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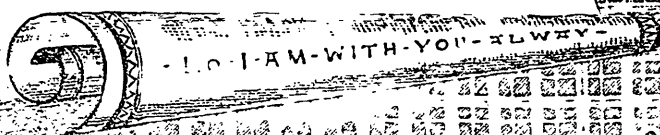
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GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.

The PRESBYTERIAN RECORD.

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BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

International S. S. Lessons.

18th MARCH.

A BLESSING TO ALL NATIONS.

A MISSIONARY LESSON.

Les. Gen. 18: 17-21. Gol. Text, Gen. 18: 18.
Mem. vs. 17-19. Catechism, Q. 94.

HOME READINGS.

M. Gen. 18: 17-21..... *A Blessing to All Nations.*
T. Gal. 3: 7-29 *Abraham's Seed.*
W. Rom. 10: 1-17..... *Salvation for All.*
Th. Rom. 1: 8-17..... *The Power of the Gospel.*
F. Luth. 3: 1-21 *Gentiles Partakers of His Promise.*
S. Isa. 11: 1-10..... *Messiah's Peaceable Kingdom.*
S. Psalm 72: 1-20. *All Nations shall Call Him Blessed.*

Time.—B. C. 1898. (See Lessons VI. and VII.)

Place.—Hebron, about twenty miles south of Jerusalem.

Opening Words.—Our lesson passage is a part of the account of the visit of three heavenly visitants to Abraham just before the destruction of Sodom and Gomorrah. One of those was the Lord, the Angel of the Covenant.

Helps in studying.—17. *That thing which I do*—am about to do. 18. *Seeing that Abraham shall surely become*—thus the Lord honored him with his confidence as his friend. *All the nations of the earth shall be blessed in him*—all the true blessedness the nations of the earth are now or ever will be possessed of is owing to Abraham and his posterity. Through them we have a Bible, a Saviour and a gospel. In him and in his seed, and descended from him, the Christ of God, all blessings centre; and through and from him they have been communicated to mankind, and shall continue to be communicated, till all nations shall be made happy in him, and by faith in Jesus become "Abraham's seed and heirs according to the promise." 19. *I know him*—"I have known him to the end that"—The divine resolution was grounded on the fact that divine grace had chosen him to the high destiny described in the language following. *Command his children*—by parental authority, as well as by personal example. *They shall keep the way of the Lord*—parental faithfulness will be followed by filial obedience. Train up a child in the way he should go: and when he is old he shall not depart from it. Prov. 22: 6. 21. *I will go down now and see*—he would not let loose his vengeance until it should be seen to be perfectly just. Nothing would be done in haste, but all with judicial calmness.

QUESTIONS.

Introductory.—From whom did Abraham receive a visit? How did he entertain them? What promise was renewed to him? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Blessing of Abraham.* vs. 17, 18.—Toward what place did the three start? v. 16. What did Abraham do? What did the Lord say? What reason did he give for telling Abraham his purpose? When had this promise been made to Abraham? How were all the nations of the earth to be blessed in him?

II. *The Faithfulness of Abraham.* v. 19.—What further reason is given? Explain these particulars. Which is the fifth commandment? What is required and what forbidden in it? What are the reasons annexed to the second

commandment? What is the duty which God requireth of man?

III. *The Compassion of God.* vs. 20, 21.—What did the Lord then say? What is here meant by the cry of Sodom and Gomorrah? What did he propose to do now? What does this language of the Lord show?

LESSONS.

1. The secret of the Lord is with them that fear him. Psalm 25: 14.
2. Parents should command their children and households after them by religious instruction.
3. They should enforce their religious instruction by a godly example.
4. God does not punish the wicked without first considering their guilt.

25th MARCH.

REVIEW.

Les. Gen. 1-18. Gol. Text, Matt. 22-32.

HOME READINGS.

M. Gen. 1: 26-2; 3: 3; 1-15..... Lessons I., II.
T. Gen. 4: 3-18 Lesson III.
W. Gen. 9: 8-17; 12: 1-9..... Lessons IV., V.
Th. Gen. 17: 1-9; 18: 17-33..... Lessons VI., VII., XI. 2.
F. Gen. 22: 1-13 Lesson VIII.
S. Gen. 25: 27-34; 27: 22-40..... Lesson IX.
S. Gen. 28: 10-22; Prov. 26: 1-7. Lessons X., XI. 1.

The Review of the Quarter's lessons is like a great bridge, about 2222 years long, spanning a stream of time about 2222 years broad, that flows between Eden and Jacob's ladder at Bethel.

The ten lessons on the outstanding points of history in this period may represent ten piers on which the bridge rests, and the spans between the piers the spaces of time and history between the lessons. These spans are very uneven in length from a very short period up to more than 1500 years.

REVIEW EXERCISE.

What book have we studied during this quarter?

Why is this book called Genesis?

What does this book say about the origin of all things?

What have we learned of the creation of man?

What did God do on the seventh day?

What tree was forbidden to Adam and Eve?

What was to be the penalty of eating of this tree?

What did the serpent say to the woman?

What did the woman do?

What offering did Cain and Abel bring?

How were the offerings received?

What did Cain do in his wrath?

Why did God destroy the world with a flood?

What was the promise of God's covenant with Noah?

What did God make the sign of this covenant?

How did the Lord call Abram?

What did the Lord promise him?

What are we told of Abraham's faith?

For the sake of how many righteous men did the Lord promise to spare Sodom?

How did the Lord try the faith of Abraham?

With what vision was Jacob favored at Bethel?

What promise did God renew to Jacob?

Review drill on titles, Golden Texts, Lesson Plans, Review Questions, and Catechism questions.

What is the Golden Text of the Review Lesson?

Presbyterian Record.

State of the Funds. The congregational contributions to the principal funds of the Church, as compared with the corresponding period of the previous year, is as follows :

WESTERN SECTION.

Received to - - -	Feb. 10, '93.	Feb. 10, '94.
Home Mission Fund.....	\$31,821	\$28,199
Augmentation Fund.....	11,410	10,213
Foreign Mission Fund....	40,971	29,544
W. & O. Fund.....	3,532	2,450
A. & I. M. Fund.....	5,065	3,883

EASTERN SECTION.

Received to - - -	Feb. 1st, '93.	Feb. 1st, '94.
Foreign Mission Fund...	\$16,649	\$20,840
Home Mission Fund.....	5,531	6,343
Augmentation Fund.....	2,426	2,702
College Fund.....	11,435	6,372
A. & I. Min. Fund.....	2,575	2,288

EAST AND WEST.

Received to - - -	Feb. 10, '93.	Feb. 10, '94.
Assembly Fund.....	\$ 2,545	\$ 1,709
French Evangelization..	13,445	12,663
Pt. aux Trembles schools.	6,361	5,375

In the above statement note two points with regard to the *Eastern* section of the Church :

1. The amount given for Aged Ministers' Fund, Eastern Section, includes ministers' rates as well as congregational gifts.

2. The increase in Foreign Mission receipts for 1894 is owing to the special gifts of \$5,712 for removal of the debt.

Intolerance in Ireland. Now from Quebec, again from Portugal or Mexico, or some other Papal country, comes news of religious intolerance. The latest is from the City of Cork in Ireland. A street preaching service had been intimated by a minister and some helpers. A crowd had gathered, and when they came out, hustled and nooted them along the street, pelting them with foul mud and fouler epithets until they reached a place where they had purposed having service. Here the police interfered, not to protect, but to prevent, and marched them back over the same route, the crowd still hustling and pelting them without hindrance. From this place two young men attempted to escape by a rear door, but they were seen, pursued, and one of them nearly killed.

Utah Again. After a bitter fight through long years the polygamy of Mormonism was put under the ban of the law, and the Christian people of Utah began to hope for better days, while the nation felt that a national stain had been wiped away. But Utah is no longer a territory ruled from Washington. It has been admitted as one of the "States" of the union, with the right to make its own state laws, and it is feared by many that Mormonism may again become aggressive and polygamy once more be made lawful.

Irreligion in France. The startling statement is made on the authority of Father Hyacinthe, that of the thirty-six millions of people in France, not more than six millions, or one-sixth of the whole, can be spoken of as having any real connection with the church, *i.e.*, the Church of Rome. As there are, comparatively speaking, but few Protestants, this means that France is about wholly religionless, Godless. It is pleasing to learn that a new daily paper, to be conducted on Protestant lines, has been started in France, and it is hoped that it may find a constituency even among well disposed Roman Catholics.

At Tiberias. The Free Church of Scotland nas opened a new hospital in connection with their mission at Tiberias on the shore of the Sea of Gallilee. Centuries ago Jesus taught and healed along its shores, and now His followers, in His name, are doing the same blessed work. For a time it was expected that our own missionary, Dr. Webster, would settle in Tiberias and that the mission would be carried on jointly between our own Church and the Free Church, but this has been found to be inexpedient, and it is probable that Dr. Webster will settle at Haifa, on the Mediterranean, at the base of Mt. Carmel.

Robert Louis Stevenson, the well known writer, says: "I had conceived a great prejudice against missions in the South Sea, and I had no sooner come there than that prejudice was at first reduced, and at last annihilated. Those who deblatterate against missions have only one thing to do—to come and see them on the spot."

Hunger in India. How little is known in our land of the world's "hard times." In the National Congress lately held at Lahore, the startling statement was made that "fifty millions of the people of India are always on the verge of starvation and that several millions die for want of food every decade, in that country." The *Free Church Monthly* says:—"A resolution was adopted urging the Government to find a remedy for this state of things. But that is just the difficulty. An influential committee has just concluded that nothing more can be done for the unemployed in London, and how to remove the poverty of the world seems an insoluble problem. The truth is, that while emigration and the reclamation of waste lands, etc., may furnish temporary relief, no radical or permanent cure will be found except in the extension of the rule of Christ."

This will make men and women industrious, temperate and economical, and society safe and pure. It will promote all that tends to the comfort and well-being of man for time as well as for eternity. It has already done much even for India, and better days will come as Christ's sway extends.

The Hindu Money Lender. "Debt" was one of the subjects of discussion in the Missionary conference at Mhow, mentioned in another column. In connection with that and with the poverty and starvation in some parts of India, it is interesting to read the following from the *Free Church Monthly* regarding the money lender and the experience of some of their missionaries:

"The Hindu money lender is the great curse of Indian village life. The *soukar*, as he is called in the Dekkan, fattens on the poverty of the people, and the law seems powerless to restrain him. The average Hindu cultivator seems unable to refrain from borrowing, and is burdened by debt from generation to generation.

To borrow seems to be the great temptation of the native Christian. When Mr. M'Culloch took charge of district work in the Hugli region, he found that debt was the chief hindrance to Christian work. When Dr. Mowat began his duties at Jalna and Bethel, he found that every one of the late Dr. Sheshadri's catechists were deeply in debt, and therefore in bondage to the *soukar*. When the missionary went to preach in the bazaar, he was met by the money lender, who demanded the payment of his catechists' debts; he found them lurking about his house to catch the catechists when they left his study. Something had to be done to get rid of this evil, ere any efficient work for Christ could be done. Accordingly, Dr. Mowat, after duly thinking the matter out, and after taking counsel with other missionaries, resolved to raise Rs. 1,500 to form a provident fund. With this in hand, he paid off most of the debts at reduced rates, and then deducted instalments from their monthly pay; while, at the same time, he laid it down as a rule that if any one should again contract debt, after having been cleared, he would be dismissed the service. This was done in one or two cases, and had a most salutary effect."

Prohibition. Has made greater strides in the Dominion than the most sanguine would have hoped a year ago. The Provinces, one after another, Manitoba, Ontario, and P. E. Island, have had the opportunity of voting upon the question, and majorities larger than either friend or foe expected have declared themselves in favor. Nova Scotia is soon to have a similar opportunity, and as among the Provinces, she has ever occupied the van in the question of Temperance legislation, it is hoped that the only variation will be to break her own record.

Church Steeple. Dr. Mackay, of Formosa, tells of the value of a steeple upon the mission church which he erected at Bangkok, and which was thought by some to be a needless expense. The reason which he gives for building it is that there is a superstition, generally prevailing, that if one building is raised even a few inches higher than others, there is danger of disturbing the equilibrium in the spirit world and thus inducing unknown ills, and that in order to dissipate that superstition he had this steeple erected, and that it has largely accomplished the end in view. The steeple was not an expensive one, and is a perpetual testimony to the truth.

The Shorter Catechism. One of the fullest, simplest, most compact, most comprehensive summaries of revealed truth, one of the best creeds ever prepared, is the Shorter Catechism. Some one has suggested that if the questions appended to the commandments, such as "what is required, forbidden, and reason annexed," were left out, and as well, the six questions on the different petitions of the Lords prayer, the whole would be much shorter and simpler, the system of doctrine would be as complete, and the Catechism if possible still better suited for memorizing as a brief statement of the great truths of revealed religion. It might aid the learner in grasping the Catechism as a whole, to repeat it occasionally in this abbreviated form, and then to learn the remaining questions, as explanatory.

"Why do you not join the church?" said an aged bishop on the frontier many years ago to one who had talked much and loudly of his interest in such matters. "I would, Bishop," was the reply. "if there were not so many bad men in the church. I am waiting to find a perfect church." "You will never find it, my young brother," said the bishop, sadly; "for (unless you claim for yourself more than I think you will care to,) when you once have joined it it will cease to be a perfect church."

Remember that Bible study is one of the objects of a Young People's society. If its members fail to study the Bible one of its chief purposes is defeated.—*Herald and Presbyter.*

Effects of the Plebiscite. In measuring the results of the Plebiscite on Prohibition, we do not often think of these results as reaching to India, or as affecting our mission work there. But such is the case. Dr. Buchanan, our missionary in Ujjain, writes to his brother in Ontario:—"I wish you the utmost success. Your Plebiscite is just coming at a time when the matter is being thrown up here in India, that we are trying to do away with opium in India while liquor is freely drunk in Britain and America without any hindrance. I do hope you will carry the day for the good cause. Just now there is a Royal Commission here from Great Britain inquiring into the opium question, and it is amazing the difference of opinion on the subject. Many see little harm in the use of the drug, while others see it as the ruination of homes and individuals as well as of the nation, eventually, if persisted in. The Commission is to come through this part of India shortly, and I am on a committee to give them some light on the subject."

Facts about Korea is a peninsula about four hundred miles long by one hundred and fifty miles broad and has a population of from eight to twelve millions. It is a vassal of China. There are schools but most of the people are ignorant. The dwellings are mud thatched with straw. The people are idolaters. There are more than twenty gods popularly worshipped. Ancestral worship too is common. More than a century ago Romish converts from Japan and China carried their religion into Korea. The government became alarmed at its progress. Persecution arose. 4000 martyrs perished. After this, Romanists from Spain and Portugal tried again to effect an entrance and made many converts, but persecution again destroyed all traces of their work.

Efforts were made by Protestants to get the Gospel into Korea as early as 1860, but the "Hermit nation" kept within itself and little was accomplished until the treaty with the United States in 1882. In 1884 the Presbyterian Church of the United States, North, began a mission at Seoul, the Capital. Medical work has been a large factor in the mission advance there. Three or four hospitals have been established. Thousands are treated and hear the Gospel at the same time. There are besides Seoul 337 large cities, each containing from ten thousand to three hundred and fifty thousand inhabitants, and of these only four have a preacher of the Gospel. The people are willing to receive the truth. The door is an open and inviting one.

Remember that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather faith is no faith.—*Spurgeon.*

Sowing and Reaping. Two interesting incidents of the far reaching influence of good reading come to mind.

The first was the case of Rev. Dr. Morton, of Trinidad. When a lad, a neighbor boy and playmate, used to loan him month by month the old *Missionary register*, with Dr. Geddie's early letters from the South Seas. The seed fell on good soil. Those letters were in God's hand the means of turning young Morton's mind to the mission field, and a trip to the West Indies for his health, shortly after he was settled in the ministry, gave a field for carrying the idea into practical shape. He saw in Trinidad the immigrants from India, working on the estates, with none to give them the gospel. He came home to Nova Scotia, told the Synod of the field and its needs, offered to go as a missionary, and now after twenty-five years, we have among the 80,000 Indian immigrants four flourishing congregations, with a large number of stations, over 4,000 children in school, and a college for the training of a native ministry.

The other case is that of Rev. W. J. Mackenzie, who has lately gone to Korea. Rev. E. A. McCurdy, late of New Glasgow, N.S., some fifteen years ago lost a loved child. As a memorial of his boy he set apart \$100, the interest to be devoted yearly to the purchase of a few of the latest and best works on missions for the library of the Pres. College, Halifax. These books were to be the nucleus of a Foreign Mission department in the library and were to be kept by themselves as the "Roy McG. McCurdy Memorial."

Some six years ago W. J. McKenzie, a student at the College, was sent as a missionary to Labrador for a year and a half by his fellow students. He had with him two or three books from the college library for reading and study. Among them was one of these books, "The Hermit Nation," Korea. He read it on the way. The needs of that land with its hundreds of cities without a missionary or a Christian, deeply impressed him, and there as they drifted ice-bound in the Gulf of St. Lawrence in a small sailing vessel on the way to Labrador, he devoted himself, if the Lord should open the way, to that work.

He finished his mission, came back to college, completed his course, and settled for a time as pastor of the congregation of Lower Stewiacke. But Korea still called. He could not refuse. He resigned his charge. Our church had no mission there and was not in a position to open a new one. He was told that if he wished it, an appointment to that field would be given him by the Pres. Ch. in the United States. But he did not wish to sever his connection with the church and friends of his own land and preferred to go forth in faith, trusting to what friends might give for his support. Two or three months since he crossed the continent, has reached Korea and begun the study of the language.

Church Notes and Notices.

INDUCTIONS.

Mr. D. M. Robertson, into London East, London Pres., Jan. 23.

Mr. Courtenay into Port Stanley, London Pres., Jan. 31.

Mr. R. W. Ross into Glencoe, London Pres., Jan. 20.

Mr. H. McQuarrie into N. Bruce and St. Andrew's, Saugeen.

Mr. David Parry into Wingham, Maitland Pres., Feb. 15.

Mr. John Bell into West Arran and Dunblane, Feb. 15.

RESIGNATIONS.

Mr. A. McDonald of West Nottawassaga, &c.

OBITUARIES.

Rev. Hugh McLeod, D.D., was born in Sutherlandshire, Scotland, in 1803. After completing his preparatory studies for the ministry, he was ordained 7th Nov., 1833. At the disruption he came out with the Free Church, and in 1845 he was sent as a deputy to visit British North America. In 1850 he again crossed the Atlantic at the urgent call of the Mira congregation, and was settled as their pastor, though his labors for the Church, for long years, extended far beyond, until age with its infirmities compelled his retirement. In 1877 he was chosen Moderator of the General Assembly. For a number of years he has been the father in the ministry of the Presbyterian Church in Canada. On the 23rd of January, he passed to his rest, in the 91st year of his age, and the 61st year of his ministry.

PRESBYTERY MEETINGS.

Algoma, Sudbury, March, at call of clk.
Bruce, Walkerton, Mar. 12, 1 p.m.
Brandon, Virden, Mar. 13, 10 a.m.
Calgary, Cal., 1 Tues. March.
Chatham, Chat., 1st. Mar. 13, 10 a.m.
Guelph, Hesp., Mar. 19, 7 30 p.m., con. Mar. 20, 10.30 a.m.
Halifax, Hx., Chal. Hall, Apr. 15, 10 a.m.
Ham., Knox, 3 Tues. Jan. Mar. July & Nov., St. Cath., May & Sept.
London, Lon., Park Ave, 2 Tues. Mar., 1 p.m.
Maitland, Wingham, Mar. 20, 11.30 a.m.
Minnedosa, Gladstone, Mar. 12.
Montreal, Pres. Col., Mar. 12, 10 a.m.
Orangeville, Shelburne, Mar. 12, 10 a.m.
Peterboro, Pt. Hope, Mill St, Mar. 20, 9 a.m.
Regina, Ind. Head, 2 Wed. March.
Rock Lake, Manitou, St. And.
Sarnia, Sarnia, St. And., Mar. 13.
Stratford, Strat., Knox, Mar. 13, 10 30 a.m.
Toronto, St. And., 1st Tues. every month.
Victoria, Vic., St. And, Mar. 6, 2 p.m.
Westminster, West., Mar. 20, 2.30 p.m.
Whitby, Whitby, St. And, April 17.
Winnipeg, Man. Col., Mar. 13, 3 p.m.

MISCELLANEA.

Two congregations that were formerly in connection with the Church of Scotland, and had not hitherto entered the union, have decided to do so, viz., St. Andrew's Church, New Glasgow, Nova Scotia, long one of the leading Kirk congregations of the Maritime Provinces, with the Presbytery of Pictou, N. S.; and Cote St. George with the Presbytery of Glengarry, Ont. A Highland welcome, better even than that, a cordial Christian welcome, will be given to these incoming members of our Presbyterian family in Canada.

Our Home Work.

The Sabbath Atmosphere His Excellency, the Governor General, in replying to an address presented to him a short time since by the Presbytery of Ottawa, referred to the importance of Home Mission work, and spoke of a visit that himself and the Countess of Aberdeen had made two or three years ago to their farm in a far back district of British Columbia. He spoke of the gathering on Sabbath, the rows of carriages, the quiet groups, the reverent worship, the bright beautiful day, the stillness of the scene, the "Sabbath atmosphere." What a precious word! What memories it calls up! Early days, when work and play ceased, and all was stilled; when even the birds seemed to sing more softly and sweetly, the sun to shine more brightly than on other days; when a holy calm seemed to rest on everything. Thank God for the "Sabbath atmosphere." It is one of the best blessings of any land; one of the sweetest memories of after busier days amid more stirring scenes, and often keeps the stranger in a strange land from wandering in paths of sin. It is one of the healthiest atmospheres that one can breathe. It is death to moral and spiritual "bacteria." Long may our land enjoy it in its bracing and life giving purity. Let Canada flourish by breathing a "Sabbath atmosphere."

Encourage- "In the North-West work is progressing and encouraging to the workers. The country is wide, has large resources in process of development, and is sure yet to become the home of a large population. The people are from choice stocks, and generally law-abiding, moral, religious. Last year there were fewer convictions in Manitoba for crime than in any province of the Dominion. Missions are becoming congregations which not only maintain ordinances among themselves, but help the schemes. The subjoined table indicates the progress during the last twelve years."

	1881.	1893.
Congregations.....	2	77
Missions.....	28	155
Preaching Stations.....	116	712
Communicants.....	1,153	15,091
Revenue.....	\$15,100	\$239,273
Mission Churches and manses built in 11½ yrs.		263

Obituary notices of the following worthy workers for Christ were sent before the notice in the last issue of the Record reached its readers.

Mr. Alex. Dingwall Fordyce, for over 45 years an elder in St. Andrew's Church, Fergus, died Jan 2, aged 77 years.

Mr. John Graham, Sen'r, for 17 years an elder, passed to his rest in Miami, Manitoba, on the 24th of December.

Mr. Edward Marshall, for 43 years an elder, died at Galligertown, Ont., aged 80 years.

How to give The hearts of many have been **relief.** stirred within them to ask, "what can we do to relieve the pressure of want on the part of some of the Home Missionaries in the North-West." Send it to Dr. Reid for the Home Mission Committee for that purpose. They can use it to more advantage to this end than can be done in any other way.

How they help themselves. The pinch of want comes to many a missionary's home in the West from the fact that owing to the low price of produce, many of the people are so poor that they can do nothing towards paying their part of the support. When the people have means they are not backward in doing their part. Last year the givings in the West (i.e. the North-West) averaged \$17 per communicant, while those of the whole Church reached only \$11.10. In 1881 the West gave one ninety-eighth of the revenue of the Church, and in 1892, one-ninth, of which nearly \$21,000 was for Schemes.

Gospel triumphs. The Home as well as the Foreign Field affords illustrations of the Gospel winning its way by God's blessing on fearless faithful work, among people who at first did not wish to welcome it. Two or three striking incidents are reported by Dr. Robertson in the North-West. One missionary on arrival at his field was informed that he was not wanted, and would have neither audience nor support. In the second year he reported a manse building, communicants 29, revenue over \$500. In another case a missionary reported a new field lacking in material to make a cause. He was removed and another man sent, who reported, in one year, church built and congregation self-sustaining. Again, a mining district is occupied, people indifferent, many hostile. In two years 73 families and 59 communicants reported, church and manse built, latter costing \$3,300, and people offering \$800 to support ordinances. Missionary sent to another district, retired after several months' service, preaching his farewell sermon to a congregation of one. His successor labored for six months, reporting average attendance over 150, families 65, and revenue for six months over \$500.

In a district occupied last spring for the first time the missionary found one professing Christian in a stretch of seventy miles. In another a number of young men were wont to meet in the house of one of their number to drink, gamble and do worse. The lives of two of them were shortened through their orgies. A mission was started there last spring. Several of these men have been converted to God and meet for the study of the Scriptures and prayer where their carousals used to take place.

LETTER FROM DR. COCHRANE. HOME MISSIONS AND AUGMENTATION.

MR. EDITOR:—Will you permit me to say before your readers, and the Church at large, the present condition of the Home Mission and Augmentation Funds, in view of the half yearly meeting of the Committee on the 27th of March.

In October last, in order to meet the claims due for Home Mission and Augmentation work during the summer \$40,000 had to be borrowed. Only a small portion of this has been paid, the remainder falling due in March and April. The claims for work done during the winter months, which are payable at the end of March, when added to the amount still due, make a sum of nearly \$90,000, and the present indications are that in both the Home Mission and Augmentation Funds, there will be a large deficit. Last year, \$65,000 was paid out for Home Missions, and \$25,000 for Augmentation—a total of \$90,000. But in addition to the regular contributions of the congregations, \$14,000 was received last year from Donations and Bequests, an amount that cannot be expected this year.

It is also to be borne in mind, that the amounts voted to the North West and British Columbia, were in excess of any former year on account of the increasing number of fields occupied. I am also in possession of letters to the effect, that the committee will be called upon to supplement salaries, as many of the mission stations and congregations, on account of failure in crops, will not be able to implement their promises. Unless therefore the Home Mission Committee can give aid, *over and above* the grants promised last March, our missionaries must suffer severely.

At the meeting of the Executive last October, the Convener was instructed, if at all possible, to advance in December, 40 per cent of the claims due next March. The state of the fund rendered this impossible, although through Dr. Reid's kindness, I have been able to meet the more clamant demands, since that date.

I do not wish to be an alarmist, nor unduly to exaggerate the condition of our funds at this date, but I feel assured, that unless some of our able congregations and wealthier members, come to the help of the Committee, with increased or special contributions, the claims due our hard-worked missionaries and ministers cannot be paid in full in March. If anything can be done, *it must be done quickly.*

I appeal on behalf of 300 missionaries and 150 ministers in augmented congregations. Not only this—but a deficit in Home Missions and Augmentation, means the same in all the funds of the Church.

A synopsis of the requirements of the committee for the year, and the state of matters in the North-West, has been prepared and sent to all the ministers of the Church. Have these been circulated among the membership?

Yours faithfully, WM COCHRANE.

MANITOBA AND THE WEST.

AN OLD TIME MISSIONARY MEETING.

AN event of more than ordinary importance took place on the evening of Friday, the 5th of January, in old Kildonan, the mother church of the Presbyterians of Manitoba. It was the 40th anniversary of the opening of this the first Presbyterian Church on the banks of Red River. The Rev. William McKinley, the present energetic pastor, took advantage of the occasion to hold the annual missionary meeting, and after the election of officers for the coming year, and the allocation of the \$200 raised by the society for the schemes of the church, called on the Rev. Alexander Matheson, of Springfield church, to address the meeting on

"OLD TIMES IN RED RIVER."

He is a native of Red River, and gave a stirring account of the early days. The Scotch people of Red River, though from 1821 till 1851 without any other service than that of the Church of England, maintained prayer meetings in their houses, and kept alive the ancestral flame. In 1840, without any minister, they erected a school house and maintained a good school. Mr. Mathieson was the teacher. They erected a manse in 1851, and through the assistance of two Christian doctors of the 49th Regiment stationed for a time at Red River, had the attention of the Free Church of Scotland, and through them Dr. Burns, of Toronto, called to the wants of the Highlanders of Red River. Dr. Black arrived in 1851, and being a single man at the time, the manse, not needed by him, was used as a church. The speaker gave incidents of the early times of the settlement, described the arrival of Dr. Black, gave a eulogy on Sheriff Ross, the fore front of our cause on the Red River, and closed with an account of the building of the church, interrupted as it had been by the flood of 1852, and its opening on January 5th, 1854. The congregation, made up of the children and grandchildren of the Red River pioneers heard the address with breathless interest.

The next speaker was Rev. Dr. Bryce on

"HOME MISSIONS."

The doctor described his arrival in October, 1871, twenty-two years ago, and his spending his first night at Kildonan Manse. He told of the way in which nine stations, west of Lake Superior, in 1871, had become some 720 in 1894. The Presbytery of Manitoba when he arrived consisted of four members: Dr. Black, Mr. J. Nisbet, Mr. W. Fletcher, and Mr. J. McNabb. Now, in our district there are two Synods containing nine presbyteries. The speaker then pictured the hardships of the Home Missionary. He declared the large number of their ordained missionaries to have been men of ability and knowledge who had made sacrifices to come to the mission field,

and spoke of the self-denying wives who had accompanied them as worthy of double honor. He stated that the Presbyterian Church claimed to be an intellectual church, and that in almost every city and town west of Lake Superior she held the first place. Also the Presbyterian Church is strong among the sturdy farmers of Manitoba and the West. Twenty one or twenty-two of the forty members of the Legislative Assembly of Manitoba are Presbyterians. The church also carries on most interesting railway missions, placing eight or ten of the small railway stations where there is little settlement, in charge of a missionary who to do his work must preach every night of the week. Among ranchers, miners, and fishermen the missions were established, and the gospel is preached in English, Gaelic, Icelandic, Indian, Chinese, and in a few months German and Hungarian will be added. Dr. Bryce claimed that usefulness and adaptation must be their only claim as a church. National distinctions, traditional greatness, even a noble history were of small account. Pure lives, Christian activity, ability to meet the wants of a new country, and living faith in Christ were the only weapons worthy of our confidence as an aggressive church.

He was followed by Rev. Prof. Hart who spoke on

INDIAN MISSIONS."

After a statement of our Foreign Missions outside of Canada, he gave an account of the work begun among the Indians in 1866, and continued with ever increasing power till the present time. He graphically described Rev. James Nisbet starting out in the year named to proceed overland by waggon to found Prince Albert mission, five hundred miles west. The whole company was from Kildonan, and Kildonan at that time gave the handsome sum of £100 sterling for outfit. The work had gone on well. Mistawasis reserve was the outcome of the Prince Albert experiment, and the venerable Chief Mistawasis (Great Child) is still a prominent figure in our work. For twenty years he has been a power on the side of Christ and of good government. Stony Plain, Round Lake, Lakesend, File Hills, Crowstand, Birdtail, Okanase, and elsewhere were gone over, and interesting stories related of the progress of the work. The special feature of our school work was illustrated by reference to Birtle school where the ladies of the church have erected a fine stone building this year, and the thriving Sioux school at Portage la Prairie, whose pupils took part in the late Synod meeting, and the Regina Industrial school, with its hundred pupils under Principal McLeod. For many years the Presbyterian Church was lethargic in dealing with the Indian work, but ever since the meeting of the General Assembly in Winnipeg in 1887 a great forward movement had

been made. Professor Hart gave full statistics of the work, and his address was well received.

The last speaker of the evening was Justice Taylor who spoke on

MANITOBA COLLEGE.

He traced its rise and progress since 1871, relating how the Home Mission sub-committee had, in that year, met in his room in Toronto, during a time of sickness, when Dr. Bryce had been appointed to go out to found Manitoba College. The Chief Justice referred to the struggles and successes of the college, and quoted statistics which were eloquent as to the progress of the college. Affiliated as one of the four Arts colleges of Manitoba University, the college at last convocation had sent up 24 out of the 36 who received B. A. degrees in '93. Ever since the establishment of the University examinations in 1878 the college had sent up the majority of the students to the University. The speaker gave reasons why the college should be liberally supported by us. 1. On account of its excellent record in the work it had done. 2. Because of the self-denial of its professors and teachers. 3. On account of its benefit to the country. 4. Because it is a great source of supply of the ministers required by our church in the West. Reference was made to the summer session. It had been successful, but it entailed additional expense on the college. For all these and other reasons the Chief Justice urged a liberal response to the request for the support of the Theological Department, which was the especial duty laid in the Synods of Manitoba and Columbia. The interesting meeting was brought to a close by singing the hymn "From Ocean unto Ocean."

NOTES OF FRENCH WORK.

Isle de Mr. Mousseau writes: In January I held Grace services at Isle de Grace, Sorel, &c. I visited families, especially at Berthier, in the town and country as well. I saw lots of people I was acquainted with or related to, all Roman Catholics. I could speak fully upon religion everywhere and with everyone.

St. Hyacinthe. Rev. Mr. Boudreau writes from St. Hyacinthe for the month of January: "We hold a cottage prayer meeting which promises to be a great blessing to the Church. It is very informal and is held in the houses of those who are not afraid to invite their Roman Catholic neighbors. At the last meeting four R. C. adults were present, two of whom said they were henceforth done with Romanism. We furnished them with New Testaments and their friends are searching the Scriptures."

Chambly Canton. Mr. A. Boy, writes:— I have felt much encouraged in my work during January. My day school has been increasing.

I have three new Roman Catholic scholars. Fifteen scholars are now attending the school regularly. The S. School and the meetings are getting more interesting. We had 12 scholars at S. School last Sunday. The most part were Roman Catholics. They all behaved very well and came back to the meeting at night. Our little room is getting about full every time with a quiet, peaceful and respectful gathering of people anxious to hear the preaching of the Gospel.

St. John's Ch Russell Hall. This is one of our oldest French Protestant congregations. It has witnessed some stirring scenes and times. From Mr. Morin's report we learn that, "The most encouraging work of the year has been among the Roman Catholics who have come Sunday after Sunday to hear the Gospel preached and we have certain proof that the truths of the Gospel found their way to the hearts of many. A pleasing feature has been the good order which always prevailed. One can easily recall the time when we were exposed to open persecution and even assault during our worship with stones by those who thought to serve God by persecuting us. This order is due to the great change effected in the minds of a great many of our compatriots with regard to what we are and the principles we profess. It must be acknowledged that the class of Roman Catholics that we reach is not only respectable, but disposed to respect liberty of conscience for others."

"There has also been progress on the part of the congregation in its attendance at Sunday services and the prayer meetings. But many adherents, and we regret to say also communicants, show negligence in this respect, to whom the exhortation of St. Paul, 'to forsake not the assembling of yourselves together as the manner of some is,' is applicable."

Twenty-seven new members have been added during the year to the church, of whom 15 were on profession of faith and 12 by certificate. We have lost by death, removals and excommunication 10. There is a net gain of 17, making in all a membership of 147. One of the oldest members of the church, Emile Henri Junod, died last April at the age of 74. In 1841 he assisted at the organization of this church when there were only 8 or 10 French Protestants in the city."

"The S. S. and the Bible Class keep up and the Y. P. S. C. E. recently organized is flourishing. On the whole the past year offers encouragements which fill our hearts with gratitude."

A Chinese convert who recently died had this said of him: "There is no difference between him and the Book." This testimony is in striking contrast to the complaint made by a Brahman to a missionary: "Y. Christians are not as good as your Book. If you were as good as your Book you would convert India to Christ in five years."

Our Foreign Missions

Our Mission Jubilee. The Foreign Mission Committee, Eastern Division, at its recent meeting, appointed a sub-committee to make arrangements for the celebration of our Jubilee year of Foreign Mission work. What causes for gratitude as we review these years and their result. Let us aim to do it with a clear balance sheet.

The wives of missionaries. The admirable chart of our Foreign missionaries, on another page, from the pen of Mr. Croil, reveals its hidden beauty, not to the casual reader but to the careful student. The former simply reads Rev. A-B-. The latter looks again, reads between the lines and sees behind the Rev. A-B-, his wife, a true heroine, doing her work as bravely and nobly and effectively as he, and though she shines with but reflected lustre under his name, who knows but the larger part of that lustre is due to herself. How would it do, for a change, to speak of the laborers in a particular field as Mrs. A-B-, leaving it to the imagination of the reader to fill in the background of the picture with a husband. Whichever way it be read remember that in nearly every case the name of the missionary means a pair of missionaries, true yoke fellows, the wife modestly hiding under the *nomme de plume* of the husband's name.

Missionary Letters. Again the RECORD makes its plea to friends who have letters from our missionaries, not to keep these good things to themselves. The letters interest you and deepen your zeal in the work. They will do so to others. That letter which you have read from your missionary friend, and which you have laid away in your desk, or perhaps burned, might do great good if the readers of the RECORD had part of it. The RECORD does not wish the letters for publication, but to get facts for items. Many interesting notes that have appeared have been obtained in this way. Even from a very short letter something could be got to make an item. Please forward such letters, and after reading they will be carefully returned, if desired. If you do not wish to send the letters, write out parts of them and forward to the RECORD; and from these parts items can be gleaned. There is in this hoarding or destroying of missionary letters a great deal of waste, and waste is wrong, sinful. Gather up the fragments and send them for them, that nothing be lost.

A Noble Gift. Dr. Margaret McKellar, one of our medical missionaries in Neemuch, India, received from some one in Canada a generous Christmas gift, with instructions that it was for her own private and personal use. Instead of doing that, she sent it, with the following note, to Rev. J. Wilkie, at Indore, another of our stations in Central India.

"DEAR MR. WILKIE:—Enclosed please find a draft for eighty-two pounds sterling, which a friend in the home land, whose heart the Lord opened, sent me as a Christmas present. It has already brought much joy to my heart, so I pass it on to you to be used in the College building, as my gift. I had often thought how nice it would be if I could give something to help on the building. I cannot give you my friend's name, but the instructions that came in the letter were that I was to use it on myself privately. This I feel I cannot do while the College building stands unfinished in the sight of the heathen. After prayerful consideration I pass it on to you for that building, as I believe that to be the most pressing need. God will, I am sure, in His own way, provide all the money to finish the College."

Mr. Wilkie writes in terms of the most grateful appreciation of this self-denying gift, not a widow's, but a maiden's mite. He says that it has done great good to the whole Indore staff in the stimulus and encouragement which it has afforded, in addition to the large help that it has given towards the amount necessary to the completion of the College. He hopes that it may incite others to go and do likewise.

Conference at Mhow. On the 28th and 29th of December there was a Christian Conference at Mhow, Central India. Rev. Dr. Buchanan writes of it a few days in advance. "We are looking for a great blessing. We are getting our people interested and all are looking forward to the season together with hope and prayer. We are trying to have it so that the Indian brethren will take a leading part in the discussion, so as to bring out the native Christians to the front. Thus we are trying to practice what we believe will help to bring about that for which we long, and which will be discussed there, viz., "The independence of the native Church."

An idea of the Conference may be gained from a mention of the subjects discussed, e.g.—"Our Mission, its history, aim and objects,"—"How can the school be made a more effective missionary agent?"—"How can medical work be used to better advantage in preaching the Gospel?"—"The independence of the Christian Church in India, How to be effected?"—"How to study the Bible?"—"Temperance, Narcotics, and Intoxicating Drinks?"—"Debt?"—"How to develop a missionary spirit in the Church?"—"Giving?"—"Christian life as a power in the conversion of a heathen?"—"Sabbath Observance?"—Religious Training of the Young."

One of our Canadian missionaries presided at each session, but fully half the papers introducing the different subjects were by native helpers. Then there were early morning sessions devoted to prayer, and one or two others devoted to evangelistic services. The very fact of such a conference in our own mission, begun but a few years ago, is itself a notable mark of progress.

Good News Rev. J. W. Mackenzie writes from **from Efate**, New Hebrides, under date Nov. 13:—"Sabbath before last was a grand day here. The sacrament of the Lord's Supper was dispensed, and eighteen church members sat down for the first time. The whole number of communicants present was a hundred and fifty.

Mr. Mackenzie also writes,—“My eldest daughter is now with me, and is doing her best to fill her mother's place. She is acquiring the language very rapidly, having been able to speak it when a child, and is now able to assist me in the children's school.”

Mr. Mackenzie in his sore loneliness has two earthly sources of comfort, (1) His daughter who has so nobly given up in the meantime a good profession and prospects in Australia, to help her father, and (2) the cheering success that is being given, 18 new members at his last communion, and 150 in all, sitting at the Lord's table.

The labor traffic. Mr. McKenzie again writes,—“The Queensland labor traffic is again injuring my work very much. A few weeks ago thirteen of our boys were taken away by one vessel. To my mind the most discouraging feature of it is the high death rate among those who go away. The thirteen boys who have just gone are all smart and intelligent, some of them having been in my class for a time and so if they are under Christian influence while away it might benefit them. The usual thing, however, is that when they return they are unsettled and dissatisfied with their surroundings. Many of them too are puffed up with pride, live in idleness until prosperity is gone, and go off again.”

Rev. J. Annand, Mr. Annand, of Santo, New Hebrides. Hebrides, in a private letter to Rev. A. J. Mowatt, just received, says:—“We are both well and not idle. I have built a new church and we opened it for Divine service four Sabbaths ago. Next Sabbath we purpose D. V. having communion. I hope to baptize one lad there who has been nearly three years under instruction.

Yesterday we completed the building of a house for a native teacher on Araki Islet, where a cannibal feast was held in August. In fact my best friends there are the ones who killed three men and then helped to eat one of the three. These people have no reverence for the human form divine, and think no more of eating human flesh than of eating a pig.

Though our work at first makes seemingly slow progress, we are not left without some evidence of acceptance with the Master.”

It will be remembered that a few years ago, Mr. Annand, voluntarily offered to hand over his work in the old established mission field of Ancyum to another missionary who was laboring there, and go North to break ground on the

largest Island in the group, Espiritu Santo. The first years, spent in foundation work among a heathen people are often discouraging and sometimes full of danger. Mr. and Mrs. Annand have faithfully and quietly toiled on, and, as he modestly puts it, not without tokens of the Master's acceptance.

In prayer for our missionaries let special mention be made of our lonely toilers in the far off Southern Seas, the Mackenzies and Robertsons, and the Annands among their cannibals, and that Espiritu Santo, may, in keeping with its name, be the island of the Holy Spirit.

Steam for New Hebrides. In our last issue it was stated that the Day Spring Board in Sydney, Australia, have a sailing vessel chartered to do the work of the New Hebrides Mission. This was the arrangement in 1893, but word has just been received that they have now secured a steam service, making communication with the Islands every six weeks, through the Australian and New Hebrides S.S. Co. This steam service, will develop the commerce of the Islands, and the different churches will pay the company a certain sum for doing the work of the Mission.

There are two ways in which this arrangement will be better than even a mission steamer:

1. The latter would be for mission purposes only and would in no way tend to develop the trade of the Islands. Unless some kind of commerce can be carried on, a market furnished for native products, and the group thus brought into touch with the outside world, they will remain in a state of dependence. The people will at best be grown up children, with no encouragement to industry, for they would have no market and consequently nothing to purchase the comforts of civilized life. With steam communication the fertility of the Islands might be turned to good account, and some time there might be a self-supporting Christian Church. But there is not sufficient traffic to make a steamer pay for commercial purposes only, and if a mission steamer were on the route there would not likely be a commercial one. With the work of the mission and the payment received for it, the mercantile steamer may be made to pay, and thus, while doing the work of the mission, a commerce that is essential to the future of the Islands will be built up.

2. A second benefit is that the churches are saved the great cost of providing a steamer in the first instance and the very heavy expenditure of keeping her running.

As stated in last issue, our church pays \$1250 annually for the maintenance of the mission vessel. This amount will be given to the steamship company as our part of the Maritime work of the mission. This is our Dayspring Fund and any who wish to give to it can forward to Dr. Reid, Dr. Warden, or Mr. Morrison.

Dispensary Some of our generous friends will at **Ujjain**. not forget the building which Dr. Buchanan is trying to erect at Ujjain. It is already struggling upward. Dr. Buchanan says that during the seven months of last year in which he and his wife had dispensaries open, they had about 4000 patients and nearly 7000 treatments. He says "so we labor on, examining the patients, attending their wounds, making ready their medicine, and the while talking to them sympathetically and lovingly, and pressing upon them their great spiritual need and the wonderful and sure remedy found in Christ.

But a place to work is sorely needed and with a little money from my father and some of our own we are beginning a building to be used as a dispensary and preaching hall, with some space for a hospital. So far the Lord has prospered us in getting good stone for the foundation at a low rate. If it is His will the building will be completed; if not we shall be contented with what he does give."

In a letter just received he writes, "Got one pound from a friend of Mrs. Buchanan in Nova Scotia, and four pounds eight shillings from A. D. Cadenhead, Jamaica, this morning for the new building, which is encouraging." Surely they will soon have some more grounds for encouragement. There is no estimating the good that this devoted missionary and his wife, both of them physicians, can do in this way.

Presbyterian Rev. W. Macrae, our mission-
College, Trinidad. sionary in Princetown, Trinidad, writing of the Presbyterian College there, in which so many of our C. E. Societies are interested, says:—"After two years of faithful work on the part of this institution I am in a position to say that whatever preferences I may previously have had for other methods of training native workers, the plan adopted was certainly the best, and, as I have nothing whatever to do with the teaching in the College, this testimony as to its success is from an independent standpoint. I can assure the C. E. Societies and others, who from the first have taken a special interest in the Institution, that although not very much has been said or written about it, it has been a decided success.

A few days since, I heard one of the students address a little company in a hospital, and was delighted with the way in which he handled his subject, presenting the gospel so clearly and earnestly. This was of course attributed to the training in the college at San Fernando.

Last Sunday another student took up a subject where I had left off and enforced the truths taught, with Scriptural illustrations, which indicated a growing acquaintance with the Word, and an aptitude to teach it which was very gratifying.

We therefore crave not only a continued but an increased interest in our Institution as well as in all the departments of our work."

INTERESTING NEWS FROM CENTRAL INDIA

BY REV. J. WILKIE.

Indore, Dec, 28th, 1893.

MY DEAR SIR:—Two weeks ago one of our new Christian women—Rheo by name, went into the city to buy some bamboos to make for herself a house, when she was seized by two of her old caste men and kept a close prisoner all day in one of their houses. As she did not return in the evening, inquiries were made and through the help of the Chief Justice of Indore she was released and allowed to return to her house after midnight.

She, her husband and son, had been living in one of the Mang wards of the city. First the husband and son were baptized, without any special bitterness being developed; but when the wife, in the face of the pleading and threatening of the caste women, resolved to become a baptized christian, the whole family had to leave the house and ward, losing the house and all the property they were not able then to carry away with them, and they have been since then living in an old disused lime kiln on the College compound. As this afforded them protection neither from the weather nor thieves and gave them no kind of privacy, I agreed to let them build for themselves a small temporary grass hut on the back of the College compound and it was to get bamboo for this that the wife went into the city the day she was arrested.

In the same ward with the family lived a married daughter who also had imbibed Christian views. Her husband and caste women tried very hard to change her ideas by means only too well known to them; and when all failed, one day the husband on coming home at noon threw her on the ground and cut off the hair from the lower half of the back of her head—the lowest, most degrading form of punishment known to a Hindoo in regard to a woman. By this act she becomes divorced, outcasted, and practically dead to all human relationships in this land. None dare speak with or help her in any way and usually those so dealt with jump into the nearest well as the only course open to them. This girl, Rachi by name, though only 15 years old, had too much spirit and knowledge for this, and at once ran over to her mother and afterwards to Mr. Johory's, whose wife has what we call the "Industrial Home" in her care.

Next day finding that the purpose intended had not been secured and that not only had the man lost his wife but he had driven her into the arms of those he wanted to oppose, he and his people tried to get her to return to them. Had she agreed to this they would in all probability have resorted to more summary methods of getting rid of her, and this the young wife knew well, and so refused to have anything to do with them.

We twice allowed them to come over and in a panchayat, or council, state their case as fully as they wished, and thereby we were brought face to face with a phase of our difficulty that was new but all important.

The greater number of those who came were women, and the most of these were murlies, i. e., women who have been married to one of the gods and who, professedly in their service, spend their lives in sin under the wing of the temple. In the past, from the Mangs and other low castes, have been received both this class and also the poor creatures that minister to the passions of the soldiers in the Military Cantonments. A large class of men are engaged in this horrible traffic and those who have become enslaved are their most determined assistants.

The priests so gild and praise the life of the murlie that some parents agree to it; and in time of difficulty or danger the priests only agree to help or get the help of the god on condition that one or more of the daughters are promised to the god as his wife. These women get money, are apparently saved the slavery and even starvation of the married women of their caste, and in addition have an immense influence amongst even the highest classes, and so we need not wonder if some of the poor, ignorant, deeply prejudiced ones are misled.

One poor widow had two daughters; one fell ill, when the priest so worked on the fears of the mother that at last she agreed to the marriage of her two daughters to the god, as soon as they should be of age, and accordingly the sign of the god was pricked into their forehead with blue ink.

One of these about 13 years of age came under our notice when the Mang movement began. The priests were clamoring for her even then, and the mother, though unwilling to have the marriage farce performed, yet could not keep her. To save her and her sister we took them under our care, much to the joy of both the girls and their mother. This is what led us to think of our "Industrial Home" which Mrs. Johory took charge of without remuneration and in which we are trying to train the women to be self-supporting. Our action in regard to these two girls roused the murlies and their friends to a state bordering on frenzy, and so began a most determined opposition to our work from these so-called wives of the gods, backed up by the influence of the priests, who have an immense influence amongst all classes but especially amongst the poor ignorant women and through these they have been trying as best they can to oppose us. It was they who caused Rheo to be carried off and caused the husband to cut off the hair of his wife. All unfavourable circumstances such as sickness are attributed to the people becoming Christians; threats and even violence are resorted to when possible, and as these

murlies would not be punished by the ordinary magistrates of the city the women fear them.

Can you realize the condition of an ignorant people, whose religious ideas are derived from such filthy sources, whose whole past has been associated with tyranny, contempt and even a species of slavery. Would you wonder if they did not at once rise to the manly vigor of our home "ideal," and if some should fall away in the face of the terrible odds they have to contend against. Can you not also see why it is often as hard and even more difficult for a low caste man to become a Christian as for a Brahmin? I can, however, say I am simply amazed at the power of the Gospel of Jesus and at what God by His blessed Spirit has done amongst these poor people.

I should have said that the Congregation has undertaken the support of these poor women that are being trained to make their own living, but we would be glad of companions in this blessed work.

A NIGHT IN A CHINESE HOTEL.

BY ONE OF OUR HONAN MISSIONARIES.

BY means of our "boy" we have "telegraphed" in advance for the best room in a first-class hotel. But we may think ourselves lucky if after all, we do not pass the night in the cart, the usual bed of the carter.

We descend and dust our shoes and socks, with cloths smartly laid on by our own hands. As native shoes are cloth, no shine is required.

"This way your Honor, this is the room."

You stand aghast at the absence of a door, and the paperless windows, which weather, cats, and curious spectators have rendered like ship's canvas after a battle, but Boniface cheerily assures you he will hunt you up a door and perhaps re-paper the windows. The door to close the yawning gap having been found, you observe that the two leaves make an ineffectual attempt to come to close quarters and require the assistance of a bench to keep them at all in the same place. A rickety table upon which you may write an essay on cleanliness with your thumb nail, a locomotor-ataxy stool 3 inches wide, and the bed as big as that of 'G King of Bashan, a lamp in a hole in the wall, as greasy as if fresh fished out of a tank of crude petroleum, these complete the list of furniture in the room.

You take a look out into the yard and note that there are sheds and troughs for mules and donkeys and an occasional horse. May be there are also loaded carts and barrows and you may see peddlers coming in with their carrying poles and boxes, the contents of which they have during the day been trying to retail to the good wives of the villages. You hear the click-clack of the wooden bellows as it is pushed and pulled by an inn hand warming water for the guests, or it may be something stronger. The abomination of the bar with its treating and temptation is happily unknown, though strong drink may be readily bought. The only fire in the hotel is this one by the front door for water and food.

Your coming will perhaps have attracted into

WORK IN TUNAPUNA DISTRICT TRINIDAD, IN 1893.

FROM REV. DR. MORTON'S REPORT.

EARLY in the year, 1893, I spent three weeks in St. Lucia. Apart from this break, I took, in addition to my field, my share of work at the College during the year.

For my Sabbath work I divided my field into four districts, giving one Sabbath in the month to each. This secured my presence at a fixed day and hour in every part of my field.

SEMI-JUBILEE.

On March 31st, the Presbytery held a special meeting at Tunapuna to celebrate the semi-jubilee of the mission. The Lord's Supper was observed, addresses presented, and authority given to elect elders, of whom five have since been chosen and ordained.

CATECHISTS.

There have been no changes in the list of Catechists during the year.

The effect of the College training which these men have been getting for the past two years is to be seen on themselves and on their work. They are growingly intelligent and capable. On the other hand a tendency has at times shown itself to forget that the people to whom they preach have not also been at College. Seeing this danger in the field work we endeavor to correct it in the class for practical training.

The demands of the College, in addition to the work of my field, are such that at times I feel as if the work of the Catechists were not sufficiently watched and supplemented by me. I am not able to overtake all I would like to do and think ought to be done in that way.

SCHOOLS.

The schools this year have done excellent work and have needed less care and inspection, as the teachers are growing more efficient, and the schools are much better supplied with books and other necessary apparatus. One teacher has retired and opened shop. There has been no other change in the staff. Rev. A. W. Thompson has continued to help, as he did last year, in visiting four of my schools nearest to his district.

On Saturday my teachers attended, from 8 to 12 o'clock, at special class for their training, and seven of them have sent in their names as prepared to go up to the Government examinations next year.

BIBLE WOMAN.

Our Bible woman Fanny Subarn has continued her work as in previous years. She is in effect a catechist. She has regular hours and places for her meetings with women during the week, and on Sunday she assists in two different Sabbath schools as well as in local visiting.

GIRLS' HOME.

As a sample of the effect of our "Girls' Home," one of the girls, now married and living nine miles from here, is doing good work. She has got a number of children to attend the Government school, for secular subjects, while she teaches them and their mothers and grown up sisters, hymns and Bible truth. Another is doing a similar work in another district so far as domestic duties permit.

This "girls' home" has been continued on the lines of last year. The average in residence has been seven, but eight others have attended the Hindi Bible Class. Four of the girls were married during the year. The total income was \$348.16; the expenditure \$321.00. The whole number who have been in the home is 24. Of these several have been married and eight are now in the home.

MRS. AND MISS MORTON.

Miss Morton, who gave much assistance in the Home and in three Sabbath Schools, was taken seriously ill with pneumonia, and when somewhat better was ordered to take a long sea voyage. She went to Britain and has been greatly helped, but the field loses in the meantime a most diligent volunteer worker.

Mrs. Morton's health has also been unsatisfactory; and as the result of a medical examination just held, she is ordered complete rest and change so soon as the weather becomes suitable. This, it is urged, is the only prospect of prolonging her life. In consequence of this, to our great regret the Girls' Home will have to be closed for a time, a few months hence, as there are no other volunteer workers available, and paid agents would at least double the cost. Meantime it will be kept open for three or four months, and its expenditure for that time will have to be met.

The work in the Home and in connection with our Blue Ribbon Meetings has involved much toil on the part of Mrs. and Miss Morton, but the labor has been fruitful of good in the homes and hearts of the people. That the clouds may roll by, the workers return, and the work be resumed as in the past is my most earnest prayer.

MISS BLACKADDAR'S SCHOOL.

Miss Blackaddar has continued faithfully at her post and at the closing of her school, Dec. 15th, gave the best closing entertainment I have ever seen carried out by the children of a single school.

OTHER WORK.

The year has made considerable demands in the way of collateral work, such as the incorporation of the Presbyterian Church in this Island and the vesting of our Church property, Bible circulation, Sabbath observance, matters affecting the temporal welfare of our people, etc., all of which had a bearing in the interests of our Mission.

RESULT.

What has been the result? In some places well marked progress; in others much indifference. But the name of Jesus is being more and more widely known, and cases are frequently brought to our attention of men in serious trouble, or on their death beds, calling earnestly on that Name which they never openly professed in the day of health.

At well-authenticated instances of this kind we sometimes marvel. When other refuges fail, do men, ready to perish, find, in their extremity, that Jesus is able to save to the uttermost? After a night of fruitless toil, at the Master's word our net is filled, and when men who have heard the Gospel but given no sign, die, calling upon the name of Jesus, we are "like men that dream."

Our present and future obligation is not measured by our past visible success. Our statistics are given for what they are worth. There is doubtless on the one hand some chaff among the wheat, and on the other hand there are many hidden ones overlooked in our statistics as in those of Elijah.

STATISTICS.

Number of schools in this district.....	13
Pupils on roll during the year.....	1,064
On roll at end of year.....	761
Average daily attendance for year.....	537
Baptisms, Adults.....	35
Children.....	66
Marriages.....	8
Communicants, 1st Jan., 1893.....	69
Added during year.....	15
Deaths.....	2
Removals.....	3
Suspension.....	1
Communicants at date.....	78
Catechists.....	8
Contributions of native Churches....	£93, 4s. 8d.

THANKS.

The report closes with hearty thanks to all who have in any way aided in the work of this district during the year.

THE WORK IN SAN FERNANDO DISTRICT,
TRINIDAD, FOR 1893.

FROM REV. DR. GRANT'S REPORT.

WITH the assistance of Mr. Coffin, and my trusted helper, Lal Behari, we provided at the beginning of the year for the up keep of religious ordinances in every corner of our district. We had only entered, however, the second month, when one of our catechists died. In May, Mr. Coffin decided, acting under medical advice, to go North, as he saw no hope of regaining his strength in this relaxing climate. His retiring for a time affected both college and field work, but we managed as best we could without increasing the staff.

MRS. GRANT.

At that time Mrs. Grant and our youngest daughter had to leave for Nova Scotia, my daughter-in-law taking direction of the manse. Mrs. Grant on leaving received many expressions of affectionate attachment from the young people of the mission.

Our energies have been directed to the dual work of teaching and evangelizing. "What God hath join together let not man put asunder."

SCHOOLS.

We have ten schools which are conducted strictly according to the rules of the Board of Education, and three-fourths of all their cost is paid by Government. Besides these we have five purely Mission schools. In them the instruction is elementary, and the cost moderate. The total school attendance of those present at any time during the year was 1158. The total on roll at date is 840, and the average daily attendance has been 546. In the Government-assisted, as well as in the purely missionary schools, religious instruction is given daily.

NIGHT SCHOOL WORK

has had more attention than in any former year. We have now a dozen night schools, with a roll of 127 and an average attendance of 98. These are attended by adult laborers, and no part of our work is more directly productive. The instruction is given in Hindustani.

BOOKS.

It is our aim always and everywhere to increase the number of readers. At present our annual importation of excellent literature from India is readily bought up and read, but as the readers increase, the demand for good books will increase, and with good books come good thoughts or in-

struction fitted to make men real men, and it is only real men that can make our land what we desire to see it.

SUNDAY SCHOOL WORK

has received much attention. Our central one at San Fernando shows steady progress, is conducted in a most systematic way, and the interest never abates either in teachers or pupils. We follow the International series of lessons. We have had, during the last three months, quite four hundred in regular attendance at our Sunday schools. In this work Miss Kirkpatrick has taken a leading part. [We may add that Mr. Geddes Grant, as superintendent, and also his wife, have done a most important work in this school.—Ed.]

PREACHING SERVICES.

Besides the Central Church, where we have Hindustani service at eleven, S. School at one o'clock, and English service at seven in the evening, the Word of God is preached at *twenty-two* out-stations every Lord's day. Smaller meetings are held wherever the people can be collected. Every day of the week our catechists are scattering the seed.

In the Tamil language services have been conducted every Sabbath afternoon and twice during the week by the interpreter of Tamil in the court.

SIGNS OF PROGRESS.

A feature more marked than in any previous year is the number of Hindus and Mohammedans who stand up to defend Christianity against the attacks of their co-religionists. There are intelligent men around us, honored by their countrymen, whose defence of Christianity is as decided as if they were avowed Christians.

STATISTICS.

Marriages	28
Baptisms, adult	70
" children	75
Communicants added during year	24
Removals by death, etc.	12
Communicants now in good standing	328
Contributions from native Churches	\$1330.00

REV. LAL BEHARI.

My assistant, Lal Behari, has assumed very largely the direction of the work in the country districts, and without his strong support, I would have been quite unequal to my work. Not only were my burdens lightened by his service, but when urgent matters demanded my attention at any time during the two days weekly allotted to College work, he was ever ready to come to my relief. The time given to teaching and to preparation for it is a heavy tax, yet if it tends to make thirty young men more effective agents than they would otherwise be, it is surely time well spent.

On several Sabbath evenings Dr. Morton, while at the College, kindly took my evening service, as did also other ministers who were supplying the vacancy in the First Presbyterian Church here. To Mr. Thompson, for aid at the close of the year, I am much indebted.

OUR GENEROUS FRIENDS.

To this date not one of our old friends has forsaken us, as our financial report indicates, and besides these long familiar names, new ones have been added. To one and all are tendered our heartiest thanks.

In our outward relations nearly everything calls for gratitude; but our joy would abound the more if the ingathering were more abundant. For what there is let there be humble hearty thanks to the Giver of all good.

**WORK IN PRINCESTOWN DISTRICT,
TRINIDAD, FOR 1893.**

FROM REV. WM. MACRAE'S REPORT.

THE work in this district has been marked by quiet, steady progress.

SCHOOLS.

As usual the schools have taken up a great deal of attention. The whole number in this field is thirteen. Of these, nine are Government assisted schools, up to the required standard, and Government paying three-fourths of their cost, while four are carried on at the expense of the mission. The total number enrolled at any time during the year is 1307. The average quarterly roll is 312, and the average daily attendance during the year 431. Stress has been laid on reading the Bible, and also Hindi and English hymns, so that we sometimes hear the songs of Zion in strange places, in the homes of bigoted Hindus and Mohammedans.

CASTE PREJUDICE.

Last week, while giving the children in one of our schools their usual Christmas treat, two boys objected to taking the buns because they were touched by other hands than those of their own caste, but, said they, we will take the "metal" (sweeties). Although there was this strong prejudice, these two boys shared in singing a Christian hymn shortly afterwards.

CATECHISTS.

Mr. Soodeen has, on several occasions, rendered valuable service to the Mission, on the Education Board, of which he is the one Indian member, and his work in the Mission has as usual been stamped with faithfulness.

Seven of our twelve catechists have attended the College during the year. Their work in the field, during the alternate weeks from College work, is devoted to gathering into the fold, and "feeding the flock" as best they can. The latter work is becoming more and more important.

GIVING.

Regular and systematic giving is also receiving attention. The contributions this year have slightly exceeded our estimate.

A short time ago, one of our oldest members and most regular contributors bought a small cocoa estate, and, last week, he sold his first lot of cocoa. Although he was pressed for money at the time, he brought one dollar of this first amount received, which was quite a percentage, and gave it to the Church as a kind of first fruits.

NIGHT SCHOOLS

have been held whenever practicable. This we regard as an important phase of our work, as it is the only successful way of reaching those who work in the field through the day. When men are taught to read the Bible, they become promising candidates for baptism.

SUNDAY SCHOOLS.

Here there has been some progress made. The Princetown school is gradually improving in numbers and efficiency, for which much credit is due to Miss Archibald, Mrs. Mahabir, Miss Eliza and Miss Ellen. Mrs. and Miss Merriman have also rendered valuable assistance since they came to the district.

The S. S. work and all our work in the country districts is greatly hindered by Sunday trading. Women with trays on their heads, and men with donkey carts go about the estates and villages hawking their goods, so that it is often impossi-

ble to get the attention of the people. This evil is more painfully felt when any of our weaker Christian people are enticed away, and are found buying or selling, or collecting money when they should be in church.

WOMEN'S WORK.

Not much special work has been done among the women for want of efficient agents. Two promising girls have been attending the "Home" at Tunapuna during the latter part of the year— one a daughter of our Bible woman.

STATISTICS.

Baptisms, adult	35
children	22
Marriages	5
Communicants in good standing.	102
Added during the year	4

**WORK IN COUVA DISTRICT, TRINIDAD,
FOR 1893.**

FROM REV. A. W. THOMPSON'S REPORT.

THE past year has been on the whole an encouraging one. While our work presents no unusual features, yet evidences of outward progress and also of genuine growth in grace are not wanting. There were many more children in the schools, better attended Sabbath services, larger contributions. The Christian people too have shown more interest in the work and more regard for one another.

SCHOOLS.

There were eleven schools in operation during the year, with a total enrolment of 851 scholars, 418 on roll at the end of the year, and an average attendance of 327. Of these 11 schools, 7 were up to the requirements of the Board of Education, and three-fourths of their entire cost were paid by the Government. The other four were more elementary and were wholly supported by the mission. In all religious instruction is given daily, as well as secular education.

SABBATH SCHOOLS

Have received much attention. They have been held throughout the field wherever practicable.

CATECHISTS.

We began the year with a full supply of catechists, but during the year two have died and one returned to India. Thus we close the year with gaps in our ranks.

Services were held every Sabbath at thirteen different stations.

The hospitals, estates, and villages have been regularly visited during the week. House to house visitation has ever been a chief feature of the work. In these ways the catechists have sought to bring the Gospel to bear upon the lives of their countrymen. For full results we must bide God's time.

A NOBLE RECORD.

The two catechists who died were brothers. Last year we reported one of them, Andrew Buddhu, one of our most efficient and most trusted workers, seriously ill. Soon after the new year began he died. Not two months later his brother passed away. These brothers are worthy of more than a passing notice.

When mere children they became Christians in spite of bitter opposition and persecution from their parents and family. They were among the

MISSIONARY CHART.

BY MR. JAMES CROIL.

Names and Post Office addresses of Canadian Missionaries now engaged in the Foreign Mission work of the Presbyterian Church in Canada.

I. MISSION TO NEW HEBRIDES.

REV. H. A. ROBERTSON.....	1871.....	Erromanga, New Hebrides.
" J. W. MACKENZIE.....	1872.....	Efate, do.
" JOSEPH ANNAND.....	1872.....	Tangoa, Santo do.

II. MISSION TO TRINIDAD.

REV. JOHN MORTON, D.D.....	1867.....	Tunapuna, Trinidad, B. W. I.
" KENNETH J. GRANT, D.D.....	1870.....	San Fernando, do. do.
" W. L. MACRAE.....	1880.....	Princetown do. do.
" A. W. THOMPSON.....	1890.....	Couva, do. do.
" F. J. COFFIN.....	1889.....	San Fernando, do. do.
MISS A. BLACKADDAR.....	1876.....	Tunapuna, do. do.
" A. J. ARCHIBALD.....	1888.....	Princetown, do. do.
" L. FISHER.....	1890.....	Couva, do. do.
" KIRKPATRICK.....	1891.....	San Fernando, do. do.

III. MISSION TO INDIANS IN THE NORTH-WEST AND BRITISH COLUMBIA.

REV. GEORGE FLETT.....	1873.....	Okanase, N. W. T.
" C. W. WHYTE.....	1892.....	Kamsack, do.
" HUGH MACKAY.....	1884.....	Whitewood, do.
" W. S. MOORE.....	1877.....	Lake's End, do.
" JOHN MCARTHUR.....	1888.....	Beulah, do.
" A. J. MACLEOD.....	1891.....	Regina, do.
" A. W. LEWIS.....	1892.....	Mistavassiss, do.
MR. SWARTOUT.....		Alberni, B. C.

IV. MISSION TO FORMOSA, CHINA.

REV. G. L. MACKAY, D.D.....	1871.....	Tamsui, Formosa, China.
" WILLIAM GAULD.....	1892.....	do. do. do.

V. MISSION TO HONAN, CHINA.

REV. JONATHAN GOFORTH.....	1888.	Care of H. J. Bostwick, Tientsin, N. China.
" DONALD MCGILLIVRAY.....	1888.	do. do. do.
" JAMES F. SMITH, M.D.....	1888.	do. do. do.
" MURDOCH MCKENZIE.....	1889.	do. do. do.
" J. H. MACVICAR.....	1889.	do. do. do.
" W. H. GRANT.....	1892.	do. do. do.
" K. MCLENNAN.....	1893.	do. do. do.
MR. WILLIAM MCLURE, M.D.....	1888.	do. do. do.
" WILLIAM MALCOLM, M.D.....	1892.	do. do. do.
MISS LUCINDA GRAHAM, M.D.....	1892.	do. do. do.
" MARGARET MCINTOSH.....	1889.	do. do. do.

VI. MISSION TO CENTRAL INDIA.

REV. J. FRASER CAMPBELL.....	1885.....	Rutlam, Central India.
" JOHN WILKIE.....	1879.....	Indore, do.
" W. A. WILSON.....	1884.....	Neemuch, do.
" J. BUCHANAN, M. D.....	1888.....	Ujjain, do.
" NORMAN H. RUSSELL.....	1890.....	Mhow, do.
" F. H. RUSSELL.....	1893.....	do. do.
" W. J. JAMIESON.....	1890.....	Neemuch, do.
MR. C. R. WOODS, M. D.....	1892.....	Indore, do.
MISS I. ROSS.....	1883.....	Mhow, do.
" M. OLIVER, M. D.....	1886.....	Indore, do.
" SINCLAIR.....	1889.....	do. do.
" JAMIESON.....	1889.....	Neemuch, do.
" MCKELLAR, M. D.....	1890.....	do. do.
" FRASER, M. D.....	1890.....	Mhow, do.
" O'HARA, M. D.....	1891.....	Indore, do.
" MCWILLIAMS.....	1891.....	do. do.
" JESSIE DUNCAN.....	1892.....	Neemuch, do.
" AGNES TURNBULL, M. D.....	1892.....	do. do.
" CATHERINE CALDER.....	1892.....	Mhow, do.
" JESSIE GRIER.....	1893.....	Indore, do.
" JANE WHITE.....	1893.....	do. do.
" CHARLOTTE DOUGAN.....	1893.....	do. do.

VII. MISSION TO THE JEWS.

REV. C. A. WEBSTER, M. D.....	1892.....	Haifa, Palestine.
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VIII. MISSION TO CHINESE, VICTORIA, B. C.

REV. A. B. WINCHESTER.....	1891.....	Victoria, B. C.
MR. C. A. COLMAN.....	1893.....	do.

The Family Circle.

CHRISTIAN STEWARDSHIP.

A PRIZE ESSAY.

The following essay was awarded the first prize by the Special Committee of the General Assembly of the Presbyterian Church, U. S. A., on Systematic Benevolence, the competition having been limited to theological students. The author of this essay, Mr. Albert J. Weisley, is a member of the class of 1894 in the Princeton Theological Seminary.

THE message of these pages has a peculiar interest to you, Christian reader; whether you are, or are not, rich in this world's goods. To you there come the gracious words: "Come out from among them, * * * and I will receive you, and will be a Father unto you, and ye shall be *My sons and daughters*, saith the Lord Almighty." (1 Cor. vi. 17, 18.) Upon you rests a father's claim. His message to you by His Son is: "Love ye your enemies, and do good, and lend, *hoping for nothing again*; and your reward shall be great, and ye shall be the *children of the Highest*." (Luke vi. 35.) The claim is upon you, and it is upon your property. You recognize His right; you recognize your obligation. For

1. GOD'S CLAIM ON HIS CHILDREN'S PROPERTY NEEDS ONLY TO BE AFFIRMED TO BE BELIEVED.

He has created us, as well as this beautiful world, and He has not abdicated His sovereign right to all that His hand has made. "The earth is the Lord's and the fulness thereof: the world, and they that dwell therein." (Ps. xxiv. 1.) "For every beast of the forest is Mine, and the cattle upon a thousand hills." (Ps. i. 10.) "The silver is Mine, and the gold is Mine, saith the Lord of hosts." (Hag. ii. 8.)

Not only is His ownership thus asserted, but likewise our stewardship. Property and riches are from the Lord, and are ours only to use. "Every man, also, to whom God hath given riches and wealth, and hath given power to eat thereof, and to take his portion, and rejoice in his labour; *this is the gift of God*." (Eccles. v. 19.) We are but stewards, and are entrusted with our Lord's money. "Occupy till I come" (Luke xix. 13.) are words of temporary committal. We hold possession as they that "give account." We are not trading with our own. The business of life is carried on with borrowed capital. And success in that business is owing to heaven's blessing. "The Lord maketh poor and maketh rich." (1 Sam. ii. 7.)

A truth so oft-repeated in the revealed Word is surely significant. "Children," should be as much concerned for the use of, as for the attainment of, a Father's gifts.

2. CONSECRATION IS A FUNDAMENTAL TRUTH IN THE DIVINE ECONOMY.—FAVOR confers responsibility.

To Abram's blessing was joined the charge, "thou shalt be a blessing" (Gen. xii. 2); and personal advantage is the least design of gracious favor. The sovereign plan embraces things as well as persons. "Secular" is a word of human invention. The divine presence made even the desert "sacred." Just as sacred are the things that are heaven-sent. Things that "God has cleansed" are not common, but it is the human touch profanes. Consecration is not only of what we are but of what we have—a setting apart of persons and possessions. Not a partial transference—but entire and perfect renunciation. Consecration has largely lost its old significance; it was not so much a making sacred as a

devotement—a making over to a sacred use; and this, based not so much on law as on a recognized relationship.

The idea of consecration is as old and widespread as the race. Earliest Scripture history records examples. Cain brought of "the fruit of the ground" an offering unto the Lord, and Abel of the "firstlings of his flock." (Gen. iv.) The first impulse of Noah after his deliverance was to make offerings unto the Lord. (Gen. viii. 20.) The first mention of devoting to God a certain proportion of one's property was Abram's offering a "tenth of the spoils" to Melchizedek, in virtue of his office as the priest of the Most High God. (Heb. vii. 4; Gen. xiv. 20.) In like manner Jacob pledged himself to devote to God a tenth of all his income. (Gen. xxviii. 22.) The origin of these religious rites, which were prior to the Law, is unknown, but it is evident they were accepted; afterwards they were required by express precept. The imposition of the tithe, later, implies a previous knowledge of it. "All the tithe of the land is the Lord's" (Lev. xxvii. 30)—as though it were but a re-statement. The purpose of the offerings of this early period was not propitiation, but acknowledgment of their divine bestowal. The earliest offerings were more spontaneous; the ritual was a later development. The spontaneous offering was adapted to individual and family worship, while the Law was enacted for organization. Of those outside the pale of Israel, Dr. Adam Clark has said, almost all the nations of the earth have agreed in giving a tenth of their property to religious uses," and that without any knowledge of the Mosaic requirement.

Again, Consecration was the prominent feature in the Jewish ritual and life. With the growth of a nation, principles were formulated into laws. Precepts engraven on the heart were to be written on the statute book. The thing to be emphasized was Israel's relation to God. "I have brought thee out of the land of Egypt." A passive recognition was not enough, but active consecration was demanded, and the command "to sanctify" extended to almost everything the Israelite had.

The "tithe" of the whole produce of the soil for the maintenance of the Levites, was but a small part of his contribution to religion. (Num. xviii. 21.) A second tithe was to be applied to festival purposes (Deut. xiv. 28.) A ransom was paid for the first-born male of every family and of the flocks. The first of all the fruits of the year was offered to God. (Ex. xxxiv.) When the fields were reaped the corners were left untouched, that a remnant might be left for the poor; and whatever dropped from the hand was ungathered. (Lev. xix. 9, 10.) Every seventh year all the land produced was the common property of all. (Ex. xxiii. 10, 11.) In this year all debts were remitted. (Deut. xv. 1, 2.) The half-shekel for the sanctuary was a regular requirement (Ex. xxx. 13); the numerous offerings were an additional expense; and at the three annual pilgrimages to Jerusalem "no one was to appear before the Lord empty." (Ex. xxiii. 15.)

Nor was this all; indeed, it has been estimated that the devout Jew gave for the support of religion and the relief of the poor not less than one-third of his income. On special occasions special gifts were presented. When the tabernacle was to be reared, an appeal was made for "willing" offerings, and the response was so liberal that "the people were restrained from bringing." (Ex. xxxv. 5; xxxvi. 6.)

When preparation for the building of the temple was being made, a like liberality was

shown and "the people rejoiced for that they offered willingly." (1 Chron. xxix. 9.) The prayer of David makes manifest the deep spirit of consecration impelling the people; "For all things come of Thee and of Thine own have we given Thee." (1 Chron. xxix. 14.) The tithe system was at times neglected, but even after the exile we find a revival of the Mosaic religion and the system was continued to a late period in Jewish history.

The change from the Law to the Gospel was radical, but chiefly a change of ceremonial. Public worship and ordinances were modified, but we notice again that *the Gospel of Christ breathes the same spirit of individual consecration*. Christ taught that men must give up all to follow Him. Fatherly care in the smallest details of life is taught and the precept enjoined, "Freely ye have received, freely give." (Matt. x. 8.) The little apostolic company carried a "bag" which it was evident was drawn upon for religious and charitable purposes. (John xiii. 29.) Christ approved of the widow's gift. (Mark xii. 42, 54.) He taught a gospel of *unselfishness*, illustrated in his charge to the rich young man, "Gosell that thou hast and give to the poor." (Matt. xix. 21.) He taught a gospel of *consecration*, embodied in the precept, "Lay up for yourselves treasure in heaven." (Matt. vi. 20.) The whole law was to be fulfilled in loving God and man - not a mere sentiment - but expressed in complete surrender. The parable of the steward was Christ's utterance, and in it He settles for all time our relation to our property and God's claim on us as stewards. (Luke xvi.)

Again, *Consecration finds continued and striking exemplification in the early Church*.

The apostolic Church was an exponent of Christ's teaching, and the perfect consecration of life and substance to the Lord in it is remarkable. The resources of the early disciples were small, but all was held in trust for the support of the Gospel and of the poor. After Pentecost the necessities incident to the great revival were promptly met, "And all that believed * * had all things common and sold their possessions and goods and parted them to all, as every man had need." (Acts ii. 44, 45.) Nor was this display of beneficence exceptional; the principle was wide-spread in the Church. "Neither said any of them that *aught* of the things which he possessed was *his own*." It was not communistic life, but voluntary sacrifice; land and houses were cheerfully sold and the prices "laid down at the apostles' feet." (Acts iv. 32, 37.) So general was the disposition to benevolence that unwilling ones like Ananias were impelled to act the hypocrite.

The appointment of the deacons was for the dispensation of charity. When report was brought to Antioch of the distress at Jerusalem, the disciples, every man according to his ability, determined to send relief unto the brethren." (Acts xi. 29.) The Church of Macedonia was commended by the apostle for the "riches of their liberality." (II. Cor. viii. 2); the "zeal" of Achaia, (II. Cor. ix. 2) and "love to all the saints" shown by the Ephesians, (Eph. i. 15.) were likewise spoken of. The charge of the council to Paul and Barnabas was that they "should remember the poor;" and the apostle adds, "the same which I also was forward to do." (Gal. ii. 21.) In his letter to Timothy special injunction was given that the matter of charity be kept before the Church. (I Tim. vi. 17, 19.) The references in Acts and in the Epistles are abundant.

A principle so widely prevalent, so forcibly illustrated and so repeatedly presented, so characteristic of the religious life of the centuries, is

surely heaven born and of general application. The Church of the Old and New Testament practiced beneficence because it *believed* in it. It was not an expedient but a vital principle of true religion, and its reciprocal influence was manifest in all the activities of the Church.

3. In view of what has been said, it must be evident that

CHRISTIAN STEWARDSHIP NEEDS EMPHASIS IN THE CHURCH TO-DAY.

The Church has not maintained the standard of beneficence that characterized the apostolic age. Christian charities have assumed great proportions, but the spirit of charity is not so all prevalent. Giving is less a *religious* exercise, and Church finances are managed with more regard to the world than to the teachings of the Gospel. Solicitation has taken the place of spontaneity. External influences are more potent than conscience. Gifts for the Lord's treasury are too often extorted from men; too seldom the prompting of generous, dutiful impulse. God's claims need restatement. Consecration must again become a *fundamental* principle in Church life.

For, be it remembered, *God's claims have not changed*. Your daily toil, your productive farm, your prosperous business, your abundant income, are as closely linked to divine providence as were the circumstance in the life of the humblest Israelite. The din of a busy world, the selfish strivings of an unresponsive heart, may dull your ears to a Father's oft-asserted rights in you and in your hoarded gains, but He has marked a portion as His own, and you do well to recognize his claim. "Will a man rob God?" (Mal. iii. 8.) Alas, the Lord's treasury is scantily furnished for the carrying out of His world-wide plans of evangelization.

Again, *the world's needs have increased*. It was a narrow horizon shut in the early Church. The "world" of the great commission has extended its borders to day. Its present bounds were before the Lord's vision, but hardly conceived by those addressed. The fields of ripening grain upon which we gaze with indifference would have deeply thrilled the early disciples. The millions of Asia and Africa and the isles of the sea would not long have appealed in vain to them for a Gospel. Ours is a magnificent opportunity. The unnumbered millions of heathendom are at our very doors; barriers that so long hindered have been removed; the cross of Christ has access to every land; and yet the great world is almost untouched. All of Europe might be put into an area in Central Africa unreached by Christian missionaries. The missionary operations of the Church are crippled from lack of funds.

Followers of Christ, redeemed from everlasting death by the *sacrifice* of the Son of God, will you not hear and make possible the Saviour's last command: "Go ye into all the world and preach the Gospel to every creature?" (Mark xvi. 15.) Then, too, the avenues of Christian activity are multiplied at home. The Boards of the Church are enlarging their spheres of usefulness, but are everywhere restrained by inadequate means. Israel, with her elaborate system of tithing, had but a few channels in which to pour her beneficence; in comparison therewith the demands upon the Church of this age are well-nigh limitless.

As the needs to be met have increased, so *our resources have multiplied*. The past offers no comparison with the present century in the facilities offered for money getting. Extremes of wealth and poverty were then as now, but never were the opportunities for honest industry

so manifold—never so well rewarded. The Christian Church is wealthy; its temporal prosperity warrants larger gifts—greater outlay. Commerce has opened avenues of trade; development of mineral resources, the growth of manufactures and consequent encouragement of agriculture, have made people of all classes and sections prosperous, as compared with the less-favored brethren of former days. God's people are furnished means commensurate with the world's needs, and, with the opportunity so great, there is a *responsibility* equally great. Shall we meet it? Or shall we harden our hearts to the appeals from every side and suffer the Lord to take away our stewardship?

We have urged thus far the validity of God's claim upon His children's property, its recognition as the underlying motive to beneficence in every age of the Church, and its peculiar force in view of peculiar advantages upon Christian life to-day. Consecration of our substance has been appealed for upon the sole ground of our relation to Him and to His people. God's children should need no higher incentive; a Father's claim must be a sufficient warrant for a child's compliance. His will is revealed in His Word—taught by example as well as precept.

4. For those who seek a precise rule in the matter of beneficence, we observe:

THE SCRIPTURE RULE IN GIVING, AS IN LIVING, IS A PRINCIPLE, RATHER THAN A STATUTE.

"The highest law is the constraint of a thankful heart." The custom of tithing preceded the giving of the law, and there seems no good reason for assuming that it was done away in Christ. There has been no abrogation of the Law's moral precept. For the consecration of ourselves and substance upon God's altar no substitute has been provided. The tithe and other benefactions were for the support of the Lord's service and for the care of His poor.

When our changed relations have made unnecessary these provisions, then only may we claim release from a divinely authorized regulation so eminently just and beneficent. The Saviour's *sanction* of the tithe seems to warrant its continued imposition. The condemnation of the Pharisees was accompanied by commendation of tithe-giving. (Matt. xxiii. 23.) That He did not expressly command it, is in keeping with His whole teaching. The Tithe was not the measure of the Jew's beneficence, nor could it be the standard of the new dispensation. A tenth from some would be an offering large enough to secure a benediction; not so from all. It is not simply what we can spare that is asked for, but *what we shall miss*. Individual consciences prompted by Scriptural principles, must determine the character of our giving. These principles are best embodied in the apostolic rule which guided the early Church and was manifestly intended for universal application in the Church of Christ, the letter being prefaced thus: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." (I Cor. i. 2.) The rule is in these words: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. xvi. 2.) Prayerfully study it and personally apply it.

5. In conclusion:

THE DIVINE BLESSING IS PLEDGED TO A FAITHFUL DISCHARGE OF OUR TRUST.

Precept and promise are closely joined in Scripture. "Honor the Lord with thy substance

and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." (Prov. iii. 9, 10.) He whose notice extends to the cup of water will have regard unto your greater service and the freeness of your gift will bring the fullness of His blessing. "Give and it shall be given unto you, good measure, pressed down and shaken together and running over shall men give into your bosom. For, with the same measure that ye mete withal it shall be measured to you again." (Luke vi. 34.) "He that giveth unto the poor shall not lack." (Prov. xxviii. 2.)

Child of God, let the message of these pages find a lodgment in your heart. God's claim and your great obligation have not been unfairly stated. Put your all upon God's altar; ask His direction in its disposal; let this moment mark the beginning of a purpose that shall accord to Him His rightful due and shall express your highest praise, your warmest gratitude.

"WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TOWARD ME?" (Ps. cxvi. 12.)

DOCTRINAL RELIGION.

Mark what I say. If you want to do good in these times you must throw aside indecision and take up a distinct, sharply cut doctrinal religion. If you believe a little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men roundly of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross and his precious blood; by teaching them justification by faith and bidding them believe on a crucified Saviour: by preaching ruin by sin, redemption by Christ, regeneration by the Spirit; by lifting up the brazen serpent; by telling men to look and live, to believe, repent, and be converted. This is the only teaching which for eighteen centuries God has honored with success, and is honoring at the present day both at home and abroad.

Let the clever advocates of broad and undogmatic theology,—the preachers of the gospel of earnestness and sincerity and cold morality,—let them, I say, show us at this day any English village, or parish, or city, or town, or district which has been evangelized without "dogma" by their principles. They can not do it, and they never will. Christianity without distinct doctrine is a powerless thing. It may be beautiful to some minds, but it is childless and barren. There is no getting over facts. The good that is done in the earth may be comparatively small. Evil may abound, and ignorant impatience may murmur and cry out that Christianity has failed. But depend it, if we want to do good and shake the world, we must fight with the old apostolic weapons and stick to "dogma." No dogma, no fruits. No positive evangelic doctrine, no evangelization.—Canon Ryle.

John Wesley in his later years cried out: "Oh, that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who gain and save all they can, but do not give all they can." We need men now to lift up their voice like a trumpet against this same and growing evil. It is the bane of piety, it clogs the wheels of spiritual advance, enthrones the world in the church and defies mammon. Covetousness is the mammoth idolatry of this age. It is ruining more souls and retarding the wheels of spiritual progress more effectually than any other evil.

GUARD THE HOME.

There is danger that in our zeal to push the work of the Church, we may, by overmuch machinery, undermine the power and influence of the home. Our boys and girls and young people need the sweet, mellowing, restraining influence of the home. That these may do their work upon their young hearts, at least four nights out of each week should be spent in the home. One night at church, one night at the young people's meeting, and one night at their literary society is certainly all that should be permitted to come in between the homes and the young people of to-day. Societies and socials that take our young people out at nights oftener than this are excessive, and will injure more than they will do good. Let parents and pastors beware.—*Religious Telescope*

WHY HE THOUGHT CHRISTIANITY TRUE.

We had a call from one of our sleepers who received shelter for some months two winters since. He is a short, well-knit, determined Jew, with piercing black eyes, one of the kind so hard to reach, who have a strong hatred and dread of Christians and their worship. Before he came to us he felt bitterly the coldness and neglect of his Polish brethren. He said, "I was twenty-eight nights on de streets in de cold and vet. I was in the Synagogue on *Rashona* time, and I told de Jews, no vere could I go to sleep; but they said I must not there, I must go. So I heard of your place. You said I could come; but I did to go, I was afraid. I was on de street all dat night; but after going away, I was thinking, vy do de Christians ask me, say 'You come in,' and my own people say, 'No room; pay for room;' do money to pay. So I came to your place and got varmed at de fire, and a bed; but I was afraid God would be angry with me for vat I do: but you vere kind, and I not afraid now. I see difference now; I come to meeting now; I think over what is de Jew better than Christian? and if de fire and bed from a Christian do me good, me thankful for it."—*London Paper*.

BEAUTY AND GOODNESS.

A bright woman, when applauded recently for her goodness, begged her friend to let the matter drop. "For," she said, whimsically, "though I do try to be good from some really high motives, yet I have one reason for trying which I am afraid is a low one." "What do you mean?" inquired her laughing friend. "I mean that I once heard, many years ago, that beauty after it depended, not on features, but on character. Like all women, I desired to be beautiful, and as Providence had denied me the 'features' necessary to secure that result in early life, I determined to make the attempt to be beautiful at all. I am thirty-five now," she concluded, cheerfully, "and I must confess that I see no signs of the Indian-summer loveliness, but I still try to be good."

These friends treated the matter as a jest; but there is sense and truth in the saying that beauty in later life, in either man or woman, is dependent upon character far more than upon form or color. Nobility will tell upon the outward aspect. The carriage of the figure, the poise of the head, the expression of the face—these come to reveal more and more, with the lapse of time, the inner life. Unselfishness, sincerity, thoughtfulness, refinement, lend their charm to those who have consistently cherished them, until in age the may really become beautiful.

A TWISTED CHRISTIAN.

A gentleman in New York recently said to another, "Is Mr. L— a Christian?" He replied, "Well, yes; Godward he is all right, but manward he is just a little twisted." How many really good people lay themselves open to this description! They do not carry out their Christian principles so as to be void of offence. Their life is not lived up to their faith. In small things they dishonor God. In some of their common life dealings they do not carry out their principles amongst their fellow-men. We are afraid the "little twist" is more or less to be seen in us all. Alas! twists of temper, twists of inconsistency, society twists, business twists, home twists! May God set us upright and give us in our daily life a straight backbone, so that we may walk upright amongst our fellow-men on our way to heaven.—*The Quiver*.

THE USE OF STORMY SABBATHS.

Stormy Sundays are test days. The minister learns to gauge the spiritual life of his congregation in this way. He can thus tell the strength of the faith of his members, the degree of devotion they manifest, how self-sacrificing they are, and how much interest they really take in the services of the sanctuary. It is an easy matter to come to Church when everything invites out-doors, and some persons at such times flatter themselves that they are quite devout in going to the house of God, but it is when the sky is lowering, and the weather is unpropitious, and when it requires resolution and sacrifice to go to church, that one can best measure the degree of his piety.

It is sometimes a source of wonder why all Sabbaths are not fair days, so that there might be no excuse for anyone in good health not being present, and that the Lord's house might be filled with worshippers; but he knows what is best, and orders the weather so as not only to work out his providential purposes, according to the laws which he has inscribed upon the universe, but that it may serve as a criterion of the religious state of the people. He sends good days, that the weak, infirm, delicate and aged may not be wholly deprived of the privileges and enjoyments of his public worship, and disagreeable days, that the healthful, the young, and the strong may have an opportunity to show how they can face storm, and mud, and damp to do honor to him in holy service, and to encourage others to regular attendance by their presence at all seasons and under all conditions. It is to be feared that too many, tested in this manner, are found wanting.—*Phil. Pres.*

A temptation resisted is one more step gained in the ladder which reaches to heaven.

If a man never suffers anything for his religion, it may well become a question with him whether he has any religion to suffer for.

He who works all day for God, with the single eye and loving heart, will not fail to lay down his head on his pillow at night under the sweetness of His smile.

"There must be something very good in human nature, or people would not experience so much pleasure in giving. There must be something very bad in human nature, or more people would try the experiment of giving."

A Mohammedan in Malacca gave this objection to the Bible: It is too holy; if we took it up we could not cheat, nor lie, nor get on in business.

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Duart & Highgate	4 00	Williamstown, Heph	4 95	Inverness	3 00	Mont, St Gabriel's	15 00
Campbellford	12 00	Orono	3 00	Wolsley	1 00	Cote des Neiges	6 00
Inverness	8 00	Glencoe	10 00	Tavistock	7 00	St Davids	13 00
Wolsley	2 50	Norval	3 00	Shelburne	5 00	Westmeath	1 72
Tavistock	7 00	Hibbert	5 00	Seaforth, Ist	10 90	Wmstown, Heph	4 20
Shelburne	5 00	Toronto, Cooke	40 00	Franktown	5 00	Orono	2 00
Seaforth Ist	10 15	Amborsburg	6 00	Friend	50 00	Glencoe	30 00
Franktown	5 00	Galt, Central	15 00	Carleton Pla, St And	15 00	Norval	3 20
Carleton Pl, St And	15 00	Chatham, St And	8 00	Caledonia	14 00	Hibbert	20 00
Guelph, Chalmers	19 50	Hollen	2 00	Guelph, Chalmers	4 60	Tor, Cooke's	35 00
Bethel	4 00	Jarris	5 00	Port, Knox	28 00	Amherstburg	6 00
Per h, Knox	24 00	Manchester	4 00	Paisley, Knox	9 30	Galt, Central	30 00
Paisley, Knox	7 90	Smith Hill	5 15	Harrington	2 50	Chatham, St And	25 00
Harrington	3 75	Iroquois	8 00	Bristol	7 15	Hollen	5 00
Bristol	7 20	Crystal City	50	Hyde Park	6 00	Manchester	6 00
Lanark	4 00			Grafton	5 00	Smith Hill	9 00
Centre Bruce	5 00		\$2,012 21	Hamiota	2 00	Iroquois	12 00
Hyde Park	6 00			Wakefield & Masbam	4 00	Crystal City	0 50
Grafton	5 00			Chatsworth	6 00	Quebec, Chalmers	30 00

Ministers Rates.

Hamiota	2 00	Prev. ackgd.	\$1,632 82	Toronto, Bloor st.	8 00		
Wakefield & Masbam	4 00	H Currie	8 60	Drummond Hill	3 00		\$3,247 45
Chatsworth	6 00	A Leslie	8 00	Belmont	10 00		
Toronto, Bloor st.	38 00	A Wilson	10 00	Kilmartin	8 00		
Drummond Hill	8 00	D Stewart	10 00	Apple & Gravel Hill	5 00		
Belmont	8 75	D Clarke	12 00	Grand Bend	2 00		
Kilmartin	2 00	G Cuthbertson	8 00	Arthur	8 00		
Grand Bend	10 00	D MacLaren	8 00	Almonte, St John	28 00		
Almonte, St Johns	15 00	J R Munro	16 00	Sarnia, St. And	36 00		
Farnib, St And	20 00	W Lochead	8 00	Scarbro, Melx	5 00		
Scarbro, Mel	10 00	W McKay	8 00	S Kinlos	5 00		
S Kinlos	5 00	W Kelso	10 00	Westminster	12 00		
Westminster	7 00	J B Reid	8 00	Appleton	7 00		
Appleton	7 00	J R Craigie	8 00	Lustow	5 00		
Lustow	7 60	W M Roger	8 00	N Mornington	10 00		
Alberton	1 25	J MacMechan	34 00	Cranbrook	7 00		
N Mornington	5 00	A G Stewart	3 00	Narwich	10 00		
Cranbrook	5 00	G E Freeman	71 00	Bowmanville	15 00		
Narwich	6 32	W D Leitch	8 00	Montreal, St. Paul's	150 00		
Bowmanville	10 00	W D Ballantyne	20 00	Carman	9 85		
Mont, St Pauls	100 00	P Murgave	110 00	Pricerville	5 00		
Pricerville	2 00	M H Scott	45 00	Scarbro, St And	10 00		
Scarbro, St And	10 00	F A MacLennan	8 00	Beverly	2 00		
Beverly	2 00	J A Mathewson	8 00	Markham, St. Johns	3 90		
Crosshill	2 00	A B Dobson	8 00	Medicine Hat	4 50		
Lunenburg & P Val	2 00	W R Robertson	8 00	Lunenburg & Pt. Val	6 00		
Sherbrooke	10 00	H H Macpherson	8 00	Acton	25 00		
Newtonville	2 00	A H Scott	8 00	Sherbrooke	10 00		
White Lake & B'tn	3 00	H Sinclair	8 00	Moore, Burns	6 00		
Metcalfe	7 82	H McKellar	8 00	Newtonville	4 00		
Lynedoch	6 00	W M Reid	10 00	White Lake & B'tn	4 00		
Scarbro, Zion	4 00	A Scott	8 00	Lynedoch	6 00		
Annan	1 80	R Fowie	9 00	Scarbro, Zion	5 00		
Melbourne	75			Annan	3 91		
Atwood	11 25			Melbourne	3 40		
St Cath, Haynes ave	10 20			Atwood	13 00		
Thorold	3 50		\$2,164 82	St Cath, Hayne's ave	19 00		
Toronto, St Mark's	10 00			Toronto, Central	66 70		
Pickering, St And	4 00			Thorold	5 00		
Cayuga	3 00			Toronto, St Marks	10 00		
Oshawa	8 00			Pickering, St And	5 00		
John Leask	2 50			Cayuga	5 00		

AGED AND INFIRM MINISTERS FUND.

St Cath, Knox	10 00	AGED AND INFIRM MINISTERS FUND.		John Leask, sr	2 50		
Goderich	20 00	Collections and Donations.	\$1,338 47	St Cath, Knox	50 00		
Granton & Lucan	9 00	Prov. ackgd.		Goderich	20 00		
Acton e.s.	10 00	Brooklin	3 00	Leeds Vi & St Syv	9 00		
Lakefield	10 00	Brookbourne	1 00	Granton & Lucan	9 00		
Galt, Knox	12 61	Escazaville	8 00	Lakefield	7 00		
Y Glasgow & Rod	3 00	Alexander	3 00	Galt, Knox	10 00		
Esquesing, Union	3 00	Clarendon	5 00	Y Glasgow & Rod	2 00		
Gimsby	12 00	Westport & Nowboro	5 00	Esquesing	18 00		
Beeton	5 00	Bensville	2 00	Beeton	8 00		
Tottenham	5 00	Clanton	3 00	Esquesing, Union	5 00		
Brook	7 50	Mandaumic o.e.	3 00	Tottenham	5 00		
Saltfleet	8 00	Scott & Uxbridge	2 00	Brook	4 00		
W Brant	5 00	Mount Pleasant	10 00	Saltfleet	3 00		
Renheim	10 00	Chatham, Ist.	20 85	W Brant	2 00		
Midland	2 00	Chesterfield	5 00	Renheim	10 00		
Trh. St And	42 00	Exeter	3 50	Midland	3 00		
New Edinburgh	5 00	N Easthope	6 00	Trh. St And	3 00		
St. St Paul's	5 00	Hampstead	2 50	New Edinburgh	8 00		
Balderson & Drum	3 00	Tara	5 40	St. St Paul's	5 00		
Bathwell	3 00	Emerson	2 00	Balderson & Drum	8 00		
Sutherland	1 00	H Cassels	5 00	Bathwell	2 00		
Aberce	1 50	Strathroy	10 00	Sutherland	5 00		
Walton	5 00	Watford	2 00	Aberce	1 00		
		N Derby	5 00	Walton	5 00		

JEWISH MISSION.

Romoka	\$ 2 20	Edmondville	5 00
Kamoka	5 00	Frederic, Marville	10 00
Ermsont, Marville	10 00	Scott & Uxbridge	1 00
Scott & Uxbridge	1 00	M Pleasant	5 00
M Pleasant	5 00	A Friend	6 00
A Friend	6 00	Tara	3 00
Tara	3 00	North Brant a.s.	6 10
North Brant a.s.	6 10	Tor, Bloor st.	20 00
Tor, Bloor st.	20 00	Grand Bond	1 00
Grand Bond	1 00	Arthur	7 75

Toronto	10 00	Received during Jan.,	Westville, Wm S Fraser	1 00	Westville Carm m b	1 00
Bothwell	2 00	by Rev. P. M. Morris-	Forgus, Ont.	30 00	Cow Bay, CB s s	40 00
Sutherland's	1 00	son, Agent at Rail-	Trenton	52 87	Maitland, St Dav ce	35 00
Florence	1 00	fax, Office 35 Duke	Dartmouth ce	30 31	Cow Bay CB wh & f m	51 00
Friend, Toronto	2 00	st., P. O. Box 338.	Caledonia, P. E. I.	20 00	Great Village	18 00
Lachute, Henry's	19 40		Bermuda, Ham	20 00	Sussex & s s	5 00
Friend	1 00	FOREIGN MISSIONS.	St James, Lit Ridge, etc	12 00	Turro, Lady	50 00
Han, Erskine s s	5 00	Prov ackld. \$16,804 16	Mabou Village s s	4 70	Tatamagouche lsooc.	10 00
Rev Jas Gray	10 00	Sackville, Hx Co.	Mabou, Hillsboro s s	3 50	Amherst ce	15 00
Crystal city	50	S Richmond	Lower Horton	5 00	Charlottetown	50 00
		N Glasgow, United, adl	Fredericton, adl.	50 00	Turro, St And m b	25 00
NEW HEBRIDES & TRINIDAD.		Wallace, Knox s s	Salspr s s, St Luke, Kirk	80 25	Boularderie m b	2 00
Bristol, Dayspring	\$25 00	Brockville, Ladies bc	Hx, Park st ce	15 00	Lady	7 00
Guelph, Chalmers ce	30 00	Sussex	Eddy Tupper and fam	9 10	Princetown, P. E. I.	25 00
St Cath. Haynes ave s s	10 00	Greenfield & Florvl	Mid Stewak miss soc	14 30	Malpeque m b	25 00
Walter Russell, Maine	25 00	Blue Mt & Garden	Blue Mt & Garden s s	5 00		
Pleasant Valley	25 00	Blue Mt & Garden s s	Summerside s boys m b	0 52		
		Carroll's Corner ce	" D Stewart	25 00		\$6,342 80
		Ga. River ce	Cow Bay, C. B. ce	12 50		
ONTARIO S. S. ASSOCIATION		Hx, Park st, Class of	" wh & f m soc	30 00	AUGMENTATION FUND.	
Tor, College st s s	\$ 8 00	Chinaman	" men	40 00	Prev ackld.	\$1,668 80
		Hx, Chalmers	St Peters, C. B.	17 00	Westville & Mid Riv.	60 00
DE. PATON'S MISSION.		Hx Grove	Sussex and s s	83 85	Turro, St And	110 00
Galt, Knox	\$16 50	E River, Sunny Brae	Hx, St John's s s	40 00	Caledonia	16 00
Anon, Rugby	5 00	Thorburn & Suth Riv	Hx, Fort Massey ce	60 00	Pictou, Prince st.	135 00
Inverness s s	2 50	Westville, Carmel m bd	Tatamagouche	70 00	Bathurst, Village	24 00
Dundas	7 35	Barrington	" waugh's m b	20 00	" Yougall	2 00
A D Newcastle	4 00	Rog Hill & Cape John,	" d.35 00			
Quebec, Chalmers s s	8 00	Kirk	" ss	20 00	Stellarton, Sharon	38 00
Queph, St And s s	1 79	Beq Mrs A Campbell	French River s s	2 50	Barney's Riv & Glen	15 00
Adams s s	3 00	Carleton, St John	Rog Hill, Centre s s	5 00	E River & Glenclg	34 00
A P Fraser, Ohio	10 00	Escuminac	Riversdale & Mid	7 13	Great Village	40 00
Per Dr Laing	1 40	Pictou, Knox, J. D.	Dallousie Vill s s	17 00	Brookfield	30 00
Kirkton, ss	12 00	Beq Mrs Mary Kelley,	Up Charl s s	12 00	Pictou, Knox	60 00
Colborne ce	6 88	per Dr Reid	" Dundee	2 50	Shediac & Scotch Sett	20 00
Annan	5 6	S S and friends in West,	Glassville	29 00	Seymour s s	5 00
Larkdale ce	2 90	per Dr Reid	9 Mile River s s	9 15	Port Hastings	5 40
Oro, Essen	6 00	Blacklands, D McMillan	Hx, St Johns	60 00	Hx, St John's	69 70
Larkdale ce	1 55	Hx, Chalmers	W & O Fund	82 50	Bedeque, P. E. I.	45 00
Toronto, St Paul's	0 00	Mulgrave			St Peter's Road	2 80
		Lower Caledonia		\$20,840 11	N Carlisle & Pt Daniel	30 00
KNOX COLLEGE STUDENTS		Hx, Chalmers ce	HOME MISSIONS.		Acadia Mines	50 00
MISSIONARY SOCIETY.		New Richmond ce	Prev ackld	\$4,765 02	Linden	15 00
Anon, Rugby	\$ 5 00	Portaupeique ce	Dartmouth Mrs Dav cl	7 75	Middle Stewiacke	35 00
Han, Erskine	20 00	Bass River ce	Blue Mt & Gar	5 00	Summerside	80 00
Cedar Grove	1 00	Up Stewiacke friends	Blue Mt & Garden s a	10 00	Cow Bay, CB, wh & f m	45 00
Mt Pleasant s s	4 30	Up Stewiacke ce	Westville, Carmel m bd	30 00	" men	30 00
Chatsworth	4 00	Pictou, Prince st	Barrington	8 00	St Peters, C B	11 00
Parkhill, s s	5 00	Barrington Head	Maitland, Thank col.	54 00	Sussex and s s	33 00
Tor, College st s s	11 67	per Dr Reid	St Dav mon	52 70	Tatamagouche	30 00
Clinton, Willis	20 00	Up Stew'ak, truth bear's	Beq Mrs A Campbell	75 00	Trenton	30 00
S Westminster	21 00	Lunenburg s s	Low Wentworth w m s	7 00	Richibucto	54 00
Brantford, Dr Ncl b cl	50 00	Bathurst, Belledune	Maggie Logan's box	1 01	Newcastle, St James	30 00
Han, Erskine s s	20 00	Dunlap	Friens, Up Stew	9 00	Bathurst	12 00
		Stellarton, Sharon	Up Musq, returned	14 00	Boularderie	20 00
A & I. MIN. ENDOWMENT		Sale of maps	Lunenburg s s	25 00	Blue Mt & Garden	30 00
FUND.		E River, St Marys	E River, St Mary's	10 00	Hx, Fort Massey	25 00
Toronto	\$300 00	Glenclg	Glenclg	14 00		\$2,702 50
Dundas	240 00	Upper Londonderry	Up Londonderry	16 75		
Eng Settlement	5 00	Great Village	Great Village	20 00	COLLEGE FUND.	
Kingston	244 00	Turro, 1st s s	Brookfield Miss Soc	36 00	Prev ackld	\$5,716 80
Toronto	200 00	Pictou, Knox	Ant Geo P Jardine	36 00	S Richmond	70 00
Proof Line	48 75	Richmond	Amherst	50 00	N Glasgow, United	145 00
Thamesford	2 00	Brookfield miss soc	Port Hastings	10 00	Little Harbor	7 00
Toronto	400 00	" l m soc	Riv Inhabitants	4 00	Greenville & Florvil	7 00
Glencoe	59 00	Amherst s s	Hx Fort Massey	100 00	Blue Mt & Garden's s	5 00
Westminster	32 00	Charlottetown w f m s	Chipman	50 00	Camp Ann & Brd deb	100 00
Brantford	216 00	Hedeque, P. E. I.	Bedeque, P. E. I.	45 00	Barrington	10 00
Guelph	4 00	Snyder, St Matt ce	Students' Assoc	125 00	Woodstock	10 00
Ayr	83 00	Scott Settlement	Dartmouth s s	80 00	Port Hood	20 00
Lynedoch	33 50	Campbellton s s	St Peter's Road	36 25	River, St Marys	5 00
Toronto	25 00	Turro, St And m bd	St Croix & El'house	18 65	Glenclg	10 00
Ottawa	145 00	Lallave	New Carlisle & Part D	2 00	Up Londonderry	10 00
West Lorne	5 00	Port Hastings	Caledonia, P. E. I.	12 00	Great Village	20 00
St Thomas	106 00	Riv Inhabitants	St Jas Lit Ridge, &c	13 00	Brookfield	5 00
Peterborough	75 00	Campbellton	Lower Horton	5 00	Amherst	30 00
Miss Dick, Toronto	100 00	River Hobert	Mid Stew miss soc	8 10	Port Hastings	10 00
Orono	27 75	Hx, Fort Massey	Summerside	14 00	Riv Inhabitants	4 00
Hamilton	32 00	N Glasg, R/V A McLean	Cow Bay, L B wh & f m s	20 00	Hx, Fort Massey	60 00
Baltimore & C Springs	17 00	Dorchester	" men	15 55	Bedeque, P. E. I.	30 00
Bimbrock & Salflect	5 35	Chipman	N Glasgow Jas Ch	20 00	Int Est Dr Baxter	5 00
Onondaga	20 00	Hedeque, P. E. I.	St Peter's CB	10 00	St Peter's Road	10 00
Blackheath	15 00	Greenville ce	Sussex and s s	28 85	N Carlisle & Pt Daniel	30 00
Brighton	15 00	Up Musq Hutch Sec	Hx, St John's s s	12 33	Hon S Holmes	10 00
Guelph	55 00	St John, St And	Tatamagouche	60 00	Caledonia, P. E. I.	40 00
Corwall, St John	81 00	Studholm & Spring	Trenton	25 00	St Jas, Lit Ridge, etc	11 00
		Spring Hill	Milford	16 86	Lower Horton	3 00
KNOX COLLEGE ENDOWMENT		St Peter's Road	Dartm, Miss Rob cl	1 30	Middle Stewiacke	10 00
FUND.		N Carlisle & P Daniel	A L B	42 00	Summerside	2 00
Mount Forest	\$ 5 00	Core st Antoine, Mel s s	Hx, St Johns	50 00	Cow Bay, CB, wh & f m s	30 00
Kippen	10 00	Acadia Mines ce			" men	5 00
Chatsworth	6 00	Acadia Mines	For Northwest			
		Westville, Carmel s s	Summerside	55 00	St Peters, C B	4 00

Merckvil, birthda box . . .	6 00
Newburg o.c.	5 00
Hesslop s.s.	50 00
Thessalon s.s.	2 50
Perth memb Knox	36 00
Mont, Chal juv miss soc. 25	00
Mrs J O Sharp	5 00
Bristol Cors s.e.	15 00
Mattawa	3 00
Miss Nichols, Chat cla. . .	1 50
Gloucoe s.s.	12 80
Drum Hill s.s.	25 00
Mont, Nazareth s.s.	25 00
Miss S M Reid	1 00
Perth, Knox, J A A's b. of 50	00
Almonte, St Johns s.s. . . .	50 00
Scotch Ridge s.s.	1 00
Markham, St Johns	1 30
Ridgetown Mt Zion s.s. . . .	6 30
Mont, Westminster	15 00
St Matthews s.s.	50 00
Beaverton, Knox s.s.	16 00
Carluke, St Paul's s.s.	37 00
Cote des Neiges, etc.	6 00
Colinville s.s.	2 90
Toronto, West ch s.s.	50 00
Finch, N St Lukes s.s.	5 10
N Westminster And s.s. 25	00
Goderich, Knox	25 00
Lakefield s.s.	50 00
Mont, Crescent	20 00
Norwood s.s.	25 00
Port Credit s.s.	5 00
Mr Avery	2 00
Dry River, Man s.s.	2 00
Watford, Knox s.s.	50 00
Sherbrooke, St And s.s. 33	00
Snow Road s.s.	2 00
Bullock's Cors s.s.	6 20
Deloraine, M s.s.	5 00
Blue Mt & Garden s.s.	5 00
Truro, St And s.s.	50 00
Pictou, Prince st s.s.	50 00
Truro, 1st s.s.	50 00
E River, Sunny Brae s.s. 7	15
Amherst s.s.	50 00
Mahou, Hillsboro s.s.	23 40
Village s.s.	10 00
Dalhousie s.s.	16 63
Arch Kennedy, Cha't'n. 50	00
West Rivers s.s.	8 00
Hamilton, Erskine s.s.	50 00
Williamst'n, St And s.s. 50	00
Jos Gogo	10 00
Durham s.s.	10 00
Egmondville	9 78
Mount Pleasant s.s.	23 00
Arthur	3 00
St Westminster s.s.	20 00
St Cath, Haynes av s.s. 25	00
Toronto, Central s.s.	50 00
L'Originals s.s.	25 00
Action s.s.	2 00
Binbrook	3 82
Saltfleet	4 48
Stratford, Knox s.s.	50 00
Galt, Central	50 00
" s.s.	2 00
Smith Hill s.s.	11 57
Cullross, Antioch s.s.	5 40
Huntingdon, 2nd s.s.	12 00
Belleville, John St s.s. 50	00
Acton	25 00
Mrs Phelps, England. 15	00
	\$5,258 46
PRESBYTERIAN COLLEGE, MONTREAL.	
Ordinary Fund.	
Already ackld	\$167 87
Oranstown	10 00
St Andrews	12 00
Westmeath	1 73
Inverness	10 00
Colahoun	2 00
Wakfield & Masham	5 00
Cote St. Antoine	10 00
Mattawa	6 00
Montreal, St Paul's	95 00
Quebec, Chalmers	50 00
Montreal, Taylor	5 00
Crescent	46 00

St James Lit Ridge, &c. 2	00
Boularderie	2 00
Ashton, Melville	5 00
Rosemont	5 00
Cote des Neiges, &c	5 00
Grimsby, St Johns	6 00
Pittsburgh	5 00
	\$1,005 53
Endowment Fund.	
Already ackld	\$2,817 31
Hunt, per W Clyde	24 00
Hawkes, per Mr Smith . 60	00
Vk Hill, per J Mc'Cg. 227	00
Konyon, per J McKenzi. 34	42
Hav M H Scott	5 00
Geo Johnston	5 00
Bauharano, per Mr Boyd. 34	00
Jas Ritchie	3 00
Ins Mabou	3 00
Elgin, per Mr Gilles	21 00
John McMillan	5 00
Valldf, Per W Hood	7 75
Brucefid, per J Ketoh'n. 30	00
Rev D Currie	50 00
Hyndman, per J Mc- Tavish	135 00
	\$3,461 48
EXEGETICAL CHAIR, ETC.	
Already ackld	\$2,100 00
It A Becker, Mont.	10 00
Mrs Wm Miller, Mont.	25 00
Graduate	10 00
Hugh Cameron, Mont.	25 00
John McLean, Mont.	25 00
	\$2,195 00
DR. PATON'S MISSION.	
Elgin, Quo s.s.	\$61 00
NEW HEBRIDES, ETC.	
Oranstown Village s.s.	\$25 00
Mont, Nazareth st s.s.	25 00
Mont, St Matthews s.s.	50 00
QUEEN'S COLLEGE, KINGSTON	
Mont, St Paul's	\$120 00
MANTOBA COLLEGE.	
Williamstown, Reph.	\$4 33
Rev Dr Muir	5 00
Mont, St Paul's	100 00
Mont, Crescent	100 00
LUMBERMAN'S MISSION	
Cote St Ant, Melv s.s.	\$10 00
Received by other Treasurers.	
PRESBYTERIAN MINISTERS' WIDOWS & ORPHANS FUND, MARTINUS WOOD, REV. G. O. PATERSON, D.D., SEC'Y.	
Receipts from 16th Nov. 1893, to 31st Jan., 1894.	
Ministers' Rates.	
Rev Thomas Duncan	\$24 25
Congregational Collections.	
Princeton	\$2 00
Lako Auslio	2 00
Richmond, N B	2 00
Hx Chalmers	5 00
Hx Grove	1 00
Buo Mt and Garden	2 00
Noel	1 00
New Richmond	3 00
Truro, St Andrews	10 00
Glencig & E River	3 50
Up Londonderry	2 00
Port Hastings	2 00
Chipman, N B	2 00
Bodeque, P E I	3 00
New Carlisle & P Dan.	2 00
Sussex	2 00

Friends, pr Rev R P Mo. 12	00
Mrs. Milha, Kippen	1 00
A friend, Kippen	23 00
Sonforth f m s	20 45
Mrs McKenzie, Lon	5 00
Mrs Rowat, Lon.	1 00
Friend, Belleville	6 00
J H Fiedlar, Mar.	2 00
Mrs Geo Baird, B'fld	6 00
Annie Elliot, Don	1 35
Ham Erskine	13 65
St Marys, s s class	7 00
Clinton, lit girls m bd.	5 00
Friend, Stirling	1 00
P Perry, St Johns, o.c.	12 00
Fr ends, Wingham	4 50
Woodstock, y l m bd.	4 00
Mrs J T Duncan, Tor.	2 00
Miss Duncan, Blyth	2 60
W F M S, Desboro	4 00
Beq. Rev W Graham. 10	00
A E Kirkland, Mt Holy. 3	00
J A R, Bells Cor	2 00
Mr & Mrs J H Graham. 2	00
Mr John McIntosh	1 16
Thank offering	2 00
	\$379 00

We may refute errors, but never passions and prejudices. Passion is blind and prejudice deaf and, travelling together, they make their posses sor both blind and deaf.

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OTTAWA.**

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Office, Y.M.C.A. Building, Montreal.

SECOND QUARTER.

Old Testament History.—Cont.

1st APRIL.

JACOB'S PREVAILING PRAYER.

Les. Gen. 32 : 9-12, 24-30. Gol. text. Gen. 32 : 26.
Mem. vs. 28-30. Catechism, Q. 95.

HOME READINGS.

M. Gen. 29 : 1-14.....*Jacob at Padan-aram.*
T. Gen. 31 : 41-55.....*Jacob Parting with Laban.*
W. Gen. 32 : 1-12.....*Jacob's Message to Esau.*
Th. Gen. 32 : 13-21.....*Jacob's Present to Esau.*
F. Gen. 32 : 22-32.....*Jacob's New Name.*
S. Luke 11 : 1-13.....*Importunity in Prayer.*
S. Luke 18 : 1-8.....*Perseverance in Prayer.*

Time.—B. C. 1739, twenty-one years—according to other authorities forty years—after the vision at Bethel.

Place.—Peniel, at one of the fords of Jabbok, a stream entering the Jordan from the east, half-way between the Dead Sea and the Sea of Galilee.

Opening Words.—Jacob went from Bethel (Lesson X. last quarter) to Haran. There he married Leah and Rachel, and remained twenty, or, according to another reckoning, forty years. Eleven sons were born to him, and he became rich in flocks. He was now returning to Caanan. Word was brought to him that Esau was coming to meet him with four hundred men. After making prudent arrangements for the meeting, Jacob sought in solitude the God of his fathers.

Helps in studying.—9. *Saidst unto me*—see chap. 31 : 3. *Thy country*—Canaan. 10. *With my staff*—with no property. *Jordan*—the principal river of Palestine. *Two bands*—with his wives, children, servants and flocks. 12. *Thou saidst*—see chap. 28 : 13-15. 24. *A man*—in v. 30 Jacob calls him "God." In Hosea 12 : 4, 5 he is called "the Angel," the Angel of the Covenant. 28. *Touched*—to show his divine power. *Hollow of his thigh*—the socket of the hip-joint. 26. *Let me go*—Jacob still clung to him. 2 Cor. 12 : 10. 27. *I will not let thee go*—he wants a new blessing. 28. *No more Jacob, but Israel*—no more "supplanter," but now "prince with God." 30. *Peniel*—"face of God."

Introductory.—Where did Jacob go from Bethel? Whom did he marry? How was he prospered? Why did he fear Esau? Title? Golden Text? Lesson plan? Time? Place? Memory verses? Catechism?

I. *Praying for Deliverance.* vs. 9-12.—What was Jacob's prayer? What promise did he plead? What confession did he make? What thanks did he give? What should we do when in trouble? Psalm 50 : 15. What counsel does the apostle give us in Phil. 4 : 6?

II. *Wrestling with the Angel.* vs. 24, 25.—Who wrestled with Jacob? What is he called in v. 30? What in Hosea 12 : 4? Who was he? How long did the wrestling continue? Of what was it an emblem? How did the Angel show his power? What did he request? What did Jacob reply?

III. *Getting the Blessing.* vs. 28-30.—What did the Angel inquire? What did Jacob answer? What new name did he receive? Why? What blessing did he seek? What blessing did he get?

1. We should be earnest and importunate in prayer.
2. It is only in God's own strength that we can prevail with God.
3. God always answers prayer; if not in the way we ask, in a better way.
4. Power with God will give power with men.

8th APRIL.

DISCORD IN JACOB'S FAMILY.

Les. Gen. 37 : 1-11. Gol. Text, Gen. 45 : 24.
Mem. vs. 3, 4. Catechism, Q. 96.

HOME READINGS.

M. Gen. 33 : 1-20.....*Jacob's Meeting with Esau.*
T. Gen. 35 : 1-15.....*Jacob Revisits Bethel.*
W. Gen. 37 : 1-11.....*Discord in Jacob's family.*
Th. John 15 : 17-27.....*Jesus Hated.*
F. Rom 12 : 1-21.....*Love Without Dissimulation.*
S. 1 John 3 : 11-24.....*Hatred—Murder.*
S. Psalm 133 : 1-3.....*Brethren in Unity.*

Time.—B. C. 1720, ten years after the last lesson.

Place.—Hebron, twenty miles south of Jerusalem.

Opening Words.—Jacob, after he had met his brother Esau, went to Shechem, and thence to Bethel. He then went southward as far as Bethlehem, where Rachel died. Finally he settled in Hebron. Here Joseph grew up until he was seventeen, a well-trained, godly boy. Our lesson to-day tells us how he incurred the hatred of his brothers.

Helps in Studying.—1. *Stranger*—sojourner. 2. *Generations*—family history. *The sons of Bilhah*—Dan and Naphtali. *The sons of Zilpah*—Gad and Asher. *Their evil report*—the report of their evil doings. 3. *Israel loved Joseph*—because he was the son of his best-loved wife and of his old age. Benjamin was yet very young—only about one year old. *A coat of many colors*—either a long garment with sleeves and fringes, or one composed of pieces of various colors. 4. *Could not speak peaceably*—would not say, "Peace be to thee," the form of saying "good-morning" in those days. 5. *Joseph dreamed a dream*—his dream was prophetic, foretelling his future honor over his brothers. 10. *His father rebuked him*—Joseph's dream seemed lacking in due honor to his parents. *Observed the saying*—it made an impression on the father's mind.

QUESTIONS.

Introductory. What was the subject of the last lesson? Give the history between the last and this lesson? What were the names of Rachel's two sons? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *Joseph Loved by his Father.* vs. 1-3.—Where did Jacob live? How many sons had he? Why did Jacob love Joseph more than his other sons? Who was Joseph's mother? What other son had Rachel? What gift of love did Jacob give Joseph? How old was Joseph at this time?

II. *Joseph Hated by his Brothers.* v. 4.—How did Joseph's brothers feel towards him? Why did they hate him? How did they show their hatred?

III. *Joseph Envied for his Dreams.* vs. 5-11.—What was Joseph's first dream? What was the second? What events did these dreams foretell? Gen. 42 : 6, 9. How did they affect his brothers?

LESSONS.

1. The evil hate those who interfere with their evil ways.
2. The good should never countenance the evil by concealing it.
3. Family discord should be avoided : there can be no true home without love.
4. God's hand rules over the acts of men.

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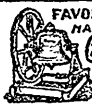
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