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The Presbyterian Record.

Vol. XVIII.

MARCH, 1893.

No. 3.

The Record Although the RECORD office is in a sunny spot, the cheering words and large orders are adding no little to its brightness. From an outpost in Vancouver Island a minister writes, "The RECORD is much appreciated in this *Ultima thule* of the Dominion." Thanks brother.

But there is one thing that Solomon did not know about, or he would have added another to those that are never satisfied, viz, the order book of a magazine.

Many families throughout the church do not yet take the RECORD. It should be in every Presbyterian home in the Dominion, to keep all in touch with our church work at Home and abroad. Parcels of the January number cannot now be furnished, but samples of February issue in any quantity will be sent free to all who wish them. Please date new orders from February to December, at 22 cents, in parcels, to one address.

The reason for keeping *The Children's Record* before the attention of our readers, is, that it is the only periodical published specially for our own young people. The interest and activity of our church, a dozen or twenty years hence, depends in large measure upon the way in which the children of to-day are taught and trained. If the literature provided for them keeps the work of our missions before them, their knowledge and interest will then be much greater. The General Assembly is seeking to provide in some measure for this by the publication *The Children's Record*, and, as loyal well-wishers, both of our own young people, of the church we love, of the land we live in, and of the progress of Christ's kingdom in the regions beyond, we should further the Assembly's effort by doing what we can, in this as in other ways, to train the young for the work which they are soon to take up and carry on. The progress since it was started is quite encouraging, the circulation is increasing, but there is a wide unoccupied field yet before it which it is desirous to fill. Sample parcels of any size will be sent free on application.

The duty of giving, and how to give, are constantly emphasized. "Where to give, gets less attention, and a word regarding it may not be out of place. As a church we have undertaken a large number of branches of work at home and abroad. For each branch, committees have been appointed, who give freely a great deal of patient care and attention to their respective departments, and, as a rule, the best disposal that can be made of our gifts is to put them into the General Fund, and leave it to the wisdom of the committee in charge of that fund, to apply the gifts as they may see best. For example, if we wish to give to Foreign Missions, it is better, as a rule, to contribute to the General Fund, than to give it to any special worker or field. The same is true of Home Missions, French Evangelization, etc. Give to the fund, and the committee in charge of it, that knows best all the needs of all the fields, will disburse the gift to better advantage than can the giver, whose attention may have been called to the special needs of some particular field. This method of giving cultivates in the giver, a broader, more Christ-like spirit than does any other, and it does more good with the gift, because, on the whole, there is a wiser administration of it.

It is just a century since Protestant mission work was begun in India. Twenty years ago a great conference was held at Allahabad of all the missionaries in India. Ten years ago the second was held at Calcutta, and, a few weeks since, the third great Decennial Conference of missionaries was held at Bombay. There were over five hundred missionaries present. The subjects discussed were:—"Work among the Depressed Classes and Masses;" "Social and Legal Rights of Native Christians: Marriage and Divorce;" "The Native Church in India—its Organization and Support;" "The Religious Training of the Young;" "The Jesuit Advance in India;" "Temperance;" "Work Among the Educated Classes of India;" "Work Among Women;" "The Native Church—the Training and Position of its Ministry;" "Education as a Missionary Agency;" "Industrial Work;" "Plan of Uniform Missionary Statistics;" "The Observance of the Lord's Day in India;" "Public Morals in India;" "The Social Condition of the Lower Classes;" "Missionary Comity;" "Work Among Anglo Indians and Eurasians," and "Christian Literature." The papers introducing each subject of discussion were printed in advance and held as read. Opening speakers were limited to fifteen minutes each and others to five minutes.

Our Home Work.

More boys wanted. The cry from the Home Mission fields, scattered all through the Eastern Provinces, from vacant congregations, from the wide Home Field of the North-West, and from the regions beyond, suggests one kind of "Work" that needs greater attention, viz., the training up of more boys for the Ministry. True, no human power can fit for such work, but if it were made more prominent, in teaching and in prayer, there would be more response. We should seek to realize as a church the responsibility that rests upon us to "send forth" from our homes more laborers into the vineyard.

Collection for March. The third Sabbath of March is the day appointed by the General Assembly for the collection for Foreign Missions, where not otherwise provided for. The needs and success in all the field, as shown by the Foreign department of the RECORD from month to month, stimulate to leave the things that are behind and to reach forth to the things that are before in the matter of giving to missions; but behind and above all is the Saviour's command, equally binding, according to their ability and opportunity, upon every christian, "Go ye into all the world and preach the Gospel to every creature."

Now, as ever, Rome hates the Bible, and uses her influence where she can, to prevent that blessed book from reacting the people. Four ministers in Quebec, vouch for the facts that in several instances, in the city of Quebec, not long since, copies of the New Testament found among their people were burned either by the priest or by his order. This is surely a strong plea on behalf of a misguided people for our French Evangelization scheme, for giving them the gospel.

Were there no higher than a selfish reason for urging a liberal support of our home mission work, even that would not be wanting. In our frontier settlements, both in the older provinces, and the new, where the conditions of life are in most respects harder than elsewhere, the very battle with these conditions develops men who are stronger, by so much as the conditions are harder. By giving the gospel to these places, the strong physical and mental natures are rounded out by strong moral characters, and the men who come forth from them, fitted by their very strength to sway the destinies of their church and country, will the more certainly sway those destinies aright. It is a good investment when either a country or a church gives aid to the cause of education or religion for its weaker and more scattered frontier homes. In thus casting their bread upon the waters they will find it after many days.

CHRISTIAN ENDEAVOR COLUMN.

PRESBYTERIAN Endeavorers held a large meeting in New York recently, with a view to the promotion of systematic giving and to arouse missionary activity. This work need not be confined to grand rallies. The great work of Christian Endeavorers, if true to their motto, "For Christ and the Church," is to throw all the energy of their fresh young life and love into the work of the congregation with which they are connected; to practice systematic giving themselves, and to seek, each one, to get friends to do the same; to bring careless ones to the prayer meeting, the Sabbath-school and the church; to encourage the pastor to new effort by regular attendance and active service as opportunity may offer. What grand results will follow if each, in your own place, "endeavor" to live your motto.

The Chinese name for Christian Endeavor Society, is, literally translated, "Urge-me-on-in-the-service-of-salvation's-Lord-Society." Dr. Clarke in his tour around the world finds the C. E. societies in China and Japan, as vigorous and enthusiastic as in America. He spent three and a half weeks in Japan and held forty-six meetings.

In Turkey, the Government has suppressed a pamphlet written in the interests of the C. E. movement. They declare the said book dangerous as it deals with "brotherhood," "endeavor," "union," and they wish to prevent their people learning how to organize in any way. Native Christian Endeavorers in Turkey run the risk of imprisonment if found.

LETTER FROM THE NORTH-WEST.

TO A MINISTER IN THE EAST

[We publish this letter as a sample of what many a missionary and scattered mission field is seeking to do in the North-West, and to echo the call that comes so loudly from many parts of that wide territory to the men and money in the East, "Come over and help us."—Ed.]

Pincher Creek, Alberta, Jan. 30th, 1893.

REV. AND DEAR SIR,

It is now three years and seven months since I left the East to take charge of the mission here and in Fort McLeod.

When I arrived I found our cause in a very unsatisfactory condition. The field had been without a missionary of our church for two years previous to my coming, and whatever organization then existed, there were no traces of it in Pincher Creek.

In McLeod a church had been erected by the people in 1885 or 1886. This was the only indication that pointed to the previous occupation of the field. The trustees of the church not being informed of my appointment by the H. M. Committee had rented the church to the people of the town for public school purposes and we could not have the use of it until April 1890, or ten months after I had arrived in the field.

During these months the congregation worshipped in the Town Hall, for which privilege

they paid \$5.50 per Sabbath, yet the congregation increased from five in number to an average attendance of sixty, and in September 1891, the H. M. Committee appointed Rev. Gavin Hamilton, to Macleod, leaving me in charge of Pincher Creek, a small town 32 miles West of Macleod and 20 miles East of the "Crows Nest Pass," through which the C. P. R. are now building a new line of railway to British Columbia.

This line will pass within about 12 miles of the Town of Pincher Creek. It will, in many ways, do us good. It will open up this beautiful and fertile tract of country, the most beautiful district of Southern Alberta, and bring into it many who will make it their future home. In this district of Pincher Creek, which is 30 miles by 50, we have now 27 families and 95 souls belonging to our church. Three year ago we had no church property whatever, no manse, no church. Our people worshipped in the Methodist Church, for which privilege they paid \$50.00 per year.

I undertook to build a "shack" for myself, at my own charges, doing the greater part of the work with my own hands. We are now living in it and have been since July 1890, and we have no occasion to deem it a hardship.

This accomplished, I directed the thoughts of our people toward the great task of building a church. This was undertaken in 1891, and now we have a very suitable building which was opened for Divine worship February 1892. It has cost us \$2,500. Building, like everything else in West is very expensive. The same church could be erected in the East for about \$1,400. The field has raised about \$1,500. We have still to provide for \$1,000. Any sum forwarded to me for that purpose will be thankfully received and promptly acknowledged. We are in great need. The field is expected to raise \$600 per year for stipend and incidental expenses in connection with the mission. This in addition to the church debt is a burden. Help us if you possibly can, to bear our burden and "so fulfil the law of Christ."

We have 20 members in full communion, a good managing committee, but no session. I preach twice in the town and once 15 miles out, every Sabbath. Our congregations last year averaged 60, Sunday School 35, prayer meeting 25.

The work is hopeful but in every respect needy. Nothing but the great need for the Gospel, which is so apparent, keeps me in the West. The missionary in the West has to endure many hardships, make many sacrifices, face many difficulties, but it is "not by might or power but my spirit saith the Lord of Hosts."

Help us who are on the frontier, struggling against fearful odds, to lay broad and deep the foundations of truth and righteousness in this newland. We need your prayers, and sympathy, and help.

Yours sincerely,

JOHN P. GRANT.

WORK AMONG THE FRENCH CANADIANS.

During my X'mas holidays I went to—— to help Mr. B—— in his missionary work and the Lord opened well the way before us for placing the Gospel in the hands of the people.

Many groups of families who are very poor are tired of living under the yoke of their priest. They have seen in their spiritual conductors, men who instead of working for their welfare and salvation have no other aim but their personal interest through the blind submission of the ignorant class.

Oh! how glad were those people in their poor houses, and in their sad conditions, to hear the story of Jesus coming in this world in the humble condition in order to save sinners! Their joy was most visible on their face when we were announcing 'to them as clearly as possible why Jesus came, and how He placed himself before the nations as the Redeemer and the only Mediator between God and the sinners, between the Creator and the creature! They were most rejoiced when we read to them that the Bible contains the promise of the Eternal Life, and that it has been given to us "as a lamp to our feet and a light to our paths."

But the greatest success the Lord gave us was in C——. We hope that many inhabitants of this fine country where so many wealthy people of this city go every summer to take a refuge against heat and dust, will soon be free from the errors and superstitions of the Church of Rome.

In the eastern part of that parish, we held, in private houses, many an interesting meeting with a general attendance of about 20 persons. All our days were employed in conversations and explanations about religion, and every night we met together and gave them, according to their great desire, *une prêche*, an address which was always followed by many questions put to us by men and women anxious to find the truth, and happy of having found some one willing to give them light.

They openly said that they were convinced the things we said to them were good and that their priest had never preached to them such a "Gospel," so comforting to their hearts and encouraging to their souls.

On our last meeting they spoke about sending to the priest their abjuration but we thought it would be advisable to delay until they be a little more advanced in the knowledge of the truth and better prepared to give reasons for their new faith. After a few days of instructions the Gospel will become the only guide and rule of these families and they will face persecution more firmly.

I left Mr. B—— to continue this good work, and I came back to the Presbyterian College, taking with me, as the first fruit of our success, a young man as a pupil for Point aux Trembles Mission School.

E. M. BRANOFF.

S. W. MANITOBA AND S. E. ASSINOBOIA.

MISSION NOTES BY REV. DR. ROBERTSON.

THE construction of the railway from Brandon south-west to Melita, and then to the coal fields at East Steven, has opened up an important section of country. The settlers were struggling for years owing to distance from railways although they had good crops several years. Prospects have brightened wonderfully since they can purchase fuel at a cheap rate, and get a market for their grain.

Napinka is the junction of this line with the line that passes through the Pembina Mt. district; and being surrounded by a good farming country, and the end of a railway division, with its shops, etc., it promises to become a good town. Services are conducted in a roomy hall, but a church should be built ere long. The district under the care of the missionary is wide but efficient service is done.

The Sabbath I visited the mission, the thermometer registered 32° below zero, and yet there was a large congregation present. In going to an evening service the horses left the trail in the storm, brought the sleigh in sharp collision with a boulder and smashed the whiffletrees. Mr. Thompson, the missionary, mounted one of the horses and rode some distance for other whiffletrees; but they would not suit. By the use of tie-reins, etc., the broken trees were "fixed" and the journey resumed and the service held. The return journey was made without difficulty.

Melita is the next mission and here the Rev. Joseph White, formerly of Ottawa, is missionary, and supplies three stations. Last year the congregation built a church and a manse, and besides did well for the support of ordinances. This town has a desirable location on the Souris river, and the congregation promises growth.

Pierson is 17 miles further on, and the mission is under the charge of Rev. J. Gilchrist. The field is difficult to work, but services are maintained with great regularity. A manse is being built at Pierson and a church should follow speedily. Services are now held in the school house.

Gainsboro is eight miles farther up the line, and comprises six stations with over 60 families. Queen's College Missionary Society supplied this field from the inception of the work, and it was fitting that the first ordained missionary should be from that institution. The Rev. Mr. Thompson has rendered faithful service altho' suffering from delicate health. The congregation has not yet built a church at the central station, but the subject is discussed.

Carnduff lies 16 miles westward, and is in charge of a student of Manitoba College. The field has four stations in a good farming district and the outlook is hopeful. Mr. Kemlo is much esteemed as a painstaking and conscientious missionary.

Oxbow is 20 miles west of Carnduff, the Rev. T. R. Scott being the pastor. The mission has so grown under Mr. Scott's charge that he has had to get an assistant.

Alameda is associated with Oxbow, and the two will make a strong charge. A church will soon be built at Oxbow while a good hall is available at Alameda. Until last spring the Queen's Society cared for this mission and Mr. Scott hails from the limestone university.

Between Alameda and Estevan is a distance of about 34 miles, but the country is but sparsely settled.

Near Hirsch is a Jewish colony, the members of which are expected to become successful farmers. We have our doubts, judging by what has happened elsewhere. The Jew is more of a parasite than a producer in the west—and elsewhere. Estevan is the coal town, and it is to form the junction between the Souris railway and the Soo line. A good deal of coal is being mined, and although the quality as yet does not rank high, yet it burns well, throws out a good deal of heat and promises to furnish cheap fuel.

Mr. F. H. Russell, a student of Manitoba College, is in charge, and acceptably supplies not only Estevan but a number of other points south and east. Estevan has a promising future although there is little farming land to the west. Coal mining, the C.P.R. shops and the farming land to the east and south will, however, support a good town. Preparations for building are to be made without delay. Here an ordained missionary should be placed as soon as Mr. Russell leaves for college.

Estevan, Oxbow, Carnduff and Gainsboro' belong to the Presbytery of Regina, while Pierson, Melita, Napinka, belong to the Presbytery of Rock Lake. Since the members of the Presbytery of Regina must pass through the Presbyteries of Rock Lake and Brandon to attend meetings of the Presbytery, and since the Presbytery of Rock Lake is over 160 miles from east to west it is clear another Presbytery should be erected in that country; and if suitable missionaries are got for the fields requiring them, this Presbytery would become strong in a very few years.

A trip through such a section will impress a few things strongly on the mind. The settlers are largely young men, they are anxious to have ordinances dispensed among them, and they contribute liberally according to their means for church work. Help must, however, be given them to erect places of worship and to support ordinances for a few years. Is there any better investment of mission money than in establishing missions among such people? Suitable missionaries and a little means for a start and the way is clear. The occupation of four fields we owe to the summer session, and over twenty more at other points are supplied in the same way.

Our Foreign Missions.

Our readers have a plentiful supply **In this** of missionary intelligence, and the **Issue.** old time motto of "read, mark, learn, and inwardly digest" is in order. One thing noticeable is the tone of thankfulness and hope that pervades every letter and report, and prosperous condition of the work of which they tell. By His very goodness God is beckoning us on to greater effort and grander success.

Thanks, on behalf of the **Missionary RECORD** and its readers, to the **Letters.** friends of the missionaries who have kindly forwarded letters. Many of these are largely private, but they all have items of general interest, and from a long private letter a short public one can be made. And again permit the reminder that such potent means of deepening the missionary interest of the Church should not be destroyed when read, or allowed to lie idle when they can do so much good. It is a matter of thankfulness that this appeal has been so largely responded to, and, let us hope, "there's more to follow."

Mrs. Morton, in writing to **Papers for the** a lady who had sent her a **Missionaries.** package of reading matter thanks her very heartily for her "fine bundle of temperance papers," and says: "Before giving them away I shall search them for temperance poetry suitable for children's recitations. I need many such for our blue ribbon meetings. I often have to set to work to write them when we have none on hand. This takes a good deal of time, but is very necessary work. Drunkenness is a great bar to missionary work everywhere." If any of our readers have old papers with verses suitable for temperance dialogue or recitation, a few cents in stamps would carry them where they would do much good, and Mrs. Morton, and we doubt not some others as well, would be glad to receive them.

A lady, in forwarding for the **Work for RECORD** a missionary letter, **W. F. M. S's.** says that it was received in reply to one sent from the society to which she belongs, and that they write to the missionaries every month. This is one way in which societies may do a great deal of good. Like cold waters to a thirsty soul are good news from a far country, especially when that is the home country and the missionaries are in many cases largely cut off from social and Christian fellowship. Do not expect answers from them. Let their letters in the **RECORD** suffice. They are so busy that they cannot do one tithe of the writing they would like, but a word of cheer will help them more than you can know. Let the society appoint some one of its members members to write one month, another for the next, and so on. This

need not interfere in the slightest with the other work you are doing, but would rather prove a help to it.

Funds Our Eastern Section has not yet done **E. D.** much towards clearing off the deficit of last year on the Foreign Mission Fund. We are reaping the blessed fruit of that special expenditure, in the flourishing condition of our mission in Trinidad, where it was made. The erection of school houses in new fields, and the replacing of others that were unfit for use in older fields, enabled the mission to take advantage of the very generous assistance offered by Government to schools of a certain grade, and gave our work a standing and impetus that will tell upon it for good for all time to come.

But the yearly demands of our extending work require all the regular income. Let larger giving and special gifts make a plain of this mountain. Let the Foreign Mission Committee at the closing of accounts on the first of May present a balance—not on the wrong side.

How Con- The gift of the native congregation **verts give.** at Indore to the college there, is a good object lesson. A dozen years ago they were heathen. Now converted, they are formed into a small congregation, and, comparatively poor, they find that at the close of the year they have some \$300 in fund, so that they must have given generously; that is good. The manner of raising the money was largely by giving their tenth; that was better. Then when they had it, they freely voted it to the college in their midst, rightly measuring the great influence that that institution would have upon the future of Christianity in Indore. Similar object lessons we find in the other fields. We send them the Gospel. Let us not lose sight of the lessons which they teach in the practice of it.

Think of the work in Trinidad **Progress of** as reported in this issue, where, **our work.** twenty-five years ago, our first missionary began his work amid a purely heathen people from India, and where now there are five men and seven women from our own church laboring as missionaries, with a college having an attendance of thirty student catechists training for the ministry, schools in which over four thousand of the children are receiving instruction, both on the week day and Sabbath, and the gospel preached in about 100 places among a population of 75,000 E. Indians on the Lord's day. Read other letters and think of Indore, where only ten years ago, the Maharajah gave as his ultimatum that there should be no Christian teaching in his dominions, and where now his son and successor is giving both land and money to aid the mission and expressing his warm sympathy with the various departments of the work, the college, hospital, schools, etc. Think of the other fields where progress has been equally marked, and then, thank God, give more liberally, pray more earnestly, and work more heartily, for the world's millennial dawn.

LETTER FROM DR. MARGARET O'HARA.

Indore, Dec. 24th, 1892.

DEAR MR. SCOTT:—Our new missionaries came to us about six weeks ago. We were delighted to have them come to us and to the work of our master in this dark land.

The interest has been increasing here for months and the building in which the services were held was too small to accommodate those who came. As the first story of the College building is up, Mr. Wilkie had one room, 60x20 feet, finished, in order that all who came might hear the "old, old story."

The main entrance of the college, will, when finished, look very well. Over the door is the motto "Our aim is God's glory." To the right "Our Guide, God's word" and on the left "Our shield, God's Love." Many are those who come, read, and go away, thinking little of these words or their meaning, but we know that the work is going on in spite of all that can be said or done against it, because it is written "So shall my word be which goeth forth out of my mouth, it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The building funds are getting low. Appeals have been made to the government of India and also to friends at home, but so far no contributions have come.

We have united in prayer that our God would supply the need. A week ago an answer came very unexpectedly. One of the officers of the native church here said that there were 1200 Rupees in the treasury and he saw no reason why 500 rupees should not be given to the college building. A day or two later he thought 750 rupees might be spared; but when the meeting was held he arose and proposed that 1000 rupees be devoted to the building and there was not a dissenting voice.

How did this little company of Indian Christians raise the money? Not by tea meetings, socials, or bun struggles of any kind, but by each one giving his or her tenth to the Lord.

Our church has done much for missions; but how great the need still! Mr. Wilkie needs money for the college. Dr. Buchannan needs a hospital in Ujjain. In fact all the stations could profitably use more than they have in opening up and carrying on the work already undertaken.

Then what about the "regions beyond" which need both men and money to go in and possess the land. Will not some wealthy ones at home give as God has prospered them?

Last week our hearts were saddened by the death of Helen Buchannan. She was a sweet babe of almost a year and a half. For four weeks she had been quite ill. All was done for her that loving skill could do; but it was "Our

Father's will to take the little one from this world of sin and suffering to rest forever in the sunshine of our Saviour's presence. The parents are lonely without her, but they can say "Thy will be done."

Dr. Buchannan had to superintend the making of the coffin. Ujjain being a native city, the people know nothing of our mode of burial.

The following day at 7.30 a. m. a nice service was conducted by two of our missionaries from other stations, after which the remains were placed in a bullock cart by four of the Christians who acted as pall-bearers. This was followed by the father, missionaries, Christians, and the few Europeans who live in Ujjain.

Away from the city a mile and a half on a quiet knoll by the root of a palm tree rests the little form which once was the joy of the parents and the companion of the little brother who is too young to fully realize his loss. Our prayer is that God will comfort them in this their hour of trial.

MARGARET O'HARA.

LETTER FROM REV. J. WILKIE.

Indore, Jan. 12, 1893.

MY DEAR MR. SCOTT—Kindly pardon my not responding sooner to your kind appeal for mission news. The least we can do is to send facts concerning the work which you are seeking to advance for us at home. Now for a few facts.

A few weeks ago His Highness Maharajah Holkar called to the palace first Miss Dr. O'Hara and afterwards Miss Dr. Oliver. When Miss Dr. Oliver and Mrs. Wilkie went, he gave 500 rupees, = \$150, to the hospital, and the land, about one and a-half acres, behind the hospital, which for some time we have been seeking for. He also asked very particularly about the college, and promised help to it; and to all the three he expressed his warm appreciation of the work the mission is doing for his people, and the schools for boys and girls, medical work, etc. What a change from ten years ago!!

Dinshaw, a merchant here, was led to get out a stock of illuminated Christian texts, and sold in one day over 50 rupees' (\$15.00) worth, and expected to sell before the end of the holidays over 200 rupees' worth, almost wholly to Hindoos and Mahomedans. They are probably more attracted by the pictures than by the words, but all know the words are from the Bible, and yet have no hesitation in buying them and giving them a prominent place in their homes. As a fact the words draw out a readier response from their hearts, when once their emotional religious nature has been aroused, than the meaningless formalities of their own religions.

Accustomed though we are to surprising advances on the part of the people, I was, I confess, agreeably pleased to recognize in this Parsee merchant a new kind of colporteur.

Our congregation voted 1,000 rupees (\$300, a short time ago to the new college, part of which is being used as a church. It was a purely spontaneous action on the part of the native brethren, and not a little cheered my heart.

On December 15th we held our first services in the new college building. Finding that our funds would not enable us to go on with the college hall, two of the class rooms were thrown into one to afford us room for the congregation. It is 60 x 80 feet, and a very great advance on any previous building used for the purpose; but already it is full at almost every service, and if all the Mangs that now profess their faith in Christ were to come it would not afford them even standing room. We hope, therefore, ere long to have the means to go on with the hall.

The movement amongst the Mangs is still as interesting as ever, and is spreading. Some have gone back and others have grown lukewarm, as the result of the bitter persecution that has arisen, but others have come out all the more decidedly. The intense earnestness of the evil one to crush out the movement shows it is not a mere sham one. Wives who were interested have been shut up in the houses and beaten; the wives and children of other seekers have been taken away from them; social intercourse, such as drinking from the same cup, going to their social feasts, etc., is forbidden to all inquirers, and some have been beaten and abused; but the persecution is only sifting and strengthening, and I believe preparing the way for a rich harvest from amongst them. I know many Christian hearts at home will be cheered and pray for them and us.

At our last Communion we were privileged to receive what may be regarded as the first fruits of the Girls' Boarding School. One—Gajari—was an orphan that about two years ago fell into the hands of our ladies. For several months she has shown a deepening interest in things divine, and was baptized first, and then on profession of her faith admitted to the Lord's table. The other was baptized in infancy, but only lately was led to trust Jesus.

Two women, through the medical work, were also led to openly declare their faith in Jesus Christ; but death stepped in ere they received the sign of admission into the visible church. Thus one by one our little flock increases. Will try and write soon again.

Your brother miss'y,

J. WILKIE.

No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to take in the manner our best judgment may suggest, our strength and skill.—*William E. Gladstone.*

LETTER FROM MRS. ANNAND.

SYDNEY, N. S. Wales, Nov. 30, 1892.

MY DEAR MISS KERR,—I received your kind and most interesting letter and the memoir of Mackay of Uganda, by the steamer which took us away from Santo a month ago, for which accept my hearty thanks.

We left Santo on the 26th Oct., arriving at Erakor, Efate, Mr. McKenzie's station, on the 1st of Nov., where we had to wait a few days for the steamer which was to carry us here to Sydney.

It was a treat to step off our little island boat on to the fine large steamer "Rockton," with all the modern improvements.

We sailed on Monday morning for Australia via Fiji, and reached Susa on Thursday morning. Friday we proceeded to Livuka. Both are pretty little towns, and are the two principal places in Fiji.

We met there three of the Wesleyan missionaries who were very kind to us, and gave as much useful information regarding the way in which they conduct their work.

We met some young Santo men, those who are now being trained for teachers. They have the same difficulty to contend with there as we have in the New Hebrides, in getting teachers.

The Church of Rome is very busy in Fiji, getting hold of all the natives they can. They get nearly all the natives from the New Hebrides who go there to work on the plantations.

There is one Church of England in Susa and one Presbyterian. The Presbyterian minister there, Rev. Mr. Gardner, took Mr. and Mrs. Gillan and us out for a drive around Susa which I enjoyed very much, not having had one for over five years.

We had with us from the New Hebrides, as a fellow passenger, Bishop Montgomery, of Tasmania. He had been visiting the islands belonging to the Melanesian mission, in place of Bishop Selwyn who had to go home to England on account of ill-health and resign.

We arrived here Nov. 19th, and are enjoying the rest and change so much. I am feeling a good deal stronger.

The people here complain of the heat, but we think the weather beautiful, the only drawback being the fearful duststorms. There was one on Saturday, and though the doors and windows were kept shut the dust drifted in so much that we could write our names on the furniture.

We see great improvements in Sydney since we last visited it. They have a magnificent building, the Centennial Hall, in which they have the largest organ in the world, and we have never seen a more beautiful building inside.

We left all the mission families in the islands pretty well. Our natives did not like us leaving them. We left the native teacher and servants in charge of the work and premises. The two

Santo lads living with us were doing well. I trust that strength may be given them to remain faithful to the Saviour during our absence.

LETTER FROM MR. JAMIESON.

CANADIAN MISSION, NEEMUCH, C.I.

Dec. 15th, 1892.

DEAR BROTHER,—I am writing from a city called Mondsau, about thirty miles from Neemuch on the line of railway. I came down Tuesday afternoon, brought three tents, a servant, etc., and two Christian workers, and one more worker came down last night. I brought also an organ. We expect to stop this and part of next week. We are tenting out some distance from the city near a well where we can get water.

This is counted one of the most difficult cities to work in Central India. The military officers say they meet with more rudeness here than at any other place in all their marches. The people are very bigoted. Last night in the bazaar we were pelted with pieces of mud. The crowd listened for a short time and then shouted and hooted like fiends. I had the "baja," small organ, and played and sang some hymns.

Boys yelled and men shouted. Some wanted to hear us and gave the rest "galu" bad or abusive language. Some were beating drums, making the "shadu," marriage of a boy and girl about twelve years of age, while dogs joined freely in the general chorus, so that with all the noise we had rather a stirring time.

But we got some words said and answered a good many questions, which silenced one fellow who evidently wanted to show how clever he was. One victory we gained was that we got the crowd to laugh at his absurd questions and he was forced to let us talk which he was most unwilling to do.

These people seem to know little of fair play. If they can get an advantage over you and put you down it makes no matter what means are used. But one redeeming feature is that you can appeal to a crowd and leave it to their honor. Sometimes this is effectual, and you will have the greater part of the crowd on your side, and the opposing fraternity will soon leave. Sometimes, however, this does not work and the rude part are too loud and our voices are completely drowned. In this we can do little, perhaps wait until they have had their say and then we open up again. It is very interesting work, however, with all its unpleasantness. Last night we got fairly well heard and, in all, I think we were victorious.

A week ago I was in a city ten miles N.E. of Neemuch where we have a school. I rode on a camel, taking my bedding, such as a quilt, two blankets and a pillow, a loaf of bread and some other articles of prepared food. Two Christian

workers rode on another camel. We lived in a native house and with the tossing got on the road, I slept fairly well.

A camel moves one side at a time, viz., left front foot and left hind foot together, then the other side. Besides this there is a sort of up and down motion which often causes "sea sickness." The whole thing is like a chair on stilts, with the broom stick for neck and a large two eared pitcher for a head.

Our mode of work was as follows: We rode out to villages in the early morning, sung and preached, getting back about half past ten. I then rested while one of the men prepared breakfast. I had brought provision enough for one day and we had to live on native food after that. We had "Dal," a sort of mixture with five kinds of grain in it, that tastes all right when one is hungry; we had "Chapaties," native bread made from unbolted flour, which was dark but very good; and we had another kind of bread made of flour, sugar and "gee," or clarified butter, one part of the two former to three of the latter.

In the afternoon we visited our school. We have eighty-seven regular pupils and a dozen or so irregular.

In the evening we went into the bazaar with hymn books and bibles where we preached and sang for two hours. Several fellows offered fight, that is, offered their objections, and tried to raise a row. The objections we answered and by degrees got them to hear us.

The streets are very dusty, and their feet stirred it up, to our great discomfort, as it was mixed with tobacco dust and other elements that made us cough and sneeze. I came home by moonlight to avoid the terrible heat of the sun, which, even in our cool weather, is very trying. At times nothing could be heard except the shuffling noise of the camel's feet. Then, when the beast got too slow, the driver, who sat in front of me, would rouse himself and abuse all the camel's ancestors, calling him all manner of hard names which the camel seemed to know was meant for him to go faster.

I reached home at midnight, and alarmed the house by the growling and grumbling of the camel in reply to the driver's attempts to make him kneel to let us off. A camel is a very patient creature in bearing burdens and enduring fatigue, but the most disagreeable, cross, grumbling creature alive. His face is a study for physiognomists.

After I leave Mondsau, I expect to employ this buggy on stilts again, meanwhile I am glad that I can do some of my travelling on foot.

With all its unpleasantness the work is very interesting, and there is the satisfaction and joy of carrying the gospel to those who know it not.

GENERAL REPORT OF THE TRINIDAD MISSION FOR 1892.

AT the close of the year there is much cause for thankfulness that all your missionaries have been spared and are at their several stations.

The year's work has been one of steady progress along the old lines.

At the beginning of the year, Miss Kirkpatrick arrived and took charge of the San Fernando School, thus filling the vacancy caused by Miss Graham's retirement.

In providing for the working of the College, Rev. F. J. Coffin was removed to San Fernando, and Rev. A. W. Thompson took charge of the work in the Couva District.

The schools have been carried on under the existing Ordinance with little change. The excessively wet weather interfered seriously with the attendance during several months of the year, but, notwithstanding, effective work has been done.

The different fields have been worked with a full staff of Catechists.

The College for their training was opened on the 2nd of February, at which all the regular Catechists attended one third of their time. Their systematic training in College has already produced excellent results. In the carrying out of the College work, extra burdens have been of necessity laid upon the older missionaries which they have cheerfully borne.

Much stress has been laid on Temperance work throughout the field with encouraging results. Besides school and Sabbath school work there has been a quiet but very effective work done among the women by the Ladies of the Mission Staff.

The following Table gives the statistics of the Mission for the year:—

Number of Catechists .. .	45
“ “ Schools .. .	52
Pupils on Roll for year .. .	4,324
Number of Marriages .. .	67

Contributions from the Native Church for the year, £557. 10. 3.

It is now a quarter of a century since this Mission was inaugurated by the arrival of Rev. Dr. Morton.

During all these years your missionaries have had free access to the people on the estates, and they desire anew to express their indebtedness to Proprietors for substantial support, and to the Attorneys, Managers, and others in authority on the estates for their uniform courtesy, not only to the Missionaries themselves but also to all acting under them.

W. L. MACRAE.
Sec. Mission Council

My word shall not return unto me void.

REV. DR. MR. MORTON'S WORK FOR 1892.

FROM HIS 25TH ANNUAL REPORT.

Tunapuna, Dec. 30, 1892

MUCH might be written by way of review at the end of twenty-five years. The three who landed then are still working together. Three others who brightened our home for many years are together at the University of Edinburgh. The 25,000 East Indians have increased to nearly 75,000, and the three children first taught on the door-step to 4,324 enrolled and 1,698 in average daily attendance.

In this district I began work nearly twelve years ago, without a building, and with but one indifferent teacher and two young converts. The following statistics show our position now:

Buildings owned by us as churches.....	2
School-houses, used also as chapels.....	19
Missionary's house.....	1
Teachers' houses ..	8
Schools in operation.....	13
Enrolled in 1892—boys, 785; girls, 391.....	1,176
Average daily attendance.....	461
Number of Sabbath schools.....	9
Average attendance in Sabbath schools....	290
Total number baptized	421
Number baptized in 1892—adults, 51; children, 39.....	90
Number of marriages in 1892.....	14
Number of communicants, Jan. 1, 1892....	53
Admitted in 1892	15
Died in 1892.....	1
Removed in 1892.....	2
Suspended in 1892	1
Number in good standing, Dec. 31, 1892....	69

To this number a considerable increase is likely to occur very shortly.

The contributions of the native Church for 1892 amounted to £94 7s. 2d. A special collection on last Sabbath amounted to \$54.25.

On the last Sabbath of the year our church at Tunapuna, which seats over 200, was filled. The whole service, which included the dispensation of both Baptism and the Lord's Supper, was most solemn. The past year has been one of peace, unity and good-will among all the workers and among the converts. For these things with sober and chastened thankfulness we bless our God.

Last year was reported unusually dry; 1892 has been unusually wet, affecting seriously the attendance at some of our schools.

I have to acknowledge my indebtedness to Rev. A. W. Thomson for the regularity with which he visited the Chaguanas, Charlieville, Cunupia and Warrenville schools; thus relieving me of some laborious school inspection, that I might be able to attend to college work.

The work of your missionary has this year been more extended than ever in the past. The opening of the college appropriated two days of his

week for teaching and some additional time for preparation. The progress of the work at the outlying stations made it necessary for him to be more frequently absent for the whole Sabbath day from the centre. More responsibility has thus been thrown on the catechists. More has been expected of them, and I am happy to say they have risen to the demand. The fact that there has been no change among the agents during the year says much for the steadiness and efficiency with which they have been doing their work.

Through these catechists and teachers, as well as by direct efforts, your missionary has sought to fulfil his commission and bring the truth home to both old and young.

So far as teaching, preaching and visiting are concerned, our catechists discharge the work of the ministry. It is my duty to direct and encourage them, and to check and complete their work. We are dependent upon each other for success. A district with only catechists and one with no catechists would be equally ill equipped.

NIGHT SCHOOLS AND SABBATH SCHOOLS

are kept up at nearly all the stations, the former for men and working boys, the latter for both old and young. All my schools have been provided with a supply of a work entitled "The Story of Jesus, in Scripture Language." This book has 105 pictures, which, to those who cannot read well, are of more value than the letterpress. In both day and Sunday schools this work has been found most helpful, making the work of teaching more easy, interesting and profitable.

In Sabbath school work one difficulty is to get suitable teachers. Miss Morton teaches at St. Joseph at 7.30, Tunapuna at 10, and Tacarigua at 3 o'clock; and the more advanced pupils are drawn upon to meet Sabbath school demands. At Tacarigua the attendance is often close upon 100. A catechist is detailed for the class of men. Miss Morton and some of the "Home" girls have further gone to the aid of Miss Blackadder and her local teachers; but even yet the classes are too large.

Miss Blackadder, our first Canadian teacher, is still with us, as bright and useful as ever. Her sixteenth annual report gives full and interesting details of her work.

In the Tunapuna Sabbath school Mrs. Morton has a very large class of women. Her Bible class in the "Home," held every day in the week except Saturday, is attended by all the larger Tunapuna school girls, and has in this way been widely useful.

TEMPERANCE WORK

has, as usual, received much attention. The evil which it is meant to combat is so ubiquitous and insidious that sleepless watchfulness is necessary. Suitable magic lantern views, addresses, music

and recitations have made our meetings popular, so that we always get a crowded house. To secure this great pains have been taken by Mrs. Morton in selecting and composing recitations and getting the school children trained to do them justice. In this work we have exchanged aid with some of the other districts, with mutual advantage.

WORK AMONG THE WOMEN

was carried on by Mrs. Morton and Fanny Subarn until April, when influenza laid the former aside for a time and left her unable to continue the work to the same extent. More was therefore laid upon Fanny, who has made good her position as a Christian worker all over this district. Industrious, courageous and apt to teach, the people, men as well as women, respect and welcome her. All her afternoons, Saturdays excepted, are given to this work. Her meetings are in some places held in school-houses, at other places in the homes of Christians, into which the neighbors gather. Three girls who were trained in the "Home" give what time they can spare from household duties to work among their countrywomen. Some also who are still in the "Home" have helped in the work. Indeed it is one distinct object of the training given to prepare the girls for Christian work.

"HOME" FOR GIRLS.

An average of eleven girls have been in the "Home" this year, three of whom have been married, one to a teacher in the Princetown district. They are taught the three R's, house-keeping, gardening, sewing, Bible knowledge, and propriety of conduct toward their fellows. A great deal of care and toil has been given to this work by Mrs. and Miss Morton. There has been time now to see the effect on the girls themselves and on the people generally. The result has been satisfactory beyond my expectation. The number at first influenced may seem to be small, but the influence is telling on the homes of the people—on the daughters, wives and mothers; and improved home life will give character to that of the Church.

The cost for the year has been £100 stg., more than a tenth less than £10 per annum per girl.

THANKS.

Dr. Morton closes his report by thanks to the many, whom he names, who have given help; to the Government of Trinidad for aid and encouragement to schools, to estate owners who have given generously to the work, to congregations and friends in Scotland, to women's societies, mission bands, congregations and individuals in Canada, east and west, who have sent money, clothing for school children, books, religious papers, cards, etc., and who have thus become sharers in that great and blessed work.

He shall reign from sea to sea.

REV. K. J. GRANT'S WORK FOR 1892.

FROM HIS TWENTY-SECOND ANNUAL REPORT.

San F^odo, Trinidad, Dec., 1892.

At the beginning of the year the northern section of this district was assigned to Mr. Coffin. He was at all times ready to aid in the English work of the town also, but his presence was specially valuable in the closing of the year, when indisposition interfered not only with my ordinary work, but with the winding-up of the year's accounts. I am much indebted to him.

Mr. Ragbir left with his family for the United States in May, and negotiations are now in progress for his settlement in Grenada on his return, a few months hence.

Recently, at the request of the Rev. James Rae, of the Established Church of Scotland, and minister of the Presbyterian congregation of St. George's, Grenada, I visited his mission stations. At one I preached to 150 people, and 54 sat down at the Communion table. At a second, 70 were present; of these 22 were communicants. At a third, 50 were present, and at a fourth 25.

To secure Mr. Ragbir, the converts will pay £50 in the first year, with the full expectation of a gradual increase, and at the request of Mr. Rae I accompanied my report to the convener of the Colonial Committee with a request for aid to this prosperous work.

When speaking of outside work, I may state on behalf of my ordained assistant, Babu Lal Bihari, who is always reluctant to write, that he, under appointment of our Mission Council, visited the mission stations in St. Lucia in February, and on his return submitted to the council a highly satisfactory report.

The work in the southern section of my district devolved chiefly on Lal Bihari, and he carried it forward with constant application and vigor.

In former reports I spoke of this district as naturally divisible into eight sections, and each section to form an independent congregation under a native pastor. To this end we are constantly working. The Church in San Fernando, which embraces the Central station, has implemented its engagements in the matter of salary by paying seven hundred and twenty dollars.

As an indication of the disposition to assume responsibilities, I may mention that Ujagar-singh, the catechist at Oropouche, recently convened a meeting at that place. The out-stations of Rusillac and Fyzabad were well represented; and, after deliberating, they resolved to get better lamps and seats for the church in which they met, to purchase a bell for Rusillac, and to get additional seats for their meeting-house at Fyzabad—they themselves to meet all costs without encroaching on the Sabbath collections, and a committee was appointed to carry out these improvements. This is the most independent action yet taken by any of the country sections, and we

believe it is due in some measure to the spirit developed through the systematic training of the year closing. Unquestionably the growing efficiency of some of our helpers is marked.

Services are conducted at 22 regular stations every Lord's day, and at quite as many more smaller places. Hospitals are accessible on every day of the week to our agents, if they have time, to go to read or speak to the people, and every liberty is given them to go from door to door on the estates in carrying on evangelistic work.

Sabbath school work receives much attention. Our largest school at the central church numbers about 200, with 24 teachers, principally East Indians. We import Sunday School Helps at a cost of about \$80 a year, which are sent out to all the country schools, and through these a uniform course of instruction is secured to the whole district. The Sunday school collections met not only the cost of these Helps, but provided a Christmas treat for hundreds of children on the Mon Repos Savannah, and enabled us to remit £5 to the B. & F. Bible Society. During five months' absence of Mr. T. Geddes Grant, secretary and treasurer, the work was carefully attended to by Mr. A. Sammy.

In point of interest, probably Union Hall Sunday school comes out next to San Fernando. Miss Kirkpatrick superintends and directs. She is assisted by two or three who accompany her. At the close of the school adults meet for worship. The service is always conducted by a catechist, and for the full attendance at both services we recognize our indebtedness to a young gentleman on the estate, who shows his interest by coming in as a hearer. The estate feels the happy influence of his presence.

The Christian Endeavor, started by Mrs. Geddes Grant, is doing excellent work. In her absence Miss Kirkpatrick, who always co-operates, sustained the meetings most efficiently. I would not on any account dispense with this agency, which is doing so much good.

School work has been conducted in 17 schools. Twelve of these were assisted by Government, but two having fallen below the legal requirements, were closed in April. The total attendance at these schools during the year was 1,248, the average 541.

The excessive rainfall of the year seriously interfered with school work.

Miss Kirkpatrick, who entered on her work here at the beginning of the year, has shown herself a model missionary teacher.

In January, at a new site on Picton estate, Picton and Wellington schools of our mission, and an Anglican and R. C. school at Diamond, were merged into one Government school. Mr. Cumming, an early and faithful friend of our mission, placed Picton school-house at our service, and at a cost of £75 we had it removed, renewed and enlarged, and this outlay is gradually

recouped by a monthly rental from Government. This is the fifth Government school in this district formed largely out of schools of our mission.

What are the results of our educational and evangelistic efforts? To every worker it is transparent that the Gospel preached is gaining power, not only among Hindoos, but Mohammedans also. We remember when a Hindoo would render no assistance in burying a countryman who had embraced Christianity. A few days ago an old woman of 75 years died on *Bien Venue*; she was a Christian. About 70 attended the funeral of these half were Hindoos, and Lal Behari, who conducted the service, told me that for the most part the decorum was such that it would be difficult to tell who were Christians and who were not. One woman on the way to the burying place was heard to say, "If burhi (old woman) had only held true to our religion, we would today have had flags flying, drums beating, and all hearts would be glad." An old Guru, now a Christian, overhearing her remark, said to her, "You know that I buried scores of people in the way you describe, but did I ever tell any of you how to make ready to meet death. I am ashamed to think of my folly and of yours."

A short time ago, in passing the entrance to an estate, Mr. Coffin and I overtook a paragrass gang of boys and girls from 10 to 12 years of age, with hoe in hand, coming from the field. All seemed merry. On espying us a well-known little friend turned to us and beckoned us to stop. When we reined up he said, "Sabib, just now Kismas come. Me hear plenty people go Savannah side on Monday. Spose we all come, you glad?" When I renewed the invitation to the picnic on Monday all shouted merrily.

Now all these boys and girls had been to the Estate school. They now regularly attend the Sunday school on the same estate, and during the week by their work contribute their part to the upkeep of their homes. This we recognize to be a healthy feature in connection with school work. Children nurtured in the town do not take kindly to field work, but we find the same thing at home.

In the year we had 128 baptisms—children 61, adults 67. Admissions to the Communion, 22; total communicants new, 316. Contributions from native Church, \$1,350.

A Tamil service, attended by about 20 people, is conducted by one of my elders, who is also interpreter of that language at court. I am now arranging for a similar service in the Chinese language.

Is it asked, Are the converts stable? To this we reply, We are not perfectionists. We have not found perfection anywhere, nor do we expect to find it whilst in this body of sin. Sometimes we find gross imperfection. I am sorry to say I know three or four who drink and get drunk; a few are openly immoral; a few spread more sail

than the ballast and wares on board warrant, and a craft here and there is found on its beam ends; but in this experience we are not singular, our case is not exceptional. We unhesitatingly assert that a very large proportion of our converts witness a good confession; and we doubt if ministers at home, where Christianity exercises a more potent sway than it does in Trinidad, have more support and cheerful co-operation than your agent in San Fernando.

I could relate things doleful and disheartening enough, but life's experience in every department and relation is checkered, and will we grieve the Holy One by gloomily moping over failures when there is much given to relieve and lighten daily duty? Our relations to those in authority on estates have always been of a cordial character, and this tends materially to facilitate our work.

After cordial thanks to the many in Trinidad, Scotland and Canada, who aided them in various ways in the work, Mr. Grant says: "We close our report with gratitude to God, who hath crowned the year with His goodness."

PRESBYTERIAN COLLEGE, TRINIDAD.

THE STORY OF ITS FIRST YEAR'S WORK.

THE Presbyterian College, Trinidad, was formally opened by the Presbytery of Trinidad on Feb. 23rd, 1892. The teaching staff was announced as follows: Dr. Morton, president; Rev. K. J. Grant, Rev. F. J. Coffin, secretary and treasurer, and Rev. Lal Behari.

College work began the following Monday and has been continued throughout the year according to arrangement of Council. Dr. Morton has conducted the classes on Mondays and Tuesdays, the Secretary on Wednesdays, and Mr. Grant on Thursdays and Fridays.

The students were classified in three divisions, each class being one week out of three, in residence at the College, and then returning to the usual work of Catechists for the two intervening weeks.

At the end of the second term it was found practicable on examination to make a rearrangement of the students into two classes. By this means every third week was secured to the teaching staff for fuller oversight of the field work, while at the same time the efficiency of the College work was in no way diminished.

The success attending the year's work has given us much cause for gratitude. The departure was new and untried. Our arrangements have proved most satisfactory. Marked progress has been made and the utmost harmony has prevailed both in the relations of the students towards each other and to those in charge.

The number of students enrolled was.....	39
Average attendance, 1st term.....	32
" 2nd ".....	30
" 3rd ".....	29
" " for the year.....	30

WORK IN PRINCESTOWN FOR 1892.

FROM MR. MACRAE'S SIXTH ANNUAL REPORT.

Princetown, Dec. 20, 1892.

THE closing year has been exceptionally wet, and much difficulty has been experienced in keeping up the attendance in the schools on account of almost constant rain and bad roads; still we trust some effective work has been done, as encouraging progress is manifested by the majority of the children.

We have 15 schools in this district, 9 of which are on the Government assisted list, and 4 are supported wholly by the mission. The total number of pupils enrolled in these schools during the year was 890 boys and 260 girls, in all 1,150. The average daily attendance was 416, and the number on the roll at the end of the year 722.

That such work pays is evident from the fact that a number of converts who have received a good secular and religious training in our schools in youth, afterwards form a truer and better working class of Christians than an equal number converted without such a training.

On Saturdays all the teachers and monitors have met regularly for secular instruction and drill, an hour also being spent on the Bible lesson intended to be taught the following day. Some progress has been made in this line, and three or four of the teachers are going up for the Government examination in January.

No new schools have been opened during the year, as we find it quite a strain to hold the ground we now occupy.

Miss Archibald has done her work with her usual faithfulness. She presents a "clean bill of health" at the end of her three years' service. Since she came to Trinidad she has not, to my knowledge, lost an hour's school through illness. This is a compliment to our climate as well as to her own excellent power of endurance.

Besides Mr. Soodeen, eleven men were employed during the year—seven giving all their time to the work, and four, evenings and Sundays.

Oftentimes men who work in the field through the day do good work in the evenings and on Sundays by reading with and teaching their neighbors. For such work they sometimes receive a small allowance from the mission.

By means of our catechists, etc., we have been able to hold service in thirteen different places every Sabbath and in several other places on alternate days.

Evening meetings have also been held in addition to the regular work of visiting estates, hospitals, hamlets, etc. The native agents did their part well.

Sabbath schools have been held throughout the field whenever practicable.

Only one woman—Mrs. Mahindebeg—has done

any special work among women, and she was not able to do very much on account of having a large family.

The great stress laid on this kind of mission work in India, and the success attending it, suggest to us the advisability of giving more attention to it here in the future than has been done in the past.

As to growth in grace, we feel sure that our Christian people, with some exceptions, have made fair progress. Some, however, have disappointed us, but on the whole we've had more than usual to encourage in this respect.

The spirit of liberality is also gradually growing among us. This year the contributions of the native Church have exceeded the amount estimated by a small sum. There is, however, much room for improvement in this respect, which we purpose aiming at in the ensuing year.

The number of baptisms for the year is 82—adults 48, children 34; marriages, 15; communicants in good standing, 100; number added during the year, 20.

A long list of kind friends, whom Mr. Macrae mentions with gratitude for the help they have given, closes an encouraging report.

MR. COFFIN'S FIELD WORK.

FROM HIS REPORT FOR 1892.

SAN FERNANDO, Dec. 30, 1892.

ACCORDING to arrangements made at the beginning of the year, I have given part of my time from the College to general field work, and largely to the north section of the San Fernando district.

This section may be divided into three, each division giving a group of stations naturally linked together.

The first comprises the large estates of the Colonial Company, has three preaching stations, two assisted schools and one unassisted. These stations are two, three, and four miles respectively from San Fernando, and form a good field for a strong catechist with perhaps one assistant.

The second division comprises a belt of country abutting north on the east and comprises four stations. It is a purely agricultural community settled largely by East Indians on their own lands, a class most hopeful and open to our work.

We have a school here, assisted, but owing to the impassable condition of the roads during the past rainy season the success of the school and mission work generally has been retarded.

At Gasparillo village to conserve work it was found necessary, at the beginning of the year, to build a small place of worship. This is a large village, with an excellent government school, of which I am manager, having an average attendance of about 100 pupils. Regular religious

instruction is given to the Indian children at an hour set apart by government, and a Sabbath-school has been kept up throughout the year in our new church near by. A Christian congregation is forming here, not yet large but hopeful. The erection of the new building has given us an excellent centre for this whole division.

The third division which extends along the coast from San Fernando includes at present three stations, and reaching north to the south limit of Couva district, leaves no ground unoccupied. There is a large population here, presenting a good field for missionary work.

Summing up, there are, in this section, five Indian assisted schools in which we are interested, and two unassisted mission schools, in all nine schools in operation during the year.

Catechist work is carried on at ten preaching stations, seven of which have regular supply during the whole year, the remaining three occasional.

Throughout the year, with a few interruptions, I have given two whole days each week to this work. One day has been devoted to the visiting of schools, hospitals, estates, and homes of the Christian people, while every Sabbath is spent in visiting the different preaching stations, and, with the catechist, carrying on the more strictly religious work. In this way it is possible to visit systematically the whole section every three weeks, once during the week and once on the Sabbath.

(Mr. Coffin's work being largely at the College, the above is the outline of his field work during the year.)

REV. A. W. THOMPSON'S WORK.
FROM HIS ANNUAL REPORT FOR 1892.

Couva, Dec. 31st, 1892.

AT the beginning of the year Mr. Coffin removed to San Fernando in the interests of the College, and, for the fifth time in its history, the management of the work in this district fell into new "hands." On taking charge, therefore, it was not to occupy new territory and lay the foundations of a new work, but to confirm work already established and to secure the results of it. Consequently the report is not one of extension but of development. Quietly, orderly, and as systematically as circumstances permitted, the work has been prosecuted in its various branches, and with a fair measure of success.

SCHOOLS.

There were nine schools in operation in this district, with a total enrolment of 750 scholars, 326 on roll at the end of the year and an average attendance of 277.

The school work for the year has been generally satisfactory. In most cases the teachers have been active and diligent, and have approved themselves competent workmen and worthy of

confidence. They have had their own trials, not the least among them being the unusually heavy rains, which greatly interfere with the attendance, especially in the country districts.

The staff is weakened by the withdrawal of Andrew Buddhu, who was a faithful, conscientious and painstaking teacher. Health failed, and he resigned, hoping that a brief rest would fully restore him. It has proved otherwise. No hopes of his recovery are entertained. In his removal the mission loses a tried and trusty servant, and one who was "always ready unto every good work."

The usual instruction in secular branches was given to the teachers on Saturdays.

Bible study, with weekly examinations, was carried on throughout the year, and Sabbath schools were regularly kept up at most of the stations.

GATECHISTS.

The same number of catechists were employed as in the previous year, and all gave their whole time to religious work, each in his own district.

Sabbath services were held in eleven places regularly and in a number of other places occasionally.

The training work is now done by the College. The regular, thorough and systematic "drill" which it affords has already produced excellent results. More studious habits have been acquired, and the work in its various-phases has been more intelligently performed. A very marked improvement in the manner of conducting services is manifest.

The College work is thoroughly enjoyed, and everyone is eager to secure the benefits of it. At the same time there has been no abatement in zeal for what may be called the "field work." In season and out of season they have gone forth sowing the good seed of the Kingdom. With fidelity and zeal they have labored, each according to his ability, and the conduct of all has been satisfactory and commendable.

Temperance work, under the care of Miss Fisher, has made good progress. Much time and energy have been bestowed upon this very important work. Several well attended and interesting meetings were held and good additions made to the pledge-roll.

A growing interest is noticeable in Sabbath school work. Miss Fisher has had an active part in this too.

STATISTICS.

Baptisms during the year—Adults.....	26
Children.....	32
Marriages.....	8
Communicants added.....	11
Total communicants at date.....	83

THANKS.

We record our hearty thanks to the many friends of the mission, in Trinidad and elsewhere, for their continued practical interest in the work.

LETTER FROM REV. DR. SMITH, HONAN.

EXTRACTS FROM PRIVATE LETTERS TO HIS BROTHER.

HSIN CHEN, July 10, 1892.

MY DEAR TOM,—We are now entering upon our malarial season. The rainy season is on, and from this until the frost comes in the fall we will have floods on every hand.

We have felt the heat pretty keenly this year, worse than last summer I think; 112° in the shade and 103° in the room, is just hot enough.

My dispensary patients have kept up remarkably well thus far, sometimes I would be well pleased if they would give me a rest.

A week ago last Sabbath was a joyful day for us in Hsin Chen. The two Chous, father and son, were baptized, the old man is 56, the son 24 years of age.

You remember them. The old man was blind for six or seven years, and I operated upon his eyes two years ago last March, and ever since that time he and his son have shown much anxiety to know about our doctrine. Over a year ago they professed their faith in Christ and applied for baptism, but we put them off until now. I preached, and then baptized them, and later in the day Mr. McKenzie and McVicar conducted a communion service and we all sat down at the table of the Lord for the first time in this place. Four Chinese in our employ are Christians, and so altogether we had six Chinese and six foreigners.

We had the two men here for over a week beforehand and we were gratified to see their earnestness, and their knowledge of God's word would put to shame many who have for years had all the privileges of the gospel. We pray that they may be kept from the snares of the evil one, and from the pollutions around them. The whole family is interested and also many others in their village.

September 10th.

We have been four years in this land and have seen a great number of changes. I have been three years continuously in the interior, and I think I have stood it well. The dispensary patients have kept up and the chapel work is encouraging

October 8th.

Your last letter found me in bed suffering from temporary illness. I have been up for the last three days but have not been outside yet.

October is a beautiful month in China and we enjoy it very much, November brings cold raw winds and frost.

We have had several months of peace for which we are thankful.

We have about secured another Compound but have not yet taken possession of it; we hope we may have no fresh outbreaks on account of it.

November 6th.

We had a big theatre here for five days, and

great crowds attended. They begin about 9.30 p.m. and continue until after 12 m., then at 2.30 p.m. until about sundown, and again at 7 p.m. until 10 p.m.

The platform was erected a few yards from our front gate, and several thousand crowded in the space in front of a temple. It was fortunate that our Compound was not between the platform and temple for we were thus saved much annoyance.

We have been bargaining for a new Compound for a long time, and now, that we have almost completed the bargain, our enemies are aroused and we do not know what the result will be.

The new comers (missionaries) will likely arrive in Chu Wang in a few days.

It will be Xmas when this reaches you and we all join in wishing you a merry one and a glad and happy New Year.

Your brother

JAMES.

LETTER FROM REV. D. MACGILLIVRAY.

TANG YIN HSIEN, Dec. 7, 1893.

MY DEAR JOHN,—I arrived here yesterday about noon when it began to rain. The weather continued wet, so that no one went out unless he had something to do, absolutely unpostponable. Hence we did not discover Goforth until this morning. He had been several days waiting in the inn south of the one we entered. You may be sure we had a happy meeting. It was some seven months since we had met before.

The latest news from Hsin Chen is that things are quiet.

Miss McIntosh and Miss Dr. Graham had gone in their boat in charge of Mr. McVicar. The rain will spoil the fair and also our opportunity.

Goforth proposes walking north to Chang Teh after a few days, while I intend to start off in another direction. At present we are both confined to the dingy inn room, but the presence of two foreigners and six or seven natives makes a considerable stir.

Later.—43rd day out. You see I have passed the momentous 40 for the first time. Once before, I got to it. Another time I reached 39. The rain is still pouring down and me "shut in."

Latest.—55 days out. A messenger from Chu Wang, our station, found me with a request to return so as to enable McVicar to attend the fair at his station. I arrived at Chu Wang on Saturday, and will leave, D.V., on Monday for the field again.

Delighted to greet Grant. Drs. Malcolm and Graham have gone on to Hsin Chen.

Lovingly,

DONALD.

"It is a blessed trouble that brings a sound and lasting peace."

LETTER FROM DR. WEBSTER.

BEYROUT, Syria, Dec. 12, 1892.

MY DEAR J. MCP.,—We have now been a little over a week in Beyrout, and are already feeling quite at home in this far-away land. I cannot tell you how thankful we were to reach our sailing destination and have our long journeyings ended.

I wrote you last from Malta. We had a two hours' run through Valetta, Malta's capital. We visited one place of interest, the Church of St. John, where, in one of the chapels, a number of Michael Angelo's pictures are preserved. Among the collection is one of his most famous, the beheading of John the Baptist, a really wonderful picture.

We left Malta, Saturday noon, Nov. 5th, and took our course for Syria, in the Aegean sea, which was to be our next point.

On Monday morning about four o'clock, we passed Cape Matapan on the south of Greece, and two hours later Malea, off the same coast. We were within a few hundred yards of Malea to have a glimpse of the old hermit who lives there in a cave. But evidently he was not up early that morning for he did not appear as he usually does to salute passing vessels.

We were up early that morning to see the shores of old Greece, and saw one of the sights of the whole voyage, a sunrise in the Aegean sea. It was something of extraordinary beauty. O, the colors, the variety and beauty and mellowness of them in these Eastern lands are very striking. I could understand how Homer used to write so much about the sunrising and prettily name it "the rosy finger'd daughter of morn."

All day long we were among the islands of the Aegean archipelago. We sighted Crete, and passed quite close to others of no less fame in history. We are sailing in the most classic and most beautiful of all seas.

In the evening we reach Syria and anchor for the night. We are told that we cannot go ashore since we have not yet been 15 days out from Liverpool, so we spend the day and a half pleasantly on board fishing, and watching these strange Easterners at work unloading the steamer.

Two men, Greeks, were placed on board our steamer to watch that none of us broke the quarantine. They seemed innocent, decent fellows, and the captain kindly supplied them with food and shelter, while they were on duty. They rewarded him by stealing the fish he had just purchased to supply the table till we reached next port.

We left Syria on Wednesday, Nov. 9, and early next forenoon were at Smyrna, the seat of one of the seven churches of Revelation. This old city is an important shipping port, and steamers flying the flags of all Eastern nations are moored in the harbor. The water front of the city is a very fine one. A broad street over two miles in length faces the bay and is crowded with men and women, donkeys, camels and dogs, while Turks sit about in the cafés, smoking their nargilehs or drinking coffee.

After lunch we went to visit the Scotch mission to the Jews, where Rev. Mr. Murray and a band of lady assistants are carrying on a splendid work among the Jewish children.

Then we went to visit the Ladies' school in connection with the American Board, and then went to see Mr. McLaughlin whom you remember was at first connected with the Tarsus mission. He is a Torontonion. He is now in charge of a school for boys and young men in Smyrna,

and has made the beginning of what will be, I have no doubt, in the near future, a complete university.

Away up in the hill above the city are the ruins of the ancient citadel, and close by a tall cypress marks the place of Polycarp's martyrdom.

We left Smyrna, Friday evening, Nov. 11th and on Saturday morning early we entered the Dardanelles. Off to the right, only a few miles away, the plains of Troy were plainly seen, where Hector and Achilles once pranced about in armor of war.

We were soon through the Dardanelles and into the Sea of Marmora. Saturday night we drew up in front of Rodesto, where we spent Sunday, and early on Monday morning steamed into the harbor of the Golden Horn and were at last in Constantinople.

As soon as we got settled in a hotel I started right away to make arrangements for getting out my Turkish permit to practice. I made good use of my letters of introduction, found the missionaries ready to help, and they opened up the way beautifully for me so that I had very little difficulty in securing my Turkish diploma.

I had to pass an oral examination before six Turkish doctors. The questions put to me were fair, sensible and practical, and upon paying my fees and complying with the necessary formulæ and regulations, I was granted my diploma, and the whole performance was through in eleven days. The missionaries there gave us a hearty welcome. They were so kind and made us feel at home among them.

Leaving on Friday evening, Nov. 25th, on Saturday evening we reached the old city of Mitylene, thence down to Smyrna again, thence out between Chios and the coast. Chios! the reputed birth place of Homer; down past the site of old Ephesus, past Samos, Trogyllium, Patmos, Cnidus, Rhodes, down to Cyprus, and thence across to the Syrian coast, and on Thursday morning, Dec. 1st, landed safely at Beyrout. All the way down from Troas we were following Paul in his journeyings over this same course.

Since arriving here we have had most delightful weather; bright sunny days and moonlight nights. Just think of us sitting in our room in December with doors and windows all open, without fire, and even no place to put one, and the warm air coming in perfumed with the scent of orange groves and flower gardens below us, roses and lilies and heliotropes in full bloom, and the days as warm and balmy and fresh as June at home! It is just wonderful; day and night radiant, and all day long over the Lebanon mountains to the right and left of the city hangs a purple haze so dreamy and soft in hue. We can scarcely imagine anything finer than the scenery around Beyrout.

The missionaries here are mostly of the American Presbyterian Church. They are a strong, able, and influential band, and have done and are doing a great work. They have given us a most cordial welcome and offered to help in every way, and have been most generous and kind in their hospitality. We have not yet felt that we are strangers in a strange land, for here we are surrounded by the kindest and most thoughtful of friends. We are in a private boarding house, almost the only one in Beyrout.

Our plans for the winter are pretty well determined. We shall make Beyrout our home till our Palestine mission is definitely located. As soon as our boxes arrive and I have seen them through the Custom House, if the weather permit, I shall make a tour down into Palestine to look out a site for our mission. In the meantime we are hard at the language, Arabic, the spoken language of Palestine.

Church Notes and Notices.

CALLS.

From Hepworth and Cruikshank, a new pastoral charge, Pres. of Owen Sound, to Mr. David Jamieson.

From Blythwood, Goldsmith and Strangfield, Chatham Pres., to Mr. James Gilchrist.

From Henry's Ch. Lachute, Mont. Pres., to Mr. N. Waddell of Russelltown. Accepted.

From Hespeler to Mr. D. C. Strachan. Accepted.

From St. And. Ch., North Bay, Ont., to Mr. M. N. Bethune of Gravenhurst.

From Lanark to Mr. Mr. W. G. Mills of New Westminster.

From St. Paul, Minn., to Rev. John Pringle, Port Arthur, declined.

From Economy, N.S., to Mr. Andrew Gray of Oxford, N.S. Accepted. Induction, 15th March.

INDUCTIONS.

Mr. A. Hudson into Osprey cong., Nov. 22.

Mr. J. D. Ferguson into the cong. of Burns' Ch. and Brookdale, Stratford Pres., Jan. 31.

Mr. J. A. Morrison, ordained and inducted into Listowel cong., Stratford Pres., Feb. 3.

Mr. Stewart into Melbourne and Riverside, London Pres., Feb. 10.

Mr. Elias Mullen, as ordained missionary to Seabright and adjoining stations.

Mr. D. B. Marsh, late of Eramosa, into Onondaga cong., Paris Pres., Feb. 7.

Mr. James Buchanan, late of Innisfail, Calg. Pres., into North Arno, B.C., Jan. 19.

Mr. W. S. Smith, late of Centreville, into Middleville and Darling.

Mr. H. Ross of Wheatland, N.O., ordained and inducted into Burnside and McDonald, Brandon Pres., Dec. 13.

Mr. Thos. Fullerton into St. James' Ch., Charlottetown, P.E.I., Jan. 19.

Mr. James W. Falconer into Newport, N.S., Jan. 31.

Mr. N. Waddell into Lachute, Henry's Ch., Feb. 9.

RESIGNATIONS.

Rev. Dr. Middlemiss of Chalmer's Ch., Elora, to take effect March 1.

Rev. D. M. Buchanan of Georgetown and Limehouse, Tor. Pres.

Rev. D. B. Marsh of First Ch., Eramosa, Guelph Pres.

Mr. D. McIntosh of Shelburne, N.S.

Mr. W. T. Bruce, M.D., of Coldstream, Truro Pres.

OBITUARY.

Charles Andrews, elder, of Pinkerton, died Jan. 29, aged 70 years.

PRESBYTERY MEETINGS.

Algoma, Thessalon, March 15, 2 p.m.

Brandon, Portage la Prairie, March 14, 3 p.m.

Brockville, Iroquois, March 14, 1.30 p.m.

Chatham, Chat 1st, March 14, 10 a.m.

Guelph, Elora, Knox, March 21, 9 a.m. Conference on state of religion, systematic beneficence, Sabbath schools and Sabbath observance, in the same place, March 20, 7.30 p.m.

Huron, Clinton, March 11, 10.30 a.m.

Inverness Riv. Inhab., March 21: Riv. Den., 22: Malag., 23.

Kingston, Kingt., St. And., March 21, 3 p.m.

Maitland, Kincardine, Knox, March 14, 2 p.m.

Montreal, Mont. Coll., March 21, 10 a.m.

Peterboro, March 14, 9 a.m.

Pictou, N. Glasgow, March 7, 9.30 a.m.
 Port Hope, Pt. Hope, Mill St., March 14, 9 a.m.
 Regina, Wolesley, March 8, 9.30 a.m.
 Sarnia, Sar., St. And., March 14, 2 p.m.
 Saugeen, Palmerston, Knox, March 14, 10 a.m.
 Truro, Great Village, March 14, p.m.
 Truro, Economy, March 15, a.m.
 Wallace, Wallace, May 2.
 Winnipeg, Win., Knox, March 7, 3.30 p.m.

MISCELLANEA.

The Synod of British Columbia meets in the First Presbyterian Church, Victoria, on the first Wednesday in March, at 7.30 p.m.

Rev. T. Sedgewicke has been nominated by the Pres. of Wallace, and Rev. D. M. Gordon by the Pres. of Maitland, Moderator of the next General Assembly.

Rev. T. R. Shearer has been appointed clerk of Brandon Pres.

Literary Notices.

THE TEACHERS' PREPARATION LEAFLET, published for the General Assembly Sabbath School Committee, by Rev. T. F. Fotheringham, St. John, N.B., is before us. A mere review cannot give an intelligible idea of it. Send for a sample copy to Mr. Fotheringham, who has devoted himself with such untiring zeal to the great work of Sabbath school instruction.

REASONS FOR BELIEVING IN CHRISTIANITY, addressed to busy people, a course of lectures delivered at St. Paul's Cathedral by Rev. C. A. Row, Brampton Lecturer. Published by Thos. Whittaker, Bible House, New York. Paper, 25c.

MAGAZINE OF AMERICAN HISTORY.—A monthly illustrated journal, published by the National History Co., 132 Nassau street, New York, is now in its twenty-ninth volume, and well sustains its previous reputation. Price \$4 per annum, 35 cents per number.

WORTHINGTON'S ILLUSTRATED MAGAZINE.—A new monthly illustrated family journal, bright, interesting, instructive. Price 25c., or \$2.50 per year. A. Worthington & Co., Hartford, Conn.

THE QUARTERLY ILLUSTRATOR.—An eclectic of illustrations, with brief accompanying notes, from the world's leading magazines. Fresh and interesting. Price 25c., \$1 per year. Published by Harry C. Jones, 929 1/2 Fifth Avenue, New York.

THE CALIFORNIAN MAGAZINE, keeps up its standing as a far west member of the great magazine family. Illustrated, social, historical, literary. Price 25c. The Californian Pub. Co., Frisco.

"GRUDGE NOT, FEAR NOT."

MOTTO FOR THE NEW CENTURY OF MISSIONS.

The two obstacles to the missionary progress and triumph of the Church to-day—I appeal to you who know most about it—are they not these? A spirit of unbelief on the one hand that fears to do great things for God; and a spirit of selfishness on the other hand, that makes it impossible to do great things for God. If God would cast out from us this day the demon of unbelief and the demon of selfishness, and all the other little demons that are their offspring and like to inhabit the same house with them, what great and mighty things might be done for God.—A. T. Pierson in *Miss. Rev.*

Family Circle.

SIGNALLING FOR CHRIST.

BY REV. THEODORE L. CUYLER.

WHEN the disabled steamship "Spree" was adrift and in imminent peril of sinking, it was the alarm signal which blazed on her deck which brought the rescuing vessel. Had her officers not recognized their danger and kindled that signal, they would not have been saved in the way they were saved. There is many a soul that is drifting into this new year—and one twelve-month nearer eternity—which is as utterly disabled as was that imperilled steamer. Perhaps some of my readers may frankly acknowledge: "Yes, I am that person; I am not where I ought to be, or what I ought to be; I want to begin this new year with a changed life and a better one."

Well, my friend, it is a great point to feel compunction for the past and to desire honestly to live a different life. No sinner was ever saved until he or she truly *wants* to be saved. Don't waste any time in endeavoring to stop leaks and to patch up a new character. If you stop off one sin another will break out. The change you require is something more radical than that; you need a divine work to be wrought in you that shall make a new man or a new woman of you. "Except a man be *born anew*, he cannot see the kingdom of God." And this new birth must come from some agent outside of your own self. Such eminent scientists as Spencer and Huxley admit that in the natural world, no living thing was ever self-generated, and that only life can produce life. In the spiritual world this law is even more imperative. Set it down as God's infallible truth, that unless you have this new life, you are lost; and you cannot impart it to yourself. You may be a constant church goer, but that has not saved you. Sermons have not saved you; the prayers of friends have not saved you. "There is none other name under heaven whereby we must be saved," but *Jesus Christ*. Signal for Him.

Salvation is a joint process: it is all omnipotent free grace on the side of Jesus Christ, who died to make an atonement for you; it is all free acceptance of Him and free obedience to Him on your side. If you signal for Him, He will come to your rescue. But He will consent to save you only on His own terms. He will not save you and your sins also: they must go overboard. Attempt no compromise. Half-way work makes a half Christian at best, and there is no arithmetic by which two half Christians can make a whole one. To the question, What must I do to be saved? Peter gave the prompt answer at the time of Pentecost, "Repent!" That means more than shame or sorrow for your sins; it means a turning from your sins with a full purpose of, and endeavor after, new obedience. This requires more than mere feeling, more than praying; it requires action. At whatever point the Holy Spirit is pressing you, at that point yield! Repentance is only proved by *acts*.

Paul did not contradict Peter when he answered the same question, "*Trust* in the Lord Jesus Christ and thou shalt be saved." Quitting sin and laying hold on Jesus are the two vital parts of the one process of salvation. Faith is an act also. It is the act of submitting your will to Christ's will—of joining your weakness to His strength, your ignorance to His knowledge, your guilty self to His omnipotent love. The joyful alacrity with which the sinking "Spree" threw on its steel cable to be made fast to the rescuing

steamer, "Lake Huron," is a beautiful illustration of the way that you must *fasten your soul* to the Almighty Redeemer. Henceforth let Him guide you, and be it your constant duty and delight to follow Him whithersoever He leadeth you. When you are fast to Jesus Christ you are safe, but not one instant sooner! Do not let any one beguile you by saying that you are very near to the kingdom. Hundreds may have been very near to Noah's ark, but the thickness of the ark door made all the difference between being safe inside, or drowning in the deluge. Don't fancy that you are "getting along very well"; you are not really doing anything for your salvation until you cut loose from your sins and make fast to your Saviour. No time is to be lost. One close hour with Jesus Christ is worth years of good sermons and all the inquiry meetings ever held. Methinks that we see the blessed Master bearing down towards some disabled and praying soul, full freighted with precious promises and holding out the offer of everlasting life. If He is answering thy signal, O reader, and if thou art ready to make fast thy soul to Him and to Him only, then this new year will be to thee the beginning of a life worth living. You will begin to be saved—saved from the waste of time and from the dominion of sin, and saved for the purpose of serving Him and blessing thy fellow-creatures. When you reach heaven, the voyage will be over and you will never need to be saved. But it may startle you even there to see how near you once were to going to the bottom!

A word now to God's people. Many churches may be recognizing their somewhat disabled condition. There is a strong temptation to resort to some new devices in order to attract a congregation, or to arouse an interest, or to keep afloat under bad leakage. Good friends, the new thing you need is a new inpouring of the Holy Spirit. If a Moody or a Mills came to you they would bring no new Gospel. One "week of prayer" is not enough; there may be some "compartmentments" in your vessel that need tightening up. All hands need to be both praying and working. If you are ready for duty, then *signal for the Master*:

LUTHER'S TWO MIRACLES.

ON the 5th of August, 1330, an awful crisis of the Reformation, when the firmest seemed to swerve and the boldest to tremble, Luther thus wrote to Chancellor Bench: "I have recently witnessed two miracles. This is the first: As I was at my window, I saw the stars and the sky, and that vast and glorious firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported his immense vault, and yet the heavens did not fall. And here is the second: I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly and fled away."

These miracles, as Luther called them, filled him with unconquerable trust and joy in God. Well they might. So may they us. We see them wrought before us every night and every day.

Reader, Luther's two miracles are visible. They have stood the sweep of centuries. They are God's matchless monuments. The heavens stand firm without a column on which to rest. The thick clouds, which are God's chariots, hang above us like a vast sea. Look up and behold the wonders, and Luther-like, be armed with an "unconquerable trust in God."

PRAY ON!

BY REV. THEODORE L. CUYLER.

["God is the *Rewarder* of those who diligently seek Him."]

THIS single precious promise is linked with every labor of love, with every act of obedience, and every effectual prayer. God rewards labor, and every pastor preaches His Gospel message, every mission school teacher teaches his or her class, and every conscientious parent tills the soil of her children's hearts, in this simple faith.

God rewards obedience. Every blow of Noah's hammer on the ark was an audible proof of his belief that God would be as good as His word. God rewards sincere prayer in all cases where the conduct of the petitioner proves that the prayer is sincere. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." On these promises the Christian plants his knees when he bows in fervent supplication.

But oh, to what long trials we are often subjected, when our Heavenly Father would test our faith, or else would strengthen our faith by its own exercise! Christ kept the Syrophenician mother at arm's length to try the measure of her faith. She won her case, and her Master's approval. Her success has encouraged millions of mother's and of wives to press their suit at the throne of grace.

"Prayer," said Phillips Brooks, "is not conquering God's reluctance, but taking hold upon God's willingness." His holding back of the blessing is often a blessing in itself, for it tests faith, deepens humility, and produces a submissive spirit. The Master's injunction to us is "to pray and not to faint," i.e., not to turn coward or lose heart. He does not forbid us to wrestle or to agonize, when the object for which we are praying is as dear to us as life itself.

"The grief that weighs me down," said a Christian mother, "is the fact that of my six children, not one of them loves Jesus. I am left alone." But she made her daily life an attraction towards Christ, and kept on praying. Five of the daughters were converted during a powerful revival. "Now, mother," said one of them, "let us have a day of prayer for our unawakened sister." They did so, and very soon the last bolted heart opened to the knocking Saviour. "The victory that overcame was faith."

Several years ago a godly woman in my church became very anxious for her husband's conversion. She sometimes talked with him about his soul—never scoldingly or in a hectoring fashion. It was her habit to conduct family worship, and her husband always attended the service very respectfully. One Sunday morning she determined to spend the whole day in prayer for her husband, without saying anything to him about it. She did so, and the woman of Canaan never laid hold on the Master with more importunity.

The next morning her husband came and took the Bible out of her hands, and very tenderly said to her, "Dearie, you have read this book long enough to us, now let me read it." He did so, while she listened with a sort of dazed delight. On the following morning he offered prayer himself, and at the next communion season he united with our church. The good woman prayed with her lips, and with her life also, and she "did not faint." She *believed in prayer*, and that is more than thousands of good people do, who talk very piously, and yet live and act in perfect contradiction to every empty prayer they offer.

I know well the severe strain that is often put upon the faith of parents as well as of pastors. Probably more than one Christian wife is reading this article, whose heart is often bowed down to the dust on account of the continued impenitence of that husband who is more than half of her own life. To all such I would say, *Pray on!* Never give him up. When you sit alone at the communion table, sundered from him whom your soul loveth, plead for him as a woman's heart only can pray. Keep his conversion before you as perseveringly as, in years gone by, Cyrus W. Field kept before his mind's eye the accomplishment of his ocean telegraph enterprise.

Not only ask God to convert your husband, but shape your life and conduct also to help convert him. Your prayers will not likely avail much if you contradict them with your repulsive conduct, or ill temper, or frivolous behaviour. Don't ask God to lead your husband towards the Cross, and then stand in his way. I don't believe that God ever grants a prayer to which we give the lie by our daily conduct. If you want your husband or your son converted, then *live for their conversion*. Not only pray for them, but draw them with the silken hawser of your affection, and strengthen that with the attraction of a sweet-tempered, consistent life. Practice a holy tact.

If your husband is more ready to hear the Gospel message in some other church than your own, don't quarrel with him; go where he is likely to receive a blessing. Watch the leadings of Providence and the motions of his heart, and then co-operate with the Holy Spirit.

I could name more than one godly wife in my church whose prayers for their husbands—continued through many years—were answered by the conversion of those men in the sick rooms from which they went home to heaven.

Pray on then, ye loving wives and ye faithful mothers and ye earnest teachers! Pray on with the importunity of love and the eloquence of a winsome life. Who can tell how soon it may be said to you, "Woman, great is thy faith—be it unto thee as thou wilt!"

TRY INDIVIDUAL WORK.

IN every congregation there are souls who have been tarrying at the threshold for a long time. They are moral, thoughtful and earnest, but not religious. They have not hitherto been moved to consecrate themselves to Christ by the public services of the church, either ordinary or extraordinary. What remains to be done for them yet?

We have an answer in three words: *Try personal work*. Go to them, after diligent effort to put yourself in working mood, and after assuring yourself that you are in touch with him who alone can "give the increase." Seek a fitting season, and tenderly, prayerfully, anxiously, lay before them your sense of their duty and their danger. Seek to get the approval of their judgment, and to ally yourself with their conscience. With tact, with delicate consideration, in the spirit of Christ, in earnestness of soul, deal with them as you would want some courageous and faithful man or woman to deal with you, in similar straits. Moreover, put the burden of personal work upon half a score or more of others around you. Get them to go out after others.

Try it, brother pastor. Victory will follow. The services of the sanctuary alone often fail to bring men and women to Christ; supplement these services with individual work.—*Sel.*

Subbath School Lessons.

ESTHER BEFORE THE KING.

Mar. 12.

B. C. 473.

Lesson, Esther 4 : 10-5 : 3.

Golden Text, Prov. 31 : 9.

Memory vs. 5 : 1-3.

Catechism Q., 51.

Keep in mind a few facts. Nebuchednezzar, king of Babylon, the greatest kingdom of its time, carried the Jews captive in three wars, 606-598, 586 B. C. Then came the 70 years captivity; 606-536 B. C. Two years before it ended the great city and kingdom was overthrown by Cyrus, and the Medo-Persian kingdom established, 533 B. C. Then, 536 B. C., the Jews are permitted to return. Fifty thousand of them came back, but most of them, perhaps two or three millions, born and reared in Babylon, prefer remaining.

Near 50 years pass away. The Medo-Persian kingdom has grown, and is the greatest of its time. Ahasuerus, or, as he is called in Greek, Xerxes (the great), ascends the throne. Three years later, his queen Vashti displeases him because she will not appear unveiled at a drunken revel. He divorces her, undertakes his great expedition to Greece, is defeated, returns home, gives up war for the harem, and marries a Jewish maiden called Esther.

Haman, an officer of high degree is offended at Mordecai, a Jew. He scorns to meddle with him alone, but plans to kill all the Jews in the empire. Esther is persuaded by her uncle Mordecai to plead with the king for the safety of her people.

The place of the book of Esther in history is between the 6th and 7th chapters of the book of Ezra. The author is unknown, but it was some one very familiar with the scenes recorded. The name of God, and prayer to Him, are not once mentioned, but dependence upon Him and looking to Him pervade the book.

I. Esther's message to Mordecai, vs. 10-12. *Put to death*—This law was intended to save the king from annoyance, also from danger, but with all his care this tyrant was slain in his bed. *Except*—The king had reserved to himself the right to save if he chose. *Thirty days*—The king's "first love" had cooled. This rendered the undertaking of Esther the more dangerous, especially in view of the fickle, cruel character of Eastern despots.

II. Mordecai's answer, vs. 13-14. Four motives he appeals to in his answer: (1) her own personal safety; (2) that deliverance will come from elsewhere, and she will lose the opportunity of saving her people; (3) assurance of success, "*shall arise*"; (4) God's providence in "bringing her to the throne."

III. Esther's resolve, vs. 15-17. *Fast*—This includes humiliation, confession, prayer to God, trust in Him, and consecration to Him. *Three days*—From the end of one day, through the second to the beginning of the third, perhaps a little over 30 hours. *Perish*—She can but die, and resolves to dare.

IV. Esther goes before the king, vs. 1-3. *Royal apparel*—She did not dress in sackcloth, but with woman's wit made herself as attractive as possible. *Stood*—Where the king could see her. What a critical position. Shall she live or die? *Obtained favor*—Her beauty and grace again asserted its sway, but behind it all was God's power. "The heart of the king is in the hand of the Lord." *Request*—He knew from the fact of her braving the law that she had some important request. *Half of my kingdom*—Eastern extravagance of promise, like Herod to the daughter of Herodias.

Mar. 19. A TEMPERANCE LESSON.

Prov. 23 : 15-23.

Golden Text, Eph. 5 : 18.

Memory vs. 19-21.

Catechism Q., 52.

THE WISE YOUNG MAN.

I. Makes glad parents, vs. 15-16. *Wise*—Young men pride themselves on their wisdom; wide-awake, far-seeing, knowing, they like to be. Remember "the fear of the Lord is the beginning of wisdom." *Rejoice*—Young people, you cannot know the anguish you cause your parents when you go astray, or the joy they have in your well-doing. "A wise son maketh a glad father, but a foolish son is the heaviness of his mother."

II. Look beyond appearances to results, vs. 17-19. *Envy not*—All may seem well with the wicked, but think of their end. *Thine expectation*—Shall not be cut off. Blessed are they that hunger and thirst after righteousness, for they shall be filled. The prosperity of the wicked seems at times very attractive. The "good times" of the fast liver seem good indeed, but how soon the sweetness of his joy turns to bitterness. "Surely there is an end." O forget not that end, and remember that the "end" is determined by the road you take.

III.—Keep out of bad company, vs. 20-23. *Winebibbers*—The only safety is in keeping clear of them. "On the moors of Yorkshire, England, is a stream which at its source is quite clear. Suddenly it becomes a dark, muddy yellow. The reason is that it has passed through a bed of ochre, after which it flows for miles, useless and unpleasant. Sinful companions are like beds of ochre." One sinner destroyeth much good. *Riotous eaters*—Gluttony has its myriads of victims as well as drunkenness. The sin is a little more respectable, but more widespread and the source of much evil. *Poverty*—How often this is exemplified. *Drowsiness*—The lack of life that follows a long course of revelry. Drunkenness is usually followed by it.

IV. Listens to his parents, v. 22. *Hearken*—It is a blessed thing that so many, even when they have come to think and act for themselves, keep up the habits of youth in giving dutiful heed to aged parents. *Despise not*—Pitiful to hear men and women talk with ill-concealed slight of "the old man," "the old woman." Let the precious name "father," "mother," live as long as you live, and let them be ever symbols of respectful love.

V. Seeks truth, v. 23. *Buy*—Sometimes it costs something to speak the truth, out it is always worth more than the price paid. "Wisdom, instruction, understanding." Let these, and not self-indulgence, mark thee in life.

WATCH AND PRAY.

Mar. 26.

REVIEW. Gol. Text, Ps., 119 : 105.

The lessons for the quarter extend from the first return of the exiles, under Zerubabel, to Nehemiah's second visit, 427 B. C., more than a century, and centre chiefly around three great cities, Babylon, Jerusalem and Susa. We see the overthrow of the kingdom of Babylon, which made possible the return of Israel. We see the coming of the exiles to their own land and the building of the temple, and at length the wall of the city, through long years of opposition and persecution. The only true review is a thorough re-study of the various lessons and a summing up of the teachings of the whole. Remember, too, that the great laws of God's moral government are the same now as then, that sin, even now as in the case of Israel, brings sorrow, while the way of holiness is the way of peace.

April 2. THE AFFLICTIONS OF JOB.

Lesson, Job 2 : 10. Golden Text, Job 1 : 21

Mem. vs. 2 : 3. Catechism Q., 53.

The lessons of this quarter are from Job, Proverbs and Ecclesiastes. The first four are from the book of Job.

Both the person and the book of Job are shrouded in mystery. A few have held that the whole poem is a fiction to teach good lessons. It is almost universally agreed, however, that Job was a real person, of patriarchal days, probably between the times of Abraham, living in the land of Uz, probably that fine fertile table land, the modern Hauran, lying east of the Jordan and southward from Damascus, toward the desert.

The authorship of the book is entirely unknown. The opening and closing statements are in prose, all the rest is poetry, both in spirit and in form, and is printed in that way in the revised version. It has been held by many high authorities to be the finest literary work in existence.

The story is as follows: To a wealthy sheik or chieftain, just, generous, prosperous, honored and good, comes sore trouble. He is bereft of property, family, health. Three wise men tell him, as human wisdom often does, that all this evil is because of his great sin. He cannot believe it, he is consciously innocent: and yet the great question presses, as it has done in all ages: Why do the good suffer? How can the afflictions of the righteous and the prosperity of the wicked be reconciled with the government of a wise and living God? It is "the story of a soul in its conflicts with sorrow and doubt, amid the mysteries of Providence, its searchings after light and salvation, and its way into blessedness and peace." He is sore tempted to doubt, but, confident in his own innocence, yet trusting in God's righteousness, and feeling assured that both himself and God will be vindicated "when the mists have rolled away," he rises triumphant above all doubt. "The Lord gave and the Lord hath away. Blessed be the name of the Lord."

1. Satan's sneer, vs. 1-5. *Sons of God*—The angels, His "ministering spirits." *Satan also*—"The adversary." Though fallen, and in his malignant hate seeking only to ruin man, he can only do as he is permitted and must "report" himself. *Whence*—What have you been doing? *To and fro*—Seeking to lead men astray, 1 Pet. v : 8. *My servant Job*—Satan had before sneeringly said that Job's goodness was a mere selfish thing, and paid him well, chap. 1 : 8. God permitted him to test Job, and now again points Satan to his steadfastness. It is only selfishness, still sneers Satan, vs. 4-5.

2. God's permission, vs. 6-8. *Thine hand*—Satan's hand in men's ills, but only so far as God permits. *Sore boils*—A loathsome form of leprosy.

3. Job's trust, vs. 9-10. *Curse God*—In a moment of weakness his wife yields to the pressure of sorrow, and Satan uses her to tempt Job to blasphemy, as he did Eve. *Foolish*—What folly to mistrust God.

3. Job's trust, vs. 9-10. *Curse God*—In a moment of weakness she yields to the pressure of sorrow, and Satan uses her to tempt Job to blasphemy, as he made use of Eve to tempt Adam. *Foolish*—What folly to mistrust God.

1. Satan still hates and accuses the good.
2. When he fails he tries again.
3. When God permits any of his people to fall into Satan's hand, he keeps him in His own hand.
4. Trust God whatever befall.

April 9. AFFLICTIONS SANCTIFIED.

Lesson, Job 9 : 17-27. Golden Text, Heb. 12 : 6.

Memory vs., 17-19. Catechism Q., 54.

How long Job's troubles lasted, or how long there was between each stroke that came upon him, or how long before the three friends came, we cannot tell.

Grieved because of his trouble, and more grieved because they thought it the punishment of some hidden sin, they come to visit him, and the present lesson is the first address of the eldest friend. Read carefully the previous chapters.

1. Good in God's chastisement, vs. 17-18. *Happy*—Paul said "we glory in tribulation," but as a rule men complain when the rod comes and long for its removal. *Despise not*—Nor long for the removal of chastisement. *Sore*—How sore at times. *Bindeth up*—Never fret over the sores, rather get them bound up.

2. Deliverance from trouble, vs. 19-23. *Deliver*—No trouble so great but that He can deliver. *Seven*—The perfect number, representing the greatest troubles, yet that of them which touches thee is not real evil. All shall be for thee, because God is for thee. *Tongue*—What a scourge the tongue sometimes is, but he who is conscience clear in God's sight need not heed that scourge. *Stones*—Inanimate nature is on thy side. All of God's creation is in league with thee if thou art His, and the evil one, while he may try thee sore, cannot really harm thee.

As with Peter, Satan desired to have Job that he might sift him as wheat, but the sifting "only served to take more of the chaff out of him."

3. The final reward, vs. 24-27. *Peace*—Thou wilt keep in perfect peace whose heart is stayed on Thee, because he trusteth in Thee. *Corn*—Blessing all through life, sometimes the sunshine, sometimes the shower, all doing their part toward thy growth and ripening in the Christian character, and at length, when God's good time comes, gathered home.

While we cannot take all the speeches of all Job's friends as God's truth, yet there is much of truth and wisdom in them, and in none perhaps more than in the words of the lesson. Here the Temanite spake more wisely than he knew. He intended his words as a partial rebuke, to shew that Job must have been guilty of some sin, and that it was good for him that God had taken this method of recalling him from sin, but we are taught that it was to test and prove the grand character that lay in its wretchedness on that heap of ashes and refuse.

1. This statement of Eliphaz is true as a general principle. God is good and righteous, and good must be the reward of good.

2. Goodness is not always rewarded on the spot, otherwise there would be no suffering on the part of the righteous. There would be no room for faith, but "Behold, we count them happy which endure."

3. There are other reasons for trouble than merely a penalty for sin. Job's case is an illustration of this, and a still greater one is that of Christ. He, though perfect, suffered. True it was for us He suffered, but His temptations were by the same agency, and, so far as the tempter was concerned, with the same end in view.

4. In the end, when all things have their completion, the ills will have proved but stepping-stones in raising God's people to the highest good.

Acknowledgments.

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Grafton.....	10 00
Bridge End.....	5 00
Ramsay.....	4 50
Carleton Pla, St And.....	10 00
Amherstburg.....	3 00
Whitechurch.....	7 00
E Wawanosh.....	6 75
Cannington.....	6 00
Acton s s.....	9 81
Kildonan.....	8 00
Newtonville.....	2 00
Mont St Paul's.....	100 00
Vankleek Hill.....	15 00
N Gower & Wellington.....	3 35
Lakelield.....	10 00
Scarboro, St And.....	10 00
Annan.....	1 72
Crawford.....	3 00
Marsboro.....	5 00
Sherbrooke.....	10 00
Hemmingford.....	10 00
Tor, St Paul's.....	5 00
Cranbrook.....	5 00
Guelph, Chai.....	20 00
Midland.....	3 00
Goderich.....	15 00
Elora, Knox.....	6 42
Paisley, Knox.....	7 52
Princeton.....	3 50
Martin's, Burns.....	4 85
Tor, Central.....	14 77
Dundas.....	13 00
S Westminster.....	7 00
Hills Green.....	2 00
Paris.....	10 00
Camelachie.....	2 00
Galt, Knox.....	15 00
Ayr Stanley st.....	25 00
Dal Mills & Coto St G.....	10 00
Winnipeg, Knox.....	30 00
Walton.....	11 00
Leith.....	1 12
Fitzroy Har & Tarb.....	1 00
Kinross.....	5 00
Walpole.....	5 00
Guelph, Knox.....	10 00
Beachburg.....	9 00
Boboygeon.....	3 40
Seymour.....	5 00
Pt Hope, Mill st.....	3 00
Brampton.....	20 00
Oxford Mills.....	3 00
Glencoe.....	10 00
Tottenham.....	5 00
Belmont.....	2 00
Kilmartin.....	2 00
Alnwick.....	1 00
Cathlam, 1st.....	17 00
Ningara, St And.....	10 00
Owen Sa, Div st.....	35 00
Orono.....	5 00
Sudbury.....	2 00
Tor, Westminster.....	20 00
Kempville.....	6 53
Exeter.....	4 25
Pricerville.....	4 00
Osgoode.....	5 00
Sonya.....	3 00
Tor, Bloor st.....	32 00
Becton.....	5 00
Mont. Chal s s.....	10 00
Richmond.....	5 00
Mont. Crescent.....	50 00
Rockburn.....	2 75
Lakeport.....	1 00
Vernouville.....	0 85
Oro, Willis.....	2 75
Mimosa.....	3 00
Prescott.....	6 00

Colodonia.....	12 00
Pickering, St And.....	4 00
St Catharines, Knox.....	11 00
Ashton.....	10 00
Hibbert.....	5 00
London, 1st.....	12 00
Woodstock, Chal.....	10 00
.....	\$3,294 42

WIDOW'S & ORPHAN'S FUND

Ministers Rates.

Rec to 5th Jany.....	\$1,565 9
W M Kay.....	8 00
D B Macdonald, 2 yrs.....	16 00
M Macleod.....	8 00
G Cuthbertson.....	8 00
J G Murray.....	8 00
D Kelso.....	10 00
J Douglas.....	10 00
A Henderson.....	8 00
G Flett.....	8 00
J L Murray, 3 yrs.....	24 00
R Moodie, 2 yrs.....	16 00
A Stevenson.....	8 00
W A Hurter.....	63 00
H H McPherson.....	8 00
H A Scott, 2 yrs.....	16 00
H E A Reid.....	8 00
G Bremner.....	8 00
Dr MacLaren.....	8 00
A L Manson.....	22 00
Dr Parsons.....	8 00
D Sutherland.....	8 00
R Pettigrew.....	8 00
Dr M Mullen.....	8 00
P Straith.....	8 00
W Lochand.....	8 00
A Grant.....	24 00
H J McDiarmid.....	8 00
A A Scott.....	8 00
W H Geddes.....	8 00
R McNabb.....	8 00
D Currie.....	8 00
Arch Cross, 2 yrs.....	16 00
S W Fisher.....	8 00
D McLeod.....	12 00
H McKellar.....	8 00
W Burns.....	8 00
A B Dobson.....	16 00
.....	\$2,608 97

AGED AND INFIRM MINISTERS FUND.

Rec to 5th Jany.....	\$2,588 15
Duart & Highgate.....	8 00
West Brant.....	4 00
Bristol.....	8 00
Brooklin.....	3 40
Ottawa St Pauls.....	10 00
Shakespeare & St And.....	5 00
Scarboro, Zion.....	4 00
L'Urignol.....	6 00
Eramosa 1st.....	6 00
Chesterfield.....	10 00
Petrola.....	8 00
Dorchester.....	7 00
Belmore.....	7 20
McIntosh.....	5 00
Maxville.....	5 00
Clinton, Willis.....	13 00
Molesworth.....	5 00
Cheltenham.....	3 00
Saultfleet.....	10 00
Finbrook.....	5 00
E Toronto.....	2 00
Ayrwood.....	14 00
Grimsby.....	20 00
Watford.....	4 50
Cayuga.....	5 00
Arthur.....	3 50
London, St James.....	10 00
London, St Jas s s.....	1 00
Campbellford.....	10 00
Bowman 1st St Pauls.....	10 00
Camilla.....	2 00
Limehouse.....	8 00
Hawkesbury.....	5 00
Perril, St And.....	36 00
Bowman 1st St Paul.....	39 00
Embro.....	21 40
Chatsworth.....	5 00
Scott & Uxbridge.....	2 00

N Mornington.....	5 00
Glenaru.....	10 00
Crumlin.....	5 00
Tavistock.....	7 00
Mitchell.....	2 00
Keady.....	1 00
Grand Bend.....	2 00
Grafton.....	10 00
Bridge End.....	5 00
Ham, McNab st.....	68 00
Ramsay.....	4 00
Carleton Place, St And.....	10 00
Amherstburg.....	3 00
Whitechurch.....	18 00
E. Wawanosh.....	12 00
Cannington.....	6 00
Kildonan.....	2 00
Newtonville.....	2 00
Montreal St Pauls.....	200 00
Vankleek Hill.....	18 00
N Gower & Wellington.....	5 00
Lakefield.....	10 00
Scarboro St And.....	10 00
Annan.....	5 88
Crawford.....	2 00
Hemmingford.....	11 00
Sherbrooke.....	10 00
Toronto St Pauls.....	5 00
Cranbrook.....	5 00
Midland.....	5 00
Goderich.....	20 00
Elora, Knox.....	3 80
Paisley, Knox.....	3 03
Princeton.....	3 00
Martin's, Burns.....	5 00
Tor, Central.....	200 00
Hyd Park.....	2 25
Dundas.....	35 00
Burgoyne.....	2 00
E Oxford St And.....	2 00
Komoka.....	3 37
Paris.....	10 00
Camelachie.....	2 00
Galt, Knox.....	15 18
Guelph, St And.....	30 00
Wolcott.....	1 00
Dal. Mills & Cote St G.....	5 00
Winnipeg, Knox.....	50 00
Walton.....	8 10
Kirkfield.....	8 10
Leith.....	3 00
Fitzroy Har & Tarb.....	3 00
Kenyon.....	8 00
Walpole.....	5 00
Guelph, Knox.....	25 00
Beachburg.....	13 65
Seymour.....	8 60
Pt Hope, Mill st.....	10 00
Brampton.....	40 00
Kempville.....	5 00
Oxford Mills.....	2 50
Dorer.....	3 00
Glencoe.....	30 00
Tottenham.....	5 00
Belmont.....	6 00
Kilmartin.....	3 00
Alnwick.....	2 50
Chatham 1st.....	16 51
Ningara, 1st And.....	7 00
Owen S Div se.....	30 00
Orono.....	3 00
Sudbury.....	3 00
Tor, Westminster.....	63 00
Exeter.....	4 25
Pricerville.....	4 00
Osgoode.....	5 00
Sonya.....	3 00
Tor, Bloor st.....	82 00
Becton.....	10 76
Mont. Chal s s.....	5 00
Richmond.....	5 00
Kinnears Mill.....	10 00
Mont Crescent.....	20 00
Rockburn.....	2 75
Westmeath.....	5 74
Lakeport.....	1 00
Vernouville.....	4 50
Prescott.....	12 00
Caledonia.....	12 10
Pickering, St And.....	6 00
St Cath, Knox.....	50 00
Ashton.....	10 00

Ham, Central.....	43 46
Rothsay.....	5 00
Hibbert.....	20 00
London, 1st.....	32 00
London, 1st s s.....	15 00
Woodstock, Chal.....	10 00
.....	\$4,753 24

Ministers Rates.

Rec to 5th Jany.....	\$1,403 97
W M Kay.....	7 50
J Rattray.....	3 75
R Hughes.....	33 50
G Cuthbertson.....	4 50
D Kolso.....	3 75
J Douglas.....	4 00
Dr Proudfoot.....	6 00
A Henderson.....	5 00
G Flett.....	5 26
J W Cameron.....	8 00
K McKennan.....	8 00
J Seiveright.....	3 75
J Mowat.....	5 00
D Strachan.....	6 50
C W Whyte.....	7 00
T Scanlan.....	8 00
R Steewart.....	1 75
J McKenzio.....	7 00
J Malcolm.....	24 78
A Matheson.....	7 00
J G Murray.....	6 40
J Ross.....	5 00
H Currie.....	4 00
N Paterson.....	3 00
J L Murray.....	13 50
A Stevenson.....	3 75
J B Muller.....	15 00
A H Scott.....	14 00
J S Burnet.....	3 75
W Robertson.....	9 50
A Findlay.....	50 00
C McKillop.....	6 00
G Crombie.....	15 50
H E A Reid.....	4 00
A L Manson.....	10 00
J H Hatcliffe.....	25 00
Dr McIntyre.....	25 00
S W Fisher.....	4 00
A Dawson.....	4 00
Dr Parsons.....	20 00
D Sutherland.....	3 75
R Pettigrew.....	4 00
Dr McMullen.....	16 00
W R McCulloch.....	4 00
W Robertson.....	7 50
P Straith.....	8 00
W McKinlay.....	15 00
A T Love.....	10 00
J A McConnell.....	5 60
H J McDiarmid.....	3 75
A A Scott.....	5 00
Dr Lamont.....	7 73
A McD Haig.....	0 50
J M Goodwillie.....	20 00
W H Geddes.....	5 60
R McNabb.....	3 75
N Macphee.....	4 00
Dr McDonald.....	7 00
D Currie.....	5 00
J Davidson.....	25 55
R Frew.....	4 00
Arch Cross, 2 yrs.....	8 35
J A McDonald.....	3 75
D McLeod.....	3 75
D W Morrison.....	10 60
W Lochand.....	11 50
H McKellar.....	4 00
W Burns.....	7 00
T Goldsmith.....	22 00
A B Dobson.....	10 25
J A Murray.....	12 00
J McRobbie.....	4 25
.....	\$2,059 59

A. & I. MIN. ENDOW'NT FUND.

Newcastle.....	\$27 00
J McD Haines.....	12 50
Ottawa.....	456 00
Montreal.....	351 00
D Brown.....	2 00
Rev J Abraham.....	15 00
D McCall.....	100 00

Hamilton 80 00
St Catharines 150 00
Proof Line 55 00
A Melkay 2 00
Kingston 250 00
Hamilton 115 00
Rev Dr MacLaren 100 00
Guelph 59 00
Ottawa 55 00
Westminster 22 00
St Thomas 101 00
Toronto 915 00
Banff 10 00
Toronto 41 00
Onondaga 32 00
Toronto 665 00
Montreal 10 00
A Fraser 7 00

JEWISH MISSION.

Three Rivers s s 5 00
G Kilpatrick 1 00
Per Rev J Cormack 5 00
Cheltenham 5 00
Arthur 2 00
Beaverton s s 5 00
Scott & Uxbridge 2 00
Keady 1 00
Tor. Central 10 00
Friend, Brantford 5 00
Beq Annie McDermot 72 33
A. Muncy 5 00
M Mulholland 10 00
Tor. Bloor st 20 00
Dr Christie 5 00
Hopewell s s 10 00
Rev Jus Gray 10 00
Ham, Central 31 2
Ham, Central s c e 18 73

KNOX COLLEGE STUDENTS
MISS. SOCIETY.

S Westminster s s 18 00
Chnton, Willis 23 00
Cheltenham s s 5 00
Mt Pleasant s s 14 10
Miss Colls, Afr 15 00
Tor. Central 15 00
Brantford, Dr Nic's b chla 10
Newmarket s s 20 00
Albwick 2 00
Oro, Esson s s 6 00

ST. PAUL'S INST., TABSUS.
Galt, Knox 15 00

ONT. S. S. ASSOCIATION.
Tor. College st s s 5 00

NEW HEBRIDES, & C.
Sarnia, St And s s 30 00
Per R Danly, Aultsville 62 50

DR. PATON'S MISSION
Nassagaweya s s 10 00
Mrs J Al Russell 25 00
Ham, Central c e 9 62

MCALL MISSION.
Per Rev J Cormack 25 00

COLIGNY COLLEGE, OTTAWA.
Columbus 25 00
Brooklyn 5 75

HIGHER RELIGIOUS INSTN'S.
Cheltenham s s 2 00
Mt Pleasant s s 2 00

MORIN COLLEGE.
Leeds & St Sylvester 15 00

BIBLE & TRACT SOCIETY.
W Guilimby, Ist 50 00

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

FOREIGN MISSIONS.

Prev ackld 13,452 48
Pictou, Knox, Johnnie 2 38
Onslow s s 25 20
Onslow 95 72
Hog Hill, Centre Un s s 5 42
Westville & Mid River 10 00
Friend 2 14
Trenton 120 00
St John, St Steph s s 40 04
New Mills, Mrs J Cook 5 06
Pugwash 21 00
E Jordan 2 00
D McMillan 4 66
Blue Mt & Gar of E len 17 00
Friend, Manitoba 20 00
Shubenacadie s c e 6 55
Cow Bay 45 00
Mem Panny & Ewy 2 00
Hx, Chal s c e 60 00
Gays Riv & Millford 42 80
Perkus, Ont 3 00
Montague, P E I 72 00
West Bay, Oman s s 5 00
E Cunningham 3 50
Union Centre 49 14
Lochaber 32 00
J C & L Lochaber s c e 60 00
Thorburn & Suth Riv 111 00
Truro, St And m bd 25 00
W Riv & Green Hill 116 66
Beq H S Fraser 300 00
Pic, Knox 1 m & b soc 2 00
Pic, Knox A L 8 00
Hx, W Hago s s 5 30
Hx, Park st s s 75 00
Pictou, Prince s c e 12 00
Woodville, Bel C s s 7 00
Ottawa, New Ed s s 25 00
Interested 1 00
Merionish w f m s 10 00
Syd Mines, St And s s 17 00
Glasville 7 00
Brackville, Isl b c e 25 00
N Glasgow, N St And s s 1 00
Shubenacdie 17 00
Moser Riv, G Moser 5 00
Hx, H Marshall 1 00
St Marshall 1 00
Cambellton s s 20 00
Moncton s s 20 00
Strath Lorne 20 50
Port Elgin w f m s 2 00
Nunc Ate Riv 10 25
Hx Grove 30 00
Riverside, Caslragh 4 40
Buctoche, Mill Ck s s 4 00
Brookfield miss assoc 1 00
Great Village 4 00
Hx, St John's 4 00
Hx, Chal 75 00
Chatham, St And 30 00
Cardigan 15 00
Shemoguo s s 5 00
Sussex 6 00
Tignish Mont & Elm 3 00
Orwell 23 00
Charlot'n, St Jas 22 00
" w f m s 100 00
Bie, Mill Creek b ch 1 72
Mid Steviacke miss s s 15 00
Lochaber, Dr McGregor 6 00
St. Croix & Elphouse 12 00
Lancet Caledonia 7 56
Caledonia, P E I 2 00
Rev J D Murray, fr debt 5 00
Cavendish 50 00
Summerside 25 00
Bathurst, Youghall 3 00
Mid Musquodboit 43 11
Tor, St And s s 35 00
Mrs Clark's booklet 15 00
12 95

Tatamagonche 67 00
" m bd 40 00
" vil s s 20 00
Glenelg 5 33
Springville pan. soc 4 40
Georgetown 9 00
Valleyfield 65 00
Whim Road, Cross s s 5 00
Saltsprings, Eben 30 00
Hx, Park st s c e 15 10
" St Matt s s 34 30
New Lond & Ken 8 00
E Riv, St Mary's 15 65
Hx, T Burgess 50 00
Old Mause, Couva 163 00
\$16,848 85

HOME MISSIONS.

Prev ackld 3,677 00
Onslow 40 00
Caledonia P E I 8 00
Friend 2 00
Cavendish 25 00
Trenton 40 50
Summerside 22 00
St Jas, Little Ridge & C 14 00
Bathurst, Youghall 3 00
Pugwash s s 2 25
Mid Musquodboit 2 00
Blue Mt & Garden 16 00
Tatamagonche 56 00
Cow Bay, C B 10 00
" w m s 50 00
Tatamagouche s c e 10 00
Shubenacdie 34 45
S McArthur, repaid 18 00
Montague P E I 23 00
Glenelg 8 00
Union Centre 30 00
Georgetown 8 00
Lochaber 18 00
Valleyfield 46 00
Beq H S Fraser 160 00
Whim Road Cross s s 4 00
Pic, Knox A L 2 00
Hx, St Matt s s 5 00
Interest Grove ch 25 00
New Lond N & Ken 65 00
Springside ad l 1 00
E Riv, St Mary's 14 93
Port Hastings 16 42
Glasville 6 60
N Glasgow, N St And s s 7 00
Shubenacdie 1 00
Moser Riv, G Moser 5 00
Moncton s s 60 00
Strath Lorne 6 50
Springhill 25 10
Hx, Grove ch 30 00
Riverside, Casl'gh 4 40
Coup Amherst deb 22 50
Brookfield miss ass 18 00
Great Village 30 00
Hx, St John's 50 00
Hx, Chal 35 00
Chatham, St And 32 60
Cardigan 5 00
Sussex 3 00
Tignish, Mont, Elm 12 00
Orwell 20 00
Charlot'n, St Ja 50 00
Mid Steviacke miss soc 8 25
Lullave, Dr McGregor 6 00
Hx, St Matthew's 20 00
St Croix & Elphouse 8 00
Lower Caledonia 6 00
For North-West
Onslow 50 00
Charlot'n, St Jas 10 00
St Geo birthday box 5 00
Summerside 100 00
St John, St Steph s s 2 00
Tatamagonche, 1 soc 16 00
Cow Bay, C B, w m s 24 00
Truro, Ist lady mem 62 50
" St And m bd 25 00
Sheet Harbor 2 00
Moncton s s 17 00
Springhill 250 00

Great Village 20 00
Hx, Chal 15 00
Hcpewell s s 10 68
\$5,531 28

AUGMENTATION.

Prev ackld 1,383 49
Onslow 55 00
Westville & Mid Riv 60 00
Trenton 30 00
Flatlands & Meta & c 11 00
Cow Bay, C B 30 00
" w m s 25 00
Blue Mt & Garden 30 00
Montague P E I 40 00
Union Centre 27 50
Lochaber 27 50
Shediac 20 00
Shubenacdie 26 17
Sheet Harbor 7 50
Nine Mile Riv 10 50
Great Village 31 00
Chatham, St And 61 53
New Richmond w m s 6 05
Flatlands & Meta 2 00
Cardigan 25 00
Sussex 28 00
Tignish Mont & Elm 25 00
Orwell 20 00
Lullave, Dr McGregor 2 00
St Croix & Elshs 10 00
Lower Caledonia 8 34
W Riv & Green Hill 60 00
Red Bank & White 7 63
Cavendish 35 00
Summerside 80 00
Bathurst 9 82
Beldune 3 30
Dunlap 0 65
Tatamagouche 51 00
Glenelg 16 77
Valleyfield 50 00
Glasville 28 00
New Lond, N & Ken 45 00
E Riv, St Mary's 16 60
St Richmond 11 00
\$2,425 75

COLLEGE FUND.

Prev. ackld 10,728 97
Onslow 25 00
Hx st And, adl for det 10 00
Int Adam McKean 115 00
Blue Mt & Garden s s 5 00
Cow Bay 34 00
" w m s 16 00
Shubenacdie, det 8 00
Montague, P E I 16 00
Union Centre 28 00
Lochaber 30 70
Boulladerie 16 00
W Riv & Greenhill 14 00
Ent Coup Ass & Bm deb 100 10
Springside 18 00
Woodstock 13 10
Port Hastings 10 00
Windsor, adl det 1 00
Noel 6 39
Nine Mile Riv 6 00
Shubenacdie 15 00
Hx Grove Ch 6 00
Coup Hx Debentures 21 41
Great Village 20 00
Hx, St Johns 40 00
Hx, Chalmers 30 00
Chatham, St And 14 00
Miss Glover, debt 0 60
Sussex 12 00
Tignish, Mont & Elm 8 00
Orwell 5 50
Lullave, Dr McGregor 2 00
Hx, St Matt, debt 35 60
Cavendish, debt 12 00
Caledonia, P E I, debt 6 00
Cavendish 10 00
Caledonia, P E I 8 00
Lower Caledonia 3 00
Summerside 70 00
Int St John, Hx 100 00
Georgetown 2 00
Valleyfield 23 00

Glassville.....	5 00
New Lond, N Kens.....	27 00
.....	\$11,641 27
Less, ackno'd in Sept. Record, div B of N S & Merchants Bk, rec'd twice from Jno Doull and repaid to him.....	206 04
.....	\$11,435 23

Valleyfield.....	5 00
New Lon N & Kens.....	12 00
E Riv, St Mary's.....	1 10
.....	\$2,575 42

Wakefield & Masham.....	15 00
Aylmer, Knox.....	4 00
London, First.....	28 95
Geo Marshall.....	10 00
Per Rev. P. M. Morrison, Hc.....	
Upper Economy.....	3 00
Onstow.....	20 00
Trenton.....	11 78
St Ja, Lit Ridgo &c.....	8 00
Purgwash.....	8 25
D McMillan.....	1 00
Blue Mt & Garden.....	3 00
Cow Bay s c e.....	10 00
Montagu.....	20 10
Union Centre.....	10 52
Lochaber.....	11 20
Boularderie.....	15 00
Hc II S Fraser, W R.....	10 00
Springside.....	3 40
Musquodoboit Har.....	5 00
Woodstock.....	6 54
Friend, Boul.....	1 00
Port Hastings.....	12 00
Glassville.....	5 00
Mrs C Smith, Hx.....	5 00
Moncton s s.....	3 00
Shubenacadie.....	28 75
Hx, Grove.....	10 00
Great Village.....	20 06
Hx, St Johns.....	20 00
Hx, St Johns.....	15 00
Chatham, St And.....	35 00
Caradigan.....	5 00
Sussex.....	5 00
Figuish, Mont & Elm.....	10 00
Orwell.....	20 40
Hx, St Matthews.....	41 60
Cavendish.....	3 00
Lower Caledonia.....	3 00
Red Bank & Whit.....	5 00
New London, N & Ken.....	50 00
Summerside.....	50 00
E Riv, St Mary's.....	5 50
Bathurst, Youghall.....	1 40
Valleyfield, P E I.....	55 04
Whim Rd Cross s.....	5 00

Crumlin.....	5 00
Tavistock.....	7 00
Mitchell.....	5 00
Kandy.....	1 00
Caledon, Met.....	3 60
Bridge End.....	5 00
St Vincent, Knox.....	8 00
Carleton Pla, St And.....	10 00
Amberburg.....	3 17
Fordvich.....	2 90
Cannington.....	4 30
Kildown.....	12 00
Wroxeter, s.....	11 00
Scarboro, St And.....	28 00
Crawford.....	6 00
Tor, St Paul's.....	5 00
Midland.....	10 00
Goderich.....	50 00
Flora, Knox.....	17 50
Princeton.....	10 00
Tor, Central.....	20 00
Hyde Park.....	5 25
..... ss.....	8 00
Dundas.....	35 00
Bryson.....	2 00
E Oxford, St And.....	4 00
Komoka.....	5 25
..... ss.....	7 00
Paris.....	25 00
Cambridge.....	3 00
Garafraxa, St Johns.....	15 00
Galt, Knox.....	74 00
Usbridge.....	10 00
Ayr, Stanley.....	25 00
Amicus.....	5 00
Pul Mills & Cote St G.....	20 00
Princl, Hespeler.....	3 00
Clinton, Willis.....	3 00
Walton.....	6 00
Kirkfield.....	10 00
Walpole.....	10 00
Port Hope, Mill st.....	17 11
Brampton.....	70 00
Alex Craig s s.....	3 50
St Catharines.....	1 00
Ontario Mills.....	4 00
L'Original s s.....	3 00
Dover.....	4 00
Banff.....	1 00
Letanham.....	5 00
Camden & Newbrgh.....	5 00
Belmont.....	6 00
Kilmartin.....	8 00
Leeds & St Sylv.....	10 00
Black's Corners.....	3 00
Mattawa.....	10 00
Chatham, Fir t.....	20 00
Owen Sd, Div st.....	40 00
Orono.....	15 00
Sudbury.....	5 00
Sor, Westminster.....	44 00
Sonya.....	3 00
Tor, Bloor st.....	100 00
..... St And.....	50 00
Becton.....	10 00
Perth, St And.....	50 00
Ashburn.....	7 80
Lakeport.....	2 25
Camilla s s.....	1 00
Mimosa.....	10 00
Caledonia.....	44 85
St Cath, Knox.....	75 00
Ham, Central.....	100 00
Rothsay.....	16 00
Hibbert.....	20 00
Woodstock, Chnl.....	20 00

REC'D BY REV. ROBT H. WARDEN, D.D. PRESBYTERIAN OFFICES, MONTREAL TO FEB. 6th, 1893.

FRENCH EVANGELIZATION.	
Already ackgd.....	\$8,647 70
Mrs McPhail.....	2 00
J H Marshall.....	20 00
Mrs Eliz Stewart.....	5 00
Arch Anslie.....	5 00
Shakespeare & St And.....	5 00
Prospect.....	20 00
Irish Buff.....	3 00
L'Original, St And.....	13 00
Mrs D Marshall.....	2 00
Musquillo.....	10 00
Mrs Walter Ingram.....	1 00
Richmond.....	6 00
Beuerton, Knox s s.....	8 00
Dorchester.....	4 00
Molesworth.....	5 00
Perth, Knox s s.....	4 00
E Cummering.....	3 00
Clinton, Willis.....	6 75
Cayuga & Mt Henley.....	9 00
Mrs J Watt.....	4 00
Friend, Lanark.....	2 00
Dunbar s s.....	9 15
Laprarrie s s.....	1 25
Quebec, Chal.....	150 00
Ayonmore.....	9 00
Fenelon Falls.....	1 50
N Mornington.....	20 00
Glenora.....	30 00
Yanckee Hill.....	33 00
Ramsay.....	12 00
Whitechurch.....	28 00
E Wawanosh, Cal.....	20 00
Rev J A Jaffray.....	10 00
Grafton.....	20 00
W Kellie.....	9 25
Jennie E Duncan.....	4 50
South Kintlos.....	16 10
Friend, Tiverton.....	10 00
Rev A Lee.....	1 00
Mont, St Paul's.....	100 00
Newtownville.....	4 00
Miss E A Thomson.....	1 00
Syd Mines, St And s s.....	8 00
St Andrews.....	21 00
Hampden, Ont.....	8 00
..... s c e.....	2 00
Teeswater, Knox.....	4 00
..... ss.....	8 00
Shakespeare s s.....	4 00
Tavistock.....	3 00
Fenelon Falls s s.....	18 00
Guelph, Chal.....	75 00
Martin's n, Burns.....	11 10
Mort; Crescent.....	200 00
Mrs Jane richards.....	5 00
Grand Bend.....	4 00
Friend, Constance.....	10 00
Scymour, St Awe.....	26 00
Dundas, Knox s c e.....	10 00
Walseley.....	1 30
..... ss.....	2 00
Theford, Knox s s.....	13 50
Kenyon.....	15 00
Mrs H F Bronson, Olt.....	70 00
Osabruck, St Matt.....	30 00
Boboyne n, Knox.....	8 00
Guelph, Knox.....	33 00
Amnrick.....	6 00
Glencoe.....	50 00
A P Enser, Wiscon.....	10 00
Rockburn.....	13 50
Rev P L Vernier.....	5 50
Mrs C E Maclean.....	2 00
Friend, Chatham.....	5 00
Vernonville.....	3 50
Friend, Crescent s s.....	30 00
Ahton, Melville.....	20 00
Brussels Knox.....	20 00
Pickering.....	5 00

Per Rev. Dr. Reid, Toronto.....	
Duart & Highgate.....	12 00
Rev W M Kay.....	19 50
West Brant.....	10 00
Theford.....	34 75
Brooklin.....	17 95
Carbone, Zion.....	9 00
Melrose, Lon & Shan.....	9 00
Aunan.....	15 20
Eramosa, Ist.....	10 00
Petrola.....	12 00
Geo Kippatrick.....	1 00
Underwood.....	18 15
Donald Lamont.....	5 00
Belmore.....	14 63
McIntosh.....	21 56
Lancaster.....	1 00
Kintyro.....	20 00
H M Box, Guelph.....	4 00
Abingdon.....	3 00
Cheltenham.....	5 04
..... ss.....	6 85
Mt Pleasant s s.....	11 80
Saltfleet.....	15 00
Binbrook.....	7 00
E Toronto.....	5 00
Atwood.....	32 50
Barton.....	3 00
Watford.....	15 00
Arthur.....	29 80
London, St Ja s s.....	0 50
Campbellford.....	12 00
Flower in ad.....	1 35
W Guillembg, Ist.....	9 82
..... ss.....	4 08
Limchouse.....	10 00
Centro Brnc.....	3 00
Hawkesbury.....	3 00
Tor, St Jas s s.....	75 00
Borramville, St Paul's.....	15 00
Embro.....	42 07
Chatsworth.....	14 00
Scott & Usbridge.....	2 00
Corbett.....	2 00
Hallinafad.....	7 00
Tor, College st s s.....	15 00

.....	5 00
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.....	100 00
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BURSARY FUND.	
Prev ackgd.....	\$326 04
Pic. Prince St.....	5 00
Cow Bay, C B.....	10 00
Springside.....	3 00
Moncton s s.....	14 00
Hx Grove ch.....	2 00
Great Village.....	6 00
Hx, St Johns.....	5 00
Hx, Chal.....	12 00
Hx, St Matt.....	48 35
Cavendish.....	5 00
Summerside.....	10 00
Mid Musquodoboit.....	5 00
Tatamagouche.....	2 00
.....	\$453 39

MANITOBA COLLEGE.	
Prev ackgd.....	\$29 60
W Riv & Green Hill.....	10 00
Mabou.....	8 00
Springside.....	7 00
Hx, St Johns.....	10 00
Hx, Chalmers.....	5 00
Charlottet'n, St Jas.....	10 00
L'Havre, Dr McGregor.....	2 00
Summerside.....	5 00
Tatamagouche.....	5 00
.....	\$91 41

AGED MINISTERS' FUND.	
Prev ackgd.....	\$2,098 85
Rev G S Carson, rato.....	4 50
Rev J H Chase, rato.....	4 00
Onstow.....	6 00
Rev A Simpson, rato.....	8 75
Pictou, Prince St.....	8 00
St Jas Lit Ridgo, etc.....	4 00
Cow Bay, C B, w m s.....	10 00
Rev A Grant, rato.....	2 50
Lake Anslie.....	2 00
Montagu, P E I.....	7 25
Rev H McPherson, rato.....	7 00
Rev Jas Maclean, rato.....	4 00
Rev A Falconer.....	6 25
Rev R A Falconer.....	4 66
Union Centre.....	2 00
Lochaber.....	1 00
W Riv & Green Hill.....	10 00
Rev J F Forbes, rato.....	5 00
Rev W H Ness, rato.....	4 00
Springside.....	5 00
Rev W P Archibld, ra.....	7 50
Woodstock.....	2 00
Int Geo C Peters.....	96 00
Port Hastings.....	2 00
Glassville.....	5 00
Shubenacadie.....	14 00
Nino Mllo Riv.....	1 50
Hx Grove.....	2 10
Coup Hx Water deb.....	13 38
Great Village.....	15 00
Hx, St Johns.....	13 00
Hx, Chal.....	10 00
Chatham, St And.....	20 00
Sussex.....	4 40
Figuish, Mont & Elm.....	3 00
Charlottet'n, St Jns.....	15 00
Lallave, Dr McGregor.....	2 00
Hx, St Matt.....	60 24
Cavendish.....	5 00
Summerside.....	10 00
Bathurst, Youghal.....	2 00
Rev J W Cray ord, ra.....	16 00
Rev E McKenzie, ra.....	3 00
Mid Musquodoboit.....	6 50
Tatamagouche, l soc.....	5 00
Rev T Sedgwick, rato.....	4 00
Rev Jas Sinclair, rato.....	3 25
Georgetown.....	2 00

.....	5 00
.....	12 00
.....	1 10
.....	\$2,575 42

.....	15 00
.....	4 00
.....	28 95
.....	10 00
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.....	11 78
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.....	8 25
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.....	11 20
.....	15 00
.....	10 00
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.....	6 54
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Sarnia, St And s s	75 00
Belle Grant	5 00
A D Fordyce	50 00
Mont. Naz st s s	15 00
Blakeny s s	5 00
Mont. Stanley s s	15 00
Friend, Liverton	10 00
Carluko, St Paul's s s	4 00
Campbellton f s	25 00
Woodville s s	25 00
E Lancaster w f m s	9 00
Head of Tide	4 50
Woodbridge s s	6 00
Kamloops s s	5 00
Williamstown, Heph s s	10 00
Hugh St John & wife	3 50
Antoine Dore	2 50
Tavistock s s	3 00
Lakefield s s	50 00
Kennedy's s s	3 00
Drummond Hill s s	22 00
Brussels, Knox l m s	10 00
Sherbrok, St And s s	26 00
N Westminster, St A s s	25 00
Billings Bridge s s	30 00
Phillip W Moen, Mass.	50 00
Tor. West s s	25 00
St And s s	25 00
Perth, Knox b c la.	50 00
Mrs H F Bronson	100 00
Guelp, Knox s s	50 00
Newmarket	16 00
Norval g c & b c la.	40 00
Union	20 00
Mrs C E McLean	2 00
Kenmore s s	6 00
Friend, Chatham	5 00
Blue Mt & Gar s s	5 00
Malou, Hillsboro s s	40 00
Vil s s	10 00
Hx, St And s s	50 00
Hopewell s s	10 00
Charlot'n, St Jn	50 00
La Haro Cross R ds	12 50
Hx, St Matt s s	50 00
Wm Lang, Eng Riv	50 00
H J M S	5 00
Mont. Crescent s s	50 00
Ashton, Melville	5 00
Saltfleet	4 00
Binbrook	4 00
Arthur	1 00
Acton s s	25 00
Deer Park s s	26 00
Elora, Knox s s	18 15
b c l	9 15
Tor. Central s s	50 00
Scarboro, St And s s	29 55
Friend, Heph	5 00
Burn Brae, St And s s	5 00
London, 1st s s	50 00

Rec'd s Mills	66 00
Tiverton	17 00
David Wilson	5 00
Whitechurch	28 00
Morrisburg	76 00
Elgin	21 00
Williamst'n, Heph	41 00
Wm Will, Wick	4 00
Huntngdon	43 75
Carp	72 00
Osnabruck St Matt	11 00
Rev. M MacLennan	10 00
Lowry	24 00
Rev D Currie	10 00
Roxboro, Knox	78 00
G Rutherford, Ham	100 00
Dr McDonald, Ham	50 00
W R Mills, Ham	15 00
A Stuart, Ham	10 00
Rev R Henderson	50 00

Ordinary Fund.	
Already ackgd	\$155 80
Maxville	5 00
Richmond, St And	5 00
Almonte, St And	5 00
Quebec, Chal	50 00
Whitechurch	8 00
E Wayanosh	5 00
St Andrews	12 00
Marintown, Burn's	9 50
Mont. Crescent St	400 00
Glencoe	5 00
Ashton, Melville	10 00
Wakefield & Mashan	6 00
Aylmer, Knox	4 00

\$680 3	
EPISEOPAL CHAIRS, ETC.	
Already ackgd	\$2,725 00
From Montreal.	
J Murray Smith	50 00
J C Watson	25 00
M Hutchinson	20 00
Jas Slessor	50 00
Hugh Watson	25 00

\$2,935 00	
Scholarship Fund.	
Mont, Crescent	\$50 00
MANITOBA COLLEGE.	
Mont, Crescent G	\$100 00
St Paul's	100 00
Robt Anderson, Mont.	100 00
Williamst'n, Heph	4 40

\$304 40	
NEW HERBIDES.	
Alex Younger, Ott.	\$30 00
Mont, Nazareth St s s	25 00
Stud's Pres Col, Mont.	64 00

\$119 00	
Received by other Treasurers.	
QUEEN'S COLLEGE FUND.	
Rec'd by J. B. McIner, Treasurer to 3rd Feb. 1893.	
Eden Mills	\$ 4 00
S Mountain	10 00
Elmsley	15 00
Brighton	6 40
Williamst'n, St And	30 00
Russell	7 00
Metcalfe	4 00
Lanark	7 00

\$624 54	
PRESBYTER. COLLEGE, MONT.	
Endowment Fund.	
Already ackgd	\$3,434 62
Valleyfield	18 00
Galt, Knox	242 00
Lachute	32 00
Russell'n & C Hill	109 50
Rev J B Muir	4 00

Douglas	18 00
Mont, St Gabriels	20 00
Fenelon Falls	16 00
Fitzroy Har & Torb	8 00
Camden & Newb'gh	10 00
Maxville	30 00
Guelp, St And	40 00
Montreal, St Pauls	270 00
Kingston, St And	180 00
Corwall, St. Johns	30 00

MIN. WID. & O. FUND, MAR. SYNOD.	
Rec'd by Rev. Dr. Patterson, Sec., from 1st Nov. 1892 to 31st Jan. 1893.	

Ministers Rates.	
Prov ackgd	\$1,407 78
A W Millan	7 30
E McNab	21 00
A Simpson	28 00

\$1,464 08	
Of which \$17.00 for fines and interest on arrears.	

Congregational Collections and Donations.	
Already ackgd	\$7 00
A B I M, St And, N.B.	5 00
Campbelltown	4 00
South Richmond	3 00
Calcedonia, P E I	2 00
Richmond	2 00
Acadia	3 00
Youghail, N.B.	2 00
Bluc Mountain	3 00
Princeton, P E I	2 00
New Richmond	2 00
Riv Inhabitants	1 00
St Andrews, Inro	10 00
St Matthews, Hx	12 00
St Jas & Lile Ridge	2 50
Lake Ainslie	2 00
Fort Hastings	2 00
Glassville	2 00
Shubeneadiie	2 00
Moncton s s	6 00
Chalmers, Hx	5 00
Tignish, Mont & Elm	2 00
St Jas, Ch'town	5 00
Bath, Youghail	2 00
Georgetown	2 00
Valleyfield	5 00
New London N & Ken	6 00
E River, St Marys	0 55
St And, Chatham	5 00

\$515 72	
Endowment Fund.	
Est lat J MacLaren	\$20,000 00

Ordinary Fund.	
Pres Ch, Ireland	\$482 77
Cong, per Dr Reid	367 50
Quebec, Chalmers	75 00
Lynden, Ont.	3 48
Florenceville, N.B.	1 30
Sheet Har, N.S.	5 00
Cong, per Dr Warden	204 40

\$1,139 54	
Scholarship Fund.	
H K Wood, Lon, Eng	\$24 11
Friend, St Jas Sq, Tor	30 00
Robt Anderson, Mont.	100 00

\$110 10	
Rec'd for Higher Religious Instruction during January, by Rev. T F Fotheringham.	

Strathalbyn	\$1 30
Bass R, N.S.	1 25
Lower Kintore	0 36
Upper Kintore	0 5
Lower Stonehaven	0 87
St And, Hx	5 00
Komoka, Ont	2 06
St And, West Tor	10 00
Westville, N.S.	1 00

\$22 28	
MANITOBA COLLEGE.	
Building Fund.	
Treasurers, A. McDonald, and Dr King.	
Prev reported	\$10,500 00
R Camb'l. Strath, c l r	250 00

J Gowans, Tor, 1 pt	125 00
Rev R Hamilton, 2 pt	15 00
Rev Prof Baird	130 00
Two Friends, Tor	100 00
Ely, Blain & Co, Tor	100 00
Theo Woodbridge, Tor	25 00
Geo Woods, Tor	25 00
D Gunn, Tor	50 00
Wm Hendrie, Ham	100 00
Wm Vallance, Ham	100 00
Frank Malloch, Ham	100 00
Alex McLagan, Ham	50 00
John Leys, Sarnia	10 00
Dr Nichol, Brant'f'd	20 00
Sher'f Watt, Brant'f'd	20 00
Mrs Cocksh't, Brant'f'd	10 00
Chas Duncan, Brant'f'd	10 00
McLean, O & L, Brnt'f'd	10 00
Passenger C P R	5 00
Rev Prof Thom's, 1 pt	65 00
R D Mann, Mont	500 00
Est Hon Alex Morris	100 03
Sher'f Mackay, Fdin	24 00
Chinamen in Winnipeg	32 50
Rev J S Henderson	15 00
A C Matthews, Mont	300 00

\$12,782 50	
Furnishing Fund.	
Prev reported	\$285 50
Ladies Carberry	45 00
Pres Teachers Win	45 00
Ladies, Augustin, etc	45 01
Dr Harrison, Neep wa	45 00
Ladies Cong Ch, Win	45 00
Ladies Cypr's Riv, 1 pt	5 22

\$515 72	
Endowment Fund.	
Est lat J MacLaren	\$20,000 00

Ordinary Fund.	
Pres Ch, Ireland	\$482 77
Cong, per Dr Reid	367 50
Quebec, Chalmers	75 00
Lynden, Ont.	3 48
Florenceville, N.B.	1 30
Sheet Har, N.S.	5 00
Cong, per Dr Warden	204 40

\$1,139 54	
Scholarship Fund.	
H K Wood, Lon, Eng	\$24 11
Friend, St Jas Sq, Tor	30 00
Robt Anderson, Mont.	100 00

\$154 11	
Received by R. G. Murison, Treasurer Knox Coll Miss. Soc.	
Burgoyne	\$12 00
Salem	9 63
Alma	40 50
John Faulkner	5 00
Monkmans	4 10
Dr McPhedran	2 00
Dr Ferguson	4 00
Kemble and Sarawak	15 00
Wellwisher	2 00
Yoho	50 54

Received by Rev. W. Graham.	
St. John's, Nfld., per Rev. J. Annand, New Herbrides, for rebuilding church.	
Rev Dr Gunn, Futuna	\$4 80
J Gillan, Malakula	2 40
J Annand, Sauto	2 40

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