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THE
PRESBYTERIAN RECORD
 FOR THE
 DOMINION OF CANADA.

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About Missions.

THE contributions of evangelical Christians for missions to the heathen amounted, last year, to more than eight million dollars: being thirty times as much as was raised for the same object at the beginning of this century. "A Million for Missions" is the present rallying cry of the Methodist Church in the United States; and the amount aimed at is likely to be attained. Much enthusiasm is manifested throughout the body, and a permanent impetus will be imparted to the liberality of the people. The Presbyterian Church in the United States raised, last year, for Missions, Home and Foreign, \$1,181,529—an average of \$1.84 per member. The Methodist giving for the same object was at the rate of 55½ cents per member. The average Presbyterian gives three times as much as the average Methodist. This difference is explained and accounted for by the New York *Christian Advocate* on the ground that the Presbyterians are the most prosperous body of Christians in the United States. The *Christian at Work* says that when the Methodists bring up their average to that of the Presbyterians, they will raise not "a million for missions," but three and a half millions!

A discussion is going on in religious jour-

nals in the United States as regards the ultimate fate of the heathen who never hear the Gospel. Some are disposed to be "wise above what is written." Speculation on the subject seems to us an utter waste of energy. The Judge of all the earth will do right. Our "marching orders" are to preach the Gospel to every creature. To the discharge of this duty we cannot address ourselves too earnestly. "At it, all at it, always at it," is a good motto for all our members and congregations. Only thus can we escape decay and disaster. There is no stage of progress when the Church can "rest and be thankful," as if her work were done. Of course, we should always "rest" in the Lord; we should always be thankful to Him. But in His kingdom there is no room for idlers and sluggards. The work of the Church is continually expanding, at home and abroad. There is not a Presbytery within the bounds of the General Assembly that would not hail with gratitude the power to expand its Home Mission work. In many Presbyteries the stations could easily be doubled were the men and means at our disposal. To cease growing is to commence dying. A growing, healthy Church must ever increase its demands upon the liberality of the people for work at home. With tenfold force comes the appeal for expansion in the foreign field, where Christianity is in contact and conflict with count-

less millions of heathen to whom Christ is unknown. How the Foreign Missions of our own Church have grown upon our hands! When Dr. Geddie went to the New Hebrides, he had the whole group to himself. He stood alone among vast hosts of ferocious cannibals—alone but for his noble wife. To-day there are not only our own men, with their native associates and assistants, but brethren from half a dozen other Presbyterian Churches. In 1867, we sent Mr. Morton to Trinidad to labour among the coolies there. We have felt constrained to send eight or nine missionaries and teachers into the same promising field; and, if our resources allowed, how inviting the openings for more labourers! It seems even more difficult to resist expansion beyond our means in India, where we have already a noble band at work,—and in Formosa, where the harvest promises wondrous returns. And among our North-West Indians—what an unlimited field of usefulness!

Were our Church as liberal in the givings of her members as our sister in the United States, we could double our operations in heathen lands. But we must not complain; we need not be discouraged. Great and rapid progress has marked our past; and, by the grace of God, we shall not lag behind in the future. It is stated that a blind Englishwoman brought a pound note to the missionary treasury—the money she saved by being able to work without candle-light at her trade of basket-making! If this spirit pervaded our people, how soon would the Lord's treasury overflow! We are essentially a Missionary Church. Our membership, from Newfoundland to Vancouver's Island, should understand this: We have missions to our own weak and scattered fellow-members—Presbyterian pioneers, who, if neglected, would swell the numbers of the "lapsed classes." We have missions to our French fellow-countrymen, which are bearing precious fruit. We have missions to the heathen Indians in our own North-West. And, then, we have missions to the heathen in far-distant lands. Already a large proportion of our people contribute largely to aid all these objects. Nothing is more urgently needed in order to conserve the position of our Church and vastly increase her usefulness, than that *all*, adherents as well as members, should be encouraged to give their prayers and their money

with regularity and liberality. We venture to suggest to the ministers and other office-bearers that a much wider circulation of the *Missionary Record* of our Church would tend to create, increase and foster the missionary spirit among our people. There is reason to fear that one-half of the Presbyterians in Canada do not know what the other half are doing to implement the Great Commission, "Go ye into all the world and preach the Gospel to every creature."

Missionary Cabinet.

KENTIGERN, THE APOSTLE OF STRATHCLYDE.

THE biographers of St. Patrick and St. Columba had some materials belonging to the times in which they lived, out of which to construct a story of their lives. As much cannot be said in regard to the subject of this sketch. All that is known about Kentigern, apart from local tradition, which, however, is not to be altogether ignored, has been gathered from a sensational book, written in the year 1180—six hundred years after his death—by one Monk Jocelin of Furness, at the bidding of the then Bishop Jocelin of Glasgow, in the interests, it is said, of the building society who had undertaken the erection of the Cathedral, and "in order to raise the wind." The outline which follows is chiefly based upon a somewhat elaborate and certainly a very interesting paper, in the first volume of "Good Words" (1860) written probably by the editor, the late Dr. Norman Macleod, who candidly tells his readers that the highly coloured portrait of Jocelin "is to be taken for what it is worth, and nothing more."

The generally accepted account of Kentigern's life and labours in brief, then, is as follows. He was the son of a British Chieftain called Ewen, connected through his mother, "Thenew," with Leudon, a Pictish King. Born at Culross, Fifeshire, he was adopted and educated by St. Servanus, or "Serf," a pious monk who in his youth had been ordained by Palladius and sent as a missionary to the Orkneys, and who in his old age had come back to live and to die at Culross. The aged saint took a liking to the child who shewed early indications of piety and genius, and used to

call him *Mongah*—meaning in the Norse tongue, “beloved friend”; hence the appellation, St. Mungo, by which he was most commonly known. Persecuted on account of his exceptional sanctity, by his godless neighbours, young Kentigern left St. Serf secretly, not knowing whither to go, yet fully impressed with the consciousness that God had a special work somewhere for him to do. In dependence on divine guidance he proceeded in a westerly direction until he reached the banks of the Molendinar Burn a small stream that empties into the Clyde, not far from the spot where the noble cathedral of St. Mungo stands at the present time. Here he built his hut, and upon a forest tree hung his bell—“to summon the savage neighbours to worship.” His fame soon reached the ears of the King of Strathclyde, whose castle was on the top of Dumbarton Rock, and who was so much taken with the young ecclesiastic that he must needs have him ordained bishop of Strathclyde. Some allege that a prelate was brought over from Ireland to perform the ceremony, others hold that he was consecrated by St. Columba, which seems more likely. We read of no bishop’s palace, nor stately cathedral, nor gorgeous vestments in his time. On the contrary, that he practised the most rigid austerity in his mode of living—subsisting on the coarsest food, wearing the roughest garments, having a stone for his pillow, and for his pastoral staff a crooked stick cut from the neighbouring forest. He was soon to learn from experience what the wisest of men said long ago,—“put not your trust in princes.” King Morken’s ardour cools off before long. He even turns against his *protégé* and denounces him as a presumptuous adventurer. Further he might have gone; but, he dies. His successor takes up the grievance and persecutes the bishop, who at length flies from Strathclyde to Wales. Here he finds a quiet home where he may prosecute his great work without molestation, near the northern extremity of the vale of Clwyd, and is kindly treated by Cadwallon who aids him in building a church and founding a monastery. This, Kentigern placed under the charge of one of his scholars Asa, or “Asaph,” from whom the fine old cathedral and quaint little town of the present time take their name. Kentigern seems

to have lived many years in Wales, until Rederech (Roderick) became King of Strathclyde. This Christian chieftain invited him to return to Scotland. Though now old, he complied with the invitation and received a hearty welcome from his former associates. Here is one of the embellishments with which father Jocelin adorns his tale:—“As Kentigern was preaching to a great multitude, the earth on which he stood was upheaved into a little knoll, so that the preacher might be seen and heard.” To this monkish legend has been attributed the motto of the city.—“Let Glasgow flourish by the preaching of the Word.”

After his return, St. Mungo resumed his missionary circuits in Strathclyde which included the whole of the south of Scotland from Stirling and the northwest coast of England as far as Windermere. At length, worn out with extreme old age and incessant labours, he settled down in his monastery at “Glasghu” to spend his last days. Columba is said to have paid him a visit here, and Jocelin with graphic touches relates the interview and tells how the venerable missionaries exchanged pastoral staffs in token of mutual affection when they parted. Not long after this, St. Mungo summoned his disciples to his cell, gave them his last charge, blessed them, and committed them and his work to God. On a Sunday morning, the Sunday of the year on which he had been wont to baptize many, he bade his attendants bear him to a bath of tepid water into which he was laid. While they stood around him he raised his eyes and hands to heaven, and then sank into the last gentle sleep. They buried him near the altar of his wooden church. As nearly as can now be ascertained, Kentigern was born about the year 518, was ordained in 543, and died in 603. Doubtless he was a noble character, and to him it was largely owing that Christianity, the first seeds of which were dropped by St. Ninian, was disseminated and cultivated in the districts of Strathclyde. For some centuries after his death little or nothing is known about the monastery and the church and the religion which he planted; but that others reaped the fruit of his labours, is certain. When its history emerges from the gloom of obscurity, the see of Glasgow has become a large, influential, and handsomely endowed ecclesiastical

centre; and Glasgow itself a great city. The Molendinar Burn has ceased to exist, or rather has become an underground city sewer, but the splendid cathedral, founded in the 12th century, and bearing the name of "St. Mungo's" is still the pride of the western metropolis of Scotland and the home of one of the largest Presbyterian congregations in the city.

The Indian Problem.

BY REV. JAMES ROBERTSON.

BETWEEN Lake Superior and the Rocky Mountains there are on British Soil about 60,000 Indians, 35,000 of whom are south of the North Saskatchewan and under treaty, and the remainder north of that stream. The treaties with the several tribes extended over several years and were negotiated under different administrations, the Hon. Alex. Morris and the Hon. D. Laird being the principal negotiators.

By the conditions of these treaties (generally speaking) the Indians surrendered all claims to the land. The government stipulated to grant in return for this concession 160 acres to each family, to furnish the requisite implements and animals with which to cultivate the soil; to engage and pay farm-instructors; to maintain schools on the reserves; and to pay each Chief \$25, each Headman \$15, and the rank and file \$5, each.

The land has been given and the annuities paid. The Indians claim, that the cattle furnished were unfit for their work in many cases, and in numbers not equal to promise; that the implements were inferior; that schools were not established; and that the farm-instructors were incompetent, and worse. The reports of the Indian Department for 1884 corroborate the contentions of the Indians in many particulars.

When the treaties were made, immense herds of buffalo pastured on the plains. Their flesh whether green, dried, or as pemmican, supplied the Indians with wholesome and nutritious food. The skins when dressed furnished tents, harness, moccasins, shaganappi, robes, bedding and clothing. The sinews were converted into thread. Superfluous robes were exchanged for tea,

sugar, tobacco, beads, in short anything the Indians wished. They had plenty of horses. Hence, these people were among the most comfortable and independent on the face of the earth. The buffalo has disappeared and the circumstances of the Indian have now changed. Plenty has given place to want, content to restlessness and, too frequently, respect for the white man to hatred.

The white man is responsible for the disappearance of the buffalo. Railways traversed their feeding grounds, affording facilities for robe-hunters and to sportsmen to reach the herds with little toil and little expense. Merchants sent parties of riflemen, skimmers and freighters in quest of robes and tongues. A credible witness informed me that the employés of one firm slaughtered 30,000 during the winter of 1876-77, stripping off the hides, cutting out the tongues, and leaving the carcass on the plains to rot. When it is added that the heifers and cows were selected because of their superior robes, enough is said to account for the rapid disappearance of the buffalo herds.

Several solutions of the Indian problem are suggested. The policy of Israel against the Canaanites is advocated. The policy is too expensive. If it costs \$100,000 to kill an Indian, the Dominion exchequer could not bear the strain of a war of extermination. The policy is barbarous. The Indians are our brethren and we are bound to treat them on Christian principles. Some one suggests to send them north of the North Saskatchewan. They will not go; nor could they maintain themselves if they did. Were the Blackfeet to invade the territory of the Crees, there would be fighting. No—we took the lands of these people, and we must deal with them justly. We must feed, and not fight them, and to do this cheaply, we must keep them near the flour and beef.

The solution of the Indian problem is found along the lines of Christian honour, patriotism, and principle. That the Indians can be Christianized is beyond doubt. The great success of Roman Catholic, Anglican, and Methodist missions in the North is the best proof of this. The Presbyterian Church too has been blessed in this work. Twelve years ago, the Rev. Geo. Flott settled on the Okanase Reserve with about

fifty Indian families. With two exceptions these families are now Christians. A band of Sioux, who had borne a leading part in the massacre in Minnesota in 1862, settled near Beulah. The Rev. Solomon Tunkan-suiciyo went to labour among them, and to-day family worship is conducted morning and evening, in every house on the Reserve. The success of the Rev. John McKay among the Indians, north of Carlton is similar. Of the Rev. H. McKay and Mr. Cuthbert McKay's work the Church is aware. The Gospel is the power of God to the salvation of the Indian, as well as the white man, or South Sea Islander.

And as soon as an Indian becomes a Christian, he becomes an ally. As far as known to missionaries, not a Christian Indian took any part in the rebellion. Several tribes offered their services to the government. For good reason their services were not accepted, but this does not detract from the merit of the offer. As to the matter of self-support, it is only a question of time. The progress already made by several tribes, is the best evidence of what an Indian may become, when his environment is favorable. On the Rainy River, along Lake Winnipeg in the neighborhood of Griswold, Beulah, Strathclair, and along the Qu'Appelle are bands that support themselves, wholly or to a large extent. Grain, roots and vegetables, are raised in considerable quantities, and swine and cattle reared. And the progress in many quarters would have been more satisfactory, with efficient agents and instructors. There are good men in the service of the government, but unless missionaries belie them, many of the agents and instructors are lazy, incompetent, dishonest, and licentious.

Where so many suggestions have been made, one hesitates to formulate anything. It is, however, clear that the Indian problem awaits solution. It was found that the Land Department, could be better managed by a Board, sitting at Winnipeg. Transfer the Indian Department to Winnipeg or Regina. Politics have had too much to do with appointments. Unworthy incompetent and immoral men have been foisted on the department. Stop this. Let a responsible and efficient head be appointed, as Doctor Ryerson was over the Educational interests of Ontario, in former days.

Associate with him, as a Board, officers having charge of certain districts. Let them select men, as agents and farm-instructors because of their competence, and not because of the complexion of their politics. Let all agents and instructors, be men of Christian principle and be compelled to have their families with them. Let cattle and implements be furnished, to make success possible. The Department should erect schools, and engage efficient teachers, it should inaugurate a system of promotion for efficiency, as obtained in the service of the Hudson Bay Co., and the salaries should be such as to command men of brains, sense, capacity and moral worth. The salaries offered hitherto have been inadequate, and tempted men to speculation. And Indians who show aptness for other pursuits than agriculture, should be encouraged. Why might Indians not be employed as policemen, herdmen, or be taught trades like white men.

It only remains to be added, that churches have been remiss, and that the Presbyterian Church has been the greatest offender. We did not begin Indian missions till 1866. We have prosecuted the work since, in a hesitating, half-hearted sort of way. Last year we spent between \$60,000 and \$70,000, on Foreign Missions. Of this amount about \$6,100 was spent in the North-West and a large percentage of this amount, was for buildings—an exceptional expenditure. When thousands of Indians in our own country, are still pagans, and as such are a constant menace to the peace, and prosperity of a large part of our country, are we justified in spending \$10 abroad for \$1 at home? Let not a dollar less be spent abroad, but let a good deal more be spent on the Indians of the North-West. The clothing sent, has rendered great service, let the good work continue. And why should not congregations and individuals, make special contributions in money, for the work? And who among our young men, will volunteer for Indian service? Let the ranks of present missionaries be recruited. J. R.

NUMBERS of Jews in London, though unbaptised, are believers in Jesus. Though afraid to confess him, it is not from fear of being put out of the synagogue or being called apostate, but mostly from fear of losing employment.

The First Disciples.

APRIL 11.

JOHN i: 35-51.

Golden Text, John 1: 37.

IMMEDIATELY after his conflict with Satan in the wilderness, Jesus returned to the Jordan and mingled in the crowds that gathered around the Baptist. The time was at hand when the ministry of John should be superseded by that of his Master. None knew that better than John himself, ch. 3: 30. The more we think of John's popularity and influence among all classes and the visible success that attended his ministry, the more we must admire his modesty and self-renunciation. When it began to be whispered that John himself might be the long-expected Messiah, he announced in the most explicit manner that he was not, but only a servant and forerunner, vs. 20-27; and when he heard that the tide of popular favour was following Jesus rather than himself, he even rejoiced on account of it—thoroughly convinced that his peculiar mission was now accomplished, ch. 3: 26, 36. Only one thing more remains for John to do, namely, to introduce Jesus publicly as the Messiah, vs. 29-34. V. 35. *Next day*—after John's testimony. *Two of his disciples*—one was Andrew, v. 40, the other, no doubt the Apostle John himself. These three, with the Master, constituted THE FIRST CHRISTIAN CHURCH. V. 36. *The Lamb of God*. These words would be full of significance to men who had all their lives been accustomed to witness the invariable morning and evening sacrifice of a lamb on the great temple altar. V. 37. *They followed Jesus*—Much is implied in these words. They not only went with him, but resolved to identify themselves with his cause. V. 38. *Rabbi*—Teacher. By making use of this epithet they intimated their desire to be taught by Him. *Master*—The original word also means *Teacher*—frequently applied to Him who was The Great Teacher. V. 39. *They came and dwell*—Where his temporary home then was we know not. Vs. 40, 41. *Andrew*—the first to follow Jesus, yet of whom nothing more is said in the gospels, except that he lost no time in bringing his brother to Jesus; yet, what a noble example for all time! V. 43. *Shalt be called Cephas*—see Matt. 16: 18; in which; however, there is nothing to countenance the idea of Peter's "supremacy." He claimed for himself nothing more than Presbyterian parity, 1 Pet. 5: 1. V. 43. *Philip*—always named the 5th among the twelve: doubtless also one of John's disciples, and also imbued with the missionary spirit, as we see here. Vs. 45, 49. *Nathaniel*—His name occurs only in John—supposed to be identical with Bartholemew, one of the twelve: incredulous at the first, he is convinced by Jesus' divine knowledge of his previous history, and frankly accepts him as his "*Rabbi*—teacher," and, more than that—*The Son of God*, and *The King of Israel*.

The First Miracle.

APRIL 18.

JOHN ii: 1-11.

Golden Text, John 2: 11.

ON arriving at Nazareth, two or three days after the incidents of last lesson, Jesus found that his mother had gone to a wedding in Cana, a small village a few miles to the north, to which himself and his disciples were invited. They went to Cana and would likely be the guests of Nathaniel, whose home was there. A marriage in the East was a time of great rejoicing. The time-honoured feast, Gen. 29: 22, was an essential part of the ceremony. It was provided at the cost of the bridegroom and continued seven days. The evenings were spent in singing, music, and dancing. The presence of Christ and of his mother on this occasion is a guarantee that there was no excess or impropriety connected with it. We may be sure, indeed, that his motive in going to it was to sanctify the innocent enjoyments and amusements of domestic life. Vs. 1, 2. *The third day*—from the calling of Philip. *His disciples*, were probably those mentioned in ch. 1, viz., Andrew, Peter, Philip, Nathaniel, James and John. V. 3. *They have no wine*—Probably about the middle of the feast—the supply gave out. This would be considered a great calamity, as it was one of the invariable means of showing hospitality. Mary, probably made this known to Jesus soon after his arrival, so quietly that the guests should not know, nor the family feel themselves disgraced. Doubtless, she hoped that he would in some way manifest the mysterious power which she knew him to be possessed of, to meet this emergency. V. 4. *Woman*—The abrupt salutation meant no want of respect, though it was followed by the mild rebuke, *What have I to do with thee?* intimating that henceforth she must leave him to act as he pleased. *Mine hour*—probably the time when he should proclaim his divine mission. V. 6. Such stone water-jars were found in every Eastern house, were indeed necessary for the many washings and purifyings of the Jews. *Firkins*—a firkin was 9 gallons. The whole, therefore, would hold over 100 gallons. V. 9. There was no parading of the miracle. He spake and it was done. The water became wine—real, good wine. This lesson does not lend any encouragement to the use or abuse of intoxicating beverages in our times. That is quite a different question, to be argued on its own merits. We learn from this passage of Scripture that we may be in the world, yet not of it: that wherever we go we should take our religion with us, and that all our intercourse with others should tend to do them good. The miracles of Christ attest his divine power, his mission from God, and his love to mankind. Matt. 11: 2-6. We should seek to have Christ with us in our social circles, and in our recreations and amusements. Where we would be ashamed to meet Him, we should never go.

Jesus and Nicodemus.

APRIL 25.

JOHN iii: 1-18.

Golden Text, John 3: 7.

THIS precious lesson should be approached with utmost reverence. It brings to our notice the most remarkable conversation recorded in the Bible in which our Lord enunciates a clear and comprehensive declaration of the great essential principle of the Christian Salvation. St. John is the only one of the four evangelists who records the conversation, and does it very briefly. We may suppose that it took place in his house in Jerusalem, some three months after our Lord's baptism, at the commencement of his ministry at Jerusalem. V. 1. *Nicodemus* was himself a Rabbi, or teacher, familiar with the letter of the Scriptures, but unconscious of their deeper meaning. Like others, he expected that Messiah would institute a new dispensation for the special benefit of "The chosen people," of whom he was one, and his concern was to know what round of formal duties was expected of him in order to secure his interest in the Messianic Kingdom. He is a member of the Sanhedrim, wealthy and influential; an honest and anxious enquirer. V. 2. *By night.* (1) Because he had not the courage of his convictions. It would have been a hazardous step for him to have made an open profession of discipleship. (2) Both he and Jesus were fully occupied during the day: this evening hour best suited his purpose, to have a quiet talk upon the subject uppermost in his mind. V. 3. Jesus tells him plainly that he is entirely mistaken in his views of the new Kingdom. *Ye must be born again*—or "anew," R. V. Others translate the Greek word *another* "from above." The meaning is, that a man—every man, be he Jew or Gentile, must begin life anew, 2 Cor. 5: 17. He must have new ideas about sin, and God, and holiness, Ephes. 4: 24. V. 4. Teaching so different from his previous ideas, Nicodemus could not understand. V. 5. Jesus explains his meaning to be "a thorough spiritual purification by the operation of the Holy Ghost." V. 6. This is in the form of a proverb, that "like produces like." If a man *could* be born again, literally, he would still be the same kind of man. The new life in the soul is the insertion of a new principle, which permeates the whole system, Matt. 13: 33. V. 8. There are many things in nature with which we are familiar, but which we do not understand. What do we know about electricity, except by its results? V. 10. Nicodemus being a teacher—ought to see the drift of Christ's teaching, for spiritual obedience is plainly inculcated in the Old Testament also, Ps. 51: 10; Joel 2: 13. Vs. 16, 17. The glorious design of Christ's atoning death was to secure eternal life to EVERY ONE, without exception, who sincerely believes in Him and is willing to accept Him as Saviour. Isa 55: 1; Rev. 22: 17.

Jesus at the Well.

MAY 2.

JOHN iv: 5-26.

Golden Text, John 4: 24.

JESUS had remained some nine months in Judea. Crowds came to hear him, though, as yet, he had made few disciples. He left Judea to avoid the persecution which was sure to result from his teachings; not that he was a coward, but he did not wish to precipitate inevitable events. When the time came for it, he would return to Jerusalem, though he knew it would be to die. The excitement consequent upon John's imprisonment would decide the question of going north for a time. The usual route at that time was by the valley of Jordan, to avoid passing through the country of the hated Samaritans. But our Lord was led by some special impulse to take the shorter and more direct road, v. 4. V. 5. *Sychar*—the ancient Shechem, a place of great historic interest, beautifully situated in a valley between Mounts Ebal and Gerizim, and about 35 miles north from Jerusalem. V. 6. *Jacob's Well*—not mentioned in the O. T.—was one of the attractions of the place: also Joseph's tomb. Jos. 24: 32. *Being wearied*—He must have left Judea very early in the morning to reach Sychar by noon of a short winter's day, and would be glad to rest a while by Jacob's well. What a blending of the divine and human nature is exhibited in this wonderful picture! *Sixth hour*—reckoning from 6 a.m. *Give me to drink*—The time was coming when he should offer to quench the thirst of all who should believe on Him, John, 7: 37, but now he asks a mouthful of water from a Samaritan woman. V. 9. The woman's reply, without being rude, is characteristic of her race. For long there had been a bad feeling betwixt the Jews and Samaritans, but the erection of a rival temple on Mount Gerizim was the one thing that the Jews could never get over. It is this natural antipathy that gives point to the parable of the Good Samaritan. Luke 10: 30-37. V. 10. *The Gift of God*—The Gospel of Salvation which He came to publish and to secure by his atoning death—Heaven's best gift to man, 2 Cor. 9: 15. *Living water*—overflowing and overflowing from an unfailing source: it denotes the gift of the Holy Ghost beautifully symbolized by a life-giving stream of water. Ezek. 47: 9. Vs. 11-19. Notice how wisely Jesus led her on, step by step, to the realization of truth from the seen and temporal to the unseen and eternal. Vs. 20-25. The lesson taught here needs to be learned among ourselves. Many pride themselves on their church connection. In itself, what does it amount to? V. 26. This verse is remarkable, containing the first direct disclosure of Himself as the Messiah—the grand truth which has come down to us, and which it is our duty to make known to others, and to transmit to future ages. 1 Tim. 1: 15.

Our Own Church.

THE Centenary of Presbyterianism in Montreal was celebrated last month. Arrangements were made for a series of meetings of the congregation worshipping in St. Gabriel Church, which all passed off well. Two Sabbaths were set apart for commemorative services, and on the afternoon of both of these the sacrament of the Lord's Supper was administered. This was, indeed, a very interesting part of the ceremonies. Many gray-haired men were there, to whom this solemn service brought back memories that had long slumbered, and associations of *auld lang syne*; for many of those who mingled at this time in Christian fellowship were now members of other churches, some of them of other denominations. The venerable Dr. Wilkes, for example, for many years the recognized head of the Congregational Church in this city, if not in Canada, stated from the pulpit that he was a worshipper in St. Gabriel-street Church sixty-three years ago! At one of the services, Rev. Robert Campbell, the pastor of this Church, gave an admirable *resumé* of its history. The invitation extended to other congregations to spend a social evening in St. Gabriel's was a very pleasant part of the programme—large numbers availing themselves of it, all of whom enjoyed the hospitality extended to them. The old Church, erected in 1792, was gayly festooned and "buskit" with wreaths of evergreens, flowers and plants. Probably it never looked better, even in its palmiest days. And, if the "march of improvement" would but let it alone, it might stand and be serviceable for another hundred years to come. Then, there was a brilliant *conversazione* in the David Morrice Hall of the Presbyterian College, when kind words were spoken by Dr. Wilkes, Professor Shaw of the Methodist College, Rev. J. S. Stone of the Church of England, and by Mayor Beaugrand, who is a Roman Catholic. A special meeting, under the auspices of the Presbytery, was held in Knox Church on the 12th of March—the anniversary day of the formation of the first Presbyterian congregation in the city, organized by the Rev. John Bethune in 1786. So marked was the interest at this meeting, the church was crowded to the door, and the audience did not break up until eleven

o'clock at night. Rev. James Fleck, who presided, gave an outline of the history of Presbyterianism in the city. Principal MacVicar delivered a very able address on "Presbyterian Doctrine and Polity." Rev. Geo. H. Wells followed with an eloquent oration on "Presbyterianism; the Type of Character it Produces;" while Rev. Dr. Reid of Toronto was exceedingly happy in giving his "Reminiscences of Early Days of Presbyterianism in Canada." The invited preachers in St. Gabriel's were:—Principal Grant, Dr. Wilkes (Congregational), Dr. Reid of Toronto, Rev. Canon Evans of Montreal (Church of England), and Dr. Douglas (of the Methodist Church). May the next century of Presbyterianism in Montreal and in Canada be even more fruitful than that which has thus been commemorated by these interesting services.

OLDER THAN ST. GABRIEL'S.—Mrs. Downs, a member of St. Paul's congregation, Montreal, completed her one hundredth year on the 8th of March last. She was born in Leith, and came out to Quebec when about six years of age. She has resided for upwards of fifty years in Montreal, and still retains possession of all her mental faculties in a wonderful degree.

ABOUT one hundred congregations in the Maritime Provinces sent in their contributions to the Augmentation Fund by the 1st of March. Eighty remained to be heard from. Some—perhaps many—of these have made collections and are ready to remit to the Treasurer. The sooner they remit the better. It is earnestly hoped that the report for this year will be still more complete. Applications for supplements must be sent in by the 1st of April; and it is hoped that the sums asked for will be smaller than last year. The aid-receiving congregations must do their duty with ever increasing diligence, and if they do the result will be the permanent advance at which the Church is aiming.

THE Home Mission Fund, the Foreign Mission Fund, and the College Fund, Eastern Section, are all in debt at the present date. Congregations must not lose a day in giving the help required. In the Western Section the contributions to all the schemes are larger at this date than they have ever been in any previous year.

MR. AND MRS. ANNAND, from Aneityum, are going back ere long to the New Hebrides, but not to their old home on Aneityum. They are likely to go to the large heathen island of Santo, where ground is not yet broken. It would be most desirable that they should be accompanied by another missionary and his wife. But the Foreign Mission Board is not at present in funds to send another, even if a perfectly acceptable agent were to offer.

"A CONSTANT READER" of the *Record*, who is not a Presbyterian, has written to us expressing surprise that the family of French Catholics referred to in the *March Record*, on being received into the Presbyterian Church, were *re-baptized*. "Do Presbyterians not recognize them as Christians?" our correspondent asks. The family in question were baptized *at their own urgent request*. Our Church does acknowledge Roman Catholic baptism as valid. We even admit Roman Catholic ministers without requiring them to be re-ordained—a pretty good proof of the catholicity of Presbyterianism.

PERSONAL.—Mr. Warden King, a well-known elder of Erskine Church, Montreal, left Canada last February with the view of visiting Palestine. Mr. King expected to join a party of tourists in London, consisting of Dr. J. Munro Gibson, of St. John's Wood, London, Dr. Robert Taylor, ex-moderator of the Presbyterian Church of England, Dr. Newman Hall and others, numbering ten in all. Such are the facilities for travelling now-a-days, a pretty thorough exploration of the Holy Land can be effected inside of three months, starting from London. Mr. King has done much for the Presbyterian Church in Canada. We wish him a pleasant journey and a safe return.

SABBATH SCHOOLS.—The General Assembly's committee, Rev. Dr. Jardine, Convener, have prepared very complete forms for the enrolling of scholars in the Sunday schools, and for tabulating the statistics. The class register for teachers is indispensable; price 15 cents. The whole system is very complete and easily understood, if anything, perhaps, too elaborate for most

schools. They are exceedingly well printed by the Presbyterian News Co., Toronto, to whom ministers and superintendents should apply for samples.

ORDINATIONS AND INDUCTIONS.

BRACEBRIDGE AND MONK.—*Barrie*: Dr. W. Clarke was ordained and inducted on the 5th of January last.

HARVEY.—*St. John*: Rev. J. A. Maclean was inducted on the 2nd of March.

CALLS.—Rev. W. Grant, to Cow Bay, C.B. Rev. John Campbell, Ph.D., of Harriston, to St. John's Church, Walkerton. *Bruce*—Rev. John McMillan, formerly of Mount Forest, to Glamis, Bruce. Rev. R. Leas, of St. Helens, to Aberdeen, Dakota, U.S. Rev. J. A. Maclean, to Mount Stewart and West St. Peters, P.E.I.

DEMISES.—Rev. A. Beamer, of St. Paul's Church, Walkerton, with a view to the union of the two congregations. Rev. H. Sinclair, of Uptergrove, Lindsay.

NEW CHURCHES.

MONTREAL.—The little wooden church run up at short notice for the use of the new congregation at Cote St. Antoine was opened for worship on the 21st of February. Rev. James Fleck preached in the morning, and Rev. A. B. Mackay in the evening. The building is 60 feet by 31, with a class room 24 x 12. The seating capacity is 220, and the cost, including site, between \$6,000 and \$7,000.

SIMCOE: A fine new church was opened here on the 14th of February, Rev. S. Lyle, of Hamilton, and Rev. W. W. Carson, of Simcoe, officiating. The building is of a handsome gothic design, 70 feet by 40, and cost about \$11,000. It is beautifully finished inside—the seats cushioned and the floors carpeted; the heating and lighting arrangements are very complete.

NORTH GOWER.—The beautiful new church in this village was dedicated on the 21st of February. Rev. Dr. Smyth, of Montreal, preached in the morning and in the evening; Rev. S. D. Choun, of the Methodist Church, in the afternoon.

Meetings of Presbyteries.

ST. JOHN: *March 2*:—Permission was granted to Carleton congregation to borrow \$4,000. The committee which had visited Carleton, reported that the congregation would take immediate steps to increase the pastor's salary, and that no application would be made to the Supplementing or Augmentation Funds. Mr. Bruce presented an encouraging report on Augmentation. A number of congregations had paid as was expected, and others are get-

ting ready to pay. Application is made for the following sums:—Shediac, \$200; Sussex, \$260; Glassville, \$240; Woodstock, \$200; Stanley, \$250; St. James, \$250; Bocabec, \$300; Chipman, \$280; Buctouche, \$300. The Building Fund Committee were authorized to collect in the city congregations. The money in the hands of this committee and \$100 from the W. H. M. Society, to be devoted to paying off indebtedness on the new church buildings at Dorchester and Riverside. Rev. L. Jack was appointed to supply a section of his old congregation. The Presbytery disapproved of the proposed unification of the Foreign Mission Committees and works as remitted by Assembly. The remit on printing was approved.—JAMES BENNETT, *Clk.*

PICTOU: *March 2*.—An appropriate minute was adopted relative to the late Mr. A. N. Macdonald. The following commissioners to the General Assembly were appointed:—Messrs. R. Cumming, A. Maclean, W. Donald, A. McL. Sinclair, and J. R. Munro, *ministers*; and Messrs. T. P. Jones, J. D. MacGregor, D. Kennedy, John Millar, and George Laurie, *elders*.

The Augmentation Committee reported that over \$1,400 had been realized of the \$1,600 expected from the Presbytery. It is hoped the balance will be paid in a few days. Cape George was separated from Antigonish and erected into a mission station, under care of the Presbytery. Mr. Donald presented a full and gratifying report of the state of religion. Arrangements were made for securing statistical returns, and supplying vacant congregations.—E. A. McCurdy, *Clk.*

VICTORIA AND RICHMOND: *Feb. 9*.—The Presbytery met at Malagawatch, for visitation. The pastor, Mr. MacMillan, preaches in Gaelic as well as English. Five Sabbath Schools were open during the summer, attended by over 100 pupils. When the pastor is absent, the elders hold services in the church. Eleven members were added to the roll on profession of faith, and three by certificate. *Feb. 10*.—The Presbytery met at River Dennis, another section of Mr. McMillan's charge. Matters were found to be encouraging here also. The Sabbath services are well attended. Only one man is known who neglects the means of grace. Three Sabbath-Schools were in operation during the summer. An effort was made in both sections to increase the salary by \$100, and considerable progress in this direction was made.—K. MACKENZIE, *Clk.*

WALLACE: *Feb. 2*.—Rev. A. O. Brown declined the call from River John. Mr. Quinn was appointed to bring the matter of Augmentation before the River John congregation. The Amherst congregation, through Rev. D. MacGregor, their pastor, thanked the Presbytery for past aid, and intimated that they were no longer in need of supplement or Augmentation. Mr. Robinson intimated that the Spring Hill congregation had paid him \$900, being \$100 more than they had promised, and had

now made his salary \$1,000 and a manse. Revival of religious interest was reported in several congregations. Commissioners were appointed to the General Assembly, viz., Rev. D. MacGregor, R. C. Quinn, and Messrs. I. J. Hingley and D. Henderson.—THOMAS SEDGWICK, *Clk.*

LUXENBURGH AND SHELburne: *Feb. 9*.—The Augmentation scheme is making favourable progress. The Riversdale congregation has implemented its promise of \$75 for the quarter ending Feb. 1, and Presbytery applied to the H. M. Board for an equal amount. The Board will be relieved \$25 next year.—D. STILES-FRASER, *Clk.*

BROCKVILLE, *March 2nd*.—Standing Committees for the year were appointed. The "Plan for the Unification of Foreign Mission work" was approved. The majority of congregations reported favorably to making the congregational year correspond with the calendar year. Commissioners to the Assembly were elected as follows:—Dr. Jardine, Messrs. Stuart, Robertson and Kellock, *ministers*; Messrs. Wm. Deeks, John Dickey, J. M. Gill and Thomas Patterson, *elders*. The Remittant Printing Assembly Minutes was approved with the exception of the fourth recommendation. The Remittant the A. & I. M. Fund was approved with slight change. Reports of Missionary meetings were satisfactory.—G. D. BAYNE, *Clk.*

PETERBOROUGH, *9th March*.—The chief matters of deliberation were connected with Home Missions and the Augmentation of Stipends Scheme. A committee was appointed to consider the remits on the Aged and Infirm Ministers' Fund and on the Supply of Vacancies. The following were appointed Commissioners to the General Assembly, —Messrs. Sutherland, Cameron, Bell, Torrance, White and Ross—*ministers*; Messrs. Russell of Colbourn, Orr of Coldspring, Roxburgh of Norwood, Aitken of Bobcaygeon, Martin of Garden Hill, and Tulley of Peterborough—*elders*. Principal Grant was nominated for the moderatorship of the General Assembly. —W. BENNETT, *Clk.*

TORONTO, *March 2*.—Minutes in memoriam were adopted of the Rev. James Bain and George Wallace. A paper was read from members of various Presbyterian congregations in the city, asking the sanction of the court to a proposal to erect a temporary building suitable for Church extension purposes about the intersection of Bloor & Huron Streets. After hearing Messrs. R. J. Hunter, J. Crane, and W. J. McMaster, thereon, a motion was carried, approving of the purchase of a lot in the locality named, and a committee was also appointed to consider as to some other relative action, and report at a future meeting. The following ministers were appointed Commissioners to General Assembly: by rotation, D. J. Macdonnell, J. M. Cameron, D. MacIntosh, E. D. McLaren, P. Nicol, A. Gilray, J. Smith, J. R. Gilchrist, G. M. Milligan and W. Amos; by ballot, Dr. Caven, Dr. McLaren, and J. S. Mackay. The

following elders were also appointed: Dr. Reid, Hon. A. Morris, W. M. Clarke, Hamilton Cassels, John Lindsay, R. Kilgour, J. MacLennan, Q. C., Mm. Mitchell, George Smith, John Harvie, A. McMurchy, King, Wm. Crawford and James Brown. Rev. Dr. Kellogg, having recently suffered from an affection in his eyes, arrangements for his induction as pastor of St. James Square Church, were postponed to next meeting. The scheme remitted by the Assembly as to the mode of supplying vacancies was disapproved of in its present form; and a committee was appointed to draft an overture to the Assembly on the subject. The Presbytery pronounced against the immediate appointment of another professor for Knox College, and agreed to recommend the appointment of two or more lecturers, to be appointed—other thing being equal—from among the alumni of our own colleges. A very careful report was presented by a committee previously appointed to gather facts as to railway work on the Lord's Day, and to ascertain how far such work can be reckoned necessary.—R. MONTEATH, *Clk.*

LINDSAY: 23rd Feb.—The following were appointed commissioners to the General Assembly:—Messrs. E. Cockburn, D. McFavish, A. Currie, and D. B. Macdonald—*ministers*; D. Cameron, James Watt, Alex. Leask, and Robt. Irwin,—*elders*. Dr. McFavish gave in the report on Sabbath-Schools. Rev. G. C. Patterson presented the annual report of the Women's Foreign Missionary Society. The Presbytery expressed much pleasure in the evident tokens of prosperity attending the efforts of the women of the Presbytery in the mission work of the Church.—J. R. SCORR, *Clk.*

PARIS: March 2nd.—On remits, it was recommended that unification of Foreign Mission work be deferred in meantime. The scheme for supply of vacancies was generally approved. The first recommendation to the remittant printing was approved, with the exception of requiring reports of Standing Committees to be stitched together by second day of Assembly. No. 2 was disapproved of, No. 3 approved, and No. 4 changed so that each member of session be furnished with copy of Assembly Minutes; and Nos. 5 and 6 were approved. Commissioners to the Assembly are Messrs. McKinley, Myers, Ross, McMullen, Little, *ministers*; and Messrs. Richmond, Wallace, Scott, Thomson, Fraser, Hunter, *elders*. Mr. McMullen was nominated for Moderator of the General Assembly. The evening sedurant was devoted to a conference on the State of Religion, Sabbath Schools and Temperance. W. T. McMULLEN, *Clk.*

STRATFORD: March 9.—There was a large attendance of members. The Committee on the overture regarding the supply of vacancies, reported in favour of reverting to the distribution scheme formerly in use. Rev. J. K. Smith, of Galt, was nominated for the moderatorship of the Assembly. The remittant election of the Moderator was approved; that the

unification of the Foreign Mission Committees was approved, with some slight modifications. It was agreed not to recommend the appointment of a new Professor in Knox College at present. Commissioners to the General Assembly, were appointed as follows:—Messrs. Crystal, Turnbull, McKibbin, Tully, P. Scott, and Hamilton, *ministers*; Messrs. McKenzie Wood, Gibson, Rev. T. Macpherson, Smith, and Yool, *elders*. Committees were appointed to visit congregations *in re* Augmentation and for other purposes.—A. F. TULLY, *Clk.*

KNOX, March 9:—Reports on State of Religion; Sabbath Schools; and Sabbath Observance, were read and adopted. Application was made by the Rev. T. E. Calvert, M. A., a licentiate of the U. P. Church, Scotland, to be received as a minister of this Church, and the Presbytery resolved to take the usual steps for his reception. The following are the Commissioners to the Assembly:—Messrs. Danby, McDonald, Pritchard, Thomson, and Stewart, *ministers*; Revs. Broadfoot, Riddell, Murray, Scott, *elders*. A report of the Woman's Presbyterian Foreign Mission Society was read and adopted.—A. MACLEAN, *Clk.*

BRUCE: March 9:—The Presbytery declined to nominate a Professor for proposed new Chair in Knox College. Commissioners to the General Assembly were appointed as follows: Messrs. Anderson, Wardrope, Grey, Paterson, and Duncan, *ministers*; Messrs. Johnstone, Burgess, McLagan, Eckford, Craig, *elders*. Rev. Dr. Wardrope, of Guelph was nominated for the moderatorship of the General Assembly. At next meeting a Conference will be held on the State of Religion. An application from Rev. P. Currie, for leave to retire from the active duties of the ministry, and to have his name placed on the list of annuitants of the A. and I. Minister's Fund, was received and ordered to be transmitted to the Assembly.—J. GOURLAY, *Clk.*

CHATHAM: March 9.—Florence was separated from Dawn and connected with Bothwell and Sutherland's Corners. Rev. Thos. H. Patchell, a minister of the Methodist Church, applied to be received, and his application was favourably entertained. A report was received from the Chatham Women's Foreign Missionary Society, and the Society being in session, a deputation of Presbytery was sent to it. Rev. J. K. Smith, of Galt, was nominated for the moderatorship of the next General Assembly.—W. WALKER, *Clk.*

MONTREAL: March 11:—Reports of deputations to supplemented congregations and Mission stations were given in and dealt with. Commissioners to the General Assembly were elected as follows:—Principal MacVicar, Professor Scrimger, Professor Campbell, Messrs. Robert Campbell, C. M. McKerracher, C. A. Doudiet, W. A. Johnson, W. Furlong, James Fleck, A. B. MacKay, L. H. Jordan, R. H. Warden and W. R. Cruikshank, *ministers*;

Messrs. John Murray, W. Paul, W. Drysdale, A. C. Hutchison, John Stirling, G. McLenaghan, David Morrice, Wm. Ross, James Wilson, A. Macpherson, J. Middleton, W. Kerr, and Andrew Somerville, *elders*. Mr. Campbell reported on behalf of the Centenary Committee and a committee was appointed to frame a minute in reference to this interesting occasion. Mr. Warden reported on behalf of the Home Mission and Augmentation schemes. Mr. Heine, Convener of the Presbytery's Committee on French work, reported, giving details as to the work carried on in the different stations, which, on the whole, was considered satisfactory, the Presbytery agreeing to the recommendations of the Committee in regard to grants made to the different stations under the care of the French Board. It was reported that the new congregation at Côte St. Antoine, had commenced its existence with a membership of about fifty. The standing committees gave in reports respectively on Temperance, State of Religion, Sabbath-Schools, the City Mission, Protestant Education, and Statistics. The Presbytery agreed to transmit an overture from the Women's Missionary Society of Montreal to the General Assembly, asking to be recognized by the Assembly in a manner similar to other societies of a like kind.—J. PATTERSON, *Clk.*

LONDON: 9th March:—Revs. A. Urquhart, A. Henderson, J. Johnston, D. Stewart, J. McConnell, and D. McGillivray were appointed commissioners to the General Assembly. Leave was granted to erect a second congregation in Glencoe, against which decision certain parties protested and appealed to the Synod. Reports on Sabbath-schools and state of Religion were read and discussed. The evening session was devoted entirely to the Home Mission Report. GEO. SUTHERLAND, *Clk.*

REGINA: March 2:—The Presbytery met at Qu'Appelle. Rev. Hugh Mackay, moderator. A report from the Superintendent of Missions was received and the recommendations therein respecting the appointment of missionaries, and to the increase of salaries, were duly considered and approved. A general plan of Presbyterial visitation was adopted. The subject of friendly co-operation with other churches in the Mission fields was fully discussed. The principle was heartily endorsed by the Presbytery, and the whole subject remitted to the earnest consideration of the ministers and other labourers with a view to arriving at definite resolutions at some early meeting. A draft series of resolutions dealing with missionaries was submitted and approved. Presbytery declined to take any action *in re* the appointment of a Professor in Knox College. The remit on unification of our Foreign Mission work was heartily approved, as was also that on the Aged and Infirm Ministers' Fund. Standing Committees were appointed for the various schemes of the Assembly.—A. URQUHART, *Clk.*

MANITOBA ITEMS.

The Presbyteries in the Northwest—four now—have been holding their March meetings. Selkirk and Little Britain are calling Rev. Mr. Bryden, formerly of Nova Scotia. Millbrook and Plympton, two fine stations near Winnipeg, are now set apart as one charge, and need an energetic pastor. Rev. S. Polson, a graduate of Manitoba College, has labored faithfully in these and associated stations for several years. Gretna, a new station, will be taken up by Montreal College Students' Society this summer. Rev. Angus Robertson refuses the call to Carberry. Morden is calling a pastor. Portage la Prairie people are advertising for their new church. The mission station of St. Andrew's Church in Winnipeg North has erected a small church, and are now anxious to get upon their feet as an organization. Students of Manitoba College have been supplying it gratuitously. A similar movement in South Winnipeg is now spoken of. Mr. Gordon has gone on mission business to British Columbia. It is very important that we should have a Presbytery there; if the Church of Scotland brethren there will join with us, it will be for the good of Presbyterianism. Mr. Gordon is well adapted for the work of negotiation. Mr. Pitblado was asked by his congregation to take a rest for three months, but his improved health will enable him to continue till May or June. Mr. Maclaren has been having a series of lectures throughout his congregations of Springfield and Sunnyside by well-known lecturers. They have been successful financially, and are much preferred to socials. Manitoba College theological students have enjoyed during the present session lectures on Apologetics by Mr. Gordon, and on Hermeneutics by Mr. Pitblado. Dr. Bryce has also given a course of lectures to the Honor and Divinity students on questions on the borderland between science and religion. The College students have organized a "Glee Club," which gave a very successful entertainment for Headingly Church. Mr. A. McPherson, B.A., of Manitoba College, has taken the University prize, given by Governor Aikins for an essay on "Manitoba, a Field for Immigration." The commissioners from Winnipeg Presbytery to General Assembly are Revs.

D. M. Gordon, Maclaren, Dr. King and C. B. Pitblado, and Elders Judge Taylor, Dr. Bryce, Prof. Hart and C. M. Copeland.

B.

Obituary.

REV. W. A. LANG, Clerk of the Presbytery of Glengarry, died on the 27th of January. Mr. Lang was born in the Township of Huntley, Ont. He studied divinity in Queen's College, Kingston, where he graduated as M.A., with distinction, in 1876. His first pastoral charge was at Lunenburg, in the County of Stormont, Ont., where he only remained two years, being obliged to retire through ill-health in March, 1884. He was a young man of superior attainments and an excellent preacher. He discharged the duties of Clerk of Presbytery for the two years preceding his death with great faithfulness and ability. In private life Mr. Lang was beloved by all who knew him.

MR. WILLIAM ARCHER, an elder in Rev. Peter Nicol's congregation at Albion, died on Christmas, 1885, in the seventy-fourth year of his age. He was a native of Roxboroughshire Scotland, came to Canada in 1831, and was an elder of the Presbyterian Church for thirty years, and for many years took a leading part in the management of affairs in Knox Church, Vaughan. He was a very valuable member of the Kirk-Session.

MR. T. C. MULLIN, elder in the congregation of Redbank, N.B., died on the 3rd of December last, aged forty-five. He was highly esteemed, and took great interest in both the spiritual and temporal interests of the congregation, and was always ready to assist his minister to the measure of his ability.

MR. JAMES ABERDEEN, elder in Rosemont congregation, Ont., died there on the 6th of December, aged eighty-five years. Coming from Ireland in 1839, he settled in Mulmur township, and was ordained to the eldership some thirty-five years ago, and has ever since been a warm friend and active supporter of the Presbyterian Church. For some years he was afflicted with the loss of eyesight, but his spiritual vision was bright and clear up to very nearly the end of his illness.

MR. CHARLES ROBSON, of Dartmouth, N.S., died on the 18th of February, in his seventy-

first year. The son of a Presbyterian minister, he received a liberal education, of which he made a good use. He was a devoted Christian, and his services in the Sabbath school, as well as on the committees and boards of the church, were extremely valuable. His knowledge of sacred music was extensive, and the Church got the benefit of it in *The Choir*, a collection still in use in the Maritime Provinces. He was one of the founders of Poplar Grove Church. Mr. Robson was one of our most efficient elders.

MR. DAVID MUNRO, of Woodstock, N.B., whose death took place recently, was a native of Tain, Ross-shire, Scotland. The Church has lost a zealous member by his decease. His house was a home for Presbyterian ministers.

MR. JOHN ANDERSON, a respected elder in the congregation of Oxford, Ont., died on the 19th of October, in the eighty-third year of his age. He was born in the North of Ireland, and came to this country in 1847. He was twenty-five years in the eldership—a sincere Christian, and zealous for the cause of Christ.

Ecclesiastical News.

DR. JOHN TULLOCH, Principal of St. Mary's College, St. Andrew's—the oldest of the Scottish Universities—and Clerk of the General Assembly of the Church of Scotland, died at Torquay, in the south of England, on the 13th of February, in the 63rd year of his age. The immediate cause of death was cerebral effusion, or paralysis of the brain, the result, doubtless, of over-work. The state of his health was for some time back a cause of anxiety to his friends. Though he was able to discharge the duties of the clerkship in the General Assembly last May, and delivered one of the most brilliant speeches in defence of the Church of which he had been, *facile princeps*, the trusted leader for many years, he was soon afterwards compelled to relinquish work and, as a last resort, went to Torquay, hoping that the genial climate of that place might restore his health. But in a few weeks he was taken thence to a higher sphere. He was a man of noble presence, and endowed with a brilliant intellect. Of none could it be said more truthfully that he possessed in a marked degree the *sauiter in modo* and the *fortiter in re*. He was genial, courteous, and courtly in his bearing. A man born to stand before kings, yet with that unaffected simplicity of character which endeared him to people of every rank in society. Principal Tulloch was a "Broad Churchman," in the best sense of that

term—a man of Catholic views and large sympathies, loyal and true to the church of his choice, at the same time incapable of doing or saying a mean thing to or of those who honestly differed from him on questions of ecclesiastical polity. It is meet and right that we should thus express our sense of the loss which the Church of Scotland has sustained, for when the question of the union of the Presbyterian Churches of Canada, involving, as it did, a separation of one of the branches from its Parent stock, came to be discussed in the General Assembly, Principal Tulloch, with true, far-seeing statesmanship, threw his powerful influence into the scale, and aided very materially in the arriving at a decision that was alike satisfactory and honourable to all parties concerned. Dr. Tulloch was a native of Perthshire. He commenced his ministerial career at Dundee. In 1849, he was translated to the Parish of Kettins, Forfarshire. In 1854 he was appointed by the Crown to the Principalship of St. Mary's College, in succession to Principal Haldane. In 1862 he was appointed deputy-clerk of the General Assembly, and, on the death of Dr. Cook, was elected to the principal clerkship in 1875. He was a voluminous writer, having published a large number of Theological and Biographical works. For a number of years he was Editor of the *Missionary Magazine* of the Church of Scotland.

The Rev. Hugh Stowell Brown, the celebrated Baptist Preacher, has also been taken away at the age of sixty-three. He was a native of the Isle of Man—a son of a clergyman of the Church of England. He first took to land surveying, then to engineering. For six months he drove a locomotive on the London and North-Western Railway. His first Greek exercises were written in the cab of his locomotive engine. He began to study for the church in England, but owing to some conscientious scruples he changed his mind and became a Baptist, was settled in Myrtle Street Church, Liverpool, and soon became one of the recognized leaders of the denomination. Professor Milligan of Aberdeen will, in all probability, be appointed clerk of the Kirk Assembly in room of late Dr. Tulloch. Professor M. C. Taylor, Dr. Ceasar of Tranent, and Dr. Story of Rosneath, are named as probable candidates for the deputy-clerkship. The Ingrams, father and son, have been ministers of Unst, in Shetland, for over sixty-three years. Dr. James Ingram died not very long ago, at a great age, his son, Rev. John Ingram, is now in the 48th year of his ministry at Unst, and has applied for a colleague. It was mainly owing to the Ingrams that congregations of the Free Church were established in the Shetlands at the time of the separation in 1843. A large meeting of members of the United Presbyterian Church was lately held in Glasgow to consider the relation of the Church to the present aspects of the Disestablishment controversy. Dr. Cairns stated he had received a large number of letters of apology for absence, but expressive of sympathy with the object of

the meeting; and, in answer to a question, stated that he had received no letters from any of the ministers or elders invited to the conference intimating disapproval or in any way offering the slightest discouragement. He read a letter from Dr. Kerr, advising a resolute adherence to the principles of the Church, and expressing a hope that no feeble folk would be found among them. It is understood that no plan of reconstruction will meet the approval of the United Presbyterian Church as a body, that does not promise disendowment.

Dr. MacGregor, of Edinburgh, in a recent St. Giles lecture, said that dis-establishment and dis-endowment would never be willingly accepted by the church of Scotland, and could never be accomplished, except through a process of extreme violence which would preclude the possibility of union for generations to come. But they were not to despair of re-union, because the voice of so many Free church ministers had practically gone against it. The voice of the ministers was not the voice of the people. This was a question which concerned the laity even more than the clergy; and it was for them to take the matter up, and, with God's help, conduct it to a successful issue. Taking these two views into account, there seems to be a dead-lock, and the chances of union appear to be remote. But man's extremity is often God's opportunity. The feeling in Scotland is not any worse than it used to be in Canada, say twenty-five years ago: and if we were asked how and whence so great a change? we must only reply, we know not, except this much, that, whereas, we were once blind, now we see. The Rev. John Paton, the apostle of the new Hebrides, as the *Glasgow Leader* calls him, has returned to Australia with flying colors, and with \$40,000 in his pocket towards the building and fitting up of a steamer to take the place of the "Dayspring." The Victorian General Assembly was in session when he arrived at Melbourne, and gave him a hearty welcome, while a few of his old friends presented him with a purse containing 175 sovereigns, in recognition of his long and faithful services in connection with the New Hebrides mission, and his successful visit to the old country. The National Bible Society of Scotland has just completed its semi-jubilee. It stands next after the British and Foreign Bible Society, and the American Bible Society, in the extent and usefulness of its labours. Its income for 1885 was \$160,000, and 645,662 copies of the Scriptures were circulated. Rev. Dr. Struthers of Prestonpans, is the very efficient secretary. It employs 300 colporteurs. We leave our correspondent "D" to tell the rest.

SCOTLAND is mourning the death of Principal Tulloch. Appointed, while yet a young man, to the Principalship of the Theological Hall, St. Andrew's, he has acquitted himself, both as a teacher and administrator, in such a way as to win universal esteem. As a leader in Church courts his judgment has been distinguished for

much breadth and fairness, while his rich and varied powers of oratory placed him in the very foremost ranks of debaters in the General Assembly.—The *Courant*, about the same time, has passed away. For very many years the agent of the Tory party and of the Established Church, its latter days lingered heavily. Why, it is not easy to say: but among its earlier Editors was the celebrated Defoe, and more recently, James Hannay, and among its contributors were some of the most brilliant writers of its long day. Of Principal Nero, and his imposture, I have no doubt you have heard enough. From Glasgow, alone he has obtained \$2,000 for an African Mission, which, it is said, has no existence. From other places he has received considerable contributions, all of which he is charged with having appropriated to personal and family uses. The Rev. J. Monteith, of Glencairn, has come to a very untimely end, by the collision of the vehicle in which he was driving, with another. The shaft of the latter struck Mr. Monteith, inflicting such internal injuries that he died within three days. Dr. Matheson of Inellan has been called to St. Bernard's Parish Church, Edinburgh. The Dr. is a preacher of great intellectual culture and of deep and chastened piety, and *blind*, but he is said to perform his parochial duties well. Kirkliston, Free Church (Dr. Burns), has raised \$110,775, since the Disruption. A decision has been given in the Sheriff's Court against Mr. Armour of Sanday, for some questioning at the election times. His Presbytery are standing by him, and the decision is appealed from. Mr. Quarrier is preparing to send another 100 boys to Canada in the spring. The Rev. Mr. McGillivray, who did such good work for the French Evangelization scheme while in Scotland last year, gave us a capital account of Mr. Quarrier's boys on their arrival in Canada, and of their happy homes. A revival movement of much interest is taking place among the young ladies and gentlemen in the west end of Glasgow. At one meeting, 227 rose to profess their desire to be on the Lord's side. They were addressed by Messrs. George Clarke, London, Campbell White of Overtown and W. A. Campbell of Glasgow. Mr. Gladstone disapproves of a Royal Commission to inquire into the Ecclesiastical condition of Scotland at the present juncture, and prefers leaving the decision of the vexed question to the Scottish people themselves, who, he says, are well able to deal with it. D.

CANADA.—The St. James Street Methodist Church, Montreal, received into Church fellowship two hundred adults as the partial result of the revival services held there during three weeks this winter. This is admitted to be a new experience in the history of this time-honoured sanctuary. The Sunday-Schools of the Church also participated largely in the "showers of blessings." The special feature of those services was the Gospel-singing of the "Whyte Brothers," which is said to have been

very effective. The missionary interests of the Methodist Church generally have been greatly quickened by the presence and addresses of two of its missionaries—the Rev. C. L. Eby, from Japan, and Rev. Mr. Green, who has been labouring among the Indians in the North-West Territories. Mr. Eby is said to be one of the most eloquent and effective speakers on the subject of Missions. The St. James Street Church, Montreal, that has been the scene of so many remarkable religious meetings during the last forty years, is now in the market for sale, and arrangements are in progress for the erection of a new "up-town" church that will cost from \$150,000 to \$200,000. The old church is seated for some 2,500, and until very lately was the largest Protestant place of worship in Canada. Archbishop Taschereau, of Quebec, has been created a Cardinal of the Roman Catholic Church. This is the highest honour which the Pope has it in his power to confer upon the Dominion of Canada. Only once was a similar appointment made in the United States, when the late Cardinal McCloskey, of New York, received that honour.

IRELAND.—The question of questions is no longer the Land question: it is that of Home Rule. Archbishop Walsh, in a letter to Mr. Gladstone, embodying the sentiments of the Roman Catholic prelates of Ireland, says: "As regards Home Rule, it is our firm and conscientious conviction that it alone can satisfy the wants and wishes, as well as the legitimate aspirations of the Irish people.... We are fully satisfied that the demand for Home Rule has in no way transgressed the constitutional limits marked out by you. Its concession cannot trench either on the supremacy of the Crown or the unity of the Empire, nor can it interfere with the maintenance of all the authority of Parliament necessary for the consolidation of that unity." On the other hand, the Presbyterians, judging from the action of the Presbyteries, are unanimous in their opposition to the Home Rule movement. The latest deliverance is that of the Presbytery of Connaught, which has a peculiar significance, inasmuch as it is in that province, where agrarian interests constitute the chief material consideration of the people, lessons may be looked for as to the bearing of threatened legislation. The Connaught Presbytery, like the sister Presbyteries elsewhere, has pronounced unhesitatingly against the Liberal policy. So strong, indeed, does feeling run in this direction, it is seriously suggested that an emergent meeting of the General Assembly should be summoned, in order that an authoritative expression of the mind of the Presbyterian Church may be communicated to the Government without delay. Evidently, Mr. Gladstone must be in a very difficult position. The kind of self-government—if any is to be conceded—the degree to which it might be treated as an experiment, and the safe-guards necessary for

preserving the autonomy of the Empire, are considerations calling for the highest exercise of statesmanship. In the meantime, the arrival of the Earl of Aberdeen at Dublin Castle, as Lord Lieutenant, has been attended with pleasing demonstrations. His Excellency met with a most cordial reception. Dr. W. Fleming Stevenson, of Dublin, lately delivered a course of brilliant lectures on Missions, under the Duff Missionary Lectureship, in the large hall of the Christian Institute, Aberdeen. They were well attended and highly appreciated. It is good to know that the Presbyterian Church in Ireland has, after forty-two years of estrangement, declared its desire to resume, by an interchange of deputies, its former friendly relations with the Mother Church in Scotland. It is high time that Presbyterians everywhere, and of every name, should agree to differ and stand shoulder to shoulder in the defence and spread of their common faith.

UNITED STATES.—Letters from Galveston and Houston, in Texas, published in the *The N. Y. Independent*, speak of the visit of Moody and Sankey in the highest terms of commendation. The largest buildings that could be obtained were too small to hold the crowds who pressed to hear the Evangelists of world-wide fame. "It was a remarkable sight," says one, "in a city whose masses are largely unreached by the Protestant Churches, to see such crowds attending. At the farewell meeting there were, perhaps, a hundred of the gamblers and fast men around town, and not less than five hundred Roman Catholics. Between two and three hundred were led to give expression to their concern for their salvation, and many of them are rejoicing in Christ." Another says,—"The audiences were composed of all classes—Protestants, Catholics, Jews, white and coloured people of all ranks. Never before in the history of the city (Houston) was such a gathering seen. Never before was the simple preaching of the Gospel listened to by such crowds. The regret is universal that these brethren could not remain longer." They proceeded thence to San Antonio. The lecture season is now in full swing. Joseph Cook is holding forth weekly in the Tremont Temple, Boston. He has now reached the *one hundred and eighty-fifth lecture*, and in the ordinary course of things should be nearly played out by this time. But he has still the faculty of holding great audiences by the ears, and what with his "preludes" and "interludes" and *afterludes*, he discourses upon an endless variety of subjects, and whether he talks about the Mormons or the Knights of Labour, about Inspiration or Materialism, about Temperance, about Buddhism, Congregationalism or any other ism, seems to this versatile genius to be a matter of indifference. In one of his recent preludes he bestowed a very high panegyric on the late John B. Gough. Dr. Hodge of Princeton is delivering

a course of lectures in Association Hall, Philadelphia, and which, as a matter of course, are being well received. He is a worthy son of an illustrious father. "Special services" *alias* revival meetings—are still the order of the day in New York, and notably in some of the leading Presbyterian Churches. Dr. McCosh keeps pegging away at his old favourite theme.—"The danger of overlooking Religion in our Colleges;" and he is right.

TEMPERANCE NOTES.—The prince of platform orators in the cause of Temperance has fallen in the person of Mr. John B. Gough, who passed away to his everlasting rest and reward on the 18th of February. Mr. Gough was a native of Kentshire, England, born in 1827, and was consequently on the borders of three score and ten when he died. His father was a soldier in the Peninsular War. His mother a village school-mistress. At twelve years of age he came to America, where he soon fell into dissipated habits, lost his employment, and for a time eked out a miserable existence by singing comic songs in low grog-shops. Next he joined a troop of strolling play-actors. He lost his wife and child; had nothing left him but his life, when, at the last extremity he was mercifully delivered from his besetting sin, and in a very short time became one of the most distinguished and eloquent advocates of total abstinence that has ever appeared on the platform, in the new world or in the old. Mr. Gough owed his conversion to his wife's prayerful fidelity, and to the preaching of good Dr. Kirk of Boston. Speaking of his courtship, he said once to Dr. Cuyler, "*Hero Mary and I did our two or three weeks of courting. We did not talk love, but only religion, and the welfare of my soul: we prayed together every time we met, and it was a most serious business. She took me in trust with three dollars in my pocket, and has been to me the best wife ever God made.*" Gough was a genuine philanthropist. The amount of good he has done to his fellow men will never be known till the great day. He is already reaping the reward of those "who turn many to righteousness."

The Annual Meeting of the Dominion Alliance was held in Ottawa last month. Hon. Senator Vidal, an elder in the Presbyterian Church, was elected President. Two of the Provincial Secretaries are Presbyterian ministers, Rev. J. M. McLeod, of P. E. Island, and Rev. Donald Fraser, of British Columbia. In the latter province there are five Parliamentary constituencies, none of which have as yet adopted the Scott Act. P. E. Island is the only Province which as a whole has adopted the Act. The King and Queen of Sweden, it is reported, have signed the pledge; not that their majesties have hitherto shown inclinations to inebriety, but as an encouragement to the temperance cause.

Work among the Indians.

LETTER FROM REV. A. B. BAIRD.

EDMONTON, N. W. T., 3rd Feb 1886.

THE idea of opening a mission school among the Cree Indians on the Stoney Plain Reserve, twelve miles west of Edmonton, was first suggested to me by one of their own number last spring. The first negotiations were interrupted by the rebellion, and it was not till the beginning of winter that all arrangements were completed with the Indians on the one hand, and the Foreign Mission Committee on the other. But the time was not lost. A school-house was built by the Indians, assisted by the Government only to the extent of a grant sufficient to buy shingles, glass, and nails. The logs were cut and hewn, the walls erected, the lumber sawn by hand and the roof put on, all by Indian labour given gratuitously. Early in December I received a telegram from Professor Hart, authorizing me to engage a teacher and go on with the school. Immediately thereafter, the teacher, whom I had already engaged provisionally, took up his residence on the reserve and entered upon his work. The remainder of December was occupied in fitting up a house for himself for the winter, and the school was opened in the first week of January with an attendance of 17 pupils the first day. The number on the roll is 28, and the average attendance for January was 18, in spite of the cold and stormy weather—the coldest indeed that I have experienced in the country—the thermometer went down twice to 57° below zero. Of course the children were but ill provided with clothing suited to withstand the rigors of such a winter, but the Ladies' Missionary Society of the Edmonton congregation provided for the cases of extreme need, and there is now a supply of clothing on the way from Winnipeg, sent by the Women's Foreign Mission Society of that city, and the children will soon be comfortably clad, but we hope soon to be independent of outside help, for the girls are already beginning to make their own clothes, the material being provided by the ladies of Edmonton.

The teacher—Mr. Magnus Anderson—is a Scotchman, who has been in the employ of the Hudson Bay Company among Indians, for the past twenty years—an experience which guarantees such a knowledge of Indian character and manners as is most useful in his position. Besides possessing the qualifications which must always hold the first place in a mission school teacher, he is a master of the carpenter's trade. This is especially valuable in his present position, in view of the fact that it is our object to make this in part an industrial school. A carpenter's bench has already been erected in one corner of the school-room, and master and scholars have undertaken to make desks, tables and blackboard for the school. At present the furniture consists of three long

forms without backs, and a borrowed table. The Government does not spend a great deal of money in furnishing schools for the Indians. Mrs. Anderson, who is a worthy helpmate to her husband, has kindly consented to teach the girls sewing, and she has a class of willing pupils. Indeed, nearly all the children display aptitude and eagerness (thus far at least), in their lessons. The progress some of them have made, especially in writing, is highly creditable. An attempt is made to teach them the English language, and that most desirable object is constantly kept in mind in the school-work. The most advanced pupil in the school is a big boy whom three years ago, I outfitted with a suit of clothes, a book, and a slate, and sent to the Edmonton school, securing from the Indian agent, the promise of daily rations for him so long as he attended regularly. He did attend until he could speak English fluently and read pretty well in the second part of the first book. But his home associations (if he can be said to have had a home) were bad, and there are always plenty of temptations for the Indians who hover about a town. I came upon him one evening last summer, swearing like a trooper at an unruly horse he was trying to manage, and some people who shrugged their shoulders at my experiment from the beginning, tell me worse things of him. But he is a bright lad, and if he can be induced to remain on the reserve, or to keep away from evil influences, he may turn out well yet.

The work of educating and Christianizing Indians is very difficult. The Indian missionary or mission teacher needs more than most, to strike the roots of his faith deep down to the everlasting springs, where no surface drought will affect him. All the churches, both Roman Catholic and Protestant, have for many years maintained missions among the Indians, and the missionaries have been second to none in self-denying zeal—some of them have been martyrs to their enthusiasm—and yet how slight the visible results seem to be. There are undoubtedly Christians among them, but the average Indian seems to be a man without a conscience. It is impossible to make him ashamed of any turpitude. He will break a solemn promise and when charged with it will offer the most trivial of excuses without an apparent suspicion that he has done anything wrong. And yet they are more than willing to have missionaries sent to them. Once when I visited the Stoney Plain last summer a council was held in which speeches were made by the chief and his councillors. Two of these especially, represented in the most graphic and picturesque language their spiritual ignorance and destitution, and asked pathetically to have a missionary sent "to teach them how to work for God." I am sure the missionary who went to live among them would receive a general welcome, and yet the man who took the lead in speaking in this strain, I know to be a breaker up of harmony on the reserve, a disturber of peaceable rela-

tions between the Government and the Indians, and one who had used the little knowledge he had of Christianity, only to thwart the plans of those who were trying to promote it.

Mr. Anderson has found out already that it is not a path of roses that lies before him, but I have confidence that the school will be a success, both as a means of teaching Indian youth the elements of English and habits of industry. One good purpose the establishment of the school has already served. The Edmonton congregation has, in a sense, adopted it, a missionary association has been formed and the interest in "our" school promises to bring a blessing to the helpers as well as to the helped in the time to come.—A. B. E.

Errouranga.

LETTER FROM REV. H. A. ROBERTSON,

DILLON'S BAY, 15th September, 1885.

SOME days have elapsed since I began this scrawl and though I had intended to continue the narrative of events during our absence from this Island and since our return to it, I must break off abruptly and finish my note for to-morrow, (D.V.) I intend walking over the hills to our second or east station situate in Potnuma, (called by the whites, Portinia Bay, as the traders never seem to be able to get native names correctly.) "Potnuma" however is characteristic of the district and ought therefore to be accepted, no native will ever call it by any other name.) Near Traitor's Head and distant from our first or West Station (Dillon's Bay) by 18 or 20 miles and since my road, made in 1882, is all but blocked up by bush and reeds again, as the natives walk in single file, I will have no light tramp to-morrow, probably ten hours constant walking and climbing, for I never have done it in less than eight hours when the roads were clear. By and by we hope to be able to open up a part of this road thoroughly, so as to be able to take the horse, and already we have nearly a mile of the most difficult bit thoroughly made, as done at home. (I do not now mean England or Scotland when I speak of our mile of road being like a home road, I refer to Canada, for in England and Scotland they really do make proper roads, they do not throw the mud out of the side drains upon the road, but instead put on stone and gravel.)

Why am I going to walk these 18 or 20 miles when we are both so pressed with our work proper here at Dillon's Bay?—well, we always went to visit some heathen chiefs, settle a teacher, build a school house or room for ourselves, or visit old districts, and were cheered in going and often cheered when there, but this time not so, but having heard a report, which I pray and hope may not be cor-

rect, or at least greatly exaggerated, I am leaving every thing and going over at once and will report the facts to you when I again write.

Be pleased then to excuse me closing my letter as it is, for I take it with me, as there will be a trading (not a labour) vessel at our East station about the 20th inst, for dried Cocoanuts ("Cobra") and the captain will kindly post what letters or notes we may get written before that date, at Noumea for that is their market. I so long to get copies of the Church's *Record* and *Halifax Witness*: I miss them so much. I fear our delightful trip to civilization has made us both long more than ever for a regular mail communication and for congenial society. It is now nine months since we left Canada and we have not had a single line since from any friend there, but we expect quite a good weeks' reading when the "Dayspring" returns from Sydney which it is expected she will do in six weeks, and besides many letters, or notes, as the case may be, from you good Canadian friends, we will have letters from our three bairns left at school in Sydney, and as there are vessels almost every month calling here for 'Cobra' for Noumea (there is a white trader settled a few hundred yards from my house at Traitor's Head, the first trader on this Island for more than ten years), I will have opportunities of sending and receiving letters by them, Mr. Morgan one of the owners having a few weeks ago written me that he would be very happy to carry letters, or any thing else for me at any time, and I am now sending by one of his vessels for a few things I need for photography, besides sending what letters we may get written to-day.

I brought from New York an excellent portable camera and small out-fit and am going to try and take occasionally a few Island views and mission buildings and groups of natives for the Church in Canada, but especially for the Board that they may have a clear (?) idea of school-houses, churches, mission houses and native faces when we write. I would advise you to procure one also, for *Editors like missionaries have so much idle time upon their hands*. I only had a dozen plates and am so sorry, for had I a few more, I could enclose a print from a negative. I will enclose a copy, the first I have succeeded in printing, of our house. "It is very poor" alas I know that myself. But had you been able to have seen (I tried to see but failed) the first print, you would have said of the one I now enclose, "what a remarkable improvement upon the first, why, do not be discouraged, Robertson, go on and by and by we shall be able to tell a man's head from a cabbage head": well that will be an advance, for not many can do it.

Our church people gave us 1½ tons of yams and 12 hogs as a welcome-home present, shortly after our return, and many hundred of the people came from five to twenty-five miles to greet us! Poor people! To travel

twenty-five miles around this rocky coast, or over the hills is no fun, even for a light native. They gave Captain Braithwaite 7 hogs and 600 lbs. yams as a present to the "Dayspring." Captain B. had been very attentive to my people, in our absence, in selling them calico, giving them medicine and paying my teachers for Mr. Annand, who could not come himself. Mr. McKenzie called once or twice to visit the people at this station on his way to attend the meeting of missionaries at Aneityum. The natives did remarkably well in our absence for them; one woman, who has been with us since 28th June, 1872, the day of our settlement here, took full charge of the mission house inside and of a few grape vines I had growing, but which had not up to our sailing borne fruit. She had the house beautifully clean, linens, dishes etc., etc., and so faithfully had she watered and shaded my vines, that they were bearing fine bunches of grapes when we returned. But OCHAI is the only native on all Erromanga, man or woman, whom we have found faithful, when we are here and when absent, about looking after the house, garden, fowls, my books or any thing requiring daily care and attention. Though Cephas paid my goat-herd regularly and though he is a church member, and one of the best men on the Island, yet the goats were allowed to get wild on the mountains while we were away, and just before our return, he began to gather them in, but he was too late, for they have become thoroughly estranged from the valley. But no other native would have done any better.

Seven of our teachers died in my absence, including dear Atnello Mackie, an elder, and next to Yomot the best teacher on this Island; but the best teacher here does not mean very much, in so far as direct teaching goes. They make poor teachers, but good preachers and general leading Christian men in their districts. I have not yet seen Mr. McKenzie. I did not go to the meeting this year. Mr. Annand is no doubt with you. I hope he will stir up the congregations to do more for this mission, well as some of them are doing, and that he will greatly enjoy his furlough, as I did my never-to-be-forgotten trip to and sojourn in Canada. I love to think of you all by day and by night and dear, dear Canada, how I love you!

But why? Is it the country? No; a country is nothing, but for its people. This is a beautiful Isle, and this bay simply charming in the extreme, and I think the new Hebrides climate, barring the moisture, a most pleasant and delightful one, but what is all that, when one spends years in it without healthful bracing society? It is the people that make a country. To-day is simply perfect, sky, and land and water and trees, but I see nothing but heavy-minded, dull, untidy and self-contented natives, and my spirit becomes thereby often lonely, so that lovely mountains and valleys become a wilderness. But do not

misunderstand me. I am not weary of the work. Let any friends write every month, as there will be chances of getting their letters from Sydney *via* New Caledonia. H. A. R.

Central India.

LETTER FROM REV. J. FRASER CAMPBELL.

To the Readers of the RECORD.

GURJ, 6th Dec., 1886.

DEAR FRIENDS,—Once more in Central India, my wife and I look over our journeyings homewards, in Canada, and out again, and give thanks for goodness and mercy which have followed us throughout, and brought us back, in safety and comfort, to resume the great work to which God has graciously vouchsafed to call us, and which we seek to do not in our own weakness but in His might. Our intercourse with many of you, brief and hurried though it was, so refreshed and comforted us that we grieve at the thought that nearly half a score of years must pass before we can renew it, and that great changes must take place ere then. At the same time it showed us that most of you are so taken up with the battle and all the varying interests close around you, that you cannot realize fully and strongly the breadth of the King's commission, nor hear clearly the cry of the terrible need of the millions dwelling far from your sight; and that even those most deeply in sympathy with our work would be more so, and more usefully so, if they knew more about it. Many of you we were disappointed at not being able to visit. And for all these reasons we should like to write many more letters than in the past, though experience teaches us to promise little, knowing how hard it is to find time.

We were favoured with most comfortable and restful voyages to Britain and from there to India; and in both cases we wish to acknowledge kind courtesies in the matter of rooms and rates from the owners—Messrs. H. & A. Allan of the Allan Line, and Messrs. Geo. Smith & Sons, Glasgow, of the City Line, who do much better for missionaries than any other line sailing to India. On both voyages, and especially the latter, we had congenial company, in addition to Mr. Murray; so that, besides the Sabbath services, on the former a number frequently united in evening worship, and on the latter worship was regularly joined in, both forenoon and evening, by a goodly band, and sometimes by all the passengers and several of the officers whose duties permitted. After a remarkably good passage we landed in Bombay on the 17th November, and a few days later we were back in Mhow.

We are now out touring, when it is that the greatness of the need is most seen and therefore most heavily presses on the heart. So much ground to be gone over; so many places which ought to be visited; so many even where

there are those who have seemed hopefully interested and attracted; so utterly impossible to do with our present force what to us seems clamouring to be done, that the cry is anew wrung from us, on behalf of these poor people, "Come over and help us." Let none say that they do not cry on their own behalf. Some do. And if none did, neither did the Macedonians. Their need cried, but not their voice. And God, who knew their need, and knew also the help He had provided, sent a vision to do for them what they were too ignorant of both to do for themselves. And it is still His compassion which cries to you through us. Surely, dear brethren, you will listen to the cry.—
J. F. C.

Trinidad Mission.

REV. JOHN MORTON'S REPORT.

^{CON.} HIS Report failed to reach us in time for our last issue. We now give a full summary.—Mr. Morton has been some eighteen years in the field, in Trinidad, and five years at Tunapuna. Miss Hilton has charge of the school at Tunapuna, and Miss Semple of the school at Tacarigua. Both have done good work during the year. John G. Dharm remained at Arouca, and the school there has improved in attendance and efficiency. Miss Morton's class and Sunday School at Orange Grove has increased in numbers and, with other agencies, is exerting a good influence on the estate.

Total attendance on four week-day schools in Mr. Morton's district,.....201.

Total, in Sabbath-Schools,.....150.

Mr. Morton testifies to the great good done by Sabbath-Schools and Day-Schools in connection with the Mission. He refers in gratifying terms to the gathering of the children of his own and Mr. Hendrie's districts, at Christmas, in Orange Grove Sugar House, for examination. Governor Robinson, Lady Robinson, the Colonial Secretary and other influential friends were present and were much pleased with what they witnessed.

Commercial distress, extreme drought, and other circumstances exercised an unfavourable influence on the mission among adults during the year; but six adults and eleven children were baptized and two couples were married. The number of communicants in good standing is thirteen.—There is an increased demand for Hindu Books. A new supply of nearly £40 worth came in November and is going quickly into circulation. Orders from India will need to be increased.

The native teachers and monitors profited greatly by Mr. Macleod's instructions. The Tacarigua School-house has been painted, and a teachers house erected, a Fund for a Church in Tunapuna has been started, \$1,550 have been subscribed and \$1,100 paid in. Mr. Morton proposes that a special grant of Fifty

Pounds per annum be made to this church erection fund till the church is completed and paid for. His ordinary estimate is reduced from £490 to £450. The special grant will only raise the total to £500.

THE SCHOOLS.

At the close of the year, an examination was held in *Rev. John Morton's* district. The schools assembled in a large sugar store, at Orange Grove, which was profusely decorated for the occasion. His Excellency Governor Robinson and Lady Robinson attended, with other leading officials of Trinidad. There were 270 children present, mostly of Chinese and Indian descent. Mr. Morton explained that though the Mission began work eighteen years ago at Naparimas, its operations extended to Tacarigua only four years ago, and the schools then present had only been begun three and a half years ago. He stated that Indian children find the spelling and pronunciation of English a difficult task, and in new schools the first scholars are generally large boys to whom this difficulty is greatly increased. They have also to contend with the indifference of the parents and consequent irregularity of attendance on the part of the children, and for this reason prizes are given, not for attainments, but for attendance. The aim is to teach the largest number the "three R's," a knowledge of the way of life and duty, and to the girls, *sewing*. Prizes were distributed by His Excellency the Governor and Lady Robinson, both of whom manifested a very deep interest in the work and also in the children. In concluding his address, His Excellency said: "It is our most earnest wish, Mr. Morton, that increasing success may crown this very interesting experiment—it is out of the range of experiments now—this very interesting work; and I hope that you, children, may carry those three principles which are characteristic of Presbyterians, that is, energy, industry and sobriety, into your daily lives, and that when you are removed from the personal influence of Mr. Morton and the good people who have so cared for you, you will recollect and carry out in your every-day life, all those good principles and moral teachings that have been imparted to you."

TUNAPUNA SCHOOL: MISS HILTON'S REPORT.—Miss H. sends her first annual Report. She succeeded Miss Semple. Average attendance: day-school, 35; Sunday-school, 48. The first lesson of the day is from the Bible. Attention good. Pupils love Bible stories. Four of the pupils were baptized during the year. Miss Hilton concludes with an account of the public examination of the six schools in the presence of His Excellency Governor Robinson.

SAN FERNANDO SCHOOL: MISS COPELAND'S REPORT.—Miss C. arrived in Trinidad at the same time as Miss Hilton. She commenced teaching on the 5th January. There were 75

pupils present. Average during the year 99—22 over 1884. During the last quarter the average was 102. Some Europeans send their children to this school, and pay fees. There are three departments: Infant class, Intermediate, and Higher; the latter being specially under Miss C.'s instruction. Instruction in sacred music is given to the children for an hour every Friday evening. They use our Presbyterian Hymnal at the English service on Sunday, and in the Sabbath-School. On Christmas morning the children of all the schools gathered in the church to the number of 300. Before going to the church about 100 little suits were given to the pupils who were in special need of them. These suits had been sent by Ladies' Societies in Canada. The effect was admirable. Several of the older pupils were baptized during the year,

TACARIGUA SCHOOL: MISS SEMPLE'S REPORT 1885.—The following is a brief outline of Miss Semple's Report. She left Tunapuna to Miss Hilton, and commenced in the new field of Tacarigua, Jan. 13, 1885. Children registered, 180; average for the year, 60; Sabbath-School, 60. Some boys advanced during the year from words of one syllable to reading fluently in the Fourth Book. The Bible lesson is to the children the most interesting part of the day's work. Many of the boys know the whole Catechism well. The attendance of girls is increasing. Miss S. has a night school for working young men with an average attendance of 20. This class is reading the Gospel of Mark. Most of them attend the Sabbath School. From 50 to 90 children attend the Sabbath School. Miss S. visits the hospitals and is gladly welcomed by the coolie patients.

NEW CHURCH AT TUNAPUNA.—Rev. JOHN MORTON, on behalf of the Mission Council, writes intimating to the Board that \$1,550 have been subscribed for a church at Tunapuna; and that this amount will be increased to \$1,750 or \$1,800. The cost of the new church is set down at \$3,000. The Council do not ask the church at home for a lump sum of \$1,000 or \$1,200. Mr. Morton's estimate for ordinary work for 1886 is reduced by £40 stg., because the Tacarigua school-house is now finished. The Council, therefore, proposes to the Board to grant £50 stg. per annum as a sinking fund, in order to pay the debt of \$1,000 or \$1,200, to be incurred in completing the church. Any special subscriptions, or any surpluses from careful management will be used to lessen the debt. It is hoped the building will be completed in 1886.

Japan has already ninety-three Christian congregations, with ten thousand members, and one hundred and nine Sabbath-schools. Half a million copies of Scriptures are in circulation, besides more than two million books and tracts.

Erzroom, Turkey.

LETTER FROM REV. ROBERT CHAMBERS.

Jan. 22nd, 1886.

OUR work progresses, though the increasing poverty of the people and the unsettled political condition, are a great drawback. Regular Baptists, Campbellites, even Plymouth Brethren, have invaded our field, and the two former especially, have caused no little harm to our work. But the Lord will take care of His own cause. I only wish American and all Christians could understand the effects of divisions and denominational jealousies in mission lands. On the field of battle, under a galling fire from the foe who watches to take advantage of the slightest break or sign of weakness in our ranks, common prudence would suggest union, how much more the sentiment of loyalty to our Captain. The indirect results of our work, and the means used by Satan to counteract such results were shown to me during my late tour. In a village of 90 families there are 8 Protestant houses. Eleven years ago our work there commenced. At that time there was but one Bible in the village and not more than two persons who could read it. Now, every house has two or more Bibles or Testaments, and in every house there are some who can read. Pictures have been removed from the old church and the priest, at the command of the village authorities, reads the Bible in the vernacular every Sabbath. The inhabitants of this village pass for Protestants when traveling, so intelligent is their conversation on the topic of religion; and yet, during the last 18 months, our cause has met with the bitterest opposition there. One woman was dragged to the old church with a rope about her neck, others were beaten in the streets for attending our chapel. The mills were closed against the Protestants, and any one trading with or even speaking to a Protestant was denied the rites of the church. If you ask for the cause of this state of things I can assure you that the principal cause is *drink*. The principal men of the village are drinkers; their consciences trouble them, and the Protestants are stout witnesses against the evil. The drinkers argue, "we could silence our consciences if we could only get rid of these 'pesky' Protestants." But, glory to God! they can't get rid of the 'pesky' Protestants, much less of the "sharper than a two-edged sword" which has been unsheathed in their midst.

I notice that in the *Record* you credit this field with a rather startling population of *Americans*. The word I wrote was *Armenian*.

R. C.

The Presbyterian Record.

MONTREAL: APRIL, 1886.

JAMES CROIL.
ROBERT MURRAY. } Editors.

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

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at latest.

DR. COCHRANE has received the usual grant of £200 stg. from the Free Church of Scotland for Home Missions in Canada.

LET it not be forgotten that the books of the respective treasurers of the missionary and other Schemes of the Church close on the 30th of this month. There should be no delay in transmitting contributions that are intended to be included in the reports to the General Assembly.

St. ANDREW'S congregation at Kingston, Ont., have, since the arrival of their new minister, doubled the circulation of the *Record*. They have also adopted an admirable plan of increasing its usefulness by adding a local supplement. This is in the form of a bright cover, one page of which forms a handsome title-page, the other three being filled with matter pertaining to the congregation. The first issue contains a pastoral letter from the minister; an appeal to young people to join the Church; a statement about the Young Men's Guild; a notice of the Sabbath school; a record of baptisms, marriages and deaths; last of all, a standing notice of the congregational meetings for worship and for all other purposes. The *Record*, thus supplemented, is supplied to every member of the congregation at the modest price of *five cents*. We cordially commend this experiment to the notice of all the congregations.

Literature.

OLD WELLS DUG OUT: A third series of sermons by *T. De Witt Talmage*, Brooklyn. *Funk and Wagnalls*, New York. These thirty-three discourses take the title given to them from the fact that they have for their chief aim, as the author says, "to re-open the old fountains of the Gospel, which have of late years been partially filled up." We have no quarrel with the Brooklyn preacher, because

he does not follow in the beaten path. He is so constituted that he could no more preach like other men than other men could preach like him. He is a genius—one who is always ready at short notice, to take hold of the common incidents of life and translate them into lessons of practical application. Whatever opinions may be entertained respecting Talmage's style and hyperbolic flights of imagination, he is sound at the core, and preaches a full, free and present salvation. That covers a multitude of sins.

THE STORY OF THE JEWS, by *James K. Hosmer*. New York: Putnam's Sons; *Dawson Bros.*, Montreal: pp. 351, price, \$1.50. This volume of "The Story of the Nations," beautifully printed and illustrated, is designed especially for the instruction of youth in the history of the different nations that have attained prominence in history. We should say, however, that one need not be *very* young to read it with interest and profit.

MISSIONARY MAGAZINES.—At the head of the list of American publications we place *WILDER'S MISSIONARY REVIEW*, issued at Princeton, N. J., in 6 parts for the year, \$2.00; *THE GOSPEL IN ALL LANDS*: monthly, edited by *Rev. E. R. Smith*, New York; \$2.00 per annum; and *THE MISSIONARY HERALD*; *Rev. Dr. Strong*, editor, Boston; \$1.00 a year. If any one asks which is best, we reply unhesitatingly—all three. With them no one need be at a loss for the latest information from "the front." Without them—we ourselves would scarcely know what to do.

MECHANICS AND FAITH—A study of spiritual Truth in nature, *Charles Talbot Porter*. Putnam's, New York; *Dawson Bros.*, Montreal; pp. 295, price, \$1.50. This is a carefully wrought out treatise, and will be appreciated by those who have the faith and patience to follow the author in his metaphysical reasonings on the unity of physical and spiritual truth.

Official Notice.

THE tenth annual meeting of the Women's Foreign Missionary Society, Presbyterian Church in Canada (Western Section), will be held in London, on Tuesday and Wednesday, 20th and 21st April. Ladies desiring to be furnished with homes during their stay in the city, will please address Mrs. Blair, 50 Alma St., London. Mrs. Campbell, 194 Richmond St., will furnish certificates to travel at reduced rates.

PRESBYTERIAN HYMNALS.

Psalter and Hymnal and Tunes, Tonic Sol-fa, plain \$1.30; Morocco, gilt, \$1.75. Hymnal only, Tonic Sol-fa edition, cloth 70 cts.; Morocco, gilt, \$1.15. Sabbath School Hymnal, 5 cts. Children's Hymnal, harmonized, 30 cents.

As the other editions are published the prices will be announced.

C. BLACKETT ROBINSON, - TORONTO.
WM. DRYSDALE & CO., - MONTREAL.

A Page for the Young.

DO IT NOW.

Through this toilsome life, alas!
Once, and only once, I pass;
If a kindness I may show,
If a good deed I may do
To my suffering fellow-man,
Let me do it while I can,
Nor delay it; for 'tis plain
I shall not pass this way again!

HOW TO GET ALONG.

Pay as you go.
Learn to think and act for yourself.
Keep ahead rather than behind the times.
Don't stop to tell stories in business hours.
Use your brains, rather than those of others.
A man of honor respects his word as he does his bond.

Do not meddle with business you know nothing of.

Have order, system, regularity, and also promptness.

No man can get rich sitting around stores and saloons.

If you have a place of business, be found there when wanted.

Help others when you can, but never give what you cannot afford to, simply because it is fashionable.

Learn to say "No." No necessity of snapping it out dog-fashion, but say it firmly and respectfully.

Young man, cut this out, and if there be any fallacy in the argument, let us know it.

GO WHERE YOU KNOW IT IS SAFE.

An old pilot was steering his steamer during a dark night by the headlights on the shore, when a passenger said: "Pilot, I suppose you know all the dangers—every rock and shoal in the river?" "No," said the pilot, "I know where the deep water is." It is not necessary for us to know all the errors in the various systems of religions, to be able to answer all the logical difficulties infidelity may point out, and to reconcile science and revelation; but it is essential for us to know where the deep water is, to have a genuine experience of religion, and to follow the deep channel of God's will. Our safety is not so much in a knowledge of the dangers outside of a religious life as in obedience to the leadings of the Holy Spirit.—*Central Christian Advocate.*

OPENING THE HEART.

I knew a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him, when she noticed that he was anxious, "Rob-

ert, what would you say to any one who knocked at the door of your heart, if you wished them to come in?" He answered, "I'd say, 'Come in!'" She then said to him, "Then say to the Lord Jesus, 'Come in!'"

The next morning there was a brightness and joy about Robert's face that made my father ask, "Robert, what makes you look so glad and joyful to-day?" He replied, joyfully, "I awoke in the night, and I felt that Jesus Christ was still knocking at the door of my heart for admittance into it. I said to him, 'Lord Jesus, come in!' I think He has come into my heart. I feel happier this morning than I ever was in all my life. How ungrateful and wicked in me to keep him waiting outside so long!"

LOOK UP!

A little boy went on a sea voyage with his father to learn to be a sailor. One day his father said to him: "Come, my boy, you will never be a sailor if you don't learn to climb; let me see if you can get up the mast." The boy, who was a nimble little fellow, soon scrambled up; but when he got to the top and saw at what a height he was, he began to be frightened and called out: "O father! I shall fall—I am sure I shall fall! What am I to do?" "Look up! look up, my boy!" said his father. "If you look down you will be giddy; but if you keep looking up to the flag at the top of the mast you will descend safely." The boy followed his father's advice, and reached the bottom with ease. Learn to look more to Jesus and less to yourselves.

WHAT JESUS WILL SAY

"Edith Willis," said Ella, as the two girls were walking leisurely home from school one pleasant day in early autumn, "what will the girls say when they hear you have invited Maggy Kelly to your party?"

Edith was silent for a moment, and then raising her soft blue eyes to those of her companion, she replied, "Ella, when mamma told me to invite Maggie, I asked her the same question. She told me that it made no difference what the girls said, who thought Maggie quite beneath them because she was poor and her school-bills were paid by my papa; and she asked me if I would like to hear what Jesus would say. So she took her Bible and read to me these words: "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Ah, little readers, never ask what this or that one will say, when you are doing what is right; but what Jesus, your King will say at the glorious resurrection morning that will soon draw upon us.

Acknowledgments.

Received by Rev. Wm. Reid, D. D., Agent of the Church at Toronto, to 5th March, 1836, Office, 50 Church Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th Feb. '86, \$1,114.13.
 -London, King st East Ch, \$2.33;
 Deseronto, Ch of Redeemer, 3.60;
 Smith's Falls, Union Ch, 8.00; Teeswater, Westminster Ch, 5.28; Avonton and Carlingford, 5.00; Peterborough, St Andrew's, 8.00; Iroquois, 4.00; St Helen's, 5.00; East Ashfield, 1.50; Lucknow, Knox Ch, 3; Hamilton, St Paul's, 27.84; Oro, Guthrie Ch, 4.00; Strathroy, St Andrew's, 12.00; Glensauddfield, 1.00; Caledonia, Argyle st Ch, and Allan Settlement, 9.25; Dundas, Knox Ch, 10.10; Hamilton, Knox Ch, 22.95; Grimsby and Muir Settlements, 5.25; St. Catharines, Knox Ch, 8.00; Hamilton, Erskine Ch, 8.95; Strabane, 4.36; Thorold, 1885, 6.00; Beamsville, 1885, 7.19; Waterdown, 7.25; Niagara Falls, 3.50; Niagara, St Andrew's, 2.50; Hamilton, Central Ch, 35.25; Hamilton, Macnab st Ch, 18.10; St Catharines, 1st Ch, 8.40; St. Thomas, Knox Ch, 20.00; Ottawa, St Andrew's, 20.00; Cornwall, Knox Ch, 6.00; Lunenburg, 3.00; Bethany, 1.50; Barrie, 8.00; Millbank, 6.00; Bolton, Cayen Ch, 6.50; Vaughan, Knox Ch, 5.70; Guelph, Chalmers' Ch, 14.00; Garafraxa, St. John's, 3.90; Glenallan, 6.00; Toronto, Collego st Ch, 6.00; Prescott, 3.00; Cote-des-Neiges, 4.00; Lachute, Henry's Ch, 3.00; Port Hope, Mill st Ch, 2.50; London, 1st Ch, 8.00; Ste Therese de Blainville, 5.00; Toronto, Central Ch, 15.00.—
 Total, \$1,508.79.

HOME MISSION FUND.

Received to 5th Feb, 1886, \$13,728.72
 Guelph, Knox Ch SS..... 37.00
 Caledonia, St. Andrew's SS..... 12.00
 Guelph, Knox Ch..... 63.00
 Port Erie..... 2.20
 Kingston, Chalmers Ch (HMS)..... 47.23
 London, King st East Ch..... 12.00
 Teeswater, Westminster Ch..... 61.60
 Cobourg SS..... 15.00
 Orono..... 20.00
 Londesborough..... 13.10
 Smith's Falls Union Ch..... 80.00
 Goderich, Knox Ch..... 40.00
 Oshawa..... 30.00
 Avonton and Carlingford..... 80.00
 Peterborough, St Andrew's..... 25.00
 Iroquois..... 10.00
 Kempsville..... 16.37
 Oxford Mills..... 6.41
 East Ashfield..... 10.00
 Salem Ch..... 5.00
 Whitby, St Andrew's..... 60.00
 Lindsay, St Andrew's..... 48.00
 Huntingdon, 2nd Ch..... 15.00
 Paisley, St Andrew's..... 10.00
 A Friend, Churchill..... 20.00
 Brucefield, Union Ch..... 40.00
 Lucknow, Knox Ch..... 15.00
 Grant of Free Ch of Scott'd..... 975.55
 Georgetown..... 30.00
 Grimsby..... 17.00
 Hamilton, St Paul's..... 75.44
 Smith's Falls, St Andrew's..... 100.00
 Toronto, Knox Ch..... 830.21
 Toronto, Knox Ch, N W..... 125.00
 Oro, Guthrie Ch..... 4.00
 Oakville SS..... 16.00
 Burlington SS..... 20.00
 Strathroy, St Andrew's..... 50.00

North Easthope..... 45.55
 Esqueving, Boston Ch..... 35.50
 Toronto West Pres. Mission Circle, Muskoka..... 6.00
 Merrickville..... 6.25
 Hollen..... 12.82
 Chatsworth..... 28.00
 Glensauddfield..... 3.00
 East Hawkesbury..... 1.00
 Dumbarton..... 15.00
 St. Thomas, Knox Ch..... 78.53
 Walkerton, Free St John's..... 11.00
 Caledonia, Argyle st Ch SS..... 11.90
 Granton SS..... 10.00
 Cornwall, Knox Ch..... 41.00
 A Friend, Owen Sound..... 2.00
 Kingson, Cooke's Ch..... 15.00
 Ingersoll, Knox Ch..... 20.00
 Osgoode Line..... 5.00
 Guelph, Chalmers Ch..... 65.00
 O K, St. Augustin..... 1.00
 Aurora..... 10.00
 Keene SS..... 11.50
 Insurance, Cobourg..... 5.00
 Scarborough, St Andrew's..... 22.50
 Bethany..... 3.00
 Dr. James, in memoriam of Wm. P. James..... 50.00
 Toronto, St. James' sq Ch..... 868.50
 Fingal..... 6.00
 Westport and Newboro..... 40.00
 Barrie..... 40.70
 Hamilton, Central Ch..... 5.00
 John Ferrin, Belleville..... 14.00
 Tilsonburg..... 6.76
 Culloden..... 6.00
 New Westminster, St And's..... 40.00
 Cathcart Mission Field..... 33.00
 Harrington..... 1.00
 "The Lord's Interest"..... 10.00
 Lobo, Melville Ch..... 10.50
 Bluevale..... 4.50
 Hespeler..... 11.00
 Ottawa, Bank st Ch..... 75.00
 Bayfield, St. Andrew's..... 3.00
 Millhaven, &..... 7.51
 Millhaven SS..... 2.00
 Toronto, College st Ch..... 35.00
 Prescott..... 20.00
 Montreal, St. Joseph st..... 100.00
 Montreal, Knox Ch..... 50.00
 Montreal, Erskine Juv Miss Soc..... 10.00
 Montreal, Taylor Ch SS..... 20.00
 Athelstane..... 115.23
 Bequest John McOwen, Carleton Place..... 650.00
 Ottawa, St Andrew's..... 40.00
 Toronto, Erskine Ch SS..... 6.00
 Garafraxa, St. John's..... 1.50
 Garafraxa, St. John's SS..... 11.00
 Holstein..... 4.35
 Elora, Chalmers Ch B Class, Mr Geo Duncan and others, Port Dover..... 15.00
 Brookville, 1st Ch SS..... 37.54
 Port Hope, Mill st Ch..... 20.00
 London, 1st Ch..... 70.00
 Nassagawaga..... 18.10
 Toronto, Central Ch..... 150.00

\$20,337.73

FOREIGN MISSION FUND.

Received to 5th Feb, 1886, \$11,997.69
 Mono East S S..... 8.50
 Guelph Knox Ch..... 42.60
 Guelph Knox Ch S S..... 30.00
 London, King St East Ch..... 5.00
 St Andrews, (Q) Miss to Ind. St Andrews SS Miss A Davis class, Formosa..... 4.47
 St. And's S S, Quebec, G Walk's class, Formosa..... 1.50
 Teeswater Westminster Ch SS..... 10.00
 Cobourg S S..... 15.50
 Orono..... 10.00
 Smith's Falls Union Ch..... 50.00
 Mrs E Stewart, Hawkesville..... 5.00

Oshawa..... 25.00
 Avonton and Carlingford..... 90.00
 Peterborough, St Andrews..... 15.00
 Iroquois..... 10.00
 Kempsville..... 19.00
 Oxford Mills..... 5.00
 North Augusta..... 1.00
 A Member of Cooke's Ch, Kingston, N W Indians..... 20.00
 Priceville, St Columba, &c..... 15.00
 A Friend, Hamilton..... 8.00
 St Helen's..... 14.00
 Dover..... 13.00
 Whitby, St Andrews..... 27.00
 Lindsay, St Andrews..... 63.25
 Huntingdon, 2nd Ch..... 30.00
 Huntingdon, 2nd Ch SS, For..... 11.00
 Paisley, St Andrews..... 4.00
 A Friend, Churchill..... 20.00
 Rodgerville S S, N W Ind..... 18.63
 A Friend per Rev Jas Fraser, Cushing, China..... 10.00
 Brucefield Union Ch..... 27.00
 Lucknow, Knox Ch..... 14.25
 Toronto, St Andrews S S, Central India..... 60.00
 Gulliver, Zenana Mission..... 1.00
 Drimrin..... 18.00
 Hamilton, St Pauls..... 53.44
 Smith's Falls, St Andrews..... 50.00
 Toronto, Knox Ch..... 601.21
 Toronto, Knox Ch, N W Ind..... 135.00
 Toronto, Knox Ch, China..... 20.00
 Burlington S S..... 30.00
 Weston S S, Formosa..... 2.40
 Strathroy, St Andrews..... 53.00
 North Easthope..... 45.75
 Esqueving, Boston Ch..... 15.00
 Toronto West Presb Mission Circle B Class, Formosa..... 6.00
 Hollen..... 8.50
 Chatsworth..... 19.00
 Chatsworth S S, China..... 7.63
 Chatsworth, India..... 7.63
 Deer Park S S, N W Indians, Mistawassiss..... 15.00
 Dumbarton..... 15.00
 Dumbarton S S, Formosa..... 5.00
 St Thomas, Knox Ch..... 50.00
 A W Wright, Walkerton, In, Beachburg, St Andrews S S, Formosa..... 10.00
 Beachburg, St Andrews S S, India..... 10.00
 One who has faith in God, Formosa..... 30.00
 " N W Indians..... 20.00
 Cornwall, Knox Ch..... 40.00
 A Friend, Owen Sound..... 2.00
 Kingston, Cooke's Ch..... 15.00
 Mosa, Burns Ch..... 34.44
 Osgoode, Line..... 7.00
 Tara S S, Formosa..... 20.00
 Tara S S, N W Indians..... 20.00
 Guelph, Chalmers' Ch..... 50.57
 Aurora S S..... 10.00
 Ladies, Hillsboro..... 5.00
 Friend, Hillsboro..... 1.00
 T H Moore, Midway..... 1.00
 Dr James " in memoriam " of Wm P James..... 50.00
 Toronto, St James Sq Ch..... 290.50
 North Caradoc..... 8.50
 Barrie..... 40.00
 Hamilton, Central Ch..... 270.00
 John Ferrin, Belleville..... 8.00
 Tilsonburg..... 10.50
 King, St Andrews..... 20.00
 Manchester..... 6.00
 Smith Hill..... 6.00
 Harrington..... 33.00
 Kitley..... 5.00
 Lobo, Melville Ch..... 12.00
 Primrose S S, Formosa..... 10.76
 " X " Delhi, Formosa..... 25.00
 " Canada," Toronto, Form..... 50.00
 Ottawa Bank St Ch..... 75.00
 Bayfield, St Andrews..... 3.00
 Millhaven S S..... 1.13

Toronto, Collogo St Ch	15.00
Prescott	20.00
Montreal, St Joseph St	30.00
Montreal, Chalmers' Juv. Miss Soc Forwoma	45.00
Montreal, Erskine Juv Miss Soc	200.00
Montreal, Knox Ch	200.00
Montreal, Taylor's Ch S S	20 56
Montreal, Presbyt Woman Miss Society, Zenana	12.75
Athelstane	20.00
Elgin	15.00
St Mary's 1st Ch S S, Form	28.38
Ottawa, St Andrews	300.00
Garafraza, St Johns	6.00
Garafraza, St John's S S	1.50
Holstein	10.00
Elora, Chalmers' Ch, S S	56.00
Elora, Chalmers' Ch B Class	3.72
Mrs Geo Duncan and others, Port Dover	22.00
Brookville 1st Ch S S	55.00
London 1st Ch	70.00
Nassagaweya	16.00
Annie, Bertha and Abby Duff, Clinton, India	2 25
Toronto, Central Ch	120.00

\$16,459.25

CORRECTION.—It was a member of Union Church, Esquesing, and not Zion Church, who gave \$50 for this Fund; see last month's list.

STIPEND AUGMENTATION FUND.

Received to 5th Feb., '86, \$6,783.73.
—Alquas, Pine River, \$30.00; Wad-
dington, N. Y., 50.35; Guelph, Knox
Ch, 190.00; Teeswater, Westminster
Ch, 2.96; Richmond and Stittsville,
9.00; Smith's Falls, Union Ch, 80.00;
Oshawa, 30.00; Avonton and Carling-
ford, 57.75; Peterboro', St Andrew's,
22.00; Peterboro', St Andrew's S S,
18.00; Iroquois, 20.00; Kempsville,
19.00; Oxford Mills, 8.00; North
Augusta, 1.00; Mosa, Burns' Ch,
20.50; English Settlement, 29.00;
East Ashfield, 2.00; Whitby, St An-
drew's, 60.00; Lindsay, St Andrew's,
50.00; Huntingdon, 2nd Ch, 15.00;
A Friend, Churchill, 20.00; Ancaster
and Alberton, 10.00; Grimsby, 5.00;
Smith's Falls, St Andrew's, 100.00;
A member of Knox Ch, Toronto,
100.00; Little Britain and Selkirk,
20.00; Toronto, Knox Ch, \$43.67; Oro,
Guthrie Ch, 10.00; Mandamain, 9.00;
Strathroy, St Andrew's, 24.00; North
Easthope, 33.20; Mamont, 15.00;
Esquesing, Boston Ch, 25.00; Toronto,
St Andrew's, add'l, 10.00; Hollen,
12.53; Chatsworth, 12.00; Glensand-
field, 12.75; East Hawkesbury, 9.70;
Dunbarton, 4.00; St Thomas, Knox
Ch, 47.10; Esquesing, Union Ch, 9.02;
Indian Head, 5.00; Cornwall, Knox
Ch, 43.00; Kingston, Cooke's Ch,
50.50; Oil Springs and Oil City, 3.00;
Osgoode Linc, 5.00; Guelph, Chal-
mers Ch, 60.00; O K, St Augustin,
1.00; Niagara, St Andrews, 10.00;
Consecon and Hillier, 27.00; Kitley,
29.00; Aurora, 14.00; Port Colborne,
5.00; Bethany, 3.03; Dr. James' "in
memoriam" of Wm. P. James, 50.00;
Toronto, St James' sq Ch, 720.07;
Fingal, 50.00; Westport and New-
boro, 10.00; North Caradoc, 6.53;
Fergus, Melville Ch, 13.00; Barrie,
36.00; Hamilton, Central Ch, 57.10;
John Ferrin, Belleville, 3.00;
Port Stanley, 17.00; New Westmin-
ster, St Andrew's, 61.00; Wolseley,
6.50; King, St Andrew's, 59.00; Lobo,
Melville Ch, 15.00; Unionville, add'l,
1.00; Millhaven, &c, 10.57; Toronto,

Collogo St Ch, 85.00; Prescott, 25.00;
Montreal, St Joseph's, 40.00; Mont-
real, Knox Ch, 138.50; Montreal,
Chalmers Juv Miss Soc, 10.00; Athel-
stane, 20.00; Elgin, 39.00; Dalhousie
Mills and Coto St George, 8.00; Ot-
tawa, St Andrews, 40.00; Gara-
fraxa, St John's, 25.00; Holstein, 2.25;
Port Hope, Mill st Ch, 35.00; Lon-
don, 1st Ch, 50.00; Nassagaweya,
8.00; Fort Coulonge, 25.00; Upper
Litchfield, 2.00; Toronto, Central
Ch, 433.36.—Total, \$12,051.03.

COLLEGE ORDINARY FUND.

Received to 5th Feb, '86, \$3,071.75.
Orono, \$10.00; Manchester, 6.00;
Smith Hill, 6.00; Smith's Falls,
Union Ch, 40.00; Oshawa, 20.00;
Avonton and Carlingford, 30.00; Iro-
quois, 10.00; Peterboro, St Andrew's,
16.00; North Augusta, 1.00; East
Ashfield, 6.00; St. Helen's, 18.00;
Whitby, St Andrew's, 20.00; Lind-
say, St Andrew's, 20.00; A Friend,
Churchill, 10.00; Lucknow, Knox Ch,
6.00; Grimsby, 18.00; Hamilton, St
Paul's, 25.80; Smith's Falls, St An-
drew's, 50.00; Toronto, Knox Ch,
180.00; Oro, Guthrie Ch, 4.00; Strath-
roy, St Andrew's, 12.00; North East-
hope, 15.00; Esquesing, Boston Ch,
5.00; Chatsworth, 10.00; Belmore,
4.07; McIntosh, 8.49; Glensandfield,
1.70; East Hawkesbury, 1.00; Dum-
barton, 5.00; St Thomas, Knox Ch,
30.00; Walkerton, Free St. John's,
2.00; Caledonia, Argyle st Ch and
Allan Settlement, 26.00; Kingston,
Cooke's Ch, 20.00; Guelph, Chalmers
Ch, 6.00; Bethany, 2.00; Dr. James
"in memoriam" of Wm. P. James,
30.00; Toronto, St James' sq Ch,
45.00; Barrie, 25.00; Hamilton, Cen-
tral Ch, 100.00; Markham, St John's,
6.00; Brampton, 50.00; King, St An-
drew's, 30.00; Harrington, 21.00; Ot-
tawa, Bank st Ch, 40.00; Toronto,
Collogo st Ch, 35.00; Ottawa, St An-
drew's, 100.00; Garafraza, St John's,
2.50; Elora, Chalmers Ch, 27.00; Mrs
Geo Duncan and others, Port Dover,
5.00; Nassagaweya, 7.00; Toronto,
Central Ch, 120.00.—Total, \$4,781.93.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Feb, 1886, \$27,359.93
G B Hood, Guelph 40.00
West Williams 15.00
John Young, Toronto 15.00
J Duncan, Toronto 16.67
Botany 35.00
North Dawn 13.00
Beechwood 165.50
Strathroy 53.35
Beaverton 7.00
Hampstead 2.00
Shakespeare 45.00
Drummond 23.50
Wm Watt, sen, Brantford 50.00
St Helen's 39.00
J Stead, Burns' Ch (Sarnia
Presby) 13.00
Beverly 107.00
Belgrave 37.00
Gralton 30.16
Newtonville 23.09
Rev John Smith, Toronto 100.00
Port Hope 19.00
Robert Lawrie, Ayr 5.00
James Hunter, Orono 10.00
W B McMurrich, Toronto 50.00
Parkhill 45.50
Lucknow 20.00
Boothwell 14.50
Sheburne 9.00
Andw Irwin, Primrose 1.00
North Mornington 124.50

Milverton	49.00
Millbank	75.00
Stratford	69.50
Cumachio	15.40
Dundas	6.00
St Thomas	151.00
Listowell	11.00
Mandaumin	41.00
Andw Burnett, Ayr	10.00
Bondhead	37.00
Chingacousey, Ist.	86.50
Henry Moore, Trowbridge	5.00
Wm Smith, Columbus	20.00
Ailsa Craig	46.00
Wyoming	22.33
John Ferrin, Belleville	100.00
Hollen	20.00
Wm Smith, Brooklin	5.00
Baltimore	85.00
Hamilton	302.45
Dunbarton	65.58
Claremont	16.00
A McLaughlin, St Thomas	50.00
Scarboro, Knox Ch	40.00
Seaford	61.00
Almonte, St John's	15.00
Molesworth	55.59
Wm Young, St John's, Mark- ham	20.00
Alma and Zion Ch, Nichol.	51.50
Robt Cumming, Lidcote	2.00
The Hon Alex Morris, M P P, Toronto	100.00
Limehouse	3.00
Aurora and East King	25.00
Cobourg	128.92
Walton	39.50
Isaac Allan, Orono	3.30
Jas Macleeman, O C Toronto	100.00
Wm Thomson, Toronto	50.00
John Gowans, Toronto	100.00
James Innes, Guelph	33.33
Melkay's	61.55
Theford	29.00
Lynedoch	35.00
Silver Hill	7.00
Walpole	31.00
Victoria	6.59
Jarvis	62.00
Simcoe	13.00
Warwick	40.00
J Duncan, Sheburne	5.00

\$39,591.02

WIDOWS' & ORPHANS' FUND.

Received to 5th Feb., 1886, \$1592.81
Guelph, Knox Ch, 20.00; London,
King St, East Ch, 3.00; Markham,
St John's, 5.45; Orono, 10.00;
Smith's Falls, Union Ch, 7.00; Scar-
boro, St And's 19.30; Oshawa, 15.01;
Avonton & Carlingford, 5.00; Peter-
borough, St Andrew's, 10.00; Iro-
quois, 5.00; St Helen's, 4.00; East
Ashfield, 2.00; Whitby, St Andrew's,
10.00; Lindsay, St Andrew's, 6.50;
South Luther, 1.21; Waldemar, 1.24;
Lucknow, Knox Ch, 3.00; Parkhill,
14.00; Grimsby, 3.00; Hamilton, St
Paul's, 7.42; Toronto, Knox Ch,
427.00; Leith, 2.25; Strathroy, St
Andrew's, 12.00; Esquesing, Boston
Ch, 6.00; Hollen, 3.00; Chatsworth,
8.00; Glensandfield, 1.00; East
Hawkesbury, 1.00; Dunbarton, 4.75;
St Thomas, Knox Ch, 47.20; Walk-
erton, Free, St John's, 1.00; Green-
wood Group, 2.91; Cornwall, Knox
Ch, 15.00; Osgoode Linc, 2.00;
Guelph, Chalmers Ch, 39.00; Bob-
cay, con, Knox Ch, 4.00; Barrie,
15.00; John Ferrin, Belleville,
4.00; New Westminster, St And's,
15.00; Brampton, 10.00; Harrington,
4.00; Lobo, Melville Ch, 9.06;
Ottawa, Bank St Ch, 10.00; Athel-
stane, 10.00; Elgin, 10.00; Coto des
Neiges, 5.00; Ottawa, St Andrew's,

100.0; Garafraxa, St. Johns, 2.00; Woodville, 10.00; Hampstead, 2.20; Toronto, Central Ch, 15.00.—\$2533.30.

Ministers' Rates.—Received to 5th Feb, 1886, \$1653.50.—Rev. Wm. Millican, 8.00; Rev George Flett, 8.00; Rev Robert Leask, 8.00; Rev John McEwen, 34.00; Rev John M King, D.D., 8.00; Rev A C Stewart, 8.00; Rev Alex McFarlane, 8.00; Rev S Carruthers, 8.00; Rev Alex Stewart, B.A., 8.00; Rev Gustavus Munro, M.A., 8.00; Rev W G Wallace, B.D., 8.00; Rev A Dawson, B.A., 8.00; Rev Jas Myles Crombie, 8.00.—\$1787.50.

AGED & INFIRM MINISTERS' FUND.

Received to 5th Feb, 1886, \$5587.64. Guelph, Knox Ch, 60.00; London, King St, East Ch, 3.00; Ayr, Knox Ch, 57.18; Orono, 10.00; Smith's Falls, Union Ch, 25.00; Scarborough, St Andrew's, 10.00; Oshawa, 27.00; Avonton and Carlingford, 6.00; Peterborough, St Andrew's, 15.00; Iroquois, 10.00; Hampstead, 1.72; St Helen's, 9.00; Phillips School, 0.80; South Luther, 2.42; Waldemar, 2.48; Whitley, St Andrew's, 12.00; Lindsay, St Andrew's, 13.00; A Friend, Churchill, 10.00; Lucknow, Knox Ch, 10.00; Grimsby, 10.00; Ailsa Craig, 8.20; Carlisle, 5.00; Hamilton, St Paul's, 27.42; Smith's Falls, St Andrew's, 25.00; A Member of Knox Ch, Toronto, 100.00; Toronto, Knox Ch, 510.00; Oro, Guthrie Ch, 4.00; Strathroy, St Andrew's, 10.00; Esquesing, Boston Ch, 5.00; Hollen, 7.33; Chatsworth, 12.00; Deer Park, 10.00; Dunbarton, 5.00; St Thomas, Knox Ch, 42.00; R Burgess, Drumbo, 1.00; Walkerton, Free, St Johns, 6.00; Greenwood Group, 2.91; Eadie's Station, 6.00; Cornwall, Knox Ch, 15.00; Avonmore, 6.00; Lunenburg, 4.00; Kingston, Cooke's Ch, 5.00; Osgoode Line, 2.00; Annan, 5.22; Guelph, Chalmers' Ch, 36.15; Mount Pleasant, 6.00; Burford, 4.00; Beaver-ton, 10.00; Dr James "in memoriam," Wm P James, 30.00; Fingal, 30.00; Bobaygeon, Knox Ch, 4.00; Carrie, 60.00; John Ferrin, Belleville, 3.00; New Westminster, St Andrew's, 15.00; Brampton, 20.00; Kitley, 3.00; Millbank, 9.00; Lobo, Melville Ch, 14.00; Rev John Dunbar, Toronto, 100.00; Bluevale, 8.00; Ottawa, Bank St Ch, 3.00; Toronto, College St Ch, 6.00; Moore-line, 7.05; Berne, 3.00; Prescott, 8.00; Athelstane, 10.00; Elgin, 10.00; Cote des Neiges, 7.00; La-chute, Henry's Ch, 4.00; Ottawa, St Andrew's, 100.00; Garafraxa, St John's, 2.00; Woodville, 15.05; Nassagaweya, 5.00; Toronto, Central Ch, 50.00.—\$7316.40.

Ministers' Rates.—Received to 5th Feb, 1886, \$1555.15.—Rev A M McClelland, 3.25; Rev Wm Millican, 4.25; Rev Alex Bell, 2 years, 12.00; Rev George Flett, 4.00; Rev Robert Leask, 3.75; Rev John McEwen, 16.00; Rev John M King, D.D., 12.00; Rev George Bell, L.L.D., 5.00; Rev A C Stewart, 3.75; Rev Duncan Morrison, 2.50; Rev Alex McFarlane, 3.50; Rev James F McLaren, B.D., 3.75; Rev S Carruthers, 4.00; Rev Alex Stewart, B.A., 5.50; Rev George Porteous, 3 years, 12.00; Rev Gustavus Munro, M.A., 5.00; Rev W G Wallace, B.D., 3.90; Rev A Dawson, B.A., 4.00; Rev F M Dewey, M.A., 4.00; Rev James Myles Crombie, 4.00.—\$1671.50.

MANITOBA COLLEGE FUND.

Received to 5th Feb, 1886, \$892.57—Guelph, Knox Ch, 10.00; Cornwall, St Johns, 10.00; Deseronto, Ch of Redemer, 3.00; Teeswater, West-minster Ch, 8.32; Bayfield Road, 5.00; Castleton, 4.00; Smith's Falls, Union Ch, 20.00; Scarborough, St Andrew's, 12.00; Mount Pleasant, 7.77; Burford, 5.23; Oshawa, 10.00; Avonton and Carlingford, 5.00; St Helen's, 4.00; East Ashfield, 2.00; Whitley, St Andrew's, 5.00; Lindsay, St Andrew's, 8.00; Hun-tingdon, 2nd Ch, 8.50; Lucknow, Knox Ch, 4.00; Grimsby, 2.00; Car-lisle, 4.53; Hamilton, St Paul's, 20.00; Smith's Falls, St Andrew's, 15.00; Toronto, Knox Ch, 395.00; Leith, 3.75; Strathroy, St Andrew's, 5.00; North Easthope, 4.00; Black River, St Stephen's, 2.00; St Thomas, Knox Ch, 20.00; Cornwall, Knox Ch, 10.00; Kingston, Cooke's Ch, 5.00; Annan, 5.40; Guelph, Chalmers' Ch, 20.00; Aurora, 3.25; Dr James "in memoriam" of Wm. P James, 20.00; Toronto, St James' Sq Ch, 114.60; Hollen, 6.20; Ham-ilton, Central Ch, 50.00; Ottawa, Bank St Ch, 40.00; Toronto, College St Ch, 10.00; Ottawa, St Andrew's, 50.00; Garafraxa, St John's, 2.00; Woodville, 3.58; London, 1st Ch, 15.00; Iroquois, 5.00.—\$1826.70.

KNOX COLLEGE ORDINARY FUND.

Toronto, Knox Ch \$375.00
Doon 2.00
Hollen 16.86
John Ferrin, Belleville 4.00
Lobo, Melville Ch 20.00
London 1st Ch 100.00

KNOX COLLEGE ORDINARY DEBT.

William Anderson, Guelph. 5.00
Milverton 2.00

CHURCH AND MANSE BUILDING FUND.

Rec'd to 5th February 1886 \$602.34
John Henry, Scarborough 41.00
Rev J Watson, Huntingdon 10.00
Toronto, Knox Ch 50.00
L.Naismith, St Johns Almonte 7.00

KNOX COLLEGE STUDENTS MISS. SOC.

Brussels, Melville Ch S.S. 10.00
A Friend, Melville Ch Bruss. 5.60
Burlington S.S. 10.40
Deer Park S.S. 15.00
Four Young Friends, Melville Ch, Brussels 5.00
Dr James, "in memoriam" of Wm P James 20.00

FOREIGN MISSIONS.

NEW HEBRIDES—DAY SPRING.

The Misses Clelland, Young, McMartin & Smyth Bazaar Toronto, St Andrew's S.S. 50.00
Toronto, Knox Ch 30.00
Dunbarton S.S. 6.00
Beauchburg, St Andrew's S.S. 10.00

FOREIGN MISSION—ERROMANGA.

St Andrews (Q), Infant class 3.78
Toronto, Erskine Ch S.S. 15.00

FOREIGN MISSION—TRINIDAD.

Chs McLennaghan, Sr, Bal-derson 50.00
Toronto, St Andrew's S.S. 30.00
Toronto, Knox Ch 13.15
Toronto, Erskine Ch S.S., for Rev K Grant 40.00

MCALL MISSION.

Toronto, Knox Ch 83.21
Toronto, St James Sq Ch 30.00

MISSION TO THE JEWS.

Mrs M Campbell, Shelburne. 5.00

WELLAND MISSION.

Toronto, Knox Ch 10.02

WALDENSIAN COLLEGE.

Iroquois 18.00

PORTAGE LA PRAIRIE—CHURCH BUILDING FUND.

Toronto, Knox Ch 21.15

MANITOBA COLLEGE—BUILDING AND ENDOWMENT FUND.

The Hon Alex Morris, MPP. 100.00

NORTH WEST INDIANS—FOR FOOD AND CLOTHING.

Friend, Parkdale 50.00

RECEIVED BY HELEN M MACGREGOR, ACTING AGENT OF THE CHURCH IN THE MARITIME PROVINCES, 7 MARCH 4th 1886.

FOREIGN MISSIONS.

Acknowledged already... \$5,844.97
Bedouque P.E.I. 100.00
Capt Dunsmore, Economy 5.00
Stowiacke 18.00
Gabarus C.B., Adl. 3.00
Kalmouth St. Sydney 35.00
West Bay, C.B. 50.00
Dundas 4.00
Strathalbyn 9.00
Onslow, Adl 19.69
Widow's F'd for Mrs. Geddio Morrison Or. 75.00
Geddio Mem Fund 62.50
Cavendish and New Glasgow 77.00
Chalmers' S.S., Halifax 70.00
North Sydney, St Mathew's. 25.00
Economy 25.00
Friend of Missions 20.00

for Mr and Mrs Annand 100.00
Brookfield (Mr A) 9.70
Clyde 7.45
Barrington Head 8.35
Cape Island -83
Western Soc for Miss Bd for Mr Gibson £200 971.11
St Andrew's M.B. Truro 10.00
Friend, Maitland W.F.M.S. 15.00
Milford Aux 8.50
Dartmouth, St James Ch 90.00
Great Village, per Mr A 17.30
Acadia Mines, 10.75
Portaupiquo " 9.50
Parrsboro " 11.47
Coldstream " 8.45
Glifton " 14.00
Springside " 17.76
Peterboro " 18.00
Mr Burnett Galt " 20.00
Hamilton 10.00
B O H Salmon R Gold M 6.00
Buctouche " 8.66
Scotch Set 3.34
Upper Londonderry 70.00
Folly (Mr A) 13.00
Salem Ch, River John 50.00
Redbank, Adl 2.00
Canard 15.00
W F M S, St Luko's Salt-springs 39.00
Little Narrows, C.B. 8.92
A Friend, Oxford, N.S. 55.00
St Paul's S.S., Fredericton 22.33
Excelsite J McDonald, Green Hill 1028.00

Laggan, Barney's River	5.00
Richmond, N B	20.00
Maggie M Millar, Tangier	5.00
St James Ch, Newcastle	10.00
Stowejacke, (Mr A)	15.31
Friend S Branch	30.00
St John's Ch, Chatham	25.00
L P M Millsville	25.00
Boularderie, C B	8.00
St Andrew's Ch, St John	20.00
United Ch, New Glasgow	521.16

\$3,865.65

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already	\$2,697.96	
Salem Ch, Green Hill	\$31.40; Bedeque, P E I, 15.00; Chalmers S S, Kingston, 25.05; Economy, 15.00; Falmouth st, Sydney, 14.00; Woodville, Cal, and Sands, 3.98; St Matthew's S S, Halifax, 55.00; Strathalbyn, 6.00; New Glasgow, P E I, 3.15; Tide Head S S, N B, 6.00; Chalmers S S, Halifax, 60.00; St Matthew's S S, N Sydney, 36.90; Antigonish, 24.25; Fort Massey S S, Halifax, 97.69; Buctouche Village S S, 1.00; Upper Londonderry, 22.00; Kempton-Coldstream C G, 10.90; Greenfield do, 4.95; Riversdale do, 2.20; Valley do, 10.88; Vale Col. and Sutherland's R, 31.00; Blue Mt, 20.15; Greenock S S, St Andrew's, 20.00; Richibucto Cong, 16.18; St Paul's S S, Truro, 30.00	—
Total	\$3,260.59	

HOME MISSIONS.

Acknowledged already	\$3,156.55
St. James, N B	3.00
Bedeque, P E I	33.50
Stowiacko	10.00
Falmouth st, Sydney	14.00
West Bay, C B	20.00
Strathalbyn	7.00
Cavendish and New Glasgow	20.00
Chalmers S S, Halifax	13.04
St Matthew's, N Sydney	15.00
Clyde	6.90
Capo Island	0.83
St James Ch, Dartmouth	45.00
Upper Londonderry	10.00
Salem Ch, River John	24.40
Canard	5.00
Little Narrows, C B	7.32
Richmond, N B	10.00
St James Ch, Newcastle	25.00
Est. Thos Fulton, Steviacko	7.60
Baddeck (both sections)	10.60
Div. Union Bank	3.75
St John's Ch, Chatham	12.00
Boularderie, C B	10.00
St Andrew's Ch, St John	20.00

\$3,489.89

AUGMENTATION FUND.

Acknowledged already	\$8,337.19
Bonshaw & Tryon, \$20.00; Green Hill, 5.45; Bedeque, P E I, 65.00; Economy, 12.00; Gabarus, C B, 25.00; Falmouth st, Sydney, 30.00; West Bay, C B, 25.00; Strathalbyn, 15.00; Earltown and W B Riv John, 80.00; Cavendish and New Glasgow, 55.00; Murray Harbour, 50.00; Riversdale, 20.00; Hopewell, 50.00; Economy, add'l, 19.59; Annapolis, 25.00; St Matthew's, Halifax, 320.00; St Matthew's, Wallace, 40.00; Carmel Ch, Westville, add'l, 2.00; Middle Riv Soc, 20.00; Maitland, 150.00; Campbellton, 45.00; St John's, Windsor, 190.00; Upper Londonderry, 70.00; Noel, 25.00; Salem Ch, River John, 5.50; New Annan, 40.00; Redbank, N B, 25.00; Chalmers, Halifax, 100.00; Richmond, N B, 50.00; Slect Harbor, 20.00; Kempt and Walton, 18.00; Richibucto Cong, 65.00; St John's,	—

Chatham, 45.00; Musquodoboit Harbor, 20.00; St Stephen's, Amherst, 50.00; Clyde, 15.00; New Dublin, 25.00.—Total, \$10,058.44.	—
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COLLEGE FUND.

Acknowledged already, \$6607.97.—St James, N B, 3.53; Bedeque, P E I, 31.70; Steviacko, 22.52; Falmouth St, Sydney 10.00; West Bay, C B, 10.00; Strathalbyn, 8.00; Cavendish and New Glasgow, 10.00; St James Ch, Dartmouth, 30.00; Campbellton, 5.00, Upper Londonderry, 7.00; Richmond, N B, 8.00; Div Union Bank, 331.25; St John's Ch, Chatham, 8.00; Lockport, 2.00; St Andrew's Ch, St John, 10.00. Truro Coupons, 90.00.—\$7233.99.	—
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College Bursary Fund.

Acknowledged already, \$251.91	—
Stowiacko	5.00
Int. W B	6.00
Div Union Bank	3.75
Total	\$266.66

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already, \$1224.21; Bedeque, P E I, \$5.00; Stowiacko, \$5.00; Falmouth St, Sydney, \$5.00; Woodville, Cal and Sands, \$8.43; West Bay, C B, \$8.00; Strathalbyn, \$5.00; Clyde, 60 cents; St James Church, Dartmouth, \$15.00; Maitland, \$19.35; Cavendish and New Glasgow, \$5.00; St Matthews', North Sydney, \$5.00; Blue Mt and Barney's R, \$15.30; Richmond, N B, \$5.00; Interest, \$18.00; Dividend Union Bank, \$18.75; St. Andrew's Ch, St John, \$20.00.	—
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Ministers' Percentage.

Rev M Campbell, 1885 and 1886, \$7.00; Rev J Henry Chase, 1885, 4.00; Rev A Cameron, 1883, \$3.75; Rev D B Blair, 1885 \$5.00; Rev Geo Christie, 1886, \$2.00. Rev J D Murray, 1885, \$2.00.—Total, \$1,466.45.	—
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Synod Fund.

Acknowledged already, \$39.78	—
Falmouth, St. Sydney	2.00
West Bay, C B	2.00
Upper Londonderry	2.40
St James Ch, Newcastle	3.60
Total	\$48.78

For Rev. C. Chiniquy.

Mrs S S B Smith, Halifax	\$4.00
Mr T Duncanson, Halifax	1.00

FRENCH EVANGELIZATION.

Received by Rev R H Warden, Treasurer of the Board, 193 St James St, Montreal, to 5th March, 1886:—	—
Already acknowledged	\$1332.37
Elgin	30.00
Smith's Falls, Union Ch.	40.00
Mrs A Reid, Vittoria, Ont.	1.00
Ornstown Village, S Sch.	13.22
Lower	15.00
Upper	10.00
Stoney Ck	3.60
Island	2.25
Ontario	1.18
Orangeville, St A'ws	15.50
Uxbridge, Mite Box Willing Workers Soc.	5.56
Scarboro, St A'ws' Ch	58.85
Lindsay, St A'ws	45.00
Rev Dr Howard Crosby, NY	5.00

R Stevens, St Martins, Que.	2.00
Ailsa Craig	8.00
Carlisle	6.00
Montreal Erskine Ch, Juv Mis Soc.	50.00
Hamilton, St Pauls	51.19
St Mary's 1st Sub Sch	28.37
M J McCurdy, Halifax, N S	10.00
Oro Guthrie Ch	4.00
Almonte St John's S S	31.00
Smith's Falls St A'ws Asso.	17.75
Per Chis McRae, Alexand'a	76.00
Montreal, Knox Ch	150.00
Montreal, Knox Ch (sp'cl)	100.00
North Easthope	22.00
Strathroy, St A'ws	32.50
Mrs S H Marshall, Molrose	—
Scotland	50.00
Cornwall, Knox Ch	20.00
Lachine, St A'ws	68.25
Williamstown, St A'ws	33.00
Osgoode Lino	7.26
Otter Lake	2.53
Bequest late Duncan Baine	—
Buxton, Ont.	326.00
Thames Road	28.00
Thames Road S Sch	12.60
Kirkton	15.00
Beverly	49.00
"Insurance," Cobourg	5.00
Kinnears Mills, Que	38.65
Bothany	3.00
Allan's Corners	4.34
Huntington, St. A'ws	30.00
Harrington	23.10
Bank St, Ottawa	30.00
Tilbury East S S	12.00
Brookline, Mass, Bethany SS	18.50
Toronto, St A'ws	75.00
Lingwick	4.00
Miss J McMartin, St Euc'he	2.60
Lucknow, St A'ws	2.00

Per Rec. Dr. Reid, Toronto.

Mono Mills	9.50
London East	8.00
Orono	12.00
Mrs Elizabeth Stewart, Hawkesville	5.60
Avonton and Carlingford	29.00
Iroquois	10.00
N Augusta	1.00
St Heien's	10.00
E Ashfield	6.00
Whitby	25.00
Parsley, St A'ws	5.00
Friend, Churchill	29.00
Lucknow, Knox	6.00
Toronto, Knox	58.21
Burlington S S	10.00
Weston S S	2.40
Boston Ch, Equesing	12.00
Merrickville	12.00
Hollen	14.65
Chatsworth	14.00
Dunbarton	6.00
St Thomas, Knox	55.40
Walkerton, Free St John's	2.00
Kingston, Cooke's Ch	15.00
Aurora	10.00
Toronto, St James Sq.	116.00
Toronto, Central	100.00
Fingal	30.00
Barrie	20.00
Hamilton Central	250.40
Lobo, Molville Ch	7.00
Bayfield, St A'ws	7.00
Toronto, Colledge St	18.00
Ottawa, St A'ws	150.00
Toronto, Erskine S S	20.00
Garafinza, St John's	2.00
Holstein	7.00
Eloa Chalmers	28.00
" " S Sch	7.00
" " B Class	3.93
Mrs G Duncan and others, Port Dover	8.00
London 1st Ch	24.97

Per Miss McGregor, Halifax.

Bedeque, P. E. I.	95 00
Stewiacke.	10 00
Falmouth, St. Sydney.	20 00
Woodville, Cal & Sands (ad) ..	1 72
West Hay, C. B.	14 00
Strathalbyn.	7 00
End Lot 17, P. E. I.	2 00
Cavendish & New Glasgow ..	20 00
Clyde.	3 00
St James Ch, Dartmouth.	13 03
Upper Londonderry.	10 00
Salem Ch, River John.	10 30
Little Narrows, C. B.	8 50
Almond, N. B.	19 00
St James, Newcastle.	10 00
St Johns Ch, Chatham.	15 00
Princeton Cong.	38 00
Lockeport.	2 00
Boularderie, C. B.	7 00

\$15,026.50

POINTE-AUX-TREMBLES SCHOOLS.
Received by R. H. Warden, Treas-
urer, Montreal, to 8th March,
1886:—

Already acknowledged, \$3,549.02;
Cobourg Sab Sch, 50 00; Kingston,
Cooke's S S, 18.00; Portage du Fort
S S, 2 45; Montreal Pres Women's
Mission Soc, 25 00; Rev L McPherson,
Ailsa Craig, 50 00; Haxitax
Fort Massey S S, 50 00; Scarborough,
St Andrew's Ch, 15.75; Bramford
Zion Ch S S, 50.00; Dartmouth,
Miss Robson's B Class, 2.00; A. G
McLeod, Cheyenne, Wyo, U. S., 50 00;
Montreal Erykine Ch Juv Mission
Soc, 50 00; Smith's Falls, St A's,
22.25; Lanark, St A's, 9 00; Mon-
treal, Knox Ch, 25 00; Strathroy,
St A's, 11 00; Dundas Ont, S Sch,
9 00; Columbus S Sch, 50 00; Mon-
treal, St Matthew's S Sch, 50 00;

Scarboro, St A's (Add'l), 30 00;
Beaumont, St A's S Sch, 5 00;
Fergus, St Andrew's Ch, 25 00; Wil-
hamstown, St Andrew's S Sch,
50 00; Pickering, St Andrew's S
Sch, 10 22; Beverly, 11 00; Keene
S Sch, 11 50; Bobcaygeon, 8 32;
Mrs Orr, Babeygeon, 4 00; Mon-
treal, St Joseph's S Sch, 31 00;
Woodbridge S Sch, 4 00; St Helens S
Sch, 8 52; E Ashfield S Sch, 5 00;
Toronto, Knox S Sch, 100 00; Deer
Park S Sch, 25 00; Hamilton Cen-
tral S Sch, 50 00; Toronto Central
S S and B Class, 50 00; Halifax,
Chalmers S Sch, 25 00; Lunenburg
S Sch, 2.00.—Total, \$1,447.53.

UNION COLLEGE FUND.

Rev. R. H. Warden, Montreal,
Agent.

Already acknowledged, \$1,584 93;
Montreal, Knox, 100.00; Kincair
Mills, 7 25; Huntington, St A's,
20.00.—Total, \$1,712.21.

MONTREAL COLLEGE.

Received by Rev. R. H. Warden,
Montreal.

Already acknowledged, \$254.60;
Elgin, Que. 5.00; Montreal, Knox,
100.00; Cote des Neiges, 5.00; St
Louis de Gougauc, 3.00.—Total,
\$301.60.

MANITOBA COLLEGE.

Received by D. McArthur and Rev.
Dr. King to March 6th.

For Debt.

Previously acknowledged, \$4,242 00
Alex McDonald, Winnipeg. 150 00
Anne Eliza Henderson, " 20 00
Hon Alex Morris, Toronto,
on account..... 100 00

James Innes, M. P., Guelph,
on account..... 25.00

\$4,537.00

For Ordinary Revenue.

Previously acknowledged, \$327.58.
—Sussex and Union, per Miss H
McGregor, 3 00; St John, St John's
Ch, per do, 10.00; Union Centre and
Loehner, per do, 5.00; Montreal, St
Paul's Ch, 100.00; Kingston, Chal-
mers Ch, 10.00; Halifax, Fort Massey,
per Miss H McGregor, 40.00; Bode-
deque, P. E. I, per do, 15.00; Falmouth
st, Sydney, per do, 5.00; Woodville,
Caledonia and Sands, per do, 5.00;
Strathalbyn, per do, 1.75; St James,
N. B., per do, 1.75; Maitland, per do,
6.00; Rev R. Hamilton, Motherwell,
10.00.—Total, \$1 043.33.

WIDOWS AND ORPHANS FUND IN CON-
NECTION WITH THE CHURCH OF
SCOTLAND. JAMES CHOIL, TREAS-
URER, MONTREAL.

New Richmond, Que, Rev P Lind-
say, \$12.00; King, Rev J Carmichael,
12.00; Summerstown, Rev Hugh
Cameron, 12.00; Knox Church, Win-
nipeg, Rev D M Gordon, 80.00; Perth,
St Andrew's Ch, Rev M McGillivray,
10.00; Hampden, Rev Dr Lamont,
6.00; Rev F Home, Scotland, 12.00.
Chatham, N. B., Rev E W Waits,
20.00; L'Original, 3.75; Hawkesbury,
5.28, per Rev John Fairlie; Fergus,
Rev J B Mullan, 17.00; Rev R
Chambers, Etzroon, 24.00; Rev F P
Synn, Melbourne, 17.00; Newcasto-
N. B., Rev W Aitken, 16.00; Hun-
tingdon, Rev J B Muir, 12.00; St
Andrew's Ch, Toronto, Rev. D J
Macdonnell, 105.00; Belleville, Rev
M. W. Maclean, 30.00.

MEETINGS OF PRESBYTERIES.

Whitby, Oshawa, 20th April, 10.30 a.m.
Paris, Ingersoll, 11th May,
St. John, St. Andrew's Church, 4th May,
Brockville, Cardinal, 6th July, 2 p.m.
Wallace, Oxford, 4th May, 4 p.m.
St. John, St. Andrew's Kirk, 4th May, 4 p.m.
Winnipeg, Knox Church, 17th May, 7.30 p.m.
Peterborough, Port Hope, 6th July, 10 a.m.
Toronto, Knox Church, 6th April, 10 a.m.
Paris, Ingersoll, 11th May.
Stratford, Knox Church, 11th May, 10 a.m.
Huron, Londresboro, 11 May, 10.30 a.m.
Bruce, Paisley, 12th July, 2 p.m.
Lan. & Renfrew, Carleton Pl., 24th May, 7 p.m.
Lindsay, Cannington, 25th May, 11 a.m.
Rock Lake, Manitou, 5th May, 7 p.m.
Chatham, 1st Pres. Church, 13 July, 10 a.m.
Regina, Knox Church, 6th April, 11 a.m.
London, 1st Presb. Ch., 13th July, 2.30 p.m.

MEETINGS OF SYNODS.

HAMILTON AND LONDON, in St. Andrew's Church,
Sarnia, 12th April, at 7.30 p.m. W. COCHRANE,
D.D., Brantford, Ont., Clerk.
TORONTO AND KINGSTON, in Knox Ch, Galt, 4th
May, at 7.30 p.m. JOHN GRAY, D.D., Orillia,
Ont., Clerk.
MONTREAL AND OTTAWA, St. Andrew's Ch, Perth,
20th April, at 8 o'clock, p.m. JAMES WATSON,
M.A., Huntingdon. Que. Clerk.

MANITOBA AND THE NORTH-WEST TERRITORIES,
in Knox Church, Winnipeg, on the 18th May,
at 7.30 p.m. D. B. WHIMSTER, Clerk.

GENERAL ASSEMBLY.

The next meeting in St. Paul's Church, Hamil-
ton, on the second Wednesday of June, (the
9th) at 7.30 p.m. WILLIAM REID, D.D., Tor-
onto, and WILLIAM FRASER, D.D., Barrie,
Joint-Clerks.

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