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OFFICIAL NOTICE.

The Twenty-sixth General Assembly of the Presbyterian Church in Canada will meet in the city of Halifax, and within St. Matthew's Church there, on Wednesday, 13th June next, at 7.30 p.m.

The Committee on Business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries, who may be commissioners, will meet in St. Matthew's Church, Halifax, on Wednesday, the 13th June, at 4 p.m.

ROBERT CAMPBELL,
ROBERT H. WARDEN,
Joint Clerks of Assembly.

* * *

In this issue, read "The World's Conference on Missions." It is brief and imperfect, yet it may lead some to send for the two volumes of the Report, and they will then have one of the best dollar's worth of reading ever printed, two volumes of the best thought of the most active and earnest minds, on the greatest theme, the evangelization of the world. Read also Mr. Mowat's Century Fund Memorial, and don't forget to put a stone on the heap. Principal Caven's article on Presbyterianism, in the "Plan of Study" for young people, will of course be closely coned. There is "Home Missions," by Dr. Robertson; there are letters from Yukon and Atlin. In the word from India one can almost hear the cry of the starving—listen and help. Mrs. Dr. Leslie writes from Honan to the children. A page in the Children's Corner gives an interesting

glimpse of Pointe aux Trembles; and many other things there to which may prove to some worth the reading.

* * *

Once more, and for the eighty-first time, have the seasons "marched past" our good Queen. It is hard to realize that she, too, is passing. To the present generation, the Empire, the flag, the throne, the Queen, are one. We have but one National Anthem. It seems almost as difficult to realize the failure of the arm as the falling of the sceptre that it yields. But we need not borrow ill, she is with us yet, yielding so little even to time that one can scarce believe her in the last score of her century, and with a vigor of body and mind that may carry her far towards its close. And the farther the better, for her eighty-first year has been one of the most wonderful in her queenly history, and in geometrical progression, as the years of her record reign multiply, does devotion and loyalty to her person and throne increase. God save our gracious Queen. Long may Victoria reign. And when she is called upon to lay aside an earthly crown for one immortal, Empire Day should be moved forward one sun upon the dial, and to coming generations keep green the memory of her who once so long and worthily was Queen.

* * *

How shadowy earth's distinctions in Church, or State, or Society, no matter how well deserved. In a very few years they will all have passed away, and then the one who, by the help of God's spirit, most faithfully, and truly, and unselfishly filled his place and did his work in life, whether in

lofty or lowly sphere, in the busy city throng or quiet country life, will have, in heart, grown likeliest to Christ, the best "well done" that Heaven can give, and one that lasts for aye.

* * *

One of the best meetings of the World's Missionary Conference was specially called one Sabbath evening on behalf of the famine sufferers. It was the public starting point of the committee of one hundred, in New York, who are appealing to this continent for India. It was specially grateful to Britons to hear one missionary after another introduce himself with "I am an American" to shew his fellow-countrymen that he was not prejudiced in favor of Britain, and then after telling of the distress and need, go on to speak in the strongest terms of the really marvellous work that for years Britain has done in seeking to lessen famines by great irrigation schemes, etc., of her equally wonderful organization for giving relief when famines do come, and of the heroic devotion to duty of the British civil servants and officers in carrying out this work of relief, sometimes even laying down their lives on the altar of duty. It was a feature of Britain's greatness that was new to most who heard it, a work of mercy the vastest in the world, a work without a parallel in the history of human governments, a work which the Empire with all its many burdens and cares is quietly carrying on, and which makes one more thankful than ever to bear the British name.

* * *

How much of heart tenderness and compassion there is in humanity when it realizes that there is need and suffering which it can help. Ottawa homes were still burning when help began to come, and in larger volume as the news spread. From Canada, from the Mother land, from far-off sister colonies in South Africa and Australia, from the U.S.A., until nearly a million of dollars has been given, and enough.

The reason that more is not done for India is that the state of matters is not realized. Take this fact that forty millions in India, seven Canadas, never know what it is to have enough to eat even in times of plenty. How the grip of want must widen and deepen as scarcity comes on. Take this further fact, that in the famine area are ninety

millions of people, besides the numbers in other parts that must feel the pinch of widespread want. Take another fact, that over seven millions, one Canada, are being supported by Government relief works; and another, that millions more, in greater need, do not come to the relief camps, the sick, the aged, multitudes of women, and multitudes more who are held in such bondage by superstition that they would rather die than break their caste by taking food from those of another caste or no caste.

Take this fact, that multitudes are dying of thirst as well as famine; and this,—that two or three months must elapse before the earliest rains can come; and this,—that even then, with most of the oxen to work the farms dead, and the people weakened to the last extremity by starvation, the crops must be put in with further weeks of waiting before a harvest. Take all these facts, and those who have ever seen a famine, but only those, may form some idea of the condition of India. Let churches take collections to give all a chance to contribute. Send all contributions through our own church channels, to be sent to our mission council in India, and they will not only be expended to the best advantage in relieving famine, but will also afford opportunity such as comes at no other time of leading the people to the Bread of Life; while the orphans saved from starvation, and brought up away from heathen influences, will in a short time become an important element in the native Christian Church.

* * *

The Report of the World's Conference on Missions will be published in two volumes of about five hundred pages each, paper, printing, and binding of the best. They will be ready for delivery early in the fall. To subscribers paying in advance they will be only one dollar, post paid, for the two volumes. Send subscriptions, with money, to the Publication Committee, Ecumenical Conference, 156 Fifth Ave., New York. Make Express money orders or P. O. orders payable to Edwin M. Bliss.

* * *

Parcels of back numbers of "Jewels," and "The King's Own," our own church papers for the young, may be had free for distribution. Write to Rev. R. D. Fraser, Presbyterian offices, Toronto.

THE WORLD'S CONFERENCE ON MISSIONS.

Where to begin; what to tell; how to describe in brief compass that wonderful gathering, is a problem more easily set than solved. To say that it was made up of twenty-five hundred delegates of whom more than seven hundred were foreign missionaries with terms of service up to half a century; that besides the delegates there were hosts of visitors from Canada and the United States; that after the morning prayer meeting from 9.30 to 10 o'clock, there were three sessions daily from 21st April to 2nd May; that these were thronged to the end, with frequent overflow meetings; that the conference deepened in interest to its close, more than fulfilling the highest expectations; is to give but a feeble idea of that greatest missionary gathering in Christian history. Hearing a strong magnetic speaker differs from reading his speech. It is speech plus person. It has "the man behind the guns."

Then besides the personality there was the atmosphere of the conference, that intangible something that pervaded the gathered missionary host and impressed others in proportion as they were susceptible to it.

Preparation for the Conference.

Other missionary conferences have been held, in 1854, 1860, 1878, 1888, all in England, and increasing in extent of representation with the extension of missions.

In 1896, four years ago the idea of a world's Ecumenical conference of foreign missions on this side the sea took shape, in the appointment, by representatives of some missionary societies in the United States, of a committee to consider, inquire, and report. Next year, January, 1897, on the report of this committee, it was voted to hold such a conference in the city of New York in April, 1900, and to invite every Evangelical Protestant missionary society in the world to take part.

A year later the acceptance of this invitation by the great majority of these societies was reported, the work was laid out, the various committees were appointed in the U. S. A. and Great Britain, committees on finance, on hospitality, on subjects, on speakers, etc., etc., and no effort was spared in perfecting arrangements for its success.

The Place of the Conference.

Big, busy New York, the metropolis of the

Western Hemisphere, with its between three and four millions of people, with its boundless wealth and luxury, and its close and strenuous struggle for daily bread, with its earnest, Christian activities and philanthropies, and the opposite in corresponding degree.

The central place of meeting was Carnegie Hall, on its commanding site about the centre of the city. It was a gift of the great steel millionaire, and will hold four thousand people. Here the morning and evening meetings were held, and the great topics discussed, while one or more overflow meetings in the neighboring churches accommodated those who could not get in. The afternoon sessions were divided among several subjects and churches, and that meeting could be chosen in whose subjects and speakers one was most deeply interested.

The Personelle of the Conference.

There were over twenty-five hundred delegates. Of these, the missionaries, more than seven hundred of them were first and chief, not in that they were the most prominent or did most of the speaking, but because of what they had done and the brave years that lay behind those calm, heroic faces. They were there from all lands, over four hundred women and three hundred men, from India and China and Japan, from the Soudan and the Congo, from Trinidad and Turkey and Thibet, from Central Asia and Africa and the islands of the sea, literally from the uttermost ends of the earth.

They were chiefly from the churches in the U. S. A., and home on furlough. They represented about one-twentieth of the world's missionary force. Some of them were in their prime, and were on their first vacation, gathering necessary strength for further service. Some were furrowed and grey waiting for the evening home call. One aged couple had gone out to Eastern Asia nearly sixty years ago, when modern missions were young and open doors were few, and now at eight-one and eighty-five, "if they had their lives to live over would not do otherwise." There were those who had passed through the Armenian massacres, who had seen their converts shot down, and heard the "zip" of the bullets as the leaden storm smote viciously around them. There was our own Mrs. Robertson, who had listened twenty-eight years ago to the night

howl of the savage in Erromanga, not knowing but that the next blood to dye the martyr's life would be her own and that of her husband, and who has lived to see it the home of a Christian people. There were those who had witnessed the horrid cruelties of Central Africa, who had weathered Arctic snows and tropic heat, and all in the spirit of Him who in love and pity gave Himself to save a lost and ruined world.

Then there were delegates, representing the home department of foreign missions, presidents, secretaries, and other officials of missionary and Bible societies, comprising many of the world's well-known names. There were ministers and many other Christian workers, men and women from all churches, Presbyterian, Anglican, Lutheran, Moravian, Methodist, Baptist, Congregational, Disciple, Friend, etc., etc. Bishop and canon and dean, pastor and elder and class leader, professor, teacher, clergy, lay, all trifling differences unknown, were one body, animated by one spirit and aim, that of giving the Gospel to all mankind. It was a type of the church that shall be when at last complete. It was a literal fulfilment of the Saviour's prayer, for they represented the Christian world and they were in the truest sense one.

Besides the delegates there were visitors many, chiefly from Canada and the U. S. A., drawn by the one common bond, love and loyalty to their King, and zeal for the world-wide extension of His sway.

Entertainment of the Conference.

It was generous, worthy of the nation and city and churches that for the time were hosts. All "foreign delegates," i.e., all from other lands than Canada and the U.S.A., were entertained free of charge, as were also all foreign missionaries. In all other ways possible the "Hospitality Committee" spared no pains to secure the comfort and happiness of their guests. In addition to this there were receptions by the different denominations to missionaries and delegates of their own churches; and one which did Canadians good was a reception on a sumptuous scale, by the British and Colonial residents of New York to all delegates and missionaries from Britain and her colonies, and to any who are working in British Territory. It was delightful, in a land where the British harp hangs so oft on the willow and the British flag is so conspicuous by its absence,

to find the tie to motherland not sundered by allegiance to an adopted country.

The Work of the Conference.

This work was the consideration and discussion of all subjects in any way connected with the work of Foreign Missions, and the fact that there were some sixty-six meetings on the programme and that to some of them several subjects were assigned, gives an idea of their scope and variety. The subjects were not theoretical but practical, questions that had arisen at some time or other in mission work, and that were of living interest.

By an immense amount of world-wide correspondence the subjects and writers and speakers had been arranged long before the meeting, the highest authorities on all subjects so far as they were known being chosen, and weeks in advance the complete programme, in pamphlet form, with places and subjects and speakers and dates in full, had been sent out to all the delegates.

Programme of the Conference.

On Saturday afternoon, 21st April, there was a meeting of welcome on behalf of those in charge, with addresses by ex-president Harrison, honorary president of the Conference, and by the chairman of the General Committee, with responses by representatives of the British, German and Australian delegations.

This was followed in the evening by a reception, when President McKinley on behalf of the nation, and Governor Roosevelt on behalf of the State and city of New York, welcomed the Conference, and with others such as General Harrison and Hon. Seth Low, spoke strong kind words of sympathy and cheer.

On Sabbath some three hundred pulpits of the city and neighborhood were occupied by delegates.

On Monday the real work of the Conference began. In the morning session at the central meeting were three great themes, viz.: "The Authority and Purpose of Foreign Missions," "The Source of Power in Missions," and "The Supreme and Determining Aim in Missions," introduced by Rev. Dr. Strong, of Rochester; Rev. J. Howard Taylor, of the China Inland Mission, and Mr. Robert E. Speer, of New York, in three addresses of great earnestness and strength.

In the afternoon ten sectional meetings had been provided for. The general subject was "Survey of Fields." The field assigned to meeting No. 1 was Japan; to meeting No. 2, China; to No. 3, Korea, Burmah, Slam; to No. 4, India, Ceylon; to No. 5, Malaysia, Australasia, Oceania, Hawaii, Philippines; to No. 6, Mohammedan lands; Turkey, Persia, Syria, Arabia, Egypt; to No. 7, Africa; to No. 8, South America, Central America, West Indies, Mexico; to No. 9, North America, Greenland; to No. 10, Hebrews in all lands.

At the great evening meeting was a "Review of the Century," by Mr. Eugene Stock, of London, Editorial Secretary of the C. M. S., one of the oldest and largest missionary societies in the world. "Centennial Statistics, by Rev. James Dennis, D.D., and "The Superintending Providence of God in Foreign Missions," by Rev. Arthur T. Pierson, D.D., followed by discussion.

All the papers and addresses, as were most of those throughout the Conference, were replete with knowledge, fact, fire, power, and whether viewed from the standpoint of style, oratory, or mental or moral or spiritual strength were of a very high order.

To this first day was assigned what might have afforded subject matter for weeks, and one might ask what was left for other days. But this was only the introduction. The other days were equally filled, though necessarily more in detail. To go over the programme of day after day would be tedious, but there was no tedium in the working out of that programme. Subjects such as "Evangelistic work in Foreign Fields," "its Character," "its Importance," "the Conditions of its Success," "The Manner and Form of Presenting the Gospel to non-Christian Peoples so as to Persuade and Win," "Native Agency in Evangelistic Work," "The Bible, its Translation and Distribution," "The Place of Education in Christian Missions," "The Medical Training of Natives," "Married vs. Unmarried men in the Mission Field," "Missionary Comity," "Co-operation and Division of Fields in Occupied and Unoccupied Territories," "Higher Education," "Mission Presses," "Self-Support by Mission Churches," "Industrial Training," "Young People in relation to Missions," "Present Missionary Movements among Students," "Future Ministry," "The Right Attitude of Christianity towards non-Christian Faiths," "The Peculiar Obligations of this

Generation," "Medical Work, Hospitals and Dispensaries," "Missionary Literature for Home Churches," "Relation of Foreign Missions to the Social Progress and Peace of the World," "Effect on Home Churches of Supporting Foreign Missions," "Possible Power of the Pastor in fostering the Missionary Idea," "Evangelistic and Philanthropic Work for Famine Victims, Lepers, and other Special Classes," "The Present Situation, its Claims and Opportunities," "Outlook and Demands for the Coming Century," etc., etc., filled day after day, the time being all too short for the full consideration of the many important themes.

When in connection with the treatment of the above and kindred subjects are mentioned the names of many so long and favorably known among the leaders of Christian work at home, and those of the many earnest able men from the Foreign Field, the success of the Conference might in advance be accepted as assured.

Woman's Part in the Conference.

Thursday was woman's day. Carnegie Hall was given over to her. She did all except pronounce the benediction. She had three great meetings, morning, afternoon and evening. It was one of the best days of the Conference. Some of the papers and addresses were of a very high order. Besides this special day she had a considerable part in many of the sectional meetings.

One feature of woman's day, somewhat spectacular, one which men would not have thought of, and which might not have seemed fitting for them, if they had, but which was quite becoming in the women, and withal unique and attractive, was a roll call of the countries and a "march past" of the women workers from those countries. They were massed in order on the rear of the large platform. China was called. It was stated that there were more than sixty women present from China. Those on the platform marched past in front of the Chair, simply that the audience might see them. A few of the older whose names were familiar were introduced by name. From India there were about the same. Many were from Japan. "The New Hebrides," called out the lady presiding, "we have one lady who has been twenty-eight years in the New Hebrides." It was our own Mrs. Robertson. But she did not happen to be among those on the

platform at the time, and so did not appear.

It was an impressive sight as they passed along and were introduced, from the Congo, from Thibet, from Armenia, etc. Small and frail-looking some of them were, but the world affords few grander illustrations of unselfish, heroic devotion than these brave women in their efforts to give the Gospel to the heathen. A Queen's "drawing-room" gathers the nobility of the earth. These women were of the nobility of heaven.

Results of the Conference.

It will be helpful to the missionaries in two ways, in cheer and in knowledge. It will give them cheer. No one can do good work when discouraged, surrounded by heathenism, realizing their own weakness, thinking perhaps that the church at home has almost forgotten them, they are liable to depression with its corresponding measure of failure—as was Elijah. But when they see the multitudes engaged in the same work, and the interest of the home church, and hear from many lips the wonderful progress of the Gospel, they will return with new courage and to greater success. Never will they forget it. Such was the testimony of many. They will also profit in learning from each other methods of work and how to deal with the various phases and problems of missionary life.

Nor will these results be confined to those who were present. The nineteen-twentieths who are on the foreign field will read and be cheered, and instructed, and the whole missionary army will thank God and take courage.

It will be a stimulus to the Home Church. Those who were there will carry home the impulse received, and will impart it in some measure to others. The publication of the reports of the Conference—papers, addresses and discussions, will do much to make this impulse permanent. Send one dollar, with your name and address, to the Ecumenical Conference Committee on Publication, 156 Fifth Avenue, New York, and you will receive the two volumes which will be ready as soon as possible, a few weeks hence. Every family should have it. The stimulus thus received will hasten the world's evangelization, and will react on the home church, raising it to a higher and purer and more unselfish life.

Another result is that it has been a grand testimony to the unity of Evangelical Pro-

testantism. Much is said, sometimes in ignorance, sometimes in malice, of the divisions of Protestantism. This Conference made very impressive the fact that "We are not divided, all one body we." The Queen's regiments have different names, each with its loved traditions, and they march under different colors and in uniform more or less varied, but all are "soldiers of the Queen," with all that the name means of love and loyalty. So at this Conference were gathered almost every evangelical denomination of the Christian Church, their one thought how best to win from sin and wrong the world for Christ. No unity could be more complete. It was unity, not of form but of heart.

Presbyterians love the orders and traditions of their regiment, and Methodists and Churchmen theirs, but these traditions are merely the story of the ways in which their regiment has won its victories for righteousness in the past, and these orders the way in which each think they can most effectually in the future bring about the final triumph of their King.

Such a manifestation of the unity of Protestantism will do good in many ways. It will help the missionaries to realize more fully how great and how united is the Church of God in her great work. It will shew to the Church at home its real oneness and lead it to cultivate in larger measure the spirit of unity. It will shew to Rome that Protestantism, whose varieties she delights to contrast with her own compelled uniformity, is the only one Church on earth that is really one, because one in heart. It will shew to the sceptic who sometimes points to the varieties of uniform and order, and asks in scorn which of these religions is right, that these things are not religion, but are merely its banners and uniform; that religion is love and loyalty and obedience to Christ and that in this love and loyalty and obedience Protestant Evangelical Christendom is one, whatever be the name or traditions of the regiment the color or cut of the uniform of this great army of the Lord. Further it will shew to the educated heathen world, such as the many in India and China and Japan, the life, the unity of Christianity, and this fact will in its measure help to win them from their dying faiths in their dead deities to a living faith in the Living God.

THE CROSSING AND ITS CAIRN.

By Rev. A. J. Mowatt, Montreal.

"And these stones shall be a memorial unto the children of Israel for ever," Joshua 4:7.

A Century Fund Application:

You see yonder a nation, some two millions strong, with their families and effects, their herds and flocks and tents; their church too, their priests, their fighting men. Who are they? They are God's Israel. Where have they come from? They have come from Egypt by the way of the Red Sea and the wilderness. It has taken them forty years to make the journey, and there are only two left of the men who crossed the Red Sea—Caleb and Joshua. Where are they going? They are going to Canaan, and they are almost there—only the Jordan to cross. But how are they to get across? The river is full flood; they cannot ford it. There is neither bridge nor boat. Ah! God will get His people across, and so easily, too.

The morning for the crossing has come. The word to move forward is given. The priests bearing the ark lead the way. It is religion first yonuer. Most nations send their fighting men ahead, but Israel sends her praying men ahead. They are all of half a mile ahead. The people follow. It is a grand sight, the crossing. The river still flows, deep and dark. The priests in their robes of office approach it. As soon as their feet touch the brink, a strange thing occurs. The waters from above stop, and back up, away up ever so far, miles and miles, while the rest of the waters flow on, leaving a dry channel. The priests proceed. When they come to the middle of the channel they set down the ark, and wait till all the people pass over. Then they cross over. It is a new way of crossing.

But there is another thing we are interested in to-day. It is this. A dozen strong men, one selected from each tribe for the purpose, pick up each his stone from the dry river-bed, and shouldering it, carry it over to the Canaan shore. There with due ceremonies the twelve stones are piled into a heap? What does it mean? That heap of stones is to be a memorial of the crossing through coming ages, a beautiful token of God's Grace and mercy to His people: "These stones shall be for a memorial unto the children of Israel forever."

Our Memorial.

Like Israel yonder on the east bank of the river Jordan getting ready to cross over, we too are nearing a crossing. It is not the Jordan with its deep dark waters. Nor is it the Red Sea with its waves. And yet it has its own interest to us all. It has its interest to us as churches, as families, and as individual Christians. We are going to cross over as a church. We are not going to leave that behind. Yea, like Israel's priests and ark, let the church with her ministers go ahead and lead the way. And that is just what they are doing. Let them keep well ahead too—two thousand paces at least—and the people will follow.

Then we have our families with us, our grown up sons and daughters, and our little ones; we will cross over with them. Our effects too—we will take them with us—all that the years as we have come along have done for us, the thing we call success in business, our prosperity, the name we have made, and such like.

And yet are there not some things we had better get rid of and leave behind? I think it likely the last camping-ground of Israel was strewn with things left behind, old superstitions they had brought with them from Egypt, or their fathers rather, relics of their bondage-state. I see some of them dropping bundles of things in the river-bed as they are crossing over, and trampling them down into the mud—things that have been a burden and temptation to them, things that belonged to their past. It will be wise in us, therefore, in view of the crossing we are looking forward to and preparing for, to go over what we have, and leave behind a good many things. Perhaps we have some bad habits, some infirmities of the flesh, some besetting sins and follies, old gods that we once worshipped;—well, now is the time to break with them and be done with them, for we have been children of the world and fools long enough, more than long enough.

But the crossing we are looking forward to, and coming to, and preparing for—what is it? It is over into the twentieth century. And shall we not speak of it as a land of promise over there, a land where grow the grapes of Eshcol, a land flowing with milk and honey? Yes, it is a crossing of almost as much interest to us as the cross-

ing of the Jordan was to the people of Israel. They looked across, and they dreamed what over there would do for them and their children, and they saw a glorious future beckoning them on. And do we not see a future too rising before us, and so we dream of what the coming century is to do for us and ours?

But the crossing over—we are to see to that. It is not an everyday occurrence; it is a rare thing. It is a way we have not hitherto passed, and we want to step softly here, for we are on hallowed ground. It is but an invisible line perhaps, not a deep surging river. A single step takes us across, and yet it is a step that means increased responsibilities, a larger life, peculiar and special privileges. As we cross then we want to see God ahead of us. If the twentieth century is to do more for us than the nineteenth has done, it will be only in so far as God is with us and leads us. And so as the Lord led His people yonder in their crossing, we should want Him to lead us in our crossing. And He will do it too.

And then what about the memorial of the crossing? They had one yonder. The Lord wanted them to have one, and gave directions as to the most fitting way to commemorate and signalize the stupendous event, so that coming ages might have the proof of it and profit from it. It is easy to discredit past events, and make light of them in the coming years. And the Lord saw to it that that should not be done yonder, and so there was erected at the place of crossing on the Canaan shore a twelve-stone memorial monument. And steps are being taken, and very properly so, that our crossing over as a church and people into the twentieth century with all its promise, be signalized and made memorable by some suitable memorial.

The Million Dollar Century Fund.

Not memorial stones as yonder, but memorial dollars, are to be our memorial of the crossing. Some might have said, erect a huge cairn on some historic spot, and let every one from Newfoundland to Vancouver put a stone on it. Others might have said, let us erect a memorial assembly hall in some central city, around which might cluster in the coming years the efforts and ener-

gies of the church with her sacred associations. But the idea that has taken a wide hold of our ministers and people is to raise a million dollar century fund. This million dollar century fund is to be partly congregational and partly general. Many of our congregations are laboring under the burden of debt. Now they are to have a chance to reduce or wipe it out. But then the main feature of the century idea is to raise a common fund to put our mission and educational and benevolent schemes in a position to do more and better work.

What I want to do to-day, if the Lord will be with us, is to press home the claims of this million dollar movement. And so I take you yonder to the Jordan crossing scene. I see the people of each tribe selecting the man who is to have the honor of bearing the stone that is to represent them in the twelve-stone memorial heap, and so they select the man of broad shoulders. A small stone, you tell me, could be made memorial as well as a large one. And that is true. Bulk, bigness, is not everything in men or stones. Value is put up in small parcels. Still, bulk counts for something in a memorial heap. And so, you may be sure, the stones taken from the river-bed yonder, that great day of the crossing, were, as to size, worthy of the memorable occasion. The cairn would be nothing, if that were not so.

I see Judah's man. Judah was the ruling tribe. She cannot afford to be represented in the heap with a mean stone. The best and biggest must, if possible, fall to her lot. So you see her man latching up the bank before the priests with a huge stone on his shoulder.

I see again little Benjamin. As a tribe Benjamin is weak in numbers and in wealth. But she is full of ambition, loyal to the core, taking rank along with Judah. You see her brawny fellow with a stone on his shoulder almost as big as that of Judah's man, for the Benjamites were muscular fellows, and as to athletics they could not be matched.

I see the others, and they are all trying to have the biggest stone in the heap. And so when the whole twelve stones are piled up, it is a noble memorial pile, nothing mean and small about it.

Now, that old picture of the crossing and the stone-carrying has its application to-day in our million-dollar raising. Among the

churches there are still the great Judahs and the little Benjamins, and it is all right that it should be so. Some churches have their big monied men, men, too, noted for their large givings, ten-thousand and five-thousand and two-thousand dollar men, and they put forward these, and they say: See what we are doing! Look at our man with his big stone for the heap!" Others again have no stalwarts in wealth. They are poor people, and they feel handicapped in this monument-building, and are ready to say: "We are overshadowed; we are not in it. Small stones are of no account in this memorial crossing-cairn. Big boulders or nothing!"

Everybody a Stone in the Heap.

I have shown you one picture, the picture of the twelve tribal stone-bearers, each with his great stone on his shoulder laboring up the bank on the other side. But I want to show you another picture, and it is no less interesting picture of everybody with a stone for the heap. That is the picture we are trying to give shape and color to in our million dollar memorial.

Look at the picture. Let us suppose, that, instead of the twelve tribal men each with his stone for the crossing cairn, we should see all the people, the two millions or more; each with a stone. I see that picture. I see the priests, the princes, the strong men of the tribes, the ordinary people, the mothers and maidens, the young men with eager steps, the boys and girls with their bright happy faces beaming with the light and promise of the coming years, and they bear each a stone from the river-bed for the cairn at the crossing. I see them depositing them together in a heap, little and big. I see the heap growing and growing. I see it getting wider and taller, until it is like a mountain. I see that picture, and the thing that fills me with wonderment is not so much the value of the few great stones in prominent corner places in the heap, but the tremendous power of accumulated littles.

That, my friends, is the idea we want to give shape to in our million dollar memorial, and then it will be a splendid success. How easy for the two millions yonder, as they cross the river-bed filled with stones, their feet stumbling over them, to take one! Nothing so easy. No hand need be without its stone, large or small, for the cairn.

And who cannot bring something, less or more, to put into the million dollar memorial heap at the crossing of the centuries? Let the men of wealth come with their thousands. Let the great tribal churches lead the way with their large givings. But if we want to know what can be done, let one and all throughout the whole church bear a hand and bring his stone. Then we will have a mountain for a monument, and across its face we will see these shining words—"Glory to God for His mercy."

Something like that is the idea we want to see worked out. And so the great churches of the great cities are not going to have it all their way. The banner church will be that church, whose every member and adherent, old and young, the minister at the head, with every one of his people down to the very babies, backing him up, will contribute its full quota to the memorial heap at the crossing of the years.

The Working out of the Idea.

Is it, we might first of all ask, an idea worth entertaining seriously? Is there anything in it? Perhaps it is a foolish idea, a bit of sentiment rather than sense. Pride may have more to do with it than Christian privilege. We want to have something to brag over, and so the bigger the heap the bigger our boast and brag. And, before we are through with it, it may be a take-down to our pride as a people, a miserable fizzle that we will want to forget as soon as we can.

And then practical people are asking what the crossing of the years is anyway? Why should we, after all is said and done, make more of next year because it happens to be the opening year of a new century than of any other year? You have no dreams about it. You expect to have to work as hard then as now. You expect to be as hungry for your dinner, and perhaps there may be less to put on your table. You expect to shiver in its cold and swelter in its heat just as in the years of this nineteenth century. The thing as you look at it, is another of the many humbugs. And so you will have nothing to do with it, no hand in it.

But I want to ask here, if the twelve-stone heap at the crossing of the river Jordan yonder was all a humbug. I suppose there were those who thought it very silly to carry stones from the river-bed and

set them up on the bank. I hear them going to Joshua and Caleb and the others that are active in the movement, and talking like this: "How very silly and absurd humbug! humbug!" But God said it, and we had better not say of what He commands; "Humbug! humbug!" lest we may be found to be the humbug.

But we believe in it. The ministers believe in it. The leaders of the tribes believe in it. The people generally believe in it. Of course, there are always a few who are not into anything. That is the story from the beginning. But even these few will fall into line, and throw a stone on the heap, and a stone too not unworthy of themselves nor of the heap.

But how to work the thing out—that is what we want to get at. And the ministers, as is fitting, are taking the lead. They did so yonder; they are doing so here. They hope to give a tenth of the whole amount—one hundred thousand dollars, and they are well ahead with their part. Already they have subscribed ninety thousand dollars.

Then let the elders and church-officers of all sorts follow the ministers. And let no one wait on another, but every one stir up every one else. Let it be as far as possible a voluntary movement. It may be made an awful drag, or it may be a service of great joy, our offering one of gladness and gratitude.

Think what the century has done for you, for me, for us all. It found you poor; now it is passing you over to the new century well-to-do. Put a stone on the heap for that. It found you without work; now you have all you can do. Put a stone on the heap for that. It found you a message-boy; now you are at the head of a large business-firm. Put a stone on the heap for that. It found you unable to read or write; now you are away up among the scholars of the ages. Put a stone on the heap for that. It found you straying like a lost sheep on the mountains, and it took you up in its arms and carried you into Jesus' fold. Put a stone on the heap for that. You have a home. You have a wife. You have sons and daughters that are a joy to you. Put a stone on the heap for that. You are an old man. Your hair is gray. Your life-sands are all but run out. Heaven is just over there. Put a stone on the heap for that. Think of the

Gospel. Think of the Bible and all its sweet promises. Think of the Cross and all it has done for you. Put a stone on the heap for that. Think of the Church. She has done more for you than words can tell. Put a stone on the heap for that.

Boys and girls, have you any interest in this? I want my own boys and girls to earn something of their own in some way, so that they may have a stone to put on the heap. The best investment for the new century is a stone on the heap, a dollar in the Century Fund. Come, boys and girls, save your pennies, do without sugar in your tea, do without something, so that your stone may be on the golden heap. It is going to be a grand success, and we want to be in it. The new century is to be yours as it cannot be ours who are growing old. Put a stone on the heap, and make it memorial. A hundred years hence men will bless us for the good we tried to do, the money we gave, the monument we set up, and they will do as we did, only very much better. Perhaps theirs will be a millenium memorial. Amen.

The British Empire is the freest in the world, in its government and practice, and has done more for the world than any other. It is also maligned as is no other. But it keeps calmly on its way doing its work for humanity as no other nation has done. The experience of the Presbyterian Church seems in some respects similar. She has, we think, the freest, most liberal, most equitable, most Scriptural system of church government. Her doctrine is, we think, the most closely in accord with the teachings of Scripture. Her work for the world, past and present, will compare with most. And yet there is no church that is in so large a measure misunderstood and misjudged, and may we not say, maligned. It is a common thing among a certain class of political orators in some countries to declaim against Britain for effect. It seems popular at times for a certain class of ecclesiastical orators to do the same against Presbyterian doctrine, and it is difficult to stretch charity far enough to cover the thought that the motive is sometimes a similar one. Either that or gross ignorance as to what her doctrines really are.

Send for free parcels of the Record for distribution.

CHURCH NOTES AND NOTICES.**Calls.**

- From Port Morien, to Mr. K. J. Macdonald, of Beaverton, Ont. Accepted.
- From Qu'Appelle, to Mr. S. W. Thomson.
- From Little Current, Manitoulin Island, to Mr. R. Burton. Accepted.
- From Seaforth, to Mr. F. H. Larkin.
- From North Williamsburg and Winchester, Ont., to Mr. Wm. McIlroy.
- From Knox Church, Ripley, to Mr. Maxwell.
- From Whitechurch and Langside, to Mr. G. M. Dunn.
- From Mitchell, Ont., to Mr. Alex. McAulay.
- From Caledon East and St. Andrew's, Caledon, to Mr. Hugh Matheson.
- From Fitzroy Harbour and Torbolton, to Mr. Hugh Ferguson.
- From St. Andrew's, Eldon, Ont., to Mr. N. A. McDonald, of Cedarville.
- From Bishop's Mills, to Mr. D. McKenzie.
- From Geneva Church, Chesley, Ont., to Mr. J. J. Patterson, of Arthur.
- From Billing's Bridge, to Mr. D. M. McLeod.
- From Strathroy, to Mr. H. A. McPherson, Acton.
- From Vernon, B.C., to Mr. J. McCoy.
- From Sydney, C.B., to Mr. Frank Baird.
- From Westminster, to Mr. R. Stewart.
- From Thamesford, to Mr. G. W. MacIntosh.

Inductions.

- Into Mill St. Church, Port Hope, 1 May, Mr. W. W. McCuaig.
- Into Dresden, Ont., 14 April, Mr. N. Lindsay.
- Into East Gloucester, Ont., 11 May, Mr. J. Tudor Scrimger.
- Into Glamis and Armow, 17 April, Mr. P. M. McEachern.
- Into Annapolis, 15 May, Mr. J. R. Douglas.
- Into Cranbrook, B.C., April, Mr. W. G. Fortune.
- Into Grand Forks, B.C., 19 April, Mr. J. R. Robertson.
- Into Knox Church, Cannington, Ont., 7 May, Mr. D. M. Martin.
- Into Onslow, N.S., 15 May, Mr. F. H. McIntosh.
- Into Pipestone, Man., 21 May, Mr. D. Spear.
- Into Lakefield and North Smith, 24 May, Mr. Chas. A. Campbell.
- Into Bridgburg, Ont., 28 May, Mr. E. McNab.
- Into Oil City and Oil Springs, 17 May, Mr. W. J. Jamieson.
- Into Mount Pleasant and Burford, 15 May, Mr. E. C. Gallup.

Resignations.

- Of Duff and Chalmer's Church, Dunwich Ont., Mr. J. McNeill.
- Of Prince Albert, Sask., Mr. A. Lee.
- Of Souris, Man., Mr. R. Thynne.
- Of Kingsbury, Que., Mr. J. McCung.
- Of Lower Musquodoboit, Mr. J. F. Polley.
- Of Camilla and Mono Centre, Ont., Mr. Jas. McMillan.
- Of St. Andrew's Church, New Glasgow, N.S., Mr. A. Bowman.
- Of Angus, Ont., Mr. J. Leishman.

Presbytery Meetings.**Synod of the Maritime Provinces.**

1. Sydney, Sydney, St. And., June 5, 11 a.m.
2. Inverness, Middle Riv., 3 July, 11 a.m.
3. P. E. Island, Ch'town, 7 Aug., 11 a.m.
4. Pictou, Pictou, 3 July, 1.30 p.m.
5. Wallace.
6. Truro.
7. Halifax.
8. Lunenburg, New Germany, 5 June.
9. St. John, St. John, St. A., 3 July, 10 a.m.
10. Miramichi, Newcastle, 26 June.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 3 July.
12. Montreal, Montreal, Knox, 26 June.
13. Glengarry, Alexandria, 10 July, 10 a.m.
4. Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.
15. Lan. & Ren., Carleton Pl., 17 July, 10.30.
16. Brockville, Lyn, 10 July.

Synod of Toronto and Kingston.

17. Kingston, Pictou, 3 July, 11 a.m.
18. Peterboro, Peterboro, 10 July, 9 a.m.
19. Whitby, Whitby, 17 July, 10 a.m.
20. Lindsay, Uxbridge, 26 June, 10.30.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville, Orangeville, 10 July.
23. Barrie, Barrie, 11 Sept., 2 p.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay, Callendar, 10 July, 10 a.m.
26. Owen Sound, Owen Sound, 26 June.
27. Saugeen, Palmerston, 10 July, 10 a.m.
28. Guelph, Quelp, St. A., 17 July, 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., 17 July, 9.30 a.m.
30. Paris, Chal., Woodstock, 10 July, 11 a.m.
31. London.
32. Chatham, Chatham, 10 July, 10 a.m.
33. Stratford, 10 July.
34. Huron, Clinton, 10 July, 10.30.
35. Maitland.
36. Bruce, Paisley, 10 July, 10 a.m.
37. Sarnia, St. A., Sarnia, 9 July, 7.30 p.m.

Synod of Manitoba and the North-West.

38. Superior.
39. Winnipeg, Man. Coll., 10 July, bi-mo.
40. Rock Lake.
41. Glenboro, Glenboro, 10 July.
42. Portage, P. la Prairie, 9 July, 7.30 p.m.
43. Brandon, Brandon, 11 Sept., 10 a.m.
44. Minnedosa, Yorkton, 4 July, 10 a.m.
45. Melita, Melita, 2nd week July.
46. Regina, Whitewood, 10 July.

Synod of British Columbia.

47. Calgary, Lethbridge, 5 Sept.
48. Edmonton, Edmonton, 4 Sept., 10 a.m.
49. Kamloops.
50. Kootenay, Greenwood, 1st week Sept.
51. Westminster, New Wmstr., 5 June, 3 p.m.
52. Victoria, Victoria, St. A., 4 Sept., 10 a.m.

HOME MISSIONS, WEST.

By Rev. Dr. Robertson.

Hindrances.

1. The Extent of the Field.—Five thousand miles between extremities—Quebec and Dawson City.

2. Sparse Settlement.—In Manitoba, the best settled province in the west, only three persons to the square mile, and one person to two square miles in British Columbia.

3. Poverty.—Settlers beginning life without means. The well-to-do rarely care to go to a new country, why should they?

4. Diversity of Tongues.—The children in the schools speak twenty-one different languages—the laws of Assiniboia must be translated into thirteen languages “to be understood of the people.”

5. Diversity of Beliefs, or No Belief at All.—Immigrants from the continent of Europe are mostly Lutherans, Roman or Greek Catholics, or members of the Reformed Church. The Doukhobors and Mennonites are exceptions, holding a faith akin to the Quakers.

6. Mormons are establishing themselves and extending. They are as difficult to treat as refractory ores.

7. The indifference and hostility of miners; the drinking, gambling, lewdness, Sabbath desecration that generally characterize their camps and towns are formidable obstacles at the outset.

8. Worldliness.—The prospect of acquiring wealth rapidly looms up before men reared in poverty, and they are fascinated by it. Men, once elders of the Church, without a blush tell you that they are in the West, not for their health, nor for the good of their souls, but to make money, and they want to have nothing to do with the Church or her work:

9. The Lack of a Sufficient Number of Men Suitable for the Frontier.—The students graduating from our Eastern colleges are heard during the last session in all the eligible vacancies within reach. They are bespoken, and, once licensed, they are apt to be settled in the East. New districts, because of the roving, restless, enterprising men found there, and because of less restraint and larger freedom, require picked men—men of spirituality, of preaching power, of tact, of energy, perseverance and

knowledge of men. Unlike the church at Antioch the East keeps the Pauls and Apollos to do garrison duty, and the frontier is welcome to the others. We bless God for young and strong men who supply many of our missions, but their number is too few.

10. The lack of Adequate Winter Supply.—In Central Ontario, Muskoka, Algoma, Western Canada, severe losses have been inflicted on the Church. Where to-day there might have been promising congregations, we have feeble missions, with no hope, and all because men were not available for winter service. A little more loyalty to the Church on the part of our young men, would speedily remove the hindrance. Algoma: “One of the greatest discouragements is the insufficiency of supply for winter months. The staff last summer consisted of six ordained missionaries, four catechists and sixteen students. The ordained men and catechists remained, but only two students, leaving fourteen fields to be provided for. Only one winter in the history of the Presbytery were our missions supplied, in winter.” This policy is losing us not merely families, but whole stations.

Encouragements.

1. Growth.—In 1875 in the Western Section there were twenty-two Presbyteries; now forty-two. There were then 132 missions; during the twenty-four years since 590 were added, making 722. Of these 201 have become self-sustaining charges, 92 augmented congregations, and 384 are still on the list. The balance have been added to other charges or have ceased to exist. At least 300 missions have, in these twenty-four years, become congregations, all giving liberal help to the missionary and benevolent schemes of the Church.

2. Tens of thousands have been converted to God, and God's people edified; homes kept pure, sober and sweet, families reared in godliness. Said an American to the writer recently, “I have brought my family over here. At first, I voted you Canadians slow, and could not stand to lose Sunday from business. I now find the rest does me good; I make about as much money as before and I have better health. My children go to your Sunday school; they ask me questions about the lessons, and, for fear I should have to confess ignorance

I have to study up. I am getting interested in the story of Jesus Christ—was he not a wonderful character—I have begun to attend Church, and I don't know where it is to end. But, anyway, this is a better country than mine to rear a family in; and religion is not a bad thing in the up-bringing of children; and I guess I shall stay here till they are grown up, however much longer."

3. Missions are correcting, moulding, elevating the tone of public opinion. To a number of mining camps missionaries have from time to time been sent. They have found stores, saloons and dance halls open on the Sabbath; this was the day for games, races and picnics. The protest of the missionary at first was like the voice of one crying in the wilderness. But time was on his side ;and what he prayed, preached and worked for, by God's blessing, came—a quiet Sabbath, with shops and saloons closed, and other species of Sabbath desecration an unpleasant memory. Twenty years ago it was not unusual in the West to see the mower and reaper at work on Sabbath; to-day in the busiest time in harvest, not a sheaf is cut, stacked or threshed between the Red River and the Rocky Mountains.

4. Missions create respect for law and order. The law protects life and goods. Heterogeneous as the population of the West is, the convictions for serious crimes are rare, and the record of Presbyterians is the cleanest in the land.

5. Missions make for the sacredness of marriage and expose the viciousness of divorce; they help to maintain the sanctity of the family, and build up godly homes; they save young men from sore temptations by connecting them with what is purest and best in their early life. Why in the West are saloon keepers principally, gamblers et hoc genus, almost wholly from abroad? These doors that open on the pit are seldom held by Canadians.

6. To Dawson the Rev. A. S. Grant was sent. In a year's time a congregation was gathered, organized and became self-supporting, and a church costing \$11,000 built. He succeeded in getting 'the Good Samaritan Hospital' built: he superintended it during his stay in the north, and had the satisfaction of seeing hundreds cared for and many lives saved. By the Rev. R. M. Dickey at Eldorado and along the mining

creeks; by the Rev. J. A. Sinclair, at Skagway, Bennett and White Horse; and by the Rev. John Pringle, at Glenora, Teslin and Atlin Lake, work has been done that called forth unstinted praise from travellers, newspaper correspondents, government officers, miners, traders and the rest. The writer has seen touching letters sent by sons to their parents telling of their conversion to God through the labors of these men; and the quivering lip, the choking voice and the streaming eye as the letter was read was ample compensation for sacrifice made. The Rev. J. J. Wright took Mr. Grant's place, and the Rev. D. G. Cock, Mr. Dickey's, and reports indicate that they are worthy successors of the pioneers to the Yukon.

7. In September of 1897 a missionary was sent along the Crow's Nest Pass Railway; he found over 4,000 men and he the only missionary. The superintendent of construction, although a Roman Catholic, took kindly to him, gave \$5 a week towards his support and contributed \$250 towards the building of a church. Result, a self-sustaining congregation at Fernie; an augmented charge, asking help for only one year, at Cranbrook; and a promising mission, giving \$10 a Sabbath at Moyie and Kimberly. At Fernie fifteen young men are giving \$1 per Sabbath each to support the missionary.

8. Presbytery of Algoma.—Three mission fields in 1875; to-day five settled charges and twenty-six mission fields. The missions have eighty-seven stations, 900 families, 1,174 communicants and 3,500 average Sabbath attendance.

9. Barrie Presbytery.—Since 1883, sixteen missions became congregations, ten of which are self-supporting-credit Home Mission and Augmentation Funds.

10. North Bay Presbytery.—Four self-supporting and three augmented charges; twenty-two missions, with seventy-two stations, 711 families, 885 communicants and 2,553 of an average Sabbath attendance—this since 1883, with four exceptions.

11. Western Canada.—	1875.	1899.
Presbyteries	1	15
Congregations	2	121
Missions	10	204
Preaching stations	34	1,040
Communicants	432	22,000
Contributions	\$5,421	\$320,000

A LETTER FROM YUKON.

Dawson City, Yukon, April 3, 1900.

Dear Dr. Warden:—I write to tell you that the Yukon should be known as a summer resort. For the past fortnight we have been bathing in floods of sunlight. The trails are bare, water is knee-deep on the Klondike, and the willow trees up that valley are wearing the soft "pussey buds" they affect in the spring. Sour-doughs tell us that in three weeks' time the ice will move, but to-night there is a sound of bustling winds, as though Jack Frost had been playing an April fool's joke on us.

However, there is no merging of the seasons here, nor winter lingering in the lap of spring. The only thing that lingers very greatly is the public school. Dawson is four years in existence and yet without a public school, and there is no place on earth as bad for idlers young or old—as just the streets of this city. Our congregations come and go, even yet largely a procession.

We have been improving the Hospital, a work in which our women spent love and labor. The character of cases treated is changing greatly, showing change in living. Men have better food and more light in their cabins. There is very little typhoid and no scurvy. Accidents are frequent and just now pneumonia is very prevalent.

Last week I went up to St. Mary's, the Roman Catholic Hospital, where there are some of our people. On this cot is a young Scotchman dying slowly. He has no fear. There is no sting in death for he has no sin unrepented and unforgiven. This day he has given me his mother's address in Glasgow that I may write "should anything happen."

Upstairs is another Scotchman. He cannot speak to me, though he tries; for yesterday, crazed by drink and losses at the gambling table, he sent two bullets into his brain. He came of Scotland's best blood and was considered by his fellows one of the kindest, most honorable souls in Dawson. I could only tell him we believed he was not himself when he did the deed, and tell of the Christ who loved and pitied and sorrowed for his sin more than we could.

Last Sunday night I prayed God to curse the business that prospers on the weakness of men—prayed that the men in the business might be saved, but the business cursed. Some blamed me for the spirit, saying it was too much like that shown at Engannim, which Jesus rebuked. Maybe I was wrong. As some one said at the Peace Conference "there dwell on earth three saintly things; there is Saint Peace, Saint Patience and Saint Charity, but there is no hope of meeting the first of the three until you have made the acquaintance of the others."

But it is hard to be patient and see gambling halls, really licensed by our Government under a system of monthly fines, full of men, many of Canada's young and

best, and "going down the line" so quickly.

That first page article in the Westminster of March 3rd, on "Love's Loss and Gain," heartened us. Sinclair's presence and counsel will help me. I have had no papers nor books during the winter and perforce have not been able to give much attention to reading. It would help greatly if brethren finding anything particularly suggestive, or with "grip" in it, as Dr. Milligan would say, would pass it along by letter post to us poorer saints. They will not do it for my sake, but they may pity this hungry people, and they may remember Paul's request of Timothy: "The cloak, when thou comest, bring with thee, and the books, but especially the parchments."

Yours sincerely,

J. J. WRIGHT.

OUR ATLIN NURSES.

Through the kindness of Mrs. (Judge) MacLennan, Toronto, Convener of the Ladies' Committee in charge of the Atlin Nurses, we publish the following interesting letter from one of the nurses. We learn that to enable the ladies to pay the salaries of these devoted nurses and other expenses, the sum of six hundred dollars is needed before the middle of June. Contributions should be sent to Rev. Dr. Warden, Toronto.

Atlin, B.C., April 18th, 1900.

My dear Mrs. MacLennan:—

I believe I owe you an apology for not having written before. I am not going to make excuses, as I do not believe that "A poor excuse is better than none."

There seems to have been some misunderstanding in regard to the building of a hospital here. As you know, when we first came here, no hospital was thought of. We were supposed to nurse the sick where we found them, in their cabins or tents. We did this to some extent, but some were on the creeks, miles away, others were destitute, some place must be found for these. The Government put at our disposal a log cabin, with a sawdust floor, and one small window which would not open.

By crowding, as many as four beds could be accommodated in this, more room was needed, so a tent was put up alongside of this cabin, which had the luxury of a real floor, and while the nice weather lasted we got along very well; then winter came, the thermometer ranged between 30 and 40 degrees below zero, often. Imagine being sick in a tent under these conditions. Yet the cold was not as bad as days when it snowed outside and rained inside the tent. Once it leaked for two days—certainly it was not an ideal place for patients.

Then Mr. Pringle determined to build a hospital, which would belong to and be under

the control of the Presbyterian Church in Canada.

At that time men were idle. All the work on the building was given free, the value of the labor thus given amounted to over \$1,000.

A debt was incurred for materials, lumber, etc., which we hope our Eastern friends will help us to wipe out. We hope to get a Government grant, and expect the hospital will pay running expenses, also that there will soon be a surplus which will go toward our—the nurses'—maintenance.

The hospital is a plain wooden building, contains one large ward, bath-room and a small room which we use either as operating room or private ward. Although plain, it is very comfortable, bright and airy.

At the back is a tent kitchen; Mr. Charlson, in charge of the Government telegraph outfit, made us a present of a fine range and stove furniture, which has been a great comfort.

One of the churches in Victoria, sent us a box containing a dozen pairs of blankets, sheeting, pillows, pillow cases, etc., and gradually things are assuming quite a hospital air.

The hospital and our house are side by side, which is a great convenience. In such places as this, if the sick are to be at all properly cared for, there must be some such place as that we have for hospital purposes.

The winter is now practically over, although the lake is still frozen over, and may be for another month yet, but the wild flowers are out, and that looks like spring, does it not? Yesterday I went out to a hillside about three miles away, and gathered a large quantity of crocuses. The roads were very muddy, and I was very glad of my "gum boots"; indeed, I would not have attempted to go without them.

We have found the climate here much less trying than we expected, and have not suffered the least from the cold, and we both have splendid health, and manage to get along quite comfortably without many of the luxuries and so-called necessities of other days.

Perhaps I have failed to tell you what you most wanted to know, if so and you will let me know, I will try to answer any questions.

Miss Mitchell intends writing by next mail.

Hoping to hear from you soon, I am,

Yours very sincerely,

HELEN BONE.

THREE SYNOD MEETINGS.

The three Synods of Old Canada meet in the spring. This year the Synod of Hamilton and London, consisting of nine Presbyteries, met in St. Andrew's Church, London, 30 April; that of Toronto and Kingston, twelve

Presbyteries, in College St. Church, Toronto, 7 May; and that of Montreal and Ottawa, six Presbyteries, in St. Andrew's Church, Perth, 8 May. At the first-mentioned Rev. Gustavus Munro of Ridgetown was chosen to succeed Rev. Dr. Mungo Fraser, of Hamilton, as moderator; at the second, Rev. Dr. Torrance, of Peterboro, to succeed Rev. A. Gilray, of Toronto; and at the third, Rev. A. H. Scott, of Perth, to succeed Rev. J. Hastie of Cornwall.

One thing that characterized all the meetings was the presence of Dr. Robertson and Dr. Campbell, from which it goes without saying that in neither of the three Synods did Home Missions or Century Fund lack strong and stirring presentation.

Another common feature was that in all three Synods a larger place and a more earnest consideration was given to Sabbath School work than perhaps ever before. The importance of this work, the necessity for closer supervision and greater helpfulness on the part of the church, for watchfulness against leakage and for increase in numbers and efficiency, is being more fully realized, to the advantage of both schools and Church.

Young people and their Societies and Work, Church Life and Work, the Augmentation Scheme, filled as was fitting, an important place in each Synod.

In its "Conference" the Synod of Hamilton and London had sufficient variety to suit all tastes, its subjects ranging from "Trusts," through "Present Day Preaching," and "The Meaning of Belief in the Scriptures," to "The Future Life." The "Conference" in the Synod of Montreal was chiefly confined to some congregational lines of work, that of the Board of Management and Pastoral Work in Town and Country.

In the matter of legislation, Hamilton and London furnished two overtures. One, by Dr. Laing, asked Synod to take steps to secure the teaching of the Bible in the public schools of Ontario. It was adopted, and steps taken for bringing the matter before the Provincial Government.

Another, by Dr. Proudfoot, proposed reducing the Synods to three, Maritime, Old Canada, and Far West, giving them larger powers, control of Colleges, Home Missions, etc., the Assembly to meet every three years. After keen discussion, it was remitted to a committee to consider report to next Synod. The overture has much to commend it, and of the proposals, looking to less frequent assemblies, that have ever been before the Church, it is undoubtedly the best.

Toronto and Kingston had an overture that churches be allowed to elect elders and deacons for a term of years instead of for life. It was passed on to the Assembly. They also appointed a committee to consider the question of the Bible in schools, as mentioned above.

The next meetings are to be in Knox Church, Stratford; St. Andrew's, Toronto, and St. Gabriel's, Montreal.

Our Foreign Missions.

Rev. Dr. J. Frazer Campbell, of Kutlam, India, sends us some famine photos. In their ghastliness they are almost too horrible to reproduce. But what must it be to walk in the midst of such scenes day after day, and hear besides the piteous wail for food and drink Dr. Campbell writes. —

"The pull on one's sympathies, and the consequent nervous strain you will imagine; but the opportunity is priceless. Those who only pass through our hands, get a meal or two, and are then sent off to relief works, &c., may understand or remember merely that we people are merciful and kind, and probably that our religion has something to do with this. But those women and children who are received more permanently, even if it be only for a few months, and the few men who are kept for a time, hear more fully of Christ and the need which he meets. And we cannot doubt the result. Among those rescued from the last famine, God's work in answer to our prayers has given us great joy, and some of the women and older children are now immensely helpful in caring for the present ones. And doubtless it will be so again.

LETTER FROM DR. MARGARET O'HARA.

SORE FAMINE.

Dhar, Central India, 17th April, 1900.

Dear Mr. Scott.—You have not had much recently from India for the Record, but hearts here are too sore and fingers too busy to spend much time in writing. Such distress, suffering and sorrow as we see day after day.

I have just looked into my hospital register, and out of the last fifteen entries only four are now alive. When I tell you that since the first of March, about seven weeks, there have been one hundred and ninety-seven entrances for in-patients in this little hospital, you can have some idea of the condition of the people.

"Famine condition" is the usual disease. Cholera, too, has had its victims; and my hospital is very small in comparison with what the State is doing. They have an old ruin fitted up at the edge of a large tank. I was over there the other evening, and they had over five hundred patients — lepers, cholera, small-pox, and starvation, which is the most fatal of all. When the patients reach us they are so very weak and emaciated, and their mouths and throats so parched from thirst that they are unable to speak until they have had water, and very often they die after getting food.

It will be months yet before there will be

any alleviation of the distress. In two months more we hope the rains will come. The ground will then have to be prepared, seed sown, and a crop reaped before the people are any better off.

The oxen have died in large numbers, the workmen will be very weak, and the condition of Central India very different from what it was.

Canada does not seem to have realized the need of the people of India. Even our own church has been slow to believe the condition of things here. My prayer is that they may never, never have to witness the sights we see, and to hear the piteous wails for bread and water that reach us night and day.

This morning when I went to the Hospital a man was brought whose face was cut and bleeding, his side torn, and his leg scratched and ankle sprained. He had tried to climb a tree to get some of the leaves to eat, and in his weakness fell and was lying helplessly beneath the tree when found by one of our men.

Mortality seems to be higher among men than women, but again girls seem to die in larger numbers than boys. At least that is what I have observed here.

We need the prayers of the Church at home, but they will do little unless they are practically expressed in dollars.

LETTER FROM MRS. DR. LESLIE, HONAN.

To the Junior C. E. Society of Stanley Street Church, Montreal.

Ch'u Wang, Jan. 25th, 1900.

Dear Juniors:—How I would like to be with you at one of your meetings again; but instead of seeing the faces of the boys and girls I learned to love so well, I see the faces of strange little girls and boys, dressed up in such a strange way, and talking such a strange language. They do not look as if any one took much care of them or gave them much love. Still the Chinese mothers and fathers do love their little ones, although they do not show it for they do not seem to know how.

One Sunday afternoon just after Dr Leslie and I had got into our own home, such a lot of little girls came to see me. They had been with Dr. Dow, one of our lady missionaries, having the Sunday school lesson taught to them and then they were anxious to see the new foreign woman. They just come in and look all around, and some of them who are a little older try so hard to teach me some word of Chinese, when they know I cannot speak it: they think it very funny if I do not get the right sound.

Now that they have all seen me I do not have so many visitors, but I want you to pray for these little girls that they may

learn to know and love Jesus. It is very hard for them, for instead of going home to be taught there about Him, they go to homes where idols are worshipped and there is lots of chance for them to forget during the week what they learned on Sunday. But God can help them to keep it in mind, so will you not pray that He may.

The boys have not been brought together as yet, like the girls, but I hope that soon, very soon, they will be. That is some thing else for you, the boys especially, to pray about.

I want to tell you about a feast I was at last Monday afternoon. It was given because a baby boy had been born; and the parents asked all of the ladies in the Mission to it. The father is one of Dr. MacClure's medical assistants, so of course knew us all.

He first of all came at 12 o'clock to invite us to come. The feast was to be at 4 in the afternoon, and at 4 he came again to call us, tell us the feast was ready. That is the way they do in China. You remember the feast that Jesus spoke about when the people made excuses, when the servant was sent to tell them all things were ready: that was the second invitation, just as they do here.

The feast was given in the women's chapel. In the centre of the floor was a small square table, at the head of which were two chairs—one of them being the seat of honor—and at either side were benches. On our going into the room we were met and welcomed by the father of the baby and a little Chinese lady who was to act as hostess, the mother not being able to be present.

The hostess asked one of the ladies, Mrs. MacClure, to take the seat of honor, but she refused, telling the little Chinese lady to take it. Then another lady was asked to take it, and she also refused it, for it is not considered polite if one takes this seat when first asked. They must refuse and refuse and be almost pushed into it; so we had quite a noisy time. Although I could not understand one word, I knew what was going on.

At last Mrs. MacClure and Dr. Dow were persuaded to take the chairs, Dr. Dow being in the place of honor, and we were arranged around the table. At each place there was a pair of chopsticks, and a little bowl to drink out of—such a tiny bowl, like a doll's dish. In the middle of the table were six little plates about the size of bread and butter plates. On one was a lot of cold pork cut up in small pieces; on another chicken cut up in very little bits; on another a dark kind of meat hard boiled and just as salt as could be; and on the remaining plates were little cakes, something like short bread, and another kind like a snowball, being all covered with white sugar.

When we each took up our chop sticks it was very funny; some of us had never used

them before, and I for one had hard work to get anything as far as my mouth, but the Chinese women just ate as quickly as possible, and kept picking up something for one or other of us, saying, "Eat," "Eat." We laughed a good deal over our awkwardness; the little women laughed too and tried to teach us how to use the chopsticks. It would seem strange to you to see everyone picking out of the same dish and then having no plates on which to put the food, just putting it into the mouth.

Presently the man came and took away the plates, putting down some more, full of sweetmeats, mostly made of sugar. Then he came again, took these off and brought us all little plates with vinegar and bowls of meat dumplings. These were steaming hot, having just been boiled. One was supposed to pick them out with the chop sticks, dip them in vinegar and eat them. They were so slippery I could not get a hold on one for a long time. The women had their bowls empty by the time I had eaten one. Then as they were ready for more, and it is the polite thing to offer some of your food to another, I asked one woman to eat from my bowl. After a little persuasion she and another helped, so that I got mine empty.

Then we were asked if we would like to see the baby. The house in which this baby lives is not a very nice one. It is just made of mud, like most Chinese houses, and has two little dark rooms. I am afraid you would not call it a house at all. The mother came in and picked up a little bundle that lay on the bed, and in amongst the clothes we saw the wee face, and already on its head was a Chinese cap. The babies are never dressed like ours, but are put into clothes just like grown up people wear, so you can imagine how funny they look. This little fellow was very bright and quite pretty, and his mother was so proud of him. We had to thank her too for the feast, and then came home. Now good-night boys and girls. God bless you all.

The "Confederates," or Lien Chwang Hui, a society several thousands strong, have lately been persecuting the Christians, and causing much anxiety about our mission station of Chang Te Fu. They have time and again threatened to burn out the mission premises and murder our missionaries. A spy sent by a magistrate, to watch the leaders, had his eyes dug out. But a few days ago a detachment of one thousand soldiers arrived to wipe out the society. Four of them have been captured, and given three thousand strokes each, and are not likely to recover.

About one-tenth, or 84 of the 867 missionaries of the London Missionary Society in heathen fields, pay their own expenses.

HONAN ITEMS.

From Dr. Malcolm's typewritten paper, "The Exchange."

Dr. McClure writes: "A son of our landlord, on New Year's morning, tried the experiment of putting off a firecracker with one end in his mouth, the result being that he got a good deal of the charge internally. His throat is pretty seriously burnt, and he is under treatment in the hospital. It is pretty safe to say that he does not consider that a very good plan for shooting firecrackers. We also have in the hospital a man who had his thumb blown off, and his hand badly torn, by the explosion of a pistol; and, strange to say, he came before they had plastered the wound up with muck of all kinds, as they usually do, so that it was a comparatively easy matter to dress it.

We learn from the P. T. "Times" of the death at T'ong Shan, of two foreigners, mining engineers, as the result of smallpox. They had apparently never been vaccinated, and moreover, ridiculed the value of vaccination. While other foreigners there, having been vaccinated in their youth, took the disease, it is worthy of note that no untoward results ensued; furthermore, the nurses, who are in constant contact with the most serious cases, and who have been re-vaccinated every third year, have entirely escaped infection. Moral?

A bold thief has repeated the experiment, which was worked so successfully once before, in Dr. Menzies' bachelor days. This time he was more daring. He came into the middle of the compound, climbed up on the roof of Miss Pyke's kitchen, deliberately removed the chimney brick by brick, let himself down through the opening, and decamped with what he seemed to long for most. As there was fresh snow on the ground, he was tracked to the north suburb, but there the trail was lost.

Two B. A.'s, through whose hands the money given by the magistrate to quiet the Confederates was supposed to pass, were the other day convicted of having, in conjunction with other gentry, pocketed the greater part of it. Their literary standing was taken from them, and they were publicly degraded before leaving the yamen. I believe they are still in custody and liable to receive further punishment.

We hear that two more of the captive Confederates are condemned to be crucified. The other day I came by the East Gate and saw the eight ghastly relics of the last execution hanging on the wall. I did not think how savage the custom is, until I saw those eight heads, with the death agony frozen on their faces. I thank God I was born in a Christian land.

Li Ping Heng, ex-governor of Shantung, though appointed Imperial Commissioner of the Yang Tzu, to investigate the doings of Chang Chi Tung and others, is still resident in our city. His bitter antipathy to foreigners is well-known to the people, and more than once recently we have been reviled by those who profess to be acting under his protection.

An ex-official in Hwai Ch'ing Fu, while talking with Mr. Slimmon, expressed much surprise that any foreigner should support the anti-opium crusade, and thought that all foreigners fostered the opium traffic in China.

The Chinese have a plan of driving iron spikes into the heart of their young trees near the root, so that when the trees grow large, they cannot be sawed off during the night and stolen.

Stealing gods from the temples is not considered a punishable crime in these parts, for what could a man want with a mud idol, if it were not to use it for purposes of worship?

The religious theatre held annually in the square in front of our compound, has, this year, not taken place, the reason given being "Poverty."

A Honan Mance.

Dr. Menzies has completed his new house, and we hear that, under his supervision, has been built almost an ideal missionary residence for the interior at the minimum cost and below the original estimate. It has an upstairs, so important in these malarial plains.

Much credit is due Dr. Menzies for all the ingenuity and forethought he has shown in the plan and furnishing of the house. In the absence of lath, the ceilings have been plastered on kaoliang stalks (similar to corn stalks).

There is a closed-in well on the verandah, from which water can be used without boiling, but the greatest comfort and curiosity is the home-made furnace.

He writes: "Our furnace is going to do all right. That furnace, which cost us so much loss of heart, loss of face, loss of time, and not a little loss of temper, made its trial trip last Saturday, and gives promise of being a fine success. Perhaps it is the first furnace for house heating ever constructed in Honan, and is a great source of wonder to the natives. The design is by George C. Robb, Esq., of Toronto, and the castings were made in the compound here, by a native moulder, under the supervision of your correspondent."

House and chapel erection, together with accounts, have about used the doctor up. He writes by last mail: "My head feels as though it needed cleaning and oiling, inside, I mean.

Dr. Malcolm.

YOUTH.

YOUNG PEOPLES' SOCIETIES.

THE ASSEMBLY "PLAN OF STUDY."

Conducted by Rev. Alfred Gandier, Convener.

The monthly Topics are adapted to the various sorts of Young People's Societies. They are set down for the third weekly meeting of each month, and the Topic is treated in the Record the month preceding.

The special "Topic Card" for the Presbyterian C.E. Societies has been issued for 1900 as before. It embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.00 per 100.

"Booklet," containing the same matter, and also Daily Readings for the whole year, price \$1.50 per 100.

Orders and remittances for Topic Cards and Booklets to be sent to REV. R. D. FRASER,

Confederation Life Building, Toronto,

Monthly Topics for 1900.

- January—Century Fund Evening.
- February—Korea—Our Latest Foreign Mission Field.
- March—How the Old Testament Grew.
- April—How the New Testament Grew.
- May—Work and Workers in the Yukon and Northern Gold Fields.
- June—How we got our English Bible.
- July—The Presbyterian Church throughout the World.
- August—The Place of Song in Christian Worship. (The History of Sacred Song from Apostolic Days until the Present, suggested as a Study.)
- September—Our Work among the Indians in N. W. Territories and British Columbia.
- October—The Book of Praise—The Psalter. ("The Psalms in History" suggested as a Study.)
- November—Our Home Mission.
- December—The Book of Praise—Hymns 1-34.

THE PLAN OF STUDY.

Topic for Week Beginning July 15th.

The Presbyterian Church Throughout the World.

"A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship." Ex-President Harrison.

For information on the Topic, young people are referred to the Rev. J. M. Ogilvie's book on "The Presbyterian Churches, Their Place and Power in Modern Christendom." The Guild Library; price 50 cents.

It may not be possible for all to procure and read the book, but all can read the concise and comprehensive article which follows, from the pen of Principal Caven.

In preparing for the meeting, let one be asked to speak on The Distinguishing Characteristics of Presbyterianism; another to indicate the countries in which the Presbyterian Church exists and its relative strength in these different countries and another to give statistics, missionary activities, etc. The meeting might close with a short statement from the leader as to the strength, liberality, needs and prospects of the Presbyterian Church in Canada.

THE PRESBYTERIAN CHURCH THROUGHOUT THE WORLD.

By Rev. Principal Caven, D.D., Toronto.

"Presbyterianism is that form of Church Government which invests Presbyters or Elders with all spiritual power and admits no Prelates over them." Presbyterianism is thus distinguished from Episcopacy, which is Prelatical, and from Congregationalism, "which vests all ecclesiastical power in the assembled brotherhood of each local church." The Church, as it appears in the New Testament, is, according to these definitions, Presbyterian. The terms Bishop and Elder or Presbyter are applied to the same persons, not to distinct classes of officebearers (Acts 20:17, 28; Titus 1:5, 7); while the government of the Church is represented as being in the hands of those "who have spoken . . . the Word of God," and "who watch for . . . souls." (Heb. 13:7, 17.) Presbyterians do not hold that every detail of their system of church government, as we see it in operation, has direct Scriptural authority, but they are satisfied that its essential features are in accordance with the New Testament. As to details we are left to follow enlightened Christian judgment.

No intelligent Presbyterian admits that his Church began to exist at the Reformation; but among large sections of the people who embraced Protestantism the church reappeared in a form closely resembling at least, the Presbyterianism of the New Testament. Long before the Reformation the Waldenses continued to bear testimony to the simplicity in organization of the Early Church, as well as to a pure Gospel.

The Reformation assumed three distinct forms, as Lutheran, Anglican and Presbyterian. In the general sense of the term these are all Reformed; but on the Continent of Europe the epithet Reformed is applied only to those who followed Zwingle, Calvin, Knox, etc., in accepting Presbyterian Church government. We thus count as Presbyterian all those branches of the Church which in Europe and elsewhere are called Reformed.

The Protestant churches founded in Switzerland, France, Holland, several of the German States, Hungary, Bohemia and Scotland, were Presbyterian. The Anglican Church retained Episcopacy. The Lutheran Church has Presbyterian features and Episcopal features, and also features peculiar to itself.

At the present time there are about ninety branches of the Presbyterian Church. These are found in the countries just named; in England and Wales, Ireland, Italy, Spain; in the United States, Canada, Brazil, the West Indies; in Australia and New Zealand; in the Transvaal, Natal, Orange Free State and Cape Colony; in Syria, Persia, India, China and Japan. Presbyterianism is found in almost every country which Protestant missions have reached.

The communicants in Presbyterian churches number more than 5,000,000, while the whole body of Presbyterian people number about 25,000,000. In Scotland the people are mostly Presbyterian. In the several branches of Scotch Presbyterianism communicants number more than 1,100,000; while the total number in Great Britain and Ireland is given, last year, as 1,475,255. The largest branch of the Presbyterian Church in any country is the Presbyterian Church in the United States of America (often called the Presbyterian Church, North) which reports 975,877 communicants. The next largest is the Church of Scotland, with 641,803 communicants. In the churches of North America 2,110,431 communicants are reported. Our own Canadian Church has about 212,000 members in full communion. Some of the Presbyterian organizations are very small. The Evangelical Church of Greece, which seems to be the smallest, returns 130 members. The Eastern Reformed Presbyterian Church in Ireland has 700 communicants; the Church in Korea 1,050.

The doctrinal position of the Reformed or Presbyterian Churches is, in substance, identical. Examination of their Confessions or Symbolical Books fully establishes this point. The views of divine truth set forth in the Confession of Faith (Westminster), the Heidelberg Catechism, the several Swiss Formularies, the French and Belgic Confessions, etc., are, in all important matters, the same. Presbyterianism, therefore, stands for more than a certain form of church government; it is one in its testimony to the great truths of revelation—one in its theology. There are in recent times certain Presbyterian bodies which have, in some points, modified the original Symbols, but this has not been done to any considerable extent. The teaching of these Confessions as to God and man, sin and redemption, the person and work of the Redeemer, the personality and work of the Holy Spirit, Christian duty, the awards of eternity, is one and the same. The Presbyterian Churches strongly enunciate what are termed the doctrines of grace; and in this fact not a little of their power has lain. It were too much to assert that no Presbyterian organization has ever been touched with the blight of rationalism; but, by Divine mercy, evangelical truth has, on the whole, been faithfully adhered to; and in the instances where error has appeared it has been vigorously opposed and generally expelled.

More than any other form of Protestantism, perhaps, has Presbyterianism been called to contend for "the faith once delivered to the Saints," and to suffer for it. Its martyrs are counted by tens of thousands. In many countries it has passed through the fires of persecution. The massacre of St. Bartholomew, the dragonnades of Louis the Fourteenth, the butcheries of the Duke of Alva, the murders of Claverhouse, are a part of its history which can never be forgotten. Who can read the

story of the Church in the Desert, or of the Covenanters worshipping on the moors of Scotland, without revering the heroic servants of God and detesting the cruelty which doomed them to suffer? It was their emphatic assertion of the crown rights of the Redeemer and the liberty of the Christian people to worship according to conscience which brought them into collision with ignorant and tyrannous government. Can any Christian, any lover of freedom, hesitate to accord his sympathy and admiration to these faithful martyrs and confessors?

Presbyterianism has witnessed for the Gospel in dark days, but has it been equally faithful in extending the knowledge of it in the earth? For long years after the Reformation Protestantism had to build its walls with the sword in its hand. It did extend itself somewhat in Europe, but it could hardly be censured for doing little for the heathen world. A period of comparative deadness and inaction, it must be confessed, came after; but since the era of modern missions fairly began the Presbyterian churches have shown missionary zeal not inferior to that of other churches. This is all that we claim, and this can readily be established. Would that all churches were far more deeply interested in the evangelizing of the nations.

The amount reported last year by Presbyterian churches as contributed for foreign missions is about \$2,900,000. Ordained missionaries from home churches in the field number 840. Medical missionaries, 158. Other missionaries, male and female, from home churches, 1,150. Ordained native ministers, 467. Licentiates, 931. All other native agents, 4,934. Communicants in the mission fields are given as 147,135. We have not before us at present the data for comparing these figures with those of other branches of the Protestant Church. They certainly indicate a considerable degree of missionary activity; while no church of any denomination can yet be spoken of as having done what it could. Perhaps the Moravian Church comes nearest to deserving this praise.

Regarding the labors of Presbyterianism in the home field, we cannot here speak in detail. In every department of service it is creditably bearing its part. In no church is the Gospel, we may humbly venture to say, more faithfully preached than in the Presbyterian Church, and in none are its fruits more apparent. Among Presbyterians the ordinance of preaching has always been held in great esteem, and the esthetic tendencies in worship, which have proved so hurtful to true spiritual life, have not as yet, in any considerable degree, impaired the spiritual force of Presbyterianism. Let us earnestly pray that the strong, healthful character of Presbyterian worship and life shall ever continue in these Reformed churches. Increasingly may these churches seek to make their worship reverent, devout

and truly helpful to piety—free from faults which would hinder edification—while the pulpit shall retain the place of commanding power which it must have if the Church shall accomplish her great work of “convincing and converting sinners, and of building them up in knowledge and holiness, through faith unto salvation.”

The Presbyterian churches, in all lands, have given much attention to the religious instruction of the young. They have welcomed the Sabbath school, but have sought also to preserve family training and discipline from neglect. In this exceedingly important matter they have not failed, we may hope, of a good measure of success; though we cannot shut our eyes to the fact that some Presbyterian parents, like to many others, have been willing to delegate the religious instruction of their children to agencies which are intended merely to assist them in this very responsible work.

Another feature common to the Presbyterian churches is the care with which they have sought to provide an educated ministry. In this respect all branches of Presbyterianism, endowed and unendowed, have shown nearly equal zeal. They have insisted on their pastors and teachers being thoroughly instructed in theology and in all that specially appertains to their sacred calling, while they also required in their ministers a competent knowledge of the Arts and Sciences. Nor have the Presbyterian churches forgotten that academic attainments cannot be a substitute for zeal and piety; and in all their efforts to promote ministerial education they have given the first place to spiritual qualifications. In the great goodness of God the Presbyterian ministry has, with few exceptions, been found worthy of the confidence and esteem of the people, and has striven to serve the Lord in fulfilling its office.

That there are as many as ninety distinct branches of the Reformed or Presbyterian Church may appear to many a reproach and even a scandal. Nor can the separate existence of all these as independent organizations well be vindicated. Let it be remembered, however, that in substance, the same doctrine is professed in these churches, that many of them are identical in nearly everything, and that they are separate churches merely because they are locally distant from one another. Thus we have, e. g., the Church of Scotland or the Free Church of Scotland or the United Presbyterian Church of Scotland reproducing itself in distant countries, in organizations distinct from the mother church; only because it is inconvenient or impossible to meet together in Presbytery, Synod or Assembly. In like manner we have many branches of the Reformed Church on the Continent of Europe, in Germany, Holland, Switzerland, etc. So, too, American Presbyterianism has branched out and divided. There have, no doubt, been secessions and

disruptions by which church organizations have been multiplied on the same field—sometimes for adequate reasons; at other times, perhaps, without sufficient cause. Of this matter we are not here called to speak.

The spirit of union which characterizes our era—the strong desire for closer fellowship among brethren—has led to the formation of a body with which nearly all branches of the Reformed or Presbyterian family are happily connected. This is called “The Alliance of the Reformed Churches holding the Presbyterian System.” In 1873, at the close of a great meeting of the Evangelical Alliance, in New York, a number of leading men connected with the several Presbyterian churches came together and took steps to secure the formation of a Presbyterian Alliance. It is interesting to remember that our Canadian church was represented at this meeting by the late Sir William J. Dawson. An address advocating the proposed alliance was issued, to which the eminent name now mentioned, with twelve other names, was subscribed. Another conference—this time of persons properly delegated by churches—was held in London, England, in July, 1875: of which the late Rev. Dr. McCosh, of Princeton, was chairman. The Alliance was formed and a constitution for it adopted. All churches holding the consensus of the Reformed Confessions were made eligible for membership. On this occasion Canada was represented by the late Principal Willis and the late Rev. Dr. Topp. Delegates were present from twenty-one churches of Europe and America.

The first meeting of the Council of the Alliance, now formed, was held in Edinburgh—which has claims not a few to be called the Metropolis of Presbyterianism—in 1877. In addition to the twenty-one churches represented two years before, in London, twenty-three churches sent delegates to Edinburgh. A large array of the most eminent ministers and elders in these forty-four churches was present. The remarkable success of this first meeting of the Council was due in no small measure to the zealous exertions of the Rev. Dr. Blaikie of Edinburgh and the Rev. Dr. Schaff of New York. They visited many churches and countries to awaken an interest in the Alliance and to induce the churches which had been represented in the preliminary meetings in New York and London to send delegates to the Council.

Six meetings of this great Council have since been held—in Philadelphia, Belfast, London, Toronto, Glasgow and Washington. Beyond all question the Reformed Alliance has rendered important service to the Reformed churches and to the cause of Christ. It has greatly increased the knowledge which these churches have one of another, and thus promoted their fellowship in the Gospel. It has enkindled brotherly love. It has made the experience of the churches in prac-

tical work common property. Two small Continental churches, with heroic history, but too limited resources, have received important financial aid—the Waldensian and Bohemian churches. The cause of oppressed Christian communities has been successfully pleaded before civil authorities. Important moral movements of various kinds have been forwarded. Never, indeed, since the period of the Reformation have the Reformed churches known their unity and felt the impulse of a common life as they do now. The painful isolation of the past has been exchanged for cordial and helpful fellowship. True spiritual gain, we cannot hesitate to say, has resulted; and the catholicity of sentiment which embraces the Evangelical Church in all its extent, instead of being impaired by the closer union of Presbyterianism, as some predicted, has been rather intensified. The Alliance has no ecclesiastical authority and desires none, but it certainly exerts a beneficent influence upon the whole circle of Presbyterian churches

I am My own Master.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master even Christ.' I work under His direction. He is regular, and where He is Master, all goes right."

Sincerity.

The crown jewel of character is sincerity. On that depends our ability to believe what people say not only, but to interpret fittingly their actions. An insincere person is like a flawed crystal, fatally marred, and every other brilliant or fine quality is rendered worthless by the shocking defect in the grain, which no excellence of another kind can condone.

In our own daily lives, in speech, in deed,

in thought, a prime endeavor should be to cultivate a noble candor, an unshrinking fidelity to truth, and an unbroken sincerity. Temptations come in social intercourse to be politely acquiescent in what we do not approve, to make excuses which we only half believe, to violate the truth; and we suffer insincerity to eat into our souls, as a corroding rust. Truth need never be brutally spoken. The Bible speaks of the union of truth and love in our conversation. It is worth much effort, humility and prayer to attain to sincerity in all things.—Christian Intelligence.

The Company we Keep.

"I would give my right hand," said John B. Gough, "if I could forget that which I have learned in evil society; if I could tear from my remembrance the scenes which I have witnessed, the transactions that have taken place before me."

We are walking phonographs and register with a fearful accuracy everything we see, touch, feel, think, experience. "Men become false," says Charles Kingsley, "if they live with liars; cynics if they live with scorners, mean if they live with the covetous, affected if they live with the affected, and actually catch the expression of each other's faces."

Every youth should choose a high ideal in the person of some one to whom he can look up, and whose character he would like to resemble. This constant struggle to attain the character of our ideal is a wonderful uplift to the mind. It sustains and strengthens it.—Selected.

Where Two Young Men Parted.

A clergyman once told this story: "Thirty years ago two young men started out to attend Park Theater, New York, to see a play which made religion ridiculous and hypocritical.

They had been brought up in Christian families. They started for the theater, to see that vile play, and their early convictions came back upon them. They felt it was not right to go, but still they went. They came to the door of the theater.

One of the young men stopped and started for home, but returned and came up to the door, but had not the courage to go in. He again started for home and went home. The other young man went in. He went from one degree of temptation to another. Caught in the whirl of frivolity of sin he sank lower and lower. He lost his business position. He lost his morals. He lost his soul. He died a dreadful death, not one star of mercy shining on it.

"I stand before you, to-day," said the minister. "to thank God that for twenty years I have been permitted to preach the gospel. I am the other young man."

Childhood.

WHAT THEY DO IN CHINA.

Dear Mamma, I've been to the Mission Band,
And what do you think I have heard?
Such a queer, queer people, in such a queer
land?

I'm sure you'll agree 'tis absurd,
Why, mamma, they say, "How old are you?"
When they mean "How do you do?"
And they whiten their shoes with the great-
est care,

And men wear down their backs long braids
of hair.

Their visiting cards are all painted red,
And are four feet long, our teacher said.
Their dresses for mourning are all in white:
At funerals they feast to their heart's de-
light.

They shake their own hands when a friend
they meet,

And bugs and snails are the things they eat.
Their houses they build from the roof to the
ground,

And turn their screws the wrong way
'round.

They shave their eyebrows to aid their
sight,

And have their fireworks in broad day-
light.

Their compass needle points south, they
say,

And the boys look on while the old men
play;

But of Christ, our Lord, they have never
heard,

And, mamma, I want to send them word.

—Selected.

If I Were a Boy.

If I were a cash boy, or an office boy,
and wanted to get on in the world, I think
I should try to be prompt in everything that
I did. I should try to get to my work early,
and should try to do everything at the
proper season.

I should also keep myself neat and clean,
because I think a boy looks much better with
a clean face than with a dirty one. A lit-
tle dirt on a boy's face will often make a
really bright boy appear dull.

Then I should try to be quick and active;
I do not think that anyone likes a lazy
boy, and the quicker I should be with my
duties, the quicker, I believe, I would be pro-
moted.

I should tell the truth at all times; if
I made a mistake, I should acknowledge it
like a man. I think that is the easiest way
to get out of a bad place.

If I were sent to carry a bundle, I should
try to get back before they looked for me.

I would much rather they would say, "We
were not expecting you yet," than to say,
"You have taken too long."

If a little extra work were put upon me
I do not believe I should complain, but I
should try to do my best.

If I had nothing to do, I should ask
that something be given me, rather than
to be idle. I think if my employer saw that
I was interested in my work, he would ap-
preciate my services more.

Whatever I might have to do, I should
try to do it well; first, because it is much
pleasanter to be praised than it is to be
scolded; next, because I am building my
own reputation, and if I am to make any-
thing out of myself, I must have the good
opinion of my employer. Whenever I was
praised, I should show that I appreciated
it by trying to do still better.—Success.

An old house in Edinboro had fixed above
the outer door the motto: "He that tholes
overcomes." A boy who day after day
passed that writing, read the legend again
and again, and, said he, afterwards, "I made
up my mind to thole." To thole is a pithy
old Scotch word, signifying to bear with
patience. That lad became one of the found-
ers of the famous firm of Chambers, the
publishers. His success was won because
he was able to "thole."

"When I was a little girl I knew an old
lady who made everybody unhappy by her
peevishness and bad temper, and I made up
my mind that, God helping me, I would never
become an old lady like her. I determined
that I would be a sweet, happy, old lady
whom people would love to have round. I
knew that if I wanted to be nice when I
grew old I must begin right then when I
was little. So I did, and I am at work
making the old lady I want to be."

Neatness is the first mark of refinement.
The character of a girl may be judged from
the appearance of her room. The kind of
people that live in a house is told by the
general appearance of the house, within and
without. Neatness is a badge of gentility.
Young people should learn early, and never
forget, the importance of neatness in person
and surroundings.

"One thing helped me very much while
I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who
kept her eyes fixed on me, and seemed to
hear and understand every word I said. She
was a great help to me."

If you intend to do a mean thing, wait
till to-morrow; if you are to do a noble
thing, do it now, now!—Dr. Guthrie.

A BOY'S LIFE AT POINTE-AUX-TREMBLES.

"Why I Shall Never Forget the Pointe-aux-Trembles School," was the title of the following valedictory at the recent closing of another session of that excellent and well-known institution.

"Early in life I entertained the idea of securing a good education, but a serious obstacle stood in the way. I was too old then to attend the day school of my native village, and the means of my good mother—I had then lost my venerable father—did not allow her to send me to college.

Still I never gave up hope. Every night I went on my knees in my humble room and although I knew God but imperfectly, I asked Him to direct my steps to a school, in which I might, with my slender means, get an education. I waited patiently for the day when it might please God to answer my prayer. He gave me the desired answer by making known to me the Pointe-aux-Trembles School.

But, born within the pale of the Roman Catholic Church, superstitions, imbued with prejudices which I had gathered at the foot of Rome's altars, I misunderstood the designs of Providence in bringing me to this school. I was like the child who does not understand that his father sends him to school in order to fit him for a career of usefulness. This I was to understand later.

I shall never forget the feelings with which I crossed for the first time the threshold of Pointe-aux-Trembles. It was on the Saturday of a cold winter day of 1894. Four o'clock had just struck and the pupils were at recess. I was introduced to them, and I was greeted by them with the utmost kindness. I was glad of it, for words would fail to describe my feelings at that crucial moment.

I expected to meet, as I had been told, coarse-mannered, godless people. I had pictured to myself the principal of the school as a man of a unique type, clothed in special robes, wearing a peculiar headgear, of a slow gait, speaking in a harsh, commanding way. At the thought of meeting him, I shook with fear.

Fancy my astonishment when I saw him! Slender, of medium height, of quiet, dignified bearing, with a brow chiselled by the hand of a master; with searching eyes, but a frank countenance and an open heart; such was Mr. Bourgoin, as I saw him then. What a contrast between the beloved principal and the picture which my fancy had drawn!

At night the bell called us all together in one of the class rooms. It was the hour of evening prayers. Mr. Bourgoin further increased my astonishment when he opened a book, before the reading of which he said these words: "We shall read in the Gospel according to St. John." What! Do

they speak of saints here? Struck by these words I thought I had misunderstood them. But my uncertainty disappeared when I heard the name of God, of Jesus, and of the apostles mentioned, one after another. My astonishment reached its greatest height when I heard Mr. Bourgoin "thee" and "thou" God, as though he had known Him for a long time, and was on familiar terms with the Almighty, a thing unheard of among us.

On the Sabbath, public worship was held in the chapel. Mr. Bourgoin is in the pulpit. In a voice slow and solemn he begins to preach. His words increase in speed. They become more energetic. Then he stops; his looks are searching us whilst our soul seems to be in quest of a message from heaven for us. The silence is perfect. It becomes oppressive. At last it is broken. Filled with the spirit of the Gospel, Mr. Bourgoin points out, with hand outstretched, the precipices to be avoided, the snares to be guarded against, the heights to be scaled. "Young man! Whither are you going?" That was the cry of his soul. "Do you want the future to smile upon you? Be true, be faithful; put God at the head of all your undertakings and He will lead you into the paths of righteousness."

I shall never forget Pointe-aux-Trembles, because it is here that I have learned to know the Gospel, that I have been taught to worship God as He wants men to worship Him, in spirit and in truth. It is here that I have learned that I am a great sinner, but that the blood of Jesus cleanses from all sin and that through faith in Him, I have eternal life.

I shall never forget my teachers' wise counsels. They had but one aim: to put in our hand strong weapons for the battle of life, to make us taste the charms of the Gospel and to further our progress in the path of truth. Never shall I forget the Bible lessons which Mr. Bourgoin gave us every morning, nor Madame Tanner, who taught me the A B C, and who was very particular to teach me how to pronounce the sweet name of Jesus.

I shall always honor this school because it is supported by generous Christians, who act on the precept of Jesus: "When thou doest alms, let not thy left hand know what thy right hand doeth." These large-hearted men and women, without knowing us, heap upon us priceless benefits. How could we, pupils of Pointe-aux-Trembles, ever forget the hospitable roof under which we have received the greatest treasure—knowledge, intellectual and spiritual freedom, the Gospel. If we have a heart beating in our breasts, we can never forget what the self-sacrificing love of our benefactors has done for us.

O beloved school! Centre of light and of life! Within thy walls I have found a treasure which neither moth nor rust can corrupt, a treasure which enables me to say, with the Apostle Paul: "For me to live is Christ, and to die is gain!"

These four first pages of Receipts were left over from last month. The first column is for Foreign Missions.

Port Credit, ss. 4	Listowel, ss. 7	Fingal. 25	Balmont. 4 50	J B Hamilton. 8
Lynedoch. 15	Dr Meikle. 50	Port Dalhousie. 2 50	Baltimore. 5	D James. 20 70
Greenbank. 12 30	Cedar Hill. 1	Balderson, &c. 5	Hillbura. 5	Joseph Hogg. 12 75
Whitechurch. 5	W Guilmbury, Ist. 6	Han, Locke. 1	Tor, Dum. 10	J Thomson. 8
Blake. 5 Gr	Nichol. 2 40	do Barton. 1	Bethesda. 3	J C Forster. 7 20
Elsinore. 1	Mont, St Gal. 35	Lunenburg, &c. 12	N Bruce, etc. 11 10	A M McClelland. 8
Cruickshank. 5	Tilbury, E. 3	Chatham, Ist. 15	Tor, Queen E. 10	J W C Bennett. 8 20
Bimbrooke. 20	Mt Albert. 3	Wellwood. 1	Hornby. 1	Prof Baird. 16 40
Aldington. 4	W Arron. 15	Brookdale. 1	Omagh. 1	Honour Missaries. 88
Spallmarchen. 5	Oakland. 2	Emmskillin, &c. 7	Mon, St Math. 25 50	
Brandon, Chines. 41	Win, Ang. 50	Ottawa Bank St. 10	Watford. 2 66	\$30 2 51
Cookstown. 11	N & S Plympton. 12	Mansfield. 3	Waipole. 2	
Townline. 8	Vankleek Hill. 100	Alicia. 2	Oakville. 5	
Aylwin. 3	Mont, Chalmb. 30	Oxbow. 2	Regina. 5	
Amherstburg. 3 50	David Yule. 1200	Wataskwin. 1	Rosemont. 2	AGED AND INFIRM
Laskey & W King. 10	Com Cable. 299	Wingham. 13	Warwick, Knox. 1 50	MINISTERS' FUND.
Pembroke. 35	Little Current. 5	Win, St And. 10	Smith's Falls. 8	collections.
Coldsprings. 25	Vict, St A. 80	St Thomas, Kx. 50	St And. 8	Reported. \$7877 02
Carl P Zion. 104		Tor, Doyet. 3	N Mornington. 1	Alliston. 6
Leaskdale. 15	\$116161 55	Ton, St James. 2	E Nottawasaga. 10	Beaverton, Kx. 12
Woodville. 236		Brandon. 15	Sault St Marie. 12	Branford, Ist. 5
Milverton. 7	RESERVE FUND.	Win, Ang. 25 71	Belmere. 27	Mantowaning. 1 50
Tor E ss. 6	Req John Mc-	Whitby. 12	Renfrew. 12	Saltfleet. 3
Rockburn. 5 50	Alister, E Wa-	Listowel. 7	Lynedoch. 6	Tor, Chalm. 10
Gore. 2	waoush. 50	Cedarville. 50	Carholme. 2	Clear Springs. 2
McIntyre. 3	Req It W Ken-	Ott, St And. 150	Elsinore. 1	Castleford, etc. 5
Craigvale, &c. 6	neddy Gasfield 2536 25	Churchill. 8	Brookbrook. 2	Chesley. 25
Chatham. 4 25	Miss S McDou-	Vaughan, St P, 10	Abldngton. 1	Hespeler. 5
Point Fortune. 1 73	gall, Strathroy, 100	St A. 10	Spallmarchen. 2	Woodstock, Kx. 15
Clinton. 5		Bookton. 2	Cookstown. 3	Daywood. 1
St David's. 9	WIDOWS' AND OR-	Brampton. 15	Ivy. 2	Woodford. 1
Glengarry, Pres 230	PHANS' FUND.	Kintore. 5	Townline. 2	Tor, Old St A. 159
Pt Aux Trem. 5	collections, e'c.	Glenora. 5	Lasky, etc. 2	Elora Chal. 17
Ashburn. 5	Reported. \$5385 28	Warton. 2 85	Pembroke. 25	Pickering, St A. 3
Hibbert. 17	Alliston. 5	Hollen. 1 75	Spencerville. 10	N Bay. 2 85
Norranby, Kx. 25 50	Branford, Ist. 5	Strabane. 2	Coldsprings. 6	Blenheim, etc. 15
Port Elgin. 12 70	Mantowaning. 1	Chater, etc. 5	Leaskdale. 3	Schreiber. 1 25
Hastings. 8 21	Saltfleet. 3	Birtle. 2	Shelburne. 10	Belleville, St A. 21
Napanee. 35	Tor, Chal. 10	Farwell. 1 25	Rockburn. 2 50	Lakefield. 8
Alton. 5	Turin. 1	Fingal. 5	Gore. 1	Josephburg. 1
Kemble, &c. 10	Clear Springs. 2	Tor, St Paul's. 15	McIntyre. 1	Mrs A R Creel-
Harriston, Guth. 35	Castleford, &c. 5	Que, St And. 15	Craigvale, etc. 5	mian. 1
Mont, St Gab'l. 10	Chesley. 25	Chicoutimi. 2	New Glasgow. 1	Miami. 4
Knox, Alumni. 691 13	Hespelel. 5	Elmvale. 1	G G A Shenectady. 2	Misses Lyttle &
For Miss Ites. 11085 26	Daywood. 1	Lost River. 1	Clinton. 2	Baker. 1
Pewetanguishene. 6	Woodford. 1	Lakeview. 1	Ashburn. 1	Tor, Coll St. 5
Strathcona, &c. 2	Tor, Old St A. 83	Orillia. 25	Utica. 3	Killarney. 5
Belmont, &c. 1	Mrs W Nicol, Cala. 20	Burlington. 5	Port Elgin. 5	Woodville. 15 50
Beaver Lake. 1	Elora, Chal. 5	Huntingdon. 28	Hastings. 3 20	Alameda. 3
W Guilmbury, 2nd. 20	Pickering, St A. 3	Ridgetown. 5	Millbrook. 2	Sunderland, etc. 2 50
Colledon, Kx. 10	North Bay. 6 50	Win, Kx. 25	Kemble, etc. 5	Rossburn. 3
Aurora. 5	Blenheim, &c. 15	Aylmer. 1	Harriston Guth. 5	Greenbank. 6 00
Ham, Went. 30	Lakefield. 8	Pipeston. 1	Penetanguishene. 2 50	Tweed. 1
Wallacetown. 18	Mrs A R Creel- 1	Moosemin. 5	Belmont, etc. 1	Essex. 5
Sarnia, Albert. 3	man. 1	West Ch. 20	Beaver Lake. 1	Kingston, St A. 21 50
King, &c. 6	Brigdon. 1 85	Nelson. 5	W Guilmbury. 3	Pittsburg, St Jhu's 1
W Alban. 3	Mt. Maun. 4	Onondaga. 1	Aurora. 3	Georgetown. 15
Millbank, ss. 3	Ms Lyttle and 1	Beamsville. 3	Han, Went. 3	Victoria, Ist. 17
Mont, Taylor, Chn ss. 12 7	Baker. 1	Mac'ood. 1	Wallacetown. 8	Cannington. 1 50
Niagara Falls. 30	Tor, Col st. 7	Grassmere. 2 50	Niagara Falls. 10	Wolfe Island. 2
N Brant. 12	Killarney. 5	Rodney. 5	Weston. 2	Cobourgh. 12
Bolton. 145 75	Slocan City. 2	Tottenham. 4	N Brant. 2	Ilderton. 1
Holstein. 8 08	Alameda. 3	St Mary, Ist. 10 10	Monro Centre. 2	Springfield. 1
Unionville. 2	Sunderland, &c. 2 50	Carluk. 2	Richmond. 3	Pine River. 5
Unionville. 1 50	Sixteen, Kx. 5	Woodbridge. 6	Mont Stanley, ss. 5	Ham, St Paul's. 62
Monro Centre. 8	Tweed. 1 03	Appin. 3	Whitewood. 2	Drayton. 2
Richmond. 5	Essex. 5	Tait's Corner. 3	Neepawa. 10	Kildonan. 8
Trenton. 10	Kingston, St A. 80 50	Lynden. 4	Shoal Lake. 5	Winchester. 20
Cranlin. 12	Pittsburg, St J. 1	Hull. 2	Bear Creek. 4 10	Whitewood. 1
Whitewood. 5	Georgetown. 4	Claude. 10	London, Chal. 5	Tarbolton. 1
Russell. 4	Victoria, Ist. 15	Akborough. 8	Tor, Cowan. 9	Fingal. 40
Neepawa. 35	Cannington. 3 50	Kimcardine, Kx. 6	Tilbury, E. 10	Port Dalhousie. 2
Shoal Lake. 5	Que. St A. 2	Mayfield. 8	W Arrau. 30	Balderson, etc. 20
Oakburn. 1	Cobourg. 15	Moonstone, etc. 8	Beaverton, Kx. 7 70	Han, Locke. 1
Newmarket, ss. 10	Ilderton. 1	Calvin. 1 10	Qu'Appelle Sta. 1	" Barton. 2
Vic, St P & c. 10	Colbden. 5	Chisholm. 1 15	V & S Plymton. 3 75	Lanenbergl, etc. 10
Norman. 5	Springfield. 1	S Gloucester. 2	Vankleek Hill. 20	Pt Edward. 2 61
Byng Inlet. 6	Pine River. 5	Que. St A. 5	Vict, St A. 18	" " " " 76
Maple Valley. 2 53	Ham, St Paul's. 57	Wallacetown, &c. 6		cc. 83
Singhampton. 3 81	Drayton. 2	Ashfield. 8	\$7027 87	Chatham, Ist. 15
Berrio. 6	Kildonan. 8	Yanc, Chinese. 1		La Riviere. 6 75
Revelstoke. 10	Whitewood. 1	Fort Qu'Appelle. 1		Wellwood. 1
Mont, Ersk ss. 10	Brookdale. 1	Conlon Hill, St J. 2	Minister's Rates.	Brookdale. 1
do do. 50	Oro Central. 1	Longside. 2	Reported. \$2818 84	Enniskillen, etc. 7
do do. 40	Enniskillen, etc. 7	Sonya. 5	J A Anderson. 8 20	Ottawa, Bank. 75
Tor, Cowan. 106 26	Ottawa, Bank. 75	Bracebridge. 3	A Grant. 1	Mansfield. 4
Mont, Naz ss. 20	Mansfield. 4	Merritton. 1	Alicia. 2	Alicia. 2
Vaughan, Kx. 64	Alicia. 2	Tor, St A. 60	Oxbow. 2	Oxbow. 2
Cookstown. 2	Wingham. 13	I. Original. 3 50	S Acheson. 12 25	Wingham. 13

Winn, St A. 30	Oakville 5	T W Fisher 4	Hx St A 12	Wln, Kx 10
St Thomas, Kx. 43	Tor, Queen E. 10	Dr Wright 12 50	Newcastle 5	Roslin, etc. 3
Tor, Dovet. 4	Hornby 3 25	Prin Caven 9	Barney's River. 2	Orwell 3
Meadow Lea. 2 10	Lon, Ist, ss 15	A Grant 6	Souris 2	Moosomin 2
Lon, St Ja. 5 10	Broadview 1	D G McPhail 4	Parboro 1 38	Richmond 2
Bran dou. 15	Walpole 2	J W MacMillen. 4	Hx St Matth. 20	Fallowfield 1
Win, Aug. 5	Regina 2 5	J B Edmondson. 10 25	Woodville 2	West 1
Nanaimo 2	Rosemount 2	W McWilliam. 4	Bass, Nich, Rivs. 3	Morris 2
Listowel 7	Arnprior 20	J Lang 5	West Bay 2	Nelson 6
Bayfield, St A. 1 50	Smith's Falls St 12	T R Shearer 4	Caledonia 1	Beausville 2
Brockville St J. 9 92	And 12	J Neil 4	Strathlorno. 3	Calf Mtn. 2
Fordwich 3 25	N Mornington. 4	R Hyde 3 25	Sussex 2	Macleod 1
Lilooet, etc. 1	E Nottawasaga. 2	K MacLennan. 3 50	Musquodoboit. 2	Grassmere 60
Whitby 10	Sault Ste Marie. 10	S Acheson. 4 55	Parboro 0 62	Rodney 1 52
Cedarville 1	Belmore 7	R D Fraser 4	Marion Bridge. 4	St Mary's Ist. 2 80
Ottawa, St A 90	Renfrew 40	J B Hamilton. 3	Ferrona 4	Carluke 2
Churchill 8	Lyndoch 5	10 30	Malhona Bay. 2	Woodbridge 4
Vaughan 15	Arholme 2	D G Cameron. 4	Tatamagouche. 6 07	Appin 1 50
Duntroon 2	Binbrook 2	Dr Macdonald. 4	Belfast 3	Tait's Corner. 2
W Nottawasaga. 3	Abingdon 1	J Mellroy 3 45	Gabarus. 2	Souffville 3
Bookton 2	Spallumcheen. 2	Joseph Hogg 6 25	Chipman 2	Bristol 5
Brampton 25	Cookstown 3	R Whillans 4	St John, St Ste 10	Hull 2
Kintore 5	Ivy 2	E G Walker 6	Loch Lomond. 2	Aborough 4
Glenarm 5	Townline 2	A Leslie 3 83	Great Village. 5	Kincardine, Kx. 6
Warton 2	Laskey, etc 3	Dr Moore 6	Covele d 2	Moonstone, etc. 2
Hollen 3	Pembroke. 25	J Thomson 5	Boularderie. 4	Sturgeon Falls. 1
Strabane. 2	Spencerville. 10	M McGillivray 8 50	Onslow 4	Powassin. 1
Chater, etc 5	Coldsprings 9	T A Nelson 4 05	Chatham, St A. 2	Sundridge. 2 40
Birtle 2	Rockburn 1 75	D Mc G Gandier. 4	Warsaw 1	Mattawa 1
King, St A 18	Gore 1	A T Love 4	Cobourg 5	Eagle Lake. 1
Farewell 5	McIntyre 1	J A Macdonald. 10	Ilderton 61	Warren. 1
Fingal 15	Clinton 1	Honan Missrie. 47	Carleton, St A. 10	Kilworthly 1
Tor, St Paul's. 5	Aylwin 1		Colden 1 25	Ferguson, Ch. 1
N Kinloss 1	Ghilton 1		Pine River. 2	Korih 1
Qu'Appelle 1	Ashburn 1		Galt Cent. 15 20	Little Rapids. 1
Que, St And. 15	Utica 1		Kildonan 5	Wells. 1
Chicoutimi 2	Carluke 1 35		Winchester 5	Chelmsford 1
Owen Sd, Kx. 10	Normanby. 3 40		Tor, Kx. 31	White Lake. 1
Elmvale 1 60	Port Elgin. 5		Whitewood. 1	Dunn's Valley. 1
Orillia 25	Hastings. 3 55		Riverside 1	S Gloucester 2
Burlington. 5	Millbrook. 2		Nesbit. 3	E Zorra. 2
Huntingdon. 20	Kemble, etc 6		Tarbolton 1	Wallaceburg, etc 3
Donald Mackay. 50	Harriston, Guth. 5		Fingal 5	Ashfield 4
Ridgetown. 5	Penetanguisheno 2 50		Baldern, etc. 4	Fort Qu'Appelle. 1
Win, Kx 30	Strathcona 2		Lunenburg, etc. 4	Coulson Hill. 2
Aylmer. 1	Belmont, etc. 1		Chatham, Ist. 8	St Mary's, Kx. 5
Pipestone. 1	Beaver Lake. 1		Bridgetown 1	Longside 2
Moosomin. 2	W Guilimbury, 3		Oro, Central. 1	Tor, St J sq. 23
West Ch. 5	2nd 3		Emmiskillen, etc. 3	Sonya 3
Nelson 5	Maxwell 2		Mont, St Giles 3	Weston 1
Onondaga. 1	Foversham 2		Becton 7	Bracebridge. 95
St Louis de Gonz 3	Aurora 3		Alice 1	Lon, St And. 30
Beausville. 2	Hum, Went 2		Oxbow 2	Doon 1 26
J Henderson. 1 50	Wallacetown 8		Wingham. 2	L Original. 3
Macleod 5	Niagara Falls. 10		Win, St And. 12	Belmont 1 50
Grassmere 85	Weston 5		St Thomas, Kx. 15	Baltimore. 5
Rodney 5	Mono Centre. 2		Campbell Bay. 1	Tor, Dunn. 28
Tottenham 6	Richmond. 3		White Lake, etc 5	Bethesda 2
St Mary's, Ist. 8 95	Mont, Stanley, ms 5		Tor, Dov 5	N Bruce, etc. 1 45
Carluke 2	Trenton 5		Lon, St Ja. 2	Oakville 8
Tilbury 6 42	Whitewood. 2		Eadies 4	Tor, Queen E. 8
Woodbridge. 6	Neepawa 10		Win Aug. 5	Burk's Falls. 1
Appin 3	Shoal Lake. 5		Nanaimo. 2	Mont, St John's. 4
Tait's Corner. 3 35	Midland 5		Baytown. 6	Hornby 1
Lynden 4	Mrs R S McTa- 1		Lilooet, etc. 1 50	Kamloops. 1
Hull 4	ish 1		Whitby 3	Crowstaud. 3
Claude. 15	Lord, Chal 5		Mont, Wmst'r 5	Brantford. 1
Alborough 9	Tor, Cowan 15		Churchill 1	Regina. 5
Kincardine, Kx. 6	Tilbury East. 10		Bluevale 4	Rosemont. 2
Mayfield. 8	W Arran 2		Vaughan 7	Arnprior. 7
Moonstone, etc. 7	Qu'Appelle Sta. 3 25		60	Smith's Falls, St 6
S Gloucester. 2	N & S Plympton. 2		Duntroon 2	And. 4
Que, St And. 2	Vankleek Hill. 20		W Nottawasaga 2	N Mornington. 4
E Zorra 20	Grenfell. 2		Bookton 1	E Nottawasaga. 2
Wallaceburg, etc 7			Tor, Cent 20	Sault Ste M. 2
Ashfield 9			Brampton. 12	Bellemore. 2
Vauv Chinese. 1			Kintoro 3	Renfrew 10
F Qu'Appelle 1			Glenarm 4	Walpole 4 12
Coulson Hill. 2			Warton 4	Jarris 6 72
Bethel, etc 6			Chater, etc 5	Waterdown. 6 32
Cam'dellville. 2			Merivale, etc 2 20	Thorold 6 36
Langside 8			Farewell 1	Flamboro 7 20
Sonya 40			Tor, St Paul's. 5	Lynedoch. 5
Merriton. 1			N Kinloss 50	Bruce Pres. 88 60
Lon, St And 50			Qu'Appelle 1	Binbrook 2
Dunwich, Chal 5			Que, St And 10	Abingdon 1
L Original 3 50			Chicoutimi 2	Spallumcheen 2
Belmont 3			Owen Sd, Kx. 5	Cookstown. 2
Baltimore. 5			Orillia 14	Ivy 2
Tor, Dunn 25			Huntingdon 10	Townline. 2
Bethesda 3			Stroud 50	Aylwin. 1
N Bruce, etc. 7 50			Ridgetown 5	Taskey, etc. 1

ASSEMBLY FUND.

Reported. \$495 80	Alliston 4 35	Crighurst 3	Beaverton, Kx. 5	Bramford, Ist. 5	Manitowaning. 1	Buddeke 3	Guelph, Kx 13 32	Tor, Chal 10	Turin 10	Clear Springs. 1	Birtle 2	Arrow River 1	Castleford, etc. 3	Tottenham. 5	Hespler 3	Shakespeare, etc 4	Brandon. 12	Woodstock, Kx. 7	Daywood. 1	Woodford 1	Tor, Old St A. 29	Brougham 1	Pickering, St A. 2	Farnham 2	E Oxford 2	North Bay 3	Beuheim, etc 5 50	Belleville, St A. 10	Lakefield 5	North Smith 60	Josephburg 3	Antigonish 1	Minni 2	Misses Lytle & Baker 1	Alberton 1	Rylston 2	Tor, Col St 7 11	Killarney 4	Sioean City. 1	Alameda. 2	Saundersland, etc. 4	Russell 2	Southern 7 75	Rosedale. 2	Essex 4	Pittsburg St J. 1	Georgetown. 3	Victoria, Ist. 8	Camington 1	Wolfe Island. 1
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\$9735 85

Ministers' Rates.

Reported. \$1549 06	Prin Grant 7	D Y Ross 4 01	D P Oswald 9	A McFarlane 4	J Seiverlight. 3 75	J Rattray 3 77	J McNeil 4	G MacArthur 4 50	Dr McMullen 8	J A Anderson. 7 05
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Vernonville ss...	6 50
Win, St A & d	50
Keene	8 50
Mont, W M S	200
Birtle	2
Lon, St And ss	50
N Georgetown ss	50
Fingal	10
Tor, St Paul's	4
Mr J W Kilgour,	
Beaulharnois	100
Chicoutimi	1
Ridgectown ss	6 32
Mont, Cres ss	50
Otta, St A ss	50
Peterboro, StP ss	50
Holland	3 50
Hull	5
A Friend	1
S Stephen, ce	5
Baltimore	7
N Bruce, etc	15
Lon, 1st ss	50
Barton ss & ce	4 15
Binbrook	1
Abingdon	1
Lusky, W King	1
Pembroke	50
Mrs J Hydes,	
Stratford	3
Brampton ss	50
Milverton	5
Tor, East ss	5
Per Rev E H	
Brandt	149
Tuition Fees	1,202 10
Penotanguishene	1
Mono Centre	1 60
Peterboro, St A ss	50
Shoal Lake	5
Reg Jas R Mc	
Kenzie	200
Cavendish, etc	2
New Glasgow, Un ss	73 45
Mont, Ersk ss	50
Mont, Naz ss	25
Listowel ss	25
Renfrew ss	25
Treas Pt Aux TF	1,634 47

\$10,448 79

Unapportioned Contribution.

Kintore	31 60
Tor, Old St A	71
Flora Chal	92 75
Lit. Current	22 50
Tor, Col St	318 01
Winches'er	136
St Thomas, KX	909 57
Brampton	188 54
Kintore	33 55
Swinton Park	17
Orillia	275
Woodford	2
Daywood	4
Appin	3 50
Tait's Corner	75
Lynden	15 66
W. Flamboro	40 50
mb	2
Esquesing, Bos	22
London, Chal	15
Victoria, St A	183

MACAO MISSION.

Win, Chin, ss	37
Mont, W. M. S	201
Mont Chal, Chin, ss	50

GOFORTH FUND.

Rev. J. McCrae	5
Rev. J. Goforth	25
Rev. R. A. Mitchell	10

Rev. J. McD. Duncan	5
Rev. J. C. Fors'er	5
Rev. P. Nicol	5
Rev. P. McNab	5
Rev. J. Malcolm	10
Hastings	5
Rv W MacWilliam	5

NEW HEBRIDES.

A Younger, Otta	30
Mont, Ersk, ss	25
" " "	50
" Naz, ss	25

JEWISH MISSION.

Pembroke	2 50
Req J. R. McKen-	
zie Kenyon	400

KLONDIKE NURSE FUND.

Geo. Reed	2
Mrs. J. Goldie	20
Mrs. H. McLennan, Miss McL.	30
Mrs. J. K. MacD-	
onald	25
Mrs. W. MacLare	5
Mrs. Coulter, etc	2
Mrs. J. M. McLennan	10
A Friend	5
Win Aug, lms	9
Sidney Fal, mb	10 50

LUMBERMAN'S MISSION.

L'Original	1
Pembroke	10

KNOX COLLEGE STUDENTS' MI S. SOC.

Woodst'ck, Kx, ss	15
Mrs W Nicol, Cala	5
Hagersville	5
Tor. Col. St	5
Plympton, ce	10
Rev. J. Goforth	25
Rodney, ss	7
London, 1st, ss	10
Clinton, Willis	20
R Kilgour	25
Newmarket ss	10
Listowel, ss	12

CENTURY FUND.

S. S. Committees.

Reported	\$10,568 82
Turin, ss	3 55
Headingley, ss	1 40
Daywood, ss	3
Woodford ss	3 17
Tor, Col St	10
Conva, Trinidad ss	20
Newton, ss	4 40
S. Pinette, ss	2
Flac River ss	4 50
Covehead, etc, ss	4 72
Stanhope ss	92
Onslow ss	12 10

Wellwood ss	2 50
Brecksdale ss	4 25
Guelph ss No 5	4
Tilbury ss	4 96
Greenbank ss	5 72
Hull ss	6
St Elmo ss	19
Tor, Erskin ss	2
Chater ss	6 80
Humesville ss	16 45
Arnprior ss	31
Napanee ss	6 03
McKay ss	8 35
Whi ewood ss	5
Dydal Bank ss	1 25
Gubarus ss	6
Tyron ss	7
St John, St Day ss	7
Mont, Naz ss	5

INDIAN FAMINE.

Reported	\$4,202 43
J A Barrie	25
G Reed Kaena	20
Mother, Daughter	3
Adeline Currie	5
Daniel Currie	5
M D McNaughton	1
J H R Dunnville	1
Peterboro, StP ss	58 76
C W	2
Mr, Mrs E H Bron-	
son	100
Leakdale ss	6
" wfms	5
J M R	1
E G	1
Mont, Ersk wms	6
Win Banford	5
Dr G H Christie	5
St David's ss	5
Per Mr M J Ainslee	7
Per Rev J A Mc-	
Clung	4 50
Friend	1
Pic Grove ss	8
Lancaster Kx ce	11 66
Mrs B E Bell, Tor	10
Dundalk ce un	5
Miss Duncan	1
Thank offering	1
Mrs. Chartier	1
J A W	1
M C McGowan	2
Nath Hunter	5
E Bloomfield	5
Daywood	2
Woodford	6
Mrs S Copeland	1
M R Anderson	1
E B Styles	10
A Friend	35
W R F	1
Kildoman	40
N Lindsay	25
E Kennedy	1
F H C Coleman	3
S West	25
Mrs Abernethy	5
T D McIntyre	1
F A	1
Mrs C Leard	2
Albert Bell	5
T A Dawes	20
Miss Dawes	5
L C Elliot	2
J J Montgomery	5
Mrs T A Lyttle	5
Mrs Daly	1
Per Dr Gerkie	9
A Friend	3
St Mary's Kx ss	25
Sympathizer	2
W Clyde	15
Mont Amer ss	10
Hagersville	3 25
Mr & Mrs S Bell	10
Per Mont Witness	75 25
Miss J Cameron	2

Mrs D Campbell	4
Judge Pringle	10
A C McPhail	5
J Thompson	2
J D McNab	5
Kgston, St A, yps	2 50
Friend	2
Lady Friend	30
Miss M Hunter	2
Mrs G McKenzie	3
Tor, Wmstr ss	62 5-
G R N Thomas	10
Tor, Wmstr	323 33
Tor, floor	246
Tor Cherry	26 33
T Strauch	5
Miss Ross	5
J & R McPherson	1 25
Oshawa ce	8 50
Oshawa	9 70
K H Embro	1
M A Mitchell	1
Miss E Smith	1
W Adams	1
Ailsa Craig	37 14
Por L M More	120
Woodville	3 50
J K McLean	5
Stouffville	14 66
Green Bank	20 81
Otta, St A kd	5
J G	1
J Tingle	10
Per R V R Shearer	12
Eramosa 1st	37 40
Friend, Riding Mt	5
Mrs J C Grinton	5
Mrs A Brown	2
Mont Cres, mems	188
Mrs A McLennan	20
Hespler met soc	24
Anon	3
Por Central	211 71
A B Bartlet	18
A B G Tor	1
J Gibson	5
Mrs Canole	5
M P Ferguson	5
M P	1
E-sex	13 95
Essex ss	13
Por, Dov	4 65
Brantford, Zi las	25
A Friend	3
M H D	1
Cash, St Cath	5
A Mite	1
A McIntosh	1
G L Barrie	1
Mrs T A Brough	5
E K Hami ton	50
Mrs McFarlane	55
Anon	8
Not known want	10
Mem Bloor	1
W Smithson	5
J Porter	1
Rev G Cuthbertson	1
A Friend	2
Pickering, St A	11 70
Bolton, Caven	14
Misses Potter	4
Miss J McCurdy	1
J McCurdy	2
A J, A V Lord	1 75
W Weir	2
Crystal City	28
Milverton wfms	20 60
St Cath, Kx	76 62
W Ormiston col	1
Mont, Taylor	40
Oak Bay ss	15 20
Mrs Jas Wood	25
M Whitefield	1
D McGowan et ux	10
Tor, Wmstr	11 35
W J H	5
Kirkton ss	36
D E D	3
Rev W Mowat	5
Ayr, Kx	121 65
" " ce	7 35
N Glasgo yplms	5

Howick un ss ass	5
Anon, Tor	5
Indianford	60
Mrs J Mu dell	1
J McFarland	1
Virion ss	5
Parry Sound ss	7 45
Ailsa Craig	3
A J Ross	5
Berlin men	5
Endeavorer	2
Woodville	2 25
R Steadman	1
Wminster 1st	10
C S Gzowskie	50
W F M S West	566 17
Mrs. Lister	5
Friend	5
" Kirkhill"	5
Mrs E Grant, etc	2
Kintyre	37 15
Maccabees	12 85
Mrs W H Goff	2
Miss E E Heron	2
J J & M N Camp-	
bell	6
Mrs Wood	1
Jas Crow	5
Friend	2
Fingal ss	4
Miss E Sutherland	7 50
Mrs Wiley	1
Miss Patterson	1
Mont, Ersk jec	10 50
Shepherd	1
A B A Orillia	2
R R Arthur	2
Chas Mackenzie	100
Mrs C B Parke	4
Miss G Morden	1
John Penman	25
Per Dr Geikie	15
Per Mont, Witness	228 63
Perth, Knox las	35
Christie, etc, Otta	5
Maxville ce	48
Mull, Bethel ce	5
J R Coleman	7
E-sex	13 95
Essex ss	13
Por, Dov	4 65
Brantford, Zi las	25
A Friend	3
M H D	1
Cash, St Cath	5
A Mite	1
A McIntosh	1
G L Barrie	1
Mrs T A Brough	5
E K Hami ton	50
Mrs McFarlane	55
Anon	8
Not known want	10
Mem Bloor	1
W Smithson	5
J Porter	1
Rev G Cuthbertson	1
A Friend	2
Pickering, St A	11 70
Bolton, Caven	14
Misses Potter	4
Miss J McCurdy	1
J McCurdy	2
A J, A V Lord	1 75
W Weir	2
Crystal City	28
Milverton wfms	20 60
St Cath, Kx	76 62
W Ormiston col	1
Mont, Taylor	40
Oak Bay ss	15 20
Mrs Jas Wood	25
M Whitefield	1
D McGowan et ux	10
Tor, Wmstr	11 35
W J H	5
Kirkton ss	36
D E D	3
Rev W Mowat	5
Ayr, Kx	121 65
" " ce	7 35
N Glasgo yplms	5

Receipts.

For the month of April by the Rev. Robt. H. Warden, D.D., agent of the church. Address: - Presbyterian Offices, Toronto.

KNOX COLLEGE FUND.

Table listing donations to Knox College Fund with names and amounts.

\$163 80

QUEEN'S COL. FUND.

Table listing donations to Queen's College Fund with names and amounts.

\$19 25

MONTREAL COLLEGE FUND.

Table listing donations to Montreal College Fund with names and amounts.

\$33 00

MANITOBA COLLEGE FUND.

Table listing donations to Manitoba College Fund with names and amounts.

\$97 00

HOME MISSION FUND.

Table listing donations to Home Mission Fund with names and amounts.

Table listing donations from various locations including Tilsonburg, Chatsworth, Mooretown, etc.

Table listing donations from various locations including Corbetton, Tor. St. Enoch, Ingersoll, etc.

Table listing donations from various locations including Ayr Knox, Singhampton, Maple Valley, etc.

Table listing donations from various locations including Rev. W. Bennett, Corunna, Harwich, etc.

Table listing donations from various locations including Rev. W. Bennett, Corunna, Harwich, etc.

RESERVE FUND.

Table listing donations to Reserve Fund with names and amounts.

AUGMENTATION FUND.

Table listing donations to Augmentation Fund with names and amounts.

FOREIGN MISSION FUND.

Table listing donations to Foreign Mission Fund with names and amounts.

Table listing donations to Foreign Mission Fund with names and amounts.

A McCorquodale	1
Kenmay	2
Riverside	5
RvJ, Mrs Cameron	6
Exeter	10
Lizzie Campbell	4
Stonewall	8
W Bentinck	2
Alexander	3
Kincardine Chal	7
A Friend	1
Mud Bay, etc	5
Yaner, St A ce.	2 50
Tor, Ch of Cov ss.	3
Langlaketown	1
Leaskdale	3
Sudbury	50
Tara	9
Zephyr	20
Fordwich	17 50
Riverside	4 50
Yaner, 1st ce.	60
Ingersoll	66 15
St Cath, Kx ss.	45
S Plympton	24 11
Avoca, etc	10
Eglington	10
Bridgen	1
Port Albert	1
Mt Pleasant	9
Crawford	5
Beckwith	18
Kirkton	40
Parry Sound	12 40
Russell	12 15
Mt Pleas B.C. ce.	50
Victoria, St A.	20
Roxboro Kx.	20
Newbury	1 05
Poland	5

\$717 35

RESERVE FUND.

Est Mrs Mary M.	
Keith, Dutton	50
Beq. R. Gow, Egmondville	537 80
Beq. John McDougall, Erin	50

WIDOWS' & ORPHANS' FUND.

Collections, etc.

Belgrave	6
McIntosh	6
White Lake	2 50
Fort William	5
Westwood	10
Mt Forest	2 50
Waterdown	2
West Lorne	3
Riverside	1
Mrs AR Creelman	1
Portage la Prael	15
W Bentinck	23
Mud Bay, etc.	1
Alexander	1
Sudbury	2 45
Tara	2
Zephyr	1
Ingersoll	16 73
Eglington	2
Port Albert	1
Parry Sound	4 70
Russell	3
Chesterville	3 40
S Luther	4
Pictou	2 23

\$95 80

Ministers' Rates.

R Pettigrow	8
J Mackie	8
Dr Moore	8
D J Scott	10

J McDougall	8
J R McLeod	8 15
D Findlay	8
W M Martin	32
	\$90 15

AGED AND INFIRM MINISTERS' FUND.

Collections, etc.

Belgrave	2
McIntosh	6
White Lake	2 50
Fort William	10
Westwood	5
Mt Forest	2
West Lorne	3
Sommerville	2
Kenmay	50
Riverside	1 50
Mrs AR Creelman	1
Portage la Prael	15
Alexander	1
Kincardine Chal.	1
Mud Bay, etc	2
Sudbury	1
Tara	2
Zephyr	1
S Plympton	4 30
Eglington	5
Port Albert	1
Crawford	1
Kenmore	3 50
Russell	3
Lothbridge	5
Pictou	2 25
Roxboro Kx	10
Poland	5

\$98 64

Ministers' Rates.

R Pettigrow	4
A S Ross	5
D M Jamieson	1
J A F Sutherland	5 10
J A McDougall	4
A MacG Illivray	3
D J Scott	12 60
J R McLeod	4 05
D Findlay	4 00
Dr W A Hunter	10
W M Roger	10
W M Martin	15 50
A B Winchester	8
C S Lord	4
C McKillop	6
J T Hall	5 07

\$109 32

ASSEMBLY FUND.

Antigonish	\$ 3
Belgrave	1
Ashburn	2 50
Arthur	5
McIntosh	3
Port William	2
Westwood	5
Desboro	2
Grand Bend	3
West Lorne	1
Kippen	4 45
Sommerville	1
Portage la Prael	15
Mara	4
Sydney, Fal	4
St John St A.	5
Pugwash	2
Truro, St Paul	5
Noel	2
Clifton	2
Riverside, etc.	1
Newmarket	5
Kincardine Chal.	1
Mud Bay, etc.	2

Mont. Erskine	30
Stratford Kx	10
Eglington	2
Por Rev. E. A. McCurdy	3
Mt Pleasant	2
Crawford	1
Russell	2
Nicola Lake	2
Athelstano	10

\$141 95

FRENCH EVANGELIZATION FUND.

Belgrave	\$ 4
McIntosh	33
White Lake	10
Simcoe ss.	5
Ft William	5
Westwood	10
Desboro	10
Mt Forest	5
Waterdown	6
West Lorne	2
Kenmay	1
Riverside	2 50
W Urquhart	5
Portage la Prael	50
A Presbyterian	3
Hx Park st.	10
Riv Hubert	10
Frederickton	15
S Gut, etc.	5
Mara	8
Brookfield, etc.	3 95
Est Alpin Chisholm	175
Hx Grove	10
Sydney Fal	21
East River	1
Lochaber	2
Union Centre	8
Carlisle, etc	6
St John, St A.	4 50
Pugwash	8
Truro, St Paul	35
(moddy, etc.)	3
Yarmouth	6
Alexander	1
Kincardine Chal	3
Mud Bay, etc	5
Port, Ch. cov ss.	3
Senator Wark	5
Tara	75
Zephyr	1 75
J H Holmes	15
St Cath Kx, ss.	15
Eglington	3
Rev W W Roger	41 47
	90 28
Chiselhurst	6 34
Exeter	21 94
Melbourne Gut.	8 15
Port Albert	1
Mount Pleasant	4
Crawford	2
A Friend	3
Russell	3
Perth, St A	50
Miss M Lowry	1 54
Russell	15
Mrs Clark, Largs	48 53
Athelstano	21
Poland	3 50
English sett.	30

\$1310 10

POINTE AUX TREMBLES

NSydn'y, St Mat.	\$ 21 37
St John, St A.	12 60
Glace Bay	50
N Glasgo, Jas.	50
Truro 1st ss	50
Mortimer Clark	50
Kincardine, Chal.	2

Killean ss	0
Sanator Wark	5
Campbellford ss.	60
Kenm res.	13
Rat Portage, ce.	50
Bobcaygeon ss.	10
Miss M Lowry	4

\$417 87

GOFORTH FUND.

Rev N A McDonald	\$ 2
Rev W G Hanna	5
Durham	5
Rev T McKee	5

UNAPPORTIONED CONTRIBUTIONS.

Tor, Bloor	\$138 10
Dundas	27 21
Tor, Bloor	131 65
Priceville	30
Dundas	22 03
Almonte, St Jns.	100
Glencoe	79 30
Tor, Bloor	202 95
Westminster	133
Uxbridge	24
Egmondville	28
Glencoe	35 02
Brussels Mel.	65
" " ss.	4 20
Daywood	2
Woodford	2
Lobo	26
Acton	35 85
St Helen's	39

KLONDIKE NURSE FUND.

Mrs E Dougan	
Thorold	\$ 2
A Preml, Paris.	5
Miss Inglis, Tor.	2
Petrbro, St'wms	2

KNOX COLL STUDENTS' MISSION SOCIETY.

St Cath Kx, ss.	6
New Glasgo ss.	8

MACAO MISSION.

Mont St Giles	
Chin ss.	\$ 42

CENTURY FUND.

S School Committee.

Greenock St A ss	\$27
Glaco Bay	60
Crescent St a ss	30
Tor, Ch Cov ss.	3 50
Rosemont ss.	6
Harrow ss Inf cl.	2
S Luther ss.	3 30
Valley ss.	3 25

INDIAN FAMINE.

Mrs Beacher	\$ 10
Parkdale J	2
Sundridge las.	32 73
Anon.	25
Mont Chal.	1
Eloa Kx, ss.	31 04
Per J Swan.	17 20
Mrs M G Crombie	16 50
Ethel & Lottie	1
A Friend	2
J A C London	25
A Hunter	2
Atkins Corners	6

Per Mont Witness	133 51
Mrs G Coates	1
W McConnell	10
Members, Calgary	30
Okansse	12 15
Bothil, Bridge, et	36 08
A Eokardt	1
St Cath Haynes	19
St George, ce.	12 67
David Morrice	50
J Lout.	5
Eganville, etc.	21 25
Ventry	12
Miss E Dury	10
McDonald's Cor, etc.	3 80
Elphin lit soc.	6 30
Two Women	2
St George	5
Bothwell	71
J E Gow	5
King, St And.	50
Tor, Old St A.	188 32
Mrs J S L	5
Tor, Bloor	63 40
Port William	5
J H Holme	5
J Kershaw	1
Clifford	1 95
Mitchell	41
Per F King	5
Mrs G Murdie	5
W Ross	1
Mansfield	3
Wmstr 1st.	40 35
Innerkip	5 75
Molesworth	27 50
Galt Centra.	5
Banks, etc.	22 50
Brooklin ce.	4
Woodstock Kx.	77 71
Desboro	5
Ottawa, Kx.	10 70
Simcoe	28 90
Mrs J Gill	1
Rev J Lees	2
Mrs C Ans dell.	5
Wick	50
Friends 3 Riv.	20
Inverne's	12
Kirkhill	22 42
Dalhousie	12
Miss J Sutherland	6
Keene ce	15
Markham, St A ce	5
Uxbridge ss.	32 37
M Millan's ss.	10 25
London St J.	1 75
Petrola, M band	32
Kew Beach	16 10
Slocan	10
Per Dr Gerkie	16 15
Clearwater, las.	24
Platvil ss.	21 10
Hensall, ladies	3
Hen-all ss. inf.	1 40
Berlin wfms.	2 50
Camilla	45
Milverton wfms.	6
Drummond Hills	12
Mart'own, Burn	17
Victoria and ss	4 06
Oro Tp wfms	37 30
Oshawa	250
Harrison, Kx.	30
Oro Cent	12
" " ss.	5
Avondale lit soc.	1 50
Per Dr Gerkie	5
Russell	26 25
Glenarm	25
R & K	2
Camlachie	4
Sbright	7
Van Vlack ce.	3 40
Ham Kx wfms.	25
Mimosa	8
Friend	1
Gartshore Chil.	3 25
Miss Morton	5
Etobicoke ss.	20

Mrs Carmichael. 5	Friend..... 1	Georget'wn, wfms 15	Listowel..... 50 95	Brother..... 3
Por Miss Stewart 4	Killean ss..... 25	G Dodds, Prim... 5	" wfms .. 10	Morewood, co... 10
Beulah..... 4	Berlin wfms.... 1	C P Brown, Tor..160	" ss..... 5	Miss C Smith... 5
Harris..... 17	Drumbo..... 22 50	Beech Ridge.... 3	" Campbells	Miss S A Windol 5
Beulah..... 13 60	Por's Credit ss.. 17	Sympatizer..... 1	mb 1	Mrs Wallace ... 3 50
Chator..... 32 50	Mrs Davidson... 2	Etobicoke ss ass. 5	" Friends 3 30	Mrs R Reid 1
S Kinloss..... 23	Pine River..... 3	W Dredge..... 5	J S Rutherford.. 50	H & M Taylor .. 5
Carriek s sec 11. 15 25	Tor, Chal ss.... 25 63	J Rose Denton... 17	J Penman, Paris 50	Mont, St P mem. 5
Eadies..... 40	Ymir..... 10	Burlington B, ss. 10	McDonald's cors, 6 50	Tor, Cooke's mem 2
New Tor, ss..... 5	Vauor, St A co... 6	D Campbell..... 10	C Bogardus, etc. 5	Essa, Dunns... 2 35
Erin..... 18 70	Rat Portage bc. 10 56	Oneida..... 27 50	Westwood, co... 5	Tor, Parl Bap ce 3 70
Clinton wil. wfms 54 12	Keewatin..... 5	Friend..... 2	St Thomas, Kx 146 33	St Cath, Haynes. 3
Miss C Lamont... 50	Win. Wmstr.... 13 59	F S J..... 2	" F av mb 12	Thames Road... 62
Miss A Lamont... 50	Shanks..... 13	W A L..... 5	Preston, lodge... 15	Carluke, St P... 20 60
Ready..... 19 14	" co..... 7	An m..... 30	Fisherville..... 12	" ce, 6 40
London Ist..... 144 15	Fairmount, etc.. 7	Morden..... 25	D M Johnston... 4	A Lender..... 15
Orms-town..... 45 50	M ss S Archibald 10	" Tor, St Paul's... 7	P C Dumcan..... 1	Essa, 1st..... 4
Allan's Corners 7	J R Lindsay.... 5	Monteith ss.... 12 70	Portal..... 6	Beechwood..... 73 70
Mr & Mrs A Gardiner, Leadbury 5	A A..... 5	Rev J Douglas... 5	Tor, Cowan..... 85	Warwick, Kx co. 3 60
Beamsvil, wfms. 25	J A G..... 1	Box 562..... 30	Nelson wfms.... 10	Warwick, Kx co. 15 40
Leam'ngtn, wfms 11	Forest Hill.... 5	Galt, Cent ss, prim 2 15	Newdale ss..... 40	Echo Bay..... 12
Herdman's Bdg ss 3	Lindsay..... 67 35	Per J G Groseh 71	" la..... 10	Mrs T C Thomson 10
Oshawa..... 3 60	Grimsb'y..... 37	Galt, Cent ss, prim 2 15	Little Mt..... 18	Parry Sound.... 10
McKillop..... 4 20	Mont, Taylor... 10 65	St Cath, 1st... 112 90	Lilyfield..... 3 35	Arizona..... 20
Port Hope, 1st 1	Alexandria... 20	" ss... 8 60	Stony Mountain. 5 0	Ham, 5 girls col. 30
Mrs Berkinslaw, etc..... 2 50	Tor, Old St And. 9	Rosemont..... 2	Highview..... 11	Parkhill..... 70 25
Per Dr Gerkie. 30 0	Rev J L Campbell 5	Well-wishers... 2	Eldenvale..... 7 71	St Matt ss... 16 15
Glencoe..... 79 36	Eng Riv Howick 83	Fairbairn..... 13	Barr's..... 11 2	Friend..... 7
Rev J, Mrs Cameron..... 5	Per Dr Hamilton 9 50	W & S McClinton 10	Admstoun, ce... 18 60	Kingsbury, IOG 7 10
J M Elliott..... 2	Tilbury..... 15 50	Kemble..... 16	Mrs Dr Moffatt. 1	Per Mrs J Gillies 2 50
M McCuaig..... 50	Mrs C J McGregor 2	Valcartier, ce... 2	Jessie Moffatt... 1	M D A McLeod. 1
Kenyon..... 70	Uphill..... 5	Friend..... 2	Dunwich, Duff.. 15 75	Isabelle McLeod. 25
S G M..... 5	Hornings Mills.. 35	Otta Bank..... 83 20	Sterling..... 25	Eden, U ce..... 8
A H W..... 10	Friend..... 5	Mont, St Matt ss 25	Roxboro ss.... 5	N Easthope.... 31 25
Moncton, Meth ss 28	Tor, Erskine... 163 48	Mem St Dav St J 5	Thres friends... 6	Tor, Kx..... 164 44
A friend..... 5	" ss..... 21 27	Mrs Redpath... 200	Amie K. Smith.. 1	Miss T D Nelson. 5
Tor, Old St A... 3	Friend, Hx..... 5	Miss C A Munroe 1	A friend..... 3	Miss M R D..... 5
Tor, Chal mb... 5	Ridgetown..... 63 65	Embros..... 16 75	Miss F Thomson. 5	Per Miss S Briggs 5 50
Two friends..... 2	Chatham, 1st... 42	Dungannon..... 6 45	Oro, St A..... 5	New Glasgow ss. 5
Anne Hoocy..... 1	Friend..... 1	S Gibson..... 2	Richmond Hill 6 50	Friend..... 100
Millbank, ce... 50	W McDonald... 2	E E M..... 1	Thornhill..... 1	Sidney..... 4 35
Friend, Hespeler 50	Atwood, ce... 46	Acton..... 105	W Mitchell..... 10	Berwick ss.... 3
Fergus, St A... 19 08	Wellesley..... 22 10	Morrisburg..... 53	Mont, Ersk... 538 01	B & G M..... 1
H Brock, Guelph 5	Tor, St Paul's.. 20	Keene mb..... 6	J Young, Walk, tn 5	A & B LeSueur... 3 50
St Thomas, 1st ce 5	E M Fisher..... 2	Bluevale ms... 5	Dorchester sta.. 25	Blenheim, St A... 8 25
Friend..... 1	J Smith..... 5	" Por lodge 5	Mem, McGregor. 2	Tor, Wmstr ce... 6
Dornoch ss..... 11 50	W Humphreys... 5	Mid Free Press 10 40	Windsor, ce... 5	F. Hall..... 4
Friends, Dornach 8	Dalhousie..... 1	W F M S, West, 1602 51	Tor, bc..... 5	Teemsel, etc... 6 65
H Eilbeck..... 5	M M..... 10	" " 120 50	Tor, Old St A ss. 2	Qu'Appelle Sta. 25 25
Eramosa, 1st... 50	Rev J A F Su... 1	Esplin, ce..... 16 60	Wellesley..... 7	Killarney..... 36 75
Orillia ets..... 50	thland..... 1	Friend..... 1	Fergus, Mel... 106 50	Win, Kx..... 24
Harrison, Guth. 80 60	H P Ninette... 20	Alexandria..... 4	Ayr, Stanley... 61	Dr Kirkpatrick. 3
A sympathizer 1	Oak River..... 26 25	Cameron..... 11 85	Stouffville ss... 1 05	Lonsdale..... 6 60
Wroxeter ss... 10 90	Slocan Cit..... 14	Clan William... 11	Pricievile, ce... 10	Northonvil, wfms 7 10
Mrs Gamble..... 1	Inwood..... 16 75	Murchison..... 4 45	Janv ss..... 5	Brant G, Darlings 68 85
Mrs C Richardson 25	Owen & K idau 10	Fullarton Tp... 5 90	Mont, Stanley ce 50	Campbellvil... 74 75
Cardinal..... 40 60	Ballyduff..... 4 25	Souris ce..... 54 20	W m'ter, St A... 49 45	D Tat... 1
" co..... 13 50	Yamerville..... 4 25	Cornwall, Kx ce. 117 50	Hon E H Bronson 10	Danville, ce... 13 50
" jco..... 10	Pontypool..... 4 75	Maxville, ce... 5	King, St A..... 11	Jarratts Cor mb. 10
" bc..... 2	Granton..... 20	Delhi ss..... 3 25	Laurel..... 11	Blacks Cor... 33
Bowmanvil frd.. 10	Mrs R Dawson 1	Tor, St Paul's... 2	R N Frizzell... 11	Mrs D McNeil... 2
Dr McMichael... 10	Bolton..... 5	Paris frds..... 2 50	Merivale, etc... 13	Rev J McKenzie. 1
R & H Merkle... 5	J Thomson..... 10	Brampton minsoc 16 26	Slocan cit..... 6	Berton, ce... 7
Per Dr P McLachlan..... 6	Mrs & J Kinnar 10	A F O..... 5	Tor, Old St A... 14 15	Pricievile Lodge. 10
Two sisters..... 2	Mrs. Kay..... 5	St John, Ref ch. 11 50	King City..... 12 50	Church P, ce... 15 50
H Ward, etc... 10	Toronto Col, ce. 18 13	Windsor Mills 9 80	Tor, St John's ssel 3	P Thompson... 2
Annie Trott... 1	Friend..... 1	G & Tough, Hast'gs 2	W Fraser..... 2	Mrs. J. McNicol. 10
Friend..... 2	Ingersoll..... 87 91	N Easthope ss 5 60	Monkton..... 17	Lunenburg, etc. 11
Durham, ce... 51 80	Hunter's Cor... 7	Friend, Que... 25	Friend..... 2	English Sett, etc. 113 25
Athens ss..... 2 72	W E M..... 10	G B Mills..... 5	J S Toronto... 5	J G Arthur..... 3
Per Rev Anderson 4 35	Per Dr Gerkie. 27 47	Carleton Pl, St Ace 5	Tor, miss u ss... 30 04	Tor, Dov ce... 8 21
St Lambert ss... 41	A Dodds..... 1	Friend..... 1	Lakevale..... 8	Friend..... 10
C R Doughty... 1	Hornings Mill, yps 7	Friends..... 1	Anon..... 2	Dalhousie... 2
J McLaren..... 10	Friend..... 1	Lun, Pleas Val. 40	Boissevain..... 20	Rodney ss... 10
Rev D D Millar... 2	Por, C miss cl 5. 2	C Martin..... 5	Guelph, Sec 3... 47	Glenmorris... 36 09
Pr Mont Witness 258 09	A Harris..... 2	Mrs McLennan... 2 50	Douglas..... 11 25	Blue Lake ss... 10
Blytheswood... 14	Mont, Ersk, wms 1	C W..... 2 50	Friend..... 1	Wilton Grove... 13 75
Friends Kinaston 5	Tor, St Paul's.. 35 65	New Glasgow... 10	Friend..... 5	R G Francy... 2
G Parker, Swan Lake..... 5	Port Colborne. 17	Somerville..... 20 18	Camloops..... 113 25	Portsmouth... 5
Bethesda, wfms. 6 35	Markham, St A. 35 25	D McMichael... 10	K-tleford, etc.. 25	Mr & Mrs McDiarmid... 2
Shallow Lake, co Hartney..... 10	Cedar Grove... 4	Rossland..... 55	Lanark..... 25 20	Stud Cong Coll. 5
Friend..... 4 05	Hampten, wms.. 5	" ss..... 13 15	Essa, Burns... 5 31	Win, St A..... 80
Friend..... 1 25	J Cowan..... 3	Tor, Col ce... 1 60	Mont, Cres mem. 14	Intellicencer... 14 85
Tor, Col st ce... 5 15	Jemie..... 25	Markham, Mel. 33 50	Per A Maddock. 4 65	Valley River... 10
Innisfall sel... 1 25	Jessie..... 50	Fisherville 1 aux 5	Per L Coburn A 4 2	Dauphin..... 17 50
Teemseth sel... 1	Two Friends... 4 25	Winchester ss.. 1	Lindsay..... 5 50	Chipman..... 10
	A Moffatt..... 5	Friends..... 2 47	Allsday..... 30	Mrs Margt Greig 500
	H E Dickson... 2	Cornwall ss 11... 2 50	" ss..... 10	Friends..... 8
	Kingston Cook's, cc..... 5	C F..... 2	Amherst Id... 15	Mc Pleasant... 7 75
	Ottawa, Kx..... 6	Fordwich ss.... 20	Perth, Kx wfms, las..... 89 50	Tilbury, co... 10
	W D LeSueur... 20	Markdale..... 17 75		Kincardine, Chal 27 85

Pr W Cruickshank	6
Tor, Ersk bo	2 25
G E King	5
R Stroud	2
Two friends	12
S Luther	12 80
We Us & Co	3
Highview	1
Cumberlund	25
E B Win	25
Victoria, St Col ss	2
Cooper, St Col	7 79
ss.	4 7
Watford	27 3
Dutton	12
Chesterville	12 50
Mrs W K Stewart	5
Nairn	61 52
G McVicar, Paris	5
Markman	1 20
Social at St Thos	1
Desaronto, Redr	15
Bathurst, Soc	6
Laguerra, las	10
Dr J O Stewart	2
McPherson's	1
Mill-ss	5 30
Mary Magowen	1
Farron's Pt	2
Friend, Harpley	2
Botany	18
Mosa, Burns	55 40
Renfrew	224
Gibraltar, Soc	1
Parkhill	4
ss	15
Per Dr Geekie	45
Cruickshank, ce	5
N Bruce & St A	32
Cayuga, wfms	182
Blueva o	1
Comber	17 84
Tilbury W	3
T Stewart	10
Per M M Fraser	8 50
Mrs Soffley	5
J B N	5
St Thomas, Kx ss	2 23
M A	2
Mont, Wmster mb	4
S Beggs	1
McGillivray	28
Maggie Cameron	5
Strathroy	94
T H Hull	33
Dundee, Cent ce	10
Bristol	41 10
Glenarn	2
Inverness	2
Mrs Jack	1
Miss Jack	1
Miss J, M, Jack	1
Ottawa friend	300
S Coulter	1
Glcneoc	1
Harrowsmith	1
Alice A Rutherford	1
Baden, ce	10 61
Chester, ce	2
Brampt'n, Eben ss	4
King, St A	4
Hampten, wetu	5
cc	10
rt & t	10
Echo Bay, etc	12
Tor, Duchess st	11
S Luther, ce	5
F W Foulds	10
Pine River	12 50
Friend	1
Brookvil, 1st wfms	124 85
Canadian	1
Markham, St A	12
Yarmonth, ce	10
D McDonald	50
E D W	50
Pictou	16 35
W Gwlmby, 2nd	22 50
Bradfr, wfms	33 40
J F Billingsley	10
M Wilson	2
Theford	65 44

Theford mb	7
Mr & Mrs Rowat	5
Osgood	27
Newbury	7
Vernon	63 75
Queensville, ce	17 57
Collinville ss	10 50
W Arran	1
Mr H R Murray	1
Friend, Massey	1 25
Friswood	32
Glendale sci	22
Birtle ch & ss	35
Sault Ste Marie	19
Glencliff ss 10	16 25
A Rose Fernhill	2
E Wood	2
Meaford	2
Otta, St Paul's	56 50
Boycaycon	19
Eliza J Chapman	1
J Wilson	3
Bradford cits	125
York ss asso	16
Per N A Campbell	4
In men	2
St Helen's	37 25
E Ashfield	14
Pinkerton	26 2
Mrs W J Honeyford	5
D Crawford	2
W Wilson	1
Guelph, Kx	141 18
" " ss	14
" " br ss	5
Pt Colborne	5
Tor, Cowan	1
Woodstock, Kx ss	2 1
Eng Sett	1
Old gentlemen	5
Per Alfred Gray	24
Per S. R. Wallace	7
R Bell	1
A friend	1
Taits Corners	16 50
C J Campbell	2
Cobourg	50
Mont, St Matt	25 85
S Wmstr ss	17
Rev J Wilson	10
Westbourne	27
J S Shunawan	6 50
Slocan cits	2 50
Carman ss	29
Grimsby	1
Winona sci	3
Renfrew hci scl	10 25
Win, Pt Doug ss	39
Per Mont, Witness	93 36
Macdonald, etc	7
Mrs W Matheson	3
D Matheson	1
J M, O Sd	4
Drummd Hill	3
Orillia cits	30 45
	\$17,099 18

Receipts.

Received during April, 1900, by Rev E A Mc Curdy, Acting Agent, Office: Metropole, Hollis St. Halifax.	\$479 71
FORE GN MISSIONS.	
Colin Nicholson	\$10
Barrington	25 38
Yarmonth, ce	17 10
Wm, Urquhart	10
Prince William	10
Whycoomagh	15
Tor, St And ss	13
Mont Ersk ss	25
New Glasg, St A	11 07
Princeton	2
Riv Dennis ss	17

Waverley, ce	5
Bedford	17
Westvil, Carmel	53 28
Cross Roads ss	40
Bay of Islands	4
G R Smith, Acadia Mines	400
Springside	18
Rev A F Robb	25
Isaac's Hrbr	1
Loggieville, ce	2 50
Parrsboro	15
New Itchirood	50
St Stephen	3 65
Mahone Bay	12
Stud Miss Soc	69
Rv E W Johnston	10
Bedford ss	13 24
Clam Hartour	2 75
Hx, St Matt, ce	20
Oxford, ce	20
Lawson Mem	4
Mid Stewiacke	16 56
Princeton ms	2
La Have	10
	\$1,014 49
HOME MISSIONS.	
Grand Falls	\$2
Prince William	7
La Have	10
E Hubble, int	50
Maitland	6 90
Riv Dennis ss	9
Bay of Isl's	4
Stellarton, Sha	40 1
Parrsboro	15
Hx, Park Street	20
Clifton, N Lon, ce	5
Mahone Bay	12
Stud Miss Soc	11
Mid Stewiacke	10
Glenbard, ce	3 2
	\$301 29
North West.	
S e'arlton, Sha	40
Truro, St A lms	50
St Peters Road	6
	\$301 29
AUGMENTATION.	
Oxford	\$40
Hx, St John's	43 70
Prince William	20
La Have	50
Watervel Lakvel	20
Riv Dennis ss	16
Hx, St And	112 05
Shediac	12
Shemogue, etc	17
Parrsboro	15
Harvey, Acton	22 96
St Stephen	35
Mahone Bay	12
Amherst	57
Wentworth	5
Rv E W Johnston	2
	\$479 71
COLLEGE FUND.	
Rent, Professors' houses	\$300
Oxford	20
Prince William	20
La Have	10
Whycoomagh	20
Escuminae	10
Div. Bk B N A	226 30
G Sanderson, int	75
Parrsboro	13 25
St Stephens	7 05
Rv E W Johnston	2
Digby	4
	\$707 60

BURSARY FUND.	
E F Hart, int	\$.60
La Have	1
J W Hall, int	21
Hon D Mackeen	25
Digby	1
	\$1 8 00
LIBRARY FUND.	
Closing Coll	\$.33 37
	\$.33 37
MANITOBA COLLEGE FUND.	
La Have	\$.1
	\$.1 00
AGED MINISTERS' FUND.	
Interest and Collections.	
La Have	\$.52
Mrs Barabill, int	24 75
	\$.26 75
Rates.	
E Gillies	\$.25
H G Kratz	5
J K Fraser	4
D M McDonald	3 75
	\$.13 00
	\$.39 75
FRENCH EVANGELIZ ATION.	
River Dennis ss	\$.7
Rv E W Johnston	1
Slerbrooke	8 90
	\$.14 90
ASSEMBLY FUND.	
Pictou Knox	\$.3
	\$.3 00
W. AND O. FUND.	
La Have	\$.1
	\$.1 00
PAID UP SUBSCRIPTIONS TO NEW COLLEGE BUILDING.	
Reported \$15,091.05 plus \$748.00 transferred from Century Fund, making total now reported, \$15,839.05.	
Reported.. \$15,839 05	
Rufus O Bayer	10
A G Troop	25
Rev J W Crawford	10
Gabarus	3
	\$15,997 03
CENTURY FUND	
Reported.....\$6,500 85	
Clifton, N.S.	6

Capt A McPou-gall	10
Edmunston	5
Tignish, etc	25
Capt S Douglas	10
Mrs E F McIntosh	10
Mrs B Fainam	5
Miss M R Bligh	5
John S Smith	10
Raph Hall	5
Arthur Fulton	5
Arthur Spencer	5
I H McDermon	2
A A Hill	2
T D Blairie	2
Rev J M Sutherland, 2d	5
Nino Mile Riv	38
Rev A Rogers, 1st	10
Rev J K Bearisto	10
J Bearisto, M.D.	10
Low Selmah	1 85
Dr M McGregor	20
John A McLean	80
W River Green Hill	280 52
Wolffville, 1st	12
Alice Creelman	5
Ruby Creelman	1
Bloomf'd, etc 1st	5
Rev J A McKenzie, 1st	25
Mrs M J McCurdy	25
Rev Wm Forbes, 1st	25
Marion Boyd	2
S D Hill	10
Wm J McKay	5
Clayton McKay	3
Arthur McKay	2
Mrs M McKay	2
J Howe McKay	1 50
Geo McKay	1
Mary L McKay	1
Mrs A Robinson	1
A Urquhart	5
Mrs A Urquhart	5
Thos Currie	5
Mrs J Campbell	2 50
Mrs Carsersell	2 50
Miss Dolson	2
Matthew Nelson	2
Mrs Menzies	1
Mrs Sample	6
Mrs Malcolm, sr	5
Mrs Jas McKay	5
Geo McLeod	5
Mrs Geo McLeod	5
Hugh McDonald	2
R McDonald	1
Mrs I Conkey	1
Hx, Ft Massey	25
Mem Mrs E J Malcolm	25
Mrs & Mr O'Brien	7
Mrs J O'Brien	5
John McLeod	15
	\$7,463 72
CENTURY FUND.	
Collections from S. S.	
Reported.....\$2,419 23	
Toront, ss	11
	\$2,422 28
MISSION TO LUMBERMEN.	
Rev M Scott, Hull, Treasurer.	
Carl. Pl. Zion	10
Russell	5
Cornwall, Kx ce	5
Mont, St Paul	25
Beachburg	4
Ottawa, Kx	10
Bristol	3