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# The Presbyterian Record.

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## "THEY DESIRE A BETTER COUNTRY."

SUCH was the commendation bestowed upon the Old Testament worthies who died in faith of better things to come, and their desire was shown by their manner of life here.

The desire for a better earthly country is shown in the same way. The barbarous hordes from Central Asia swept down over Europe; the Norse sea-kings made Normandy their home; the pilgrim fathers crossed the sea; because they desired either a richer or a freer land. Many of the young and strong from our own land go South and West, seeking, often in vain, a better country.

A higher, nobler, ideal than that of searching abroad for fatter fields to satisfy this desire, is the effort to make our own a better country. The aim of every true patriot is not merely to do the best that he can for himself in the country which he makes his home, but to do the best he can to make his country a better one, more prosperous, more free, and pure; and this work is not limited to the talented or wealthy few, but is within the reach of all, and the effort never fails of attaining some degree its desired end.

The man who owns not six feet of mother earth yet aims to build up in himself a nobler, truer, more unselfish manhood, is making his country a better one; not only to the extent that he makes himself better, but he shapes other men, makes the community better. No man can live an honest, earnest life, without influencing in the same direction those with whom he comes in contact. The farmer, who, with industry and care and economy, makes his farm, small or large, a model one, is making his country a better one, not only to the extent of his holding, but he stimulates others to do likewise.

The man who exerts his influence for the benefit of the community in the promotion of temperance, education, or other public good, is in some measure making a better country. The man who carries into his "politics" a high and pure ideal who sees in his ballot a sacred trust, can do much to impress his convictions upon his neighbors and help in the making of a better country.

Along the line of church life and work all have an influence for good. No other agency has so much to do with the betterment of any land as the Christian Church. This influence is largely exercised by the individual congregation in the community, and each man and woman has in that influence a share.

There are, in addition to this, the great Schemes carried on by our Church for the public good. What a place in the true progress of our country is filled by the Home Mission work of our Church. Were the outlying districts of the older Provinces and the great North West not reached by the Home Missionary they would soon lapse into practical heathenism, with its lawlessness and crime, and would in their turn react with baleful blight upon the older parts of the country.


It is beyond question, too, that ours would be a better country if the one and a-quarter millions of her noble French-Canadian people were free from the bondage of Rome and Clericalism, and all the ill results temporal, mental, moral and spiritual, that flow from such bondage, and were free, with the Word and Spirit of God as their guide, to think and act for themselves in the management of their affairs. Our Church is trying, as best she can, by means of schools, colporteurs, and missionaries, to give them freedom, and in this way help to make our country what all desire to see her, "a better country."

But no man who honestly aims to make his own country a better one is satisfied to rest there. His sympathies reach out to others, and he desires a better world. In this, too, our Church is engaged in the world's centres of heathenism and sin. The great Church schemes of Home, French, and Foreign work, are agencies in which every Church member has a part, and for which, according to his means, he is responsible.

In this grand work, along every line that we may seek to advance it, we are co-workers with Christ; and in all such work we receive more than we give. In seeking to make oneself a better man, one makes a better country; in trying to make a better country, one makes himself a better man.

### A SERMON ON "POLITICS."

"There is no power but of God. The powers that be, are ordained of God."—Rom. 13: 1.

 **GENERAL** Election is in the future and as the Word of God is a rule of conduct in all circumstances, the present is a fitting time to inquire what it teaches regarding the duty of the Christian citizen. The verse at the head of this column is one of its many answers to that inquiry, and the truth it teaches, and the consequent lessons may not be unhelpful.

The truth taught, viz., that—

#### I. CIVIL GOVERNMENT IS A DIVINE INSTITUTION.

This is the direct statement of the text, "There is *no power* but of God, the powers *that be* are ordained of God."

One of the grandest of all truths is that *God reigns*. He is King both in name and in reality. Not only is His title "King of Kings and Lord of Lords," but "He *doeth* according to His will in the armies of heaven and among the inhabitants of the earth."

In dealing with men, however, He is pleased to throw upon them in some measure the execution of that will. He gives to them commands, and though He has all power to compel direct obedience to these commands, and to inflict direct penalty for their violation; yet, as in the work of spreading the Gospel and saving the world, He is pleased to carry out His purposes by human agency; and to this end He has ordained Civil Government, as a means of enforcing upon men such of His commands especially as have to do with the persons and rights of their fellow-men.

The Great Ruler says, "Thou shalt not kill," but He does not inflict a penalty for the deed by striking dead the murderer; He has instituted human law for this purpose, and has laid down the principle that "he that sheddeth man's blood, by *man* shall his blood be shed." The law on the statute book against murder is not merely human law, it is a Divine ordinance, and the ruler who enforces it, is, according to Scripture, "a minister of God, an avenger for wrath to Him that doeth evil."

The same is true with regard to all laws referring to the rights, the property, the person, or the life, of our neighbor, all laws against profanity, or blasphemy, or Sabbath breaking; and the more fully the laws of any land are made and carried out after the model of the Divine law, the more completely do these laws answer the purpose for which God instituted civil government among men.

But a question arises here. Can a corrupt Government be a Divine institution? Can men who make and enforce unrighteous laws be called God's ministers or servants? Yes! the

Government is Divine, though human corruption may have crept into it.

There might be a wise and righteous Government at the head of the Empire, and under it, foolish and corrupt governments, at Ottawa, or Toronto, or Halifax, doing much of which the head government would disapprove. But the Government of the Empire has given these subordinate Governments certain privileges, and so long as they work within certain great constitutional principles, it leaves them largely to themselves, to make their own laws, and bear the consequences.

So, the King of Kings rules in righteousness, but He gives to men liberty, freedom of will in all things, gives them freedom in the work of making and carrying out laws, even though these laws are not such as He approves. Earth's rulers, whom in His Providence He appoints, may not be faithful to their trust; they may be corrupt; selfishness may be their supreme controlling power; yet He does not use His power to destroy them. They are still His ministers, though filling but poorly their office. When Paul, moved by the Holy Spirit, wrote in his letter to the Romans, "There is *no power* but of God, the powers *that be* are ordained of God," Nero, the greatest monster that ever wielded sceptre, was on the throne of the Roman Empire.

Law is of God, and law among men is but its echo, sometimes faint, sometimes clear and strong. Justice and judgment are the habitation of His throne; and justice and judgment, as commanded and enforced among men, are but the reflection of these great principles from that throne; sometimes very dim as reflected from corrupt rulers, sometimes clearer and brighter, as reflected from wise and righteous ones; but whether dim or bright, all law has its source in God, as all light, popularly speaking, has its source in the sun.

Three further thoughts are suggested in connection with the great truth of the text:—

1. That while "Civil Government is a Divine Institution" its true character is in many cases more or less overlaid by the errors and sins of those to whom it is entrusted. Earth's Governments too often reflect but dimly the Divine.

2. With all their wrongs, human governments, thanks to the efforts of men and women, good and true, are, as a whole, growing better, and this betterment shall go on until the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and the laws of men, shall be the Law of God.

3. Upon men and women, according to their light, and knowledge, and position, and influence, rests the responsibility of refashioning, into the likeness of its Divine Ideal, this institution of Civil Government, which their selfishness and sin has so sadly marred. This last thought leads to

## II. SOME LESSONS TAUGHT BY THE FACT THAT CIVIL AUTHORITY IS A DIVINE INSTITUTION.

Since the powers that be are ordained of God it follows that :—

1. *It is the duty of every man, as in God's sight, to give obedience to these powers to obey the laws of the land.*

To those who live under the absolute monarchy of Russia, that monarchy is *"the servant of God,* for "there is no power but of God," and as such, the Christian subject is to give it due respect and obedience, so long as it does not tell him to do what is wrong, or come between him and his duty to God. To those who live in Britain, with its limited monarchy, the government is God's ordinance, and the man who says, "I will not obey the laws, no one has a right to be king, government should be a republic," is sinning against God. To those living in the United States, in a republic, that government is an ordinance of God, and its laws are to be respected and obeyed so long as they do not conflict with the laws which come direct from God or interfere with duty to Him. The man who says, I will not obey because there is no king, is resisting the ordinance of God. What saith the word :

*"He that resisteth the power resisteth the ordinance of God. Wherefor ye must needs be in subjection, not only because of the wrath (of the rulers, and its consequent penalty) but also for conscience sake."* Rom. 13: 5.

Disapproval of a law is no sufficient reason for disobeying it. If a man think it capable of improvement, he is at liberty, yea, he is bound, to do what he can in a lawful way to make it better; but if he cannot succeed in a lawful way, and it does not interfere with his duty to God he must obey. He may think that it is not right for a government to put a high tariff on bread or other necessities of life. Let him use his influence to bring about a change, if he will, but if he attempt to evade the law by smuggling these things into the country without paying duty, he is breaking the law, not only of man, but of God. Ye must needs be in subjection not only because of the wrath, but also for *conscience sake.* He may think that a certain tax is unjust. Let him amend the law if he can, but if not, and the payment of it is not morally wrong, he is bound, if he has the means, to pay it. He that resisteth the power, resisteth the ordinance of God. Ye must needs be in subjection for *conscience sake.* "For, for this cause" (*i. e.* for *conscience sake*) "pay ye tribute also; for they are ministers of God's service, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear, honor to whom honor; and so, of all laws, that do not come between one's conscience and God.

Since Civil Government is a Divine institu-

tion, since the powers that be are ordained of God, it follows that :—

2. *A necessary qualification for one who is to engage in the work of governing, who is to represent the power which is of God, who is to make and administer laws, is, that, in character and purpose, and aim, and effort, he be in harmony with God.*

Law-makers and law-givers on earth, to be worthy of their place, must follow the Great Law-Giver; they must be men after God's own heart. Evil agents often carry out God's purposes. Concerning the crucifixion of Christ, Peter says to the rulers of the Jews: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." The Great Ruler will carry out His plans both by the aid of wicked men and in spite of them, as in the case of Pharaoh, yet it is needless to prove that when a Holy God makes an institution for the good of men, He wishes that institution to be managed according to His mind and will. Moses, the great law-giver of Israel, was directed with regard to the choice of rulers on this wise: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands and rulers of hundreds, and rulers of fifties, and rulers over tens. Paul in giving charge to Timothy, exhorts that "first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all in authority, that we may lead a quiet and peaceable life in all godliness and honesty."

It is very plain that as Government is God's ordinance it should not be left in the hands of godless men. Political life is sometimes spoken of, as if godliness and the functions of government were utterly inconsistent; as if legislative halls were not the place for honest Christian men. True, Satan has obtained large control in this field as well as in others, and there is much of wickedness in high places, but that very thing makes the necessity for good men all the greater. The very selfishness and corruption that sometimes exists in connection with civil government is the strongest reason why these things should as speedily as possible be cast out, and government be made more in accord with its Divine original. The Government of the Universe is quite consistent with holiness of character in the Great Ruler of all, and only that man who aims at likeholiness, justice, goodness and truth, is worthy to represent the King of Kings in the powers which He has ordained among men.

Since civil government is a Divine institution, it follows that :—

3. *Every man who has intrusted to him a voice or vote in the appointment of a Government, is bound, in duty, to use that voice or vote.*

If we lived under an absolute monarchy where we had no voice in choosing, where all we had to do was to obey, it would be our duty simply to obey, and if we saw need, to work lawfully to bring about a better state of things.

We do live under an absolute monarchy, but it is the monarchy of the people. They are the absolute rulers. From them there is no appeal. What the people will is law. Every man who has a vote is a part of that monarchy. In our land the power of the people is a power ordained of God, and each voter is a part of that power. Every man is a ruler so far as his vote and influence extend.

Now, in this state of things, all cannot devote their time either to the making or carrying out of laws, and accordingly a few men are chosen representatives of the whole, to devote their time more especially to this matter, while the body of the people devote their time to their ordinary callings in life. It is therefore in the choosing of these men, that the governing work of the great mass of the people consists.

Some day..... we are to have a general election, to choose those who, as our representatives, shall conduct for the next five years the government of our Dominion. Our part in the government of the country is limited to the act of casting our votes. If we neglect to do that part in the management of this Divine institution of civil government we neglect a duty which in our land God has laid upon us. Every man who has a vote is to that extent a part of the power, a part of the ordinance of God, and if, through carelessness or neglect, he does not use that vote, he is neglecting a trust which God has committed to his keeping.

Men sometimes say: "I do not take much interest in such matters; I leave that to those who have a taste for it; there is so much that is evil connected with it." And good men, from what they think a sense of duty, but certainly from a very mistaken sense, occasionally stand aloof and will have nothing to say in the government of their country, and think that in doing so they are standing on a higher level than do those who take part in that work. The man in such a position, instead of standing on a higher plane than his fellows is simply *shirking his duty*. The very fact that there is so much of evil in connection with powers and governments, while on the one hand, it makes the work of having anything to do with it, more unpleasant, on the other hand makes the necessity, and therefore the duty, of doing so, if possible, more binding upon every man who has a voice.

"Leave such matters to the world, I have higher things to think about!" What if Christ had said that, when Satan thrust himself into this world, brought it under His influence, and was driving it to ruin! Fancy the Saviour of men saying:

"I have higher things to attend to. These multitudes of the Heavenly Host are continually singing their songs of praise. There is purity and holiness, gladness and glory, here. I will not leave these holy exercises and go out and down into the arena of strife and sin to seek to overthrow the Dominion of the evil one. I am safe. I am engaged in higher, holier, work. All that is spiritual is here. Let Satan manage the affairs of the world." If He had taken that stand what would have been the result.

No such thing did He. He came and took up the work; entered into the conflict. It brought him into contact with sin. It brought Him under suffering for sin, but He shrank not from it. Into the thick of the strife he thrust Himself, to redeem the world from such control, to bring it into subjection to Himself, to establish a government of righteousness and peace, instead of a tyranny of strife and sin; and at that work He kept until He could say, "I have finished the work which thou gavest me to do." And if any man sees the affairs of men under the dominion of Satan; if he sees evil having a controlling influence in the country, and folds his hands saying, "It is such an unclean business that I am not going to meddle with it, I will have no part in it," he is not following in the footsteps of his Master. If these institutions of Divine appointment are unclean it is a man's duty so far as he is able, to make them clean.

Take as an illustration, temperance legislation. Are the laws in any country such as favor that traffic, which is one of the greatest hindrances to the well being and happiness of millions, and one of the greatest obstacles to the spread of the Kingdom of Christ? Does the liquor influence in legislative halls, or in the country at large, tend to perpetuate such laws? Does God give me, as a voter in that country, a voice in its government? And do I neglect to use that voice. Do I say, "there is so much of evil at work that I will have nothing to do with it?" Am I not guilty of criminal neglect? Does not every suffering, shivering, starving, wife or child in the drunkard's home cry out against me for not doing what I may to help them, by casting my vote against any, of any party, who may have used their position and influence to defend and sustain the traffic; and for not doing what I can to place in power men whom I think will use that power to help put into operation the temperance laws that we have, and, as they are able, give us better ones.

The Christian citizen is bound in fulfilment of his duty to his fellow-citizens and to his God to take an active part in the struggle for the suppression of evil. He is morally bound to actively support men and measures that will most tend to lessen the sum of human ill, and, in this particular, to send representatives to the legislature

of his country, who will honestly try to check the tide of intemperance; not men who will use temperance or prohibition for a mere party cry to ride into power, whose acts and lives may show that it is with them not a matter of conviction but one of policy; and who, while openly professing to be in favor of temperance legislation will in secret allow it to be made of no effect; but men whose pure, consistent, temperate lives, are an earnest that they will do what they can for the suppression of this colossal curse, and as builders in the rising temple of temperance legislation, will faithfully and earnestly work, until the top stone shall be brought with shoutings of "Grace, Grace unto it"; and PROHIBITION in letters of light shall gild the pages of our Statute Books.

But the sphere of legislation is not confined to any one thing. Its duties are legion. The same principles, however, apply to all parts of it, and if there be any other evil that may seem to be sapping the foundations of morality, and truth, and righteousness, in any quarter, in connection with civil government, the duty of every man who would be a faithful follower of the Saviour, is to use the power which God has given to him in the ballot, in putting down all abuses of whatever sort in connection with this Divine institution, in fashioning human laws into the likeness of that stone statute book given from God on Sinai, and in choosing as law makers and executors, whether Municipal, Provincial, or Dominion, men who make that Statute Book the law of their lives.

There may be times when the path of duty seems difficult; when the choice, whether between men, or between the platforms of different parties, seems not a choice between evil and good, but a choice of evils; but *if there be a choice* the Christian citizen is bound to make that choice, choosing the *better* part, and striving earnestly to make it more worthy of his support. The Christian citizen must do the best he can with the best he can get, and ever seek to make it better, and the man, who *through carelessness or affected superiority* to such matters, stays idly at home on election day, is not doing his duty to his country or his God. There may be circumstances which at times will justify such a course, but they are very rare.

As civil government is a Divine Institution, and the powers that be are ordained of God, and in our land every voter is part of that power, there are

4. *Every citizen should not only exercise his power, but should do so as a SACRED duty, as done unto God not unto man.*

Consider what this *excludes* and what it *includes*.

It excludes both the giving and the taking of bribes, in any shape or form, direct or indirect, by any man.

The man who takes a bribe abuses the trust which God has committed to his keeping for the benefit of his country, and perverts it to his own selfish ends.

The man who gives a bribe is no better. He is a partner in the guilt. He is the wilful means of leading the other into sin. He is doing something to lower instead of elevate the world; something that helps to bring it into subjection to sin and covetousness. He thus prostitutes Civil Government, the ordinance of God, and makes it a means of advancing Satan's kingdom.

The same principle applies to bribery on a larger scale, such as the promise, by either party, to spend money in public works of any kind, as a reward for support. In this case there is added to the sin of bribery, the crime of doing it with stolen money, robbing the public treasury to advance private interests. In this case too, as in that of the individual, the receivers are sharers in the guilt; the community that accepts such offer, and gives therefor its votes, is as guilty as the party by which the offer is made.

It excludes all *compulsion or restraint*. We speak of lands and times where men could not worship as they pleased, when they were persecuted for conscience sake and compelled to worship as others willed, or suffer pains and penalties. Compelling a man, over whom one may have power, to vote in a certain way, is exactly the same. Civil government and the church are both Divine institutions. The Christian citizen is as much bound to be faithful to his trust in the one as in the other, and the man who attempts to interfere in any way with the faithful conscientious use of a fellow man's ballot, is a persecutor.

It excludes mere party strife, and puts in its place, principle. Principles are carried out by means of party, but the party should be regarded only as the agent for carrying into effect the principle, and should be supported only as it proves itself the best fitted for that purpose.

It *includes*, that a man should seek to realize that the ballot is a trust committed to him for the benefit of his country, his fellow men, and the Glory of God.

It includes, that he should seek intelligently to inform himself of the questions at issue and the men to be chosen.

It includes, that Christian men should earnestly seek direction from God as to their duty, that the one prayer should be, "Lord, what wilt Thou have me to do."

The call of the time to the Christian men of Canada, in the choice of their representatives, is to do their duty, faithfully, honestly, fearlessly; to do right, and leave results with Him Who has ordained Civil Government among men, and Who has in this land intrusted to the people the decision as to what the character of that Government shall be.

## EXPERIENCES IN TITHING. VI.

**A MINISTER** in Ontario writes:—"I am glad to see 'Caleb Cobweb on Proportionate Giving,' which I sent you, in the March RECORD. Last Sunday one of my people handed me \$25.00 for missions as "a tithe." It was the first thing of the kind that ever happened here. I think your "Tithing Experiences" must be making an impression. With the \$25.00 was a request for a sermon on the subject."

From a young lady from Waterloo, Ont., is the following:—"I am very much interested in your 'Tithing Experiences.' For my own part I think it is the proper way to give, and the smallest portion that we ought to offer. I must say I have found great blessing in so doing, and am often surprised how far the other nine-tenths go, and am persuaded that the blessing of God rests on it.

My tithing is very little. I wish it were a great deal more, but if there be first a willing mind, the Lord will accept according to what a man hath."

A mechanic in Newmarket, Ont., says—"I am delighted to see so many testimonies to the spiritual and temporal advantages of the tithing system, and duty urges me to give your readers mine. Since I adopted this plan, six or seven years ago, my experience is that the Lord has entirely fulfilled his promises to me and mine.

My attention was first drawn to the subject by reading a book; then some leaflets seemed to come to me providentially; then a searching for myself to see whether these things were so, for I had no person to instruct me, and I knew no one who had tried it; but from that time to the present, have not had one single occasion for regretting the course I have taken, for it has been the means of strengthening my faith in God, and of developing and broadening my Christian life.

Before I commenced tithing I often desired to give more, but was prevented by my pocket being empty. Now I have none of that. I am a mechanic and tithe my income regularly, laying away at least a tenth sacredly by itself, so it does not matter how unexpectedly a call for help may come I have my mite ready. By this way I am enabled, with greater pleasure, to do more for the cause of Christ in one year than I did formerly in five.

I earnestly pray that the leaven of this system will work until it leavens the whole Church. Unless we do our duty in this respect, it will be a long long time before the heathen learn of Christ, and before we have an answer to our prayer of 'Thy kingdom come.'

I would like to hear of any one having *faithfully* tried this plan and given it up as unsatisfactory."

**Tithing in** The "Experiences in Tithing" that **Trinidad.** have been given from month to month in the RECORD, awaked a wide spread interest, not only at home, but in some of our mission fields. Rev. Mr. Thompson writes:—

"Many of our young people read the RECORD. Those who can read do so and make known the news to others. The articles on tithing have interested them much and this year a goodly number have begun to give a tenth, at which we are much pleased. It is purely optional. Again and again they have said to me, 'how much will I give.' I always answer, 'I don't know; settle that for yourselves.'

I have been giving them a list of the history of our church's missions and shewing them that there is a 'giving' that makes more able to give, while there is no less a withholding that makes poorer."

From Toronto writes an aged disciple:—"The experience of a long life, has convinced me more and more of the blessed results which follow this system of giving to the LORD, or rather of returning to Him, the giver of all, that portion which He specially asks us to devote to His work.

But some may say, "In what way do these blessings show themselves?—many who take this plan are far from being rich. You yourself have had hard enough work to do to make ends meet."

This may be true, but then the ends *do meet*, for the Christian who first pays his debt to the LORD, from a sense of both love and duty, will not be likely to go in debt to his fellow-man. The habit of looking into his income, and of setting apart one portion, will surely make him careful of the rest. Habits of self-indulgence will be lessened and the whole character strengthened, so that by the grace of God, the manifold temptations of the world, the flesh and the devil will be more easily resisted. Then the very division of our property raises our thoughts to God, for if we spend the tenth of our income for Him, we will want to know in what way He would like us to do it. Asking direction for one portion, we will be more likely to seek it for the remaining nine-tenths.

Again, it is scarcely likely that those who give one-tenth to God, will be led into gambling or any other dishonest means of making gain. The self-denial this habit would give to our sons and daughters would be a great check on the numberless dishonesties of the day, taking bribes, tricks of trade, appropriating money not their own, over-stepping their salaries, &c., &c. The morning papers would not so frequently make parents tremble, as they read the account of a promising young man having to flee the country as a defaulter.

All these are indirect blessings which may be said to flow almost naturally from the system of proportionate giving.

But there are direct blessings. If this system were followed there would be less poverty, for God Himself says, Mal. 3-11, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, &c," the land would yield its increase, money would no longer be put into a bag with holes. (see Haggai I, 6), trade and commerce would flourish, church debts would be paid, and there would be a full coffer to send Home and Foreign Missionaries wherever needed

But, why a *tenth*? 'Why fix any special amount?' God in his wisdom, knowing the nature of fallen man, their great diversities of character and circumstance, fixed a minimum, and he who required it will reward the faith of those, who, even in adverse circumstances, seek to fulfil His command, and daily wait on Him.

Some men are by nature, close, miserly, selfish, and, whether in affluence or poverty, would spend everything on themselves. Here is a corrective, which will enlarge their views, warm their hearts, and bring them into sympathy with their fellow men. Others are open-handed, careless about money, and give to whoever asks them, from the difficulty of saying no, while perhaps their debts are unpaid, their landlady waiting for their board, their washerwoman going without her Sunday dinner for want of means to get it. The habit of giving a fixed sum would tend to correct such carelessness.

Men and women with small incomes, first give your tenth to God, the rest will be doubly blessed, so much so, that you will often wonder that your money goes so far.

Are you fairly well off, or rich, give the tenth of your income, but do not stop there. The Jews of old gave that, and a great deal more. Surely we who know Christ's great love, ought to be impelled by love to extend His kingdom, till all the nations of the world have accepted Him as their Saviour.

#### INQUIRIES ABOUT TITHING.

**o what should it be given?** Two correspondents ask what the tithe should be used for. The only answer we can give is, "Remember that it is the *Lord's money*; seek His guidance; and use it as you think He would have you do."

**Is it unjust.** A minister writes: "One of my hearers claims the system to be unjust. One man has an income of \$2000, and gives \$200; his brother has an income of \$600, and gives \$60. The one has \$1800 left for private use, while the other has only \$540. Is not \$200 a much smaller contribution from the one than \$60 from the other."

This "hearer" is mistaken. The system is not unjust. It is not simply that a tithe should be given by everyone, but that everyone should give *at least* one tithe, that a tithe should be the *minimum*, and then as much more as circumstances will permit.

**Shall I first pay my debts.** Another correspondent sends the following question.

"A Christian man owes a debt incurred through failure of investment. His income is barely sufficient for ordinary support of his family. If possible to economize at all, should not such saving go to his creditors and not into the Lord's treasury?"

This reason would apply not merely to tithing, but to returning any part to the Lord. The question asked is therefore, whether a man in this position should return anything to the Lord.

It may help in answering this question to remember that the *Lord is a creditor*, that of what He gives us day by day, of health and strength, we owe a part to Him. Or, perhaps better, all we have is His; He intrusts it to us, and asks that part of it be used directly for Him; and the Lord's portion, more or less, is not ours to give to any other.

**A Farmer's difficulty.** "I am a farmer in Rockburn, Que. Our pastor strongly advocates giving a tenth, and I think we would be more willing to do so if we knew what is the tenth of our income. From my farm I raise produce to the value of \$600 yearly. I am not out of debt. Hired help, taxes, insurance of buildings, wear and tear, &c., amounts to \$150 a year. This leaves \$450 out of which I have to maintain my family and pay interest. Farmers, as a rule, do not keep a strict account of receipts and expenditures, so that it is hard to know the tenth. Again we often do not sell for cash, but have to take "store." How are we to tithe the produce that we get no money for? And am I to tithe my gross income of \$600 per year, or part of it, after I pay help and interest and other expenses. If some way could be pointed out that would meet these difficulties, more of the farmers would practice giving a tenth."

1. If "farmer" wishes to give one-tenth, and is in doubt as to whether he should tithe the \$450 or \$600, he has apparently no doubt about the \$450, he can therefore make no mistake in beginning there. The way is thus far clear. Let him walk in the light that he has, and then seek further light. If, after that, he is troubled about the remainder, he can make no mistake by tithing it also. 2. As to farmers not keeping accounts, why should they not. A five cent book, or a cent's worth of paper, and a little care, a minute or two each evening, would suffice. 3. Farmers do not sell everything for "store." They only take what they need and what would require cash to purchase. It is almost as if they sold for cash and then bought for cash. 4. If a man honestly wishes to do right in the matter, let him do that which seems clear, seek guidance from God, follow conscience. "If any man lack wisdom let him ask of God who giveth to all men freely and upbraideth not, and it shall be given him."



## Our Home Work.

**Gift from** The Rev. Dr. King has received one Ireland. hundred pounds sterling from the Presbyterian Church of Ireland for Manitoba College. The aid, so often rendered, was never more reasonable than this year.—*Com.*

**Utd. Pres.** The Presbytery of Newfoundland has asked to be united with the Presbytery of Halifax. The latter has agreed to ask the next General Assembly to sanction the union under the name of the Presbytery of Halifax. The ecclesiastical, is, in this instance, taking precedence of the civil, union.

**Help from** The receipts for Home Missions for Scotland. 1894 and 1895 respectively, up to March 5th in each year, are given as \$36,891.59 and \$42,446.92. In the receipts of 1895 are included special contributions received, through the efforts of the Rev. W. Gordon, from Scotland and Ireland, to the amount of \$6,900.87. If this sum is deducted from \$42,446.92, the receipts of 1895 will fall \$1,435.54 below receipts for Home Missions at the same date last year. If the Committee is not to be embarrassed and kept from extending its work, congregations should take care not to fall behind in their contributions. Special work among Hungarians, Germans, Icelanders, Swedes and Mormons was undertaken last year, not to speak of extension of work among English speaking people which will absorb all this special help.—*J. R.*

**How to build** In a later letter to the RECORD, a Church. Mr. Paton gives some further particulars of their work. He says the Church is valued at \$1500, and free of debt. "The work of the building, laying foundations, hauling lumber, &c., &c., was furnished by the ranchers and the pastor. Not a cent was paid out for work of building the church. One made the doors, and well made they were. Another, with his two sons, plastered the walls and built chimnies. Others did all they could, and the few really interested deserve the greatest praise in giving all they could of what they did possess.

The country is full of hope and promise for the coming year, and we must prepare and receive the settlers when they come. The miners are a warm hearted class of people, and a good work may be done amongst them. Thanks to all the friends who kindly helped in the work here, may their kindness be also experienced by other needy fields in this new and needy West."

**Kettle River, B.C.** Is rejoicing in a new church. Rev. Thomas Paton, the missionary there, in a private letter to Rev. Dr. Mackay, of Montreal, writes of it:—

"It is the first plastered building for 100 miles,

so far as we can learn, and the only church within 200 miles on the Canadian side and nearly 150 on the American side. It is 22x33 ft.; w'd seat 130 people, and we have a stove that will warm it comfortably. I have been enabled to get another horse in place of the one we sold to buy shingles. I did most of the hauling of lumber for the church. All the week previous to the opening I was up till twelve and two o'clock to get the church finished inside, so you may believe I was tired on the Sabbath of the opening. I had no brother minister with me, but of this I am sure, there could never have been a more thankful man than I was on that occasion; I was so glad to face the Valley people in our very own building. I cannot tell how thankful we are to the kind friends who have aided us in its erection."

**Kamloops.** Mr. Lee, the pastor, writes that with 33 families, 45 young persons not connected with families, and 57 communicants, the congregation contributed last year for the schemes of the church, \$112, and for the maintenance of ordinances among themselves an average of \$40 per family. The Sabbath-school and C. E. societies are doing a good work. Other mission churches in the West are doing a similar work to that being done in Kamloops. Our Home Mission and Augmentation work are bearing good fruit in these growing settlements in the far West, many of which would otherwise have had in them to-day but little of Christianity.

**Mildmay.** As Mr. Paton is at a distance and cannot prevent it, another extract may be given from a private letter above mentioned. After speaking of the new church just completed at Kettle River, he goes on to say:—

"I have the promise of a church and manse lot at Boundary Creek, 21 miles distant, where Mildmay, the chief town of Kettle River Valley, is to be, and I mean now to move on to building there.

To give myself freedom I mean to proceed at once with the vestry, where I can sleep and put up my horse and hold meetings. If the Lord will, I will get up a church there too next year, how, I cannot tell. I know that it is required and must be done at the earliest date if it is to do the good that it should do. The town site is owned chiefly in Montreal and New York, but the wife of the resident manager is a Presbyterian, and through her influence the site was promised me unasked, so God has clearly indicated to me to go on.

If possible, I must keep up the service at each place, although the road just completed is a hard mountain one of 21 miles. It will be a grand thing to have our two nice churches rise up as a protest against the prevailing laxity, Sabbath trading, indifference, and drunkenness.

## Our Foreign Missions.

### OUR MISSION IN INDIA.

#### 1. *Some notes about India.*

FOR its position consult a school geography with its maps.

Its population, from the census of 1891, is over 236 millions, of whom over 220 millions are in British India, governed directly by British officials, while 66 millions are in Native States, subject to Britain but allowed some treaty rights, and among them this semblance of independence, viz., that of being governed by their own native princes, instead of by officials of the British Crown. Our own missions are in some of these Native States.

As to their religious beliefs, by the same census there are 207 millions of Hindoos, 57 millions of Mohammedans, 7 millions of Buddhists, over 2 millions of Christians, (including all Europeans, Protestant and Catholic) besides some smaller bodies, as Jains, Sikhs, Parsees, Jews, &c., and some 9 millions of Forest tribes.

During the past dozen years, with all the missionary activity, the native Christian population has increased about half a million, but the natural increase, during the same time, of the Hindoo and Mohammedan population has been thirty millions. This looks discouraging for missions. But, on the other hand, multitudes who still bear the names of the old systems, are losing faith in them, and the advance of Christianity is gaining in rapidity year by year, and many, even of the Hindoos, make no secret of their conviction of what Christians believe, that their old systems are doomed and that Christianity is to be the future faith of India. Above all there is God's sure promise, that "The heathen shall be given to Christ for His heritage, and the uttermost parts of the earth for His possession."

#### 2. *Our Mission field in Central India.*

Central India is a comparatively high table land, lying, as the name implies, about the centre of India, and the climate is less subject to the extremes of heat and drought and consequent famine, than much of the great Indian plain.

The people live in villages and towns, smaller or larger, often in low mud huts of ten feet square, with earthen floors, grouped around an open court yard sixty or eighty feet across, where the garbage and sewage of all the houses gathers and rots and reeks in self-made cess-pools with filth and stench unmentionable. From these the men go forth to their toil, in fields or at other work, while the women, in some cases do the same, and in others, spend their lives in the foul atmosphere that fills their homes.

Most of them are poor. A common wage for a laboring man is two dollars a month. On this

he must maintain his family, often large; and when we think that receiving Christian baptism often means the loss of work and possible starvation, we need not wonder if many are kept back from publicly joining the Christian Church.

As a result of their poor food, unsanitary conditions, and the immorality which so largely prevails, they are physically weak, "honey-combed with disease," as a missionary expresses it. Intellectually they are acute and keen, accustomed to keen and subtle reasoning not found among the uneducated in western lands.

Our mission now occupies, as centres from which its work and influence radiates, the following five cities;—Indore, Mhow, Neemuch, Rutlam, and Ujjain. These cities are in three different Native States, are all connected by railway, and extend some 100 miles, from Mhow on the South, to Neemuch on the North. Indore and Mhow are at the Southern end of the field. Indore, with 83,000 people, is the Capital of the native tributary State of that name, which has a population of 850,000, and is ruled by a native prince, the Maharajah Holkar, under British control and protection. Fourteen miles further South, also in the State of Indore, and subject to Holkar, is Mhow, with a native population of 20,000, and a body of some 5,000 troops to maintain British authority in Central India.

Neemuch, 20,000, the most northerly centre of the mission, some 100 miles north from Mhow, and also a camp town, is in the State of Gwalior, the largest of the tributary Native States of India, whose ruler the Maharajah Scindia holds sway over three and a quarter millions of people. Ujjain, while in the State of Gwalior, is over 100 miles South from Neemuch, and but 36 miles North from the city of Indore. It has been called "the oldest city in India" and is one of the sacred cities of the Hindoos, the "Benares of Central India."

Rutlam, 31,000, is the Capital of the State of Rutlam, whose Rajah, however, is tributary to Scindia, the Maharajah of Gwalior.

Besides these there are twice as many more important centres near, that should be occupied at once, and in which, with their neighboring towns and villages, with none but our missionaries to give them the Gospel, is a heathen population of over five millions, as great as that of Canada.

#### 3. *Methods of work.*

There is the regular Sabbath day and week day preaching to the always growing congregation, at the centre where the missionary resides.

Not less important is the itinerant preaching. For six, or eight, or more weeks, each season, the missionary, unless occupied in Hospital or Educational work, takes his tent and one or more helpers, and visits villages, towns and cities, perhaps fifty or sixty of them, preaching

and selling Scripture and tracts, and travelling sometimes three hundred miles or more in a single tour. In this way the good seed is scattered far, centres are opened up for beginning permanent work, by the settlement, first of teachers or catechists and afterwards by missionaries.

In this field as in some other parts of India, many of the better class of the people can read, some can understand and read English, so that from the beginning the printing press has been largely used, and has proved a powerful auxiliary. Many receive their first knowledge of the Gospel from the printed page. Even in the small beginnings of the first three years of the mission, the issues of the mission press at Indore, both in English and Hindi, were over a million and a half of pages of Gospel tracts and leaflets. These were given away or sold at a low rate by the missionaries on their preaching tours, or by Colporteurs, and other workers.

There is school work of various grades, from the most elementary, upward, to training schools to fit men and women for the work of teachers and preachers, and in all these, while secular instruction is given, that of the Bible is made paramount.

Sabbath School work is also carried on, and by "Life upon Life" the young are trained for Christ.

Zenana work is a feature peculiar to missions in India. The women of the better classes spend their lives in their secluded, cheerless homes, called zenanas, and can only be reached by women. Here they are visited by lady missionaries, who read with them, teach them, and pray with them, and in this quiet way bring light and knowledge, and blessing, to their dull dark homes and lives.

Medical work in the homes, and in hospitals at some of the stations, is becoming an increasing factor in the mission, and not only relieves much of suffering, but opens the way for the Gospel. A leading Hindoo is reported to have said not long since "There are two classes of Christian workers whose power we dread, your women and your doctors."

Besides all these and other departments of work, there is that of the native helpers, as Colporteurs, Bible readers, Catechists, Native teachers, etc.; each agency doing its part in the great work of "India for Christ."

#### 4. *The beginning of the Mission.*

Its beginning was in this wise. The Foreign Mission committee of the Canada Presbyterian Church in their report to the Second General Assembly of that church, at Toronto, November, 1871, say:

"During the past year another class of laborers, whose services are found of essential value in many parts of the heathen field, have offered themselves for employment by the church. Three young ladies from Montreal have

intimated their intention of devoting themselves to Foreign Mission work. A resolution from Erskine Church, Montreal, of which these ladies are at present members, was sent to the committee, urging them to consider whether arrangements might not be made, without delay, to employ them in some of those fields where female labor is so urgently needed." This resolution was accompanied with the intimation of liberal aid towards sending them to the field."

This assembly expressed hearty satisfaction, and instructed the Foreign Mission Committee to give all due encouragement to these young women in preparing them for their work, to select a field of labor for them, and as soon as expedient, to send them to the foreign field.

After some two years of preparation by the workers and careful inquiry by the committee, India was chosen, and in October 1873, Misses Rodger and Fairweather sailed from New York and began work in India under the care of the missionaries of the American Presbyterian Church.

For three years Misses Rodgers and Fairweather labored faithfully in connection with the American Presbyterian Church, but in the meantime pleaded earnestly with our church in Canada to undertake a mission of her own, while the American Presbyterian missionaries seconded their appeal, urging that we should take up the Province of Indore, in Central India, where none of the churches or missionary societies had entered.

The Church too felt that the union of 1875 should be marked by some forward movement worthy of her strength, and made repeated efforts to get one or more ordained missionaries for the field.

The call was responded to in 1876. Rev. James Douglas, of Coburg, offered his services to the Foreign Mission Committee and was accepted. His designation took place at Coburg 28th September of that year, and soon after he sailed for India, with instructions, should the way seem open, to establish a mission in Indore.

He landed in Bombay 22nd December, and received a cordial welcome and great kindness from other missionaries, one of the American Presbyterian brethren going with him to Indore to aid in choosing a station. They also supplied him with a trained native Catechist by whom the work of preaching could be at once begun.

On January 25, 1877, they reached the city of Indore, a city of about 83,000 people and the capital of the state of that name. As Indore is a native state under British protection, but not directly under British rule, there was some doubt as to how missionaries would be received, but after consideration it was deemed a suitable opening and Mr. Douglas decided to settle there. Miss Rodger and Fairweather at once removed to Indore, and from that date our church has had a regularly organized mission in Central India.

5. *The Maritime Provinces and Mission work in India.*

About the time of the departure of Misses Rodgers and Fairweather, the attention of the Church of Scotland in Nova Scotia was turned to India. In 1874 Miss Johns, lady principal of one of the Halifax public schools, offered herself for mission work. The Synod accepted her and she was sent to Madras to engage in orphanage and zenana work there in connection with the Scottish Ladies' Society for promoting female education in India. She was a member of St. Matthew's Church, Halifax, and the expense of her passage and salary were paid by the congregation.

She took ill soon after reaching India, and with heavy heart, by medical advice, returned home, dying shortly after her arrival.

It is worthy of note that our pioneers in mission work in India, both from East and West, were women, and their voluntary offer of service led to their own going, and, in a sense, to the entering upon that great field by our church.

Just before the union of 1875, Rev. James Fraser Campbell offered his services to the Church of Scotland in Nova Scotia for evangelistic work among the English-speaking natives of Madras, and was accepted. After the union, before his departure, at the request of the Foreign Mission Committee, West, he visited many of the congregations in Ontario and Quebec, greatly deepening the interest in India.

6. *The first ten years of the Mission, Jan. 1877, to Jan. 1887*

As already noted, the mission dates from 26th January, 1877, with the arrival and settlement in Indore of Mr. Douglas, and immediately thereafter of Misses Rodgers and Fairweather. We see them addressing themselves to the work, and then taking our stand at the missionary gateway of Central India, we watch for more helpers, and see the procession, that during the next ten years passes in from far off Canada to take this land for Christ.

Six months we watch in vain, but in July we see one coming, hurrying on, breathless with haste, full of evangelistic zeal, and when he draws near, it is Rev. Jas. Fraser Campbell, who had gone to Madras from the Presbyterian Church of the Lower Provinces, but who has been transferred to the F. M. Com., West, and is hastening to join in the newly opened work in Central India. What a welcome he gets! They consult together, and then to avoid exciting opposition by having too many workers in one centre, he settles at Mhow, some 14 miles distant from Indore.

We watch for six months more, and in the closing days of December, a group of women and children appear in the distance. One of them

and the little ones had come to gladden the heart and home of the husband and father, Mr. Douglas, the pioneer missionary; while the special mission of the others, Misses Forrester of Nova Scotia, and MacGregor of Ontario, is to bring light and joy to the dark and cheerless zenana homes of the native women. Misses Fairweather and MacGregor, an old hand and a new, remain in Indore, while Misses Rodger and Forrester go to Mhow, a fateful move for the latter, for little more than a year later, Feb. 1879, she falls a victim to matrimony, and loses her name, while Mr. Campbell is richer by a worthy wife.

For another year we wait, and the only passer by is going the other way. Miss Fairweather is retiring from the mission, and Miss Rodger comes back from Mhow to fill the vacant place.

But the year is not thus to end, for on Dec. 26, 1879, a youthful couple appear in the distance. With look and manner keen and determined Rev. John Wilkie answers our sentinal call of "who comes there" and tells that he was ordained to this work by the Presbytery of Guelph, and that now with his wife he has come. We see them joining the Douglas' at Indore, and return to our post.

Three times the seasons pass, the longest wait in the history of the mission, and even then the gate swings outward, for in 1882, Rev. James Douglas and family return to Canada. A little later, however, in December of the same year, a brave woman appears alone, Miss Isabella Ross, who has come to join the staff at Indore.

Another twelve months runs its course. The time of year for missionary arrivals is come. We carefully scan the horizon, nor do we look in vain, for in Dec. 1883, Rev. Joseph Builder and his wife pass in and proceed to Mhow to take charge of the work in the absence of Mr. Campbell, who, a little later, after eight hard wrought years passes outward with Mrs. Campbell on their first furlough to Canada.

Still another year we wait, and December brings once more its welcome messengers; this time two women and a man. The latter, Rev. Wm. Wilson, with the Bible as his commission, and a woman as his wife, we can understand; but who or what is the other woman, with pill box and drugs, with scalpel and knife. Never since we took this post of gate keeper has missionary thus passed in. It is Elizabeth Beatty, M.D., the pioneer in medical mission work in India. The Wilsons go for a time with Mr. Builder at Mhow, to study the language, and Miss Beatty unpacks her instruments at Indore.

December comes again and disappoints us not. Once more three forms appear, this time a woman and two men. Afar off we recognize familiar faces, "the Campbells are coming" again from their furlough, and with them a younger man, whom they introduce as Rev. Robert C. Murray from Pictou, Nova Scotia.

A few weeks later, Jan. 1886, a council of the workers is held. It is agreed that the Wilkies shall remain at Indore, and the Builders at Mhow; that the Campbells will open up a new centre at Rutlam, while the Wilsons, who have been for a year with the Builders at Mhow, will go 160 miles North to Neemuch, and establish a station there; the new arrival, Mr. Murray, remaining for a time at Mhow to learn the language.

Six months later the important message comes; "The General Assembly, June 1886, has sanctioned the organization of a Presbytery in Central India to be known as the Presbytery of Indore." We see the workers gathered in their new ecclesiastical capacity, and one of the earliest *Presbyterial acts* is to give permission, October 1886, to Rev. R. C. Murray to settle in the ancient, sacred, city of Ujjain.

It is December once more. From the outlook two women are seen approaching; knife and powder and pill tell the mission of the one; while the love lighted look of expectancy, and the greeting she receives from the young missionary of Ujjain, reveals the errand of the other. Miss Marion Oliver M.D., has come to join in the medical work at Indore and as far around as zeal and strength can reach, while Miss Charlotte Wilson of Pictou, Nova Scotia, has come to be the wife and fellow missionary of Rev. R. C. Murray at Ujjain. January 1887, has come. Our ten years watch is ended. We leave our post with gratitude for this among other things, that nearly all who have come have had fair health. There have been no deaths. All have been able to carry on their work.

This backward glance has been rather at the workers than the work. In a survey of the latter two features mark this first decade.

(1.) Extension; all five of the cities now wrought as centres of missionary activity being occupied, at the end of that period, by an ordained missionary and his wife from Canada; besides three lady missionaries and two female medical missionaries at Indore; the three Misses Stockbridge, daughters of a Government engineer, teaching and doing zenana work at Mhow; and a large staff of native catechists, teachers, colporteurs, Bible women, &c., &c.; of whom there were four at Ujjain, five each at Neemuch and Mhow, nine at Rutlam, and nineteen at Indore.

(2.) Another feature of this first decade was the struggle for toleration. In the second year of the mission, the first two converts were seized and threatened with gaol, and had to flee to another estate to be baptized. Soon after, the Maharajah Halkar issued an order forbidding all Christian work, and a little later, the only mission school in Indore was forcibly closed by the

authorities. If the missionaries attempted to speak or teach even on private grounds, the police drove off all who would listen to them, and the missionaries sometimes received insult and even blows from the same source.

An appeal was made to the Resident British Agent General, but he too was hostile. The missionaries then sent complaints to the Viceroy of India, but after long waiting in vain for a reply, they found that their complaints had been pigeon holed by unfriendly subordinates. The vice-regal ear at length was reached, and through the good offices of Lord Ripon, and afterwards of Lord Dufferin, the opposition and vexations of several years came to an end, the fullest liberty was gained, and even from members of the native royal family has valuable help been since received. A further result of this contest was that the principle of religious toleration was settled for all the Native States. It was a repetition of the battle that was fought and won in British India over half a century ago.

#### 7. *Second period of the Mission, Jan. 1887, to the present time.*

Some features of the first decade were,—1. A long struggle with the authorities for toleration; 2. Health of the missionaries; 3. Extension of the mission.

None of these different features mark the second period. 1. The opposition of the authorities has passed away, the only occasional signs of hostility being from Hindoo and Mohammedan priests and bigots. 2. Sickness and death have shadowed the mission. In September, 1887, Mrs. Murray was suddenly cut down after a few hours illness, when she had been less than a year in the field. Three months later, 20th December. Mr. Murray was suddenly called away. Early in the following year, 1888, Mr. Builder, whose health had been for some time failing, had to come home, and died, 14th November, of that year. Sickness has also compelled several of the unmarried women to retire temporarily or permanently from the mission; and one of them, Miss Amy Harris, died in London, England, in 1892, on her way home after two short years of service. 3. No new centres have been occupied by ordained missionaries, as there were not men to do it. Two men went out in 1888, Revs. G. McKelvie and J. Buchanan, M.D.; but these only filled the gaps made by death, and one of them, McKelvie, resigned in 1891, for other mission work in India. Another two, Revs. W. J. Jamieson and N. H. Russell, went out in 1890, and Rev. F. H. Russell, in 1893, but there has been considerable sickness, and the mission staff has been all required to keep up the work at the five centres already occupied.

But while there has been a lack of ordained

missionaries to develop new centres, there have been lady missionaries added to the staff each year, to carry on the medical, teaching, and zenana work. Miss McKay, M.D. (now Mrs. Buchanan), and Misses Sinclair and Scott, were sent out in 1888; Misses Jamieson and Harris in 1889; Misses McKellar M.D. and Fraser M.D., in 1890; Misses O'Hara M.D. and McWilliams in 1891; Misses Turnbull, M.D., Calder, and Duncan, in 1892; and Misses Grier, White, and Dougan, in 1893. Of these, Misses Scott and McWilliams retired through illness, the former in 1890, the latter in 1893, while Miss Harris died in 1892.

The leading features of this second period are,

1. The development of centres previously occupied. 2. The advance in Medical work. 3. The progress in Educational work. 4. A deep Religious movement among the lower caste people, especially at Indore.

The first mentioned feature is seen in the growth and organization of regular congregations, in all five of the mission centres. There are in connection with the different native congregations about ninety Christian families, about as many single persons not connected with families, and some 200 native communicants. The Sabbath Schools number forty, with an attendance of about 2,000 pupils. There is also the gradually extending organization of work in some of the villages and towns adjacent to these centres, by means of native agents.

2. There has been a steady advance in medical work. Besides Mr. and Mrs. Buchanan, both of them graduates in medicine, and Mr. C. Woods, M.D., who was sent out in 1893, there are five female medical missionaries. The number of patients in 1893 was over 25,000, and the number of treatments over 70,000. The fact that the Gospel is faithfully presented along with these treatments, as well as the confidence which the medical assistance always begets, shows what a leavening influence must be exercised by this branch of the work. It gives entrance to hearts and homes that would otherwise be inaccessible.

3. Schools have been established in increasing numbers, while, especially at Indore, more advanced instruction is given with a view of training workers for the mission as well as for other walks in life. The number of week day schools in the whole field is twenty-eight, with about 1,500 pupils enrolled.

4. Among the lower castes, but especially among the Mangs at Indore, there has for the past three years been a deepening interest; they are beginning to come out in increasing numbers for baptism, and this year, will, to all appearance, witness a very considerable addition to the Church. This is but part of a religious awakening among the poorer castes that is being manifested in different parts of India. Let us pray for its hastening.

### List of Missionaries and Stations.

NAME	STATION.	APPOINTED.
Rev. Mr. and Mrs. Campbell	Rutlam	1875
" Mr. and Mrs. Wilkie	Indore	1879
Miss Oliver, M.D.	"	1886
" Sinclair	"	1888
" O'Hara, M.D.	"	1891
" Turnbull, M.D.	"	1892
" Grier	"	1893
" White	"	1893
" Dougan	"	1893
Rev. Mr. and Mrs. Wilson	Neemuch	1884
" Mr. and Mrs. Jamieson	"	1890
Miss Jamieson	"	1889
" McKellar, M.D.	"	1890
" Duncan	"	1892
Mr. C. R. Woods, M.D.	"	1893
Miss Campbell	"	1894
Rev. and Mrs. Buchanan, M.D.s.	Ujjain	1888
" Mr. and Mrs. N. Russell	Mbow	1890
" F. H. Russell	"	1893
Miss Ross	"	1882
" Fraser, M.D.	"	1890
" Calder	"	1892

### Missionaries who have Retired or been called away by Death.

	APPOINTED.	RETIRED	DIED.
Miss Fairweather	1873	1880	....
" Rodger	1873	1891	....
Rev. J. M. Douglas	1876	1882	....
Miss Macgregor	1877	1888	....
Rev. Joseph Builder	1883	....	1888
" R. C. Murray	1885	....	1887
" G. McKelvie	1888	1891	....
Miss Amy Harris	1889	....	1892
" Elizabeth Beatty, M.D.	1884	1892	....
" E. B. Scott	1888	1890	....
" Elizabeth McWilliams	1891	1893	....

At the eleventh line from the top of the previous column there should be added, Miss Butler, who went out in 1893 to become the wife of Mr. Jamieson; and Miss Campbell who went out in 1891 to Neemuch.

**The Mangs** "You will be glad to know," says **coming in.** Mr. Wilkie, in writing of the movement which has for some time been going on among the low caste people of Indore, that it:—

"Gains in strength and influence day by day. We have baptised fifteen in the last two weeks, and we are likely to receive a very much larger number next Sabbath. The wives of those we previously received are now asking to be received too. The leading woman in the opposition to Christianity, and one that has done not a little to hinder the work, was baptised last week. At the same time a Mohamedan family that a year ago were a great source of trouble to our poor Christians. A high caste neighbor was baptised last week, who, by these poor new Christians was first led to know the truth as it is in Jesus. To-night five men of another caste came to the college to talk with me, as they wished to be baptised. I had to put them off till to-morrow, as I was at that time, six p.m., so completely fagged out that I could not do for them what I wished. They went off, however, quite kindly and I shall meet them again."

**LETTER FROM REV. K. J. GRANT, D. D.**

I SPENT January in Jamaica. The Presbyterian Church of that Colony have begun work amongst the 14,000 East Indians there. We gave two of our senior catechists, and I went to visit them. The prospects are good, but I will not speak of that work now.

I wish in brief to tell, for the encouragement of others, something of what a consecrated layman has done.

On the 27th January I preached at Lauriston, Jamaica, to about 250 people. This is a section of the Rev. Mr. Scott's charge. His engagements elsewhere allow of his presence here only on one Sabbath in two months. The people are chiefly black and coloured—in all 4 or 5 white families.

On enquiry I found.

- 1, 128 Communicants in good standing,
- 2, Two weekly prayer meetings.
3. One Sunday School with 150 children, 73 adults, and 16 teachers.
4. A weekly Bible class and a candidates' class.
5. Contributions towards minister's salary \$250, to missions and other schemes about \$600.

The question naturally arises, how are these results secured with only six Sabbaths annually of an ordained minister?

Twenty years ago there was no Church in this village. The spiritual destitution of the people was seen and felt by a gentleman who had come into the district and secured a large stock farm. This gentleman, Mr. Roxburgh, found time to go among the people to instruct, exhort, and pray. Soon a religious interest was awakened, bone came to his bone, the sinews and the flesh came upon them, and breath entered unto them, and there was actively a forward movement. Soon a place of worship was provided, and a company of faithful ones, regularly marshalled, have ever since displayed their banners and drawn new ones into their ranks.

Mr. and Mrs. Roxburgh, now three score years and ten, though cumbered with many things, have strength and leisure to go, not only on Sabbath, but twice weekly, to the Church which is three miles distant, to sustain prayer meeting, a Bible class, a Candidates' and other classes. He is treasurer for all the schemes of the Church, and from the numerous expressions of regret at his absence from Synod in January, made publicly and privately, I concluded that he was held in the highest esteem by the whole Church. Daniel like, a man greatly beloved.

His methods are all in the old paths. His whole confidence is in the old, old story, of Jesus and His love, and the Church there is largely a monument of what a consecrated layman can accomplish.

But Mr. Roxburgh is not alone; in his good work he is supported by men and women, not a

few who are good and true. Recently when laid aside, Mr. Cudenhead, who is a Canadian, conducted the services, and from what I saw and learned, I am of opinion that if their Elijah was taken up, others in his spirit would carry on the work.

Mr. Scott is to be congratulated on his lay support. Mr. Roxburgh does not prepare sermons. He takes up one of Spurgeon's or that of some other author, and carefully masters every point, so that he may read with effect. Occasionally a section may be dropped, and another portion emphasized and enlarged upon, and thus the interest is sustained. Have we not laymen in every remote corner of our Church that could go and do likewise. —

**Education** "The Board of Education," in Trinidad. writes Rev. Mr. Thompson, "has almost unanimously decided in favor of free and compulsory education. This would be a great boon to the colony. The chief justice led the movement." The last shall be first. Some of our older colonies and countries have not yet attained to this stage. —

**Couva** "Couva is again disgraced," "Disgraced." writes Mr. Thompson in the month of February. "Two brutal murders have been committed and there have been several 'chopping' cases, and the year only just begun. There is a very large Indian population here. Only one other ward is so densely populated. We are doing what we can to bring the Gospel of 'peace and good will' to bear upon the lives of these people." The murders and 'chopping' cases are chiefly of wives by their husbands, who are either tired of them or jealous of them. The 'chopping' is the most brutal barbarity; hands or feet or limbs sometimes cut off with a cutlass, and too often the guilty party escapes.

**The Bright Side.** As an offset to the above dark picture, another part of Mr. Thompson's letter tells of cheering progress.

"Our eleven schools are all at work, and, in Couva at least, much better attended than in 1894. Miss Fisher's school has steadily increased in average attendance, from 40 and 45 to 90, and it will not rest there.

Arrangements have just been completed for holding services at fixed hours in over twenty places in the Couva field every Sabbath. We have in our ranks of Christians men who once were thieves and some who have been convicts.

One who was once a terror to the whole community and who long defied capture, although a large reward was offered, has abandoned his evil ways. From the time of his baptism till the present he has lived a consistent, orderly and quiet life. He is indeed a 'new creature.'

Things do seem more hopeful in this field this year, and if we hold out as we have begun we will have good cause for rejoicing.

The college is hard at work. The Teachers' Training School is also at work. The new property at San Fernando is just what was needed, and the gift of it by Mr. Rapsley is much appreciated."

## THAT SHIPWRECK OFF FORMOSA.

AN INTERESTING SEQUEL TO IT.

**H**OW the shipwrecked crew of an American merchant ship was cared for by the natives of East Formosa, instead of being murdered as they would have been twenty-five years ago, was told in last RECORD.

A most interesting sequel to the story is in the following letter:—

KENNEBUNKPORT, Maine, U.S.A.

February 21, 1885.

*Mr. Hamilton Cassels:*

MY DEAR SIR,—One of my parishioners, Capt. William L. Gould, of this place, has lately returned from the Island of Formosa, with a very important testimony to the value of Foreign Missions.

His ship, the *Mary L. Stone*, from New York, bound for Hong Kong, was wrecked at a point on the northeast coast of that island, being driven on to a sandy shore in the night.

The following day the ship's company, twenty-four in number, rowed in their boats along the coast, and were taken through the surf to a little seaport by kind natives. Arriving there they were welcomed by Christians and sheltered in a comfortable church four or five days, until their messenger, one of the "Brethren" of the mission, delivered a letter from Capt. Gould "to any person who speaks English" forty miles away; and a Chinese war vessel came around to take the Americans to a place of safety.

The second day after their arrival on shore the native pastor came on his regular tour, healed the sick, distributed relief to the needy, baptized infants, administered the sacrament, and preached the Gospel. The Americans formed a high opinion of the sincerity and good principles of the Christian Islanders, and will never forget their kind, hospitable treatment.

The Chinese steward of the ship was interpreter for the party until they landed, when they found another of the same race, through whom they were able to converse some. But for the impressions of their Christians in life and worship they depended chiefly on their eyes.

Captain Gould went back to sell the remnants of ship cargo after some weeks, and paid the "teacher" and others liberally for their kind attentions, besides giving them articles of convenience. But our people has felt so much interest in the occurrence that we took a special collection for Foreign Missions, to be divided between our own society, "The American Board," and the society which support the mission of Dr. McKay. While at Tamsui, Captain Gould met a missionary who gave him some information about the matter, but not as definite as I wish.

Your address was given to me by the secretary

of our Congregational Society, and I write to ask for further facts as to the mission. Is it under the direction of the Presbyterian Church of Canada? Who is the treasurer of that society, or of the organization which maintain that work? Will you kindly give me something definite, perhaps some article in the missionary publication of the society. We have but a slight sum of money to send, but I want to know more about the work and to have my people also know.

CHARLES H. POPE,

Pastor Congregational Church.

**An Incident** "We have had another little experience with the Gi-lán magistrate," writes Rev. Mr. Gauld, our missionary. "There are on the East Coast two Chinese societies (of the secret kind I think) for both offensive and defensive purposes. The head man of the stronger society died recently, and the weaker took advantage of the other's headless state to pay off some old scores. As a result there were several broils and a number lost their lives. The district magistrate failed to arrest the murderers who had fled and therefore arrested more than twenty who were innocent, asking them why they did not endeavor to stop the bloody fights. Among those arrested were five Christians, Pepohoan.

On receipt of this information, Pastor Giam A-Hoa started for the Gi-lán district, to effect, if possible, the release of the Christians.

As his purpose was to interview the Gi-lán magistrate, a man whom he had never met, and who had aforesaid been opposed to us and had tried all he could to hinder us, he went armed with a letter of introduction from the prefect of North Formosa.

Arriving one night at the magistrate's Yamen, he sent in his card and asked for an interview. The magistrate in answer asked him to remain till the morrow, which meant, the morrow's night; whereupon Giam sent him the prefect's letter. This had the desired effect; at once he was invited in, kindly received and asked to state his business. He gladly complied, and received the promise that next morning the men would be set at liberty. He was then invited to partake of tea and cake, and the magistrate requested that if we should in the future meet with any opposition from the citizens (he had himself been the chief opposer) to at once let him know, and he would be happy to do all he could to help.

Well, we are grateful, grateful to the Almighty Ruler over all, in whose good Providence this would-be enemy has been defeated by his own designs. Although the man has endeavored to hinder the Lord's work in the past, we are glad now to have his help if needed.

True to his promise he set at liberty the Christian prisoners above referred to by eight o'clock the following morning."



### THE LATEST FROM HONAN.

LETTER FROM REV. M. MACKENZIE.

HONAN, North China, Jan. 2, 1895.

DEAR MR. CROIL,—You will have heard long ago of the death of our two beloved sisters, Dr. Graham and Mrs. Malcolm. Their early removal has saddened our hearts and left a great blank in our ranks. We mourn over them, but are able also to rejoice, believing that while absent from the body they are present with the Lord.

In the war between China and Japan success has thus far attended the Japanese armies, and disasters in quick succession those of China. That must not be taken as evidence of the justice of Japan's conduct in this struggle however. That China should suffer so severely in such a short time is a matter of surprise to many friends and foes. Those, however, who know the extent to which corrupt influences were at work in all departments of national life are not surprised at what has happened. It was simply inevitable in such circumstances.

Japan is the aggressor and the victor. She can now pose before the world as the leading nation of the East, and she will soon find men who will sound her praises as justly as she has done herself for several years. Sensible men, however, will not be deceived by such talk. They will look at facts fully and fairly and draw such inferences as the facts warrant.

As compared with China, Japan is a progressive nation. There is scarcely room for difference of opinion on that point. But is Japan a more righteous nation than China is? Are her people purer in life, more upright in business, more contented with their lot and more ready to sit and learn at the feet of Jesus? Do missionaries find their work a whit easier among the progressive Japs than we do among the conservative Chinese? Are men humbler there than they are here? Do men in high positions strive to make Japan a great nation by a policy based on truth, righteousness and honesty? Is Japan willing to invite an impartial tribunal to sit in judgment on her motives in bringing on the present conflict? Has she in the past done anything for Corea from disinterested motives? Taking the present crusade fully into account what has she done to entitle her to be regarded with favour by other nations? What nation did regard China as a formidable antagonist?

It will take more than mere ability to humble China to entitle Japan to be regarded as a truly advancing nation. Christ and His Gospel, known, believed in and practised, will make great both China and Japan. But there is no true greatness apart from that which He is able to give. May His kingdom come in these eastern lands. When it does a brighter day will dawn than they have ever known. Time will tell what effect the

present contest will have on the evils now rampant. We pray and work for the regeneration and emancipation of the suffering millions in both countries.

The war does not seem to have seriously interfered with missionary work in China. At most of the mission stations all through the interior of the country, work in all its branches has been carried on as usual. It is possible that in some cases touring may be discontinued for a time, but other departments of work will be prosecuted vigorously.

The year just closed has been quite a marked one in our history here as a mission. Sorrow and joy have been mingled in our experience. Illness has brought some of our number to the gates of death, has caused some to return home, and has left some hearts and homes sad and sorrowful. Malaria, smallpox, typhus, pneumonia and cholera, have each attacked and prostrated some of our number. Two adults and a dear little girl have gone to their eternal rest. Floods destroyed some of the outbuildings of our station at Chu Wang, but these have risen again from their ruins.

The war has had no adverse influence upon the work at our station and we trust that it may not trouble us. A new compound has been secured in a city where our brethren were driven forth four years ago. Seven persons have been received into the church on profession of their faith in Christ. About twenty names have been given of candidates for Christian instruction. Over thirty persons have been gathered together in station classes for instruction during the month of December.

Old converts have stood faithful. New ones have given an encouraging measure of attention to the truth of God. The outlook is brighter than it has yet been. Each of us can and does thank God and take courage.

I am glad to be able to state that my health has been uniformly good since coming to China. Malaria is the only foe that keeps persistently at me each spring and autumn. I never fail, however, to meet it by a generous use of quinine, and it seldom stays longer than a day or two. Thus it does not alarm me. Mrs. MacKenzie had a very severe turn of illness the second year we were in China, but has been blessed with fair health ever since.

Remember your brother and sister workers in far distant Honan, before our Heavenly Father's throne. Pray that this New Year may be a year of much blessing to us.

Those who really love God will be sure to make it known in some way.

The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere.

**Pleasant Surprises.** "We have had two pleasant surprises this year," writes Rev. Dr. Buchanan from Ujjain, Central India, in a private letter to his sister. "Yesterday I received from Central Church, Galt, C. E. 130 rupees, and to-day Rev. Mr. Wilson promised me 100 rupees for our hospital.

"The Lord is watching over us for good. We are now putting on the roof. When that is done we can use all the building. We shall not go on with the plastering just now, unless there are more surprises. I am heartily thankful to have it so that it may be used. Some day, if the Lord will, it may be plastered and the remaining door added. With the walls, flooring, roof and doors on the exposed side, we shall be in a position to do something of the work we long to do, if the Master's blessing rests upon us. How I should like to show you through this building, every brick and stone of which is dear.

"But there is another building going up in Ujjain. It is not to be built of stone nor brick, nor what you Yankees like so much, wood. It is to be built of diamonds. These are not polished yet, but they shall be, and they shall shine as the stars for ever and ever. The mining is going on, and as they are turned up and the sun shines upon them, they are giving proof of their worth by reflecting that glory. Some day we shall walk together in the presence of the Master through that building, praising God that out of the black earth He should make such beauty possible."

**Interest at Ujjain.** In another private letter Dr. Buchanan writes: "We are having interesting times now. But there is need for caution. The leader of the village, or rather Mohullah, that has been so much on our minds of late, is an applicant for baptism, and along with him a great many more will likely wish to follow. Some of them, no doubt, will have worldly motives, but it is very pleasant, after waiting, waiting on God, both here and at home, to see an inclination towards the Saviour.

"The leader of the Mohullah, the 'Patel,' who holds a kind of patriarchal position among them, was here the other day. After talking to this priest, judge and father (a kind of Samuel) for some time, we knelt down and prayed. Like a patriarch, he prayed not for himself alone, but for his people, I trust with prophetic eye, that those dear to him might be brought near to the Saviour Jesus Christ. I joined with him, so will you all at home.

"I am in the dispensary each morning. More patients are coming. Yesterday afternoon we went out along the new line of railway."

An upright pillar in a building sinks deeper in the ground with the more weight you place upon it. Let our trials and tribulations sink us deeper into the Rock of Ages.

## Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### PRESBYTERY MEETINGS.

Bruce, Paisley, 9 July, 1.50 p.m.  
 Brandon, Oak Lake, 14 May, 10 a.m.  
 Cengarry, Alexandria, 9 July, 11 a.m.  
 Halifax, Hx., Chal. Hall, 25 April, 10 a.m.  
 Hamilton, Havn., Knox, 19 April, 9.30 a.m.  
 Lindsay, Beaverton, 16 April.  
 McUta, Deloraine, 2 July.  
 Minnedosa, Hamiota, 2 July, 2.30 p.m.  
 Quebec, Sherbrooke, 14 May, 10 a.m.  
 Stratford, 14 May.  
 Sydney, N. Syd., St. Matt. 9 April, 11 a.m.  
 Toronto, Tor., St. And., 1st Tues. every month.  
 Wallace, Wallace, St. Matt., 7 May, 11 a.m.  
 Whitby, Oshawa, 16 April 10 a.m.  
 Winnipeg, Win., Man. Col., 15 Mar., 2 p.m.

### INDUCTIONS.

Mr. A. Leslie, late of Newcastle and Newtonville, into E. Ashford and Blenheim, Paris Pres.  
 Mr. W. M. Fraser to be inducted into Cobourg Road cong., Hx. Pres., 4 April.  
 Mr. A. T. McQueen, to be inducted into Hampden, Que.  
 Mr. Robert Johnson, of Lindsay, to be inducted into St. Andrew's Ch., London, 11 April.  
 Mr. Roderick Mackay, of Bromley, Lan. & Ren. Pres., to be inducted into Hemmingford, Mont. Pres., 9 April.

### RESIGNATIONS.

Mr. E. McNabb, of Harbor Grace, Nfld., 31 March.  
 Mr. Joseph Barker, of Richmond, St. John Pres., 10 March.  
 Mr. J. Turnbull, of Stellarton, N.S.

## COMPARATIVE STATEMENT OF RECEIPTS FOR THE SCHEMES OF THE CHURCH.

### WESTERN SECTION.

	Mar. 5, '94.	Mar. 5, '95.
Assembly Fund.....	\$ 2,392.50	\$ 2,197.17
Home Missions.....	36,891.59	42,446.92
Augmentation.....	14,192.95	15,432.42
Foreign Missions.....	35,421.56	42,149.20
Manitoba College.....	2,046.80	1,836.74
Widows & Orphans Fund.	3,139.27	3,926.77
Aged & Infirm Min. Fund.	5,396.62	5,337.31
French Evangelization....	16,979.70	15,875.84
Pointe-aux-Trembles.....	6,828.33	6,916.91

### EASTERN SECTION.

	Mar. 1, '94.	Mar. 1, '95.
Foreign Missions.....	\$23,197	\$22,075
Home Missions.....	7,633	8,380
Augmentation.....	3,693	3,657
College Fund.....	7,722	8,051
Bursary Fund.....	725	865
Aged Ministers.....	2,719	2,034

No physician ever weighed out medicine to his patient with half so much exactness and care as God weighs out to us every trial; not one grain too much does he ever permit to be put in the scale.

## The Family Circle

### WHEN I WAS A BOY.

BY REV. THEODORE L. CUYLER, D.D.

READERS of the RECORD have often enjoyed Dr. Cuyler's admirable articles, and will be glad to read from his own pen the following interesting sketch of his early life, taken from the *Golden Rule*:

I have been requested to furnish some reminiscences of my boyhood; but I have nothing in the least degree "sensational" to relate. Yet every childhood, however humble, may have in it some lesson for others. I was born on the tenth of January, 1822, in the beautiful little village of Aurora, on the banks of Cayuga Lake in New York, a few rods from the spot where Wells College now stands.

My father died when I was only four and a half years old; he was a young lawyer of striking appearance and captivating eloquence, and the only distinct recollection that I have of him is that he once punished me for using a profane word that some rough boys had taught me. That wholesome bit of discipline kept me from ever breaking the third commandment again.

After his early death, at the age of twenty-eight, I passed entirely under the care of one of the best mothers that God ever gave to an only son. She was more to me than school or college, or pastor, or church, or all combined. God bless good mothers! the salvation of society and the progress of Christ's kingdom depend upon the influence of mothers more than upon any other human agency.

As I was the only child, my widowed mother gave up her house, and took me to the pleasant, comfortable home of her parents, on the banks of the lake, a few miles south of Aurora. How thankful I have always been that the next seven or eight years of my happy childhood were spent on the beautiful farm of my grandfather! I had the free, pure air of the country, and the simple pleasure of a farmhouse; my grandfather was a cultured gentleman with a good library for grown people, and at his fireside was plenty of profitable conversation.

I worked on the farm out of school hours, drove the cows to pasture, rode the horse at the horse-rake in the hay-field, and carried in the stacks of fire-wood on winter afternoons. My intimate associates were the house-dog, and chickens, and the kittens. They were all most innocent companions; and my only enemy was a pugnacious old ram, "Julius Cæsar." Whenever, on my way to school, I crossed the field in which he and his flock were pasturing, he used to pitch into me, and upset me and my dinner-basket, as his illustrious namesake used to overthrow the tribes of the Gauls.

The school that I attended was just such a one as my friend Whittier has pictured in his sweet little poem entitled "In School-days." I learned very little beyond the "three R's," and the rudiments of grammar and geography; and, when I was eleven years old, I was sent away to good old Dominie Mandeville's in the town of Caroline, and he was my private tutor for the next two years.

My Sabbaths in my grandfather's house were like the good old Puritan Sabbaths, - serene and sacred, with neither work nor play. Our country church was three miles away, and in the winter our family often fought our way through mud or snow, and sometimes across fields to avoid the huge snow-drifts. I was the only child in our family, and the first Sunday school that I ever

attended had only one scholar, and my good mother was the superintendent. She gave me several verses of the Bible to commit carefully to memory, and these she explained to me; and I learned several questions and answers in the Westminster Catechism.

I was expected to study for myself, and not to sit still and be crammed by a teacher after the fashion in the Sunday schools of these days, where the scholars swallow down what the teacher brings to them, as young robins open their mouths and swallow the worms that the old bird brings to the nest. In my wise mother's home school I committed to memory whole chapters of the blessed Book, and was well grounded in doctrine by that catechism that has always been my sheet-anchor of orthodoxy.

The books that I had to feast on in the long winter evenings were "Robinson Crusoe," "The Pilgrim's Progress," "Walks of Usefulness," and the few volumes in my grandfather's library that were within the comprehension of a child eight or nine years old. I also had many a good cry over "Paul and Virginia," and many a laugh over the story of "John Gilpin."

The temperance reformation was then in its early stages, and the first public meetings that I ever attended were held in our neighboring district schoolhouse, for the purpose of arousing public sentiment against the evils of intoxicating drinks. In those days every farmer had hard cider at his own table, and furnished whiskey or rum to his workmen. Drunkenness was fearfully prevalent, and the drinking customs prevailed in every circle of society. My grandfather was one of the first large agriculturists who banished strong drink from his farm, and his example was widely followed.

I signed a total-abstinence pledge when I was about ten years old; but I got a taste of "prohibition" a year or two before, that made a profound impression on me. One day I discovered some "cherry-bounce" in a wine-glass on my grandfather's sideboard, and I ventured to swallow the tempting liquor. When my vigilant mother learned what I had done, she administered Solomon's regimen of the rod in a way that made me "bounce" most merrily. Dr. Horace Bushnell says that his father never "whipped me but once, and then he flogged me." It was a genuine flogging that my mother gave me that day, and I have been a teetotaler ever since. Let me add just here that the first public address I ever delivered was at a great temperance gathering in the city hall of Glasgow, Scotland, a dozen years afterwards.

"Do you approve of corporal punishment?" some of my readers may ask. To this I reply, "Yes, when it is richly deserved, and administered by the right person, and in the right spirit. My loving mother whipped me very seldom, and then did it after a calm talk with me as to the nature of the wrong that I had done; and I do not doubt that the rod gave her more pain than it did to her boy. Her discipline was very thorough and very conscientious, and it ensured obedience. She never bribed me to good conduct with sugar-plums; and yet she loved to commend me when I had won her approval, for she held that an ounce of honest praise is often worth more than many pounds of punishment.

During my infancy that godly mother had dedicated me to the Lord, as truly as Hannah ever dedicated her son Samuel. When my paternal grandfather, who was a lawyer, offered to bequeath his law library to me, my mother declined the offer, and said to him, "I expect my little boy will yet be a minister." This was her constant aim and perpetual prayer, and God graciously

answered her prayer of faith in his own good time and way.

I cannot now name any one day or place when I was converted. I attended revival meetings in our country church when I was a little boy, and was deeply affected by the solemn services. But it was my beloved mother's steady, constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her. If all mothers were like her, the "church in the house" would be the best feeder of the church in the public sanctuary.

For several good reasons I did not make a profession of faith until I left boarding-school and entered into college at Princeton. From my eleventh year I was always from home, and under my good old tutor, Rev. Mr. Mandeville, or at boarding-school in Mendham, N. J., preparing for college. I entered college at sixteen, and graduated at the age of nineteen. The religious impressions begun at home continued and deepened until I united with the church of Jesus Christ.

As an effectual instruction in righteousness, my faithful mother's letters to me when a school-boy were more than any sermons I heard during all those years. I feel now that the happy half-century that I have spent in the joyous ministry of the gospel (for I began to preach in 1845) is the direct outcome of that beloved mother's prayers, teaching, example, and constant influence. This is the chief reason why I have been willing to tell this short, simple story of when I was a boy.

### SEND FOR THE MASTER.

BY REV. THEODORE L. CUYLER.

WHEN our Lord was on earth He was often sent for by those who needed His offices of compassion. The centurion of Capernaum beseeches him to come and heal his servant, and the sisters of Bethany send unto Him saying, "He whom Thou lovest is sick." To these and kindred appeals His infinite heart of love made ready response. Why should we not make the same appeals to Him now to come to us in the hours of our deepest spiritual necessity? No prayer could be more directly in the line of the divine promises; if offered aright, no prayer more likely to be answered.

Here is a church which desires a revival, and the first thought with many is to send for some popular preacher or evangelist. Why not send for the Master Himself, who has power to forgive sins, convert souls, and quicken the spiritually dead? It is not the prerogative of any invited preacher, however eloquent, gifted, or experienced, to bring Christ with him. First of all, let that company of believers who believe in prayer, put up the fervent petition, "Come, Lord Jesus?"

There is nothing impossible in this, and nothing presumptuous. Our Saviour most distinctly promised His presence with His flock. One of His last and most precious assurances was, "Lo, I am with you!" Jesus Christ was as truly in Jerusalem on the day of Pentecost as He was on the day of His crucifixion. His unseen presence filled that upper room when the sound was like the sound of a mighty wind, and the light was like a tongue of flame. Jesus spoke through Peter's lips when the wonderful discourse pricked through three thousand hearts; He wrought through Peter's hands when the cripple leaped up and began to walk at the beautiful gate. Jesus had a personal encounter with the fiery persecutor, Saul, on the highway to Damascus; and that the converted Paul could say afterwards

was that he "had seen the Lord in the way, and that He had spoken to Him." That same Saviour still has the same converting power. Send for the Master!

Who doubts that the Son of God hovered around the flaming stakes of the martyrs and walks to-day beside every faithful missionary of the cross? Jesus Christ was as veritably with Luther in the imperial Diet and with Bunyan in his Bedford jail and with grand old Livingstone in the wilds of Africa as He was with the disciples in the night storm on Galilee. He still works through His witnesses and His ambassadors. Every genuine conversion testifies to a present Christ. There is not a faithful pastor, or Sunday-school teacher, or any consecrated worker for such who cannot ask and claim and—if he seeks in the right spirit—cannot secure Christ's presence. Still He is knocking at our doors and asking us to open to Him. Is it not passing strange that His people consult together about inviting some human aid when the omnipotent Lord of all is waiting to be invited in?

There is a singular mist of uncertainty over the mind of many Christians when they are exhorted to realize and to actualize their Master as a living presence. Because they see no form of flesh and blood, they think of Jesus as a vague, shadowy personage or as a radiant King away off on a heavenly throne. That Christ should come into their hearts as He came into the heart of Paul seems like a devout illusion. Why put any such insulting limit on His omnipotence, and why give the lie to His promise, "Lo, I am with you"? The most thorough cure for unbelief is a close grip on Christ. The prayer He loveth most to hear and to answer is that deepest and holiest of prayers. "Come, Lord Jesus!" There is a lamentable dearth of revivals this season, and a widespread barrenness of spiritual results. No little machinery is set in motion which ends in empty clatter. Discouragement sits like a nightmare on some hearts. But when did a church ever put away its idols and penitently lay hold of its duties and beseech Christ to come to them and were mocked with a refusal?

The great want in pulpit and pew and every where else is *Christ!* With Him everything; without Him nothing. The gift that includes all gifts, the blessing that enwraps all blessings, is a *present Saviour* working in us as a Refiner, as a Chastener, as a converting Power, as a Quickener of the dead to life. A personal Jesus preached awakens sinners; a personal Jesus accepted means salvation; a personal Jesus obeyed is sanctification; a personal Jesus possessed is the fullness of joy and power. If any are honestly longing for a genuine revival of spiritual life and power, let them pray and work for the coming of Christ among them; and whatsoever He saith to them, *do it!* Set the heart-house in order, and send for the Master!—*Evangelist.*

### EXCHANGING BURDENS.

"Come unto Me, all ye that labor and are heavy laden, and I will rest you." That is the way to lay your burden down. "Take My yoke upon you, and learn of Me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." That is the way to take His burden up. You will find that His burden is always light. Yours is a very heavy one. Happy day if you have exchanged burdens and laid down your loads at His blessed feet to take up His own instead. God wants to rest His workers, and He is too kind to put His burden on hearts that are already bowed down with their own weight of cares.—*Christian Alliance.*

## International S. S. Lessons.

### THE TRIUMPHAL ENTRY.

7 April.

Les. Mark 11:1-11.  
Mem. vs. 9-11.

Golden Text, Mark 11:9.  
Catechism, Q., 15.

Read the story as given by each of the evangelists.

In December, six months before His crucifixion, Jesus had been in Jerusalem at the feast of Dedication, see John 7:9, 11. The Jews then sought to stone Him. He left and went away East across the Jordan to be out of their way.

Some three months later he came back to Bethany, near Jerusalem, and raised Lazarus. The chief priests again sought to kill Him when they saw that many of the people believed on Him, and again He went away across the Jordan for a few weeks.

Now the Passover was drawing near, and though he knew that He was to die, He would not stay away. He started once more for Jerusalem. On the way He passed through Jericho about a week before His death, lodged with Zaccheus, see last lesson, came up on Friday to Bethany, and lodged at the home of Lazarus. Next day, their Sabbath, He remained there. On their first day of the week He entered the city in triumph as recorded in to-day's lesson.

Many would be gathered to the feast. On Monday morning those who had rested on their journey for the Sabbath at Bethany would be coming into the city. Multitudes in Jerusalem, hearing that He was in Bethany, and not wishing to go out to see Him on their Sabbath, would stream out from Jerusalem the next morning, and finding Him starting, would come back with Him.

Just after starting He sent two of His disciples to get an ass colt, telling them where to find it and how to get it and that He would straightway send it back again to the owner as soon as He was done with it.

The ass was the favorite animal for riding, even by royalty, in times of peace. This is the only record of Christ riding. It fulfilled an old prophecy concerning Him. (Js. 62:11; Zeck. 9:9.) He came on an ass, the symbol of peace, and not on a horse as in war. How fitting, too, that the ass which he rode in his triumph, as well as the sepulchre in which He lay in His humiliation, should be new, never used by man.

What a marvellous scene took place during that two mile ride around the western slope of Olivet, across the Kedron and up to the city gate. The fame of Jesus had widely spread. The multitude gathered there was largely a strange throng which had none of the priestly hatred of Christ, and was not the crowd that shouted "crucify" a few days thereafter. As they saw Him riding with such a procession, some of His more enthusiastic followers began shouting, what would in modern days be "Long live the King." The spirit spread. The multitude took up the cry. Hosannas rent the air. Their loose outer garments were flung in the way to make a carpet for Him to ride on. Others kept decorating the way as He advanced with leaves or twigs of neighboring trees, as patl. are sometimes flowerstrewn to-day. Read the account of the procession as given by the different evangelists.

Amid it all He wept (see Luke 19:41-44) for the change that was so soon to come, not to Him, but to them. He saw, some forty years later, a starving city and a most terrible seige, in which, it is said, over one million people perished.

Then He entered the city, looked about upon

what was doing at the temple, and in the evening went out to spend the night in peace at Bethany.

### LESSONS.

1. "The Lord hath need of him"—of that ass colt, of our persons, service, means, family, church, country.
2. What a blessing to lend to the Lord. The ass would be much more prized by his owner after being in such a service.
3. Christ uses all modern means of transportation to hasten His triumphal march over the world.
4. Jesus can use very humble agencies in carrying on His work.
5. We should cast our hopes and prospects, our aims, efforts, attainments, all, before Him.
6. Has He entered, in triumph, your heart?

### THE WICKED HUSBANDMEN.

14 April.

Les. Mark 12:1-12.  
Mem. vs. 7-9.

Gold. Text, Mark 12:6.  
Catechism, Q. 16.

The triumphal entry of last lesson took place on their first day of the week, our Lord's Day, five days before the crucifixion. This parable is supposed to have been spoken on Tuesday, two days after last lesson.

On Sunday evening, after the triumphal entry, He went, as we saw, to Bethany and spent the night.

Next day, Monday, he came back to the city and cleansed the temple, Mark 11:15-18, driving out the traders, overturning the money changers' tables, etc. It might almost be said that the first and last great acts of His public ministry were cleansing the temple. At His first Passover, just after beginning His ministry He did so, John 2:15, and now, just at the close of that ministry, He repeats the act.

Tuesday, the day of this lesson, was His last great day of public teaching in the temple; and it was a fitting time for this parable, directed against them for their rejection of their Messiah.

Two days previously He had offered Himself to the Jews as their King by entering their royal city in triumphal procession. The day following He had presented His claims in another way by assuming authority over His Father's house, and they had rejected this claim. To-day He once more brings before them their great opportunities and their guilt and danger in rejecting them. One of these parables is the lesson, but instead of learning from it their lesson they pronounce their own doom.

1. God's kingdom on earth as a vineyard, v. 1. This figure is often used in Old Testament, and it was a fitting one, because, of their vineyard they took the greatest care, see Deut., 32:32; Ps., 80:8-16; Is., 5:1-7; Jer., 2:21; Ezek., 15:1-16.

Watch Tower—To watch against wild beasts and thieves. God's church is like a vineyard in that He takes great care of it in many ways, and looks for fruit from it.

2. The messengers and their treatment, vs. 2-5. How often when God looked for the fruit of Holy living, He found His people worshipping idols. Their treatment of His prophet messengers whom He sent to recall them to Himself is pictured in this parable, see Jer., chaps. 37, 38; 1 Ki., 18:13; 22:24-27; 2 Ki., 6:31; 21:16; 2 Chron., 24:19-22; 36:16; Acts, 7:52, and especially Heb., 11:36-37.

3. The Son and His treatment, vs. 6-8. God's Son had come to His church, and they had been saying for more than a year "come let us kill Him." What forbearance and kindness He had shown. How basely ungrateful were they. He

carries the parable a day or two in advance and tells of the killing of the S. a.

4. The doom of the murderers, v. 9. Unwittingly they pronounce their own doom. Their sense of justice decides what they deserve, but although they knew, v. 12, that He spoke this parable against them, knew what He meant by it, they were only the more enraged and sought to carry out their purpose. Only the fear of the people restrained them for the time.

#### LESSONS.

1. Our body is God's vineyard given us to care for and make the best use of for Him. Are we using or abusing it?

2. Our mind is God's vineyard, entrusted to us to think pure thoughts, high aims, noble purposes. How is it being used?

3. Our Soul is God's vineyard. He has given it great capacity and provided for all that it needs. Is that soul rendering Him the return that He asks?

4. Our home, surroundings, privileges, are care that God has expended upon us; day by day He looks for fruit; what does He find?

5. Christ is the Son of God, and being all things 6. The fruits that He looks for are "gratitude, love, obedience, consecration of time, talents, all, to Him, and He is looking for them continually.

7. The awful doom of this parable came upon the Jews some forty years later when the city and temple were destroyed. Over a million were slain and the nation scattered.

9. The Son, the Well Beloved, comes to us today, is calling, inviting, commanding, entreating, and if we persist in neglect, we heard in the parable our doom.

#### WATCHFULNESS.

21 April.

#### A TEMPERANCE LESSON.

Les. Matt. 24: 42-51. Gol. Text, Mark 13: 33.  
Mem. vs. 44-46. Catechism, Q. 17.

This lesson was in the afternoon of the same day as the last one. He had spent most of the day teaching in the temple, His last day there. Then, in sorrow at its fruitlessness, He had left to go out to Bethany. On the way, looking back at the vast stones and buildings of the temple, He spoke to His disciples of the dark days coming when these should be destroyed. "The destruction of Jerusalem bore the same relation to the Jews as the flood did to the Antediluvians, which was emphatically the end of the world to them, and this again was but a miniature on a smaller scale of the great Last Day."—*Monroe Gibson*.

The one charge that Christ gave as a suitable motto for the disciples, and the one which is applicable to the Christian life always and everywhere, is "Watch."

There is no need to adopt any special interpretation of our Lord's second coming in order to apply this command. The idea is not a mere watching for His return, but watching unto duty in His absence; as a master wishes a servant not to be standing at the door waiting and looking for his coming, but busy within during his absence, that all may be right when He does come.

The Christian has constant need of watchfulness against temptation without and within; temptations to negligence in service of God, worldliness, pride, selfishness, etc. Human nature gravitates downwards, and watchfulness is necessary to counteract that tendency.

Above all there is the great spiritual enemy—"Your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour." He

is ever watchful, and unless there is constant watchfulness against him, there is sure to be defeat.

Above all we need one stronger and more watchful than ourselves to watch for us and keep us from the evil one.

The Saviour's charge is especially appointed for to-day as a temperance lesson, and here, too, watchfulness is necessary.

Watch against the first beginnings of the drinking habit. He who touches not the first glass will never be a drunkard. Watch against the company that leads to drinking. Watch against practices and entertainments and recreations and places where it is used.

Watch the training of the young, that right principles are installed. Watch the literature that is distributed. Watch the education in public schools and see that temperance instructions has its place. Watch the laws of the land that they are made more and more exclusive in this respect. Watch the execution of the laws that they do not become a dead letter. The greed for gain will lead men ever to seek gain by the traffic and vigilance is necessary to counteract it.

#### LESSONS.

1. The Christian life in this world is in no sense one of indulgence, but of watchfulness.

2. He who watches not against sin and unto duty is not living the Christian life. The Christian can never be off guard.

3. This watchfulness on the part of the Christian must extend to every department of life, private and public, family, social, business, religious, political, and all others.

#### THE LORD'S SUPPER.

28 April.

Les. Mark 14: 12-26. Gol. Text, Luke, 22: 19  
Mem. vs. 22-24. Catechism, Q. 18.

Two days have passed since last lesson. After the discourses on the Mt. of Olives on Tuesday evening He went on to Bethany. He spent Wednesday and Thursday forenoon there in quiet, probably at the home of Lazarus; the Jewish rulers meanwhile conspiring to compass His death.

1. Preparation for the Passover, vs. 13-16. On Thursday afternoon, the day on which the Passover was to be celebrated, the disciples asked Jesus where they would prepare for the evening. He gave them directions. The man whom they were to meet was evidently friendly to the cause of Jesus, and at once gave the room, all prepared. During Passover week there were multitudes of strangers in the city. Hospitality was looked upon as a public duty, and guest chambers were in readiness if they should be wanted. Some think that the man was a friend, perhaps a secret disciple of Jesus. Some even suppose that Jesus had made an arrangement with him, but this is not probable. The story reads as if the disciples understood it to be supernatural knowledge of what would be.

2. Observing the Passover, v. 17. Peter and John, Luke 28: 8, went and made ready, and in the evening Jesus bade a last good-bye to the loved family in Bethany, they little dreaming of the awful scenes that were to be enacted before the shadows of another evening should gather.

With His disciples He came into the city to where the two disciples were awaiting Him. They sat down at the supper table, and the last Passover supper of the Old Dispensation was eaten.

3. Foretelling the betrayal, vs. 18-24. "One of you." "Is it I?" How much better than "Is it he." What a contrast between their honest

self-questioning and the black treachery of him, the betrayer, who could sin and violate the sacred rites of hospitality by eating from the same dish with Him. The fate of Judas is forever settled by Christ's own statement, "Good if he had never been born." This, too, teaches that for the lost there is no restoration, for if an eternity of happiness could be enjoyed, even after long suffering, it would be good that he had been born.

4. Instituting the supper, vs. 22-25. The last Passover had been completed, and now He takes the bread and breaks it with a new meaning. The bread broken and the wine poured out He gave them to represent His body broken and His blood shed for the sins of men.

The Passover had forever ended and the Lord's supper had taken its place. That upper chamber points back through the Passovers of bygone generations to the Exodus and forward through the communions of the centuries to Christ's coming again.

"He would drink no more, etc.," i.e. He would have no more social meals with them. This was the last. He points them forward, however, to the time when in another place, in another sense, they will rejoice together again.

There is an incident of the supper given in John 13:1-20. Washing the feet on entering the house was a duty of common courtesy. It was usually performed by a servant. The disciples should have attended to it. Probably they thought it too menial. Instead of that they were disputing who should be greatest, Luke, 22:24.

To set them an example Jesus Himself rises from the table and did what one of them should have done had it not been for their false pride. Then He speaks to them of the spirit they should manifest.

LESSONS.

1. We should be careful if we eat with Christ at His table not to betray Him by our lives.
2. Our first care should ever be an earnest watching of self. "Lord is it I?"
3. For all who finally reject Christ, "Good were it if they had never been born."
4. There is no atonement for sin but the broken body and shed blood of Christ.
5. The "blood of Christ cleanseth us from all sin."

THE AGONY IN GETHSEMANE.

5 May.

Les. Mark 14:32-42. Gol. Text, John 18:11. Mem. vs. 34-36. Chatechism. Q. 18.

This lesson follows immediately after the last one, the institution of the supper. Christ and His disciples left the upper room towards mid night and went out of the city, down the ravine, across the Kedron to the Garden of Gethsemane at the base of the Mt. of Olives, and there in the beginning of the last day of His life on earth took place the solemn mystery of this lesson.

When He came to the outside of the garden He left all of the disciples but three, as an outer guard or watch. He went a little farther and the sorrow of soul came upon Him so that even they could not understand Him and He wanted to be alone with God, and left Peter and James and John as an inner guard, while He went alone to pray. A walled enclosure with eight gnarled old olive trees is to-day shown by the monks as the site of the Garden. It is probably near the place.

1. His agony. Its depth none can fathom, its cause none can fully know. It is probable that the great cause was the fact that He was the sinner's substitute, and was taking for the time

the sinner's place, suffering for the time in that place the withdrawal of God's favor, being, as the sinner must finally be who clings to his sins, "God-forsaken;" for His cry of agony was "My God, My God, why hast Thou forsaken me." How this could be; how He could be conscious of being God forsaken, or lose consciousness of His own power and Divinity, none can tell. We stand in the presence of a awful mystery.

2. His prayer. 't fit be possible, let this cup pass." "This cup," whatever that may mean, was what caused the agony. But bitter as it was, He immediately added, "Not My will, but Thine, be done;" leaving us an example of true prayer for all time. The prayer was repeated once and again, and in this we have another example regarding prayer, viz., perseverance.

3. The answer. He had His answer. The cup was not removed, but an angel appeared, strengthening Him. Answer to prayer is sure.

4. The sleeping disciples. It was night, the time for sleep, but He had asked them to watch. When He awakens them He bids them watch and pray lest they enter into temptation. The temptation soon came in the way of fear, for when Judas with his band came, they forsook Christ and fled. Had they watched and prayed they might not have been so cowardly.

LESSONS.

1. What an awful burden Christ bore in taking the sin of the world.
2. If He suffered so much what must the sorrow of soul be of those who cling to their own sins and bear the penalty.
3. What must the love have been to lead Him to bear such sorrow and agony for sinners.
4. True prayer desires God's will more than its own will.
5. It is right for us to pray for what God may not see fit to grant. Christ did this.
6. An answer always comes to true prayer. If the burden be not removed there is strength given to bear it.
7. If we slumber at the post of duty we are liable to fall into temptation -Satan never slumbers.

Concluded from page 112.

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S Nissouri	40	55	St Cath, Knox s s	15	00	Seaforth, Ist	66	00	Warton c e	16	00
Port Dalhousie	16	00	Simcoe s s	5	00	Goderich	65	00	London, St Ja	9	00
Per Rev P M Morrison	200	22	Stratford, Knox	25	00	Burlington	5	00	Or, Westminister	142	50
East Toronto	60	00	Cold Springs	40	00	Lachute, Ist	1	00	Winnipeg, North	20	00
A Friend	1	00	Minnedosa	10	00	Montreal, Calvin	100	00	Albert Switzer	5	00
Dunwick, Chal	30	00	Aventon s s	7	00	Richmond	14	39	Beaverton	35	00
Deer Park	25	60	Arlingford	1	00	De Salabury	5	27	Peterboro, St Pauls	3	00
Colborne	10	00	Baltimore	22	00	H B Woodrow	7	00	N M, Winnipeg	3	00
Parkhill s s	12	12	Bell's Cors	2	00	Pt pro's Elmira ch, II	200	00	N Westminister, St And	48	00
New Edinburgh	10	00	Point Edward	15	00	Granton & Lucan	2	00	Balderson & Drum	25	00
Havelock	3	30	Rev R D Strachan	5	00	Hornings Mills	2	00	Friend, Mani	30	00
Rev J M Goodwillie	10	00	Spencerville	47	00	Leeds	96	58	S Puypton	12	00
			Ventnor	18	00	Friend	25	00	Per Rev Mr Slimmons	5	00
	\$2446	92	St Cath, Haynes Ave	20	00	Colborne	7	00	Oronto, East	41	76
STIPEND AUGMENTATION FUND.			S Mountain	5	00	Saltcoats	6	00	" s s	32	00
Acknowledged	\$9,228	09	Heckston	3	00	Chatham, St. And	38	00	Per Mr Slimmons	166	51
Brampton	75	00	Chatham	10	00	Comox	22	50	Montreal, St Pauls	250	00
Scarboro, Melv	30	00	Tor, St Johns	30	00	Essex	14	00	Napanee	10	00
Smith's Falls, St Paul	95	00	John McKay	1	00	Owen Sd, Knox	51	00	Alvinston	17	00
Owen Sd, Div St	60	00	Millbrook	5	00	Moore, Burns	5	35	Euphemia	2	00
Campbellville	10	00	Toledo	20	00	Keene	50	00	Kamloops	5	55
Elora, Knox	7	55	Saltbeet	5	00	Elkburg	6	00	Nelson	23	55
Strangfield	4	00	Binbrook	4	00	E William, St And	6	00	Friend of Mi s	10	00
Portage du Fort	15	00	Ham, Locke St	5	00	W Puslinch	5	00	S Kinloss	10	00
Alnwick	4	00	Perth, St And	100	00	Dresden	5	00	Effingham	2	50
Malton	3	00	Ham, Central	350	00	Strand	10	00	Grand Bend	5	90
Dixie	6	00	" s s	75	00	London, King st	12	00	Hillsbury	15	00
Listowel	10	00	Lobo	17	00	Oil Springs	10	00	Tilbury Centro	7	83
Bryson	10	00	N Caradoc	12	60	Oil City	5	00	Mimico	5	00
Mitchell	15	00	Camlachie	6	25	Mr & Mrs Lamont	10	00	Priceville	7	00
Flesherton	14	75	Moore Line	8	00	Brighton	5	00	Embro	160	00
Eugenia	5	25	Tor, St James Sq	65	00	Ridgetown	10	00	Toronto, Knox	438	65
Morrisburg	25	50	St Thomas, Knox	250	00	Zorra	5	00	" "	10	00
Belmore	18	75	Hyde Park	10	00	S Nissouri	12	00	" "	10	00
Kirkhill	25	00	Callander	10	00	Port Dalhousie	16	00	" "	5	00
Kingston, Chalmer	51	25	Maganetawan	2	48	E Toronto	22	00	" "	5	00
Alexandria	23	00	Spence	1	43	Apple & Gravel Hill	7	00	" bcl	25	00
" s s	2	00	Croft	2	15	A Friend	2	00	" s s	47	50
Blenheim & Guild	10	00	Doc Lake	2	00	Dunwich Chal	20	00	" "	12	50
Rocky Saugeen	8	00	Laglo Lake	2	00	Deer Park	25	00	Duchess Sts s	55	00
Inquois	20	00	Laymond	2	00	Welland	6	90	Annan	37	38
Dixons	2	00	Port Sydney	2	00	Colborne	10	00	Milton	10	00
Guelph, Chal	93	00	Ufington	5	59	Parkhill s s	12	12	Norwich	25	00
St Helen's	11	00	Parry Sound Road	4	75	New Edinburgh	10	00	Westport	10	00
Dover	10	00	Webbwood	4	70	Summerstown	13	00	Newboro	5	00
Dunville	9	75	Manitowaning	3	50	Havelock	18	00	Galt, Central	30	00
Martintown, St And	13	00	Hilly Grove	75	00				" s s	25	00
N Westminister	110	00	Maggie	75	00		\$15,432	42	" s s	25	00
Katawa	25	00	Providence Bay	5	00				Glengarry s s	1	00
St Cath, Knox	103	00	Alice & Petewawa	6	00	FOREIGN MISSION FUND.			Kenyon	3	00
Pinkerton	3	70	London, Ist	1	50	Acknowledged	\$27,243	62	Vankleek Hill	45	00
London, St James	9	00	" s s	1	00	Brampton	5	00	Manotick & S Glos	25	00
Sundridge	15	00	Massawippi	8	00	Scarboro, Melville	24	00	Ham, Erskine	115	00
Chippawa	5	00	A B C	5	00	Smiths Falls, St P. uis	67	00	St Davids co	20	00
Tor, Westminister	230	00	Baswood	2	20	Loorefield	5	00	St Cath, Knox s s	35	00
Winnipeg, North	35	00	Scotstown	18	00	Owen Sd, Div St	31	00	" s s	10	00
Albert Switzer	10	00	Oro, Central	7	00	Campbellville	20	00	Simcoe s s	8	00
Seaverton	13	23	Brookdale	5	90	Mr S Donaldson	50	00	Cold Springs	20	00
Fort William	7	00	Urbridge	8	00	Mrs Donaldson	50	00	Minnedosa	10	00
			N Plympton	9	00	Elora, Knox	52	45	Wittmore	10	00
			S Plympton	5	25	Portage du Fort	5	00	J R McKenzio	25	00
			Millbrook	1	00	Bellevue	9	00	Bella Cors	2	00

Tuckersmith No 9 s s . . . . .	9 06	Montreal, Taylor . . . . .	5 00	Binbrook . . . . .	2 00	Iroquois . . . . .	12 00
Rockwood . . . . .	13 00	Montreal, St Matt . . . . .	50 00	Perth, St Andrew's . . . . .	5 03	St Helens . . . . .	5 00
Ventnor . . . . .	10 00	Mont Westmount s s . . . . .	10 00	Hamilton, Central . . . . .	30 00	St Cath, Knox . . . . .	11 00
Dr Meikle . . . . .	70 00	Mont, J H Marshall . . . . .	50 00	Lobe . . . . .	7 00	Balderson & Drum . . . . .	20 00
Metcalfe . . . . .	16 50	Mont, Crescent s s . . . . .	50 00	N Caradoc . . . . .	4 00	Grand Bend . . . . .	1 00
St Cath, Haynes Av . . . . .	10 00	Richmond . . . . .	5 88	Paronto, St James Sq . . . . .	40 48	Galt, Central Ch . . . . .	15 00
ss . . . . .	18 00	Lachute, Henry . . . . .	39 50	Beechwood . . . . .	15 20	Vankleek Hill . . . . .	12 00
S Mountain . . . . .	27 50	ce mem . . . . .	1 00	Bathel . . . . .	15 25	Hamilton, Erskine . . . . .	6 00
Heckston . . . . .	11 00	" . . . . .	"	St Thomas, Knox . . . . .	35 00	Chatham, Ist . . . . .	10 00
Rylston ss . . . . .	4 00	" . . . . .	15 00	Hyde Park . . . . .	4 00	Saltfleet . . . . .	3 00
St Helene b cl . . . . .	17 00	" . . . . .	5 00	London, ist ch . . . . .	50 00	Binbrook . . . . .	2 00
Tor, St Johns . . . . .	227 78	Pt proceeds Elmira ch . . . . .	200 00	Brooksdale . . . . .	2 95	Perth, St And . . . . .	5 00
Thorold ss . . . . .	30 00	Granton & Luan . . . . .	7 50	Uxbridge . . . . .	10 00	Port Dalhousie . . . . .	1 00
John McKay . . . . .	2 00	Hornings Mills . . . . .	2 00	Molesworth . . . . .	4 00		
Frien . . . . .	2 00	Leads . . . . .	129 02	Bothwell . . . . .	3 00		
Millbrook . . . . .	5 00	Friend, Ontario . . . . .	3 00	Florence . . . . .	3 00		
Ham, St, Pauls ce . . . . .	40 00	Kirkton ce . . . . .	10 00	Sutherland's . . . . .	1 00		
Agnes Trenouth . . . . .	5 00	Queen's Miss Assoc . . . . .	40 00	Esquensing, Boston . . . . .	4 00		
Toledo . . . . .	18 00	Colborne . . . . .	7 00	Warton . . . . .	10 00		
Brook, Chal . . . . .	6 00	Saltcoats . . . . .	2 00	Garafraxa, St John . . . . .	5 00		
Ferrie bequest . . . . .	6,491 50	Maggie McKay . . . . .	0 50	Warton . . . . .	5 00		
Saltfleet . . . . .	20 00	Don Suthrie . . . . .	10 00	Essex . . . . .	2 00		
Binbrook . . . . .	13 00	Essex . . . . .	30 00	Clinton, Willis . . . . .	25 00		
Ham, Locke St . . . . .	5 00	Owen Sound, Knox . . . . .	20 00	Dunbarton . . . . .	7 00		
" Central . . . . .	150 00	S Nissouri ce . . . . .	25 00	N Nissouri . . . . .	5 00		
ss . . . . .	65 28	E William, St And . . . . .	35 00	Sutton . . . . .	5 00		
Lobo . . . . .	47 00	W Pusluch . . . . .	15 00	Mrs Jas Leark . . . . .	5 00		
N Caradoc . . . . .	45 00	Dresden . . . . .	10 00	Norral . . . . .	5 25		
Onaida ss . . . . .	16 35	Camillass . . . . .	6 45	Leith . . . . .	1 00		
Hensall s s . . . . .	35 08	London, King St . . . . .	14 00	Dutton . . . . .	19 00		
Sarnia, St And s s . . . . .	34 11	Brighton . . . . .	5 00	Bayfield . . . . .	3 00		
Esquensing, Union . . . . .	18 83	Mr & Mrs Lamont . . . . .	10 00	Lindsay . . . . .	4 00		
Tor, Westminster s s . . . . .	90 00	Ridgetown . . . . .	10 00	Alliston . . . . .	13 00		
		Zorra . . . . .	8 00	Goderich . . . . .	15 00		
		S Nissouri . . . . .	39 00	Burlington . . . . .	10 00		
		Port Dalhousie . . . . .	30 00	Hornings Mills . . . . .	2 00		
		E Toronto . . . . .	25 00	Colborne . . . . .	5 00		
		Apple & Gravel Hill . . . . .	10 00	Chatham, St And . . . . .	10 00		
		A Friend . . . . .	1 00	Essex . . . . .	4 00		
		Dunwick, Chalmer's . . . . .	11 00	E William, St And . . . . .	8 50		
		Paris ce . . . . .	3 00	W Pusluch . . . . .	2 00		
		Co borne . . . . .	10 00	Zorra . . . . .	5 00		
		Mr Miller, Wales . . . . .	25 00	Havelock . . . . .	3 00		
			\$42,149 10	Port Dalhousie . . . . .	3 00		
				Dunwick, Chalmer's . . . . .	6 00		
				S Nissouri . . . . .	4 00		
				Deer Park . . . . .	9 00		
				Colborne . . . . .	5 00		

MANITOBA COLLEGE FUND.

Acknowledged . . . . .	\$1047 81		
Brampton . . . . .	15 00		
Scarboro, Melville . . . . .	5 00		
Smith's Falls, St Paul . . . . .	10 00		
Owen Sd, Div St . . . . .	8 00		
Elora, Knox . . . . .	5 00		
Listowel . . . . .	5 00		
Kirkhill . . . . .	15 00		
Alexandria . . . . .	5 00		
St Helens . . . . .	7 00		
New Westminster, Wct L . . . . .	5 00		
Knox . . . . .	10 00		
Vernon . . . . .	5 00		
N Westminster . . . . .	20 00		
St Cath, Knox . . . . .	13 00		
Pinkerton . . . . .	80		
Chippawa . . . . .	5 00		
Tor, Westminster . . . . .	50 00		
Winnipeg, North . . . . .	40 00		
Beaverton . . . . .	6 75		
Balderson & Drum . . . . .	15 00		
Grand Bend . . . . .	2 28		
Hillsburg . . . . .	2 00		
Toronto, Knox . . . . .	50 00		
Milton . . . . .	2 50		
Galt, Central . . . . .	25 00		
Ham, Erskine . . . . .	6 00		
Coldsprings . . . . .	10 00		
Baltimore . . . . .	5 00		
Bells Cors . . . . .	1 00		
Rockwood . . . . .	4 00		
Spencerville . . . . .	5 00		
S Mountain . . . . .	1 70		
Heckston . . . . .	1 40		
Chatham, Ist . . . . .	10 00		
Saltfleet . . . . .	3 00		
Binbrook . . . . .	2 00		
Ham, Central . . . . .	100 00		
Sarnia, St And s s . . . . .	22 00		
Tor, St James Sq . . . . .	100 00		
St Thomas, Knox . . . . .	16 00		
London, Ist . . . . .	20 00		
St Andrews . . . . .	5 00		
Basswood . . . . .	2 00		
Uxbridge . . . . .	10 00		
Moiesworth . . . . .	3 00		
Bothwell . . . . .	2 00		
Elorence . . . . .	1 60		
Sutherland's . . . . .	1 00		
Streetsville . . . . .	1 00		
Warton . . . . .	2 60		
Garafraxa, St John . . . . .	2 00		
N Nissouri . . . . .	2 00		
Clinton Willis . . . . .	25 00		
Dunbarton . . . . .	4 00		
Sutton . . . . .	2 00		
Stratford, St And . . . . .	9 00		
Dutton . . . . .	5 00		
Langley . . . . .	3 60		
Lindsay . . . . .	1 00		
Alliston . . . . .	3 00		
Goderich . . . . .	15 00		
Hornings Mills . . . . .	2 00		
Colborne . . . . .	1 00		
Chatham, St And . . . . .	10 00		
Strand . . . . .	5 00		
Deer Park . . . . .	3 00		
Port Dalhousie . . . . .	4 00		
East Toronto . . . . .	5 00		
Colborne . . . . .	2 50		

QUEEN'S COLLEGE FUND.

Brampton . . . . .	7 00		
Scarboro, Melville . . . . .	10 00		
Smith's Falls, St Paul . . . . .	10 00		
Elora, Knox . . . . .	5 00		
Listowel . . . . .	5 00		
Alexandria . . . . .	4 00		
St Helens . . . . .	4 00		
St Cath, Knox . . . . .	11 00		
Napanee . . . . .	7 50		
Grand Bend . . . . .	2 00		
Pricerville . . . . .	2 00		
Embro . . . . .	20 00		
Galt, Central . . . . .	15 00		
Vankleek Hill . . . . .	12 00		
Stratford, Knox . . . . .	10 00		
Rockwood . . . . .	4 50		
Spencerville . . . . .	20 00		
Ventura . . . . .	8 00		
Metcalfe . . . . .	75		
S Mountain . . . . .	5 00		
Heckston . . . . .	4 00		
Chatham, Ist . . . . .	10 00		
Saltfleet . . . . .	3 00		
Binbrook . . . . .	2 00		
Perth, St And . . . . .	2 00		
St Thomas, Knox . . . . .	35 00		
Uxbridge . . . . .	2 00		
Esquensing, Boston . . . . .	0 00		
Warton . . . . .	5 00		
Bayfield . . . . .	1 00		
Lindsay . . . . .	13 00		
Goderich . . . . .	15 00		
Dunbarton . . . . .	7 00		
Chatham, St And . . . . .	15 00		
Brighton . . . . .	7 60		
Port Dalhousie . . . . .	1 00		

ANOX COLLEGE FUND.

Brampton . . . . .	\$16 00		
Scarboro, Melville . . . . .	10 00		
Smith's Falls, St Paul's . . . . .	20 00		
Moorefield . . . . .	5 00		
Owen Sd, Div St . . . . .	40 00		
Campbellville . . . . .	25 00		
Elora, Knox . . . . .	5 00		
Alnwick . . . . .	5 00		
Listowel . . . . .	5 00		
Miss Quinn . . . . .	2 00		
Mitchel . . . . .	5 00		
Alexandria . . . . .	6 00		
Rocky Saugreen . . . . .	5 00		
St Helens . . . . .	8 00		
Dover . . . . .	4 00		
N Westminster . . . . .	27 00		
St Cath, Knox . . . . .	11 00		
Wardsville . . . . .	2 00		
Woodstock, Chal . . . . .	15 00		
Pinkerton . . . . .	1 45		
London, St James . . . . .	6 00		
Chippawa . . . . .	6 00		
Tor, Westminster . . . . .	100 00		
Beaverton . . . . .	15 00		
S Plympton . . . . .	2 00		
Toronto East . . . . .	2 80		
Napanee . . . . .	4 00		
Al-in-ton . . . . .	2 00		
Euphemia . . . . .	1 76		
S Kinluse . . . . .	5 00		
Grand Bend . . . . .	2 00		
Hillsbury . . . . .	2 00		
Pricerville . . . . .	3 00		
Embro . . . . .	20 00		
Toronto, Knox . . . . .	525 00		
Milton . . . . .	5 50		
Galt, Central . . . . .	50 00		
Hamilton, Erskine . . . . .	8 00		
Coldsprings . . . . .	15 00		
Baltimore . . . . .	8 00		
Rockwood . . . . .	4 50		
Chatham, Ist . . . . .	15 00		
Toronto, St John's . . . . .	10 00		
John McKay, Paisley . . . . .	2 00		
Brook . . . . .	4 00		
Saltfleet . . . . .	5 00		

MONTREAL COLLEGE FUND.

Brampton . . . . .	16 00		
Listowel . . . . .	5 00		
Bryson . . . . .	5 00		
Alexandria . . . . .	5 00		

WIDOWS AND ORPHANS FUND.

Acknowledged . . . . .	\$2,563 86		
Brampton . . . . .	10 00		

Collections etc.



Fall River s s.....	5 00	Dartmouth, St Jas s s.....	17 55	Int Geo J Heisler.....	90 00	Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Offices, Montreal, to 6th Feb. 1895.
Murray Harbor S.....	7 00	Bathurst, Belledun, etc.	5 50	Div Can B of Com.....	3 50	
Hx, St John's s s.....	40 00	Hx, St Matt s s.....	5 00	Yarmouth.....	24 00	
Coldstream.....	23 00	Sheet Harbor.....	3 70	Windsor, St Johns.....	40 00	
Up Londonderry.....	25 00	Lower Solmah s s.....	1 35	New Annan.....	7 00	
Mills, Hermon y p s c c.....	20 00	Moose Brook s s.....	3 00	Lunenburg.....	8 00	
Hx, Chal s s.....	40 00	Wolfville.....	12 00	Souris, P E I.....	4 00	FRENCH EVANGELIZATION
St Peters, C B.....	10 05	New London N & Ken.....	75 00	St Stephen, N B.....	12 95	Acknowledged..... \$11,220 40
Amherst, St Ste.....	25 00	Lake Ainslie.....	5 00	Int Wm Rogers.....	37 65	Kingston, Chalmers..... 21 50
Onslow.....	174 37	Alberton, P E I.....	5 10	Int St Johns, Hx.....	80 00	Turin..... 4 95
W River & Green Hill.....	40 36	Yarmouth.....	35 00	Baddeck.....	5 00	Thamesville, ss..... 10 00
Fourchie, C B.....	2 75	Jacquet River c e.....	2 12	Int Mrs F D Laurie.....	63 17	Lotany, ss..... 5 00
Canard.....	23 00	W Young.....	1 00	Mira, C H.....	5 00	D Guthrie, Guelph..... 5 00
Dartmouth, St Jas.....	202 65	Windsor, St Johns.....	140 00	Int James Watson.....	30 00	Morrisburg, Knox..... 10 00
c e.....	43 97	s s.....	25 00	West Bay.....	4 00	s s..... 5 00
Fergus, St And c e.....	15 00	Moncton, St John's s s.....	30 00	Georgetown.....	4 00	Blenheim & Guild..... 9 77
Bathurst, Belledun, etc.	4 00	New Annan.....	4 00	Cavendish, P E I.....	15 00	Thornburg & Clarksburg 3 50
Hx, St Matt's s.....	42 37	Lunenburg.....	50 00	Div Un Bn of Hx.....	507 50	H M. Winnipeg..... 3 00
Rev D McMillan.....	5 00	Int P G Heine.....	28 00			Leslie & Thorne..... 1 33
Noel, Shores s.....	2 50	Souris, P E I.....	15 00			Scymour, M, un, St And..... 50 00
c e.....	3 00	Carleton, St John, N B.....	42 00			Rev J Fleck's b cl..... 20 00
Wolfville.....	15 00	Shelburne.....	15 81	BURSARY FUND.....	\$8,051 39	N Sydney, St Math..... 27 00
Sheet Harbor Road c e.....	15 00	Bass River s s.....	15 70	Acknowledged.....	\$543 61	St Helen, Calvin s s..... 9 00
New London N & Ken.....	123 00	Dartmouth, 3 friends.....	30 00	Sussex.....	3 00	Mr & Mrs Harper..... 10 00
Lunenburg, n bd.....	35 00	St Jas & Little Ridge.....	6 00	Tabusintac & B Ch.....	17 50	Mont, Knox..... 100 00
Alberton, P E I.....	85 00	St Stephen, N B.....	27 08	Up Londonderry.....	4 00	Mrs J B Elliott..... 25 00
Mid Musquodboit.....	57 41	Nelson, St James.....	3 00	Amherst, St Ste.....	3 00	Pembroke, Calvin s s..... 15 00
c e.....	14 61	West Bay.....	10 00	Onslow.....	3 00	Vancouver, Mt Pleas..... 5 55
Yarmouth.....	8 00	West Bay.....	5 00	Dartmouth, St Jas.....	25 00	Mont, St Pauls..... 100 00
Jacquet River c e.....	3 00	Whycomah.....	16 00	Noel.....	4 00	Wardsville..... 2 00
J W Young.....	1 50	Cavendish, P E I.....	20 00	Wolfville.....	2 00	Mont, Calvin..... 25 00
Windsor, St John's.....	160 00	c e.....	4 50	New Lond N & Ken.....	5 00	Bea J H Marshall..... 50 00
s s.....	25 00	Div Un Bank of Hx.....	4 50	Windsor, St John's.....	15 00	Mont, Taylor c e..... 5 00
Sale of map.....	1 50	North-West.....		Moncton, St Johns.....	10 00	Napanee..... 4 00
Moncton, St John's.....	25 00	Hx, Chal s s.....	15 00	New Annan.....	3 00	Balderson & Drum..... 10 00
c e.....	20 00	c e.....	4 50	Lunenburg.....	2 00	Jacquet River s s..... 2 10
New Annan.....	5 00	Amherst, St Ste c e.....	61 00	St Stephen, N B.....	3 00	Grand Bend..... 4 00
Lunenburg.....	91 00	Onslow.....	25 60	West Bay.....	4 00	Kenyon..... 25 00
Dalhousie s s.....	17 00	Port Morcous s s.....	66 00	Georgetown.....	2 00	J A Robertson, Bel cors. 3 00
c e.....	21 00	Dartmouth, St Jas.....	10 04	Cavendish, P E I.....	5 00	Manotick & S Glos..... 15 00
P La Min s s.....	5 00	Hx, Chal.....	20 08	Div Un Bk of Hx.....	4 50	Toronto, Ch of Cov ce..... 7 00
Eel River s s.....	6 00	Mrs H A Archibald.....	2 00			Simcoe, St Pauls s s..... 5 00
Up Charlous s.....	5 00	Moncton, St John's s s.....	20 00			Finch, St Luches..... 35 00
Souris, P E I.....	17 51	Lunenburg.....	20 00	MANITOBA COLLEGE.....	\$665 11	Mrs Jos Douglas..... 3 00
Carleton, N F.....	5 35	St Stephen, N B.....	40 42	Acknowledged.....	\$181 41	Judge Ardagh..... 5 00
c e.....	10 00	Oxford c e.....	6 20	Sussex.....	3 00	Ham, St Johns..... 105 00
Black Land.....	4 00			Dartmouth, St Jas.....	5 00	S Mountain..... 22 40
Shelburne.....	19 81			Hx, Chalmers.....	5 00	Ileckton..... 7 00
Bass River s s.....	25 00			Windsor, St Johns.....	23 00	Bass River ss..... 15 70
Hx, Park St Chinese cla.....	8 30					Pres Ch of Ireland..... 730 00
St Stephen, N B.....	26 88	AUGMENTATION FUND.....	\$8,380 12			Mont, West c e..... 2 00
Kermuda, Hamilton.....	20 00	Acknowledged.....	\$2,643 34			Tor, St James Sq..... 90 00
Nelson, St James.....	3 00	Sussex.....	38 00	AGED MASTERS' FUND.....	\$217 41	Mitchell, Knox..... 15 00
Hx, Ft Massee c e.....	60 00	Coldstream, N S.....	15 00	Acknowledged.....	\$1,505 54	Mississippi..... 2 50
Mrs Timothy Arch'd.....	5 00	Tabusintac & B Ch.....	4 50	Sussex.....	4 00	Wm Urquhart..... 10 00
Limehouse s s.....	3 43	St Peters, C B.....	25 04	Coldstream, N S.....	2 00	Kecno, s s..... 40 00
Jano Ann McLeod.....	10 00	Onslow.....	55 00	Up Londonderry.....	5 00	London, Ist..... 35 00
Brockville, leed l b.....	25 00	W Riv & Green Hill.....	21 05	Onslow.....	10 00	Mont, Crest s s..... 25 00
Hx, Park St c s.....	50 00	Dartmouth, St Jas.....	125 03	Rev J H Chase, ra.....	4 00	N & S Plymton & P Grov 3 05
Roger's Hill c s.....	11 00	Bathurst, Belledun, etc.	13 35	Dartmouth, St Jas.....	25 00	Water Hartman..... 5 00
Mira.....	15 00	Wolfville.....	20 00	Bathurst, Belledun, etc.	2 00	Lachute, Henry's..... 26 50
N Glasgo United Ch.....	355 00	New London N & Ken.....	45 00	Wolfville.....	4 60	Drummond, Centre s s..... 4 00
s s.....	50 00	Mid Musquodboit.....	40 00	New Lond N & Ken.....	8 00	Langside s s..... 3 75
Whycomah.....	5 00	Windsor, St Johns.....	115 00	Rev E A McCurdy, adi ra.....	2 50	Rogers's Hill s s..... 8 00
West Bay.....	46 00	Moncton, St Johns, ad'l.....	30 00	E Smith.....	4 99	Watson's Cors s s..... 10 00
Rev R Laing.....	35 00	Lunenburg.....	110 00	A Falconer.....	5 00	Langlev..... 3 00
Georgetown.....	10 00	Dalhousie.....	13 00	Yarmouth.....	6 00	New Glasgow, Que, c o..... 10 00
Lyons Brook c e.....	15 70	Carleton, St John, N B.....	14 41	Windsor, St John's.....	15 00	Mosa., Mem Burrs..... 40 00
Cavendish, P E I.....	50 00	St Stephen, N B.....	33 00	Rev John Murray, ra.....	4 50	Jos Sheepy, Paisley..... 3 00
	20 00	Newcastle, St Jas.....	52 00	Lunenburg.....	10 00	Lindsay, St Ard..... 100 00
Lochaber s s.....	4 50	Neison, St Jas.....	4 00	Int Mrs E Chipman.....	19 50	Est Thos Brodie, Que..... 90 00
Hx, St John's c e.....	32 00	New Mills, Charlo, etc.....	10 00	Souris, P E I.....	5 00	Friend..... 15 00
		Little Harbor.....	10 00	Carleton, St John, N B.....	4 43	Van Kleeck Hill..... 96 00
		Stellarton, Sharon.....	41 53	St Stephen, N B.....	9 02	Goderich, Knox..... 35 00
HOME MISSION FUND.....	\$22,075 46	Mira.....	35 90	Rev Dr. Morton, ra.....	6 00	Nairn, St And..... 17 50
Acknowledged.....	\$6,765 18	West Bay.....	34 90	Dr Grant, ra.....	6 00	Chateauguay..... 10 00
Mid Stowick.....	20 00	Georgetown.....	25 00	W L Macrae, ra.....	4 00	Beauharvois..... 8 00
Groat Village s s.....	13 00	Cavendish, P E I.....	25 00	A. W. Thompson, ra.....	6 00	McBourne, St And..... 5 00
Sussex.....	34 63			H. A. Robertson, ra.....	6 00	Sharo of titho, Annan..... 8 33
Div M B of Hx.....	21 00			J. W. McKenzie, ra.....	5 00	Normanby, Knox..... 8 00
B of NS.....	75 00			W. Calder, ra.....	4 00	Goderich Unior, c e..... 3 00
Hx, St John's s s.....	20 00	COLLEGE FUND.....	\$3,657 03	Mira.....	2 00	Grimsbj, St Johns..... 18 00
Coldstream.....	15 00	Acknowledged.....	\$6,604 53	West Bay.....	2 00	Per Rev. P. M. Morrison, Hx.....
Tabusintac & B Ch.....	8 00	Sussex.....	17 00	Georgetown.....	4 00	Sussex..... 11 00
Up Londonderry.....	10 00	Div M B of Hx.....	56 00	Rev G S Carson, ra s.....	4 00	Bouladerie, friend..... 1 00
Dundas, P E I.....	12 00	B of NS.....	520 00	Cavendish, P E I.....	5 00	Coldstream..... 5 00
Hx, Chal.....	21 04	Coldstream, N S.....	6 00	Mid Musquodboit.....	5 00	St Peters..... 2 20
St Peters, C B.....	6 00	Tabusintac & B Ch.....	4 50	Div Un Bk of Hx.....	22 50	Onslow..... 20 00
Amherst, St Ste.....	20 00	Onslow.....	25 00			W Riv & Green Hill..... 41 00
Truro, St And.....	17 80	W Riv & Green Hill.....	13 55			Green Hill, co..... 2 68
Onslow.....	60 00	Dartmouth, St Jas, ad'l.....	1 00	COLLEGE LIBRARY FUND.....	\$89 70	Fourchie..... 1 47
Green Hill c e.....	2 34	Youghall.....	11 04	Acknowledged.....	\$19 00	Dartmouth, St Jas..... 17 60
Ft Morien wh & f m s.....	59 00	Wolfville.....	6 00	Dartmouth, St Jas.....	19 00	Noel, Shores s s..... 2 50
Dartmouth, St Jas.....	112 45	New Lond N & Ken.....	25 00			Wolfville..... 4 50
		Noel.....	10 90			

New London N & Kns.	50 00
Mid Musquodoboit.	10 00
Yarmouth.	10 00
Moncton, St Johns s.	10 00
Lunenburg.	10 00
Souris, P E I.	4 30
Carleton, St Johns.	3 57
Windsor, St Johns.	25 00
Black Land.	1 00
Oxford, co.	2 00
St Stephen, N B.	22 00
Bl. J. Jane A McLeod.	5 50
Mira.	10 00
Cavendish.	10 00

Per Rev. Dr. Reid, Toronto.

Glencoe.	30 00
Dovercourt, ss.	20 00
Brampton.	50 00
Scarboro, Mcville.	19 00
Oron Sd, Div St	30 00
Campbellville.	10 00
Elora, Knox.	14 30
Listowel.	15 00
Bryson &c.	5 00
Alexandria.	22 00
ss.	8 00
Rocky Saugen.	2 00
Illinois.	11 00
Guelp. Chalmers.	55 00
St Helens.	28 00
New W'minster, West.	5 00
Dover.	1 00
Dunville.	1 00
W Westminster.	50 00
St Cath, Knox.	75 00
D Stewart, Hampstd.	10 00
Woodstock, Chal.	20 00
Pinkerton.	7 50
London, St James.	5 00
Tor, Westminster.	58 00
Peterboro, St Paul's.	179 50
S Plympton.	16 00
Toronto, East.	15 40
ss.	25 00
Euphonia.	15 00
Hillsburg.	15 00
Priceville.	7 00
Emburo.	7 00
Toronto, Knox.	200 00
Duchess St s.	39 00
St Davids.	24 41
Annan.	5 40
Milton.	6 00
Norwich.	4 00
Westport.	4 00
Newboro.	3 00
Han, Erskine.	25 49
St Cath, Knox.	15 00
Galt, Central.	60 00
ss.	25 40
Coldsprings.	18 00
Mimodosa.	4 00
Baltimore.	10 00
Spencerville.	31 00
Ventnor.	15 00
Metcalfe.	75 00
Kylston ss.	5 00
Caatham, First.	29 60
Toronto, St Johns.	25 00
Brooke, Chalmers.	3 00
Saltfleet.	13 00
Embrooke.	10 00
Perth, St Aws.	50 00
Hensall ss.	33 58
Tor, Westminster s s.	30 00
St Thomas, Knox.	40 00
Hyde Park.	6 00
ss.	6 00
King, St Aws.	7 00
Callander.	1 00
Magnetawan.	1 32
Alice & Petewawa.	11 80
Brookdale.	2 00
Uxbridge.	20 00
Primrose.	8 75
Molesworth.	10 00
Bothwell.	6 00
Florence.	3 00
Sutherland.	1 50
Esqueing, Boston.	15 00
Streetsville.	30 00
Warton.	5 00

Garafraxa.	5 00
Mimos.	10 00
Dunbarton.	14 00
N Nissouri.	5 36
Sutton.	5 00
Norval.	7 75
Stratford, St Aws.	10 00
Russell s s.	10 00
Leith.	1 50
Dutton.	10 00
Bayfield.	1 00
Alliston.	5 00
Burlington.	16 00
Hornings Mills.	2 00
Leeds.	1 27
Colborne.	7 00
Caatham, St Aws.	5 00
Essex.	4 00
W Puslinch.	20 00
Uresden.	8 00
Mr & Mrs Lamont.	7 00
Ridgetown.	5 00
Zorra.	5 00
S. Nissouri.	14 50
Port Dalhousie.	6 00
E Toronto.	16 00
Dear Park.	50 00
C. Iborne.	10 00
Madoc, St Peters.	9 00

POINTE AUX TREMBLES SCHOOLS.

Acknowledged.	\$5,146 73
Morrisburg, Knox s s.	10 00
Blake, co.	7 00
Guelp. Chal m soc.	20 00
Pembroke, Calvin s s.	50 00
Mrs Hule, Elliott, Lon.	5 00
Mrs J B Elliott, Lon.	10 00
Beverton, Knox s s.	11 00
Montre, Calvin.	10 00
J A Robertson Bel Co.	2 00
Farrington s s.	50 00
Green Village co.	10 00
Limehouse.	3 00
S Mountain.	4 00
Montreal, W'minister s s.	15 00
Mrs J B Boulton, Paris.	50 00
J R Curtis, Paris.	20 00
Montreal, Knox s s.	50 00
Sarnia, St Aws s s.	15 00
Jas Laidlaw, Geotwn.	1 00
Toronto, St Jas So.	6 00
J Gordon Peart, Guys.	5 00
London, First s s.	5 00
Koper Hill c c.	5 00
Mont, Crescent s s.	50 00
Mont, St Matt s s.	6 25
Bullocks Cors s s.	6 25
Part procs Elmira ch.	104 58
Rev J Goodwillie.	10 00
Spring Hill s.	1 10
Kirkwall b c l.	6 00
Valens b c l s s.	6 00
Mont, Erskine lad aid.	25 00
Warwick, Knox s s.	50 00
Goderich, Knox s s.	20 00
b c l.	20 00
Truro, First s s.	50 00
Halifax, St Aws s s.	10 00
Great Village s s.	10 00
Halifax, Chal s s.	10 00
Amherst, St Stephens.	50 00
Hanfax, St Matt s s.	50 00
Dalhousie s s.	16 00
New Glengo United s s.	44 42
W. M. H. Ross cl.	100 00
Elora, Knox s s.	11 75
b c l.	9 10
N Westminster s s.	20 00
Toronto, Knox b c l.	20 00
ss.	100 00
ss.	50 00
h k.	50 00
Galt, Central s s.	25 00
St Cath. Haynes av s s.	25 00
Saltfleet.	3 00
Hinbrook.	3 00
Bam, Central s s.	100 00
Tor, South Side s s.	2 50
Westminster s s.	5 00
Molesworth s s.	9 90

\$15,875 84

South Nissouri s s.	7 00
Sutton.	2 00
Windsor.	25 00
	\$6,916 01

COLIGNY COLLEGE, OTTAWA.

Richmond.	\$1 00
Pt procs Elmira ch.	200 00
Lindsay, St Aws.	60 00
Upper Londonderry.	2 00
Bracefield co.	10 00
Mrs M H Sinclair.	25 00
Lucknow.	1 00
E Ashfield.	1 00
Bryson.	2 00
	\$32 00

PRESBYTERIAN COLLEGE MONTREAL.

Ordinary Fund.

Acknowledged.	\$744 72
D G. Guelp.	5 00
Kirkhill, St Aws.	20 00
Montreal, Knox.	75 00
Adjala.	75
Mon, East.	1 00
W Williams.	5 00
Lancaster.	6 26
Woodbridge.	2 00
Brighte de &c.	2 00
Mosa.	6 00
Scarboro, Knox.	2 25
Carleton Place, Zion.	18 00
Dunblane.	1 00
Guelp. Chalmers.	7 25
Oxford Mills.	2 00
Kemptville.	2 00
Rev J Crombie.	1 00
Fludden.	6 38
Bracefield.	11 00
Manchester.	2 00
Beckwith.	8 00
Bridge End, &c.	3 00
Corbett.	1 00
Smith Hill.	2 50
Duart & Highgate.	3 00
Watford.	2 00
Kintyre.	12 00
N Mornington.	5 00
Durham.	5 00
Elora, Chalmers.	2 00
Perth, Knox.	15 00
Springfield.	1 00
Kenyon.	15 00
Dunbar.	6 00
Almonte, St Johns.	5 00
Midland.	3 00
Simcoe.	2 40
Collingwood.	15 00
Lynedock.	1 00
Dundas.	10 00
Beachburg.	4 00
Carp, &c.	4 00
Almonte, St Aws.	5 00
Galt, Knox.	20 00
Montreal, St Paul.	75 00
Calvin.	22 00
Manotick & Glous.	15 00
Osgoode Line.	5 00
Richmond, St Aws.	3 00
Lindsay, St Aws.	13 00
Goderich, Knox.	20 00
Chateauguay.	4 00
Beaubarnois.	4 00
Grimsby, St Johns.	5 00
	\$1,245 50

Scholarship Fund.

Acknowledged.	\$100 00
Montreal, Crescent.	50 00
Exegetical Chair, &c.	
Acknowledged.	\$1,720 00
Jas Robertson.	20 00
J R Lowden.	25 00
	\$1,765 00

Endowment Fund.

Rev M Kenzie, Honan.	\$15 00
Sherbrooke, Que.	1 00
Jas McKenzie, Alex.	2 00
Rev R McNabb, Lchbrg.	25 00

MANITOBA COLLEGE.	
Montreal, St Pauls.	\$100 00
Calvin.	10 00
Lachute, Henrys.	16 80
Chateauguay.	3 00
Beaubarnois.	3 00

QUEEN'S COLLEGE, KINGSTON.

Montreal, St Pauls.	\$100 00
Calvin.	10 00

New HEBREDS.

St Lambert, St Cath s s.	\$4 75
Montreal, St Math s s.	50 00
Ottawa, Alex Younger.	30 00

Received by Other Treasurers.

KNOX COL. STUD. MISS. SOC.

Cheltenham s s.	\$7 40
Mt Pleasant s s.	10 00

QUEEN'S COLLEGE FUND.

Rec'd by J. B. McIver, Treas.	
Toronto, St And.	\$157 23
Elbury, Centre.	7 00
Kingston, St And.	200 00
Lansdowne, Fx, S Bay.	10 00

MANITOBA COLLEGE.

Treasurer, Rev. Dr. King.

Theological Department Ed.

Fort William.	\$15 00
Kow W'minster, St And.	23 50
Kamloops.	10 00
Mission.	15 00
Mimodosa.	20 00
Selkirk, 2nd payt.	5 00
Moffat.	4 00
Sintaluta.	6 00
Ellisboro.	1 30
Thornhill.	10 00
Calif Mountain.	5 00
Mountain City.	5 00
breadalbane.	12 00
Mehta.	12 00
Uvavella.	7 00
Plympton & Millbrk.	14 00
cong. conts. per Dr Reid.	80 15
Wm. W'tminster, 2 pt.	50 00
ss.	21 20

Cornox, B.C.

U'Appelle Station.	5 00
Round Lake.	5 00
Rapid City.	10 00
R M Alanson \$25.00, in last issue, should be R M Thomson, \$25.00.	

Building Fund.

(Repayment of advance by a member of the Board.)	
Rev F O Nichol, Sar, 2nd payt.	\$5 00
John Douglas, Sar.	10 00
Rev P McDonald, St Thomas.	25 00
W McCrone, St Thomas.	5 00
W Langan.	1 00

HIGHER RELIGIOUS INSTRUCTION.

Rec'd by Rev. T.F. Fotheringham, St. John. N.B., in Jan. & Feb.

Hillsboro.	\$1 00
Mabou Village.	50
Port Hood.	50
For, St Mark's.	5 00
Oil Springs, Ont.	1 00
Chinton, Ont.	1 00
Georgetown, Que.	6 00
Malton.	1 00
Dirie.	1 00
Port Credit.	1 00
Hintonburg.	1 50
Cavendish.	5 00

Concluded on page 100.