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The

Presbyterian Record.

VOL. XVII.

FEBRUARY, 1892.

No. 2.

We wish to return sincere thanks for the many kind words and good wishes that have been sent regarding the RECORD. It would like to find a resting place in every home. Sample parcels will be sent free on application to places where it may not now be going. Will those who have been taking it and who do not want to continue it, kindly give notice at once.

* * *

We print in this issue, three letters from Honan, all describing the same event, and we do so for two reasons:

1. The event is an important one in the history of the mission, one concerning which our readers will wish the fullest information, and each writer adds something that enables us more clearly to understand the situation.
2. For another reason we give all three of the letters, viz.: for the unique illustration they afford of the discrepancies of the three evangelists. Matthew, Mark, and Luke, tell the same story, but not in the same way, nor giving prominence to the same things. And these so-called discrepancies have been a favorite point of attack for shallow thinkers. But such variety is the inevitable result of three men, each by himself and in his own way telling the story. Each one is impressed by something which the others do not notice, and he writes about it while others make no mention of it. The three Honan letters are an interesting study along this line. Might we not carry the illustration a little farther, and say that the second resembles Mark in its brevity, while the third in its touches of detail, is not unlike Luke.

* * *

When the death angel was abroad in Egypt, prince and pauper fared alike. To-day, our empire's throne in black, reminds us that rank no barrier to our common destiny, that sorrow, suffering and death, come alike to all. In olden times, when kings ruled, the death of a prince led to strife. Now the people rule, and, while individuals pass away, the people live, and a

royal death instead of placing the family in peril, and filling a nation with uneasy dread, surrounds the former with sympathy and pity, while the latter continues its quiet, majestic, ongoing. This is one of the fruits of Christianity, and should call forth to-day our most devout thanksgiving. Yet greater cause for gratitude have we in the blessed assurance that, although earth's kings are laid low, and its kingdoms, even the mightiest, decay, the Christian's kingdom knows no change but progress, and his King, Saviour, helper, friend, abideth ever.

* * *

The "Revision" movement in the Presbyterian Church in the United States, has been to some extent, taking on a new aspect. So long as the work was untried, it seemed an easy thing to amend the much maligned old confession of faith, and put a better in its place. Now that a committee of their ablest men, has, after long and careful work, prepared a revision of some of the chapters, and sent it down to Presbyteries for consideration and suggestions, before finally submitting it to the General Assembly, the multitude of changes and amendments that has been showered in upon them from the various presbyteries, the general unsatisfactoriness of any of them, and the weariness of the wordy war, to which no end seems near, has led an increasing number to the opinion that it is better to give up the attempt at revising the confession and to prepare a statement of belief in a briefer and simpler form, which shall guard more especially those points in which the confession is sometimes misrepresented by its enemies and, through want of knowledge, sometimes misunderstood, even by its friends.

* * *

Poor Russia! What a history behind her; and darker, if possible, the history she is making now. What a track of sin and sorrow she is making as she trails her huge breadth across the centuries. A few months since, the world

resounded with the story of her cruelty to the Jews, robbing, persecuting, banishing, from home and country. Now the wail of the down trodden children of Abraham is drowned in the louder cry of the larger throng, hungering for bread. In the terse, tense, words of the *Belfast Witness*: "From Odessa to Tobolsk, in a section of country lying north of the Black and Caspian seas, a country 3,000 miles long by 1,000 broad, there are forty millions of people who have no food. Last spring there were frosts, then drought, and the grass and grain crops suffered. Little grew for man or beast. Before the famine was really upon the people, the cattle and beasts of burden had either died or were killed for food, or were given away for five shillings a head." The policy of Russia has been to build railways for war rather than commerce. All through this vast region there is little communication. Money has been voted by Government, but between the corruption and dishonesty of merchants and officials, and the lack of transport, "before food reaches the death stricken province, millions must have succumbed." The suffering but increases the unrest, which, on account of the overtaxing and tyranny, everywhere prevails.

Foul atmospheres need tempests to clear them, but HE rideth upon the storm; and out of these dark and dreary days will in His own good way, it may be through scenes of war and blood, bring about better and happier days to Russia's down-trodden millions.

* * *

Machinery has largely displaced hand labor, greatly to the world's comfort and good. The same tendency marks the moral and spiritual work of the world, and sometimes to the world's hurt. The *Philadelphia Presbyterian* thus describes this trend of our times. The world's evangelization is largely carried on now by means of resolutions. Co-operation, "run mad," is undermining individual and personal piety. The confessional for the individual is lost sight of; self-examination now means the calling together of a committee, and having the chairman write a penitential report, which is adopted after various weakening emendations. How we long for the revival of individualism in religion, when we can hear the Christian saying, "Lord, what wilt thou have me to do?" instead of, "Lord, what shall our society or committee do?" What a change a little more of the *ego* in our relations to God and duty would bring! What a revolution the cry "I have sinned!" would effect! Why should we stand gazing up into heaven while the cross and its possibilities and demands are still upset and nothing done?

* * *

In this age of new religious theories, and

"higher criticism," and all that goes to the unsettling of men's faith in the old Bible doctrines of sin and penalty and salvation, it is comforting to listen to the words of Luthardt, who was, for nearly forty years, a professor of theology in Leipzig. He says: "We have had too many experiences in this respect, have seen too many hypotheses come and go. We older ones had experience in Baur's criticism of the New Testament, and some of us took an active part in opposing it? Where is that school now? What a stir D. F. Strauss made in his day! All who understand the matter now, have abandoned the theory that the life of Jesus consists of myths. How many in Germany, even in scientific circles, compromised themselves by their attitude towards Renan's 'Life of Jesus!' Who speaks seriously of the French Romance now?"

* * *

Rev. Gavin Hamilton, one of the young ministers of Nova Scotia, who after a short settlement in Brookfield, N. S., was compelled by throat troubles to resign his charge, is now in the Rocky Mountains, and there in a drier atmosphere has recovered health and is doing good work. In a private letter to a friend he says, "a Western missionary has to break new ground, or the old so covered with weeds and obstructions, as to be almost unrecognized. Christianity has a tougher fight of it out here than in the East. Drink is the curse of the West. The North-West Legislature now in Session at Regina, has a new license law under consideration. We expect important results from this legislation, but I predict the same difficulties for high license that now hinder the so-called prohibitory law that we have. Satan's kingdom is difficult to shake, but shaken and overturned it must be.

* * *

Among the great figures that have recently passed from earth is that of Right Rev. Samuel Adjai Crowther, D.D., Bishop of Niger Territory. Born in the Yoruba country, one hundred miles inland from the Bight of Benin, he was carried off in a Mohammedan raid and sold as a slave. Captured by an English man-of-war, he was brought under Christian influence, studied in England, entered the church, went as a missionary to Africa, was consecrated Bishop of the Niger, June 29, 1864, and until his death devoted himself to the welfare of his native land. Among his works was the translation of the Bible into the Yoruba tongue, giving to his own people the word of God. Few careers in the world's history have presented more striking contrasts than are seen between the little heathen boy of an inland African village and the scholarly Christian Bishop, of world wide fame, who, on the last day of the old year, finished his course with joy.

On Thursday, Jan. 14th, the morning that Prince Albert Victor died, Cardinal Manning passed away at the ripe age of over four score years. Trained in the Anglican Church, a leader in the Tractarian movement, he drifted onward until he landed in the communion of Rome. Here his talents and force of character, and his zeal in the service of the Church, led to his promotion, step by step, until he reached the Cardinal's chair and hat, the highest position in the Roman hierarchy next to the Pontifical throne. His was no cloister life. He took a deep and active interest in the great questions of the day, such as the Temperance Reform, and the labor question. In him the strongest man in the Church of Rome in Britain has passed away. And yet, while devoted to the interests of Rome, and submitting to her authority, neither he nor Cardinal Newman could be taken as fair representatives of Rome. They were trained in the Church of England, and that training could not be effaced. And here a great truth suggests itself, viz., that no matter what the conversion be, it is hard to efface the influences of earlier years. There is but one character moulding time in life, and that is life's spring-time.

* * *

On the 25th of November the Viceroy of India, Lord Landsdowne, with Lady Landsdowne on their viceregal tour, visited the Canadian mission at Indore. Rev. Mr. Wilkie, on behalf of the mission, presented the address. The Viceroy in his reply made the following graceful allusion to their welcome:—"The reception which you have given me has a very special value and significance in my estimation. Amongst the many loyal inscriptions and signs of good-will which decorated the approaches to the Residency on the day of my arrival at Indore, my eye was not slow to detect a legend in which I was informed that 'Canada has not forgotten you.' I was greatly touched to meet in the midst of this Indian State, at a distance of many thousands of miles from the Dominion, with a welcome which carried me back to the five happy years which I spent as the representative of the Crown in the great Dominion of Canada. I rejoice to find your little Canadian colony carrying on its good work successfully in India. I do not believe that the cause of education could be entrusted to better hands." Many a hard and trying day did Mr. Wilkie and his fellow laborers in Indore have on account of the jealousy and ill will of those high in authority; but now all is changed. The Lord hath done great things for them whereof they are glad.

* * *

Is the Christian nation to the south of us to have the sun go backward on her dial? She is to have a World's Exhibition in Chicago in 1893

to commemorate the four hundredth anniversary of Columbus' discovery of a New World, and along two lines there are tokens of self dishonour as well as dishonour to God. The local directors are strongly inclined to have it open on the Lord's day, and whether, in spite of the protests that are pouring in from all parts of the country, they will carry out their purpose remains to be seen. Then it is reported that they have decided to allow the sale of liquor within the grounds of the fair in consideration of the Exposition receiving a share of the receipts. In 1876 at the great Centennial World's Exhibition in Philadelphia, neither of these things was allowed, and we presume that if this were held in Philadelphia it would be as it then was. And it is too bad that the influence of foreign immigration into the new West should so drag down and dishonour the land and country that has given it a welcome and a home.

* * *

Rev. E. A. McCurdy, late of New Glasgow, N.S., now of Port of Spain, Trinidad, writes of the work of 1891 in our mission there as follows:—"On the whole the past year has been a grand one in this field. There have been 2,951 children in the schools, with a daily average attendance of 2,018; 348 baptisms, of which 188 were adults, and 74 were received into full communion, of whom thirty were in the Couva field. The opening of the new institution is set down for Feb. 2, the formal opening to be made under the auspices of the Presbytery in the afternoon, with a public and more popular meeting in the evening to be presided over by the Mayor of San Fernando." The Missionaries in Trinidad are greatly encouraged. They have had their times of tears in sowing, but the returning years are bringing them the joy of garnering sheaves.

* * *

"There is a Presbytery in Spain bearing the name of the Andalusia Presbytery. We believe that it is a Presbytery which has grown out of the mission of the Presbyterian Church of Ireland, and is one of the first fruits of the good work which that church has done in the old land where the rule of Romanism has been so complete and lasting."

* * *

The Rev. Jos. White, Synod's Convener, having removed to Manitoba, Presbyteries will please forward their reports on Sabbath Observance to the Rev. Dr. Armstrong, Ottawa, Convener of the Assembly's Committee.

* * *

It is reported that owing to the great pressure from President Carnot, the Prince of Monaco has decided to close the Monte Carlo gambling house.

Our Home Work.

OUR home work! What is it, or rather, what is it not, reaching as it does, from the most transient individual thought to the great problems that affect a whole nation. And yet, its greatness need not appal. We should rather be stimulated by the fact that the greatest flows from the smallest, and that our part of it is so easily within our reach. Just as the largest rivers are made up of individual rain drops, so the mightiest movements of a people, in any direction flow from individual thoughts. Get one heart, our own heart, better, purer, more Christ-like, life and work will follow, and in that proportion will all good be helped onward. And how vast and varied the home work that reaches out from this beginning, the increasing of love in home life, honesty in work, justice and truth in business life, kindness and purity in social life, uncorruptness in political life, zeal in church life, and devotion in Christian life.

TEMPERANCE.

ASSEMBLY QUESTIONS AND SESSION RETURNS.

PARCELS of circulars containing the questions on Temperance approved by the last General Assembly were sent to Conveners of Presbyteries' Committees on Temperance for distribution to Sessions and Mission stations.

The returns received from Sessions last year were, on the whole, the fullest and most satisfactory ever sent in on this subject, but there is still much room for improvement. Since the Assembly has seen fit to appoint a standing committee on Temperance, and has directed it to gather information by means of sending approved questions to Sessions, it is earnestly hoped that every Session will recognize its duty in this matter, and carefully consider and answer, as fully and as accurately as possible the questions submitted.

Last year's returns furnished a large amount of valuable information regarding the changes that have taken place in the drinking customs and temperance sentiment of the country during the last twelve years, showing most encouraging progress in the right direction. Now, that we have this information, it is of importance to learn, as far as possible, what causes have, in different localities, brought about these changes, so that we may be able to find what means have been the most effective in producing the best results. Such information cannot but be helpful to the friends of Temperance and Prohibition in continuing this good work, and such information is sought.

Then it is desirable to learn the extent of the traffic in the different localities, the proportion of saloons to population, and whether or not the

illicit sale of liquors is decreasing. We also want to know what Sessions, all over the church, think of the influence of the saloon or dram shop on the general life of the community. Information is also asked on what is being done to secure the teaching of Temperance in public schools, and what have been the results of efforts made by congregations for overcoming the evils of intemperance and building up a sound temperance sentiment.

If all Sessions and Mission stations send in replies then the committee will be able to furnish the church with a summary of the opinions and knowledge, on those points asked, of all our ministers and our six thousand elders, living in all parts of the grand Dominion under a great variety of circumstances, and representing different phases of opinion. If the facts existing in any congregation or community, or the opinions held by any Session be not represented in the report, the fault must be with those who fail to send in returns. The aim of the committee is to make the report show, as fully as possible, the facts and opinions as presented in the returns of Sessions, and that this has been done, so far as my knowledge goes, an examination of all the reports of the last two years will clearly show.

I emphasize this matter here with the hope that if any have so far failed to send in their returns they may be stirred up by way of remembrance to give it immediate attention, for the time is short. If any Session or Mission station has not yet received a circular with questions, it will be furnished on application to the Convener of the Presbytery's Committee on Temperance, or to

D. STILES FRASER,

Convener, Assembly's Com.

SPRINGSIDE, Upper Stewiacke, N.S.

INCIDENTS OF FRENCH WORK.

AN INTERESTING STORY.

IN a graphic report of French mission work in St. Hyacinthe, Que., Mr. E. F. Seylar says:

We have met with very little real opposition, and any that has been offered has soon given way before the power of God's holy love.

Our people have all attended the services with an admirable regularity, always manifesting a sincere interest in them and in the cause of Christ generally. It is a source of joy to us, amid the many trials incident to missionary life to notice the interest they take in public worship;

One family said to me a few days ago: "We long for the Sabbath to come that we may get to church to be refreshed and comforted by the preaching of God's word. It is our greatest joy in life." This is a large family converted from Romanism a number of years ago, and there are many who express the same feeling. Such

things go far to meet the objection so often made, that 'converts soon lose interest in church going and in spiritual things generally.'

Another family who left the city last spring to go to the United States, returned to us in October, saying: "We could not remain where we were any longer, there were no French services, and we were too lonely, we cannot live without hearing the word of God preached," and meeting them the week after, they said: "Oh, how happy we are to be back again. We enjoyed the service so much last Sunday." Then with tears in her eyes the woman said: "I tell you honestly, I would rather live on two meals a day and enjoy the privilege of hearing you preach, than to save money and to be deprived of the benefit of the church."

Since we have been in this church—now seven years—there have been over three hundred persons connected with us here, and they have all and always been zealous and interested in church going.

I am happy to state also that the children have been very regular in their attendance at Sabbath school during the past summer, and we have reason to believe that some have received good and lasting impressions in their hearts.

Mrs. Seylaz who superintends the school and teaches a class of boys and young men is greatly encouraged and places great hopes in her boys for the future.

Our missionary work among the Roman Catholics has given us encouragement. We have met many very interesting cases which strengthen us in our belief that there is a glorious harvest to be expected in the future. We have had scores of opportunities to converse with Roman Catholics in their homes, in stores and workshops, and in the market place, both privately and publicly. It would require volumes to relate all the interesting cases I have met during the summer.

One case in particular, however, deserves special mention, as it has cheered our hearts, and so plainly and clearly meets that statement sometimes made by English Christians, that: "Most all converts from Romanism return to their first faith when about to die."

About two years ago, an aged man was induced to come to church to hear the gospel preached. He came and was so pleased that he continued. Mrs. Seylaz and myself visited him at his home, and he attended our French services regularly, the result being that about a year ago the spirit of God strove with him and he was not only reformed from Romanism but savingly converted to Christ.

In the beginning of last August he fell ill and during his illness which lasted about four weeks, Mrs. Seylaz and myself visited him daily, spending much time with him, reading the comforting

promises of the gospel, exhorting him to cling to his Saviour, and praying with him.

It happens that he had a large number of relatives and friends in the neighborhood who also visited him daily. Many of them remained in the sick room while we were engaged in religious exercises, and were thus enabled to hear the glad tidings of the gospel by the side of the sick. We thus had many glorious opportunities that we could not have had otherwise. They always listened to us with interest, in many cases manifesting considerable surprise at what they would hear of our faith, and above all at the inward spiritual peace the sick man enjoyed, many of them telling me that they "had no idea" that our "religion was so good," and that they themselves wished they could feel as happy at the thought of dying as the old gentleman appeared to feel while refusing the ministrations of the priests.

During the course of his illness some of the priests and nuns visited him and did all in their power to lead his mind back to his first faith, but he positively and persistently refused to do so. They went so far as to tell him in the presence of witnesses that if he abandoned us or forbade us his door and returned to the Catholic faith the blessed Virgin Mary would heal him and he would soon be well. They did this repeatedly until he finally lost patience with them. One day as he was enduring very acute sufferings, the nuns being present said to him, "if you prayed to Mary and to Joseph they would heal you," "no," said he, "I will not pray to any but Jesus." On another occasion the nuns said, "The holy father—" (mentioning the name of a special priest) would visit you if you did not receive the minister." He answered, "let him visit me as a friend if he wishes, but in his capacity of a priest, I have no need of his services." The nun answered, "No, he will not come while the minister comes, he is afraid of meeting him as he does not wish to discuss with him." One day as I entered the house, a priest was sitting by the bedside, but as soon as he saw me, he immediately took his departure and did not return. The good old disciple endured to the end. He died publicly confessing his Saviour amid all manner of opposition.

This was certainly a unique case in the history of French evangelization. The minister of the gospel and his wife on the one side of the death bed, and the priests and nuns on the other side, and during four weeks, friends and relatives, backed by the priests, the nuns and a Roman Catholic physician, made daily and strenuous efforts to shake the faith of a dying man.

During the last two weeks we seldom left him alone, as we feared they might circulate false reports of a pretended conversion back to Romanism. When I left the sick room my wife and Protestant friends took my place. I often

felt anxious lest in my absence some priests or Catholic friends might offer abusive language to my wife, but no, they did not, and finally, the day before he died they vacated the place and left us in peace.

This was a glorious Christian death, upon which much could be written, and it goes far, as I have said to overthrow that false impression, current among certain people that "most of the converts from Romanism recant when about to die." I have often heard this and it always pains me. I have been present at the death of many converts from Romanism, and never, no never, have I seen one manifest even a shadow of a desire to return, or to die in the faith of the Catholic church or even to see a priest.

At his funeral which I conducted in our church a great number of Catholics was present. The priest had advised his people not to attend the funeral, but his advice had only served as an advertisement, as our church was filled to overflowing. From the outside steps to the pulpit, every inch of standing room was taken and many remained outside who could not enter. There were hundreds of Roman Catholics in the church who all listened attentively to a gospel appeal and then followed the remains to the cemetery.

For days after the funeral it created considerable excitement among certain class of people in the neighborhood. Many wondered at the peace of mind in which the old man died, having refused all spiritual consolation from the Catholic Church.

Now, about our work generally, I said we have met with hundreds of interesting cases, but there is much sameness among them. To relate one is to relate them all. They all amount to this: "We are dissatisfied with our church and feel the need of something better."

One day I overheard a group discussing. They were unaware of my presence and talked quite freely together. One was quite angry at the priests for denying them the Bible, and he wished to know the reason why. Another answered: "The reason why? I know it. It is this. The priests know that if they placed the Bible in our hands, and told us to follow its teachings, there would not be a dozen Catholic families in this city a year from to-day. That is the reason why." Quite a lively discussion then followed. Some wondered if they could be saved while following the doctrines not taught in the Bible.

One day, having spoken to a group on the market for about one hour, I left them convinced of the necessity of following the voice of God through the Gospel. I was not far away when I overheard a man making strenuous efforts to undo what I had done, saying: "If his religion was so good as he pretends the Protestants would not have fifty religions, they would have

only one. The proof that the Catholic Church is the only one true Church is that there is unity and no division in it."

I turned back to answer this man and his objections, but as soon as he saw me he disappeared among the crowd. I explained to them what seem to be divisions among us, trying to make them understand that we are really one, all united in one common faith, loving the one God and Father, trusting the one Saviour, led by the one Holy Spirit.

On another occasion, speaking to a group of persons, one said: "But, sir, we are permitted to read the Bible." I said: "Do you know what the Bible teaches?" "Yes, I do." "Well, then, tell me how our Lord gave the holy sacraments." "Well, I suppose in the same manner as our priests do." "My friend," said I, "you must confess that you have never read the Bible." He did confess it, and asked me: "How did our Lord administer the sacraments?" I told him and minutely explained the meaning thereof. To this one man exclaimed: "Then we Catholics have never really taken the true sacraments, and we cannot be saved." Then a long explanation followed, which left these poor people in a sad state of excitement at the thought that after all, perhaps, their "bon dieu" was not a god at all. The result was that two or three men said: "We will study the Bible, we have been in darkness long enough."

On another occasion a gentleman said to me: "I know I should study the Bible, but I fear to do so lest I become so utterly disgusted with the Catholic Church that I shall leave it altogether." "Are you convinced of the error of its teachings?" "Yes, fully." "Why not leave it and embrace the truth?" "Because I fear persecution in the shape of my worldly interests, but some day I will break the chains which tie me to error." I showed him the danger of delay and left him serious and sad, with the promise that he would read the Bible more than hitherto.

Another gentleman said to me: "There are hundreds of Protestants in this city, but they lack courage to confess it publicly. Were it not for this lack of moral courage on our part your church would soon be too small to contain your congregation, as we know that you preach the truth. Most of us have heard you preach some time, and we know that you preach the truth, but we would suffer in our worldly interests, as the priests have so much influence over a certain portion of the community upon whom we mostly depend for our business success, but I, too, will say that some day we shall sever all connection with the Church of the Pope."

Two others came occasionally to our services who would join us were they not afraid. Their employer, being influenced by the priest, gave them to understand that he might discharge them if they join us, so, as they have families

dependent upon their daily labor, they do not come regularly, although their hearts are with us, and should they find remunerative employment elsewhere, they would both be Protestants with their families.

There are many in the same position. One fact exists. Hundreds are dissatisfied with the Church of Rome, and long in their hearts for something better and holier to comfort them in their trials, but they lack courage to come out openly and to confess their faith in Christ. As they receive light, however, their courage grows, and I will again repeat what I have said often: "There is a glorious harvest to be expected for the future. We sow the seed, and, if not we, others after us will reap the harvest. May the Almighty God kindle into a flame of burning zeal the spark within our hearts, that we may become more consecrated to His service.

E. F. SKYLAZ.

SYSTEMATIC BENEFICENCE.

This paper was prepared by Rev. M. G. Henry, Con- venger of Com. on Systematic Beneficence in the Maritime Synod, and published as a tract by authority of the Synod.

A new Reformation is needed in Christendom. That was a grand one three centuries ago, when the Bible was unchained and opened to men of every rank, that they might learn God's wonderful plan of salvation through faith in Christ. Not less notable was that commenced a century ago in the missionary Revival, which unchained the Church and sent her forth anew on her mission of preaching the gospel to every creature. And now to complete and give full effect to these two Reformations, we need another which will unlock the Lord's money that men are holding as their own, and let it go, consecrated to its proper use, in sustaining the divinely appointed agencies for evangelizing the world.

One of the greatest practical questions before Christendom is:—How can Christians be induced to consecrate their substance to the service of the Lord?

To help to bring about this great Reformation, every teacher of the word must faithfully expound and inculcate the Law of the Lord on this matter, until the people are convinced that they must be ruled by God's Word in this as in other duties. The principles and precepts of Scripture with respect to giving are as plain, practical and authoritative as the ten commandments; and it is wonderful that it takes men so long to realize their meaning and application, and to yield obedience to them.

As a means of awakening the members of our Church to a sense of their duty and privilege, we send forth this tract under direction of Synod, and we trust with the sanction and blessing of the Head of the Church.

We advocate and urge *the devotion by every one of a definite proportion of income for religious purposes, setting it apart as a sacred deposit, and giving it out to appropriate objects as an offering to God, with a worshipful spirit.*

We wish in what follows to state briefly (1) the principles of Systematic Beneficence, as thus defined, for the individual; and (2) suggest methods of gathering the offerings of the people, for congregations.

1.—PRINCIPLES FOR THE INDIVIDUAL.

We place in the forefront some declarations of God's Word as the basis of our statement.

"All the tithe of the land..... is the Lord's; it is holy unto the Lord." *Lev. 27:30.*

"Bring an offering, and come into His courts." *Ps. 96:8.*

"Bring ye all the tithes into my storehouse..... saith the Lord of hosts." *Mal. 3:10.*

"Know ye not..... that ye are not your own? For ye are bought with a price." *I Cor. 6:19, 20.*

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." *I Cor. 16:2.*

In these and other passages we plainly read:—

1. *God's Ownership and Man's Stewardship.* God is the absolute owner of all things—the silver and the gold, the cattle and all the products of the earth. "The earth is the Lord's and the fullness thereof." *Ps. 24:1.* "All things come of Thee, and of Thine own have we given Thee." *I Chron. 29:14.*

Christians especially should remember that they are God's, not only by Creation and Preservation, but also by Redemption and solemn Consecration. True consecration includes our property, and the use of it under His direction and for His glory. In the use of our possessions we must act as steward; responsible to God. We are not at liberty to dispose of our money thoughtlessly or selfishly. We must not hoard or waste, but administer and distribute wisely and conscientiously. Study carefully the Parable of the talents in its application to money. *Mat. 25:14-30.*

2. *Devotion of Substance.*—God requires a portion to be devoted definitely and absolutely to religious purposes, as an offering to Him from whom we receive every good gift. Just as He claims one seventh of our time—the Sabbath—so surely does He claim some proportion of our substance for strictly religious purposes. To withhold this, is to rob God. See *Mat. 3:8-10.*

By adequate offerings we must render to the Lord His due, in acknowledgement of God's ownership and our stewardship; in order also that we may be true to our consecration; that we may do our share in maintaining and propagating the true religion; and that we may prove our love to Him, who though rich, yet for your sakes became poor, that ye through his poverty might be rich." *2 Cor. 8:9.*

3. *Proportionate Giving.*—The Bible rule for each one is "As God hath prospered him." The amount given should increase with our prosperity. It is not right to add to our savings, or to expenditure on our comforts, or to enterprise for gain, and not equally increase our givings to God's cause.

What proportion of income should we give? The lowest sanctioned in the Bible is the *one-tenth*. As early as Abraham, the tenth was recognized as the Lord's. The Jews gave much more. Can we, in this Christiana dispensation, give less? With greater privileges and larger work committed to us, with the loftier model and the more powerful motives presented in Christ's sacrifice, can we deliberately determine to make a smaller offering than the Israelite of olden time. On the contrary, we are led by New Testament teaching, to expect the adoption of a higher standard of liberality now than then.

God's rule is, not that we give what we happen to have, or what the impulse of the moment suggests. It demands the most careful and honest deliberation. We are not to give the leavings of our income—not the crumbs left after

we have satisfied ourselves; but God's claim is to receive the first attention, and his proportion is to be laid aside as a sacred deposit to be used only for religious and benevolent purposes. "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9.

4. *Weekly Storing.*—The Bible rule is plain as to the time and method; "on the first day of the week, let every one of you lay by him in store." In actual experience, this has been found to be the best plan. The Lord's day is the best time—the scriptural time to lay by in store, or to give to God. If the members of our churches could only be induced to attend to the devotion of their substance as regularly as going to church, and if giving were only universally practiced under such high and holy motives and influences as the Sabbath and its services afford, what a grand development of this grace, and what a glorious expansion of Christian work, would be the result.

5. *Giving Should be Practiced as an Act of Worship.*—Giving from right motives is as truly worship as prayer, and the two should always be joined as in Acts 10:14. It is an appropriate part of Sabbath service, and of the worship of the sanctuary. It is an excellent means of grace much needed to crucify covetousness, to cultivate self-denial, to strengthen faith in God, to quicken and sustain interest in every good work, and to help us to attain to greater likeness to God who is the greatest of all givers.

6. *Giving is Profitable.*—There is a great reward to the liberal giver.—To keep God's portion for selfish or secular use, is to suffer loss financially, as well as morally and spiritually. Giving to God is one of the conditions of temporal prosperity. Success in life may be more confidently expected in partnership with God. Better ninetieths with God's blessing, than the whole without His blessing. Especially can we ill afford to lose the moral and spiritual blessings secured by fidelity in giving to God. The promises of God to the liberal giver are great and precious. "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty," &c.—Prov. 3:9. Remember the words of our Lord Jesus how He said, "It is more blessed to give than to receive." Acts 20:35. And how He said again, "Give and it shall be given to you, &c." Luke 6:38; see also Isa. 58:6; Prov. 11:24-25. Study carefully 2 Cor. 8th and 9th chapters, where Paul fully sets forth the spirit, measure, motive and reward of giving.

7. *Bringing the Offering to the House of God is the Scriptural Method.*—We do not say that a regular systematic gathering of contributions by collectors is not good; but we insist that it is better for people to train themselves to bring their offerings every week to the sanctuary. This plan takes away the appearance of begging. It is the easiest and simplest. It is the most consistent with the voluntary and devotional spirit that should characterize all giving. It is best adapted to develop the grace of liberality, because of its frequency, regularity and connection with the worship of God. It must be the best, because it is the Scriptural plan. Mal. 3:10. Ps. 96:8. "Bring," &c.

8. *Every One* should practice Systematic Giving, whether his income be little or much. Let the child, out of his first earnings or gifts, devote a proportion. Let every one, from the beginning and all through life, adopt it as a regulating principle that God's share must come out first from all receipts. Let none plead exemption

from this rule. All are equally responsible. All need the moral training, and all may enjoy the reward, that faithfulness in this duty secures. Heads of families should engage every member of their households in active, blessed participation in giving to the support of ordinances and Christian work. Every adherent is responsible to God, and owes very much to His Church; and therefore he should give liberally for its support. Communicants are under still greater obligations to maintain the ordinances of God's House. Those who neglect or refuse to do this are not consistent with their Christian profession.

The schemes of the church have an equally strong claim upon the liberality of every one. The church, in carrying on the work to which she is called, is committed to the maintenance of every scheme. She can not neglect any of them and accomplish her mission. Every member should take an active interest in the work of the whole body, and not be a mere dead, useless appendage. Ought not delinquent members to fear lest such woes as the following be directed against them? "Curse ye Meroz.....because they came not to the help of the Lord, to the help of the Lord against the mighty." Will not every one rather seek the blessing which every helper in God's work is sure to receive!

And not only does the individual suffer by delinquency, but the church and the Lord's cause suffer. There are too many Achans in the camp, hiding the silver and the gold which ought to be devoted to the Lord; and the army of the Lord, which ought to be conquering the world for Christ is held back from many a victory, and kept lying under defeat and disgrace. Were the church but purged from the covetousness that hides within her pale, she would put on her new strength; before her the idolatries of the world would speedily fall, and on their ruins would soon be "established the mountain of the Lords' House unto which all nations shall flow."

II.—METHODS FOR CONGREGATIONS.

Every Congregation should adopt some well defined method, consistent with scriptural principles, for gathering the offerings of the people, and make suitable arrangements for having it efficiently carried out.

The rulers of the church should take the lead in this matter and see that it is attended to. No congregation can expect to be successful which does not conduct its financial affairs in a systematic business like manner. If any business should be wisely, carefully, faithfully arranged it is that of the House of God.

We recommend the following:

METHOD I.—*Offerings without envelopes every Lord's day* at the regular church services: the collections on certain Sabbaths to be devoted to the schemes of the church and other benevolent work; and those on other Sabbaths, to support of ordinances.

This may be regarded as the Ideal system, in which giving is made purely a transaction between each individual and God. But probably the people in most congregations need other aids.

METHOD II.—*The Envelope System.* Each one puts his offering in an envelope with his name attached, and brings it to the House of God on Sabbath. Devote certain Sabbaths in each month to stipend and congregational expenses, and the other Sabbaths to some scheme of the church. The managers distribute at the beginning of the year, or of each quarter, the number of envelopes required for stipend, etc. In like manner the session distribute, either in the pews or at the homes, envelopes for the schemes of the church,

with the objects to which contributions are to be given, written or printed on them.

It is a help in keeping account of sums paid for stipend, if each regular contributor has a number, and that number is marked on each of his envelopes, the Treasurer having each name in his book numbered to correspond. Give reports frequently and regularly to the congregation, say monthly, of the amounts collected. It would be well that an estimate be made, and the congregation informed of the amount required weekly or monthly, so that they may know whether the contributions are adequate.

METHOD III.—*Let the Session arrange at the beginning of the year to receive offerings for each scheme during a certain month, giving a certain number of weeks to each object.* This leaves the collection for local support to go on regularly every Sabbath, the contributions to the schemes being extra. Due intimation is given, and the claims and needs of the particular scheme explained by the minister. This method is better than only *one* annual collection for all the schemes together.

METHOD IV.—*The Pledge System.* Still using the envelope. Pledges are circulated in which each person is requested to sign his name, pledging himself to give so much a Sabbath to the schemes of the church, or so much for the year to each scheme, and at the appointed time bringing the amount to the church. The pledge for so much a Sabbath for stipend may also be adopted.

METHOD V.—Where the Lord's Supper is dispensed frequently, the offerings for one or more schemes are taken on each occasion.

METHOD VI.—Where congregations have no other organization for the purpose, take collections for the schemes on the days recommended by the General Assembly.

A combination of some of these methods may be made to suit the circumstances of any congregation.

Adopt no method in which giving for stipend and other congregational expenses is joined in the same offering or fund with that for schemes. The funds for local support should be kept entirely distinct from those for the schemes and other benevolence.

By all means let every session adopt *some* plan which gives to every one in the congregation full opportunity to contribute to every scheme.

With respect to arrears of stipend or debts for current expenses, allow no place for them in congregational management. At the close of every year at least, if there are any balances standing then against the congregation, see that they are wiped out immediately, and make better arrangements for the next year. If it is difficult to meet the liabilities of the current year, it will be more difficult to meet those of next year with arrears added. To allow arrears to accumulate is like putting on the brakes to the wheel going up hill—not only useless, but foolish. Still worse, it is not honest for congregations to promise to pay a certain amount at a certain time, and not do so.

THINGS TO BE REMEMBERED.

1. No system however good will run itself. It must be conscientiously and vigorously carried out. In beginning to work under a new system there is need of extra care and effort, because there are old habits and prejudices to be overcome.
2. *Weekly-Storing and proportionate* giving by the individual, must be the basis for certain financial success in church work.
3. Endeavor to get every one to practice this method.
4. There must be constant instruction as to

Christ's work in the world, and the different departments of the work of our church.

5. The great thing after all is the *true spirit* without which the best methods will be a failure. Hence the primary importance of the cultivation of the spirit of Christian liberality, by faithful instruction in Bible principle as to the use of money, and the employment of every scriptural motive to move the people to regular, systematic, proportionate, *layerful* giving.

Let weekly, proportionate storing be joined with weekly, worshipful offering, and we shall have the perfection of church finance.

Beyond all others, this system commends itself for simplicity, and for the comparative ease with which it can be carried out; and, were all the membership of our church to adopt it, they would be surprised at the extraordinary results. Arrears, then, would no longer discourage ministers and congregations; and our schemes would be borne on a higher tide of liberality. Our church would then be able to carry on her work with increasing power and success, doing her part better in the evangelization of the world.

To every member and adherent of our church we make the appeal: Will you not then adopt this system, so scriptural, so glorifying to God and so efficacious wherever honestly carried into effect.

"Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive."

WHERE TO LOOK FOR WORK.

"In seeking a sphere of usefulness, do not look too far away. Closer inspection may discover your field of labor just where you are. God's providence determines your lot, and generally purposes work for you in your immediate surroundings. It is hard for the ambitious and future scanning to realize this. They want some opening in a distant clime, or in "the good time coming." They are so concerned about the great destiny awaiting them, and so expectant of a certain order of opportunity, that they overlook the work and place of activity near at hand. Too often the agency for their development, and the season for their best exertions, and the place of their life-work are lost through neglect of their present environments."—*Phil. Pres.*

THE FIRESIDE SAINT.

Doubtless the memory of each one of us will furnish the picture of some member of a family whose very presence seemed to shed happiness; a daughter, perhaps, whose light step, even in the distance, irradiated every one's countenance. What was the secret of such an one's power? What had she done? Absolutely nothing but radiant smiles, beaming good humor, the tact of doing what every one wanted, told that she had gotten out of self and learned to think for others: so that, at one time, it showed itself in deprecating the quarrel which lowered brows and raised tones already showed to be impending, by sweet words; at another, by smoothing an invalid's pillow; at another, by humoring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things; none but a loving heart could see. That was the secret of her heavenly power.—*F. W. Robertson.*

When a thief has no opportunity for stealing, he considers himself an honest man.

Our Foreign Missions.

LETTER FROM MRS. MORTON.

TUNAPUNA, TRINIDAD, B.W.I.,

Nov. 23, 1891.

ON Sabbath morning, the 22nd of November, I arose at my usual hour 5.30, and scanned the eastern horizon to judge of the weather prospects of the day. All signs being favorable I began to prepare for a day's work at Chaguanas with Dr. Morton. This station is thirteen miles distant; can be reached only by railway.

The 7.30 train saw us on board armed with a lunch box, umbrellas, cloaks, and a fine roll of colored pictures, received lately from friends in Amherst. The sky was cloudless, and our enemy the sun being not yet high enough to scorch, the atmosphere was delicious.

Two miles brings us to St. Joseph; on our right as we approach the station is a neat Anglican Church; the bell is ringing for morning service. Next comes our own school and teacher's houses with extensive grounds partly cultivated in vegetables by the teacher, David Lakhan, who is to marry shortly a nice young girl who has been with us in the home for some months. All is quiet at the school-house there will be no service there till the afternoon.

One can hardly pass St. Joseph without casting an admiring glance at the situation of this delapidated little town, the old Spanish capital of the island. On abruptly rising grounds, at the foot of the Northern Mountains, from spurs and valleys, peep out, tree-shadowed, the dwellings of about one thousand inhabitants. Till lately there was but one place of worship, the Roman Catholic, a wooden building bearing marks of age, capable of accommodating about six hundred people. There are a good many East Indians on the outskirts of the town, who spend a sad proportion of their earnings in the drink-shops.

At St. Joseph is the junction of the Arima and San Fernando Railways, so we change here and turn our faces in the direction of the latter place. How lovely the cane fields look in the golden light! It is their blossoming time. On each arrow-like stalk, graceful, feathery, purple-tinged, a downy pyramid waves gently in the breeze.

Now we cross the Caroni River; it was in flood yesterday, so to-day it is mud in solution. We peep at our school house on its bank, all is quiet; a Catechist will hold service here this afternoon.

Passing another of our school-house at Warrenville, more cane fields and some patches of cacao cultivation, we come to a piece of lately cleared forest land. What is peculiar about it? This, not only the tree-stumps but even the carefully

built piles of cordwood are all draped in brilliant green, almost entirely covered with lovely vines, giving the whole place the appearance of a vine garden.

The stumps thus clothed reminded me of a description of a Hindoo Devotee in the "Sakuntala," an Indian tale in the form of a play which I am now studying, only the poor fellow indicated must have posed much longer than the stumps and wood piles. I quote the extract; it is interesting as a specimen of oriental exaggeration. "Just a little beyond where that Jogi (devotee) is sitting, immovable as the stump of a tree, meditating on the sun, is the place of Kasyapa. (That is, the spot that witnessed the renowned austerities of this wonderful being, called the Father of Gods, demons, reptiles, men, etc.) Oh, King, look! An ant-hill has covered half the body of this Jogi, and in the place of his sacred string (that is, over the left shoulder and under the right arm) there is the skin of a snake; about his heart dried vines are twined; in the vines the birds have built their nests."

Leaving this forest garden behind we soon reach Chaguanas station. Here, thanks to a kind manager, Mr. Cumberbatch, a good mule, all saddled and bridled, is ready to take Dr. Morton to Charlieville where the people will be assembled in the school-house for an early service.

I wended my way to the St. Thomas school-house followed by the oriental who had brought the mule, carrying the lunch box and wraps. The school-master, Nelson Imam Baksh, was away holding service at Chandernagore. I found his wife Alice, who was married from the 'Home' in April last and is a great help with the work among the women; we went together to the hospital of Perseverance estate to hold a meeting; we found five women and fifteen men able to sit on the floor in the open gallery to hear the word. Alice and I first sang a hymn, a very beautiful and devotional one beginning

"Oh! Lord save me a sinner;
Never leave me, nor send me away."

We then opened out our picture roll and choosing one representing the worship of a golden calf gave a lesson on the folly of idol worship, following it up with a picture of Elijah and the prophets of Baal with the lesson therefrom, "Choose ye this day whom ye will serve." Some Mohammedan men announced what, of course, I knew, that they did not worship idols; the Hindoos assented to all that was said. I then engaged in prayer with them and left. Some thanked me and asked when I would come again; Mr. Cumberbatch was present throughout our meeting; he speaks a little Hindustani. We then returned to Alice's neat little dwelling where I rested till noon when Dr. Morton returned from Charlieville and we had breakfast; after which I visited from house to house inviting the people to service at 2.30. One Mohammedan woman listened with

marked interest and asked questions about the forgiveness of sin.

At another house where I saw also the father of the family they said I spoke the things of Jesus very plainly to them and they came to church in the afternoon and asked to have their three children, two of whom are attending school, baptised shortly.

At two o'clock we went into the school-house to prepare for service. A few children came into the Sabbath-school which is held first. Dr. Morton catechized them and we sang some native hymns. Slowly a few grown people gathered in; we felt discouraged and I said "It is of no use for both of us to remain, I will go and visit in the village;" just as I said this I cast a glance in the direction of the estate and saw approaching a procession of brown legs, large and small, interspersed with gay skirts and veils. The school-house began to fill; and still they came, we understood why when we saw our good friend Mr. Cumberbatch supported by the Catechist bringing up the rear. He had turned his labourers out to church, men, women, and children, all who were able to come. Soon there was not an empty seat, more benches had to be brought; there were about 140 present. We sang a hymn "There is not a moment's certainty in this world, therefore, remember God." Nelson gave some explanations and remarks with great fluency and appropriateness. Dr. Morton's address was on the passage beginning "Lay not up for yourselves treasures on earth;" it was listened to with marked attention.

After the service concluded I opened my roll and gave the same picture lessons as at the hospital. Some Mohammedans smiled maliciously at the irony of Elijah and the discomfort of the idol worshippers. I then gave a Christmas card, of those received from Canada, to each as they dispersed; they are particularly eager for them at this station, probably because they are mostly very poor and have almost nothing in their homes. It was now close upon five o'clock. We must lose no time in getting to the station, weary, but thankful that we had been permitted to speak to so many.

SARAH E. MORTON.

LETTER FROM REV. JOSEPH ANNAND.

MURDER ON SANTO.

On the morning of the 12th inst., the bushmen from the hills came down to Tangoa, and after throwing the two white men there off their guard by engaging to work with them for the day, they suddenly attacked them, shooting Mr. Sawers through the heart and then chopping him with their tomahawks. The rifle aimed at Malcolm, Sawers' companion, missed fire, after which they attempted to club him, but he managed to reach their camp and seizing his revolver frightened them away. He then ran for our

station as fast as he could lest he should be shot on the path. A native of Malekula working with the two white men was killed and his body carried to the hills for a cannibal feast. Taking a few of the Tangoans and our own lads I went at once to the scene of the tragedy to recover if possible the bodies and prevent plunder. The bushmen had all cleared out of sight before we arrived, some two hours after the fatal shots had been fired. We found the body of our friend Sawers on the spot where he fell, so we brought it to Tangoa for burial. During the day we made a second trip and so saved their goods from plunder. The Tangoans rallied round me well and acted nobly. Their anxiety for my safety cheered us and gave us evidence that we have gained a stronghold in their affections.

A very sad element in the affair was the fact that Mr. Sawers was married on the Monday evening previous to a young woman who came all the way from Scotland to meet him. She was with him only two days before he was killed. Both Mrs. Sawers and Mr. Malcolm are now with us. The latter will require to await the arrival of a man-of-war to give evidence.

Although the Tangoans have always told us that the bushmen were very bad and would kill all white men that they could, we did not fear them in the least. This has given a feeling of insecurity here not previously experienced. It will be a heavy blow to the advancement of civilization on Santo. Mr. Sawers was a man of considerable experience with natives, having been in charge of a plantation in Fiji for some years. He treated the natives well, and so far as we can learn, no cause exists for the murder beyond the hostility of the bushmen to all white men coming to the country.

Their retreats in the mountains are so numerous and so secure that it is very improbable that the men-of-war can reach them to punish them. If not punished for this the bushmen will be worse than ever towards settlers. By our last mail our hearts were saddened by the tidings of Mrs. Leggatt's sudden death on Malekula, and also by Mrs. Lawrie's insanity through illness and worry. These things have overshadowed us like a thunder cloud, but we trust that all will again be bright. The Lord is still with us and his work will advance.

I am glad to say that our health is very good—that the cough that troubled Mrs. A. for several months has entirely left her. Let not our friends be anxious about our safety for so far as we can judge our lives are perfectly safe in our Master's keeping. We earnestly ask the prayers of God's people on behalf of his work on Santo, that these degraded tribes may be speedily brought to the Saviour. With warmest greetings.

I am yours,

J. ANNAND.

TANGOA, SANTO, Sept. 30, 1891.

The above was written to the *Presbyterian Witness*. In a later note, of date October 22, 1891, to Rev. A. J. Mowatt, Mr. Annand says:—

"We have had exciting times of late. I assume you will see the letter I wrote to the *Witness* about the affair. We have learned very little more about the native side of the affair since the morning of the murder. The murder has not been popular with the bushmen generally. One day a party from another district set out to make war upon the murderers, but a heavy rain coming on wet their powder, so they decided to return and wait for a time to see what the man-of-war will do.

"Two weeks and a half ago H. M. S. Cordelia came in and took Malcolm's statement and such other information as I was able to supply upon the subject, and then sailed away to consult the joint commission for the New Hebrides. Whether anything will be done to bring the offenders to justice or not I cannot say.

"A week later H. M. S. Goldfinch, with Sir John B. Thurston, the Governor of Fiji and Lord High Commissioner for the Western Pacific, on board, arrived. He also heard the statement of the murder. It is now nearly six weeks since Sawyers was shot, and nothing whatever has been done to show the natives that they are likely to be punished for the crime.

All have been quiet about here since, but of course less confidence is now placed in the natives. They are all so horribly, deceitful and treacherous that no one knows what next may happen.

"You congratulate me on the success of our work. How I wish that we had success. I am sorry to inform you that our lads are not doing as well as they did some time ago. There is a constant influence of evil brought to bear upon them by the people of the village in an underhand way that is very annoying. All openly profess to be our friends but secretly they are doing all they can to obstruct and neutralize the gospel influence for good. The three lads who were taking part in our Wednesday evening prayer meeting have all so far relapsed that I do not now give any of them an opportunity of praying aloud in our meetings. We hope and pray that we may yet see them all at the feet of Jesus. However, in the meantime we can only wait and pray. I may soon find it necessary to dismiss one or more of them from our premises, they are getting so disobedient and indifferent to good conduct.

"Last night our three females all fled to the village, so I went out and locked their house. This morning they were back again wanting to be restored, so they have got another probation Simon, my eldest teacher came to me this evening with a report that our youngest lad has been talking badly about the gospel and the mission. So master *Bomoli* got a lecturing to-night

in measured terms. Thus you see we have our trials here also.

October 28th.

"Our lads became more rebellious and for two days two of them were on strike, but they finally came back and entreated to be reinstated to favor. So now all is going on smoothly again. The whole male population of the village came with a present of yams to us to show us that they do not wish us to leave them yet.

"Pray for us and for these people.

"Yours fraternally,

"JOSEPH ANNAND."

LETTER FROM MRS. JOSEPH ANNAND

TO MRS. MOWATT.

TANGOA, SANTO, October 21st, 1891.

MY DEAR SISTER,—Before this reaches you you will, doubtless, have heard of the fearful murder committed three miles from us by the natives from the hills. I am not going to tell you anything about it, as I cannot bear to think about it. Poor Mr. Sawyers was a very nice man, and we were so pleased to have such nice neighbors live near us. Mrs. Sawyers, his widow, is still with us; also his companion, Mr. Malcolm. They expect to leave for Sydney this month. She will return home to Scotland. There seems to have been no cause for the murder, except the hatred of the hill tribes to white people. They say that they will kill all the white people they can get.

Last month was the saddest and most trying one that we have experienced since coming to the islands. The sad, sad case of poor Mrs. Leggett! She hanged herself while out of her mind. She had not been in good health for some time, and felt so sorely the death of her baby (her first), which occurred this year, when we were all in Aneityum at Synod!

Then we were so shocked in having a visit from Mr. and Mrs. Laurie, the Free Church of Scotland missionaries in Aneityum, to find her quite insane and having to be watched all the time, as she seemed ready to take her life at any time. We heard by last mail that she was a little better, but not right. It was brought on through poor health.

I must not forget to tell you that the box from Fredericton reached us safely.

We shall feel lonely this summer when our friends leave us, and Mr. and Mrs. Landells, of Malo, go up to Sydney for six months. I have been wishing that we could get away for a change. If spared we shall likely go to Sydney next year on furlough.

With love and good wishes to all,

ALICE M. ANNAND.

LETTER FROM REV. J. A. McVICAR.

ASSAULTS UPON OUR MISSIONARIES.

HSIN CHEN, OCT. 31, 1891.

MY DEAR MR. CASSELS:—So much attention has of late been attracted to the Province of Honan in connection with the series of alarming outbreaks in the Yangtze Valley, that the deep-rooted enmity against foreigners in our own province has been almost overlooked. For some time it has been known that the poisonous literature from the South has been freely circulating here, and in the nature of things outbreaks were only to be expected. The church will not have forgotten the looting at Ch'n-Wang a year ago, and now we are sorry to inform you of an outbreak at our new station in Hsin Chen.

On Thursday afternoon, Oct 29, an organized attempt was made to levy blackmail and drive us out, and repeated attacks with knives were made upon our persons, although not resulting in injury. A band of professional beggars was employed, who burst open the outer and inner gates of the compound, whereupon crowds from the streets came in until the compound was filled. One of the beggars threw himself down to be trampled upon and lay for the rest of the afternoon feigning death. The others, after an interval, rushed riotously forward with blood streaming down their faces, after the approved fashion of Chinese beggars. In effecting their entrance they also took pains to smear the doorposts with their own blood, another device for exciting sympathy commonly adopted by this thoroughly organized and recognized class of mendicants. A demand was made for two hundred tias of cash (about \$80), and this demand, enforced by three distinct assaults upon us, in all of which knives were freely brandished but never used. The crowds from the streets filled all the houses and courts in the compound, stamping noisily on the wooden floors by way of calling marked attention to the fact that they were hollow, and therefore, in the popular imagination, sure receptacles for the eyes and hearts of Chinese children.

The Viceroy's proclamation, which had been obtained through the British Consul at Tientsin, was hanging in a conspicuous place in the inner gate, and we were even dragged in front of it and a show of violence offered us there.

The mob continued in possession of the compound for three hours, during which time we had indubitable evidence and were directly informed that the outbreak was due to the circulation of scandalous rumors now current throughout the Empire, especially that of taking out children's eyes to make medicine. At sunset, peace talkers demanded all the money in our possession. This happened to be a

small amount, about twenty ounces of silver and eleven-tias of cash, in all less than half the amount they demanded. Before the money was handed over, Dr. Smith and Mr MacDougall unexpectedly arrived. Care was taken to secure the names of the peace-talkers in writing, with a view to incriminating them, and this, together with a request that they should withdraw while we engaged in prayer, brought manifest dismay, as an hour later the silver was returned. One of our helpers overheard on the street that this was due to fright. On Friday morning the beggars again forced their way in by a rear gate of the compound, claiming that the man who had been trampled upon the day before was dead. They demanded satisfaction, but we disclaimed all responsibility, and succeeded in getting them quietly out. Mr. MacGillivray has gone to Hsun Hsien to claim protection in terms of the Imperial Edict recently issued, whilst the rest of us are keeping quiet behind barricaded gates.

Further details I cannot find time to furnish at this writing. We, of course, consider the situation here as grave in the extreme, as it is in fact said to be throughout the Empire at this juncture; but we have constant evidences of the power of prayer and the reality of our master's presence. In a letter from my father, received on the night of the outbreak, but written in the middle of August, occur words which I cannot refrain from quoting, so strangely did they find fulfilment. Referring to a recent family bereavement, he said:—"Our life is but a vapor that appeareth for a little and then vanisheth away. We are bound for the tomb, or rather for the Heavenly Jerusalem, and the tomb is but a way-side inn where we rest a little on our pilgrimage home. Let us fill up the days of our journey in glorifying the King of our Celestial Country. Let us never forget that we are citizens of another land, and that while it is the custom of this country to take tribute of strangers, our treasure is in heaven, where neither moth nor rust doth corrupt, and where thieves cannot break in and steal. One of your compounds has been looted, and the same may happen to others, but your treasure above is where no thief can enter." Further on speaking of the power of prayer, he wrote:—"I therefore believe that the Lord is about to set before you an open door in the Province of Honan. He can turn the hearts of men as the rivers of water. Greater is he that is in you than he that is in the world. We fight against a finite and conquered foe, and under the banner of an almighty captain. Why should we be dismayed?"

Yours, in haste,
J. H. MACVICAR.

TIENTSIN, November 13, 1891.

The above statement was prepared at Hsin Chen and mailed from there, but as the local

authorities showed a disposition to trifle with us, the brethren thought it better for me to proceed to Tien-tsin without delay and interview the British consul there. Owing to favoring circumstances I have got out ahead of my letter to you and now open the envelope to say that to-day the Consul, Mr. Brennan, saw the Viceroy, Li Hung Chang, about our affair, and as a result that powerful statesman has promised to instruct the Governor of Honan sternly to protect us. The general situation in China, I was relieved to be informed by the Consul, is now such as ought not to cause further alarm.

But we dare not lean on the arm of flesh, underneath us are the Everlasting Arms.

Yours again in haste,

J. H. MACVICAR.

LETTER FROM REV. JOHN McDUGALL.

THE RIOTS IN HONAN.

DEAR MR. CASSELS:—Your faithful correspondent, Mr. MacVicar, has left for the coast and as you must be anxious to hear from Hsin Chen at present, I send you a line.

It is now ten days since the riot and we are still in quiet possession of our barricaded compound. Mr. MacGillivray's visit to the Hsin magistrate was not productive of any good result. Two runners from the Yamen arrived last night bearing only an order to drive the beggars away. A proclamation has not been issued nor has any action been taken about those who incited the tumult. Forseeing this Mr. MacGillivray returned from Hsun Hsien last Monday and on Tuesday morning before daylight Mr. MacVicar left by cart to lay the matter personally before the Consul.

We can now look back upon the riot with more calmness than when the excitement it caused was still fresh upon us, and we feel assured that the disturbance, though doubtless sinister enough in its purpose, was not so serious as we at first supposed. Our landlord was evidently one of the leaders and this is a serious feature as it touches our future relations with him. The mob were thoroughly under control of the leaders and held back by a strong hand from going beyond a certain point. Instructions had evidently been given not to injure property, and we now believe not to inflict any bodily injury upon our two brothers. It was probably simply an attempt to levy blackmail, with perhaps the hope that in future the threat of a similar disturbance would force us to carry on all business transactions through those who incited it and at their extortionate prices.

The fear upon the people still continues and the form it has taken helps to confirm us in this view. During the last few days Dr. Smith has been entreated by some of those most deeply involved to open the compound and receive

patients in order to quiet the abominable stories told on the street about us. Accordingly we have masons at work preparing a room in which he can treat patients without giving access to the compound proper. Since making this purpose known we have had several offers of materials and workmen, though before the riot Mr. MacVicar found it almost impossible to secure either.

Our arrival at the very hour we were most needed was evidently providential. Our boat captain for some reasons of his own had made up his mind to reach a certain town on the way in time to remain over night, and for two days we chafed at the slow progress of the boat even during favorable winds. But now we see there was a guiding hand in this, for our arrival earlier would not have averted the riot, whereas occurring at the moment it did may have prevented the booty secured, whetting their appetites for more.

And I do not think all of us will soon forget the lesson we received of the power of prayer, for our request that all should withdraw while we knelt before "the one True Father of Heaven" brought an awe upon the crowd and proved the turning point in our favor. We rose from our knees already assured that deliverance was at hand.

Sincerely yours,

JOHN MACDOUGALL.

HSIN CHEN, HONAN, NOV. 9, 1891.

LETTER FROM THE REV. DONALD MCGILLIVRAY.

The following is a strictly private letter, written by Mr. McGillivray to his own brother. Its publication is all our fault, but we trust he will pardon the liberty we have taken.

HSIN CHEN, CHINA,
Nov. 7, 1891.

MY DEAR BROTHER:

I will begin at once by saying that since the fracas on the 29th October we have all been well and our spirits have been quite high, with the exception of a few days just after the 29th, when we did not know to what the thing would grow. We all think that we shall be unmolested in the future, especially as they all know that Mr. MacVicar has gone to Tientsin to lay the matter before the Consul. While the Chin Wang case was in that position there was no danger that any further trouble should arise, so set your mind at rest about us. There are three foreigners which gives good company. The outsiders, including the landlord, a deep dyed villain, are thoroughly scared. Carpenter work goes on as usual, even masons will probably be set at work on Monday on the street walls.

I propose giving you this time a detailed account of events from the 29th inclusive.

On that day I had been busy in the forenoon writing and had finished. Just then the helper

came in and said that there were some eight poor men at the gate wanting money. They said the custom was to give twice a month to them. He knew of no such custom and refused to give, knowing that the meaning clearly was blackmail. Every thing afterwards showed that they would not have been satisfied with charity. They were under orders from the citizens to extort blackmail.

Then came the noise and whining singing, peculiar to beggars in this country. The gate of course was barred, but the various peace talkers who came in, ostensibly to plead on behalf of the beggars were in league with them, and soon the outer door was opened and the beggars were at the second door. We made various offers of cash but charity was not their object. They struck upon the door and reviled us at the top of their voice.

Some of them discovered a passage in through the helper's room. The door, however, happened to be obstructed by a miniature ancestral temple which the landlord had not removed. The beggars shoved against it on the one side while the helper kept it against the opening, until at length one of their crowd came to the scene and exclaimed in great horror, "You are committing a deadly sin," *i. e.*, laying sacrilegious hands on the shrine, whereupon they all decamped from the opening and went to the gate.

Meanwhile the servants quickly removed the washing from the line in the front yard next door, and the strings of cash from our own room to the carpenters' room in the extreme rear.

Mr. McVicar had prepared long since for an emergency and always carried about with him on his person a number of packages containing documents needful in the event of a looting. We quickly sent for the landlord by the back gate, but before the worthy put in an appearance some false friend had opened the gate and the beggars stood before us.

They were not the common beggar who is mostly skin and bone, perhaps blind or lame or wanting a limb. They were all sturdy villians of that species found here in every place, who form a partnership in order to make a living by attending fairs and extorting from the merchants. They are reckless, frequently wounding themselves and claiming that the merchant has done the harm. Their threats are generally successful, for the natives are fearful of death on their doorsteps, for which, according to Chinese law, they would lose their own lives, although they were not in the least the cause.

Five of these men who broke in upon us appeared to have suffered. The man's face was smeared with a red substance, possibly blood. The face of the other was done up more artistically. From his nose as a centre, there appeared to be red streams radiating, firstly, toward his head as a base, and secondly, down his breast

with his trowsers band as base. In order to do the artistic work on his face above the nose, perhaps he stood on his head. The only other explanation would be the use of a brush.

One of these worthies calmly deposited himself lengthwise across the entrance. There he remained during the whole fracas.

From the beginning they appeared under some control. A leader came forward armed with a waterpipe such as the Mandarins always carry about. He announced himself with many bows and gimmacs as the head of the Hsin Chen beggars, not of the blackmailers, for everybody said they were strangers, but as they came into his region I suppose he had a sort of jurisdiction.

Of course the racket at the gate had gathered a considerable crowd which poured in ahead of the beggars. At first we thought they would steal or loot us. Their conduct all the afternoon showed they were bent on that. Most of them were ready to take part in any "fun" which might be going on, to see, at any rate, while a few doubtless were determined to make the most of the situation. Several times we nearly succeeded in coaxing the crowd all out of the yard, but everybody was anxious to see how it was going to end. Thus they would soon surge back again.

The landlord, perfidious rascal, stayed away as long as he could, and then came in with a swagger pretending to get the people away. He called us to a side room to consult, forsooth, as to how the matter could be settled, and asked us in stentorian tones that all could hear, "How much money would we pay." This was not a mere beggar's raid he said. They would not dare to act thus on their own responsibility. The whole town had been worked up with stories about kidnapping, etc., etc., and it was the town which demanded the money. Such was the language of our natural protector, the landlord.

We replied that we would give to poor men a few strings of cash but never to any other persons. The sum he mentioned was one hundred strings.

On hearing our resolve he departed, and the manipulators of the business, being informed of our obstinacy, then let slip the hounds upon us. Mr. McVicar was dragged by them out to the second gate, and I similarly to the same place. Two small knives, like pocket knives, were flourished over us. We were quickly rescued by the bystanders and one of the helpers. We then came back into the main room and stood together, the room being full of people not actively hostile to us.

Meantime different persons put themselves forward as peace talkers, all of them interested in a share of the "squeeze."

Our sentiments not agreeing with theirs, word was passed out and the hounds let slip again. This time they were shoved off us by some of the

people. Several times, during what seemed to us both as moments of extreme peril, we both engaged in prayers, which were abundantly answered. The crowd continued quiet. Mr. McVicar spoke to one and another as he recognized them, and walked about among them. Even when told not to go behind, the majority obeyed, as it were to avoid the appearance of evil. Little rushes on the part of the groups from time to time would give us a start because we thought looting had begun. But nothing was stolen. The room in which our things were was locked with a Chinese lock the whole afternoon.

The result of the talking was that finally we agreed to give them all we had, a thing to which we were driven under fear of our lives.

When the shades of evening were falling the crowd went home, and the peace talkers, headed by the landlord, came back. The terms are talked over and agreed to in the presence of the petty constables, etc., of the town. The settlement must be attested by writing they say. We light our candle and read the characters which we are to give the beggars, they on their part to give us some.

I read, "at such a time and date some poor men" (two names, probably false) "were passing by the foreign house and asked for travelling expenses. Not receiving any, a quarrel arose, and the poor men suffered wounds. Afterwards ten strings of cash was given them in charity. The wounded man dead or alive, the foreign house will not be responsible." I presume this is the regular form of these blackmail documents.

The giving of such a document would tie our hands in the future. I was about to apply it to the candle, when who should step in but Dr. Smith and Mr. McDougall!

We consulted, told the talkers that we wished to pray together to the true God, and asked them to retire. They did so. We all prayed. We agreed that as we had promised to give, we would give.

After much delay they come back with a beggar who takes the strings of cash, say five dollars. The silver is not given. The beggar retires, and then I hold out the silver and ask, "who receives this stolen silver?" The word "stolen" is ominous they think, for the silver is returned hardly an hour later, ostensibly by an old woman, mother of some of the band.

They say something about the beggars returning if we do not give them any characters. We say, "let them come, we have a plan," and then, beggars and partners in spoils, exeunt all, and the melodrama of the day is done.

Not so however the whole, for there is an epilogue of which, even at this writing, we have not heard the last. I leave by the boat the brethren had come in, for Hsun Hsien to report to the magistrate. A good south wind brings

me there in one day. I at once send for Mr. Li, one of our teachers, who was then at home in the city. He comes and we write a statement of the affair. I go that same night to the Yamen. That great man is "sealed up" in the examination courts and cannot be seen for days. I see his deputy however, receive promises, also tea, and depart to my boat.

The next day I hear that the beggars have arrived also and are going to accuse us, most inconceivable insolence. I go at once to the Yamen and raise a storm over the non-arrest of these beggars. I ask if the runners have been despatched to Hsin Chen. Oh, of course, they have, said he, and lied, as I knew he did, for on returning to the boat along came the runners to me for travelling expenses. I sent them off without a cent and with a clearer idea I hope of what a foreigner is like.

A courier was sent at once on Saturday noon to Hsin Chen to tell of the inaction of the magistrate. I received answer that the brethren had sent an account of the affair direct to the Consul. I thereupon wrote a letter to the deputy, accusing him of doing nothing about it, together with a number of facts which would be like "eating vinegar" as the natives say. On carrying this letter to the Yamen I returned at once without waiting, and ordered the boat to start back to Hsin Chen.

I arrived there on Monday morning just as the boys (alias the Missionaries, Ed.) were getting up. I found that the doors, front and rear, were strongly barricaded. The beggars had returned from the city one night and made some noise at the gate, but got frightened and decamped.

The runners had come and gone again without arresting any one. Mr. McVicar had written the consul and the Shanghai papers. Every preparation had been made for the worst. The boat is kept here waiting so that in case of flight, flight would be easy, but now no one thinks of such a dire possibility.

Tuesday morning before day light, Mr. McVicar started in a cart which had been sent from Taokou, the great mart some ten miles north-east of us to go to Tein tsin, to lay the matter before the consul.

Since his leaving the landlord has endeavored to patch up peace, but we have steadfastly refused half measures in settling. "The beggars," he said, were going to come and "knock down" to us, etc., etc., ail of which trifling we scorned. The landlord is thoroughly frightened and so are the people of the place. The former is helping us to get men and materials to build a wall in front, which will replace the shutters of the old shop front, and give us better security inside. Lime has been procured from the hills. On Monday the walls will begin to rise.

You see our first thought was that the situation was very grave, and so it would be if nothing were done by the Consul. But we expect some-

thing tangible, possibly in the way of proclamation or punishment of the wretches. It was at first feared that the temporary success of the beggars would encourage others to try their hand. So far from this being the case, materials have even been obtained at a fairer rate than formerly. My impression is that the folks who worked up the affair entirely miscalculated as to the result. It is sad to think that our landlord is under just suspicion of a purpose to share the spoils and probably claim the lion's share. You recollect his conduct about the brick, he claimed 4,000, Mr. McVicar claimed 2,000. The landlord lately received the money for 2,000 without a murmur.

The trouble came upon us without the least warning as a thunderbolt from a clear sky, but surely not without a restraining hand of Divine love. The doings of these fiends may be seen in the South, but here, so far, God hath restrained.

Yours sincerely,

D. MCGILLIVRAY.

MEETING F. M. COM., EX. W. D.

THE Executive met on the 12th January.

Letters were read from Rev. A. B. Winchester accepting the call of the Committee to labor among the Chinese in British Columbia. Mr. Winchester appeared before the Committee and gave an interesting statement of his views in regard to the work. He proposes to visit the Missions to the Chinese which are in operation in San Francisco, and secure what information he can in regard to methods. It was agreed to ask the Presbytery to allow him to be ready to leave for his field by the beginning of April.

Applications for employment in the mission field were received from Miss Jessie Duncan of Stratford, and Miss Agnes Scott Turnbull from near Brantford, but resident in Stratford. These ladies had appeared before the Board of W.F.M. S., and a favorable report was received from the Board regarding them, and it was agreed to recommend them for appointment to the Committee when it meets.

India.—Minutes of Council of date Nov. 10th were read, from which it appears that the mission work is being actively prosecuted in all departments. The most notable event of recent occurrence, was the visit of the Governor-General of India to the College of Indore; his address in response to the addresses presented to him appeared in the *Mail* newspaper. The Missionaries are kept busy in their various portions of the field. The good seed of eternal life is being diligently sown, the result depends not only on their fidelity but on the prayers of the church at home on their behalf.

A minute was agreed to in reference to the retirement of Miss Rodger from mission work in

connection with our church, expressing the appreciation of the Committee of her faithful and successful labors during the long period of her service, and the high esteem in which she is held by the Committee and the church.

Letters were read from China. The following resolution was adopted by the Committee in regard to the recent experiences of our Missionaries in Honan. "The Committee in view of the information conveyed in the letters of Rev. J. H. McVicar and Rev. J. McDougall in regard to the treatment to which our Missionaries in Honan have recently been subjected, and the danger in which they have been placed, would record their thankfulness to God for their preservation in the midst of the dangers to which they have been exposed, and their sympathy with these brethren in their trials. They trust that these painful experiences through which they have passed may be overruled to the furtherance of their own faith, and of the Gospel of Jesus Christ.

Letters from Dr. McKay of Nov. 21st and 24th were laid before the Committee.

An application from a minister for employment in the mission field was received and favorably entertained.

Letters were read from Mr. Morton of London, and Principal Cavan, the latter expressing his willingness to have regard in his visit to Palestine to the question which is engaging the mind of the church, namely, the most suitable point at which to commence operations in that country.

The news from several of our Mission fields is of deep interest. From the oldest, the New Hebrides, comes the story of savage cruelty and treachery, which we were beginning to think of as forever passed away, and of sore domestic trials in two of the mission homes there belonging to other churches. From Trinidad news of cheering progress, of a new departure just taken at the beginning of the year, the opening of the institution for the training of a native ministry. From India come similar good tidings. The opening of the College at Indore, the visit of the Viceroy of India, Lord Landsdowne and his Lady, both so well known in Canada, and their words of helpfulness and cheer. From China come letters that tell of robbery and sore anxiety to our band of brave young missionaries there, though we are thankful to say that the danger seems for the time to have passed away. Formosa, while it chronicles no new departure, holds steadily on its upward way. Let both the adverse and the prosperous stimulate us to pray more earnestly and give more freely until all nations shall see the salvation of our God.

Those have best learned the meaning of Scripture that have learned how to apply it as a reproof to their own faults and a rule to their own practice.

The Family Circle.

GOD'S CURE FOR WORRYING.

BY REV. THEODORE L. CUYLER.

ON every side we meet overloaded people, and each one thinks his burden is the biggest. One is worried about his health, and another about his diminished income, and another about her sick child, and another about her children yet unconverted; and so each man or woman that has a worry of some sort goes staggering along under it. In the meantime a loving and omnipotent Father says to every one of them "Cast thy burthen upon the Lord and he shall sustain thee." As if this one offer were not enough, the Holy Spirit repeats it again in the New Testament: "Casting all your *anxieties* upon Him, for He careth for you." This is the more accurate rendering of the Revised Version; because the word "care" does not signify here wise forethought for the future, but that soul-harassing thing called "worry." The reason given for rolling our worries over upon God is very tender and touching. "He careth for you" means that He takes an interest in you—He has you on His heart! Beautiful and wonderful thought! It is the same idea which the Psalmist had in his mind when he declares that the Lord telleth the number of the stars, and yet He healeth the broken in heart and bindeth up their wounds.

He is the one who says "My child, don't carry that burden." The infinite Ruler of the universe, who is wise in counsel and wonderful in working; the God who guarded the infant Moses in his basket of rushes; who sent his messenger-birds to Elijah by the brook Cherith; who quieted Daniel among the ravenous beasts and calmed Paul in the raging tempest—He it is who says to us "Roll your anxieties over on Me, for I have you on my heart." Yet how many of us there are who hug our troubles and say to God "No, we won't let anybody carry these troubles but ourselves." What fools we are! Just imagine a weary, foot-sore traveller tugging along with his pack in a hot July day. A waggon comes up, and the kind-hearted owner calls out, "Friend you look tired. Toss that pack into my waggon." But this wayfarer, eying him suspiciously, mutters to himself, "Perhaps he wants to steal it," or else sullenly replies "I am obliged to you, sir, but I can carry my own luggage." The folly of such conduct is equal to that of the man who should check his trunk through to Chicago and then run into the baggage car every hour to see if his trunk is safe. We do not hesitate to trust our own valuable property to railway officials and expressmen, and laugh at the folly of those who refuse to do it; and yet we repeat a worse folly towards our all-wise and loving God. Oh, fools, and slow of heart to believe!

From beginning to end a Christian life is a life of faith. The word "trust" is the key-word of Old Testament theology, and the word "believe" is the key-word of the New. They both mean the same thing. Jesus Christ never agrees to bear the sinner's sins until the sinner is penitent and has willingly accepted Him as his substitute and burden bearer. When our Heavenly Father says to us "Give Me your load, trust Me; what you cannot do, I will do for you." He expects us to take Him at His word. He never consents to carry our burdens unless we entrust them to Him. Worry is blind; but God sees into the future, and often sees the coming relief just ahead. Worry is impatient; but the patient God

bids us *wait and see*. Worry complains of the weight of the loads; but God's offer is to lighten them by putting Himself, as it were, into our souls and under the loads. He then becomes our strength—a strength equal to the day. This is a supernatural work. This is what is meant by "My grace is sufficient for you." This is the result of having Jesus Christ dwelling in our souls as a light to cheer and a power to sustain. "Follow Me" implies that Christ leads us at every step, and He never means to lead us over a precipice or leave us in the lurch.

Such an actual and constant trust is the only real antidote to worry. The more entirely and simply and implicitly we trust, the quieter we become. As the baby drops over on mother's bosom into sweet repose, so God giveth His beloved sleep. Not sleep from work, but sleep from worry. I have always found that legitimate work is strengthening to body, brain and heart; but worry frets and fevers us. It chafes our spirit and kills our devotions. Nearly the whole magnificent Thirty-seventh Psalm is aimed against the sin of fretting. Paul, the giant worker who laid the foundations of Christ's kingdom from Jerusalem to Rome, and who had the oversight "of all the churches," never seems to have chafed himself with a moment's worry. He warned sinners "with tears," but they were such tender tears as Jesus shed over a guilty city. "Be anxious for nothing, brethren!" was his calm counsel to his comrades, for he knew Whom he believed.

And now if our blessed Master has our work under His charge, our parishes, our mission enterprises, our Sabbath classes upon His divine heart, why should we worry? The most fervent *desire* to save souls must be tempered with trust in Him who alone can save a soul. Don't begin this year's work with loading a ton of anxieties on your back. If God permits you and me to labor for Him in vain, it is His loss more than ours. If Jesus Christ is on board of our little boats, why should we be running about in distress lest the vessel sink? Duty belongs to us; results belong to Him. Many a one who reads these lines has plenty of loads to bear. Don't be surprised; they belong to human life; some of them are put on you to make your sinews strong. It is the weak and wicked worry over the *future* that cuts your sinews. Remember that God never promises anything more than grace sufficient for the hour and strength equal to the day. God's love will outlast all your to-morrows; roll your anxieties over on that love; it will cure all your worrying.

THE SOUL A PICTURE GALLERY.

Your souls are a picture gallery. Cover the walls of them with things serene, noble, beautiful, and the foul and fleshly will only seem revolting.

"Hang this upon the wall of your room," said a wise picture dealer to an Oxford under-graduate, as he handed to him the engraving of a Madonna of Raphael, "and then all the pictures of jockeys and ballet girls will disappear."

Try the same experiment with your souls. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspirations of God and great men, the memories of Golden deeds, noble passages of poetic thought, scenes of mountain, and sunset, and ocean.

O, do this, and there shall be no room for the thoughts of carnal ugliness, which deprave corrupted souls!—*Farrar's Sermons*.

A BIT OF NAUTICAL TESTIMONY.

It was given last August by a bronzed old Long Island seaman, who was guiding down the bay one of those light sailing yachts that flit all summer like white-winged gulls about New York waters. Among the party on deck was a young theological student, who, taking a fancy to play pilot, had seated himself at the wheel, with the old man at his elbow.

The conversation had been mostly of the light surface sort, characteristic of boating parties, rippling easily along, leaving the profounder depths to silence. But, somehow, the talk had drifted toward the theologian's quarter; and suddenly the little party became uncomfortably conscious that they had shipped a heavy conversational sea.

There was a good deal about the evolution of divine truth; about new ideas and wider conceptions; about growth and original convictions, and independent thinking, and the spring-time of a new age—winding up with the comforting assurance that, though we had outlived the past, good men had never been left without a revelation. The new star would arise.

To avoid the discussion which might ensue, somebody tacked.

"Well, Cap., what do you think about it?"

The old salt gave a twitch at his weather-beaten vizzor, and a sidelong glance at the eloquent youth.

"You make me think," he drawled slowly, "you make me think of a feller that was steerin' fur me one night, along down the Sound. Bless ef I know—what's his name?—Theology! I know the ins and outs of that old shore a good better. But, as I was sayin' the feller was steerin' where I'd pinto, to the North star. But he got sleepy, and I'd gone for'ards a bit, when I shouts out, 'wake up, there, pilot! she's headin' round.' And he sings back: 'I say, Cap., give me a new star, I've lost that one.' Bless ef I know theology"—a final tug at the faded vizzor—"but what I say is, when folks loses sight of the old star, and pints for a new light, they've lost their bearings;—that's all."

No discussion ensued.

ILL-LOOKING PEOPLE.

"It is a terrible thing to be ugly," says George Dawson; and this is undoubtedly true, for ill-favored people have many prejudices and obstacles to contend with. But much of the ugliness of form and feature is preventible, and may be avoided. God has made "everything beautiful in its time;" and most things are made ugly by sin and vice, and evil dispositions. Especially in this true of human faces.

The fairest countenance on earth can be distorted by rage and made gloomy by discontent and repining; it can be blotched by disease and vice, fouled with tobacco, bloated and bleared by intemperance, and made loathsome and hideous by evil thoughts and evil acts.

The loveliest girl can lose her beauty and make herself a wretched and unpleasant thing. She can give way to envy and spite and ill-will; she can fret and murmur and complain; she can wreck her nerves with stimulants and destroy her digestion with condiments; she can compress her liver and cramp her lungs with corsets, until she becomes bilious, sallow, consumptive and prematurely old, and so lose the health and strength and grace and freshness that might have made her the charm of a loving circle, the centre of attraction in a happy and well ordered home.

People make themselves ugly. The grace of God would improve their looks more than all the paint and powder in creation. Persons on whom "the beauty of our God" abides have no need of cosmetics. "A man's wisdom maketh his face to shine;" and the flash of intellect, the play of intelligence and the beaming glance of Christian love will redeem the human countenance from dulness and ugliness, and make it image forth the grace of the blessed Saviour and the love of the living God. It is a sad thing to look ugly, and it is especially sad when it is one's own fault. Strive for beauty, but let it be the inward beauty of the heart made new, filling the countenance with loveliness, and making the life a benediction to all who see it and appreciate it. — *Ex.*

A HEAVENLY MESSAGE.

During the early ministry of Charles H. Spurgeon, he was invited to preach in the vast Crystal Palace at Sydenham. He queried whether his voice would fill the immense area, and resolving to test it, he went in the morning to the palace, and thinking for a passage of Scripture to repeat, as he reached the stage, this came to mind: "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Pronouncing the words, he felt surc that he would be heard, and then repeated the verse in a softer tone. More than a quarter of a century later, Mr. Spurgeon's brother and co-worker was called to the bedside of a man, an artisan, who was near his end.

"Are you ready?" asked the minister.

"Oh, yes!" answered the man, with assurance.

"Can you tell me how you obtained the salvation of your soul?"

"It is very simple," said the artisan, his face radiant with joy. "I am a plumber by trade. Some years ago I was working under the dome of the Crystal Palace, and thought myself entirely alone. I was without God and without hope.

"All at once I heard a voice coming from heaven which said: 'It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' By the meaning of these words I was convinced of sin; Jesus Christ appeared to me as my Saviour. I accepted him in my heart as such at the same moment, and I have served him ever since."

This voice was from heaven, though human lips uttered it; and God's Word shall not return to him void, but shall prosper in the thing where-to he sends it.

NOTHING TO DO.

Idleness is the mother of mischief and misery. It breeds dissatisfaction and discontent. Time hangs heavy on idlers' hands. The man who has nothing to do is miserable, as well as worthless. A man who is busy, is happy as well as useful. There are men who can smoke or sleep the hours away; but what has such life as this to commend itself to us? The busy man, whose hands are occupied with useful toils; whose mind is teeming with glowing thoughts; who reads, and learns, and studies; who acquires information every day, and puts it in practice as he goes; such a man will be a blessing to the world. Those who only eat and idle, will be like locusts, to devour the substance of the diligent, and like cumberers of the ground in the garden of the Lord.

THE CONSTRAINING LOVE OF CHRIST.

BY R. TAYLOR, D. D.

"We are not able to determine whether this constraining love of which the apostle speaks means Christ's love for us or our love for Christ. We see no good reason why it may not mean either, or even both. The one draws Christ to us, the other draws us to Christ. And so, in either case, if that love is felt as it should be, it looks both ways and exerts over us a power to which we love to yield.

We have no heart to resist it. But to what does this love of Christ constrain us? We might answer in a word that it constrains us to anything and to everything, in thought, word or deed, that we think would be pleasing to Christ. It was the principle which controlled the apostle from the time of his conversion, near Damascus, till he sealed his testimony with his blood.

And it will incline all, who are duly constrained by it, to think as our divine Master would have us think, to speak as He would have us speak, and to do as He would have us do. The best of people come very far short, in fact, but not in purpose of thinking, speaking and doing as He would have them. In purpose they are in harmony with Christ.

But this love, when properly felt, not only constrains, it restrains as well, or keeps those who are under the influence and control of it back from all, in thought, word or deed, which they think would be offensive to our Lord. Such is the tendency of this constraining love.

Those who are under the influence of it would no more do what would be offensive to him than they would omit what he requires of them.

The great want of the church at this day is very much more of this constraining love. There is reason to fear that many of her members know nothing of it.

The constraining love of Christ? What a change it wrought in Saul who was afterward called Paul! In all who had been heathen as they were brought under the influence of it! What a revolution, if properly felt, this love would now bring about in the Church and through the Church upon the world! Error would fade away. It would quicken our deadness, warm our coldness and make us more and more like Him by whose love we are constrained.

Think of a whole church, individually as well as collectively, under the influence of this love. Error fades away before it. No evil doing. No evil speaking. And may we not go further and say no evil thinking. Each one laboring to abstain from all wrong and to do all right.

What a light in the community, one person, one church fully constrained by this love, burning, shining! It would hasten in the latter day of glory. It would be that day already in. Oh, for more of the constraining love of Christ in our community, in our hearts.

BIBLE FIRST.

About forty years ago, a Christian man sat at his fire-side in Philadelphia. Near by him, playing on the floor, was his only child, a beautiful little boy. It was early in the morning. The day's work had not yet begun; and waiting for his breakfast, it may be, the father took up the daily paper to read. The boy at once climbed into his lap, and snatched away the paper, exclaiming, "No, no, papa! Bible first—Bible first, papa!"

That lesson, taught by a little child, was probably a turning-point in the life of that man. Death soon came and tore away the sweet little preacher, but his morning sermon was never for-

gotten. The business man, in his loneliness and sorrow, went forth to do his work for Christ. "Bible first, papa," was ever ringing in his ears. It became the motto of his life. He was exceedingly prosperous in business. Wealth accumulated; business increased; friends multiplied. But uppermost in that man's heart was the precious word of God. He read and studied it. As teacher and superintendent in the Sabbath-school, he taught it. He did more than this—he practised its precepts.

The gentleman referred to was the well-known locomotive engine builder, Matthias W. Baldwin, of Philadelphia. Would not the child's cry—"Bible first!" be an excellent motto for all.—*Sel.*

THE INFLUENCE OF CONVERSATION.

"He that walketh with wise men shall be wise; he that habitually converseth with men of intelligence and gravity, and who are familiar with things which have in them inherent importance, and who talk of them, converse about them in a manner which befitteeth the dignity of that nature to which God has given this wonderful faculty of speech, why, the man is influenced, influenced necessarily by converse like that. The conversation of the ignorant, the stupid, the dull; the converse of the flippant, the vain; the conversation of men of no reading, or of nothing but light reading; the conversation of the corrupt, the licentious, the vicious—why, the influence of the habitual talk of one man like that must tell very greatly upon the habits of another. Let me hear a man talk unreservedly—show himself by his talk, and I will tell you what sort of company he keeps, and what kind of people talk with him. We naturally fall into the same modes of thought, and imitate the language, and even the gestures and expressions of countenance of those we habitually converse and talk with; and so shall we be influenced for our benefit by our converse with this embodiment of the great thoughts of God.

THE DUTY OF LABOR.

Labor is man's great function. With spade and plough, with mining shafts, furnaces and forges, with fire and steam, amid the noise and whirl of swift and bright machinery, and abroad in the silent fields, beneath the roofing sky, man was made to be ever working, ever experimenting; and while he and all his dwellings of care and toil are borne onward with the circling skies and the shows of heaven are around him, and their infinite depths image and invite his thought, still in all the worlds of philosophy, in the universe of intellect, man must be a worker. He is nothing, he can be nothing, he can achieve nothing, fulfil nothing, without working.

Not only can he gain no lofty improvement without this, but without it he can gain no tolerable happiness. So that he who gives himself up to utter indolence finds it too hard for him, and is obliged, in self-defence, unless he be an idiot, to do something. The miserable victims of idleness and ennui, driven at last from their chosen resort, are compelled to work, to do something; yes, to employ their wretched and worthless lives in "killing time." They must hunt down the hours as their prey. Yes, time, that mere abstraction, which sinks light as air upon the eyelids of the busy and the weary, to the idle is an enemy clothed with gigantic armor; and they must kill it or themselves die. They cannot live in mere idleness; and all the difference between them and others is that they employ their activity to no useful end. They find indeed, that the hardest work in the world is to do nothing.—*Selected.*

THE CONTRAST.

A STORY FOR WOMEN.

No contrasts are more striking than those which describe the condition of women in heathen and in Christian countries.

The *Religious Herald* thus speaks of women in China, India and Japan: "They carry coal in baskets for the supply of steamboats lying in the harbor; they carry baggage and heavy loads of merchandise on their heads; they gather offal and remove sewerage from the open streets of great cities; they creep in mud and water six inches deep, pulling up weeds between rows of rice in the paddy fields, and breathing the odors of sewerage with which the grain is watered from the town. They even carry strong men in chairs, supported by bamboo poles resting upon their shoulders. They climb, panting for breath, under such burdens, up the steep sides of mountains and receive a small string of copper cash for the hard service."

The condition of women among some of our still savage Indian tribes is no better. There she is counted, and is called a "dog," she is a beast of burden: she must build, plant, she must walk, carrying a load of blankets while her lord and master proudly rides his pony, she may not sit at his table, although required to prepare the meal, but must take the remnants with the dogs when he has finished.

Christian woman "who maketh thee to differ" from these? And what art thou doing to give to others that gospel which has done so much for thee.

THAT GREAT BLUNDER.

A LAWYER made a serious blunder during the great fire at Seattle, Washington. A local journal says that when the fire was raging and it became evident that the building in which a prominent lawyer had his offices must be consumed, he ran up to his office to save what he could. He had a very valuable library and some manuscript volumes which represented the hard work of many years. He rapidly gathered some that he was most anxious to save, but there were more than he could carry and he picked up first one and then another only to discard them for some that were still more precious. While he was hesitating between them, the firemen raised a cry that he must get out of the building instantly or he would lose his life. In the excitement of the moment he seized the first book within reach and ran for his life. He rushed down the stairs and did not look at the book until he was safe on the pavement. Then he looked at it and found that he had saved the city directory! His chagrin may be imagined as he thought of the valuable books that could never be replaced, left to burn, while he had brought one of little value. What he did in those moments of terrible haste, men are doing all through their lives, in securing the world's prizes that are valueless in eternity, and neglecting the one thing needful, this in spite of Christ's warning: Seek not what ye shall eat, or what ye shall drink neither be ye of doubtful mind. (Luke 12: 29, 31.)

THE OPEN DOOR.

"I looked, and behold, a door was opened in heaven." A door—swinging back on musical hinges before the discouraged wanderers of earth, inviting them to hospitalities glimpsed beyond, inconceivable to the heart of man. A

door? Those are not unfolding portals; they are outspread arms, and above them is the glory of a face, and from within there floats the tenderness of a voice—"I am the door!" It is he, the Lord of life himself; and we, who are so weary of our vain efforts to conquer evil, the pettiness and unlovingness of our natures, are uplifted, upborne to his heart, and its mighty throbbings become the inspiration of our own. He does for us what we could not do for ourselves, and we are saved. Henceforth there is no life for us but his.

"I have set before thee an open door, and no man can shut it." To every soul of man this message comes, and the soul which turns at the call of the angel who brings it, will bear witness that the message is true. Only we ourselves can shut ourselves out of heaven. The door of a heart, as human in its sympathy as it is divine in its love and power, stands always open and waiting with welcome for the repentant child who would fain return to his Father's house. "By Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture."—*Lucy Larcom.*

AT THE SWITCH.

"Yours must be a very responsible position," said a traveller to a switchman, who had charge of the switches at a junction where five lines converge.

"Yes," was the reply; "but it is as nothing compared to yours as a Christian."

A railroad manager may sit late and rise early, and bring out excellent system and splendid rules for the government of his road. But that is only the frame; the filling in must be done by the individual employee. So with the work of any pastor, church, convention, or teachers' meeting; liberal things may be devised and the best of resolutions adopted, but the work itself remains still untouched, and, if done at all, must be done by the units, individually.

Seeing, then, that every word and action of the Christian has an eternal significance, what manner of persons ought we to be in all holy living and burning zeal for our common Master? Seeing, also, there are trains in the life and heart of every man we meet, let us do our part to forward them to the great terminus—our Lord and Saviour Jesus Christ.—*Selected.*

A MOTHER'S HEART.

We ought to watch closely the character of the memories we leave in our homes. One person has left this testimony: "Many a night, as I remember lying quietly in the little upper chamber, before sleep came on, there would be a gentle footstep on the stair, the door would noiselessly open, and in a moment the well-known form, softly gliding through the darkness, would appear at my bedside. First, there would be a few pleasant inquiries of affection which gradually deepened into words of counsel. Then, kneeling, her head close to mine, her most earnest hopes and desires, would flow forth in prayer. Her tears bespoke the earnestness of her desire. I seem to feel them yet when sometimes they fell on my face. The prayers often passed out of thought in slumber, and came not to mind again for years, but they were not lost. I willingly believe they were an invisible bond with heaven that secretly preserved me while I moved carelessly amid numberless temptations and walked the brink of crime. Is it not worth while for every mother to try to weave such memories into the early years of her children's lives?"

Substath School Lessons.

Feb. 7. THE GRACIOUS CALL. B. C. 712.

Lesson, Isaiah, 55 : 1-13. Memory vs. 6-8.
Golden Text, Is, 55; 6. Catechism Q. 59.

- I. The Gospel invitation, vs. 1-3.
- II. The Gospel leader, vs. 4-5.
- III. Gospel repentance, vs. 6-9.
- IV. Gospel blessings, vs. 10-13.

I. v. Who invites? For whom? Who were invited? Who are now invited? What was Israel doing when thus invited? What are men now doing? To what were they invited? To what you? What is here likened to waters? Why? What is meant by coming? What is the qualification for coming? Who are forbidden to come? What is to pay? What does buy mean? Who paid? What is likened to wine and milk? Why?

v. 2. What here meant by—spending money? What is meant by—not bread? How do men spend money for that which is not bread? What meant by—satisfieth not? How do men seek satisfaction? Do they ever find it? Where can it be found? Are you satisfied? Would you like to be? Why are you not? What labor does satisfy? What meant by fatness?

v. 3. Meaning of incline? How are ears naturally inclined? What the result? Is there hearing that does not give life? How do you hear? What covenant is here mentioned? How sure is this covenant? What other covenants does the Bible speak of?

II. v. 4. Who speaks? Of whom? To whom is He given? What three things is He given for?

v. 5. Who is "Thou?" What meant by—"nation that thou knewest not?" Who shall roar? To whom? Because of whom? Why?

III. v. 6. What is commanded? How are we to seek? Whom? Where else commanded? Who should seek? When? When may He be found? How call? When? Where? See Jer. 29 : 12-13; Matt. 7 : 7.

v. 7. What does this seeking involve? Name the ways to be forsaken? What besides ways? What is Repentance unto life? To what are we to turn? How? With what result?

v. 8. Show how His ways and ours differ?

IV. vs. 10-11. To what is the word likened? Does rain always bless? What if it falls upon rock? What if word falls upon rocky heart? What if on honest heart? See Matt. 13. Whose fault if it does not prosper?

How Christ in us will make all things seem to us.

v. 12. *Go out*—to business, work, pleasure, everything—*Led forth*—to daily, hourly, duties and delights. *Mountains, hills, trees*—all nature seems glad to the Christian.

v. 13. How Christ in us will affect our lives, homes, communities, governments—*Thorn, briar*—sharp, tricky, ill tempered, exacting, deceitful, false, hateful, idle, unkind, unpleasant. *Fir myrtle*—kind, loving, patriotic, generous, good, honest, firm, true, Christ-like. *For a name*—Such a life will honor Him. *Not cast off*—They will never cease to honor Him.

Feb. 14. THE NEW COVENANT. 700 B. C.

Lesson, Jer. 31 : 27-37. Memory vs. 4-5.
Golden Text, Jer. 31 : 34. Catechism Q. 60.

Remember in all these prophecies the following formula :—

All O. T. prophecy is given in terms of the O. T. dispensation.

If fulfilled under the O. T. dispensation it was fulfilled in terms of the O. T. dispensation.

If not fulfilled until the N. T. dispensation it is fulfilled in terms of the N. T. dispensation. See Gal. 3 : 29.

- I. Promise of blessing.
- II. Confirmed by covenant.
- III. Surety of that covenant.

I. v. 27. *Days Come*—Gospel days. *Israel, Judah*—The spiritual Israel. *Seed of man and beast*—Multitudes, prosperity.

v. 28. *Pluck Up, &c.*—Old Israel. *Build up, &c.*—Spiritual Israel.

v. 29-30. Individual responsibility and privilege.

II. v. 31. *Israel and Judah*.—The spiritual Israel.

v. 32. *Their Fathers*—Ancient Israel.

v. 33. Features of the Gospel age.

III. vs. 35-37. As sure as the stars and heavens and earth, those things that seem so stable, so sure are his promises.

JEHOIAKIM'S WICKEDNESS.

Feb. 21. 605 B. C.

Lesson, Jer. 36 : 19-31. Memory vs. 22-23.
Golden Text, Heb. 3 : 15. Catechism Q. 61.

I. The Book of the Law read to the King, vs. 19-21.

II. The Book burned by the King, vs. 22-26.

III. Judgment pronounced on the King, vs. 37-37.

I. v. 19. What princes? To whom? Who was Baruch? What was he to do? With whom? Why?

v. 20. Who went in? Where? What did they lay away? Why called a roll? Where did they go? What words did they tell?

v. 21. Who was sent out? By whom? Where? In what? What was Elishama? What was done with the roll? Who was King?

II. v. 22. Where was the King? What time of year? What was before him?

v. 23. Did the King wait until the roll was read? What did he do? Why? Have you ever heard of similar instances?

v. 24. What effect had the reading of the law upon the King? Upon his servants?

v. 25. Had any one interfered to save the roll? Did their pleading have any effect for good? For evil? How? Why?

v. 26. What did the King do? Did he succeed? Against whom was he fighting?

III. v. 27-31. Who speaks? To whom? What is the message? Who was to come? Who sent him? Was the King of Babylon a good man? Why did God use him? Shew other instances of wicked men doing God's work? Do they get any credit for it from God? Why? What was the doom here spoken? Why was the doom pronounced? Had they an opportunity for repentance before this? How had they used it? What must be the doom of those who have that word and do not use it now?

Feb. 28. JEREMIAH PERSECUTED. 590 B. C.

Lesson, Jer. 37 : 11-21. Memory, vs. 37 : 15-17
Golden Text, Jer. 11-19. *Catechism*, Q. 62.

- I. The prophet accused, vs. 11-13.
- II. The prophet arrested, vs. 14-15.
- III. The prophet appeals to the king, vs. 16-20.
- IV. The prophet relieved, v. 21.

I. vs. 11-13. Where was the Chaldean Army? How long had they been there? What happened to them? Why? Where had Jeremiah been? Where did he go when the Chaldeans left? What for? For what was he blamed? By whom?

II. vs. 14-15. Was he guilty? Did he assert his innocence? In what way? What effect did his assertions have? Where was he taken? Were they friendly to him? Why? Did they accept his assertion? With what fairness did they treat him? Where was he put? Give other instances of good men cast into prison? Who watches over them?

III. vs. 16-17. How long was he in prison? Did he complain? Who sent for him? Why? What made the king specially guilty? What did the king ask? Did he get what he wished?

vs. 18-20. What did the prophet plead? What answer could the king give? What had become of the other prophets? What wins in the end? For what does the prophet ask? What reason did he give?

IV. v. 21. What does the King command? Was Jeremiah set free? How was his imprisonment mitigated?

CHRISTMAS BRANDIED PIES.

(A TRUE STORY.)

A lady writing to the *Episcopal Recorder* vouches for the truth of the following story:—

One cold winter's night a reformed man, with his wife and daughter, who lived in the country, visited some friends at a distance. After spending a pleasant evening, they arose to leave, when they were urged to take some freshly baked mince pie. After some hesitation they consented. When they were seated in the sleigh the man turned to his wife and said, "Wife, I am lest; that piece of pie has aroused the demon of drink in me." He stopped his horses at the first tavern and insisted on getting out for a drink. Of course, the wife and daughter were helpless; the second and third taverns were reached, and again the temptation was yielded to. Remonstrance was in vain. They reached home, and instead of putting away the horses he drove to the nearest tavern and spent the rest of the night in a drunken debauch. The next morning he was found dead by the roadside. His poor suffering wife died of a broken heart and his daughter ended her days in an insane asylum. One piece of brandied mince pie and this result—for these are facts.

Another case was that of a young girl who had contracted the habit of drinking, but had reformed. She was to be married after a certain length of time if she would keep her pledge. Her mistress insisted upon her putting brandy in the mince meat. She did so. In a short time she disappeared, and some time afterward it was ascertained that she had become drunk and in utter despair of ever being able to stand had drowned herself.

Every man has in his own life follies enough, in his own mind trouble enough, in his own fortune evil enough, without being curious after the affairs of others.

Church Notes and Notices.

NEW CHURCHES.

St. Andrew's Mission Church, Brantford, opened Dec. 27.

South Finch, opened Sabbath Jan. 10.

ORDINATIONS AND INDUCTIONS.

Robert Frew, Missionary at Birtle, ordained by Minnedosa Pres., Jan. 5.

Mr. J. Aitken Greenlees, into New Mills, by Presbytery of Miramichi, Dec. 8.

Rev. E. A. McCurdy, late of New Glasgow, N. S., into Grey Friars Ch., U.P., Port of Spain, Trinidad, Dec. 15.

Rev. David Miller, into Knox Ch., Brussels, Jan. 5.

Rev. P. Nicol, into St. John's Ch., Markham, Jan. 19.

Rev. John Hosie, into Shank's Cong., Minnedosa Pres., Jan. 4.

Rev. W. L. Rowand, formerly of Burnside, Brandon Pres., into Rapid City Cong., Jan. 5.

Rev. Dr. Campbell, of Montreal, better than a new induction, began his second quarter of a century in historic St. Gabriel's, Dec. 20.

Rev. David Miller, into Knox Ch., Brussels, Jan. 5.

Rev. Neil McKay, to Goreton Ch., Indian Lands, Dec. 22.

RESIGNATIONS.

Rev. G. E. Trueman, of Deer Park, Toronto Pres.

Rev. Mr. Hume, of West Adelaide and Arkona, Jan. 4.

Rev. Mr. Kalem, of Dunbar and Colquhoun, Dec. 17, 1891.

Rev. James Sinclair, of Upper Londonderry, N.S., Dec. 15.

Rev. James Fitzpatrick, of Saltsprings, Kirk, N.S., Dec. 20.

Rev. K. McDonald, of Ashfield, Dec. 22.

OBITUARIES.

James A. Scott, of Milford, formerly of Gore, Hants, N.S.; my father, for more than forty years an elder, died Dec. 23, 1891, aged 73 years.

Alexander C. Broadfoot, an elder of Allenford congregation, Bruce Co., Ont., was killed by a tree at Rockfort, California, Aug. 29, 1891, aged 44 years.

PRESBYTERY NOTES.

Sarnia:—Met Dec. 29. Rev. Mr. Hume's resignation of West Adelaide and Arkona accepted. He asked leave to retire from Ministry. Papers forwarded to Assembly with favorable recommendation. Sustained three calls, viz.: From Mandaumin to Rev. Wm. Lacleod, and asked \$50 supplement for one year; from East Williams to Rev. D. A. McLean of Kemble, and from West Williams and N. Adelaide to Mr. McKinnon, Probationer.

Brockville:—Met Dec. 17. Sustained call from S. Mountain and Heckston. Met again *pro renata*, Jan. 7. Sustained call from Bishop's Mills to Rev. John Baikie.

Halifax:—At Maitland, Dec. 15. Sustained calls from Hamilton, Bermuda, to Rev. Dr Burrows, and from Quoddy to Rev. A. Grey.

Bruce:—At Paisley, Dec. 8. Sustained calls from Bethel Ch., Proof Line, to Rev. Mr. Little;

of Underwood, accepted; from Allanford to Mr. Mowat of Merriton; from Glamis to Mr. D. A. McLean of Kemble, and apply to Augmentation Fund for \$200. Pres. also nominated Dr. Cavan as Moderator for next Assembly; and recommended that F. M. Sec. be combined with some of the existing offices.

Kingston:—At Kingston, Jan. 5. Sustained calls from Napanee to Rev. Duncan McEachern; decided against a division of the Synod; nominated Rev. T. Sedgewick of N.S. as Moderator of next Assembly.

P. E. Island:—At Charlottetown, Dec. 22. Re remit; recommended appointment of a fourth professor in Halifax College to chair of N. T. Literature and Exegesis; agreed to receive section at Murray River, forty-four families followers of late Rev. Donald McDonald into Pres. Church in Canada.

Ottawa:—At Ottawa, Jan. 8. Rev. G. E. Geoffroir appointed to French work at Masham for four months, Rev. Mr. Gourlay to Chelsea and Cantley, and Mr. Graham to Aylwin. Assembly remits referred to committee to consider and report at next meeting. Dr. Moore gave notice that in event of Pres. approving appointment of F. M. Sec. he would move Rev. J. B. Fraser, M.D., for that position.

Lanark and Renfrew:—At Carleton Place, Nov. 24. Ordained and inducted Mr. McKenzie, Missionary of Eagansville and Scotch Bush. Resolved in favor of a salaried F. M. Secretary.

Hamilton:—At Hamilton, Jan. 12. Sustained calls, from Jarvis and Walpole to Rev. G. C. McLennan, of Comber; from Port Colborne to Mr. N. Morrin accepted. Ordination, Feb. 2nd; from Allanford and Merriton to Mr. Mowat accepted; set aside call from Manchester to Rev. Mr. Hamilton, of Tynedock; nominated, Rev. D. D. McLeod as Sec. of F. M. Com.

Columbia:—At New Westminster, Jan. 12. Licensed Mr. McMillan, ordination at Mt. Pleasant Ch., Vancouver, Feb. 1. Sustained call from West Pres. Ch. to Rev. W. G. Mills accepted, induction, Jan. 26.

Mailland:—At Lucknow, Dec. 22. Rev. K. McDonald's resignation of Ashfield accepted. Rev. David Millar, accepted call from Knox Ch., Brussels, inducted Jan. 5.

Montreal:—At Montreal, Jan. 12. Received Rev. E. Scott, editor of the RECORD, by certificate from Pres. of Picton, N.S.; granted request of Dundee cong. to sell part of glebe; appointed com. to confer with Inspector street cong. which seeks union with our church; authorized Knox Session to organize Cote St. Louis as a cong.; appointed deputations to visit French stations and congs.; agreed to organize St. Jean Baptiste as a mission station; received report of City Mission Com. for year; sanctioned Mr. Morin's acceptance of French lectureship in McGill; recommended Rev. E. Pelletier's application to be received as a minister of this church; approved appointment of F. M. Sec.; held conference in Knox Ch. in the evening, subject, the Holy Spirit.

MEETINGS OF PRESBYTERIES.

London, in South Pres. Ch., London, for religious conference, Mar. 7, 2 p.m., and First Pres. Ch., Mar. 8, 9 a.m.

Toronto, Feb. 2, 10 a.m.

Montreal, Convocation Hall, Mar. 15, 10 a.m.

Chatham, St. Andrew's, Chatham, Mar. 8, 10 a.m.

Lanark and Renfrew, Almonte, Feb. 22, 10 a.m.

Lindsay, Woodville, Feb. 23, 11 a.m.

Lindsay, W. F. M. S. Presbyterial, Feb. 23, 11 a.m.

Ottawa, St. And. Ch., Ottawa, Feb. 2, 10 a.m. P.E.I., Charlottetown, Feb. 2.

Winn'peg, Knox Ch., Win., Mar. 1, 3 p.m.

Sarnia, 3rd Tuesday, Mar. 10 a.m.

Ottawa, St. And. Ch., Ottawa, Feb. 21, 10 a.m.

Columbia, in St. And., Victoria, Mar. 3, 10 a.m.

London, for Religious Conference, Knox Ch., London, Mar. 7, 3 p.m., and in First Pres. Ch., London, March 8, 9 a.m.

Glengarry, St. John's, Cornwall, Mar. 8, 1 p.m.

COULDN'T AFFORD TO GIVE.

A man who attempted to raise some money on a subscription paper for a necessary church out West relates his experience as follows:

"The first man I went to said he was very sorry, but the fact was he was so involved in his business that he couldn't give anything. Very sorry, but a man in debt as he was owed his first duty to his creditors.

"He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in a pair of expensive Rocky Mountain cuff-buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over acknowledged that the church was needed, but said he was owing for his board, was badly in debt and did not see how he could give anything.

"That afternoon, as I went by the base-ball grounds, I saw this young man pay fifty cents at the entrance to go in, and saw him mount the grand stand where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really could not see his way clear to give to the church, although it was just what the new town needed.

"A week from that time I saw that same farmer drive into town with his entire family, and go to the circus, afternoon and night, at an expense of at least four dollars.

"The Bible says, 'Judge not, that ye be not judged,' but it also says, 'By their fruits ye shall know them.' And I really could not help thinking that the devil could use that old excuse. 'In debt, to splendid advantage, especially when he had a selfish man to help him.'—*Youth's Companion*.

CONQUEST.

During a conflagration in Bridgeport, Conn., an eagle and a serpent were set free together. Soon after the flames began to envelop the entire building a splendid and emblematic sight was presented to the wondering and upgazing throng. Bursting through the central casement with flapping wings and clashing coils appeared an eagle and a serpent wreathed in fight. For a moment they hung poised in mid-air, in a terrible conflict. It was the earth and air representatives at war for the mastery, the base and the lofty, the groveller and the soarer were engaged in deadly battle. At last the flat head of the serpent sank, his writhing, sinuous form grew still, and wafted upward by the cheers of the gazing multitude, the eagle with a scream of triumph soared toward the sun.

Acknowledgements.

Received by the Rev. Wm. Reid, D. D., Agent of the Church at Toronto, Office 15 Toronto Street, Post Office Drawer 2467

ASSEMBLY FUND.

Rec'd to 5th Dec. '91	\$463 13
Waterbourne	6 30
Huntingdon, 2nd ch.	5 00
Bayfield Road.	3 00
Oak Lake.	3 00
Markham, Melville ch.	4 37
Winthrop.	5 00
McKillop	0 60
Lunenburg	2 00
Hullett	3 00
Kenyon.	5 00
Markham, St. John's ch	4 23
Lake Road.	4 00
Forest.	3 00
Moore Line.	2 00
Brotherstone's	1 00
Annan	3 91
Welland.	4 80
Eramosa, 1st ch	5 85
St. Ann's.	3 44
Campbellville	6 12
Osnabruk	2 00
Lanark	4 00
Petrolca	2 00
East Williams	3 00
East Normanby.	1 80
Aurora	2 50
Norval	2 20
Shakespeare & St. And.	5 00
Warsaw	2 21
Warrick	3 00
J. E., Cobourg	1 00
K. C., Cooke ch	2 00
Buckingham	10 00
Joint Edward.	1 56
Kadia.	2 00
Scott & Uxbridge	3 50
Exeter.	5 00
London, 1st ch	8 00
Essex.	4 25
Waterdown.	5 00
Camilla.	1 80
Melrose, Lon. & Shan'l	3 00
Ventry.	1 65
Chatsworth.	4 00
Scarboro, St. And's.	10 00
Brucefield, Union ch.	5 00
Glencoe.	10 00

\$816 07

HOME MISSION FUND.

Rec'd to 5th Dec.	\$3,361 42
Ashburn	15 50
Utica	5 00
Beachwood	19 00
Bow River Field.	5 00
J. Tang, N. W.	3 00
J. Davidson, N. W.	3 00
Waterbourne.	20 00
Pine Creek	10 00
Oak Lake	10 00
Atkin's Cor., Y. P.S.C.E.	10 00
Calgaster	2 00
Calgaster	17 00
A Friend, N.W.	10 00
Winthrop	5 00
McKillop	11 00
Lunenburg	10 00
Galt, Knox ch.	24 00
Hullett.	30 00
The Ridge.	2 23
Ottawa, St. And, I. H. M.S.	200 00
Niagara, St. Andrew's.	21 00
Kenyon	20 00
Ready, Yeo.	5 00
Glenmorris	24 15
Lancaster	30 00
Ex Jos Trotter, Lakef Id	30 00
Moore Line	2 00
Brotherstone	6 65
Osnabruk	40 00

Tottenham	13 61
Norval	23 05
Ayr, Knox ch.	12 00
Ayr, Knox ch. S.S.	30 00
Cornwall, Knox ch. S.S.	15 00
Scarboro, St. Andrew's.	24 66
Beckwith.	13 00
Carleton Place, Zion ch.	30 00
Oronah	5 00
Innerkip	15 00
J. R., Cobourg	1 00
Glenmorris.	6 00
Buckingham	24 60
Chatsworth.	12 00
Mets	12 00
Spanish Mills.	32 10
Cornwall, S Branch S.S.	5 80
Ventry	5 36
Burford	5 00
Dundalk	4 25
Roseland	10 00
Essex	15 00
Alexander	6 00
Campbellville S.S.	8 44
Kernway	2 00
Melbourne, Guth. ch.	5 00
A Friend, St. Ann's	2 00
Mono Centre.	4 00
Parkdale, spec' N.W. T125	20 00
Bracebridge.	10 00
La Riviere	5 00
East Williams	7 00
Joint Edward.	7 90
Shakespeare, St. And.	20 00
Edie.	14 30
Friend	7 50
Proton, St. Andrew's.	12 00
Flesherton	15 00
Scott & Uxbridge	12 00
Caradoc, Cook ch.	4 00
Lancaster	3 00
Welland	20 70
London, 1st ch.	100 00
Seabrook, Knox ch.	14 60
Montreal, W.M.Soc. N.W.	25 00
Montreal, Am Pres ch	25 00
Patis, Coté S.S.	7 25
Richmond	8 64
Rockbury	13 00
Waterdown	30 00
Motherwell	10 00
Ayonbank	9 00
Bear Creek	14 69
Camilla	8 00
Melrose, Lon & Shan'l	13 00
Leith	4 42
Maxville S.S.	5 00
Kincardine, Chal. ch.	4 00
Palmerston	35 00
Palmerston S.S.	15 00
Saltprings, N. W.	5 69
Cifton, N. S. N. W.	10 00
Maitland, N. W.	16 00
Princeton, P. E. I. N. W.	3 00
Amherst, St. Step.	N. W. 60 00
Acadia Mines, N. W.	10 00
Upper Stewiacke, N. W.	9 00
Noel, N. W.	1 00
J. Richards	1 00
Madoc, S. Paul & St. Col.	40 00
Chater	25 00
Vandecar	5 00
Glenco	80 00
Tor., St. James Sq. S.S.	100 00

\$37,606 91

AUGMENTATION FUND.

Rec'd to 5th Dec.	\$1,616 49
Utica	3 00
Waterbourne	6 00
Fisherville	10 00
Manitou	17 00
Oak Lake	12 00
Calgary	5 00
Winthrop	6 00
McKillop	8 00
Lunenburg	8 00
Hullett	10 00
Kempville.	15 00
Oxford Mills	4 00
Madoc, S. Paul & S. Col.	60 00

Niagara, St. Andrew's	20 00
Carleton Place, Zion ch.	80 00
Kenyon	15 00
Scarboro, St. And.	60 00
Lancaster	30 00
Chatsworth	12 00
Hensall	23 12
Ventry	6 55
Brotherstone's	1 00
Dundalk	6 15
Osnabruk	8 00
Annan	6 63
Caledon, Mel. ch.	4 35
Palmerston	10 00
Tottenham	8 00
Greenbank	22 45
Petrolca	6 00
Waterdown.	10 00
Norval	6 25
Richmond	9 00
Toronto, Old St. And.	100 00
Bracebridge	6 00
Ayr, Knox ch. S.S.	15 00
Mono Centre	3 00
Cornwall, Knox ch. S.S.	15 00
East Williams	13 00
Wick	34 00
Friend	7 50
Gamebridge.	7 40
Flesherton	8 00
Beckwith	5 00
Welland	4 40
Roseland	5 00
Caradoc, Cook ch.	2 00
Alexander	10 00
Edie	7 50
Proton, St. Andrew's.	12 00
Scott & Uxbridge	12 00
London, 1st ch.	50 00
Essex	15 00
L'Original.	21 00
Sault Ste. Marie.	20 00
Chater	26 00
Glencoe	76 00

\$2,590 37

FOREIGN MISSION FUND.

Rec'd to 5th Dec.	\$26,823 06
Utica	3 00
Womans' F.M.S., spec' 1100	50 00
Waterbourne.	21 00
Primrose S.S., Honan	15 52
S. Hunter, W. Flam Ind.	5 00
Lancaster	2 00
Mimosa	1 60
Calgary	2 25
Winthrop	5 00
McKillop	7 00
Kinburn	4 00
Lunenburg	10 00
Galt, Knox ch.	46 00
Hullett.	30 00
Tor., Erskine S.S. China.	45 00
Tor., Erskine S.S. India.	15 91
Danville	5 00
Wroxeter	47 48
Mrs. Harbottle.	1 00
Niagara, St. And.	30 00
Fergus, Mel. S.S. tea. In	50 00
Kenyon	22 00
Ready, Yeo	5 00
Goderich, Union ch.	6 00
London, St. And., Rev.	
G. A. Laird's sal.	450 00
Lancaster	20 00
Ventry	1 00
Eramosa, 1st ch. S.S.	7 00
Do. for H. McKay Miss.	7 00
Dundalk	1 00
Ex Jos Trotter, Lakef Id	1250 00
W. Guilemb. St. Jn sSS.	20 00
Ridge Miss. Soc. Miss S.	10 00
Brotherstone's	6 00
Eramosa, 1st ch.	5 00
J. D., Toronto	10 00
Shakespeare & St. And.	15 00
Riv. Desert & Northfld.	5 51
Wroxeter	1 00
Late Mrs. E. Hitchcock.	
N. Westminster	200 00
Tottenham	15 00
Petrolca	6 00
Norval	23 65
Essex	9 00

St. Thom, Kin Mess Ind	20 00
Ayr, Knox ch. S.S.	45 00
D. McDonald, N Ar Ind.	5 00
Cornwall, Knox ch S.S.	12 00
Campbellville S.S.	8 24
Ridgetown, W. F.M.S.	7 00
Friend, N. Ar. Formosa.	3 50
St. John's, St. And. L.M	
A & Lit Ken Miss Bd.	
Zen	205 00
Beckwith	5 00
Melbourne, Guth ch.	2 60
J. B. McLaren, Morden.	50 00
Bracebridge.	10 00
J. R., Cobourg	1 00
Mono Centre	5 25
W McWilliams, Guelph,	
Miss McW., Ind.	50 00
Roseland	7 25
Friend	7 50
Alexander	3 00
Flesherton	15 00
Kenmay	1 00
Welland	15 20
Friend, St. Ann's	2 00
Lancaster.	2 00
Doon	4 30
Warsaw	8 00
Proton, St. Andrew's	6 00
Caradoc, Cook ch.	4 00
Scott & Uxbridge	12 00
London, 1st ch	50 00
Tor., Old St. Andrew's.	200 00
Mont., W. M. S., Honan.	60 00
" " N. W. T125	30 00
" " Honan.	25 00
J. & B. McLon, Ap'l Hill.	25 00
Rockburn.	13 00
Waterdown	18 00
Tara S.S.	28 08
Leith	3 70
Kincardine S.S.	5 00
Kincardine, Chal. ch.	18 00
Palmerston	34 16
Palmerston S.S.	15 00
L'Original	17 00
Mont. Crest ch, Rev J	
H. McVicar, salary.	100 00
S. C. E.	2 00
Port Elgin, Y. P.S.C.E.,	
N.W.T.	3 60
Greenhill, W.F.M.S., N.	
W. T.	34 00
J. Richards	2 00
Thurbury, (Miss B.,	
class)	2 00
Scarboro, Knox ch.	83 00
Chatsworth	5 00
Chatsworth S.S.	6 00
Tor. St. James sq. ch.	
Rev. D. McGill's sal	360 50
Glenmorris.	29 10
Scarboro, St. And.	120 00
Madoc, St. Paul & Col.	18 00
Madoc, St. Paul's S.S.	5 00
Vandecar	5 08
Glenco	40 00
Tor., St. James sq. S.S.	74 84

\$32,153 09

KNOX COLLEGE FUND.

Proof Line.	\$49 00
Ashburn	2 00
Utica	2 00
W. Gwillimbury 1st ch	2 27
Waterbourne	10 00
Brucefield, Union ch	18 00
Winthrop	3 00
Innerkip	2 00
McKillop	3 00
Scarboro, St. And'ws.	10 00
Lunenburg.	3 00
Ventry	1 33
Galt, Knox ch	11 30
Dundalk	1 00
Hullett.	6 00
Eramosa, 1st ch.	6 00
Eramosa, 1st ch, S.S.	7 00
Ripley, Knox ch	7 23
Forest	8 00
Camilla.	1 00
Tottenham	5 00
Scarboro, Knox ch.	7 00

Petrolia.....	4 00
Mono Centre.....	1 00
Norval.....	10 85
East Williams.....	10 00
Wick.....	16 60
Aurora.....	2 00
English settlement.....	2 00
Shakespeare & St. And.....	5 00
Moore, Burn's ch.....	5 25
Caradoc, Cook's ch.....	4 00
Point Edward.....	3 45
Eadie.....	3 00
Scott & Uxbridge.....	1 00
London, 1st ch.....	40 00
Essex.....	5 00
Kincardine, Chal. ch.....	2 00
Smith Hill.....	5 60
Glencoe.....	10 00

QUEEN'S COLLEGE FUND.

Morton & Ellisvl.....	\$ 3 00
Lunenburg.....	2 00
Buckingham.....	20 00
Scott & Uxbridge.....	1 00
Shakespeare, St. And.....	5 00
Mono Centre.....	25
Melrose, Lon. & Shanvl.....	7 00
Scarboro, St. And.....	10 00

MONTREAL COLLEGE FUND.

Lunenburg.....	\$ 2 00
Brucefield, Union ch.....	12 00
Kenyon.....	8 40
Scott & Uxbridge.....	1 00
Mono Centre.....	25

MANITOBA COLLEGE FUND.

Rec'd to 5th Dec.....	\$20 12
Winterbourne.....	2 00
McIntosh.....	3 47
Belmore.....	4 35
Markham, Mel. ch.....	5 00
Winthrop.....	2 50
McKillop.....	2 10
Lunenburg.....	3 30
Hullett.....	10 00
Kemptville.....	3 00
Oxford Mills.....	1 00
Kenyon.....	7 00
Hensall.....	11 55
Moore Line.....	3 00
Moneton.....	2 50
Ayr, Knox ch.....	42 00
Wick.....	8 00
Amos.....	10 80
Roseland.....	2 75
Kenmay.....	1 00
Ripley, Huron ch.....	5 20
Point Edward.....	2 17
Dunwich, Duff ch.....	6 00
Scott & Uxbridge.....	2 00
London, 1st ch.....	20 00
Shakespeare & St. And.....	10 00
Eden Mills.....	5 00
East Williams.....	4 00
Lanark.....	7 00
Camilla.....	1 40
Ripley, Knox ch.....	10 07
Eramosa, 1st ch.....	4 00
Chatsworth.....	4 00
Scarboro, St. And.....	20 00
Smith Hill.....	2 00
Carleton Place, Zion ch.....	10 00
Brucefield, Union ch.....	5 00
Glencoe.....	10 01
Prof. Thomson, En.....	25 00

\$579 18

WIDOWS' AND ORPHANS' FUND	
Rec'd to 5th Dec.....	\$796 68
Winterbourne.....	4 00
Huntington, 2nd ch.....	6 02
McIntosh.....	8 00
Belmore.....	5 63
Bayfield Road.....	2 00
Winthrop.....	4 00
McKillop.....	2 00
Lunenburg.....	2 00
Galt, Knox ch.....	6 23
Hullett.....	2 50
Unionville.....	3 23
Quebec, Chafmer's ch.....	30 00
Niagara, St. Andrew's.....	10 00

Kenyon.....	5 00
Lancaster.....	9 75
Forest.....	3 00
Brotherstone.....	1 00
Osnabruk.....	10 00
Ventry.....	1 93
Tottenham.....	5 00
Annan.....	2 27
Monocentre.....	6 00
Petrolia.....	3 15
Eramosa, 1st ch.....	5 55
Norval.....	2 00
Melbourne, Guth. ch.....	2 00
Toronto, Old St. And.....	100 00
Franktown.....	5 00
Point Edward.....	1 97
Eadie.....	3 00
Scott & Uxbridge.....	2 00
Exeter.....	6 50
Caradoc, Cook's ch.....	4 00
Welland.....	8 05
Shakespeare & St. And.....	5 00
Aurora.....	4 00
Esex.....	6 00
Rockburn.....	4 00
Lachute, 1st ch.....	6 00
Waterdown.....	10 00
Camilla.....	65
Melrose Lons. & Shanvl.....	7 00
Scarboro, Knox ch.....	10 00
Chatsworth.....	6 00
Scarboro, St. Andrew's.....	20 00
Innerkip.....	5 00
Brucefield, Union ch.....	5 00
Glencoe.....	10 00

\$1,166 18

WIDOWS' AND ORPHANS' FUND

Ministers' Rates.	
Rec'd to 5th Dec.....	\$1,247 50
Rev. D. Duff.....	8 00
" H. McKellar.....	8 00
" R. Knowles.....	15 00
" R. Monteth.....	8 00
" J. Watson.....	8 00
" S. H. Eastman.....	8 00
" Jas. Stewart.....	12 00
" D. McDonald.....	10 00
" P. Scarth.....	8 00
" D. Sutherland.....	8 00
" Jas. Murray.....	8 00
" J. Argo.....	8 00
" J. MacKenzie.....	8 00
" W. A. J. Martin.....	16 00
" Dr. Moffat.....	8 00
" J. W. Cameron.....	8 00
" H. J. McDiarmid.....	8 00

\$1,405 50

AGED MINISTERS' FUND.

Rec'd to 5th Dec.....	\$2,366 94
Burford.....	3 10
Singhampton.....	3 00
W. Gwillimbury 1st ch.....	2 64
Winterbourne.....	8 00
Thorby & Clarksby.....	4 40
Huntington, 2nd ch.....	6 05
McIntosh.....	8 07
Belmore.....	7 83
Lancaster.....	1 00
Winthrop.....	1 50
McKillop.....	1 50
Mem. Chal. ch, Guelph.....	100 00
Lunenburg.....	2 00
Galt, Knox ch.....	3 00
Hullett.....	2 50
Ventry.....	65
Cornwall, Knox ch.....	50 00
Annan.....	3 35
Niagara, St. And'vs.....	10 00
Eramosa, 1st ch.....	6 00
Kenyon.....	8 00
Ripley, Knox ch.....	7 00
Thamesville.....	20 00
Camilla.....	67
Hotany.....	5 44
Waterdown.....	10 00
Brotherstone.....	1 00
Lachute, 1st ch.....	6 00
Tottenham.....	5 00
Rockburn.....	4 00
Petrolia.....	6 00
Mont., St. Gabr's ch.....	20 00

Norval.....	4 00
Melbourne, Guth. ch.....	5 00
Cornwall, Knox S.S.....	20 00
Franktown.....	8 00
Beekwith.....	5 00
Bracebridge.....	4 00
W. R. Cobourg.....	1 00
Mono Centre.....	1 50
Eadie.....	5 00
Shakespeare & St. And.....	5 00
Scott & Uxbridge.....	2 00
Flesherton.....	5 41
Exeter.....	6 50
London, 1st ch.....	30 00
Essex.....	6 00
Kincardine, Chal. ch.....	2 00
Scarboro, Knox ch.....	21 00
Chatsworth.....	4 00
Scarboro, St. And.....	25 00
Innerkip.....	11 70
Brucefield, Union ch.....	17 00
Glencoe.....	40 00

\$2,942 47

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.	
Rec'd to 5th Dec.....	\$540 60
Rev. W. K. McCulloch.....	4 50
" J. R. Gilchrist.....	5 00
" D. Duff.....	3 50
" J. C. Herdman.....	4 00
" H. McKellar.....	4 00
" R. Knowles.....	7 00
" Dr. Watson.....	4 00
" S. H. Eastman.....	5 00
" D. McDonald.....	3 59
" P. Straith.....	4 00
" J. Mellroy.....	3 50
" Dr. MacNish.....	7 50
" P. Musgrave.....	5 00
" D. Sutherland.....	3 75
" Jas. Murray.....	5 00
" J. MacKenzie.....	3 50
" C. McKillop.....	6 00
" R. Hyde.....	3 50
" J. Wells.....	4 50
" J. Wilson.....	4 00
" J. Seiveright.....	3 75
" J. Hally.....	7 00
" J. Ratray.....	3 75
" A. Sutherland.....	3 75
" Dr. Moffat.....	5 00
" D. Strachan.....	5 00
" J. W. Cameron.....	4 00
" H. J. McDiarmid.....	3 75

\$666 85

KNOX COLLEGE ENDOWMENT FUND.

David Durie.....	\$10 00
Frank Clark.....	8 32
Alex. Stewart.....	4 00
Enc. Pusinch.....	16 00
Rev. J. C. Smith.....	10 00
Neil Smith.....	7 00
Prof. R. Y. Thomson.....	20 00

AGED & INFIRM MINISTERS' ENDOWMENT FUND.

Justice C. S. Patterson.....	\$50 00
Bruce Brough.....	5 00
W. Adamson.....	23 00
Rev. Dr. Porrance.....	50 00
G. Pringle.....	5 00
Wm. Watson.....	17 00
D. McCall.....	100 00
Chas. Cockshutt.....	100 00
Dr. Thornburn.....	50 00
John Douglas.....	10 00
Mrs. McClure.....	10 00
J. J. Morrison.....	50 00
J. T. Middleton.....	5 00
G. H. Gillespie.....	34 00
W. F. Findlay.....	10 00
M. Leggett.....	10 00
D. W. Kinghorn.....	25 00
T. R. Bain.....	33 00
St. Catharines.....	185 00
Mrs. MacDonald.....	200 00
Hon. J. M. Gilson.....	35 00

A. J. Somerville.....	100 00
Edward Duck.....	25 00
Ralph K. Burgess.....	100 00
Prof. R. Y. Thomson.....	67 00
Montreal.....	539 00
Toronto.....	65 00
Montreal.....	425 00
Toronto.....	167 00
Toronto.....	267 00
Robt. Laidlaw.....	50 00

KNOX COLLEGE STUDENTS MISS. SOC.

Markham, Mel. S.S.....	\$7 75
Mem. Knox ch, Scarbo.....	1 00

TRINIDAD & NEW HEBRIDES.

Tor., Erskine S.S., K. J. Grant.....	\$40 00
Tor., Erskine S. S., Eromanga.....	20 00
Ottawa, Knox Y.P.S.C.....	
E Tea, N. II.....	30 00
Keady S.S., N. Hebrides.....	15 00

JEWISH MISSION.

A Friend.....	\$10 00
Friend Springville.....	10 00
Upper Stewiack.....	5 00

M. ALL MISSIONS.

Friend.....	\$2 00
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Received during December by Rev. P. M. Morrison, Agent at Halifax, Office, 39 Duke St., P. O. Box 333.

FOREIGN MISSIONS.

Previously ack'd, \$9,624 94	
Lower Wentwh, Ladies.....	9 00
St. Paul's, Fredericton.....	65 00
Cape George.....	12 00
Y.P.S.C.E., West River.....	16 00
Coll. Macne's Mtg, Torlo.....	00
M. Smity, Toronto.....	19 00
Mid. Stewiack, Juv Tem.....	3 00
East Jordan.....	3 00
Summerside S.S., Dal.....	3 00
E. Tupper, Brookfield.....	2 50
Five Islands.....	10 00
Prince, Pictou.....	304 26
Chal. H. Y.P.S.C.E. E. 50.....	00
Dundas, P.E.I.....	5 00
Sharon ch. Stellarton.....	67 07
Nine Mile River.....	5 00
Princeton.....	105 00
Knox ch. Pictou.....	105 55
Carrville, Ri. cr.....	14 25
Friend for Trin. Inst.....	10 00
Medicine Hat.....	15 00
Youghall, Bathurst.....	9 85
Bathurst, St. Lukes.....	5 35
Rogers Hill Y.P.S.C.E.....	22 00
Y.P.S.C.E., Churchville.....	5 50
Wiew S.S., W. Bay C.B.....	2 58
West River S.S.....	3 60
Gays R. & Milford S.S.....	43 52
Dartmouth, Y.P.S.C.E.....	10 00
Lake Ainslie.....	4 50
Mills Alle, Y.P.S.C.E.....	25 00
Act. D. riceo Maitl.....	748 56
Acadia Mines.....	50 00
A. Maclean, Earltown.....	6 00
St. James, Newcastle.....	10 00
Parsober.....	27 32
Springfield & Stadhlm.....	7 75
Miss Band, Coldstream.....	25 00
W. G. & Orphans' Fund.....	75 00
Fall River S.S., Hx. Co.....	12 00
Bollo Creek S.S., P.E.I.....	10 00
Upper Stewiack.....	11 00
Sharon S.S. Up. Muoqdt.....	6 00
Noel.....	26 09
Presbyterian, Hx.....	30 00
St. Andrew's, Sydney.....	17 00
Glassville.....	6 00
Thorburn & Suth. Riv.....	10 00
Blue Mount & Garden.....	5 00
St. James & Union.....	7 00
Barney's River.....	8 00

\$11,768 69

HOME MISSIONS.

Previously ack'gd.	\$2,693 33
F. W. Thompson, rep't.	60 00
Dr. Hinson, Bermuda.	1 20
E. Tupper, Brookfield.	2 50
Eben. ch. Saltsprings.	30 10
Lockeport.	2 00
Five Islands.	8 00
Prince St., Pictou.	121 53
Dundas, P. E. I.	5 00
Clifton, N. S.	35 00
Stud'ts Miss. Ass. Lab.	50 00
Maitland, South.	17 00
Nine Mile River.	7 00
Knox ch. Pictou.	40 80
Belfast, P. E. I.	21 00
Clifton, Stanley & Grand	22 10
Youghall, Bathurst.	6 83
Bathurst, St. Lukes.	15 74
St. Stephen's, Amherst.	50 00
St. Jas S.S. Dartmouth.	4 12
Acadia Mines.	75 00
A. Maclean, Barlon.	1 00
St. James, Newcastle.	25 00
West R. & Green Hill.	40 85
Upper Stewiacke.	16 00
Y.P.S.C.E., Millford.	2 41
Noel.	22 10
Presbyterian, Hx.	30 00
Glassville.	6 40
St. James & Union.	12 00
Barney's River.	23 00

FOR THE NORTH WEST.

Eben. ch. Saltsprings.	5 60
Clifton, N.S.	10 00
Maitland.	16 00
Princeton, P. E. I.	3 00
St. Stephen's, Amh't.	60 00
Acadia Mines.	10 00
Up. Stewiacke.	9 00
Noel.	1 00

AUGMENTATION FUND.

Previously ack'gd.	\$1,004 94
Lower Stewiacke.	30 00
Middle Stewiacke.	50 00
Belfast, P. E. I.	50 00
St. Luke's, Bathurst.	10 00
Belledune.	2 23
Dunlap.	93
Mrs. Desbrissay, Bath'st.	2 00
St. And'ws, Truro.	110 00
St. And. St. John's, N.F.	87 87
Acadia Mines.	45 00
Parsberr.	30 00
Upper Stewiacke.	30 00
Barney's River.	15 00

COLLEGE FUND.

Previously ack'gd.	\$4,533 70
Dr. Hinson, Bermuda.	1 20
St. Paul's, Fredericton.	15 00
Div. Can. B. of Com. for Lib.	3 50
Div. Can. B. of Com.	140 00
Port Hood.	2 50
Middle Stewiacke.	20 00
St. Luke's, Bathurst.	7 00
Int. Estate, Dr. Baxter.	150 00
South Richmond.	5 00
Acadia Mines.	70 00
Div. Union B. of N.F.	182 50
Int. F. B. Muisse.	5 75
Int. Amasa Durkee.	18 00
Springfield & Studholm.	7 00
Up. Stewiacke.	5 00
United Church, N. G.	172 60
St. Stephen's, Amh't.	21 00
Presbyterian, Hx.	5 00
Barney's River.	1 50
St. And., Springhill.	22 50

BURSARY FUND.

Previously ack'gd.	\$247 28
St. And'ws, Truro.	10 00
Acadia Mines.	10 00
Springfield & Studholm.	5 00

MANITOBA COLLEGE.

Previously ack'gd.	\$10 20
St. And'ws, Truro.	10 00

AGED MINISTERS' FUND.

Previously ack'gd.	\$1,140 47
Dr. Hinson, Bermuda.	1 20
E. Tupper, Brookfield.	2 50
Rev. Dr. Murray, rate.	5 00
Five Islands.	3 00
Rev. W. S. Darragh.	1 00
Int. J. K. Munnis.	160 00
Clifton, N.S. ad'l.	4 74
Millford, Y.P.S.C.E.	4 96
Rev. G. Shore, rates.	47 97
Elmsdale.	3 20
Nine Mile River.	1 75
Middle Stewiacke.	5 00
Knox ch. Pictou.	5 00
Rev. C. McKay, rates.	4 50
St. Luke's, Bathurst.	2 00
Dunlap.	1 00
Youghall.	2 50
Rev. T. F. Fotheringham.	10 00
Rev. A. Simpson, rates.	8 75
South Richmond.	3 00
Rev. A. Campbell, rate.	3 75
St. And'ws, Truro.	10 00
Rev. A. Grant, rate.	2 50
Rev. J. Anderson, rate.	8 00
Acadia Mines.	5 00
Springfield & Studholm.	5 50
United ch. N. Glasgow.	100 00
Noel.	3 00
Glassville.	6 00
St. James & Union.	3 50
Barney's River.	3 00

FRENCH EVANGELIZATION FUND.

Received by Rev. Robt. H. Warden, D.D., Treasurer of the Board of French Evangelization, Y.M.C.A. Building, Montreal, to Jan. 6th, 1892.	
Already ack'gd.	\$9,589 41
Oro, Esson ch.	7 34
Beechwood.	13 14
Chateaugay.	17 27
Beauharnois.	12 23
Maple Valley.	3 0
Gamebridge.	8 00
Laprairie S.S.	2 33
Waterbourne.	10 00
Thornbury & Clarksbg.	6 50
Mrs. A. Reid, Victoria.	2 00
Lancaster, Knox.	3 00
Sam. Hunter, W. Fl'mb.	5 00
Madou, St. Peter's.	5 00
Jas. Kinnear, sr. K. Mts.	10 00
Mrs. C. Gairdner, Ol'wa.	70 00
Kenyon.	15 00
Niag. on Lake, St. And.	10 00
Doloraine.	23 00
Stewartville, S. S.	1 35
St. Louis de Gouzaque.	13 00
Lancaster, Knox S.S.	0 73
Manitowaning.	3 00
Cooper.	15 00
Lancaster, Knox.	10 00
Glenmorris.	14 71
Per Rev. J. McCaul.	241 67
Mrs. Borden, Shemogus.	5 00
Newbury, S. S.	6 00
St. Louis de Gouzaque.	3 25
Claude.	7 50
N. Sydney, St. Matt.	13 00
Wallacetown, S.S.	6 00
A. D. E. Aultsville.	15 00
A. Kirkland, Mt. Kenly.	3 00
J. & B. McLen, Ap. Hill.	5 00
Welland.	5 80
Edmonton, N. W. T.	6 61
Treberne.	15 00
Point Edward.	6 41
Shakespeare.	5 00
Caradoc, Cook's ch.	5 00

Eel River, S. S.	\$2 00
Caledonia S.S., K'yon.	3 00
Heckston, St. And'ws.	5 00
Do. Young Ladies' H'l'p.	15 00
Bracebridge.	8 00
Jas. Laidlaw, G'town.	2 00
Mont., St. Gabr'lsch.	10 00
Rockburn.	14 00
Camilla, St. And'ws.	13 00
Harrigan Coev, S. S.	2 00
Carleton, N. B. S. S.	5 00
Rev. G. Shore, Carlet'n.	5 00
Mrs. Freeland, Brockv.	5 00
Woodlands, St. Matt.	30 00
Wm. Williamson, Mt. Forest.	5 00
G. D. Fergusson, Frgs.	10 00
Glencoe S.S., N. B.	1 00
Mrs. S. H. Marshall.	50 00
J. W. Dawson, M't'g.	10 00
Bellevue Riviere, Pr. M't'g.	3 51
J. H. Fidler, Marmora.	5 00
Grand Bend.	7 00
Carleton Pla. Zion ch.	25 00
Matigawatch S.S.	1 00
Protou, St. Andrew's.	6 00

Per Rev. P. M. Morrison, D.D.

Trenton.	\$11 00
Digby & Bay View.	5 00
Fredericton, St. Paul's.	10 00
Eddy Tupper, Brookfield.	2 50
Five Islands.	5 00
Pictou, Prince St.	86 30
Elmsdale.	5 00
Middle Stewiacke.	15 00
Pictou, Knox ch.	15 00
Clifton, Stan & Grafton.	7 00
Belledune, Bathurst.	3 45
South Richmond.	4 00
Red Bank & Whit'ville.	4 00
Rev. J. D. Murray, Redbank.	1 00
Truro, St. Andrew's.	25 00
Acadia Mines.	10 00
Springfield & Studholm.	3 75
Upper Stewiacke.	10 25
Glassville.	5 00
Blus Mount. & Garden.	5 00
St. James & Union.	9 00
Barney's River.	4 00

Per Rev. Dr. Reid, Toronto

Singhampton.	\$ 3 75
Scarboro, Chalmers' ch.	12 25
Ashburn.	12 46
Utica.	3 00
W. Gwillimbury, 1st ch.	4 00
McIntosh.	23 22
Belmore.	18 97
Winthrop.	1 00
McKillop.	5 00
Lunenburg.	9 00
Galt, Knox ch.	80 00
Hullett.	30 00
Keady, Yeo.	5 00
Lako Road.	12 80
Brotherstone.	1 00
Tottenham.	7 00
Petrolca.	5 40
Norval.	11 60
Beckwith.	16 00
J. R. Cobourg.	1 00
Roseland.	7 00
Alexander.	2 00
Dixon.	2 70
Scott & Uxbridge.	3 50
Friend.	7 50
London, 1st ch.	23 00
Mono Centre.	2 50
Franktown.	4 00
Essex.	5 00
Waterdown.	40 00
Kincardine, Chal. ch.	7 25
Leith.	4 00
Eramosa, First ch.	15 00
Dundalk.	0 80
Ventry.	1 70
Scarboro, St. And. S.S.	15 70
Chatsworth S.S.	9 00
Tor., St. James Sq. S.S.	75 00
Scarboro, St. Andrew's.	9 00
Glencoe.	60 00

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. Robt. H. Warden, D.D., Treasurer of the Board of French Evangelization, 198 St. James St., Montreal, to January 6th, 1891.	
Already ack'gd.	\$1,474 80
Leithbridge, Knox S.S.	25 00
Maxville.	19 10
Glenmorris S.S.	6 00
Yankleek Hill S.S.	50 00
Cornwall, Knox ch.	17 00
Latona Public Sch. S.S.	8 71
Church S.S.	1 50
Galt, W. H. M. Soc.	54 00
Mrs. J. Reid, Vnk Hill.	1 00
Crulia, W. H. M. Soc.	50 00
J. Cockshutt, Brant'd.	40 00
Woodlands, St. Matt S.S.	51 00
Mon, Vic. M's C. E. Soc.	50 00
Pinkerton, Lad Aid Soc.	8 00
Strabano S.S.	15 00
Motherwell S.S.	25 00
Columbus S.S.	50 00
Paris, Dumfries St. S.S.	50 00
Cornwall, Knox S.S.	10 00
Barrio S.S.	50 00
Wmston., Hep. S.S., M. McL. cl.	3 00
Campbellford S.S.	50 00
Streetsv. He S.S.	25 00
Wm Williams'n, Mt. First.	5 00
Port Elgin Out. S.S.	25 00
Winchester, J. H. Lino S.S.	5 00
Watford S.S.	12 50
Friend, P. Elgin, Ont.	5 00
Ferguson, Melv' S.S.	50 00
Paturstn, Knox C. E. Soc.	1 50
W. Mackintosh, Bellef'.	14 00
Bristol Corners S.S.	12 25
Quebec, Chalmers' S.S.	50 00
Osheva S.S.	12 50
Vernonville M's Band.	50 00
Will Kellie, Vernon'.	8 00
Amherst, St. Seph. S.S.	50 00
Upper Stewiacke.	1 00
Kincardine, Chal. ch.	4 00
Perth, Knox S.S.	5 00
Harrison, Knox S.S.	15 00
Dundas, O. H. W. M's Bd.	50 00
Harrowsmith S.S.	5 00

BUILDING FUND.

Received by Rev. Robt. H. Warden, D.D., Treasurer, 198 St. James Street, Montreal, to January 6th, 1892.	
Already ack'gd.	\$195 00
D. J. Fraser, Maxville.	1 00
Mrs. N. Ross, Brucefield.	5 00
Mrs. A. Cutton, Dunlop.	5 00
Per Mrs. Gordon, King'ston, N. B.	7 00
Perth, Knox S.S.	11 00

COLONY COLLEGE.

Received by Rev. Robt. H. Warden, D.D., Treasurer, to January 6th, 1892.	
Already ack'gd.	\$72 60
Perth.	5 00

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Robt. H. Warden, D.D., Montreal, Treasurer, to 6th January, 1892.	
Ordinary Fund.	
Already ack'gd.	\$98 77
Mono East.	1 00
Strabano.	5 00
Streetsville.	6 00
Kinlough, Riversdale.	1 73
Wrocteter.	1 79
Carleton Place, Zion ch.	15 00

\$272 26

\$11,450 50

Kemptville.....	\$3 00
Oxford Mills.....	1 00
Maxville.....	5 00
	\$138 29

ENDOWMENT FUND.

Already ackldg.....	\$1,220 19
Osnabruck, St. Matt.....	102 00
W. Hill, E. Lancaster.....	4 00
Ashton.....	96 00
Rev. A. Rowat, Athol-	
ston.....	10 00
Rev. M. McKenzie, Hon.15 00	
Merivale.....	43 00
Valleyfield.....	20 00
Inverness.....	9 00
The Gore, Rockburn.....	22 00
Skoads Mills.....	40 00
Carp.....	109 00
Lancaster.....	25 00
Chateaugay & Beau-	
harnois.....	56 50
Eng. River & Howick.....	79 50
Reid's Mills.....	70 50
Seaforth.....	37 00
Williamstown, Heph.....	ch 92 00
Morrisburg.....	74 00
Apple Hill & Gravel Hill	
49 00	
Alexandria.....	21 00
Rockburn.....	59 00
Roxborough, Knox ch.....	38 50
Hyndman.....	130 00
J. McGill, Brookville.....	200 00
W. H. Comstock.....	100 00
Jas. McCallum.....	10 00
	\$2,981 69

EXEGETICAL CHAIR, &c.

Already ackldg.....	\$1,435 00
C. W. Davis, Mont'.....	20 00
A. S. Ewing.....	50 00
John McLennan, Lan-	
caster.....	50 00
J. G. Savage, Montreal.....	25 00
	\$1,580 00

SCHOLARSHIP FUND.

John McLennan, Lan-	
caster.....	\$25 00

MANITOBA COLLEGE.

Received by Rev. Dr. War-

den, Montreal.

R. Anderson, Montr'l.....	\$100 00
Montr'l, Am. Pres. ch.....	250 00
Montr'l, St. Gabriel's ch	
10 00	
Williamstown, Heph. ch.....	2 80
	\$262 80

NEW HERRIDES.

A. Younger, Ottawa.....	\$30 00
Stud. Pres. Col. Mont'.....	73 00
Sir J. W. Dawson, Mt'l.....	20 00
	\$123 00

Amounts received by the Students' Missionary Society, Pres. College, Montreal, for St. Jean Baptiste French Mission, from April 1st, 1891, to Dec. 31st.

Per Mr. S. P. Rondeau.

Campbellton, N.B.....	\$24 48
Dorchester, N.B.....	3 00
Moncton.....	7 41
Sussex.....	19 75
Waterford & M'kmvl.....	12 00
Hampton.....	10 03
St. John, St. Andrew's.....	3 80
St. David's.....	46 00
St. John's.....	24 00
Miss Hunt.....	50 00
St. Jns. O Hall.....	12 75
St. Jns. St. Mtns.....	0 00
O Hall.....	6 00
St. Stephen.....	37 50
Bristol.....	4 55
Woodstock.....	7 18
Debec Ic'n, L.O.L.....	2 00
Friends.....	1 73
McKenzie's Corners.....	2 64
Fredericton, L.O.L.....	14 15
Friends.....	24 00
Halifax, Chalmers ch.....	10 00
Richmond.....	10 36
Friends.....	86 05
Bedford.....	3 53
Brooklyn.....	8 39
Windsor.....	12 56

Lukeville.....	\$0 90
Waterville.....	7 85
Bridgewater.....	6 74
Mahone Bay.....	4 93
Yarmouth.....	12 50
Guy's River.....	12 62
Milford.....	12 73
Shubencadie.....	9 03
L. Stawacke.....	7 72
Elmsdale.....	4 36
Noel, &c.....	48 85
Maitland.....	21 00
Truro, 1st ch.....	29 13
Pictou, Kirk.....	9 49
Pictou, Prince st.....	29 91
Trenton, 1st ch.....	7 00
Miss B. Forbes.....	2 00
Great Village.....	13 40
Acadia Mines.....	21 83
Spring Hill.....	5 50
Amherst.....	9 84
Bass River.....	5 34
Portauquie.....	4 6
Little Harbor.....	4 28
N. Glasgow, James ch.....	67 50
United ch.....	42 50
N. St. And.....	26 08
Scotsburn.....	6 04
Thorburn.....	9 33
Belfast, P.E.I.....	15 50
Caledonia.....	4 00
Valleyfield.....	4 00
Montague.....	7 03
Cove Head.....	4 88
N. Lond. & Kensington	
10 00	
Clifton.....	6 07
Summerside.....	27 00
St. Peter's Rd.....	6 47
Charlottetn, Zion ch.....	32 00
St. James ch.....	25 30
Dartmouth, Sunbm, B.....	5 00
Y. P.S.C.E.....	7 00
Miss Wad'l.....	2 00
Albert'n, Dr. Carruthers.....	2 00
L. Ouslow, Y. P.S.C.E.....	1 00
Miss Forbes.....	1 00
Miss Corbt.....	1 00
Mrs. Robb Amherst, a.....	
Gold Bracelet.....	
Per W. Ross, Esq.....	
Pictou, Knox ch.....	30 00
Prince st, Add'l.....	1 00

Per Rev. I. Barker.

Mr. H. Montgomery.....	\$2 00
Per Rev. T. Cumming.....	
Truro, St. Andrew's.....	11 00
Per Rev. Dr. Warden.....	
Princeton, P. E. I.....	15 00
Georgetown.....	4 00
Per various Students.....	
Ottawa, pers'l subs'ns.....	27 00
Vankleek Hill.....	23 25
Lachute, Henry's ch.....	8 00
Tiverton.....	14 75
St. Louis de Gonzague.....	13 00
Arundel.....	6 59
Beech Ridge.....	5 25
Enbro.....	5 75
Wakef'd & Portland.....	6 17
Port Daniel.....	10 19
Marlow.....	5 00
Mr. T. S. St. Aubin.....	13 52
Mr. A. Graham.....	0 50
Guelph, Knox Y.P.C.E.....	13 40
Petite Cote.....	15 00
	\$692 90
MANITOBA COLLEGE.	
Received by the treasurers,	
McArthur and Dr. King.....	
For Building Fund.....	
Previously reported.....	\$607 90
J. Henderson, Tor.....	60 00
Wm. Davidson, Tor.....	25 00
	\$692 90
For Ordinary Revenue.....	
Pres. ch, Irel'd.....	\$100. \$482 22
St. Peter's, N.S.....	5 25
	\$487 47
For Scholarship Fund.....	
J. Henderson, Tor, U.....	\$40 00
R. Campbell, Epla. M.....	20 00
J. C. K. Wood, Lon.....	24 11
R. Crawford, Ind. Head.....	50 00
	\$134 11
For Endowments.....	
J. Robertson, Bequest.....	\$1,000 00

LITERARY NOTICES.

THE PREACHER AND HIS MODELS:—By Rev. James Stalker, being the Yale lectures on preaching for 1891, as to hand. It is a neat volume of nearly three hundred pages and contains nine lectures, viz.: The preacher, "As a man of God, as a patriot, as a man of the world, as a false prophet, as a man, as a Christian, as an apostle, as a thinker," besides the introductory chapter. He takes for his two great models, one preacher from the Old Testament and one from the New, Isaiah and Paul, and from them and their manner and matter, he learns his lessons for the preacher of to-day. It is a pleasant readable book, written in a very simple popular style. It will be interesting and instructive to any thoughtful Christian and a valuable helper to the minister in his work of preaching. Sent by mail for \$1.50 from Willard Tract Depository, Toronto, or Drysdale's, Montreal.

The Homiletic Review for February, has articles by Principal Cave, D.D., of London, on the inerrancy of scripture; by Prof. Doremus, on the microscope and its teachings; by President Hyde of Bowdoin, on Athletic Virtues; by Prof. Schodde, on Protestantism and Romanism as factors in civilization; and by Rev. R. T. Cross, on the elements of effective preaching. There are sermons by Lyman Abbott, Storrs, McLaren, and others. A new addition is the section on Sociology, which is forcing its way to the front among the questions of the day. Funk & Wagnalls, 18 and 20 Astor Place, New York.

We have just received the first number of *The Christian Endeavourer*, a new paper for C. E. societies and for King's Daughters. It is a neat attractive paper of sixteen well filled pages, published by the Standard Publishing Co., at No. 194 Broadway, New York; at \$1.00 per year.

The Children's Record.

EDITOR: REV. E. SCOTT.

Office of Publication,

Room 8, Y. M. C. A. Building, Montreal.

Price, in advance, 15 cents per year in parcels to one address. Single copies, in separate wrappers, 30 cents. Subscriptions at a proportionate rate may begin at any time, but must end with December.

The Presbyterian Record.

EDITOR: REV. E. SCOTT,

Office of Publication,

Room 8, Y. M. C. A. Building, Montreal.

Price, in advance, 25 cents per year in parcels to one address. Single copies in separate wrappers, 50 cents. Subscriptions at a proportionate rate may begin at any time, but must end with December.