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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XIV.

JUNE, 1889.

No. 6.

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The Religions of China.

IN this great country containing nearly four hundred millions—almost one third of the whole human race—there is a diversity of faith and many shades of the same faith. They may be classed however under three systems believed in by the great mass of the people—Confucianism, Taouism, and Buddhism. Having already noticed Buddhism as one of the religions of India, it need only be added that although it prevails largely in China, its influence is on the wane. Its temples are crumbling to decay and no new ones are taking their places. Its priests are illiterate and profligate. The educated classes have practically abandoned it. *Taouism* was introduced by Laou-Tze or Lao-Tze—a celebrated sage, born, it is said, in the Province of Honan, 565 B. C.—fourteen years before Confucius. He taught the existence of a Supreme Being under the name of *Tao*, or the “supreme reason,” and inculcated retirement from all worldly pursuits and thoughts as the panacea for human happiness. Some of his maxims were very good; e.g., “He only can be called wise who knows himself; He only can be called valiant who subdues himself; He only can be called rich who knows what is necessary.” He laid great stress

on universal benevolence. Modern Taouism however has degenerated into a confused round of mystic rites which are not understood by its own priests, consisting of spells and incantations akin to spiritualism. It has developed into what Dr. Bainbridge calls “*Fung-shway-ism*,” and which he describes as the most prevalent form of superstition at the present time in China—a kind of astrology,—“The most thorough and complicated system of *Materialism* which the human mind has ever invented. No priesthood in the world has more tightly bound the people with ecclesiastical fetters than the magicians of Fung-shway. They must be consulted at every turn in life by these hundreds of millions. They monopolize the native medical business—which is pure quackery. Millions of farmers will not hire a boat on river or canal to take their produce to market unless the Fung-shway declares the voyage will prove a lucky one. They make the most money of any professional class.”

But the national religion is *Confucianism*. This is the key-stone of the whole social fabric of China. It is the system adopted by the Government as its highest law, and an intimate acquaintance with its moral precepts is required of every candidate for a political office. Khoung-fou-tseu, as Confucius is called by his countrymen, was unquestionably the most illustrious of

Chinese philosophers, and the influence of his teaching has been greater than that of any other man who ever lived. He made no claim to divine revelations, nor to miraculous gifts. He propounded no new metaphysical theories. He concerned himself very little, if at all, about the immortality of the soul. Had he lived in our times he would have been called an agnostic. "The Kingdom to which he constantly directed the minds of his disciples was a kingdom on earth and of the earth. Its name was China. Had any one asked him—'What must I do to be saved?' he would have answered—'Be a good citizen of China.'"

Confucius was born in the Kingdom of Loo, corresponding to the modern province of Shantung about the year 551 B.C. He was descended from a long line of illustrious ancestors. As a child he was remarkable, chiefly for obedience to his mother and respect for those older than himself; as a student, for quickness of intellect and application. At nineteen he married and was made a mandarin, signaling himself by his extraordinary industry and faithfulness. He was appointed superintendent of the public markets, and by his sagacity instituted many improvements in agriculture, by which his countrymen were greatly benefited. At twenty-two he first came out as a public teacher, and was immediately recognized as a great master. It was not long before three thousand students were sitting at his feet, among them some of the most learned youths in China, by whom he was greatly revered. Then he took to travelling to and fro, his disciples following him, and everywhere proclaimed the necessity for governmental reform. In his forty-third year he was re-installed in public offices, and settled down for fourteen years when a party hostile to his sage maxims rose against him and compelled him to wander again as a teacher. He went through the provinces for twelve years, encountering much opposition and many hardships. At the end of that time, surrounded by a faithful band of disciples, he retired to a peaceful valley in his native province where his remaining years were spent in transcribing and codifying the Sacred Books which had come down from the earliest times. There he died, peacefully, aged 73.

Confucius urged strongly the power of

example.—"When we see men of worth we should think of equalling them; when we see men of a contrary character we should turn inwards and examine ourselves." He is credited with enunciating the "golden rule" in a negative form;—"What you do not like when done to yourself, do not that to others." The duty of filial obedience and reverence was inculcated with special emphasis: this was indeed the foundation of his whole system of political economy. "The sovereign stands in a purely paternal relation to his subjects. If the sovereign choose to be a tyrant, the subject has no redress." The natural outcome of this was absolute despotism in the ruler, and the development of 'ancestral worship,' which became universal. The ancestral tablet is found in every family, and sometimes a great deal of money is expended in this form of worship, which has absolutely nothing in it to satisfy the craving of an immortal soul. Confucianism wants the elevating, transforming, and constraining influences of Christianity, and has failed to make the Chinese a moral people. It sheds not a single ray of light on the gloom of the grave. It offers its adherents no remedy for sin, and leaves them absolutely without the blessed hope of Immortality.

Brieflet No. 6.

IN ROME—THE FORUM.

AFTER the Palatine—even before it, many think—the interest of Rome comes to its climax in the *Forum Romanum*. Notwithstanding all that has been destroyed, much still remains to be seen. It occupies an area of 850 feet by 250 feet, more or less, and presents a scene of ruin and desolation that baffles description. Many attempts have been made to re-construct these dismembered remains, and to re-people these now silent precincts, but the task has failed, on account of the many changes the Forum has undergone, the length of time it has been buried, and the different conditions of life that prevailed, say, two thousand years ago. Within the last few years, however, many important disclosures have been made. The original level of the enclosure has been reached, at a depth of from twenty-five to thirty feet below the adjoining streets.

You can now walk on the closely-jointed blocks of lava with which the *Via Sacra* was paved—over which conquering Cæsars marched in triumphal procession with a tread that made the world tremble. A few pillars, standing singly or in clusters, hoary with age, mark the sites of Pagan temples and shrines, while all around are fragments of columns and capitals of granite and finely wrought pieces of marble. The grand weather-beaten arch of Septimus Severus is itself a sight worth going a long way to see. In the Forum the Senate met. Here Cicero and other illustrious orators tickled the ears of the literati, and demagogues inflamed the masses who met to air their grievances. Here many a harangue was cut short with the dagger! Here bankers, brokers and money-lenders congregated and exacted the legal twelve per cent, and often a great deal more, from needy customers, while white-robed priests and priestesses were offering sacrifices to Pagan dieties in splendid temples close at hand, and gentlemen of leisure were sipping their 'mild Falernian' in the shady colonnades that encircled the Forum. Going further back in the story of Rome, here was the *Curtian Lake*—where the ground opened, creating a gulph which an oracle declared would never close until that which was most important to the Roman people was sacrificed to it, and where Marcus Curtius, equipped in full armour, leaped his horse into the abyss, exclaiming that "nothing was more important than youth, arms, and courage!"

One of the most interesting of these ruins is the *Temple of Vesta* and the cloisters that were occupied by the Vestal Virgins. Vesta was the goddess of the hearth, and her worship was to Greece and Rome what the ancestral worship is to China. Every dwelling-house was in a sense a temple of Vesta while this establishment in the Forum was the public sanctuary and the controlling centre of the system. The Vestal Virgins were the presiding priestesses, selected and consecrated for this service and bound to their ministry for thirty years. They enjoyed special privileges, and were regarded with universal veneration. Their prayers were thought to have great influence with the gods. The penates, or household gods alleged to have been brought by Æneas from Troy, were placed in their keeping,

and it was their special duty by turn to keep the sacred fire always burning in the temple; whosoever allowed it to go out was punished by scourging. The Vestal who violated her vow was buried alive at the Colline gate, the remains of which were lately discovered, and near it a deep pit, supposed to be the place where this sad ceremonial was wont to be enacted.

Another place of still greater interest, adjoining the Forum, is *The Mamertine Prison*—a dark, deep dungeon, twenty feet beneath the floor of the church of *S. Pietro in Carcere*. As you descend the narrow staircase you are shown a dent on the wall firmly believed by "the faithful" to be the impression of St. Peter's head! If you do not believe that St. Peter was ever in Rome at all, you will discard the legend; but, when you stand on the floor of that dungeon, and feel the chill of its adamantine walls, and grope round in the dark, or look up to the hole through which prisoners were lowered into it, it requires no great strain upon imagination to realize that you are in the very place where St. Paul was chained to his pillar during his last imprisonment, and why he so longed for "the cloak that he left at Troas." (2 Tim. 4 : 13). No doubt this is the prison from which he was taken out to the place of execution, repeating, perhaps, to his gaoler what he had written to Timothy.—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith!"

Missionary Cabinet.

ALESSANDRO GAVAZZI—THE CHRISTIAN PATRIOT.

I

THIS Great Italian orator, reformer and evangelist, died at his residence in Rome on the 9th of January last, in the 81st year of his age. The fullest sketch of his life that has yet appeared, is from the appreciative pen of his intimate friend, the Rev. John R. Macdougall of Florence, in the London "Christian" of 15th February, and in the report of the Free Christian Church in Italy for 1888, a copy of which, through the courtesy of the author, is before

us, and from which we feel at liberty to draw without further acknowledgment the materials for a condensed outline of the career of one of the most remarkable men of this century,—“whose long life was crowded with events of national importance, bearing on the intellectual, political, and especially the religious reformation which has been slowly but surely developing in Italian thought and institutions.”

His maternal grandfather was President of the Supreme Court of Appeal, and won so high a character as to be called “The Just Man.” His father was Professor of Law in the famous university of Bologna, the capital of a beautiful district in Northern Italy at the foot of the Apennines. Here Gavazzi was born in 1809. Brought up in a pious family, he early showed a religious turn of mind. At fifteen he became a monk of the Barnabite order and soon rose to distinction. “Possessed of a splendid physique, a brilliant mind, and a rich and resonant voice, he was not only appointed at the age of twenty Professor of Rhetoric in the College of Naples, but, shortly after, was ordained priest, and started as one of those popular preaching friars whom the Church of Rome shows its wisdom in sending forth to hold the masses in thrall. Whenever he preached the churches were filled to excess. The genius of the orator and the loving heart of the man were equally appreciated. Sympathy was awakened by his daring appeals for reform in the Church, and a return to the simplicity of the Gospel; as a consequence, persecution arose, which dogged his steps through life.” The Jesuits, terror-stricken by his outspoken denunciations, had him removed from Naples. He retired to Leghorn, where he was appointed Professor of *belles lettres*. It was here that doubts first arose in his mind respecting popish doctrines. “Alessandro,” said his venerable confessor, “you will one day become a great heretic. These doubts you must look upon as temptations of the devil, and spit in their face every time they return.”—An injunction which Gavazzi used to say he often obeyed. But they could not be suppressed. His lot was next cast in Piedmont where he spent eight years, preaching before the court and the people in Turin, Genoa and other cities, with extraordinary power. Again “the watchful eye

of the Jesuits was upon his movements, and the king's confessor was induced to influence the mind of Carlo Alberto against the intrepid Barnabite. He was thrust forth from the kingdom at the very time when he was preaching a course of sermons and raising money to found hospitals and asylums in Turin.” He was removed to Parma, where he remained four years, often preaching ten times a day. In 1844 a visit to his native city involved him in fresh trouble. The Austrians had invaded the adjoining Marches, and “the Patriotic feelings of his fellow-citizens were on fire. Catching the flame, he poured out his eloquent soul on the fallen condition of Italy, and was suspended from preaching by the Pope.” The Parmese Government appointed him Chaplain-General of prisons. Gavazzi next appears as a preacher at Perugia, where his popularity reached an unparalled height, but he again fell under the ban of papal prohibition. He was shut up in a convent for eighteen months. On the accession of Pius IX he was released and even admitted into favour with the Pope, and was by him appointed to preach an anniversary sermon of thanksgiving to God for the deliverance of the country. In doing this he inveighed so loudly against the religious teachers of the time that he was once more interdicted by the Pope.

Early in 1849 Gavazzi attended a patriotic meeting of students of the University in Rome in the Pantheon, and was called upon to speak. He electrified the audience. After this the people with one voice demanded his release, and the students went in a body and brought him from his place of confinement to the city. For two months he preached, “like one inspired,” to 60,000 people in the Coliseum. Preacher and hearers vowed to do or die for their country. Volunteers were enrolled by thousands. Gavazzi was appointed Chaplain-General and marched off at the head of an undisciplined army to fight the enemies of his country. He took part in several engagements and was conspicuous for his coolness and bravery in the field, but the Roman legion after a gallant struggle was obliged to capitulate. Following those commotions was the flight of the Pope from Rome, the proclamation of the Republic by Garibaldi, and then the occupation of Rome by 50,000

troops, which for the time put an end to Gavazzi's military career. But for the kindness of the American Consul his patriotism had cost him his life. He escaped to England, and for a short time earned a scanty living by teaching Italian in London, until some of his orations having been translated in the "Daily News," he suddenly became as famous in the land of exile as he had been in his own country—captivating multitudes by his impassioned eloquence.

Christian Union.

STRANGE things are happening in these days and in this Canada of ours, and it is a pleasant relief to pass from the vexed question of "The Jesuits Estates Bill" to the Conference recently held in Toronto, to discuss proposals for a "Union of Protestants in the Dominion." From whatever point of view—national, ecclesiastical, or philanthropic—this question is one of the most interesting and important that can engage the attention of thoughtful Christians, and if nothing more can be done immediately than to secure an influential expression of opinion from representatives of the different branches of the Church favourable to closer relations with each other than have hitherto subsisted, the issue will be satisfactory, and may be expected to reach more definite results in the near future. Before seriously canvassing the merits and the possibility of an incorporative union, there are many preliminary questions that may be entertained, some of which would help to pave the way for further advances. To name only one,—such a fraternal recognition of each others "orders" as would remove the barrier that stands in the way of an exchange of pulpits. Surely it is attainable. That of itself would go a long way towards reconciling a host of misconceptions.

From the report of the proceedings in "The Globe," we notice that the Church of England, which took the initiative in this matter, was well represented by three bishops, nineteen ministers and a number of laymen; the Methodist Church, by twelve ministers and two laymen, and the Presbyterian Church, by nine ministers, including

the Moderator and Clerk of the General Assembly, and five elders. The conference lasted two days. The subjects discussed were:—

(1) A Corporate Unity. (2) The amount of Unity in Doctrine, Worship and Modes of Action between the Three Bodies. (3) The Holy Scripture. (4) The Creeds. (5) The Condition of Administration of the Sacraments. (6) The Historic Episcopate.

All the speakers were not so much in unison as to the absolute desirability of corporate union as they were as to the unity of the spirit spoken of by Christ. A corporate union might not be practical in our own age, but a true union there might be of all the Christian bodies in advancing Christ's work. The speakers who took part in the discussion were: Rev. Dr. Cochrane, Rev. Dr. Dewart, Rev. Provost Body, Rev. Principal Caven, Rev. Dr. Sutherland, Rev. Dr. Proudfoot, Rev. Dr. Mockridge, Rev. Dr. Williams, Very Rev. Dean Carmichael, Rev. Dr. Laing, Rev. Archdeacon Roe and Rev. Dr. Carman.

The second topic was introduced in a paper read by Dean Carmichael, who spoke happily of the points of agreement, reviewing in detail what is held to be essential by the three Churches. The Bishop of Huron read a paper on the "Holy Scripture," which was eminently satisfactory to all the brethren. Then Provost Body discussed creeds, explaining that they were not adhered to so much from their historic standpoint as they were because of giving a summary of Christian truths. Speaking of the Athanasian Creed, he said that it was the more valuable because of giving a fuller statement of certain doctrines considered by the English Church to be essential.

The addresses at the closing evening session were less formal. Impromptu speeches were made by representatives from each denomination touching the profit derived from the discussions and the great good that would result to the whole Protestant Church. The Right Rev. the Bishop of Niagara presided. The only paper read was that on the "Historic Episcopate," by Rev. Dr. Carry. The speaker took strong grounds in favour of the doctrine that the episcopate has been regularly and continuously evolved from Christ and his Apostles.

It was then moved by Rev. Septimus Jones and seconded by Rev. Principal Caven—

"That we desire to record our devout thankfulness to Almighty God that we have been led to assemble together, and that we acknowledge the profit these meetings tend to develop, and believing that similar conferences would result in equal profit, we recommend them to our several Churches."

The conference then closed, with the general impression that another one will be called for next year.

Muskoka and Algoma.

BY REV. ALLAN FINDLAY.

IN these wide districts the work has been going on apace during the past six months. Twenty-five labourers in all have occupied the various fields, ten of these being ordained missionaries and fifteen catechists. Several new stations were organized, which indicates development. Much more in this line remains to be done, especially in Algoma, where we have only just got started, though twelve of the above missionaries were engaged in that field. During the summer months we shall have sixteen employed. But what are these in a territory so extensive? If statements made by those who ought to know whereof they speak are correct, then Algoma covers a larger area than all the rest of Ontario, *i.e.*, reckoning in what is known as the disputed territory. This will yet be peopled. The population is growing every year. Though mining and lumbering may be the chief industries in the near future, yet the permanent settler will find his way in, as is now the case to a considerable extent, for both miners and lumbermen must live on the produce of the soil, and so a ready market is found at the door for all that may be raised on the wide stretches of fertile land that are to be found among the rocks.

"Will you not send us a missionary soon?" said a mother to me last summer, in a spot where no missionary had up to that time been sent. "If you don't, you will soon not know our children from those young Indians except by the colour of their skin!" She knew by sad experience how much easier it was for those young Indians to drag her children down to their level than for her children to raise the Indians to theirs. What a noble tribute to the power of the Gospel! The young in these newer parts are exposed to many temptations unknown in older settlements. The Gospel is felt and acknowledged to be *the power* by which they are to be rescued from these.

But some one may say, "That is all true, but this Home Mission costs the Church a great deal of money every year, and the cry is continually for more." Yes, and may the cry grow louder every year, so long as there is such a crying need within our own borders for the means of grace to our own people. But let me say to any who may not know just how the \$6,000 or \$7,000 is annually expended, that in no case does any field receive more from the Fund than they expend for themselves. The H. M. Fund is meant not to supply these necessitous places with the means of grace, but to make it possible for them to supply themselves. And they do more than this. While some other stations are doing for themselves what very few of our large congregations are doing, they do much also to aid the Fund

which aids them. Last year over \$1,000 was contributed by them for the schemes of the Church directly; this year, though an exceptionally hard year financially in some parts of the field, over \$1,100 have been paid by them for this purpose. Discouraged by the untoward circumstances of their lot, partial failure of crops last year, etc., I am sorry to say that many who can get away are selling out and moving to the Northwest and British Columbia. Many of these are among our best families.

One thing more remains to be noticed—the interest taken in the work by many in other parts of the Church. Not to mention the kind words spoken, we have to acknowledge many kind deeds, which go far to cheer the missionary in his labours as well as those to whom he ministers. Papers for the Sabbath-schools, from sources too numerous to mention, come in plentifully. We had a magnificent supply of Catechisms from our respected Convener, and cash to supply the other requisites necessary, hymn books, and in some cases Testaments, from Barrie Bible-class and the Winchester Street Sabbath-school, Toronto; the supply of clothing for the winter to women and children who might be prevented from want of these from attending service or Sabbath-school, by the Ladies' Aid of Orillia; the Christmas present, quietly sent in more than one instance to the missionary's family, which causes him to feel that he is not forgotten on his lonely watch-tower; and last, but not least, the contributions for the Christmas trees, sent in such profusion by the Sabbath-schools of Campbellford and Knox Church, Woodstock. These and other kind deeds speak of many in the outside world who are sympathizing with them in their difficulties; and so drooping hearts are cheered, while both missionary and people press on in the path before them, rendered less rugged by the kindness of unknown friends.

Prince Edward Island.

THIS, the smallest province of the Dominion, has a population of about 122,000 of which about 35,000 are Presbyterians. In 1860 there were four divisions in the Presbyterian ranks, Church of Scotland, Free Church, and "Presbyterian Church of Nova Scotia," the latter being of the "Secession" stock,—and the "Macdonaldites." In 1860 the Free Church and the Seceders united. In 1875 the other divisions were healed, with the exception of the "Macdonaldites" who for the most part still held aloof. It is to be remarked, however, that Macdonald always claimed to be of the Church of Scotland, and that his successor, Rev. Mr. Goodwill, is recognized as a minister in connection with the Synod in Pictou. Mr. Goodwill has a large and widely scattered

flock. Some of the people that were wont to recognize Mr. Macdonald as their pastor, have sought admission into the Presbyterian Church in Canada and have been received. Were they all to unite with us the advantage would be very material in strengthening, weak charges and thus securing ample and more regular supply of the ordinances of religion. There are said to be between 4000 and 5000 connected with the congregations and stations to which Mr. Goodwill ministers. These occupy territorially a considerable number of districts in which we have congregations. Our Presbytery contains 32 congregations, eight of which are vacant. Nearly all of these congregations consists of two or more sections, or "stations." A number of ministers have to supply as many as five stations. Thus the work of the ministry in P. E. Island is often arduous in the extreme; especially is this the case in the spring and fall, when the roads are deep in mud.—There are no "Mission Fields," or "Stations" in the Island; and there are no home missionaries required, if only the vacant pulpits should be filled. Many of the charges could be divided, and new congregations established. This process has been going steadily onward since 1875, the increase being at the rate of nearly one new congregation a year. The people have improved very markedly in the grace of liberality. Eight new congregations were formed within the past ten years.—A few weeks ago the Jubilee of the Missionary Society at Princetown was celebrated. This Society was organized in 1839 by the late Rev. Dr. Keir. It is one of the oldest, if not the oldest, Missionary Society in connection with the Presbyterian Church in Canada. Its contributions to the work of the Church have exceeded \$10,000. The society was never more vigorous or useful than it is to-day.

Five churches and one manse were built by our Island congregations last year. The contributions to the schemes of the church show an increase of \$1612. Within ten years the families connected with our church have increased more than 600. Contributions for all purposes have increased from \$27,955 to \$41,393. Contributions for Foreign Missions increased from \$899 to \$3,118.—A considerable proportion of the congregations still relish Gaelic preaching and seek for pastors acquainted with that language. A series of very interesting papers have appeared lately in the *Island Guardian*, bearing on the ecclesiastical history of Prince Edward Island. It would be well if they were re-published in pamphlet form. M.

In the city of Rome are 30 cardinals, 35 bishops, 1,469 priests, 2,832 monks, and 2,215 nuns; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

Bermuda.

WE are indebted for the following interesting sketch to *Mr. John Paton* of New York, whom we claim to be an *elder emeritus* of the Presbyterian Church in Canada, for he served her long and faithfully in bygone years while residing in Montreal and Kingston. Mr. Paton has just returned from a visit to Bermuda and Jamaica.

These lovely Coral Islands, perched on the summit of a lofty sub-marine mountain, are about half way between Halifax and Jamaica, and 600 miles due east from Charleston, surrounded by dangerous coral reefs, they were known to early navigators as the Devil's Islands. Take up the buoys marking the one entrance through this rocky barrier, and the Bermudas are absolutely unapproachable, while they are further defended by immense forts supplied with the heaviest guns, with a splendid dockyard and the largest floating dock in the world, and by nature absolutely impregnable, the value and importance of Bermuda to Great Britain can easily be understood. The principal Islands are five in number, divided into five parishes, but there are almost as many more as to rival the Thousand Islands themselves. They are clothed with perennial green, frost is unknown, and the 3000 acres of cultivable soil will grow anything in perfection. The chief crops, however, are onions, potatoes, and the famous Bermuda Easter lilies.

Soon after their arrival in 1612, the first settlers solemnly pledged themselves "ever to continue in that faith into which they were baptized in the Church of England." In Cromwell's time there was much sectarian strife and bitterness, but with this exception, the Church of England has had almost undisputed control, dividing the Islands into parishes, building pretty little churches, and drawing support mainly from the Island Treasury. The first Methodist minister in Bermuda was actually thrown into prison, so intolerant was the spirit of the times, but it is satisfactory to know that the illiberal measure framed to keep out dissenters was soon allowed to expire.

From the earliest days of Bermuda there have been attached members of the Presbyterian Church on the Islands, and as far back as 1719 there is recorded the conveyance of half an acre of land in Warwick Parish, on which to erect a "tabernacle or meeting house." This is still the leading Presbyterian Church, but unfortunately it is situated at some distance from Hamilton or St. George, the only towns in Bermuda. The congregation is under the care of the Colonial Committee of the Free Church of Scotland, a most inconvenient and awkward arrangement, the natural connection of Presby-

terians in Bermuda being with the Canadian Church, just as the Methodists are under the Canadian Conference. In a neat and convenient building in the town of Hamilton, is the other Presbyterian Congregation, under the care of the Halifax Presbytery. The lot on which this edifice is erected, was presented by Governor Reid, the son of a minister of the Church of Scotland, and legally it still belongs to that body, who, however, have never made any claim. The pastor of this congregation is Rev. J. M. Sutherland, who has served the Canadian Church in the Maritime Provinces and in the North-West. These two churches ought certainly to be reunited under the same minister, as in past years, neither of them being able to stand alone, and it is to be hoped that the Free Church will show a generous spirit, and turn over the isolated Warwick Congregation to the fostering care of the Canadian Presbyterian Church. J. P.

Household Words.

CROSS-BEARING.

The cross for only a day,
The crown forever and aye;
The one for a night will soon be gone,
And one for eternity's glorious morn.

The cross then I'll cheerfully bear,
Nor sorrow for loss or care;
For a moment only the pain and strife,
But through endless ages the crown of life.

The cross till the conflict's done,
The crown when the victory's won;
My cross never more remembered above,
While wearing the crown of His matchless love.

GODLINESS IS PROFITABLE.

But Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim., 4: 8.

GODLINESS is good for the intellect. I know that some have supposed that just as soon as a man enters into the Christian life, his intellect goes into a bedwaring process. So far from that, religion will give new brilliancy to the intellect, new strength to the imagination, new force to the will, a wider swing to all the intellectual faculties. Christianity is the great central fire at which philosophy has lighted its brightest torch. * * * Godliness is the best mental discipline—better than belles-lettres to purify the taste, better than mathematics to harness the mind to all intricacy and elaboration, better than logic to marshal the intellectual forces for onset and victory. It will go with Hugh Miller and show him the footprints of the Creator in the red sandstone. It will go with the botanist

and show him celestial glories encamped under the curtain of a water-lily. It will go with the astronomer on the great heights where God shepherds the great flock of worlds that wander on the hills of heaven answering His voice as He calls them all by their names.

How can you get along without this religion? Is your physical health so good you do not want this divine tonic? Is your mind so clear, so vast, so comprehensive that you do not want this divine inspiration? Is your worldly business so thoroughly established that you have no use for that religion that has been the help and deliverance of tens of thousands of men in crises of worldly trouble? And if what I have said this morning is true, then you see what a fatal blunder it is when a man adjourns to life's expiration the uses of religion. A man who postpones religion to sixty years of age gets religion fifty years too late. He may get into the kingdom of God by final repentance, but what can compensate him for a whole lifetime unrelieved and un comforted? You want religion to-day in the training of that child. You will want religion to-morrow in dealing with that Western customer. You wanted religion yesterday to curb your temper. Is your arm strong enough to beat your way through the floods? Can you, without being encased in the mail of God's eternal help, go forth amid the assault of all hell's sharpshooters? Can you walk alone across these crumbling graves and amid these gaping earthquakes? Can you, waterlogged and mast-shivered, outlive the gale? Oh, how many there have been who, postponing the religion of Jesus Christ, have plunged into mistakes they never could correct, although they lived eighty years after, and like serpents crushed under cart-wheels, dragging their mangled bodies under the rocks to die; so these men have fallen under the wheel of awful calamity, crushed here, destroyed forever, while a vast multitude of others have taken the religion of Jesus Christ into every-day life, and first, in practical business affairs, and secondly, on the throne of heavenly triumph, have illustrated, while angels looked on and a universe approved, the glorious truth that "Godliness is profitable unto all things, having the promise of the life which now is, as well as of that which is to come."—*Talmage*.

THE WHITE FEATHER OF PEACE.

A family of Quakers from Pennsylvania settled at the West in a remote place, then exposed to savage incursions. They had not been there long before a party of Indians, panting for blood, started on one of their terrible excursions against the whites, and passed in the direction of the Quaker's abode; but, though disposed at first to assail him and his family as enemies, they were received with such open-hearted confidence, and treated with

such cordiality and kindness, as completely disarmed them of their purpose. They came forth, not against such persons, but against their enemies. They thirsted for the blood of those who had injured them; but these children of peace, unarmed and entirely defenceless, met them only with accents of love and deeds of kindness. It was not in the heart of the savage to harm them, and on leaving the Quaker's house the Indians took a white feather and stuck it over the door to designate the place as a sanctuary not to be harmed by their brethren in arms. Nor was it harmed. The war raged all around it; the forest echoed often to the Indian's yell, and many a white man's hearth was drenched in his own blood; but over the Quaker's humble abode gently waved the white feather of peace, and beneath it his family slept without harm or fear.

The blood of Jesus Christ is our eternal shield and defence. As in the days of old the blood-sprinkled upon the door-post was a sign and a token that saved the Israelites from that last terrible plague, the Lord passing over them, so to us the blood of Jesus sprinkled on our hearts is an eternal sign and token of salvation and peace. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—*The Moravian.*

ABOUT TALE-BEARING.

It is much easier to start an evil report than to stop it. Even after a rumour has been proven false, the harm it has done cannot always be undone. Before repeating a bit of gossip, it would be well for us to ask ourselves three questions: First, "Is it true?" Second, "Is it kind?" Third, "Is it necessary?" This practice would be sure to save us from many bitter memories and regrets.

The pious Philip of Neri was once visited by a lady, who accused herself of slander. He bade her go the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The woman did as she was directed and returned, anxious to know the meaning of the injunction.

"Retrace your steps," said Philip, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions."

"Well, my child," replied Philip, "so is it with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now, if you can. Go, sin no more."

CONVERSION.

"With the heart man believeth unto righteousness." This is only another way of saying that a man is justified before God by faith alone, and saving faith is an act of the heart. Belief in Bible truth is not enough. Trust in the divine testimony is not enough. Faith, in order to secure our salvation, must go down to the roots of the heart; it must take hold of the affections, subdue the will, and change all the tastes, desires and purposes. Faith is really the act of trust by which one person (the sinner) commits himself to another Person, who is the Saviour. A personal relation springs up between you and Jesus Christ. You surrender your self-will and agree to submit to his will; you surrender the sins that you have loved in order to please him; you accept his commandments as your rule of conduct; you consent to Christ's reign in your heart. Christ then begins to *live* in your heart. A vital union is thus made between person and Person, between your soul and your Saviour; this union is the very core and kernel of saving faith. This constitutes true conversion.—*Dr. T. L. Cuyler.*

THE DISTANCE TO HELL.

A person who by birth, wealth and education should have been a gentleman, but was not, went to see a coal-mine. The miner who took him down was a Christian, and was much pained by the profane language used by the visitor. As they descended the shaft, they felt it getting hotter and hotter. At last the heat became so great that the visitor said: "Dear me! it is terribly hot! I wonder how far it is to hell?" "I don't know the exact distance, sir," replied the Christian miner, gravely, "but if one link of the chain gives way, you'll be there in a minute!" This plain answer was the means of arousing the profane gentleman to a sense of his perilous position. In the case of every unconverted man there is only a step—a breath—betwixt him and death, "and after death the judgment."

THERE are 2377 Jesuit Missionaries at work in the world. A large number of these are in Protestant countries trying what they can do to destroy the pure faith of the Gospel and to establish on its ruins the service of the Pope. It is three hundred years since the Roman Catholic Church commenced its great mission enterprises in Heathen lands. In 1888 these missionaries numbered in all about 1100. Churches and chapels 2677; members or adherents 2,742,961. The "converts" are often merely nominal adherents. Great success attended the labours of Francis Xavier, but his work was not abiding.

Jesus before the Council.

JUNE 2. A.D. 33. MARK 14: 55-65.

Golden Text, John 15: 25.

COMP. Matt. 26: 57-68, Luke 22: 63-71, John 18: 19-24. There is not in all history, a more shameful act recorded than the judicial assassination of Jesus. That priests, who would naturally be expected to be "ensamples to the flock" should have been the moving spirits of such a crime, is especially revolting. Their motive was envy, Matt. 27: 18, and before killing him physically, they had tried their best to do so morally, by reckless slanders, Luke 15: 2. Baffled by his innocent life, their rage now knows no bounds. They stop at nothing. It was irregular and illegal for the Council to meet for such a trial at night and in the palace of the high priest. It was iniquitous to seek for witnesses against Christ, whilst they sat as his judges. It was not a trial, but the mockery of one. V. 55. *They found none*—A bright testimony to the purity of Christ's life. Many might, for money, testify against him, but the High Priest had not had time to concoct a plausible accusation for them as in 1 Kings 21: 10. Whilst they were seeking witnesses the High Priest questioned Jesus about his doctrine, John 18: 19-23. A bystander not pleased with Christ's answer, struck him. The High Priest did not reprove him, but Jesus did with true dignity. Some time was lost hearing false witnesses who could not agree. V. 57. *there arose*—at last some were found, who came forward with a story that had enough of truth in it, to make it dangerous. Jesus, in John 2: 19, had spoken of the temple of his body—they tried to make it appear that he meant that of Jerusalem. Ever since Jesus said what they reported, it would only have been a foolish boast from their point of view. V. 61. *Nothing*—Silence is often the best answer to slander. Jesus answered nothing. *Art thou*—Caiaphas put Jesus under oath to answer this question truly. See Matt. 26: 63. *Son of the Blessed*—Son of God, the Messiah. If Jesus denied it, he could be proved an impostor, as he had claimed that he was one with God, John 10: 30, if he assented, they were ready to condemn him for blasphemy. V. 62. *I am*—Comp. Luke 22: 67-71. This answer came upon the Council as a thunder-clap. The High Priest rent his clothes, all cried; Blasphemy! they grew frantic with rage, spit at him, struck him with clenched fists, slapped him, and adjudged him to death. V. 65. *Prophecy*—Matt. 26: 68. Whilst we feel that it is well that in that "hereafter" of which Jesus spake in v. 62, accusers and accused will have changed places, and punishment fall upon the guilty, let us remember why Jesus suffered thus, Is. 53: 5, and remembering it, worship and love Him, 1 Cor. 16: 22.

Jesus before Pilate.

JUNE 9. A.D. 33. MARK 15: 1-20.

Golden Text, John 19: 6.

THE council had found Jesus guilty of blasphemy. The penalty was death, Lev. 24: 16. But the Romans had not left to the Jews the power to inflict the death penalty, John 18: 31. The council, after deliberation, decided to bring Jesus before Pilate, the Roman Governor, to have their sentence confirmed. V. 1. *The whole council*—Joseph of Arimathea, Luke 24: 51, Nicodemus, John 3: 1; 19: 39, and perhaps a few others dissenting. Jesus was led, bound to the Prætorium. Pilate met Christ's accusers at the door, as, for fear of defilement, John 18: 28, they would not enter. And yet they were even then defiling their souls with the blackest of crimes. They did not accuse Jesus of blasphemy. Pilate might have treated this accusation with contempt, like Gallio, Acts 18: 14. They brought up three new charges, Luke 23: 2. V. 2. *The King*—To the first two, Jesus did not answer a word. They were falsehoods, Luke 20: 21, 25. He admits that he is a King, John 18: 37, but that His Kingdom is not of this world. It is the Kingdom of truth. What is truth! Pilate bitterly exclaims, as he might well do at the sight of the fiendish malice of priests, the professed teachers of truth, John 18: 38. V. 3. *Many things*—false accusations to which, as before, Jesus answered nothing. Pilate wondered, v. 5, but told the Jews he found no fault in him, Luke 23: 4. Accidentally hearing that he was from Galilee, he sent him to Herod, who was then in Jerusalem, glad to find this means to have nothing more to do with this iniquitous affair, Luke 23: 8-11. Herod having sent him back, Pilate thought of another way of escape. The multitude claimed the release of a prisoner according to an old custom, v. 6, he thought that by giving them the choice between Jesus and a noted murderer he was sure of Jesus' release. V. 11. *Moved the people*—The ignorant mob, easily led, cried out for Barabbas! Matt. 27: 21. During that time Pilate's wife interceded for Jesus, Matt. 27: 19, adding to her husband's indecision. V. 13. *Crucify him*—This was now the popular cry. V. 15. *To content*—being afraid of the people. Read here, Matt. 24: 25. *Scourged*—him like a slave. V. 16. *The hall*—The soldiers took Jesus from the Jews and within the Prætorium, mocked and abused him. V. 17. *Purple robe*—in derision of his royalty—a crown—of thorns which they beat into his brow by blows of the reed, v. 19, which answered for a mock sceptre. V. 19. *Worshipped*—bowed in derision before him as before a King. At last, this ignoble pastime ended, they threw him back his clothes, and led him to be crucified. How terrible a thing is sin in the eyes of God, when it needed such atrocious sufferings of His Only Son, to wash it away!

Jesus Crucified.

JUNE 16. A.D. 33. MARK 15:21-39.
Golden Text, Phil. 2:8.

COMP. Matt. 27:32-54, Luke 23:26-49, John 19:17-30. It is sad to think that the "one perfect Man" since the fall, instead of being honoured on earth, was the despised and rejected of men, yet let us not boast that "we would not have been partakers with those who killed him," if, with all our knowledge of him, we treat his words with contempt and are not willing to bear the cross for him, like Simon of Cyrene. V. 21. *Rufus*—may have been the "ch. son of the Lord," mentioned in Rom. 15:13. Cyrene was a city of Lybia. Jesus, exhausted by his sufferings, was unable to bear the weight of the cross. V. 22. *Golgotha*—or Calvary, Luke 23:33. The exact spot is not known. It was out of the city, Heb. 13:11. Read here, Luke 23:27-32. V. 23. *Wine*—mixed with myrrh, a stupifying mixture given to those crucified. Jesus refused it. He would drink the cup His Father gave him, to the dregs. He came to suffer. V. 24. *Lots*—The four executioners divided his garments and cast lots for the "seamless robe," John 19:23, Psalm. 22:18, then watched him, Matt. 27:36, death by crucifixion being lingering torture, lasting sometimes for days. Whilst they crucified him, Jesus prayed for his murderers, Luke 23:34. V. 25. *Superscription*—The writing over his head was in Greek, Latin and Hebrew, Luke 23:38. Read here, John 19:21, 22. V. 27. *Two thieves*—Both mocked him, but one repented, Is. 53:12, Luke 23:39-43. V. 29. *Railed*—mocked him. Even the Chief Priests forgot their dignity in their hatred, joining their taunts to those of the rabble and of the crucified thieves, v. 31, 32. Jesus ignored their insults. Calm, in the midst of all, he consigned his mother to John's care, and once asked for a drink, which was given him. Read John 19:25-29. A supernatural darkness now had gathered over the scene. For three hours of mortal agony, Jesus had suffered in silence. Then his overburdened soul burst out with the bitterest cry ever heard on earth. V. 34. *My God, etc.*—Psalm 22:1. The full "chastisement of our peace" was upon him, Is. 53:5. Some one, more merciful than the rest, ran to offer him a drink, others, more hardened, kept up their jeering, pretending that he had called Elias. V. 37. *Cried*—It is finished, John 19:30, and with a prayer to His Father, Jesus died, Luke 23:46. The earth quaked, the graves were opened, the veil of the temple was rent in twain. A new and living way to the Holy place, Heaven was now open to all, Heb. 10:19-20, Matt. 27:51-53. V. 39. This centurion was the first fruits of the Gentiles. Like him, may we glorify God by owning that "he "Righteous man" who then died is the Son of God! Luke 23:47.

Jesus Risen.

JUNE 23. A.D. 33. MARK 16:1-1
Golden Text, 1 Cor. 15:20.

COMP. Matt. 28:1-10, Luke 24:1-12, John 20:1-10. Jesus was dead. Joseph of Arimathea had laid his body in his own rock-hewn tomb, Is. 53:9, Matt. 27:57. The priests had put a strong guard round it, Matt. 27:1-66. Early on the first day of the week, Mary, Joanna and some other women, came to embalm the body of Jesus, Luke 24:10, bringing *sweet spices*, myrrh and aloes, Luke 23:56. V. 3. *Who shall roll*—They remembered the "very great stone," v. 4, that closed the sepulchre, wondering how they could remove it. Still, being on the way, they went on "to see the sepulchre," Matt. 28:1, to make sure it had not been disturbed. V. 4. *Rolled away*. Matthew tells how this was done, ch. 28:2-4. V. 5. *A young man*—an angel of the Lord, in human form, Matt. 28:2-7, Gen. 18:2. Mary Magdalene seeing the sepulchre open, left the other women and ran back to the city to tell the disciples. She saw no angel then, John 20:2. With another, the angel was then inside the tomb, Luke 24:4. *Affrighted*—Comp. Luke 1:29. V. 7. *Peter*—in a moment of weakness had denied Jesus, but the Lord loved him still, knew of his repentance and as a proof of forgiveness sent him this message. *As he said*—Matt. 16:20. Returning to the city, the women did not meet Mary, who was coming back with Peter and John, Matt. 28:8. Read here, John 20:2-9. They looked into the empty sepulchre, and went away, leaving Mary alone. As she tearfully looked in, she saw two angels, who spake to her, John 20:11-13. Turning, she beheld Jesus standing, but not knowing him at first, and taking him for the "gardener," wished to know where the body had been put. One word from Jesus, and she knew her Master. John 20:14-17. V. 9. *Seven devils*—She had been possessed by these evil spirits, Jesus had cured her, Luke 8:2, and she became one of his most devoted followers, John 19:25. V. 10. *Mourned*—Almost without hope, Luke 24:21. V. 11. *Believed not*—Too improbable a story! Who had ever seen the dead rise? Their unbelief at this time, and their subsequent faith in the resurrection, are strong proofs of the reality of the occurrence and the sufficiency of its evidences, v. 13. V. 12. *Two of them*—Cleopas and another, Luke 24:18. On the same day Jesus appeared to the other disciples, Luke 24:33-36. The Resurrection proves Jesus the Son of God, Rom. 1:4, the truth of his teachings and promises, and consequently the certainty of our own resurrection, John 11:25. It is the corner stone of our faith, 1 Cor. 15:14-18. When convinced of its truth, the once timid disciples became bold as lions, and one after another laid down their life, testifying to its reality.

Ecclesiastical News.

SCOTLAND: This is the month for Synodical meetings throughout Scotland, but alas! Synods are poorly attended, the greater portion of the business of a merely routine nature, and the sermon listened to by a very small, oftentimes a merely official, minority. As a consequence, ecclesiastical business this month is very dull. The new Barony Church (Rev. J. Marshall Lang's), is to be opened next Lord's Day. It is a very beautiful building, and quite a contrast to the old-fashioned and unhandsome edifice opposite, in which Dr. Norman McLeod ministered so ably and for so long a time....Principal Rainy and Dr. MacGregor are both off to Australia; Dr. MacGregor having been entertained at a dinner given by his friends in Edinburgh ere he left, Sir William Muir presiding. The jubilee of the Rev. Daniel Russell, Glasgow, was celebrated with much enthusiasm; and Dr. Marcus Dod was presented with a purse of \$5,000 by his congregation on the occasion of his semi-jubilee....Dr. James Brown U. P., Paisley, goes to Australia to recruit. Dr. Pentecost is still in Glasgow doing brave work. We heard him address a meeting of business men in the Merchants' Hall yesterday. The hall was packed, and the address on the "Seed Sown" was a masterly exposition of his subject. Day by day that large hall is crowded during luncheon hour by the hard-headed business men of the Western Metropolis. We also heard and saw Miss Lyson give her illustrations of Scripture to a gathering of young people, and had a talk with some of the lads who thereafter wished to enter the inquiry room. We wish her all speed in what really seems to be a good work of Grace. Our Local Government Bill for Scotland presents a series of excellent and practical methods for distributing self-government among the people, but it leaves the liquor licensing question untouched. Whether Scotland will be satisfied with the omission is a question...Sir Thomas Gladstone died at Fasque recently. The ex-premier attended the funeral. The two brothers were diametrically opposed in politics...in missionary matters, one of the burning questions in one assembly will be as to the continuance of our educational establishments in India. The Methodist Churches are turning their attention to this subject also, and with Dr. Hugh Price Hughes leading the way, are likely to have some warm work over the business. The autobiography of the Rev. J. G. Paton, missionary, New Hebrides, reads like a romance, and is stirring the hearts of many Christians throughout the land. His brother, the editor, is minister of St. Paul's Parish Church, Glasgow—a most worthy man. Bishop Wordsworth of St. Andrew's recently preached in St. Giles's Cathedral, Edinburgh, and afterwards addressed the University gra-

duates. He enlarged on the Union question, pointing out the many evils arising out of the present divided state of the church in this country. D.

IRELAND. Rev. Dr. W. D. Killen has announced his intention to retire from the active duties of the Chair of Ecclesiastical History, and to ask the Assembly at its meeting in June, to appoint a successor. When the meeting of Assembly arrives, it will be 48 years since he was elected to the Professorship. Dr. Charles Hodge was a professor for a full half century, but then he never was a pastor, while Dr. Killen was a pastor for more than 11 years. He was ordained in Raphoe, 11th November, 1829, that is well nigh 60 years ago. He is well entitled to retirement after so long a service, and service done with such ability and devotion. Two candidates offer themselves for the chair, the Rev. James Heron, and the Rev. Dr. Thomas Hamilton. Both are authors of repute. Mr. Heron has issued a work on the Twelve Apostles. Dr. Hamilton has published a handbook of the History of the Presbyterian Church in Ireland and a number of other treatises. Since writing the above, it is reported that Dr. T. Hamilton has been appointed President of Queen's College, Belfast, as successor to Dr. J. L. Porter. That will remove him as a candidate for the chair of Ecclesiastical History. He is a son of the Manse, his father was the Rev. David Hamilton, one of the most devoted and beloved ministers the church has ever had. He died comparatively young, being then minister of York Street, Belfast, of which his son, now President of Queen's College, has been minister for more than 23 years.—We mentioned in a late number of the *Record*, that Henry Campbell, of Craigavad, near Belfast, a liberal supporter of the church, had passed away. It is now announced that he has left by will the residue of his estate, over \$700,000, to erect and endow a college in or near Belfast. In the college to be founded, the Trustees may, if they see fit, give special privileges to the sons of ministers. This is by far the largest bequest for education a member of the Irish Presbyterian Church has ever made for such a purpose. That of Mrs. Magee for the college which bears her name was less than \$100,000. Even when there is added to that the larger sums she bequeathed for education in India, it came far short of Mr. Campbell's. H.

UNITED STATES. The crowning event of last month was the Centennial celebration of Washington's inauguration as President, which took place in New York, on the spot and at the same hour that the ceremony took place a hundred years ago. A religious service was held in St. Paul's Chapel, where George Washington attended after his inauguration. Dr. Storrs of Brooklyn, conducted the devo-

tional exercises, and Bishop Potter of New York preached an able and eloquent discourse. The Venerable Whittier acted as Poet Laureate for the occasion—which was quite the “biggest thing” of the kind that ever was seen in America! . . . The prohibitory amendment to the Constitution of Massachusetts has been rejected by a majority of more than 40,000 votes. . . . The Woman's Foreign Missionary Society of the Presbyterian Church received \$143,488.74 during the past year, while the Executive Committee of the Woman's Home Missionary Society received no less than \$320,000, an advance of \$94,000 over the previous year. . . . Dr. Rainsford, rector of St. George's Church, New York, urges a strong plea for a “federation” of the Protestant Churches in the United States on the ground of necessity, in order to combat successfully the growing ascendancy of the Church of Rome.

CANADA. We regret to notice that our Methodist friends are still experiencing bitter and cruel opposition to their University Federation Scheme. The stipulated \$100,000 having been secured, the advisory committee met and agreed to commence the new building in Toronto forthwith; when, to the surprize of the Conference, a lawyer stepped in and in the name of the town of Cobourg served the committee with an injunction restraining the Board of Regents from removing the college or taking any steps to erect buildings in Toronto. All the proceedings of the Conference having been done in a constitutional and regular manner, there is little to fear in the long run, as the result ‘a law-suit, but the annoyance and irritation meanwhile, are deplorable.

THE CONGREGATIONALISTS celebrated the jubilee of their Theological College last month. It was founded in Toronto in 1839. In 1864 it was removed to Montreal, under the principalship of the late Dr. Wilkes, who was succeeded by Dr. Stevenson, and he in turn by Dr. Barbour, the present Principal, under whose administration the College has reached a high degree of efficiency and usefulness. It is stated that the Congregational Church is disposed to hand over its Labrador mission to the Presbyterians—who would be glad to take in the whole concern! And more unlikely things have happened.

Our Own Church.

IT affords us much pleasure to state that all the Missionary Funds of the Church—East and West, will be able to report to the ensuing General Assembly a balance on the right side of the Ledger.

OUR FOREIGN MISSION STAFF: Although we have sent a number of new men into the field during the year, owing to removals by death and otherwise, we have only about the same number of ordained foreign missionaries employed as at this time last year, namely *twenty-eight*, as follows,—Nine in North-West Territories, seven in China, five in Central India, four in Trinidad, and three in the New Hebrides. Three more are under engagement, for China. The following are supported, or are to be supported independently of the Foreign Mission Committee.—

Rev. G. McKelvie	India by St. Paul's Ch, Montreal.
" J. H. Buchanan, M.D.	" St. Andrews Ch, Toronto.
" J. Goforth	" Knox College, Toronto.
" J. F. Smith, M.D.	" Queens College, Kingston.
" D. McGillivray	" St. James Sq. Ch, Toronto.
" E. A. Laird	N.W.T. " St. Andrews Ch, London.
" J. H. Macvicar	China " Crescent St. Ch, Montreal.
" M. Macenzie	" Mr. D. Yuilo, "
" J. Macdougall	" Erskine Ch, "
" J. Annand	New Heb. " Anonymous friend
" R. McClure	China " Mr. Morton, London.

A statement such as the foregoing would have been considered incredible a few years ago, but in the near future we confidently expect to see a great deal more of this sort of thing—Wealthy congregations and wealthy individuals thus acknowledging and honouring the responsibilities of stewardship. The missionary tide is rising rapidly, and it seems as if the promised fullness of the time is not far off.—“The kingdoms of this world are become the Kingdoms of our Lord, and of his Christ: and He shall reign fur ever and ever.”

And it appears in the list of acknowledgments for this month, that the *Woman's Foreign Missionary Society* of the Western Section of the Church have handed over to the treasurer of the Foreign Mission Committee, the noble sum of \$27,810 out of their collections for the year. To this sum the corresponding Society in the Eastern Section of the Church have added \$1624; and so, between them, the women of the church have actually provided more than one-third of the whole amount required to cover the expenditure of the Assembly's Committee for the year.

PERSONAL:—Rev. A. B. MacKay, D.D., of Montreal, has been on a short visit to Britain. Miss Blackadder who was arrested in her westward journey by an attack of diphtheria, has quite recovered and

gone on her way rejoicing to her loved mission home and work in Trinidad. *Mr. E. W. Rathbun* of Deseronto, Ont., has contributed \$10,000 to the Jubilee Fund of Queen's College, Kingston. *Dr. T. G. Smith, Rev. W. Burns* and *Dr. James Robertson* visited Montreal last month, the first asking money to endow a Theological Chair in Queen's College, Kingston; the second, in company with *Mr. J. K. Macdonald*, endeavouring to launch the Endowment Scheme for the Aged and Infirm Ministers Fund; and the last named of the three, asking for men to man the stations in the North-West, which are increasing apace, owing to the immigration boom. *Professor Bryce* of Winnipeg, has completed the sketch of Canadian History, 1763—1867, to which we made reference some months ago as being prepared for the forthcoming new "History of America," by Houghton Mifflin & Co. Boston, in eight large quarto volumes of 600 pages each. The set will cost in cloth, \$50. Each of our colleges will doubtless expect the present of a set. *Rev. Thomas Sedgewick* of Tatamagouche, N.S., and *Mr. L. W. Johnston* of Fredericton, N.B., came all the way to Toronto to attend the meeting of the committee on Union with the Anglican and Methodist Churches. *Mr. John Grierson* is appointed Superintendent of Home Missions in the Presbytery of St. John.

PRESBYTERIAN HISTORICAL SOCIETY.—It is to be hoped that this important association, instituted by last General Assembly, will not be allowed to die of neglect. The object contemplated, of preserving the history of the church in its various departments, is worthy of the utmost care that can be bestowed upon it. There is a considerable amount of what may be called "floating historical data" in existence at the present time which may be soon lost sight of if not looked after by some such agency as this. A series of letters, for example, have lately appeared in the Prince Edward Island *Guardian*, on the ecclesiastical history of that Province, which ought to be published in a more permanent form. Perhaps *Dr. Burns*, of Halifax—the President of the Society—has already moved in this matter.

TRINIDAD COUVA.—The Foreign Mission Committee, Eastern Section, having failed to secure the services of a missionary for this field, appointed *Mr. Simon Fraser* to take charge of it temporarily. *Mr. Fraser* is an experienced colporteur and catechist, and a student of Dalhousie College.

PRESBYTERIAL ITEMS.

MONTREAL:—At a recent meeting, this Presbytery licensed no less than *thirteen* candidates to preach the Gospel. So far as we know, this is an unprecedented circumstance in the history of the Presbyterian Church in Canada. They were all graduates of the Presbyterian College, Montreal, as follows.—Messrs. D. Campbell, D. L. Dewar, R. Johnston, J. Macdougall, J. S. McIlraith, M. Mackenzie, J. M. Maclean, J. H. Macvicar, W. Russell, J. J. Forbes, P. N. Cayer, I. E. Côté, and A. J. Lods. At a subsequent meeting, three of these young men were ordained with a view to missionary work,—Messrs. Côté and Lods in the French Mission field. *Mr. Forbes*, having placed himself at the disposal of the American Board of Foreign Missions, expects to go to Micronesia, in the South Seas.

OWEN SOUND:—A Ministerial Association has been organized, to hold quarterly meetings, at which papers will be read and discussed and matters generally dealt with which are related to the practical work of the ministry. It is proposed to have a book and magazine bureau, and to make the quarterly review of books a special feature. The idea is an excellent one.

VICTORIA & RICHMOND:—Is to hold a religious Conference on the 23d and 24th of July next. How to prevent abuses in connection with the gatherings on communion seasons, within the bounds, engaged serious attention at last meeting.

HALIFAX:—The following young men, who have just completed their theological curriculum, were recently licensed to preach the Gospel.—Messrs. Andrew Boyd, John Calder, A. W. Lewis, J. M. McLennan, and David Wright.

PICOU:—Union Conferences on Sabbath School work have been arranged between the Church of Scotland Presbytery and the Presbytery of the Presbyterian Church in Canada.

BRANDON:—No less than five congregations have, during the past year, graduated out of the class of "supplemented" and have become self-sustaining. An overture will be transmitted to the General Assembly asking for an immediate division of the Presbytery, as it is now too large, having nearly thirty congregations scattered over a very large area. At last meeting the question was discussed,—“How best to reach the indifferent.”

TORONTO:—The proceedings of this court at its last meeting were enlivened by a keen debate as to the advisability of making any alterations at present in the Confession of Faith, arising out of *Mr. Frizzell's* overture—the terms of which were stated last month. *Dr. Gregg* opposed a revision of the Confession as strongly as he would a revision of the Epistle to the Romans or Ephesians. *Principal Caven, Dr. Maclaren, and Dr. Parsons* were among those who did not regard the Confession as infalli-

ble, though they saw no need at present for meddling with it. The overture was rejected by a vote of 14 to 9. Upwards of a hundred persons applied to be organized into a new congregation in the neighborhood of the Don. Rev. D. J. Macdonnell gracefully declined the honour of nomination to the Moderatorship of the General Assembly in favour of Principal Grant; he also gave notice of another overture as follows:—

Whereas, the Confession of Faith does not give to some doctrines the prominence which is given to them in the Word of God, and whereas it gives to other matters undue prominence, thereby failing to preserve the balance of truth:

It is humbly overtured to the venerable the General Assembly that steps be taken to bring the Confession of Faith into fuller harmony with the Word of God, or to substitute for the said Confession a brief statement of the truths which are considered vital.

OTTAWA:—At the last quarterly meeting, Dr. Moore introduced a motion protesting against the Jesuits' Estates Act, and praying the Governor-in-Council to disallow the same. It was proposed that this resolution should be signed by the Moderator and forwarded to the Governor-in-Council, but Rev. W. T. Herridge, the Moderator, refused to sign the petition, because he did not believe that the Jesuits' Estates bill was in any way an invasion of Her Majesty's powers and did not see that it was injurious to the public interests. At the request of the Moderator, Rev. Mr. Farries took the chair, and the motion was passed, and it was decided to forward the petition to His Excellency. The county of Pontiac has been separated from the Presbytery of Lanark and Renfrew and annexed to Ottawa.

ORDINATIONS AND INDUCTIONS.

ANNAPOLIS AND BRIDGETOWN, *Halifax*:—Mr. William Fraser was ordained and inducted on the 29th of May.

CARLETON AND CHEBOQUE, *Halifax*:—Mr. A. W. Lewis was ordained and appointed a missionary in this charge on the 24th of April.

ST. HELENS AND EAST ASHFIELD, *Manitoba*:—Mr. R. S. G. Anderson was ordained and inducted on the 13th of May.

BRANTFORD, *Paris*:—Mr. J. C. Tolmie was ordained and inducted as pastor of First Presbyterian Church on the 23d of April.

ORANGEVILLE:—Mr. D. C. Hossack, of Knox College, was ordained and inducted on the 22d of April.

WOODSTOCK, N. B., *St. John*:—Rev. James Ross, of S. Richmond, was inducted on the 23rd of April.

MANOTICK AND GLOUCESTER, *Ottawa*:—Rev. D. Findlay, of Cantley and Portland, Que., was inducted on the 2nd of May.

MAXVILLE, *Glengarry*:—Rev. James Cormack, formerly of Lachine, was inducted on the 30th of April.

GORE BAY, *Bruce*:—Mr. A. G. Jansen was licensed and ordained as missionary in April.

GRAVEL HILL AND APPLE HILL, *Glengarry*:—

Rev. Donald D. McLennan was inducted to this newly erected charge on the 30th of April.

SCOTSTOWN, *Quebec*:—Mr. D. L. Dewar (of the Presbyterian College, Montreal) was ordained and inducted on the 14th of May.

BLOMLEY, *Lanark & Renfrew*:—Rev. R. Mackay was inducted on the 30th of April.

PETERBOROUGH:—Mr. Orr Bennet was licensed and ordained as a missionary by this Presbytery on the 16th of April.

CALLS:—Rev. David Forrest, of Bayfield, *Huron*, to Duff's Church, Walton, *Manitoba*. Rev. Peter Wright, of Knox Church, Stratford, to Portage la Prairie, *Manitoba*. Rev. Murray Watson, to Leamington, *Chatham*. Rev. R. C. Tibb to Pinkerton and West Brant. Mr. John Calder to Springville, and Mr. Andrew Boyd to Glenelg, both in the Presbytery of Pictou. Rev. D. Stewart, of Newington, *Glengarry*, to Manotick, &c., *Ottawa*, declined. Mr. James G. Potter, of Halifax (student of Queen's), to Merrickville, Ont. Rev. J. A. Ross, formerly of Dundalk, *Orangeville*, to Meaford, *Owen Sound*.

LICENSURES:—Mr. Norman T. C. Mackay, by the Presbytery of Glengarry.

DEMISSIONS:—Rev. W. McKinley, of Inverkip, *Paris*. Rev. W. C. Armstrong, of Hillsburg, *Orangeville*. Rev. John Stewart, of Keady, *Owen Sound*. Rev. R. M. Craig, of Dunbarton, *Whitby*. Rev. J. H. Paradis, of Amherstburg and Colchester, *Chatham*. Rev. Joseph Johnstone, of Hornby and Omagh, *Toronto*. Rev. Norman McPhee, of Dalhousie Mills and Côte St. George, *Glengarry*.

NEW CHURCHES.

TORONTO:—The new Chalmers' Church, on Dovercourt Road, erected by the congregation of which Rev. John Mutch is pastor, adds another handsome ecclesiastical edifice to this city of fine churches. It is seated for about 1,200, and is finished throughout in the best style. This congregation had its beginning some fourteen years ago as a small mission in what was then called Brockton, where the services, at first conducted in a private house, led to the erection of a hall, then a chapel, after that the large and flourishing congregation of Parkdale, and now Chalmers—holding a conspicuous place among the churches of Toronto. Rev. D. J. Macdonnell, Dr. Parsons, and Dr. Stafford (Methodist) conducted the opening services.

THE COLLEGES.

QUEEN'S UNIVERSITY.—The closing exercises of the Session were concluded on the 24th April. The baccalaureate sermon was preached on Sabbath afternoon, 21st, by Rev. A. McGilivray, Brockville. On Monday, 22nd, the

results of the examinations were posted, to the joy of the successful and the grief of those who had failed. In the evening the Missionary Convention took place, when stirring addresses were made by graduates. On Tuesday the valedictories were given by R. M. Phalen, B.A., Arts; N. M. Grant, B.A., M.D., Medicine, and C. J. Cameron, M.A., Divinity. A brilliant assembly filled the building in the evening at the conversazione of the Alma Mater Society. On Wednesday there was the usual crush at the convocation in the attempt of hundreds more than the hall will hold to get inside. The Vice-Chancellor presided at the opening, administered the declaration to the Chancellor-elect, Sanford Fleming, C.E., C.M.G., LL.D., who then assumed the chair and gave a short inaugural. The fine portrait of the Principal given by the Trustees having been unveiled amid much enthusiasm, the ordinary work of Convocation was then proceeded with; medals, honours and scholarships distributed, for which the competition had been most keen; and the graduates were laureated—thirty-one B.A., seven M.A., two B.D., thirty-five M.D., and thirty-six C.M. Three gentlemen received the degree of LL.D.—Rev. E. E. Jenkins, M.A., of London; E. C. Robson-Roose, M.D., of London, and William Kingsford, C.F., the historian, Ottawa. Important business was done during these days by the University Council, the Endowment Association and the Board of Trustees. The University is still growing, expanding and strengthening. In the session just closed probably a larger amount of solid work has been done than in any former one, and the outlook for the future is hopeful. These are the names of the graduates in Theology:—Orr Bennet, B.A.; James G. Potter; David Flemming, B.A.; Richard, Whiteman, B.A.; John McKinnon, B.A.; John J. Wright, B.A.; Charles J. Cameron, M.A.; Norman T. C. McKay.

G. B.

PRESBYTERIAN COLLEGE, HALIFAX.—The session closed on Wednesday evening, April 24, Convocation being held in St. Matthew's Church. The attendance was large and the interest unusually deep. Dr. Burns presided. The Senate's report showed that there were twenty-eight students in attendance during the winter. Ten of these completed their course of study. Diplomas were given to these as follows:—A. W. Lewis, James F. Smith, J. W. Crawford, G. A. Leck, John Calder, Gavin Hamilton, D. Wright, A. Boyd, J. M. McLennan, W. Macleod. The valedictory was given by Mr. G. Hamilton—a very excellent address. Two—A. W. Lewis and James F. Smith—had won the degree of B.D., which was there conferred upon them. Rev. E. D. Millar addressed the meeting, urging a forward movement on behalf of the College. We are glad to state that the year's revenue exceeds the expenditure by about \$250. There is still a considerable sum of old deficits to be wiped out. The

year's expenses are less than \$10,000. This includes salaries to two of the Dalhousie College professors.

KNOX COLLEGE, TORONTO.—Our information last month was defective as to the number of graduates in theology. To the names then given we must add Messrs. R. M. Hamilton, B.A., Erastus R. Hatt and Joseph Watt, making in all *twenty-two*.

THE WHOLE NUMBER OF STUDENTS who have finished their theological curriculum in all our colleges is 57,—namely, at Halifax 10, Montreal 13, Kingston 8, Toronto 22 and Winnipeg 2. These will go a long way towards supplying the places of those who fall in the ranks or were obliged to retire from old age or infirmity. But a considerable number of these have the foreign mission field in view, and when we come to take this into consideration there is no danger of the supply of ministers exceeding the demand. In the one province of Honan, China, where we are establishing a mission, there is a population variously estimated from 15,000,000 to 25,000,000, without any resident missionary to tell them the "good news." So that until at least two thousand preachers of the Gospel are settled in Honan the people there will be worse off for religious instruction than the most neglected and destitute parts of England and America; in other words, before they have one minister for each 10,000 of inhabitants. Perhaps we may be over-sanguine, but we have the idea that in Canada we have an abundant supply of the material in which good and successful missionaries are apt to be found—young men brought up in pious homes, with robust constitutions, and full of the spirit of adventure and enterprise which belongs to the northern races in a new country.

MANITOBA ITEMS.

Rev. Alexander Urquhart has been settled with the best of prospects in the united congregations of Brandon. Now Regina the capital of Assiniboia is vacant. Knox Church is the leading congregation of all the churches there. Knox Church, Portage La Prairie, has given a hearty call to Rev. Peter Wright of Stratford. The brethren in Manitoba all wish he may be, as he will be, a tower of strength in what is the best Presbyterian Congregation outside of Winnipeg: Stonewall has decided to call Mr. W. J. Hall, a graduating student of Manitoba College. Three hundred crofters, chiefly from Lewis, arrived lately. The M. & N. W. Railway applied for a minister to preach to them in Gaelic, who went with them on the train to their destination, and preached next day to their great delight in their native tongue. Rev. John Macarthur of Boulah was the minister, and the Railway Company paid all expenses. Mr. Isaac Macdonald, a Gaelic-speaking graduate

of Manitoba College, has been appointed to Saltcoats, which is a colony of Lowland Scotch, as well as of these crofters. Rev. Angus Robertson, the pioneer missionary to Calgary, has been appointed to Donald, B. C. Rev. A. T. Colter, formerly of Meaford, has been called to Rapid City, and Rev. D. Munro has been settled in Deloraine. New churches are going up at Keewatin and McGregor. Manitoba College session for Theology came to an end late in April. A good audience was present in the College Hall. There have been 18 students this session in the three years in Theology. The first year is much the largest. Two students graduated:—Mr. W. J. Hall, and Mr. Isaac Macdonald. The latter took the first part of the course for B.D. Rev. Principal King made a short address, valedictory and reply were read, and Rev. J. Hogg and Rev. Dr. Duval made rousing speeches. The examinations in Manitoba University begin May 13th. About sixty under-graduates from Manitoba College take their examinations. The graduating class in B.A., from Manitoba College will number 16 or 17 this year. The Synod is called to meet in Winnipeg on May 14th. The Winnipeg section of the Presbyterian Historical Society has been organized, and will hold an open meeting during the time of the Synod. G. B.

Obituary.

REV. A. OGLIVIE BROWN, late pastor of the Presbyterian church at Campbellton, New Brunswick, died at Montreal on the 27th April. His health showed symptoms of failing early last winter. For the benefit of medical treatment, he removed to Montreal; but the disease proved beyond the reach of medical skill, and he passed away in peace. All that kind friends could do for him, was done by friends in Montreal, among whom were members of his own congregation. He enjoyed also frequent visits from his ministerial brethren. Mr. Brown was a minister of the Church of Scotland, ordained in 1870, and laboured for some time in the Vale of Leven, Dumbartonshire. His elder brother, Rev. W. M. Brown, is also a minister of the Established Church in Edinburgh. Mr. Brown came to this country in 1885, and for a time supplied Bass River, N.B. He received a call to Bathurst in December of that year, and also to Campbellton. The latter he accepted and he was inducted there on January 5th, 1886. He was a forcible and eloquent preacher. His ministry was

useful and acceptable; and very deep regret is felt for his death, not only in the congregation, but throughout the whole Presbytery of Miramichi. Mr. Brown was about 52 years of age, and was unmarried. During his brief connection with our church he proved himself a workman needing not to be ashamed. His pulpit ministrations were of no common order, and as a pastor he was universally beloved.

MR. JOHN S. MACLEAN, died at Halifax, April 25th, in the 61st year of his age. His health had been failing for months; but his death at last was sudden. He was many years an elder, first in Poplar Grove congregation, and then in Fort Massey, with which he was closely identified from its origin. He was superintendent of the Sabbath-school until impaired health warned him to retrench his labours. His father was the Rev. John MacLean, one of the first class of Presbyterian ministers educated in Nova Scotia. A most zealous and effective labourer in northern New Brunswick, he early broke down and died, leaving a widow and five children, of whom John was the eldest. Mr. Maclean was a successful merchant, and for many years preceding his decease, was President of the Bank of Nova Scotia. He was also for years President of the Young Men's Christian Association. He took a warm interest in the Evangelical Alliance and in all the Educational and Benevolent institutions in Halifax. The blank caused by his death is most serious and is profoundly felt by the whole community. His life was a blessing to thousands; his death is a calamity. He has left behind him a record unmarred by any stain. He was a Christian who was never afraid or ashamed to confess Christ before men.

MR. CHARLES MURRAY, an elder in the congregation of Long Creek, Queen's County, N.B., departed this life recently in the 75th year of his age. Born in Roxboroughshire, Scotland, in 1814, he came with his parents to New Brunswick nearly seventy-five years ago. As a Christian and a member of society, he was universally respected, and his place in the congregation may not be easily filled.

MRS. MARY L. MANN, widow of the late Rev. Alexander Mann, D.D., of Pakenham, Ont., died at the residence of her son, Dr. Mann, Renfrew, last month, in the 69th year of her age.

The Roman Catholic Church has 61 Cardinals. The whole "college" consists of 70; but there are 9 vacancies. In the church there are 13 patriarchs; 185 archbishops; 752 bishops. The whole hierarchy consists of 1254 persons. What a power would be in this great organization were all its members indeed true successors of the Apostles and fully in one with the Spirit of Christ!

New Hebrides Mission.

Mrs. MACKENZIE, of *Efate*, writing to the Ladies' Societies in Middle Musquodoboit, says :

Mr. Mackenzie has had a good deal of manual work on his hands, in addition to the large amount of teaching we both do every day. You are aware that we have early morning Bible reading for all the adults. The bell is rung now about half-past five. It takes them about fifteen minutes to gather in, and have singing and prayer. I then go in and take a class of elderly women. One of these has her second sight and reads well. One of her great-grand-children has been attending school for several years, so you may have some idea of her age. She is always present. The teacher "Solomon" has a class of men. We are in about an hour. During that time the girls in the mission house are having their morning reading. They read about twenty minutes or half an hour, then Mr. Mackenzie goes in, questions and has prayer with them. Then each girl goes to her allotted work while we have our family worship. Then breakfast. As we finish, the children's school bell rings. Mr. Mackenzie takes charge of the advanced class, the others are conducted by the teacher and young men in the training class. I have only time to give an eye to the girls' work, and orders for dinner when the settlers' children arrive. These are taught in English; are here from eight until two, and are my special care. At the close of the children's school Mr. Mackenzie dispenses medicine, then has the training class which occupies the whole forenoon. On Tuesdays and Fridays the candidate's and teacher's classes are held in the forenoon, so that we both meet the training class on the evening of those days. On Wednesdays we go to Fila or Erotap. Mr. Mackenzie meets with the candidates, and at its close I have a class with the women. On Thursday afternoon I have the Pango women, and on Friday afternoon the Erakor women for two hours each day. Our Sabbaths are equally busy days. The natives have an early morning prayer meeting. The forenoon service is in from 9 to 11. We both spend from one till two with the settler's children, also some of their labour. At two, bell for children's Sabbath-school rings, I take the advanced class. At 2½ bell for adults. They are divided between Mr. Mackenzie and Solomon. The year has been one of our busiest, and perhaps one of our most encouraging. We have not been permitted to do much among the heathen; but the impression the gospel is making on the worshipping people, is more manifest. Their kindness to us and readiness to assist in the Lord's work directly, and in our personal affairs, continues to increase. We still have French settlers here, but not very near us.

The priest, however, has gone away—for good I believe, we hope so at least. But I don't know that he is much to be feared. His own countrymen refused to receive his services. One of themselves told us that a French bible, which Mr. Mackenzie had presented to a settler, who had expressed a desire for a copy of the word of God in his own language, sold for twenty-six francs. The original cost was five shillings. The poor fellow died a few months after receiving the book, hence his goods were sold. The bible was bought by an officer in a French man-of-war. We thought the price paid showed a great dearth of Bibles among them.

China.

REV. J. GOFORTH writes from *Pang Chuang, North China*, on 14th February:—Thanks for the Record.

Our winter will soon be past, indeed it does not seem like winter when compared with the Canadian. We had only a few light snow falls, which melted away in a few days. The sun shines out brightly almost every day. The winter seasons of China are well adapted for work among the people. It is said that during the warm weather the people are all out in the fields, and tell the missionary that they are too busy to give attention to anything but the weighty matters of "what shall I eat and what shall I drink and wherewithal shall I be clothed." So that it seems providential that the winter season is so well fitted for work.

This is the last day of the Chinese New Year festivities. They last from the 1st to 15th of (Ching yueh) the first month, during this time all business is at a stand still. The entire nation lays out to have a holiday. It is the great season for feasting, gambling and ancestor worship. Each evening as we take our walks we may see family groups kneeling round the graves of their departed. A quantity of paper is lit and while it is blazing up the mourners break out in piteous wailing. These cries borne on the stillness of the evening air bring home to our heart the overwhelming thought that these mighty millions cry to a god that cannot save. This season is often dreaded by native Christians. All are supposed to visit the temples to worship the ancestors. Those who have accepted Christ will not follow the general customs. Their heathen friends and neighbors make this a pretext for reviling and persecution. A few days since, an old man came to the missionary complaining of persecution. It seems that the old man's great-great-grandson in his zeal for the ancestry came to remonstrate with his senior. The old man replied, he now worshipped Jesus and could no more go to the temples. With this the young man jerked off the old man's

shoe and beat him over the head with it. He bore the marks of abuse here, but the (mu sha) shepherd advised him to patiently bear it for the Master's sake.

Mr. McGillivray is living with us and we expect Dr. and Mrs. McClure to reach here in about a month. Then I will accompany the Dr. on a trip into Honan for a couple of months. We are still four days from the borders of that province.

Formosa.

REV. G. L. MACKEY D.D., writing from Tamsui on March 19th says:—A letter from that noble and faithful servant of the Church in Canada, Rev. Dr. Reid, states thus:—"please note that of this sum, \$500 is the gift of our good friend Mrs. MacKay, formerly of Windsor, now of Detroit, for the erection of a Memorial Chapel or Church for the Missionary W. C. Burns" &c.—I am never discouraged; but confess this is so grand I feel happy. Why so? Because of my long wish and continued prayer that somebody in Canada would remember Burns. Sweet name! I learned from my mother and father about him. Then too the gift being from such a true friend of the Lord's work here, who gave money for "MacKay Hospital" in memory of her husband. When I told the preachers here, all exclaimed "you got your wish." All know about W. C. Burns, that Second Paul, now in everlasting glory. Blessed be God, the God of our fathers, for His great goodness.

A church will go up here in North Formosa, to the memory of William Chalmers Burns. I will superintend it myself. The Jamieson's are also glad I got my wish. "Honour to whom honour is due." I love that; but detest flattery and humbug.—There is one name more I would like to see honoured in a similar way. Many a glorious moment I spent with him in Edinburgh, Glasgow, and Aberdeen, HEROIC DUFF! I write thy name with emotion.

Strange, but true, I have heard both men criticised with a smack of bitterness and jealousy. Such is human nature—Such is life. Not strange after all. Our Blessed Redeemer, PERFECT as He was, had His full share of unjust attacks.

South Africa.

Umzumba, Natal, S. Africa, March 30, 1889.

Dear Sir,—I wish to acknowledge with many thanks the receipt of three months of the *Presbyterian Record*, in response to my request for some account of the work of Mr. Mackay in Formosa. It seemed to me that a work so remarkable as his would most likely have

been published in pamphlet form. My object was to make use of it for our native Christians here in the missionary exercise, which for some years we have had ever: Sunday afternoon. We have hoped that by learning of Gospel work in other parts of the world they would be led to consider their own duty to the heathen tribes around them. We cannot, as yet, report any very large results, though some have gone out for missionary work, one at least for the home field: (that is in Natal) and one man with his wife went last year to join the London Society missionaries in Matabele Land, which may truly be considered a foreign field. They were five months on the way, (reaching there last August) enduring many hardships, but through them all they have shown an heroic Christian spirit. We hope they will do good witnessing for Christ among that dark, war-like people, where missionaries have labored for almost thirty years without any visible results, none of the Matabele having as yet turned to the Lord. The Umzumba Church of twenty years' growth has fifty-four members.

Our missionary exercises are managed mostly by the young people who write translations of such articles or items of missionary work as we can give them. In this way they have been over, pretty thoroughly, the whole history of mission work in the Pacific Islands from the very beginning in Tahiti—have gone over the whole course including Fiji, Samoa, New Hebrides (taking this history from Mr. Goddie's Life,) New Guinea, Sandwich Islands, Micronesia, &c. These sketches have all been printed, making a little book of 202 pages, illustrated very fully. Africa, of course, has occupied much time, also, China and Japan. We are now on India. Some years ago we had the story of Mr. Mackay's work in Formosa, which we came across in some paper and were much interested in it. We do not wish to have the impression of his noble, heroic example 'ost, and thought we would like to give it to them afresh with more full particulars, and more recent news. We are very thankful for this you have so kindly sent, and shall be sure to make use of it.

We have here a Girl's Boarding School with 45 pupils under the care of two teachers. About half of the girls came direct from heathen kraals. Many have gone out to become Christian teachers, wives and mothers—the one who has gone to Matabele was a pupil here for ten years, and changed from a wild, ignorant heathen girl to a noble self-denying, cultivated, Christian woman—happy in forsaking all, (even her little girl one and a half years old, whom she left behind her) for Christ's sake.

Thus, we trust, that with God's blessing a little light is being kindled here which may have some influence in dispelling the darkness of this great continent. With Christian regards, (Mrs.) Laura B. Bridgman, of the American Zulu Mission "A. B. C. F. M."

Missionary News.

AFRICA: Mr. F. S. ARNOT, a fellow-townsmen of Dr. Livingstone, has explored regions of Central Africa never visited by Europeans. He travelled across the continent in various directions, in almost untrodden ways. He crossed vast deserts, waste wildernesses, dense forests, great rivers. He went unarmed and without any display whatever of military force. He trusted wholly in the law of love and kindness, and his travels were in effect a series of moral victories. His life was hardly ever in danger, except from perils of the climate. The kindness of his African servants and associates was most affecting. On one occasion a young fellow ran twenty-five or thirty miles across a fearful sandy waste to seek aid for Arnot, who lay prostrated with fever and almost dying. He secured help, and the young Scotsman was raised from the very verge of the grave. There was no sacrifice short of their own lives that they would not make for him. Dr. Geddie's life was once saved by a sailor feeding him with hard biscuit which he chewed for the seemingly dying missionary. So, in the case of Arnot, his life was evidently saved by similar kindnesses by the African attendants. Kindness opened to him every avenue, every door he sought to enter,—except one. A powerful chief refused to receive him, and he therefore quickly turned away.

About the same time an Englishman, a traveller and explorer, a remarkably hardy and brave man, engaged in African travel with the view to cross unknown tracts and visit tribes and nations whose names have reached civilized ears, but whose territories have hitherto remained sealed against the outside world. This gallant Englishman was thoroughly equipped for the enterprise and accompanied with a strong force of porters, warriors, and so forth. He was ready, if need should arise, to hew his way to the objects of his desire. He did his work well, and he has a lively tale to tell of his adventures.

But what we wish to note is that Arnot, without sword or rifle or revolver, was able to traverse countries sealed against the bold warrior, whereas the latter proved unable to open the only "door" which baffled Arnot. Great is the power of Christian kindness. Love is stronger than the sword.—We note with pleasure that young Arnot is on his way back to Africa, and that he hopes to carry the Gospel to the Cave-Dwellers, who hitherto have never had a missionary amongst them.

Dorning Native Costume.—The Taylor party had just one day to get their costumes before going on to their schools. We went over to see them in their costumes before they started last night and were present at a little farewell meeting. They did look so funny, especially

the gentlemen. Some of them had whiskers—of course all was shaved off but a small moustache. Then their heads were shaved except a round patch on the top. They wore close-fitting black silk skull-caps and had their queues fastened to them. They, of course, wear these caps in the house. They did look comical, and felt rather awkward as they came into the room to greet us. They had long, light-blue garments, like night-shirts, only the sleeves were long and wide and their pants looked like petticoats, for the legs were so full you could not tell they were in two parts. They wear the shoes and all. Poor fellows! some of them felt very keenly this giving up of European dress, but did not say so, and all were willing to do what was best. The ladies did not look quite so changed. — *Montreal Daily Witness.*

Burmah, sixty-five years ago, had not a Christian within her borders. A native is brought to Christ and afterward becomes the means of turning a whole nation, and now we find Burmah an evangelizing power. In a probable population of 8,000,000, the census of 1881 gave 84,219 as the number of Christians. The Baptists have now 500 churches, largely self-supporting, with 26,000 communicants, whose gifts of gratitude would put to shame hundreds of our so-called liberal givers in Christian lands.

Siam, fifty years ago, excluded all foreigners. Now all nationalities have equal rights, and instead of the missionaries being driven out, they are encouraged and invited to remain. The king himself, an educated and progressive sovereign, favors and encourages education, giving from his private funds a handsome sum for the erection of a hospital. The government also gave a large grant of land to our Presbyterian missionaries, on which to erect educational buildings. Siam has 1,500,000 to each missionary.

Corea is to-day another miracle in modern missions. As late as 1882, mission work was not only forbidden, but prohibited. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the Gospel, and shortly after the government provided him with a hospital wherein to heal the sick and preach the Gospel. Now the Queen of Corea employs as her private attendant a Christian lady physician at a salary of \$1,800 a year. Corea has but one missionary to every 3,000,000 of her benighted and neglected souls.

China.—The following were the statistics of the China missions at the beginning of 1889: Total number of foreign missionaries, men, wives, and unmarried women, 1,123 (an increase of 93 during the year); native ordained ministers, 162; unordained native helpers, 1,271; communicants, 34,555 (an increase of 2,295 during the twelve months); pupils

in schools, 14,817; contributions by native churches, \$44,173 (an advance of \$5,936 on the previous year's contributions).

THE LORD'S MONEY—WHERE IS IT?

The conversion of the world waits on the generosity of God's people. There was a time when it waited, or seemed to wait, on the opening of doors into the heathen world. But all doors are now open. There was a time when it waited, or seemed to wait, on the consecration of men and women for the foreign field. This era is also about finished. Men and women are knocking at the doors of our missionary societies, and asking to be sent to India, China, Corea, Africa—anywhere—to preach and teach the Gospel of Love. Some go out at their own charges; some are waiting for opportunity to go out; and hundreds are preparing for the work. Golden opportunities offer in Japan and China and Burmah and elsewhere; the societies are anxious to seize upon them; candidates are ready to accept commission. What hinders? Simply lack of God's money.

Who has the Lord's money? The Lord's people. It is they who withhold it. He has supplied their every want. He has bestowed so liberally, that the limits of necessity are passed and comfort is insured; and comfort broadens into ease, ease into luxury, luxury into great wealth. Where is the Lord's portion? Withheld, through ignorance or avarice. Wot ye not, O Christian people, that the Lord hath need of his money? Look around you! The harvests are ripe, the reapers are ready; all waits for you. The Lord of the harvest waits for the reapers, the reapers wait for you.

The world never lay beneath the Cross, as it now lies. There never was such an opportunity to lift up the Cross for the healing of the nations. There never was such a desire to look upon it. There never were so many willing hands to hold it up. The fulness of time has come. To wait now is to trifle with God, and with the great work he has opened before us.

More than two thousand young men and women, now studying in our colleges and seminaries, have declared their willingness to go out as foreign missionaries. There are fields for them, there are open doors for them to enter, there are societies anxious to send them; but they cannot go unless the churches furnish the funds. There is a wonderful movement in our colleges. The young men and young women are coming forward by the score, in response to the question: "Who will go?" eagerly saying: "Here am I; send me!" And the missionary spirit has become so strong in our educational institutions that they are raising funds themselves. Princeton College will maintain one missionary, Princeton Seminary will maintain one, the Union Seminary of this city will maintain one; and other se-

minaries and colleges will do likewise. This wonderful movement will be checked; these students, ready to consecrate their lives to foreign missions will be turned aside from their purpose; the expectant heathen, waiting for the light of the Gospel, will be disappointed; the conversion of the world will be delayed, unless the good Christian people of this land seize the opportunity of the moment and pour their offerings into our missionary treasuries.

It is idle to pray for open doors, for the increase of the missionary force, for the speedy conversion of the world, and keep the Lord's money locked up.—*N. Y. Independent.*

The Presbyterian Record.

MONTREAL: JUNE, 1889.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the 5th of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post office, Montreal.

THE GENERAL ASSEMBLY meets in St. Andrew's Church, Toronto, on the 14th inst., at 7.30 p.m. All official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid* eight days in advance. COMMISSIONERS are requested to correspond with *Rev. William Burns, P. O. drawer 2607*, with regard to accommodation. Certificates to secure travelling facilities are to be had from the clerks of the Presbyteries.

In order that we may be able to give a *résumé* of the proceedings of the General Assembly, the July number will be at least one week later of being issued than usual. The response to our blue card of date 27th April is very encouraging.

Literature.

LIFE AND LETTERS OF WILLIAM FLEMING STEVENSON, D.D., MINISTER OF CHRIST'S CHURCH, RATHGAR, DUBLIN, by his Wife: T. Nelson and Sons, London, pp. 306, price \$1.50. In every respect a charming book. The story of Dr. Stevenson's College life at Glasgow and Edinburgh, but especially in Germany, is well told. His visits to Halle, Wittenberg, Nuremberg and other places, his experiences at Heidelberg and Berlin, and the acquaintanceship he formed with eminent theologians such as Thulock, Delitzsch, Hoffmann, and Otto Strauss are extremely interesting; we see with what a will he went to work as a Home missionary in the slums of Belfast, and how from small beginnings he built up a large and influential congregation in a suburb of Dublin; but the narrative reaches its climax in describing his work and travels around the world, as Convener of the Foreign Mission Committee of the Presbyterian Church of Ireland, and how he rose to the highest pinnacle of fame as a platform speaker and lecturer on missions. MONTREAL, *W. Drysdale & Co.*

MEMOIR OF JAMES MCGREGOR, D.D., first missionary to Pictou, N. S., with notices of the colonization of the Lower Provinces of British America, and of the social and religious condition of the early settlers—pp. 533. Also **A FEW REMAINS OF THE REV. JAMES MCGREGOR, D.D.,** pp. 274. For some years there were none of these works on sale, but recently a quantity have been found in the garret of a warehouse. The two volumes will be forwarded to any person remitting one dollar—which is just half the original price. Address the author, Rev. George Patterson, D.D., New Glasgow, N.S., or it may be ordered through any bookseller. As these are all that are likely to be published, persons wishing copies better apply without delay.

THE MARTYR ISLANDS OF THE NEW HEBRIDES AND ADJACENT GROUPS, by Robert Young, Edin., the well-known author of *Modern Missions*, &c., recites the story of Williams, Geddie, the Gordons, and Bishop Patteson in a most interesting manner, and at very small cost. *McNiven and Wallace.* Edinburgh.

THE PRESBYTERIAN BOARD, PHIL., have sent us *Confidence in Christ*, or Faith that Saves, by Rev. A. W. Pitzer, D.D., price 40 cts.—a useful little book to those who are seeking for light. **JOHN and HIS BOYS, by M. L. Wilder,** well adapted for the S. S. Library, \$1.25; and **A CHURCH and HER MARTYRS, by Rev. D. Van Pell,** price \$1.15, which cannot fail to interest all who care to know the story of the church in Holland.

PAUL BEST'S PREFACE TO LA MORALE DES JESUITES, translated from the 15th Paris edition, and published by *W. Drysdale & Co., Mont-*

real. May be called 'Jesuitism in a nutshell,' and should be carefully read, in order that the real merits or demerits of the system be thoroughly understood, price 10 cents.

THE SABBATH QUESTION, by Rev. R. F. Burns, D.D., Halifax, is the title of a pamphlet containing the substance of two discourses on this important subject, which we need scarcely say is very ably and convincingly discussed by the author.

MEDICAL MISSIONS.

Within the last few years the Edinburgh Medical Missionary Society sent upwards of \$10,000 in grants for the purchase of medicines, instruments, etc., to medical missionaries laboring in India, China, Africa, Turkey, Syria, Egypt, Rome and in other lands and islands of the sea.

Central Turkey is open to the medical missionary. He can always get a hearing. The natives naturally care more for their bodies than for their souls, therefore the physician is regarded with high, almost superstitious, reverence. One writer says: "The medical missionary has ten times more access to the people than the ordinary missionary."

In 1841 Dr. Peter Parker, an American medical missionary, who had laboured for many years in China, visited Edinburgh, and was the guest of the eminent Dr. Abercrombie. As a result of his visit, the Edinburgh Medical Missionary Society was organized, which had an income the first year of £114. It is now one of the most powerful missionary organizations in the world.

Dr. H. M. Scudder, the well known American missionary, says: "Many cases of conversion have occurred within the walls of the hospital, and numbers of converts affirm that the preaching they heard on the dispensary verandah first led them to enquire after the truth. We consider that every mission ought to have one arm medical, that is, should have an efficient medical department."

PRESBYTERY MEETINGS.

Lindsay, Lindsay, 28th May, 11 a.m.
 Paris, Ingersoll, 25th June, 2 p.m.
 Ian. and Renfrew, Carleton Place, 28th May.
 Barrie, 28th May, 11 a.m.
 Miramichi, Newcastle, 4th June, 10 a.m.
 Bruce, Chesley, 9th July, 1 p.m.
 Quebec, Richmond, 9th July, 8.30 p.m.
 Whitby, Newcastle, 16th July, 10.30 a.m.
 Sarnia, St. Andrew's ch., 9th July, 2.30 p.m.
 Saugeen, Harriston, 9th July, 10 a.m.
 Chatham, Windsor, 9th July, 10 a.m.
 Columbia, New Westminster, 10th Sept., 3 p.m.
 Kingston, Belleville, 2nd July, 7.30 p.m.
 Calgary, Calgary, 3rd Sept., 10 a.m.
 Regina, Whitewood, 10th July.
 Montreal, College Hall, 2nd July, 10 a.m.
 Owen Sound, 24th June, 7.30 p.m.
 Peterboro, St. Paul's Ch., 9th July, 9 a.m.

Page for the Young.

THE GOOD SHEPHERD.

I am Jesus' little lamb,
Ever glad at heart I am;
Jesus loves me, Jesus knows me,
All things fair and good He shows me,
Even calls me by my name;
Every day He is the same.

Safely in and out I go;
Jesus loves and keeps me so;
When I hunger, Jesus feeds me,
When I thirst, my Shepherd leads me
Where the waters softly flow,
Where the sweetest pastures grow.

Should I not be always glad?
None whom Jesus loves are sad;
And when this short life is ended,
Those whom the Good Shepherd tended
Will be taken to the skies,
There to dwell in Paradise.
—From the German by Dr. Fleming Stevenson.

THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsible—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that every thing goes straight, else he will fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When He is Master, all goes right."

A LITTLE GIRL'S TALK.

A few Sundays ago I heard a little girl's talk over her pocket-book before church time. Her brother said to her:

"Where's your money? There will be a contribution to-day."

She went to get her pocket-book.

"I have two silver ten-cents and a paper one."

Her brother said:

"A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten-cents look so dirty and shabby. No. I'll give good things."

So she had put one ten-cent in her pocket, when some one said:

"I hope we can raise that \$300 for home missions to-day."

Then that little girl gave a groan.

"O, is this home-mission day? Then that other silver ten-cents has to go too." And she went to get it, with another doleful groan.

I said, "If you feel so distressed about it, why do you give it?"

"O, because I made up my mind to always give twice as much to home missions as any thing else, and I shall just stick to what I made up my mind to."

Now this little affair set me to thinking:

1. We should deal *honestly* with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.—*Selected.*

GENTLENESS.

"I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt till he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface till they were all worn down and broken, and fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed. I'll show you the way."

But at the first fierce stroke, off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame.

They all despised the flame; but he curled gently round the iron and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries. But there is a power stronger than any of these, and hard indeed is the heart that can resist love.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office, 15 Toronto Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th Apr. 189, \$2,872.36; Nottawasaga, West ch. 1.20; Granton and Lutan, 5.00; Blyth, 6.00; Wallace, St Matthew's, 5.01; Alira, 1.00; Stellarton, Sharon, 10.00; Lockport and East Jordan, 1.00; New Glasgow, United Ch., 5.00; Malaga-watch and River Dennis, 4.00; Sydney, 5.00; Bonhardere, 2.00; Schemogue, 3.00; Pictou, Princess st., 7.00; Pughwash and Oxford, 5.00; Upper Londonderry, 2.00; Black River, 2.00; Charlottetown, Zion, 5.00; New Annan, 3.00; Harriston, Guthrie, 8.00; Williamstown, St Andrew's, 5.00; Harwich, 10.00; Vankleek Hill, 8.00; Fergus, St Andrew's, 8.04; Burlington, 5.00; Dalhousie, 3.20; Tiverton, 6.00; Annan, 4.00; Leith, 2.00; Fredericton, 15.00; Madoc, St Paul's and St Columba, 3.00; Kingston, Cook's, 6.00; Toronto, Central, 17.25; London, Knox, 5.98; Kilsyth, 3.60; Toronto, St James square, 25.00; Quebec, St Andrew's, 10.00; Craigvale and Lefroy, S. O.; Berlin, 3.00; Norval, 3.50; Scarborough, St Andrew's, 12.00; Wyoming, 4.00; Cookstown, 2.00; Brampton, 10.01; West Winchester, 4.00; Ripley, 5.00; Drumbo, 1.00; Buckingham, 4.00; Renfrew, 10.00; New Glasgow, James, N.S., 5.00; Ottawa, Erskine, 6.01; Windsor, 10.00; Stouffville, 2.00; Cains-town, 5.00; Rosemont, 2.00; Mansfield, 3.00; Oro, Guthrie, 3.00; Seaford, 12.00; Kingston, St Andrew's, 15.00; Sarnia, 15.00; Clinton, Willis, 8.75; Mattawa, 2.00; Bradford, 2.00; Euphrasia and Holland, 2.50; Galt, Central, 15.00; Pilot Mound, 2.00; Florence, 2.06; Ottawa, Knox, 12.00; Priceville, 3.00; Arnprior, 8.00; Winnipeg, St Andrew's, 10.00; Wallaceburg, 4.00; East Gloucester, 5.00; Indian Lands, 5.00; North Dawn, 3.00; Dawn Centre, 3.00; Bobcaygeon, 2.00; Somerville, 1.00; Ross and Cobden, 2.00; Nepean, 2.00; South Kintloss, 3.00; Walkerton, Knox, 8.00; Cambray, 2.00; Montreal, St Gabriel, 20.00; Maitland, 4.00; St John, St Andrew's, 1.00; Clifton and Granville, 1.00; St John, St Stephen's, 10.00; Moncton, St John's, 7.00; Carleton, St John's, 9.50; Sydney, St Andrew's, 7.00; North Sydney, St Matthew's, 5.00; Prince William, 5.00; Brantford, 2.00; Truro, St Paul's, 5.00; Scotsburn, 1.00; Fisher's grant, 2.50; Middle Musquodoboit, 3.00; Antigonish, St James, 3.00; Cove Head, 2.00.—Total, \$3,424.52.

HOME MISSION FUND.

Received to 5th April \$12103.17
 Nottawasaga, West ch 15.00
 Caledon 5.00
 Mrs J Simpson, Shellmouth 1.00
 Blyth 76.76
 Member of Knox, Toronto 5.00
 Gordonville 0.55
 Harriston, Guthrie ch 14.55
 Hagersville 11.50
 Smith's Hill 14.25
 A Friend, Moore 5.00

Vankleek Hill.....	43.00	Buckingham.....	20.00
Wassawa.....	10.00	Fingal.....	20.00
Burlington.....	40.50	Kentrew.....	150.00
St Mary's, Knox ch.....	4.00	East King.....	8.00
Parry Sound S S.....	2.00	It H., Montreal.....	10.00
Yarmouth SS.....	5.00	Coto St Antoine, Melville ch.....	75.00
Tiverton.....	20.00	Montreal, St Gabriel ch.....	39.40
Calgary.....	10.00	Eryson and Litchfield.....	4.00
A Friend of Missions.....	5.00	Maxville.....	24.55
D Sutherland, Dunblane.....	1.00	Kincardine, Knox ch.....	2.00
East Brooke.....	4.00	West Plumboro.....	27.00
Dresden and Knox ch.....	16.50	Stratford, Knox ch.....	160.00
Ottawa, Erskine ch.....	19.61	Red Bank and Whitheyville.....	3.00
Windsor.....	75.00	Storrington.....	10.00
Stouffville.....	15.00	Sandhill.....	8.00
Toronto, Erskine ch SS.....	40.00		
Cantown.....	10.00		\$44,789 67
Oro, Guthrie ch.....	14.35		
Kingston, St Andrew's.....	203.00	STIPEND ARGUMENTATION FUND.	
Bradview.....	5.00	Received to 5th April.....	\$20,483.03
Sarnia.....	100.00	Nottawasaga West.....	5.00
Mattawa.....	11.10	Caledon.....	5.00
Gananoque, Y P C Endeavor.....	9.00	Blyth.....	25.00
Bradford.....	17.00	Esquusing Union ch.....	10.00
Oro, Knox ch.....	2.00	Harriston Guthrie ch.....	15.00
Whitewood.....	2.15	Ratho.....	12.00
West King.....	10.00	Mono Centre.....	1.00
W J Sturgeon.....	5.00	Pittsburg St. John.....	10.00
raisley, St Andrew's.....	3.00	Wassawa.....	2.00
Brampton.....	60.00	Grand Bend.....	5.00
Alimoute, St Andrew's.....	50.00	Huntingdon, 2nd ch.....	25.00
Turin.....	29.20	Tiverton.....	8.00
Leith.....	8.60	Ottawa Erskine ch.....	32.85
Ex.....	5.00	Windsor.....	60.78
Pilot Mound.....	12.00	Stouffville.....	15.00
Deloraine.....	40.60	Oro Guthrie ch.....	5.00
Antlers.....	4.00	Kingston St. Andrew's.....	200.00
Souris.....	10.00	Sarnia.....	60.00
Anon, Silver Mountain.....	5.00	Mattawa.....	10.00
Rev John Fairlie, L'Original.....	2.00	Gananoque Y P C Endeavor.....	9.00
Ottawa, Knox ch.....	100.00	Bradford.....	10.00
Priceville.....	15.00	Oro, Knox ch.....	5.00
Arnprior.....	130.00	Brampton.....	50.00
Pine Creek.....	25.00	Almoute St Andrew's.....	50.00
Wroxeter S S.....	10.06	Ex.....	5.00
Wallaceburg.....	20.30	Pilot Mound.....	8.00
Lake Megantic.....	5.00	Deloraine.....	16.00
Montreal, St Gabriel ch.....	27.50	Antlers.....	2.00
Montreal, St Gabriel SS.....	20.00	Bracebridge, (money return- ed).....	18.75
L'Original.....	9.00	Kintloss.....	1.45
Indian Lands.....	5.00	Souris.....	6.00
Montreal, Knox ch SS.....	50.00	Rev John Fairlie, L'Original.....	2.10
Westmeath.....	5.05	Ottawa, Knox ch.....	175.00
St Peter's Bay, N West.....	45.00	Priceville.....	13.00
Alexandria.....	3.00	Arnprior.....	133.00
Glenmorris SS.....	5.00	Wallaceburg.....	20.00
Ingersoll, Knox ch.....	40.60	East Gloucester.....	40.00
North Dawn.....	4.00	Lachute, 1st ch.....	10.00
Dawn Centre.....	6.00	Lake Megantic.....	7.00
Hensall.....	81.79	Montreal St Gabriel SS.....	20.00
Bobcaygeon.....	13.00	L'Original.....	18.00
Somerville.....	3.00	North Dawn.....	7.00
A Friend, Newburgh.....	2.00	Dawn Centre.....	10.00
Nepean.....	5.00	Somerville.....	4.00
M S D, Ottawa.....	3.00	Camden and Newburgh.....	12.90
Marthaville.....	5.00	Nipean &c.....	15.60
Hampstead.....	16.90	M S D Ottawa.....	3.00
Lasky.....	13.50	South Kintloss.....	7.00
Killarney.....	25.00	Oil Springs.....	30.00
Simcoe.....	50.00	Camilla.....	1.50
London, Knox ch.....	3.35	Walkerton, Knox ch.....	50.00
Mrs Huatt S S Class N Pelham.....	4.00	Killarney.....	5.00
Portage-du-Nord.....	50.00	Simcoe.....	10.00
Quebec, St Andrew's.....	20.00	Kilsyth.....	4.00
Lantrathen.....	5.00	Quebec, St Andrew's.....	100.00
Rev John Gallaher.....	19.00	Millbrook.....	3.55
Craigval and Lefroy.....	2.35	Centreville.....	8.50
Cheltenham.....	52.50	Craigval and Lefroy.....	18.00
Wyoming.....	15.00	St Vincent, Knox ch.....	4.00
Cookstown.....	20.00	Wyoming.....	10.75
West Winchester.....	11.99	Cookstown.....	3.00
Livingstone Creek.....	3.80	West Winchester.....	15.00
Little Rapids.....	9.00	Ripley.....	7.00
Ripley.....	49.00	West Gullinburg, 1st ch.....	15.00
West Gwillimburg, 1st ch.....	3.60	Drumbo.....	2.00
Needman, Inwood & Brooke.....	15.00	Hillsdale and Elmville.....	12.00
George Shortreed, Guelph.....	20.00	Buelington.....	20.00

Fingul	50.01
Renfrew	155.00
Mariontown, St Andrew's	17.00
Montreal, St Gabriel ch.	82.65
Bryson and Litchfield	2.00
Russel	7.27
Maxville	5.00
Kincardine, Knox ch.	18.50
East Lancaster	17.00
Stratford, Knox ch.	100.00
Kingston, Chalmers ch.	114.75
Eganville and Scotchbush	15.00
Ashton	15.00

\$2,583.53

FOREIGN MISSION FUND.

Received to 5th April	\$40,855.37
Nottawasaga west ch	5.00
Hattie McLaren, Hamilton	4.00
Caledon	5.00
Blyth	73.00
Blyth SS	20.00
Mrs J A Boyd	6.50
Mrs. M. McKee, Knox ch Galt	50.00
Smithville	4.00
Harrison, Guthrie ch	10.00
Greenbank	43.60
Mono Centre	6.00
A Friend, Moore	10.00
Vankleek Hill	44.00
Grand Bend	4.00
Burlington	40.00
St Mary's, Knox ch	40.00
James McGregor	1.00
Tiverton	10.00
Tiverton, L W Workers	20.00
Calgary	4.35
Donald Sutherland, Dunblane	1.00
Kingston, Cooke's ch.	21.22
Dresden and Knox ch.	16.00
East Gloucester	8.00
Beverly B class	10.00
Ottawa Erskine ch.	10.00
Windsor	35.00
Stouffville	10.00
Toronto, Erskine ch SS	25.00
Kingston, St Andrew's	100.00
Sarnia	50.00
Mattawa	5.00
Bradford	10.00
West King	8.00
George Hay, Ottawa	100.00
Paisley, St Andrew's	10.00
Womans' Foreign Missionary Society	27,510.00
Brampton	85.00
Almonte, St Andrew's	15.00
Salem	6.00
Leith	8.01
Mrs II B Gordon, Toronto	159.00
Pilot Mound	5.00
Antler's	3.00
Parents of late Emma Bowerman, Port Arthur	2.00
Rev John Fairlie, L'Orignal	2.00
Portage la Prairie	18.60
Ottawa, Knox ch.	50.00
Priceville	10.00
Melbourne, Guthrie ch.	10.00
Arnprior	80.00
Wallaceburg	20.00
Lake Megantic	5.00
Montreal, St Gabriel SS	20.00
Indian Lands	10.00
Montreal, Knox ch SS	75.00
Montreal, Erskine ch Juv Mission Society	120.00
Laguerre	2.63
Alexandria	5.00
North Dawn	3.50
Dawn Centre	5.00
Hensall	102.62
Bobcaygeon	21.00
Somerville	2.00
Alliston SS	15.09
Moore, Burns ch.	36.95
Ross and Cobden	10.00

Savings Bank deposit of a deceased boy, Winnipeg	21 55
Nepean &c	5 00
Hammstead	19 95
Canilla	13 50
St Ann's SS	9 40
Laskay	7 10
Simcoe	15 00
London, South SS	35 00
London, South B class	13 00
Portage du Port	4 00
Wilesth	5 00
Millbrook	28 75
Centreville	25 00
Craigvale and Lefroy	11 00
Islay SS	5 00
Hartley SS	3 00
Sydenham, St Paul's	31 00
St Vincent, Knox ch	12 00
James Robertson, Blantyre	1 00
Parkhill SS	7 55
Woolmington	28 50
Cookstown	6 00
W Marshall, E Flamboro	2 00
West Winchester	20 60
Needman, Inwood and Brooko	3 60
Drumbo	10 00
Buckingham	8 00
Fingal	25 00
Renfrew	150 00
Mrs G Thompson, Moore Line	2 00
Moore Line	52 60
Port Colborne	6 00
East King	7 00
Martintown, St Andrew's SS	20 00
Montreal St Gabriel ch.	29 35
Bryson and Litchfield	2 00
Maxville	10 00
Cote St Antoine, Melville SS	30 00
Ripley, Huron ch.	9 40
Stratford, Knox ch.	150 00
Brookfield, Knox ch Ladies S	10 00
Halifax Chalmers ch CE Soc	7 00
Newtonville	14 00
Sandhill	9 00
Ashburn	16 80

\$71,326.55

KNOX COLLEGE FUND.

North Brant, \$4.00; North Normanby, 1.00; East Seneca, 2.00; Blyth, 21.00; Parkhill, 1.75; Tiverton, 20.00; Burlington, 10.00; Harrison, Guthrie, 8.00; Stouffville, 3.00; Oro, Guthrie, 3.00; Peterboro', St Paul's, 50.00; Bradford, 10.01; West King, 4.00; Windsor, 17.00; Sarnia, 75.00; Langside, 3.00; Innisfil, St John's, 6.00; Ottawa, Knox, 15.00; Wallaceburg, 10.00; Norwich, 2.61; Dawn Centre, 5.64; Wyoming, 4.25; St Mary's, Knox, 30.00; Hampstead, 2.65; Fenelon Falls, 4.00; Buckingham, 9.00; Bobcaygeon, 3.00; Glenora, 5.00; Somerville, 2.00; London, Knox, 10.00; Kincardine T.P., Chalmers, 2.00; Millbrook, 10.00; Shakespeare and St Andrews, 5.00; Centreville, 10.00; Westport and Newboro, 3.00; South Kinloss, 8.00; Cambury, 2.00; Cookstown, 2.60; Stratford, Knox, 50.00.

QUEEN'S COLLEGE FUND.

Blyth, \$3.25; Balderson and Drummond, 9.00; Balderson and Drummond SS, 4.00; Shakespeare and St Andrews, 5.00; West Nottawasaga, West ch and St Andrew's, 4.00; Mattawa, 2.75; London, Knox ch, 5.00.
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MONTREAL COLLEGE FUND.

Oil Springs, \$5.00; East Seneca, 2.00; Peterborough, St Paul's, 50.00; Ottawa, Knox ch, 15.00; Mattawa,
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2.75; Morewood, 10.00; West Winchester, 1.00.

MANITOBA COLLEGE FUND.

Received to 5th April, \$3635.09; Blyth, 10.00; Elora, Knox ch, 4.00; Tiverton, 8.00; Windsor, 10.00; Stouffville, 2.00; Bradford, 5.00; Ottawa, Knox ch, 20.00; Arnprior, 15.00; Bobcaygeon, 2.00; Nepean &c, 1.00; Hampstead, 5.00; London, Knox ch, 15.00; West Winchester, 4.00; Drumbo, 4.00; Renfrew, 25.00; Stratford, Knox ch, 8.00; Ashton, 5.00.—\$3,110.09.
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KNOX COLLEGE ENDOWMENT FUND.

Received to 5th April, \$7572.25; John Ruth, Berne, 17.00; West Gaitlimburg, 17.00; A W Falconer, Galt, 10.00; D Sutherland, Dunblane, 2.00; R v H Gracey, Gananoque, 20.00; Thos Fair, Clinton, 20.00; Peterborough, 193.00; Beverly, 14.00; J H Scott, Kincardine, 15.00; F F McArthur, Bowmanville, 25; Jas M Mullen, Mt Forest, 30.00; John Durie, Ottawa, 15.00; T B Allen, Malton, 10.00; Hibbert, 29.00; Rev Dr Mackay, E Puslinch, 10.00; Bradford, 15; Rev J M Mitchell, Port Hope, 10.00; Rev C Chiniquy, \$100.00; Mrs. C Chiniquy, \$100.00. Total, \$8221.25.
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KNOX COLLEGE BURSARY FUND.

W C Cameron, Goderich, \$60.00
Donald MacKay, Toronto, 40.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th April, \$1425.98; Blyth, 12.00; Harrison, Guthrie ch, 2.00; Vankleek Hill, 15.00; Grand Bend, 2.50; Burlington, 5.00; Tiverton, 8.00; Dresden and Knox ch, 14.50; Windsor, 10.00; Kingston, St Andrew's, 40.00; Sarnia, 2.00; Bradford, 3.00; Pilot Mound, 2.00; Ottawa, Knox ch, 13.67; Priceville, 3.00; Wallaceburg, 4.70; Indian Lands, 10.00; Hensall, 13.31; Bobcaygeon, 2.00; Somerville, 2.00; Ross and Cobden, 3.00; Nepean &c, 1.00; South Kinloss, 8.00; Oil Springs, 5.00; Simcoe, 6.00; London, Knox ch, 8.00; Quebec, St Andrew's, 18.00; Millbrook, 5.00; Centreville, 5.00; Craigvale and Lefroy, 12.00; Wyoming, 19.75; Cookstown, 2.00; West Winchester, 10.00; Drumbo, 2.00; Buckingham, 4.00; Fingal, 6.00; Cambury, 2.00; Ashburn, 5.45.—\$4,35.89.
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WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th April, \$2505.00; Revs. J W Penman, 8.00; Dr Gregg, 8.00; A MacFavish, 10.00; Joseph White, 8.00; G G Heine, 8.00; Arch McLean, 8.00; Dr W Clark, 3.00; H C Ross, 8.00; George Craw 8.00; Hugh M Lean, 19.00; Geo. Crombie, 12.00; Dr King, 8.00; James Cameron, 8.00; Dr Reid, 5.00; Alex Grant, 10.00; Late J McDonald, 200.00; Late J Gibson, 24.00.—\$2977.00.
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AGED AND INFIRM MINISTERS' FUND.

Received to 5th April, \$8711.51; Nottawasaga, West ch, 3.00; Blyth, 31.55; Harrison, Guthrie ch, 2.60; Smith's Hill, 7.00; Mono Centre, 1.45; Grand Bend, 2.50; Burlington, 5.00; St. Mary's, Knox ch, 15.00; Langley Groun, 2.00; Tiverton, 12.00; Dresden and Knox ch, 14.50; East Gloucester, 7.00; Ottawa, Erskine ch, 0.25; Windsor, 30.00; Stouffville,
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2 00; Kingston, St Andrew's, 50 00; Fingal, 10 00; Caintown, 5 00; Simcoe, 10 00; Sarnia, 50 00; London, Knox ch, 20 00; Bradford, 5 00; Portage du Fort, 4 00; Oro, Knox ch, 4 00; Kilsyth, 3 70; Wyoxeter, 7 66; Quebec, St. Andrew's, 25 00; Medicine Hat, 10 00; Crosshill, 4 00; Kingston, Chalmers ch, 45 10; Millbrook, 10 00; Pilot Mound, 3 00; Centreville, 10 00; Deloraine, 2 00; Craigvale and Lefroy, 13 00; Ottawa, Knox ch, 20 00; Carlisle, 4 00; Priceville, 3 00; Wyoming, 10 75; Arnprior, 25 00; Cookstown, 2 00; Wallaceburg, 25 00; West Winchester 15 00; Bobenaygeon, 10 00; Annan, 3 00; Somerville, 2 00; Drumbo, 1 00; Ross and Cobden, 2 00; Gamebridge, 5 84; Nepean Ac, 1 00; Buckingham, 4 00; Oil Springs 5 00; Walkerton, Knox ch, 33 00; Vankleek Hill, 43.25; Killarney, 1 00; Roufrev, 10 00; Cambray, 4 00; Montreal, St Gabriel ch, 10 00; Bryson and Litchfield, 1 00; Ashburn, 3 50; Ventnor, 5 00. —\$9391.96.

AGED AND INFIRM MINISTERS' EUND.

Ministers' Rates.

Received to 5th April, \$1493 44; Revs. J A McDonald, 18 00; John A Morrison, 10 50; J W Penman, 1 75; Dr. Gregg, 9 00; A Fraser, 40 00; A MacFarish, 4 50; Joseph White 5 00; G C Heine, 5 00; Arch. Neleau, 5 00; John Anderson 9 00; Dr Wardrop, 8 00; H C Ross, 4 25; Geo. Crawford, 3 75; Hugh McLean, 3 50; Geo Crombie, 3 75; Dr King, 13 00; James Cameron, 4 50; A Sutherland, 3 75; J A Murray, 10 00; R Campbell, DD, 9 00; Dr Reid, 9 00. —\$1583.70.

CHURCH AND MANSE BUILDING FUND.

Neil Brown, Belmont. \$ 1 00

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

Seaforth, 1st ch SS. \$ 40 00

KNOX COLLEGE LIBRARY.

Elora, Knox ch. \$ 10 00

CONTRIBUTIONS UNAPPORTIONED 1899-00.

Toronto, Central ch. \$ 100 00
 Friend, per Dr A B Mackay, Montreal (Home Missions) 200 00
 Toronto, Knox ch. 637.35
 Brussels, Melville ch 58 00
 Brussels, Melville ch SS. 5 00
 Young People, Tilbury East (Home Missions) 28 30
 Toronto, Central ch. 109.60
 Egmondville 20 00
 Dundas, Knox ch. 70.63

ERBOMANGA, TRINIDAD, DAY SPRING.

Toronto, Erskine ch SS, Trin. \$ 40.00
 Toronto, Erskine ch SS, Er. 25.00
 Quebec, St Andrew's SS, U.S. 25.00

CENTRAL AFRICA.

Burlington. \$ 10 00

CHINESE SUFFERERS.—HONAN.

Alexandria. \$ 2 00
 Camden, East SS. 15 00
 Jessie—Ottawa. 25 00
 Mrs Fairbairn, Peterborough 5 00
 J M Brown. 2 00

BIBLE SOCIETY.

Hampstead. \$ 0 50

JEWISH MISSION.

Charlottetown, Zion ch. \$ 4 00

Correction.—Instead of Owen Sound Division St for August 17, \$54 00; Division St for Home Mission \$51 00; it should have been Owen Sound Knox ch for these sums.

Received during April by Rev P M Morrison, Agent at Halifax Office—Chalmers' Hall, Duke St., Post Office Box 338.

FOREIGN MISSIONS.

Previously acknowledged \$13,569.44
 La Have. 14 60
 St David's, Maitland. 22 67
 Brackley Point Road. 12 78
 St Andrew's, St John. 75 00
 West River and Green Hill. 81 50
 Clifton and Granville. 219 00
 St Paul's, Truro. 40 00
 Request, Mrs M Chisholm, Caribou. 36 67
 Mrs T Stewart, Up Musq. 0 50
 Port Hood. 4 71
 Middle Stewiacke Miss. Asso. 21 19
 St Stephen's, St John 1 year. 60 00
 Carleton, St John ad'l. 1 65
 Lily P McLeish 5 years old. 0 25
 St John's, Moncton. 20 40
 Earlton. 5 00
 A B C, Sutherland's River. 5 00
 Little Narrows. 14 00
 Springside. 10 00
 Newport. 20 00
 St Andrew's, Sydney. 18 00
 Synod of Maritime Provinces in connection with the church of Scotland. 60 00
 St Andrew's, Truro. 130 35
 D. J. Young, Truro. 50 00
 Bathurst, Yonghall. 2 50
 Shelburne. 2 00
 St Matthew's, North Sydney. 13 00
 A Friend, Dartmouth. 1 00
 St Stephen, N B. 25 00
 Prince William. 33 00
 Lunenburg, ad'l. 10 00
 St Peter's and B P Roads. 16 75
 Lower Misquodoboit. 1 30
 Carleton and Cheboquo. 14 37
 Mittle Misquodoboit. 90 29
 Scotsburn. 54 00
 Saltsprings. 5 00
 Tryon and Bonshaw. 66 50
 Cove Head. 1 00
 A Friend, Pinette, P E I. 4 51
 Rev S Rosborough. 30 00
 John Parker, Shubenacadie. 5 00
 Halfway River. 3 00
 Rev J D Murray. 32 55
 Murray Harbor. 5 00
 A Campbell. 29 00
 Canard. 15 06
 W F M S East (\$25 prev'sly) 55 55
 Old St Andrew's, New Glasgow. 300 00
 W F M S West. 227 05
 Union Church, Hopowell. 35 00
 Hamilton, Bermuda. 3 00
 New Dublin. 2 26
 New Kincardine. 25 00
 Brookfield, P E I. 8 00
 Economy. 7 50
 Florenceville, Mrs J T Blair. 10 00
 Lunenburg. 5 00
 Ladies' Society, Churchville. 120 03
 St Matthew's, Halifax. 79 50
 Park St, Halifax. 20 00

Home Missions.

Previously acknowledged. \$6971 86
 La Have. 12 00
 St James and Union. 6 00
 Brackley Point Road. 4 85
 St Andrew's, St John. 50 00
 Bay of Islands. 7 50
 Clifton and Granville. 5 00
 Request, Mrs M Chisholm, Caribou. 36 67
 Mrs Stewart Upper Musq. 0 50
 Middle Stewiacke, Miss Asso 11 36
 Little Harbor. 11 00
 St Stephen's, St John, 1 year. 75 00
 Carleton, St John, ad'l. 1 05
 St John's, Moncton, ad'l. 20 00
 Little Narrows. 10 00
 Newport. 10 00
 St Andrew's, Sydney. 30 00
 Int Jacob Milne. 26 00
 Clifton, ad'l. 3 75
 Bathurst, Yonghall. 2 50
 " Belledune. 4 20
 " Dunlap. 1 59
 Shelburne. 3 50
 St Matthew's, North Sydney. 44 00
 P S C E Fort Massey, Illix. 15 00
 Int. Mrs E Grant. 30 00
 St Peter's Bay. 30 00
 St Stephen, N B. 16 00
 New Richmond, W M Soc. 28 00
 Prince William. 25 00
 Lunenburg ad'l. 5 00
 Chalmers Church, Halifax. 70 00
 New Annan. 4 00
 Lower Misquodoboit. 4 25
 Carleton and Cheboquo. 1 30
 Bedford and Waverly. 9 70
 Middle Misquodoboit. 14 05
 St James Church, Antigonish. 163 00
 Cove Head. 25 00
 Spry Bay. 4 42
 Rev J D Murray. 2 00
 Red Bank and Whitneyville. 3 00
 Murray Harbor. 19 82
 A Campbell. 4 00
 St Paul's, Truro. 40 00

Total. \$17,437.44

N B—In April Record, Foreign Mission list 7th line from the bottom should read "A Friend, Pictou, \$50.

DAYSPRING AND MISSION SCHOOLS.

Previously acknowledged \$3451.69; Mahone Bay SS, 13 00; St David's SS, Maitland, 21 14; Selma SS, 4 06; Mrs McCulloch, Hanport, 2 00; St James and Union, 4 00; Brackley Point Road, 13 15; St Andrew's St John, 25 00; St James, Dartmouth, 45 00; St John's SS, Yarmouth, ad'l 3 03; Shemogue, Mt Pleasant SS, 3 00; Blackville SS, 17 17; Lakeville Bible Class, 2 00; New Richmond SS, 8 86; Black Cape SS, 10 20; New Mills SS's 7 65; Jacquet River SS's, 13 85; Sherbrooke SS, 13 81; Sonora, SS, 5 50; Strath Lorne, 5 00; St Andrew's, Sydney, 17 00; River John, Mrs Gordon's SS Class, 5 00; St Matthew's SS, North Sydney, 22 00; Bass River SS, N S, 25 00; St Stephen SS, N B, 16 00; Upper Charlo SS, 10 00; New Carlisle SS, ad'l, 2 09; St David's St John, 35 00; Lower Musquodoboit, 5 00; Bridgetown, 8 39; Noel, 1 50; Cove Head, 1 35; Shubenacadie SS, 10 00; St John's SS, St John, 16 60; Tide Head SS, C upbellton, 8 50; W F M S West, 900 00; Friends and Sabbath Schools, West, 6 00; Erskine, Montreal, Juv M S, 50 00; Riversdale SS, 10 00; Shemogue SS, 2 75; Cross Roads SS, La Have, 50 21; M M, P E I, 7 00. —\$5527.44.

Home Missions.

Previously acknowledged. \$6971 86
 La Have. 12 00
 St James and Union. 6 00
 Brackley Point Road. 4 85
 St Andrew's, St John. 50 00
 Bay of Islands. 7 50
 Clifton and Granville. 5 00
 Request, Mrs M Chisholm, Caribou. 36 67
 Mrs Stewart Upper Musq. 0 50
 Middle Stewiacke, Miss Asso 11 36
 Little Harbor. 11 00
 St Stephen's, St John, 1 year. 75 00
 Carleton, St John, ad'l. 1 05
 St John's, Moncton, ad'l. 20 00
 Little Narrows. 10 00
 Newport. 10 00
 St Andrew's, Sydney. 30 00
 Int Jacob Milne. 26 00
 Clifton, ad'l. 3 75
 Bathurst, Yonghall. 2 50
 " Belledune. 4 20
 " Dunlap. 1 59
 Shelburne. 3 50
 St Matthew's, North Sydney. 44 00
 P S C E Fort Massey, Illix. 15 00
 Int. Mrs E Grant. 30 00
 St Peter's Bay. 30 00
 St Stephen, N B. 16 00
 New Richmond, W M Soc. 28 00
 Prince William. 25 00
 Lunenburg ad'l. 5 00
 Chalmers Church, Halifax. 70 00
 New Annan. 4 00
 Lower Misquodoboit. 4 25
 Carleton and Cheboquo. 1 30
 Bedford and Waverly. 9 70
 Middle Misquodoboit. 14 05
 St James Church, Antigonish. 163 00
 Cove Head. 25 00
 Spry Bay. 4 42
 Rev J D Murray. 2 00
 Red Bank and Whitneyville. 3 00
 Murray Harbor. 19 82
 A Campbell. 4 00
 St Paul's, Truro. 40 00

New Kincardine.....	10.19
New Dublin.....	2.00
St John's, St John.....	9.00
Springside.....	6.00
Harvey and Acton.....	31.00
M M, P E I.....	8.00
Brookfield, P E I.....	15.00
Fort Massey, "A Friend".....	25.00
Economy.....	5 00
West Point and Campbellton, P E I.....	14.00
Ladies' Society, Churchville.....	5.00
St Matthew's, Halifax.....	60.00
Int. Foreign Mission Fund.....	50.00
St Paul's, Fredericton.....	10.01

\$3113 95

AUGMENTATION FUND.

Previously acknowledged.....	\$5603.85
Cape North.....	25.00
Lunenburg.....	100.00
La Hlave.....	40.00
Maitland.....	110.00
Kemp and Walton.....	15.00
St James and Union.....	28.00
Strath Lorne.....	20.05
Riverside, ad'l.....	5.00
Brackley Point Road.....	10.00
St Andrew's, St John.....	150.00
Clyde River.....	13.70
St James, Dartmouth, ad'l.....	20.00
St Paul's, Truro.....	66.00
Clifton and Granville.....	36.03
Bridgewater.....	55.00
St Andrew's, Halifax.....	110.00
St Stephen's, St John.....	120.00
Carleton, St John, ad'l.....	8.85
Little Narrows.....	10.00
Shediac.....	20.00
Newport.....	8.00
Springside.....	40.00
Hampton, Hammond River and Rothsay.....	20.00
Earlton, ad'l.....	2.25
Sherbrooke.....	20.00
St Andrew's, Sydney.....	30.00
Clifton.....	40.00
Shelburne.....	20.00
Riverside, ad'l.....	9.00
St Matthew's, North Sydney.....	25.00
Waterville.....	5.00
Port Hastings and R Inhab'ts Grovo Church, Rich'd Hlfx.....	27.00
St Peter's Bay.....	25.00
Murray Harbor.....	36.00
Mahone Bay.....	32.00
St Paul's, Woodstock.....	19.00
Loch Lomond and Framboise.....	16.00
Prince William.....	41.00
West and Clyde Rivers.....	35.00
St George, N B.....	20.00
Chalmers Church, Halifax.....	90.00
Bridgetown.....	7.50
St Peter's and Brackley Pt Roads.....	7.00
St David's, St John.....	150.00
Lakerville.....	5.00
Carleton and Chebogue.....	7.00
Annapolis.....	7.50
Bedford and Waverly.....	10.00
Buctouche.....	25.00
St Croix and Ethershouse.....	15.00
Bocabeed and Waweig.....	27.00
Hamilton, Bermuda.....	25.00
Barrington.....	13.50
Margaree.....	2.00
Harvey and Acton.....	21.00
Brookfield, P E I.....	15.00
Economy.....	23.00
Lower Musquodoboit.....	10.03
St Matthew's, Halifax.....	250.00
Kincardine.....	5 61
Int. Foreign Missions.....	100.00
St Paul's, Fredericton.....	95.00

\$7966 55

COLLEGE FUND.

Previously acknowledged, \$9390 91;

LaHlave, 15.00; St James and Union, 4 00; St Andrew's, St John, 60 01; Div B of B, N A, 3 1 73; Int, W A Patterson, 93.44; St Paul's, Truro, 20.00; St Stephen's, St John, 2 year, 49.00; Carleton, St John, ad'l, 0.50; Moser River, 6.94; Int Deposit Receipt, Dal Coll, 54.94; Newport, 30 00; St Andrew's, Sydney, 6 01; New London and Kensington, 8 09; St Lukes, Bathurst, 7 10; Youghall, Bathurst, 5.15; Int, Mrs E Grant, 60 03; St Matthew's, North Sydney, 12 00; Shemogue, 3 00; Prince William, 15 00; Lunenburg, ad'l 7.00; St Peter's and B P Roads 3.00; Middle Musquodoboit, 3.05; Scotsburn, 4 00; Fishers Grant, 2.50; St James Church, Antigonish, 20 00; Cove Head, 5.00; St James Church, Charlottetown, 45.00; Collection at closing of Hall, 25 40; Rev J D Murray, 1.00; Red Bank and Whitneyville, 8.50; Murray Harbor, 12 00; St Paul's, Truro, 11.00; Int, Mary Rogers, 59.40; Int, Lorau Kelley, 16.80; Prince St Picou, 73.71; New Dublin, 2.00; Int, D Horne, 70.01; Economy, 4.00; St Mathew's, Halifax, 45.00; Park St, Halifax, 68.05. —\$10,691.02.

BURSARY FUND.

Previously acknowledged, \$580 49; Maitland, 5 00; St James and Union, 1 00; Red Bank and Whitneyville, 2 50; St Stephen's, St John, 40 00; Rev S. Rosborough, 5 06; Rev John McMillan, Prize, 25 00; A Friend, Fort Massey, Halifax 5 00; St Matthew's, North Sydney, 5 00; W H Waddell, Prize, 15 00; Lunenburg, 8 00; St Matthew's, Halifax, Prize, 25 00; St David's, St John, Prize, 25 00; St David's, St John, 10 00; Rev J D Murray, 1 00; Murray Harbor, 3 00; A Campbell, 3 00; Bathurst, 5 00; St Paul's, Truro, 10 00; Fort Massey, for Prize, 25 00; Member of James Church Congregation, N G, 61 00; Int, College Fund, 150.00.—\$1010.05.

MANITOBA COLLEGE.

Previously acknowledged, \$361.61; Maitland, 4.00; St James and Union 3.00; St Matthew's, North S.dney, 5.00; Tryon and P.ushaw, 3.00; St James Church, Charlottetown, 3.00; St Paul's Truro, 10.00; Kennetcook, 2.00.—\$391.61.

AGED MINISTERS' FUND.

Previously acknowledged, \$2401 23; LaHlave, 6.00; Maitland, 5.00; Rev J D Murray, Rate 2 50; St James and Union, 2 00; St Andrew's, St John, 15 00; Clifton and Granville, 5.00; Rev A Stirling, Rate 4 00; Int Deposit Receipt, 2 00; Int, Rev J D Murray, 39.00; Dr Macrae, Rates, 29 00; Carleton, St John, ad'l, 1 50; Newport, 10.00; Rev L R Gloga, Rate 1.75; Strath Lorne, 5.00; St Andrew's Sydney, 6.00; Interest J A G Campbell, 100 00; St Matthew's, North Sydney, 6 00; Mahone Bay, 2 00; Prince William, 5 00; Rev E D Miller, Rate 4 50; Rev T C Jack, Rate 5.00; Rev James Anderson, Rate 3 75; Middle Musquodoboit, 1.00; Scotsburn, 3.00; St James Church Antigonish, 5.00; Cove Head, 3 00; Rev J A Forbes, Rate 4 50; Interest Rev M G Henry, 23.00; Int Lorau Kelly, 28.20; Int Stephen Butler, 17.10; Int Deposit Receipt, 4.00; St

Paul's, Truro, 5.00; New Dublin, 1 00; Lunenburg, 10 00; Int College Fund, 490.00.—Total, \$3150.08.

MANITOBA COLLEGE—THEOLOGICAL DEPARTMENT.

Rev. Dr. Bruce, Treasurer.

Previously reported (June to April 1st), \$201.65; Blythfield, 10 00; Qu'Appelle, 10.00; Broadway, 5.00; Rev R Jamieson, New Westminster, 5 00; Yorkton, 3.00; Deloraine, 18.00; Ad'l Int from Endowment, 282.14; Fort William, 17.00; St Andrew's, Winnipeg, ad'l 137 75; Indian Head, 14.05; Pine Creek, N W T, 10.00; Plympton, (including Mrs Dods \$5) ad'l 21.00. Shoal Lake, 10 00; Minnedosa, 15 00; Killarney, 11.00; Lintrathen, 15.01; Per Rev Dr Reid, already acknowledged by him 110.21; Rev Dr Duval, Winnipeg, 5 00; John Cameron, Winnipeg 5.00; Oak River, 10.00.—\$2765.69.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization, 195 St. James St., Montreal, to 5th May, 1889.

Already acknowledged.....	\$2,546.44
Indian Lands Free Gordon ch.....	6 00
Vankleek Hill.....	36 00
Mrs F G Andrews, Kingston Kent, N B.....	5 00
Robt Main, Kingston Kent, N B.....	5 00
Mrs Haven Russ, Kingston Kent, N B.....	1 00
Mandaubin Sab Sch.....	5 00
Dresden.....	16 62
Rocheville.....	9 00
Rochester-ville Sab Sch.....	10 72
Essa Town Line.....	3 03
Mattawa.....	5 03
Caintown.....	5 00
Rev W K Shearer, Fitzroy Harbour.....	10 00
Brookline Mass, Ch. Porch Soc Laprairie.....	10 00
Lachine St Andrew's, Church Montreal Brskine ch J M Soc New Glasgow, N S, James ch Ottawa, Knox ch.....	40 05 40 00 57 18 29 00
Almonte, St Andrew's and Almonte.....	15 00 3 00
Port D'athouise SS.....	4 00
Per W J Sturgeon, Deerhurst Mrs S W Carpenter, Kingston Member of Knox ch, talt.....	1 00 10 00 80 00
Arnprior, St Andrew's.....	25 00
St Peter's Bay, P E I.....	35 00
Beverly.....	15 00
Maple Valley, & Singhampton Ammorosa SS.....	4 00
Neil Maclean, Hahagawatch Chas Shibley, Harrowsmith Robyaycon, Knox.....	1 00 5 00 7 00
Geo Duff, Cook-town.....	5 00
Ross and Cobden.....	10 00
Lachine.....	10 00
Renfrew, St Andrew's.....	50 00
Anon, Ottawa.....	10 00
Portage du Fort.....	10 00
Quebec, St Andrew's.....	30 00
M C, St James Sqr, Toronto. Goderich, Knox ch.....	1 01 25 00
Dunbarton, Scotland Free High St SS.....	19 47 25 60
Cote St Antoine, Melville SS West Winchester.....	15 75 15 75
rosshill.....	4 00
Dalhousie, N B.....	10 00
J S Dingman, Ottawa.....	2 00
Per Rev C A Douclet.....	72 82
A C Leslie, Montreal.....	25 00
Montreal, St Gabriel ch.....	13 15

Cambray.....	4.00
Portage In Prairie.....	13 00
Stratford, Knox ch and SS.....	80.00
T J D B Allison.....	1.00
A Johnstone, W Flamboro.....	5.00
Martha Moore, Barrie.....	2.01
Woodville, O, Sab Sch.....	25.00
Quebec, Per Rev Dr Clark.....	69 82
Ventnor.....	4.00
Ottawa, St Paul's ch.....	10.00
Lumbermens Miss Literature	10.00
Pelkins Sch Loan returned.....	400.00
Miscellaneous, for salaries.....	6.00
Mrs Sterry Hunt, Montreal.....	254.05
Rents and Sales.....	254.05

Per Rev. P. M. MORRISON, Halifax:—

La Have.....	7.00
Brackley Point Road.....	4.25
St John, N B, St Andrew's.....	15.00
Clifton and Granville.....	6.00
Truro, St Paul's.....	40.00
Bequest, Mrs M Chisholm,	
Caribou.....	36.67
Carleton, St John, ad'l.....	0.50
Moncton, St John's.....	20.40
Little Narrows.....	10.00
Newport.....	5.00
Strath Lorne.....	7.00
Sydney, St Andrew's.....	30.61
Mt Jacob, Milno.....	10.00
Lockport.....	1.00
Bathurst, St Luke's.....	11.00
N Sydney, St Matthew's.....	13.00
Mahone Bay.....	3.00
Prince William.....	5.00
Lower Musquodoboit.....	5.00
West River and Green Hill.....	33.50
Middle Musquodoboit.....	4.00
Cove Head.....	59.50
Tangier.....	4.07
Murray Harbour.....	20.00
A Campbell.....	3.00
Canard.....	3.60
Riverside.....	13.29
Antigonish.....	50.00
New Dublin.....	2.00
New Kincardine.....	1.55
Margaret Fulton, Springside.....	1.00
Brookfield, P E I.....	10.00
Bedford and Waverly.....	6.00

Per Rev. Dr. REID, Toronto:

Caledon.....	5.00
Blyth.....	30.00
Blyth SS.....	20.00
Mrs McRae, Knox ch, Galt.....	50.00
Harrison, Guthrie.....	8.00
Allanville.....	1.00
A Friend, Moore.....	10.60
Burlington.....	10.00
Tiverton.....	10.00
Stouffville.....	5.00
Kingston, St Andrew's.....	11.75
Bradford.....	1.00
West King, 9th.....	5.00
Brampton.....	25.00
Leith.....	6.00
Pilot Mound.....	5.00
Antlers.....	3.00
Pricville, St Columba.....	13.00
Brucefield Union ch.....	23.00
Wallaceburg.....	20.00
Alexandria.....	2.00
Somerville.....	2.00
Amos.....	17.00
Nepean.....	5.00
Hampstead.....	5.00
Oil Springs.....	10.00
Laskay.....	7.10
Simcoe.....	5.97
London, Knox.....	15.00
Craigvale and Lefroy.....	11.00
Warington.....	13.50
Cookstown.....	4.00
Thessalon.....	3.19
Needman, Inwood & Brooke.....	3.60

Drumbo.....	1.00
East King.....	7.15
Bryson and Litchfield.....	3.00
.....	\$25,269.15

POINTE-AUX-TREMBLES SCHOOLS.
 Received by Rev. Dr. Warden, Treasurer, 193 St. James St., Montreal, to 5th May, 1889.

Ordinary Fund.
 Already acknowledged \$3192 47:
 Avonbank SS, 25 00; Lachine, St Andrew's SS, 44 78; Mrs Petry, Toronto, 1.00; A Friend of Missions, 5 00; Athelstan, 10.00; Laprairie, SS, 7.36; Campbellton, SS, 16.00; Montreal, Erskine ch, Juv M Soc 50.00; Montreal, Knox ch 50.00; Pickering, St Andrew's SS, 13 75; Toronto Mission Helpers, per Miss L Henry, 1.25; Mrs Redpath, Terrace Bank, Montreal, 50.00; New Glasgow, NS, James ch SS, 50.00; Windsor, NS, St John's, 50.00; Oshawa, SS, 12.50; James, Barker, Ingersoll, 10.00; Montreal, Erskine ch, B Class, 56.45; Barrie, SS, 25.00; Lady Friend, Ottawa, 50.00; Friend, Ottawa, 50.00; Montreal, Chalmer's, Juv Mission Soc, 2.00; A Friend, 3.00; Sutherland's River, W F M Soc, 8.00; Montreal, St Gabriel SS, 50.00; Starley Bridge, P E I, C E S, 11.25; Chateaugay, SS, 4.00; Glenmorris, SS, 5.00; Carmichael and P A McGregor, New Glasgow, 160.00; A Friend, Moore, 5.00; Windsor, O, St. 50.00; Stouffville, 5.00; Sutton, SS, 8.00; Mrs Lawrie, St Catharines, 1.00; M Stanley, 2.00; Ross SS, 20.00; Thisle Temperance Lodge, English River, 38.50; Halifax, St Matthew's, 57.00; Campbellford, SS, 12.50; Alex Campbell, Annapolis, 2.50; Parkhill SS, 7.55; Lakfield SS, 25.00; Martintown, St Andrew's SS, 5.00; Mrs E V Edwards, Gorington, 1.00; Elmsdale SS, 6.01; Mabou, Hillsboro SS, 9.00; Board and Tuition Fees, 148.72; A Friend, Ontario, 2.00; Interest, 173.86; St Hyacinthe, Band of Hope, 5.00; Churchville, N S, Ladies Soc, 2.00; Montreal, per J Bourquin, 310.00; Member of Chalmer's ch, Guelph, 50.00; A Kennedy, Charlottetown, 50.00.—\$11,048.44.

BUILDING FUND.
 Already acknowledged \$4436.54:
 Per Mrs D Davis, Newmarket, 6.05;
 Rev C Chiniquy, St Anne, Ill, 50.00;
 Miss A E Kirkland, Mt Healey, 1.00;
 Greenbank, W F M Soc, 2.00; Misses Woir, W Flamboro, 5.00; Mrs Redpath, Terrace Bank, Montreal, 100.00;
 Mrs J McMechan, Port Perry, 1.00;
 Friend, Ottawa, 200.00; Miss Bryson, Coulonge, 2.00; Montreal, St Gabriel SS, 15.60; M E Barnhill, Truro, N S, 1.00; M S R Hamilton, 1.00; Mrs A Sutherland, Ripley, 1.00; Per Mrs R E Lohian, Holstein, 2.50; Montreal, Wom Miss Soc, 1500.00; Sums under one dollar, 89.20; A Chase, Ridgetown, 2.00.—\$6115.29. Less for Ottawa Ladies' College,—\$100.00.—\$6315.29.

OTTAWA LADIES' COLLEGE.
 Received by Rev Dr Warden, Treasurer, 193 St James St, Montreal.

Rev C Chiniquy, S' Anne..... \$ 50.00
 A Friend, Per Rev Dr Matthews..... 50.00

Member of Chalmer's Church	
Guelph.....	50.00
Geo D Ferguson, Fergus.....	50.00
.....	\$200.00

Next RECORD will contain a list in full of all contributions received up to June 5th, for the Ottawa College.

PRESBYTERIAN COLLEGE MONTREAL.
 Received by Rev Dr Warden, Treasurer, 193 St James St, Montreal, to 8th May, 1889.

Ordinary Fund.
 Already acknowledged, \$1718 97;
 Indian Land, Free Gordon ch, 25.00;
 Vankleek Hill, 21 00; Rochesterville 8 91; Rev J McFarlane, Pine River, 5.00; N Easthope, 4.00; E Mawkesbury; 2.00; Osgoode, 12.00; Brockville 1st, 35 00; Kenmore, 5 00; Dunganon and Port Albert, 20 00; Gordon Hill and Knoxville, 2 00; Dunedin, 2 00; Pakenham, 2 00; Raunay, 4.00; Dunbar, 2 42; Manotick and S Gloucester, 20 00; Oil Springs, 5.00; E Seneca, 2 0; Peterborough, St Paul's, 50.00; Ottawa, Knox, 15.00; Hamilton, McNab St, 20 00; Pricville, St Columba, 3 00; Port Hope, 1st, 8.10; Ross and Colden, 8.00; Nepean and Bells Corners, 5.00; Montreal, St Gabriel, 12.00; Churchhill, 5.50; Rockburn and Gore, 8.00; R N McCullum, Montreal, 10.00; Mattawa, 2.75; Morewood, 10.00; W Winchester, 12.00; Hamilton, Knox, 25 10; E William's St Andr's, 14.60.—\$2103 25.

EXEGETICAL CHAIR ETC.
 Already acknowledged, \$2005.00:
 Hugh Cameron, Montreal, 25 00;
 John Durie, Ottawa, 10 00; William Drysdale, Montreal, 25.00; A Friend, Montreal, 50.00.—\$2115.00.

SCHOLARSHIP FUND.
 Already acknowledged, \$890.00:
 A Friend, per Rev M D M Blakely, 25.00; K Campbell, Montreal, 25.00;
 R K McLennan, Alexandria, 50.00;
 Wm Drysdale, Montreal, 50.00;
 McNab St ch, Hamilton, 40.00; A Friend, Montreal, 10.00.—\$1003.00.

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND.
 James Croil, Treas., Montreal.
 Chalmer's ch, Kings-on, \$45 00;
 Huntsville, 10 00; Arranrior, 20 00;
 Ormstown, 12 00; Belleville, \$30 00.
 Kilsyth, \$5.00

MINISTERS W & O FUND, MARITIME PROVINCES, Rev. George Patterson, U. D., Secretary.

Receipts from 23th February to 30th April.
 Ministers Rates.—Rev Thomas Duncan, omitted, \$19.40; Dr. McRae, \$20.00 Total \$39.40, of which \$2 50 for fines and interest.

Congregational Collections & Donations.—Clifton and Granville, St. Matthews, North Sydney, Cove Head and Newport, \$5.00 each; Strathlorne, \$3, and St. Andrews Sydney, \$2; Bridgetown, \$2.50; Middle Musquodoboit, \$2.20; Tryon and Bonshaw, \$3. Total \$32.70.

NOTE.—There was an error in the summing up of acknowledged amounts in September Record. For \$33 81 read \$21.81.