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The Presbyterian Record.

Vol. XVIII.

JUNE, 1893.

No. 6.

FUNDS OF THE EASTERN SECTION.

FOREIGN MISSIONS.

Bal. Dr. May 1, 1892.....	\$9,582 50
" " 1893.....	9,466 34

HOME MISSIONS.

Bal. Cr. May 1, 1892.....	\$ 298 65
" " 1893.....	815 42

AUGMENTATION.

Bal. Cr. May 1, 1892.....	\$3,483 62
" " 1893.....	3,685 64

COLLEGE FUND.

Bal. Dr. May 1, 1892.....	\$4,692 16
" " 1893.....	405 07

BURSARY FUND.

Bal. Cr. May 1, 1892.....	\$ 0 92
" " 1893.....	5 31

AGED AND INFIRMS MINISTERS' FUND.

Bal. Cr. May 1, 1893.....	\$ 405 65
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ON ALL THE SCHEMES.

Total Debt. May 1, 1892.....	\$9,294 72
" " " 1893.....	5,780 69

RECEIPTS AND EXP., MAY 1ST, 1892, TO APRIL 30TH, 1893.

	<i>Receipts.</i>	<i>Expenditure.</i>
Foreign Missions.....	\$25,434 72	\$26,518 56
Home " East.....	8,673 97	9,788 04
" North West..	1,729 30	1,729 30
Augmentation.....	7,983 68	7,781 68
College Debt.....	5,252 81	4,692 16
" Ordinary.....	10,819 92	10,975 10
Bursary.....	912 89	948 50
Manitoba College.....	215 61	215 61
Aged Ministers Fund.....	3,995 87	3,547 57
Assembly Fund.....	466 66	466 66
French Evangelization.....	4,057 18	4,057 18

The General The General Assembly meets in Assembly Zion Church, Brantford, on the 14th June, at 7.30 p.m. It is understood that the usual reduction in railway fare will be made. Commissioners will see that they get from the ticket agent at the starting point a receipt for the fare; and their attendance will be certified by the Clerks of Assembly at Montreal, in order that they may obtain reduced fare in returning. This is the arrangement which has been followed for the last four years.

FUNDS OF THE WESTERN SECTION.

Receipts for the year 1891-2.....	\$ 92,033 75
" " " 1892-3.....	103,000 00

HOME MISSIONS.

Receipts for the year 1891-2.....	\$ 73,742 44
" " " 1892-3.....	71,327 68

AUGMENTATION.

Receipts for the year 1891-2.....	\$ 27,621 71
" " " 1892-3.....	25,853 32

The Foreign Mission Fund began the year with a deficit, but the receipts have been over ten thousand dollars more than last year. We are not able to give the exact expenditure for the year but owing to this large increase the Fund will be in a better position than was anticipated some time ago.

The Home Mission Fund had a good balance on hand at the first of the year and although the receipts have been less by over six thousand dollars than the previous year the Fund is still in good condition and able to meet all claims.

In Augmentation the receipts are some seventeen hundred dollars less than last year. The Committee was obliged most unwillingly to make a small deduction of ten dollars from each grant, lessening the whole grant by eleven hundred dollars, but even with that the Fund is slightly in debt. We cannot give at present the condition of the other Funds.

Missionary Union. The International Missionary Union.

Union will hold its fourth annual meeting at Clifton Springs, N. Y., June 14-21. It is simply a meeting for a week each year of all foreign missionaries of every land and denomination who may choose to attend. Its object is the helping of each other by prayer and conference upon the great themes connected with mission work. Since 1890, Clifton Springs has been, by invitation of Henry Foster, the regular place of meeting of the Union. It has been for 40 years an excellent sanitarium, and the missionaries receive both physical and spiritual upbuilding. Its meetings are open and free to all. Persons other than missionaries desiring to attend the meetings can obtain accommodation at very moderate rates. Missionaries are entertained, free of charge, during the week of meeting.

Our Home Work.

Pres. College In St. Matthew's Church, Halifax, Halifax. 26 April, were held the closing services of the best session in all its history, of three quarters of a century, i. e. so far as numbers and all outward marks of prosperity are concerned, and let us hope that the outward is but an index of within. There were thirty-five regular theological students. The College was saddened by the death of one, Henry Chase Dickson who had attended the greater part of the term. Nine completed their course and enter the ministry. With its additional professor, with but the memory of its vanished debt, with its increased accommodation, and its large band of students, the future of the College is bright with promise for the future ministry of the Maritime Provinces. The degree of D. D. was conferred upon Rev. T. Sedgewicke of Tatamogouche.

Queen's College. The University of Queens had a grand closing season from April 23-26. The Theological College, or department, of the University has had a successful winter. Twenty-seven students were in attendance in the regular classes in theology of whom twelve were in the third year completing their preparatory studies, while seven others took a post graduate course.

The honorary degree of D.D., was conferred upon Rev. K. J. Grant, our missionary in Trinidad and Rev. Prof. Coussirat of Presbyterian College, Montreal.

The venerable Dr. Williamson preached the Baccalaureate sermon, on Sabbath, April 23, in the Convocation Hall, from 1 Sam. 25:17. "Now therefore, know and consider what thou wilt do"; and out of the full and rich experience of half a century in the ministry, spoke of the Scripture and of duty to the young men going forth to their life work.

Algoma Presbytery. Some of the Presbyteries are so far reaching that meetings are few, but are of proportionally greater interest and longer continued. The Presbytery of Algoma, at its third meeting not long since, continued for four sessions, and held public meetings on both evenings of its meeting, discussing, with the aid of Methodist brethren, during the first evening, "The desirability and practicability of interdenominational co-operation between the Presbyterian and Methodist bodies in rural mission fields," and on the second evening, "How best to utilize the Woman's Home Mission Society and the Y.P.S.C.E. for the development of spiritual life in our congregations." Both are weighty practical questions, and discussion of such in a right spirit will always tend to the better attainment of the end in view.

St. Louis Trembles. On the 21st of April, took place the Annual closing exercises and examinations of this school. During the past session there have been present one hundred and sixty-eight pupils, of all ages, from nine or ten to twenty years of age, of whom eighty-seven were from Roman Catholic families. The evidence of the spiritual life that prevails in the institution is the fact that during the session just closed, twenty-one of the pupils united with the church by professing their faith in Christ.

The name of this school is a familiar one throughout Canada, and in many places receives a warm support, of which it is well worthy. Of this we are sure, that could the whole church have been present to see the excellent order and the deep interest, to enjoy the thrilling singing as those French boys and girls sang with such heartiness their christian hymns, to hear the wide and accurate knowledge of Bible truth shown by their ready answers, to witness the thorough training in general knowledge, of those young people who are soon to be centres of influence for good among their French fellow countrymen, the school would have even a still more hearty support than it at present enjoys.

Synod of Mont. and Otta. The Synod of Montreal and Ottawa met in Knox Church, Ottawa, from Monday to Wednesday, 8-10 May, and was opened with a sermon by Rev. James Stewart, of Prescott.

Rev. A. A. Scott, of Carleton Place was chosen Moderator, and Rev. K. McLennan, of Levis, clerk, in place of the late Dr. Watson.

Besides the ordinary routine work, the following subjects chiefly occupied the Synod, viz.: The Aged and Infirm Ministers' Fund, The Mission to Lumbermen, chiefly on the Ottawa; Ecclesiastical Co-operation, especially where the different denominations have each but few adherents, Public Education in Ontario and Quebec, the State of Religion within the bounds of the Synod, The Relationship between Church and State, Temperance, Sabbath Observance, and Sabbath Schools. On most of these subjects reports were submitted by committees appointed last year to watch over the different departments. In some cases those reports were highly favorable, in others the reverse. How best to meet and overcome the evils of the past and plan for the future, well filled the close and careful sessions of the Synod. Several of the subjects on the list might well have occupied the whole time of the Synod, but the brief conference was enjoyable and profitable, and will give an impulse to more than one line of work.

A pleasant interlude on Tuesday evening, was the visit of the Synod, during the hour of their evening recess, to the Coligny College for tea, and, after tea, speeches in the interests of the College.

Augmentation The H. M. Committee, west, **deficit (West.)** being instructed by last Assembly to pay out only what was paid into the Augmentation Fund, have been obliged, with extreme regret, to send ten dollars less than the full amount to each of the 11 congregations receiving aid, as the Fund has not received enough this year, by \$1,300, to pay the grants in full. The Committee express the hope that Presbyteries will take steps to make up this deficit in augmented congregations within their bounds. In one Presbytery two men have done it. Surely between Presbyteries and congregations it will be done in all cases. In the Eastern Section this Fund is in a good condition.

Aged Ministers' Rev. Wm. Burns writes:—
Fund. "According to present appearances, the ordinary revenue this year, from congregational collections, will fall short about \$1,400.00, as compared with last year. Death has diminished a number of the Annuityants, but the applications to be presented to the Assembly will increase the roll again, and render the needs of the Fund as great as ever. Arrangements have been made in several Presbyteries for a vigorous canvass for the Endowment Fund. We trust the spirit of liberality will actuate the members of the church, when they are considering the needs of this Fund. The most that the Fund has been able to allow Aged Ministers, for the last three years, has been \$200.00; surely our church ought to do better than this." Yes surely!

MUSKOKA AND ALGOMA.

BY THE REV. ALLAN FINDLAY.

Superintendent of Missions in these districts.

THE past season has been most severe and trying, in many respects, the worst, so far as my experience in the work has gone. Heavy snowfalls accompanied by severe storms of wind with the thermometer much lower than usual, have rendered the work more trying than usual, calling forth patience and perseverance, causing us to experience more of the Divine goodness and care, at least to realize these more fully than perhaps we would under ordinary circumstances.

It is a pleasure to report that the work has gone forward in all the stations receiving supply, in many cases the zeal and energy displayed by the missionaries on the field, in the face of difficulties, was very marked. In some cases the services had to be omitted for a few weeks in many of the stations, the roads being so completely blocked with snow as to render travel impossible. This unusual state of affairs was in no case allowed to continue longer than was absolutely necessary. My own work also was

from this cause somewhat hindered. Very substantial progress has been made in some of the fields, while in all of them visited by me I found the people thankful for the attention given them in the past and hopeful for the future.

My time was chiefly given to the field within the bounds of the Presbytery of Barrie, though some attention was given to that within the Presbytery of Algoma. The staff of men on the field within these bounds, has been, in the Presbytery of Barrie, five ordained missionaries and sixteen catechists, in Algoma, seven ordained missionaries and eleven catechists. Many of these did work in other fields contiguous to those to which they were appointed, so that these thirty-nine men gave service in fifty-five fields. A few of the fields nearest to Toronto received occasional supply from Knox College.

As might be expected changes in the field are from time to time found necessary owing to the changed circumstances by which the field is governed, the closing of a station being sometimes as true a sign of prosperity as the opening of a new station, or the division of a field. Quite a number of such changes have been made in both Presbyteries, with a view to the more economical and effective working of the whole.

Twenty-one fields will be occupied during the coming summer by the missionary association of Knox College, eight in Algoma and thirteen in the Presbytery of Barrie. Last year a missionary was appointed for the benefit chiefly of the tourists on Muskoka Lake. This appointment proved so successful in its results and was so highly appreciated by the tourists and settlers in the neighborhood, that the society have been encouraged to appoint an additional missionary to Lake Joseph.

Very handsome and commodious new churches reflecting great credit on the taste and enterprise of our people have been opened during the past few months at Callander, Spruce Dale and Wyevale.

The financial returns of the whole district are expected to be somewhat better than last year.

Assistance in meeting the wants of the men in the lumber camps has been received from the Lumbermen's mission through Dr. Armstrong, of Ottawa, who again as in former years forwarded a large box of literature in French and English for the use of the men in the camps. The U. C. Tract and Book Society, through Dr. Moffat their secretary, have also done much to assist our Sabbath Schools in the newer parts of the field. Numerous parcels of Sabbath-School papers from kind friends, and last but not least boxes of presents for Christmas trees, have done much to help forward the work, and cheer those who are engaged in it.

Taking a view of the work over the whole field we have reason for thankfulness for the past and hope for the future. The progress in the estimation of some may be slow, but when we consider the difficulties and discouragements that our people have to contend with in many parts of the field, we have every reason to thank God and take courage.

The Western Missionary.

The *Western Missionary* has cast in its fortunes with the PRESBYTERIAN RECORD. Started about three years ago in Winnipeg, for the purpose of deepening the interest in the mission work of the North West, it has wrought steadily and well in its labor of love. Realizing that the greater circulation of the RECORD would carry its message to a very much larger constituency, it has decided to send its monthly budget to our pages.

THRICE WELCOME, *Western Missionary*!

It is hoped that the step, even better than with the quality of mercy, will be thrice blessed. The RECORD will be brightened by the facile prairie pens, the work in that vast field will gain by having its needs and progress more widely known, and the church at large, by this better doing, will have a richer life.

NOTES BY REV. DR. BRYCE.

Announce- The publishers of the *Western ment.* *Missionary*, wish to make the following statement:--

To our subscribers who have paid up past 31st of March, we make the announcement of March issue. Write to us whether you prefer to have the RECORD, including *Western Missionary*, supplied to you, or to have us refund the money received. We will do whichever you wish.

The rising tide of Missions. Many good, well meaning ministers, wonder why their Christian congregations are not more liberal toward missions. They look on the disposition to give to missionary objects as a kind of spiritual endowment, and if they find it absent, mourn the lack, and think their duty performed by a woeful complaint.

To us this seems all wrong. Even a Christian congregation needs years of training and cultivation and development before it will contribute systematically and heartily to missions. Cheery, stirring accounts of mission successes, pathetic recitals of mission difficulties, glimpses of the lives of heroic missionaries, touching pictures of the life of Jesus in his great missionary work, appeals to the rich promises of the gospel, make the passages of interest in every sermon, and give vigor and power to the common place and argumentative discourse. Ministers who become enthusiastic over missions will by skilful and earnest endeavor inspire their people.

But organization as well as inspiration is needed. How can the people give without channels of giving? 'Organize' say Drs. Cochran and Robertson, a "Young People's Missionary Association"; 'organize' says Mrs. Ewart, "Women's Missionary Societies" and "Girls' Mission Bands." Organize at any rate, suffi-

ciently to have the gifts of the people regularly gathered together. The monthly visit of a lady-collector with the 'RECORD' or the '*Western Missionary*' is a constant reminder, and is a stimulus to the tardy or the forgetful.

Possibly no one method of organization is best. But wise and continuous effort in mission work develops interest, and giving for the Lord's cause, not so much a duty as a Christian delight and privilege. Then it becomes "more blessed to give than to receive."

The Spring Work. The Church in the two Western Synods of Manitoba and Columbia is entering heartily into its Spring mission work. Just as the Manitoba farmer realizes that the Spring is short, so the pressing work to be done inspires the church with new vigor.

At the late H. M. Committee meeting in Toronto, 62 additional laborers were appointed for the former Synod, and 13 for the latter. These missionaries are distributed from Lake Superior to the Pacific Ocean, and are engaged in every variety of mission work; in the prairies and in the mountains; among the fishermen and among the lumberers, preaching to the miners and advising the railway men; following the new settlers from Ontario, or Nova Scotia, or Scotland; the crofter with his Gaelic, and the Icelanders and Scandinavians with their Norse. Some will even cross the line into Dakota to help the border settlements.

God has given the Canadian church an unequalled missionary inheritance. It is hard work, it is expensive, it is sometimes disappointing, but we lay our toil, our money, and our self-denial cheerfully upon the altar "for His sake."

Progress. Manitoba College, with its recent addition, is a scene of busy life and work. Its subscription list for the new \$40,000 addition has reached \$33,500. Sanguine friends hope to have the debt all subscribed for by December, 1893.

St. Andrew's Church, Winnipeg, has bought a beautiful new site, and will erect, it is said, a \$40,000 church upon it.

Westminster Church, Winnipeg, the latest child of the Winnipeg Presbytery, is a vigorous infant, under the charge of Rev. C. B. Pitblado, of California, and will build a church immediately.

A handsome new church is under way at Gladstone.

Mr. A. Fowler, B. A., who has been in the East collecting for the Morris Church has returned from Ontario and Quebec "bearing his sheaves with him." He has collected about \$1500 in cash, has secured \$400 worth of church furnishings; and expects \$600 more from Eastern promises. It will all be needed and will put Morris on a good footing. Thanks to generous givers in the East.

Rising Mr. S. W. Thomson, B.A., of Manitoba College, writes. "The town itself is a young rising one, at the Junction of the C.P.R. Southwestern branches, and is destined to have some prominence as a railway centre. It is surrounded by a good country and is likely to transact a considerable volume of business. Town lots are selling rapidly. Our church commenced work here last June, attaching Neepinka to the old Waskada field. Since its inception commendable interest has been taken in the mission. Attendance at services has been good, and the membership has gone up from zero to thirty. We have no church building yet, but one is needed and will doubtless be supplied in another year. Light crops and lighter prices are the cause of delay. Altogether it is a very promising mission, and with the growth of the town, this summer may be expected to develop considerable strength.

Picturesque Minnedosa Presbytery comprises **Binscarth**, the Highlands of Manitoba. The country is more wooded and less monotonous than other prairie regions. Old country people are attracted to it. Mr. A. P. Ledingham, the missionary there during the past winter, writes: This town is situated on the main line of the Manitoba and Northwestern Railway, about 270 miles north-west of Winnipeg. The mission field comprises three stations. Binscarth, the headquarters of the missionary; Silver Creek 12 miles distant, and Seeburn 8 miles from Silver Creek and 14 from Binscarth. The round trip for the three services was thus about 34 miles.

Binscarth has a comfortable church and manse with a debt of less than \$350 against them. Silver Creek built a new \$900 church last summer, and has against it about \$175. Seeburn intended to have built this summer but on account of light crops and low prices they thought best to wait another year.

A re-arrangement of the stations in that district at the March meeting of the Minnedosa Presbytery has put Silver Creek in with Russue and Minniska. This will make a good, strong, compact, self-supporting congregation. Binscarth, Seeburn and Bayfield form another congregation, not so strong financially, but yet strong because of the willingness of all to help the work onwards.

Ordained men have been asked for both congregations. The field is an interesting one and no man can labor in it without feeling that the blessing received is even greater than those that are imparted. The winter work, in this field at least, has not any real discomforts connected with it.

Estevan, the Three hundred miles southwest **Coal City.** of Winnipeg, on the Souris river, is the infant coal city, Estevan. During

the past winter, which has been the stormiest ever known in Assiniboia, Mr. F. Russell, B.A., of Manitoba College, has occupied the field as missionary. He writes as follows:—

Like most of our North-West towns, Estevan is built on speculation. But in its case, more than in most, the outlook is a good one. The rapidity of her present growth augurs well for the future. In consideration of its eight months' existence, which included six months of such winter as the country has seldom seen, its progress has been remarkable. With over 300 of a steady population, and almost as many more constantly on the move, several good places of business, and an ever-increasing number of residences, Estevan will hardly, even at this incipient stage, hold second place to many towns of a much greater age.

At present there is no place of service other than a hall not too well suited to the purpose, but this will probably be remedied in the very near future. The good average attendance at the services, and the interest shown in the work were very encouraging features.

Almost uninterrupted storms for several weeks hindered greatly the efficiency of work outside the town, at the Dunbar settlement, Coalfield, and the McKenzie settlement, but the attendance at these stations was fully as good as could be looked for under the circumstances.

The coming spring will see a great influx of people into both the town and the surrounding country, and if expectations are half realized the work to be done by the missionary in the district will be by no means a light one.

NOTES BY REV. PROF. BAIRD.

Indian Miss M. S. Common, now Mrs. For-
Schools. syth, retired in May from her work as teacher in the Okanase school. She has brought the school up to a high state of efficiency and was the winner of the Government's prize of \$60 for the best Indian day school in the Manitoba Superintendency. She also took a keen interest in the religious well-being of the children and amid considerable difficulties carried on a Sabbath school in their behalf. Naturally the children became very much attached to her, and one of them has petitioned to be allowed to accompany her to her new home which is at no great distance from the reserve.

This is quite in the line of what the Foreign Mission Committee regards as the best solution of the Indian problem. The great difficulty has been when we tried to treat the Indians in the mass as is necessarily the method on a reserve, but when these children are removed from the Indian environments and especially when they have their home in a Christian household, the implanting of Christian truth and development of civilized habits is a comparatively easy matter.

Mrs. Forsyth will thus carry on her good work although she is no longer formally commissioned by the Church.

Her place in the Okanase school is taken by Miss Mary S. MacIntosh, late teacher at the Crowstand, and the Crowstand vacancy is filled by Miss Helen Adams, who comes from St. John, New Brunswick, where she has for several years held an honorable place as teacher in the public schools. She was recommended by her pastor, the Rev. Geo. Bruce, in response to the intimation which appeared several weeks ago in the *Western Missionary*, to the effect that there were a couple of vacancies in our work.

So you see, Mr. Editor, that the distinction between Eastern and Western sections in mission work is gradually being obliterated. Some have preceded and some have followed you, sir, in crossing the line westward, and as long as we have in memory such names as the Rev. G. A. and Mrs. Laird and the Rev. A. W. and Mrs. Lewis and the Misses Armstrong, and as long as we have such evidence as is contained in the boxes of clothing that come annually for the Indians from the Maritime provinces, we will not fail to appreciate the interest taken by the Eastern section in our Western work.

Maple Creek The little band of earnest people that makes the congregation of Maple Creek have been engaged for two years in the attempt to erect a church. The students' missionary and the school teachers two summers ago made a brave beginning by quarrying with their own hands the first load of stone for the walls, and their example has been followed to such good purpose that nearly all the stone required and a considerable quantity of other material has been provided, or has been promised by volunteer labor, in some cases by those who in addition are giving as much money as they are able.

It has been found advisable to build the church of stone because this material is at hand, and any other would have to be brought a long distance. In a country where labor is as expensive as it is in the West, it is only a very modest building that can be put up for the sum the congregation proposes to expend, viz., \$1,500. Of this amount \$1,200 is in sight, including \$200 from the Church and Manses Building Fund, and \$111 which the missionary received last summer for preaching while on a visit to Scotland, and which he has most unselfishly devoted to the building fund.

Maple Creek is on the main line of the Canadian Pacific Railway, between Regina and Calgary. It is in a ranching and farming country, and the congregation has a communion roll of about thirty members.

Mr. Munro and his people are deserving of our

heartiest sympathy, and co-operation, and this paragraph is written to give those readers of the RECORD, who wish to assist a good cause, an opportunity to show their good will to a congregation which is doing its utmost to help itself.

Mr. Munro, like the rest of us, who knew the work in the West, of the late Rev. Angus Robertson, is an admirer of that pioneer missionary, and is calling his church the "Robertson Memorial" church. It is hoped the building will be a fitting reminder of a self-denying hero, the savor of whose labors will long abide throughout the West. Any contributions addressed to the Rev. R. A. Munro, Maple Creek, N.W.T., will be gratefully received and promptly acknowledged.

OUR INDIAN MISSIONS, A REVIEW.

BY REV. PROF. BAIRD.

OUR effort to evangelize the 30,000 Indians of the West is the oldest mission of the western section of the church. It was established in the year 1866, after ten years deliberation in the church courts.

The first missionary was the Rev. James Nisbet who had been already engaged for some years in Home mission work in the Red River settlement along with the Rev. John (afterwards Dr.) Black. Mr. Nisbet's brother was a foreign missionary, and two of his brothers-in-law followed him into the work in this land. He was a man of much prudence and devotedness, and he set a good example to the missionaries who have come after him by keeping the church papers of his day fully apprized of the progress of his work. The RECORD of the Canada Presbyterian Church, from 20 to 27 years ago, contains in his letters an interesting and detailed story of the toils and the slow-dawning success that attended his efforts to impress the truths of Christianity upon the red men of the plains.

They were in those days far different from what they are now. Buffalo were still plentiful on the great prairies that extended southward from the Saskatchewan. They were the lords of the soil and lived wild and free lives amid a rude plenty, and Mr. Nisbet had to appear before them as a suppliant and ask to be allowed to settle among them, a concession which was not at once granted.

Now the conditions are reversed, and the once proud and arrogant monarchs of the West come to the missionary's door and ask not only for the bread of life, but for the crumbs that fall from his table. The buffalo, their great means of subsistence, are gone, and amid the hardships that mark their transition to the white man's way of making a living, they are often near to starvation.

It is while they are in this temporary interme-

diate that the gifts of clothing, sent by the auxiliaries of the Woman's Foreign Missionary Society are so valuable. They keep many a shivering, suffering body from the exposure that invites disease and death, and they have been found a valuable adjunct to the other departments of missionary effort.

But our North-West is a country where the man who is at all adapted to his environment, can scarcely fail to make a comfortable living; and to contemplate the bestowal of these gifts of clothing for the indefinite future will be to incur the risk of pauperizing the recipient; and turning what is now a blessing to these peoples into something that shall become a hindrance. Already some of the reserves which in the past have benefited by these gifts have grown beyond the need of them, and it is only to the schools and to the less completely Christianized reserves that they now need to be sent in considerable quantity. On most of our reserves, however, the work is still in its infancy and will require this kind of support for a few years yet.

A study of the annual report presented to the General Assembly ten years ago shows that at that date there were only five points occupied as missions, with one laborer for each place. Now the number of missions is thirteen, and the staff includes thirty persons who in one capacity or other labor in word or doctrine.

These figures show that not only has the word extended but deepened. The difference, indeed, in method is so great that any comparison of the two periods which takes note only of such figures as those above, must be fallacious. Recent years have seen the dawn of the industrial boarding school movement for Indian children, and the Presbyterian Church has taken a prominent part in the establishment of these schools. We have now eight of them under our charge and the number of day schools—of which class we have three—has not increased during the decade.

In these industrial boarding schools the children of all ages, from four to eighteen, are taught not only to speak English, to read, write and cipher, but especially to live like white people, to be clean and tidy in their persons and to do the work of the house and the farm in such a way that they will be able to earn an honest and comfortable living for themselves when they leave the shelter of the school.

In a number of instances where pupils have remained for two or three years, or more, in schools and have at length gone out and undertaken the responsibilities of life, they are doing well. In not a few cases young men who have been trained in these schools have married young women who have enjoyed similar advantages, and these young people have established households where God is honored and served by an industrious, regular and self-denying life.

Such beginnings are watched with the keenest interest and sympathy—the missionary and the Indian agent lend all the assistance in their power—and it is gratifying to be able to report that in several instances at least, the lessons learned in the mission school are bearing a rich harvest.

Of course it is easy for an outsider to expect too much, and many a time the visitor whom the proud missionary takes to see what Christianity and civilization have done, is too obviously disappointed that some of the amenities of civilized life are still noticeably absent. He fails to remember from what a pit of superstition and idleness and uncleanness the young lives have been dug when he asks that all the strength and the virtue of Saxon civilization should be appropriated within ten years.

Naturally it is to our work among the young people that we look for the most noticeable results, but the triumphs of the grace of God have been frequently signalized among the adult Indians, and one finds for instance in the Sioux reserve on the Bird-tail, that every family that calls itself Christian at all, has family worship, and that nearly every head of a family is willing to lead publicly in prayer, and these are almost all men who have been converted since reaching years of manhood.

Altogether our work among the Indians, although it presents several perplexing problems is full of encouragement. There are few missions where the number of conversions bears so constant a ratio to the consecrated and patient perseverance of the missionary. There are other fields where the missionary has had to wait five, ten or twenty years before seeing the first fruits of his labor in a changed life. There has been nothing corresponding to that in our work here. There has been no wholesale revolution, it is true—no nation born in a day—but every missionary has been blessed year by year in seeing some turn away from their idols to serve the living and true God. And there are constantly occurring cases where men hitherto bitterly hostile to the gospel have thrown down their arms of rebellion and embraced the offer of peace and pardon through Jesus Christ.

It was the privilege of the Rev. C. W. Whyte, of the Crowstand, to baptize and welcome into the church a month or two ago, old Singoos, a head-man of Côté's reserve who had many years been a leader among the opponents of Christianity, and the simplicity and evident sincerity of whose new-found faith are creating great consternation among his old allies.

May God hasten the day when these once "noble" red men who have shown such facility in adopting the vices of civilization, shall be ennobled again in a higher sense of becoming sons and heirs of God!

Our Foreign Missions.

Missionary Letters. The letters of this issue are all of deep interest. Mr. Wilkie's statement of the wonderful movement taking shape among the Mangs is most cheering; and how like to the experience of Christ when the common people heard Him gladly—how true to prophecy—to the poor the gospel is preached.

Dr. of Formosa and family will come to Mackay Canada this summer. Though it is quite a number of years since he was home, his thrilling story is still fresh in the minds of many. He has been over twenty years in Formosa and has witnessed a marvellous change. Mr. Gauld's settlement as a fellow missionary to Dr. Mackay has been a most happy one and it is hoped that still greater blessing is in store for North Formosa.

Mr. and Mrs. MacVicar. While gladly welcomed, the cause of their unwilling home coming from Honan, will be deeply regretted by their many friends and by the church at large. In the unsettled and trying times incident to opening this new mission, the strain upon the women has been very heavy. It is hoped that a time at home may restore Mrs. MacVicar and permit them to return to their loved work.

W.F.M.S. This issue of the RECORD is unique **W.D.** in this respect, that in the acknowledgments will be found the largest sum, if we are not mistaken, ever acknowledged in one sum for any scheme, in the whole history of our church, viz the \$41,168.70 received as the contribution of the W.F.M.S. West, to the Foreign Mission Fund, during the year just closed. But seventeen years have elapsed since the organization of this society, in Toronto. The beginnings were small but the latter end has greatly increased. The total receipts from auxiliaries and mission bands during the year ending April 30th, was \$40,414.26, which with sums from other sources, made the total cash receipts \$41,792.60, or more than \$4000 in advance of last year.

The annual meeting of the Society, held in London, 17-20 April, was largely attended and deeply interesting, three days being necessary instead of two, as formerly. How large a place this Society fills in our F. M. work will be seen from the fact that it furnishes between one third and one half of the whole amount raised for that purpose in the Western Section of the Church. True we cannot separate the giving of auxiliaries from that of congregations of which they form a part, but the giving shows what purpose and energy can do, in directing money into the Lord's treasury. May the zeal of earnest women stir up the men as well to accomplish more for Christ and the world.

Rev. Dr. Grant. Queen's University has honored itself and one of our missionaries, Rev. K. J. Grant of Trinidad, by conferring upon him the title of D. D. *What's in a name or title?* It is but the guinea stamp, yet where the mint does not blunder and stamp brass instead of gold with the guinea mark, the stamp is not to be despised. The gold gives value to the stamp but the stamp shows the value of the gold. In this case, as in many another, there are two points that make the degree a fitting one. (1) As a token of the kindly appreciation of the church at home of his long, faithful, and successful work in the mission field, it will be cheering and encouraging to the worker, for, next to the approval of God and a good conscience comes that of one's brethren. (2) Showing as it does to those among whom he labors, whether Indians or Europeans, the regard in which he is held at home, it will give added weight to his influence for good, and thus be materially helpful in advancing the work. Queen's gave Dr. Geddie, our first missionary, his degree in 1856.

Our Mission Jubilee. In July 1843, fifty years ago, the year that the Church of Scotland was rent by disruption, an overture was introduced for the first time into the Synod of Nova Scotia to undertake a mission to the heathen. The overture was sent down to Presbyteries, and next year the Synod appointed a Foreign Mission Committee, to investigate, collect funds, and report. Of this Committee Sir William Dawson is the only survivor. Next year they reported progress and were authorized to select a field and appoint a missionary. On the 24th September the following year, 1845, after much prayerful consideration they chose the South Sea Islands as their field and Rev. John Geddie as their missionary. Our jubilee of mission work might thus be dated from either next year, or the year following.

Whichever be chosen there should be some marking of this fiftieth milestone, not merely in demonstration, but in some very definite step forward in the great work of evangelizing the world. *Two lines of progress lie open before us, one, as individuals, the other, as a Church.*

Taking the first, one very definite way of commemorating such a jubilee, that we would specially recommend to any man who is able to do it, is to send a missionary as his representative to the Foreign Field. There are many in our church who could accomplish this without the slightest difficulty, and thus do so much towards lessening the sin and misery of the heathen world, besides doing a goodly share of the same blessed work at home. What a grand investment of wealth! What a brightening of earth as the effects of such work flowed down through other generations. What a gladness given to all eternity in the added saved ones. Pray over it ye men of means. With regard to the other line, there are many ways of helping to deepen the interest of our church. One way is by the diffusion of information, and it is understood that there is to be published a history of our missions in fifty years, with a view of stirring up the church to greater zeal and activity as she goes forward in her second half century of Foreign Mission work.

Pres. of Indore. The following resolution was **vs. Opium.** unanimously adopted by its Indore Presbytery at its meeting in Mhow, Central India, March 9th, 1893, and Mr. Jamieson clerk, instructed to forward a copy of the same to the RECORD for publication.

"That this Presbytery desire to place on record its sense of the great evil resulting from opium, Indian hemp, intoxicating liquors, the C. D. act, and all acts that countenance impurity in any form; its entire disapproval of and determination to oppose them wherever possible; and further, recognizing the great injury done to the people of India because of these, and their great hindrance to the cause of Christ, would urge all interested in the missionary work in this land to aid in their overthrow."

Counting members. One of the Honan missionaries writes: "We have decided to follow the general practice in giving statistics, and to count as members only those in full communion. If we were to speak of the baptized members, which includes children, the numbers here in China would increase very rapidly, as the Chinese are noted for having large families. So far, we have not baptized any children, but when those on probation at present are baptized, we have promised to baptize the children of the families concerned, some twelve or fifteen in all. We hope however, that some of the older children may be taken on profession of faith, and thus spare us the necessity of refusing them baptism on the profession of their parents. We have every cause for thankfulness to our God for giving us the first fruits, and we pray that very soon there may be an abundant harvest."

More Converts in Honan. The sowing time in a new field is often tedious, and the waiting long. Some time since it was stated that our missionaries in Honan had been gladdened by the first fruits, two leading men having been received in the church by baptism.

Dr. Smith, writing under date Feb. 12, says:—"You will be glad to know that we have five converts already baptized in Honan, all men, and that we have four men and four women on probation, some of whom we hope to baptize in the course of a few months. Our rule is that all applicants for baptism after passing an examination to show that their knowledge is sufficient, are to be kept on probation," to test the reality of their conversion. "for one year before being baptized."

When we consider the fierce prejudices of the Chinese, the many attempts of the enemy to hinder the work, it is a matter for great thankfulness that so soon the first fruits of harvest are appearing. It should be at once a rebuke to our faithlessness, and a stimulus to our zeal and diligence in the work.

LETTER FROM REV. J. GOFORTH.

Chü Wang, Honan, China,
Jan. 30, 1893.

DEAR RECORD:

THIS winter so far has been unusually severe. Snow has covered the ground for several weeks. The temperature dropped to six below zero. Teams can cross the river on the ice. The poor are suffering terribly; many of them are living on one meal a day and are without fuel. The only hope they have of warming themselves is from the sun which seldom shines through the clouds these days.

Mr. E. Cousino, manager of Jardine Mathieson Shipping Co's office, Tientsin, writes me under date Jan. 19th, and says 'We are having some very cold weather. The ice is nowhere less than fourteen inches thick. A great many poor people in the native city during last week are reported to have died of cold.' The suffering in the flooded districts must have been terrible, as the poor people are without fuel to warm their beds. This indeed is a dreadful country. I do not think the sum of human misery can be exceeded anywhere on the face of the earth.

It is interesting to note that the suspicions and prejudices incident to breaking new ground in China are gradually giving way in this town and surrounding villages. While the Fall fair was in progress an enemy thought to annoy us. He put up anonymous placards all over town, accusing us of horrid crimes and ending up by exhorting the people to rise up and expel us. Though the date set was noon of the most crowded day, it failed to collect a crowd outside our compound.

During the fair in company with a native helper I preached daily on the streets, and found the people more attentive than in most of the distant places visited; but at the same time found some few more outspoken in their opposition. This is as we would have it. It lets us see what men think of us and the Saviour we preach.

In all the surrounding villages, recently visited, with but one exception, I have been well received. On entering a certain village, I heard the people saying the teacher of the Jesus doctrine has come. They then chose us a place for preaching, and brought us a table and chairs. At another village a man brought me a seat and a pot of tea. At still another, a wealthy man before whose house I was preaching brought me out a chair, and when I had been speaking some time, brought me a drink of water. I was thirsty at the time and it called to mind the cup of water our Saviour speaks of. These little kindnesses are very helpful for what between preaching and eating a dry lunch at noon, I get very thirsty before evening.


The only village that seemed inclined not to receive us is about a mile away. On entering, the faces of the people showed we were not welcome. I first spoke but failed to get any response. Mr. Su next addressed them, but with no better result. Then Mr. Si tried to get a hearing, but they only mocked him till he finally gave up in despair. At this I read Matt. 10:14, 15, and explained it, applying it to the present case. At once a sudden fear seemed to come over the crowd. An old man called for them to bring me a chair. They made apologies and asked us to forgive them, promising to treat us properly when we came again. On the whole our village audiences have been very attentive.

Yesterday, Sabbath, it was our privilege to admit teacher Wang and his son into the visible church by baptism. It is upwards of a year since Mr. Wang professed conversion, and it is very gratifying to see the progress he has made in Scriptural knowledge. Young Mr. Wang has not been a full year on probation, but owing to his being afflicted with an incurable disease, we have accepted him on shorter probation as a special case. They are the first members of the native church of Chû Wang.

Their public profession caused two others then present to ask for baptism, one of whom has been found satisfactory and put on probation for a year.

Our hope and prayer is that Mr. Wang may be greatly used in reaching the educated among his fellow countrymen.

MEETING OF HONAN PRESBYTERY.

 REGULAR meeting was held at Ch'u-wang on Jan. 24th, Mr. MacGillivray, Moderator, in the chair.

Reports were received from the two stations of the mission.

At Ch'u-wang, it was noted that the anti-foreign feeling has been growing less marked; while at Hsin-chen it has been sustained more or less throughout the year, culminating in the removal of the roof from a building recently acquired but of which possession has not yet been obtained.

From Ch'u-wang the evangelistic work had been carried far afield; at Hsin-chen it was confined to daily preaching in the street Chapel, which owing to its advantageous situation, is always well attended.

At both stations the medical work affords every encouragement. Dr. McClure reporting 1718 treatments, and Dr. Smith 4677.

Rev. T. Sedgwick was nominated Moderator of the General Assembly, and Rev. J. H. MacVicar appointed commissioner, together with Wm. Nicholl, M. D., Brantford, and John Cameron, Esq., London.

Certificates of proficiency in the language were

received for transmission home concerning Mr. and Mrs. Goforth, Miss McIntosh, and Mr. MacGillivray, the last named of whom took 89.27 marks out of a possible 100.

A scheme was set on foot for arranging a systematic correspondence to the PRESBYTERIAN RECORD.

After hearing a medical opinion from the Doctors of the mission re Mrs. MacVicar's insomnia, now of two years standing, it was resolved, that Mr. and Mrs. MacVicar be requested to take a furlough to Canada and return as soon as Mrs. MacVicar's health may permit.

On two evenings during the meeting practical and devotional conferences were held.

J. H. MACVICAR, Clerk.

LETTER FROM REV. LAL BIHARI.

Be sure and read it. It stamps the writer as no ordinary man. Mr. W. G. Pender, of Halifax, hearing Rev. K. J. Grant speak of Lal Bihari, began corresponding with him, sixteen years ago, and forwards this letter recently received, which is of itself a good proof of the success of missions.

MR. PENDER,

DEAR SIR:—I must try to answer your kind letter. It teaches me this lesson among others, that I should live carefully, and labor diligently, when friends in Canada watch us so closely. By God's mercy I have been kept thus far—kept in health, kept in the faith, kept from falling, and if I can abide in Him, I will be kept to the end.

You speak of knowing Mr. and Mrs. Clark, they are both very dear to us all. Their gift for the college that we longed so much to get built, came just at the right time, and then their visit to us—a long journey, at heavy expense, convinced us still more of their true hearted sympathy—then their humble kind way, friends to the humblest of our people; and then the little book written and printed at the cost of Mrs. Clark, in which so many kind thoughts are written, make the Rev. Mr. Clark and Mrs. Clark very dear to us all. May God bless them, I know He will, for they try to bless others.

I may add that we look upon these good people as types of the thousands in Canada, who found us out, and who persist in their kind efforts to do us good. Believe me we are not ungrateful.

You want to know something of our people. It is hard to know where to commence. I can talk, but I write with difficulty.

Hindooism as such does not encourage education. "Who would feed a serpent on milk", asks a Hindoo writer, referring to education of females. This spirit deprives about half the population of India of the blessings of education. We know that changes are rapidly taking place, but these changes result from the introduction of the Gospel.

Superstition keeps multitudes of the other

half out of the school. For example, a death in a family may turn away a whole family connection from the school, and this may be perpetuated for a generation or two.

Then caste too paralyzes the human mind, it quenches all high aspirations—a loyal Hindoo can never escape from his caste. Parents do not need to consider what employment their children shall adopt. A farmer's son must be a farmer, a shoemaker's son could never become a William Cary, nor a weaver a David Livingston, and so on with the carpenter, potter, blacksmith, goldsmith, &c., &c. Their birth determines the trade, and in these trades it is doubtful if in successive generation you find in the handwork of the various crafts any progress; as stationary as the bird that never varies the plan of her nest.

And then their religion teaches that the Brahmin is the mouth-piece of their God, that he alone is fit to read and interpret their sacred books. To this high calling a youth of any other caste, whatever might be his power of thought or speech could never aspire.

Again, there is no wish to rise out of caste, it is the will of their Supreme that they should follow in the calling of their fathers and worship just as they did.

They do not object to one from a Christian land worshipping in the way prescribed by his religion. God so created him and if he pretends to forsake his own and adopt another, he is despised, mistrusted.

So with the Hindoo himself, to depart from the methods practised, is to be unfaithful, and he is bound with fetters forged in times immemorial, and every generation appears to have put in a new rivet.

Let Christians in Canada never question the divinity of their religion, as long as Hindoos are truly converted. The visible odds in India against the truth are tremendous, yet every week gives proof that there is an invisible power asserting itself, that overwhelms the opposing force. Dagon can't stand before the ark.

Discouraging as some aspects of the work are in Trinidad, yet we are highly favoured compared with our missionaries in India. We have almost daily encouragement, many have their faces turned towards the light, and we can only trust that they will keep their faces steadily fixed, until such a glow will brighten them, as will compel the acknowledgment, they "have been with Jesus."

The missionaries are now arranging for 100 Trinidad views, which first go to Toronto, and will there be fitted up for magic lantern exhibitions, and I suppose will be sent to Halifax, and other places to interest the young in the mission.

In closing I would say as the good people in Canada give us their men and their gold, let them also give, not copper, but golden, prayers and great will be the results.

LETTER FROM REV. DR. MORTON.

VISIT TO ST. LUCIA.

Tunapuna, Mar. 1, 1893.

I LEFT for St. Lucia, Jan. 23, by appointment of the Presbytery of Trinidad, and returned Feb. 25th.

Mr. J. B. Cropper our agent at Castries had planned the work and laid out my time-table with so much care that I followed his plan with scarcely a change.

There are four large sugar factories, at Crown Lands, Mabouya, Roseau, and Vieux Fort. At each of these there is a school, and at each I spent a Sabbath, going on from Vieux Fort to Cannelles, where our fifth school is, one Sabbath afternoon.

I visited the three estates in the Mabouya Valley, the three at Roseau, seven connected with the Vieux Fort Factory, five other small estates on the South end of the Island, and Marquis on the East coast.

The schools are doing a good work, though they have many difficulties with which to contend. Of these not the least is the prevalence on every hand of French Creole Patois, which the East Indian children find much more easy to learn than English. This tongue has no literature, and only a local, and restricted value, so that it is a great pity that it should stand in the way of English.

I endeavored to aid the catechists in their work, and direct them to right methods, so that they might spend their strength wisely. This I did very especially with respect to the systematic training of all who have been baptized; and I trust that in this some useful work has been done.

Generally speaking there is little or no opposition to Christian work among the people. Indifference however prevails, and courage and personal Spiritual health are necessary for agents who are left so isolated as our catechists in St. Lucia.

Without entering into detail I may state that I dispensed the Communion at Crown Lands, Mabouya and Vieux Fort, at the two latter places, for the first time in the history of the mission. The total number of communicants is twenty-two.

I baptized 31 adults and 42 children. I held 33 services for worship and 13 magic lantern entertainments, by which Scripture scenes were illustrated on the sheet, and enforced by oral instruction.

In doing this work I was much aided by R. P. Cropper, Esq., Protector of Immigrants, who kindly loaned me his horse, and to whom with his family I am indebted for a home so often as the work called me to Castries. Both myself and the mission owe him sincere thanks. The native agents also with whom I lived when at

the other stations, added to their earnest zeal and diligence the grace of a warm hearted hospitality.

At Forester, 4½ miles from Castries, on the road to Mabouya, Crown lands have been reserved for Indian immigrants and some allotments sold to our Christian people. This settlement is four miles from our school at Mabouya, two miles from Crown Lands Estate, and seven or eight miles from Roseau. It is therefore a good centre from which to work the mission, and in all future arrangements this new settlement must be kept in view.

The time has now come to consider seriously whether an ordained agent for St. Lucia should not be secured or aimed at, and I close with the earnest hope that this desirable object, an ordained missionary for St. Lucia, may shortly be secured.

SEMI JUBILEE OF OUR TRINIDAD MISSION.

BY REV. E. A. M'CURDY.

Port of Spain, Trinidad,
7th April, 1893.

MR. EDITOR:—Of more than ordinary interest was the business of the Presbytery of Trinidad at its meeting on the 31st of March.

The chief item was the celebration, in a modest way, of the Semi Jubilee of the commencement of the Canadian Mission, by the presentation of an address to Dr. Morton, the senior missionary, and the holding of other services arranged by a committee appointed for the purpose.

The Presbytery met in the forenoon for ordinary business, but even then there were two or three items of exceptional interest.

Dr. Morton as Convener of the Committee appointed to secure legislation for the proper vesting of the properties owned by the various Presbyterian Churches in the Island, reported the passing through the Legislature a few days before, of "The Presbyterian Church Incorporation Ordinance 1893," by which a Board of Trustees, resident in the Colony, and consisting at present of Thomas Geddes Grant, Wm. M. Murray, and Samuel de Souza, members of the Pres. Church in Canada, of the U. P. Church, and of the Free Church of Scotland, respectively, was created, for holding the property, and for dealing with it from time to time as may be necessary under the direction of the Presbytery. This object has been in contemplation for many years, and efforts directed towards this end have been in progress for some time, so that it was extremely fitting that its accomplishment should be reached just in time to be reported at this meeting.

The Presbytery had no sooner disposed of this matter, than they were pleasantly surprised by

an intimation on the part of Dr. Morton of the gift of a lot of land in the neighborhood of the Church at Tunapuna, of the value of some \$200, the addition of which to the grounds already acquired for mission purposes there will much improve their utility and beauty. Though it did appear somewhat anomalous to celebrate the semi-jubilee of the commencement of the work of our senior missionary by receiving a gift from him, rather than by making a presentation to him, the only way in which it appeared that the Presbytery could well escape from their embarrassing situation was to accept with thanks the proffered gift.

The chief interest of the occasion however centred in the meeting of the Presbytery with the East Indian people in the afternoon. By five o'clock the church was well filled by an assembly of some 350 East Indians, all the members of the Presbytery, with the exception of two or three elders, most of the Canadian teachers, and a number of other friends from different parts of the Island. Rev. Mr. Hawthorne the Wesleyan minister of Tunapuna was also present.

The service commenced by the presentation of an address from the Presbytery to Dr. Morton congratulating him and Mrs. Morton on the part that they had been permitted to take in the founding of the mission, expressing gratitude to God that they had both been spared to labour together for so many years, side by side, during the greater part of the time, with their like minded fellow labourers, Mr. and Mrs. Grant.

After replying in suitable terms, Dr. Morton introduced to the Presbytery all his catechists, teachers, and monitors, who were present, of whom there were some twenty-five or thirty.

Then followed a few short addresses in Hindustani, by Indians from the various mission fields, Ujagarsingh, one of Mr. Grant's catechists, speaking on behalf of the mission congregation at San Fernando; Charles Soudeen, Dr. Morton's first Indian teacher, now a leading catechist in Mr. McRae's district and a member of the Board of Education for the Colony, on behalf of the Church at Princetown; and G. Jogannath, one of Mr. Thompson's catechists on behalf of Couva. Their addresses were full of congratulations to their countrymen on the blessings which they have received through the instrumentality of the mission, and of thanks to the missionaries and to the church, that sent them, for making known to them the Gospel message.

After singing the hundredth Psalm and reading the twenty third and one hundred and thirty third in English, Mr. Grant gave an address on Presbyterianism, and Mr. McRae preached a short sermon from the text "There is one God and one Mediator &c," both in the native language. Then a Hindu communion

hymn was sung and Mr. Coffin read the warrant for observing the Lord's Supper in the same language. The elements were dispensed to the congregation, members of Presbytery and other friends, by Revs. Mr. Dickson and Baboo Lal Bihari, the latter addressing his own people at some length. He was followed by Dr. Morton in a short address in both languages on Christian brotherhood.

At the close of the service there were some 18 persons baptized, about half of whom were adults, and the collection brought as a thank offering amounted to \$80.00 of which \$50.00 was contributed by a liberal friend who was present.

On witnessing the impressive service, one could not help realizing that, though the missionaries have a great deal of hard work and often meet with sore discouragements, yet they have their cheering experiences as well.

In his last report, Dr. Morton tells the church that he "began work at Tunapuna nearly twelve years ago without a single building, and with but one indifferent teacher, and two young converts." To-day he has two churches, 10 school houses used as chapels, 10 catechists, and a still larger number of teachers. He has a communion roll of about 50 East India converts, upwards of fifty of whom, gathered from all parts of his extensive field were with us at the communion table, a church full of hearers of the gospel of the same race, almost all of whom at least call themselves Christians, nearly 500 baptized adherents, 13 schools in which upwards of 1000 children are receiving instruction in the elements of a Christian education, and a people who have already learned the lesson of self help so well that during the past year they contributed \$452 to mission purposes, or an average of upwards of \$6.50 per communicant.

But on such an occasion the range of vision necessarily extended beyond a single field and embraced the whole Island, so that one could not help regarding the interesting congregation before him, so lately brought from the darkness of heathenism into the light of the gospel, as simply forming a part of the Indian Church in Trinidad, consisting of some 600 communicants, contributing last year \$2676.00 or an average of \$6.00 per communicant, having a college where 30 students are in training for the work of evangelizing their 70,000 fellow countrymen, and possessing 52 schools attended by upwards of 4,000 children, where the elements of an English education are imparted and the principles of the gospel instilled.

Such results as these, giving rich promise of even larger fruits in the near future, must be gratifying to every friend of the mission, cheering to all its members, and specially pleasing to the Mortons and Grants, who have for so long borne the burden and heat of the day.

And may not such results with propriety be referred to as a legitimate inducement to our students and younger promoters to give due weight to the claims of the Foreign Mission Field, when they are deciding upon the sphere of their life work. Would it not be an honourable ambition for any man to desire to be the instrument of bringing from the darkness of Paganism into the light of Christianity a few hundred of his fellow creatures, to say nothing of the development through all the future of these forces which such an achievement would be sure to set in motion.

For myself I may say that I regard it as a very great privilege, that after having been a member of the Synod at which the Mission was instituted, a fellow Presbyter for a little while, of Dr. Morton before he left Nova Scotia, the companion of Mr. Grant in his visitation of the congregations of Prince Edward Island on the eve of his leaving for Trinidad in 1870, and a member of the Foreign Mission Committee almost ever since, I have now been permitted at the close of the first quarter of a century of the mission's history, to see for myself so much of the work which the agents of the church have done in this field. It is hardly necessary for me to say that it is a great work, growing greater every day, and destined I have no doubt to influence very largely the future of this Island, and probably also of some of the neighboring Islands.

I wish that the whole membership of the church at home could have been present at that meeting at Tunapuna, when all the members of the Presbytery of Trinidad for the first time together sat down with the East Indian converts at the table of the Lord, and received the elements of the Saviour's broken body and shed blood at the hands of their Creole and East Indian brethren, or at the communion service at San Fernando on the following Sabbath, when some 400 Indian people from all parts of Mr. Grant's wide field completely packed the church, and listened with hushed attention to the story of Redeeming love, told anew in their own language, of whom no fewer than 160 commemorated the Saviour's love, while an English speaking congregation of Indians only a little smaller, consisting almost entirely of different persons, is to engage in the same service a fortnight later.

Sure I am that the inspiration of such scenes would fill every Christian heart with such fruitful gratitude as would not only secure ample means for carrying on the work with unabated vigour, but sufficient funds to sweep away immediately the few thousand dollars of debt which have accumulated against the F. M. Committee largely in consequence of the growth of the work in this field.

Go ye into all the world and preach the Gospel to every creature.

LETTER FROM REV. J. WILKIE.

MY DEAR RECORD :

AFTER nine months of waiting, watching, and prayer, the first decided break in the ranks of the Mangs at Indore, and the first large outward reception of them in the Christian Church, took place two weeks ago, when fourteen (14) of the men were baptised, followed by the baptism of four more last Sabbath, along with a Takoor—a caste just below the Brahmmins. Twenty-two men in all have been received by us—all heads of families,—and as the women are as anxious to be received, and seem to have a very true grasp of the truth, it means that we have thus broken away from the lower strata of the crumbling mass of Hinduism 23 families. Who can estimate what this all means ?

It was to us a deeply solemn occasion, and one for which we are deeply grateful. For the first time in the history of the mission have so many come forward at one time for baptism, and it is the first indication of a mass movement towards Christianity in Central India—a movement that seems to deepen and widen in the face of persecution and that already has spread to other places far and near.

We have been asked to send teachers to several cities not occupied by us, as they, too, want to become Christians—all the result of the story being carried by their own people, in one case, at least, as the result of their being forced to leave Indore through the persecution.

Nor is it confined to one caste. Two other castes in Indore at the present time are showing much interest in the Gospel, and several of them are asking for baptism. Such an evident working of the Holy Spirit is a call for duty that is both stimulating and encouraging.

True, those received were only low-caste Mangs, few of whom can read, with but little social influence and power, that will require much patient teaching and guidance; but they have souls, and already among them is seen very decidedly the elevating power of the Gospel of Christ. That we shall have many weaknesses to contend against and some failures to sadden us need cause no surprise; but I am convinced the movement is from God, and, if so, nothing can stay it.

At the Bombay Conference it was several times repeated that the more energetically the work is carried on amongst the low caste people, the greater the interest amongst the higher castes, provided work is carried on amongst the high caste on lines on which they can be reached; and no better method for this was pointed out than the Educational. In these missions, where the schools for the high caste people have been closed or carried on half heartedly, whilst at the same time the work which specially touched the

low caste people was carried on vigorously, the mission had almost no success, except amongst the low caste people, and the mission becomes largely a low caste one—*e. g.* the American and Mahratta Mission. The Brahmin converts, who became the giants of the mission, were brought in when the school work was actively carried on, and largely by the means of it. So keenly did that mission feel this that at last it felt freed to return to the original policy so far as possible.

On the other hand, the Methodist Episcopal Mission, whose largest success has been amongst the low caste people, actively pushes the educational work, and finds that each help and form the complement of the other.

Our experience is not old enough yet to be of much value; but so far, though our work outside the college has been so largely amongst the low-caste people, and, though the city is more or less moved over this Mang movement, yet it has not in any way affected our work in the college, nor our intercourse with the better classes—some of whom have expressed their personal sympathy with the Mang movement.

In the M. E. Mission, also, the colleges are becoming a greater power for good as the proportion of Christian students increases, even though many of them were originally of the very lowest classes. We must educate those of our Christian boys that show ability to use it right. This, too, we cannot afford to endanger by placing them in godless colleges, nor can we send them away to other missions, and so lose the sympathy of personal contact if we can do the work ourselves.

The establishment of three new High Schools—Mhow, Uggain and Neemuch—shows how our staff regard the matter, and we believe the largely increasing number of Christian boys in our college will tend to help on the work in the same direction. Work amongst both high and so-called low castes will thus be actively carried on, each re-acting on the other; the new religion of the former low caste pupils telling on the high caste, and the culture of the high influencing the low, till the time come when, in the fold of our Lord and Saviour Jesus Christ, they all rejoice in "One Lord, one faith and one baptism."

LETTER FROM DR. MARIAN OLIVER.

INDORE, C. I., 22nd March, 1893.

DEAR MR. EDITOR:—

The first hour yesterday, after choti hazri (a cup of tea and toast) was spent in the hospital with Miss O'Hara, over an operation on a young woman who had come in two days before from a distant village. To-day she is a happy woman and will go back to her home and sing the praise of the doctor Miss Sahibs.

After the operation I drove in my shigram—a closed in cart—into the heart of the city to our dispensary.

Only a few women had gathered and I found them all listening to a thrilling tale of a man who had poisoned himself, eaten something and died, is the way in which the woman, who was telling the story, put it. Her face was a mixture of contempt and disgust as she told how his dead body was still lying in the place where he died and not even a mehtar (the very lowest caste) could be got to carry it to the burning ghat.

On enquiry, I learned from the woman that anyone who takes his own life is not only shut out from heaven, but those also who touch the dead body are thought to be in danger of losing heaven also. Taking this information for my text, I sat down among them and had a quiet, earnest talk with them about the Christian's God and how the door of heaven is opened for sinners.

As we sat and talked together more gathered in. Three were mothers bringing their babies with eyes so nearly destroyed by ophthalmia that it is doubtful if sight can be saved.

Two were Bohra women—a Mahomedan sect—and strange to say they were not so self important as to think they should be seen and prescribed for first. Next to the Parsees, the Bohra woman think themselves the most important people in the world. They certainly are the rudest and most bigoted I have come in contact with.

Among the patients was a nice, clean, gentle, little woman, whom on questioning I found to be a case requiring the knife, so I told her to be on hand this morning and I would bring her in my cart to the hospital.

This morning when I drove up to the dispensary I found her sitting waiting for me, and, beside her, the brass drinking cup and tray, used as a plate, and a little bundle of clean clothes. I had forgotten about her and had my open dog cart, but she climbed up into it and rode through the city with me—a memorable ride to her and being an old woman she could safely ride in an open vehicle without exciting suspicion.

But to return to yesterday, after the dispensary work was over I drove into one of the Mahomedan mohallas (districts) of the city, to see a woman whom we had tapped for dropsy the day before. Unlike most Mahomedans she listened quietly and appears really interested when spoken to about Christ and the way of salvation. She cannot live many weeks. Shall we not rejoice that the opportunity of holding up the True Light before her has been given to us.

The mohalla in which she lives is inhabited by weavers and one often finds the way blocked by their rude looms.

From there I went to see a miserable bed-ridden creature whose husband followed me some distance when I came away, and at parting p

a rupee in my hand and entreated that I would show kindness to his wife.

It was almost twelve o'clock when I reached home, but the morning had been cool and the air soft and balmy, so I did not feel in the least wearied though very ready for my breakfast.

This morning I went early to the city and as no women had gathered at the dispensary I drove across the river and spent an hour among the Mang women.

These Mang people are the people who for several months have been wavering between heathenism and Christianity. They claim to have destroyed all their images and to worship only Christ, but as yet only a very few of them have come out boldly and asked for baptism. I found the women in great distress, but not so terrified as I had expected.

Two days before there had been a serious quarrel between the Mangs and Mahars, arising from the former having dared to mount the bridegroom on a horse when celebrating a wedding. This is an honor allowed to the Mahars but not to the Mangs and the latter had incensed the former caste by venturing to put themselves on an equality with them. A pitched battle had been the result and the police had to be called in.

I knew that all the men were either in jail or in hiding and so expected to find the women afraid to venture out. But as soon as they heard I had come they all ran to the house I was in and began pouring out their tale of woe. Most of them had a few bruises but only one woman was really hurt much. She had an infant only a few days old and not being able to get to any hiding place, had been severely beaten by the Mahars.

There are some nice women among these Mangs but the majority are very ignorant and childish. Their little houses are scrupulously clean, but they are so poor that they cannot afford to have more clothing than what will suffice to cover them and are not so tidy and clean in their person as they would be were they able to have a change of clothing.

Leaving the Mangs I went to see the wife of one of the leading officials in the city. Had she known where I had just come from, she would not have touched me nor asked me to sit down. She was busy celebrating a family festival of some sort and had a company of nearly a dozen singing women gathered into her zenana. She expected a lecture from me and so began at once to explain that it was just the same way as my people celebrated birthdays. I laughed at her and told her that in my country, when any person began making excuses and explanations like she was doing, we always suspected that they knew themselves to be doing wrong.

This afternoon I took the Christian girls who are our hospital nurses and compounders to see Lal Bagh. This is a lovely garden with a small menagerie adjoining it, belonging to Maharajah Holkar. It lies in the midst of shady mango groves and is much resorted to by the people of the city in much the same way as the parks of our own cities are, only that the few women who venture to walk about are always in little groups by themselves.

In a little more than two weeks I expect to sail for Canada, and since giving the charge of the medical work here into Miss O'Hara's hands a couple of weeks ago, I am only doing odds and ends of work.

I came across your letter to-day and recognized it as one of the many to be answered before leaving the country on furlough. You asked for every day events in our work here and I have just written down a sort of diary of how I employed the forenoon of yesterday and to-day.

LETTER FROM MISS JAMIESON.

NEENUCH, C. I.,

MY DEAR FRIENDS AT HOME:—

We have been for a few days at the Decennial Missionary Conference, and I never enjoyed two weeks in my life more than the last two. There were about five hundred missionaries present.

The Bombay people did the entertaining grandly but were not able to house half the visitors; so they put up tents enough to accommodate a regiment of soldiers, and here Willie (her brother) and I, with many others, lived while in Bombay. There were more than two hundred living in tents, and then nearly half as many more took meals with us in our large dining tent.

It was delightful. As all were missionaries there was no need for reserve. When you sat down beside any one you "made yourself known" at once; and as we seldom happened beside the same person twice, our new acquaintances are many. And what a lot of noble men and women we met. I feel proud to belong to such a band of large minded, brave, and good people. Some of them have been many years in India and have grown gray in the service.

The tone of courage and hopefulness with which these old men spoke, gave us newer workers fresh courage, and, to hear as we did of the wonderful work going on among the heathen in old fields, strengthened our hearts. Thousands are turning to our God, yes thousands! In one field they have had 2000 converts in one year!

Then the fine spirit displayed by all was most helpful. There was not once a jar about denominations, for which we werethankful. All wished to learn from the experience of others, and were anxious to be more faithful, and consecrated, and helpful in future. I hope we shall not soon forget the good received from all the meetings. We had a prayer meeting at half past seven every morning in which all joined. These were among the most helpful meetings of all.

I met nearly all my fellow passengers. They, like myself, learned much since our arrival in the country.

I forget to say that our tent was pitched on the sea shore. After dinner we used to meet on the shore and sing. And such singing! All the parts sung to perfection, and we had no less than nine languages, most of them the tongues of different parts of India, with German, Welsh, etc.

Well, we are all at home, and into work again. The weather is cold here, for India, and we will get up some strength for the hot season.

All our mission boxes went down in the Roumania! But we are thankful that it was not the new coming missionaries instead, for Dr. Reid was just on the point of taking their tickets on that ill fated vessel. We saw a poor man of

the Irish Presbyterian Mission whose wife was drowned in her. He was a fine old man, and he looked so sad.

Dr. Buchanan's little girl died about eight weeks ago. They have one fine little boy left.

Your loving sister,

MAGGIE JAMIESON.

LETTER FROM MRS. RUSSELL.

Mhow, C. I., Feb. 15th, 1893.

EDITOR OF "THE RECORD."

THURSDAY morning the 26th of January Mr. Russell, Miss Calder, and I, started off for Berwai, of which place you have already had some interesting accounts from Mr. Russell. We left Mhow about eight o'clock in the morning, reaching Berwai at twenty minutes past ten, the train being ten minutes late.

We were met at the Station by the Christian men and women of the place, and after the usual scramble by coolies for the job of carrying our baggage we started off for the Engineer's bungalow; these bungalows are similar to the Dawk bungalows and are occupied on nearly the same terms.

I am presuming that you know what a Dawk bungalow is, possibly you do not, so I may tell you now that they are bungalows erected by the Government all over India for the accommodation of travellers. A few minutes walk brought us to this bungalow, which is situated very prettily at the end of a long avenue of trees. We spent a short time getting our things arranged and in inspecting the bungalow. We found that one part was just then occupied by a Parsee who is the overseer of the road between Mhow and Berwai and he was down inspecting the road.

In about an hour and a half we had breakfast and then Mr. Russell started off to one of the surrounding villages with the men, and the Christian women came over to ask if Miss Calder and I would go with them to a women's meeting they were to hold that afternoon, to which we readily assented. It was not hard to make them understand although they could not speak English nor we Hindi. About two o'clock we started for the meeting, in the direction the women had told us to go, but as we saw no signs of a gathering we were wondering if we had made a mistake, when just then the women came up and we went with them to a place about 12 x 24 with two houses (perhaps I had better say mud huts) on it, a lot of chickens running around, a young calf tied to a small tree and just in front of the huts about a dozen women gathered, then you will have a faint idea of the place. They had brought out a bench for us to sit on (you know the natives always sit on the ground) but they had placed it very near the

self and I am afraid it did not appreciate the honor of our call, for it commenced to kick very vigorously and would not stop until our bench was moved away.

Finally we got settled down in the shade of one of the huts, and then our meeting commenced by the Christian women singing a hymn in Hindi, then one of them read a chapter from her Hindi Testament and explained it to the heathen women who listened very attentively, frequently asking questions.

Although we could not speak their language they were anxious to hear us sing and asked our women if we could not sing a hymn for them, so Miss Calder and I sang "God Loved the World of Sinners Lost." Evidently they enjoyed it, for as soon as we got through they asked for another, and after that wanted more, but we were afraid to stay out in the sun any longer, and after the Christian women had again told them of Christ and his love for them we came away. Miss Calder and I both felt the need of the language and longed for the time when we would be able to speak to these women and tell them of the Saviour.

As we were returning to the bungalow we met Raghu, one of the Christian men who had come to take us to visit the Rana's house, one of the chief men of the place who had sent us a pressing invitation. However we had to return to the bungalow to find out from Mr. Russell just what they wanted us to do. On learning that our going would probably open the house to the women and thus give them an entrance, we decided to go, so off we started with the two women and one of the men. Mr. Russell had gone (just a few minutes before we started off) to another village with the other men.

The short walk from the bungalow to the end of the avenue of trees was very pleasant, but I hardly think you would say so much of the walk from the bazaar. As I write I can see it all over again, the little narrow passage way with the mud stores on either side, such a thing as sidewalks being unknown in India, men, women, children, goats, dogs and cattle, all use the middle of the road, and of course we had to do the same, although it brought us into pretty close contact with many things we would rather have kept at a distance.

However after a hot walk through uninviting streets with a long procession of men and children following in the rear, one or two occasionally running ahead in order to get a better look at us, we reached the house of the Rana and here a new and strange experience awaited us. We were met at the door by his brother and escorted up-stairs. After waiting a few minutes they brought two chairs out from some mysterious place and nearly smothered us with the dust they brushed off. I think we would

rather have sat on the dust than taken as much as we did of it into our lungs. This was the first part of the programme.

We had just been seated about a minute when the Rana came in. He could not speak English and we could speak no Hindi, however we did the best we could to understand one another.

The very first question they asked was, "Is Miss Calder's shadi made?" (shadi means marriage) and when the women told them no, she was Miss Sahib, but I was Mem Sahib, it was very comical to see the look of wonder that crept into their faces. I suppose they could not understand how a girl could be grown up and her shadi not yet made. They looked at her in great amazement and Miss Calder laughingly remarked to me "they must think I am some new kind of a being." However they got over this and what with signs and a word here and there we managed to understand something of what they were saying to us.

Some of the women came out, but as there was a man with us they did not all come. Then they sent to the school and brought their boys home to see us. There were the Rana, three of his brothers, their three wives and six boys all sitting on the floor. The Christian women sang a hymn in Hindi. They were very anxious to hear us sing, so Miss Calder and I sang two hymns in English, at which they were highly delighted.

Then they commenced to do their part. First they brought some kind of perfume and rubbed it on our hands. The smell was almost more than we could stand, but we smiled over it and tried to look very happy, at which they took our handkerchiefs and rubbed it very vigorously on them.

Miss Calder and I looked at one another very pathetically, wondering what new experience we would next pass through. Then one of the men who had gone out of the room returned with some small beans and presented us with them, taking some himself and giving the Rana some. Miss Calder said, "I think it will please them if we eat some," so I forthwith put one in my mouth, and between the smell of the perfume, and the taste of the beans I was in a bad way, and I did hope they would not honor us any further, but it was a vain hope, for the next thing that came along was a plate of native candy of two or three different sorts.

I looked at the plate and wondered if I could possibly eat it, but while I was wondering they brought us some bananas and sugar cane, and I said to Miss Calder, surely they do not expect us to eat all this. For a few minutes we were in rather a dilemma, but you can imagine what a sigh of relief we gave when they signified to us that we might take some of it home. We started at one piece and managed to eat a little

of it, and they then took our handkerchiefs and wrapped the remainder up in them.

After singing another hymn for them, and the women had spoken to them again about Christ, to all of which they listened very attentively, we took our departure.

They were very anxious to have us come again, but we could not promise as we were to be but one more day in the place. We have since heard that our Christian women visit the place regularly to sing hymns and expound the Word. It was for this we went, and if our going has been the means of bringing this about we are more than repaid, for thus it is that one more door is opened to receive the glad tidings of the Gospel of our Saviour. We know that even the smallest act done in His name and for His sake will be blessed, and so we gladly leave the results with Him.

On our way back to the bungalow, when about half way down the bazaar we met a wedding procession. We stood for a minute or two watching it, and before we knew we were surrounded on all sides with the people who were taking part in the wedding. Again they asked the Christian women that very important question about our shadi's, and on hearing that Miss Calder's was not yet made they came a step or two nearer in order to get a better look at her, and again that look of wonder came into their faces; they could not understand it.

Just then the bridegroom came up, and I assure you he was a very odd looking individual. His dress was bright red, and just about covered with gilt and tinsel. Over his face he had a very peculiar looking tinsel mask which hung down like a small curtain. However as soon as he came up to where we were he lifted this tinsel mask from his face and stood staring at us. Whilst he thus stood an ox cart came up, and in it was the little girl bride, a wee bit of a girl of about six years of age and the man to whom they were about to marry her was a big ugly man probably over thirty.

It made our hearts ache to see this, but we saw an even sadder sight the next day in just about the same place. A wee bit of a boy six years of age and a baby girl one year old were having their shadi made; this is but one of the many and sad sights India has in store for new comers.

In reading about it you cannot realize the great sadness of it. It was the first time we had ever come into such close contact with anything like this, and we felt as never before in looking around on the dark faces surrounding us as they stood there preparing for this unnatural act, how impossible it would be for anything but the love of Christ to lift these people up out of their sin and degradation.

I can give you no idea of the misery, dirt and

lowness we saw in that one walk through the bazaar. After we reached the bungalow we rested for awhile until Mr. Russell returned from the village where he had gone to hold service.

We were so glad to hear from him that on the way from the village he had met Nano, the man whom he baptized a short time ago, and although his people are giving him trouble he is firm in his faith. When Mr. Russell asked him if he wanted help (as since he has become a Christian he finds it hard to get work) he said "No, I do not want you to help me at all, the Lord will do that, He will look after me."

In the evening we went with Mr. Russell to the place where he was to give a Magic Lantern exhibition. These exhibitions give him a splendid opportunity of preaching the word to great numbers. We had quite a gathering, some remaining but a short time, but others standing for fully two hours. About half past nine we returned to the bungalow, and just as we were sitting down to tea a crowd of Mohammedans came up to the door and asked Mr. Russell to repeat the exhibition the next night. They promised to get the place ready and tell the people if he would only consent.

We had intended leaving early in the afternoon but as Mr. Russell saw another opportunity of speaking for the Master we decided to remain over until Saturday.

Friday morning Mr. Russell went out to another Station where he had promised to hold a service, and about eleven o'clock we went with the Christian women to a village just outside of the bazaar, and there held a very interesting meeting. The men and women came out from their houses and gathered around where we were sitting listening very attentively whilst the women read to them out of the Bible and again spoke of Christ and His great love. Miss Calder and I sang some English hymns for them and the Christian women sang their Hindi hymns.

In the evening Mr. Russell repeated the Magic Lantern exhibition as he had promised and had a crowd of between two and three hundred people to whom they were able to preach. All these gatherings are opportunities for work and we gladly leave the results in the Master's hands.

You can simply form no idea of India's needs. Nothing but the Gospel of Christ can ever make India what she ought to be. I believe there are great and grand possibilities buried in these people, but they want to be brought to life. God had given this work into our hands, and as we look around on these people, many of whom have never even heard the name of Christ, it seems as though we were sadly neglecting the work He has committed unto us. The fields are already white unto harvest and the Master asks each one of you to share in the work of gathering it in.

Faithfully yours

MINNIE H. RUSSELL.

COLLEGE AT INDORE.

By REV. R. P. MACKAY, FOR MISS. SEC. W. D.

WHEN Mr. Wilkie was at home about four years ago, he appealed earnestly for \$10,000, towards the erection of College Buildings at Indore, which were urgently needed. Mr. Wilkie was encouraged in this appeal, by the prospect of getting another \$10,000, from the Indian Government.

The Foreign Mission Committee did not see its way to undertake this work and referred it to the General Assembly. At the meeting of the General Assembly, held in Toronto in 1889, the following resolution was passed: "The General Assembly recommends to the liberality of the Church, the High School and College work committed to Mr. Wilkie, and trusts that all necessary aid will be given him in his endeavors to raise funds to enable him to procure buildings requisite for the efficient carrying on of the work." The Church responded to this appeal, and Mr. Wilkie, after much laborious effort, secured the \$10,000, for which he asked.

After his return to India, the work was immediately begun. The plans are as follows:—A two storey building with a large Assembly Hall in the centre, 70 ft. by 40 ft., and surrounded on each flat by class rooms, library, etc., 25 ft., by 20 ft. The Central Hall is to be the height of the whole building, and its walls to constitute the inner walls of the class rooms around it. Between this Hall and the class rooms in the lower flat, are folding doors, that will, when necessary, throw the whole into one audience room, capable of accommodating 1200 persons, all of which will be needed, indeed is already needed at times. But, imagine Mr. Wilkie's disappointment, in finding that the Government, owing to financial embarrassments, is not able to grant the expected \$10,000. The first storey is completed and already in use, greatly to the comfort of the school, and for public gatherings two class rooms, thrown into one, are used, which although entirely insufficient for the crowds that come, yet are a very great improvement on what they formerly had.

Now the question is, what next? Will it be necessary to roof over the first storey, and complete some time in the future, at greatly increased expense, or will the Church come to the rescue and provide the other \$10,000?

It is true, that in the estimates for India, from year to year, the Buildings constitute a large item, but it is not large when compared with amounts expended in Church and Manse Building at home. This whole College, in which there are over 150 boys being educated, is not to cost when completed, as much as a very modest Church in City or Town, would cost in Canada. If some of our ministers at home, were living in such houses as our missionaries live in, in India,

it would be advertised as shameful hardship. We are not spending for building Churches, Schools, Hospitals, etc., in which all the eighteen missionaries engaged in five cities in India, are expected to do their work, as much money as two or three congregations at home spend upon themselves. The fact is that the Church has not been so far, providing reasonably suitable accommodation for the work they are asked to do, and the false economy recoils in the shape of broken down missionaries, which is more expensive still, and most disastrous to the cause.

Some friends in Canada, who had known about the situation have already begun sending contributions, and on the strength of these, Mr Wilkie is still pushing on the work as he is able. It is earnestly hoped, that many will be moved to contribute, and that the Mission staff may be spared the unpleasantness, of having begun a building they are not able to finish, which cannot but have an injurious influence in a community, which is only too ready to find something at which to sneer.

Any contributions sent for this purpose will be applied accordingly.

LETTER FROM MISS TINA SCOTT.

MISS Maggie Scott, a sister of Rev. A. H. Scott of Perth, Ont., and a graduate of Queen's, went three years ago to China in connection with the China Inland Mission. Her health failed. She came home, and a short time since was called to her eternal rest. To her sister in China, it must be doubly lonely, but she is working bravely on. She writes to a brother in reference to her return journey to her inland station."

"My heart was so sore, travelling that long journey, to know that there was not one single follower of Jesus, nor one single witness for Him in all these miles. We came through two large cities, several small towns, and almost countless villages, and found none who knew our Saviour as theirs. And most of these places seem so easily accessible, especially for itinerant work.

I miss dear Maggie more since coming back to our field, but the Lord makes me willing to do without her. How much He has been teaching me of Himself during these past months.

I just returned last night from visiting a number of villages with some native helpers. Two men took the front street where the shops were, Mrs. Ho and I went on the back streets. Such numbers gathered in different places. Some had heard before of one Jesus, but others had not, O the joy that it gave us to tell over and over again to the listening and curious women the blessed message of salvation. We visited five or six villages and spoke to hundreds of people. Pray for them that they may come to hear again and believe.

Church Notes and Notices.

The RECORD will be glad to receive and publish notices under any of the following headings.

CALLS.

From United Church, New Glasgow, N.S., to Rev. Anderson Rogers, of Windsor.

From Zion Church, Hull, Ont., to Rev. M. H. Scott of Winchester.

From Noel, N.S., to Mr. E. J. Rattee.

From St. Peters, C.B., to Mr. A. B. McLeod.

From Upper Musquodoboit, N.S., to Mr. James Stevens.

From Bridgeport, C.B., to Mr. John A. McGlashan.

From St. Lambert, Que., to Mr. D. J. Frazer.

From the Church of the Covenant, Toronto, to Mr. James McCaul. Accepted.

From Port Arthur to Mr. S. C. Murray of Neepawa.

From St. And., Windsor, Ont., to Dr. Battsby. From New Edinbg to Mr. J. McFarlane. Ac.

INDUCTIONS.

Mr. M. N. Bethune, late of Gravenhurst, into Knox Church, Beaverton, April 25.

Mr. C. A. Munro, as ordained missionary at Oxford, N.S., May 22.

Mr. A. Moreash as ordained missionary at Caledonia, N.S.

Mr. W. C. Morrison, ordained and inducted as missionary to Bay of Islands, Nfld, April 27.

Mr. Jas Burgess into Carleton, N.B., May 23.

Mr. H. K. Maclean into Acadia, N.S., May 9.

Mr. James McCaul into the Church of the Covenant, Toronto, May 18.

Mr. F. O. Nichol into St. Albert Ch., Sarnia, April 29.

Mr. Hugh Currie, formerly of Penetanguishene, into Leaskdale and Zephyr.

Mr. A. Beamer into Courtwright and Sombra, May 16.

RESIGNATIONS.

Mr. W. Galloway of Kirkfield and Balsover.

Mr. W. G. Mills of New Westminster, B.C.

OBITUARIES.

Rev. Alexander Grant was a native of Red Castle, Ross-shire, Scotland studied at new College, Edinburgh, was licensed by the Presbytery of Kirkcaldy, Fifeshire, in 1854. In 1865 he emigrated to Canada. After three years labor in mission fields, he was ordained in 1858, as minister of Owen Sound, Lake Shore and Sydenham. In 1864 he was inducted into Ashfield and Huron, seven years later these were divided and he labored in Ashfield until his resignation in 1885. He has since resided at Lucknow, whence he was called to rest, April 15, in his eighty third year.

PRESBYTERY MEETINGS.

Bruce—Southampton, July 11, 5 p. m.

Glengarry—Alex'a., July 11, 11 a. m.

Guelph—Guelph, May 16, 10.30 a. m.

Halifax—Chal Hall, Hx, July 11, 10 a. m.

London—Low. Park Ave., July 11, 1 p. m.

Montreal—Pres. College, July 11, 10 a. m.

Paris—Embros, July 4, 12 noon.

Peterboro—Peterboro, July 4, 9 a. m.

Regina—Qu'Appelle, July 11, 9.30.

Sarnia—Sarnia, July 4, 10 a. m.

Saugeen, Harriston; July 11, 10 a. m.

Stratford—Stratford, Knox, July 11, 10.30.

Toronto—Toronto, June 6.

Whitby—Bowmanville, St. Pa., July 18, 10 a. m.

Literary Notices.

A SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA: by Rev. Prof. Gregg of Knox College, Toronto, second edition, revised, is an outline of the leading events in the history of the Presbyterian Church in the Dominion from the earliest to the present time. The very best thing that can be said, and all that need be said, about this clear, full, terse, compact, book, is, that it has reached its second edition in but a few months after its first publication. It is a brief yet complete narrative outline of the history of the Presbyterian Church in Canada. It contains a chart of the Unions, pp. 250.

THE PRESBYTERIAN AND REFORMED REVIEW: for April, contains:—"The Real Problem of Inspiration" by Prof. Warfield;—"Luther's Doctrine of Inspiration" by Prof. Peiper;—"Hypo Evangelism" by Rev. J. P. Lilley;—"The Conflict in Germany over the Apostles Creed" by Dr. Zahn;—"External Evidence as to Seneca's writings and Paul's" by Prof. Mead;—one or two other articles, and forty six pages of excellent "Reviews of Recent Theological Literature" by Professors Green and Warfield of Princeton, and others. Both in its attitude and ability, of which some of the names are a guarantee, it is a "bulwark of the faith". Published for the Review Association, by McCalla & Co., 237 Dock St., Phila. Price \$3.00 per year, 80 cents per copy.

SCENES FROM EVERY LAND: is a new and delightful picture album of 400 pages, 11 x 13 inches. The greater part of the book consists of full page photographic engravings, each accompanied by a brief descriptive account, of many of the principal sights and scenes of travel; such as palaces, cathedrals, churches, monuments, and statues, of the old world; feudal castles, heathen temples, classic ruins of Italy, Egypt, Sinai, and the Holy Land, masterpieces of sculpture and painting in the Art Galleries of Europe, and views of mountain, lake, river, and forest scenery. Of these there are over 70 full page pictures of leading sights in Britain, 60 of the United States, about 35 each of Italy and France, 25 of Germany and Holland, and lesser numbers of China, Japan, India, Australia, New Zealand, Samoa, West Indies, S. America, Mexico and Canada. On a few pages in the last of the Album are over eighty pictures of leading people in the world to-day, kings, queens, statesmen, artists, writers, preachers, &c. It is printed on beautiful paper, very heavy and fine, and is sold at \$3.75 in cloth binding, \$5.00 in half morocco, \$6.50 in half Levant, and \$8.00 in full Levant. Mr. John Lindsay, of box 3 Paris, Ontario, is agent for its sale in Canada.

THE PRESBYTERIAN YEAR BOOK: for the Dominion of Canada and Newfoundland for 1893 has been received. It contains, besides other general matters, officers of the General Assembly, Boards and standing Committees, a sketch of Home and Foreign Missions and S.S. work, rules of Synods and Presbyteries, and alphabetical list of our ministers. Pres. Print'g and Pub. Co., Toronto. Price 25 cents.

"THE OLD AND NEW TESTAMENT STUDENT" no longer exists. In its stead is issued "THE BIBLICAL WORLD" issued by the University Press of Chicago, a worthy successor.

THE HOMILETIC REVIEW for May is fat and full of sap. One article is by Principal Cava... on the Testimony of Physical Science to the truth of Scripture." Price \$3.00 per year, to clergymen, \$2.50 per year in advance.

Sabbath School Lessons.

June 11. THE CREATOR REMEMBERED.

Lesson Eccl. 12: 1-7, 13, 14 Gold. Text, Eccl. 12: 1.
Memory vs. 13, 14. Catechism, Q. 63.

The problem of the book of Ecclesiastes is to show where happiness can be found, to show the life that is worth living. It represents the seeker after happiness as searching for it where multitudes often seek it, in knowledge, business, pleasure, power, etc., and only at last, when he comes back to God, is there any real satisfaction.

Our souls were made for thee
And they cannot rest until they rest in thee.

In chapter XI he begins to tell how life may be made worth the living, and shows in the first six verses that a wise and wide charity belongs to it. Then v. 9, he utters that celebrated saying: "Rejoice, O young man etc., but remember." This is not sarcasm. He is merely showing that youth is a time of joy.

Then comes the lesson of to-day, "Whilst thou *rejoicest* in thy youth, Remember also thy Creator in thy youth. It is a poor time to begin to serve God in the day of old age, with dimmed faculties and failing powers, when it will be too late to do the work, make the choices, enter the right paths of youth, as it is too late in harvest time to sow the seed of spring."

V. 1. Remember thy Creator. Remember his claims upon thee. He created thee, preserves thee, redeemed thee, and thou hast no claim to thyself. Remember His character, holy, just, good, true. Remember His love and give Him thine in return. *Youth*:—This is the best time, because, (1) there are fewer hindrances, the heart is more impressible, (2) there are fewer bad habits to unlearn, (3) we may never live to be old, (4) old age is full of weakness and burdens, (5) we will have a longer, happier life to serve God, (6) we will have a happier age, (7) For every sin we must give an account, (8) if we refuse God the Holy Spirit may leave us to ourselves.

V. 2. Old age is here likened to a cloudy day. In youth there is much of sunshine. But in age, clouds soon return after the rain, short are the seasons of brightness.

Then follows that famous picture of old age and death, showing how poor a time it is for undertaking any new life.

Vs. 2-4. Old age under the picture of a decaying, impoverished house. *Keepers*—The hands, keepers of the body. *Strong men*—The legs, which support the body as laborers furnish food for a household. *Grinders*—The teeth, as the women that daily grind the corn in an Eastern household, gradually cease in an impoverished house. *Windows*—The eyes growing dim. *Doors shut*—All the senses dulled. *Bird*—Old age sleep lightly, is wakeful early. *Music*—He has no more taste for it.

V. 5. Another figure of age. *Afraid*, age shrinks from hills or difficulties. *Almond*—Some think its white flowers a type of grey hairs. *Grasshopper*—The veriest trifle is a burden. *Desire*—All the appetites grow dull with age.

Vs. 6-7. A picture of death, which follows age, which is even a worse time than old age to which to put off seeking the Lord. The longer the worse.

Vs. 13-14. After all his search he is forced to the practical conclusion that the true life, the whole of life, is to fear God and keep his commandments, and all needed blessing will follow.

June 18. MESSIAH'S KINGDOM.

A MISSIONARY LESSON.

Lesson, Mal. III: 1-12 Golden Text, Mal. 3-17.
Memory vs. 8-10. Catechism, 61.

Time—Between 433 and 400, B. C.

Place—Jerusalem and Vicinity. Malachi was the last of the Old Testament prophets. He belonged to the period after the exile, of which we learned in our S. S. lessons several months ago.

About the time Malachi prophesied, Socrates was teaching in Athens, not very far from Jerusalem; Plato, a boy, was learning of him; Herodotus, the father of history was travelling and getting material for his works.

The circumstances were these. Nehemiah had effected reforms among the returned exiles and then he went back to Babylon for a time and they got worse than ever, neglecting their tithes, the temple, and their God, and, as a result, they were in a very poor condition. Malachi reproves their sin, shows them that it is the cause of their troubles, and warns them of the coming of their King who will thoroughly sift all their shams.

1. The coming one and His work, vs. 1-6. *My Messenger*—Also in Mal. 4: 5-6. John Baptist, see Matt. 11, 10: Mark 1. 2-3: Luke, 1: 76. *The Lord*—Jehovah, Jesus. *Seek*—Israel was expecting a king who would give them victory and wealth. *Suddenly*—"Like the priest whose duty it was to superintend the temple arrangements, and who might at any moment knock and demand admittance."

Vs. 2-3. *Who may abide*—His tests were very searching. How he exposed the hollowness of the Pharisees. His tests are given in the sermon on the Mt. Matt 5: 27-48. *Refiner's fire*—It separates the metal from the dross. *Soap*—Which cleanses impurities. *Sit as Refiner*—A beautiful picture. The refiner sits watching the silver, taking care that the fire is the right heat, and when he sees his image reflected in it, the process is complete, so our Lord watches his own, keeping the fire of affliction at the right heat till he can see His own image reflected in them and then it is complete.

V. 4. When their sin was purged away their offerings would be acceptable to God.

Vs. 5-7. In the fifth verse he gives a long list of their sins, and in God's name denounces them. We should remember that He is the same God yet, and hates the same sins, and only spares, in hope that men may turn from them.

Vs. 8-9. Here he turns to another sin and especially emphasizes it. *Rob God?*—They are astonished at the mention of it, until he shows them how they do it. *Cursed*—The whole nation. *Prove*—If they cease their robbery of God, He will bless them. *Devourers*—The drought, locust, etc., all that spoiled their harvests.

1. The Lord is coming to test us, as certainly as He was of old.

2. Can we abide His appearing, have our hearts been given up to Him, to be cleansed by His Spirit?

3. Are we guilty of any of the sins of verse 5?

4. A proportion of our worldly goods belongs to God. We are His stewards.

5. Withholding a fair proportion of our goods from God is robbery.

6. Robbing God in this way brings loss, "It does not pay."

7. Faithfully rendering to God His due brings true prosperity, not always in material wealth, but the wealth that He sees best for us.

June 25. REVIEW.

Golden Text.

Prov. 3 : 6.

The lessons for the quarter have been in Job, Proverbs, Ecclesiastes and Malachi. The whole has been summed up for review as follows.

Subject—SEARCH FOR THE HIGHEST GOOD.

I. Through the discipline of Divine affliction, in the book of Job.

II. Through the teachings of wisdom, in the book of Proverbs.

III. Through the experience of life, in the book of Ecclesiastes.

IV. The power by which the best life may be reached, that of the Saviour in His testing, purifying influence, in Malachi.

The review can be best made by looking over the previous lessons. A clear and definite knowledge of the facts should be impressed on each scholar, together with the practical teaching which naturally flows from this view.

July 2. PAUL CALLED TO EUROPE.

Lesson, Acts 16 : 6-15.

Gol. Text, Matt. 28 : 19.

Mem. vs. 14, 15.

Catechism Q. 65.

Six months ago there closed a series of New Testament lessons, which left Paul and Barnabas in Jerusalem where they had told the story of their first missionary journey and its successes, and where there was settled in the council at Jerusalem the great question of the admission of Gentiles into the Church without their becoming Jews. To-day's lesson starts from this point.

This second missionary journey, in which Paul and Barnabas separated, was begun probably early in 51 A. D., landing in Europe the following year. Paul was about fifty years old, and it was about 16 years since his conversion.

When the journey was proposed Paul and Barnabas were to go together, but Barnabas wanted to take Mark, and Paul did not. Neither could see as did the other, so they decided to separate and make two missions instead of one. Paul took Silas, and they were afterwards joined by Timothy. After visiting the old fields Paul wished to visit the regions still to the North, in Asia Minor, but was prevented; and finally guided to Troas, Troy, where he saw the vision and heard the call for help. His mind was full of the question as to where he should next go to preach, and in that anxious time came the call. God, in his own way always leads those who are willing to be led.

Vs. 12-15. The first Christian converts in Europe.

Philippi—Named after Philip of Macedon. The Epistle to the Philippians was written from the prison in Rome, 62 A. D., ten years later, to the church now founded by Paul. The Greek word shows that there was a prayer place outside the gate, a circular roofless place that served the Jews for worship where there was no synagogue. Where there was a synagogue, the Apostles always went there to preach. Here there were none but women. To them they preached, and the first European convert was made. Noble women! They attended to prayer and received the blessing.

Circumcision was the sign or seal of membership in the Old Testament Church; baptism in the New. The sign has thus been changed, but the command to receive the children into the church and to put upon them the seal or sign has never been withdrawn, hence we baptize the infant children of professing Christian parents, and the mention of household baptism such as is the case of Lydia, and the jailer, at Philippi, is strong proof that the apostles did the same.

July 9. PAUL AT PHILIPPI.

Les., Acts 16 : 19-31.

Gol. Text Acts 16 : 31.

Mem. vs. 29-31.

Catechism Q. 66.

I. *The Apostles persecuted*, vs. 19-24. They labored quietly for a time, making Lydia's house their home. There were very few Jews and hence little or no persecution. A poor slave girl possessed with a demon as with those in Christ's time, called after them. Paul cast out the spirit, healed her, and the wild demoniac utterances were stopped.

Gains gone—Jewish persecutions were usually stirred up by religious fanaticism; Gentile persecutions by personal or political interests. The gospel always interferes with unjust gains, and that is one reason why it meets with so much opposition.

Market place—This was the centre of all social life, a place where ideas were exchanged, not produce. The mention of rulers shows that it was practically the magistrate's court. *Trouble*—Faithful preachers always trouble a city or country that is indulging in sin. *Multitude*—The multitude is always easily aroused by appeals to self interest or prejudice. *Clothes*—The clothes of Paul and Silas, before they were beaten. *Stripes*—The custom with the Romans was to beat with heavy rods upon the naked body. In the list of his sufferings, 2 Cor. 11 : 22, Paul says, "thrice was I beaten with rods," while he says "of the Jews five times received I forty stripes, save one. The Jews were commanded not to exceed forty stripes, and always stopped at 39, lest they might mistake and give one too many. The Romans had no such limit. It was an awful punishment.

II. *The Apostles in the dungeon*, vs. 24-26.

Inner prison—deep, damp, dark, stifling, a fearsome place. *Stocks*—A plank was set on edge with two notches on the upper edge, the prisoners ankles were placed in these, and a corresponding plank placed above. There the feet were fast, a most painful position. *Sang praises*—With bruised and bleeding backs, in a position of torture, they were so cheered by the Saviour's presence and peace that they sang songs of praise. What a wondrous power is the religion of Jesus. *Earthquake*—How puny men's efforts at confining God's servants. How mighty He is when He moves.

III. *The Apostles unbound*, vs. 27-31. *Killed*—To avoid the shame and penalty of being put to death for neglect of duty. *Trembling*—He had known of their casting out the devil out of the slave girl, and felt that this miracle was in some way due to them, and was filled with fear.

This wondrous event convinces him that Paul and Silas are indeed teachers from God. At the same time comes an overpowering sense of his own unfitness to meet God, and falling down he asks the great question, "What must I do to be saved." *Believe*—Trust in a finished work. He believed. Then followed another household baptism; and great gladness and joy. The jailer is taken captive by a mightier than he and bound by the cords of love.

Preaching that does not interfere with the sins of men is not gospel preaching.

God can give songs in the darkest night. The great question is "What must I do to be saved." Have you honestly asked it? There is only one answer to it.

Accepting Christ always gives joy.

Acknowledgments

Rec'd by the Rev. Wm. Reid D. D., agent of the Church at Toronto. Office, Confederation Life Buildings. P. O. Drawer 2607.

ASSEMBLY FUND.

Rec'd to 5th Ap'l, '93 \$3000	61
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Rec'd to 5th April. \$51,007 76	
Ottawa, Knox	115 00
Castleford & c.	10 00
Caledon, Mel.	5 00
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\$4,144 56

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Esquensing, Boston	41 00
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Garden Hill	5 00
Cashel, Mel	19 45
Streetsville	71 50
Skipness	35 00
Winlaw	0 00
Listowel	0 00
Kingston, St And	0 00
Athens	0 00
Galt, Knox	0 00
Wick	0 00
St Andrews	0 00
Toronto, West	0 00
Wardown	0 00
Blytheswood	0 00
Wingham	0 00
Mono East	0 00
Mono Mills	0 00
Barton c e	0 50
Bracebridge c e	0 65

Ham, Westworth	40 00
Florence	6 75
S Mountain	26 00
Heckston	18 00
Picas Valley	5 00
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Stouffville	10 00
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Vaughan, Knox	63 97
Deer Park	40 00
Wyoming	40 00
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" St Marks ss	5 00
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Greenbank	3 50
Queensville	11 00
Ravenshawe	3 68
McMillan	1 29
Rev G Mackay	5 00
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Miniska	10 00
Sawyerville	10 00
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" ss	6 00
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Glenburne	5 00
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Lancaster s s	12 61
Markham St And.	90 00
" ss	10 00
Wil & Flora Greig	1 00
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Hamilton Knox	132 00
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Temperance	8 00
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Inerkip	3 00
Mrs Dickie, Truro	62 50
Charlott'n Zion	10 00
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Foly Village c e	15 00
Riverside	15 55
Bethel	25 10

\$58,645 05

STIPEND AUGMENTATION FUND,

Rec'd to 5th April. \$19,913 57	
Ottawa, Knox	120 00
Castleford & c.	15 00
Prescott	36 00
Tilbury, East	30 00
Z-phyr.	6 50
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In tron	3 00
W Nottawasaga	3 00
St Andrews	1 00

Rev D Stalker.....	10 00
Comber.....	3 00
Caledon East.....	8 00
Clifford.....	38 00
Melbourne.....	12 60
Richmond.....	10 00
Drumbo.....	29 00
Parkdale.....	150 00
Toronto, Ruth s e.....	10 00
Collingwood.....	20 00
Sault St Marie.....	15 00
Baseline, Kerah.....	10 00
Winnipeg St And.....	225 00
Fairbanks.....	10 00
A Friend.....	2 00
Primrose.....	4 00
Windsor.....	100 00
Ota Erskine.....	25 00
North Brant.....	2 00
Mimico.....	5 00
Orillia.....	75 00
Kintore.....	5 00
Sutton.....	7 00
Holstein.....	7 00
Mildmay.....	7 00
Belleville, John St.....	300 00
London St And.....	200 00
Sapperton.....	5 00
Quebec St And.....	100 00
Brucefield, Union.....	11 00
A Friend.....	5 00
Durham.....	24 43
Woodbridges.....	20 00
Maoc St Peters ss.....	10 00
Hull.....	5 00
Esquing, Boston.....	20 00
Winslaw.....	15 00
Mayfield.....	25 00
Claude.....	40 00
Sarnia St And.....	40 00
Pilot Mound.....	73 25
Arnprior.....	100 00
Alliston.....	3 00
Trenton.....	20 00
Wroxeter.....	6 33
Mont Stanley.....	47 00
" Calvin.....	20 00
" ss.....	15 00
" St Matt.....	25 00
Athelstane.....	10 00
Elgin.....	23 00
Stirling.....	16 00
Ota St Pauls.....	30 00
Seaforth, 1st.....	10 26
Vaughan St P & St A.....	30 00
Ross Cobden.....	15 00
Tor College St b cl.....	20 00
Melrose Lon & Shan.....	10 00
Rapid City.....	8 00
Richmond.....	15 00
Garden Hill.....	5 00
Cashel, Mel.....	8 30
Caradoc, Cooke's.....	3 00
Streetsville.....	50 00
Skipness.....	2 70
Kingston, St And.....	160 00
Athas.....	16 00
Port Perry.....	71 15
Listowel.....	40 00
Toronto, West.....	40 00
Waterdown.....	10 00
Blytheswood.....	4 00
Wingham.....	15 00
Mono East.....	3 00
Mono Mills.....	3 00
Ham, Wentworth.....	40 00
S Mountain.....	2 70
Heckston.....	5 00
Stouffville.....	10 00
Portage la Prairie.....	14 00
Pipestone.....	10 00
West Arran.....	6 00
Markham, St And.....	70 00
Thornbury & Cla.....	9 33
Hepworth & C.....	8 00
Haveck.....	6 80
Victoria & C.....	5 00
Corrwail, Knox.....	50 00
Maxville.....	30 00
Hartney.....	15 00
Colborne.....	10 00
Nialton.....	3 25
Dixie.....	5 25

Reafrew.....	70 00
" special.....	70 00
" c e.....	33 00
Deer Park.....	50 00
Wyoming.....	20 00
Mille Isles.....	5 00
Mont, Taylor.....	5 00
Valoartier.....	2 00
Weston.....	15 00
Bradford.....	15 00
W Guillimburg, and.....	10 00
St Johns.....	8 00
Sawyer ville.....	10 00
Mont, St Gabriel's.....	66 35
" s s.....	20 00
Belmont y p h s.....	1 20
Grand Valley.....	5 00
Tor, Bloor st s.....	20 00
Charleston & C.....	5 00
Friend, Caledon.....	2 50
Burlington.....	10 00
St Mary's, 1st.....	72 30
Appin.....	5 65
Tor, Erskine.....	125 00
Surrey Field.....	8 00
Moore Line.....	4 00
Waterloo.....	10 00
Innerkip.....	9 88
Ratho.....	20 00
Mont, St Mark's.....	46 50

\$23,376 39

FOREIGN MISSION FUND.

Rec'd to 5th April.....	\$55,453 48
Ottawa, Knox.....	206 56
Caledon Mel.....	5 00
Tilbury East.....	23 00
Tor Coulonge.....	10 27
Valetta c e.....	12 00
Homings Mills.....	2 00
Rokeby s s.....	5 00
Ota, St And y p m s.....	25 00
Leaskdale.....	13 00
Zephyr.....	12 00
Ota, St And s s.....	25 00
Nepean.....	5 00
Chesley.....	68 75
Duntroon.....	8 00
W Nottawasaga.....	4 00
S Andrews.....	2 00
Beamsville.....	10 00
Clinton.....	5 00
Arch McGeashy.....	10 00
Martha.....	5 00
Comber.....	3 00
Clifford.....	16 69
Richmond.....	10 00
Drumbo.....	34 50
Ladies s s.....	5 19
Parkdale.....	200 00
Toronto, Ruth st.....	7 00
Chas McLanaghan, sen.....	25 00
Caledon, St And.....	5 00
Gravenhurst Pres.....	50 00
Sault Ste Marie.....	5 00
Base line, Korah.....	2 00
Winnipeg, St And.....	285 00
Rev W Gauld, Formosa.....	50 00
Friend, Onondaga.....	1 50
Primrose.....	4 00
Windsor.....	25 00
Ottawa, Erskine.....	20 00
Beq Jas Sinclair.....	500 00
Orillia.....	75 00
Greenwood.....	2 50
Kintore.....	8 00
Sutton & C.....	14 00
Queens Miss Assoc.....	700 00
S Gallaway, sea.....	5 00
Holstein.....	10 00
Mildmay.....	10 00
London, St And.....	82 00
Belleville, John st.....	50 00
Friend, Uxbridge.....	5 00
St Mary's, Knox.....	30 00
Sapperton.....	3 70
Quebec, St And.....	25 00
Stayner.....	5 00
Port Perry.....	55 00

Port Perry s s.....	5 00
Dutham.....	47 50
Teuswater.....	7 00
Hull.....	5 00
Esquing.....	34 00
A M Y, Gravenhurst.....	9 00
Toronto, Erskine.....	321 19
Oneida.....	57 50
Ayr, Knox.....	95 31
Mayfield.....	40 00
Claude.....	41 25
Sarnia, St And.....	20 00
Monkton.....	6 85
Pilot Mound.....	5 00
Arnprior.....	100 00
Alliston.....	3 00
Warton s s.....	8 83
Mont, Stanley st.....	50 00
" Calvin.....	30 00
" " ss.....	10 00
" " ss.....	65 00
" " ss.....	20 00
" St Matthew's.....	100 00
St Louis de Gouzagne.....	5 00
Athelstane.....	20 00
Elgin.....	20 00
Portage du Fort.....	10 00
Seaforth, 1st.....	2 58
Vaughan, St P & St A.....	45 00
Ross & Cobden.....	25 00
Tor, Col st b class.....	10 00
Gordonville.....	2 50
Manitou.....	14 00
Port Arthur.....	21 00
Molesworth.....	20 00
Manilla.....	4 00
Cashel, Mel.....	19 10
Streetsville.....	40 00
Skipness.....	4 20
Winslaw.....	5 00
Nelson.....	10 00
Kingston, St And.....	125 00
Athens.....	5 00
W Smithson.....	5 00
Weck.....	45 00
Listowel.....	40 00
Tor, West b cla.....	46 58
Toronto, West.....	90 00
Waterdown.....	18 00
Wingham.....	20 00
Mono East.....	6 00
Mono Mills.....	4 00
Ham, Wentworth.....	60 00
J K Macdonald.....	60 00
Florence.....	5 40
South Mountains.....	20 00
Heckston.....	17 00
Picassont Valley.....	4 00
Vankleek Hill.....	58 00
Rhoda Hall.....	2 00
Stouffville s s.....	5 00
" ss.....	5 00
Rosemont.....	6 00
Portage la Prairie.....	134 00
Collingwood c e.....	3 50
" China.....	2 25
West Arran.....	8 00
South Plympton.....	25 00
J J Bell, Buffalo.....	4 00
J B McLaren.....	2 00
Colborne.....	6 00
St Thomas, Knox s s.....	50 00
Womens F M Soc.....	47,268 70
Reafrew.....	180 00
" St John's.....	60 00
Vaughan, Knox.....	40 00
Bolton.....	43 00
Deer Park.....	35 00
Weymoug.....	25 00
Mille Isles.....	5 00
Montreal, Taylor's.....	10 00
" St Mark's s s.....	50 00
Greenbank.....	33 20
Weston.....	15 00
W Guillimburg, 2nd.....	10 50
St Johns.....	3 00
Osgoode.....	8 50
Trenton.....	20 00
Montreal, St Gabriel.....	20 00
" " s s.....	20 00
Sandhill, & C.....	70 00
Grand Valley.....	7 85
Montreal, Crescent.....	100 00

Corunna.....	3 28
Tor, St And, special.....	650 00
Tor, Bloor St s s.....	170 00
Burlington.....	26 74
St Mary's, 1st.....	123 32
Appin.....	10 57
Tait's Corners.....	2 00
Annan s s.....	17 70
Markham, St John's.....	11 75
" St And.....	10 00
" ss.....	40 00
Will and Flora Greig.....	1 00
Brussels, Mem Mel.....	1 00
Moore Line.....	42 85
" ss.....	5 15
" c e.....	7 00
Temperance.....	8 00
Waterloo.....	12 50
Broadview.....	5 00
Innerkip.....	26 87
Ratho.....	5 00
Hampden.....	9 50
" c e.....	2 00
Tor, Erskine s s.....	20 00
" " ".....	40 00
Riverside.....	7 45

\$103,497 21

KNOX COLLEGE FUND.

Ottawa, Knox.....	20 00
Tilbury East.....	20 00
Horning's Mills.....	1 00
Leaskdale.....	4 00
Chesley.....	6 00
Clifford.....	10 00
Parkdale.....	45 00
Toronto, Ruth st.....	3 00
Sault Ste Marie.....	5 00
Windsor.....	20 00
Orillia.....	30 00
Kintore.....	5 00
Sutton.....	6 00
London, St And.....	40 00
Belleville, John st.....	30 00
Stayer.....	5 00
Durham.....	14 65
Toronto, Erskine.....	55 00
Tor Hope, 1st.....	16 16
Mayfield.....	11 00
Claude.....	10 00
Sarnia, St And.....	35 00
Beverly.....	11 38
Alliston.....	3 00
Seaforth, 1st.....	5 01
Molesworth.....	4 00
Manilla.....	2 00
Garden Hill.....	2 00
Cashel, Millville.....	9 80
Streetsville.....	25 00
Galt, Knox.....	29 00
Toronto West.....	40 00
Waterdown.....	15 00
Wingham.....	25 00
Mono East.....	2 00
Mono Mills.....	2 00
Ham, Wentworth.....	10 00
Stouffville.....	2 00
West Arran.....	2 00
Colborne.....	6 00
Fingal.....	25 00
Peterboro', St Paul's.....	25 00
Vaughan, Knox.....	18 00
Belton.....	17 85
Deer Park.....	8 00
Wymoug.....	10 00
Carluk, St Paul's.....	4 60
Bradford.....	5 00
W Guillimburg, 2nd.....	3 00
Grand Valley.....	5 00
Weston.....	3 00
Tor, Bloor St s s.....	15 00
Burlington.....	10 00
St Mary's, 1st.....	10 00
Appin.....	4 00
Markham, St And.....	1 00
Will and Flora Greig.....	1 00
Hampden.....	2 00

\$51713 63

QUEEN'S COLLEGE FUND.

Castleford	\$ 5 00
Martin' n St And	11 00
Parkdale	15 00
ONJha	30 00
London St And	45 00
Bellevil John St	50 00
Stayner	5 00
Ch of Scotland stud m	243 05
Esquesing, Boston	10 00
Sarnia St And	35 00
Arnprior	30 00
Vaughan St P & St A	20 00
Garden Hill	1 00
Waterdown	5 00
Mono Mills	1 00
Mono Mills	1 00
Ham Wentworth	10 00
Colborne	2 00
Pictou	13 50
Peterboro St Pauls	25 00
Deer Park	3 00
Wyoming	5 00
Carluke St Pauls	4 00
St Mary's ist	10 00
	\$2,004 75

MONTREAL COLLEGE FUND.

Chesley	\$ 5 00
Drumbo	9 50
Collingwood	20 00
Claude	8 00
Mono East	2 00
Mono Mills	1 00
Vankleek Hill	32 00
Peterboro St Pauls	25 00
Deer Park	3 00
Wyoming	5 00
Carluke, St Pauls	4 00
	\$627 75

MANITODA COLLEGE FUND.

Rec'd to 5th April	\$7,903 31
Ottawa Knox	20 00
Castleford &c	5 00
Tilbury East	20 00
Hornings Mills	2 00
Leaskdale	2 00
Nepean	2 00
Chesley	2 56
Duntroon	2 00
Clifford	4 00
Parkdale	30 00
Madoc St Peters	10 00
Primrose	4 00
Windsor	15 00
Orillia	20 00
London St And	40 00
Belleville John St	25 00
" New Wing	20 00
Sapperton	3 00
Stayner	5 00
Ch of Scotland	243 05
Hull	5 00
Toronto, Erskine	45 00
Mayfield	10 00
Claude	10 00
Sarnia, St And	25 00
Beverly	20 82
Arnprior	10 00
Alliston	2 00
Vaughan St P & St And	10 00
Tor, College St b cl	5 00
Richmond	12 00
Garden Hill	1 00
Streetsville	15 00
Toronto, West	30 00
Waterdown	6 00
Mono East	2 25
Mono Mills	1 00
Ham Wentworth	3 00
Stouffville	2 00
David Wark	5 00
West Arran	2 00
Cornwall, Knox	25 00
Colborne	2 00
Fingal	30 00
Peterboro St Pauls	35 00
Renfrew	25 00
Deer Park	5 00

Bradford	3 00
Weston	2 00
Tor, Bloor St ss	10 00
St Mary's, ist	8 00
Broadview	10 00
	\$3,754 97

WIDOWS AND ORPHANS FUND.

Rec'd to 5th April	\$5,409 62
Ottawa, Knox	20 00
Castleford	5 00
Tilbury East	15 00
Leaskdale	2 00
Nepean	2 00
Chesley	16 30
Beamsville	5 00
Corner	1 50
Clifford	7 00
Richmond	3 00
Drumbo	10 00
Parkdale	25 00
Collingwood	14 35
Sault Ste Marie	2 00
Winnipeg St And	40 00
Woodlands	2 35
Primrose	2 00
Windsor	20 00
Ottawa, Erskine	4 00
Orillia	20 00
Kintore	3 00
Sutton &c	7 00
Mildmay	3 75
Northville, John St	26 00
Belle Hill	2 00
Quebec, St And	25 00
A Friend	5 00
Durham	13 55
Hull	5 00
Esquesing, Boston	8 00
Toronto, Erskine	15 00
Mayfield	10 00
Claude	5 00
Sarnia, St And	15 00
Pilot Mound	4 00
Alliston	6 00
Trenton	6 00
Mont, Calvin	10 00
" s s	15 00
Athelstone	10 00
Elgin	10 00
Seaforth, ist	4 43
Vaughan, St P & St A	9 00
Ross and Cobden	3 00
Richmond	5 00
Molesworth	2 00
Garden Hill	2 00
Streetsville	15 00
Windsor, St And	48 00
Toronto West	20 00
Waterdown	10 00
Wingham	10 00
Mono East	2 00
Mono Mills	3 35
Bracebridge	2 00
Ham, Wentworth	7 00
South Mountain	1 00
Pleasant Valley	5 00
Stouffville	3 15
Rosemont	2 00
Portage la Prairie	15 00
West Arran	1 00
Cornwall, Knox	10 00
W Guilimbury and	3 00
Colborne	7 50
Bradford	3 50
Fingal	20 00
St Mary's, Knox	8 00
Peterboro, St Paul's	10 00
Deer Park	98 00
Wyoming	8 00
Weston	5 00
St Johns	2 00
Clinton	3 00
Grand Valley	5 00
Burlington	5 00
St Mary's, ist	5 00
Markham, St And	5 00
Waterloo	9 90
Innerkip	2 50
Peterboro St Pauls	3 00
Bath	3 00

Mayfield	10 00
Claude	5 00
Sarnia, St And	15 00
Pilot Mound	4 00
Alliston	6 00
Trenton	6 00
Mont, Calvin	10 00
" s s	15 00
Athelstone	10 00
Elgin	10 00
Seaforth, ist	4 43
Vaughan, St P & St A	9 00
Ross and Cobden	3 00
Richmond	5 00
Molesworth	2 00
Garden Hill	2 00
Streetsville	15 00
Windsor, St And	48 00
Toronto West	20 00
Waterdown	10 00
Wingham	10 00
Mono East	2 00
Mono Mills	3 35
Bracebridge	2 00
Ham, Wentworth	7 00
South Mountain	1 00
Pleasant Valley	5 00
Stouffville	3 15
Rosemont	2 00
Portage la Prairie	15 00
West Arran	1 00
Cornwall, Knox	10 00
W Guilimbury and	3 00
Colborne	7 50
Bradford	3 50
Fingal	20 00
St Mary's, Knox	8 00
Peterboro, St Paul's	10 00
Deer Park	98 00
Wyoming	8 00
Weston	5 00
St Johns	2 00
Clinton	3 00
Grand Valley	5 00
Burlington	5 00
St Mary's, ist	5 00
Markham, St And	5 00
Waterloo	9 90
Innerkip	2 50
Peterboro St Pauls	3 00
Bath	3 00

MINISTERS' RATES.

Rec'd to 5th April	\$2,532 83
A M Hamilton	8 00
Dr Dickson	20 00
S Young	8 00
W M M Kibbin	16 00
J Stewart	8 00
H McLean	10 00
J A Carmichael	8 00
Dr Smilie	8 00
A Paterson	20 00
R N Grant, D D	32 00
J M Crombie	8 00
J W Penman	8 00
Dr Middlemiss	8 00
J M Robbio	8 00
D C Johnston	30 00
Dr Reid	8 00
Dr Mackay	8 00
W Gould	8 00
Dr Smith	8 00
J Gosforth	8 00
D McGiltvray	8 00
J H McVicar	8 00
M McKenzie	8 00
J McDougall	8 00
W H Grant	8 00
J Wilkie	8 00
J F Campbell	8 00
W A Wilson	8 00
Dr Buchanan	8 00
N H Russell	8 00
W J Jamieson	8 00
Late J McKay	56 00
A E N Suckling	12 00
Dr R F Burns	10 25
T Wilson	8 00
Dr, MacVicar	8 00
	\$3,955 08

AGED & INFIRM MINISTERS

Rec'd to 5th April	\$8,165 40
Ottawa, Knox	25 00
Castleford &c	5 00
Tilbury East	27 00
Hornings Mills	2 00
Spencerville	5 00
Leaskdale	3 00
Nepean	2 00
Chesley	10 75
Duntroon	2 00
St Andrews	2 00
Beamsville	9 00
Comber	2 00
Clifford	10 00
Richmond	3 00
Drumbo	15 00
Mt Pleas't Lak'vl & P	10 00
Parkdale	80 00
Toronto, Ruth St	3 00
Springville	5 00
Collingwood	14 00
Winnipeg St And	40 00
Woodland	2 30
West Church	1 00
Primrose	2 00
Windsor	20 00
Ottawa, Erskine	4 00
Orillia	20 00
Kintore	6 00
Sutton &c	7 00
Holstein	4 00
Mildmay	4 00
London, St And	120 00
Bellevil, John St	26 00
North Luther	2 00
Quebec, St And	25 00
Stayner	10 00
A Friend	5 00
Durham	13 35
Teeswater	22 00
Hull	5 00
Esquesing, Boston	12 00
Blake	10 00
Toronto, Erskine	55 00
Ballinafad	2 98
Mayfield	20 00
Claude	15 00
Sarnia St And	40 00
Kippen	7 13

Pilot Mound	4 00
Arnprior	15 00
Alliston	4 00
Kilsyth	5 00
N Derby	3 00
Wmester	9 67
Mont Stanly	20 00
" Caivm	20 00
" ss	15 00
Athelstone	10 00
Elgin	10 00
Lachute, ist	6 00
Lachine, St And	43 72
Rev H Craig, Rowland NC	2 00
Stifling	8 00
Seaforth, ist	5 69
Vaughan St P & St A	20 00
Ross & Cobden	2 00
Melrose, Lon, Shaw	7 00
Port Arthur	25 00
Richmond	10 00
Molesworth	4 00
E Gloucester	3 87
Sault Ste Marie	2 00
Garden Hill	2 00
Millbank	5 00
Hornby	5 00
Streetsville	20 00
Listowel	25 00
Lower Windsor	4 03
Madoc St Peters	13 25
Toronto West	25 00
Ru-sell	13 50
Waterdown	10 00
Blythwood	3 78
Selkirk	2 00
Wingham	15 00
Londesboro	10 00
Mono East	3 00
Mono Mills	3 35
Flodden	2 27
Eadie's	4 76
Bracebridge	5 00
Ham Wentworth	7 00
Botheville	4 95
Sutherland's Cors	1 45
Florence	4 02
South mountain	1 50
Hockston	1 25
Rhoda Hall	1 00
Stouffville	4 00
Rosemont	2 00
Portage la Pra	15 00
West Arran	3 00
Kingsbury	10 25
Cornwall, Knox	20 00
Maxville	10 00
Lanark	7 00
Colborne	7 50
Tingal	5 00
Pictou	7 95
St Mary's Knox	5 00
Renfrew	30 00
Deer Park	10 00
Wyoming	8 00
St Eustache	1 04
Valcartier	1 25
Mount Pleasant	5 00
Barford	4 00
Weston	10 00
Bradford	5 00
W Guilimbury, 2d	3 00
St John	2 00
Russell	5 00
Mont St Gabriel	15 00
Clinton	3 00
Grand Valley	5 00
Windsor Mills	4 00
Toronto Bloor St ss	15 00
Charleston &c	3 00
Friedad, Caledon	2 00
Markdale	2 00
Burlington	5 00
St Mary's, ist	10 65
Port Hope, ist	10 65
Appin	10 00
Mar-boro	5 00
Markham St And	6 00
Hills Green	3 00
Alton	1 40
Moore Line	3 00
Waterloo	10 00
Maple Valley	2 00

Hiv Inhabitants.....	9 67
Rx, Chalmers.....	110 00
Springshill.....	51 00
Hx, St Matthew's.....	275 00
Bermuda.....	20 00
Sackville, N S.....	1 35
La Have.....	4 00
Waverley, N S.....	4 46
Whycocomagh.....	6 00
Beaufort, N S.....	4 29
St John, St David's.....	172 10
St Stephen's.....	130 00
Dundas.....	7 75
Hx St Andrews.....	140 70
Springside.....	50 00
Beq Chas Gregor.....	50 00
Truro, St Paul's.....	75 00
West Bay, C B.....	10 00
Rev E A McCur.....	10 00

\$798 68

COLLEGE FUND.

Prev ackld.....	\$13,932 69
Int E F Hart.....	00 00
Little Narrows.....	2 00
Int W A Patterson.....	93 34
Clifton, N S.....	11 42
Wallace, Knox.....	16 00
Int D E & W Horne.....	70 00
Charlotte'n, Zion.....	20 00
St Jas.....	45 00
Div l of B N A.....	301 73
Little Narrows.....	6 50
Riv Dennis.....	6 50
Glassville.....	8 00
Mira, C B.....	10 00
Int Dr Follock.....	12 00
Bridgetown & Anna.....	5 00
Div B of N S & Mer Hk.....	270 00
Wallace, St Matt.....	10 00
Stellarton.....	13 74
Kentville.....	15 00
New Annan.....	10 00
Int Mrs E Grant.....	90 00
E Scot.....	118 25
Pictou, Knox.....	37 00
Mahone Bay.....	10 00
Princeton, P E I.....	25 00
Richmond Bay W.....	4 00
for debt.....	12 00
La Have.....	10 00
Pictou, Prince's.....	90 00
Pugwash.....	15 00
Col at close of Col.....	35 87
Truro, St Paul's.....	30 00
Oxford.....	5 75
Alumni der T Cum'g.....	8 00
T Stewart.....	33 50
St John, St Stephen.....	50 00
Hx, St Matthews.....	70 00
St John, St And.....	40 00
Int Mary & Wm Rogers.....	50 40
T B Crosby.....	12 00
Loan to For Miss.....	400 00

\$16,973 73

NURSERY FUND.

Prev Ackld.....	659 89
Earlton, Kirk.....	5 50
Princeton P E I.....	5 00
Musq Harbor.....	2 00
Lower Stewiacke.....	3 00
St John Stephens.....	40 00
St Andrews.....	10 00
Int Matheson Beq.....	50 00
Hunter Gint.....	100 00
F F & Co, W prize.....	7 50
D J Welch.....	30 00

\$ 912 85

MANITOBA COLLEGE.

Prev Ackld.....	\$177 61
Pugwash.....	4 00
Oxford.....	4 00
St John, St Stephens.....	30 00

\$ 212 61

AGER MINISTERS FUND.

Prev Ackld.....	\$3,303 82
Little Narrows.....	1 50
Rev M McLeod, ra.....	3 75
Wallace, Knox.....	6 00
Rev A W Macleod ra.....	4 00
Carlott'n, Zion.....	15 00
Malagawatch.....	6 00
River Dennis.....	2 00
Bocobec, W & R P.....	8 00
Mira C B.....	8 00
Rev J R Munro, ra.....	5 00
Jas Kosbrgi.....	3 50
H B McKay.....	3 50
Wallace, St Matt's.....	4 00
Rev Wm Damson ra.....	3 75
D Wright.....	5 50
R C Quinn.....	3 00
Eimsdale.....	4 00
Rev D McKinnon ra.....	3 75
J A McLean.....	3 00
Kentville.....	4 00
New Annan.....	5 00
Wentworth.....	2 00
Rev D Sutherland ra.....	6 00
J Murray.....	22 00
W T Bruce.....	9 00
Shubenacac.....	1 00
Colostream.....	2 00
Einburg N. Scotian.....	12 33
Int F J Garbell.....	54 00
Geo C Peters.....	96 00
J Howard Hall.....	31 50
Rev H Crawford ra.....	3 00
A W McLeod ra.....	4 00
Mahone Bay.....	3 00
Grand River C B.....	7 00
Rev J M Sutherland ra.....	4 00
J A Greenlee.....	4 00
Samuel Boyd.....	3 50
J D McGilvry.....	3 75
A Stirling.....	4 00
D Henderson.....	4 00
Richmond Bay W.....	1 00
Rev J Roberts' n ra.....	3 50
La Have.....	4 00
Port Hood.....	4 00
Rev G Bruce ra.....	10 00
J M Robinson.....	7 50
Geo Leck.....	3 70
Chas Mackay.....	3 75
J A Cairns.....	4 05
Richibucto, St And.....	5 00
Rev A Burrows ra.....	58 75
St John, St Ste Dr Mc c.....	15 00
Pugwash.....	5 00
Rev D S Fraser ra.....	7 50
Mad Harbor.....	2 00
Int C J Kelley.....	15 00
Rev E D Millar ra.....	7 00
St John, St And.....	10 00
Lower Stewiacke.....	3 00
Rev E. Gillies ra.....	8 00
F W Murray ra.....	4 00
Truro St Pauls.....	5 00
Rev D McDonald ra.....	3 75
Oxford.....	2 25

\$3,995 87

Received by Rev. Robt. H. Warden D.O. Presbyterian Offices, Montreal, to 2d May 1893.

FRENCH EVANGELIZATION.

Already ackld.....	\$20,615 86
Montreal Calvin ss.....	210 00
Richmond, Que.....	5 00
Comber.....	4 00
Colbourg.....	10 00
Jeanie Patou.....	2 00
Geo D Fergusson.....	200 00
London St And.....	100 00
Mrs Hvee.....	2 10
Mrs H Nesbitt.....	1 00
Mrs A Barnett.....	1 00
Wallacetown ss.....	11 00
Carluke St Pauls ss.....	1 00
Brooklyn s c e.....	5 00
Kint re.....	6 00

1er Rev T C Perry.....	72 40
Mille Isles.....	5 00
Montreal Calvin.....	20 10
St Matthews.....	40 94
Spencerville ss.....	5 00
Pilot Mount.....	5 00
Litchfield, P du F & C.....	10 00
Ottawa, St Pauls.....	52 00
Stirling St And.....	3 00
Ross & Cobden.....	13 50
St Hyacinthe.....	10 00
Benlah, Man.....	7 00
Nepean.....	5 00
Beverley.....	3 00
Mrs W J Graham.....	4 00
Ham, Wentworth.....	25 00
Mont St Mark's ss.....	15 00
Mrs A McOuat.....	5 00
S Mountain.....	9 25
Quebec St And.....	50 00
Cornwall Knox.....	10 00
Renfrew, St And.....	50 00
Mont, St Gabriel.....	6 40
Rosemont.....	5 00
Otta Bank St ss, boys.....	57 50
Rev A W McLeod.....	12 00
Lethbridge c e.....	4 00
Mont Eskine ss.....	50 00

Per Rev. Dr Reid, Tor.

Castleford.....	70 00
Caledon, Melville.....	3 00
Tilbury East.....	20 00
Hornings Mills.....	1 00
Leskdale.....	5 00
Chesley.....	24 50
Dunroon.....	5 00
St Andrews.....	2 00
Caledon East.....	1 00
Clifford.....	20 00
Melbourne, Guthrie.....	12 75
Drumbo.....	19 00
Parkdale.....	120 00
Toronto, Ruth St.....	5 00
Collingwood.....	20 00
Sault St Marie.....	1 00
Base Line, Korah.....	1 00
Winnipeg St And.....	125 00
M & J Campbell, in box.....	63 00
Primrose.....	3 00
Windsor, Ont.....	12 00
Greenwood.....	1 00
Sutton.....	12 00
Holstein.....	10 00
Mildwest.....	7 00
Belleville, John St.....	200 00
Galt Knox.....	100 00
Sayner.....	6 00
Brucefield, Union.....	11 00
Durham.....	15 10
Woodbridge.....	10 00
E-guesing, Boston.....	20 00
Toronto, Erskine.....	64 00
Mayfield.....	25 00
Claude.....	70 00
Beverly.....	100 00
Arnprior.....	60 00
Alliston.....	6 00
Seaforth, 1st.....	8 61
Vaughan, St P & St A.....	10 00
Richmond.....	10 00
Molesworth.....	7 00
Cashed Melville.....	4 00
Streetsville.....	37 00
Skipness.....	3 95
Nelson.....	5 00
Athens.....	5 00
Listowel.....	40 00
Toronto Wes.....	30 00
Waterdown.....	10 00
Mono East.....	5 00
Mono Mills.....	4 00
Stouffville.....	5 00
Collingwood c e.....	1 50
West Arran.....	10 00
Colborne.....	10 00
Fingal.....	40 00
St Marys, Knox.....	3 00
Vaughan, Knox.....	25 00
Bolton.....	20 00
James McIntosh.....	10 00
Deer Park.....	14 00
Wwoming.....	8 00

Weston.....	5 00
Per Rev P M Morrison Hx.....	
Little Narrows.....	3 00
Clifton P E I.....	1 00
Charlott's, Zion.....	30 00
Malagawatch.....	2 00
River Dennis.....	7 00
N Glasgow, James.....	78 30
Mira, C B.....	3 00
Wallace, St Matt.....	1 00
Kentville.....	5 00
Summerside.....	16 00
New Annan.....	3 00
Wentworth.....	2 00
Shubenacac.....	1 70
Mahone Bay.....	7 00
Grand River, C B.....	15 00
Princeton in soc.....	73 35
Richmond Bay, W.....	5 00
Lower Stewiacke.....	3 00
Truro, St Pauls.....	40 00
Oxford.....	6 65
Rev E A McCurdy.....	10 00
St John, St Stephens.....	20 00
Richibucto St And.....	14 25
Sales French Lit.....	101 90

\$23,161 49

Est Alpin Chisholm...\$54 37
Mrs S H Marshall.....50 00
Mr Thompson.....5 00
N Glasgow, United ch.....209 59

POINTE AUX TREMBLES SCH.

Alreanda ackld.....	\$8,562 66
Burbridge St And.....	5 00
Lyn, Cent c i a soc.....	12 00
Montreal Calvin ss.....	50 00
Colbourg ss.....	50 00
New Richmond St A ss.....	7 00
Brussels' Mel ss.....	25 00
Brussels, Friend.....	5 00
N Georgetown ss.....	50 00
Exeter, St A.....	80 00
Parrott, Caven ss.....	25 00
Port Hope 1st ss.....	40 00
Mill St ss.....	10 00
Port Elgin ss.....	10 00
J W Carmichael & P A.....	
McGregor.....	50 00
W Mortimer Clark.....	50 00
Hobacageon Knox ss.....	10 00
Barric ss.....	25 00
Paul Dubeau.....	1 00
Williamstown St A ss.....	50 00
Ottawa, St A ss.....	50 00
Winnipeg, St A ss.....	50 00
Windsor, St A ss.....	50 00
Sutton.....	8 00
St Anthony St ss.....	50 00
Toronto, Cookes ss.....	55 00
Cardinal, friend.....	50 00
Kirkwall s c e.....	50 00
Lingwick.....	5 60
Mont Canl juv in soc.....	25 00
Fergus St A ss.....	12 00
Brockville, St Johns ss.....	25 00
St Stephens N B c e.....	50 00
Renfrew St A ss.....	25 00
John Brebner.....	5 00
Vankleek Hill ss.....	50 00
Ottawa Knox ss.....	50 00
Mont St Gabriel ss.....	50 00
Mrs Alex Orr.....	5 00
Tuition fees, Sc.....	1,052 25
Toronto, West.....	125 00
London ss.....	50 00
Portage la Pra c e.....	50 00
Onto fund.....	100 00
Mont Erskine ss.....	50 00
b cl.....	34 00
Truro 1st ss.....	50 00
Truro 1st Ch c e.....	50 00
Mahon.....	20 55
St John, St A ss.....	25 00

\$12,745 31

PRESBYTERIAN COLLEGE MONTREAL.
Endowment Fund.
 Almonte, St John.....\$67 85
 Vankleek Hill.....22 00
 Brockville.....200 00
 Osnabrock, St Matt.....14 70
 Hamilton.....200 00
 Almonte, St And.....143 72
 Cornwall.....340 00

\$986 50
Exegetical Chair etc.
 Hugh Cameron.....45 00
 Wm Drysdale.....5 00
 A Blackburn.....25 00
 John McLean.....25 00
 J R Lowden.....25 00
 T Fords.....25 00
 J S Archibald.....20 70

\$260 00

Scholarship Fund.
 R S Weir, Mont.....\$ 5 00
 P R McLennan, M P.....50 00
 Peter Redpath.....7 00
 David Morrice.....5 00
 Ham McNab St.....40 00
 Wm Drysdale.....50 00

\$205 00

Scholarship Endowment Fund.
 Beq Miss Cath Ross...\$400 00

Calvin Gold Medal Fund.
 Alumni Assoc.....\$40 43

Ordinary Fund.
 Mont, Calvin.....\$30 00
 " St Matt.....10 00
 Ross & Cobden.....12 00
 Mont, Taylor.....5 00
 Nepean.....5 00
 Montreal Chalmers.....20 00
 Renfrew, St And.....20 00
 Cornwall, Knox.....25 00
 Montreal, St Gabriel.....10 00
 Rosemont.....5 00

142 00

MANITOBA COLLEGE.
 Elgin Que.....\$10 00
 Montreal, Calvin ss.....10 00
 " St Matthews.....15 00
 " St Gabriel.....10 70

\$45 00

New HEBRIDES.
 Montreal, St Mark ss...\$15 00

Received by other Treasurers.

By Students' Miss. Soc. Pres.
 Coll. Mont., for St. Jean Baptiste, French Mission.
 Leeburn and Goderich Tp, Ont
 Conts and collections.....\$17 00
 Beechridge.....2 55
 R Tener.....5 00
 Miss E McMath.....5 00
 Norwood.....7 00
 South Finch.....3 40
 Lunenburg, &c.....34 00
 Glamis & Pakrtn.....37 50
 Alberton C E.....14 00
 W T D Moss.....4 50
 Aylin.....3 00
 Mont, St Pauls.....50 00

Mont, Naz St ss.....15 30
 Cote St Louiss s.....25 00
 Leeburn.....8 18
 Mont, Crescent.....60 00
 Mont, Knox Miss ss.....20 00
 Tiverton, lady.....2 30
 La Guericr.....15 00
 Victoria Miss ss.....20 10
 Mont, Egl St Jean.....00 00
 Mr R Masson.....1 00
 " G Hay.....5 00
 " R Blackburn.....5 00
 Lachute Aux W M S.....5 00
 Lower Onslow c.....12 00
 Mont, Taylor.....5 00
 " Chalmers s.....10 00
 " Erking.....25 00
 Cote St Ant, Mel s s.....15 00

\$432 13

HIGHER RELIGIOUS INSTRUCTION AND S.S. WORK.

Recd by Rev Mr Stewart, Toronto, to Feb. 21, 1893.

Rev Dr Reid.....\$17 00
 Perth, Knox.....2 00
 Erin.....1 00
 Ayr, Stanly St.....2 00
 Bleheim.....1 27
 Markham, St And.....2 00
 Cedar Grove Zion.....1 00
 Dunbar ss.....2 52
 Latona.....2 00
 Queensville.....3 25
 McMillan's.....45 00
 Rockburn.....2 00
 Blythe.....3 00
 Stayner.....3 30
 St Ann's Quo.....7 25
 Huntsville.....2 00
 Auburn.....1 00
 Drumbo.....5 00
 Ravenshoe.....2 91
 Clydsdale ss.....2 00
 Havelock.....2 26
 Qu'Appelle.....4 50
 Monkton.....1 00
 Branford, Z.on.....2 00
 Bethesda ss.....3 00
 Treherne.....3 00
 Merriton.....1 00
 Ormstown.....7 00
 Thornbury.....5 30
 Lochwinnoch.....4 00
 Ospringe.....75 00
 Chippawa.....1 27
 Eden Mills.....1 00
 Sonya.....2 50
 Dornock.....2 00
 Eric.....2 00
 Russel & Metcalf.....5 75
 Pt Edward.....2 00
 Brockville.....10 08
 Victoria B C.....3 80
 Malton.....1 58
 Pt Credit.....1 62
 Brooklin.....2 00
 Norwood.....3 00
 St Catharines.....5 25
 Tilsonburg.....7 36
 Niagara.....1 00
 Tor, Westminster.....12 00
 Presby, Pub Co.....15 00
 Kirkton.....2 00
 Milbrook & Jar Hill.....4 00
 Belgrave.....2 00
 Smiths Falls ss ss.....2 00
 Ashburn.....1 00
 Calgary.....2 15
 Niagara Falls S.....1 00
 Mallory Town.....2 50
 Tor, College St.....10 00
 Georgetown.....2 42
 Athens.....1 00
 Moffat Woolsey.....1 00
 Mincedosa.....99 00
 Madoc.....4 00
 Warsaw.....2 50
 Ham Central.....15 00
 Winterbourne.....1 00

Lieury.....3 00
 Maple.....4 00
 Amherstburg.....4 00
 Ailsa Craig.....4 00
 McDonald's Cors.....3 00
 Dorchester.....3 00
 Guelph.....50 00
 Stouffville.....4 00
 Mont, St Gabriels.....5 30
 Brandon.....19 31
 Madoc, St Pauls.....2 00
 Indian Head.....2 00
 Dundas.....5 00
 Little Harbor.....1 00
 Manitowaning.....1 00
 Renfrew.....6 00
 Danville.....1 00
 NW 'tminster St And.....5 00
 Blakeney.....4 00
 Morrison.....5 00
 Pine River.....1 00
 Port Elgin.....4 00
 Toronto, Mt.....10 00
 Gamebridge ss.....1 00
 Sarnia, St And ss.....20 00
 Mrs Shortreed.....21 00
 Balmford.....1 00
 Westwood.....2 00
 Agincourt.....2 00
 Howick.....5 00
 English River.....5 00
 Scotburn.....2 00
 Cheltenham.....2 00
 Mt Pleasant.....2 00
 Ham, Knox.....10 00
 Peterboro St And.....2 00
 Bervie Knox.....2 00
 Dungannon.....2 00
 Rockwood.....1 00
 Dorchester Sta.....2 00
 Cannington Knox.....2 00
 Newburgh.....1 00
 Balderson.....2 00

\$386 24

MINISTERS', WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES.

Received by Rev. Dr. Patter 31st Jan., 1893, to 30th April.

Ministers' Rates.
 W C Calder.....\$30 00
 McLeod Harvey.....74 00
 Robt Laing.....15 80

\$ 59 80

Prev acklgd.....1464 00

\$1523 80

of which \$24.50 for fines and interest on arrears.

Cong. cols. and donations.
 Youghal - Aug.....\$ 2 00
 St Stephens, N B.....2 00
 George Thompson.....5 00
 Moncton, N B.....10 00
 Fredericton.....70 00
 Sydney Fal St.....3 00
 Bass & Nich River.....2 00
 Black River and Nappan.....2 00
 Bedque.....3 00
 Souris.....5 70
 Newport.....5 00
 Gubarus.....2 00
 North shure and N Riv.....2 00
 A B R M St And.....5 00
 Hermon.....2 00
 Middle River, C B.....1 60
 Loch Lomoid.....1 00
 Sydney, C B And.....3 00
 Glace Bay.....5 30
 Sydney sines.....2 00
 North Syd 12y.....3 00
 Framboise, C B.....2 00
 Chipman.....1 00
 Boularderie.....1 00
 Newmiils, Chalo &c.....70 00
 Little Narrows.....1 00
 Thurnburn & S River.....20 00
 Charlott's, Zion.....3 00
 Mira.....00 00
 Kentville.....20 00
 Mahone Bay.....2 00
 Grand River.....3 00
 Richmond Bay.....1 00
 Lahave.....2 00
 St Johns, St Stephens.....15 70

110 62

Prev acklgd.....110 00

\$220 72

MANITOBA COLLEGE.

Ordinary Fund.

Treasurers, Dr. McArthur and Dr. King.
 Congs per Dr Reid.....\$879 79
 Church of Scotland.....243 45
 Congs per Dr Warden.....45 00
Building and Furnishing Fund.

Treasurers, A, McDonald and Dr. King.
 Prev reported.....\$14,884 50
 Hon DH McMillan, rpt 100 00
 Rev J S Hendrs' n. rpt. 50 00
 Mrs C H Campbell, furn 45 00

\$15,079 50

Robt McQueen, in last issue, should be \$51.00.

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