

The Presbyterian Record.

Vol. XXI.

MAY, 1896.

No. 5.

The General Assembly. The Assembly will meet in Central Church, Toronto, on Wednesday, the tenth of June, at half past seven o'clock in the evening. Lists of Commissioners and all official documents intended to be used at the Assembly, should be forwarded to Rev. R. Campbell, D.D., 68 St. Famille Street, Montreal, eight days in advance. The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the Assembly. The Committee on Business meets in Central Church, on the tenth of June, at 4 p.m.

The Rev. Dr. Warden has arranged for the printing, in Toronto, of the Annual Reports of all Standing Committees. These should be forwarded to him as soon as possible, that they may be printed and stitched together in good time, before the meeting of the Assembly.

He has also arranged with the Railway and Steamship Companies, for reduced fares, which are available for Commissioners and their wives, and others having business with the Assembly. Tickets going must be purchased within 3 days of opening of Assembly and in returning are good for three weeks after Assembly adjourns.

When tickets are purchased at the starting point, a certificate must be procured from the ticket agent. These certificates will be attested at the meeting of Assembly, and return tickets obtained free, provided 300 have used the railway certificates. The number who did so last year was only slightly in excess of 300. It is therefore important that all Commissioners, etc, should secure a Standard Certificate from the railway company, at the starting point, in order to ensure the return ticket being obtained free. If travelling by more than one line of railway, certificates should be obtained from the ticket agent of each railway.

Correspondence in connection with railway transportation should be addressed: Rev. Dr. Warden, Confederation Life Building Toronto.

ROBERT CAMPBELL, D.D.,
Clerk of Assembly.

Britain's Growth. The growth of greater Britain, in spite of herself, is seen in the recent extension of her sway over Ashanti.

In a fertile inland country lying North of the Gold Coast of Africa, is a kingdom nearly two centuries old, its kings usually tyrants with a slakeless thirst for blood, and human sacrifices a chief feature of their worship.

Twenty two years ago their cruelties and aggression brought them into collision with Britain whose territory lies between them and the coast; an army was marched to their capital, but instead of taking possession as might easily have been done had Britain cared for more territory, they merely exacted promises of good behaviour.

Repeated treaty violations and refusal to give up prisoners whom they had taken made action again necessary. A few months since a British force marched to their capital, took possession, cut down the idol groves, and destroyed the fetish houses with their ghastly piles of skulls, and to put a stop to the reign of blood, the three millions with their fertile country pass quietly under the beneficent sway of Britain's scepter. They begin to taste the hitherto unknown joys of freedom and safety. Missionaries will follow, and win them to a more blessed freedom and larger liberty.

This campaign and conquest was a bloodless one; little was said of it, and yet by it a population, more than half of that of Canada, is added to that Great Empire whose power ever makes for righteousness.

Britain, with all her faults, is great and good. No nation has done so much to bless the world. Her sway means freedom and safety. She grows not because of her greed, but in spite of herself. Had she cared for territory the most of Africa might have been hers to-day. And it would have been better for Africa.

Her vast expenditure for war, should not be looked upon as all waste. It is one agency for establishing peace and righteousness, and has thus in its measure advanced the Kingdom of Christ.

Protestant Grievances in Quebec. In Manitoba all denominations have equal school rights, viz., full liberty to teach their own Catechisms outside the schools, and the right to a good education in public schools entirely controlled by the Government, where no Church has any authority and no religious beliefs are interfered with.

In the Province of Quebec, the public schools are Roman Catholic, and while the Protestant minority has the privilege, under certain conditions, of having schools of their own, yet they have not equal rights with the R. C. majority. Note a few instances:—

1. The Council of Public Instruction, which controls all the education of the Province, is made up of three parts. 1. All R. C. Bishops, and administrators of dioceses, are members *ex-officio*. 2. An equal number of R. C. laymen is appointed by the Lieutenant-Governor in Council. 3. A number of Protestant members, equal to the number of R. C. laymen, is appointed in the same manner.

Further, a bishop, if unable to attend, can appoint a substitute, a power given to no other member. All school matters and laws are thus controlled by the R. C. bishops, and no other churches are recognized or have any rights.

2. The taxes of all joint stock companies, banks, corporations, &c., even though these companies are wholly Protestant, go into a general fund and are divided according to the population of the district. Thus three fourths or more of the school taxes of a joint stock company wholly Protestant, and most of them are largely so, goes to support schools which use the R. C. Catechism as a chief text-book, and teach that Protestantism is false and blasphemous.

3. Through the country districts, where Protestants are few, they are compelled to pay all their school taxes to schools which use the R. C. Catechism as a chief text-book, and teach that Protestantism is false and blasphemous.

The Roman Catholics claim that they want the same rights in Manitoba that the Protestants have in Quebec. How would they like it if they were compelled to submit, in Manitoba, to the injustice which they inflict on Protestants in Quebec.

How would they like to have all the schools in Manitoba under a council controlled by Protestant pastors, while the R. C. clergy were ignored, yet this would be the rights they grant in Quebec?

How would they like to be compelled to pay taxes to schools whose chief object was to make good Protestants, and where Romanism was denounced as false and ruinous; yet to a similar injustice many a Protestant in Quebec has to submit?

Let them not suffer in Manitoba, what the Protestant minority suffers in Quebec. Let them have equal rights; but no more. These rights they now enjoy there.

Rome in Canada. Never does Rome lose an opportunity of pressing a claim. The Jesuits Estates Act of a few years ago was a flagrant instance of trespass upon the rights of the country. But never since Confederation has that church made such a bold and strenuous effort to rule our country as in connection with the present school troubles in Manitoba. The Prairie Province has declared almost to a man that she will not pay public money to Rome to teach the R. C. catechism; that the Church of Rome can teach it as other churches do. The Bishops of Quebec have said that she shall do so. Shall a free country thus be made a slave to Rome?

The claims of Rome. Ever distinguish between the Roman Catholic people on the one hand, and on the other, their ecclesiastical rulers and authorities who claim the right to command them in things temporal and spiritual as well.

Many of the former are our good neighbors and friends. We should regard them as brother men and brother citizens, that should neither have less or more of civil rights and privileges than ourselves. Thus only can fellow citizens live in peace and mutual good will.

Further, as Christians if we believe that we have a light and knowledge which they have not, and which brings good into our lives, we should give all diligence to tell them of it. They have the choice of accepting it or not. Our duty to tell them of it is plain.

With regard to the authorities of Rome on the other hand, there must be constant vigilance. They teach that the Pope is God's vice-gerent on earth; that the Church of which he is the head should be supreme in all things civil and religious; and they are ever seeking to bring about this end, using their influence by means of their vast organization, to secure for their Church, gain, support, power, from the State.

Believing as they do, they claim that they are right in seeking for their Church this supremacy, which means depriving others of their rights. The R. C. authorities, making their Church a vast political organization, have thus ever been the foes of civil and religious liberty. In no country in the world where they have the power do they allow equal civil and religious rights to all.

This taking away of liberty extends not merely to Protestants but to their own people. The Church controls all. The part of the people in matters both civil and religious is simply pay and obey. Many Roman Catholics feel this bondage to be very galling. They long for liberty. In many cases, as they grow in knowledge, they disobey the priest and act in civil matters upon their own judgment, but many of them bend helplessly to circumstances and blindly do as they are told.

In the Province of Quebec, for example, many of the R. C. people, most of them, would like to have control of their own schools, to make them more efficient; and some of them have made attempts to secure it, but in vain. The clergy control everything, and thus far the people have had to submit to the inevitable.

How others see us. The Christian Leader of Glasgow, Scotland, says: "The school question in Manitoba will speedily decide whether the priest is to rule in Canadian politics. The Manitoban general election has taken place, and the result is that Manitoba has decided by an overwhelming majority to maintain the national and not sectarian schools; that is, they refuse to give the priest state pay to enable him to enslave their children."

In Italy. A notable conversion to Protestantism has taken place in Rome; notable on account of the person, Felippo de Lorenzi, Professor and doctor of Theology; and, notable on account of the place. Under the shadow of the Vatican, where, a few years ago, heresy was punished with death, the highest dignitaries can leave the Church of Rome in safety. Religious liberty is more a fact in the seven hilled city than in some parts of Canada.

Church Union in Scotland. In June, 1894, the U. P., Free, and Established Churches of Scotland, appointed representatives to confer together with a view to union. For nearly two years this Committee has been trying to reach some common ground as a basis of union, but it has failed and given up the task. A few weeks since, it adjourned *sine die*, after passing resolutions, moved by Rev. Dr. Ross Taylor, of the Free Church, and seconded by Prof. Flint, of the Established Church, as follows:—

"This conference which met according to the circular of June 8th, 1894, to talk unreservedly of the union of the three Churches, on the understanding that matters on which Presbyterians differed should be fully discussed, having received full statements from members from the several Churches, and considered the same, resolved to record—

"1. Its warm gratification at the brotherly spirit which has all along characterized its discussions, and at the large amount of agreement which has been revealed in regard to important principles.

"2. Its deep regret at finding itself unable to agree upon a basis for an incorporation union between the three Churches.

"Further, the conference resolve to publish all the statements received, along with a narrative of the proceedings, for the information of the Churches and of the public."

The rock on which negotiations were wrecked was establishment, the Kirk holding by it as good and necessary; the Free Church, dissatisfied with present establishment; and the U. P. Ch., regarding all such connection of Church and state as unscriptural.

Since the failure of union negotiations, there has been talk of a confederation of the three Scottish Churches, but some of the leaders strongly oppose this step, thinking it better, if

they cannot have union, that each Church should be entirely free to carry on its own work in its own way.

Value of Missionaries. Not merely by the converts they have made or the churches they have founded, can we measure the value to humanity, of Christian missionaries. In times of need and suffering they have been foremost to help.

In some of the recent famines in India and China they were the best relief agents. None can ever know the measure in which they have lessened the sufferings in Armenia. When a massacre broke out, in some cases many of the poor people ran for the house of the missionary, and the murderers did not venture to kill and plunder there. When evening shadows closed the sad day of butchery and burning, the missionaries were the first angels of mercy. They went caring for the wounded, comforting the dying, and, day by day, feeding the hungry to the extent of their small means.

Then as help began to come from other lands there were no others who could distribute it to such advantage or make it give so much real relief. Familiar with the language and customs of the country, widely acquainted with the people in their own district, men of prudence, economy, and honesty, their services no charge upon the relief fund, there has been, in poor Armenia, no other agency for the distribution of alms that can compare in value with that of the Missionary of the Cross.

New Effort for India. Mrs. Caroline E. Haskell, has founded and endowed, under the auspices of the University of Chicago, a lectureship for India, the purpose of which is to set forth the claims of Christianity, its harmonies with the truths of other religions, and its own special, distinctive truths.

Rev. Dr. Barrows, of Chicago, who took the leading part in the arrangements for the "Parliament of Religions" and who wrote a history of that gathering, is to be the first lecturer. He has resigned his congregation in Chicago for that purpose and proceeds to India by way of Germany. Arrangements are making in Calcutta, Madras, and Bombay, for hearing these lectures.

"What shall the harvest be?" If the lectures be an echo of the Parliament of Religions, much need not be expected. The more that the heathen are told of harmony between Christianity and their own systems, the more will they be confirmed in their present beliefs, and the less inclined to change them for another. Christianity can never grow as a graft on other trees.

What India wants is an uplifted Christ, as the Atonement for sin, an Atonement which no other religious system provides; and in so far as Dr. Barrows supplies this want, in so far will his lectureship uplift India towards the uplifted Christ.

TITHING EXPERIENCES.

IT may be well to begin by quoting Christ's words. In speaking of tithes, Matt. 4 : 16, He says, "*These ought ye to have done and not to leave the other undone.*"

"I have practised the tithing system for five years," writes a young man from Teeswater, Ont., "and I can recommend it, as others who have tried it have done, as by far the most satisfactory way of giving. It is thought by some that, according to 1 Cor. 16 : 2, tithing should no more exist, but even though that passage should do away with the old 'tenth', yet the systematic phase of the question remains the same. The dregs of ones pocket-book on Saturday night, are often a poor gauge of the past weeks prosperity."

From Lucknow, Ont., comes a testimony:—"It was a long time before I took a serious thought about it; but after seeing, in some of the pamphlets, the duty of giving made so plain, I made up my mind to begin. I have now for many years set aside the tenth of my income. I would not give it up on any consideration, and I consider that the tenth belongs to God and it is our duty to set it apart for His work.

I keep a column by itself, and whatever is received the tenth is added in the column, and whatever is paid out for minister's support, or for missions, or any other thing belonging to the cause of Christ, I subtract from the sum. I have never counted my Sabbath collection, which is always silver, off the tenth; and though my income is not much, I have always something in God's purse at hand to meet all demands. A few others in our congregation practice it, and if they feel the comfort that I have in it, am sure they will not wish to give it up."

"I am glad to see you giving to the subject of liberal systematic giving, including 'tithing', the prominence which it is receiving in the RECORD," writes a minister. "I have never met one who has adopted the system, who regrets having done so. We need a revival of religion that will reach the purse as well as the heart. I wish you God speed in your good work."

A friend sends the following experience from the *Golden Rule*:—"Some ten years ago, while receiving a very small salary, my attention was turned to the subject. Upon investigation I determined that the injunction to tithe, and the promises resulting therefrom, were still in force. If so, it was my duty to tithe. Although my salary just barely covered my expenses, I started in on the new duty. In less than a year an entirely unexpected opening came, and my salary was raised one-third. Since then it has been repeatedly raised, and never stopped. So much for material benefit.

During all these years I have been able to have some part in sustaining my own church,

and have something to give to numerous outside causes. At the present time I have a keen interest in very many parts of the world because I have money working for the Master there. And, best of all, conscientiously trying to administer my stewardship has brought me into closer and more vital contact with the Master, so that new and ever-increasing foretastes of spiritual delight have been mine.

1. It pays materially.
2. It broadens the personal horizon.
3. It increases spirituality and spiritual enjoyment."

WHAT PRESBYTERIAN ENDEAVOURERS OUGHT TO KNOW.

BY REV. J. R. DICKSON, GALT.

AT the great Endeavour Conventions held from year to year in the chief cities of our continent much is made of interdenominationalism and internationalism. "Inter" is rung out with increasing emphasis, "inter"! "inter"!! "inter"!!! till it is heard with the deepest possible impression.

Now, this is very fine, but it may become very foolish. The "inter" may so work in generous and unguarded minds that it may place one in the "outer." Young people may get to feel that there are so few differences between their own denomination and others, that being thoroughly loyal to it, is after all not a matter of much consequence. And so the "inter" works to the "outer." Denominational respect and love and loyalty are so weakened that one may become quite indifferent and careless as to his responsibility to his own church. And this is wholly evil.

It was the foresight of this that led the Methodist Church to organize the Epworth League, and the Baptists to form their Baptist Young People's Union, and the Episcopalians their St. Andrew's Brotherhood. And this may lead our own Church to organize its Westminster Guild of Christian Endeavour.

Many, I know, may not wish any such step to be taken. They may claim that we can do bravely without it. If they will do without it, *there* must be heed given to the things Endeavourers ought to know and which just now are being left out of the account altogether.

You ask eagerly: What are they?

I.—A KNOWLEDGE OF OUR STANDARDS.

A thorough drill in the Shorter Catechism and the Confession of Faith. In no other tracts, of the same size, do we find so much solid Scriptural truth. And when the study of them is entered upon under a competent teacher they are intensely interesting. They captivate the mind. They charm the soul. They draw forth the whole nature by the grand and comprehensive views of truth they present. Every young man and young woman, getting an intelligent grip of them, feels

that they are an everlasting possession. They are packed away in the tenacious memory of the child, to be interpreted by and by, through the unfolding of the spiritual life. And where this has not been done in childhood, around the father's knee, or the sunny Sabbath afternoon, there is all the more need for it in youth, e'er the young people are borne along by the roaring current of fiercely competitive business life.

These standards are a worthy part of a noble equipment. Let not our young people's societies of Christian Endeavor go without a full and intimate knowledge of them. They formed brave, heroic, well balanced characters in the past, and they will do so still. Meditate upon them till you love them and they will grow musical to you.

II.—A KNOWLEDGE OF THE HISTORY OF OUR CHURCH.

No church has a more interesting and thrilling history. Its story is replete with vivid and impressive scenes, with worthy and majestic characters, with noble and inspiring sentiment, with generous and self-denying actions, with the manifestations of a holy and consecrated life, crowned with glorious outpourings of the Holy Spirit. Its martyrs and confessors and reformers and preachers did not live in vain. They left their mark, broad and deep, on the land they loved, and the people for whom they laboured.

And it is no small part of the honour we have today that we belong to such a church, a church respected and loved the wide world over. Learn its history. Get its thrilling story by hear.. Drink into its spirit. Some may ask: where shall we get it? In "Rev. Thos. McCrie's Sketches of Scottish Church History." "Hetherington's History of the Church of Scotland." John Knox's "Reformation of Religion of Scotland." Sir Walter Scott's "Tales of a Grandfather" have, as their spinal cord, the history of the church within the Realm. Dr. Gregg's "History of the Presbyterian Church in Canada." A Bible class hand-book is Dr. N. L. Walker's "Scottish Church History." A Guild text book is Rev. P. McAdam Muir's "The Church of Scotland." We mention these as samples of what is attainable.

If there be any difficulty in arranging for the study in the society, several ministers might arrange to lecture on different periods, and in a course of lectures cover the whole history of the church. This might be the easiest way, and in many cases the most thoroughly satisfactory way. Have some choice musical selections prepared to sing on the occasion. And make much of the occasion when it comes. Honor it. Let it be well advertized.

III.—WHAT PRESBYTERIANISM IS.

An excellent hand-book is "Presbyterianism." by Rev. John McPherson, M.A. There are many other hand-books and tracts on the subject. The

study of the standards and the history of the church will prepare the way for this, as embedded in these may be found all the essential principles of Presbyterianism. A few lectures by the pastor may help the young people to an intelligent understanding of this important matter.

IV.—A THOROUGH ACQUAINTANCE WITH THE WORD OF GOD.

This is the most important of all. That Word ought to be systematically studied in the origin of the books, their message and scope, when and where and by whom written. "All about the Bible," would cover many lectures and studies for a long time. In our C. E. societies texts are sought out on the topic, and these do great good and serve the end that is intended, making one acquainted with his own voice and giving him confidence in reading it, but of such acquaintance with the Bible as every young Christian ought to have, it gives an exceedingly small portion. No society should rest content with that. "Systematic Bible Study" should be arranged for in some way. These things may be new to many endeavurers in our church, they are just now getting along so delightfully without them. They may even think they are not needed. And what then? In a few years the world will be mourning the loss of an element that was like iron in its blood, the Biblically wise and strong, and morally pure, and spiritually grand, Presbyterian element.

Our doctrine has created character of the very highest order, and has put into the battle of life soldiers who fought and conquered on every field. Strong men are in demand and Presbyterianism makes them.

Aged A good age, but its eye is not 250 Years. dimmed nor its natural force abated." Two and a half centuries have come and gone since the completion of the Westminster Confession of Faith. Friends have examined it, tried it, proved it; foes have criticized it and sadly misrepresented it; but to-day it stands, with its excellent summary, the Shorter Catechism, unequalled through all these years as a brief, comprehensive, and exact, statement of the teaching of the Word of God. Many of the world's best and strongest Christians have been helped by these little books to a clearer knowledge and a firmer grasp of the great truths which God has revealed in His word.

No doubt some action will be taken, probably by the Presbyterian Alliance, which meets in Glasgow next June, to mark in a suitable way this notable anniversary of our Church standards, but the best, most profitable, and most lasting celebration, would be a more careful study of these wonderful books, and a larger use of the Catechism in the Presbyterian homes and Sabbath Schools throughout the world.

Our Home Work.

There is not a vacancy in the Presbytery of Montreal.

A new church has just been completed at Mt. Lehman, B. C., the first in the district.

There has been some talk of the union of the Presbyteries of Sydney and Inverness, C. B.

The Presbyterian Mission Church at Pottersburg was burned by tramps on a recent Sunday.

Burnbrae Presbyterian Church, near Campbellford, Ont., was struck by lightning, 17th April, and burned to the ground.

Cunard Congregation, Halifax Presbytery, is now off the Augmentation Fund. This lengthens the honor roll of self-sustaining pastoral charges.

The Presbytery of Winnipeg gave last year for all purposes \$69,000. What progress in a few years! That is Home Mission Work bearing fruit.

The congregations of Middle Stewiacke and Brookfield, Truro Pres. were united, 7 April, with Rev. C. McKinnon, minister of the former, as pastor of the united charge.

St. John Presbytery has decided that after July its regular meetings will be quarterly, to be held on the first Tuesday of April and July and the third Tuesday of October and January.

In Charlottetown, P. E. I., there were, not long since, 18 persons in jail for violating the Scott Act. This is not exclusively *our* home work, but it is a true work for "home and native land."

St. John Presbytery now issues a twelve page monthly magazine, called *Church and Home*, devoted to the advancement of our church work, both in congregations and mission fields, within the Presbytery.

The 30 young Peoples Societies of the Presbytery of Lanark and Renfrew, comprising 437 young men, 877 young women, 58 boys and 76 girls, gave, last year, for the schemes of our Church, \$1,006.

The Northern Presbyterian is one of the latest additions to the "Presbyterian" family; a vigorous eight-page weekly, at fifty cents per year, published at Collingwood, by Rev. D. L. Macrae, and devoted to the interests of Presbyterianism, especially in Northern Ontario.

One of the best ways in which we can help all our Church Schemes, East and West, is by raising up congregations to support these schemes. The Home Mission and Augmentation Funds do this work. St. Paul's, Toronto, another result of these nursing funds has decided to do without further assistance.

Some congregations issue a monthly, but Belleville has a four page weekly, published by the St. Andrew's Church Association. It gives the hymns and texts of the following Sabbath services, gives all intimations, discusses the life and work of the congregation in its various departments, and the claims of the Church at large and its schemes.

We have one school—writes Rev. T. Paton, of Kettle River, B. C.—Four of our children go, two on one horse, as nearly all the children ride "double" to school. We have no villages; every ranch or farm is distant from one and a-half to three miles from each other. At townsite there are two hotels, a store, and saloon. We make nearly all our purchases in Chicago or Spokane and pay very high freight.

Since Rev. J. A. Logan's removal from Chiliwack Centre to Union Mines, B. C., Kamloops Presbytery has transferred Rev. A. S. Thompson from Upper Chiliwack to Mission and Agassiz, and united Upper and Centre Chiliwack, making a good strong congregation, to which Rev. J. K. Wright of Spallumcheen is likely to be called.

Morrin Rev. Dr. Macrae, D.D., of St. John, N. College. B., has been appointed to the principalship of Morrin College, Quebec. St. John's loss and Quebec's gain. Morrin has followed the example of McGill and Queen's in bygone days, in seeking a Principal from the far East. May the success of her choice be in her measure what theirs has been.

Moose M'tn. At Moose Mountain, in South-Indians. Eastern Assiniboia, forty miles south of Moosomin, are some 200 Indians. Work was begun among them privately a year ago, but it has now been given over to the Foreign Mission Committee, with Mr. D. A. Mackenzie as missionary. The Indian agent there is Mr. J. J. Campbell, brother of Rev. J. F. Campbell of India.

French Church. The dedication of the new St. Montreal. John's Church took place on Sab., 29 March; with French services, morning and evening and English service in the afternoon. This is our oldest and leading French congregation, which long worshipped in the old Russell Hall. The new church is a neat building and was crowded at the opening services, many Roman Catholics being present. The quiet of the service, contrasted with the riots of 25 years ago on the same spot, shows a great change, not in the Romish hierarchy, but in the attitude of the R. C. people toward Protestantism. They are beginning to see that it is not the evil thing which they had always been told. The church has considerable debt, and help will be thankfully received. It can be sent through Dr. Warden.

Knox Closing. Two public gatherings, afternoon in the College, evening in St. James Sq. Church, closed, on April 2nd, another successful session. Twenty-five students completed their course, to enter upon the work of the ministry. B. D. was conferred upon Rev. John Macvicar of Waterloo; and D. D. upon Rev. George Sutherland, of Fingal, and Rev. C. A. Iran, of the Waldensian Church, in Italy. Principal Cavan, Dr. Robertson, Prof. MacLaren, Rev. R. D. Fraser, and Rev. W. A. J. Martin, addressed the gatherings.

Synod of Huron. Met at Chatham, Ont., Hinton and London. April 20-22. A large amount of routine business was transacted.

A request from the Anglican Synod of Huron to co-operate in an effort to secure a change in the school law of Ontario, to provide for religious instruction in the schools for half an hour daily by the ministers of the district, was declined.

The question of a "lay" moderator, which came up by appeal against the Presbytery of Hamilton, for having appointed an elder as its moderator, was referred simpliciter to the Assembly.

The Report on Augmentation showed that about \$6,000 would be given by the Synod to this Fund, but that up to date there were 31 congregations which had given nothing. Steps were taken to try and secure contributions from all the churches, for this important work.

Church Life and Work in its various aspects, Sabbath observance, Sabbath Schools, etc., were considered, and the Synod was brought to a close by a stirring address upon Home Missions from the ubiquitous Moderator of Assembly. He always stirs, because himself so deeply stirred with the importance of this subject.

New Knox Professors. Our Church is at no loss for material for professors. The trouble is to select. For the two vacant chairs in Knox College, that of Old Testament Literature and Exegesis, and that of Apologetics and Church History, Presbyteries have made quite a number of nominations. Sommerville, Ramsay, Jordan, Armstrong, Gandier, etc., of our own men, have been nominated, with Hogg and Denny from Scotland, and Robinson from the States, as a token of fraternity.

From this list the College Board has chosen, for recommendation to Assembly, Messrs Hogg of Scotland, and Robinson of Princeton, and the storm against their choice has begun. Letters and editorials in the weekly press criticize strongly the nominations.

Some of the objections are,—that it is a slight upon our own men, a confession of inferiority which circumstances do not warrant; that these men are both comparatively young and untried; that they are strangers to the life and work of our Church; that there are graduates of Knox

who have proved themselves able men and earnest devoted workers, and far better fitted to train men of their own stamp, such as are wanted in the Church; that a practical knowledge of the life and needs of our Church and sympathy with it, are as essential as Arabic and Sanscrit; that we want "Occidentalists," rather than "Orientalists;" that men who are known in our Church, especially alumni of Knox would bind together the College and the Church and win for the former the support upon which it depends and which it just now so much needs; while to ignore her own sons and choose strangers would do much to alienate the affection and support of the Alumni and the Church at large.

It has been hinted too, that in the present state of her finances it would be better to appoint one of her own Alumni, and leave the other appointment in the meantime.

May the head of the Church guide the Assembly to do what will best further His cause.

Pl. aux Trembles. The formal closing of these schools took place 21 April. The session has been a very successful one. About 150 have been in attendance, and as usual about half of them from Roman Catholic homes, the remainder being French Protestants.

The fact of a boy or girl coming to the school shows that the priest has lost in a measure his control in the family, and after a session or two at the schools their ideas of Protestantism are so changed that they rarely go back to the Church of Rome.

There is regular Sabbath service in the chapel room of the schools by Rev. J. Bourgeois, the Principal. The sacrament of the Lord's supper is observed twice during the session, and quite a number of the young people unite with the Church each year on profession of their faith. Twenty were thus added to the communion roll during the past session.

The school is thus not only an educational, but a most successful evangelizing agency. It is now fifty years old, and well on to four thousand pupils have passed through it. Who can measure the constant quiet influence that has thus gone out from it. From all parts the young people have come, and they can carry back with them from their beloved Principal, and those associated with him, but one impression of Protestant Christianity, and that impression must communicate itself to others, and thus by this one agency alone, over much of the Province, prejudice has been in some measure dispelled.

The strain of regular Sabbath work, teaching through the week, and the chief responsibility of managing such a large institution for twenty-five years, has told upon the strength of the Principal; but all who know how much the school owes to this quiet man so singularly gifted for his work, will pray that for many years he may be spared to preside over it.

Kamloops Presbytery. Yes, we are in Kamloops Presbytery—writes Rev. T. Paton, from Kettle River, B. C.—and if not the largest Presbytery, we are next in size to Calgary Presbytery. We are 300 miles east to west; and from the United States line to the North Pole. There is not one self-sustaining congregation and only one augmented charge.

Studholm, B.C. "Special meetings" of a new kind etc., have been started in the widely scattered charge of Studholm, Springfield, Johnston, etc., with its six stations: viz., quarterly meetings, where representatives of all the sections meet for considering matters of common interest and getting better acquainted. Frequent special services for this purpose would be a blessing to many a Church.

Jubilee of Rev. Maitland Presbytery celebrat- A. Sutherland. ed, 15th March, the jubilee of Rev. Alexander Sutherland, pastor of Knox Ch., Ripley. There was a good gathering of friends, among them 30 ministers. The Presbytery of Pictou, N.S., where he spent the first half of his ministry, sent congratulations. He is in his eightieth year, but is still in the active work of the ministry, and is enjoying the Psalmist's palm tree promise to the righteous.

Rev. Dr. Burns. In the death of Rev. R. F. Burns, D.D., at Broughty Ferry, Scotland, on Sabbath, 5 April, one who for more than thirty years bore a very prominent part in the work and history of our Church has passed away. A staunch and ever ready defender of the faith, unsparing and untiring in his efforts to promote the public interests of the Church he loved, zealous in every good work, talented and attractive as a speaker, entertaining as a companion, warm hearted and faithful as a friend, generous and hospitable, almost to a fault; the kent and kindly face and the familiar voice were ever and everywhere welcome, and will long be remembered.

Celtic Lore. Principal MacVicar stated at the closing of the Pres. College, Montreal, that as there is quite a number of congregations in our Church where a knowledge of Gaelic on the part of the pastor is desirable or necessary, the Senate of the College has resolved to appeal to the Celts of Canada to provide a fund in aid of this department. Rev. Dr. McNish of Cornwall, has for a number of years given instruction to the students as lecturer in the Gaelic language and literature. The Principal, himself a Gael, can roll the sweetly flowing numbers of Ossian, and brither Celts will no doubt cordially respond to the effort to fit men for ministering in the "language of Eden." "Gaelic" as well as "Gallic."

Pres. College Montreal. Fourteen good men and true, finished their studies for the ministry and received their diplomas on the evening of April first, at the formal closing of the college in the Morrice Hall.

After an excellent practical address by Rev. C. B. Ross of Lachine, on 'Paul as Preacher and Christian,' Principal MacVicar gave some cheering words of review. The past session has been one of the best in the history of the college. Over two hundred of her alumni are now in the active service of the Master. Fifty of her students will be engaged this summer in the Home Mission Field. The missionary spirit of the College is seen in the fact that ten of these are sent out and sustained by the Students' Missionary Society, the students themselves contributing over \$400 of the amount necessary.

Grateful reference was made to the generous bequests of the late Robert Anderson, who left \$25,000 towards the endowment of a French chair, \$2000 for the endowment of "The Anderson Scholarship," and \$1000 in aid of the Students Missionary Society. The French chair has hitherto, by direction of the General Assembly, been supported by the French Board as a necessary part of the work, so that this bequest will be a gain to that Board, but not to the revenue of the College, which needs, as it deserves, increased help.

Kettle River, B. C. Our valley is taken up by farmers holding from 320 to 1,000 acres each. The mountains are covered by prospectors who go in pairs, searching for precious metals, gold, silver, etc.

The miners bring their families this far. They are mostly American. The vast majority are professed "free thinkers" no use for a Sabbath. The hindrances to work among them are, drink, unbelief, carelessness. They are generally "broke" in funds. When any money is got they go to the States and "have a good time" They are liberal to each other, but think that money is wasted to spend it for religious purposes. They spend the summer in the mountains and go home in winter, or spend the winter in putting in assessment work on their claims to extent of \$100 to hold them.

The farming people are a decent, steady people; English, Scotch, American. They are making improvements on their lands all the time. The land is fairly productive, a large portion of it is irrigated, and as time goes on, they will have fine farms. They have little to give except food, which they give freely. If they had money they would give it. The families mean to come to services, but they seem so harassed and worried, and too tired to come regularly. Here too are hindrances, such as indifference, formalism, drink, and immorality.—T. Paton.

Our Foreign Missions.

Forward Step On April 3rd, at Tunapuna, three in Trinidad. young men who have completed their course at our Presbyterian College, Trinidad, were licensed and ordained to the ministry by the Presbytery of Trinidad, and appointed as ordained missionaries to three fields: Paul Bukhan to the mission district of St. Joseph; Andrew Gayadin to the mission district of Caroni; and Ujagar Sing to the recently erected congregation of Oropouche. The Indian people in the places to which these men have been appointed, have become responsible for the payment of at least half the salaries which they are to receive. All this is most cheering, as a proof of the success of the College, the establishment of native congregations, and the progress of the converts in self-support.

Nguna. Twenty five years ago the Rev. **New Hebrides.** Peter Milne began to work on Nguna. The Islanders were then fierce cannibals. On this and the adjoining islands under his charge there are now 750 communicants. On one of these islands they took up a collection for missionary purposes on a recent communion Sabbath. It amounted to about \$52.00. For ten years this was the most remote post occupied in the group. No teacher or missionary had been settled there before him and the inhabitants were notorious for their savage ferocity. Four of the islands under his care are now entirely Christian. On the remaining two there are still a few heathen who are rapidly coming over to Christ. Not long since Mr. Milne baptized 80, (45 of them adults) on one Sabbath morning. The above is so closely connected with our own work that we give it here.

W. F. M. S. At Peterboro, Ont., 21-23 April, this Society holds its annual meeting. The work and progress of its twenty years is seen in the following statement:

At the close of its first year it reported	
Auxiliary Societies.....	18
Mission Bands.....	3
Life members.....	1
Contributions.....	\$1,107.99
In its tenth year it had	
Presbyterial Societies.....	16
Auxiliaries.....	191
Mission Bands.....	50
Life Members.....	94
Auxiliary Members.....	5,086
General Soc. Members.....	1,527
Mission Band Members.....	1,111
Contributions.....	\$13,452.55
For the twentieth year it reports	
Presbyterial Societies.....	25
Auxiliaries.....	602
Mission Bands.....	269
Auxiliary Membership.....	11,526
Mission Band Membership.....	6,891
Young Members Genl. Soc.....	3,578
Life Members.....	390
Contributions.....	\$42,876.33

The Mr. and Mrs. Jamieson and Miss **Jamiesons.** Jamieson have been appointed by the mission council to Ujjain. Dr. Buchanan and his wife, both M.D.'s, who have been for some years in Ujjain, have been appointed to open up the new mission to the Bheels, and the Jamiesons are at Ujjain.

Concerning their new field Miss Jamieson writes:

"Ujjain is a holy city, that means, a very filthy, wicked place. They used to offer girls in sacrifice to the Gods at the very gate of the city until prevented by English law. There are no English people here and we will rarely see a white face. There will be almost no limit to our opportunities for work.

Receiving Rev. A. P. Ledingham, the mission-**Christ.** ary whom the Glengarry Presbytery supports in India in addition to their regular giving to missions, writes of a question submitted to some boys in a written examination in the College at Indore. It was in two parts as follows:—(a) "What does Christ give to those who receive Him?" (b) "What is it to receive Christ?"

A heathen boy gave the following answers, which says Mr. Ledingham, is an example of many others:—

(a) "But as many as received have the honor of being the Sons of God, and will not die spiritually, but would have eternal life." (b) "To receive Christ, means obey his commandments, if I hold Him as our Saviour."

Results in "We are just getting our eyes **Indore.** opened" writes Rev. P. Ledingham, the newly appointed missionary to Indore, "to the immensity of the work before our Church in this land, and also, little by little, seeing the greatness of the work which has been accomplished. At the opening of the College it was an inspiration to look down from the gallery on the assembled throngs and think on the future of the Church in India. The Church's servants have not been idle here I can assure you. The College, the Hospital, the girls' and boys' boarding schools, the native schools, the native Christian homes, &c., &c., all point to the faithfulness of the labor of past years.

Rev. E. A. McCurdy reported to the Presbytery of Trinidad, on April 3rd, that two young Presbyterians, during the past two years, had printed and circulated throughout the Island, at their own expense, ten thousand copies each of fifty different Gospel tracts, five hundred thousand copies in all.

The late Robert Anderson, of Montreal, has left \$25,000, to the F. M. Fund, West., the principal, after one-tenth is deducted for Government tax, to be invested and the yearly proceeds to be used. This will support another missionary in India or China.

TRIALS IN FORMOSA.

LETTER FROM REV. DR. MACKAY.

Formosa, Tamsui, March 12th, 1896.

REV. R. P. MACKAY :

MY DEAR BRO :—*Giam Chheng Hou*, *Koa Kau*, and I, visited *Kap-tsu-lan* and the regions around *Bang-kah*. My family went with us to *Sin-tiam* and the Christians paid their travelling expenses to and from it.

Everywhere we received unbounded welcome from Chinese and *Pi-po-han* converts and non-converts. In several places bands of music met us long distances from villages and towns and escorted us into them amid sounds of squibs and fire crackers. The people, however, were in an unsettle and anxious state.

A sudden uprising against the Japanese prevented us visiting our Southern stations. The rebels thought New Year's festivities would find the Japs off their guard ; but they miscalculated, for the soldiers though not numerous at any point were on the alert and ready for battle.

In a few days troops of Japanese soldiers were stationed at important centres, and the dread work of vindicating their country's flag began and is in operation still. Many innocent men are reported as having suffered death and we hear of three preachers and many converts as amongst the slain. These were mostly *Pi-po-han*, who hailed the Japanese arrival with great joy. Poor unfortunate aborigines.

Many Japanese soldiers and coolies have shown their hatred to the religion of Jesus. And many Japanese Christians have bravely stepped to the front for Christ our King. I hear of very interesting incidents illustrative of this.

Personally I have met with nothing save respect and kindness at the hands of Japanese coolies, soldiers, and officers, civil and military, all the way from *Tamsui* to *So-bay*. I am acquainted with a few officers whose demeanor during these dark days has been worthy of the highest commendation. Several chapels are still occupied by the military, and in a few, at least, they are helpful to the converts.

A number of our Christians who were imprisoned have been released by my representation to the authorities.

The full record of these trying times cannot be forwarded, because we are still in the midst of them.

Since the first of January it has been difficult, dangerous, yea, even impossible, for preachers and students from a distance to come here, therefore the college and girl's school are still closed. The time of those who have arrived is not lost—they meet every night in our house for drill, and examination of important truth.

Every day adds to our conviction the necessity of having a Japanese preacher with us in the work. We hope to secure one in a few months.

Before leaving Canada I anticipated both the need of such an assistant, and the hostile attitude of Buddhist devotees. North Formosa, with its new rulers, is to me a study, and I am still endeavoring to grasp the situation.

Rev. Wm. Gauld and family are well. Since our arrival he has been superintending the erection of a small building for mission purposes, and the repairs necessary to Oxford College and the Girls' School. He has borne his part honorably and well during our absence, and, with *Giam Chheng Hoa*, *Sun-a*, and preachers, the work has been kept intact, though the past year has been one of considerable anxiety.

One feels grieved at heart to hear of old students and familiar faces being cut down, on the supposition that they abetted the rebels ; when the truth is, they narrowly escaped destruction by the insurgents, being regarded as spies for the Japanese. Verily Christians here have passed through great tribulation. It must be said that it is difficult for the Japanese to distinguish loyalists from rebels as they cannot speak the language and are more or less at the mercy of villainous Chinese interpreters.

Christ's Church is in affliction here now ; but fear not, God is in the midst of her—fear not brethren in Canada. Be not moved. Japan rules Formosa ; but Jesus over-rules it and the boundless universe, so we wait upon Him, knowing that after black darkness comes bright glory with the morning dawn.

Ever yours sincerely,

G. L. MACKAY.

SKETCHES OF WORK IN HONAN.

LETTER FROM REV. K. M'LENNAN.

Chu Wang, Honan, 3rd March, '96.

DEAR RECORD,—Let me tell you something of our station classes :

Twenty-six men gathered in from various villages to this place, and for ten days were engaged, morning and afternoon, in the study of Gospel truth. We had them divided into three classes according to their knowledge of the rudimentary facts and doctrines of the Faith.

The senior class studied the Gospel of Mark and seemed to enjoy it. While they may have no very connected knowledge of anything taught them, they have undoubtedly grasped points here and there, and that is about as much as the ordinary mind does under more favorable circumstances.

A hopeful man in this class is *Chang Pu Tue*, a young man not much over twenty years of age. He will be heard of in time to come. A more frank and engaging personality I have not met among the Chinese. He is one of the men whose very appearance is changed by the Gospel. His face fairly glows as he relates his own experience, and testifies to the peace and bliss his soul has

found in Christ. Not in the least inclined to mix or mingle Confucianism and Christianity, he is very enthusiastic in commending the Gospel to his fellow countrymen.

An original and earnest character is Li Chai who cannot be taken into the Church very easily because of a plurality of wives. He seems a genuine believer, and apart from a tendency to eccentric views on sor. points is a solid fellow. He has an old brother here, too, brought to listen to the truth by his efforts. He is probably of the same mind as a bigamist at another station, who remarked that since he could not enter the Church he must go to heaven as the thief on the cross did.

The class in Mark resembled the blind man who at first saw men like trees walking. It will take many a day of patient teaching to lead them into the clear light of truth. Still their faces are towards the light, and let us hope that, facing the light, they may evermore grow in knowledge and in grace.

They do not seem to be greatly troubled about some of the mysteries of the gospel. The idea of a living God is one which appeals to them strongly by contrast with their own idols. The Atonement they accept without any particular difficulty or emotion. They have not the sense of sin as committed against God, which would give them a proper view of the Atonement. Doubtless that will all come in the course of time.

The doctrine of future retribution is one which commends itself to them. The hope of great rewards in heaven bulks far too largely in their talk without much reference to the heaven of holiness and love which even now should in measure be theirs. As to future punishment it was not to be expected that a people used to the most barbarous punishments, and acquainted with the bloody lake of the Buddhist hell should have any tendency to heresy. The manner in which some of the characters portrayed in Mark were consigned to the doom of revelation would satisfy the most orthodox.

Making allowance for matters of this sort to be expected in them, it was really refreshing to see the interest they took in the gospel, and the eagerness with which they listened to the explanations given. There are two or three in this class who may be expected to render good service as preachers after a few years.

The middle class studied Dr. John's catechism which gives a fair statement of the fundamentals of Christianity, and of the errors of Buddhism and Taoism.

A good fellow is Mei Tsu who is intelligent and enthusiastic. He is only a boy, but if spared for a few years he will make a moving exhorter.

By him sits a venerable man who has made very fair progress in the truth. I asked him to repeat the Lord's prayer, which he did, and there-

upon proceeded to repeat another which was quite lengthy. He must have spent a great deal of time in acquiring it. They find it hard to pray at the first. Let not those who have been taught to pray from infancy scorn the attempt to teach these people a few simple petitions which form the first conscious connection between darkened souls and the Father of Lights who hears prayer.

The junior class was not composed of youngsters. There were only two boys in it. Three of the men must be well on to seventy.

Fu Kwai is the brightest of the class and understands his catechism fully as well as most boys of his age in Canada. He has a good memory and could repeat a great deal of what we studied without any hesitation. His father has been a church member for some time, but the grandfather is not. He was in the class with his little grandson and is more or less interested in the gospel, but does not know very much about it. He is very proud of his grandson, and seems to think that his own ignorance is condoned for by the cleverness of the young lad.

Another old man in this class was for years a member of an ascetic society. He seems to have given up all hope of accumulating merit there. We can only hope that he will be led to see where real merit is to be found. Poor man, he often complained, when questioned, that his mind was dim and dull, and that he was neither able to feel his way nor to express his thought. May God shine into his heart.

At the close of our studies they were invited to hand in their names, if they wished to be enrolled as candidates for baptism. We examined a number, accepted five, and told the rest to go on with their studies.

The same day a man came to tell us that there were seventeen inquirers at his village. As the place is only a few miles from here and as we never heard of them before, we concluded to inquire later on into the matter.

There is no doubt but the work here is gradually spreading on every side. There are now upwards of a hundred inquirers and catechumens on the mission roll. We have all enjoyed the work with these classes greatly.

The classes at Hsin Chen and Chang-Te-Fu were also well attended.

Mr. Mackenzie and I leave to-day to attend the great fair at the city of Hsun Hsien and preach to the people. We expect to meet there Messrs. Grant, Malcolm, and MacGillivray.

With cordial regards,

K. MACLENNAN.

The Chinese are industriously circulating a document informing the people of the various provinces that during the recent war there was great victory for China, the Japanese winning not one single battle.

BURIAL CUSTOMS IN HONAN.

LETTER FROM REV. R. A. MITCHELL.

Hsin Chen, 27 Jan., 1896.

EDITOR RECORD,—I have had to work alone at the language for the past two weeks as my teacher has been absent carrying on an extensive burial. This suggests that the "burial customs of the Chinese" might be a fitting subject for a few notes to the RECORD.

The Chinese think that to bury the remains within a few days after death is a mark of the deepest poverty, or that the dead is destitute of friends and relatives who take an interest in the honor of the family. They liken it to a mandarin proceeding to his official trust by the swiftest post without the usual delays, receptions of honor, etc. en route. The term 'blood burial' is applied as a term of reproach to such hasty burials preceded by few ceremonies. The blood is believed not to have all dried out of the corpse.

This could not be said concerning the burial of my teacher's friends—there were several, and in no case would we consider that the burial was unduly hasty. Fifty years ago the grandmother died, and at various times since, until eighteen years ago, there passed away, the grandfather, father, uncle, aunt, three cousins, and a cousin's wife. The grandmother was buried once, but in what was afterward considered an unlucky place, and the body was disinterred. It would have been the worst of ill-luck had any of those dying later been buried before her, and so the bodies have been accumulating, and, during all these years, occupying a guest-room in the house.

Possibly the rich could prevent unpleasant consequences from this keeping of corpses, by using coffins which had been well caulked inside with lime and varnished outside several times. But in this part of China, want too constantly stares the people in the face for them to be able to provide such a luxury as a tight coffin; so unburied corpses are added to China's innumerable other producers of bad smells.

The funeral is attended with many ceremonies, and the burning of mock money, to appease various gods and devils that might otherwise annoy the dead on his journey to the lower regions, or make his stay there uncomfortable. Near the front of the funeral procession a man scatters mock paper money to "buy up the road" from the spirits along the road. The sons of the deceased follow the corpse on foot, lamenting all the way, the eldest son being particularly overcome and needing support as he stumbles weeping along. The females of the household occupy a cart, and all the way keep up a loud wailing. A hired band with horns, fiddles, and bagpipes, produce discordant sounds enough, one would think, to frighten all the evil spirits from the neighborhood.

Thus with great show of grief is the dead body

carried forth to its last resting place—and the soul—where? They know not. What a contrast to our blessed privilege! What a contrast is the death of the heathen to that of our Christian friends, who, triumphing over the last enemy, pass to be forever with the Lord. And when we have felt the sweet peace and consolation there is in Christ in our times of sorrow, how we pity these who wail for loved ones and have nothing to assuage their grief.

In this part of the country there are not large burying-grounds, but the whole fields are dotted with graves. Grain is sown close up to them, and as the plow passes closer from year to year they sink from the large mounds to almost imperceptible unevennesses of the ground. Looking from one place to-day I counted nearly a hundred tombstones, which would probably represent four or five times that number of graves. So are we constantly reminded of those who have passed away.

Everywhere one sees the signs of mourning, white shoes, white knobs on the hats, white cord braided in the queue, white gowns or trousers. They all speak of generations of Chinese who have passed into Christless and hopeless graves before the missionary came to them. And still they pass, and will do so by the million, before they can be reached at the present rate of missionary effort. The missionaries are so few among so many.

Besides, whatever may be true of other places, we can truly say that in this town the Chinese do not yet realize that we have come to bring them good tidings of great joy. The hearts of the majority are far from us, and they do not hesitate to show it. The leading men of the town recently made the most strenuous opposition to our renting property for dispensary purposes, stopping short only of physical force. Since then they have taken every opportunity for petty annoyance to us. Even the children who cannot talk plainly make an effort to call 'foreign devil' after us. One day as two of us were taking a walk, and about a dozen children were vying with one another as to who could shout 'foreign devil' the loudest, one boy, apparently thinking we did not take the name enough to heart, shouted, "Do you understand or not?" This is encouraged by the older people. How they do misunderstand the missionary and his purpose!

But the hearts of this people are in the power of our Lord, who is an answerer of prayer. Let His praying people then cry mightily to Him that He may take away the opposition to His glorious Gospel, and may prepare the hearts to receive the seed which shall spring up and bring forth abiding fruit to His honor and glory.

Can we whose souls are lighted
With Wisdom from on High;
Can we to men benighted,
The Lamp of Life deny?

THE NEW MISSION TO THE BHEELS.

LETTER FROM REV. DR. J. BUCHANAN, M. D.
JHABUA, 7 Feb., 1896.

MY DEAR MR. SCOTT,—We have now been here, at the Capital of the Jhabua State, for three days.

Yesterday after prayer, united prayer, I sent a letter to the Dewan asking him when I might call upon him and the Maharajah. Word came back that as they were all very busy about the marriage of the Maharajah I could not see them, but the Dewan himself promised to call at our tents at 5. p. m.

In the meantime a good number of Brahmins came to be treated for various diseases. With these I worked, and at 3.30, along came the judge, sent in the place of the Dewan, who begged to be excused, as he was very busy owing to the fact that he was to go with the prince to get married.

By the way, the Maharajah is to marry four wives this cold season, and is to get with them, as presents, in consideration of his condescending to take daughters of these men, between five and six hundred thousand rupees, say \$150,000.

The judge can talk English very well, and almost at once told me that the Dewan had asked him to hear what I had to say. For about two hours we talked. He said very little. But in so many words he let me know that it was the fact of teaching Christianity that they objected to. I told him, in the most matter of fact way, what I understood to be the situation, being quite frank with him in all my dealings.

This I believe is not only the true way but the best policy also. For these wily Brahmins are the masters of the subtle art. They have practiced concealment and underhanded dealing for centuries, and a Canadian's best course in every way is to have open, plain, but kindly, talk. I can only give you now the briefest possible summary of what I represented to him yesterday.

He let me know that they were not willing to hand over the land as they had not yet got an answer to their letter from the Political Agent.

1. I told him that I had got word from the Agent, and that, as the matter was opposed by the State, I understood that the officials, while themselves personally in favour of our being given land, did not intend to bring pressure to bear to have land granted.

2. That while Sir. Lepel Griffin, a freethinker, was anxious to have our Mission go and work among the Bhils because of the good that was certain to come to them politically, and was willing to help us, and had made special offers to the Scottish Mission also; and hence, if we went through to the Governor General we would be likely to succeed; still we did not desire to do so but rather to look to the State to give of its own pleasure.

3. That work among Bhils was not an experiment; good work had been done in Oodeypore State by Dr. Shepherd, and Mr. Thompson: That in the British possessions only forty miles away there were three Missionaries working among the Bhils: That the Santhals and Ghonds, very similiar to the Bhils, had long been worked amongst, with good results to them, not only spiritually but also politically.

4. I told him something of what we hoped to do for them medically, educationally, and from an industrial point of view. He said, as if to try me, "but you will teach religion." I answered that we certainly should: that we would try to develop the whole man: that the command is, "Be ye therefore perfect," and that, in all our work, the truth of God should have the first place. Whether we doctored, taught from books, from the bench, or in the field, we should always give the first place to Jesus Christ.

5. That opposition had been given in other places for a time. But wise rulers when they came to know what was being done for the people, turned in and helped. Oodeypore was helping Dr. Shepherd and Mr. Thompson. Rutlam had granted land, and was now offering a site for a Church. Dhar had granted land free for two bungalows and a hospital etc. etc.

I told him that when we first went to Ujjain, the sacred city of the Brahmins, we had for long to wait, as the people were unwilling to have us there. But by the blessing of God, as we went on quietly labouring for the good of the people, they got to appreciate the work we were doing, and that I had two influential petitions not to leave them: one by the Caists and one by the Borahs: the one, high caste Hindoos and the other respected Mohammedan merchants.

6. The work done for the New Hebrides cannibals, was touched upon, how when one of the Gordons was killed and eaten, the other brother went to take his place and that now, a people who had been more degraded than the Bhils, having eaten the second brother also, were a civilized people. They are now a benefit to the world, not to speak of the increased welfare of their own country; exporting things, even to India, one of whose exports the judge probably knew of, viz., arrow-root.

7. I told him we were not angry that some of the officials did not want the Mission, but we intended to labour on patiently, believing that, as God had called us here to preach the Gospel and to do all the good we could for the people of the State, He would in his own time grant what was necessary for the successful carrying on of the work. That our dependence was upon the King of Kings and Lord of Lords.

8. I told him that we had been appointed by our Mission to work here in the Jhabua State.

That matter was settled: of course the officials had it in their power to give us great trouble by withholding land, but that we looked for better things from them. The fact that this was not our land made it much more difficult to work without a bungalow, as the hot sun was very trying to those who came from a cold climate. God had called us and he would help us to bear whatever may be necessary in order that His will may be made known to the people.

I told him, that under God, if we were called by the officials to suffer in our own persons or if our children should be taken with sickness as they probably would, and perhaps death (one had died beginning work in Ujjain) still we should labour on for the health and well-being of them and their families. I told him, that already we had since coming here given medical treatment to some thirteen Brahmins. To this he said, "God forbid that you should have to endure such trouble."

9. I told him, that as our time for furlough had come we had already taken our tickets home, but under the blessing of God we should certainly return to this State, and go on with the work. If land could be given before we went home, money might be raised for dispensaries, at, say four or five different centres, and also for industrial work, which would of course be directly of advantage to the State. But if land were not granted we should just go on preaching and praying, for of course religious equality was acknowledged every where under British control. That is to say, while the purely religious part would be pressed forward, the part of our Mission work that appealed to all people as good, would be hindered by the action they now propose.

The above is only a brief outline of what was said but it is enough to let you know how the land lies. We have put our hand to the plow and it is not for us to look back. Indeed we now rejoice that we are accounted worthy to suffer for Christ's sake. Unless the Lord stretch forth His hand in some extraordinary way, it seems likely that the strong prejudice centred around the Dewan will have to be lived down.

One of the Christian brethren with us, Jairam, a noble character and a man of good judgment, says, that the real cause why the Dewan, et al, do not want the Mission, is, not as they represent, that there is danger of a rising among the Bhils, but two other reasons viz., 1st. Because they are Brahmins, and 2nd. and chiefly because they have been having their own way here carrying on "darkness" and are afraid that to have a missionary living among them will be dangerous to their corrupt and oppressive practices. Many people come unasked, telling of their loads, which unrighteous rulers place upon them.

To me, the very fact of these cruel oppressors of the poor not wishing the Mission to come

amongst them, lest their ill-gotten gains should be made manifest, and the unjust weary burdens they lay upon the down-trodden out castes of the hills should be brought into the light, is a very strong reason why the work should be pressed on. May God bless the effort.

TOURING IN INDIA.

BY REV. N. H. RUSSELL.

DEAR MR. SCOTT:—We have been on tour for more than a month, and the interest in our meetings continues unabated.

We have just been visiting what is to me a new section, though Rev. J. Fraser Campbell toured here some years ago, and his visits are well remembered.

Dhurnpuri (6,000) is one of a number of large towns in Western Nemar, or the country lying below the Ghats, and on either side of the Ner-budda River.

We have just spent four days in this most interesting town. Our meetings, especially at night, where we showed the magic lantern, were largely attended by as many as 400 people on one occasion. We found time, however, to visit the different sections of the town, and deal with the people according to classes. It was stirring, for instance, to see the interest with which the fishermen listened to the reading and exposition of the graphic story of the Galilean fishermen in the 5th of Luke, and the gratification with which the despised Chamars heard that it was "the base things of the world and the things which are despised" that God hath chosen.

One evening, when we had decided to show the magic lantern on the verandah in front of a Chamar's house, some of the Brahmins remonstrated with us, giving us a good opportunity to tell them that there is no difference—all are sinners. I was agreeably surprised to see, however, that they came up with us on to the verandah, and probably for the first time in the history of the town, Chamar and Brahmin sat side by side, without even a comment from the latter.

Some of the Bhulais, another low caste, came to one of the men to enquire more particularly how they might become followers of Christ.

Pray for Dhurnpuri that the seed sown may spring forth quickly into life, for I believe the Lord has fruit for us there.

We leave to-night on a further tour among several even larger towns of this section of Western Nemar.

This is a beautifully fertile country, and most thickly populated. But it is very difficult to reach from either Dhar or Mhow, the nearest point being nearly 50 miles by road and down the Ghats. Some day, it may be, the Lord will give us a missionary for Western Nemar.

We had another most interesting visit of three days to the Bheel villages near Monpur. All the old friends came out to greet us, and the in-

terest in our meetings was greater than ever. Some of the leading men asked for a Christian teacher, one of them offering to subscribe 25/- to his support.

The meetings throughout the Manpur district were well sustained, one held by Mr. Drew being attended by over 1,000 people.

We have one or two Christians in these villages, and the message is becoming better known, and not so much feared, as formerly.

But we long to see the evidences of the Spirit's power in our work, by the ingathering of many souls. The enquirers are increasing. Pray for them and for the Christians who teach them. We need the definite and particular prayers of the Church more than either men or money

WOMEN IN UJJAIN, INDIA.

LETTER FROM MISS MARGARET JAMIESON.

UJJAIN, 12 March, 1896.

DEAR MR. SCOTT,—Nearly four months has elapsed since our return to India, and appointment to this "sacred" city, Ujjain. We find the people very friendly and courteous.

I have been busy with school work, and visiting, in company with my two Bible women, the various wards occupied by low caste people.

February is the month in which marriage ceremonies take place, and almost every girl of eight years of age has been absent from school at her own wedding or that of some friend.

The difficulty of keeping a girl's school in good order may be learned from the fact that no sooner are these lengthy marriage festivals at an end than we are obliged to close school for eight days during the abominable "holee" holidays.

Only two invitations have yet come to visit Zenana houses, and as a wedding was taking place in each, I have only paid a friendly visit.

The women of one of the houses came to visit us in our home one evening. I invited them in the presence of their father, and at first he did not seem willing to allow them to come. But when I offered to send my covered bullock cart for them, and said that my brother was not home, he consented.

We were afraid they would change their minds when the time arrived, but so soon as it grew dark, I sent the cart, and in due time they arrived with their father.

At first they were very nervous and shy, and we had to tax to the utmost our powers of entertaining them. But before they left us, even the youngest woman chatted quite freely.

It was amusing, and at the same time sad, to see the women run into a corner when they heard the least noise at the door, and when a man came in with hot water for tea, they all crowded together behind the organ.

The conversation turned to the Zenana cus-

tom, and I explained to the father how women are treated in Christian countries, but I found he was not ignorant upon this subject.

He agreed with me when I said the reason woman in India is so badly treated is that she is considered an inferior being, and that so long as she is not educated she must remain unworthy of the position that women hold in Christian countries.

He also declared that nothing but unhappiness, both to men and women, is the result of keeping the women of India in ignorance.

"Men," he said, "close their women in the house, while they go away to work. The women spend their time, without any healthy occupation, hence they grow envious and quarrelsome, and when the men return there is nothing but friction and unhappiness."

He assured us that the wisest thing that had been spoken that evening was that women must not only be educated, but taught the principles of right or wrong, and the whole moral tone of the people raised before we can hope to see woman filling the position now occupied by Christian woman.

This man's confession was a surprise to us in some respects. No doubt he voiced the opinion of many men in India, and so we are encouraged to go on teaching girls and women the pure and lofty standards of conduct found in our Holy Scriptures.

The work is slow, with "here a little and there a little," but a higher standard of morality is being taught to thousands of men women and children in India, while Christ the Saviour is being held up to the gaze of many more. May the day soon come when all shall know and serve Him!

A rich man's opportunity. Rev. W. J. Jamieson, writing from Ujjain, says: "I wish some rich man in Montreal would give me \$100 to buy tents to live in while touring. There are many large villages and towns about here that might be visited, and tents are needed. Who is to buy them? The Foreign Mission Committee do not supply us with tents, so I am longing to get enough somewhere; for when Dr. Thompson comes, we ought to spend the cold season in the district, preaching and teaching. If people could but see the crowded villages everywhere, without any help, physically or spiritually, they would wish to have a share in helping them.

Ujjain, our headquarters, is a city of 40,000 people, of almost all castes, so you see how great is our work here, besides the many towns and villages on every hand. I find the people in Ujjain kindly disposed and pleasant to meet. How they will act when we get into all the different parts of the city, preaching to them, I do not yet know."

Church Notes and Notices.

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

CALLS.

From Canard, Halifax Presbytery, to Mr. J. Sinclair.

From Port Elgin, Stratford Presbytery, to Mr. A. H. Drummond, Avonton and Carlingford.

From Zion Church, Parry Sound, to Rev. S. Childerhose, of Eldorado, Kingston Presbytery.

From Port Elgin to Mr. A. H. Drumm, of Al-ber-ton, Bruce Presbytery. Accepted.

From Thessalon, Algoma Presbytery to Mr. W. Armstrong. Accepted.

From Webwood, Algoma Presbytery, to Mr. G. E. Lougheed. Accepted.

From Toronto Junction, to Mr. James A. Rae, of Acton.

From Stellarton, N. S., to Mr. Wm. Tufts, of Hawkesbury, Ont.

From Harbor Grace, Nfld., to Mr. George Mc-Millan.

Shelborne, N.S., has decided to call Mr. J. E. Wallace.

INDUCTIONS.

Mr. J. McNichol, into Aylmer, Ottawa Pres.

Mr. Archibald Lee, called from Kamloops, into St. Paul's Ch., Prince Albert, 8 April.

Mr. McWilliams, called from St. Andrew's Ch., Peterboro, to be inducted into Wentworth Ch., Hamilton.

Mr. C. McKinnon, pastor of Middle Stewiacke, Truro Pres., into Brookfield, a neighboring congregation, now united with Stewiacke, 7 April.

Mr. Joseph Hamilton, into Mimico, Tor. Pres., 17 March.

Mr. Samuel Carruthers, into Dovercourt, Tor. Pres., 19 March.

RESIGNATIONS.

Mr. R. C. Quinn, of Gore and Kennetcook, Halifax Pres.

Dr. Isaac Murray, of St. Matthews, N. Sydney, Sydney Pres.

Mr. Maxwell, (ordained missionary), of Lion Head, Owen Sid. Pres.

Mr. McDermid, of Napier and Brooke, Sarnia Pres.

Mr. Wm. Graham, of St. Andrew's Ch., St. Johns, Nfld.

Mr. James Buchanan, of Richmond, B. C.

Mr. Thomas Paton, of Kettle River, B. C.

Mr. Donald McLeod, of Victoria and Dundas, Win. Pres.

MINISTER'S OBITUARY.

Rev. Robert Ferrier Burns, D. D., was born in Paisley, Scotland, 23 Dec., 1826. After his preparatory education at the High School, Paisley; he took his Arts course at Glasgow University, and entered Theology in New Coll., Edin., in 1841. In 1845 he came to Canada, and finished his studies for the ministry in Knox College, Toronto, in 1847. On July 1st, of the same year he was ordained as pastor of Chalmer's Ch., Kingston. Eight years later, 1855, he was called to St. Catherine's, Ont., where he labored twelve years. He was then called to the Scotch Presbyterian Church in Chicago, remaining for three years, until called in April, 1870, to Côté Street Ch., (now Crescent St.) Montreal. Five years later, he accepted a call to Fort Massey Ch., Halifax, where he was inducted 18 March, 1875, continuing as its pastor until failing health compelled his resignation, in 1892. At the request of the

congregation he was retained as "Pastor Emeritus." His remaining years have been spent at Brighton, England, and Broughty Ferry, Scotland. At the latter place he passed to his rest 5 April, in the 70th year of his age.

Rev. A. Waddell, was born in Scotland, in 1814. He came to Canada, about 1846, and was settled near Whitby for some years. In 1851, he took charge of a congregation at English's and also preached at Troy and Blenheim, and later, in Bethel and Guilds, taking charge of this scattered field for thirty-five years. In 1890 he resigned, at the age of 76 years. Since that time he has resided at Blenheim, where he recently passed to his rest, aged 82 years.

PRESBYTERY MEETINGS.

Algoma, semi-annual, Gore Bay, Sep.

Brandon, 14 July, 10 a. m.

Calgary, Pincher Creek, 2 Sep., 8 p. m.

Chatham, Chat'm First Ch., 14 July, 10 a. m.

Inverness, Whyococogh, May.

Lunenburg and Shelburne, 1 June.

Maitland, Wingham, 19 May, 11.30 a. m.

Stratford, Stratford, Knox, 11 May, 7.30 p. m.

First Sed. Conf. Ch. Life and Work.

Glengarry, Alexandria, 14 July, 11 a. m.

Sarnia, Sarnia, 2nd Tuesday July.

Regina, Qu'Appelle Sta., 8 July.

Truro, Truro, St. And., 19 May '0 a. m.

Win., Man. Coll., 12 May.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa will meet D.V. in Erskine Church, Montreal, on the second Tuesday of May at eight o'clock in the evening.

The business committee will meet the same day at 4 p. m.

All papers intended for the Synod should reach the clerk, at least ten days before that date.

The usual privileges for travel will be given by the leading Railway Companies. Be sure and get standard railway certificates at starting.

K. McLENNAN,

Synod Clerk.

Members desiring accommodation during Synod, please notify at once Rev. Jas. Patterson, 92 Shuter St., Montreal.

The address of Rev. Wm. Bennett, clerk of the Presbytery of Peterboro, will in future be box 102, Peterboro.

THE SCARS OF SIN.

Displace the dew as it has fallen on the blushing fruit, and no skill can replace it. Press the roseleaf and wound it, and none can give back the perfection of its tints.

So it is with human character. When youth has once lost its innocence, when sin has once blasted the soul, when the first freshness of a God giving life is gone, no after repentance, reformation or devotion to God, will ever make it the same. Memory is polluted, the imagination is assailed by impurities, habits of virtue are weakened, and the force of vice is strengthened.

The wound may be healed, but the scar remains. God may forgive the sin and man may forget it; but it is never altogether beyond the vision of him who committed it. We never can be the same after transgression as if we had not transgressed. Some things God gives twice; some many times; but innocence no soul can ever get a second time.

PRESBYTERIANISM.

In Britain.

A union is being formed of the Presbyterian C. E. Societies in Ireland.

The Free Church of Scotland has 223 missionaries in the Foreign Field.

Rev. Geo. Stewart Burns D.D., for 30 years minister in Glasgow Cathedral, died 25 Jan., aged 65 years.

Rev. Wm. Miller, Principal of the Madras College, has accented the nomination for Moderator of the next Free Ch. General Assembly.

An old minister indeed, is Rev. James Smith D.D. of Cathcart, Scotland, who recently celebrated the 68th anniversary of his ordination.

The second five years "truce" on the instrumental music question in Ireland expires in June next, and the controversy, it is expected, will be revived.

The Presbytery of Kirkealdy have passed a resolution against the granting of further public funds, either imperial or local, to denominational schools which are not subject to public control.

Rev. Dr. Snodgrass, formerly Principal of Queen's University, Kingston, now minister of Canobie, Scotland, is to have an assistant and successor, in consequence of the increasing infirmities of age.

The Free Church of Scotland Missionary Monthly has attained its jubilee. When it was first launched the total expenditure on foreign missions was £6,698, as contrasted with about £60,000 at the present time.

Two of the leading Free Churches of Edinburgh, Free St. George's and the Free High, have had recent settlements, in the former, Rev. Hugh Black, late of Paisley; in the latter, Rev. R. S. Simpson, late of Turriff.

Presbyterianism in England, had, in 1877, 264 congregations, as against over 300 at the present date. During the same period the membership has increased from 46,540 to about 70,000, and the annual income from £137,088 to £234,000.

Ian McLaren (Rev. John Watson) has received D.D., from the University of St. Andrews. He is to deliver the Yale "Lectures on Preaching" next session, and will come out for this purpose in September. He will afterwards make a tour of the United States and perhaps of Canada.

Dr. Johnstone, Professor of Biblical Criticism in the University of Aberdeen, is an opponent of the newer destructive criticism. The students, it is said, are, with one exception, in its favor. When one of them recently stated his views in class, the Professor asked him how it was possible for him with such decided unbelief to preach the Gospel to the people. The student rushed into print, and the Senate is considering the matter. The *Christian Leader* remarks that the conduct of the students in class, especially on the day of his closing lecture, has been such such as to stamp them as thoroughly unfitted for the Christian ministry.

In Australasia.

The thirty-first annual meeting of the General Assembly of the Presbyterian Church, New South Wales, was held in Sydney, 5 March.

There are about half a million Presbyterians in the South African communities, and an effort is now being made to federate the different churches for practical work.

The General Assembly of the Presbyterian Church of Victoria, met in Melbourne at the end of the year. The place of Prof. Rentoul, retiring moderator, was filled by the choice of Rev. J. Robertson of Yarrowonga.

Rev. Wm. Watt, of Tanna, has served his Church, New Zealand North, faithfully for 27 years as their missionary on Tanna, New Hebrides; and this year as he is visiting New Zealand, he has been chosen as moderator of their Synod.

The total Presbyterian population of Cape Colony is 329,597. Of these, the Dutch Reformed number 292,501, viz., 228,667 whites, and 63,834 colored, while the British Presbyterian is 37,096, viz., 12,684 white and 24,412 colored. Of the whole white population the Presbyterians number 61.02 per cent.

The Presbyterian Church of Victoria, Australia, has 410 ministers in charges and 226 in all, with 669 congregations, 613 elders, £61,747 paid in stipends, and a total income of 103,051. There are also 50 home missionaries. Total number of adherents 166,911, or about a seventh of the entire population. More than 70,000 attend the churches. Every congregation has a Sunday-school, in all, 35,669 scholars and 3707 teachers.

In the United States.

The Presbyterians of Texas are moving to establish a great Presbyterian University in that State.

A life-size statue of Dr. McCosh in red sandstone is about completed, to be placed in Alexander Hall, Princeton.

A great loss has been sustained by the Presbyterians of the far West, by the burning, at Los Angeles, a few weeks since, of their only college on the Pacific slope.

The jubilee of Rev. Dr. William Henry Green, as Professor in Princeton Theological Seminary, will be fittingly honored 5 May, and the hundred and fiftieth anniversary of the founding of Princeton College will be celebrated in October next. After that date it will be known as Princeton University.

In the United States, not including Alaska, there are nearly a quarter of a million Indians. The exact number is given as 248,253. To 23,785 of these the government furnishes food and clothing. The Presbyterian Church, U.S.A., has 21 schools and 140 teachers among them, and 31 tribes are being taught.

The Brooklyn Tabernacle, Dr. Talmage's, was, a few weeks since, formally dissolved by the Presbytery of Brooklyn to which it belonged. It had at one time a membership of over three thousand, the largest we believe of any Presbyterian Church in the world, but it did little work and gave little for missions, Home or Foreign. It was a gathering of listeners rather than of workers, and as soon as the preacher removed they scattered. Dr. Talmage is now co-paster with Rev. Dr. Sutherland in the First Pres. Ch., Washington.

GENERAL ITEMS.

The Brahma Somaj movement is on the decline in India.

The Gaelic speaking population of Scotland only numbers 250,000.

The Church Missionary Society will celebrate its centenary in 1890.

The Irish drink-bill was increased last year by a million and a half sterling.

There are over 50,000 Germans now in England of whom 26,000 reside in London.

There are now 241 Anglican bishops in the British empire, of whom 89 are in the Colonies.

Mrs. Isabella Bird Bishop is about to build a hospital for women in Korea at her own personal expense.

Were India's population equally divided among its 1,686 missionaries, each would have a parish of 105,861 souls.

The United Presbyterian Missionary Association in Egypt has decided to publish a religious paper in Arabic.

About eight millions of complete Bibles, or of portions, are annually distributed by the Protestant Bible Societies.

The Japanese have resolved to erect a gigantic statue of Buddha at Kioto, in order to celebrate their victories over China.

In Norway there are 189 Y. M. C. Associations, with a membership of 10,000. Seventeen of the Associations own their own buildings.

The largest sum left for charitable purposes during the last year, in Great Britain, was the \$850,000 bequeathed by the late Earl of Moray.

We learn that France, at least in starting out to govern her new dependency of Madagascar, shows all proper respect towards Protestant interests there.

The penny is now equal to the anna. Sixteen pence make one rupee; fifteen rupees make one pound. Three rupees nearly make one dollar.—*Indian Standard.*

European Protestantism is strongest in Great Britain, where its membership is 30,000,000, and next comes Germany, with a Protestant population of 29,000,000.

In Toxteth Park, Liverpool, in an area embracing 50,000 or 60,000 inhabitants, mostly of the working class, drink shops have, under the building leases, been excluded.

Stringent orders have been issued in Prussia and Bavaria, doing away with all unnecessary work on Sunday by the soldiers in the garrison, and encouraging church going.

Missions started with 120 despised Gaiutians; now there are over 120,000,000 Protestants, and they have in their power almost all the resources of the world. Are missions a failure?

A statistician says there are six and a half million Jews on the face of the earth, of which 5,415,000 reside in Europe, 310,000 in Asia, 350,000 in Africa, 250,000 in America, and 12,000 in Australia.

The Jews at last have their revenge on Babylon. Nearly 2,500 years ago Babylon took the whole nation into captivity, but two Jews of Bazzad have now bought all that is left of Babylon.—*Cong.*

If President Harper, of Chicago University, and those cooperating with him, continue on their present course, they will soon, as far as in them lies, leave us without a Bible.—*Presbyterian Banner.*

Christian Endeavor has at last entered Italy, the first society having been formed recently in the Scotch Presbyterian church at Florence. A Baptist church in the same city has followed the example of its neighbor.

The fifteenth International C. E. Convention is to be held in Washington July 8-13. Estimates of 60,000, or more, visitors have been made. A combined seating capacity of more than 40,000 will be available at any one time.

Dr. Pierson, the well known missionary writer and preacher has been "boarding round." He has been a Presbyterian, a Congregationalist, and now, in his old age, a Baptist. He was immersed, a few weeks since, in London.

During the last thirty years no less than 700,000,000 have been made accessible to the Gospel. Missionaries are ready to go forth to supply the needs of these teeming millions. All that is needed is the money of the Christian people to send them.

Armenia has 60,000 square miles. It is a plateau, broken by mountains from ten to seventeen thousand feet high, Ararat being among the loftiest. To the Armenians belongs the distinction of being among the first race to accept Christianity.

The outlook in Mexico is full of hope. A recent writer says: "Every year the demand for the Bible increases. In 1891, the American Bible Society employed fifty colporteurs, who traversed Mexico in every direction."—*Missionary Review.*

Sixty years ago there were not more than 300 Jews in Scotland. Now about 4,000 live in Glasgow alone, where there are two synagogues. Edinburgh has about 1,500, with three synagogues, and there are also Jewish places of worship in Dundee and Aberdeen.

At Swatow, where I took accounts from forty women, each answering for herself alone, I found that the forty had, among them, destroyed seventy-eight of their daughters. The heathen women seldom allow more than two of their girls to live!—*English Missionary of Swatow.*

The Salvation Army in the United States consists of 2,100 regular officers, 680 corps, and 30,000 soldiers. It is probable that since Ballington Booth and his wife have left the Army and started their new American organization—the "Volunteers," there will be large defections to it from the Army ranks.

It is estimated that there are 135 millions of Protestants scattered over the globe; the Roman Catholics number 180 millions, the Jews 8 millions, the Mohammedans 173 millions, the Greeks 85 millions. In addition there are 874 millions of heathens. Yet some people are lukewarm on the subject of foreign missions.—*Christian Leader.*

The condition of women in Africa is thus described by a lady missionary: "Only a woman; a poor, worn-out, broken-hearted woman; old before her time; in the eyes of her Mohammedan husband, a slave; a part of his possessions; to be cast off at his pleasure; to be shut up from year's end to year's end!"—*Foreign Missionary Journal.*

A Hindoo woman wrote to Victoria, Empress of India, recounting the many terrible wrongs under which the women of India labored, and pleaded with her to have them righted. With the recounting, the burden of their wrongs came on her afresh, and in bitterness of soul she cried: "O God, I pray thee, let no more women be born in this land."

A Mohammedan convert in Persia has suffered the confiscation of his property and the loss of both his ears rather than surrender his faith. A year ago this convert was such a fanatical Moslem that every night he went to bathe to wash off the pollution of contact with Christians during the day. What a change the Spirit of God can effect?

The trend of the English Church Rome-ward may be seen in a fact stated by the *London Echo*: "Father Black states that the number of the Anglican clergy in England and Scotland now engaged in hearing confessions is between 1,200 and 1,500; while the number so engaged fifty years ago might safely be reckoned under a score."—*American Sentinel*.

One of the most interesting missions in the world is that of the English Church Missionary Society in Uganda, Africa. There are 130 native evangelists, 185 stations, an average of 4,000 worshippers daily, and 20,000 on Sunday. There were 1,000 baptisms during the past year. Five lady missionaries have lately gone from England to Uganda.—*Missionary Outlook*.

The American Board is making a change in its policy in Japan. It is proposed, as one important principle, not to increase the number of resident missionaries, but to leave the evangelistic work to Japanese preachers, and to send from time to time prominent pastors and professors from home to give courses of lectures, to aid them in forming their own system of Theology.

A leading Mormon bishop has publicly declared that, as Utah has been admitted as a State and is free from Federal interference, the Mormons being five to one, will at once re-establish and legalize polygamy. According to the latest statistics the total of churches is 6,429, the sittings number 1,277,910, and the members are returned at 333,967, these figures showing an increase on the previous year.

The Waldensian Church in Italy have 137 workers at the present time, of whom 44 are pastors, having the oversight of as many churches, and 54 stations where the work of evangelization is carried on. Religious services are held in 200 places, and it has been ascertained that the Gospel has been preached in the past year to more than 50,000 persons to whom it was not previously preached, at least by Waldensian workers.

Henry M. Stanley, the famous African explorer, speaking recently of the region in Africa between Mombasa and the Victoria Nyanza, the second largest lake in the world, said: "When I was at the lake eighteen years ago there was not a missionary there. Now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible. They are not like the blacks of the west coast; in fact, there are no real Ethiopians among them. They vary in color from light yellow to dark copper and are much more intelligent than the blacks."

Statistics respecting the inmates of French prisons show that out of a hundred persons convicted of murder in Paris fifty-three are confirmed drunkards. The same proportion of drunkards is found amongst those convicted of offences against morals. Out of a hundred convicted of begging and vagabondage the drunkards numbered seventy, and no fewer than ninety amongst a hundred sentenced for causing bodily harm.

The total number of Protestants in France, according to the latest official year book, is 639,825, which includes 10,759 Protestants in Algiers. The reformed church of France comprises 101 consistories, 1,282 parishes, 638 pastors paid by the state, and 540,483 members. The Lutheran Church numbers six consistories, 18 parishes, 62 pastors and 77,553 members. Algiers has 3 Protestant consistories, 16 parishes and 20 pastors.—*Pres. Rev.*

It is stated that the city of New York will pay this year \$55,000 for the books by which to teach the children the effects of alcohol. "The law provides that the nature of alcoholic drinks, and their effects on the human system, shall be taught for not less than four lessons per week for ten or more weeks in the year in all grades below the second year of the High School." Also "that all pupils who can read shall study this subject from suitable text books."

A recent traveller says that the Icelanders "have a better average culture than any European people. About 72,000 of the inhabitants profess the Lutheran form of faith. The Bible is well-studied by the people, young and old, and almost every Icelander can read and write although the children are taught at home. There are 287 churches, 12 of stone, 246 of wood, and 29 of turf. 51 churches possess each a harmonium. The clergy are highly respected and church attendance is good."

Mrs. Stewart, who became a martyr in China, was one day early in her Kucheng life, talking to a class of Chinese married women. Speaking to them about killing the girl babies, she said, "I do not suppose any of you have done so." A smile passed from one to the other. Eighteen women out of the twenty present confessed to the crime, explaining that it had to be done immediately, before the little one had won any love. Could the Churches of Christ leave China alone?

The real opposition to Christian work in China comes not from the Government, or even the priests, so much as from the literati; whose education, though not religious beyond the use of religious classics as text-books, is conservative, and implants a pig-headed fanaticism. The missionary is not hated by them as a missionary, so much as a typical foreigner. Personally his life and conversation will often win high praise from those who get to know him, and, as of old, when left to themselves the common people receive him gladly.—*Christian Leader*.

The Free Church of Italy, founded by Father Gavazzi, is practically disorganized. Several ministers have been received into the Waldensian Church, and the remaining congregations and ministers seem not to have the vitality for growth. The Waldensians who suffered so much and for so long at the hands of Italy are having their revenge. With the advent of religious liberty they have been diligently at work; their missions have been most successful; and the Waldensian Church will probably be the future Church of Italy.

GROWTH.

Growth is the evidence of life. The moment we cease to grow, to develop, we begin to die. Spiritual death begins in the Christian as soon as he ceases to grow in grace and in the knowledge of our Lord Jesus Christ. The instant we give over the upward and forward movement, that moment the current begins to carry us downward. At first it may not be perceptible; the dead point must be overcome; but thence afterward the backward movement is sure to be rapid and strong.

Let the Christian fear for his spiritual welfare the moment he gives over communication with God by means of the word of God and prayer. Few of the followers of the Saviour are aware of the peril they expose themselves to spiritually, when they find prayer has ceased to be an habitual pleasure to them and that the Word of God has ceased to have a daily place in their thoughts and meditations.

It is very easy to give over Bible reading; more easy than to cease to pray; but one will not long continue in prayer after he has ceased to read his Bible. God speaks to us through His Word and we speak to God by prayer. It follows as a natural consequence, that communion between the soul and God is mutual.

It is difficult to keep up conversation with an earthly friend who never speaks a word in return to us. It is equally difficult to continue spiritual conversation with God if we refuse to allow Him to speak back to us. Indeed, we must give our Father the lead in communion, else will we fail in matter of communication, and our desires and delights will cease in the Godward direction.—*Ex.*

A BLOTTED OUT FAMILY.

The father of thirteen children said to Doctor Lees, "Doctor, how is it all my children die in decline when young? None of them reached more than twenty. My wife was not unhealthy, and see what a stout man I am."

Dr. Lees had taken supper with four doctors and two lawyers at St. Ives, when one of the doctors said he thought the effect of drink had been exaggerated. "Why do you think so, sir?" said Dr. Lees. "Oh," says he, "We have such cases of free drinkers who, nevertheless are in good health. A friend of mine only the other day told me he had drunk at least a bottle of wine a day for the last fifty years."—"What is your argument?"—"That wine cannot be so bad a thing as you represent, when a man is so hale at eighty after drinking so much."—"Now for your opinion," said the lawyer.

"Well," said Dr. Lees, "I cannot give you my opinion without knowing the facts. This gentleman lives in a good situation?"—"Yes, the best in the town."—"He lives well and not extravagantly?"—"Just so."—"And what sort of a lady is his wife?"—"Oh, she is a very moderate woman."—"Pretty healthy?"—"Yes."—"Well, I should think, then, you have not much to do in this family?"

"Oh, yes," said the doctor, "but I have."—"What family have they?"—"Oh, they have had eleven."—"Indeed! How many have they now?"—"Six."—"That is very strange," said Dr. Lees: "I suppose you believe in the law that like produces like? Is there any more certain principle in physiology than that good food produces good blood, good blood good structures, and good structure transmits good structures? When parents are healthy, the children must be healthy."—"I cannot deny that," said the doctor. "Now," said Dr. Lees, "there is something to be accounted for—six children are living, five

are dead. But what is the constitution of the six?"—"Oh, for that matter," said he, "they are hipped, nervous." "Oh," said a lady over the table, "You know Miss— was touched in the head." "And Mr. George," said another, "was in the asylum; and, William, you know, is certainly queer."

"Gentlemen," said Dr. Lees, "without going further, nothing is more certain than that some great and serious law of life has been violated; and upon the face of it, the *one bottle of wine a day for fifty years may have been the agent.* That is my case." A silence followed.

Within a few years all that family was cut off. The father died of apoplexy, and the rest of the family were cut off in early life.—*Bombay Guar.*

THE SIN OF TAKING OFFENCE.

No one is obliged to take offence. A readiness to do it gives evidence of deep-seated selfishness; and a habit of doing it is proof conclusive that folly reigns.

Many who are quite careful to avoid giving offence have not yet come to a full recognition of the fact that taking offence is worse. It betokens a most unhealthy tone of mind. It gives evidence of a sinful and un-Christlike spirit. It shows that the thought is fastened on *self*, the most important personage in all the universe; and this petted darling, some one has had the temerity, the impudence, to insult or slight! Shall it not be promptly resented?

Yes, by the fool, by him who likes to be continually in hot water. Let him nurse his injuries, and care sedulously for his dignity, and make both himself and all around him as uncomfortable as possible. He will find no end of occasions if he is on the lookout for them; and there will be no getting along with him in any sort of peace. At the most unexpected moment he has taken mortal umbrage at something done or said with the utmost innocence. No excuse suffices; he is alienated forever; and in the course of a few years he has managed to get rid of about all who tried, in vain, to show him friendship. He has become perfectly certain that everybody is against him.

Surely there is a better way, even the way of love. He who is full of love will see things undisturbed by the blinding mists of selfishness which steam up from corruption within. He will behold realities, not appearances; facts, not fancies. He will have tender pity for the failings and weaknesses of others. He will be full of such genial kindness that no amount of ill-behavior can make him cross. He will have so much of sweetness in him that circumstances cannot sour him. Love is a little child. Love lives in sunshine. Love believes all things that make for peace, is ignorant and incredulous regarding evil, delights to humble itself before others and prefer them in honor. It does not take offence.

No one can do so without guilt. No one can do so and have that happiness which is God's gift to His children. Wise is he and truly blest, who absolutely refuses to receive the affronts that may be proffered him, who positively declines to feel aggrieved no matter who attempts to put grief upon him, who promptly and obstinately thrusts out of his thoughts the injury that some one thought to do him. We are our own masters in this matter. Our actions flow from our feelings, our feelings from our opinions, and our opinions are our own. Everything is susceptible of explanation. If we look at it awry, we shall get awry; if we look at it from the proper angle, we shall find no occasion for turmoil. *Zion's Herald.*

International S. S. Lessons.

LESSONS ON PRAYER.

10th May.

Les. Luke 18 : 9-17. Gol. Text, Luke 18 : 13.
Mem. vs. 15-17. Catechism, Q. 58.

Time.—A.D. 30, March, just after the last lesson.

Place.—Perea, on the way to Jerusalem.

HOME READINGS.

M. Luke 18 : 1-8. ... *The Unjust Judge.*
T. Luke 18 : 9-17. ... *The Pharisee and the Publican.*
W. Luke 18 : 18-34. ... *How to Enter the Kingdom.*
Th. Luke 18 : 35-43. ... *The Blind Man's Prayer Answered.*
F. Isa. 57 : 15-21. ... *Respect unto the Lowly.*
S. James 4 : 6-17. ... *Grace unto the Humble.*
S. Psalm 51 : 1-19. ... *The Prayer of the Penitent.*

LESSON OUTLINE.

- I. The Pharisee's Prayer, vs. 9-12.
- II. The Publican's Prayer, vs. 13, 14.
- III. The Mothers' Prayer, vs. 15-17.

HINTS AND HELPS IN STUDY.

Soon after the incidents of last lesson Jesus spoke the parable of the Unjust Judge. Monday's Reading. Then, addressing certain persons who trusted in their own righteousness, he spoke the parable of the Pharisee and the Publican. He also received infants and blessed them. About this time he was met by the rich young ruler who asked him how he might inherit eternal life. Jesus again foretold his death at Jerusalem. Wednesday's Reading.

It was probably at this time, too, that he spoke the parable of the Laborers in the Vineyard (Matt. 20 : 1-16), and that James and John came to him asking for high places in his kingdom. Matt. 20 : 20-28. Approaching Jericho, he healed two blind men. Matt. 20 : 29-34 and Thursday's Reading. Both the parables, first above referred to, merit careful study as they teach very important truths about prayer.

The Pharisees were a leading Jewish sect who were very strict in observing the law, and made a boast of their superior holiness. A publican was a collector of Roman taxes, and for this reason was greatly despised by the Jews who classed the publicans with the worst of sinners.

WHAT THE LESSON TEACHES.

1. True prayer is not telling God of our virtues and of other people's sins.
2. True prayer is telling God of our own need as sinners.
3. True prayer is marked by penitence and confession.
4. True prayer receives gracious answer from God.
5. Christ loves to have the little children brought to him.

PARABLE OF THE POUNDS.

17th May.

Les. Luke 19 : 11-27. Gol. Text, Luke 16 : 10.
Mem. vs. 13-15. Catechism, Q. 59.

Time.—A. D. 30, March 31, six days before pass-over.

Place.—Jericho, probably before leaving Zaccheus' house.

HOME READINGS.

M. Luke 19 : 1-10. ... *The Conversion of Zaccheus.*
T. Luke 19 : 11-27. ... *Parable of the Pounds.*
W. Luke 19 : 28-48. ... *Christ's Entry into Jerusalem.*
Th. Matt. 25 : 14-30. ... *Parable of the Talents.*
F. 1 Pet. 4 : 7-19. ... *Stewards of God's Grace.*
S. Rom. 12 : 1-21. ... *Our Reasonable Service.*
S. John 15 : 1-16. ... *Bringing Forth Fruit.*

LESSON OUTLINE.

- I. The Giving Out of the Pounds, vs. 11-14.
- II. The Reward of Good Using, vs. 15-19.
- III. The Curse of Not Using, vs. 20-27.

HINTS AND HELPS IN STUDY.

Soon after the healing of the blind men (Luke 18 : 35-43), came the conversion of Zaccheus, at Jericho. Monday's Reading. Next morning Jesus spoke the parable of to-day's lesson. From Jericho he went to Bethany, where he spent the Sabbath. The anointing by Mary (Matt. 26 : 6) took place that Sabbath evening. Next day (our Sunday) April 2, he entered Jerusalem in triumph. Wednesday's Reading. Our lesson teaches that everything we possess is a gift from God, to be used for him. A similar parable spoken later is given in Thursday's Reading.

WHAT THE LESSON TEACHES.

1. To every one Christ gives something of his to trade with.
2. We must use our gifts and account for them to Christ.
3. With faithful using our "pound" increases according to our activity.
4. Those who have been faithful shall be rewarded.
5. Those who do not use their gifts lose them.

JESUS TEACHING IN THE TEMPLE.

24th May.

Les. Luke 20 : 9-19. Gol. Text, Luke 20 : 17.
Mem. vs. 13-16. Catechism, Q. 60.

Time.—A.D. 30; Tuesday, April 4, the last day of Christ's public ministry.

Place.—Jerusalem, in the temple.

HOME READINGS.

M. Luke 19 : 47-20 : 8. ... *Christ's Authority Questioned.*
T. Matt. 21 : 28-32. ... *The Two Sons.*
W. Luke 20 : 9-19. ... *The Wicked Husbandmen.*
Th. Matt. 22 : 1-14. ... *The Marriage of the King's Son.*
F. Luke 20 : 29-40. ... *Pharisees and Sadducees Answered.*
S. Luke 20 : 41-47. ... *Warning Against the Scribes.*
S. Matt. 23 : 1-39. ... *The Pharisees' Hypocrisy Exposed.*

LESSON OUTLINE.

- I. The Servants Rejected, vs. 9-12.
- II. The Son Killed, vs. 13-15.
- III. The Husbandmen Judged, vs. 16-19.

HINTS AND HELPS IN STUDY.

After his triumphal entry into Jerusalem. Jesus returned to Bethany. The next day (Monday, April 3) he went again to Jerusalem; on the way he cursed the barren fig tree. He cleansed the temple, and healed there the lame and blind, and the children sang, "Hosanna to the Son of David." The chief priests and scribes in their rage sought to destroy him. He again spent the night at Bethany. On Tuesday morning, returning to the temple, he taught the people. Then the chief priests and elders came demanding his authority. He silenced them with a question about John's baptism. Monday's Reading. Continuing, he spoke the parables and discourses given in the Home Readings for Tuesday to Sunday inclusive. The incidents in John 12 : 20-50 now occurred. A little later Jesus left the temple, never to enter it again.

In the parable of our lesson the vineyard represents the special spiritual privileges of the Jews. The fruits represent love, obedience, holy life, which the Jews had failed to give to God, and hence their punishment. But the lesson is for us, as well. The parallel passages are Matt. 21 : 33-46; Mark 12 : 1-12.

WHAT THE LESSON TEACHES.

1. To each one God gives a vineyard to keep for him.
2. We are God's tenants and are to return him a fair rental.
3. God expects us to give him fruits from our vineyards.
4. Rejecting the servants does not free us from the duty we owe to God.
5. To reject Christ is to reject the only Saviour.

DESTRUCTION OF JERUSALEM.

31st May.

Les. Luke 21 : 20-36. Gol. Text, Luke 21 : 33.
Mem. vs. 31-36. Catechism Q. 61.

Time.—The same day as last lesson.

Place.—The Mount of Olives, on the way to Bethany.

HOME READINGS.

M. Luke 21 : 5-19.....*Overthrow of the Temple Foretold.*
T. Luke 21 : 29-35.....*Destruction of Jerusalem Foretold.*
Th. Matt. 24 : 1-25.....*Calumnies Foretold.*
W. Matt. 24 : 26-41.....*Signs of Christ's Coming.*
F. Matt. 24 : 42-51.....*Watchfulness Enjoined.*
S. Matt. 25 : 1-30.....*Warning by Parables.*
S. Matt. 25 : 31-16.....*The Last Judgment.*

LESSON OUTLINE.

- I. The Coming Sorrows, vs. 20-28.
- II. The Duty of Preparation, vs. 29-33.
- III. The Lesson of Watchfulness, vs. 34-36

HINTS AND HELPS IN STUDY.

As Jesus was leaving the temple (see Hints and Helps," last lesson) the disciples spoke of its splendor, and he predicted its overthrow. Monday's Reading. On the Mount of Olives, toward evening, he foretold to Peter, James, John and Andrew, the destruction of Jerusalem, and the general course of events until his second coming. Of this discourse, our lesson, and Wednesday's, Thursday's, and Friday's, Readings are a part. It also probably included the parables in Saturday's Reading, and the description of the last judgment, Sunday's Reading. See also Mark 13. The predictions of Jesus about the destruction of Jerusalem came to pass just as he said, about forty years after his death.

WHAT THE LESSON TEACHES.

1. Final rejection of Christ will surely bring destruction.
2. Christ will come again to judge those who reject him.
3. Not a divine word can fail of fulfillment.
4. We should be ever watchful, ready to meet our Judge.
5. We need both to watch and pray to be safe.

WARNING TO THE DISCIPLES.

7th June.

Les. Luke 22 : 24-37. Gol. Text, Phil. 2 : 5.
Mem. vs. 24-26. Catechism Q. 62.

Time.—A. D. 30, Thursday evening, April 6.

Place.—An upper room in Jerusalem.

HOME READINGS.

M. Luke 22 : 1-23.....*The Lord's Supper.*
T. Luke 22 : 24-38.....*Warning to the Disciples.*
W. John 13 : 1-20.....*Washing Their Feet.*
Th. Luke 22 : 39-53.....*Jesus in Gethsemane.*
F. Luke 22 : 54-71.....*Jesus Accused.*
S. M rk 14 : 53-72.....*Jesus before the Council.*
S. Matt. 26 : 57-75.....*The False Witnesses.*

LESSON OUTLINE.

- I. Warning Against Selfish Ambition, vs. 24-30.
- II. Warning Against Self-Confidence, vs. 31-34.
- III. Warning Against Coming Danger, vs. 35-37.

HINTS AND HELPS IN STUDY.

Jesus closed his public ministry on Tuesday, April 4. He spent Wednesday and Thursday in retirement at Bethany. On Thursday he sent Peter and John to Jerusalem to prepare for keeping the passover. Toward evening he followed with the other disciples, and there celebrated the feast. Before the supper began, Jesus observed among the disciples a strife for seats of honor at the table. He rebuked them by himself washing their feet. Tuesday's and Wednesday's Readings. The probable order of occurrences was then as follows: 1. The passover supper eaten, vs. 15-18. 2. The betrayal foretold, and departure of Judas, vs. 21-23; see also John 13 : 18-30. 3. Institution of the Lord's Supper, vs. 19, 20. 4. Peter's denial foretold, vs. 31-38. Then followed the farewell discourse and intercessory prayer in John 14-17. Toward midnight Jesus went to Gethsemane where his arrest soon followed.

WHAT THE LESSON TEACHES.

1. True greatness is unselfishness—seeking to serve, not to be served.
2. Christ knows Satan's plots and prays for us.
3. When we have been helped by Christ we should help others.
4. Self-confidence is sure to lead to a fall.
5. Life is full of danger and we should always watch and trust.

Make Haste

Make haste, for time is passing. Make haste, for life is short. Are there gray hairs upon your head? Are there tokens of failing strength? Do you look back on long years of life and labor? Do you look around you and see many things begun and much that needs to be done? Make haste. Life is passing, make haste, the sun is getting low. Finish the things that need to be finished. Drop the things which are beyond your strength.

Do not waste life in vain and fruitless undertakings, but make every hour and every moment tell for God and for humanity. A little work *done*, is better than a great work *begun*. Great plans may never be carried out, but some little thing begun and *steadily pursued* may be accomplished, and may glorify God and benefit mankind. You will be surprised to know how much a person can do if he will keep *steadily at his work*, and will not be turned aside by trivial matters.

The man who really intends to accomplish work for God must not be turned aside from it by trivial affairs. He must attend strictly to the business which he has on hand. He must let other people visit, and parade, and convene, and resolve, and make a show of themselves, while he must delve and toil to finish his work.

The man who will really set himself in the path of self-sacrifice and devotion to God, will find that little by little his work will tell; and day by day there will be accomplished work which will be approved of God and be a blessing to the world. "Whatsoever thy hand findeth to do, do it with thy might;" and make haste!—*Sel.*

The real secret of getting on in this world is the knowing of some things, better than anybody else knows them; and the man who possesses that superior knowledge, no matter what profession he may enter, no matter what profession he may choose, that man is bound to succeed.

Acknowledgments. Received by Rev. Robt. H. Warden, D. D., Agent of the Church; Office, Confederation Life Building.

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Richmond	30 00	ss	19 00	St Davids	15 00	Vancouver, St And	76 00
Cornwall, Knox	111 00	m h l	35 40	McIntyros	4 15	Collingwood	26 00
Sudbury	10 00	N Bruce & Saugcen	65 04	Maxwell	2 00	Tor, Old St And	550 00
Dundee	29 00	Mont, wom m's soc	172 50	Faversham	3 60	Pleasant Valley	4 00
Richmond Hill	20 00	Portage la Prairie	300 00	Russell	8 00	Heckston	3 10
Thornhill	12 00	Esqueux Boston	47 00	Sto Therese	15 00	S. Mountain	1 90
		N. Easthope	28 60	Brockville, Ist	75 00	Fingal	60 00

Birtle	30 00	Cruikshank	8 54	Woodstock, Knox s s	25 00	Motherwell	9 50	
Summersdale	3 00	Snatlow Lake	5 00	" m bd	20 00	Avonbank	7 50	
Winnipeg, Knox	150 00	Hepworth	6 46	Bridgeburg	1 25	Tor, Old St And	367 00	
" s s	30 00	Indian Lands	5 60	St Louis de Gonzague	3 00	Fort Coulonge	14 75	
Richmond	7 00	Nepean	10 00	Montreal West	5 00	Tor, Cowan Ave s s	30 00	
Cornwall, Knox	36 00	Glenvale, Harrow, &c	15 00	"	5 00	Ottawa, St And	25 00	
Sudbury	25 00	Elora, Chal	8 31	Pt Dalhousie c o	21 00	Heckston	8 00	
Dundee	17 00	Aylmer	6 00	Ashecroft	5 00	S Mountain	19 75	
Roslin and Thurlow	1 00	Winnipeg, St And	100 00	Williamsford	1 00	Fingel	100 00	
Richmond Hill	8 00	Wyoming	11 00	Ridgetown	2 40	Bartle	5 00	
Thornhill	9 00	Sunderland	15 00	Nairn	7 65	Summersdale	8 00	
Milton	10 00	Vroomantou	3 00	Lyndoch	26 00	Winnipeg, Knox	30 00	
Gillies Hill and Dobgtn	2 00	Rat Portage	5 00	Ottawa, St Andrew's	00 00	Richmond	7 00	
Quebec, St And	100 00	Forest	12 60	Toronto, Erskine s s	35 00	Cornwall, Knox	30 00	
Oro, Esson	5 00	Johnson, Dayw'd, Wood-		Lindsay c e	15 17	Sudbury	5 00	
Dunwert, Chal	10 00	ford	9 00	Mrs T Reid, Victoria	3 00	Dundee	15 00	
Havelock	12 00	Mattawa	4 00	Port Colborne	5 00	Arthur Harkness, m c r	51 00	
Janetville, Bal & Pont	20 00	St Thomas, Knox	250 00	Duntroon	9 00	Richmond Hill	15 00	
Dawn	4 00	St Louis de Gonzague	30 00	Lyndon	15 00	Thornhill	10 00	
Orillia	9 00			Toronto, Knox	506 40	Gilles Hill and Dobgtn	2 00	
Wartou	7 00		\$14,165 69	"	19 00	Campbellville	50 00	
Warsaw and Domereau	8 00			"	14 69	Dunnwich, Chal	21 00	
Dundas street	6 00	FOREIGN MISSION FUND.		" g s	47 50	Eden Mills	13 00	
Londesborough	6 39	Acknowledged	\$10,375 32	"	5 69	Havelock	2 49	
Fergus, St And	10 00	Southampton	21 00	"	46 72	Dawn	2 35	
Port Elgin	3 00	Teeswater c o	5 50	"	Dorchester st nis	50 00	New Glasgow	3 00
Cambrai	7 00	Drayton	1 85	"	Erskine	250 00	Airlie	6 00
Orillia	70 00	Cedarville	6 00	Brussels, Melville	55 00	Wartou	10 00	
Cote des Neiges, etc	12 00	Dundas s s	13 00	" s s	8 81	Dundas st c o	15 00	
Flos, Knox	10 00	"	13 00	" c e	25 00	Dundas street	10 00	
S. Nissouri	12 00	Crowstand	10 00	Dundas	64 60	Fergus, St And	15 00	
Kayou	5 00	Emmiskillen & Cartw't	10 00	Hamilton, Knox	215 00	Port Elgin	30 00	
Oro, Willis	5 00	North Westminster	20 00	"	2 21	Orillia	100 00	
Plantagenet	5 00	"	20 00	Chesley	50 15	Cote des Neiges, etc	12 00	
Mitchell	10 00	Bolgrave	27 00	Toronto, Lorne ave	10 00	Strathroy c e	10 00	
Belleville, St And	75 00	Dutton	35 00	W Plamboro	16 00	Ladnor	9 00	
Dmsley	7 04	Glen Sandfield	3 00	Brampton	48 00	Flos, Knox	7 00	
Madonto	10 00	Georgetown	38 00	Whitby	15 00	S. Nissouri	30 00	
Dee Lake	1 25	Tor, St James' Sq	400 00	Deseronto	35 00	Oro, Willis	5 00	
Sprucedale	2 18	"	537 53	Windsor	40 00	Belleville, St And	55 00	
Kilworthy	1 64	Oak River	1 07	Cobourg	68 00	Medante	8 00	
Raymond	1 56	Lindsay, m bd	10 10	" c o	10 00	Sault Ste Marie	5 00	
Burk's Falls	4 00	Glenalan	10 10	Montreal, Victoria	35 00	E Garafraxa	10 00	
Katrine	1 00	Lunenb'g & Pleas't Val	100 00	Millbrook	3 00	Danville	7 00	
Chisholm	1 00	Oil Springs	11 00	Toronto, Cooke's	200 60	Madoc, St Peter's	13 00	
Emsdale	5 00	Korah	1 75	Sutton, &c	6 00	Spencerville	36 00	
Oakley	3 00	Beverly	23 00	Vauzhan, St P & St And	30 00	Ventnor	10 00	
Novar	1 90	Pinkerton	4 90	Shanks	4 00	Alexander	2 00	
Aspden	1 53	N Westminster, St And c o	7 50	Annan	2 26	Colborne	0 00	
Whiteside	1 00	Hull	5 00	Aurora	10 00	Smith's Falls, St And	55 00	
Ice Lake	1 00	Peterboro, St And	40 00	Wales, pr mtg & s s	31 00	Grassboro	3 65	
Mont, Westminster	15 00	Galt, Central	18 00	Sauuel Miller, Wales	25 00	Brantford, Ist	73 00	
Beachridgo	8 00	" s s	50 00	Winnipeg, St Giles	25 00	Bathurst	6 42	
Newdale	6 00	Aylmer s s	2 00	Eglinton	6 00	Keene	10 00	
Sault Ste Marie	5 00	Horning's Mills	2 00	Ashfield	29 00	Saltcoats	2 00	
E. Garafraxa	5 00	Montreal, St Matthew	50 00	Durham, s s & b c l	9 00	Hensall	142 25	
Owen Sd, Knox	50 00	Alameda	6 00	Henningford	13 00	Wallacetown	10 00	
Danville	27 00	Orbow	8 00	Markham, St John's	20 00	Hilbury E and Fletcher	35 00	
Hornby & Omagh	9 00	Beulah	10 00	Essex	13 40	Commanda	3 00	
Spencerville	37 00	Russell	20 00	H B Woodrow, Longu	25 00	Montreal, Erskine s s	60 00	
Ventnor	14 30	Stayner	15 00	Eldorado s s	6 25	"	60 00	
Alexander	10 00	Oro, Esson	7 00	Springfield	4 00	"	30 00	
Kirkfield	2 42	Thornhill	3 00	Bethesda	10 00	"	50 00	
Elgin	15 00	Calif Mountain	4 00	Hamilton, McNab st	112 00	"	60 00	
Smith's Falls, St And	45 00	Port Albert	1 00	Bird Tail Reserve	8 40	Tor, Chalmers	78 00	
Colborne	4 00	Williamsford	2 30	Rat Portage	6 00	" s s	25 00	
Brantford, Ist	25 00	Woodville c c	15 30	Acton	30 00	Brampton, c c	52 30	
Saltcoats	6 00	Richmond c c	4 00	Holland	5 32	E Pa-finch, Duff	38 00	
Moore, Burns	5 90	Gladstone	15 00	Lower Litchfield	5 00	Blackbank	10 00	
Wallacetown	14 00	Stewarton	11 00	Georgetown	33 56	McIntosh	40 10	
Tisbury E & Flet	35 00	" s s	19 00	Carlingford	6 60	Belmore	29 10	
Commanda	3 00	Aylmer	5 50	Tor, Col st s	40 00	Temple Hill	7 00	
Tor, Chal	40 00	Bowmanville s s	15 00	" b c l	10 00	Friend, Uxbridge	5 00	
" s s	15 00	Beeton	24 55	Chesterville	4 00	Cook-town	10 00	
Aroca & Harrington	10 00	" c e	25 00	Moorefield	4 00	Townline	7 00	
Brampton	7 50	Ravenshoe	3 50	Mildmay	10 49	Icy	9 00	
E Puslinch, Duff's	20 00	Souris c c	14 30	Ashfield c c	23 00	Penetanguisheno	5 00	
Blackbank	14 00	Flora, Chal	10 00	Dungannon	4 00	Tor, St John's	103 72	
McIntosh	7 00	Dunblane	4 75	Hampden	9 50	" s s	75 00	
Baltimore	15 37	S Delaware	1 00	Winchester	20 00	" c c	101 67	
Oro, Centro	8 00	St Cath, Haguo ave	10 00	Mont, Westminster	8 30	Tor, Col st	42 75	
Temple Hill	9 00	" s s	8 00	Preccott	50 00	N Bruce and Saugeen	47 52	
Newcastle	10 00	Fordwich	14 00	Wingham	20 00	Mont, wom miss soc	500 00	
Cookstown	8 00	" l a s	15 00	Price, etc	2 50	"	89 05	
Townline	4 00	McIntyre	2 65	Kincardine	40 00	"	89 05	
Ivy	5 00	Marwell	2 00	Ham, St Paul's	25 00	Portage la Prairie	120 00	
Penetanguisheno	15 00	Foversham	3 00	" s s	50 00	Esqueving, Boston	50 00	
Tor, St John's	13 24	McIntyre c o	3 00	" c o	40 00	Madoc, St Peter's	5 60	
N Bruce & Saugeen	150 00	S Westminster s s	8 00	Churchill	10 00	N Easthope	21 00	
Portage la Prairie	150 00	Garafraxa, St John's	4 00	Rothsay	10 00	Kenyon	13 00	
Esqueving, Boston	16 00	Mimosa	4 00	Minnedosa	5 00	Nassagaweya	28 00	
North Easthope	8 00	St Therese	5 00	Vancouver, St And	75 00	Nepean	8 00	
Millbank	5 00	Brockville, Ist	15 00	"	20 00	Montreal, Knox	30 00	
Rossburn	10 00	Woodstock, Knox	50 00	Collingwood	20 00	Elora, Chalmers	10 00	

Rev J M Eoodwillin.....	5 01	Dungannon.....	4 00	Glen Sandfield.....	3 00	Warton.....	5 00
Winnipeg, St And.....	100 01	Winchester.....	10 00	Georgetown.....	5 00	Dundas street.....	2 00
Wyoming.....	20 01	Wingham.....	15 00	Toronto, St James' sq.....	117 00	Port Elgin.....	8 00
Sunderland.....	5 00	Kincardine.....	5 00	Ayr, Stanley st.....	5 00	Orillia.....	28 00
Vroomant.....	3 00	Hamilton, St Paul's.....	20 00	Oak River.....	5 00	Cote des Neiges.....	5 00
Montreal, Crescent st.....	300 00	Rothsay.....	5 00	Chiselhurst.....	1 42	S Nissouri.....	3 00
" " ".....	100 00	Minnedosa.....	3 00	Blake.....	5 00	Kenyon.....	7 00
" " ".....	25 00	Vancouver, St And.....	40 00	Glenallan.....	4 00	Belleville, St And.....	30 00
Johnson, Daywood.....	ss. 17 73	Collingwood.....	15 01	Ayr, Knox.....	18 00	Traits corner.....	1 84
Mattawa.....	9 00	Toronto, Old St And.....	75 00	Pinkerton.....	1 75	Medonte.....	5 60
St Thomas, Knox.....	165 01	N Mornington.....	4 09	Hull.....	3 09	Newdale.....	1 00
Tilbury, c e.....	13 00	Heckston.....	1 00	Peterboro, St And.....	10 00	Sault Ste Marie.....	3 00
St Thomas, Alma st s s.....	6 01	S Mountain.....	2 00	Galt, Central.....	30 00	E. Garafaxa.....	2 00
— \$20,329 72		Deseronto.....	5 60	Beulah.....	2 00	Owen St, Knox.....	10 00
WIDOWS AND ORPHANS FUND		Russell.....	2 00	Russell.....	2 00	Dundas.....	1 00
<i>Collections, Donations, etc.</i>		Summidaie.....	20 00	Stayner.....	3 00	Spencerville.....	16 00
Acknowledged.....	\$1,338 07	Winnipeg, Knox.....	2 50	Rev. F. Fenwick.....	2 00	Ventnor.....	3 00
Southampton.....	9 00	Richmond Hill.....	3 00	Port Albert.....	1 00	Alexander.....	2 00
Vaughan, Knox.....	8 50	Thornhill.....	3 00	Stewarton.....	25 00	Smiths Falls, St And.....	15 00
S Luther.....	2 00	Milton.....	3 00	Boeton.....	4 00	Colborne.....	4 75
Growstand.....	2 00	Wiaron.....	3 00	Dunblane.....	2 00	Brantford, Ist.....	5 00
Ingersoll.....	7 00	Dundas st.....	3 00	S Delaware.....	2 00	Keene.....	8 90
Enniskillen and Cart.....	3 00	Port Elgin.....	3 00	Toronto, St Davids.....	7 56	Saltcoats.....	2 00
Belgrave.....	3 26	Orillia.....	25 01	Woodville, Ist.....	45 00	Wallacetown.....	10 00
Dutton.....	10 00	Cote des Neiges.....	5 00	Woodstock, Knox.....	25 00	Tilbury E & Flet.....	20 00
Glen Sandfield.....	2 01	S Nissouri.....	3 06	Williamston, Heph.....	5 05	Toronto, Chal.....	15 00
Georgetown.....	2 00	Medonte.....	6 00	Centreville.....	2 00	E Puslinch Duff.....	8 00
Toronto, St James Sq.....	55 00	Emdale.....	5 01	Lyndoch.....	2 00	McIntosh.....	3 75
Ayr, Stanley st.....	5 00	Newdale.....	2 00	Ottawa, St Andrew's.....	65 00	Cookstown.....	2 00
Oak River.....	1 00	Sault Ste Marie.....	3 00	Port Colborne.....	4 00	Townline.....	2 00
Chiselhurst.....	1 00	E Garafaxa.....	2 00	Brampton.....	3 00	Ivy.....	2 00
Glenallan.....	3 00	Danville.....	1 00	Lynden.....	94 52	Penetanguishine.....	5 00
White River.....	4 00	Spencerville.....	6 00	Toronto, Knox.....	1 00	Toronto, St Johns.....	15 00
Parkerton.....	2 00	Ventnor.....	2 00	" " " bcl.....	50 00	Portage la Prairie.....	12 00
Hull.....	3 00	Alexander.....	2 00	Erskine.....	30 00	Portage la Prairie.....	12 00
Galt, Central.....	15 00	Elgin.....	10 00	Brussels, Melville.....	30 00	Essauing, Boston.....	5 00
Horning's Mills.....	1 50	Smith's Falls, St And.....	5 06	Dundas.....	30 00	Millbank.....	5 00
Beulah.....	2 00	Colborne.....	5 00	Hamilton, Knox.....	40 00	Indian Lands.....	8 00
Russell.....	2 00	Brantford, Ist.....	5 00	Chesley.....	12 00	Nepean.....	3 00
Stayner.....	3 00	Saltcoats.....	2 00	Toronto, Fern ave.....	8 00	Mont, Knox ch, s s.....	17 83
Port Albert.....	1 00	Wallacetown.....	5 00	W Flamboro.....	5 00	Elora, Chal.....	9 65
Stewarton.....	25 00	Tilbury E & Fletcher.....	10 00	Brampton.....	24 00	Winnipeg, St And.....	20 00
Beeton.....	5 00	Toronto, Chalmers.....	15 00	Whitby.....	9 00	Woming.....	5 00
Ravenshoe.....	1 00	E Puslinch, Duff.....	8 00	Windsor.....	10 00	Mattawa.....	2 60
Dunblane.....	1 20	McIntosh.....	3 00	Cohourg.....	15 00	St Thomas, Knox.....	7 50
S Delaware.....	1 00	Cookstown.....	2 00	N Plympton.....	1 25	— \$4,298 80	
St Cath, Haynes Ave.....	8 00	Townline.....	2 00	S Plympton.....	1 50	AGED AND INFIRM MINISTERS' FUND.	
Fordwich.....	1 15	Ivy.....	2 00	Toronto, Cooke's.....	10 00	<i>Ministers' Rates.</i>	
McIntyre.....	1 25	Penetanguishone.....	2 75	Sydenham, Knox.....	2 00	S Acheson.....	\$ 4 50
Maxwell.....	1 00	Toronto, St John's.....	15 00	Vaughan, St P&St And.....	10 00	A MacTavish.....	4 50
Feversham.....	1 00	Toronto, Collee.....	6 00	Winnipeg, St Giles.....	7 00	Joseph Hogg.....	6 25
Garafaxa, St John.....	2 00	N Bruce & Sauguen.....	11 55	Erlington.....	6 00	—	
Munroe.....	2 00	Portage la Prairie.....	10 00	Ashfield.....	5 00	AGED AND INFIRM MINISTERS' ENDOWMENT FUND.	
Brockville, Ist.....	30 00	Esquesing, Boston.....	5 00	Essex.....	6 00	Brighton.....	\$23 00
Woodstock, Knox.....	12 00	Indian Lands.....	5 00	King, St And.....	16 00	Windsor.....	149 83
Williamstown, Heph.....	5 60	Nepean.....	5 00	Est Mrs Fitch Grimsoy.....	100 00	W Munro.....	8 00
Lyndoch.....	4 00	Elora, Chalmers.....	4 00	Est W Roy, Savannah.....	250 00	—	
Ottawa, St And.....	100 00	Winnipeg, St And.....	10 00	Springfield.....	2 00	MISSION TO LEPPERS, INDIA.	
Port Colborne.....	2 00	Wyoming.....	4 00	Melbourne.....	5 00	Montreal, Erskine.....	\$25 00
Lynden.....	3 00	St Thomas, Knox.....	30 09	Bethesda.....	4 50	ASSEMBLY FUND.	
Toronto, Knox.....	98 13	— \$2,914 57		Acton.....	8 00	Acknowledged.....	\$942 78
Toronto, Erskine.....	10 00	WIDOWS' & ORPHANS' FUND.		Cashel.....	4 60	Pakenham.....	3 00
Brussels, Melville.....	8 00	<i>Ministers' Rates.</i>		Georgetown.....	14 00	Cedarville.....	3 00
Dundas.....	15 00	M McLeod.....	8 00	Chesterville.....	2 25	Growstand.....	2 00
Hamilton, Knox.....	20 00	J McMichan.....	8 00	Moorefield.....	4 00	Enniskillen & Cart st.....	1 50
Chesley.....	26 00	S Acheson.....	12 00	Dungannon.....	3 00	Dutton.....	9 00
Toronto, Fern Ave.....	5 00	J Fenwick.....	8 00	Winchester.....	10 00	Glen Sandfield.....	2 00
W Flamboro.....	8 00	John Hogg.....	12 00	Wingham.....	15 00	Georgetown.....	3 00
Brampton.....	10 00	M Munro.....	10 00	Puce, &c.....	1 45	Per Ry Dr Morrison, Hx.....	93 60
Whitby.....	9 00	H Sinclair.....	8 00	Kincardine.....	7 00	Fort Saskatchewan.....	1 00
Windsor.....	10 00	D G Cameron.....	16 00	Ham, St Pauls.....	50 00	Ayr, Stanley st.....	5 00
Cohourg.....	10 00	A MacTavish.....	10 00	Rothsay.....	5 00	Chilliwack.....	80
North Gover.....	3 00	W Bennet.....	8 00	Munedsosa.....	3 00	Hull.....	2 00
N Plympton.....	1 00	H Ratchiffe.....	16 00	Vancouver, St And.....	35 00	Peterboro, St And.....	10 00
S Plympton.....	1 75	S Mackie.....	8 00	Collingwood.....	15 00	Brighton.....	5 00
Toronto, Cooke's.....	30 00	S Carruthers.....	8 00	Tor Pla, St And.....	150 00	Perth, St Andrew.....	5 00
Sydenham, Knox.....	2 00	Joseph Hogg.....	12 50	N Mornington.....	4 00	Beulah.....	1 00
Sutton, etc.....	5 00	AGED AND INFIRM MINISTERS' FUND.		Pleas Valley.....	2 00	Russell.....	2 00
Belucton.....	6 00	<i>Collections, Donations, etc.</i>		Heckston.....	1 25	Stayner.....	2 00
Ashfield.....	6 81	Acknowledged.....	\$2,233 15	S Mountain.....	5 00	Orangeville, Presby.....	16 75
Essex.....	6 00	Southampton.....	13 00	Deseronto.....	5 00	Richmond Hill.....	1 00
Estate Mrs Fletcher.....	100 00	Woodville.....	17 00	Summidaie.....	2 00	Galt Mountain.....	1 00
Est. Wm Kay, Sarawak.....	250 00	Crossland.....	2 00	Winnipeg, Knox.....	30 00	Cliffstone.....	2 00
Springfield.....	2 00	Enniskillen & Cartw't.....	3 00	Richmond.....	2 50	Madison.....	1 00
Melbourne.....	5 00	Cashel.....	2 45	Cornwall, Knox.....	20 00	Erskine.....	3 00
Bethesda.....	4 50	Dutton.....	10 00	Sudburr.....	5 00	Perth.....	1 00
Hamilton, McNabst.....	27 00	—		undec.....	10 00	Woodstock, Knox.....	12 40
Acton.....	8 00			Richmond Hill.....	3 00		
Cashel.....	5 00			Thornhill.....	3 00		
Georgetown.....	14 00			S Delaware.....	1 00		
				Milton.....	4 00		
				Campbellville.....	9 00		
				Dunwich, Chal.....	5 00		

Williamstown Heph... 3 15	Ventnor 1 00	Nfld. St And 75 65	Brookfield 10 00
Mansfield 5 00	Alexander 2 00	Nfld. St And E End s s 5 00	Campbellton, St And. 56 00
Centerville 2 00	Elgin 5 00	South End Lochaber, c 610 00	Baddeck, C. B 12 00
Rostovok 1 00	Smith's Falls, St And. 7 00	Nino Milo River, s s 6 30	Bridgetown 4 65
Nicola Lake 1 00	Colborne 4 00	Boularderie, adl 5 00	Cow Bay 30 00
Port Colborne 2 00	Brantford, Ist 3 00	Milford & Gays River 56 28	W. River & Green Hill 30 00
Dunroon 3 00	Peterborough, St Paul's 30 00	Grand River 15 10	Sydney, St And 40 00
Tor, Erskine 10 00	Keene 10 00	Campbellton, St And 46 00	Lix, Fort Massey 3 00
Brussels, Melville 25 00	Newdale 2 00	Glenoe, s s 8 00	West Bay 4 00
Ham, Knox 3 00	Wallacetown 5 00	New Carlisle 2 00	Springville & Bridgville 10 00
Fern ave 3 00	Tilbury E and Fletcher. 8 00	W River & Green Hills 14 15	Lix, Coburg Road 7 50
Whitby 5 00	Toronto, Chal 10 00	Sydney, St Andrews 110 00	Saltsprings, Eben. 7 50
Cobourg 5 00	Seaforth, Ist 12 00	West Bay, C. B 30 00	Glaco Bay 04 00
Palmerston 5 00	Brampton 12 00	Springvl & Bridgvl 60 00	Lower Stewiack 25 00
North Gower 15 00	Newcastle 2 00	Edinboro, N Scotian 121 50	Montague, P. E. I. 40 00
Toronto Cook's 3 00	Cooktown 2 00	New Glasgow United ch. 300 00	Amherst 60 00
Sydenham, Knox 3 00	Pownline 2 00	Windsor, St Johns. ss 5 00	Meriv'nsb & French R. 30 00
Vaughan, St P & St A. 6 00	Ivy 2 00	Glaco Bay, w i m s 24 00	Thorburn & Suth. Riv. 30 00
Aurora 2 00	Toronto, St James Sq. 28 00	Glaco Bay, w i m s 100 00	St George & Pennfield 25 00
Winnipeg, St Giles 4 00	Toronto, St John's 5 00	Economy, c. e. 22 00	Annopolis 10 00
Essex 4 00	Toronto, College st 5 00	Rev A McLean 25 00	Murray Harbor S 25 00
Georgetown 3 00	Portage in Prairie. 15 00	Montague, P. E. I. 2 00	Strathalbyn 40 00
Wroxeter 4 50	Equeing, Boston 3 00	Wolfville 2 00	Gabarus 25 00
North Bay 31 10	Rossburn 1 00	Moncton, c. e. 20 00	Riverside, N. S. 13 00
Toronto, Knox 2 00	Indian Lands 5 00	Moncton, s s 20 00	Parrsboro 10 00
Moorefield 4 50	Nepean 4 00	Strathalbyn, m soc 24 00	North Sydney 26 00
Winchester 5 00	Oranstown 2 00	Gabarus 8 00	Richmond Bay W. 25 00
Mont, Taylor 4 00	Crawford 2 00	Little Narrows 4 00	Wallace, Knox 35 00
Prescott 10 00	Winnipeg, St And. 10 00	Friend, Bradalbane. 20 00	Millsville, Hermon 10 00
Wingham 8 00	Sunderland 3 70	Parrsboro 75 00	
Kincardine 2 00	Johnson, Daywood and Woodford. 2 00	North Sydney 75 00	
Rothsay 2 00	St Thomas, Knox. 15 00	Red Bank & Whit s s 1 00	
Minnedosa 5 00		St Stephen, St Stop. 29 42	
Vancouver, St And. 5 00		Frankois, C. B 1 00	
Collingwood 5 00		Wallace Knox, ssm box. 8 75	Acknowledged \$8255 21
Truro, St And. 20 00		Wallace Knox 2 20	Fredericton, St Pauls. 40 00
Tor, Old St And. 4 00		Quoddy & Mos River. 17 00	Div Peoples Bk of Lix. 30 00
N Mornington 75 00		Millsville co. 17 00	Charlottetown, Zion. 25 00
Heckston 50 00			Up Londonderry 20 00
S Mountain 5 00			Wolfville, St And. 2 00
Springhill Union 2 00			Yarmouth, St Johns. 24 00
Birtle 3 00			Grand River 14 00
Deseronto 1 00			Brookfield, N. S. 6 00
Cathcart 10 00			Campbellton, St And. 20 00
Winnipeg 1 25			Dundas 13 55
Richmond 10 00			Lawrencetown 13 55
Cornwall, Knox 5 00			W. River & Green Hill. 20 00
Sudbury 5 00			Sydney, St And. 20 00
Dundee 3 00			West Bay, C. B 4 00
Richmond Hill 3 00			Springville & Bridgvl. 6 00
The Mill 4 00			Glaco Bay, C. B. 35 00
Milton 4 00			Middle River 3 16
Dunwich, Chalmers 5 00			Int. C. W. Davis 30 00
Harvey and Acton 5 00			Wolfville 1 00
Janetville, Bal, Pont 3 00			Mr. Goodwill, P. E. I. 15 57
Wiarion 2 00			Rev. D. McLean 30 00
Dundas st 15 00			Strathalbyn 20 00
Orillia 6 00			Gabarus 5 00
Cote des Neiges, etc. 6 00			Parrsboro 6 36
Westmount, Mel. 3 00			Loch Lomond 13 00
S Nisour 2 00			Montague, P. E. I. 19 00
Oro, Willis ch. 10 00			Wolfville 1 00
Belleville, St And. 10 00			Halifax Chalmers. 160 00
N Ekfrid 7 30			Gabarus 4 00
Fergus, St And 11 25			Little Narrows. 7 00
Melville 10 35			Parrsboro 15 00
Geulph, Chal 10 35			N Sydney 40 00
Galt, Knox 25 00			St Stephen 24 55
Rockwood 3 20			Wallace, Knox ch 5 00
Winterbourne 2 75			Quoddy & Mos River. 7 55
W Puslinch 2 50			Students Miss Ass 50 00
Nasagawaga 3 90			
Elora, Knox 7 50			
Acton 2 40			
Berlin 2 30			
Garsfraxa, St John 1 50			
Munosa 1 74			
Down 2 25			
Preston 1 35			
Waterloo 3 00			
Eramosa, Ist. 3 00			
Alua 3 00			
Nichol 1 50			
Hawkesville 45			
Linwood 2 53			
Glenallan 1 40			
Elmira 1 50			
Eden Mills 2 00			
Sault Ste Marie 10 00			
Owen Sound, Knox. 1 00			
Danville 3 00			
Spencerville 1 00			

COLLEGE FUND.

Acknowledged	\$8255 21
Fredericton, St Pauls.	40 00
Div Peoples Bk of Lix.	30 00
Charlottetown, Zion.	25 00
Up Londonderry	20 00
Wolfville, St And.	2 00
Yarmouth, St Johns.	24 00
Grand River	14 00
Brookfield, N. S.	6 00
Campbellton, St And.	20 00
Dundas	13 55
Lawrencetown	13 55
W. River & Green Hill.	20 00
Sydney, St And.	20 00
West Bay, C. B.	4 00
Springville & Bridgvl.	6 00
Glaco Bay, C. B.	35 00
Middle River	3 16
Int. C. W. Davis	30 00
Wolfville	1 00
Mr. Goodwill, P. E. I.	15 57
Rev. D. McLean	30 00
Strathalbyn	20 00
Gabarus	5 00
Parrsboro	6 36
Loch Lomond	13 00
Montague, P. E. I.	19 00
Wolfville	1 00
Halifax Chalmers.	160 00
Gabarus	4 00
Little Narrows.	7 00
Parrsboro	15 00
N Sydney	40 00
St Stephen	24 55
Wallace, Knox ch	5 00
Quoddy & Mos River.	7 55
Students Miss Ass	50 00

Hour Missions.

Acanowledged	\$8,296 37
Douglastown, s s.	5 00
Charlottetown, Zion.	43 00
Int H C Barnaby	12 50
Portapigue, s s.	6 00
Upper Londonderry.	20 00
Wolfville, St And.	3 20
Yarmouth, St Johns.	24 00
Nfld. St And E End s s.	5 00
Boularderie, adl.	5 00
Grand River	10 00
New Carlisle	5 00
Sydney, St And	55 00
West Bay, C. B.	20 00
Springvl & Bridgvl.	40 00
Edinboro N Scotian	121 52
Port Elgin, w i m s.	6 53
Windsor, St Johns s s.	25 00
Glaco Bay, C B	100 00
Loch Lomond.	12 50
Montague, P. E. I.	19 00
Wolfville	1 00
Halifax Chalmers.	160 00
Gabarus	4 00
Little Narrows.	7 00
Parrsboro.	15 00
N Sydney	40 00
St Stephen.	24 55
Wallace, Knox ch	5 00
Quoddy & Mos River.	7 55
Students Miss Ass	50 00

BURSARY FUND.

Acknowledged	\$571 12
Fredericton, St Pauls.	10 00
Int. D. Blackwood.	11 67
Up Londonderry	5 00
Lawrencetown	3 00
Sydney, St And.	5 00
West Bay, C. B.	1 00
Musquodoboit Harbor.	2 00
Moncton, s s	10 00
Strathalbyn	5 00

MANITOBA COLLEGE FUND.

Acknowledged	\$167 95
Glaco Bay, C. B.	2 00
Charlottetown, Zion.	13 00
New Carlisle	2 00
Springville & Bridgvl.	3 00
Glaco Bay, C. B.	19 00
Strathalbyn, P. E. I.	5 00

AUGMENTATION FUND.

Acknowledged	\$3693 30
Tobusintac & Bt Ch.	49 00
Glassville	25 00
Saltsprings.	27 50
Grand River	10 00

Received during Jan. by Rev. P. M. Morrison, B. D., Agent at Halifax office, 39 Duke street.

FOREIGN MISSIONS.

Acknowledged	\$10,424 53
Douglastown, s s.	10 00
Dr Lawson, Mem.	19 20
Upper Musq. c. e.	86 00
Upper Londonderry.	20 00
Wolfville, St And.	3 55

ACKNOWLEDGED

Acknowledged	\$9,441 30
St Stephen	21 42

AGED MINISTERS' FUND.		Hamilton, Knox.....	110 00	Little Branch s s.....	4 5	Brantford, First s s.....	50 00
<i>Int. and Contributions.</i>		Chesley.....	30 35	Friend, Little Branch.....	5 50	Mortimer Clark.....	50 00
Acknowledged.....		Toronto, Fern avo.....	7 12	Saltsprings.....	22 50	Thorold s s.....	15 00
<i>Fredericton, St Pauls.</i>		Whitby.....	10 00	Avenmore s s.....	12 00	Jna Kelso, Inverness.....	5 00
<i>Int. Geo. C. Peters.</i>		Windsor.....	8 00	Jas Kelso, Inverness.....	5 00	Norton Creek s s.....	5 00
<i>Charlottetown, Zion.</i>		Cobourg.....	5 00	Port Colborne.....	8 00	Deer Park, miss or cl.....	12 00
<i>Up, London Ferry.</i>		Insurance, Cobourg.....	5 00	Per Rev Turnbull, Galt.....	100 00	Pembroke, Calvin s s.....	50 00
<i>Yarmouth, St John's.</i>		Montreal, Victoria.....	15 00	Per Rev I Matthieu.....	427 50	Little Harbor & Fishers	
<i>Boularderie ad'l.</i>		Taylor.....	5 00	London, St And, b cl.....	15 00	Grant s s.....	18 00
<i>Grand River.....</i>		N Plympton.....	3 00	Y Mornington.....	20 00	Avonbank s s.....	11 00
<i>B oakfield, N. S.</i>		S Plympton.....	2 25	Heckston & S Mountain.....	6 69	P Cattamach.....	5 00
<i>Baddeck, C B.....</i>		Toronto, Cooke's.....	100 00	A Friend.....	5 00	Peterborough, St And	
<i>New Carlisle.....</i>		Sutton.....	5 00	Montreal, Erskine s s.....	50 00	Reid's Mills c o.....	10 00
<i>Sydney, S. And.....</i>		Vaughan, St P & St A	2 00	Mrs A Burnett, Galt.....	50 00	Atkins' Corners s s.....	12 50
<i>Int. Murdoch Campbell.</i>		Stanks.....	2 00	St Lambert, St Cuthb'ts.....	5 00	Fruro, 1st s s.....	50 00
<i>West Bay, C. B.....</i>		Annan.....	1 17	Livington.....	10 00	Heckston & S Mountain.....	12 17
<i>Edinboro, N. Scotia.</i>		Markham, St John's	5 00	Montreal Wom Miss Soc.....	69 50	Galt, Knox w h m s.....	15 30
<i>Hx. Coburg Rd.....</i>		Exeter.....	11 50	Conrwall, Describe.....	25 30	Senforth, y m b cl.....	4 00
<i>Glaco Bay.....</i>		H B Woodrow, Loug' s	5 00	Mrs H Elliott, London.....	5 00	Ottawa, St And s s.....	50 00
<i>Loch Lomond.....</i>		Melbourne (Quec)	5 20	N Bruce and Saugeen.....	23 15	Lower Stewacke c o.....	50 00
<i>Montague, P. E. I</i>		Estate Mrs Ferguson.....	250 00	N Easthope.....	14 00	W Carmichael & P A	
<i>Wolfville.....</i>		Thamesville.....	3 00	Rosburn, Man.....	1 00	McGregor, N Glasgow.....	50 00
<i>Moncton.....</i>		Bethesda.....	100 00	Plum Creek c e.....	3 45	Acton s s.....	25 00
<i>Strathalbyn.....</i>		Hamilton, McNab st	100 00	Indian Lands.....	15 00	Guelph, St And s s.....	50 00
<i>Gabarus.....</i>		Chelmsford.....	3 41	Flora, Chalmers.....	20 84	Montreal, Knox s s.....	50 00
<i>Int. A. McIntosh.....</i>		Core Bay.....	2 04	Rev J M Goodwillie.....	5 00	Brockville, First s s.....	50 00
<i>North Sydney.....</i>		W Williams s s.....	5 00	Winnipeg, St And.....	50 00	Winnipeg, St And s s.....	50 00
<i>Red Bank & Whit</i>		Holland, Knox.....	32 00	Johnston, Daywood and	9 00	Molesworth y p m b.....	8 00
<i>St Stephen.....</i>		Georgetown.....	4 00	Woodford.....	3 40	Barton s s and c o.....	6 00
<i>Wallace, Knox.....</i>		Toronto, College st b cl.	2 00	Mattawa.....	3 40	Milford and Gap River.....	12 82
<i>Rates.</i>		Orleansfield.....	3 00	St Thomas, Knox.....	30 30	Glouce Bay, C B.....	50 00
Acknowledged.....		Midway.....	3 00	St Thomas, Alma st s s.....	6 00		
J. Sinclair.....		Dungannon.....	3 00	Wm Urquhart, Seaview.....	10 00		\$7,972 51
S. Boyd.....		Winchester.....	32 00	St Lambert, St Cuthb'ts.....	5 46		
E. Smith.....		Prescott.....	21 05				
		Wingham.....	25 00				
		Kincardine, Knox.....	25 00	Fredericton, St Paul's.....	12 00		
		Hamilton, St Paul's	2 30	Charlottetown, Zion.....	22 00		
Rec'd by Rev. Robt. H.		Churchill.....	7 09	Upper Londonderry.....	10 00		
Warden, B. D., Pres-		Rothsay.....	4 00	Yarmouth, St John's.....	10 00		
byterian Office, Mont-		Vincenneso.....	25 75	Stubenacadie.....	37 09		
real, to March 31, 1896.		Vancouver, St And.....	20 00	Boularderie.....	20 00		
		Callinwood.....	40 00	Brookfield, N S.....	5 25		
FRENCH EVANGELIZATION.		Toronto, Old St And	20 00	Sydney, St And.....	25 10		
Acknowledged.....		Toronto, Cowan ave s s.	26 00	West Bay, C B.....	17 00		
Southampton.....		Engal.....	2 00	Springville and Bridge.....	11 00		
Cedarville.....		Midvale.....	5 00	Halifax, Cobourg Road.....	5 00		
Crowstun & Fort Pelly		Richmond (B.C.).....	10 10	Stellarton, Sharon s s.....	12 22		
Belgrave.....		Sudbury.....	20 00	Loch Lomond.....	10 00		
Dornton.....		Dundee.....	6 00	Montague, P E I.....	15 00		
Georgetown.....		Richmond Hill.....	6 00	Moncton.....	10 00		
Toronto, St James sq.....		Thornhill.....	6 00	Strathalbyn.....	7 00		
Oak River.....		Gillie's Hill & Dob.....	7 00	Gabarus.....	10 00		
Chiselhurst.....		Dunwich, Chalmers.....	5 00	St Stephen, St Steph.....	13 47		
Gienallan.....		Airlie.....	3 00	Fromboise, C B.....	1 50		
Chilliwack.....		Warton.....	3 50				
Webbwood.....		Dundas.....	30 00				
Pinkerton.....		Port Elgin.....	12 00				
Hull.....		Cote des Neiges, &c	11 00				
Peterboro, St And.....		S Nissouri.....	16 00				
Galt, Central.....		Belleville, St And.....	6 00				
Horning's Mills.....		Medonta.....	4 70				
Montreal, St Matthews		Routhwaite.....	3 00				
Beulah.....		Sault Ste Marie.....	5 00				
Russell (Man.).....		E Garafraza.....	40 00				
Stayner.....		Owen Sound, Knox.....	5 00				
Port Albert.....		Danville.....	28 00				
Richmond (B.C.).....		Spencerville.....	6 00				
Gladstone (Man.).....		Ventnor.....	2 00				
Aylwin.....		Alexander.....	3 10				
Beeton.....		Smith's Falls, St And	55 50				
Dunblane.....		Coborne.....	4 00				
S Delaware.....		Saltonic.....	2 00				
St Davids.....		Wallacetown.....	19 10				
McIntyre.....		Tibury E & Fleches.....	25 00				
Feversham.....		Toronto, Chalmers s s.	35 50				
Strabane.....		Braunton c e.....	32 00				
Kilbride.....		Paslinch, Duff.....	7 30				
Garafraza, St John's		Black Bank.....	20 00				
Minosa.....		McIntosh.....	4 25				
Brockville, 1st.....		Temple Hill.....	7 20				
Woodstock, Knox.....		Newcastle.....	4 00				
Ridgetown.....		Cookstown.....	2 00				
Lynedoch.....		Towline.....	3 00				
Ottawa, St Andrew's.....		Pentanguisheno.....	5 00				
Dunroon.....		Toronto, St John's s s.	25 00				
Lyden.....		Toronto, College st	10 00				
Toronto, Knox.....		Toledo, St An's c e.....	6 00				
Tor, Dorchester st Mis		Kamloops.....	4 00				
Toronto, Erskine.....							
Brussels, Melville.....							
Dundas.....							

PRESBYTERIAN COLLEGE
MONTREAL.

Ordinary Fund.

Acknowledged.....	\$1,845 77
Oriestown.....	20 00
English R and Howick.....	15 00
Vormaby, Knox.....	5 60
Kirkhill.....	25 00
Kirin Sandfield.....	3 00
Pinkerton.....	0 50
Hull.....	5 00
Peterboro, St And.....	20 00
Galt, Central.....	10 00
Montreal, St Matthew's.....	16 43
Strabane.....	5 40
Brockville, First.....	25 00
Ottawa, St And.....	30 00
Port Colborne.....	0 67
Dundas.....	8 00
Chesley.....	8 25
Brampton.....	16 00
Windsor.....	3 33
Porth, St And.....	5 00
Montreal, Taylor.....	5 00
Springfield.....	1 00
Athelstan.....	10 00
Georgetown, Quo.....	24 00
Kincardine.....	5 00
Collingwood.....	10 00
Cornwall, Knox.....	20 00
Sudbury.....	5 09
Dundee.....	10 00
Port Elgin.....	2 67
Cote des Neiges, etc.....	6 00
Daupville.....	1 00
Indian Lands, Free Gor-	
don.....	8 00
Flora Chalmers.....	3 00
W Yonning.....	5 00
Mattawa.....	2 00
	\$2,196 17

Erectical Chair &c.,
Acknowledged.....

Acknowledged.....	\$1,950 00
John McLean, Mont.....	25 00
	\$2,005 00

Scholarship Fund.

Dr F W Kelly, Mont.....	\$25 00
Hamilton, McNab st.....	40 00
Mont. Cres, Dr Mac-	
vicar's o cl.....	50 00
Lord Mc-Stephen, Mont.....	50 00
Mrs P Redpath.....	70 00