. With an Indian named "Gabriel" for my guide, I made my way to it about the middle of March, crossing South Bay and Owen Channel on the ice.

There are no white settlers on Horse Island but there is a large lumber camp. I found about 80 men employed, more than one-half of whom were French Roman Catholics. I preached in the shanty and distributed a quantity of religious literature. The Catholics as well as the Protestants all attended the service. I addressed them on the Cross of Calvary and never had a more attentive audience. I was very kindly treated by the Rochester Bros., who own the camp. The only other clergyman who visited the camp during the winter was the priest who like myself had been in but once.

Returning home I started next day for the fishing village of South Bay Mouth where I found seven families. They are all employed in the fishing business. In the summer time they are re-inforced by a large number of other fishermen from Goderich and other places, many of whom are Presbyterians. I preached in one of the houses in the evening when all the inhabitants were said to be present except two. No service had been held in the place since last summer.

About six miles from the Mouth there is a settlement called "The Slash," embracing some 15 or 20 families, one half of whom are Episcopalians. Most of the others are Presbyterians. I visited it the next day and preached in the school house in the evening to a full house. This place like the Mouth had no service since last September. From these and other points around there is a cry for help. "Fields are white and harvests waiting." The fact is that an additional laborer is sorely needed on this eastern end of Manitoulin. True, the people in many instances are poor, and too many are indifferent. Yet I am satisfied that if an earnest missionary were sent they would raise considerable toward his support, and Home Mission money would be well spent in sending them the Word of Life.

We look forward with interest to the expected formation of a new Presbytery in Algoma, and hope that it may be able to take up and work some of these neglected fields.

JOHN RENNIE.

MANITOWANING, April 5th, 1892.

Our Foreign Missions.

MEETING OF THE W. F. M. S. WEST.

THE annual meeting of this Society held in Toronto the first week in May, showed no abatement of the zeal that has hitherto marked its work.

The report shows that there are in all 25 Presbyterian societies, containing 493 working auxiliaries, with a membership of 11,117, and 193 working mission bands, with 5,255 members. Adding to these 91 scattered helpers makes the total membership 17,117. There were added during the year 47 new auxiliaries and 31 new mission bands, containing in all 3,124 members.

The revenue for the year is \$39,661.33, which with a balance from last year, makes the grand total receipts \$39,141.14. Of this sum \$30,105.63 was received from the auxiliaries and \$6,343.54 from the mission bands.

A less pleasing feature of the work is that 17 auxiliaries and 22 mission bands have failed to contribute or report, but the great progress in spite of this, is a matter for devout thankfulness and for renewed cheer to the workers as they go forward to another year.

They go from strength to strength in their labor of love for the lost.

* * *

Rev. Dr. Morton in forwarding the letters given in this issue says, "I send herewith some copy, present arrangements press very heavily on me, but I follow your advice and write at the risk of leaving something else." In tendering on behalf of our readers, very hearty thanks to Dr. Morton, we would earnestly ask all the missionaries in all the fields to "Go and do likewise." You see heathenism as we at home cannot see it. You know its degradation as we cannot know it. You feel the burden of a perishing world in some measure as we cannot feel it. You wonder sometimes why we do so little; why more interest is not manifested. You must make us see what you see and then in some measure will we feel as you feel and do more and better things.

"Watchman, tell us of the night,
What its signs of promise are."

* * *

We are urging on our missionaries time after time the necessity of writing to the RECORD and letting the church see through their eyes the wants and needs of the heathen world. Thus only can a lively interest in our various fields be maintained. But there is another kind of correspondence that must not be forgotten, and that is, letters to the missionaries. In their loneliness

and discouragement, meeting with indifference, and even hostility, on the part of those whom they seek to save, none but the missionary knows how good a thing it is when the mail from the distant home land shows that they are not forgotten. And do not add to their tasks by imposing upon them the burden of a reply. Let their printed letters suffice. Were the missionaries to write often to the church through the RECORD, and the readers of the RECORD repay the same by writing words of cheer to the weary toilers far afield, it would do great good. This is a method of advancing the Foreign Mission cause that would cost a little work and postage and would bear abundant fruit.

* * *

Rev. Lal Behari of San Fernando, Trinidad, in reporting his work for 1891, says, "I have not been out of our field during the whole year and have worked without any interruption. When duty calls to a distance, both Mr. Grant and myself go together, as in one journey we can do more, but nearer home I generally go alone.

Every part of the work receives my attention, but the part I love most is to go from house to house and from estate to estate to open up the word of God to the people. In this work we have always encouragement and in many ways my countrymen who are yet outside, show a deep and friendly interest, *e.g.* 1. There is a respectful hearing. 2. Sometimes it shows itself in asking why the catechist does not come more frequently. 3. Calling neighbors to hear. 4. Silencing objections. 5. A quiet walk along the way when leaving, particularly after dark. 6. Raising questions that show a loss of confidence in their sacred books. 7. Telling of others whose views are changing. I have no hesitation in saying that there is progress all round. Many christians are growing in knowledge. Many, once in deep darkness now get a glimpse of the light and even where the darkness rests we hear movements as if some were groping about with a desire to get out of it. At every step there are difficulties which make us feel the need of strength greater than our own.

* * *

Rev. Charles Ragbir of Diamond, Trinidad, holds three services every Sabbath and with the aid of catechists conducts meetings at eight different places during the week. Mrs. Ragbir, an American lady, has been doing a good work. Not long since she started a new Sabbath School with five pupils. Soon it grew to twenty-five. Among the women and girls her work is a most excellent one, teaching them a knowledge of sewing and housekeeping of which the Hindi women know so little, and thus commending christianity to them in a very practical way.

Miss Blackaddar of Trinidad, writes: "The old trouble of getting the children to attend school still exists, and probably will till we have a law to compel them to attend. It is very hard to see ever so many children, wild, idle, nearly naked, playing in the streets, and yet we have to go about begging and imploring them to come to our schools. Abuse is often given us. Sometimes we are told, 'If you can catch them you can have them.' The great number of the children only attend two or three years at the most. They are very young when they enter, and as we have to do all we can in that short time, you can imagine the feverish haste we are in to do all we can for them and with them. I almost lose hope sometimes about the girls ever obtaining much education, only very small girls are generally allowed to attend school. Perhaps they remain till they can read the first or second book, then the mothers say they know enough for girls, or they want to marry them and out they go. So you see teachers here do not have either a romantic or an easy, idle life.

* * *

A sample of school work at Princetown, Trinidad, may be seen in the following from Miss Archibald, the teacher, She says: "When school opens at eight o'clock in the morning, twenty minutes are spent in memorizing the hymns and singing them. After that we have a Bible lesson. About the last of May we took up a work on the Life of Christ. This book is especially adopted for our work. It is divided into lessons, 105 in all, with a picture illustrating each lesson. Thus the children get a connected idea of the Life of Christ.

At the same time we took up a little catechism, a most suitable one for children. The questions and answers are short and to the point. Just after we commenced this book I offered a prize to any one who would learn them all in a certain time. There are 90 questions in the book. They had no catechism but learned them orally, taking up a certain number each morning, at the end of the specified time seven of the children repeated every one of the 90 questions correctly and received the promised prize.

The average attendance for the year at the Princetown school was 100, on the last week of school for the year treats were given to over 600 children in all the schools of the Princetown district, besides nearly fifty Sabbath school children, who attend a government school, so that altogether, "Christmas," as the children call all Christmas gifts, was given to over 700 children."

* * *

In another part of her annual report, Miss Archibald says: "A great deal of effort is required to keep the children in school. A number of them, some thirty or forty of the older ones come of their own free will, but for the

others, every morning they have to be sent for, and even then, it is sometimes a difficult task to prevail on them to come to school. Sometimes the parents send them, but oftener they are left to please themselves, and naturally prefer play and idleness to school and lessons. It requires constant and steady effort to keep up our schools.

About three-quarters of my school children are boys. I have a number of Christian girls who are quite well advanced, but the little heathen girls are not often left in school long enough to learn to read. Sometimes a little girl gets a start and begins to read nicely, and we hope she will remain with us for a while, but suddenly she stays away, and on inquiry it is found that she is at work or married. I one day asked a little girl of ten or eleven to come to Sunday school and she looked up quite surprised and said she was married."

* * *

Miss Lucy Fisher went out from Nova Scotia about eighteen months ago to take charge of the Couva School in Trinidad. She says:—"I find it much more difficult to reach the Indian girls than the boys. During the year I had only 37 girls enrolled out of a total of 116. The average for the year was 63. The largest number enrolled for any one month was 86, with an average for the month of 70. I have with me three Indian assistants. One of these, George Jagganath, who came to us about the middle of the year a heathen, has since become a Christian and in many ways has proved himself a real helper. He is of high caste and well educated in Hindustani, hence his word carries weight, and he has succeeded in bringing in a good number of children from an estate where others had failed in getting any. He also teaches Hindi in school and the children have made good progress under his teaching. The other two are boys of fourteen. One has been baptized, the other has not as yet, but we hope that he will ere long.

Our Sunday School in Couva has kept up a very good attendance throughout the year. We have five classes, two taught in Hindustani, the others in English. Since last May George Jagganath and myself have had a small Sunday School in California Village. We began with six or seven children on an average, but later we averaged 30.

* * *

If any class of missionaries calls for especial sympathy and prayer, it is the noble band of unmarried women, who, in increasing numbers are going to the Foreign Field. Do others suffer loneliness, they more; and yet, the so called "weaker vessel," constrained by the love that made her linger at the cross and hasten to the sepulchre, affords some of the brightest samples of heroic devotion in the bright pages of Mission history.

LETTER FROM REV. DR. MORTON.

TUNAPUNA, April, 9th, 1802.

FOR THE RECORD.

ON Thursday March 31st, I left at 6 a. m. for Sangre Grande, a place 24 miles inland. This is a settlement of Cacao proprietors—East Indians holding about 60 allotments of from five to fifty acres.

On arrival, my Catechist, Paul Bhukhan and myself inspected the School. Before that was over the small school house became oppressively hot, as every door and window was closed up by adults. We therefore sent the children home and held services with the adults who listened most attentively.

We then left for the woods to inspect 17 acres of land owned by one of our members, and do such mission work as might be met with on the way.

At dark, after a walk of six miles, I returned to the Government rest house to sleep.

On Friday we spent two hours in the School, held two general services and gave the rest of the day to visiting from house to house—walking eight miles.

This settlement is a most promising one. The soil is good, the people industrious, and they seem to have correct views on the subject of cacao cultivation, which is, for small proprietors, our best industry. We have here ten adult members and on this visit we baptized six children. There are connected with these as many more, who are regarded, by all around them, as of the Christian connection.

A great many of the people belong to a Hindu Sect who are regarded by the Orthodox Hindus as heretics; because they have cast off idolatry and profess to be theists. They have their own religious head men who are not Brahmans. Some of them were heard conversing about our visit. One said "That Sahib goes everywhere—all round the sugar estates—out into the woods and now to the back of our settlement—and his words are good." "Yes" was the reply "but that fellow he brought with him talks more strong. He quite smashes the Hindu gods and idols to pieces. I suppose all of us will become christians yet." The impression seems to be gaining ground, wherever the people are settling on their own land, that Hinduism must pass away before Christianity—that it is useless to struggle against the inevitable.

On Saturday I took my Catechist three miles on the homeward road, and left him to work his way back among the people, to Sangre Grande, where he was to spend the Sabbath. After a drive of eight miles I left my horse and walked three miles into the woods to visit a man and his wife, who left Tunapuna and bought 17 acres of land in a place where there is not another Indian within five miles. At our Communion, on the

first of March, this man was present and brought his contribution of two dollars. I had never been able to get to their place before, and there was great commotion on my arrival—the woman rushing away to call her husband without even waiting to tell me salaam.

After a long visit and worship I returned to my carriage and reached Arima at 4.30 p. m. Here Mrs. Morton joined me on Sabbath morning and having held three services by the way, we reached home at 5.30.

I have never enjoyed a trip of this kind so much before. It is so pleasant to see the people facing and mastering the difficulties of a new settlement and making comfortable homes for themselves and their children—so cheering to see the word of life attentively listened to. In such circumstances I face with comfort a walk of from eight to ten miles a day.

JOHN MORTON.

LETTER FROM REV. DR. MACKAY.

TAMSUI, FORMOSA.

MY DEAR MR. CASSELLS,—On the 14th inst., we proceeded to Bang-kah and had an assemblage of 100 in the evening. People wondered greatly seeing women and girls from the school here stand up and point to the notes of six tunes. We sang the Gospel and proclaimed salvation for two hours.

Next day, Sabbath, at 10 a.m., 373 assembled including representatives from several surrounding stations. Instead of having the native preachers discourse to them, ten elders were invited to declare the Lord's dealing towards them. Why not? Yes, why not act like the sweet singer of Israel? "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

Elder A. said in substance: "I have worshipped the Creator of worlds and Redeemer of men these eighteen years and my soul has rejoiced all that time. I look back and around with indignation and pity at the slavery of idolatry, &c."

Elder B. spoke thus: "I am not ashamed to be here and tell you all I worship Jesus of Nazareth. The ignorant, blind and bigoted heathen are these that really should hide their faces with shame, &c."

Elder C. declared the following: "I was a leader in idolatrous processions, &c., used to carry a black idol tied in front of my chest. One day I fell, bruised my leg and soiled the little god. That made me angry and amused, for already I listened to thundering denunciations of idol worship. This incident made one think a good deal. I decided for the Lord God, Creator and Saviour. I found out that a man must have a stout heart to forsake the gods of his fathers and a zealous spirit to serve the true God, &c."

Elder D. told how regarding all that pertains to idol worship, he was always chosen head man of the village. He fattened, killed and offered the largest pig every year to the highest Chinese god and got nothing in return save poverty, trouble and sickness. When he abandoned that course former friends became enemies and plotted against him, but clear as mid-day God delivered him out of them all. He heard the Gospel a few months after I landed.

Elder E. who was once teacher and Confucianist, referred to these words, "As certain also of your own poets have said." Acts 17 : 28. In the Chinese book of poetry there is reference to a Supreme Ruler. If, as not a few suppose, this was the true God, all Chinese should heartily embrace and worship Him and not revile those who come from afar to call our attention to the great Creator. See this beautiful expression in our own poetry. There is the great God does he hate anyone ?

Elder F. set forth the reasons why he became a Christian, "My father got weary of idol worship and no sooner heard of one great God and Saviour than he forthwith took an axe and cut the black dirty idols in the house to pieces. That made me examine and enquire, &c. Now my own son is a believer and he has a new born child baptized in the name of the Father, Son and Holy Ghost. Thus four generations of us have become followers of Jesus Christ."

Elder G. exhorted members to do their duty, then only could they expect God's blessing; to labor, as he a farmer has to do, plough, harrow, manure, weed, care for the drains that the water may run and spread all around the rice in the fields. He used to worship the roots of a big Banyan tree at Pat-li-hun.

Elder H. announced that himself and family would worship our Lord until death. "My father was an elder and on his death-bed exhorted the entire household (consisting of 30 individuals) to serve the only God that could save men and thus prepare to meet him in heaven, &c." I observed a number with moist eyes during this young man's remarks.

Elder I. discoursed on his past life: "I was village leader sorcerer, idolater and gambler—spent all the money I had on a big idol—made vows—held theatricals, &c. Then went into the city to play, confident of winning; but I lost, and sold my coat to pay up. Returning home I took that idol by the head and smashed it on a stone, &c. Soon there was a fight going on within. Two principles fought hard and the one for Christ won. So I took my stand at once, &c." He talked so naturally and withal so Paul like I was delighted. The hearers voted him as No. One that day.

Elder J. proclaimed his former living: "I excelled in fantastic rites—vegetarian notions and magical arts. Yet here from Tho-a-hug were

went to say so, I call on you to bear testimony to my statements. After hearing the Gospel; I thought, what, that piece of wood eaten by white ants—rotten underneath and covered with cobwebs able to protect me, nonsense. It cannot be. I straightway took the god down and literally kicked it out of doors. No evil effects followed. From that time until the present I have trusted the Lord God Almighty." "Come ye idol worshippers fling them away and be free, &c." He most vehemently denounced heathen rites and most earnestly pleaded with the brethren to stand boldly for Christ's church.

A Hoa rose with his sore foot and wished long robed Confucianists, &c., to respect these Elders who have been consistent members for upwards of fourteen and fifteen years. Men they are of toil and worth, humble, honorable, and honest.

The graduate referred to several times before, drew attention to the great feast. Then I baptized eleven and 165 sat down to the Lord's table. Our meeting continued for three hours with unbroken attention. Above I have simply indicated the drift of the addresses made by the Elders. What was uttered would fill pages. But enough. Let their testimony speak without any comment from me. My own remarks were on Eph. 4 : 4, 5, 6, because they were members from the regions round about. It seemed to me that if the whole was a concentration of our best efforts for 20 years and no additional fruits elsewhere, it should be pronounced a great success. The Lord's work a success I mean. There stood a splendid stone church—there sat 400 hearers—there rejoiced 165 communicants—there ten elders told of God's dealings, and there, thirty preachers, natives, heralds of the cross. And behold; the Bang-kah people eagerly watching the proceedings, pleased to see us assembled close by where they once met to send us into eternity.

"Who can utter the mighty acts of the Lord?"
Who can show forth all his praise ?

I am Yours Sincerely,

G. L. MACKAY.

LETTER FROM REV. J. GOFORTH

TO REV. L. CAMERON, THAMESFORD.

CHU WANG, HONAN,

January 5th, 1892.

DEAR MR. CAMERON,—The autumn just closed held much of uncertainty for us so far inland. For a time it seemed that the Western Powers would certainly attack China. In the event of this we did not regard our position as very secure. The consul advised us to be quiet, and, in case serious trouble arose, to be ready to hurry to the coast. To increase the alarm, rumours began to circulate among the natives that England and China were actually at war. We felt that we had not a single person in

this town who would act the friend if trouble came.

In view of the above situation you can readily see that I could not do much mission work at a distance. I have toured for thirty-three days and have visited seventeen market towns and five cities. My mode of going about the country is quite simple. I hire a wheelbarrow man to convey our bedding and books. The Chinese helper and myself always walk. No one can grumble at this mode of travel. It would satisfy the advocates of "cheap missions." The average daily cost to the Mission Board for the thirty-three days is twenty-four cents. We published the good news by word of mouth and printed page. We do not wait at the inns till the people come to us, but invariably seek the chief places of concourse in every town.

During the autumn we made two visits to Chang to the chief city in this district, with a population of probably 100,000. On the first occasion the officials sent men with orders for us to quit the city, we having already spent forenoon and afternoon of one day preaching on the main street. Finding that we were not away in the evening he renewed the order for us to leave. We paid no heed but went out on the main street and preached and sold books as we had done the day before, the people all the time being most friendly. The official saw we knew he had no right to drive us away and left us alone, and some weeks later when I again visited the city no official notice was taken of our presence. It was our aim to finally locate at Chang-ti. We now live thirty-three miles east of it in a town of some 6,000.

It is too soon to tell of the results of the above touring, but we have not been wholly without encouragement.

I have mainly worked in the south end of the field, and it is only since September of last year that I came to work permanently in the north end of the field. We hope to baptize two men in February. They were interested while we were at Hsin-hsen almost two years ago, and since have been witnessing for the truth. We rejoice over these as being our first fruits in Honan.

I must also tell you of our teacher, Mr. Wang. He is a graduate and by far the most competent Chinaman in the employ of our Mission. When we moved to Chu Wang in September, he was quite indifferent, and never came to any of the services. The brethren here thought he was more opposed than otherwise to the Gospel. From the first I began to have personal talks with him on religion. After some weeks it became evident that the truth was taking effect, for he commenced coming to the services of his own accord. It is now two months since he told me that God had changed his heart and led him to pray the first prayer of his life. He has made rapid advances in the truth, and for a month

past he has been with me daily in the chapel witnessing to the grace of God. He excels any of our native helpers in speaking, and his fine scholarship gives him a commanding influence among the people of this town. I hope and pray that this Mr. Wang is one of the "not many wise men" who are called. Pray for him that he may be steadfast.

I think of the time when God used you to lead me to Christ, and now ask you to rejoice with me in the widening influence of your work.

Yours sincerely,

J. GOFORTH.

LETTER FROM REV. D. MCGILLIVRAY

TO HIS BROTHER.

HSIN CHEN, Dec. 24, 1891.

MY DEAR JOHN,—This date is Christmas eve. A merry Christmas doubtless you have long since had, if those wicked telegrams about China have not disturbed your philosophic calm.

We often have prayed out here that false news regarding China should not reach your ears, and so needlessly cause you pain, and to judge by the entire absence of allusion to the past troubles in your letters, you seem, so far, to have been mercifully preserved from the tenter hooks upon which I fear many of our good, kind friends have many a time been tormented.

Well, I arrived home to-day from the fair (four days) at Hua hsien safe and well, having had a peaceful and, I trust, successful season of work.

But I must first give you some account of my work in the villages around here. I have been radiating out from this place as a centre, and now a map of my travels would show a goodly number of lines in all directions, east, west, north and south, all emanating from this destined-to-be-the-hub of our Gospel wheel in this part of Honan. The first two days of my travels I went on foot, accompanied by my faithful henchman, Chang Hsi Pin, he with cash bag containing some Christian books slung over his shoulder. I tried to get a donkey, but the price not being low enough I tried it for two days on foot, leaving early, going over several villages each day and returning at night to Hsin Chen. The chilliness of the weather makes walking very enjoyable, and now one does not need to hold up an umbrella for fear of sunstroke, although at noon, with ones face directly south, the sun low down in the heavens (yesterday was winter solstice), still reminds one that he is the same old ball of fire that scorches during the dog days.

As we walk along we meet villagers hastening into Hsin Chen to market. The ferry outside of the little water gate is quite crowded with rustics, many of whom carry poles with two baskets of cabbage for the consumption of Hsin Chenites. Of course very little notice is taken of your brother in Celestial costume. The children do not gather in Davies to scurry along behind my heels. What a wondrous comfort the native dress has been to me since I landed three years ago.

Others whom we meet are going to see a theatrical show at some village not far away, admittance to which is always free in China, free as air, for it is always in the open air. Who list may look. The hat is passed around before the show, and the subscription list made up before the players will begin, mostly by merchants and others in the village or vicinity of the temple.

Therefore outsiders who come may go scot free.

This is a slack season with the farmer, and therefore many take every opportunity to attend the plays. When we arrive at a village I stop at the first little knot of men I see, endeavour to gain their ear by politenesses current everywhere, and then explain why we have come to Hsin Chen, endeavouring to impart some idea of the truth to their darkened minds. In the villages, perhaps one per cent read. The illiteracy is most deplorable and disheartening. Hence very few books are sold. The people are generally excessively poor, and, many villages have no school at all because they cannot pay the small sum required to hire a teacher, say \$40 a year. If a few families were able to pay this sum, only their children could go, no others could. With the exception of a few, very few, free schools in cities, education is all like private school education at home in Canada. We are often told to go to the schools to sell our books, for they imagine that the books we sell are not very different from the books sold by the itinerant vendors, who always make for the books. These vendors are the sole suppliers of materials to these schools.

The villagers frequently receive my advances coldly, or even sullenly. I am an object of fear, to be whispered about privately, but not to be openly countenanced. I am sorry that I have to wear glasses, for these are supposed to have powers of seeing into the earth and so detecting the presence of precious articles invisible to the unaided ken of men. One old man said in answer to an enquiry for the way to the next village: "In such a direction. You will find many heaps of earth in that direction, and there must be some precious thing to be found in them!" The heaps of dirt are in many cases unused kilns of antiquity, now the abode of rabbits and such other creatures as the weird-loving folk like to people them with. These mounds are naturally objects of superstition. It is said that sorcery and witchcraft can at will, educe from their bowels household utensils or precious metals. Report has it that foreigners have robbed, or are going to rob, these mounds or the untold wealth supposed to lie within their dark wombs. Hence t'is old man's remarks.

Happily the temples round about are small, poor, or in ruins. On the way out of Hsin Chen at West Gate, mud gods, all paintless and inglorious, sit under the blue heavens, with nothing but a few bricks left behind their backs to show that there was once a temple there. And, though these things are patent to all, they are yet mad upon their idols. They say the gods do not live there now, they removed upon the decay of the temple, yet if you worship the idol it becomes efficient. Such is the queer theory of this people, utter want of reverence, and yet thorough faith.

In front of these temples I often find a little group of men, and at that point address the crowd. The stones in front are usually worn very smooth, because loungers frequent these places, and travellers often rest their legs on the temple threshold or portico. The latter find them very convenient, situated as they are, in many cases, on the roads at the outskirts of villages. If a little straw can be found it is lit in the temple, and the hands are warmed at the blaze, a custom which amply accounts for the begrimed aspect of the gods in every small roadside temple I have seen. The beggars, too, pass the night there, and robbers divide the spoils in lonely temples, with no resident priests, for there are myriads of temples which have no priests. The side rooms of one little temple were filled with manure, fit accompaniment for the gods which rain could reduce to mud and straw, an excellent fertilizer.

In some cases the villagers are very friendly, and with these one loves to linger. The difference in villages in this respect is very remarkable. One day a fight on the street caused the instantaneous stampede of all my hearers to the scene of combat. So it was at the Hua Hsien fair.

After two days' walking, I took the donkey and made longer trips. In the small villages I fared ill for a noon-day meal. The only food sold in them is perhaps sweet potatoes peripatetic baskets. The sweet potatoes are somewhat the same shape as our potatoes, but longer, not so oval. The substance cooked is sweeter, but more watery and less tempting than the foreign tuber. The vendor bellows: "hot sweet potatoes!" And so they are hot in the early part of the morning, and then, when he lifts off the dirty cloth which covers his basket, steam arises out of its depths; but long before noon-day his little stock in trade is cold. Hence you would not relish one or two taken up in the hand and eaten as you trudge along to the next village. But the larger places reached by donkey generally afford a more varied bill of fare.

The old Yellow River used to flow along east of us hundreds of years ago. An old embankment can be seen for miles and miles. I have crossed it several times. The villages are strung along on the top of this bank. Once they had the river below their feet. Now he is very far away. In some places he has, however, left disagreeable tokens of his presence in the shape of sands utterly unproductive to the toils of the husbandman, and equally laborious for man and beast to pass over.

The city of Hua hsien, where I attended the fair, is on this same bank forty li north-east of here, and trade has largely deserted the town, along with the desertion of the river.

Only some villages have inns or foodshops, and these places should be reached by noon. The country north-east of here has a great many large plains, with villages only on the edges far distant from the main road. Some of these plains are covered with water at certain seasons, i.e., rain water, there being no drainage; hence absence of villages. These parts of Honan bear marks of the awful famine of fourteen years ago. Probably none of these villages but mourned the loss of many souls during that time.

One day I met two men on the road, who, on enquiry, were found to be on the way to Hsin Chen for healing. The old man, whose eyes were bad, is being much helped by Dr. Smith, and appears, I hear, to be showing an interest in the Gospel. When I am out I do what I can to excite interest in our medical branch. Our books now bear a stamp: "The gracious doctrine of Jesus is preached in order to save the world from suffering and bestow eternal life. If anyone does not understand the doctrine of this book, or has any disease, he is invited to come, according to desire and time he pleases, to Hsin Chen, where he may hear explanations and receive healing." The Doctor has had an average of ten patients a day, a very fair average.

One man produced for my inspection a copy of Matthew, literary style, date 1864, which he had purchased in Tientsin. He had taken good care of it, but complained that he could not understand it. We have Gospels with us generally, but we do not recommend them as a first book to a heathen. Dr. McKay's policy is against the distribution of Scripture to heathen, because, being not understood, a prejudice is raised against all our books and doctrine as not being understandable.

Dec. 25th. This letter I continue on merry Christmas, spent by me last year at Chu Wang, year before at Linching. Year before at Ching

Chon fu with the English Baptists, who that day held a service in a Chinese chapel for the dedication of infants.

Well, we hired two donkeys and loaded on them our bedding and started for Tao Kou, the greatest mart south of Lin ching, intending to hire a room at the inn there and walk to and from each day. The fair was at Hua hsien, walled city, eight li from Tao Kou. We thought the inns at Hua hsien would be too crowded to admit of our comfortable lodgment. We found on enquiry, however, that this was not so, and next time we go, we shall probably stay in the city which is the scene of the fair.

The walk to and fro was not fatiguing, although we passed each day a criminal's head in a cage, suspended on a pole at the roadside *in terrorem*. A few months ago a soldier from the camp near by waylaid and killed a traveller, whose grave of brick is within a few feet of the head, a very striking combination. Outside of the North Gate is a camp of 500 soldiers, most of whom are dare devils in crime. They are often set to catch thieves, on the principle, "Set a thief to catch a thief." The camp boasts of a tall flag-staff, from which a red flag floats daily. Early and late the blaring of trumpets tickles the native ear for li around. This reminded me of the fanfare of ram's horns which glorified the passage of the new Governor of Honan at Chu Wang a year ago. But the camp doubtless glories more in the possession of foreign bugles.

When I was making a meal on mutton balls under the matshed of the food seller at the fair, I was delighted to see stream by a number of soldiers, whose accession was heralded by the well known bugle call of England. When you hear it you almost expect to see the orderly advance of our own red coats. Perhaps they will be seen some day, if China is partitioned. The only uniform of soldiers in China is a red coat, the rest being plebeian costume, and the march is certainly far from orderly—highly straggling in fact. Those in front carried the ancient spears and lances of pretentious length on their shoulders. Muskets of foreign pattern were carried on shoulders, either butt or muzzle forward.

We hired a spot of ground inside the gate of the city, which is double. The fair was mostly outside of the gate, but small business concerns were stretched along the main street. Each day we walked from one end of the city to the other to get to our stall. The fair was very large, and the work done at it will tell on a large area. Some business men from the capital were present with booths, among them a Jew. A Mahometan from Kai-fong told us about him. This man, by the way, told us Mahomet was a girl! rather astounding ignorance for a Mohometan, don't you think.

By our table crowds passed and repassed. We preached and sold books for four days, and had a most peaceful time, altogether contrary to the reputation of the place. My experience is, therefore, very gratifying, more especially as not more than five per cent. of the people saw a foreigner before. Fear, however, was plainly written on many faces. It is very hard to gain their confidence. Many, doubtless, believed the usual reports about us. The odour of newly-printed books means to them bewitchment, so that they "follow us" whether they will or not.

One story I heard is that a man who drank two cups of our tea vomited for ten days! although, as a matter of fact, we do not offer tea at all at our chapels. The official passed our table in his cart on his way to view the scene of a law suit. This personal inspection is one of the duties of the mandarins. He was accompanied by two deputies, one from the capital and one from the

In. The case had been rapidly carried from one court to a higher. The subject of the suit was a change made in the level of land which was injurious to adjoining property, allowing free flow of water.

One night at Tao Kou a man with a lantern came to the inn with the following yarn: I am from Tientsin, sent to enlist soldiers to go beyond the northern frontier, for France demands Formosa and five ports' revenue, and wants ransom at rate of 5,000,000 silver for each port! Of course, said he, we are not going to pay.

This is a specimen of the yarns that fly about the Flowery Land. Truly they are of their father the devil. I need hardly say that France has nothing to do with the little racket in the North or South. In a recent letter I may have said that the English Methodist at Tsun Hua, near Great Wall, had been ousted. The news is now explained. The magistrate, hearing of the rebels, thought wise to send the foreigners under escort to Tientsin as a precautionary measure.

TWENTY YEARS OF MISSION WORK IN NORTH FORMOSA.

TAMSUI, MARCH 9TH, 1892.

I am reminded, by letters and numerous visitors, that I landed here just twenty years ago.

In no way can progress be seen more distinctly than by comparison. Time, at this moment, fails me to note details, but a few thoughts are here added.

Twenty years ago, North Formosa was an unknown field. This day, if there were no chapels, Converts, Preachers, Elders, Deacons, &c., I would, nevertheless, praise the Lord and maintain that his powerful arm cleared the way and prospered the cause.

Look at the mighty fortress, and consider the following:—

Anti-foreign feelings have been largely removed—deep-seated prejudices brushed aside—countless superstitions exposed—idolatrous rites made subject to ridicule—Confucianists have been humbled—Buddhists and Taouists enlightened—Mandarins made to respect us—the rich induced to visit us, and thousands upon thousands so influenced as to know idolatry is worthless. Hundreds of the learned and illiterate intellectually convinced that we proclaim Eternal Truth.

If there were no baptized members, these are the subjects which would be brought more prominently before you. Then, if parties ever thought converts have been easily gathered in here, it is high time that they abandon such false view. Every step forward—every convert gained and every chapel established, was amid bitter opposition—deceitful plotting, violent threats, etc. At the time, very little, indeed, of what we were actually passing through, was made known by letter to the Church in Canada. At the present time, it is well to remember and not forget, what the past has been.

But, there are churches and Christians, for 3,082 have been admitted by Baptism. We have been

7,900 days gathering in that number; but, then, upwards of 100 are able to go forth and proclaim to others "Repent, and be baptized, every one of you in the name of Jesus Christ."

Peter began one morning at 9 A.M., and admitted 3,000 by sundown. Well, now, suppose he did. What then? He didn't get 3,000 every day, and many a weary tramp the heroic Paul made without seeing thousands flock in at once. But why get on this line of thought? Let apostles and martyrs enjoy their well earned crowns and habitations. Our business is not to be harping about those 3,000, but to strain every nerve in doing our duty, in being faithful unto death. We serve the same Lord and Master, unchanging and unchangeable forever. We have no right to question His giving thousands in one day, or one in a thousand days. "Nay, but, O man, who art thou that repliest against God." "O the depth of the riches, both of the Wisdom and Knowledge of God."

As statistics embrace facts relating to population, births, deaths, disease, education, religion, etc., all parts should be carefully weighed together. The numeral statements must not be rudely separated from other important facts. It must be conceded that this is too often done, to the entire misconception of affairs and utter enstrangement of cause and effect. Statistics were forwarded to Canada in 1890, last year events prevented us doing so.

As it is exactly 20 years since work began here, I now make the figures cover that period.

1st. Number baptized from 1872 to 1892.....	3382
2nd. " of deaths during same time ...	451
3rd. " under suspension now.....	26
4th. " of living members.....	2605
5th. " " Elders (10 died).....	77
6th. " " Deacons.....	89
7th. " " Chapels.....	50
8th. " " Preachers.....	50
9th. " " Native Pastors.....	2
10th. " " Students.....	12-20
11th. " " Teachers.....	8
12th. " " Bible Women.....	19
13th. " " Matrons.....	2
14th. " In Girls' School last year, (including old and young).....	45
15th. Apart from many repairs, etc., the contributions for 1891, amounted to \$1053.00	
16th. Number of stations supported by the native church in North Formosa—4.	

SOME WORK FOR 1891 IN FORMOSA.

OXFORD COLLEGE.

During 1891 I taught in College, from January to April, and from July till December. Of the twenty-five in attendance, nearly all had been out in the field, exercising their varied gifts. The accompanying pamphlet will give some idea of the ground over which our thoughts ranged. There is, therefore, no need of placing the subject

on this paper. Every day they were addressed from one to five times, whilst all took copious notes. Subjects were regularly reviewed, and the classes constantly drilled.

This will interest you? On their being questioned as to what lines of thought were most convincing. One who is a B. A. said: "The fulfillment of prophecy, especially the Resurrection of Jesus Christ." Another thought the "Ten plagues," and their critical import would influence many; but twenty out of the twenty-five, unhesitatingly declared that the reasoning from effect to cause, and particularly from Design to Designer, would more deeply impress the native mind. Thus, I have been right all along; as to how best present the Eternal Truth of Jehovah to Chinese minds.

My Museum supplied interesting specimens for investigation. E. g. *Limuli*, whose ancient relatives swarmed in the Silurian waters, but now lie dead, buried extinct; *Limuli*, who find a home in the mud flats and shallow waters of Kolung harbour; *Scarabeus sacer*, so famed in Egyptian story—conspicuous in mythological language and emblematic of creative power; *Ragurus bernhardus* (soldier crab), with its friend, a sea anemone, attached to his habitation, which was neither built, bought, nor rented by his lordship, but taken after careful inspection, without asking questions. &c., &c. Marvellous, the adaptation of vegetable and animal forms to their varied ways of life! Wondrous, the contrivance which marks them all! Glorious, the design throughout this God-made world! I repeat—we tried to see God in shell, plant and rock.

Every eve, at 7 P. M., the girls' school sent its inmates to college hall. Both young and old were drilled in reading, singing, speaking and debating. Energy, interest and zeal, characterized the entire Session.

At the closing exercises there was a recitation, marriage and oration, all of which elicited hearty applause, and greatly delighted the Foreigners who were present. Without adding anything more, I emphatically declare the college work of 1891 was solid, interesting and of permanent value. Our duty at this day is, to keep steadfastly and patiently advancing to greater attainments and nobler victories.

Let incessant streams go forth from Oxford College, to refresh, enlighten and elevate sinnedarkened souls in the midst of black heathenism.

GIRLS' SCHOOL.

From July of last year till Christmas we had forty-five in the girls' school. For the first time I realized what I had longed to see, viz, families, the members of which did not require outside supervision. There were Bible women with their daughters and daughter-in-laws, matrons and their little sisters, daughters or relatives, happy families, all day long reading, sewing, washing,

writing, studying, singing, etc. Every night at 7 p.m. old and young marched joyfully into College Hall, where we had exercises and meetings never to be forgotten.

That band went out into the field with clearer views, brighter hopes, greater sympathy, and more zeal for saving the blind and perishing. Already their labors have yielded fruit. A little girl influenced her grandfather, and an old woman brought in a grandchild.

Our idea then is, to have the Girls's school for training Bible women, and not a boarding place for girls. The former is quite in accord with the genius of the Chinese, the latter is opposed to it. Let no one run to the extreme and say "Idolatry is in accord and therefore should allow it." Extremes are seldom correct. I contend for every iota of the essentials of our glorious Christianity, but submit the rest should be guided by Christian Chinese thought.

Now it would be quite Chinese-like for Bible women to be intrusted with a girl or two. We hail all such with delight. One "Mother in Israel" has three girls with her at the *Toa-tiv-tia* chapel. Let this work go on in the lines indicated, so that every important centre may have the benefit of such female laborers who can be supported at \$3 or \$4 per month. Superstition and ignorance are so rampant that every kind of agency that will actually help to batter the strongholds of heathenism should be employed.

SCHOOLS.

During 1891 we employed eight teachers who had about one hundred and fifty children under their care. These were quite satisfactory when we remember the surroundings, etc.

Chinese characters must be learned (it would be folly to do otherwise) how ever much Romanized Colloquial be acquired in addition. Our object was to keep the children under Christian influence and impart Biblical truth to them. This was done by the preachers, each of whom had a sheet like the one enclosed to be used as a kind of guide in pursuing their work. Let the sheet within then speak for itself. Examinations are over and all passed very creditably.

SUBJECTS TAUGHT THE CHILDREN DURING 1891.

1891, Teh-Beh Ho Gin-a Oh.

1. Ku-iok Bun-tap, (Old Testament, Catechism.)
2. Sin-iok, (New Testament, Catechism.)
3. Thian-bùn, (Astronomy.)
4. Te-to, (Geography.)
5. Ma-kho, (Gospel by Mark.)
6. Si-un, (69 Psalms and hymns.)
7. Thak-peh-oe ji, (Read Roman Colloquial.)
8. Sia, (Write Roman Colloquial.)

Yours sincerely,

G. L. MACKAY.

Oh, that we could always think of God as we do of a friend, as one who unfeignedly loves us, even more than we do ourselves.—*Baxter*.

THE NEW HEBRIDES MISSION.

PROFESSOR Drummond at the annual Missionary Meeting of the Free Presbytery of Glasgow, speaking of the New Hebrides Mission which he had recently visited, said that there was "no spot in the world where pure missionary work had had a fairer trial than in the New Hebrides, and it had made remarkable progress. He never met anyone in the East or South who had a single adverse criticism upon the work of these missions—the result was so palpable.

Along the China Coast and the Japanese Coast, he heard many hard and unjust things said by men of the world of their missions; but in the Pacific seas, he could talk to the worst man on board the worst ship, and he would say the Christian missionary was a heroic and a true man.

And what made one wonder at the patience of these men more than anything else was that white men's diseases were decimating these people; and they would never play any part in the evolution of the world."

It is true that diseases introduced from abroad have proved fatal to numbers of the natives on all the islands of the group. But the population of these islands has not been diminished so much by this cause, as by the transporting of many thousands of young men and young women to Queensland and elsewhere, few of whom have ever returned, and these few, shattered in health, the victims of disease unfitting them not only for their ordinary life's work, but also for continuing their race. The labour traffic has done more than foreign diseases to eliminate the islands of the New Hebrides, and deeply do we regret to learn that the Queensland Government, who a year ago put a stop to that traffic, is moving in the direction of taking steps to revive it.

The several churches engaged in the New Hebrides ought to take immediate steps to induce the Governments of Britain and France, and those of the several Australasian Colonies, to bring pressure upon the Queensland Government to prevent that revival. Were that prevented we doubt not the population of these island instead of becoming less would speedily show an increase, and the fears of Prof. Drummond, as to its disappearance, fail to be realized. Labour vessels are the main channels by which foreign diseases find an entrance to the islands. Their presence there, tends, doubtless, to diminish the population.

Stop the traffic, which is virtually a slave traffic, and the ships will disappear, and thus the two causes that tend to diminish the population will be removed, and the means left in operation that would lead to its increase—an increase that would be greater than what prevailed before the labor traffic began, because now infanticide, once so common throughout the groups, has come to an end on all the islands occupied by the missionaries, is greatly diminished on the still heathen islands, and will disappear thence so soon as they come under the missionary's care. The greed of Queensland sugar-planters would satisfy itself at the cost of the lives of their poor islanders, induced to leave their native islands by the falsest representation and prospects. Queensland's Government is proposing to assist anew in that greed's gratification. Shame to the Government that would lend itself to such a purpose.—*N. Z. Presbyterian*.

Church Notes and Notices.

NEW CHURCHES OPENED.

In Malagash section of Knox Church, Wallace, N.S., May 4th, and called after a former pastor, Monroe Church.

Cooke's Church, Toronto, May 15th. Dr. Hall of New York, officiating at the morning and afternoon services.

CALLS.

First Church, Victoria, to Rev. Dr. Campbell of Collingwood.

Mr. Gilbert C. Paterson, from St. Enoch's, Toronto, to Knox, Embro. Accepted.

Mr. F. Ballantyne, from Lobo to Beverly. Accepted.

Rev. John McClung, to Alberton, Ont.

Rev. Wm. McC. Thompson, to Bridgewater, N. S.

Mr. Fraser, to Gore and Kennetcook, N.S. Accepted.

Mr. James M. Fisher, to Lawrenceton, N.S. Accepted.

Mr. Thomas Muir, to Scotstown, Accepted.

Mr. Hugh Craig, Windsor Mills. Accepted.

Mr. J. R. McLeod of Kingsbury, to Three Rivers.

INDUCTIONS.

Clarence McKinnon, Riv. Hebert, N.S., May 10.
J. A. Ross, late of Meaford, into Churchill, Ont., May 24.

Charles McKillop, Lethbridge, Man., March 16,
A. Burrowes, D.D., in St. Andrew's, Hamilton, Bermuda, April 14.

R. McIntyre, Alma St. Ch., St. Thomas, April 29.

John Inglis, ord. miss., Lion's Head, for two years, and oversight of Indian Peninsula.

A. Laird, Eureka, Pictou Co., N.S., May 10.

Daniel McGillivray, Lunenburg, N.S., May 3.

James M. Fisher, Lawrenceton, N.S., May 17.

Mr. Fraser, Gore and Kennetcook, N.S., June 1.

Wm. Whidden, Annapolis, N.S., June 7.

Mr. Vans, St. George's, N.B., May 10.

RESIGNATIONS.

Mr. McKenzie of Knox Church, Oro, April 19.

Mr. Furlong of Lachute, pastor Emeritus.

Dr. Kellogg of St. James Square Church, Toronto, has intimated his intention of accepting the call given him in May, 1891, by the North India Bible Society, to take part in the retranslation of the Hebrew Old Testament into Hindi, and also to aid in the revision of the Urdu New Testament.

John A. Ross of Erskine Church, Meaford, May 15.

Alex. Campbell of Noel, May 5.

G. Shore of Carleton, N.B.

OBITUARIES.

James Paul, elder of Fairburn Church, Egremont, died Feb. 23, 1892, aged 55.

Archibald Sinclair, father of the Rev. James Sinclair, Up. Londonderry, N.S., and Rev. R. G. Sinclair of Mt. Pleasant and Burford, Ont., an elder of the congregation of Princeton, P. E. I., for nearly 44 years, died at Hamilton, P. E. I., March 2, aged 82 years.

Rev. James Sinclair was born near Market Hill, Armagh, Ireland, March 14, 1810. He was educated in Belfast College, was ordained in 1849, and ministered for some years in the Reformed Church, U. S. Coming to Canada in 1855, he was inducted as the first pastor of the congregation of Huntley in connection with the Church of Scotland, where he labored until in 1873, when failing health led him to retire. On the 20th of April, ult., he passed away at the ripe age of 83 years.

PRESBYTERY MEETINGS.

Wallace—Wallace, Aug. 2, 10 a.m.

Brockville—Brockville, 2nd Tues. July, 2.30 p.m.

Bruce—Chesley, July 12, at 2 p.m.

Glengarry—Alexandria, July 12, at 1 p.m.

Montreal—Knox Church, June 7, 2.30 p.m.

Sarnia—Sarnia, 1st Wednesday July, 10 a.m.

Saugeen—Knox, Harrison, July 12, 10 a.m.

London—1st Pres. Ch., 2nd Tuesday July.

Barrie—Barrie, May 31, 11 a.m.

Kingston—Belleville, July 5, 7.30 p.m.

Lindsay—St. And., Sonya, May 31, 11 a.m.

Regina—Round Lake, 2nd Wed. July, 11 a.m.

Whitby—Oshawa, 3rd Tuesday July, 10 a.m.

Owen Sound, Div. St. Hall, June 28, 10 a.m.

Peterboro, St. And., July 5, 9 a.m.

Hamilton, Knox, Ham., 3rd Tues. Jan. &c. bi-monthly.

Literary Notices.

The Man of Uz—Lessons for young Christians from the life of an ancient Saint, by Rev. S. A. Martin, dedicated to Y. P. S. C. E. Societies; pp. 135; price 50c. W. Drysdale & Co., 232 St. James St., Montreal.

Life of Spurgeon—By Jesse Page, is a brief, racy, comprehensive narrative of the great preacher's life and work. Copiously illustrated; pp. 130, good paper and type, cheap, for Sunday School purposes. The Willard Tract Depository, Toronto.

Far out on the Prairies—Published by the Presbyterian Board of Publication, Philadelphia. An interesting story of prairie life in Dakota, of struggle, of prayer, of duty, of service, of reward; pp. 320; price, \$1.15. W. Drysdale & Co., 232 St. James St., Montreal.

Sunday Afternoon Addresses in the Convocation Hall, Queen's University, Kingston, is received. It contains addresses by Principal, and some of the professors, and by Dr. Briggs, Messrs. Herridge of Ottawa, Milligan of Toronto, and others. Published by the students; paper 25 cents.

The Quarterly Register of Current History—Is published by the Evening News Association, Detroit, Michigan. It furnishes an excellent *resumé* of the world's movements in history, art, science, literature, etc., and is plentifully illustrated by pictures of the world's leading characters. It is a valuable addition to periodical literature. Price, 25c per number, \$1.00 per year.

The Californian—This new and interesting monthly magazine has just completed its first volume. The May issue has very fully and finely illustrated articles on The press of San Francisco—The National Guard of California—Some American Glaciers—Opium and its Votaries—In Palm Valley, etc. A paper on Tennyson and two or three stories. Price 25c; \$3.00 per year. The Californian Publishing Co., San Francisco.

Other Churches and their Work.

Since 1863 the revision of the German Bible has been in progress and is now completed.

The China Inland Mission reports 123 new laborers during the past year, making in all 512, working in 94 places.

Rev. Dr. H. B. Wilson, of Cookstown, Ireland, has been appointed Commissioner of National Education, instead of the late Dr. Hanna.

The *Osservatore Romano* states that descendants of the 80,000 Jews whom the Emperor Vespasian exiled to Sardinia after the destruction of Jerusalem still live there among the mountains.

One Free Church Presbytery, Kincardine O'Neil, has agreed to overture the General Assembly, that the time has come for the Free and U. P. Churches to unite.

The Jesuit Order numbers 12,947 members, 1,764 in Italy, 2,833 in France, 3,470 in Germany, Austria and Holland, 2,570 in Spain, 2,317 in England and her colonies.

The censors of the Turkish government will not permit the use of the hymn "Jesus shall reign where e'er the sun." They regard it as incompatible with the claims of Mohammedanism.

The Synod of the U. P. Church of Scotland met in Edinburgh on Monday, May 2, at 2 p.m. Dr. Black, of Glasgow, was elected moderator. The total income of the Church had been £91,831, as against £93,789 for the previous year.

The Moravian Church has missions in Greenland, Alaska, the Indies, Africa, Australia and Central Asia, and has in these 135 stations, 295 missionaries, 59 native missionaries, 1664 native assistants and 31,480 communicants.

In the English Presbyterian Church, over one hundred young people under fifteen years of age, recently repeated the Shorter Catechism perfectly in connection with the Synod's examination scheme.

But recently Siam and Laos was opened to the gospel. The Presbyterian Church of the United States, North, has now there 14 ordained missionaries, 4 medical missionaries, 9 single women, 54 native preachers and teachers, 13 churches, 1,113 communicants.

The two most Protestant countries in the world are Sweden and Norway, the former out of a population of 4,774,409, has only 810 Roman Catholics, and the latter only 502 out of a population of 1,818,853. Most of the people are Lutherans.

It is five years since the beginning of the Student Volunteer Missionary movement. Six thousand have offered, 70 p.c. being men, 30 p.c. women; 350 have gone abroad, 500 are in Theological Colleges, 125 in medical schools, many in other colleges.

The British Foreign Office has informed the Jewish Committee of the Free Church, that local authorities in Turkey have been instructed not to carry out the order recently issued, and not to interfere with schools maintained by foreigners.

Japan, so recently closed to the gospel, has caught the spirit of the West. They have adopted the American school system, and have now 27,000 public schools, with 3,410,000 scholars, or nearly half the total population of school age, and expend annually about \$7,000,000.

One way in which progress in India is seen is the relaxation of Caste. Some seventy or eighty years ago it would cost a man more than \$100,000

to be restored to caste; not long since it has been purchased for \$300. The same writer adds: "It will be dear at a dollar after a while."

One of the marvellous triumphs of the gospel in modern times is the McAll Mission in France. One of Mr. McAll's men says: "So many doors are open that our opportunity is simply measured by our ability." Another says: "If in twenty years the work has so spread, in the next twenty years we hope to see France become a nation of Huguenots."

The General Assembly of the Presbyterian Church in South Australia, met on March 1. From the Moderator's opening address there seems to be a great scarcity of ministers. The reasons he gives are, the low premiums set upon intellectual pursuits in Australia,—low status of the preacher,—the low standard of remuneration, and the low standard of spiritual life.

The entire receipts of the Presbyterian Church of the United States, North, for Foreign Missions, during the year just closed, have been \$931,292, about \$11,000 less than last year. Of this amount the Women's Societies have given \$316,734, less than last year by \$19,000. The expenditures for the year have been over a million, and their F. M. Fund is in debt.

The London Missionary Society, one of the oldest miss. societies in the world, lacks but three years of a century since its organization. Its expenditure in 1893 was over \$600,000. Its mission churches have some 70,000 members, and it is estimated that its "sphere of influence" reaches to some twenty millions of heathen who otherwise would not hear the gospel.

The missionaries in India meet for conference once in ten years. Two have been held in Allahabad and Calcutta, and the next will be in Bombay December 28th, 1892, and will probably continue for a week or more. To save time for discussion, all papers instead of being read at the conference, will be printed and distributed. All missionary workers and helpers will be regarded as members.

The giving of the Methodist Episcopal Church of the United States for Foreign Missions, last year, was \$1,228,888, besides \$263,660 raised by the W. F. M. S. or nearly a million and a half for Foreign Missions, the largest sum ever raised by any one church in one year for that purpose. The baptisms of converted heathen is one of their fields, the North India Conference, numbering last year 16,000.

The labor orders throughout the United States are beginning to join their protests with those of the churches, against opening the Chicago Exhibition on the Lord's Day. The first grand movement in this direction was on May 7, when the Window Glass Worker's Council, representing some six thousand workers, instructed its president and secretary to petition the World's Fair Commission to close the Exhibition on Sunday and to prohibit the sale of intoxicating liquors on the grounds.

The General Assembly of the Northern Presbyterian Church of New Zealand met on the 9th of February. Rev. Dr. J. Elmslie, of St. Paul's, Christchurch, was elected moderator. Part of the proceedings of interest to ourselves was the appearance before the Assembly of Dr. Lamb, who is to go as a medical missionary of the New Zealand Church to the New Hebrides. Two other principal missions are conducted by this church, viz., one to the Maoris, or aborigines of New Zealand, the other among the Chinese who have settled in New Zealand in considerable numbers.

The Family Circle.

WHAT CHANGED UNCLE JOHN?

BY HELEN PEARSON BARNARD.

A CERTAIN flag station near Boston is reached by a long flight of steps. These were climbed one winter afternoon by a slight figure between two crutches. At the top he paused for breath, and to look up and down the track before crossing. The old man who guarded the place did not send him away, as he had several other boys, but asked, kindly,

"Going off, Harry?"

"No, sir." Harry's voice, altho weak, was joyous. "I've come to meet my uncle! You know Uncle John, Mr. Moses?"

The old man nodded, meaning that he had heard of such a person, and helped the boy to a seat beside himself.

"So that wonderful uncle is due to-day?"

"Yes, sir," replied Harry. "It seems as if I couldn't wait for the train to come?"

"You'll have to," said his friend, "unless those crutches turn to wings, and you fly to meet it. It would not surprise me a mite, for you look more like a spirit than a boy." As the latter's serious eyes met his, Mr. Moses stopped jesting, and added, "You're all tuckered out lad,—it's too long a walk for you."

Harry had lifted his cap to wipe his forehead, upon which the blue veins stood out painfully; his face was drawn with suffering, yet he answered cheerily,—

"So mother thought, but I told her that Uncle John would carry me home."

"If he comes," corrected Mr. Moses.

"Yes; I'm depending upon that, you see!" again Harry's joyous laugh rang out. "He is sure to find out that I am tired, and hoist me on his strong back. I think," he added, with a quaint air of wisdom, "that I've got the best uncle in the world."

It was half an hour to train time, there were no passengers, and Mr. Moses was delightfully interested, so Harry talked of what was in his heart. His relative had been away two years, and the days had passed so slowly, the nights slower still, for they were often full of pain.

When Harry had the fall that twisted his limbs, it was Uncle John who told stories and drew such funny pictures, Uncle John who bore him about, and even took him on sketching trips in the woods or by the sea. Often they stayed all day, and lunched in the open air.

Harry told how he generally had a bottle of milk, but Uncle John a flask of something very nice, over which he smacked his lips.

"It would have given you an appetite to see him drink it," said Harry, in his old-fashioned way. "I wanted some, too, but he said it wasn't good for little boys. He never gave me the name, but said it was the color of amber or ruby. I asked him if it helped him paint. He laughed, and called me a catechism on two legs,—just for a little joke, you know."

Mr. Moses had shaken his head and compressed his lips. Now he remarked,

"It was wine he had, lad, and not a bit of help in the picture making, I'll warrant! 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.'"

The deep tone and the words fell upon Harry's sensitive ear like a reproof for his dear uncle. It made a slight coldness between the two, until his old friend said, heartily,

"I'm real glad that he is going to make his

home with you again. He'll be a sight of comfort to your mother. There's his train now."

Leaning upon his crutches, Harry awaited its approach. The throbbing of his heart could almost be heard, the blood rushed into his pale cheeks.

"Look quick, Mr. Moses!" he said, trembling with excitement. "Look for a tall, handsome man, with bright eyes!"

The train slowed up—stopped. Harry watched in vain for the familiar form, with the fresh complexion and keen eyes. Only two persons descended,—an old woman, and a stout, red-faced man.

"He probably missed the train," began Mr. Moses; but the stout man interrupted to ask if the widow Morse lived at the old place. Then Harry knew that his uncle had come, but what a change! The swollen features, crimson skin, and eyes shot thro' with bloody lines, made up a picture of terror to the loving child. He cannot speak of that moment without tears. It is as if the dear, old-time relative had died, and this was another whom he could never love. Uncle John was very cross, and tried to quarrel with Mr. Moses about his baggage. This lasted only a few moments, but it seemed hours to the boy before the matter was settled and they started for home.

This new uncle did not offer to carry him,—for which Harry was glad, noting his unsteady steps,—but seemed irritated by the tap of the tiny crutches, asking impatiently,

"Lame as ever, bub?"

"Yes, sir." Harry's lip quivered. If Uncle John had not been strangely stupid he would have felt the way that the boy said, "I have not changed much!"

Twice this stout uncle complained of the cold, stopped and drank the ruby color of the olden time, only the flask was larger.

"Do you paint much these days, uncle?" asked Harry.

"No, my hand isn't as steady as it used to be, and my eyes are giving out. The fact is," and Uncle John sighed, "I'm going to pieces as fast as a man can."

Harry wondered what the matter was, but feared to ask this new uncle, who was so ugly at the depot. But Mr. Moses, from his elevated position on the platform of the flag station, watched the slow progress of the two up the long street, with a heart full of sympathy for the disappointed boy and waiting sister, repeating his favorite text, which began, "Wine is a mocker!"—*S.S. Times.*

A BRAHMIN RESTORED.

NAAMAN would not have objected to the following method of purification as too simple: "A Fyzabad Hindoo who had been outcasted for the offence of eating cooked food in a railway train while there were persons of other castes in the same carriage with him, has been restored to caste. The erring individual, although not a wealthy man, had sufficient means to pay the cost of purification. He was first weighed in pice, and was valued at 180 rupees, and after that in wheat. After the weighing he was made to sit on a square stone and his body covered with dirt, the face only excepted; he was then taken up by two men and thrown into the river, and after a good bath he came out and was received by the Brahmins, fully restored to caste fellowship. The Brahmins informed the purified individual that a great favor had been conferred on him in weighing him in copper instead of silver.—*Sel.*

TREASURES IN HEAVEN.

BY REV. THEODORE L. CUYLER.

“**TREASURE** up for yourselves treasures in heaven,” was the command of the Master. To put our treasures down here, drags us down, too; to lodge them with God, lifts us upward. And whatever we put in God’s keeping, is perfectly safe, for He is our Trustee. “I know whom I have trusted,” said the Great Apostle, “and am persuaded that He is able to keep that which I have committed to Him.” No burglar can steal, no mouth can devour a Christian’s solid investments.

The spiritual results of Paul’s life were in Heaven. So are yours, my hard-toiling brother out in a frontier cabin, and they will be all the more precious for the sacrifices you make. So are yours, O self-denying teacher of poor negroes in yonder school under the southern sun! Whatever any of us surrenders for Christ and the welfare of our fellow-creatures, will make us richer up yonder. Keeping often impoverishes, giving enriches. “He that saveth his life, shall lose it; he that loseth his life for My sake and the Gospel’s, shall find it”—up in heaven. Whatever in this world we lay down in order to please our Master, will be “laid up” to our account. God is a faithful Trustee, and He keeps a book of remembrance.

The “dividends” that are accumulating up there, will make some people who wore coarse clothes down here millionaires when they get home to glory. I know of some city missionaries and godly needle women who are making their deposits every week in God’s savings banks—that never break. The only change is in the enlargement of the treasures. Every deed of unselfish love, every sacrifice for conscience sake every effort to save a soul, every testimony for Christ, will by-and-by “come up as a memorial before God.”

What a magnificent inheritance Spurgeon must have found when he got home to his “Father’s house!” “Ye are my joy and crown,” he might well say when he meets those whom his faithful preaching won to Christ. John Bunyan said that he had “goodly buildings and lordships where his spiritual children were born.” The Bedford tinker will be a Croesus in heaven if all the thousands whom he helped thither are reckoned among his assets. To David Brainerd every converted Indian will be a star in his crown; and Judson will find heaven all the more glorious for the poor Karens whom he brought there. Our country has produced no more heroic specimen of an apostle than the late George Bowen of Bombay (the author of the “Daily Meditations.”) Every Hindoo that knew him, honored his noble self-denial. When money was given him, he at once appropriated it to his mission work. A Scotch gentleman, having deposited a considerable sum in the bank to his credit, with the suggestion that a part of it be used in revisiting his native land, from which he had been absent for many years, he answered that he must decline the money on any such terms, that he could only take it if permitted to use it in the Master’s work. Certain of the missionary ladies, disturbed at the worn condition of his clothes, once collected money for a new suit and sent him the sum. A day or two after, he came to one of them, saying, “I have long wanted to do something for your mission school, but have not had the money, now God has put it into my hands,” at the same time handing back the very money which she had sent him. Who would not envy his glorified spirit when he comes in possession of his splendid celestial inherit-

ance? Ah, brethren, our God is a faithful Trustee, and whatever we do, or say, or suffer for His cause, will be returned to us many fold.

There is another sweet thought connected with this assurance of “treasures in heaven.” It proves that we shall recognize each other up there. When Paul said that his Thessalonian converts would be his “glory and joy in the presence of the Lord Jesus Christ,” he certainly expected to meet them in heaven and to *know them there*. If they were not the same people, and if he could not recognize them in heaven, how could they be a source of joy and satisfaction to him? *Identity* will be preserved there. Abraham was certainly the same individuality, or we would not read of Lazarus as being in his presence in heaven. Old Dr. Emmons was a very unpoetic old theologian, but he used to say, “I hope to have some talks with the Apostle Paul there.” Everything in Scripture, everything in sound philosophy, every analogy between the laws of nature and of grace, all point to the glorious fact that we shall know our loved ones in our Father’s house on high. We shall assuredly not be more ignorant or stupid than we were in this life. And who of us would not feel it in a most fearful shock if all the sweet affections of kinship were obliterated forever? Surely our heavenly Father would not punish us thus in the very act of blessing us with the “life everlasting.” When Christ’s people die, they change their place, but not their company. And perpetuated love will be a precious part of the *treasures in heaven*.

REVEALED BY THEIR SONG.

THE Rev. Dr. A. A. Bonar, writing in *Youth* on the origin of the sacramental observance of Scotland, tells us that the fast day originated in the coming together of godly men in the later days of the persecution of 1680-1688, in order unitedly to praise God. Once in a time of sore trouble, John Brown, of Priesthill, afterwards murdered by Claverhouse at his own doorstep, had gone out to a deep ravine on his farm where he thought that no one would be likely to interrupt him. To his amazement a sweet sound met his ear. It was not the song of birds or the cry of the plover. It was a voice of some hidden ones among the heather singing:—

Because I am brought very low,
Attend unto my cry;
Me from my persecutors save,
Who stronger are than I.

Thereupon John Brown responded:—

O let the prisoner’s sighs ascend
Before Thy sight on high;
Preserve those in Thy mighty power
That are designed to die.

To which the little hidden company, two Christian wanderers from Lesmahagow, replied:—

Though ye have lien among the pots,
Like doves ye shall appear,
Whose wings with silver and with gold
Whose feathers covered are.

Soon all issued from their hiding places, and with great joy joined in spending the day in fasting and prayer. Scenes like these naturally led to the permanent institution of the “fast days”—being found to be times of so much refreshing.

“Grasshopper Christians” is the name given by one of our exchanges to people who, as he expresses it, “are on the jump in revival times, and hide away the rest of the year.”

A SCOTCHMAN'S INVESTMENT.

The following incident is related by the Rev. J. Newell, who has been laboring as a missionary in Samoa, but is now with Mr. Moody in Scotland: "A blacksmith residing in the north of Scotland had saved up eight pounds (\$40) against a 'rainy day.' He heard a missionary give an account of his work amongst the heathen and his heart being stirred within him he resolved to help in the good work. Slipping out of the meeting he went home and took one-half of his savings and returning dropped them into the plate. His wife had noticed his absence, and as he resumed his place whispered, 'John, where have you been?' 'I have been home for the sovereigns!' 'I hope you did not touch them,' was the next remark in accents of alarm. 'Yes, I put four of them in the plate.' 'Man, you are daft,' was all the reply she then made; but when they got home she gave John a pretty bad quarter of an hour upon his wasteful extravagance. He assured her that it was all right, for the missionary had told him that whatever was lent to the Lord he returned many-fold, and that the loan of the four pounds would be no exception to the rule. His wife, however, did not look at it in that way, and many a thrust John got about his softness in giving away the money.

About a year later, a relative who had gone to the colonies and been very successful, remembered honest John, and sent him a present of one hundred pounds. What joy there was in the house when the gift arrived! 'There,' exclaimed John in triumph, 'you see the missionary was right after all. God has repaid what we lent him many-fold.' 'Ay,' sighed his wife, 'if ye'd believed it then ye'd a giv' all the eight sovereigns instead o' four of 'em.'—*Sel.*

A KITCHEN SERMON.

☞ THERE is a grace needed for the pantry. ☞ Somehow cups and glasses and cake baskets will get broken and no one has done it. Knives will disappear, and no one has taken them. An old saucer that was given to your grandmother the day of her marriage is cracked and set back on the shelf as though it had been uninjured. The teacaddy has been despoiled, or flour has unreasonably failed, with no miracle, as in Zarephath, to replenish it. There are but few women who can keep their temper when their best china gets broken. To study economy for a month, and to find the result of this unusual carefulness has leaked out at some mysterious spigot; to have a whole mess of milk soured by one thunderstorm; to have the washboiler boil over and put out the fire; to have the dessert only half done when the people at dinner are waiting, wondering whether it is to be sago pudding or Narcissus blancmange; to have the servant make up her mind she don't like the place, and leave the house in the midst of the ironing; to have to provide elaborate entertainment for someone whom you asked to come to your house without any idea that she would accept the invitation; to find after the quinces are all peeled and cut that the brass kettle has been borrowed; all this demands grace for the kitchen.—*Talmage.*

"Reports from Japan indicate that about four hundred people are baptized in the Protestant churches every month."

"The Sandwich Islands within half a century have become Christian, and stand to-day at the head of Christian activity in sending the Gospel to other islands of the sea."

A PASTORAL INCIDENT.

☞ It was my first year in the ministry. A good ☞ elder had come in to spend an evening hour with his pastor, and to talk over the affairs of the church generally. In the course of conversation I said: "I heard this afternoon that old Mr. — is very sick, and I'm going to see him in the morning."

The old man lived three miles away, never came to church, and had never seen me, nor I him. I knew, and the elder knew, that three years before, when on her dying bed, the old man's wife had sent for my predecessor, that the old man had ordered the faithful pastor to leave the house. When, therefore, I proposed going to see him, the elder shook his head ominously, and said: "I think you better not. He'll probably order you out of the house if you do."

To this I replied: "No matter if he does; I'll do as I please about going; I'm not afraid of an old man, especially if he's sick."

"Well," said the elder, "if that's the way you feel about it you had better go."

In the morning I went, and mark how the way was opened for me. No one noticed my arrival, and, as I knocked at the door a daughter-in-law of the sick man and a member of the church of which I was pastor, opened the door and welcomed me.

My first thought was: "God has opened the way for me here." My next thought, as I saw the old man and heard his groans, was: "Old man, you're past ordering me out of the house." Then, presently, before speaki. g with him his daughter-in-law said: "Father told us this morning that if he died he wanted you to preach his funeral sermon." Was ever the way more clearly opened for a man to speak the gospel to a dying fellow-mortals?

When I came to speak the gospel message to him—for I had to speak to rather than with him, on account of his sufferings—I felt great freedom, helped on, no doubt, by all that had preceded. Before leaving him, his son, who had lived in the house and had imbibed his father's principles, and a neighbour who likewise sympathized with his peculiar principles, being present, I said: "Mr. —, I must leave you now, but before I go I must tell you plainly that to all human appearance you are very near your end; and now, without any reference to the past—what you may have thought or what you may have said—what is your idea of the future? What is your hope, if you have any?" And he answered in a distinct voice, so that all in the room could distinctly hear and understand him: "For a whole year past, by night and by day, I have called on God my Saviour."

This whole occurrence was a valuable lesson to me in the beginning of my ministry. It taught me when duty is clear I should go steadily forth to its performance, and I have never seen cause to act otherwise.—*Intelligencer.*

Blessed are they who see the day of glory, but more blessed are they who contrioute to its approach.—*Bishop Decker.*

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it, you must work for it.—*Ruskin.*

"It is scarcely a quarter of a century since the first baptism in Micronesia. Now there are forty-six self-supporting churches, with over 5,300 church members."

Here is a sentence from Lochend Church pulpit: "Many Christians are like the faded hands of an old finger-post; they want relettering so that others may know how they point."

CHRIST THE LIBERATOR.

BY REV. THEODORE L. CUYLER.

"Loose him and let him go!" At this command of Jesus they unwind the bandages from the limbs of Lazarus, and by the old familiar path he walks back to his his old home. This was the master-miracle of all which Jesus wrought during His incarnation, but He is still doing for imprisoned souls what He did for the body of His Bethany brother when it had lain four days in the sepulchre.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for school boys. The old grey mountaineer felt its galling imprisonment, and occasionally flapped its wings as if it were homesick for the skies. "Loose him and let him go," was the thought inspired by the sorry sight, and how he would have sailed off to fly in company with the sun. Eagles were not born for slavery.

I thought, too, as I looked at the chained bird, how much he resembled some fettered souls, yes, some Christian souls that are terribly tied down by unbelief. Too many people have enrolled themselves in the Church—some have entered the ministry—with a heavy clog that binds them to the earth. It hampers them, hinders them, and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting and desponding spirit. He nurses his fears in a morbid way, and mistakes all this gruesomeness for humility. He is a chained bird from the start. Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with their own sinful self, or with the beggarly elements of this world; they are hopped with practices and associates that they have never cut loose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave clothes! This is a pitiable style of religion; it brings but little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are, there is no hope for such manacled professors.

Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work, and for this they must earnestly seek, or else they will be chained birds in a church cage to the last. Some really good people are clogged by bodily ailments—dyspeptic stomachs or weak nerves, and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pilgrims who hobble toward heaven on crutches, until death looses them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in Christ's hospital than soldiers on His battlefields. We pastors go around and visit these disconsolate birds who sit most of the time on their perches, and seem glad to swallow all the Bible promises we can bring to them. They are never likely to do much soaring or singing until death cuts the tether and lets them fly home.

False doctrine, false views of sin and of Christ are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul. Truth makes us free; and if the Son makes us free, we shall be free indeed. Martin Luther was a chained eagle in the Erfurt Convent until that heaven-sent truth, "The just shall live by faith," unloosed him, and he went forth to emancipate the bond-slaves of the Papacy.

Thomas Chalmers was another chained eagle, but when the great doctrines of man's utter

guilt and Christ's redemption liberated him, he soared up into the empyrean, the king of Scotland's Gospellers. John Wesley never attained to a full salvation until in that little London prayer-meeting his eye rested on these words "The Spirit of Life in Christ Jesus hath made me free from the law of sin and death." I once visited that little room—just out of Aldersgate Street—as the real birth place of Methodism.

The great liberator of imprisoned souls is Jesus Christ. If you want to convert a Roman Catholic, teach him salvation by faith in the atoning blood and the work of the Holy Spirit. If you want to convert the sinners in a Protestant congregation or Sunday school, drive home the same truths into the conscience. Drunkenness is both a sin and a disease; while we may apply medical tonics to sustain the body and the pledge of total abstinence, yet the converting grace of Christ alone can deliver from the slavery of sin. Every true revival in a church repeats the miracle of Bethany. We see dead souls brought to life. We hear tongues unloosed to pray. Professing Christians who have been dragged down by worldliness, or hamstrung by unbelief, are let loose into a freedom and a joy to which they had been strangers.

To every member of our churches who is now dragging out a half-dead religion, the Holy Spirit comes with the arousing call, "If ye be indeed risen with Christ, seek those things which are above!" Instead of sitting in the gates of the tomb, cast away your grave-clothes and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ and then go out and labor to draw sinners from the pit of hell. This is the revival we all need. We need a new consecration to Christ and a fresh baptism of His Spirit, for we can never convert an ungodly world while we are gasping for life ourselves. If Christ unloose us, we shall be free indeed, and where His Spirit is, there is liberty.

THE DEADLY SAS WOOD.

THE following letter from Dr. Wm. Taylor, the great African missionary, has been forwarded to us from the advance sheets of "The African News":—

MONROVIA, AFRICA,
JANUARY 18, 1892. }

I sent sister Grace White to Baraka last March to take the place of a dear brother and his wife who were driven away and feared to return to their work there, as they "would certainly be killed." Grace is having great success in winning the confidence of the people of Baraka, holding services in three outside towns as well. She has had several converted to God, and gathered in an infant mission family.

The hardest shock of dear Grace's nervous system was brought about on this wise. She heard that some women in the town were doomed to drink the deadly sas wood portion that night. She got a light and hastened to the town to intercept them, but, arriving at the gate of entry, there, outside the gate, she saw two of her sisters lying by the path. They had swallowed the cup of death, falling down dead, and were then dragged out of town. Grace returned to her house and went to bed sick. O, how sick; heart and nerves thrown out of gear.

WM. TAYLOR.

ONE VERSE A DAY.

FOR SABBATH SCHOOL TEACHERS.

EVERY pastor and superintendent has undoubtedly had occasion to remark that the Sunday school, with all its excellencies, fails to accomplish anything like what is expected of it as a school. There is a great deal of teaching, but very little learning. I have known scholars who had attended the Sunday school for years who did not know what a cross was; a bright girl of fourteen I once knew, who had been most of her life a Sunday school scholar, who asked whether Christ was crucified in heaven or on earth. It certainly seems necessary that our methods of teaching should be revised. I have noted one difficulty here. We tell the scholars to study the lesson, but probably not one in fifty knows how to study it. I came into the church after I was grown, a student from childhood, but for years I did not know how to study the lesson. If you had told me to read it ten times, I would have understood that. If you had told me to learn one verse, or ten verses, or twenty by heart, I would have known how to go at it; but "study the lesson" I did not understand, and the scholar of this day manifestly cannot understand without some clear definition of the term. The utter indefiniteness of the work to be done by the scholar is bewildering.

Out of my struggles and experience in this field there has evolved a plan which I have been trying in my own Sunday school for some eight months with increasing satisfaction. It may not be the ideal plan, or the best plan that can be devised, but it is definite and simple, and works. The first requisite in my mind was a standard which should mark out as accurately as possible what was required of the scholar. It seemed to me that thoro familiarity with the exact words of the Scripture text should be the first requirement as the basis of all teaching in this field. For all the older classes of the school this standard may be adopted and the plan worked without difficulty if the teachers will themselves measure up to it. Let a scholar be marked 100 per cent. if he reads the lesson carefully once each day of the week, recites perfectly the catechism for the day, the golden text and the first seven verses of the lesson, and is present at the first bell.

7 daily readings at 6 per cent each.	42 per ct.
Catechism.....	10 "
Golden Text.....	6 "
7 verses memorized at 6 per cent.	
each.....	42 "
Total.....	100 per ct.
5 per cent. off if tardy.	

The daily readings must, to a great extent, be left to the scholars' honor, but I have not found any difficulty on that score. Let the teacher mark one per cent. off for every mistake in reciting the verses: a word added or omitted; inability to start the verse or continue it without prompting, etc., are counted mistakes. If a scholar, without intimation from any one, corrects his own error, it is not marked as a mistake. Strictness in the marking will help to train the scholar to accurate reading. All who have over 90 per cent. average for the month are placed on the roll of honor. We have always had a number on the roll of honor, though at first our standard was fifteen verses memorized each week. Lately I have found it a strong encouragement to good work, and a strong discouragement of laziness in this field, to read each Sunday at the close of the school the names of those

who had earned a grade over 90 per cent. Last Sunday the names of twelve members of the school were read. To have reached such a point in less than a year from the usual condition of staring indifference is very encouraging. One Sunday one whole class of five young people reached 100 per cent. on the lesson. One was docked 5 per cent. for tardiness. One year ago it seemed almost a hopeless task to get any to study the lesson.

The advantage of setting the number at seven verses a week is that it enables the scholar to divide the work through the week, learning one verse a day. They are persistently urged to adopt the one-verse-a-day system as a life habit. After hearing and marking the scholars the teacher recites to the scholars and is marked by them. This encourages them much besides forcing the teacher to keep the lesson in mind all the week.

If children would be trained in a life habit of memorizing one verse a day, it would do a world of good. I can think of no general method that would so conduce to the building up of strong saints and soldiers of Jesus Christ as this. One special reason why so many Christians are weak and well-nigh fruitless is because they despise the day of small things and fail to adopt life habits of storing up divine treasure, knowledge and power.

The one verse a day often repeated and pondered over would wonderfully feed the soul, and in twenty-two years the whole New Testament could be so gone over. A little morsel of the Word each day absorbed into the mind and heart would, in a few years, make a little one a thousand, and would prevent a multitude of sins.—*Rev. F. Rhoda in Occident.*

LEAVING OFF TOBACCO.

TOBACCO is esteemed by vast numbers of Americans as almost a necessity, but its use has very little in its favor. In most instances it is injurious to health. It is no help to personal cleanliness. It is distasteful to thousands who have to tolerate it in their loved ones. It is an expensive habit. On the whole, it does more harm than good. As a rule, all would be better without it.

Many who recognize all these considerations tell us that they would gladly give it up if they could, but they have become such slaves to it that they cannot break away from it, or that they are afraid that, at their time of life, it would be dangerous to do so, even if they could. But this is generally the plea of the weakling or of the coward, or is a palliative to conscience, or a concession to friendly remonstrance. Where there is the will to abandon it, the accomplishment follows.

The *St. Louis Christian Advocate* contains I note from an aged subscriber in his seventieth year, who, after using tobacco for fifty years, gave it up entirely; to his personal comfort and advantage. We once knew a parishioner who, after being addicted to it for a life-time, abandoned it when seventy-five years old, never using it again until his death at an advanced age. In all such cases the will was most resolute and the grace of God adequate. If such men can renounce a habit of such long standing, surely those in early manhood, or in their prime, can do so, especially when its indulgence cripples their influence, pollutes their persons, and injures their health. Of course, this is a question for the individual to settle, but a little outside pressure may not be amiss.—*Phil. Pres.*

Sabbath School Lessons.

June 5. THE FIERY FURNACE.

Lesson Dan. 3: 13-25. Golden Text, Ps. 43: 2.
Memory vs. 16-18. Catechism Q. 80.

Nebuchadnezzar besieged Jerusalem three times, 606, 598 and 585, B. C., each time carrying away captives. The last time the city and temple were destroyed. Daniel and his companions were carried captive the first time, and from this siege also dates the 70 years captivity. The events of this lesson took place probably between 585 and 580 B. C., about the time of the destruction of Jerusalem. Daniel and his companions had been 15 or 20 years in Babylon. Jeremiah was living at Jerusalem, Ezekiel at Chebar, Daniel at Babylon. The place of this story in Bible history is soon after the completion of the conquest narrated in 2 Kings 25 v. 1-24; 2 Chron. 36: 11-21; Jer. 34: 1; 39: 1-18.

I. The Kings threat, vs. 13-15.

II. The Hebrews' answer, vs. 16-18.

III. The threat carried out, vs. 19-23.

IV. The deliverance, vs. 24-5.

I. vs. 13-15. Nebuchadnezzar had conquered nearly the whole known world and now he wished to consolidate his empire. One great means of doing this would be to have uniformity of religion, with the centre at Babylon, the capital. To this end he had made a great image of gold, gathered a vast assembly, and commanded that all should bow down and worship it. The three young Hebrews would not bow. The king was angry that any should dare to disobey. They were called before him, and given one chance for life with the threat of being cast into a burning furnace, if they should refuse.

II. vs. 16-18, *We are not careful*—not anxious nor uncertain, as to our answer. *If it be so*—that you do this, *Our God is able*—Yea more—*He will deliver*. *But if not*—Even though God do not interfere in this special way, *We will not*—Enough for them to know the right, to do their duty and leave results with God. It is not known where Daniel was; perhaps in some distant part of the Empire on official business. We know that he was not among the worshippers of the golden image. But to their credit they stood as firmly as he could have done had he been present.

III. vs. 19-23. *Full of fury*—His will was never crossed, and that any should dare to assert their own wills, enraged him beyond all bounds. *Seven times hotter*—So great was his fury. *Most mighty men*—So that there should be no escape. *Urgent*—hurrying them on, no time to prepare themselves. *Slew these men*—The flames leaped forth with such violence that it destroyed them, making the miracle the more wonderful.

IV. vs. 24-25. *Astonished*—He had sat watching, and now he is astonished and terrified. *Four men loose*—The Babylonians bound their prisoners with chains, Jer. 40: 4; 52: 11, and the miracle of their being unbound, and yet unburned, was all the more wonderful. *No hurt*—God completely protected them. *Like the Son of God*—The article is not in the original, and the expression would mean "a son of the gods" a Divine Being. Probably it was "The Son of God" who as "The Angel of the Lord" frequently appeared in old testament times.

Sir Walter Scott said: "Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

June 12. THE DEN OF LIONS.

Lesson Dan. 6: 16-28. Golden Text, Dan. 6: 23.
Memory vs. Catechism Q. 81.

Time, 538-536 B. C., in the two years that Darius reigns jointly with Cyrus before Darius dies and Cyrus reigns alone, and the Jews return to their own land. Fifty years have passed since the fiery furnace. Daniel is now an old man of four score. The kingdom of Babylon has fallen and the Medo Persian with Cyrus and Darius, in a kind of kingly partnership, has taken its place. 68 of the 70 years' captivity have come and gone, and the time of return from exile is near. The three brave youths who with Daniel had determined not to touch the luxuries of the royal table, had their test of faith in their early manhood in the furnace of fire, half a century before. His is to be in his old age. Tell the points of likeness and difference between the two cases.

In earlier life Daniel had been prime minister. Later he had lived a retired life. Now again under Darius he was one of the three presidents over the 120 governors of the provinces. These men hated him. He belonged to a despised race, and his honesty stood in the way of their selfish aims.

They first tried to find fault in Daniel but as with the Holier one of a later date, they could "find no fault." Then they made His very goodness a ground of attack. Flattering the king with the offer of Divine homage, they induce him to sign the fatal decree. The Persians were accustomed to pay Divine honors to their king, and Darius being a Mede conciliates the Persians by yielding to their request. They watch Daniel and hasten to the king. He finds the trap in which he has been taken, and labors to undo his mistake, but in vain.

I. The den of lions, vs. 16-20.

II. The deliverance, vs. 21-23.

III. The retribution, v. 24.

IV. The new decree, vs. 26-28.

I. vs. 16-20. *The king commanded*—He need not have done so, but, as with Pilate, the fear of man prevailed. *Brought Daniel*—Sentence was carried out, according to custom, on the evening of the day on which it was passed. *Cast him into the den*—A common mode of punishment in Babylon. *He will deliver*—Or, may He deliver thee. *Sealed it*—A lump of soft clay was attached to the stone and stamped. They think they have triumphed. Tell the point of likeness between this and the sealing of Christ's sepulchre and the brief triumph of the Jews. *Arose very early*—He seemed to have some hope that Daniel still lived.

II. vs. 21-23. *Live for ever*—A common way of saluting a king. *Sent His angel*—Was the angel visible? Did Daniel have company as did the three Hebrew children in the fiery furnace? Who can tell? No doubt God seemed very near and very real. *Take up Daniel*—The law had been fulfilled. Daniel had been cast into the den. Now he could be taken out. *No manner of hurt*—Like the three in the furnace of fire.

III. v. 24. *Brought those men*—Those of the 120 who had accused Daniel. *Children and wives*—A man's family was one with himself and shared his doom. So yet, if men sin their families suffer.

IV. vs. 25-28. A heathen king makes a decree that all men worship the true God. Give instances of similar and contrary decrees. *Daniel prospered*—If men trust God and do the right, all trials will but work out their greater good, sometimes temporarily, always spiritually.

June 19. QUARTERLY REVIEW.

Golden Text, Ps. 119 : 105.

June 26. MESSIAH'S REIGN.

THE QUARTERLY MISSIONARY LESSON.

Lesson, Ps. 72 : 1-19. Golden Text, Ps. 72 : 11.
Memory vs. 7-8. Catechism Q. 82.

This Psalm was written by Solomon probably about 1015 B.C., soon after he began his reign. It was a prayer for himself and his kingdom, and in line with that prayer which he offered when he began to reign, 2 Kings 3 : 16. In the light of the great things which had been told of him, and the marvellous prosperity which had come to the kingdom, he thought that the promised glory of the Messianic age would be realized in his reign and of that he speaks. But as he is borne onward in prayer and prophecy, he utters that which is fulfilled only in the kingdom of David's greater Son. It is a prophecy of the kingdom of Christ. The Psalm is the closing one of the second book of the Hebrew hymnal. The doxology vs. 18-19 belongs to the whole second book from Ps. 42 to 72. This Psalm tells that the kingdom of Christ shall be.

- I. Just and right, vs. 2-4.
- II. Eternal, vs. 5-7.
- III. Universal, vs. 8-11.
- IV. Blessed, vs. 12-16.

I. *Give the King*—Solomon, myself. *Thy judgments*—Wisdom to judge wisely as Thou dost. *Thy Righteousness*—Help him in aim and work to avoid wrong as Thou dost. *King's Son*—David's Son and heir, myself. *Judge thy people*—Solomon regarded himself as ruling God's people. *Mountains*—Such right and wise rule will make a land of peace. *The poor and needy*—In eastern lands the rich who can bribe get favors, the poor suffer. Justice is rare. Right rule cares for the weak. The Christ-like man is no respecter of persons, James, 1 : 3. *Break in pieces*—No matter how rich or great the oppressor must go down where Christ reigns.

II. vs. 5-7. *They shall fear*—Reverence, not familiarity is the attitude of all true Christians toward God. *Sun Endureth*—A type of eternity. *Like Rain*—Grass roots newly cut and exposed to the sun are cheered by the rain, so Christ cheers the worn and weary when their worldly comforts are removed. *Righteous flourish*—A mark of the reign of justice.

III. vs. 8-11. *Sea to sea*. Christ's Kingdom shall extend everywhere. *In the wilderness*—The far off savage. *Lick the dust*—All that refuses to yield lovingly to Christ must go down. *Tarshish-Sea*—Far off lands that have no knowledge of Christ. *All Kings—All Nations*—Blessed promise, what cheer for all workers.

IV. vs. 12-17. *Needy—poor*—The world favors the rich and great. Their requests are attended to and the poor are often neglected. Not so Christ. *Pray for Him*—Christians pray for Christ's work. *Abundance of corn*—The land a rich corn field even up the mountain sides to their very summits. *Shake like Lebanon*—The waving corn like the waving and rustling of a cedar forest. *Shall be Blessed*—The Christian is blessed in many ways. Even the wicked share the peace, safety, and prosperity which Christianity brings.

V. vs. 18-19.—The Benediction which closes book II. of this old Hebrew hymnal.

Blessed are the pure in heart for they shall see God.

July 3. THE ASCENSION OF CHRIST.

Lesson, Acts 1 : 1-12. Golden Text, Acts 1 : 9.
Memory vs. 8-11. Catechism, Q. 83.

The book of Acts in which the lessons will be for the next six months, was written at Rome by Luke, who wrote the third gospel, and it tells the story of the Christian church up to the time it was written, about 63 A. D., at the end of Paul's two years imprisonment at Rome. It should be called Acts of Apostles. It was merely some acts of some Apostles, not the acts of the Apostles.

The time of this lesson, the ascension, was Thursday, May 18, 30 A. D. Parallel accounts :—Matt. 28 : 16-20 ; Mark 16 : 9-20 ; Luke 24 : 36-53 ; John 21 : 1-22.

- I. Giving proof of His resurrection, vs. 1-3.
- II. Giving promise of the Spirit, vs. 4-8.
- III. Ascending to Heaven, v. 9.
- IV. Promise of return, vs. 10-12.

I. vs. 1-3. *The former treatise*—The Gospel by Luke (Luke 1 : 1-4.) *Theophilus*—The same friend to whom Luke was addressed. *Most excellent*—A title of rank. *Theophilus* was no doubt a convert of rank or position. *Began*—Christ's teachings from the beginning "until the day He was taken up." *Given Commandments*—What were they? *Infallible*—The strongest possible proofs. *Forty days*—At intervals, not all the time. *Speaking of the things*—Truths which they could not understand before His death they could receive now.

II. vs. 4-8. *Not depart*—remain together. 1. They would thus express the unity of the church. 2. It was most fitting that this greatest work of Christ's power should be displayed where his greatest humiliation had been. 3. It would be the next great festival after the crucifixion, and as from the feast of the Passover the gathered multitudes had carried everywhere the tidings of Christ's death, so now at the next great feast, Pentecost, multitudes would carry everywhere the news of the wonderful gift of the Spirit. *Promise of the Father*—In Joel 2 : 28-29 ; Isaiah 44 : 3, etc. *Hear a of me*—Especially just before his death, John 14 : 16-26 ; 15 : 26 ; 16 : 7, etc. *Shall be baptized*—The Holy Spirit had been working with men previously, but this was to be a special manifestation. *Not many days*—Ten days. *Come together*—Probably two or three days later. *Restore again the Kingdom*—They still looked for an earthly kingdom, thought that the promised land should be given again to Israel. *Not for you to know*—But ye shall receive power and ye shall be my witnesses. They were curious to know the future. Christ tells them that all this is hidden, that it belongs to God. What He wants them to do is to witness for Him and the Spirit will give them power for that. What a lesson for us! *Uttermost part*—Our duty to begin at home and carry the gospel everywhere.

III. v. 9. *While they beheld*—So that they might have the fullest proof of the reality of what was done.

IV. vs. 10-12. *Looked steadfastly*—Gazing with intense wonder. *Two men*—Angels in human form. *White apparel*—Like the angel in Matt. 28 : 2-5, and Luke 24 : 4. *Why stand ye*—Probably straining to catch another glimpse of Him. *Shall so come*—No time mentioned. It is not for you to know the times, etc., v. 8. *Returned*—As commanded, to wait and pray. *Sabbath day's journey*—According to the Talmud about three-fourths of a mile.

I go to prepare a place for you that where I am there ye may be also.

Acknowledgements.

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

Received to 5th April, 1892, \$3,300.50. Aldborough, 5. Alvinston, 4. Claude, 7. Fredericton, 13. Beamsville, 5. Arnprior, 8. Adgala, 4. Alnwick, 3. Brantford, 1st, 4. Scarborough, Knox, 10. Tor, St. Enoch's, 5. Otta, St. Paul's, 10. Amherst, 1st, 2. Simpson, 6. Ham, St. John's, 108. Lynedoch, 188. Silver Hill, 3. 24. Lynden, 1. 60. Walpole, 1st. Ham, St. Paul's, 41. 40. Ham, Central, 30. 76. W. Nottawasaga, 981. Greenbank, 3. 75. W. Winchester, 5. Cumberland, 3. Weston, 4. Morewood & Ches, 2. Centre Bruce, 1. Peterboro, St. Paul's, 30. Cornwall, Knox, 15. Springville, 3. Tor, Central, 22. 20. Morris, 4. Colborne, 3. Win, Knox, 20. Stratclair, 1. Otta, Et. A., 20. McInt. sh. 2. Belmore, 1. Seaforth, 1st, 12. Hensall, 10. Atwood, 14. Cobourg, 15. W. F. Ancaster, 1. Apple & Gravel Hill, 2. Brampton, 12. Tor, Chal, 15. Stratthroy, 6. Kincardine, Knox, 14. Mont, St. Gab, 16. Athelstan, 5. Bearbrook, & c, 2. Nepean, 4. Ross & Cobden, 2. Vaughan, Knox, 5. Portage la Prairie, 15. Roof Line, 4. Cambray, 4. Union ch 65. Martintown, St. A. 5. Emerson, 350. Centreville, 3. Innerskip, 472. Erin, 6. Almonte, St. A., 18. Sandhill & Pittsburg, 4. S. Kinross, 1. Woodland, 3. Matawa, 2. Win, North, 5. Osprings, 3. Wyoming, 1. Otta, Ersk, 6. Levis, 2. Renfrow, 10. E. Nottawasaga, 24. Creemore, 2. 40. Dundum, 2. Craighurst, 1. 20. St. John's, Bradford, 2. 50. Orillia, 20. Beeton, 3. 52. Uptergrove, 3. 60. Midland, 4. 63. Barrie Presby, 10. Mont, Knox, 20. Guelph, Knox, 10. Durham, 6. Nia. Falls, S. 10. Komoka, 2. Eglington, 3. Calgary, 7. 50. Whitton, St. Lu, 2. Tor, W. 35. Quo, St. A. 15. Bright, 8. 25. Stouffville, 3. Tor, St. A., 25. Total, \$4,033.89.

HOMES MISSION FUND.

Received to 5th April, 1892, \$72,905.40. Win, Knox b. cl. a. 50. Tor, St. A., wh. ms, 120. Oil Springs, 5. 50. Aldborough, 24. Nelson, 4. Alvinston, 10. Claude, 35. N. Luther in b. d. 8. Oneida, ss, 11. John Brecher, 5. Holland, 7. Euphrasia, 12. Sarnia, s c e, 2. 50. Brussels, L. Mel, 1. Beamsville, 15. Clinton, 5. Amicus, 3. 75. Pt. Dover, 35. 50. Arnprior, 120. Nassagaweya, 20. Adgala, 50. Tor, S. Side, 1. 50. Trio-Riv. Bank, 1. 50. Alnwick, 6. Innwood, 7. Brantford, 1st, 50. Tor, St. Enoch's, 41. Amherst, 1st, 10. W. Winchester, 50. W. Nottawasaga, 5. Essa, 1st, 8. Blackstock, 3. 50. Dunwich, Duff, 36. Ham, Cent, 120. Ham, Cent, ss, 80. Alico, 13. Fordwick, 1. a. s. 2. 79. Ford, 1. a. s. 2. 79. Arrow River, 5. Caledonia, ss, 37. Countess of Selkirk (52) 21. 22. Lond, N. Mis, 5. Weston, 15. Cashel, Mel, 18. 80. Morewood, & c, 8. Centre Bruce, 2. Cornwall, Knox, 80. Orillia, 8. Springville, 10. North Arm, 30. Bolton, Caven, 55. Bradford, 10. W. Guilim, 1st, ss, 5. Mitchell, 3. 50. Bayfield, St. A. ss, 1. Harrowsmith, 5. Glenvale, 4. Wilton, 3. Chrysler, 15. Finch, St. Lu, 3. 15. Arden, 8. Bincarth, 18. Gladstone, 10. Kingston, St. And, 138. Flora, mem. Chalmers, 5. Fisherville, 12. H. Hall, 100. Cobourg, 47. The Church of Scotland, (2150) 729. 10. Milata, 10. 33. Carlyle, 3. Crosshill, 8. Vittoria, 7. W. F. Ancaster, 2. Caledonia, 115. And. McCaa, 5. Fergus, Mel, ss, 15. Fergus, Mel, ss, 15. Mt. Albert, 5. 50. Mt. Albert, l. b. w. 5. Thye, M. H. C. R. 3. 65. W. Guilim, 2nd, 20. Corumenda, 14. 04. Rye, 6. 72. Powassan, 17. 93. Shebestok, 47. 1. Baysville, 11. 10. Uffington, 24. 65. Tor, Chal, 70. Cal, Mel, 5. Holstein, 17. Kincardine, Knox, 80. Barnc, 65. Russell, n & C. Hill, 15. Athelstan, 25. Elgin, 20. Lon, St. A., N. Mission, 10. Westmeath, 5. 57. Mont, St. Mark's, 5. Mont, Calvin, 30. Churchill, s. c. e. 3. Bearbrook & c, 5. Pilot Mount, 5. Thorold, 20. Portage la Prairie, 325. Nepean, 15. Ross & Cobden, 15. Elmvale, 15. Rich, & Melbourne, 15. Midway, 12. Beckwith, 10. Union Ch, 41. 55. N. Delaware, 4. W. Guilim, 1st, 24. 64. Late Samuel Marshall, 150. Prospect, 25. Centreville, 50. Burlington, 25. Caledon, Knox, 5. Aceswater, J. K. McLean, 3. Wroxeter, ss, 6. 60. Marthaville, 6. Onondago, 11. Friend, Guelph, 50. Shakespeare, ss, 6. St. Mary's, 1st, 08. 37. Erin, 20. Erin, ss, 6. Glenburnie, 5. Sandhill & Pittsburg, 10. Gait, Knox, 58. Kincardine, Knox, ss, 60. Molesworth, 3. 75. Beq, Miss McTavish, 100. Otta, Bank St, ss, 108. 70. Victoria, St. P., 10. Colborne, 11. Osprings, 6. Thomas Ray, 5. Wyoming, 39. Otta, Ersk, 18. Levis, 2. Renfrow, 180. Temperanceville, 7. Mont, Stanley, 50. Memorial of late James Somerville, 200. Durham, 4208. Ayr, Stanley w. h. m. s. 13. St. Mary's, Knox, 60. Ham, Central, 91. 50. Eglington, 20. Whitton, St. Lu, 7. Mont, St. Gab, 15. Mont, St. Gab, ss, 13. Calgary, 25. 70. Carleton Pla, St. A., 20. Maxville, 50. Friend, Maxv, 10. Tor, West, 88. Quo, St. A., 50. Geo. Dodds & fam, 5. Ailsa Craig, ss, 10. Lakesud, 14. Stouffville, 3. N. Brant, 20. Total \$76,548.64.

STIFFEND AUGMENTATION FUND.

Received to 5th April, 1892, \$20,793.88. Oil Springs, 15. Aldborough, 4. Nelson, 5. Alvinston, 8. Claude, 28. 50. John Brecher, 5. Holland, 5. Euphrasia, 15. 70. Beamsville, 5. Arnprior, 140. Adgala, 5. Brantford, 1st, 20. Scarborough, Knox, 30. Tor, St. Enoch's, 10. Fergus, Mel, 70. Rev. Dr. Snellie, 10. Amherst, 1st, 15. West Nottawasaga, 2. Essa, 1st, 4.

Toronto, Friend, Knox, 50. Hamilton, Central, 300. Hamilton, Central, ss, 100. Alice, 4. Dom City, 3. 50. Brocke, 2. Weston, 20. Appleton, 5. Morewood & c, 8. Centre Bruce, 1. Cornwall, Knox, 40. Orillia, 65. Innerskip, 5. 20. N. Arm, 25. Windham, 2. 26. Sigma, 100. Lanark, 8. Bradford, 15. Dr. McIntosh, 10. Dresden, 7. Knox ch, 5. W. Winchester, 23. Arden, 10. Tor, Droverscourt, ss, 3. Kingston, St. A., 150. Miss Dick, 31. Cobourg, 70. 30. Winn, Knox, 125. W. F. Ancaster, 2. Milata, 2. And. McCaa, 5. W. Guilim, 2nd, 15. Strasburg, 4. Winslow, 33. Tor, Chal, 30. Holstein, 3. Tor, Knox, 107. 25. Kincardine, Knox, 30. Otta, St. A., 25. Barrie, 50. Bearbrook & c, 10. Pilot Md, 5. Thorold, 10. Portage la Prairie, 125. J. B. McLaren, 20. Mrs. J. B. McLaren, Morden, 5. Nepean, 10. Ross & Cobden, 20. Otta, St. Paul's, 25. Rich, & Melbourne, 30. Mildmay, 6. Beckwith, 10. Union ch, 675. N. Delaware, 10. Oakville, 16. Aylmer, 5. Tor, East, 15. W. Guilim, 1st, 22. 61. Annan, 3. 75. Tor, St. J., sq, 125. Centre Bruce, 2. Pittsburg, St. J., ss, 10. Prospect, 25. Luther, 7. 94. Centreville, 5. Danville, 8. 65. Fingal, 15. Burlington, 10. Caledon, Knox, 10. Onondago, 6. 75. Amos, 6. Guelph Presby, 91. 50. Otta, Pres, 75. Alton, 4. Erin, 16. Manonoque, 48. Leitn, 1. Lord's Tenth, 5. Egan & Scotch Bush, 15. 18. Buckingham, 7. Tor, Ersk, 21. Mem, St. James, 95. Maitland Presby, 25. Stratthroy, 14. 65. Moore Line, 4. Colborne, 6. Woodland, 7. N. Westminster, 21. S. Westminster, 5. Almonte, St. John's, 10. Winn, N. ch, 15. E. King, 45. Aurora, 8. 50. Woodville, 17. Osprings, 8. Atwood, s c e, 5. Thomas Bay, 5. Wyoming, 35. Otta, Ersk, 32. 70. Kippen, 6. Manitoba Synod, 50. Tor, Col St, 19. Esquesing, Un, 13. Lanark, ad, 2. Levis, 22. Alice, 7. Russell, n & C. Hill, 10. Athelstan, 10. Elgin, 10. Mont, Calvin, 10. Lachute, 1st, 10. Marsboro, 8. 50. Mem, G. Premiere, 3. Mont, Stanley, St, 100. Rev. J. L. Campbell, 5. Mem. of late James Somerville, 200. Tor, Knox, 55. Durham, 18. 40. Mitchell, 3. Mitchell, ss, 2. Mitchell's c e, 2. Wust'n, St. A., 4. Norval, 12. Per Rev Dr Laing, 10. Eglington, 12. Huron Presby, 7. Orangeville, 4. Hillsburg, 10. St. Thomas, Knox, 4. St. Thomas, Alms, 10. Calgary, 12. 50. Cashel, Mel, 9. 50. Whitton, St. Lu, 14. Mont, St. Gab, 51. 15. Mont, St. Gab, ss, 20. Carleton Pla, St. A., 25. Maxville, 35. Friend, Maxville, 5. Unionville, 5. 70. Markham, St. John's, 2. 50. Brown's Corners, 2. 50. Warrick, Knox, 3. 55. Rev. A. L. Manson, 10. Tor, West, 5. Quo, St. A., 150. Brigat, 5. 50. Stouffville, 13. N. Brant, 5. Total \$24,896. 60.

SPECIAL CONTRIBUTIONS TO MEET DEFICIT IN AUGMENTATION FUND, RECEIVED BY REV. D. J. MACDONNELL.

“Sigma” 100.
Pres. of Quo:—Levis, 5. Kingsbury, 3. Quo, Chal, 25. Quo, St. A., 5. Winslow, 5.
Pres. of Mont, per Rev Dr Warden:—Milles Isles, 4. Hemmingford, St. A. session, 5. Athelstane, S. Mont, St. Mark's, 10. Calv, 12. 50. St. Paul's, 100. St. Gabriel, 20. Chal, ss, 20. Crescent st col, by Dr Mackay, 600. Friends in Erskine, 245. 75. Friends per R. H. W, 37.
Lanark & Renfrow:—Renfrow with ordinary, 170.
Brockville Pres:—Per Rev Dr Kellock, 25. Morewood, 14. *Glenarry*:—Martintown, St. A. A. Maxville, 5. Cornwall, Knox, ss, 5.
Kingston Pres:—Per Rev H. Gracey, 30. Belleville, St. A., 10.
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Whitby:—Per Rev J. Abraham, 40. 20.
Lindsay:—Penelon Falls, 2. Scott & Ux, St. A. 1. Ux, 3. Wick, 3. Leaskdale, 1. Zephyr, 1.
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London Pres:—Per Rev A. Henderson, Lond, 1st, 30. N. Westminster, ad, 2.
Sarnia:—Per Rev H. Currie, 26.
Charham:—Per Rev J. R. Battisby, 67.
Stratford:—Per Rev B. W. Pantou, Stratford, Knox, 25. St. And, 5. Shakespeare, St. And, 5. St. Mary's, 1st, 5.
Huron:—Per Rev C. Fletcher, 15.
Bruce:—Per Rev A. Tolmie, 32.

Winnipeg.—Per Rev Dr Bryco, 50.
Rock Lake.—Per Rev Jas Farquharson, Morden, 14. Pilot Mound, 5.
Brandon.—Per Rev P. Wright, 50.
Calgary.—Per Rev J. C. Hordman, 50.
 To May 6th.
Saugen.—adl per Rev. J. M. Aull, 10.
Sarnia.—adl per Rev. H. Currie, 4.
Cornwall.—St. Jno 6. Vankloek Hill, 7. Woodland, St. Matt, 3. Ayr, Knox, 10.
 Note. The amounts sent direct to Dr Reid for the deficit are acknowledged elsewhere.

FOREIGN MISSION FUND.

Received to 5th April, \$62,724.92. Oil Springs 4. Ayr, Knox, 87.31. Aldborough, 12. Millbank, 10. Nelson 5. Alvinston, 3. Claude, 35. N. Luther, m. bd 12. Oneida, 50. Holland, 7. Euphrasia, 12. Brussels, L. Mel, 1. Beamsville, 10. Clinton, 8. Sarnia, s. o. 2. 59. Pt Dover, 27. 50. Arnprior, 100. Nassagawaga, 20. Adjala, 14. Trio, R. Bank, 2. Alnwick, 6. Brant, 1st, 40. Amherst, 1st, 4. W. Winchester, 30. W. Nottawasaga, 3. Essa, 1st, 5. Blackstock, 8. 50. Dunwich, Duff, 18. Ham, Central, 114.45. Ham, Central, 1st, 45. Ham, Central, ss, 72. 49. Alice, 2. Winslow, 3. Fordwick, ss, 3. 25. And Johnson, 5. Friend, Blackheath, 50. Vaughan, Knox, 37.03. Queen's Miss. Soc, 756.99. Woodville, 125. Cashel, Mel, 21. 40. Centre Bruce, 2. J. T. Morton, London, Eng, 1280. Cornwall, Knox, 42. Orillia, 60. Springville, 10. Innerkip, 23. 94. N. Ayr, 1st, 2. Bolton, Caven, 15. Tor, St. Mark's, 33. Lanark, 10. Mitchell, 150. Glenvale, 3. Wilton, 2. Friend, B. C. 15. Per Mrs. Jamieson, 74.83. Weston, 20. Tor, St. Enoch's, m. bd 5. 07. Tor, Col St, s. o. 5. Kingston, St. A, 115. Elora, Mem. Chal, 5. Hensall, 102. Belleville, Box 564, 20. Fisherville, 12. Cobourg, 57. Crosshill, 8. Bayfield Road, 10. Victoria, 7. W. F. Ancestor, 2. Andrew McCaa, 5. W. Guilmin, 2nd, 10. Tor, Chal, 122. Glenboro, Cypress, 32. Caledon, Mel, 5. Holstein, 13. Per Mrs. Jamieson, 25. Brussels, L. Mel, 3. Kincardine, Knox, 25. Barrie, 30. Russelltown & C. Hill, 15. Athelston, 5. Elgin, 15. Mont, Calvin, 20. Mont, St. Matt, ss, 25. Mont, St. Matt, ss, 25. Gora, 5. Mrs J. Haldane, 10. Bearbrook, 4. 5. Pilot Md, 5. Thorold, 12. Portage la Prairie, 155. Nepean, 5. Ross & Cobden, 17. Benj Armstrong, 10. Elmvale, 10. Rich & Melbourne, 5. Mildmay, 5.85. Beckwith, 20. Syden, 10th Lines, 10. N. Delaware, 4. Douglas, 5. S. Luther, 4. 64. Centerville, 5. Pingal, 7. Leaskdale, 0.50. Innerkip, 11.0. Burlington, 42. 50. Caledon, Knox, 8. Sydenham, St. Paul's, 23. J. K. McLean, Teeswater, 10. Onondaga, 5. 25. St. Mary's, 1st, 89. Erin, 16. Erin, ss, 2. Sandhill & Pittsburg, 10. S. Kinloss, 8. Molesworth, 1350. Moore Line, 73. Colborne, 9. Mont, Crescent, 100. Ospringe, 5. Tor, West, b. cla, 46.58. Wyoming, 16. 25. Otta, Ersk, 30.50. Esquesing, Union, 25. Lanark, 5. Levis, 1. Renfrew, 180. Renfrew, s. o. 60. Temperanceville, 6. S. C. Sarnia, 2. Mont, Stanley, 70. Memorial of late James Somerville, 200. Durham, 40.45. St. Mary's, Knox, 23. Mitchell, ss, 11.60. Brockville, 1st, b. cla, 534. Rockland, 20. Paisley, Knox, ss, 12. Eglinton, 13. Tor, St. James, sq, 123. Calgary, 3. Cashel, Mel, 0.50. Winn, Knox, ss, 25. 25. Whitton, St. Lu, 4. Mont, St. Gab, 20. Mont, St. Gab, ss, 20. Maxville, 12. 75. Friend, Maxville, 10. Tor, West, 80. Que, St. A, 20. Geo Dods & Fam, 5. Ailsa Craig, ss, 10. Bright, 12. 50. Lakesend, 14. Moore, Burns, 22. Moore, Burns, ss, 21. Manchester, 750. Stouffville, 5. Stouffville, ss, 7. Stouffville, ss, 10. N. Brant, 16. Women's Foreign Missionary Society, 23, 197.50. Total \$61,962.15.

KNOX COLLEGE FUND.

Aldborough, 12. Nelson, 3. Claude, 8. Pt Dover, 4. Adjala, 3. Alnwick, 5. Brantford 1st, 10. Tor, St Enoch's, 5. Essa, 1st, 3. Cashel, Mel, 9.76. Orillia, 26. N. Arm, 10. Bolton, Caven, 17. 20. Galt, Knox, 5. Bradford, 5. Mitchell, 0.23. Weston, 5. Cobourg, 10. Tor, Chal, 20. Peterboro, St Paul's, 60. Kincardine, Knox, 9. 1 arrie, 24. Cambray, 2. Union ch, 5. Centerville, 6. Burlington, 10. Onondaga, 2. Erin, 4. St. Mary's, 1st, 10. Colborne, 6. Ospringe, 4. Wyoming, 10. Waterdown, 6. Memorial of late James Somerville, 200. Durham, 5. S. Kinloss, 7. Eglinton, 7. Tor, West, 50. Stouffville, 2. N. Brant, 4.

QUEEN'S COLLEGE FUND.

Arnprior, 30. Adjala, 1. Tor, St. Enoch's, 5. Amherst, 1st, 10. W. Winchester, 10. Orillia, 23. Cobourg, 25. Tor, Chal, 15. Kincardine, Knox, 3. Barrie, 10. St. Mary's, 1st, 10. Erin, 3. Duntroon, 5. Wyoming, 7.

QUEEN'S UNIVERSITY MISS. ASSOCIATION.

The Church of Scotland, £30, stg, 243.03.

MONTREAL COLLEGE FUND.

Claude, 20. Adjala, 1. Kincardine, Knox, 8. Bearbrook, &c, 1. Dunbar, 51.3. Erin, 3. Wyoming, 7.

MANITORA COLLEGE FUND.

Received to 5th April, \$3,053.68. Claude, 10. Pt Dover, 5. Arnprior, 13. Adjala, 1. 49. W. Winchester, 10. Essa, 1st, 1. Ham, Centr 1.10. Cornwall, Knox, 20. N. Arm, 10. Bradford, 3. Colborne, 2. Weston, 2. Cobourg, 10. The Church of

Scotland, £50 stg, 243.03. Tor, Chal, 15. Burrie, 10. Cambray, 2. Union ch, 10. Centerville, 7. Pingal, 25. St. Mary's, 1st, 8. Erin, 3. Duntroon, 2. Waterdown, 4. Renfrew, 25. Eglinton, 3. Tor, West, 25. Lakesend, 14. Stouffville, 2. Total 3,588.61.

KNOX COLLEGE ENDOWMENT FUND.

Rev J F McLaren, 15. James Baird, 10. Beq Janet Ferguson, 100.

WIDOWS & ORPHANS FUND.

Rec to 5th April, \$1,365.77. Oil Springs, 3. Aldborough, 8. Nelson, 5. Alvinston, 4. Claude, 5. Beamsville, 5. Clinton, 3. Pt Dover, 3. Adjala, 7. Tor, Southside, 1. Alnwick, 1. Brantford, 1st, 10. Tor, St Enoch's, 5. Rev Dr Smellie, 7. Amherst, 1st, 3. W. Nottawasaga, 2. Es, a, 1st, 2. Alice, 7. Woodland, 2. 60. Cumberland, 4. Cashel, Mel, 0.50. Centre Bruce, 2. Cornwall, Knox, 20. Orillia, 10. W. Winchester, 10. Glenvale, 2. 45. Weston, 6. Gladstone, 4. Kingston, St. A, 45. Cobourg, 10. W F Ancestor, 1. W Guilmin, 2nd ch, 3. Tor, Chal, 20. Pilot Md, 5. Russelltown & C. Hill, 10. Athelston, 10. Elgin, 5. Mont, St. Mark's, 5. Mont, Calvin, 5. Bearbrook &c, 2. Portage la Prairie, 15. Nepean, 2. Ross & Cobden, 3. Elmvale, 6. Richmond & Melbourne, 5. Cambray, 3. Union ch, 5. 75. Burlington, 10. Caledon, Knox, 3. Onondaga, 1. Ft William, 3. St. Mary's, 1st, 5. Erin, 8. Duntroon, 6. W. Nottawasaga, 2. S. Kinloss, 4. Colborne, 6. Ospringe, 2. Wyoming, 14. Otta, Ersk, 3. 55. Durham, 11. 65. Eglinton, 5. Notta, W & St. And, 2. 10. Tor, West, 13. Que, St. A, 20. Bright, 2. Stouffville, 2. N. Brant, 3. Total \$4,316.37.

WIDOWS & ORPHANS FUND.

Minister's Rates.

Rec, to 5th April, \$2,516.50. Revs J H Ratcliffe, 8. J McI Duncan, 8. Dr King, 8. A Wilson, 8. R Pettigrow, 8. H Sinclair, 8. W Burns, 8. J M Munroe, 10. Dr Cochrane, 8. R Fowler, 9. H Crozier, 8. J W Penman, 8. H McLean, 10. F A MacLennan, 8. A McLean, 8. S Young, 8. Dr Reid, 8. J J Campbell, 8. J Wilkie, 8. Dr J Buchanan, 8. N H Russett, 8. W J Jamieson, 8. W A Wilson, 8. J Goforth, 8. J F Smith, M D S. D Mc Gillivray, 4. J H McVicar, 8. J McKenzie, 8. J McDougall, 8. Dr Mackay, 8. WS Moore, 8. Dr Gregg, 8. Total \$2,777.50.

AGED & INFIRM MINISTER'S FUND.

Rec to 5th April, \$9,528.81. Oil Springs, 3. Aldborough, 10. Nelson, 5. Alvinston, 8. Claude, 8. Beamsville, 5. Clinton, 3. Pt Dover, 6. Arnprior, 15. Alnwick, 3. Brantford, 1st, 10. Tor, St Enoch's, 5. Amherst, 1st, 3. W. Nottawasaga, 2. Essa, 1st, 3. Per Rev D J Macdonnell, 61.80. Ham, Central, 36.30. Alice, 2. Winslow, 3. Doon, City, 350. Woodland, 2. 60. Brooke, 1. Cumberland, 4. Cashel, Mel, 0.50. Centre Bruce, 2. Orillia, 10. Springville, 7. N. Arm, 15. Lanark, 6. Bradford, 5. Mitchell, 1. 25. W. Winchester, 10. Harrowsmith, 3. Cobourg, 10. Carpio, 12. W F Ancestor, 2. Andrew McCaa, 5. W Guilmin, 3. Tor, Chal, 25. Kincardine, Knox, 15. Barrie, 15. Russelltown & C. Hill, 10. Athelstan, 10. Elgin, 5. Mont, St. Mark's, 5. Mont, Calvin, 5. Lachino, 10. St. A, 28. 50. Bearbrook &c, 3. Pilot Md, 5. Portage la Prairie, 15. Nepean, 2. Ross & Cobden, 2. Elmvale, 5. Rich & Melbourne, 5. Cambray, 3. Union ch, 4. 25. N. Delaware, 3. W Guilmin, 1st, 10. Martintown, St. A, 16. Centerville, 15. Burlington, 10. Wroxeter, 3. 48. Onondaga, 1. Friend, Guelp, 50. Ft William, 3. St. Mary's, 1st, 5. Erin, 6. Storrington & Pittsburg, 3. Lord's Tenth, 5. S. Kinloss, 4. Molesworth, 250. Moore Line, 4. Colborne, 6. Ospringe, 4. Wyoming, 5. 25. Otta, Ersk, 3. 11. Lanark, 1. Levis, 2. Renfrew, 27. Mont, Stanley, 25. Durham, 10. 50. Camden & Newburgh, 8. St. Mary's, Knox, 10. Eglinton, 10. Whitton, 4. Maxville, 10. Warwick, Knox, 230. Tor, West, 2. Que, St. A, 30. Stouffville, 335. N. Brant, 5. Total \$10,350.10.

AGED & INFIRM MINISTERS FUND.

Minister's Rates.

Rec to 5th April, \$1,426.42. Revs J F McLaren, 375. J McI, Duncan, 4. 35. Dr King, 13. A Wilson, 2. F McCuaig, 2 yrs. 0. R Pettigrow, 3. 75. H. Sinclair, 4. W M McLean, 42. W Forlong, 2 yrs, 650. W Burns, 7. Dr R Campbell, 10. J M Munroe, 4. Dr Cochrane, 8. R Fowler, 4. 5. H Crozier, 3. 75. J W Penman, 4. H McLean, 3. 75. J C Tibb, 20. F A MacLennan, 4. A McLean, 5. W McKinlay, 5. D MacLach, 4. Dr Campbell, 2 yrs, 13. S Young, 4. Dr Reid, 9. Dr Gress, 150. Total \$1,630.27.

AGED & INFIRM MINISTERS ENDOWMENT FUND.

Guelp, 42. P. Jamieson, Tor, 50. R Kilgour, Tor, 500. W Hendrie, Ham, 200. Tor, 133. Whitley, 70. S F McKinzie, Tor, 200. John Muldrew, Tor, 1. 0. J. L. Thomson, Tor, 1. Jns Fullarton, Tor, 17. H A Nelson & Son, Tor, 100. A F Webster, Tor, 10. John Gowans, Tor, 100. Tor, 119. Robertson Munro & Reid, Ham, 25. R S Gourlay, Tor, 5. Rev Dr Kelloug, Tor, 25. N. S. Westminister, Tor, 40. Guelp, 5. B E Walker, Tor, 100. J Sim, 10. Beq Janet Ferguson, 100. Acton, Mem, w f m s. 5. Galt, 110. L M Livingston, Tor, 100.

JEWISH MISSION.

Trio, Riverbank, 1. Friend, 3. Friend, Blackheath, 50. Brucefield, 20. Fergus, Mel, 15. J K McLean, 2.

KNOX COL. STUN, MISS. SOCIETY.

Scarboro, Knox, 20. Fergus, Mel, 35. Fergus, Mel, ss, 15. KNOX COLLEGE BURSARY FUND.

Donald Mackay, 40. Ham, Central, ss, 60. Galt, Knox, 50. M C Cameron, Goderich, 60.

WIDOWS & C FUND—CHURCH OF SCOTLAND.

LEVIS, 24.

NEW HEBRIDES & C.

Ota, Bank st b cla, teacher, 52 10. Ota, Bank st inf class, Day Spring, 29 50. Galt, Central, sec, tea, 30. Que, St And, ss, Erro, 30.

LUMBERMAN'S MISSION.—Cornwall, Knox, 10.

MCALL MISSION.—Friend, Maxville, 5.

Received during April by Rev. P. M. Morrison, agent at Halifax, office 39 Duke street. P. O. Box 338.

FOREIGN MISSIONS.

Correction, Apl record: Black Cape ss, \$9 15. New Richmond W M S, 17 35. Previously ackld, \$19,441 84. Earl town, Kirk, 6. Shediac, 10. Shubenacadie, mem, 1. Wallace, St Matt, 30. New Annan, 12. Wentworth, 3. Tryon & Bon, 4. Jas Ramsay, 5. Elmsdale, 23 30. Milford, s c e, 3. P M, Pugwash Riv, 3. Yarmouth, 29 80. Summerside, 45. Murdoch McLeod, 1. Gay's Riv, Kerr's, 3. Windsor, 50. Windsor ss, 25. Shelburne, 10. Kentville, 10. Presbyterian, Hx, 40. N Sydney, 35. Friend, Mabou, 10. St John, N B, St A, 50. Do, St A, m bd, 60. Do, St A, ss, 20. Riverside, N B, 3 50. Princetown, miss ass, 170. Truro, St A, 137 25. Mid Stewiacke, miss ass, 18. Mid Stewiacke, lad ass, 3 50. Beq Cnas Gregor, 107. Sheet Har, 3 35. Wilmer's mite-box, 0 60. Rev S Kosborough, 3 75. Lower Musqdbt, 12 76. Do, 0. Hx, Park st, s o e, 17. Rich, ss, 20 65. St John, St Stephen's, wmf, 30. Rich, B, W, 3. Hoc & Waw, 150. Rev E A McCurdy, 20. Stirling, C B, 5. La Have, 60. N Glasgow, James' s c e, 17. Helping Hand soc, 23. Juv Miss soc, 41. New Dublin, 3. LaHave Cross Roads ss, 34. Moncton, 15. Do ss, 20. Oxford, 13 75. Eureka thank off, 5. W & Clyde Riv, 37. Horton Landing, 250. Cavendish & N G, 1 85. Sydney, St A, 35. Mid Musqdbt, 15. Mooso Riv, Musqdbt, 1 85. Do, 0 50. Maitland, 36. S Maitland, 14. West, per Dr Reid, 110. West ss, per Dr Reid, 70. Hopewell, Union, 169 50. J C Maakintosh, thank off, 100. Strathalbyn, 12. Cavendish & N G, thank off, 40. Int, Jacob Milne, 10. Truro, St Paul's, 55. Richibucto, 32. Pugwash, 22. Bass Riv, N B, 10. Canard, 30. Antigonish, St Ja, 100. Do, b class, 50. Florenceville, 4 60. Springside ss, 20. Mrs M J McCurdy, 10. N Glasgow, St Jas, 106 75. Chat, St John's, 15. Do, m bd, 12. Hx, St Matt, 150. Hx, Park st miss soc, 76 90. Kincardine, 21 47. Bedford & Wav, 2. Annie Fairbanks, 10. Total, \$22,276 63.

HOME MISSIONS.

Previously ackld, \$10,221 44. Earl town, Kirk, 7. Paspebiac, 5 50. Shubenacadie, mem, 1. Wallace, St Matt, 30. New Annan, 12. Wentworth, 3. Bridgetown, 3. Tryon & Bon, 4. J Ramsay, 5. M Pugwash Riv, 2. Yarmouth, 22 65. Summerside, 15. Murdoch McLeod, 0 50. Windsor, 60. Do ss, 25. Kentville, 10. Hx Coburg Rd, 25. Hx, a Pres, 15. N Sydney, 30. Friend, Mabou, 10. St John, N B, St A, 70. James, N G, miss soc, 5. La Have, 45. New Dublin, 10. Bridgewater ss, 10. Cove Head, 23. Oxford, 43 15. W & Clyde Riv, 30. Horton Land, 2 50. Cav & N Glas, 30. Sydney, St A, 30. Mid Musqdbt, 15. Cav & N Glas, thank off, 10. Chalmers, 65. Int Jacob Milne, 3. Truro, St P, 40. Riverside, N B, 2 57. Princetown miss soc, 75 25. Mid Stko miss soc, 3 32. Beq Charles Gregor, 50. Waterville & Lake, 12 62. Richibucto, 41 63. Mrs Archibald, 10. Pugwash, 18 75. Bass Riv, N B, 10. Ant, St Ja, 100. Florenceville, 3 55. Lat Har & F Grant, rempt, 50. N G, James, 65. Chat, St John's, 10. Hx, St Matt, 80. Kincardine, 17 70. Beq Mrs C Cuthbert, 400. Rich Bay W, 30. Annie Fairbanks, 10. Coldstream, 1 50. Bocabec & W, 3 15. St John Pby loan, per F C C, 1. Rev E A McCurdy, 10.

For the Northwest.

Summerside, 25. Windsor, 25. Hx, a Pres, 15. N G, James miss ass, 12. Moncton, St J ss, 21. Mrs Archibald, 4. Ant, St Ja, b cla, 50. Total, \$12,116 36.

AUGMENTATION FUND.

The totals at the end of January, February and March should be \$2,796 74, \$4,281 91 and \$5,491 47 respectively.

Previously ackld, \$5,491 47. Tabusintao & B Ch, 28 13. Merigonish, 17 25. Caveton & Cheb, 10. Wallace, St Matt, 30. New Annan, 31. Shelburne, 17 07. Boularderie, 17. Fredricton, 135. Lockport & E Jor, 30. Souris, 30. Chitown, St J, 85. Cove Head & B P Road, 25. Cape N, 16 51. Woodstock, 20. Windsor, 125. Clyde & Barr, 30. Woodville, 20. Kentville, 25. St J & Union, 23. Am, St Stephen, 51. Lake Ainslie, 20. Up Kennetck, 6 67. N Sydney, 20. Harvey & A, 23 56. St John, N B, St A, 140. Harbor Grace, 87 30. Chitown, Zion,

70. New Dublin, 10. Georgetown, 25. Hx Chal, 110. Annapolis, 5. Moncton, 30. Springside, 50. Oxford, 20. Bocabec & W, 13 20. W & Clyde Riv, 25. Cav & N Glasgow, 40. Sydney, St A, 30. Strath Lorne, 15. Shelburne, 10. W River & Hill, 28. Hx Grove, 25. Hopewell, Un, 17 50. Newport, 12 50. Upper Lond, adl, 5. Truro, St Paul, 75. Up Stewiacke, 10. Earl town, 21. Yarmouth, 60. Princetown, m assoc, 75. Brookfield, PEI, 25. Clifton, N S, 52. St John, St Dav, 172. Beq Chas Gregor, 50. Pugwash, 36. Ant, St Ja, 90. Hx, St And, 150. Florenceville, 360. Sherbrooke, 15 47. Hampton, 23. S Richmond, 11. Richmond, 34. Florenceville, 7 40. St John, St Steph, 140. James Ch, N G, 110. Chat, St John's, 25. Douglstown, 12. Black River, 27 25. Hx, St Matt, 275. Chizman, 11. Rev E A McCurdy, 10. Bocabec & W, 10 80. St John, Calvin, 11. Total, \$3,638 67.

COLLEGE FUND.

Previously acknowledged, 9,390 10. Wallace, St Matt 15. New Annan, 10. Yarmouth 23 25. Murdoch McLeod, 950. Sale of lot, Robie st, 5 25. Windsor, 18 70. Shelburne, 5. Kentville, 12. Shamocuc & Pt Ely, 3. St John, N B, St A, 70. La Have, 25. New Dublin, 10. Int Mrs E Grant, 90. Cove Head, 10. Div B, of B N A, 301 73. Oxford, 5. W & Clyde Riv, 10. Cavendish & N G, 20. Sydney, St A, 8. Mid, Musqdbt, 7 50. Hfx Grove, 7. Pictou, Prince st, 94 58. Truro, St P, 20. Riverside, N B, 4. Ch'town, St Ja, 25. Princetown, 25. Alumni, 30. Richibucto, 15. Pugwash, 12. Rent, 3. Coll for Lib, 24 53. Ant, St Ja, 40. Florenceville, 0 60. N Glas, James, 57 55. Hx, St Matt, 60. Hx, Park st miss soc, 70. Rich Bay, W, 15. Bedford & Wav, 2. Bocabec & Waw, 14 60. Int Moncton ch, 285. J A Clark, on Robie St Lot, 500. J A Clark, on Robie St Lot, 4, 200. Total \$16,655 81.

AGED MINISTERS FUND.

Previously acknowledged, 2,995 07. Shubenacadie, mem, 1. Rev B H McKay, rate, 350. Rev R C Quinn, rates, 6. New Annan, 4. Wentworth, 2. Bridgetown, 5. Tryon & Bon, 3. Rev G Bruce, rate, 10. Thorburn & Suth, Riv, 4 50. Yarmouth, 6 25. Murdoch McLeod, 0 50. Windsor, 15. Shelburne, 2. N, Sydney, 8. St John, N B, St A, 15. Mabou, 9. Port Hood, 1. N G, James miss, ass, 5. La Have, 6. New Dublin, 3. Moncton, 5. Springside, 7 50. Oxford, 1. Rev M McLeod, rate, 3 75. W & Clyde Rivers, 5. Cavendish & N G, 7 25. Sydney, St A, 10. Rev W P Archibald, rate, 3 75. Rev T Jack, rates, 10 50. Hymnal Com, 235 54. Rev Jas Sinclair, rates, 15. Truro, St Paul's, 5. Princetown, 7. Rev E D Millar, rates, 11. Richibucto, 5. Rev D McDonald, rates, 7. Pugwash, 9. Rev John Robertson, rates, 7. Ant, St Ja, 5. Florenceville, 160. Rev F S Bayne, rate, 3 75. Richmond Bay W, 5. Truro, 1st, 10. Rev E A McCurdy, 6 85. Coldstream, 1. Maitland 5. Total \$3,509 31.

MANITOBA COLLEGE.

Previously acknlgd, \$233 20. Wallace, St Matt, \$6. Murdoch McLeod, 0 30. Lake Ainslie, 3. Pugwash, 10. Antigonish, St Ja, 5. Truro, St Paul's, 10. Hoc & Waweg, 3 23. Total, \$270 93.

BURSARY FUND.

Previously Ackld, \$611 19. Int E S Williams, 30. Bridgetown, 2. Yarmouth, 5. Murdoch McLeod, 0 50. Windsor, 10. Moncton ss, 10. Cavendish & N G, 5. Rev T Jack, 5. Princetown, 5. Rich Bay W, 3. Int Wis Prize, 7 56. Total, \$694 25.

FRENCH EVANGELIZATION.

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

Already ackld, \$25,571 29. J R Wightman, 5. Winchester, 36. Ott Ersk, 6. Mont St Mark's, s, 15. Fordwich ss, 3 94. P Young, 1. W G William 1st, 4 62. Crosshill, 7. Mont St Croix ss, 2. Mont Calvin ss, 25. Hemmingford St A, 5. Brooklyn s c e, 8 50. Pilot Mound, 5. Ott St Paul's, 0. Bearbrook and Navan, 2. Mrs Thompson, Clarke, 4. Friend, Pt Ely, 7. Mont Stanley, 25. Rocky Saug Burns, 1. Ross & Cobden, 10. Richmond & Melb, 10. Nat Bible Soc Scotland, 358 81. Fleurant ss 129. Snow Road ss, 2. Nepean, 3. Calcton Knox, 5. Donald Lamont, 5. Erin Burns, 10. Do ss, 2. Mont Italian Miss, 4. Ft William, 5. St Mary's 1-t 15. Mont St John's, 11. Ott Ersk, 5. Ott Bank St ss boys, 101 83. For St Aidan's, 12 45. Amherst 1st St Paul's, 3. Mont Chnl ss, 1. Whitton, St Luke's, 4. Mont St Gab, 12. Renfrew, St A, 50. Quebec, St A, 50. N Glasgow, James, 63 63. Treherne, 9 55. Per Rev Jas McCaul, 1, 224 92. Sales of Testament and literature, 111 39. Geo. D. Fergusson, 200. Clifford, 20. Markham, St A, 20 75. Do ss, 10. Oil Springs, 4. Robt Turnbull, 100. Nelson, 5. Alvinston, S Claude, 20. Mrs Segsworth, 1. Holland, 7. Euphrasia, 12. Beamsville, 5. Clinton, 1. Pt Dover, 11. Arc prior, 100. Adiala, 10. Tor, South Side, 1. Trio, River Bank, 150. Bridgetown 1st, 30. For St Enoc's, 25. W Nottawassagan, 1. Essa 1st, 3. Ham Central, 160. Alice, 2. Fordwich ss, 3 25. Do Ind sia, 2 79. Centre Bruce, 1. N Arm, 15. Bolton, Caven, 20. Mitchell, 2. Wilton, 1 25. Weston, 5. Victoria, 4. And McCas, 5. W G William 2d, 3. Tor Chnl, 30. Caled, Mel, 2. Holstein, 10. Kincardine, Knox, 45. Barrie, 20. Thorold, 10. Midway, 5. Cambray, 4. S Kintoss, 4 50. Centreville, 10. Bur-

ington, 10. J K McLean, 3. Brucefield, Union, 17. Onondaga, 1. Shakespear, ss, 5. Moleworth, 11. Colborne, 6. Ospringe, 3. Wyoming, 2775. Lewis, 2. Temperanceville, 6. Memorial of late Jas Somerville, 20. Durham, 9. 80. Mitchell, ss, 11. 60. Eglinton, 5. Maxville, 15. Ailsa Craig, ss, 2. 40. Lakesend, 14. Tor West, 35. Stouffville, 10. N Brant, 6.

Per Rev. P. M. Morrison, Halifax.

Shubenacadie, mem, 1. Wallace, St. Matt, 15. New Annan, 3. Wentworth, 2. 25. Bridgetown, 1. 15. Bouliarderie, 9. Tryon & Bon, 2. James Ramsay, 5. Yarmouth, 6. 55. Summerside, 20. Murdoch McLeod, 0. 50. Windsor, 20. Shelburne, 2. St John, N.B., St. A. 14. Stirling, C.B., New Dublin, 5. Oxford, 11. 15. W & Clyde Riv., 5. Cav. & New Glasgow, 15. Sydney, St. A. 30. Int. Jacob Milne, 3. Truro, St. Paul's, 40. Prince-stown miss, ss, 60. 5. Lower Musquodib, S. Saltsprings, Ebon, 25. Richibucto, 15. 50. Florenceville, 1. 60. Shubenacadie, 4. 85. Kincardine, 4. 45. Rev. E. A. McCurdy, 10. Rich Bay West, 4. 69. Total, \$29,512.97.

CLARE FUND—SPECIAL.

Beq. Mrs. W. B. Clark, Quebec, \$3,960.

POINTE-AUX-TREMBLES SCHOOLS.

Received by the Rev. Robt. H. Warden, D.D., Treasurer of the Board of French Evangelization, Y.M.C.A. Building, Montreal, to 4th May, 1892.

Already ackld, \$10,401.38. Ham. Wentworth 1 b cla. 50. Mrs. Brobier, 5. Misses Eldridge, Norfolk, U.S., 50. Guelph Chal. ss, 8. New Rich. Que. St. A ss., Mrs. B. Barnes, 1. Georgetown, ss, 50. Mont. St. Matt ss, 50. Mrs J E Stevens, 4. Friend, Hall's Prairie, 12. Dr D H McIntosh, 10. Carlyle, N. W. T. 10. C W Davis, Mont. 50. Avonmore ss & b cla, 8. 72. Mont. Am Pres ss, 25. Jas J Teetzel, Detroit, 15. Arthur, St. A ss, 5. Kirkwall, c o e, 50. Williamstown, 1 cla & teacher, 12. 35. Do pr mtg coll, 2. 15. Do E Johnson, 5. Do S Johnson, 2. Do Jas Fraser, 5. Do F D McLennan, 5. Do Geo Elder, 2. Do H St John, 2. Do two friends, 1. 50. J W Carmichael & P A McGregor, 50. Ham. Central ss, 100. And McCaa, 5. Galt, Knox Ch, W H M Soc, 150. Fergus, Mel, 29. Valens, ss & b cla, 4. Norwood ss, 23. Renfrew, St. A ss, 25. Botany, 3. Wm Mortimer Clarke, 50. Attwood ss, 25. Mont. Chal, ss, 25. St Stephen Pres, c o e, 50. Mont. St. Gab ss, 50. Tuition fees and board, per Rev J Buirgoin, 1639. 40. Sale of cow, per rev. do, 25. New Glasgow, James ss, 50. Cobourg ss, 50. Chatham, Ont. 1st ss, 50. Winnipeg, Knox ss, 50. Williamstown, St. A ss, 50. Beccowd, St. A ss, 13. Portage la Prairie, c o e, 50. Folly Village, c o e, 3. 53. St. John, N.B., St. A ss, 15. Blue Mt & Garden ss, 12. Mrs M J McCurdy, 10. Mrs Redpath, Mont. 50. Mont. per Rev J Buirgoin, 250. Total, \$13,649.03.

BUILDING FUND.

Already ackld, \$363.41. Mrs Dallas, 3. 1st Chron, 29-14, 30. Hemmingford, St. A ss, 5. Do b cla, 5. Snow Road ss, 2. Total, \$413.41.

POINTE-AUX-TREMBLES ENDOWMENT.

Mrs. J. E. Stevens, Oxford, U.S., 100.

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Robt. H. Warden, D.D., Treasurer, Montreal, to 4th May, 1892.

Ordinary Fund.

Mille Isles and Cote St. Gab, 3. Winchester, 10. Mont. St. Mark's, 3. Cornwall, Knox, 40. Mont. Calvin, 30. Peterborough, St. Paul's, 50. Mont. Stanley St., 20. Ross & Cobden, 6. 50. Nepean, 5. Mont. Chal, ss, 20. Do St. Gab, 18. Rent of ground, 1. Claude, 10. Adjala, 1. Kincardine, Knox, 8. Bearbrook, etc., 1. Dunbar, 5. Erin, 3. Wyoming, 7. Total, \$2,626.37.

COLIGNY COLLEGE, OTTAWA

FOR THE BOARD AND EDUCATION OF YOUNG LADIES.

THIS Institution is the property of the Presbyterian Church. Its aim is to give a first class English education, with French and German, Music, and the Fine Arts. Grounds extensive. Buildings have all modern conveniences. Thoroughly efficient staff. Cheerful home life. Special attention to religious training. French and German spoken at the table. Fees & very moderate. Reduced rates to Ministers families. For circulars, address: Rev. DR. WARDEN, Y.M.C.A. Building, Montreal.

BRANTFORD LADIES COLLEGE

CONSERVATORY OF MUSIC.

THE most numerously attended Presbyterian College in Ontario, with students from Manitoba, British Columbia, Quebec and the United States. The faculty consists of twenty members, chiefly specialists, affording students superior advantages in Literature, Science, Modern Languages, Piano-forte, Voice culture, Art, Elocution, Stenography, and Typewriting. Students prepared for University Matriculation. For new Calendar, address REV. W. COCHRANE, D.D., GOVERNOR.

EXEGETICAL CHAIR, ETC.

M Hutchinson, Mont. 20. Dr. Roddiok, Mont. 25. Wm. Johnson, 50. Hugh Cameron, Mont. 25. George Hyde, Mont. 25. Wm Drysdale, Mont. 25. Henry Morton, Mont. 50. Total, \$1,985.

ENDOWMENT FUND.

Already ackld, \$4,445.82. Huntingdon, per W Clyde, 17. Osnabrook, per A W Ault, 14. Hawkesbury, per Rev D I McCrae, 16. Rev J B Muir, Huntingdon, 30. Total, \$4,522.82.

SCHOLARSHIP FUND.

Walter Paul, Mont. 50. M Hutchinson, Mont. 10. D Morrice, Mont. 50. R R McLennan, M P P, Alexandria, 50. Jas Slessor, Mont. 50. Peter Redpath, Mont. 70. Wm Drysdale, Mont. 50. Total, \$1,000.

MANITOBA COLLEGE.

Received by D McArthur and Dr. King:—

For Building Fund.

Presbyterian Church of Ireland, £50, \$241.39. D Fraser, Kingston, 25. Geo Rutherford, Ham, 50. Mrs Haldane, Mont., 15. Wm Hargrave, Win, 10.

For Ordinary Revenue.

Previously reported, \$1,014.77. Congregational contributions, by Dr. Reid, 1,809.88. Do by Dr Warden, 135. Do by Dr Reid, 548.98. Church of Scotland, grant £50—243.03. Congregational contributions, 17. Total, \$3,768.66.

For Scholarship Fund.

Previously reported, \$274.11. Prof Hart, Win, 10. Colin Campbell, Win, 2. John M King, Win, 60. Total, \$369.11. Note—In last list from Man. Coll., Wm Ritchie, Tor. should be John Ritchie.

Received by the Students Miss. Soc. Pres. Coll. Montreal for St. Jean Baptiste Mission from Jan. 1st to April 30th, 1892.

St Louis de Gonzague, 2. 75. Mont. Taylor ss, 5. Petite Cote, 13. 50. Crescent, 60. St Paul's, 50. Nazareth, 15. D Yuile, 5. Lochaber Bay, 2. 80. PER MR. S. P. ROSNEAR.—Alberton, P. E. I., 29. Mr Hunter, Alberton, 5. Dartmouth see ad, 7. L Onslow see ad, 6. Great Village ss, 6. Great Village sco. 5. Up Stewiacke, 5. PER REV. DR. WARDEN.—Mont. Knox ch, 26. 91. Erskine ch, 25. Calvin ss, 15. St Henri ss, 10. Chalmers y m s, 10. Melville ch, 10.

PRESBYTERIAN MINISTERS' W. & O. FUND,

Maritime Provinces. Receipts from 1st March to 30th April, 1892.

Ministers' Rates.

Rev T D Stewart, 24. A Simpson, 15. Dr McRae, 20. R Laing, 15. Total, 74. Also Rev J Dustan for 1892-3, \$14.

Congregational Collections.

Souris & Bay Fortune, 8. 90. Grace Bay, 5. Moncton ss, 10. Wolfville, 3. Malagawatch & R Dennis, 4. Falmouth St., Sydney, 2. Middle River, 5. 26. Mira, C.B., 5. Mahone Bay, 2. Sydney Mines, 4. Loch Lomond, 2. Bouldarderie, 1. N Sydney, 3. Lahave, 4. Princeton, 3. Coldstream, 2. Kentville, 3. Stirling, C.B., 2. St Andrew's, Sydney, 5. Bocabec & Waweig, 1. 90. Total, 76. 66.

QUEEN'S COLLEGE FUND.

Received by J B McIvor, Treasurer, from 3rd April to 3rd May, 1892. —Kingston, Cooke's, 28. Owen St Knox, 40. Peterborough, St. Paul's, 45. Mont., St. Gab, 25.

MONTREAL AUXILIARY BIBLE SOCIETY.

The position of Travelling Agent of this Society will, in consequence of the resignation of the Rev. James Green, be vacant in the month of August next, and the General Committee invite applications to fill the vacancy. Candidates for the office are requested to forward to the undersigned, No. 177 Drummond street, Montreal, their applications, together with recommendations and testimonials as to character and fitness for the office, and at the same time with a statement of their age and previous occupation. Applications must be received not later than June 13th next, in order that the Committee may then be able to examine and deal with them without unnecessary delay. The duties of the office will begin on September 1st, and the stipend will be \$1,200 per annum, with travelling allowance.

GEORGE CORNISH, LL.D.

Corresponding Secretary.

MONTREAL, May 17th, 1892.