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# THE PRESBYTERIAN RECORD

FOR THE

## DOMINION OF CANADA.

VOL. XIV.

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### The Religions of India.

**B**RAHMANISM and BUDDHISM are the oldest and by far the most prevalent forms of religion in the world—including more than one-third of the whole human race. The creed of Brahmanism, if it has a creed, is bound up in the *Vedas* and other sacred writings which have been traced back, to at least a thousand years before the Christian era. This literature is vastly more voluminous than the Bible; so much so, it is said, that the most learned Brahman can hardly have read more than a fiftieth part of it. From earliest times the Hindoos have been divided into four “castes” or classes, the distinction between which, is still rigidly preserved, and presents one of the most formidable barriers to national enlightenment. (1) The *Brahmins*, or hishest class, who claim to have sprung from the mouth of Brahm—the reputed creator of all things. (2) The *Kshatriyas*, or soldiers, who came from his breast. (3) The *Vaisyas*, or merchant caste, from his loins. (4) The *Sudras*, or labouring caste, from his feet. The Brahmins are the priests, who are held in special reverence and are alone entitled to read the sacred books, and who are themselves worshipped as gods. There is no getting rid of the tyranny of caste. Every individual must remain in

the caste in which he was born—if that of a soldier, a soldier he must be—if that of a sudra, he and his posterity must be, forever, employed in the most mental occupations. There is neither scope for ambition nor possibility of promotion.

The Theology of Brahmanism is complex vague, and indefinite, resolving itself into a hazy abstraction, a dim belief in a Supreme Being—*Brahm*, who is conceived if as a divinity asleep, and too distant to be worshipped. “The souls of men are emanations of Brahm, and are as sparks from his central fire, separated for a time, to be absorbed at last in Brahm.” As Brahm can neither be seen nor moved by worship, homage is paid to the works of his hands—trees, rivers, mountains, wild beasts, cattle, and creeping things; any piece of rock daubed with red paint will do. In this way there are said to be 350 millions of divinities, all representatives of the one Brahm. The Brahman believes in the transmigration of souls, that when he dies he will be born again in the body of some other man or beast or a succession of them. “He who steals the gold of a priest, will be born a thousand times in the form of a spider or of some disgusting reptile. If a man steal meat, he will in the next life become a vulture; if he steal grain, he will become a rat. He who kills a Brahman may, after many years of torture, be born a dog, a boar, or other low animal. A priest who has drunk spirituous liquor will become a worm or insect feeding on filth, and so on.” Prayer is a repetition of portions of the *Vedas*. The more that is retained in memory, the fuller the absolution. “Salvation” is to lose all sense of personality.

"Life is as a drop that trembles on the lotus-leaf, fleeting and quickly gone." Death is an end of consciousness. Faith is evidenced by bathing in the Ganges, eating clarified butter, holding the breath while reading a set portion of the Vedas, swallowing the dust raised by the hoofs of sacred cows, &c. The natural outcome of such religion is Pantheism, Polytheism, and idolatry in its grossest forms.

BUDDHISM originated about 550 years before Christ. Its founder Gautama or Buddha having been born between 482 B. C. and 472 B. C. He was himself a man of singularly attractive character. His work was that of a reformer of the abuses of Brahmanism, and his whole life a perfect example of the morality which he taught. He has been called the Luther of his times. He denounced caste, ignored the complex ritual of Brahmanism, and went about doing good and preaching a gospel of love and kindness to all sorts and conditions of men; but the system which he sought to establish, lacked the elements of cohesion. It was undisguised Atheism. It admitted the existence of a supreme power, without a Supreme Being, having no better foundations to rest upon than the personal magnetism of the man himself, it was certain, sooner or later, to collapse. The "Light of Asia," as it was called, gradually faded away, many of its distinctive ideas became incorporated into Brahmanism, and it finally disappeared from India about the end of the twelfth century, A. D. The result of that marvellous conglomerate of superstition is called *Hinduism*.

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### Brieflet No. 4.

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IN ROME.

THE PANTHEON—"Pride of Rome!"—is probably the most perfect pagan building in the world: built, B. C., 27. It is the only building of ancient Rome that has outlived the wreck of centuries. For four hundred years it was the receptacle of the statues of heathen deities that stood in niches around its walls. At the end of that time it was closed as a temple, and for two hundred years its great bronze doors were never opened, save by barbarians, in search of plunder, who, when they gained admittance found its pavement strewn with broken statues of gods and heroes. In A. D. 608, it was consecrated as a Christian Church. Later, it became a fortress. Now, it is a church again, dedicated to Mary, a mart

for the sale of "Indulgences," and the sepulchre of illustrious statesmen, poets, and painters. Raphael's tomb is here, and that of Victor Emanuel. It is circular in shape, 143 feet in diameter, and covered with a lofty dome, in the top of which is an opening 28 feet in diameter, by which only the building is lighted. The walls are twenty-three feet thick. The portico in front, supported by Corinthian columns, is thought to be the finest specimen of architecture that Rome possesses.

TRAJAN'S COLUMN, near the end of the Corso, is another very interesting relic of antiquity. Erected A. D., 114, it is still in perfect preservation. The shaft, 115 feet high and thirteen feet in diameter, is composed of thirty-three blocks of marble, on which are carved some 2,500 figures, representing a spectacle which can be compared with nothing in modern times—A Roman "Triumph." By walking round the pillar you can trace distinctly the spiral procession, which winds about it from base to summit. There are the conquerors and the captives, the spoils of war, the horses and the chariots, and conspicuously, Trajan himself, and the stated attendant whose duty it was to whisper into the monarch's ear,—"Remember thou art but a man!" It was originally surmounted with his statue, but that has been replaced with an effigy of St. Peter, giving rise to the saying that here "Christianity is grafted on paganism." The magnificent forum which it once adorned, is now in utter ruins, presenting the appearance of a deserted quarry, and is a favourite resorts of *cats*. Fragments of columns of polished marble and granite lie scattered around. The spacious corridors, the grand arches, and the temples are all *gone*. Trajan may have been one of the greatest of the Roman Emperors, but, like the rest of them, he found his highest gratification in the shedding of blood. The triumph recorded on this pillar lasted 123 days, during which time, among other *amusements*, 10,000 gladiators entertained the populace by killing one another in the amphitheatre. Many Christians were put to death during his reign, for no other reason than that they avowed themselves to be such; notably Simeon of Jerusalem, and Ignatius, the venerable bishop of Antioch, who was "sent to the lions" in A. D. 107.

*The Quirinal Palace*, formerly the summer residence of the Popes, is now occupied by King Humbert I. and Queen Margharita with their retinue of 2000 retainers. It is an immense pile of buildings. The Tiber rolls its yellow flood, as of yore, betwixt the Quirinal and Vatican palaces, and the traveller still passes from the one to the other across the historic bridge of St. Angelo, but ecclesiastically, between them there is now a great gulf fixed. He who rules in the Quirinal heeds neither the entreaties nor the anathemas of the Pontiff across the river. Religion, such as it was, has been divorced from the state, for better or for worse. The decree of Papal Infallibility was the last straw that breaks the camel's back. Its effect on intelligent and educated people has been the very reverse of what was contemplated. It has brought the papacy into contempt in this central city of the creed. Ichabod may now be written over the gate of the Vatican, and instead of the vulgar placard, "Indulgences for sale," it is just possible that when its present occupant pays the last debt of nature, there will be a very large "House to Let."

### Missionary Cabinet.

GEORGE MÜLLER OF BRISTOL.\*

THE "Life of Trust," mentioned below, brings the account of Mr. Müller's life and work down to 1877. Two or three years before that time, owing to his advancing years, he had invested his son-in-law, Mr. James Wright, with the superintendence of the vast institution at Bristol, and made up his mind to spend his remaining years in evangelistic work in other places, but he still considers himself the responsible head and director of the whole concern. The reports are still written by himself. In the 49th annual "Narrative of Facts," we find the extraordinary statement which should, perhaps, have been reserved for the end of the story, but it is given here, in order that the reader may at the outset realize how great the work is to which we invite attention.—"Without anyone having been personally applied to for anything by

\*The Life of Trust, an autobiography, by George Müller, edited by F. Wayland; T. Y. Crowell & Co., New York. Price \$1.75.

me, £761,565 19s. 1½d. have been given to me for the orphans as a result of prayer to God. The total amount given for other objects since the commencement of the work, amounts to £332,886. 6s. 8½d. In Canadian currency, these sums represent very nearly \$5,472,000. In addition to this, about \$300,000 were received from the sale of Bibles and tracts and school fees. The number of orphans in the five Bristol Houses on May 26th, 1888, was 1,745, and of assistants, 112. Since April, 1836, 7,700 orphans have been taken care of.

Who is George Müller? and how has he accomplished this so great a work? He tells the story himself. He was born at Kroppenstaed in Prussia, 27th September, 1805. His father was a collector of excise, who educated his children on worldly principles and, as a natural consequence, George and his brother were anything but model boys. They were slow to learn the lessons of self-reliance and self-restraint. The natural bent of George's mind was idleness and frivolity. He was led step by step, to follow bad companions in wrong courses. He became addicted to intemperance, gambling, dishonesty and untruthfulness; and yet this lad was sent to school and university with a view to his becoming a clergyman! The time that should have been spent in study was given to reading novels and indulging sinful practises. Even his mother's sudden death, which occurred when he was fourteen, failed to influence him. At sixteen, he was arrested for a petty embezzlement, lodged in jail, and came out of it to meet an angry father. By degrees he began to see how foolish he had been, and tried to amend his conduct with little success, until he was providentially led to attend a prayer-meeting held in a private house. What he heard and saw there inspired him with new resolves. He began to read the Bible and missionary papers, and was stirred up to become a missionary himself. He took hold of such work as lay to his hand, visiting the sick, distributing tracts, writing letters to former companions, and finally, trying to preach. In 1827, he offered himself as a missionary to the Continental Society in England. Difficulties prevented his going to London until 1829. He arrived there weak in body, and was taken seriously ill. He was sent to Teignmouth

for change of air, and there he at length found change of heart and lasting peace. His preaching was blessed to many, and led to his appointment as pastor of a small congregation with a salary of £55 a year. In 1830, he married the daughter of a pious dentist in London, Miss Mary Groves, who entered enthusiastically into his plans, and was of the greatest service to him in after years in carrying them into effect. One of their first resolutions was to renounce his stated salary and "trust to the Lord for the supply of all their wants." Their faith was soon put to the test. They were sometimes reduced to great straits, not having enough money to pay their weekly rent, nor knowing where their next meal was to come from.—"Our money had been reduced to twopence halfpenny; our bread was hardly enough for this day. I had several times brought our need before the Lord. After dinner, when I had returned thanks, I asked him to send us bread for the evening. Whilst I was praying, there was a knock at the door. A poor sister came in and brought us some of her dinner, and another poor sister, five shillings. Thus the Lord not only gave us bread, but also money." In the meantime he made the acquaintance of a neighbouring minister, Mr. Craik, which ripened into intimacy and co-operation. They visited Bristol in company, and the result was the removal of both to that city, and the commencement of Mr. Müller's great life-work. Their ministrations were successful beyond expectation, but the number of children growing up in poverty and ignorance lay heavily on their hearts. Could nothing be done for them? This led to the formation of the "Scriptural Knowledge Institution," and the establishment of Orphan's Houses upon a principle hitherto unknown to practical benevolence. The objects of the Institution were, (1) to assist day schools and Sunday schools in imparting religious instruction to poor children; (2) to circulate the Holy Scriptures; (3) to aid missionary efforts; (4) to provide for the temporal wants of these poor children. All this without appealing to any man, or body of men for help—trusting entirely and unreservedly, to the Lord for means to carry them out.

(To be continued.)

## The Religious Welfare of the Youth of the Church.

By REV. THOMAS MACADAM, STRATHROY.

THE action of last year's General Assembly in directing its Sabbath School Committee to "inquire into the working of the Scheme for the Welfare of Youth of the Free Church of Scotland," with a view to the preparation of a similar system of examination in our own Church, is besetting the reputation of the Church and likely to issue in good results. In the February number of the *Record* there was presented to its readers the substance of the Scheme suggested by Rev. T. F. Fotheringham of St. John. We hope members of Assembly will carefully consider it, so that the subject may be thoroughly and wisely handled next June.

There can be no doubt of the success of the Free Church Scheme. It is gaining in popularity every year. Last year it brought forward 3,420 candidates for examination, not to speak of many others who went through the prescribed course of study. It is a very significant fact, that candidates were sent up from *half the congregations* of that church, showing the extent to which careful and systematic work prevailed. Having had opportunity of examining some of the work done, we can testify to its general excellence. Great interest was taken in the subjects of study in many homes; and it is impossible to estimate the value of such work by thousands of young people, not only as regards direct gain in systematic religious knowledge, but in the stimulus to young lives which may prove the turning points in their career. It is with great satisfaction therefore that we contemplate the probable adoption of a similar Scheme in our church.

It is not our function to criticise the Scheme outlined by Mr. Fotheringham. It may appear too complicated in the judgment of some. Certainly it is very comprehensive, embracing as it does the following six departments, viz: (1) Biblical, (2) Doctrinal, (3) Practical, (4) Historical, (5) Evidences, (6) Essays; for all of which there are cheap and excellent text books already available. Probably many will be disposed to omit the branches of Evidences, and Church History, or to relegate them to the position of extra or supplementary subjects. It occurs to us to suggest that the Church should take care to secure a careful study of the subject of the Lord's Supper, which is one of the most important questions for our young people, both in their relation to the Saviour and to the Church.

Mr. Fotheringham also suggests a re-organization of the work of the Sabbath School Committee, which he would change into a committee on the Religious Welfare of the

Youth of the Church, with sections devoted to (1) Sabbath School work as at present, (2) Training of Teachers, (3) Higher instruction (the Scheme we have been considering,) (4) Young People's Guilds, (5) Systematic Bible Reading. This also is worthy of full consideration. We happen to know, for instance, the value to some of our congregations of Young People's Guilds, organized on a sound principle. They have been found to supply the missing link between the Sabbath School and the Church, and to afford a splendid rallying point for the young people, (more numerous than one sometimes thinks) who are readily interested in the progress of religion and the prosperity of the church.

An important question is that of funds for necessary expenses; for although the expenditure on prizes may be much less than in the Free Church, there will be many other expenses. Last year the Free Church received from congregations and private sources, the sum of about \$2,300. We believe the enthusiasm of interested parents and friends would cordially respond to an appeal for the necessary funds; meantime, it would give the Scheme a great start if wise and liberal friends would offer subscriptions prior to the meeting of Assembly. Intimations of contributions would no doubt be gladly received by the Rev. James Fleck of Montreal, Convener of S.S. Committee, or Rev. T. F. Fotheringham, St. John, N.B. It might not be amiss to suggest in this connection that the Assembly should not be fettered by any conditions attaching to such subscriptions. We trust the whole subject will be thoroughly ventilated.

### Japan.

THE new constitution which has just been promulgated, introduces responsible government into Japan. It provides for a House of Peers, partly hereditary, partly elective, partly nominated by the Mikado, and a House of Commons, consisting of three hundred members to be elected by voters who are twenty-five years of age and upwards, and who pay \$25 yearly taxes. Liberty of religion, freedom of speech, and the right of public meetings are conceded. The Parliament shall exercise legislative functions and the control of the public finances under limitations. Judges are not to be removed, except by legislation &c. This indicates a long stride in advance for Japan, which during the past quarter of a century has been quietly studying the political economy of Western civilizations, and gradually bringing itself into line with

the European nations. Already Japan publishes 575 daily and weekly newspapers, and 111 scientific periodicals; it has a first-rate postal and telegraph service; it is constructing an extensive system of railways, and is building its own locomotives and steamships. All this is the result of opening its doors to the Christian nations of Britain and America. The various sections of Presbyterians have united into one church under the name of the United Church of Christ in Japan, and negotiations are pending for the union of the Congregationalists with the Presbyterians. This movement originated with the native Christians, who know what is going on in Christian countries, and who see very clearly the peril to religion of propagating denominational differences in Japan. They are alive to the fact that Christian union means strength to overthrow hostile heathenism, and they believe that now is the time to act, before sectarianism has time to plant its roots in the soil. The wisest and best of the Japanese Christians are intent upon reaching the goal that is set before them. Such is the opinion of Dr. Martyn Scudder, a missionary of twenty years experience, and at present residing in Japan. He further states that hopes are even entertained that a union of all denominations in Japan, may by the blessing of God be effected before long. "The effort to bring all Japanese believers," he says, "under one banner, may in the experiment prove so attractive as to ensure complete success. It is within the sphere of possibility that the time may come when even the Japanese Episcopalians and Baptists may say—'We have run long enough in separate companies and with unworthy rivalry in these different paths. And inasmuch as there is a broad, smooth, solid highway which our brethren have constructed for us and opened to us, we will march in company with all our fellow-Christians as one army.'" Dr. Scudder may be rather too previous in his reckoning, but there is enough in the present aspect of things in Japan to call forth devout gratitude, and to encourage the hope that whatever difficulties are in the way at present may be removed. Such a consummation as has been alluded to would be the greatest achievement of this missionary age. It will be a burning shame if the "foreign missionaries" shall prove an obstacle in the way.

## China.

LETTER FROM REV. DONALD MCGILLIVRAY.

TSING CHEN FU, SHANTUNG, (240 miles W. of Cheefoo,) Dec. 31st, 1888.

DEAR DR. WARDROPE,—I left Vancouver, Oct. 26th, arrived in Yokohama on Nov. 13 (17 days), in Shanghai, 27th, and Cheefoo Dec. 1st. I at once began deliberating and consulting as to whether it would be best to stay here, or go inland. From advice and study, I was ready to obey a telegram from Goforth to come, and waited some days for a steamer to Tientsin. The Goforths had gone thither, and thence by canal-boat on the Grand Canal to Pang-kia Chwang, and I hoped to do the same ere navigation closed. But in vain; after many days I gave up hope of a steamer, and then planned the overland journey. But meantime I had Miss Sutherland's teacher morning and afternoon, and owing to my study, by help of Dr. Fraser's kind gift on the voyage, I was not an utter stranger to the tasks. Owing to my not knowing the language, I could not go inland alone. So Providence provided me with a guide, philosopher and friend in Mr. F. H. James, of the English Baptist Mission, who was returning from England to the town at the head of this letter. This is their headquarters in this province, but they also work in Shansi. By his kind assistance we performed the journey successfully in some eight days. I travelled in a cart and he in a chair. His health did not allow his going by a cart. This cart has doubtless existed in China "from ancient times" and is on the whole well adapted to those snares called roads in China. I had two mules tandem to draw me, and in many a narrow place we met other carts and conveyances which had to retrace their way to allow us to proceed. The road is in some places fairly level, in others it would finish a lady in a cart, unless she had a voluminous padding on the sides, back and bottom of the cart. In that case she might survive. There is an immense traffic along this road. Strings of barrows, man-propelled, mule and donkey, drawn in combination, drawn sometimes on mule and donkey, hitched together, a row of dromedaries, pack mules, *ad infinitum*, served to vary the monotony of the ruts and the pangs of hunger. The weather was very fine and only in the last day or two could it be called cold. After a day and a half we caught up to Dr. Hunter, Presbyterian Missionary of Wei hsien, a day and half east of here. The conversations and discussions of my two fellow travellers were very interesting and instructive to a "tsai lai ti" like myself (one lately come). They were both in Chinese dress and so was I. I find that however good their reasons are (and cheapness is not one of them), the great majority of the missionaries

inland here wear native dress. At this moment I am writing in a room temperature 44° and no fire and am quite comfortable in my wadded clothes and shoes. The fuel is very dear in China and the people in the foregoing manner get along in cold rooms. At Wei hsien I had an opportunity to see foreign style mission premises and in this city Chinese style missions, and my study of the relative advantages and disadvantages of these two methods for the interior I trust will be of service to the mission of our church in Honan. The friends have detained me here for a week, but meantime I have been studying with a teacher of the mission and "picking up" phrases as fast as I can. One of the Baptists in Chin-au-fu, the capital of this province, was turned roughly out of his house lately and we are reminded that all opposition is not done yet in China. The church at home will need all its patience regarding our actual occupation of Honan, but I am hoping that the possession of a doctor and the fact that one house only will require to be rented by Dr. McClure and myself in order to start, will render our actual opening of work even earlier than it would otherwise be. The great initial difficulty I see is the renting of premises. The Baptist mission here number eight or ten men. They have some twelve hundred members in all stations and have only four paid Chinese preachers as helpers and evangelists. I accordingly study their plans this week with profit, I hope, to the Canadian church. They have a large number of Chinese houses for residences. These they occupied after flooring with wood, putting in glass windows and papering, and I must say they have most cosy homes. They have not bought, but rented, though they have been here for many years. I visited yesterday (Sabbath) a country station, and had a delightful time. Two of the ladies (married) went with me and conducted a women's meeting afterwards. Without expressing any official opinion, I am quite satisfied from enquiry that my plan is no experiment but a success, but distinctly as living expenses for a single man. The American Presbyterian Board of Missionaries (single) receive some 663 gold dollars as salary and find it ample for books, etc., as well.

I am about to start for Joping, a station some two or three days hence, where there are Baptist Missionaries. I will go thence to Chin-au-Fu and thence to Pangkia Chwang. I am going to Chin-au in a barrow, with two men to push and pull. My boxes go ahead of me some days in another barrow. I enclose my visiting card. Translation: Gee Lee Fay. The Lord has been with me all the days and all the way, and I have rejoiced in the Spirit to see and hear His wonderful works already in China. But we are asking Him for more men for needy Honan. The ninety towns and cities of northern Honan compel us to pray for

them. Every two miles, on average, a town or village was passed from here to Chefoo, and in only two or three any Christians. How gross the darkness of this people is, I am seeing more each day. The marks of their superstition are stumbled on everywhere. Tablets, temples, shrines in repair and out of repair, abound on every side. We long for *more labourers*. All the Mission in Chefoo were well when I left.

### THE COOLIE MISSION IN TRINIDAD.

LETTER FROM A TRAVELLER.

Your notice of *Lal Behari* in last month's *Record*, has called to my mind a visit I made to the mission last winter, and while somewhat diffident in addressing you, I feel constrained in the interest of this deserving mission to say a few words, which I hope may have an influence for good in the work among the Coolies in Trinidad.

The station at San Fernando, is situated in a healthy and fruitful section of this beautiful Island—called by the natives "Ière" or the land of the humming bird—where the principal crop in sugar cane, requires a large number of labourers, who are nearly all Coolies imported by the British Government direct from Calcutta, Madras or Bombay, and it is to the civilizing of this class that the mission applies itself. I was sorry I could not accept Mr. Grant's kindly invitation to stay with him a day or two, and see the workings of the missions, especially those at San Fernando and Princes Town: but I spent one forenoon very agreeably, and had the pleasure of meeting and conversing with Lal Behari, and another native teacher, as also Mrs. Grant, and her niece, a young lady from Nova Scotia, who is the school teacher for the little Coolies. It was particularly interesting to hear little ones—ages ranging from four to ten years—put through their school exercises, one could not help admiring their proficiency in reading and spelling, but especially in mental arithmetic, their precocity is something wonderful, one little tot of about five years could read and answer difficult questions in arithmetic. I shall not soon forget that sea of little brown faces full of intelligence—the handsome features—*petite* forms—and beautifully moulded figures, all eager to show their readiness to answer the questions; and when I knew that the parents of these children were nearly all heathens, and hard to change from their idolatrous ways, I felt the great importance of the work Mr. Grant and his assistants had in hand. One encouraging feature was the desire those parents had of getting their children educated and their readiness to send them to school—truly the harvest is great and ripe here, and the labourers are few.

The estate owners nearly all give a helping hand in a pecuniary way to assist the mission, in this they at least shew worldly wisdom as

they doubtless benefit by the work, nor is the Catholic population, which is greatly in the majority, inimical to the mission, (as in many other Catholic countries); everything seems to tend to a great success, if the workers are increased.

I was astonished to find from Mr. Grant that this peculiarly useful mission was almost entirely over-looked by the church in Montreal, but I felt that the usefulness of the work and the vantage ground the mission has now attained, only required to be made known to the warm hearted and liberal minded to help on this truly useful and highly practical mission.

CÔTE DES NEIGES,  
11th February, 1889. }

J. F.

### Household Words.

#### LOSS AND GAIN.

I sorrowed that the golden day was dead,  
Its light no more the country-side adorning,  
But while I grieved, behold!—the East grew red  
With morning.

I sighed that merry spring was forced to go,  
And doff the wreaths that did so well  
become her.  
But whilst I murmured at her absence, lo!—  
'Twas summer.

Half broken-hearted, I bemoaned the end  
Of friendships than which none had once  
seemed nearer;  
But whilst I wept I found a newer friend,  
And dearer.  
And thus I learned old pleasures are estranged  
Only that something better may be given,  
Until at last we find this earth exchanged  
For heaven.

#### MYRRH, ALOES, AND CASSIA.

"All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."—PSALM XLV, 8.

#### ALOES.

Your second curiosity is to know why the robes of Jesus are odorous with aloes. There is some difference of opinion about where these aloes grow, what is the colour of the flower, what is the particular appearance of the herb. Suffice it for you and me to know that aloes means bitterness the world over, and when Christ comes with garments bearing that particular odour, they suggest to me the bitterness of a Saviour's sufferings. Were there ever such nights as Jesus lived through—nights on the mountains, nights on the sea, nights in the desert? Who ever had such a hard reception as Jesus had? A hostelry the first, an unjust trial another, foul-mouthed, yelling mob the last. Oh, long, deep bitter pilgrimage. Aloes! Aloes!



John leaned his head on Christ, but who did Christ lean on? Five thousand men fed by the Saviour; who fed Jesus? The sympathy of a Saviour's heart going out to the leper and the adulteress; but who soothed Christ? Denied both cradle and death-bed, He had a fit place neither to be born nor to die. A poor babe! A poor lad! A poor young man! Not so much as a taper to cheer his dying hours. Even the candle of the sun put out. Oh, was it not all aloe? All our sins, sorrows, bereavements, losses, and all the agonies of earth and hell picked up as in one cluster and squeezed into one cup, and that pressed to His lips, until the nauseating, bitter draught was swallowed with a shudder from head to foot. Aloes! Aloes! Nothing but aloes! All this because He wanted to pluck you and me from hell. Because He wanted to raise you and me to Heaven. Oh, ye in whose cup of life the sweet has predominated; oh, ye who have had bright and sparkling beverages, how do you feel towards Him who, in your stead, and to purchase your disenthralment, took the aloes, the bitter aloes?

## CASSIA.

Your third curiosity is to know why these garments of Christ are odorous with cassia. This was a plant that grew in India and the adjoining islands. You do not care to hear what kind of a flower it had, or what kind of a stalk. It is enough for me to tell you that it was used medicinally. In that land and in that age, where they knew but little about pharmacy, cassia was used to arrest many forms of disease. So when in my text we find Christ coming with garments that smell of cassia, it suggests to me the healing power of the Son of God. The marasmus of sin is on us, and all the leaves of this Bible are only so many prescriptions from the Divine physician. Thank God that the Saviour's garments smell of cassia.

Suppose a man were sick, and there was a phial on his mantel-piece with medicine he knew would cure him, and he refused to take it, what would you say of him? He is a suicide. And what do you say of that man who, sick in sin, has the healing medicine of God's grace offered him and refuses to take it? If he dies, he is a suicide. In olden times a suicide was buried at the cross-roads, and the people were accustomed to throw stones upon his grave. So it seems to me there may be in this house a man who is destroying his own soul, and as though the angels of God were here to bury him at the point where the roads of life and death cross each other, throwing upon the grave the broken law and a great pile of misimproved privileges, so that those going may look at the fearful mound, and learn what a suicide it is when an immortal soul, for which Jesus died, puts itself out of the way.

When Christ trod this planet with foot of flesh, the people rushed after Him—people

who were sick, and those who, being so sick they could not walk, were brought by their friends. Christ made every house where He stopped a dispensary. I do not believe that, in the nineteen centuries that have gone by since, His heart has got hard. I feel that we can come now, with all our wounds of soul, and get His benediction. O Jesus, here we are! We want healing. We want sight. We want health. We want life. The whole need not a physician, but they that are sick. Blessed be God that Jesus Christ comes through this assemblage now, His "garments smelling of myrrh, and aloes, and cassia out of the ivory palaces."

## THERE IS BUT ONE SURE FOUNDATION.

In building for eternity there is but one sure foundation. God is rich in resources, but he has provided only one plan of salvation. "Other foundation can no man lay than that is laid, which is Jesus Christ." What is meant by this? We believe it means, that when sinful man has no righteousness of his own to stand upon, Christ "becomes to him righteousness." When he has no strength, Jesus offers to put his infinite arm beneath him. When the sinful soul has no inward principle to base a godly life upon, Jesus implants one through regeneration. When he has no pattern to live by, Jesus furnishes a perfect model. And when any penitent man sincerely embraces Christ Jesus as his Saviour, rests on His atonement for pardon, looks to Jesus for guidance, leans on Jesus for support, and is united to Jesus in heart and in daily life, then may he be said to have built on Jesus as his spiritual foundation. When a man thus embraces Christ, he has a *rock-bed* infinite and immovable beneath him. If you ask such a man why he expects to be saved, his simple answer is, "Christ died for me, and His blood cleanseth from all sin." If you ask him the ground of his assurance, he answers with Paul, "I know whom I have believed." If you inquire of him whence he derives strength for the strain of daily life, its wrenching trials, its wrestling temptations, and its toils, he can humbly testify that down in the depths of his soul there is an underlying grace which Christ doth furnish. This work of Christ for him and within him is his foundation. It underlies his religion, just as the granite underlies the heaven-kissing hills. If you take away the divine Jesus from this man, you take away his faith, his hope, his peace, his strength, his character, his all.—*Rev. T. L. Cuyler, D.D.*

Haste not! let no thoughtless deed  
Mar for aye the spirit's speed;  
Ponder well and know the right;  
Onward then with all thy might,  
Haste not; years can ne'er atone  
For reckless one action done.

—Goethe.

## The Triumphant Entry.

APRIL 7. A.D. 33. MARK 11 : 1-11.

*Golden Text, Zech. 9 : 9.*

COMP. Matt. 21 : 1-16, Luke 19 : 29-40, John 12 : 12-16. After healing Bartimeus, Jesus had gone on to Jerusalem, Luke 19 : 28, but the enmity of the Jews caused him to go away again beyond Jordan, John 10 : 40, where he was when Martha and Mary sent for him, John 11 : 3. After the raising of Lazarus he went to Ephraim, John 11 : 55. Six days before the Passover, we find him in Bethany on his way to Jerusalem for the last time, John 12 : 1. He goes there deliberately, like a king to meet his death. V. 1. *Bethphage*—village on the east side of the Mount of Olives, two miles from Jerusalem. Bethany was close by. V. 2. *A colt*—Matt. 21 : 2. The ass was often used in Palestine by people of high rank, Judges 10 : 4. A king might ride thus. Mark the Lord's omniscience. He knew the colt would be there, and what his owners would say. He still knows all about us, and cares for us, 1 Pet. 5 : 7. V. 3. *The Lord*—the Master. The need of the Lord is a sufficient warrant. It was a blessing for the owners to be able to supply that need, it is one to us when giving to the Lord we also supply his needs. V. 4. *They went*—Unquestioning obedience is due to the Lord's commands; they gave it. V. 7. *Their garments*—A token of respect, 2 Kings 9 : 13. V. 8. *Many spread*—Great kings had often been honoured thus. Apart from the popular enthusiasm, the branches and garments spread on his path, this triumphal entry was humble enough. Jesus wore no crown, nor rich garments. His steed was a lowly one. But it was the time of his humiliation. When he comes in his glory, it will be different. Compare Is. 63 : 1, Rev. 19 : 11-16. V. 9. *Went before*—peasants, laborers, children, no wealthy rulers, Jewish priests nor armed guards were there. *Hosanna*—Save now! an acclamation of the Jews. *Blessed be*—Quoted from Ps. 118 : 26. V. 10. *Of David*—promised to David, 1 Kings 2 : 4. *In the name of*—according to the promise of the Lord. V. 11. *Into the temple*—the courts which surrounded the main building. *Looked around*—He saw the abominations practised there, the profanation, the buying and selling allowed by the priests. He corrected these abuses the next day, ch. 11 : 15. Mercy first, judgment next. *Eventide*—after 3 p.m. when the services of the temple ended. *Bethany*—probably to the house of Lazarus. It may be added that the raising of Lazarus is said by John to have suggested to the multitude the idea of thus honoring Christ, John 12 : 17-18. It fulfilled Zechariah's prophecy to the letter, Zech. 9 : 9.

## The Rejected Son.

APRIL 14. A.D. 33. MARK 12 : 1-12.

*Golden Text, John 1 : 11.*

COMP. Matt. 21 : 33-46, Luke 20 : 9-19. The day after his triumphal entry, Jesus came to the temple, and purified it. The buyers and sellers made no resistance, knowing the people to be for Jesus, deeming Him the Messiah. The priests were very angry, and plotted to kill him. This they did from envy, Matt. 27 : 18. They asked him "by what authority" he acted thus. Jesus answered by putting a question as to the authority of John the Baptist, ch. 11 : 27, which they dared not answer. He also told them this parable, a last warning, rejected like all others. V. 1. *Vineyard*—a familiar figure to readers of scripture, Ps. 80 : 8-11. Israel was God's vineyard. God is the "certain man," who placed the Jews in Canaan, and by just laws gave them all they needed for prosperity. *Dugged*—The place where the vat was put which received the juice of the grapes from the press above it. *Tower*—for watchmen—*husbandmen*—The priests, who should have cared for the souls of the people. *A far country*—God gives to every man his work, and leaves him to do it. By and bye he calls him to account, Matt. 25 : 14. V. 2. *Fruit*—Having done so much for men, God now asks for fruit, Eph. 5 : 9. To bear it we must abide in Christ, John 15 : 4. The "servants" sent are the prophets. V. 5. *Killed*—Matt. 23 : 37 and Heb. 11 : 37. V. 6. *Last*—Jesus, the Only Son of God is indeed the last messenger from Him to men, Heb. 1 : 2. He has no higher messenger to send. If rejected, there is no hope of Salvation left, Heb. 10 : 26. V. 8. *Cast him out*—In the 7th and 8th verses, Jesus shows the priests how thoroughly he knew their plots and the murder that would follow. They would cast him out of the city and crucify him, Heb. 13 : 12. By putting them face to face with their intended crime, he gave them a last opportunity to abhor themselves and repent. They knew he was the "heir," yet they rejected him, like many now, who know Jesus is the Son of God, yet will not serve him. V. 9. *Destroy*—This was the answer of some of Christ's hearers, who had not seen the bearing of the parable, Matt. 21 : 41. They had condemned themselves, Job. 15 : 6. V. 10. *The stone*—Although Jesus, the "stone," is rejected, His Kingdom will be built upon it, wonderful indeed! Is. 55 : 8. V. 12. *To lay hold*—They were furious. They had passed their own sentence, which was fulfilled to the letter. The vineyard was committed to ministers of Christ at his ascension, Matt., 28 : 19. Jerusalem was utterly destroyed in A.D. 70, by Titus. Over one million of Jews then perished, the rest were scattered over all the face of the earth. A fearful warning to all rejecters of Christ, Acts 13 : 40-41.

## The Two Great Commandments.

APRIL 21. A.D. 33. MARK 12 : 28-34.  
Golden Text, Rom. 13 : 10.

**COMP.** Matt. 22 : 34-40. The Pharisees could not forgive Jesus for having exposed their wickedness by his parable of the vineyard and husbandmen. They now tried to "entangle him in his talk," Matt. 25 : 15. If he could be led to say anything against the government or the law of Moses, they would take advantage of it to arrest him. Baffled again by his wise answer, Matt. 22 : 21, 29-32, they consulted together as to what was now to be done, Matt. 22 : 34. V. 28. *A Scribe*—called by Matthew, a lawyer, i.e. one skilled in the law of Moses. *Having heard*—the discussion between Jesus and the Sadducees, and probably also the comments made upon it by the Pharisees. *The first commandment*—the most important. The question was not captious, but asked with honest intent. It was meant to test the wisdom of Christ. If the greatest of the commandments can be known and observed, the others will be comparatively easy to keep. V. 29. *One Lord*—Deut. 6 : 4-5. The unity of God taught here reminds men that having but one supreme Master and Protector, to him alone, they owe their obedience and love. That one God is our God, the God of the covenant, Jehovah. V. 30. *Thou shalt love*—because He is the only God and righteousness, mercy and truth are the foundations of His throne, Ps. 89 : 15. He is to be loved with all "*the heart—the soul—and the mind,*" i.e. with the will, the affections and the understanding—the vital, sensitive and intellectual faculties—the whole being. *All thy strength*—the deepest and most sincere love that man can give. V. 31. *The second, love thy neighbour*—Lev. 19 : 18. *Like*—Resembles the first in usefulness and importance. *As ourselves*—Do to others as you would be done by, Matt. 7 : 12, 1 John 5 : 20. V. 32. *Well*—the scribe's exclamation of delight. V. 33. *More than all*—of more importance and value than all ceremonial worship, Is. 1 : 11-18. V. 34. *Discreetly*—wisely. *Not far*—because he understood that true worship is to be "in spirit and in truth," John 4 : 24. This being the doctrine of the Gospel, he was not far from being a fit member of the Church of Christ the Kingdom of God, mentioned here. Did he ever join it? We may hope he did, yet men may be convinced of the Oneness of God, and the necessity of loving Him above all, they may admire the Gospel rule to love others as ourselves, believe in the necessity of repentance and faith to be saved, and still, never submit to the yoke of Christ, and never enter His Kingdom. The rich young ruler was very near, when Jesus loved him, Mark 10 : 21, but he turned away from him. See also Acts 16 : 27-29.

## Destruction of the Temple Foretold.

APRIL 23. A.D. 33. MARK 13 : 1-13.  
Golden Text, Matt. 12 : 6.

**COMP.** Matt. 24 : 1-10, Luke 21 : 5-13. Jesus had silenced his enemies and wisely answered all their captious questions. Their anger showed that they were not honest seekers after truth. Addressing the people then, who listened gladly, Luke 19 : 48, he denounced the hypocrisy of their teachers in unmeasured terms, Matt. 23 : 1-36. He closed this discourse by a pathetic lamentation for the doomed city, which knew not its day of grace. Your house, he said, i.e., your temple is left unto you desolate, Matt. 23 : 38. This seems to have grieved the disciples, who like all Jews were proud of their great temple, for as they left it, they called Christ's attention to its beauty. V. 1. *Stones*—white marble blocks, some of them 70 feet long by 10 wide and 8 high. (Josephus.) The temple itself was one of the wonders of the world, had cost fabulous sums, and been repaired thoroughly by Herod the Great, John 2 : 20. V. 2. *Thrown down*—Literally fulfilled in A.D. 70, by the Roman army. So long as the temple had been "God's house," it was a blessed resort for men of God. But the priests had made it "a den of thieves," Matt. 21 : 13, and God had departed from it, a warning to modern churches. Rom. 11 : 21-22. The temple and its services had all been typical of Christ, shadows or realities to come. Jesus having come and inaugurated a new dispensation, the types of the old, were no longer needed, Heb. 8 : 13. V. 4. *When*—there were three questions in one sentence. 1st. When would the temple be destroyed? 2nd. What would be the signs of Christ's coming? 3rd. And of the end of the world, Matt. 24 : 3. The answer of Jesus is long, Matt. 24 : 4-51, 25 : 1-46; but may be summed up thus: 1st. Some then living would see the temple destroyed, Mark 13 : 30. 2nd. The signs of Christ's coming are given in vs. 10, 24, 25. The other signs mentioned in vs. 6-8 14-23, will precede the ruin of Jerusalem. 3rd. The time of the "end," no man could know, Matt. 24 : 36, but Christ's coming then, will be unexpected and sudden, Matt. 24 : 37-39, 24 : 44. V. 6. *Many*—false Messiahs appeared in large numbers before the destruction of Jerusalem, and deceived many (Josephus) V. 9. *Take heed*—Watch against deception, be cautious. Bitter persecutions await you. Acts 4 : 3, 7 : 59, &c., but the Holy Ghost shall assist you, v. 11. V. 10. *Be published*—All men will not receive the Gospel, but it shall be "a witness" unto all; Matt. 24 : 14. The Church can hasten the day of Christ, by causing his Gospel to be preached to all nations. This is what the early Church tried to do, Col. 1 : 6-23, going to all people of the then, known world. V. 13. *To the end*—persevere. Be faithful unto death, Rev. 2 : 10.

## Ecclesiastical News.

**SCOTLAND:** In the General Assembly of the Free Church this year, there will probably be discussion of more than ordinary interest. From the Edinburgh and Glasgow Presbytery, overtures are on their way, proposing the revision, to some extent, of the Confession of Faith. In the one case, the overture was presented by Professor Blaikie, and in the other by Professor Candlish. In each instance, complaint was made, that the free and full offer of Salvation is not stated with sufficient prominence in the Confession. The Divine Sovereignty holds the more conspicuous position, while His Love is all but overshadowed. Professor Candlish seemed to go a step further and maintained that the modes in which the great doctrines were expressed, hindered some earnest men from accepting office, and in consequence were injurious to the best interests of the church. The motion of Dr. Adams, which was eventually carried in the Glasgow Presbytery set forth, (1) the right, and possibly the duty of the church to revise its subordinate standards, so as to bring them into more entire harmony with the mind of the Spirit in the Word; (2) that there seems to be a present call to take some action fitted to meet the difficulties, and relieve the scruples that are felt in many quarters entitled to much consideration; and (3) as it is believed that this may be done without injury to the Church of God, the Assembly is asked to take the matter into its serious consideration and take such steps as may seem best. The vote stood: 71 for, to 19 against. . . . The other topic is "Union with other churches." Let us hope and pray that the result in either case will be for the progress of truth and love.

The second Gifford Lecture was delivered in Edinburgh by Dr. J. Hutcheson Stirling. He intends to keep on the lines of Paley so far, devoting one half of the time at his disposal to "Proofs of the being of God:" and the second half, to answering objections. With regard to the philosophies of Religion as imported from Germany, he did not feel at liberty to philosophize on Christianity. He keeps to what is known as Natural Theology.

Young Arnot of Blantyre creates much interest by the recital of his travels in Africa. At the age of 20 he left home, on a true faith mission, into Central Africa; travelling without body guard or hostile weapons: often without a companion white or black, but he made constant friends, and returns now to found a mission among a peace-loving people, dwelling in the great caves spoken of by Captain Grant in his travels. Arnot is only 27 years of age, and gives as the source of his strength and success "the reality of the power and presence of God with me night and day." There can be no

fear in such faith. . . Miss Agnes Smith, late of Glasgow has bequeathed \$26,000 to Benevolent purposes. . . . In the Free Church Colleges this year, there are 332 students. . . . Miss Enma Herdman is engaged in mission work in North Africa—and has met with rather rough treatment from the women there. But she presses bravely on. She is the daughter of Dr. Herdman of Melrose, and niece of the former minister of Pictou, N.S. D.

**IRELAND:**—Missionaries from the South have been making a periodical visit by previous arrangement to the cities and towns of the North. They have been accompanied by Colporteurs, and the addresses given, have awakened a much deeper interest in Home Mission Work. The Rev. Hamilton Magee, who is almost as well known in Scotland and England as he is in Ireland, was one of the deputies. He has for many years been at the head of the Mission in Dublin, which he has always conducted with great energy and prudence.—It is impossible to forecast the Moderator of next Assembly yet. Had the present Moderator allowed his name to go before the presbyteries, his re-election for another year would have been a foregone conclusion. As soon, however, as his name was put prominently forward, he asked that it be withdrawn. Mr. Elliott of Armagh was a very likely candidate, but he also refused to allow himself to be nominated. There are now a number of names before the church, but no one can be said to have a pre-eminence.—The death of the Rev. Alexander Montgomery of Magherafelt is quite a loss to the church. He was one of the very best men in the ministry. He had a great deal more than the average amount of natural ability, and he had cultivated his powers well. He was a native of Clough, County Antrim, where his family was well known for their mental power. Nearly 35 years ago he was ordained in Hillsborough, Co. Down, but he did not remain there quite six months. In the fall of the same year, he was installed in Magherafelt, Co. Derry, and there he remained while he lived. He was instrumental in getting the church rebuilt many years ago, and the new building is architecturally one of the best structures in the Southern half of the county. He will be very much missed in the Presbytery. He leaves none behind him more universally respected. H.

**UNITED STATES:**—There are 145 theological schools in the United States, with 867 instructors and 6306 students. The Presbyterians have 21 such schools, with 1200 students and 134 professors; the Methodists, 22 schools and 937 students; the Episcopalians, 12 schools and 286 students; the Baptists, 21 schools and 1092 students; the Congregationalists, 11 schools and 378 students; the Lutherans, 17

schools and 1057 students; the Roman Catholics, 17 schools and 663 students. New York has upwards of 400 Protestant churches with 90,000 members, 103,000 S. Schools scholars and 10,000 teachers. The old Trinity Church (Episcopal) is the wealthiest religious corporation in America, with an annual income derived from its investments of \$500,000. It keeps in motion a vast amount of machinery in its missionary and benevolent agencies—and industrial schools, Homes for children, and for aged and infirm persons. Dr. John Hall, in the Fifth Avenue Presbyterian Church, preaches to more millionaires, perhaps, than any minister in the city, or in America. Dr. Talmage of Brooklyn has the largest congregation. Dr. Wm. M. Taylor of the Broadway Tabernacle (Congregationalist) is one of the most popular preachers. Dr. Rainsford of Grace Church (Episcopal)—formerly of Toronto—is one of the most energetic and successful of the city pastors. He has a large staff of zealous assistants. The Young Men's Christian Association has upwards of 6,000 members and collects and expends annually some \$50,000. They own a palatial building, as do also the Young Women's Christian Association.

THE WORLD'S SABBATH SCHOOL CONVENTION for 1889 is to be held in London, commencing July 1st, and continuing four days. The representation from the United States is to be one to every 100,000 of population, or about six hundred delegates. Appointments are to be made only from well-known Sabbath-school workers. It is hoped that there will be a good representation from Canada also. Accredited delegates will receive return tickets by the *Allan Line* at the reduced rate of \$100, from Montreal to Liverpool and back to Montreal again.

## Our Own Church

### RECEIPTS FOR THE SCHEMES.

THE following figures will show the amounts received for the principal Schemes up to date, as compared with the amounts at the same period last year, and as compared with the estimated amounts required, which were sent to the several Presbyteries and congregations some months ago.

It will be observed that, with two or three exceptions, the amounts are less than last year, in most cases only a little less. Still the situation gives rise to some apprehension as to the result at the close of the financial year, especially when it is considered that fully more have sent in their contributions up to this date than at the

same date last year. It is trusted that those congregations that have not yet reported will do so, *as soon as possible*, and that liberal contributions and donations will be yet received. As most of the congregations now close their operations with the civic year and hold their annual congregational meetings early in January, there is no reason why all congregational contributions should not be forwarded by March. This year, the books will be kept open as formerly till 30th April, so that all congregations may have their contributions forwarded, but it is hoped that few will delay so long in remitting. It should be observed, too, that any contribution sent in between this time and 30th April, intended not for the closing financial year 1888-9, but for 1889-90 should be so reported, that there may be no confusion.

### WESTERN SECTION.

	To March 1888.	To March 1889.	Estimated amt. for year.
Home Missions.....	\$33,588.98	\$31,685.99	\$46,000
Stipend Augmentation.....	17,284.53	15,376.29	28,000
Foreign Missions.....	31,235.89	38,632.69	60,500
Widows Fund.....	3,141.73	3,608.01	5,000
Widows Fd, rates from Ministers.....	2,439.25	2,255.00	
Aged & Inf. Min. Fund.....	6,273.91	6,781.39	14,000
Aged & Inf. Min. Rates.....	1,462.78	1,211.20	
Manitoba College.....	2,783.37	2,700.59	
Assembly Fund.....	2,030.01	1,805.85	4,500

In regard to the Colleges it is impossible to make any comparison between this year and the last, as according to the change made by the Assembly, congregations send their contributions to any Colleges they please, and they appear to have in most cases sent direct to the several Colleges. At this office the amount of \$5,494.58 has been received for Colleges exclusive of Manitoba, viz: for Knox College \$4,784.35; for Queen's \$574.90; for Montreal \$135.33.

W. R.

### EASTERN SECTION.

The following amounts are required before the first of May in order that the funds may be free from debt at the end of the Assembly year: For Foreign Missions, \$4,966; Home Missions, \$1,537; Augmentation, \$3,856; College Fund, \$1,925; Bursary Fund, \$810; Aged and Infirm Ministers Fund, \$490. These figures are based on the Treasurer's receipts up to the first of March. Four weeks still remain for sessions and congregations to do their share—their best. Let all devise liberal things. Help is needed from every congregation and preaching station—and from every member and adherent of the Church. P. M. M.

FRENCH EVANGELIZATION—EAST AND WEST—  
The figures to 5th March, are as follows:—

	1888.	1889.	Estimate.
French Evangelization	\$18,834	\$17,870	\$ 50,000
Pointe aux Trembles, Ordinary Fund	6,517	7,202	
Pointe aux Trembles, Building Fund	3,054	4,262	
	\$28,405	\$29,334	

R. H. W.

PERSONAL:—*Rev. D. W. Morrison*, of Ormstown, Que., *Rev. A. Ogilvie Brown*, of Campbellton, N.B., and *Rev. R. D. Fraser*, of Bowmanville have each been laid aside by sickness. The last named, has gone to Italy for his health. It is said that *Mr. Robert Johnston B.A.*, of the Presbyterian College, Montreal, has two calls awaiting him when he shall have finished his course of study, viz—from Chalmer's Church, Quebec, and from St. Andrew's Church Lindsay, Ont. *Rev. Dr. Robertson* from the North-West, and *Rev. John Wilkie* of Indore, were both in Montreal last month, addressing congregations and Sunday-schools in reference to Home and Foreign Mission work in their respective spheres of labour. *Dr. A. T. Pierson*, of Philadelphia, has been with us, delivering rousing missionary lectures in Toronto and Montreal. *Dr. Macrae* of St. John, N.B., fell and broke his left arm not long ago, but his right hand has not forgot its cunning, as our readers can see in another column. *Dr. Macleod* of Sydney, C.B., is now longer in the ministry than any other Presbyterian minister in Canada. He was ordained 7th November, 1833. *Rev. W. Graham* of St. John's Newfoundland, has made his mark at the Athenaeum in that city by his maiden lecture—"Under the Old Flag." *Rev. Walter R. Ross*, clerk of the Synod of Manitoba and the North-West, has removed from Carman, Man. to Chilliwahack, B.C. The report comes from China that our medical missionary, *Dr. McClure* is soon to marry Miss Baird, an accomplished American lady, who already occupies a prominent position as a missionary in that country.

#### PRESBYTERIAL ITEMS.

PIROU.—Blue Mountain and Garden of Eden have been erected into a separate charge. *Rev. James Murray*, late of Stellarton (Church of Scotland), makes application to be received by

our General Assembly. The people of Trenton, near New Glasgow, have subscribed \$400, and are to have the services of *Mr. A. W. Thompson*, as ordained Missionary.

LANARK AND RENFREW.—*Balderson* and *Drummond*, and *Coulange* and *Admaston*, resolve to be self-sustaining. The name of Union Church, Smith's Falls, is changed to St. Paul's. A re-arrangement of the Almonte, Beckwith, and Carleton changes is contemplated.

WHITBY.—A Conference on religious topics in connection with the meetings of Synod will be held at Bowmanville on the 13th of May. Principal Grant was nominated Moderator of General Assembly.

TORONTO.—*Rev. D. J. Macdonnell* has given notice of an overture to the General Assembly "to take such action as it may deem best in the way of altering the relation of the ministers to the Confession of Faith, or of substituting for said confession some briefer statement of the truths which are considered vital." This is not for the purpose of disparaging the Confession of Faith, but to simplify the machinery of the Church, and lessen the difficulties in the way of the union of the various sections of the Christian Church.

ST. JOHN.—This Presbytery has a missionary among the lumber camps on the Tobique river, where 500 men are employed. The missionary visited 30 camps, and his services were largely attended and highly appreciated.

WINNIPEG.—*Rev. J. J. Richards* of Lyn, Ont.; *Rev. J. F. Sutherland*, of New Brunswick; and *Rev. P. A. Logan*, of Nova Scotia, are appointed stated supply in vacancies. The report on the State of Religion expresses gratification in respect of the attendance of the people generally on ordinances, and the marked progress in Sunday-School work.

THE HALIFAX LADIES COLLEGE is flourishing—having 225 students, of whom 75 are resident in the college. It wants \$20,000 more to increase its accommodation, and is sure to get it, for nothing succeeds so well as success.

THE TRAFALGAR INSTITUTE, Montreal, is in a like happy condition. It is full also and must be enlarged.

#### ORDINATIONS AND INDUCTIONS.

L'ORIGINAL AND HAWKESBURY, Ottawa.—*Rev. James Bennet*, formerly of Côte des Neiges, Montreal, was inducted on the 19th of Feb.

NORTH BRUCE AND ST. ANDREW'S, Saugeen.—*Rev. John Eadie*, of Pinkerton, Bruce, was inducted on the 27th of February.

PARIS, Ontario.—*Rev. Edward Cockburn*, of Uxbridge, Lindsay, was inducted to the pastorate of Dumfries Street Church, on the 28th of February.

PICKERING, Whitby.—*Rev. Louis Perrin*, of Kirkfield, Lindsay, was inducted on the 21st of March.

COTE DES NEIGES, *Montreal*—Rev. Jas. Myles Crombie, of Cumberland, *Ottawa*, was inducted on the 8th of March.

BUCROUCHE, *St. John*.—Rev. Mr. Kinnear was inducted on the 15th of February.

LITTLE NARROWS, *Cape Breton*.—The Presbytery of Victoria and Richmond ordained and inducted Mr. Roderick McKenzie on the 29th of January.

WATFORD, *Sarnia*:—Rev. John H. Graham, of Bristol, Que., was inducted on the 27th of March.

CALLS:—Rev. Alfred Gandier, son of Rev. Joseph Gandier of Fort Coulonge, to Brampton, Ont. Mr. W. R. M. Baird has accepted a call to Shediac, N.B. Rev. James Ross is called to Woodstock, N.B. Rev. A. Urquhart, of Regina, to Brandon, *Manitoba*. Rev. R. M. Glassford of Waubashene, to Beeton, and Tottenham, *Barrie*. Rev. G. E. Freeman of Deer Park, *Toronto*, to Cobourg, *Peterboro*.

DEMISSIONS:—Rev. D. B. Blair, of Blue Mountain and Barney's River, *Pictou*. Rev. A. Stewart of Tavistock, *Stratford*.

NEW CHURCHES. At *Westport*, in the Presbytery of Brockville—Rev. D. Y. Ross pastor, a very handsome new church was recently opened for worship. Rev. John Wilkie of Indore, preached morning and evening. The commodious and elegant new church at *New Westminster*, B.C., was dedicated on the 10th of February, by Rev. Thomas Scouler the pastor, assisted by Rev. Donald Fraser, of Victoria, Vancouver Island. At *Hawkesville*, a mission station in the Presbytery of Guelph, a neat little church was recently opened by Rev. R. J. Beattie of Guelph.

#### MANITOBA ITEMS.

Home Mission business is all now to the fore. The change of working in the Northwest has vastly simplified administration. Presbyteries are doing their work more economically and on business principles. Retrenchment in expenses, and extension of the work are the characteristics of our work now. North Mission Church, Winnipeg, is seeking a settled pastor, and will, this summer, erect a new church. The Icelandic mission congregation has now reached 80 converts, and the work is advancing. The missionaries meet with much abuse and opposition, however. An Icelandic missionary from Dakota, threatened that if the Presbyterians do not let his countrymen in Manitoba alone, they

will not encourage immigration to Manitoba. This has amused Manitobans. Manitoba College Missionary Society will likely send out four labourers this summer. The College Literary Society lately had an excellent open evening with "Shakespeare." The Baconian authorship was fully discussed and rejected. Two students of Manitoba College go to British Columbia to labour this summer. The students supply ten places every Sabbath. Portage la Prairie is still vacant. Brandon has called Rev. A. Urquhart of Regina. Rev. M. Ferrie of Nova Scotia, has gone to Indian Head. Rev. J. J. Richards of Lyn, Ontario, is visiting Manitoba. Rev. J. A. F. Sutherland of New Brunswick, and Rev. A. P. Logan of Nova Scotia, have been asked to come to Manitoba and give supply. The Presbyterian Industrial School for Indians at Regina, is at last under way and may be expected to be opened this year. Rev. M. Moore of Muscowpetung's Reserve, has his school crowded, and wants buildings to cost \$3000 additional. Manitobans are receiving the largest immigration from Ontario ever seen here. These settlers come well provided with implements and cattle. These are our own people and we like to see them come, for it means better schools, fuller churches, and a stronger people. Manitoba now enjoys railway competition. It is no sham. Rates have been cut down, business has been quickened. In the one item of fuel, Winnipeg has saved greatly. The first maple wood ever sold in Winnipeg was this year brought from Minnesota. The Greenway Government seems as strong as ever in the House and in the country. Sir Donald Smith, now Governor of the Hudson's Bay Company, has been visiting Manitoba. He is well liked in the Prairie Province. G. B.

#### Obituary.

REV. JAMES STUART, one of the oldest ministers of the Presbyterian Church in Canada, departed this life on the 19th of February, in the 83rd year of his age. Mr. Stuart was a native of Co. Cavan, Ireland, was educated for the ministry at Belfast, and came to Canada in 1847, when he was appointed as a missionary at Frampton, Quebec. In 1849, he was inducted as pastor of the congregation at Markham in connection with the Church of Scotland; in 1854 he was translated to Wawanosh, and in 1856 to St. Andrew's Church, Woodstock. In 1861, Mr. Stuart retired from the active duties of the ministry and took up his residence in Brantford.

The last five years of his life were spent in Toronto, where he was elected an elder of Old St. Andrew's Church. Two of his sons became ministers of the Presbyterian Church in Canada. The elder brother, Rev. John L. Stuart, was ordained as missionary in Montreal, in 1876, and soon afterwards became the beloved minister of Trantou, Ont. He died in 1881, in the 32nd year of his age. The younger brother is minister of Balderson, in the Presbytery of Lanark and Renfrew.

REV. WILLIAM MACMILLAN of East River, Pictou Co., N.S., died on February 18th. He was a native of Pictou Co., educated for the ministry in Scotland, and was for a number of years pastor of Earlton, whence he removed to Saltsprings. Personally, he was favourable to the union of 1875, and took part in the memorable proceedings, but, in deference to the wishes of his attached congregation, he denied himself the privilege of uniting with the majority, and continued his faithful ministry in connection with the Church of Scotland as long as he lived. He was an amiable and warm-hearted friend, a diligent pastor, and an excellent preacher.

REV. GEORGE PAXTON YOUNG, LL.D., Professor of Metaphysics and Ethics in Toronto University, died after a very brief illness on the 26th of February. Professor Young was for some time minister of the First Presbyterian Church in Hamilton, and was afterwards Professor in Knox College. In after years he occupied many prominent positions in the Educational Department of Ontario, and was himself considered to be one of the most brilliant and successful teachers in Canada.

MR. JOHN CAMPBELL, an Elder and the Session-clerk of St. Stephen's Church, St. John, N.E., came to his death suddenly through the sad accident which occurred on the railway between Bangor and Vanceburg, on the 23rd of February. Mr. Campbell was Postal-clerk on the train. He was most exemplary in every relation of life. To the Session his loss is well-nigh irreplaceable, and is mourned by the community at large as well as by every member of the congregation.

MISS WATT, BATHURST, N.B. St. Luke's congregation has sustained a great loss by the death of this earnest and active member of the church, which took place on the 3rd of March. Her funeral was one of the largest

ever seen in Bathurst—all creeds and classes uniting in shewing their high esteem for the departed, and their sympathy with the bereaved relatives.

### HOME MISSION WORK AND PROSPECTS IN THE PRESBYTERY OF ST. JOHN, N.B.

By REV. D. MACRAE, D.D.

Speaking generally, the condition and prospects of H. M. work in this Presbytery are fairly encouraging. Some years ago, becoming sensible of the inadequacy of the catechetical method of working to meet the requirements of fields constantly liable to the encroachments (I do not use the word in any invidious sense) of other denominations, and finding that of the seed sown by the labours of our young men during the summer months, the harvest was, almost uniformly and inevitably reaped by Methodists or Baptists at their "Revival" services held during the winter months, this Presbytery resolved to revive the office of "Ordained Missionary"; in which respect their example has since been widely imitated.

The fruits of this resolution were, by God's blessing, instantly manifest. The Presbytery was, indeed, singularly fortunate in the class of young men whose services it was enabled to secure at the inception of this "new departure." And the results may be seen by the presenting of a very few facts and figures, summing up to date, the progress that has been made, and indicating in what directions further progress may be anticipated.

Six years ago, this Presbytery required the services of, I think, nineteen catechists. Last summer, we applied to the H. M. Board for only seven. But we asked, in addition, for six ordained missionaries, and for three probationers. Of fields that, six years ago, were only temporarily occupied, eight have been raised to the status of charges, having or deemed entitled to have settled pastors, because in a position enabling their people to contribute an amount justifying their being aided from the Augmentation Fund.

The names of these stations are:—South Richmond, Greenfield, St. George, Shediac, Riverside, Hampton, Pisarinco, Kincardine.

One, Quaco, has temporarily lapsed from that position, owing to commercial disasters, which disabled several of the most liberal members from continuing their contributions. At least four if not five other stations are within hail of the goal in this respect; to wit, Dorchester, Mechanics' Settlement, Salt-springs, Baillie and Scotch Settlement, until lately part of the recently settled charge of Buctouche, to which may, we hope, be added McAdam.

The H. M. Committee of the Presbytery have begun a methodical reconstruction of the whole field as yet unsettled, with a view to its being



wrought more systematically, and therefore, we trust, successfully. Especially, the portions now being energetically cared for by Messrs. Stewart of Sussex, and Macdonald of Hampton, in addition to the onerous duties of their own wide limits, imperiously demand that assistance should be provided for these heavily-tasked brethren. And it has been resolved that each shall be furnished during the summer months, with a "curate," in the hope that ultimately, and that very soon, these portions shall also become separate self-sustaining charges.

The Presbytery has once more determined to employ the services of an official whose title can hardly be said to be agreed upon, but whose duties will be of a sufficiently onerous, and it is hoped, profitable character. We may term him, for present convenience, our Presbyter's Missionary Agent. And we deem ourselves singularly fortunate in the man whom Providence has brought to us to undertake the work which we propose to assign to him. Mr. John Grierson is but a layman in the current sense of the word, albeit a Presbyterian Elder of many year's standing. Last summer, the writer "sat at his feet" more than once, as one of an audience which habitually included a Methodist minister and family, a Baptist ditto, sometimes a very intelligent Episcopalian curate, and quite frequently the wife and daughter of an Episcopalian rector. And the addresses given were no ten-minute talks, but sermons averaging at least an hour in length. "Too long," all said; and yet, the attention was held with unflinching interest, and the auditors, clerical and lay "would not miss one of the services," they answered, "for any consideration." To Mr. Grierson twenty miles are only "a pleasant walk," during which, whosoever he meets, he almost unfailingly contrives to interest, without being deemed obtrusive or impertinent, in spiritual matters. After methods of his own, he ascertains all possible statistical information. And one point of his labours in any field is almost certain to be, increased liberality, with better financial methods, and the desire to secure regular services on the part of the people. In connection with his efforts, we look forward hopefully to inducing more than one field to exert itself in the direction of settlement during the ensuing summer.

There are some disheartening aspects of our position, indeed. Thus, four of our regular charges, Chapman, Richmond, Woodstock and South Richmond are vacant, though one of these, Woodstock, will n.v., within a few weeks, have a pastor. Riverside also, and Pisarinco are in the same position of being temporarily unprovided. And the work to be done—and that is being well done by several of our members of Presbytery is so laborious, that it is not surprising that ominous reports should arise from time to time indicating that their

stay in their present spheres may be but brief. Considering the ability and scholarship of some of these members, the marvel, humanly speaking, is, that they have stayed at their posts so long. Nothing but the most sincere devotion to their work, for the Master's sake, can account for their quiet persistency. But they are being rewarded by the steady growth of the cause to the advancement of which they have loyally committed themselves.

An account of H. M. doings in this region would be incomplete in a flagrant degree, which omitted reference to the doings of the Woman's Home Mission Society. That continues to flourish. A partial summary of its good deeds during the past year includes gifts of \$50 each towards supplementing five charges, of \$25 each to two others, of \$100 to defray debt upon the Church building at Dorchester—assisting the Presbytery to that extent, &c. In short, it abounds in "works of faith and labours of love"; and its influence for good has extended far beyond the actual amount—handsome though these are, of the aid it has rendered. And so, with God's blessing, we hope to prosper.

P.S.—Two matters of no mean importance have been overlooked. One is: The present efficiency of our Home Mission Work is due in large measure, to the indefatigable assiduity of our convener, Mr. John Willet, Barrister, and an elder in the model congregation of St. David's. The sacrifices made by Mr. Willet in the service of the Church, if estimated pecuniarily, would represent a very large figure. But money—of which he receives none for his church-work—could not purchase the unflinching interest uniformly maintained by our convener, or ensure the intelligent appreciation of the position and wants of the whole field which, by virtue of that interest, he has acquired. The other point is, that our H. M. Board of the Maritime Provinces has guaranteed \$300 towards the salary of Mr. Grierson, and that the W. H. M. have promised to assist, of which, indeed, their past conduct might have assured us without a promise.

## Our New Hebrides Mission.

LETTER FROM REV. J. W. MACKENZIE.

MR. MACKENZIE writes from Erakor, Efate, on the 19th November. He expresses special thanks for proofs of widespread interest in the work on Efate, especially cheering was the aid received from Sabbath-schools. He states that the goods suitable for Efate are prints, print gowns, shirts, materials for shirts. "Do not send old hats, woollen socks, muslins or any trinkets." "The women of this village are ready to make clothing for the heathen until they learn to make clothing for themselves. It is mere economical to send the

money than the goods if you have to buy the goods in Canada, as freight is so costly."

Mr. Mackenzie then proceeds:—

The prospects of our mission are bright at present. Another labourer has just come to the field—a Mr. Macdonald from Melbourne. He has gone to Malekula. He says one or two more young men are studying in Victoria with a view to coming here. We expect two men next year, one from New Zealand, the other from Scotland, but to be supported by the Presbyterian Church of Tasmania. Today erected the frame of our new school-house 40 feet x 22 feet. The plates and sills are Colonial wood, all the rest of the wood cut on our own Island. Would like to be able to get flooring and windows for it. Am pleased to see the natives work at it so heartily, although it is their planting season. Our people are advancing in civilization, if the use of tubs, saucepans, basins, lamps, &c., is a step in that direction. By last trip of 'Dayspring' I ordered for them at their request, seventeen lamps, eight saucepans, thirteen tin basins, nine chopping axes, thirteen galvanized iron tubs, &c. Some of them may be a sixpence or so short, but they generally manage to pay for these things. They send for articles of one kind or other by every trip of the vessel. I don't suppose there is a house in this village without a bucket and either a tub or basin, while many have both.

You will be glad to hear that the French priest who settled near Meli has taken his departure. He did not succeed in getting an opening amongst that people, and indeed his own countrymen did not give him much of a welcome. So far as we have any intercourse with the French settlers we find them friendly, with perhaps one exception. One of them, who had not a very high opinion of the priests asked me to send for a French Bible. I did so, and made him a present of it. Paid six shillings for it. About a year afterwards the poor man died, and his effects, including the Bible, were sold at auction. Was told a short time ago that an officer of a French man-of-war bought the Bible, giving twenty-six francs (about five dollars) for it. Hope he may find in it the *pearl of great price*.

Perhaps when the Board receive my annual report they will be somewhat disappointed to find that we have made so little progress at Meli. Well they are a hard lot, those Meli people, not much like the natives of the northern islands. Mrs. Mackenzie said to me the other day, "I doubt it will require a great deal more prayer before the Meli people are brought in." Now it has occurred to me that perhaps the church at home is in part responsible that more has not been accomplished. As prayer made the chains drop from Peter's hands, so now it can snap the fetters with which the Prince of Darkness has so long bound the natives of that village. I am afraid my letter will weary you, as now it is too long,

but I would like to give you some idea of our efforts to introduce the Gospel at Meli. For several years we had been visiting them occasionally, but never found them willing to listen to us. About two years ago, began to go somewhat regularly. To this, however, they were very averse, and tried in several ways to prevent me. We continued our visits, hoping that after a time their opposition would cease, for had we not encountered like opposition at other villages? Some of them said to us, "if you come back we will kill you," and when we went back they said to each other, "they are just like the pigs, we drive them away, and when we turn our backs they return." Then it was reported that the priests were coming, and as one or two were friendly I was very anxious to get an opening amongst them before the priests should arrive. One day a friendly native came to me and said, "Misi, the Word is good, but I am afraid of the chiefs, as they are very much opposed to your coming, do not come any more lest something may happen to you." I could not think of taking his advice, however, and so returned the following Sabbath. Found very few at home. After waiting some time saw a native running towards us brandishing his club, and making a zigzag course. Soon saw the fellow was drunk. He said "what are you doing here." &c., and went on threatening us, speaking most blasphemously about the Gospel. We let him have it all his own way, and after a time he cooled down, and we had a nice service. I went away feeling encouraged. Went again the following Sabbath. In a short time a native crossed over in a canoe from the mainland—you know Meli is a small island—and began shouting. Found he was calling for some one to bring him an axe to split up my boat. Did not pay any attention to him, and as several natives had gathered round us gave out a hymn, after singing it, began to address them, and presently we saw the native who had been shouting for an axe, approaching us, carrying a musket. He said to some of them as he came along, "I am going to shoot the missionary," I continued speaking, at the same time keeping my eye fixed on him. He stood beside a tree a short distance from me with his arms resting on his musket. After a little he interrupted me, saying amongst other things, "your skin is white, mine is black, you can have the word, but we have no souls, and we only desire the things of our bodies." Seeing he had not courage to shoot me, I endeavoured to make the most of my opportunity, and addressed him as earnestly as I could, beseeching him to give himself to Christ who loved him just as much as if he were white. Then I went up to him and put my arms round his neck telling him he could shoot me if he wished. He hung his head and said, "I don't want to shoot you," it was the old people who told me to do it," He and a number of other young

men had been away in a Honolulu vessel, and had only returned the previous day. He told me that they had a quantity of grog with them, and when drinking it during the night had agreed amongst themselves that should I go next day they would take my life. He went off to his hut, left his musket and brought me a stick of sugar-cane and two green coconuts. When on my way there the next Lord's day, heard that a French man-of-war had brought the priests. This was bad news. On arriving at the village found a number seated about one of the cava houses. Sat down near them. After a few friendly words, and with my hymn book in my hand I was just commencing service when quite unobserved a native come up behind me, and with his fist dealt me a blow on the back of my head, and then with his tomahawk over me said, "get away or I shall take your head off." In less time than it takes to tell it, two friendly ones sprang forward to protect me. One of them seized the tomahawk, and the other put his arms round me, and urged me to leave at once.

Seeing how excited some of them were, and that several whom I knew to be very hostile were coming, I thought it would be reckless to remain, and so after in vain attempting to speak to him, I went back to the boat and returned home, I tell you this that you may understand our circumstances, and realize how much we need your prayers. We left them for a time, but are now visiting them occasionally, I have no doubt, however, but with the prayers of the church, and the blessing of God, we shall ere long have the happiness of seeing them gathered into the fold of Christ. As stated in my report, we have lately gathered our first fruits from amongst them.

#### SANTO ESPIRITU.

REV. JOSEPH ANNAND writes under date Nov. 10, 1888, in good spirits. He states that ready-made clothes of the simplest possible style are very useful in the mission field. The Sabbath School gifts for teachers have covered expenses in that line; the main difficulty is to get teachers. Assistance was expected from Aneityum, but the suitable men are not to be found there now. Mr. Annand is doing his utmost to utilize native agency—making the best of such material as he has. But the difficulty of securing suitable men is very great—greater than the church at home can comprehend. In many cases real injury has been done to the work by the employing of unfit persons to work in connection with the mission. Hence the need of caution. Just now the work is very hopeful on several of the islands. On Ngnuna, where Mr. Milne laboured seven or eight years without the least encouragement, there are now 360 members in full communion. In 1888, he baptized 120 adults and 57 infants. With

Mr. Fraser on Epi the work is very hopeful. Mr. Annand regards Santo to-day as much more hopeful than Ngnuna was in 1873. The people are friendly, some attend the Sabbath services at the school. A Primer for the school has been printed at Sydney and is now in use. A nice bell for the school has been received by the last trip of the *Duy-spring*. The ignorance of the people is so dense and their degradation so fearful that much patient toil will be required before "reaping time." The people are beyond conception indolent.—MR. ANNAND Adds: "One thing I long to see our church, and all the churches doing,—consecrating to God a regular proportion of their income, taking a tenth as the least required. When all the people do that we shall see prosperity in the Lord's work and prosperity in material interests, for God is faithful to His promises." Referring to the bounty of one friend who has undertaken for one year to pay the whole of Mr. Annand's salary, he says: "May the Lord accept the offer and reward the donor a hundred fold!" After thanking Sabbath Schools for their gifts, he intimates that no more aid to pay the teachers will be required for 1889.

### Our Trinidad Mission.

SAN FERNANDO.

FROM the EIGHTEENTH REPORT of Rev. Kenneth J. Grant, we learn that the mission under his charge has 14 schools with 831 scholars on the roll, (628 boys and 203 girls.) The average attendance during the year 1888 being 547. If to these were added the children in schools recently opened, more particularly for Indian children, or taken over by the Government, the roll would be about 1,200, and the average attendance 750. The number of baptisms in the year were 156—adults 83, children 73. Communicants, 251. Marriages 19. The financial year closed with a debt of about \$410, which it is hoped will be worked off without asking for a special vote.

*New School Houses.*—(1) A neat and handsome building has been erected on Bien Venue estate, the property of Sir Charles Tennant, at a cost of about \$440. This serves both as a school-house and meeting-house in the midst of a large Indian community. (2) A Government school has also been opened at Mount Pleasant, about nine miles from San Fernando, and two of the young people connected with the mission are in charge of it. (3) On Golconda, the property of the Colonial Company, a house has been obtained for the use of the mission, free of charge, and a branch school opened. (4) Another has been opened on Corinth estate, owned by the same company. Bonaventure school-house has been

put in thorough repair, and the San Fernando house has been painted and enlarged—having now two spacious rooms, each 40 x 21 feet, the one being occupied by Miss Copeland and her assistants, the other by Mr. Corstie and his assistants. They are also used for Sabbath-school work.

While school-work has received due attention, Mr. Grant has sought personally, and through agents, to make known the truth, and there have been encouraging signs of progress in that direction. He says:—"Our helpers are from different castes. In the year we have had six Brahmins preaching the word, two Kshatriyas, two Kayaths, two quondam Mohammedans and some of other castes. All of these within a reasonable radius came up every Saturday, and reported the visits made to families, the meetings held, objections urged and how met, marks of interest &c. &c. This part of the work is in the hands of my assistant the Rev. Lal Behari, who is so well qualified to counsel the less experienced. Then Bible instruction follows. Helpers at remote stations come up monthly to report. The messenger everywhere finds some one to receive him kindly and to listen to his messages. In a few cases, the complete scriptures in three vols., have been purchased by those not professing Christianity, and in several instances the New Testament. In this district alone, nearly one thousand new immigrants are settled annually. This accession to our numbers, with the increase of readers and inquirers, calls for more labourers. To get the requisite number of qualified guides is one of our great difficulties. Provision should be made for the better training of native agents; and we would very respectfully express the hope that this matter, so essential to the prosperity of the mission, is engaging the serious attention of the Board.

A few weeks ago, one of our young men died after a short illness. He cultivated a plot of hired land, and lived alone. After his death, his friend Lal Behari, in arranging his little effects, found a letter addressed to his father, telling of Jesus and how salvation was to be found, and urged him to seek a missionary that the whole family might learn the way of life. This letter had been written just before he was laid down, and proved to be his last message. It was forwarded with additions. Another convert who died a short time ago, showed a simplicity of faith, a firmness, and a consecration quite surprising.

OUR SABBATH SCHOOL work goes steadily forward, and we feel confident that the year closing has been fruitful in good results. The Westminster teacher constitutes our chief aid in the study of the International Lessons; our magnificent map in memoriam of Miss Archibald is valuable; a good library, though small, furnishes reading matter; and a Penny Savings Bank, started four months ago, has now about 150 depositors weekly. The young men

and women anxious to become acquainted with music, engaged a teacher who has given instruction three evenings weekly, and the progress has been good, and aided by Miss Copeland's superior voice, our church music is very creditable. We have seen the congregation maintain its wonted liberality. Without any pressure, the Sabbath collections have been steady. From the native church for the year we have received \$1,283.72 cents. Sabbath-School teachers and others have arranged to provide a Christmas treat for 400 children. The gift of \$12.50 from the Ladies' Society Halifax, will provide for children at the remote stations. I am just now in receipt of \$42.00 from four members of the church, towards the building fund. In anticipation of Mr. Ragber being appointed to Oropouche, the congregation passed a resolution to relinquish all claims on the funds of the three stations in that district, and guaranteed, as before, one half of my salary. The list of donations from Canada, on which we always count, in our estimates, is not shorter than in former years. It includes gifts from Miss Stark and her friends, Toronto; Erskine Church S.S., Toronto. "In memory of Fanny and Evey"; Mrs. Johnson, Chipman, N.B.; Chipman Friend, per Mrs. Briggs; The Mission Band, MacKenzie's Corner, Richmond, N.B.; on two occasions, Ladies of St. Andrew's Church, St. John's Newfd. The Women's Missionary Society, Pictou, N.S.; also mission goods per Mrs. K. MacKay, Richmond; per Miss Fairbanks, Halifax; per Miss C. Copeland, Pictou; per Miss MacKay, from Port Elgin, and other Stations of Rev. J. G. MacKay's congregation. Neither have our early and constant friends, the proprietors, failed. The annual donations of Messrs. Cumming, Lamont, The Colonial Company, and Tenante remain as in former years; and in courtesies and encouragements from attorneys, managers and others, we receive aid, to which we can attach no financial value, but which counts in our work."

*San Fernando, Trinidad. December, 1888.*

PRINCESTOWN:—In his second annual report, our missionary, Rev. W. L. Macrae, gives an encouraging account of his work. Although there is a very strong prejudice in the minds of both Hindus and Mohammedans against Christianity, many listen attentively to the Word. The great need is more efficient labourers. Mention is made of Mr. Soudeen's faithful labours and sound judgment, which are highly appreciated by all who know him. Mahindebeg, another faithful man, does good work in the Lengua quarter; his wife also devotes part of her time to work among the women. John Gobin, who has been a school teacher since Mr. Morton's time, has been labouring as a catechist latterly at Piparo, assisted by Padonth, an earnest man, who was ordained as an elder in that quarter, and by the other elders, David Mahabil and James

Tools. The Sabbath-Schools at Princetown and Iere, in which Mrs. Macrae and Miss Semple take so much interest, are making encouraging progress. All the day-schools have done fairly well. In eight of them there are 451 on the roll, with an average attendance of 305. The baptisms during the year were 38—6 infants and 32 adults; marriages, 12. Grateful acknowledgement is made of various donations to the mission, including \$50 from Rev. C. Ragbir, a box of clothing from the ladies of Knox Church, Pictou, with other gifts from friends in Canada and in 'Trinidad.

### Formosa.

REV. DR. G. L. MACKAY—TO CONVENER.

I AM indeed glad to know that our Church in Canada is going to begin work amongst the Chinese in British Columbia. I was telling a Mandarin so the other day. You will need men of great tact, humility and faith. What noble work for young men fresh from your colleges, or fresh from actual work amongst English speaking communities. Patience, patience will be needed. Must begin with the A.B.C. I follow all the advances made and work done in my dear native Canada. The work amongst the poor aborigines in that land is great and good, and the tremendous work under the superintendence of Dr. James Roberston, &c., I am amazed that men don't pour into that vast field to bring in the strangers from afar, and build up the Church of our fathers ere it be too late. Ten years of determined work there, *now*, will bring forth glorious fruit in the future. I am glad there is a college in Winnipeg to gather in young men from regions around.

And the work amongst the French in Quebec Province. O what need for men to turn round and be on Zion's Walls there, lest with the rush westwards the noble men there at work be forgotten, and the superstitions of Popery undermine our great Protestant faith. I rejoice to see that heroic and brave defender of our faith, Father Chiniquy, still unfurling the blood-stained banner. God bless Chiniquy! One Lord, one faith, one Captain—one home in heaven. We need here below to be world-wide in our sympathies and prayers. We need at this present hour to *unite* our forces and not scatter them. Zeal is a glorious thing if *well directed*, if not, it is simply wasting energies, in the end accomplishing little. Our work is prosperous and prospering. I am thankful to say that Rev. John Jamieson, who came here with home notions, absurd ideas of work amongst the heathen, and who for years was trying to prepare himself to do the impossible, instead of doing every day duties, which he was quite capable of doing, has passed through a season of anxiety, &c., and now

has his eyes opened as never before, and is earnestly endeavouring to do all in his power to aid us from day to day. There is plenty for him to do just according to his own ability. No one here ever wished any more, and, that he is waked up now we look forward to him being a true fellow-labourer and helpful to us in a hundred ways. We do not ask for more Foreign labourers. Why, before long a dozen trained young men will be ready to go into the field; five of them can be supported for \$500. One for \$100, and ten for \$1,000.

It is sheer nonsense to think China will ever be Christianized without a trained native ministry—natives must win the day in North Formosa and all the vast empire for Jesus. G. L. M.

## The Presbyterian Record.

MONTREAL: APRIL, 1889.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

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

### PAYMENT IN ADVANCE.

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

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 215 Post Office, Montreal.

THE GENERAL ASSEMBLY is appointed to meet in St. Andrew's Church, Toronto, on the 12th of June next. The books of all the Treasurers of the Church will be closed for the current ecclesiastical year, on the 30th of April; all remittances, therefore, intended to be included in this year's returns, should be forwarded without loss of time. The dates of the Synod Meetings are given below. It is important that Rolls of Presbyteries, reports of standing committees and all other papers for the Synods should be sent forward early.

### FRENCH EVANGELIZATION.

At this date the ordinary fund is in debt to the extent of \$6,000 and the fund for the enlargement of the Pointe-aux-Trembles Schools upwards of \$5,000. At present, there are nineteen French-speaking students in college,

willing to devote themselves to mission work this summer, but unless funds are forthcoming, prior to the end of April, the Board will not be in a position to avail itself of the services of the whole of these, and fields anxious for laborers will be left entirely destitute. There is no better way of counteracting the aggressive efforts of the Jesuits than by scattering broadcast the Word of God, and by training the young in our Mission Schools in the principles of the Bible.

A large number of congregations have thus far sent no contribution for the current ecclesiastical year. It is earnestly hoped that every one of these will do so prior to the first of May, when the year closes. From the friends of the mission, special contributions are solicited to enable the Board to end the year free from debt, and to employ all the missionaries whose services are now available. Contributions should be sent direct to the Treasurer, *Rev. R. H. Warden, D.D.*, 198 St. James Street, Montreal.

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### Literature.

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MINUTES AND PROCEEDINGS OF THE FOURTH GENERAL COUNCIL OF THE ALLIANCE OF THE REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM, London, 1888; Edited by William G. Blaikie, D. D., LL.D., pp. 716: Price, \$1.75.—Although somewhat late in making its appearance, the intrinsic excellence of the book, the care bestowed upon it by the editor, and its fine typography, make ample amends for the delay. The papers and discussions on "Intellectual Tendencies of the Age;" on "Social and Commercial Life," and kindred subjects, evince much logical acumen and scholarship; but it is in dealing with such questions as "Organized Christian Work," "The Church's Duty to the Young," "Co-operation in Foreign Missions," "Woman's Work," and in the addresses of Foreign Missionaries, that the interest of the volume culminates. On these subjects it is specially valuable as a work of reference. The Appendix, which occupies 316 pages, contains, among other reports, a very full and valuable *resumé* of Statistics, from which we gather that the Presbyterian Churches of the world now number 4,000,000 communicants, representing a total constituency of some 20,000,000 persons, and that 60 000 communicants have been reclaimed from heathenism as the result of the labours of our missionaries, of whom 500 are ordained ministers. There are also some very interesting "Notes on the Missions," giving an account of the rise and progress of evangelistic and missionary work in many countries.

Through W. FOSTER BROWN & Co., (*Successors to Dawson Bros, Montreal*) we have received the following new works, published by G. P. Putnam's Sons, New York: "Three Greek Children," by *Rev. Alfred Church, Professor of*

Latin in University College; a story of "Home in Old Time," with choice illustrations, \$1.25; "Business," by James Platt, containing excellent advice for young men, 75 cents; and "American Literature"—1607-1885, by Charles F. Richardson, pp. 456, price, \$3.00.

SONGS OF PRAISE, edited by Lewis Ward Mudge, of Princeton; A. S. Barnes & Co., *New York*, has 503 hymns, with tunes, all of a high order of merit, price, 75 cents. The same thoroughness of editing, which is a marked feature of the "Carmina Sanctorum," characterizes this collection.

We have also two very able SERMONS, one on "Pharisaism," by *Rev. Thomas Macadam*, of Strathroy; the other by *Rev. Dr. Cochrane*, of Brantford, on "The Jews, their Conversion and Restoration," which we heartily commend to the perusal of all who take an interest in God's ancient and chosen people.

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### Official Notice.

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#### PRESBYTERY MEETINGS.

Whitby, Whitby, 16 April, 10 30 a.m.  
 Lan & Renfrew, Carleton Place, 28 May.  
 Lindsay 28 May, 11 a.m.  
 Toronto, St. Andrew's Ch., 2 April, 10 a.m.  
 Winnipeg, Knox Church, 7 May, 7 30 p.m.  
 Ottawa, St. And. Church, 7 May, 10 a.m.  
 Pictou, New Glasgow, 7 May, 9 30 a.m.  
 Sarnia, St. Andrews Ch., 9 July, 2 30 p.m.  
 Bruce, Chesley, 9 July, 1 p.m.  
 Stratford, Knox Ch., 13 May, 7 30 p.m.

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#### MEETINGS OF SYNODS.

Montreal & Ottawa, Quebec, 16th April, 8 p.m.  
 Toronto & Kingston, Bowmanville, 14th May, 7 30 p.m.  
 Hamilton & London, Brantford, 8th April, 7 30 p.m.  
 Manitoba & North-West, Winnipeg, 14th May, 7 30 p.m.  
*All papers to be laid before the Synods should be sent to the respective clerks, not later than eight days before the meeting.*

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#### CONTRIBUTIONS TO THE MISSION TO LUMBERMEN, RECEIVED BY *Rev. Dr. Armstrong, Treasurer.*

Knox Church, Cornwall, \$10.00; Bobcaygeon, (Rev. J. R. Craigie) \$5.00; Zion Church, Carleton Place, \$15.00; St. Paul's Church, Montreal, \$25.00; Beachburg and Westmeath, \$6.00; Calvin Church, Pembroke, \$10.00; St. John's Church, Cornwall, \$3.00; St. John's Church, Almonte, \$10.00; Knox Church, Roxburgh \$5.25; A Friend, Paris, \$10.00; Erskine Church, Montreal, \$25.00; Beauharnois, F. Miss Society, \$5.00; St. Andrews Church, Ottawa, \$50.00.

## Page for the Young.

### BLESSED JESUS.

Blessed Jesus, meek and mild,  
Thou wast once a little child,  
A little child like me;  
Thou did'st do thy Father's will,  
Thou did'st strive to serve Him still,  
I would be like Thee.

I my parents, too, would mind,  
Ever truthful be, and kind,  
As Thy Word has taught.  
Never say an unkind word,  
Never let my heart be stirred  
By an angry thought.

DACE GOODELL.

Brooklyn, December 12, 1888.

### WHITER THAN SNOW.

"Wash me and I shall be whiter than snow." It was the morning text on the wall-roll.

"How can anything be whiter than snow?" asked Archie, as he looked out of the window on the freshly piled drifts. "How perfectly white it is!"

"You would scarcely imagine," said father, "that in the heart of each little flake there is impurity. Professor Tyndale tells us he went up in the Alps and put the snow-flakes of that high region under the microscope, and found bits of earth and iron, and even soot and smoke from the English factories in the apparently pure flakes of snow of those high and far-off regions."

"Why father!" was Archie's exclamation of astonishment. And thinking a moment, added, "We must be whiter than snow then, for we must have no spot or blemish. How can it ever be?"

"The blood of Jesus Christ cleanseth from all sin. Does He wash us in His blood, and leave any stain on the soul? No, we could not separate the impurity from a snow-flake, but He can cleanse our souls so that we shall be whiter than snow."

"Another thought came to me some time ago in studying that passage," said mother. "We read of Christ's transfiguration that when He put on for a few moments His robes of heavenly glory, His raiment became 'shining, exceeding white as snow'—whiter than snow. When redeemed from sin we are to become like him, 'changed into the same image from glory to glory.' So does not the expression 'whiter than snow' symbolize the likeness to Christ which we are to come into, and which will be perfected when we are 'found in Him without spot and blameless' in heaven?"

### HOW TO BECOME HAPPY.

Many persons are forever thinking over

some new way of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I came to learn now I may be happy."

Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?" "Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man; "build thy home in Heaven, and thou shalt then have peace and happiness."

### NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as to swear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to the dictionary, is a genteel man—well-bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney sweep.

5. It is indecent, offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive—to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.

9. It is contemptible, forfeiting the respect of all the wise and good.

### FINISH WHAT YOU BEGIN.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing, they must complete it. If they undertook to build a cob-house, they must not leave it till it was done; and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labour devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four.

**Acknowledgments.**

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

**ASSEMBLY FUND.**

Received to 5th Feb., 1899, \$1327.42; Quebec, Chalmers ch., 20.00; Abingdon, 2.00; Blackheath, 1.00; Hibbert, 10.00; Glenallan, 3.00; Moore Line, 2.00; Lindsay, 12.00; Kingston, Chalmers ch, 10.00; Parkhill, 1.50; Cantley and Portland, 2.00; Toronto, College St ch, 16.00; Georgina, &c., 3.00; Binbrook, 3.00; Saltfleet, 8.00; Woodville, Caledonia & Sands, 4.00; River John, 5.00; Linden, 4.00; Mahon, 2.50; Orwell, 3.00; New Mills, Charto and Jacquet, 7.00; Vale Colliery and Sutherland River, 2.00; Montague, 1.00; Halifax Chalmers ch, 5.00; Little Glace Bay, 3.50; Bequest of late Rev P Clarke, 19.00; Great Village, 3.00; Truro, 1st ch, 4.00; Sussex, 2.00; Shuboncadie and Lower Steviacke, 7.00; Elmsdale and Nine Mile River, 4.39; Leitch's Creek, 3.00; Gleneis, 3.00; Bedeque and Summerfield, 5.00; Finch, St Luke's, 4.35; Princes Corners, 1.00; Paris, River St ch, 5.00; London, King St ch, 3.85; Dundas, 10.00; South Nissouri, 1.50; North Westminster, 10.00; Thamesford, 5.00; Uxbridge, 5.00; Cannington, 4.25; East Ashfield, 2.00; Arvonton and Carlingford, 4.00; Owen Sound, Divisions St ch, 12.00; Walton, 2.00; Barrie, 10.00; Mount Forest, 5.69; St Helen's, 3.01; Ratho, 3.00; Hastings, 3.82; Union ch, Goderich Tp., 2.00; A' monte St John's, 12.00; Hemmingford, 5.00; Shelburne, 3.00; Primrose, 2.00; North Gower and Wellington, 2.00; Cold Springs, 8.00; Mimosa, 2.00; Pictou, 6.00; Oakville, 7.00; Lakeport, 2.50; Morrisburg, 4.00; Port Colborne, 3.00; Thames Road, 6.50; Kirkton, 5.00; Churchill, 5.00; Iroquois, 4.00; Alma, 2.33; Nichol, 2.00; Nelson, 2.50; Grafton, 4.00; Colborne, 4.55; E Hawkesbury, 2.00; Ste Therese de Blainville, 5.00; Fingal, 10.00; Lobo, 1.00; Martintown, St Andrew's, 6.00; Loaskdale, 3.00; Zephyr, 2.00; North Bruce and Saugen, 5.00; Baltimore, 5.00; Vernonville, 2.00; Dalhousie Mills and Cote St George, 5.00; Elgin, 5.00; Waddington, 8.00; Lachute, Henry's ch, 6.35; Bethesda, 1.00; Hampden, 2.00; Ridgetown, 2.00; Amherst Island, 2.00; Melbourne, Guthrie ch, 4.50; Monkton, 2.90; Woodstock, Chalmers ch Miss Asso, 8.00; Richmond Hill, 3.95; Thornhill, 3.00; Alliston, 4.00; Vaughan, St Andrew's & Fisherville, 5.00; Bolton, 5.00—Total \$1895.85.

**HOME MISSION FUND.**

Received to 5th Feb. .... \$22,162.67  
Bethesda ..... 5.00  
Abingdon ..... 4.00  
Blackheath ..... 7.00  
Toronto, W ch SS class 16 & 83 ..... 2.85  
Hibbert ..... 40.00  
Glenallan ..... 14.00  
Wardsville ..... 6.00  
Morrisburg ..... 35.00  
Lindsay ..... 80.00  
Kingston, Chalmers ch. .... 26.00  
Kingston, Chalmers ch SS ..... 22.35  
Woodville SS ..... 25.00  
Eldon ..... 18.00

Parkhill .....	14.50	Glen Sandfield .....	11.00
Nassawauya .....	20.00	Bowmanville, St Paul's & S	31.25
St Catharines 1st ch .....	30.00	Toronto, East ch SS .....	70.00
St Catharines 1st ch SS .....	50.00	Vancouver, St Andrews .....	35.00
Ballinafad .....	9.50	Cruikshank .....	3.00
Cantley and Portland .....	12.00	Cold Springs .....	75.00
Lunenburg .....	2.00	Rev Dr Smith, Chefoo .....	25.00
Guolph, Chalmers ch .....	85.00	Moore, Burns ch .....	41.82
Oncida .....	20.00	Moore, Burns ch SS .....	30.18
A Friend to Missions .....	100.00	Victoria .....	6.00
Toronto, College St ch .....	123.00	Dundas .....	2.00
Georgina, &c. ....	35.00	Mimosa .....	6.00
Centre Bruce .....	8.50	J's, Wightman, Sr, Belgrave .....	2.00
Binbrook .....	29.00	Dundee .....	30.00
Saltfleet .....	20.00	Pictou .....	35.00
Mooretown .....	5.00	Markham, St John's .....	8.25
Warsaw .....	4.00	Oakville .....	10.00
St George N B SS, N W .....	6.15	Milverton .....	20.00
Mem of LM & B's Clifton, NW .....	1.00	Lakeport .....	3.00
W M S, Tatamagouche, N W .....	10.00	Ailsa Craig SS .....	7.50
Halifax, Chalmers ch SS, NW .....	20.00	Toronto, Erskine ch .....	70.00
Truro, 1st ch, N W .....	16.00	Thames Road .....	36.50
Amicus .....	10.00	Kirkton Road .....	29.50
Finch, St Luke's .....	2.00	Fullarton .....	8.73
Brook .....	5.00	Avonbank .....	7.46
Newmarket SS .....	15.00	Mimiski Field .....	7.00
Prices Corners .....	7.00	Dunbar .....	18.00
Paris, River St ch .....	45.00	Churchill .....	30.00
Seaforth, 1st ch .....	22.02	Iroquois .....	15.63
Blue Lake SS .....	5.00	Totenham .....	20.00
Harriston, Knox ch .....	20.00	Glasgow Free ch Col Miss	
London, King St ch .....	20.00	Society Scotland .....	1900 16
Boulton .....	17.50	Harwich .....	10.00
Bird Tail Reserve (Indians) .....	7.50	Hamilton, St John's .....	30.00
Toronto, Old St Andrew's .....	45.00	Eramosa, 1st ch, north west .....	19.25
Dundas .....	138.00	Alma .....	15.00
South Nissouri .....	16.50	Nichol .....	5.00
Dunbar .....	14.00	Norwood .....	55.00
North Westminster .....	175.00	Nelson .....	4.00
North Westminster SS .....	25.00	Grafton .....	16.00
Bothwell .....	2.00	Colborne .....	15.00
Thamesford .....	86.00	East Hawkesbury .....	9.60
Hamilton, Knox ch .....	250.00	Wolseley Mission .....	16.80
Beaverton .....	1.00	Ottawa, St Paul's .....	69.20
Wellandport .....	3.80	Ottawa, St Paul's SS .....	29.25
Galt, Knox ch .....	3.00	Lyn .....	10.00
Uxbridge .....	80.00	Burford .....	6.50
Cannington .....	30.00	Arkona .....	1.20
East Ashfield .....	12.00	West Adelaide SS .....	1.81
New Edinburgh .....	18.00	South Kinloss .....	14.00
vonton and Carlingford .....	92.00	Fingal .....	90.00
Owen Sound, Divisions St ch .....	81.00	Toronto, St Andrews .....	36.00
Thedford .....	7.77	Kingston, Cooke's ch .....	40.00
Walton .....	28.00	Salem .....	7.00
Angers .....	2.00	Lobo .....	7.00
Lynden .....	10.00	Martintown, St Andrews .....	34.00
Toronto, St James square ch. ....	1035.00	Martintown, St Andrew and Burns ch .....	5.75
Barrie .....	61.35	North Bruce and Saugen .....	39.00
Mount Forest .....	46.03	Baltimore .....	70.00
Rothsay .....	14.00	Vernonville .....	12.00
Grimsby .....	20.75	Russelltown and Covey Hill .....	21.00
Muir's Settlement .....	4.70	Orms town .....	100.00
St Helens .....	16.00	Montreal Am Presby Ch SS .....	25.00
Cornwall, St John's .....	10.00	Montreal, Erskine ch .....	600.00
Sydenham, Knox ch .....	7.00	Montreal, Taylor ch .....	5.00
Bethany .....	3.00	Montreal, Taylor ch SS .....	10.00
Parry Sound .....	2.15	Montreal, Wom M So, N.W. ....	15.00
A Friend, Roseberry .....	10.00	Dalhousie Mills & Cote St George .....	22.00
Ratho .....	21.00	Hampden .....	20.00
Hastings .....	15.74	Elgin .....	20.00
Port Perry .....	26.30	Grande Prairie .....	10.00
Listowel .....	10.00	Bethesda .....	8.00
Scarboro', Knox ch .....	36.50	Black's Corners .....	6.00
Big Bay .....	16.25	North Nissouri .....	7.65
Charles Lake .....	7.50	Middletonville and Dalhousie .....	8.09
Oak River .....	3.00	Montreal, Stanley St ch .....	50.00
Antlers .....	8.00	Glencoe .....	35.00
North Bay .....	25.75	Ridgetown .....	38.00
St Catharines, Knox ch .....	100.00	Amherst Island .....	8.00
Almonte, St John's .....	150.00	Gordonville .....	4.20
Doon SS .....	1.50	Rodney .....	11.00
Toronto, St James sq ch SS .....	180.00	Woodstock, Chalmers ch Miss Association .....	100.00
St Mary's 1st ch .....	48.73	Richmond Hill .....	30.60
Keon SS .....	20.00	Thornhill .....	15.00
Shelburne .....	14.03	Aurora SS .....	20.00
Primrose .....	13.00	Alliston .....	23.00
East Oxford .....	5.00		
Bishop's Mills .....	5.00		
North Gower and Wellington .....	20.00		



Vaughan, St Andrew and Fisherville.....	25.00	East Oxford.....	10.00	Kingston, Chalmers ch.....	149.00
Vaughan Knox.....	60.00	Bishop's Mills.....	10.00	Bullinafad.....	9.50
Bolton.....	80.00	North Gower and Wellington	30.00	St Ann's.....	2.00
Dunwich, Duff ch.....	50.00	Glen Sandfield.....	7.00	Guelph and Portland.....	7.00
Glenboro' Field.....	5.00	Roxborough, Knox ch.....	10.00	Guelph, Chalmers ch.....	80.00
Unionville.....	10.00	Vancouver, St Andrew's.....	14.00	Toronto, College St ch.....	80.00
		West Selkirk.....	10.00	Hindbrook.....	19.00
	\$31,685.99	East Selkirk.....	4.00	Saltfleet.....	19.00
STIPEND AUGMENTATION FUND.		Little Britain.....	6.00	Inkersoll, Knox ch.....	49.20
Received to 5th February..\$10,906.34		Cold Springs.....	40.00	Member of LM & BS, Clifton	1.00
Huron.....	5.29	Mimosa.....	2.00	WFMS St James, Charl'town	40.00
Abingdon.....	5.00	J Wightman, sen., Belgrave.	1.00	Busy Bee St James.....	25.00
Blackheath.....	11.00	Pundec.....	10.00	St John St Andrew's ch A.....	21.00
Hibbert.....	21.00	Pictou.....	34.00	A Friend, L'Orignal.....	25.00
Glenallan.....	7.00	Brooklin.....	13.00	Amicus.....	24.00
Wardsville.....	6.00	Oakville.....	15.00	Brook.....	5.00
Moore Line.....	5.50	Milverton.....	18.00	Paris, River St ch.....	16.00
Morrisburg.....	25.00	Lockeport.....	3.00	Seaforth, 1st ch Biblio-class	25.00
Lindsay.....	49.75	Thames Road.....	28.00	Seaforth.....	2.00
Eldon.....	10.00	Kirkton.....	15.00	Beulah.....	6.50
Parkhill.....	11.25	Neepawa.....	20.00	Bird Tail Reserve (Indians).	7.50
Nassagaweya.....	8.00	Churchill.....	15.00	Toronto, Old St Andrew's.....	125.75
St Catharines, 1st ch.....	70.00	Iroquois.....	20.00	Dundas.....	16.86
Kingston, Chalmers ch.....	2.00	Harwich.....	25.00	South Nissouri.....	12.75
Brussels, Knox ch.....	17.00	Gravel Hill and Apple Hill.	6.00	Norval and Equesing.....	50.00
St. Ann's.....	7.00	Alma.....	7.00	Dunbar.....	5.75
Cutley and Portland.....	8.00	Nichol.....	3.50	North Westminster.....	144.00
Avonmore.....	2.00	Norwood.....	20.00	North Westminster SS.....	50.00
Guelph, Chalmers ch.....	56.00	Nelson.....	4.00	Thamesford.....	42.00
Smithville.....	8.00	Millbank.....	1.00	Hanover.....	2.00
Parry Sound SS.....	2.00	Grafton.....	14.00	Hamilton, Knox ch.....	200.00
Toronto College St. ch.....	125.00	Colborne.....	14.00	Deer Park.....	5.00
Warsaw.....	8.00	E Hawkesbury.....	13.00	Beaverton.....	31.40
Ingersoll, Knox ch.....	25.00	Wolsley Mission.....	4.20	Carleton Place, St Andrew's	15.00
Fergus, St Andrew's.....	30.00	Lyn.....	12.50	Franktown.....	300.00
Price's Corners.....	2.00	Caintown.....	15.50	Galt, Knox ch.....	35.00
Paris, River St ch.....	20.00	Hurford.....	4.00	Cannington.....	35.00
Edmonton.....	20.00	Arkona.....	2.00	East Ashfield.....	4.00
Seaforth, 1st ch.....	3.28	West Adelaide.....	4.00	Toronto, St James sq ch.....	92.75
Aylmer.....	8.30	King-ton, Cooke's ch.....	60.00	New Edinburgh.....	8.00
London, King St ch.....	7.60	Storrington, Pittsburgh and		Avonton and Carlingford.....	38.00
Beulah.....	5.00	Glenburnie.....	10.00	Owen Sound, Division St ch.....	60.00
Bird Tail Reserve (Indians).	5.00	Lobo.....	3.00	Five boys in Knox ch, St	
Chiselhurst.....	2.70	Ottawa, Bank St.....	102.50	Mary's SS.....	3.00
Dundas.....	75.00	Port Colborne.....	10.00	Walton.....	43.00
Dunbar.....	2.53	Cedarville and Esplin.....	25.00	Hills Green.....	4.00
North Westminster.....	100.00	North Bruce and Saugeen.....	17.00	Lynden.....	10.00
Bothwell.....	2.01	Baltimore.....	12.00	Oneida and Ingersville.....	30.00
Thamesford.....	35.00	Vernonville.....	75.00	Toronto, St James sq ch	538.51
Hanover.....	2.00	Orms town.....	800.00	Barrie.....	30.00
Hampstead.....	3.51	Montreal, Erskine.....	25.00	Mount Forest.....	63.91
Hamilton, Knox ch.....	75.00	Dalhousie Mills & Cote St G.	28.00	Grimsbey.....	20.75
Caledonia.....	41.00	Hampden.....	10.00	Muir's Settlement.....	4.70
Carleton Place, St Andrew's		Sawyerville.....	5.00	Cornwall, St John's.....	70.00
and Franktown.....	30.00	Quebec, French ch.....	27.00	St Helen's.....	12.00
Galt, Knox ch.....	60.00	Castletford, Stewartville, &c.	4.00	Mrs H B Gordon, Toronto.....	100.00
Uxbridge.....	27.00	Bethesda.....	30.00	Bethany.....	2.00
Cannington.....	2.00	Middleville and Dalhousie.....	16.00	Parry Sound.....	2.45
East Ashfield.....	40.00	Glencoe.....	20.00	A Friend, Roseberry.....	10.00
Avonton and Carlingford.....	50.00	Ridgetown.....	10.00	Rose Cameron, Petrolia.....	1.00
Owen Sound, Division St ch.....	52.05	Amherst Island.....	10.00	Ratho.....	21.00
Arr. Knox ch.....	9.00	Rodney.....	15.00	Hastings.....	10.04
South Luther.....	5.26	Woodstock, Chalmers ch MS	10.00	Lstowel.....	10.00
Unionville.....	16.00	Richmond Hill.....	10.00	Windsor Mills.....	7.25
Walton.....	2.00	Thornhill.....	10.00	St Catharines, Knox ch.....	25.00
Angus.....	5.00	Alliston.....	9.00	Doon SS.....	1.50
Lynden.....	794.00	Vaughan, St Andrew's and	20.00	Toronto, St James sq SS.....	92.61
Toronto, St James sq ch.....	40.00	Fisherville.....	5.00	A Friend in Faith.....	2.00
Barrie.....	29.75	Dunwich, Duff ch.....	7.35	St Mary's 1st ch.....	48.73
Mount Forest.....	6.00	Moore, Burn's ch.....	16.25	Castletford SS.....	7.00
Grimsbey.....	5.00	Glenboro Field.....		Kippen.....	11.10
St Helen's.....	60.00		\$15,376.29	Shelburne.....	12.50
Cornwall, St John's.....	15.00	FOREIGN MISSION FUND.		Priarose.....	50.00
Sydenham, Knox ch.....	10.00	Received to 5th February..\$27,209.70		East Oxford.....	10.00
Bethany.....	10.00	Abingdon.....	3.00	North Gower and Wellington	10.00
Hastings.....	15.00	Blackheath.....	1.00	Glen Sandfield.....	5.00
Port Perry.....	14.00	Toronto, W ch SS class 23 & 33	3.51	Roxborough, Knox ch.....	35.00
Listowel.....	12.50	Hibbert.....	46.00	Beachburg.....	50.00
Windsor Mills.....	52.00	Glenallan.....	17.00	Bowmanville, St Paul's SS..	68.25
Scarboro', Knox ch.....	8.25	Clinton, Willis ch SS.....	25.00	Toronto, East ch SS.....	87.15
Big Bay.....	4.00	Lindsay.....	120.00	Oneida.....	24.00
Lake Charles.....	2.00	Eldon.....	22.00	Cruikshank.....	3.00
Antlers.....	89.00	Park Hill.....	9.00	Gold Springs.....	100.00
St Catharines, Knox ch.....	110.00	Nassagaweya.....	18.00	Rev Dr Smith, Chefoo.....	25.00
Almonte, St John's.....	7.00	St Catharines 1st ch.....	10.00	Rev W K Shearer.....	10.00
Shelburne.....	5.00	St Catharines 1st ch SS.....	40.00	Mimosa.....	6.00
Primrose.....				J Wightman, sen., Belgrave.	2.00

Dundee.....	22.00
Pictou.....	16.00
Friend, per W T M S Huron.	100.00
Russel S School.....	15.70
Onkville.....	28.00
Milverton.....	24.00
Lakeport.....	3.00
Lucknow Miss Band.....	6.50
Lucknow Miss McMurphy	
Class SS.....	4.00
Ailsa Craig SS.....	7.50
Toronto, Erskine ch.....	10.00
Thames Road.....	40.00
Thames Road SS.....	37.00
Kirkton.....	30.60
Greenbank SS.....	7.00
Churchill.....	20.00
Iroquois.....	15.00
Tottenham.....	6.00
Hamilton St John's.....	20.00
Alma.....	9.03
Nichol.....	3.00
Norwood.....	45.00
Grafton.....	25.75
Colborne.....	20.00
E Hawkensbury.....	5.00
Ottawa, St Paul's.....	89.75
Ottawa, St Paul's SS.....	35.97
Moose Jaw.....	2.00
Lyn.....	9.50
Arkona.....	2.00
West Adelaide.....	5.00
West Adelaide SS.....	1.81
South Kinloss.....	10.00
Fingal.....	60.00
Toronto, St Andrew's.....	25.00
Friend, Dufferin.....	5.00
Kingston, Cooke's ch.....	30.00
Cornwall, St John's.....	70.00
Lobo.....	10.00
Latona.....	13.00
Toronto, Old St Andrew's SS	50.00
North Bruce and Saugeen...	39.00
Baltimore.....	40.00
Vernonville.....	14.00
Russelton & Covey Hill.....	20.00
Orms town.....	10.00
Montreal, Erskine ch.....	700.00
Montreal, Taylor ch.....	5.00
Montreal, Wom Miss Soc.....	10.00
Dalhousie Mills & Cote St G	25.00
Hampden.....	5.00
Elgin.....	15.00
Hovick, Miss Mackerrachor's	
Class SS.....	5.00
Bethesda.....	10.00
North Nissouri.....	7.00
Montreal, Stanley St ch.....	40.00
Glencee.....	15.00
Amherst Island.....	6.00
Glensarry Sab School Asso.....	120.00
Gordonville.....	1.00
Rodney.....	12.00
Richmond Hill.....	25.00
Thornhill.....	45.00
Lancaster, Knox ch.....	72.00
Aurora SS.....	10.00
Alliston.....	25.00
Vaughan, St Andrew's and	
Fisherville.....	20.00
Aurora.....	15.00
Vaughan, Knox ch.....	66.00
Bolton.....	35.00
Dunwich, Duff ch.....	32.00
Unionville.....	10.00

\$33,632.69

Corrections in March Record.—Foreign Missions—Kinross \$10 should be \$18; Home Missions—Guelph, Knox ch \$30.50 should be \$39.50.

KNOX COLLEGE FUND.

Moorefield, \$1.50; Hibbert, 40.00; Glenallan, 5.00; Lindsay, 10.00; St Catherine's 1st ch, 15.00; Cantley and Portland, 7.00; Toronto, College St ch, 32.00; Georgina, &c., 10.00;

Brampton, 25.00; Binbrook, 3.00; Saltfleet, 3.00; Guelph, Chalmers ch, 60.00; Toronto, Old St An's, 1.50; Prices Corners, 2.00; Seaforth 1st ch, 6.93; Paris, River St ch, 15.00; Dundas, 56.00; South Nissouri, 2.00; Thamesford, 28.00; Hanover, 1.00; Hamilton, Knox ch, 40.00; Caledonia, 8.70; Cannington, 10.00; East Ashfield, 2.00; Culloden, 6.00; Walton, 9.00; Lynden, 5.00; Toronto, St James Square ch, 400.00; Uxbridge, 20.00; Galt, Knox ch, 100.00; Parrie, 20.00; Mount Forest, 10.00; Grimbsy, 13.00; St Helen's, 13; Muir's Settlement, 4.00; Sydenham, Knox ch, 4.00; Parry Sound, 1.00; Owen Sound, Division St ch, 25.00; Listowel, 15.00; Avonton and Carlingford, 10.00; St Catherine's, Knox ch, 38.00; Hastings, 7.54; St Mary's 1st ch, 18.00; Shelburne, 7.00; Primrose, 5.00; Toronto, Ech St, 10.00; Ratho, 10.00; Cold Springs, 25.00; Mimosa, 4.00; J Wightman, sen., Belgrave, 1.60; Port Perry, 12.00; Oakville, 20.00; Milverton, 3.00; Lakeport, 3.00; Toronto, Erskine ch, 100.00; Thames Road, 20.00; Kirkton, 8.50; Churchhill, 20.00; Hamilton, St John's, 11.00; Alma, 7.00; Nichol, 3.00; Nelson, 4.00; Grafton, 5.00; Colborne, 15.00; West Toronto Junction, 5.00; Arkona, 1.00; West Adelaide, 2.00; Fingal, 25.00; Lobo, 2.00; Latona, 10.35; North Bruce and Saugeen, 8.00; Baltimore, 15.00; Bethesda, 2.00; Glencee, 5.00; Lyn, 4.00; Woodstock Chalmers ch Miss Association, 20.00; Richmond Hill, 10.00; Thornhill, 8.00; Alliston, 10.00; Vaughan, Knox ch, 25.00; Bolton, 20.00; Unionville, 6.25.

QUEEN'S COLLEGE FUND.

Lindsay, \$10.00; Brampton, 25.00; Binbrook, 3.00; Saltfleet, 3.00; Toronto, Old St Andrew's, 150.00; Brock, 5.00; Dundas, 25.00; Rev Dr Smith, Chefoo, 10.00; Milverton, 3.00; West Toronto Junction, 5.00; Middleville and Dalhousie, 4.00; Glencee, 5.00; Lyn, 3.00.

MONTREAL COLLEGE FUND.

Binbrook, \$3.00; Saltfleet, 3.00; Glen Sandfield, 3.00; Milverton, 4.00; Iroquois, 10.00; Lyn, 3.00.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Feb., \$1935.25; W. M. Chaplin, St Catherine's, 100.00; F. A. Campbell, Shelburne, 16.00; Teeswater, 70.00; Peterborough, 69.00; Binbrook, 36.50; Saltfleet, 18.50; Cannington, 15.00; Windsor, 185.00; John Pratt, Heathcote, 3.00; Listowel, \$1.50; Wingham, 10.00; John Sanderson, Wroxeter, 10.00; Forthwich and Gorrie, 9.00; Alma, 6.00; Fergus, 3.33; J Campbell, Millbank, 5.00; Harriston, Guthrie ch, 45.00; Harriston, Knox ch, 3.00; Mt Forest, 61.00; Durham, 27.00; Carlake, 123.00; Granton, 12.00; W Dunbar, Nissouri, 2.00; Alex Boyd, Port Elgin, 2.00; R Calder, Beaverton, 5.00; Rev G C Paterson, Beaverton, 20.00; Chiselhurst, 3.00; J E Hodgson, Toronto, 25.00; Leith, 54.00; Andrew Tossach, Almonte, 5.00; Burgoyne, 31.50; Matt. Catier's, Mt Pleasant, 2.00; Euphrasia and Holland, 27.00; J Cruickshank, W Williams, 4.00; George Barrie, Galt,

30.00; Hills Green, 9.00; Latona, 9.00; Brampton, 74.00; Rev D McGillivray, Honan, 5.00; Annan, 44.00; Milverton, 19.00; Chalmers ch, Chatham Tp., 18.00; Primrose, 56.50; Thomas Mitchell, Toronto, 2.00; Holsten, 16.50; Glencee, 125.00.—Total \$5580.58.

MANITOBA COLLEGE FUND.

Received to 5th Feb., \$1961.37; Hibbert, 19.00; Glenallan, 3.40; Morrisburg, 5.00; Lindsay, 20.00; Woodville, 7.34; St Catherine's 1st ch, 14.00; St Catherine's 1st ch SS, 16.00; Brussels, Knox ch, 7.00; Guelph, Chalmers ch, 39.00; Toronto, College St ch, 18.00; Brampton, 20.00; Binbrook, 3.00; Saltfleet, 3.00; Amos, 13.20; Beulah, 7.00; Bird Tail Reserve (Indians), 5.00; Dundas, 10.00; North Westminster, 38.00; Thamesford, 12.00; Hamilton, Knox ch, 20.00; Caledonia, 4.50; Galt, Knox ch, 50.00; Uxbridge, 8.00; East Ashfield, 3.00; Avonton and Carlingford, 6.00; Owen Sound, Division St ch, 10.00; Walton, 5.00; Toronto, St James Square ch, 100.00; Mount Forest, 10.00; St Helen's, 5.00; Sydenham, Knox ch, 1.00; St Catherine's Knox ch, 15.00; Almonte, St John's, 10.00; St Mary's 1st ch, 8.00; Shelburne, 7.00; Primrose, 5.00; Glen Sandfield, 2.00; Roxborough, Knox ch, 6.00; Vancouver, St An's, 11.00; Cold Springs, 25.00; Victoria, 5.78; Dundas, 1.42; Jas Wightman, Sen., Belgrave, 1.00; Pictou, 7.00; Lakeport, 1.00; Toronto, Erskine ch, 35.00; Thames Road, 9.00; Kirkton, 7.00; Fullarton, 11.55; Avonbank, 8.26; Churchill, 5.00; Alma, 2.00; Nichol, 1.50; Norwood, 1.00; Colborne, 2.00; Lvn, 3.00; Fingal, 20.00; Kingston, Cooke's ch, 10.00; Lobo, 2.00; North Bruce and Saugeen, 6.00; Baltimore, 9.00; Bethesda, 1.00; Glencee, 5.00; Ridgetown, 5.00; Guelph, Knox ch, 10.00; Richmond Hill, 3.85; Thornhill, 4.00.—Total \$2700.59.

WIDOWS' AND ORPHANS' FUND.

Received to 5th Feb., \$2910.19; Abingdon, 1.00; Hibbert, 5.00; Glenallan, 2.00; Moore Lane, 8.00; Morrisburg, 5.00; Lindsay, 10.00; Guelph, Chalmers ch, 17.00; Toronto, College St ch, 5.60; Brampton, 25.00; Binbrook, 11.00; Saltfleet, 10.00; Ingersoll, Knox ch, 12.55; Prices Corners, 2.00; Paris, River St ch, 5.00; Seaforth 1st ch, 3.95; Beulah, 4.00; Bird Tail Reserve (Indians), 2.00; Chiselhurst, 1.75; Dundas, 19.00; South Nissouri, 4.25; Dunbar, 1.70; North Westminster, 25.00; Bethwell, 5.00; Dunsford, 3.00; Thamesford, 10.00; Hanover, 1.00; Galt, Knox ch, 25.00; Uxbridge, 5.00; Cannington, 4.00; East Ashfield, 1.00; New Edinburgh, 3.00; Avonton & Carlingford, 5.00; Owen Sound, Division St ch, 20.00; Walton, 3.00; Lynden, 2.00; Toronto, St James Sq ch, 24.41; Barrie, 20.00; Mount Forest, 8.00; Grimbsy, 4.60; Muir's Settlement, 2.00; St Helen's, 3.00; Mrs Wilson, Weston, 1.00; Parry Sound, 2.50; Binscarth, 8.70; Hastings, 9.46; Listowel, 5.00; St Catherine's, Knox ch, 15.00; Almonte, St John's, 20.00; St Mary's 1st ch, 5.00; Shelburne, 3.00; Primrose, 3.00; North Gower & Wellington, 10.00; Glen Sandfield, 2.00; Cold Springs, 10.00; Mimosa, 2.00; Jas Wightman, Sen., Belgrave, 1.00; Dundee, 10.00; Pictou, 9.00; La Riviere, 1.50; Oakville, 5.00; Lake-

port, 2.00; Toronto, Erskine ch, 30.00; Thames road, 7.50; Kirkton, 5.00; Churchill, 19.00; Iroquois, 5.00; Madoc, St Paul & St Columbo, 7.25; Hamilton, St John's, 5.00; Alma, 5.00; Nichol, 2.00; Nelson, 4.00; Grafton, 5.00 Colborne, 9.75; East Hawkesbury, 2.00; Lyn, 5.00; Pingal, 15.00; Kingston, Cooks ch, 3.35; Lobo, 1.00; North Bruce and Saugene, 4.00; Baltimore, 8.00; Vernonville, 4.00; Russelltown and Covey Hill, 10.00; Ormstown, 12.00; Montreal, Erskine ch, 10.00; Dalhousie Mills and Cote St. George, 8.00; Hemmingford, 10.00; Glencoe, 12.90; Ridgetown, 8.00; Amherst Island, 3.00; Gordonville, 0.45; Woodstock, Chalmers ch, 10.00; Richmond Hill, 6.25; Thornhill, 3.00; Aliston, 12.00; Dunwich, Duff ch, 5.00.—\$3,608.01.

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Feb., \$1,817; Revs. J Mackie, 10.00; D Findlay, 8.00; W P Walker, 8.00; J M Munro, 150.00; S Carruthers, 8.00; W Millican, 8.00; J A McConnell, 8.00; William Beatrice, 8.00; J G Murray, 8.00; T Bonnett, 8.00; Alexander Young, 8.00; Dr Smith, 5.00; Colin Fletcher, 8.00; P Scott, 12.00; R Monteith, 8.00; H McKellar, 104.00; Andrew Henderson, 8.00; W D Armstrong, 50.00; John Turnbull, 8.00.—\$2,255.00.

AGED & INFIRM MINISTERS' FUND.

Received to 5th Feb., \$5,106.48. Quebec, Chalmers ch, 35.00; Abingdon, 1.00; Hibbert, 23.00; Glenallan, 10.00; Wardsville, 3.00; Morrisburg, 18.50; Lindsay, 23.00; Parkhill, 10.75; Nassagaweya, 8.00; St Catharines, 1st ch, 35.00; Kingston, Chalmers ch, 6.00; Brussels, Knox ch, 7.00; Cantley and Portland, 4.00; Aulph, Chalmers ch, 80.00; Toronto, College St ch, 12.00; Georgina, etc., 10.00; Brampton, 39.00; Douglas, 11.00; Binbrook, 10.00; Saltfleet, 11.00; Doon, 7.35; Ingersoll, Knox ch, 25.00; Brock, 4.40; E Normanby, 3.00; Price's Corners, 2.00; Paris, River St ch, 5.00; Seaforth, 1st ch, 3.05; Deulah, 3.00; Bird Tail Reserve (Indians) 2.00; Chiselhurst, 1.75; Dundas, 15.00; South Nissouri, 2.75; Dunbar, 5.39; N Westminster, 50.00; A Nichol, N Westminster, 5.00; Mrs J W Simpson, N Westminster, 5.00; Bothwell, 6.00; Florence, 5.63; Dunsford, 3.00; Thamesford, 21.00; Hanover, 2.00; Hamilton, Knox ch, 100.00; Carleton Place, St Andrew's and Franktown, 10.00; Galt, Knox ch, 25.00; Urbridge, 12.00; Cannington, 8.00; East Ashfield, 3.00; New Edinburgh, 3.00; Avonton and Carlingsford, 5.00; Owen Sound, Division St ch, 20.00; Keeno, 34.00; Walton, 8.00; Lynden, 3.00; Toronto, St James Square ch, 90.21; Barrie, 10.00; Mt. Forest, 10.00; Grimsby, 7.00; Muir Settlement, 2.00; St Helen's, 3.10; Mrs Wilson, Weston, 1.00; Parry Sound, 1.50; Ratho, 7.00; Hastings, 10.17; Port Perry, 15.00; Listowel, 5.00; Windsor Mills, 2.00; Antlers, 1.00; Wm Hudson, North Bay, 1.00; St Catharines, Knox ch, 50.00; Almonte, St John's, 45.00; West Guilimburg, 1st ch, 5.00; Cayuga and Mount Healy, 5.00; St Mary's, 1st ch, 5.00; Sheburne, 3.00; Erimross, 3.35; North Gower and Wellington, 5.00;

Glen Sandfield, 2.00; Roxborough, Knox ch, 15.00; Vancouver, St Andrew's, 5.00; Barton, 3.00; Cold Springs, 22.00; James Wightman, sonr., Belgrave, 1.00; Dundee, 11.00; Picton, 11.00; La Riviere, 1.20; Oakville, 15.00; Milverton, 3.00; Lakeport, 2.00; Toronto, Erskine ch, 66.31; Thames Road, 12.50; Kirkton, 8.00; West Winchester, 10.00; Minnska Falls, 3.00; Welland, 11.50; Crowland, 2.60; Churchill, 20.00; Iroquois, 8.00; Tottenham, 10.00; Gravel Hill and Apple Hill, 5.00; Hamilton St Johns, 5.00; Markham, Melville ch, 4.00; Alma, 6.00; Nichol, 3.00; Norwood, 15.00; Nelson, 2.50; Millbank, 7.00; Grafton, 10.00; Colborne, 9.75; East Hawkesbury, 2.00; Lyn, 6.00; Arkona, 1.00; West Adelaide, 2.25; South Kinloss, 10.00; Pingal, 40.00; Storrington, Pittsburg & Glenburnie, 1.00; Lobo, 2.00; Martin-town, St. Andrew's, 17.00; North Bruce and Saugene, 7.00; Baltimore, 10.00; Vernonville, 4; Russelltown and Covey Hill, 8.20; Ormstown, 25.00; Montreal, Erskine ch, 30.00; Dalhousie Mills and Cote St George, 10.00; Elgin, 5.00; Huron, 7.90; Montreal, Stanley St ch, 10.00; Glen-coe, 30.00; Ridgetown, 8.00; Amherst Island, 4.00; Rodney, 5.00; Monkton, 4.45; Woodstock, Chalmers ch, Miss Association, 10.00; Richmond Hill, 5.75; Thornhill, 5.00; Alliston, 14.80; Vaughan, St Andrew and Fisherville, 15.00; Dunwich, Duff ch, 10.00.—\$6,731.99.

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Feb., \$1,080.20. Revs. D Findlay, 4.00; W P Walker, 3.50; James McKitchon, 3.50; J Mackie, 27.00; S Carruthers, 4.00; Wm Millican, 3.00; G M Clark, 5.00; J A McConnell, 4.00; J G Murray, 2.50; Thos Bennett, 6.00; S Mylne, 2.25; D J Hyland, 3.75; Alexander Young, 4.00; Dr Smith, 6.00; Colin Fletcher, 4.50; P Scott, 4.00; H McKellar, 40.00; Andrew Henderson, 5.00; J J Richards, 3.00; W D Armstrong, 6.50; Robert Laird, 3.75; James Wilson, 4.00; John Turnbull, 4.00; J S Burnet, 3.75; J Cumberland, 3.00.—\$1,241.20.

M.C.A.I. MISSION.

Toronto, Knox ch B. class, \$ 25.00  
 Toronto, Knox ch Duchess St SS, 50.00  
 Toronto, St James sq ch 30.00

COREA.

Alma SS, \$ 11.60

ERROMANGA, ETC.  
 St Catharines, 1st ch SS, Day Spring, \$ 6.00  
 North Westminster SS, Day Spring, 8.00  
 Toronto, Old St Andrew's SS, Day Spring, 50.00

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

South Westminster SS, \$ 12.00  
 Toronto, College St ch, 5.00  
 New Market SS, 15.00  
 North Westminster, 30.00

North Westminster SS, 30.00  
 A Nichol, N Westminster, 10.00  
 Caledonia, 30.60  
 Churchill, 10.00

JEWISH MISSION.

Piedmont Valley, N.S., \$ 5.32  
 Amicus, 10.00  
 Toronto, St James Square ch, 20.00  
 Vaughan, Knox ch, 20.00

CONTRIBUTIONS UNAPPORTIONED.

Thamesford, \$ 28.00  
 East Puslinch, 215.00  
 Thamesville, 20.00  
 Toronto, Central ch, 100.00

Received during February, by Rev P. M. Morrison, Agent at Halifax, office Chalmers' Hall, Duke street, P O Box 338.

FOREIGN MISSIONS.

Previously acknowledged, \$10,237.77  
 Caps North, 6.25  
 St John's, Windsor, 20.00  
 Kempt & Walton, 18.40  
 St John's, Yarmouth, 20.00  
 Mill Creek SS, Buctouche, 6.49  
 New London and Kensington, 75.00  
 H. union church, Millsville, 26.09  
 Princeton, 22.35  
 Emsdale, P E I, 8.00  
 Scotsburn, 25.11  
 James ch, New Glasgow, 25.72  
 Donald, John McDonald, Ball's Creek, C B, 2.00  
 Ladies M. A., St Andrew's St John's, Halifax (1 year), 40.00  
 St Croix, Newfs Co., 2.80  
 Chalmers SS, Halifax, 10.65  
 St John's Church, Halifax, 100.00  
 East River, 15.80  
 I. M. & B Soc Knox, Pictou, 20.00  
 1/2 part of late Rev P Clarke, 27.50  
 Upper Caledonia, 2.00  
 Middle River, G B, 7.20  
 St Andrew's SS, Halifax, 25.00  
 Cavendish and New Glasgow, 70.00  
 St Andrew's, Halifax, 100.00  
 Richmond, N B, 5.70  
 St John's, Chatham, 2.50  
 K'uchibouguac SS, 0.54  
 Paterson SS, 1.00  
 Park St SS, Halifax N W, 18.00  
 Guysboro' Road, Gay's River, 3.30  
 Upper Stewincke, \$2.81  
 Castlereagh, Riverside cong', 3.00  
 Goldstream, 35.00  
 Mirigonish, 10.27  
 Belfast, P E I, 80.00  
 St Stephen's, St Stephen, 12.00  
 Little Harbor, 7.00  
 Falmouth St. Sydney, 20.00  
 Gabarus, C B, 10.00  
 Sackville, Prof Lawson, Ph D, 5.00  
 Brig "Darpa", 2.50  
 St Matthew's, H'fx, ad'l, 35.05  
 Bass River, N B, 25.00  
 Lower Stewincke Miss Band, 32.70  
 Sheet Harbor, 1.00  
 Rev S Roxborough, 5.00  
 Tryon and Bonshaw, 5.00  
 Strathalbyn, P E I, 10.00  
 Valleyfield, P E I, 40.00  
 Sherbrooke, 21.00  
 Anonymous, 1.00  
 New Maryland, 7.30  
 Miss Brown, Kingsclear, 5.00  
 A Friend, 50.00  
 Summerside, ad'l, 21.00  
 James Ch, N G Y I, H Road, 40.00  
 " " B. class, 5.80  
 Richmond Bay, west, 40.96

"A friend," Upper Stewiacke 20.00  
Blue Mountain..... 7.00

\$11,566.40

**DAYSPRING AND MISSION SCHOOLS.**

Previously acknowledged... \$2865.42

Edith and Jessie McLeod, Neil's Harbor..... 2.00  
Greenock SS, St And rs, N B. 25.00  
St John's SS, Windsor..... 25.00  
St Croix..... 2.64  
Kempt SS..... 1.00  
St Andrew's SS, Halifax..... 40.03  
Y M & Y L B cl's, Brockville 40.00  
Cavendish and N Gls' gw SS's 30.00  
Chalmers SS, Kingston..... 25.00  
Portaupique SS..... 7.35  
Park St SS, Halifax..... 20.10  
Lunenburg SS..... 48.00  
St Stephen's, St Stephen..... 40.00  
Falmouth St. Sydney SS 16.00  
Maggie H Archibald, Water- vale, Pictou..... 2.00  
Springfield & English Set'lmt 2.25  
Bass River, N B..... 1.00  
Glassville..... 11.50  
Harts' LSS, Strathalbyn PEI 3.58  
Back Lots SS, I, Newcastle. 1.00  
James Church N G Juv. M A 11.90  
Union SS, U Stewiacke ad'l. 2.50  
St Andrew's SS, Truro..... 20.00

\$3,244.35

**HOME MISSIONS.**

Previously acknowledged \$4733.35  
Colonial Com F C of Scot'nd 389.33  
Div'nd Merchants B of H'lf'x 15.00  
St John's, Windsor..... 35.00  
St John's, Yarmouth..... 20.00  
N London & Kensington, ad'l 30.00  
Brookfield, PEI..... 6.00  
St Andrew's, Truro..... 86.15  
Ladies M A St And, St John's Newfd. (3 year)..... 40.00  
St Croix, Hants Co..... 3.00  
St John's, Halifax..... 50.00  
East River, section of E R Glenelg, &c..... 12.78  
Y L M B K R, Pictou for NW 25.66  
Beq't of late Rev P Clarke. 20.00  
Middle River, C B..... 4.92  
Upper Caledonia..... 2.00  
Cavendish and New Glasgow. 50.00  
St Andrew's, Halifax..... 169.00  
for N W 19.00  
Richmond, N B..... 7.10  
St John's, Chatham..... 20.00  
Rev T Corbett for Labrador 10.00  
Coldstream..... 15.00  
Lake Ainslie..... 3.50  
Merigomish..... 6.00  
Belfast PEI..... 10.00  
Loch Lomond & Framboise 10.00  
Falmouth St. Sydney 20.00  
Gabusar, C B..... 4.00  
Brig "Darpa"..... 2.50  
St Luke's, Bathurst..... 7.00  
for N W 10.10  
Springside..... 22.56  
Springfield & English Set'lmt 15.00  
Bass River, N B..... 20.00  
Shubenaadie & Lower Stewi- acke N W..... 8.00  
North Salem..... 2.30  
Indian Road..... 2.43  
Strathalbyn, PEI..... 5.00  
Valleyfield, PEI..... 66.00  
Mrs Archibald for N-West. 4.00  
New Brandon, N B..... 1.00  
James Church N G Miss Asso 24.00  
Div Union Bank of Halifax. 3.75  
Richmond Bay, West..... 21.70  
Clifton and Stanley Bridge 12.00  
Blue Mountain..... 6.00

\$6,054.37

**AUGMENTATION FUND.**

Previously acknowledged... \$3262.37  
Shubenaadie & L Stewiacke 25.00  
Knox, Wallace..... 30.00  
St John's, Windsor..... 100.10  
St John's, Yarmouth..... 50.00  
New London & Kensington 35.00  
Ladies M A St Andrew's, St John's, Newfd. (3 year) 40.00  
St John's, Halifax..... 110.00  
East River, St Mary's ad'l. 1.65  
Beq't of late Rev P Clarke. 20.00  
Middle River, C B..... 18.00  
Cavendish & New Glasgow 41.00  
Richmond, N B..... 6.00  
St John's, Chatham..... 25.00  
Glassville..... 25.00  
Fisher's Grant..... 7.51  
Coldstream..... 18.00  
Springfield & English Set'lmt 15.00  
Belfast, PEI..... 45.10  
St Stephen's, St Stephen..... 45.00  
Falmouth St. Sydney..... 30.00  
Gabusar, C B..... 25.00  
Lockeport..... 20.00  
East Jordan..... 7.00  
Salt Springs, Ebenezer ch. 13.00  
St Luke's, Bathurst..... 11.00  
Bass River, N B..... 45.76  
Black River & Nappan, N B. 24.55  
Sheet Harbor..... 1.35  
Tryon and Bonshaw..... 25.00  
Strathalbyn, PEI..... 16.00  
Valleyfield PEI..... 22.00  
Earlton..... 27.00  
Red Bank and Whitneyville. 23.00

\$4,220.17

**COLLEGE FUND.**

Previously acknowledged, \$7523.44;  
Int P H Durkee, 48 00; Int T B Cressley, 45.00; Int J N Gardner, 33.00; Knox, Wallace, 4.00; St John's, Windsor, 10 00; St John's Yarmouth, 13.00; Dividend Merchants Bank of Halifax, 45.00; Dividend Bank of N S, Halifax, 112.00; St Croix, Hants Co. 2.00; St John's, Halifax, 41.00; Bequest of late Rev P Clark, 20.00; Upper Caledonia, 1.30; Middle River, C B, 3 93; Cavendish and New Glasgow 18.00; St Andrew's, Halifax, 20.00; Richmond, N B, 2 55; St John's Chatham, 10.00; Upper Stewiacke, 25.00; Coldstream, 10.00; Belfast, PEI, 9.00; St Stephen's, St Stephen, 5.00; Int H L Atkins, 189.76; Falmouth St. Sydney, 10.00; Gabusar, C B, 4.00; St Matthew's, Halifax, 15.20; Bass River, N B, 5.00; Glassville, 8 50; North Salem, 1.30; Admiral Rock, 2.30; Loch Lomond and Framboise, 7.00; Div People's Bank of Halifax, 75.00; Div Union Bank of Halifax, 381 25—\$8,707.03.

**BURSARY FUND.**

Previously acknowledged, \$469.44;  
Interest C W Smith, 15.00; Dividend Merchants B of Halifax, 15.00; St John's, Windsor, 5.10; New London and Kensington, 5.00; Bequest of late Rev P Clarke, 5.00; Cavendish and New Glasgow, 8.00; St And'rs, Halifax, 10.21; Upper Stewiacke, 5.00; Rev A Pollok, D D, 25.00; St Matthew's, Halifax, 34.35; Economy and Five Islands, Friend in Cala, 7.00; Bass River, N B, 2.00; Spring- field and English Settlement, 7.00; Dividend Union B of Halifax, 3.75.— Total \$559.75.

**AGED AND INFIRM MINISTERS' FOND.**

Previously acknowledged, \$1993.16;  
Int J D Morrill, 50.00; Int C J Kelley, 45.00; Int Stephen Butler, 17.10;

St John's, Windsor, 5.00; St John's, Yarmouth, 6.00; New London and Kensington, 4.00; Rev Abraham Mackintosh, rate 5.00; St John's, Halifax, 6.95; East River, St Mary's, 0.20; Bequest, late Rev P. Clarke, 15.00; Middle River C B, 2.67; Cavendish and New Glasgow, 5.00; St Andrew's, Halifax, 10.00; Rich- mond, N B, 3.10; Glassville, 3.00; Int Murdoch Cambell, 18.00; Upper Stewiacke, 10.00; Rev W P Archibald, rate 3 75; Coldstream, 2.00; Rev A Grant, 2.50; Belfast P E I, 10.00; Loch Lomond, 8 00; Falmouth St, Sydney, 4.00; Gacusar, 3.00; St Matthew's, Halifax, 34.15; Bass River, N B, additional, 0 50; Spring- field and English Settlement, 3 25; Valleyfield, P E I, 8 00; James Ch., N G Miss A, 5 00; Div Union Bank of Halifax, 18.75.—Total \$2282.08.

**MANITOBA COLLEGE.**

Previously acknowledged, £237.61;  
West River and Green Hill ad'l, 2.00; St John's Halifax, 15.00; Rev S Rosborough, 5.00; St Andrew's, Halifax, 20.00; Upper Stewiacke, 5.00; Falmouth St. Sydney, C B, 3.00; Gabusar, C B, 2.00; St Luke's, Bathurst, 5.00; Bass River, N B, 3.00; Glassville, 2.00; Valleyfield, P E I, 15.00; St Paul's, Fredericton, 15.00; James Church, New Glasgow Miss Assoc, 5.00.—Total \$333 61.

**FRENCH EVANGELIZATION.**

Received by Rev. Dr. Wardon., Treasurer of the Board of French Evangelization, 198 St. James St. Montreal, to 6th March, 1889.

Already acknowledged \$14655.84  
Guolph, Chalmers ch..... 40.75  
Douglas..... 20.00  
Price's Corners, Bethel ch... 4.00  
Members of St Adrew's ch, Arthur..... 5.00  
OrNSTOWN (including \$5, J Younie)..... 110.25  
Newmarket Sunday School 15.00  
Dunbar..... 5.24  
Ratho..... 12.00  
Montreal, Erskine ch..... 475.00  
Walton, Duffis ch..... 28.00  
Grimsby..... 4.00  
Muir's Settlement..... 2.00  
Lynden..... 5.00  
Tugersoll, Knox SS..... 15.28  
Hon D Wark, Fredericton... 10.60  
Montreal, Stanley St SS..... 15.00  
Dalhousie Mills and Cote St George..... 15.00  
Mrs J H——, Cobourg..... 10.00  
Almonte, St John's..... 50.00  
Keene SS..... 20.00  
Whitewood, N W T..... 3.89  
Dundee, Zion ch..... 16.00  
Harwich..... 20.00  
Manitou..... 7 0  
Coldsprings..... 25.00  
John Leask, Greenbank..... 15.00  
Ailsa Craig,..... 7.50  
Thames Road..... 31.00  
SS..... 18.00  
Kirkton..... 18 00  
Baltimore SS..... 14.00  
Rev Dr H Crosby, New York. 5.00  
Hampton..... 5.00  
Montreal, Taylor ch..... 5.00  
SS..... 10.00  
Berne SS..... 13.65  
Elgin..... 30.00  
Lyn..... 3.00  
Grande Frienere..... 9.00  
Crecuriore..... 4.00

East Nottawasaga.....	3.23
Dunedin.....	4.00
Orange Society.....	4.20
Grafton.....	12.30
Rev T Fenwick, Elders Mills	2.00
Martintown, St Andrew's.....	18.00
Union Th Service	3.50
Prescott.....	18.00
N Bruce & Saugeen, St A'wa.	34.03
Montreal, Stanley St.....	20.00
Glencoe.....	20.00
Ste Therese.....	10.00
S R Wallace, Burgessville	10.09
Jas McIntosh, Hyde Park, NS	5.00
Huntingdon, St Andrews....	38.00
Arundel.....	5.00
N Nissouri.....	7.00
Danville.....	7.00
Omeme, Mt Pleasant and	
Lakeville.....	15.00
Balderson and Drummond...	20.00

Per Rev. Dr. REID :-

Blackbeath.....	1.00
Hibbert.....	20.03
Glenallan.....	7.00
Morrisburg.....	10.00
St Catharines First.....	20.00
St Catharines, First SS.....	30.00
Kingston, Chalmers.....	5.00
Balfinford.....	9.50
Toronto, College St.....	28.00
Georgina, &c.....	11.00
Binbrook.....	14.25
Saltfleet.....	14.25
Amicus.....	5.00
Brook.....	3.00
Paris, River St.....	15.00
Seaforth, First.....	10.43
Beulah.....	2.00
Bird Tail Reserve.....	2.00
Dundas.....	16.01
S Nissouri.....	5.25
N Westminster.....	55.00
E Beattie, N Westminster	25.00
Bothwell.....	2.00
Dunsford.....	3.00
Thamesford.....	56.00
Hampstead SS.....	1.49
Hamilton, Knox.....	50.00
Wellandport.....	2.39
Galt, Knox.....	139.77
Uxbridge.....	20.00
Cannington.....	15.00
E Ashfield.....	8.00
New Edinburgh.....	5.00
Avonton and Carlingford.....	22.00
Owen Sound, Division St.....	40.00
Toronto, St James Square.....	75.00
Barrie.....	20.00
Mount Forest.....	15.75
St Helens.....	6.00
Parry Sound.....	0.40
Hastings.....	2.23
Port Perry.....	12.60
Listowell.....	10.00
St Catharines, Knox.....	25.00
Toronto, St James Square SS	50.00
St Mary's, First.....	10.00
Shelburne.....	13.00
Primrose.....	13.00
N Gower and Wellington.....	3.50
Glen Sandfield.....	5.00
Toronto East SS.....	25.00
Millbrook SS.....	10.33
Rev Dr Smith, Chefoo.....	10.00
Jas Wightman, sr, Belgrave.	1.03
Pictou.....	9.00
Milverton.....	15.00
Lakeport.....	3.00
Toronto, Erskine.....	50.00
Necipawa.....	10.00
Churchill.....	15.00
Kroquois.....	15.03
Trentonham.....	5.00
Hamilton, St John's.....	21.00
Alma.....	8.00

Nichol.....	4.00
Norwood.....	35.00
Colborne.....	10.00
E Hawkosbury.....	6.00
W Toronto Junction.....	10.00
South Kinloss.....	8.00
Fingal.....	40.00
Toronto, St Andrews.....	15.00
Kingston, Cooke's.....	20.00
Lobo.....	3.00
Baltimore.....	20.00
Vernonville.....	12.00
Bethesda.....	4.00
Ridgetown.....	10.00
Amherst Island.....	5.00
Rodney.....	9.00
Woodstock, Chalmers.....	35.00
Richmond Hill.....	15.00
Thornhill.....	8.00
Aurora SS.....	10.00
Alliston.....	16.00
Vaughan, St Andrew's and	
Fisherville.....	15.00
Vaughan, Knox.....	35.00
Balton, Caven.....	21.01

Per Rev. P. M. MORRISON, Halifax :-

Yarmouth.....	14.00
New London and Kensington	30.01
Halifax, St John's.....	25.00
Middle River, C B.....	5.00
East River.....	2.70
Cavendish & New Glasgow..	30.00
Halifax, St Andrew's.....	10.00
Richmond, N B.....	4.55
Chatham, St John's.....	13.74
Kouchibougue Ss.....	1.03
H L —, Boularderie, C B.....	1.00
Upper Steviacke.....	5.00
Coldstream.....	7.00
St Stephen's, St Stephen.....	25.00
Sydney, Falmouth St.....	15.00
Gabarus, C B.....	5.00
Halifax, St Matthew's.....	38.35
Bathurst, St Luke's.....	11.00
Belvedere.....	4.21
Springfield & English Settlt	5.00
Glassville.....	2.00
Lucy Fulton, Springside.....	1.00
Bass River, N B.....	10.00
Shubenacadie Indian Road..	1.50
W McCarty, Sheet Harbor.....	2.00
Rev S Roxborough, S Harbor	5.00
Strathalbyn.....	5.42
Valleyfield PEL.....	40.00
Hon S Creelman, Springside..	5.00
Richmond Bay, West.....	7.60
Blue Mountain.....	6.00

\$17,870.60

Correction in March Record:-  
 Toronto, Old St Andrew's, \$95.09,  
 should be Toronto, St Andrew's,  
 \$5.09; Toronto, Old St Andrew's,  
 10.00.

POINTE AUX TREMBLES SCHOOLS.  
 Received by Rev Dr Warden, Treas-  
 urer, 193 St James St, Montreal,  
 to 6th March, 1839.

Ordinary Fund.

Already acknowledged, \$6429.42;	
Grafton SS, 6.00; Norwood S., 25.00;	
Valetta SS, Tibury E, 10.49; Miss	
Margaret Curtis, Paris, 50.00; North	
Sydney, St Matthew's, 10.22; Norval	
SS and B class, 50.01; Union SS and	
B class, 50.00; W Zorra Y M Soc.,	
4.00; Dunbar, 5.00; Thos Wallace,	
Toronto, 2.00; Dr Morrison, Freeport	
NS, 1.00; Grimsby, 21.00; Muir's	
Settlement, 2.00; Dalhousie Mills, &	

Cote St George, 10.00; Lucknow SS,  
 25.00; Seaforth, 1st ch SS, 50.03; Lyn,  
 Ladies of Pro-byterian ch, 25.00;  
 Mrs Alex Strachan, Belgrave, 25.00;  
 Molesworth, Y P Miss Assco, 25.00;  
 Morrisburg, 10.00; St Catharines 1st  
 S School, 14.00; Toronto, Cooke's SS,  
 50.00; N Westminster S S., 20.00;  
 Hamilton, Knox ch, 50.00; A Friend,  
 Deer Park, 10.00; A Friend, Deer  
 Park, 2.50; Mount Forest, 3.00; Mt  
 F rest SS, 32.00; Deer Park SS, 25.00;  
 Bowmanville SS, 25.00; Toronto, Old  
 St Andrew's SS, 21.00; Halifax, St  
 Andrew's S S., 50.00; Halifax, Park  
 St SS, 50.00; Balderson & Drummond  
 S Schools, 7.00; Clayton S School,  
 3.00.—Total \$7202.54.

BUILDING FUND.

Already acknowledged, \$4172.69;  
 Newmarket SS, 15.00; Montreal,  
 Stanley St SS, 15.00; Miss Sutherland,  
 Quebec, 2.00; Seaforth, 1st ch SS,  
 15.00; Montreal, Wom Miss Soc, 15.00;  
 Per Mrs Day, Hamilton, 2.00;  
 "Nina" 1.00; N Westminster SS,  
 15.00; Toronto, St James Square SS,  
 10.00.—Total \$4262.69.

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

Receipts from 30th Nov., 1833 to  
 25th February, 1839.

Ministers Rates.—Rev J H Cameron,  
 \$28.00; K McKenzie, 15.01; J S  
 McKenzie, 23.00; Wm Dawson, 15.40;  
 A McMillan, \$7.60.—Total \$94,  
 of which for fines and interest on  
 arrears \$7.

Congregational Collections & Don-  
 ations.—Lower Musquodoboit, \$1.00;  
 St Andrew's, Truro, 5.00; Union  
 Centre, Lochaber, 4.00; Lake Ainslie,  
 4.00; Mount Stewart & W St Petera,  
 5.00; St Georges, N B., 1.00; Grove  
 ch, Richmond, 1.00; Woodville,  
 Caledonia, &c., 4.00; River John,  
 4.00; Kentville, 7.75; St James ch,  
 Charlottetown, 5.00; Chalmers Ch.,  
 Halifax, 4.00; West Bay, 2.00;  
 Leitch's Creek, 3.01; Middle Mu-  
 squodoboit, 1.25; West River and  
 Green Hill, 4.00; Middle River, CB,  
 3.52; Cavendish and New Glasgow,  
 3.00; St Andrew's, Halifax, 10.00;  
 Richmond, NB, 3.95; Glassville, NB,  
 3.00; Falmouth St Sydney, CB, 4.00;  
 Gabarus, CB, 1.00; Bass River, NB,  
 0.50; Valleyfield, P E I, 8.60; St  
 Matthew's, Halifax, 12.00; Windsor,  
 5.00.—Total \$109.97.

WIDOWS' AND ORPHANS' FUND IN  
 CONNECTION WITH THE CHURCH OF  
 SCOTLAND; JAMES CROIL, TREAS.,  
 MONTREAL.

Victoria, BC, Rev D Fraser, S	10.00
Owen Sound, Rev E W Waits	13.00
Muirfield, Rev H Edmison.	3.50
Chal ch, Kingston, Rev M	
McGillivray.....	8.60
Parkill, Rev J S Lochard	12.50
Cushing, 75; Pointe Portane,	
1.18; Grenville, 6.07.....	15.00
Rev R Chambers, Erzsoum.....	24.00
Hampden, Rev Dr Lamont.....	6.00
Norwood, Rev J Carraechacl.	12.00
Lanark, Rev J Wilson.....	10.00
London, Rev J A Murray.....	30.00