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The Presbyterian Record.

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RELIGIOUS LIBERTY IN CANADA.

The School Question. Persistently, the Roman Catholics claim that they want the same rights in Manitoba that they give to Protestants in Quebec; and, as persistently we must repeat that they have more rights now in Manitoba than they give to Protestants in Quebec. In the latter, Protestants have not equal rights. In Manitoba, Catholics have all the privileges that Presbyterians enjoy, — the right to a good education in schools supported and controlled by Government, where no one's religion is interfered with, and the right to teach their catechism as they please, outside the schools, to their own children. The fact is that the Roman Catholics have very special privileges in Quebec which they do not grant to Presbyterians, and not content with equal rights in Manitoba, they want special privileges there also.

Unfairness in Quebec. Protestants in Quebec are unfairly treated in the very foundation of the Educational System. In the exact words of the Code, the Council of Public Instruction is composed of three equal parts, as follows:—

1. The Bishops, ordinaries, and administrators of the Roman Catholic Dioceses and Apostolic Vicariates situate in whole or in part in the Province.
2. An equal number of Roman Catholic laymen appointed by the Lieutenant-Governor in Council.
3. A number of Protestant members equal to the number of Roman Catholic members appointed by the Lieutenant-Governor in Council.

The hierarchy are members *ex officio*, independent even of the Government, while Protestant ministers, even bishops of the Episcopal Church, are ignored. These R. C. bishops, if unable from any cause to attend, can appoint a substitute with full power to act for them, which no other member can do, so that they control all matters of education. To this monstrous injustice the Protestants of Quebec have to submit.

More Injustice in Quebec. While in most cases, where there are enough Protestants to form a separate school, they can pay the taxes to their own schools, there is yet glaring in-

justice. In Montreal, for example, companies and corporations, even if wholly Protestant, have to pay their taxes into a fund, which is divided according to the population, *i.e.*, some four-fifths of it goes to Roman Catholic schools. It is estimated that some \$10,000 annually is thus paid by Protestants in Montreal for the support of schools whose chief object is to make good Catholics; where the chief text book is the Roman Catholic Catechism, which teaches that Protestantism is heretical, false, blasphemous, ruinous. Repeated efforts have been made to get this gross injustice set right, but in vain. The Bishops have control, and Protestants have to submit to this wrong.

A Flagrant Case. Protestants, where there are enough of them, can petition and have a separate school, otherwise they must pay to R. C. schools. But the Council, controlled by the Bishops, can form new parishes. And Protestants in these new parishes pay to the R. C. Schools.

At a place where Montreal and three other parishes meet, the Council, five years ago, formed a new parish, taking a part from each of the four. It was done quietly. The Protestants knew nothing of it, but went on paying their taxes to the Protestant schools in the parishes to which they formerly belonged. After a lapse of three years the R. C. Commissioners sent them accounts for three years of taxes to the Catholic schools of the new district. They appealed, but there was no help. They had to pay, and there the matter still stands. And it is a sample of the "liberty" and "tolerance" in other places in Quebec. To call it iniquity is to degrade the term.

Schools in Manitoba. It is well to note a few facts: 1. Before 1870 there were no Government schools in Manitoba, and hence, no Government supported Separate Schools. The few schools were private, supported by the different churches.

2. In the Original Bill of Rights there was no mention of Separate Schools for Manitoba, it was secretly inserted afterwards, and therefore

there is no moral obligation on the part of the Dominion to enforce Separate Schools.

3. The R. C. Schools in Manitoba were miserably inefficient. In some cases the schools were kept open but a small portion of the time. The Government paid the money, but the purposes for which it was given, the education of the young, were not attained.

4. If Manitoba, for 19 years, 1871-1890, gave special privileges to the R. C. Church, by supporting schools in which the R. C. Catechism was a chief text book, and which left the young in ignorance of useful knowledge, while Presbyterians, Methodists, Anglicans, &c., had to give up their catechisms, and combine, for the common good of all, in Public Schools, is that a reason why Manitoba should be compelled forever to perpetuate this wrong toward the other Churches by giving the Catholics special privileges?

5. The Privy Council declared positively in its first deliverance that Manitoba in abolishing Separate Schools had acted within her rights, and has thus declared her course constitutional.

6. The R. Catholics have the same rights in Manitoba to-day that all others have. The Government has established National Schools. No denomination can teach its catechism, and no belief is interfered with. The Government is seeking by these schools to make good citizens; and Presbyterians, Methodists, Anglicans, and Roman Catholics, can teach their catechism outside of the schools as they may wish. Every Church is on exactly the same footing, and should continue so. No Church should be given special privileges. It is enough that the Protestants in Quebec suffer wrong, but how shall we characterize the tyranny that seeks to force upon Manitoba the yoke of Rome?

Political Ethics. Rev. Principal Pollock, of Halifax, once put in a nutshell the principle that should guide electors. Conversing on one occasion upon corruption in political life, a friend said to him, "True, there is wrong-doing, but what can be done? The other party is just as bad." "What!" said the Principal, "would you perpetuate a wrong? If governments do wrong put them out and try others, and if they do wrong, put them out." "When governments find that tenure of office depends upon doing right, they will do right."

Duty of Electors. "England expects every Englishman to do his duty," Canada expects every Canadian to do likewise. Britain's battles were with bullets, Canada's with ballots. Party strife is not the Record's sphere, but there are some duties that every man should teach and practice. It is the duty of every man who has a vote to use it. It is a sacred trust. To sell one's vote for any selfish consideration, is to betray that trust. It is his duty to keep himself informed as far as he can of public matters, that he may be able to vote intelligently. It is the duty of every man to see that the Government of his country is pure and clean, and if otherwise, to promptly change it; to make any party

to whom the reins are entrusted, realize that their remaining in power depends upon their use of the reins. Thus would Governments soon become clean and pure. This is true responsible government, government responsible to people for the way in which they discharge their duty. Let every elector seek faithfully to do his duty as in God's sight.

Italy and Canada. While Rome is seeking to tighten her grip upon Canada and the authorities are tamely yielding to her demands, she is losing her hold upon Italy. A recent traveller tells that the public schools are so completely freed from the control of the Church that priests and nuns cannot teach in them, and that, even in Catholic schools, pictures of King Humbert and of Garibaldi must be displayed in every room.

Another step in the way of equal rights is that, in response to a request from the Waldensians, the war office has decided that Evangelical pastors shall be eligible for chaplaincy in the army ambulance corps, a position which hitherto only R. C. monks could hold.

Men for the Times. Notable illustrations of the men for the times in the Christian ministry are the two well-known and well-beloved, Rev. Dr. Cuyler, of Brooklyn, N.Y., and Rev. Prof. Green, of Princeton, who have recently celebrated their jubilee. Diverse in their lines of work, one, the grave, scholarly Hebrew professor; the other, the ever-popular pastor and preacher; but alike in character, in their attitude toward truth, toward the Word of God, and in their influence upon the world in favor of Evangelical Christianity; they are the kind of men needed by the Church in all times. To those familiar with their history and works, a comparative study of their lives will be most interesting and profitable. Their talents and success may be the lot of few, but their simple devotion to duty and truth and God, and to a crucified and risen Saviour as the only hope of humanity, are attainable by many. Happy the church that has such professors to train her ministry and such ministers to teach her people.

More Clerical Intolerance. At the burial of a child who had been killed by being run over at Anington, near Tamworth, England, the scholars and teachers of the Primitive Methodist Sunday School followed in procession. On arrival at the church gate, the officiating curate was asked by the superintendent of the school to allow the scholars to form round the grave and sing at the conclusion of the service. The curate, however, refused, and ordered a policeman to keep the children out. This was done, and scholars and teachers remained standing on the road outside till the burial service was concluded, when they sang their hymn and departed. The reason why the officiating clergyman refused this little act of grace at the graveside was because the children were Nonconformists. The *English Presbyterian*, which tells of the incident, well says that the probability is they will remain Nonconformists after so striking a proof of the character of the Church by law established. A strange spirit, truly, in an organization which so often makes prominent its claim to be the Church of Christ, and which condescendingly calls the Evangelical Churches "religious bodies," "nonconformists," "dissenters," etc.

FREEDOM, PERSONAL AND SOCIAL.

BY REV. PRINCIPAL MACVICAR, D.D.

*Address delivered at St. John's French Church,
Montreal, 10th May, 1896.*

ACCEPT as final upon my subject the Apostolic declaration in Gal. v. : 1, "With freedom Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage."

But what does this mean? It means that all true freedom comes from Jesus Christ. Unless we receive it from Him we do not possess it at all in its highest sense. He, and He alone, is the author of it. We are primarily indebted to Him, and not to legislative enactments, not to authority or power or efforts originating with men, for the enjoyment of real freedom. The honor and glory of procuring it is not ultimately traceable to Britain, or to British statesmen, but belongs exclusively to Jesus Christ; and we, as His loyal subjects, should exalt and praise Him accordingly—"Unto Him that loveth us, and loosed us from our sins: and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion for ever and ever, Amen."

But how is this? How is it that Christ has the power to confer upon us freedom? Are we not distinctly told that there is no power but of God; and the powers that be, are ordained of God? Yes, but Jesus Christ is God over all blessed for ever. He is the brightness of the Father's glory and the express image of His person. In Him dwelleth the fulness of the Godhead bodily. All power is given unto Him in heaven and on earth, and, therefore, it belongs to Him alone to determine and establish the terms of human freedom.

How does he do so, or what is the nature of the freedom with which He invests us? I answer it is *Spiritual*, and as such consists in—

(1) *Deliverance from guilt and condemnation.*

We all enter the world in a deplorable condition of guilt. The very substance of our being is defiled. We were shapen in iniquity and conceived in sin; and we have greatly added to this miserable inheritance by our own voluntary conduct. We have gone astray from the womb speaking lies. "All we like sheep have gone astray, we have turned every one to his own way." And O, how crooked and perverse these ways have been. Our sins have risen like mountains over our heads; and the righteous sentence has gone forth against us. "The soul that sinneth, it shall die." The fundamental factor, therefore, in our freedom, is deliverance from this sentence, from this death. This we have in Christ; for it is written, "there is therefore no condemnation to them that are in Christ Jesus." Those for whom he died cannot themselves die eternally; for their "life is hid with Christ in God, and

when Christ who is their life shall appear, then shall they also appear with him in glory." This is one priceless item of freedom. In this sense Christ makes us free. But spiritual freedom consists in—

(2) *Deliverance from the tyranny of sin in our hearts and lives.*

Sin makes us slaves—slaves of the world the flesh and the devil. This is awful drudgery and bondage, to be under the lash of this trinity of evil, to be forced to work hard—for "the way of transgressors is hard"—and for the sort of remuneration which sin offers, for "the wages of sin is death." "He that soweth to his flesh shall of the flesh reap corruption," and that in time and eternity. Now sin has a terribly firm grip upon us all. It has laid its iron grasp upon the very fibres of our being, and this can only be released by a Divine operation. The agency of Christ's Word and Christ's Divine Spirit can alone effect the work. If the truth shall make you free, then are ye free indeed. And "where the Spirit of the Lord is, there is liberty." By becoming temples of the Holy Ghost, the power of the lusts of the flesh, the lust of the eye, and the pride of life is broken—the spell, the fascination, the enslaving energy of indwelling sin is destroyed, because "greater is He that is in you than he that is in the world"—even He "who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God our Father." But spiritual freedom consists, still further, in—

(3) *Deliverance from a burdensome ritual.*

In this specific sense it was keenly appreciated by members of the Jewish nation, who really entered into the liberty wherewith Christ makes his people free. They were long accustomed to a religious cult which involved heavy burdens. The numerous altars, sacrifices, restrictions, ceremonies, sacred feasts, and long journeys, required by the Hebrew ritual, in the case of many of the people, were undeniably burdensome. Through the carnality of the people, the growth of superstition among them, and the multitude of additions made to the divinely appointed order by the traditions of the elders, there was fastened upon their necks a yoke heavier than they could bear. And yet the tenacity with which they adhered to this state of things was amazing. Alas, do we not see the same thing everywhere in our own day! Poor human nature is unchanged. It still becomes accustomed to slavery under certain conditions, when it is almost imperceptibly gradual in its growth, and when skilfully invested with religious significance. The spiritual slave learns, if not to love, at least patiently to endure, the chain that binds him, and has often despised the generous, loving hand stretched out to pluck it asunder.

The readiness, too, with which the Jewish people, after being set free by the Gospel, returned to bondage is a cause of wonder. They seemed to dearly love the beggarly elements, and that in spite of the fact that they cost them time and effort and money. The human heart seems resolutely set in opposition to salvation by grace. Men despise and reject the freedom which is obtained without money and without price, and will undergo any degree of drudgery and degradation to establish a righteousness of their own. In this vain attempt they will enslave themselves by innumerable vexatious rules of human invention, tithing mint and anise and cummin, while omitting the weightier matters of the law, judgment, mercy and faith. They will practise unauthorized and even unnatural austerities, superfluous fasts, seclusion from legitimate social enjoyments, and a hundred inane formalities which can neither be justified by reason nor by the letter or spirit of the Gospel. They will cling to such after they have been shown a thousand times to be utterly worthless, contrary to common sense and the plain teaching of Jesus Christ. Thus it was when the light of the world first appeared. "The darkness apprehended it not." And thus it is still. And the evil is not confined to any one sect, religious denomination, place or nationality—it is universal.

Just as idolatry is natural to all, indigenous to the human heart, so is this tendency to multiply formalities and appearances because the substance is not. And, sad to say, history shows, beyond doubt, that the church has been corrupted by drawing enormously in this respect from pagan sources. This has been self-imposed slavery; and deliverance from all such and a return to Scriptural purity and simplicity, form essential factors in spiritual freedom. Once more, spiritual freedom consists in—

(4) *Exemption from servile submission to the doctrines and commandments of men.*

The imperative word of Him who sets us free is: "One is your Master, even Christ, and all ye are brethren. Hence, He enjoins us to "call no man master," and certainly no combination of men. In things spiritual, things pertaining to God and the conscience, we recognize only one Lord. We strongly maintain personal freedom and responsibility before Him. To his own Divine Master each one must stand or fall. Every one of us must give an account of himself to God. "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments, out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith

and an absolute and blind obedience, is to destroy liberty of conscience and reason also."

It follows, necessarily, from this position—a position maintained by the branch of the church to which we belong, for over two centuries and a half—that in determining and defending our liberty the Word of God is supreme; and this being so, it becomes the privilege and bounden duty of all to search its contents and ascertain its meaning. In doing so many questions, some of which we may mention, will necessarily demand attention. For example:

(1) Is the Word so dark and ill-adapted to general use that I cannot with ordinary intelligence and education understand it? Is this the general character which a God of infinite wisdom and goodness has stamped upon the volume of revelation to man? Must it be exclusively read and interpreted by a limited and profoundly learned class of specialists, or is it open to all, a heavenly boon to all our race?

Certainly the latter. God intends that His Word of truth should run, and have free course and be glorified. The dangerous obscurity which is attributed to it is a grievous slander against revelation. The path of duty and of glory is so clearly indicated thereby that "the wayfaring men, though fools, shall not err therein." The deep things of His kingdom and of eternal life God hath revealed unto babes. And to tell us that the Word is not for general use, that we are not to search the Scriptures, on the cunning pretext that it is unintelligible, is to rob us in part, of the freedom which is our God-given heritage.

(2) Is God the Father, who so loved the world as to give His only begotten Son for its redemption, so reluctant and unwilling to hear the cry of His highest earthly creature, man, that we must invoke the aid of many special intercessors on earth and in heaven, in order to command His attention and rouse His sympathy in our behalf? No! *A thousand times, No!* This is a vile misrepresentation of our Father in Heaven. Even the inarticulate voice of dumb creatures reaches His compassionate ear. The ravens and young lions cry to Him, the eyes of all wait upon Him, and He giveth them their meat in due season. And to man He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you"; "Call upon me, and I will answer you"; "And it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear."

Why, then, should we for a moment regard the doctrines and commandments of men that in any degree deprive us of the liberty of access to our Father, through our only intercessor, the Lord Jesus Christ?

(3) Does the Word represent Jesus so in different towards those for whom He died that

He will turn a deaf ear to them, unless persuaded to do otherwise by his human mother? No, the thought is refuted and condemned by every word and act of His earthly career. The testimony even of His bitter enemies was, "This man receiveth sinners and eateth with them"; and innumerable instances appear on the surface of the record of His life where he did so. And His own declaration is, "I came not to call the righteous, but sinners to repentance"; "I came to seek and to save the lost"; "Come unto me, and whosoever cometh unto me, I will in no wise cast out."

Why then, I say again, should we come into bondage to any class of men who claim that they must intervene between us and the One who thus graciously calls us to Himself? For the honor of our Blessed Redeemer, and in vindication of our own rights, let us repel and resist to the utmost this invasion of our freedom.

(4) Are we commanded by men to supplement the great atoning sacrifice of Christ as the ground of our justification before God, the procuring cause of eternal life, by our own good works, the merits of saints, and the endurance of purifying pains in eternity? Then, in the name of truth and on the testimony of God's Word, let us reject such counsel. The sacrifice offered *once for all* is infinitely sufficient as our passport to glory. The blood of Jesus Christ, His Son, cleanseth us from all sin; and no stain of defilement is left to be wiped out in eternity by fires, or prayers, or any other process.

I submit these points as instances, and there are many more of a similar nature, in which our personal freedom in Christ may be encroached upon, in which it has been encroached upon, in the case of millions, by the doctrines and commandments of men. In all such cases we are to disobey them. We are bound to assert our personal freedom, our right of private judgment; and in doing so our true attitude is to cling resolutely to the teaching of Christ and of His Apostles. We must, in fidelity to Him, and in vindication of our manhood, hold fast and hold forth the Word of life. To the law and to the testimony: if they speak not according to His Word, it is because there is no light in them.

II. SOCIAL FREEDOM.

We have time now for only a few words on the social aspect of freedom. In this broader sense, when masses of men are concerned, wherein does it consist? Negatively, in exception from arbitrary, despotic, or autocratic control, especially in civil matters. Positively, it consists in the exercise, without molestation, of the right of private judgment and the right of free speech in the press and on the platform, in regulating our own affairs and those of the community and nation in which all are mutually concerned, the right of the free use of our property, or the products of our labour, subject at all times to certain well-known legal limitations and restrictions essential to the existence and well-being of society. In other words, the peaceful enjoyment of what the great English jurist, Blackstone, denominated the absolute and subordinate rights of men set forth and secured by *Magna Charta* and the Act of *Habeas Corpus* and the fundamental principles of the British Constitution. These are of perennial value to our nation and to the community of nations.

"For what avail the plough or soil,
Or land or life, if freedom fall."

And it is well, in these days of unrest and agitation, to grasp firmly first principles: for

there is a true Christian socialism which is being lost sight of, and which should ever be maintained and distinguished from theories and practices of designing demagogues which are utterly false and to be reprobated.

Many elements of the true view were advanced and advocated in England about the year 1850, under the leadership of Charles Kingsley, Frederick D. Maurice, Thomas Hughes and others, not that I am prepared by any means to endorse all that they pleaded for.

They were right, however, and in line with what I have sought to teach this afternoon, in holding that Christianity, in relation to the social fabric, is something far more real and spiritual than a huge politico-religious system of stately formalities, that it should be carried into everyday life, and be applied with vital controlling force to all forms of human activity; that its power should be felt in regulating the production and distribution of all commodities for the use of society; that all men and nations should act as brothers in the one universal family; that the Christian household should be the unit and model of the social compact, that the strife between capital and labour should be terminated by acting on the one principle which John Locke, long ago, recognized as sufficient for the settlement of all social questions, namely, that we should love our neighbors as ourselves.

Then let the State be asked to make void all legislation hostile to this position, and to enact, from time to time, such regulations as shall effectually restrain individuals and corporate bodies from injuring and crushing one another.

There can be no doubt that such teaching is wholesome, and aims at what is to be realized when the reign of righteousness and true freedom is established. But this is to be brought about by the enjoyment and persistent exercise of personal freedom as already explained. Let each individual experience the liberty which I have defined, and act accordingly, and their social relations are at once equitably adjusted.

In other words, let master and servants, landlords and tenants, rulers and ruled, become actuated by the spirit and conformed to the example of Him who said: "Do unto others as ye would that they should do unto you," and all the vexing problems of modern Sociology are solved.

But, as I have said, this line of teaching and action is widely separated from what is clamoured for by many social reformers and atheistic and anti-Christian freethinkers of our day. They would overthrow the present social order, regardless of equity and freedom. As John Milton expressed it,—

License they mean when they say *liberty*;
For who has that must first be wise and good.

I believe that to place social freedom in our great land upon a strong and lasting basis, what is needed is not more machinery and novel methods of municipal and national government, but a return to the fountain of truth and wisdom, the Word of God, a deeper acquaintance on the part of all with its great ethical principles, a fuller appreciation of the elementary distinction between right and wrong, a deeper sense of the guilt and shame of lies and rognery and robbery in places of public trust, and, withal, the fearless manifestation of a spirit of Christian patriotism which will hurl from power those who prove themselves unworthy, and call to rule men of tried integrity who will stand fast in the freedom wherewith Christ has made them free, and refuse to be entangled again in a yoke of bondage.

Our Home Work.

Funds East, On May 1st the funds of the Maritime Synod were as follows:

Foreign Missions, in debt.....	\$1,200 61
Home " "	3,500 77
College Fund. "	1,044 46
Bursary "	522 08
Aged Ministers' Fd. "	157 88

Augmentation, The income was not sufficient **East.** to meet the demands of the year, and 8 per cent less than what had been hoped was paid to aid receiving congregations. Many of these congregations will make up the balance, and will not allow the pastor to lose it; and those who cannot possibly do so will share the burden with him.

H. M. Fund, Here, as in the Foreign Fund, the **East.** adverse balance was large at the close of accounts on May 1, larger than ever before, \$3,500. Here, too, there is no use in fretting. That never helps any cause. Remember that the Maritime Synod is overtaking the work of giving the Gospel to its own scattered dwellers as never before, making a better people and a better country by the sea. Nobly have the Maritime Provinces done for the far North-West, following their own sons with the Gospel, and helping to give it to strangers. A cheery, hearty effort on behalf of their own Home Mission fields, and soon the adverse balance will disappear like the snow banks that but recently have gone.

Home Missions and Augmentation, West. There is nothing to do for the past year of these two funds but give thanks, for in both the balance is on the right side; Home Missions about \$5,000, Augmentation a few hundreds. Cause for gratitude: but the great door and effectual; new fields opening, mining towns springing up, grand opportunities of laying hold of earth and uplifting it, and bringing our Dominion into subjection to Christ; will not allow us for a moment to relax our efforts. The resting is bye and bye. Well that it is so, for the life that is not bent in earnest noble effort for others, stagnates.

City of St. John, N.B. Our Home work is not confined to scattered settlements far from churches. In St. John city out of 25,000 Protestants visited, 5,527, over twenty per cent, attend neither Church nor Sunday School. Other cities are more or less in the same condition. What a Home work at the very doors of the churches? What a responsibility too upon those people who, within easy reach of the House of God, will not come to it even when urged to do so.

A fire took place in Cooke's Church, Kingston, on May 8th. A large congregation was present, but as the flames and smoke arose they only sang for joy. It was the burning of the last thousand dollar mortgage bond and notes on the occasion of their jubilee. Welcome flames!

More St. Luke's Church, Kirk, Saltspings, **Union.** N.S., applied for admission to the Presbyterian Church in Canada, and was cordially received by the Presbytery of Pictou, May 5. Step by step our Presbyterianism in Canada is unifying.

Kettle River, B.C. For some mistakes we are thankful. In last RECORD was the statement, copied from a weekly newspaper, that Mr. Paton had resigned Kettle River, B.C. Far from it. "In place of resigning," writes Mr. Paton, "I am having two additional fields divided up out of Kettle River. So we are now three fields, with Messrs. Irwin and Robertson, students from Manitoba College, the latter in Fairview and Camp McKinney field, the former in Midway field, and myself in Kettle River field. I am so glad we have our students for one year. It gives us an opportunity for solid work. Things are moving at a tremendous rate in these gold countries, and I do hope we will keep pace."

Manitoba College. The fourth summer session is under way. The object of it is to allow some students to remain in the Home Mission fields in the winter, when supply is scarce, and to attend college in summer, when the students from other colleges can be obtained for mission for mission fields. It has thus been very helpful in Home Mission work. Prof. McLaren and Dr. Beattie of Louisville, will assist the professors of the college, while a brief course of lectures is also promised from Dr. Patton of Princeton, and George Adam Smith, D.D., of the Free Church College, Glasgow. One advantage of the summer sessions is that many of the celebrities can be heard. The complete summer course gives instruction from a large number of distinguished men.

Rev. Dr. Seldom seen in the larger church **Currie.** courts, seldom heard in public, one of the world's best Hebrew scholars, Rev. Dr. Currie, has just completed his twenty-fifth year of quiet professorial work in the Presbyterian College of Halifax. It is not too much to say that in exact thorough knowledge of the Hebrew language and Scripture Dr. Currie has very few equals, and superiors fewer still. The RECORD wishes to emphasize with a Selah, this semi-jubilee, and to join with many more in the hope that his Alpha and Omega may be separated by many a year to come.

When Dr. MacVicar had completed his semi-jubilee as Principal of Presbyterian Coll., Montreal, three years ago, he was urged to take a rest. Now he has decided to do so. He goes to Britain in June, and Dr. Barclay, at the request of the Board, has kindly consented to take his work for the coming session. Two things reconcile to his absence; one is that he leaves his work in good, strong hands; the other, the hope that the much needed rest will restore to the College its clear-headed, warm-hearted principal for many a year to come.

Colligny The past year of this institution has been most successful one. The high education given, and Christian home-like atmosphere of this college of our church makes it a favorite with its pupils and their parents. Owing to the very large amount of work laid upon Dr. Warden, he has asked that Rev. W. R. Cruikshank take the oversight of it, and the College, with its excellent staff, looks forward to still greater prosperity to come.

NOTES OF FRENCH WORK.

A missionary writes of a visit to a settlement where little was known of Protestantism, and where it was looked upon with much suspicion and distrust. "One man said, 'Sir, if you can come back, I want to have you in my home, and I must know more about *l'Évangile* (the Gospel). It is strange that I do not know one thing about it.'"

Most find "After a few meetings held in a the truth. R. C. centre, writes M. Menancon, where I explained the truth of the Gospel as fully as I could, this is the decision taken by some thirty people, 'We will get a Bible and read it for ourselves and find out the truth therein.' The priest in his sermon on the 15th inst. forbade his people to attend my meetings and especially not to kneel down when I pray, for when I stop over night I have family worship with them."

In the "We had a very interesting meeting House. in a house at St. Barbe for about four hours," writes M. Bonnenfant, reading the Scripture, singing, praying, answering questions about certain passages of the Gospel. There were eighteen of us. Some of them had never before heard the Gospel preached and I was very much pleased to see them so attentive and glad to listen to what was explained to them. There was only one of them, Mrs. M—, who made some objections, but she knelt down in prayer with us and when we left them she shook hands with us in good spirit. As a result of this meeting there were three applications given me for children to come to our Pt.-aux-Trembles schools, two girls and one boy, very bright and intelligent looking young people.

A Priest's "Two children of a father employed by the city were coming to our school. I visited the parents and they both consented to let their children continue coming. The priest came to the house and threatened the father that he would lose his place if he continued to send his children to our school. The only way in which they seem able to lead their people is through the fear of man, not the love of God."

A wayside "I had this month many good occasions to speak to Roman Catholics in their houses and in the fields," reports one of our most successful colporteurs. One instance he mentions.

"Between St. Louis and Cartier, I met a man with two of his sons working in the field near the road. I offered the New Testament but the man said he would not touch it for anything. I asked him if he knew what it was. Then I told him that it was the real Holy Scripture, written by the Apostles themselves, inspired by the Holy Spirit.

But the man would not believe me, so I took from my bag a book entitled, *Manuel du Chrétien*. This is a R. C. book, and there is in it the whole New Testament with annotations by the translator according to the teaching of the Church of Rome. In that book I showed him that there was no difference between the two New Testaments themselves, except the annotations, and these were not from the Apostles.

He was obliged to recognize the fact and then I began to show him many passages against the changes and additions which the Church of Rome has made to the Religion of Jesus Christ, our dear Saviour.

While I was speaking some others of his sort came and listened, and I read to them passages of Scripture showing how we are saved by our Lord Jesus Christ, the only Mediator between God and men.

The man was more polite on my leaving than when I arrived. He said to me that he never before had a conversation like this. He would not take a Testament but I hope he will next time. I gave them some tracts which they accepted.

I am glad when there are young people where I speak. I speak and pray for them, thinking for the future when they will be free to see for themselves. I prepare the field for a good harvest."

"In the families where I have sold books," writes a missionary, "some told me it was the very best book there could be in a family. Some others told me that they were told that these were not good books, that is, in connection with their religion, but they would read and see for themselves."

A ROCKY MOUNTAIN PICTURE.

BY ONE OF OUR HOME MISSIONARIES.

TERROR RECORD.—The wonderful town of Rossland, B.C., now a centre of attraction for gold hunters from every part of the world, is about a year old.

As far back as the "sixties," gold was known to exist in the Kootenay district, but the cost of working was too great.

In 1894, a new method of assay was discovered and the hitherto unworked mines became at once famous. Men in thousands flocked to Rossland, the gold fever throbbing in their veins; huts and cabins were built, shafts sunk, a town site laid out, and Rossland became an established fact.

In the month of July, 1895, Mr. Hugh Robertson, a student in Manitoba College, came to Rossland, and began his work as its pioneer missionary.

It is no flattery to the Christian spirit and living energy of the Presbyterian Church in the West to say that it is always first in the field, where hard work has to be done.

Living in a tent, sleeping in stores, or in any corner where he could find space to spread his blankets; holding services in half finished buildings while the carpenters plied their hammers overhead, and a company of drunken miners gambled behind, were trifles compared with all else that Mr. Robertson had to undergo.

When he spoke of building a small church, and applied for a free lot, one of the "gentlemen" of the town replied, "We don't want no churches here; churches are the curse of this continent."

However, on some debateable ground, outside the town, and on the rocks overhanging the town, a rough lumber church was erected. All the church going people in the camp gave most willingly what they could towards payment of the building expenses. Many gave lumber and shingles; many gave several days work, free; and all felt that it was a red letter day, indeed, when the church, destitute of windows and innocent of plaster or paper, was at length opened for public services on Sabbath.

The church stood on a high ledge of rock, thirty feet above the main road which leads from the town level up the mountain side to the mines. A flight of twenty steps had to be built, a veritable "Jacob's Ladder." It was done by Mr. Hugh Robertson himself, with the assistance of a friend. And yet, when the work had been finished, the chief difficulty still remained. This was to induce the mass of the people to climb the steep rough mountain road, and ascend the "ladder" to the aerial position of the church. Those who had given of their substance, or who had "mixed their labor" in the undertaking, came willingly and regularly enough, but the majority "cared for none of these things."

Meanwhile Mr. Robertson was sharing a rough

lumber cabin with a watchmaker, doing the cooking and household work in return for his board; a very near approximation to St. Paul's tent-making for his own support.

Besides his work in Rossland, Mr. Robertson visited all the camps in the vicinity: Trail Creek, the shipping port of Rossland, on the Columbia River, seven miles down the mountain and two thousand feet below Rossland: Waneta, a small camp on the boundary line, twenty miles distant; and other smaller camps of prospectors, which have since been vacated.

Finally the watchmaker took unto himself a wife, and Mr. Robertson was compelled to sleep in a large furniture store, taking his meals in the restaurants and making his sermons in his walks over the mountains. This was in the month of September, and the cold weather was fast approaching. Mr. Robertson had to return to College, and I arrived two days after his departure.

The furniture store I found no longer available as the "prophet's chamber," and ignorant of the art of cooking, and of western life generally, I was forced to lodge in the cheapest boarding-house I could find.

A Roman Catholic family gave me a small room, without a stove, and for room and board, I paid \$30.00 per month. But the nights and mornings were intensely cold, and the walls of the house so thin, that I could see daylight through the chinks between the boards.

With the help of our "sexton" and an undertaker, I built a small lumber cabin behind the church, on its rocky perch. As soon as it was in the least degree habitable, I furnished with a camp stove, pots and pans, dishes, a small folding bed, and a couple of chairs. This was my first experience of housekeeping; and my first attempts at cooking my own meals I leave to the imagination of your readers.

I now went to work to furnish the church for the winter. A floor was laid, cheese cloth and paper tacked on to the bare walls; a flue was built and a large stove put in. About this time a new church organ, coming as a gift from some kind friends in Paris Presbytery, completed our church furnishing, and we felt ready for our winter's work.

We were very few in numbers, but we felt very proud of our little church, and although I got a free offer of the town hall, in which to hold my services when the heavy snow should come, and the road up to the church become impassable to women and children, the people could not entertain the idea of leaving the church they had laboured so hard to build.

So, for better or for worse, in sunshine or storm, in moonlight or darkness, we resolved to keep the church open. We felt that it was our own, and already a feeling of home had begun to cling around it, and during the winter up to the present time all has gone well.

No doubt we have lost many a large congregation on Sunday nights by not holding our services in the Town Hall, which is situated in the very centre of the main street of the town, but what we have lost in one way, we have gained in another and better way. The difficulty and danger of climbing up to our church, on its lofty and windy perch, on a dark slippery winter night, has helped greatly to foster a deep devotion in the breasts of Presbyterians to what is, as yet, a weak cause.

Spring, now finds us united, enthusiastic, and determined to make our church an influence for good in this new and rather irreligious town.

Sunday here among the miners and storekeepers is just the same as any other day. If a man employed in the mines refuses to work on Sunday, he is instantly paid off. The shops and saloons are open, doing business just as on other days; and on the streets ore teams drive back and forth, lumber is hauled, and building goes on as though Moses were a myth and the Decalogue had never been proclaimed.

An effort has been made to enforce the law as to Sunday closing of the "bars," but as yet, only the front doors have been closed.

Church influence is beginning to be felt, and by and by we hope to make it the controlling power of the town. The population is over 3000. It is expected that soon it will be over 5000. There are four churches here now: Presbyterian, Methodist, Episcopal, and Roman Catholic. So, if we do not begin to make our weight tell speedily, it will be a disgrace to all of us.

I have three stations outside of Rossland, but it is impossible to attend to them all during the winter. In such new camps, where small log cabins are the only buildings, it is usually impossible to find a place in which to hold service.

A large saw-mill two miles further up in the mountain from Rossland, with a population of one hundred and twenty people, caused me a good deal of trouble. At first, no place could be obtained for service, but after a great deal of coaxing, I was allowed the use of a small dining-room in a bunk house, capable of holding twenty people at a pinch, for the space of an hour, two to three o'clock on Sunday afternoons.

At first the people did not want services, but now they are growing more enthusiastic. Every Sunday, now, as soon as they see me coming up the mountain path, a man brings out a big triangle (used as a dinner bell) and rings it to announce my approach, calling out at the same time, "Come along boys, here's the minister."

Even this fails to bring them out, for after I arrive, I have to go into the "bunk-houses" and get the boys out of bed, to attend our services.

At Trail Creek, seven miles away, I have even had greater difficulty. It lies at the foot of the lofty mountain, on the summit of which Rossland is built, two thousand feet of an almost

sheer descent. Here I have been steadily refused an opening ever since I came.

An opera house or hall was built. I at once applied for the use of it for one evening in the week, offering to pay for the privilege, if necessary. The lessee very generously acceded to my request by placing the Opera House at my disposal, at the trifling rate of fifteen dollars a night, which, no doubt, seemed to him to be a very polite way of saying "You won't come here, if I can help it."

And yet many a tiresome and weary walk down and up these two thousand feet in seven miles they gave me to visit their sick and bury their dead.

Waneta, the third station, twenty miles away, I have not yet been able to visit, owing to the difficulties of travelling here in the winter. Indeed, Rossland itself could keep two ministers in one church busily employed from morning to night.

I have three prayer meetings every week in the different log cabins of non-church goers, with a view of getting them to attend church on Sunday, but so small are the results, that one feels as if he were dropping pebbles in an ocean, in a vain attempt to fill it up. However, nothing is to be gained by being discouraged.

In Rossland church, we have now an excellent choir, trained by a lady graduate of Boston Conservatory of Music, who gives her services free. Music is our strong point; indeed, it is the only means by which we can tempt the young men away from the bars on a Sunday night.

I have an active band of male workers, a Ladies' Aid Society, and a growing Sabbath School and Bible Class.

So far, things look promising, but if we are going to follow up our success, we must build a new and much larger church, and on the town site, too. To do this we must begin to gather money at once. There is no money in Rossland. The crowds who have settled here, have come because they were "dead broke" elsewhere; and every cent they have made since they came, after paying their meagre household expenses, has been invested in lots, shares or claims.

Every man hopes to make his fortune, and doubtless many will, in a few years, and their bread, now cast upon the waters, returned to them, some thirty, some sixty, and some an hundred fold, in a very material sense. But that is a problem of the distant future. In the meantime our Church and its work and influence must be extended. We dare not rest for one moment on our oars in such a rapidly growing town.

The wealthy mine owners are Roman Catholics, and little help is to be looked for from them. Our own people here are all struggling for a mere living in the meantime, though many are giving to the Church almost a tithe of what they earn, even though the cost of living is almost double what it is anywhere else in the whole Dominion.

Rossland seems to me the most important mission station in the whole of Canada to-day; for this reason, that there is every probability that, in five years time, Rossland will be one of the wealthiest cities in the whole country.

I have men of all creeds and faiths in my Church; men from all countries, provinces and nations; from the Christian to the Spiritualist and Atheist; from the Jew to the half-breed. But the majority are the sons of Ontario and Eastern Canada. To Ontario and the East—the cradle, the nursery, the stronghold of Scottish Presbyterianism in this vast and noble Dominion of Canada, we look for help.

Faithfully yours,
JOHN EWING WALLACE.

Synod of Montreal and Ottawa. This Synod, representing the six Presbyteries of Quebec, Montreal, Ottawa, Glengarry, Brockville, and Lanark and Renfrew, met in Erskine Ch., Montreal, 12-14 May. The full Synod would mean the 180 settled ministers and an elder from each congregation. Not more than one-third were present, elders being few. After opening sermon by Rev. James Cormack, Rev. James Fleck, by acclamation, took the chair.

Church Life and Work, including State of Religion, Sabbath Schools, Sabbath Observance; the College, Coligny College, Mission to Lumbermen, Ecclesiastical Co-operation, Protestant Disabilities in Quebec, and a number of other matters, were considered.

On the last named, the Synod was kind enough to adopt as their unanimous finding the statement in the May RECORD on that subject. Dr. Scrimger, in his report on Education in Quebec, showed how low the standard in the great body of the R. C. schools, and the dead weight that it is on the education of the Province. Home Missions and Augmentation, presented by Drs. Warden and Robertson, should be heartily supported here; they have done grand work in this Synod, encouraging the weak Protestant settlements to help themselves.

Two most interesting and profitable sessions were, an afternoon one on "The Conduct of Public Worship," with excellent papers by Messrs. Morrison of Ormstown, and Hutchison of Huntingdon; and an evening one on "The Revival Needed in Our Times," opened with an admirable address by Dr. MacVicar. An interlude to the graver work was a reception and tea by the ladies of Erskine Church, at which unalloyed delight seemed to reign. The Synod was voted one of the best; Heartiness and oneness prevailed. It was good to be there, and men went home stronger and fitter for their work.

Synod of Tor. Collingwood has attained its and Kingston. majority. For the first time the Synod of Toronto and Kingston met there, 12-14 May. The Synod represents 11 Presbyteries, Kingston, Peterboro, Whitby, Lindsay, Toronto, Orangeville, Barrie, Algoma, Owen Sd., Saugceen, and Guelph. Rev. J. B. Mullan, of Fergus, was succeeded in the chair by Rev. J. F. McLaren, of Rocklyn. Home Missions, Augmentation, Young People's Societies, Sabbath Schools, and all other departments of Church work, showed good progress. The needs of Manitoba College, and the grand work of its summer session, were presented here, as in Montreal, by the indefatigable Moderator of Assembly, Dr. Robertson. The interlude at this Synod took the form of a delightful two hours sail on the bay, which by many was wished four hours and seemed but one. A most helpful conference on Church Life and Work was well introduced by Rev. D. James. That great training school department of the Church—Young People's Societies—was presented by the Assembly's Convener, Rev. R. D. Fraser. Synod's are becoming increasingly important, as more time is given to conference on the great themes of the Church's work, and will in future do much toward lifting the Church to a higher spiritual life; and of this benefit the Synod of Toronto and Kingston is nobly reaching after its full share.

Our Foreign Missions.

New Rev. Dr. Annand writes: "We are **Hebrides.** now more closely tied than ever in the New Hebrides. Still we do not mind that, if our services prove useful to the cause. The pupils are plodding along in the (to them) unfathomable depths of the English tongue. They are doing fairly well. We have had some trouble with them, it is true, but we have, so far, surmounted the difficulties. We are expecting some more lads from Malekula, making 20 in all. Our new schoolrooms are not quite completed yet, but we hope to get to work in them before many weeks elapse."

F. M. Fund, \$4,290 on the wrong side of the East. balance sheet, is the statement from the Maritime Synod at the close of accounts 1st May. What shall we do about it? Give thanks that we have been able to do so much in heathen lands to lift earth nearer heaven; guard as carefully as possible the expenditure during the coming year; give as liberally as we can, and bring the balance back to the right side before another May. Both in the past and future there is every cause for cheer. In Trinidad alone we have a rich reward for all that we have done: far away there is an evangelized New Hebrides in which we led the way: while the future is bright with the shining of a glad sun that shall never smite and never set, and our work shall hasten his rising.

To Ministers On the 30th April, when the and Sessions. books closed for the year, the Foreign Mission Fund, West, was in debt to the extent of \$8,784.81. Since our appeal was made some weeks ago, other unexpected claims have been presented, which, notwithstanding the response of certain congregations to that appeal, leaves the Fund in the condition above named. At a meeting of the Executive of the F. M. C., held on the 1st May, it was agreed to acquaint the Church with the state of the Fund in this department of its work, and to ask that a collection be taken on the 24th or 31st May, in order to make up the amount required. It is not reasonable to expect that this will be done unless the effort is general throughout the Church. All congregations, Sabbath Schools, and Young Peoples' Societies, are therefore asked to assist in this effort, in order that the work of the year now begun may not be encumbered by the deficiency of the past. A few congregations have responded generously to the last appeal. If Sessions will make known to their congregations this responsibility, giving them an opportunity to contribute, and a contribution however small, is received from each, we doubt not the whole amount will be provided for, in time to be reported to the General Assembly next month.

R. P. MACKAY,
Sec. F. M. Com., West.

LETTER FROM THE NEW HEBRIDES.

TANGOA, SANTO, NEW HEBRIDES.

MY DEAR MISS KERR,—Now you will wish to know something about our work. The Tangoans are strongly opposed to the Gospel and are going on in their evil ways. A fearful murder was committed at the village shortly before Christmas. A young woman in a fit of anger with her husband, took her new-born infant up by the feet and dashed its head on the ground. It was her first child.

We are meeting with some encouragement, in the work done by our teacher and some of the students among the inland people. They have walked, some days, there and back, between twenty and thirty miles. Twenty villages have now heard the word of God. They are well received at most of the villages. Oh, that we could get teachers to settle at some of these villages. My husband is not able to undertake these long tramps now, and even if he felt strong enough he has not the time, now that he has the Institution work.

We had a fortnight's holidays at Christmas, or rather, the lads had, as it was not much of a holiday for us. If we wish a holiday we need to get away altogether. We had a large Christmas tree for all on the premises, upon which hung gifts for all and a bag of sweets of which the natives are very fond. The gathering was held in the new school building, which was nicely decorated by Mr. Lang our assistant and Mr. Girvan, a settler, a former neighbor of ours, who with his wife spent a week with us at Christmas. We had short addresses, prayers, and some hymns, after which the tree was stripped. A number of the heathen were present. Christmas day was spent by the lads in games and feasting. We had, besides Mr. and Mrs. Girvan, to dinner, Mr. and Mrs. Lang and a poor lonely trader who lives about two miles from us on the mainland.

We are having very hot weather just now. It is a damp heat and we are both feeling somewhat worn out. I am just beginning to gain strength after having been laid aside for three weeks. We would like to get away to some cool place for rest and change, but we must not leave our station at present, if we can help it. We have the Malo station to look after this year as Mr. and Mrs. Landels are away home to Scotland on furlough. We miss them so much. They used to come down by boat quite often to see us as Malo is not quite eight miles away.

Your affectionate friend,

ALICE M. ANNAND.

The New Hebrides Mission Synod met in May, but no report has yet been received. These annual meetings are held at Anecauhat, Aneityum, Dr. Geddie's old station. What a change since he landed among cannibals! How fitting that the first chief centre of light in the group, should be the annual meeting place of the Synod.

HINDRANCES TO THE BHEEL MISSION.

LETTER FROM REV. DR. BUCHANAN.

DEAR SISTER,—The roads were something indescribable coming down here to Jhabua to-day. Up and down hills, over great stones, following roads that have been made by Bheel carts passing over them. The cart broke down before it had got two hundred yards from the place where we had been pitching.

The son of the former dewan (ruler), who has been out here seeing his father's villages, told me that the present dewan himself is the one who is opposed to our coming here. He says that the dewan tells the Bheels that we will carry them off. Such stories, no matter how false, make trouble, for the Bheels, being so timid and superstitious, are apt to believe just such stories.

On the other hand, he has represented to the political Agent that the people do not want us; that there is danger of the missions giving rise to serious political difficulties among the Bheels; and that he cannot be held responsible for what the people may do if we are allowed to come in and do mission work.

The former dewan now lives in Ujjain, where we were settled the past few years, and he has been for long a patient of mine. He believes he has been saved from death by my treatment. So he is, being a liberal, broad-minded man, if not a Christian at heart, a good friend of ours. Hence it is that the son should speak to me of the facts as they stand.

The present dewan, on the other hand, is an old school Brahmin who has just completed a new temple of his own, and had a ten days' mela in connection with the opening. He is also building two new small ones for the State. He is a shrewd, wily, double-dealing Hindoo.

He treated us with much fair speech when Mr. Russell and I were on our tour of exploration, but I have seen so much of the smiling, sweet-mouthed Brahmins at Ujjain that I have come to regard their excessive flattering speeches and attentions as being the outcome of the opposite of good will in the heart.

Besides, when the dewan introduced us to the prince, and told him what we had come for, he said we had come to "make Christians," using an expression that has always a bad sense. I tried at the time to correct the misapprehension for the sake of the prince and those who sat with him, but was not able to do so at all satisfactorily, as the dewan interrupted with one of his oily speeches, taking the conversation into another line.

What a meaning in the words of Christ to His Apostles when he sent them forth, "Be ye therefore wise as serpents and harmless as doves." The missionary, as he deals with the wily oily Hindoo needs, on the one hand, wisdom, that he be not deceived, and on the other, harmlessness, that he may by his character and life commend the Gospel.

Rev. W. A. Wilson. After four years, by appointment of Mission Council, in another city, I am back to my old station at Neemuch, and feel as if among old friends when on my old routes. There is no work in the mission so interesting as the direct work of preaching in the villages, for which I am now set free by my transference to Neemuch.

I am just now compelled to lie up for repairs, having met with an accident in the district. My horse fell with me on my way to a village over a bad road and gave me rather a severe shaking, necessitating a few days in bed. We were having crowds every day in wicked Mandsaur when my accident sent me back to the station. This has been a disappointment to me, but there is some wise purpose in it all. I hope however to be out in a few days to go to the district again.

Our training classes which were found so helpful, for a few weeks last year, to our native workers, are to be held again this year.

Advance in Indore. How marked the contrast in a thirteen short years! At the opening of the new College in Indore a short time since, there were three days, Saturday, Sabbath, and Monday, of special services, for the deepening of the spiritual life of the workers and native Christians. On Sabbath morning there was a gathering of 600 Sabbath School children, and in the afternoon about 200 sat down to commemorate the Saviour's dying love.

"It is a matter of deep and sincere thankfulness and joy," writes Mr. Wilkie, "to realize that in the place, where, thirteen years ago, we were forbidden to work in any way in the name of Jesus, we to-day have this large college building erected on ground granted by His Highness, the Maharajah, and opened by the highest representative in Central India, of British authority.

It is not hard to go back to the time when as yet I had not a single Christian with me, and when there was no regular Hindustani service held, nor to recall the bitter determined opposition of the late Maharajah and Sir Lepel Griffin.

But surrounded as we are by so many happy circumstances, it is easy to leave this unpleasant experience in the dim cloud land of the past."

SOME INCIDENTS FROM INDORE.

An interesting glimpse of her work is given in the *Leaflet* by Dr. Marion Oliver of the Mission Hospital, Indore.

Reaching the Women. To-day was an extra busy day, and owing to my being in the city most of the forenoon I had not been able to see anything of the women in the hospital since morning. "Miss Sahib has had no time to sit and talk with us to-day." The more I know of the women of India the more do I realize that to

get them to understand and believe that I have a real love for and interest in them, I must be ready to *waste time* over them—must have a real human interest in their interests. These are but few, it is true; babies, jewellery, and cooking, cover the ground over which the minds of nine-tenths of them travel. The other tenth touch on the "new woman" and kindred subjects.

India's New Woman. India's "New Woman" is not one who rides a bicycle and wears bloomers, only one who can read and write and perhaps occasionally ventures out to a public meeting. There are many yet among the upper classes who look out on the world with one eye peeping through the folds of a *chuddah*, and who feel that to allow any man, except those of their own household, to look on their faces is to be guilty of a heinous sin.

We have a patient just now whom we wished the civil surgeon to see, and I had to spend a good part of a forenoon coaxing her to allow him in the room. We made a compromise at last, I agreeing that she only draw her *chuddah* far enough aside to allow her tongue to be seen. How can I go before God if this strange man looks on my face?" was the pleading entreaty of this poor young woman. In most cases, however, the veiling of the face is more a matter of social distinction than of religion.

A Hidden Convert. When in Lucknow last month a Baptist missionary from Agra on learning that I belonged to Indore told me of a Christian woman whom his wife had found in one of the villages near Gwalior when touring with her husband last cold season. On inquiring where she had learned the way of salvation, one of the women in the house said: "I was sick and she went out with me to the mission hospital at Indore and there we heard these things, and ever since then my sister-in-law worships only your God." Ofttimes the longing to see fruit goes up as a petition to God, but He knows and is perhaps keeping some hidden ones from us because that so much self yet remains in our hearts that we would not be able to "walk softly" and wear many jewels.

A hard case. Lately one of the in-patients ran away during the night and has not been near us since. She had been nearly four months in the hospital, having been brought in with a compound fracture of the leg. I think I never met anyone who so deliberately and determinedly hardened her heart against the truth. So long as she was confined to her bed she showed no signs of fear, but as soon as she was able to walk she began asking the women if the Doctor Miss Sahibs meant to make her a Christian by force. "What else could all their kindness mean?"

WORK IN MHOW, INDIA, FOR 1895.

BY REV. N. H. RUSSELL.

For the RECORD.

THE past year has been one of quiet steady work. The Word has been diligently and faithfully preached in Mhow, and in the three outstations, as well as over a very large part of the district, in a tour of more than 500 miles by the missionary and his assistants.

The schools have had a very good year so far as numbers and general interest are concerned; and it has been sought not only by the daily Bible classes and weekly Sunday Schools, but also by many special meetings to bring home the truth to the hearts of the scholars.

During the past year the Mhow field has been subdivided, and a new station opened at Dhar, about 33 miles from Mhow.

Baptisms have been few. The persecutions at Berwai and the interference of the Holkar authorities to prevent our making use of our land has caused many enquirers to hesitate.

We have been much cheered by the coming to our station of Dr. J. Thompson: but we have to regret the serious ill-health of Miss Dr. Fraser, who is compelled to return to Canada at once. Our force was considerably depleted by the removal of Rev. F. H. Russell to Dhar in August.

Concerning our needs it is more and more impressed on me the necessity of changing our system of mission work so as to give the Gospel in a more thorough way to the whole field. Our village work must be developed, new out-stations manned; and for the purposes of supervision, direction, and personal influence, new missionaries must be placed in such centres as may be found desirable.

CHURCH AND CONGREGATION.

The Sunday services and Tuesday and Wednesday evening prayer meetings have been faithfully attended. The Missionary had been assisted in preaching by the members of the Session, Mr. Drew and Mr. Anketell. Regular services have also been held in the out-stations by the catechists residing there. The sacrament of the Lord's Supper has been observed every two months. During the coming year arrangements will be made to hold communion at the different out-stations.

The Church has had no occasion for exercising discipline throughout the year. The Session has held regular and frequent meetings to supervise church work.

The congregation, besides giving a good deal to help the poor, both christian and non-christian, has this year undertaken to support a missionary. Their choice has fallen on Bhike, a convert from Berwai district, who together with his wife has been for two years under training. He will work among his own people.

Sickness has been among us all year, and we have to mourn the loss of two children, besides one of our school teachers Pete, and a late convert Lal Das.

OUT-STATIONS.

Barwai. The year opened with persecutions. The officials openly countenanced the abuse of the Christians. After appealing to the Barwai officials in vain, the case was worked up and presented fully to the Indore Durbar. The Amin of the village was rebuked and finally sent away and a friendly man put in his place.

We bought land and began to build, but the Indore Durbar intervened to prevent our building on it, saying that the Maharaja wished to keep the Christian movement under his own eyes and about Indore. We were asked to take back our money but refused, and to show that we have no intention of giving up our claim, we have since bought more material for building. I have been assured that the matter will in time be settled favorably.

Meanwhile faithful and continued work has been going on in this district and many enquirers are seeking the way. Many have held back through fear of persecution, but at our next visit to Berwai we hope to have a number come forward for baptism.

Parlia. Finding the Barwai district too large to be worked from one centre, Parlia, some fifteen miles from Berwai and the same from the railway, was chosen as another out-station. The land is more under British control.

But we found even there the same difficulty we have to meet with everywhere, the Christians were immediately boycotted. The man who had rented them a house was compelled to put them out. No one was allowed to sell them even flour for food.

I paid several visits to the place, and got our Christians located in the serai (public stopping place).

Hearing that a meeting had been called to protest against the Christians being allowed to live there, we hastened to the spot, reaching there about 11 a.m. I had to leave that day by one o'clock, but before I left we had chosen land, the papers were signed, and money (about \$5) paid in my presence and that of the head of the village. So now the Christians have some position in the village, and will I trust soon have a name for themselves and their Master in the lips of the people.

Manpur. The work in Manpur has been seriously interrupted by sickness, first of one then of another of those laboring there. A good many visits have however been paid to the Bheels near by as well as to other villages.

TOURING.

We began touring this year in the end of October by a long trip through the Bheel country

to choose a site for locating a mission station. Although our chief object was to see the ground we did a good deal of preaching as we had opportunity.

This was followed by a second visit to Jhabua State in December where a site was more definitely agreed upon. Of those movements, however, Dr. Buchanan will give full information.

After Christmas we began our yearly tour of the Mhow field. Our district has of course been considerably lessened by the opening of Dhar, but as Mr. F. H. Russell has not been able for touring this year a part of his ground was covered by us.

We began by spending a few days among the Bheels at Kurdi near Manpur. They were less timid even than last time, and some of them asked us to open a school offering to give substantial help. They listened earnestly to our talks and begged us to return soon.

The villages above the Ghats were next visited, excellent meetings being held. In one place when by invitation the magic lantern was shown in the bazaar, about 1,400 people attended.

During my absence for a time the camp was conducted by Mr. Drew, who remained with us throughout the rest of the trip.

The advantage of his presence made it plain to me that such district work will always be conducted more successfully by two than one. More can be done, the company makes the strain less, and one helps the other as I found when on one occasion I fell ill.

Descending the Ghats we took an extended tour to the very extremities of our field away across the Narbudda, as far as the Satpura range. This district is called Nevar, and is very fertile and populous, containing many large towns such as Barwain (9000), Kuksi (8000), Dharmपुरi (6000) &c. It is entirely untouched by our present system of evangelizing.

Burwani is the capital of the State of the same name having a Bheel population of nearly 50,000, with a good macadamized road from Mhow to the capital.

We had very large audiences wherever we stayed, and many enquiries about Christianity. We sold about 500 tracts and portions of the Scriptures. The travelling off the made road was very heavy and rough.

We generally found the officials pleasant, though at times very much against us. The farming community and the lower castes made us very welcome and heard us gladly.

We spent some time in the towns where we had such good audiences last year, Maheshwar and Mandalesar. Altogether throughout our tour we preached to above 20,000 people, about ten per cent of them being women.

SCHOOLS.

The past year has been one of steady increase and improvement in our boys' schools. The Inspector in his report on our High school and branch school says "the results of my examination are on the whole satisfactory," and again "altogether I am much pleased with the general progress effected in the educational work of the mission during the year, especially with the attention devoted to the extension of vernacular education on a sound basis."

As will be seen from the statistical tables, our schools have increased in numbers by nearly 50 p.c. during the year. We sent up four boys to Entrance examination but have not as yet heard the results. Our own examinations were on the whole very satisfactory. At the annual fete for the distribution of prizes, Captain Mosse, the staff officer, kindly presided, the boys reciting in English, Hindi, Urdu and Marathi. They were made very happy with the good things sent by the kind friends at home.

The Bible has been regularly taught in the schools and a creditable examination passed at the close of the year. We have had a few requests to be excused from attending Bible class, but when the work was explained these were withdrawn. The number of children in attendance on the schools in this district during the year has been three hundred.

BRANCH SCHOOLS.

Without infringing on our High School we have sought to develop a large branch school in the poorer part of Mhow. This has now reached an attendance of about sixty boys, and we hope to increase it to one hundred. The only difficulty is lack of room. It is impossible to rent a suitable building. The other two branch schools continue much about the same, not increasing in attendance.

CHAPLAINCY.

This very important part of our work has not been able of late to receive as much attention as it requires. The removal of Mr. F. H. Russell to Dhar again threw this duty on me, several times I had to take long drives in from the district to take the Sunday services. The services until the departure of the troops were very well attended, about ninety every Sunday evening and thirty at prayer-meeting. The new troops have now come and they will again begin to increase. The Wednesday evening prayer-meeting is very much enjoyed by those who attend.

On Sunday morning we have a Sunday School for the English children, the only morning service for them in the station. There are about 50 girls and boys with seven teachers. In June last we had a picnic for them on the Church grounds, followed by a short service in which prizes and gifts were distributed to them all.

Writing to Missionaries. The battle with Amalek depended upon Aaron and Hur. The work in the mission field depends much on those at home. Hold up their hands, not only by prayer but by cheer.

Miss Jamieson of Ujjain writes:—"Many of our home friends are anxious enough to hear from us, but they do not seem to realize that it is impossible for us, with our many duties, to write to half the people at home we would like to hear from, and so when they do not receive answers to their first letters, we never see another. I know it seems unreasonable to expect friends to write often where they never get replies, and if I did not feel that it would be wrong to take time for letters that I might be giving to my work, I would write twice as many as I do. But how we do sometimes long for home letters!

WORK AT DHAR, INDIA.

BY REV. FRANK H. RUSSELL.

Canadian Mission, Dhar, C.I.,
19 March, 1896.

DEAR RECORD:—Eight months since this new station was opened! We are only making beginnings, but the time is not far off, I trust, when some tokens for good will be manifest.

We have not, it is true, the same favorable auspices to work under as we had in our first beginnings. The preaching of the Gospel has had its usual effect, and raised opposition in the hearts of many who were at first friendly, or at least indifferent. But we take this as a matter for encouragement rather than otherwise, for it is the testimony of the Spirit to the power of the truth, calling forth in their hearts as it does, an acknowledgment, whose strongest proof is the outward denial which it induces.

We are not sorry to see the bungalow for which we have been waiting so long nearing completion. The days are becoming warmer and the stage known as "hot" is not far off. We shall appreciate the change from our present quarters when the time comes.

Speaking of building work, it is a matter for congratulation that the work on the hospital for women is also begun, even though barely so. It is a much-needed institution, and every day brings additional indication of its necessity.

The smallpox which has been raging for several months so fatally is, I am glad to say, decreasing in virulency, and will soon be a thing of the past.

A remarkable incident in connection with it should be noted. The street on which our Christian workers live, and where also we carry on our work, was especially smitten. Every house was affected by the scourge, with the single exception of those in which our people live. Thus does God fulfil His promise of protection.

The disease might sooner have disappeared had

the customs and superstitions of the people here allowed them to fight against it, or even permit medical aid. But the scourge is to them a goddess, who is not to be offended by any attempt to avoid or dispel her presence. And yet some of them are coming to see the folly of this, as in the case of one man, who had worshipped at every shrine, and tried to appease the goddess in every shape and form, and finally was compelled to lament, with the loss of his only son, the utter uselessness of his attempts.

We meet occasionally with incidents that show the facility of these people for anything connected with the art of deception. A woman came the other day with a lameness in her knee. When it was suggested that she have the cause removed, in the shape of a thorn which had become imbedded in the knee, she protested, on the ground that her means of living would be gone, as she made her lameness a pretext for begging. It appears that she had herself inserted the thorn for the purpose of making capital out of it.

We celebrated our first Communion service a few Sabbaths ago. We had eleven present to take part with us. Of these one was Dr. Buchanan, who was on his way back from the Bheel country. We were especially glad to have his presence, as he had been associated with us in the opening up of Dhar, and it seemed only proper that he should join us in this first public commemoration in this heathen city of the dying love of our Lord. Another present was a gentleman from Ujjain who has been interested in our work, and who was staying in part of the Dak Bungalow at the time. We had a very delightful and impressive service on the verandah of the Dak Bungalow, and were much helped and encouraged by it.

For so new a station we have ambitions. We yesterday laid the foundation of an orphanage, in the form of securing a child of eight months old, whose mother wished to part with her, and willingly made her over to Miss O'Hara. The child is one of those unfortunates, too common in this land, who, on account of the circumstances of their birth, have in store for them only death at the hands of their people, or a life infinitely worse than any death. From such a fate this little one will by the grace of God be saved; and more, grow up amid Christian influences to be herself a child of God and a worker for Him.

A couple of weeks ago I sent my two catechists out to the city of Amjhera, about 17 miles from Dhar, to see what prospect there was of opening up work there. I should have liked to go myself as well, but had not time. They reported the situation as very favorable. The city has about 5,000 or 6,000 inhabitants, and the officials seem very ready to receive and assist us. It is hard to say how long this feeling will prevail, and I am anxious to take advantage of it immediately. The ever important item of men and means comes in here. I hope, however, to have both arranged for ere long.

We are all enjoying good health.

GOOD NEWS FROM HONAN.

LETTER FROM REV. J. GOFORTH.

Chang te Fu, Honan, China,
Feb. 23, 1896.

DEAR MR. MACKEY,—The days of blessing continue. These days the people hethrong us. It is not only idle curiosity which brings some of them. Not a day passes but some come to enquire definitely about the doctrine. It is so easy to tell such of the way of life. So many women come these days that I have to help Mrs. Goforth to talk to them. I speak for awhile to the women, that she may rest. Then I go out to the chapel to talk to the men. This is kept up from morning to night. It is heavy work, but it is grand to use all our strength in the Master's service.

Mr. MacGillivray, what with teaching a class of enquirers, and speaking several times each day in the chapel, is worked to the uttermost.

This is a great opportunity for reaching the women. Sometimes dozens of them are here at a time. It is perfectly proper for me to speak to them, with my wife at my side.

It has been our privilege to see the manifest signs of Holy Ghost power among them. None but the Holy Spirit could open these hearts to receive the truth, as we see some receiving it every time we speak. I never saw anything approaching to it in previous years. It cheers us beyond measure and makes us confident that God is going to save many people in this place.

We are greatly rejoicing over Mr. An, Dr. Menzie's teacher. He has lately come out on the Lord's side. It is a trying thing for him to confess Christ in his home and native city. He is a B.A., and will probably meet with much opposition from his fellow-students in the city.

He had been searching for light, but it was not until about two weeks ago, on the Chinese New Year eve, that he determined to cast in his lot with Christ's followers.

Some days later we noticed that he was troubled about something, and tried to cheer and comfort him. He has now told us the cause of his trouble. It seems that as soon as his father, mother and elder brother found out that he had become a Christian they were greatly enraged, and forbade him ever mentioning the doctrine in their hearing. "But," said he, "the last two days my parents have so changed that they have asked me to explain to them this new way, and are now studying the books with me."

Mr. An seemed so full of joy when he told me this, and said, "I might just as well have tried to overturn heaven and earth, as to have tried to move my parents. It is truly the work of the Holy Spirit."

Thursday Eve, Feb. 27, 1896.

This has been the most glorious day of blessing among the women. Twenty or thirty seemed

more or less deeply impressed in the course of the day. I can only compare what we saw this afternoon to a scene in an enquiry room. In the note dated a few days ago I spoke of Mr. An's conversion. Well, to-day, his mother, wife and sister-in-law all came, and before they went away, the old lady, along with others, exclaimed, "Truly we have been worshipping devils, instead of God." Jesus, by the power of the Holy Spirit, is enabling us to lift Him up, and he is drawing all men unto Himself.

MORE GOOD NEWS FROM HONAN.

LETTER FROM REV. MURDOCK M'KENZIE.

18 March, 1896

DEAR MR. YUILE,—Our work is gradually opening up and extending in Honan. Property was secured in the city of Chang-te-Fu, about eighteen months ago and possession taken of it last year. Mr. Goforth has been there since his return and Mr. MacGillivray, with Dr. Menzies also, for some months now. No serious difficulty has arisen as yet and the outlook is most encouraging. It is calculated that eighteen thousand men and eight thousand women have called there during the past three months.

Preaching has been kept up steadily and the attention has been such as to gladden the hearts of our brethren. Several persons have declared themselves ready to abandon every form of idolatry and learn of Jesus Christ. Quite a number have given considerable attention to Christian truth and are using their influence to lead others with them into the way of life. A native Christian of some years standing has rendered excellent service to the brethren there and his testimony for Christ is impressing many.

The city was visited by Mr. Goforth and the native assistants frequently in by gone years and the truth fully proclaimed on those occasions. Very little fruit was reaped however. Now it looks as if a large number of persons are not far from the Kingdom and several have already entered it.

Early in January, Mr. MacGillivray and I went out for a visit to a village in which we have a few baptized members, to spend a few days with them. Two men having passed their period of probation were baptized on profession of their faith in Christ and received into the fellowship of His Church.

We examined ten men and six women with a view to receiving their names as Christian inquirers and were greatly delighted with their answers. Sixteen new names were there added to the list of catechumens, and we trust that several others will yet come forward in the same region.

Six villages were represented by those recorded and that is a most encouraging feature, as it means so many new centres of Christian light and influence. Some of the men are splendid

fellows who will no doubt yet be faithful witnesses for Christ. That village (Hsien-Tsin,) bids fair to keep the lead in aggressive work for Christ. One of our brightest and strongest native Christians is there.

It did our hearts good what we saw during our stay, and we hope to see yet brighter examples of Christian devotion. It requires some courage on the part of men to take an open stand for Christ.

During the month of February, we had classes for instructing the younger Christians at all the stations. Fourteen attended in Chang-Te-Fu, twenty in Hsin Chen, and twenty-seven here in Chu Wang.

They were with us for ten days and listened attentively to the teaching given. The ages ranged from fifteen to sixty and fully half the number were able to read. A few of them have learned to do so since they became Christians.

We divided them into three classes adopting the instruction to the capacities of our learners. Some of the men present have bright, good minds, some very ordinary and a few very dull. We make allowance for the difficulties of those who have been idolators for forty and fifty years, never hearing a Christian address during that time.

The progress made is fitted to cheer and strengthen. The evenings were given to singing hymns, testimony meetings, a magic lantern exhibition consisting of Old and New Testament scenes, and one evening was given to a map of the world. Our men all seemed resolved on abandoning idolatry. That is an important step. When taken definitely, it is usually succeeded by a determination to go on and learn the truth as it is in Jesus. At the close seven men were examined for the catechumen list and four of these accepted.

Our brethren at the other stations speak in hopeful terms of their classes also, and we feel impelled to engage in our work with renewed zeal.

We have been in the habit of attending a great idolatrous fair held annually in the city of Hsün Hsien, for four years now. Four foreigners and a strong force of native Christians went there this year.

Preaching was carried on steadily for ten days in the sun and a mat booth which we had erected. It was kept up from early in the forenoon till darkness separated us. The attendance was large throughout, and on the part of some the attention given to the Gospel was very good.

On a moderate estimate a hundred and thirty thousand persons attended the fair and probably the fourth part of these listened for a longer or shorter time to some aspect of Christian truth. Many listened for hours and seemed to feel the power of the Gospel. Thousands remained only a few minutes and went away without knowing what the truth regarding Jesus is. Some came to make sport of the foreigner and his deprived

religion and were surprised to learn that it was God's religion for China as well as for Canada.

In some instances we aimed at removing wrong impressions and suggesting true ones. Questions, when asked, were respectfully answered and men encouraged to state their opinions. Objections were taken up and fully dealt with.

Our aim on such occasions is to make use of every opportunity given to us for to lead men to see the true nature of sin and the full salvation offered to them by God through Jesus Christ.

It startled thousands of persons to hear their fellow-countrymen testify so manfully for Jesus Christ. Others were awkwardly situated when asked to state any reasons which weighed with them in favour of their idols.

A long letter could be written on all that happened but I must forbear. It was a busy and happy time. The weather was all that we could desire. Our audiences were uniformly good-natured and gave us no anxiety. The native Christians took hold of the work with great spirit and talked to the crowds, and individuals, continually.

At the close, four men gave in their names and we expect to meet others who have resolved to follow the Saviour in days to come. This is the largest fair we attend during the whole year. I have been present on four successive years, now and see clear evidence of progress on each occasion.

The medical work at Chu-Wang, is drawing an increasing number of people to the station. Dr. McClure has between sixty and seventy patients some days and is kept very busy. There are between twenty and thirty patients in the hospital at times and the afternoons are devoted to making known the gospel to these, the forenoons of each day being given to work in the Street Chapel.

This has been my first experience of work among the patients in hospital and, though it has many drawbacks, it looks to me a more hopeful department of our work than it did hitherto.

Miss McIntosh, has her hands full with the work among the women for several weeks now. They come in large numbers, actuated by various motives, knowing nothing of Christian truth and ill prepared to become humble listeners and learners. Friendly conversation, singing of gospel hymns, reading of portions of Scripture and other methods, awaken a measure of interest and win their attention. Many return again and desire to hear more fully the truth regarding the Saviour made known to them. Time will show precious results from the seed thus sown.

Mrs. MacKenzie has had a class of girls for over six months now come daily to receive instruction. They live in heathen houses, are in daily contact with debasing customs, and manifest little real desire to change their modes of life, but it is hoped that the truth they have been learning will remain in their hearts and yet be used to lead them to Christ.

Church Notes and Notices.

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 St. George, Paris Pres., to Dr. D. Y. Ross, Cunningham.

From Kenyon, Glengarry Pres., to Mr. A. Campbell.

From Parry Sound, to Mr. S. Childerhose of Eldorado, Kingston Pres. Accepted.

From Toronto Junction, to Mr. Rae of Acton.

From Harbor Grace, Nfld., to Mr. Geo. McMillan.

Mr. John Rose of Ashford, Maitland Pres., to Malagawatch and River Dennis, C.B.

Mr. W. Fortune, to Alvinston and Euphemian.

INDUCTIONS.

Mr. J. Sinclair, into Canard, Hx. Pres.

Mr. W. H. Smith, to be inducted at Ferrona, Pictou Pres., 2 June.

Mr. George E. Ross, ordained and inducted at I. W. Arm, Hx. Co., 14 May.

Mr. Andrew McWilliams, into Wentworth Ch., Hamilton, 16 April.

Mr. John H. MacVicar, into Melville Ch., Ferguson, Guelph Pres., 16 April.

Mr. E. B. Chestnut, into White Ch., Carlisle, Ham. Pres., 31 April.

Mr. McKinnon, ordained and inducted at Barkerville, Kamloops Pres., 15 May.

RESIGNATIONS.

Mr. A. S. Grant, of Almonte.

Mr. Armitt, of Pictou (Kirk), N.C.

Mr. Carswell, of W. Gwillimbury and Monkman's.

Dr. Isaac Murray, of St. Matthew's, N. Sydney, C.B.

Mr. Wm. Graham, of St. Andrew's Ch., St. John's, Nfld., 30 April.

Mr. M. N. Bethune of Beaverton and Gamebridge, 21 April.

MINISTER'S OBITUARY.

Rev. Malcolm Mackenzie was born at Arran, 15 December, 1833. Was educated at Rothsay School, at Glasgow University, and at the U. P. College, Edinburgh. He was licensed by Glasgow Presbytery in 1860, and came to Canada in 1861. On February 12, 1862, he settled at Doon and Hespeler, Guelph Pres., and afterwards in the Presbyteries of London and Quebec. From 1878 to December 29, 1884, he was pastor at Richibucto, N.B. Going to the Northwest, he labored at Rat Portage for a year and a half, and at Morden for seven years. In 1893 he returned to the Maritime Provinces, and 23 May, 1895, was settled at Tyne Valley, P.E.I. When on his way to the Presbytery of Charlottetown, 11 May, he stopped at Summerside for the night, took ill, and half an hour from the time he entered the hotel had passed to his eternal rest.

PRESBYTERY MEETINGS.

Algoma, Gore Bay, September.
 Brandon, 14 July, 10 a.m.
 Brockville, Lyn, 14 July, 3 p.m.
 Bruce, Southampton, 14 July, 5 p.m.
 Chatham, Chat'm Ist, 14 July, 10 a.m.
 Calgary, Pincher Creek, 2 September, 8 p.m.
 Glengarry, Alexandria, 14 July, 11 a.m.
 Kamloops, Enderby, 1 Tuesday, Sept., 10 a.m.
 Lindsay, Wich., 23 June, 10.30 a.m.; Pres. S.S. Convention next day.

Minnedosa, Shoal Lake, 6 July, 7.30 p.m.
 Montreal, Mont, Knox, 30 June, 10 a.m.
 Paris, Ingersol, St. Paul's, 7 July, 11 a.m.
 Portage la Pra, P. la Pra, 13 July, 7.30 p.m.
 Peterboro, Pet, St. And, 7 July, 9 a.m.
 Regina, Qu'Appelle Sta, 8 July,
 Saugeen, Harriston, 14 July, 10 a.m.
 Sarnia, Sarnia, 14 July, 7 p.m.
 Stratford, Strat, Knox, 11 July, 10 a.m.
 Superior, Rat Portage, 9 September, 2 p.m.
 Toronto, Tor, St. And, 1 Tuesday every month.
 Westminster, New West, 2 June, 2 p.m.
 Whitby, Dunbarton, 21 July.

Correction.—We are glad to learn that a copied item in last issue, with regard to the Free Church of Italy, was incorrect. Rev. John R. McDougall, D.D., of Florence, writes to the *English Presbyterian*, over his own signature, as follows: "The Evangelical Church of Italy was never more alive and prosperous than at this hour."

Since 1821 America has sent to Turkey 550 missionaries. Each year \$225,000 are sent. Since the beginning of work there, \$10,000,000 have been sent.

Two miles of grog shops, 439 saloons, have been closed by the Anti-Saloon League of Ohio during its two years of work. The league has eighteen salaried workers in the field, and last year raised and expended in its work \$24,000.

In Madagascar there are 74 Protestant missionaries, 1,313 native teachers, 115,787 adult members, 454,832 adherents, and 137,350 scholars. The Roman Catholics have 80 missionaries, about 15,000 converts, 121,000 adherents, and 26,730 scholars.

Loss of faith leads to loss of morals. The Agnosticism which prevails so notoriously among the undergraduates of Oxford University, is being followed by the gambling mania. This vice is not confined to merely the "fast set," but is general among "the rank and file of the students." The consequent demoralization is manifest in ruined character, bankrupt purse, and neglected studies.—*Pres. Rev.*

The British and Foreign Bible Society is quietly doing a vast work in Russia. Over 542,000 copies of the Scripture were circulated in that empire during 1894, and year after year the circulation has been going on increasing. Something like sixty colporteurs are at work selling Bibles and Testaments, and hardly a town is left unvisited. There seems to be a most excellent network of Bible agents settled from the Baltic away to the Pacific Ocean, and from the shores of the Arctic to the vine-clad hills of the Crimea, and the shores of the Euxine.

Rev. Dr. Norman Walker tells how he was shocked at Weimar. "During the Sabbath I was there I had an object lesson. I went to hear the most popular minister in the place, and found him preaching to a handful. On the other hand, when we were on our way home by the Park, we passed through a fair, which was crowded with people, and in which there were merry-go-rounds and all sorts of amusements. The truth is that nobody can now go through the land of Luther without being profoundly convinced that it needs a new Reformation, and that the best boon that could be conferred upon it would be the raising up another like the monk of Erfurt to stir again the hearts of the inhabitants."

Christ's Kingdom.

AUSTRALIAN NATIONAL ANTHEM.

Maker of earth and sea,
What shall we render thee?
All things are Thine!
Ours but from day to day,
Still with one heart to say,
God bless our land alway
This land of Thine.

Mighty in brotherhood,
Mighty for God and good,
Let us be Thine:
Here let the nations see
Toil from the curse set free,
Labor and liberty
Our cause and Thine.

Here let Thy peace abide,
Never may strife divide
This land of Thine;
Let us united stand,
One great Australian band,
Heart to heart, hand to hand,
Heart and hand Thine.

Strong to defend our right,
Proud in all nations' sight,
Lowly in Thine;
One in all noble fame,
Still be our path the same,
Onward in freedom's name,
Upward in Thine.

SCOTTISH RITUALISM.

Prof. Marcus Dods, criticizing a Report of the Scottish Church Society's second conference, says:

"During the last half century an object lesson in the meaning and results of ritualism has been exhibited by the Church of England. From it, even he that runs may read that ritualism is not merely the childish stage of religion which St. Paul deplored and strove to abolish, but that it directly tends to externalize religion, to put ordinances in place of spiritual transactions, sanctimoniousness in place of sanctity, and to breed Pharisæism instead of godliness.

That Scotland of all countries should be found following the lead of England after such opportunity of seeing what ritualism leads to, is indeed pitiable and very ominous. Happily the teaching of this volume, and the entire tendency of which it forms a part, are so counter to the traditions of Scottish Christianity, and so alien to the temper and spirit of the people, that it is scarcely credible that the fellow-countrymen of the Covenanters will allow the clock thus to be put back."

EVANGELISTIC WORK IN IRELAND.

The report of the Conellan Mission for 1895, says that, "With the exception of Sligo, where an organized effort has been made to provoke riot and disorder, the country is profoundly quiet, and the evangelist may go into any district with perfect safety. Of course great prudence and intimate knowledge of the people are necessary in order to avoid mistakes. The seed of God's Word has been sown broadcast, and continues to be sown every day. Marvellous cases are known of persons in high station and of great intelligence, who, although in outward conformity with Rome, are kept there merely by human respect. Such a condition of things cannot last long.

The saddest thing about the large cities is the number of young men who have left Rome only to wander into utter infidelity. A mother spoke to a priest about one such recently, and he said, "Oh, don't annoy yourself. He'll sow his wild oats and then come back." If he had become a Protestant all the machinery of Rome would have been set to work, but as he was only an infidel it was a matter of small consequence.

THE OUTLOOK IN IRELAND.

The great outstanding fact in the Irish religious world at present is the tremendous effort being made to unite the divided political factions, and drive them once more in Rome's harness. Last winter quite a small synod of Irish Roman Catholic bishops was assembled in Rome, and it leaked out through the Press that a united effort was to be made to fuse all the Roman Catholic parties, and present a united ultramontane front in favour of denominational education in the coming session of Parliament. The Parnellites made some speeches here in the autumn, declaring that if education is to be subsidized from the rates, then the ratepayers must have a controlling voice in the management of the schools. Such doctrine is rank heresy in ultramontane eyes. The Roman Catholic bishops alone are to have control in the schools.

Now, since the return of the bishops from Rome the olive-branch is held out to the Parnellites. The bishops and their journals are piping notes of peace with most edifying harmony. Cardinal Logue is still in Rome, and no man can doubt that a supreme effort is being made to set up denominational education in the United Kingdom.—*The Christian*.

CONVERSIONS IN RUSSIA.

The Russification of the various populations of the Baltic provinces goes rapidly forward, no pains being spared by the Government of the Czar to suppress and destroy the Teutonic influences which, for over two hundred years, have predominated there.

The Greek Orthodox Church is foremost in this work, the most energetic of the students in the Moscow and St. Petersburg ecclesiastical seminaries being sent to the Baltic provinces to draw the Letts and Esthonians into the fold of the Russian Church.

Since 1885, it is computed that one tenth of the native population (excluding Germans) have joined the Russian faith. This would give an average of some 20,000 conversions per annum.

We fear it can hardly be said that these converts from Lutheranism and Catholicism join their new faith because of any belief in its superiority or its greater doctrinal truth. They are mostly attracted by the advantages and immunities offered to converts, exemption from taxes, better farms, entrance for their children into Government schools, etc.

It is reported that so thorough are the Russian authorities in this process that several railway guards have been dismissed from their employment, because they were heard to converse with the passengers in other languages than Russian.—*Ex.*

"China is an unwieldy tortoise, which has for centuries been in a state of hibernation. It is now opening its eyes and looking around. Soon it will begin to move, and it will depend largely on the missionaries in which direction it will travel." Our own field in North Honan has ten millions—two Canadas—and upon our work there depends the way in which they will travel.

A BLOW TO MOHAMMEDANISM.

A deadly blow has been struck at Mohammedanism in India by the translation of the Koran into simple, idiomatic Urdu, the language of the common people of a large part of Northern India.

Mohammed forbade the translation of his book, and his superstitious followers have believed it could not be put into any language except Arabic, the language in which it was written.

The translation into Urdu is the work of an able Mohammedan convert to Christianity, and it has caused consternation to the defenders of Islam. The power of Islam has been that its Book existed only in Arabic, which few in India understand, or in ambiguous paraphrases. Now that it is in form to be read by the common people there is a panic in the camp of Islam. Two Mohammedan copyists engaged on the translation have abandoned Islam in disgust. "The word of God! they exclaimed. It is not even the word of a decent man."

This translation is the outcome of the events referred to in this magazine for February in the editorial paragraph, "A False Prophet," and indicates a most encouraging break in the solid ranks of Mohammedanism. The converts to Christianity are a unit in their testimony as to the character of Islam. It is "earthly, sensual, devilish."—*The Baptist Missionary Magazine.*

A "MOLLAH" ON THE SUN'S HEAT.

The following story shows the conceit and ignorance sometimes met in India.

A missionary of the C. M. S. this reports an interview with a Mohammedan Mollah, a teacher.

"He first of all wanted to know what death was—man, woman or child—green, black, blue square, round, etc., and then tried to prove to the people that we must be very ignorant, because I said that none of these epithets were applicable to death; and they all agreed that obviously it must have some color, shape, sex, etc., otherwise it would be inconceivable.

I ought to have realized the extent of their logic from this, but, perhaps unwisely, asked him for an explanation of the sun's heat.

"That's easy enough," said he. (Turning to the people.) "These poor strangers require to be enlightened on this subject too; they must be very ignorant." (To us.) "Why, of course, hell is under the earth, and the sun passes down there every night, gets well warmed up in the fire, and rises nice and hot in the morning; and as to summer and winter, the devil puts on fire-wood every spring to heat the place up, and so we get nearly baked in the summer and cooled in the winter."

"I endeavored," says the missionary, "to give him another view of the matter, but all present agreed in regarding such an idea as the earth being round, or the sun itself a fire, as very improbable if not absurd, in comparison with the rational explanation of this mollah, and they evidently considered that our religious views and arguments must be something on a par with our ignorance of the universe!"

The income from all the missionary societies of the world is about \$14,000,000 a year. The American Congress recently approved of an expenditure of \$14,000,000 for three battleships and twelve torpedoes. Compare these sums with football receipts in England alone, which amount to £4,000,000 (20,000,000 dollars) per year.—*Christian Leader.*

SPIRITUAL LIFE IN THE ORIENTAL CHURCHES.

By the Oriental Churches we understand those communities which, theoretically at least, believe in the divinity of Holy Scriptures, and in the creeds of the first four centuries of the Church, such as the Greek Orthodox, the Greek Catholic, the Maronite, Abyssinian, Armenian, Nestorian, Coptic, etc. Generally speaking, they have no religious knowledge, and consequently no spiritual life in the Protestant evangelical sense of that term. The wonder is, not that they are so dead, but that they are not more dead. Were Protestant Britain or America to be deprived of the blessing of the Pulpit and Sabbath School for a single century, it would sink as low as any Oriental Church ever sank. The hierarchy are ecclesiastics and politicians, rather than bishops or overseers in St. Paul's sense of the word (Acts xx. 17 and 28). The lower clergy, though generally speaking good men, to say the least of it, are without literary qualifications. Now, after twenty years' experience in Britain and America as a student, a missionary, a pastor and lecturer, I am bound to say that much credit is due to Oriental Christians, because they have not drifted further away from the faith once delivered to the saints; and therefore I would presume to say, that to support and pray for theological colleges and an educated ministry is a primary Christian duty.—*Rev. Ghosn-el-Howie, Mt. Lebanon.*

PROGRESS OF THE KINGDOM,

Turn your eyes to the west, to the east, to the north, to the south, and in every direction of the globe you will find the conquering steps of the Saviour.

He has crossed the Rhine. He has subjected Germany, Poland, all the Russias, the three kingdoms of Great Britain, and has borne even to the Pole, across the mountains and glaciers of Sweden, the sun of his dominion.

The Atlantic Ocean opened before Him. He has passed the Cape of Good Hope, has joined to the sceptre of His children that famous peninsula of India, which from antiquity was looked upon as the reservoir of all the treasures of nature. He has founded establishments along the coast of Africa, and rejoined by the Red Sea his old possessions of Abyssinia.

He has made a tour of the two Americas, from one pole to the other, ranging them under His laws, and He has raised up together republics, missions, and bishoprics. He has re-taken Spain from Mahomet, and everywhere shaken the territory of Islam. . . . China has opened her ports, which had so long been shut; New Holland becomes peopled under the shadow of His cross: the islands of Oceania transform their savage inhabitants into humble and meek adorers of His Gospel.

There are now very few seas or solitudes or mountains, or inaccessible places where Jesus Christ does not hoist the bold standards of His children, blended with His own.—*Pere Lacordaire.*

A friend, returned from the World's Fair, spoke of the "Parliament of Religions." He said the Christians patiently and courteously listened to all that the others had to say; but when Joseph Cook and Fay Mills held up Christ as the World's Saviour; the Unitarians, Universalists, Agnostics, Brahmins and Buddhists, bodily and promptly all took themselves off! It was too much for them.

International S. S. Lessons.

JESUS CRUCIFIED 14 June.

Les. Luke 23: 33-46. Gol. Text, 1 Cor. 15: 3
Mem. vs. 41-66. Catechism Q. 63

LESSON OUTLINE.

- I. Mocked and insulted. vs. 33-39
- II. Saving the Penitent Robber. vs. 39-43.
- III. Dying for our Sins. vs. 41-46.

HOME READINGS.

M. Luke 23: 1-12.....*Jesus Before Pilate and Herod.*
T. Luke 23: 13-32.....*Jesus Condemned and Led Away.*
W. Luke 23: 33-49.....*Jesus Crucified.*
Th. Luke 23: 50-56.....*Jesus Buried.*
F. Matt. 27: 27-54.....*What He Suffered for Us.*
S. Gal. 3: 1-14.....*From What He Redeemed Us.*
S. Gal. 6: 1-18.....*His Cross Our Glory.*

Time—A. D. 30, Friday, April 7, from nine to three o'clock.

Place.—Calvary (Golgotha), just outside the city of Jerusalem. The exact site is unknown.

HINTS AND HELPS IN STUDY.

After his arrest in Gethsemane, at midnight of Thursday, Jesus was led first to Annas and then to Caiaphas, who briefly examined him. The trial by the Sanhedrin, at the high priest's palace, followed. Peter had entered the palace court with John, and remained there during the trial. Three times he there denied his Master. The council adjourned until daybreak. Meanwhile Jesus was grossly maltreated. The reassembled council condemned Jesus to death for blasphemy, and he was then taken to Pilate to be sentenced. The charge they made was sedition. Pilate sent him to Herod who was in Jerusalem at the time. Herod ridiculed him and sent him again to Pilate, who declared he found no fault in Jesus, and made further vain efforts to release him. Finally on demand of the Jews Barabbas was released and Jesus was delivered to be crucified. Besides the Home Readings, study the accounts of the crucifixion in Mark 15: 22-37, and John 19: 16-30.

WHAT THE LESSON TEACHES.

1. Jesus went down to the lowest depths to save us.
2. Jesus teaches us to pray for those who despitely use us.
3. Sinners may be saved even at the last if they truly come.
4. Sinners may be lost close to the cross of Christ.
5. Jesus died to redeem us from eternal death.

FINISH YOUR WORK.

'Are you not wearying for the heavenly rest?' said Whitefield to an old minister
'No, certainly not!' he replied.
'Why not?' was the surprised rejoinder.
'Why, my good brother,' said the aged saint, 'if you were to send your servant into the fields to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring, 'Would to God it were evening?' Would you not bid him be up and doing, and finish his work, and then go home and enjoy the promised rest? Just so does God require of you and me, that instead of looking for Saturday night, we do our day's work in the day.

THE RISEN LORD. 21 June.

Les. Luke 24: 36-53. Gol. Text, Luke 24: 34.
Mem. vs. 45-48. Catechism, Q 64.

- I. Proving His resurrection. vs. 36-43.
- II. Opening the Scriptures. vs. 44-49.
- III. Ascending to Glory. vs. 50-53.

HOME READINGS.

M. Luke 24: 1-12.....*Jesus Risen.*
T. Matt. 28: 1-15.....*The Council's False Report.*
W. Luke 24: 13-27.....*The Walk to Emmaus.*
Th. Luke 24: 28-43.....*Jesus Made Known.*
F. Luke 24: 44-53.....*His Parting Words.*
S. Acts 1: 1-12.....*The Ascension.*
S. Acts 9: 1-20.....*Jesus Appears to Saul.*

Time.—A. D. 30, Sunday evening, April 9, as to verses 36-49; Thursday, May 18, as to verses 50-53.
Place.—Of verses 36-49, Jerusalem; of verses 50-53, the Mount of Olives, near Bethany.

Jesus was buried on Friday evening, and rose from the dead on the first day of the week, April 9. Forty days later he ascended into heaven. During these forty days he showed himself to his disciples at least ten times, the first five being upon the day he rose. 1 To Mary Magdalene, Mark 16: 9-11; John 20: 11-18. 2. To the women returning from the sepulchre, Matt. 28: 9, 10. 3. To Peter, Luke 24: 34; 1 Cor. 15: 5. 4. To two going to Emmaus, Mark 16: 12, 13; Luke 24: 13-32. 5. To the apostles excepting Thomas, Luke 24: 36-49; John 20: 19-25. 6. To all the eleven, John 20: 26-29. 7. To seven at the Sea of Tiberias (or Galilee), John 21: 1-23. 8. To the apostles and five hundred brethren, on a mountain in Galilee, Matt. 28 16-20; Mark 16: 15-18; 1 Cor. 15: 6. 9. To James, 1 Cor. 15: 7. 10. To the apostles at the time of his ascension, Mark 16: 19, 20; Luke 24: 50-53; Acts 1: 1-12.

1. Jesus proved his resurrection to all his disciples.
2. The words of Jesus about himself were all fulfilled.
3. The Scriptures about the Messiah were all fulfilled.
4. Every disciple of Christ is to be a witness of him.
5. Jesus is now in heaven as our Saviour and Friend.

THE SECOND COMING.

We need not worry ourselves about the time of our Lord's second coming. That he has not revealed, nor are we expected to know it. What now should concern us most in readiness for it. We are to be found watching and waiting for our Lord, not in heated discussion about the season and mode of his manifestation, nor in rhapsodies over it, but in fitness of spirit for it and in faithful performance of every-day duty. He who is always in a holy frame of mind and in zealous work for his Master has all the needful preparation for meeting his Lord howsoever and whensoever he may come.—*Pres.*

WORDS OF CHEER.

Words of cheer are words of help. Words of gloom are word of harm. There is a bright and a dark side to every phase of life and to every hour of time. If we speak of the bright side, we bring the brightness into prominence; if we speak of the dark side, we deepen its shadows. It is in our power to help or to hinder by a word any and every person with whom we have any dealings. A look or word can help or can harm our fellows.—*Scl.*

REVIEW.
28 June.

Col. Text, Luke 24 : 17. Catechism, Review.

HOME READINGS.

- M. Luko 13 : 1-14 : 35.....Lessons I., II.
- T. Luko 15 : 1-16 : 31.....Lessons III., IV.
- W. Luko 17 : 1-18 : 43.....Lessons V., VI.
- Th. Luko 19 : 1-20 : 47.....Lessons VII., VIII.
- F. Luko 21 : 1-22 : 65.....Lessons IX., X.
- S. Luko 22 : 66-23 : 56.....Lesson XI.
- S. Luko 24 : 1-53.....Lesson XII.

REVIEW EXAMINATION.

What question was asked Jesus about the number that are saved?
 What did he reply?
 Whom did he then describe?
 How will all such be received?
 With whom did Jesus dine?
 What parable did he then speak?
 What did the guests do who were first invited?
 What did the Master of the house then do?
 What was this meant to teach?
 What parable in Lesson III?
 What did the younger son ask of his father?
 What did he do when he received it?
 When all was gone and he came to himself what did he do?
 How did his father receive him?
 What does this parable teach?
 What is said of a certain rich man?
 Of a certain beggar?
 What happened when the beggar died
 When the rich man die?
 What appeal did the rich man make to Abraham?
 What was Abraham's reply?
 What did the man then ask?
 What was Abraham's answer?
 Who asked to have their faith increased?
 What did Jesus reply?
 Who met Jesus as he was entering a certain village?
 What did they say?
 How many were healed?
 How many returned to thank Jesus?
 What two men went to the temple to pray?
 What was the Pharisee's prayer?
 The publican's?
 Which was accepted?
 Why?
 As he was leaving Zaccheus' house what parable did Jesus speak?
 What did the nobleman represent
 The servants?
 The pounds?
 What does the parable teach us?
 How did Jesus represent the advantages of the Jews?
 What were the fruits of the vineyard meant to represent?
 To whom did the Jews owe these fruits?
 What had they done?
 What would be their punishment?
 What is the lesson for us?
 Of what city did Jesus foretell the destruction?
 When did this come true?
 What feast did Jesus keep in Jerusalem with his disciples?
 What strife took place among them?
 How did Jesus rebuke it?
 What did he now institute?
 Upon what charge did the Sanhedrin condemn Jesus to death?
 Of what did they accuse him to Pilate?
 What did Pilate say after he had examined Jesus?
 What did the Jews demand?

What did Pilate finally do?
 Upon what day was Jesus crucified?
 When was he buried?
 When did he rise from the dead?
 How many times did he appear thereafter?
 What happened forty days after his resurrection?

DAVID KING OF JUDAH.
6 July.

Les. 2. Sam : 2 : 1-11. Gol. Text, Ps. 97 : 1.
 Mem. vs. 5-7. Catechism, Q. 65.

- I. The Anointing of David, vs. 1-4.
- II. The Honoring of Saul's Memory, vs. 6-6.
- III. The Rebellion Against David, vs. 8-11.

HOME READINGS.

- M. 1 Sam. 21 : 1-15.....*David in Exile.*
- T. 1 Sam. 22 : 1-23.....*Saul's Vengeance.*
- W. 1 Sam. 23 : 1-29.....*Saul's Pursuit.*
- Th. 1 Sam. 24 : 1-22.....*David's Forbearance.*
- F. 1 Sam. 31 : 1-13.....*Saul's Death.*
- S. 2 Sam. 1 : 1-27.....*David's Lamentation.*
- S. 2 Sam. 2 : 1-32.....*David, King of Judah.*

Time.—B. C. 1055, seven years after the exile of David.

Place.—Hebron, twenty miles south of Jerusalem.

HINTS AND HELPS IN STUDY.

Our last lesson in Jewish history, six months ago, was about the parting of David and Jonathan. David then became a fugitive for seven years, until Saul's death. His life was full of hardship and danger. Jonathan's fidelity to David, and David's forbearance toward Saul, through these trying years, are very beautiful. Saul's fortunes became more and more desperate. Finally in a great battle with the Philistines near Mount Gilboa, the Israelites were totally routed. Three sons of Saul were slain, and the king ended his own life by falling on his sword. On hearing of Saul's death David composed a beautiful elegy in memory of Saul and Jonathan. The tribe of Judah proclaimed David king, and he reigned at Hebron over that tribe for seven and a half years. But Abner, the commander of Saul's armies, proclaimed Ishbosheth, Saul's son, king over all Israel, and established his capital at Mahanaim, east of Jordan.

WHAT THE LESSON TEACHES.

1. We should enquire of the Lord at every step in life.
2. When we know God's will we should go straight on to do it.
3. We should forget injuries, and honor even those who have harmed us.
4. Christ is our King; we should be loyal to Him.
5. It is a sin to set up any king against Christ.—*Westminster Question Book.*

CHRIST MY REST STONE.

A native Christian in India said to an English traveller, "Ah, Sahib, Christ is all my hope; Christ is my rest-stone." At first the traveller did not feel the force of the words. Soon he learned that in that land burdens were not borne on carts or wagons, but on human heads or backs along the dusty road or streets, and under the blazing sky the burden-bearers bend under their loads. Resting-places are provided for them. Stones are set up along the dusty highway just high enough on which the weary man can rest his burden.

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Viridun.....	20 01
W Bentinck.....	6 35
Hensall.....	33 33
Little Currant.....	10 25
Cartier.....	2 20
Katrine.....	2 25
Uffington.....	25 00
Pilot Mound m bd.....	10 00
Toledo.....	10 00
John Bribner.....	5 00
Brookdale.....	100 00
Galt Knox.....	16 00
S Plympton w f m s.....	7 16
Mrs D McGee.....	94 00
Lyn, Cam't'n and Mal.....	14 00
Elmvale.....	3 00
Port Robinson ss.....	6 00
Miss C Munroe.....	2 00
Parry Sound m bd.....	8 84
ss.....	2 21
Walkerton.....	65 00
Rossburn.....	15 00
Chicoutimi.....	15 00
Pembroke.....	112 00
Allenford.....	5 00
Rapid City.....	10 00
Theodore.....	3 00
Paisley, Knox.....	110 00
Toronto, Ch of Cov.....	5 00
Mayfield.....	40 00
Lindsay s s.....	52 75
Cannington.....	32 00
Dunnville.....	8 00
N. Brant.....	15 00
Holstein.....	16 00
Leith c e.....	1 31
Almonte, St John's.....	30 00
Lakeport.....	2 00
Tottenham.....	19 00
Elsinore.....	3 03
Stouffville.....	12 60
N Georgetown.....	7 90
Fergus, St And c e.....	5 00
Harrow.....	6 00
R H M.....	25 00
Bristol.....	37 76
Berlin and Thurlow.....	13 00
London, St And s s.....	50 00
London, St P's boy's m b.....	4 00
Kincardine, Knox s s.....	60 00
o o.....	50 00
Kintoro.....	20 00
Wick s s.....	3 25
Rev J A McDonald.....	5 00
Toronto West ss.....	20 00
Yorkton.....	4 50
Glen Adelaide.....	5 00
Regina.....	150 00
Motherwell.....	8 50
Avonbank.....	12 50
Hilton.....	4 60
Forguson.....	6 95
Mountain.....	4 75
Kaskawan.....	1 30
Tarbutt.....	13 60
Port Lock.....	8 50
Bar River.....	6 00
Carlisle.....	23 25
ss.....	1 94
Wetaskowin.....	8 00
Senforth Ist.....	23 55
Regina Indus. School.....	3 00
Chalk River.....	10 00
Manaulay.....	8 20
Muskoka Falls.....	9 00
Hastings.....	5 00
English settlement.....	45 00
Clifford.....	50 00
Brandon.....	125 00
Winnipeg, Knox b o l.....	35 00
Claude.....	30 25
Dresden.....	13 00
Mont. St Mark's ladies.....	5 00
aid.....	10 00
Molesworth s s.....	3 80
Avonmore.....	5 00
Toronto Junction.....	10 00
ss.....	50 00
Manville.....	124 00
Toronto, Blair st ss.....	114 00
Kinaston, St And.....	5 00
E Hawkesbury.....	735 00
Pickering.....	5 00
Key d W King.....	19 13
Kippen, s s.....	8 00
Unionville.....	4 00
Spring.....	5 00
Friend, Greenbank.....	5 00
Newbury.....	3 00
Brentpath and Dawn.....	17 00
Binscarth.....	5 00
Dunedin.....	90 00
Peterboro, St Paul's.....	1 14
Pleasant Point s s.....	5 00
Galt, Knox.....	36 22
Mont. St And.....	50 00
Breadalbane, etc.....	8 10
Langsdowne.....	9 10
North Pelham.....	8 00
Luskdale.....	12 00
Jas Fraser, Scotch Line.....	4 00
Fingal.....	15 00
Winnipeg, St Giles.....	20 00
Manitou.....	43 50
Chater & Zion Group.....	45 00
Cherbury.....	10 00
Deer Park.....	10 00
Ross & Cobden.....	10 00
Essa, Un's.....	5 00
Beachburg.....	29 00
X.....	30 00
Botany.....	9 00
Port Elgin yps.....	15 73
Dun's Church.....	4 00
Tor. St James Sq.....	7 00
Niagara.....	30 00
Oshawa Falls.....	10 00
St Spring ss & yps.....	3 37
Toronto, West.....	60 00
London, West.....	12 00
Toronto, Bonar.....	10 00
London Ist.....	17 53

\$4,199 18

Perth, St And.....	103 00
Gorrie.....	6 06
Mosa.....	18 25
Unionville.....	4 00
Ospringe.....	1 00
A Frie id, Greenbank.....	5 00
C Blair, Puslinoh.....	50
Hfx, Fort Massey o.o.....	20 00
Newbury.....	5 00
Winnipeg, Knox ss.....	50 00
Dunedin.....	3 00
Hamilton, St Paul's.....	21 43
Peterbo'gh, St Paul's ss.....	90 00
Pleasant Point ss.....	1 14
N Mornington.....	9 00
Mont, Chalmers s s.....	18 05
Toronto, St John s.....	39 00
Winnipeg, Knox c.e.....	15 00
Woodstock, Chalmers.....	20 00
Mont, Knox Chinese services.....	11 00
Montreal, Stanley.....	56 50
North Pelham.....	2 20
Larkdale.....	10 00
Campbellville s s.....	14 00
Glengary Presbytery.....	275 00
Port, mem. Central.....	15 00
Fingal.....	10 00
Winnipeg, St Giles s s.....	13 70
Clinton, Willis.....	20 00
Craighurst.....	7 05
Clifton, N S.....	2 20
Renfrew.....	300 00
Arnprior.....	100 00
Lansdowne, etc.....	9 00
Montreal, Erskine o.o.....	18 00
Aylmer.....	4 00
Medicine Hat.....	6 50
Glenmorris.....	10 50
St Mary's, Knox.....	70 00
Port Dalhousie.....	2 20
Russelltown and C Hill.....	14 00
Innerkip.....	2 00
Sundries.....	61 70
Women's F M Soc.....	21,035 48
W. F. M. S. for Trin- dad.....	1,200 00
Glenmorris.....	36 30
St Thomas, Knox.....	25 00
Avonton.....	30 00
Deer Park.....	20 00
Ross & Cobden.....	11 00
Doon.....	2 00
Allandale o.e.....	5 00
Kirkton.....	50 00
X.....	50 00
Rippon.....	15 00
Westminster.....	7 50
Toronto, St James.....	329 60
Onocida.....	30 32
Hamilton, St Paul's.....	3 00
Niagara Falls.....	10 00
Lindsay.....	4 70
Toronto West.....	158 76
Priceville.....	15 00
Amos.....	38 05
Lucknow.....	10 55
E Oxford.....	3 00
Toronto, Bonar.....	6 00
Vankleek Hill.....	95 00
Milton.....	20 00
Picton.....	12 00
Storrington.....	12 00
Pittsburgh.....	12 00
Glenburnie.....	5 00
Sunbury o.e.....	2 00
St John's.....	8 70
W Guilimbury.....	10 00
Port Stanley s s.....	13 00
Plantagenet.....	3 00
Bolton.....	30 00
Erin s s.....	5 00
Parkdale.....	179 36
Limehouse.....	6 10
Georgetown.....	8 30
Toronto, Erskine s s.....	10 00
Hampstead.....	15 25
Frien, Callingwood.....	23 00
Lun and Pleas Valley.....	40 00
Onocida.....	50
Friend, per Rev N Lind- ssey.....	5 00

Rev J Matheson and family.....	30 00
Toronto, Westminster.....	42 00
Allandale.....	2 00
Montreal, Calvin s s.....	20 00
ss.....	40 00
Paris.....	25 00
A Friend.....	5 00
Moose Jaw.....	10 00
Toronto West ss cl 3.....	3 00
Winnipeg, St And.....	17 74
Crysler.....	8 00
Montreal, Chalmers.....	31 95
Hamilton, Wentworth.....	50 00
Montreal, St Gabriel.....	6 70
w m s14.....	4 00
s s.....	20 00
John Watt, Hamilton.....	25 00
Jewish Miss. Interest.....	454 14

AGED AND INFIRM MINISTERS' FUND.

Acknowledged.....	\$4,298 80
Toronto, Westminster.....	30 00
Beausville.....	5 00
Clinton.....	2 00
Luchino, St Andrew's.....	39 75
Athelstane.....	10 00
Castleford, &c.....	5 00
Harrison, Guthrie.....	5 00
E Nottawasaga.....	2 00
Creemore.....	2 00
Parkdale, Dunn Ave.....	20 00
Kew Beach.....	2 00
Langley.....	2 00
Fergus, Melville.....	30 00
Leeburn.....	2 00
Goderich, Union.....	1 50
Belleville, John st.....	25 00
Kemble.....	2 00
Point Edward.....	4 00
Coldsprings.....	7 00
Blyth.....	8 00
Mainsville.....	12 00
Aldboro.....	1 00
Levis.....	2 00
Banks & Gibraltar.....	2 00
Victoria, St And.....	15 00
Alma.....	1 25
Churchill.....	7 00
Woodbridge.....	7 00
W Bentinck.....	50 00
Lyn, Caintown and Mal.....	24 00
Elmvalle.....	6 00
Morris.....	2 00
Walkerton.....	15 00
Pembroke.....	25 00
Hemmingford.....	17 00
Montreal, Crescent.....	50 00
North Easthope.....	3 00
S Kinloss.....	5 00
Mayfield.....	8 00
Cannington.....	6 00
W Brant.....	2 00
Lakeport.....	1 00
Stouffville.....	2 30
Kintore.....	5 00
Regina.....	10 00
Seaforth Ist.....	4 47
Hastings.....	5 00
English Settlement.....	3 00
Clifford.....	8 00
Brandon.....	12 00
Claude.....	11 00
Mont, St Mark's.....	5 00
Kingston, St And.....	27 00
E Hawkesbury.....	2 00
Laskay and W King.....	3 00
Ospringe.....	2 00
Friend, Greenbank.....	2 59
Dunedin.....	1 00
Fingal.....	20 00
North Pelham.....	3 00
St Mary's, Knox.....	19 00
Deer Park.....	5 00
Ross and Cobden.....	3 00
Essa Burn.....	2 00
Toronto, St James Sq.....	1 60
Toronto West.....	15 00
Priceville.....	2 00
Lucknow.....	3 00
St John's.....	3 00
W Guilimbury, 2nd.....	2 00
Erin.....	7 00
Weston.....	4 00

\$51,093 49

WIDOWS AND ORPHANS FUND.

Acknowledged.....	\$2,914 57
Toronto, Westminster.....	30 00
Beausville.....	5 00
Clinton.....	2 00
Lachino, St Andrew's.....	39 75
Athelstane.....	10 00
Castleford, &c.....	5 00
Harrison, Guthrie.....	5 00
E Nottawasaga.....	2 00
Creemore.....	2 00
Parkdale, Dunn Ave.....	20 00
Kew Beach.....	2 00
Langley.....	2 00
Fergus, Melville.....	30 00
Leeburn.....	2 00
Goderich, Union.....	1 50
Belleville, John st.....	25 00
Kemble.....	2 00
Point Edward.....	4 00
Coldsprings.....	7 00
Blyth.....	8 00
Mainsville.....	12 00
Aldboro.....	1 00
Levis.....	2 00
Banks & Gibraltar.....	2 00
Victoria, St Andrew's.....	15 00
Alma.....	1 25
Churchill.....	7 00
Woodbridge.....	7 00
W Bentinck.....	50 00
Lyn, Caintown and Mal.....	24 00
Elmvalle.....	6 00
Morris.....	2 00
Walkerton.....	15 00
Pembroke.....	25 00
Hemmingford.....	17 00
Montreal, Crescent.....	50 00
North Easthope.....	3 00
S Kinloss.....	5 00
Mayfield.....	8 00
Cannington.....	6 00
W Brant.....	2 00
Lakeport.....	1 00
Stouffville.....	2 30
Kintore.....	5 00
Regina.....	10 00
Seaforth Ist.....	4 47
Hastings.....	5 00
English Settlement.....	3 00
Clifford.....	8 00
Brandon.....	12 00
Claude.....	11 00
Mont, St Mark's.....	5 00
Kingston, St And.....	27 00
E Hawkesbury.....	2 00
Laskay and W King.....	3 00
Ospringe.....	2 00
Friend, Greenbank.....	2 59
Dunedin.....	1 00
Fingal.....	20 00
North Pelham.....	3 00
St Mary's, Knox.....	19 00
Deer Park.....	5 00
Ross and Cobden.....	3 00
Essa Burn.....	2 00
Toronto, St James Sq.....	1 60
Toronto West.....	15 00
Priceville.....	2 00
Lucknow.....	3 00
St John's.....	3 00
W Guilimbury, 2nd.....	2 00
Erin.....	7 00
Weston.....	4 00

Mosa.....	4 22
Port Coulongo.....	8 63
Ospringe.....	2 00
Friend, Greenbank.....	2 50
Thankoffer's, Aultsville.....	10 00
Dunedin.....	1 00
North Pelham.....	3 00
Toronto, mem. Central.....	5 00
Fingal.....	40 00
Renfrew.....	32 00
Arnprior.....	10 00
St Mary's, Knox.....	3 00
Port Dalhousie.....	2 00
Sutton, &c.....	5 00
Russelltown & Co'y Hill.....	8 00
Innerkip.....	1 50
Deer Park.....	10 00
Ross & Cobden.....	2 00
Doon.....	4 00
Essa, Burns.....	2 00
Bridge End, Bethel, c.e.....	7 35
Kippen.....	5 00
Toronto, St James Sq.....	17 50
Toronto, West.....	20 00
Priceville.....	4 00
Amos.....	6 05
Lucknow.....	4 00
Toronto, Bonar.....	5 00
Vankleek Hill.....	23 00
Picton.....	9 00
St Johns.....	3 00
W Guilimbury, Second.....	3 00
Erin.....	6 00
Weston.....	6 00
Eganville & Scotch B.....	3 00
Darlington, Friend.....	38 00
Camden & Newbury.....	10 00
Belmont.....	4 00
Interest.....	12 00
Montreal, Calvin s s.....	5 00
Moosejaw.....	5 00
McGregor.....	4 00
Montreal, Chalmers s s.....	5 00
Hamilton, Wentworth.....	10 00

\$5,658 33

Ministers' Rates.

Dr Caven.....	\$9 00
S M Whaley.....	2 50
J Mowat.....	6 00
J Mackie.....	8 25
J C Tibb.....	5 05
F M Dewey.....	8 03
H Currie.....	10 00
R Pogue.....	4 00
E A Henry.....	2 00
J M Crombie.....	5 25
T D McCulloch.....	2 00
D G Cameron.....	4 00
W Lochard.....	2 75
S Acheson.....	0 05
J A F Sutherland.....	5 15
G Whillans.....	4 60
W A Wylie.....	4 10
G Cuthbertson.....	3 50
Dr King.....	12 50
Dr Campbell.....	8 00
A Grant.....	12 00
P Wright.....	6 25
J A Brown.....	5 10
J F McLaren.....	3 75
R P Mackay.....	5 00
W W Peck.....	2 00
D McRae.....	12 50
J Lang.....	3 00
W B Ross.....	5 00
J C Smith.....	39 57
A Y Hartley.....	15 00
D Mitchell.....	20 18

ASSEMBLY FUND.

Acknowledged.....	1,854 75
Toronto, Westminster.....	25 00
Pickering, St John's.....	3 00
Athelstane.....	6 00
Castleford.....	3 00
Harrison, Guthrie.....	5 00
E Nottawasaga.....	3 00
Creemore.....	3 00
Parkdale, Dunn Ave.....	25 00
Southampton.....	4 40
Centre Bruce.....	3 25
Kew Beach.....	1 00

Musquodoboit Harbor. 20 00	Int Geo G Sanderson. 75 00	Int. Coburg Road ch. 82 50	Ottawa, St Paul's. 45 00
Eureka. 15 00	W H Blanchard. 50 00	Antigonish, St James. 5 00	Cannington. 4 00
New Glasgow, James. 120 00	Mira C B. 12 00	<i>Ministers' Rates.</i>	
Tatamagouche, ad'l. 1 00	Oxford. 15 00	Acknowledged. \$824 92	N Brant. 4 00
Kentville. 24 00	Charlottetown, St Jas. 15 00	D McDonald. 3 75	Holstein. 10 00
Purwash. 35 00	Strath Lorne. 10 00	J Valentine. 71 81	Lakeport. 1 00
Halifax, St Matthew's. 275 00	New Dublin. 5 00	J A Greenlees. 4 00	Tottenham. 1 75
Bedford, Waverly, &c. 20 00	Int Prof Lanos. 60 00	T Fowler. 27 00	Elsinore. 3 40
Halifax, St John's. 75 00	Pictou, Knox. 16 50	G Bruce, D D. 6 00	Stouffville. 5 75
River John, Salem. 24 78	Barney's River. 4 02	J K Dugan. 4 00	Est Wm McKenzie, E
New Glasgow, P E I. 5 00	Charlton, St Johns. 10 00	R C Quinlan. 4 00	Nissouri. 300 00
"Gregor Bequest" P E I. 50 00	Rev D McMillan. 160 0	J Robertson. 3 00	Kintore. 1 00
Fredericton, St Paul's. 135 0	Rev D McMillan. 7 00	J W Crawford. 4 00	Goldsmith's s. 2 00
Scotch Settlement. 22 50	Truro, St Paul's. 30 00	J R Munro. 5 00	Alex M Gilchrist. 4 00
S Gut & Enslightown. 25 00	Rev E A McCurly. 10 00	E W Murray. 3 75	Regina. 5 00
Harcourt & Mill Bra'n'h. 26 00	Brookfield, N Glasgow &c. 19 35	J A McGlashen. 13 33	Seaford Ist. 9 12
Rev E A McCurly. 10 00	Harvey & Acton. 7 37	Wm Dawson. 4 00	Regina Industrial Sch. 4 00
Brookfield, N Glasgow &c. 19 35	Halifax, Chalmers. 110 00	J M Sutherland. 3 50	Hastings. 3 62
Harvey & Acton. 7 37	St John, Calvin. 25 00	M Robinson. 5 00	Clifford. 25 00
Halifax, Chalmers. 110 00	Shubenacadie. 36 40	A Gardiner. 4 00	Brandon. 30 00
St John, Calvin. 25 00	Truro, First. 109 00	J A Forbes. 4 50	Rev J N Guthrie. 3 00
Shubenacadie. 36 40	St John, St Andrew's. 142 00	J F Forbes. 4 50	Claude. 10 00
Truro, First. 109 00	Kempt & Walton. 10 00	D McGregor. 4 00	Tor. Colledge St s s. 10 00
St John, St Andrew's. 142 00	Yarmouth. 48 00	Jas Falconer. 4 00	" Junction. 5 00
Kempt & Walton. 10 00	Springside. 23 86	W T Bruce. 4 00	" ss. 5 00
Yarmouth. 48 00	Maitland. 110 00	J A McLean. 3 50	" Bloor St s s. 30 00
Springside. 23 86	Mira, C B. 35 00	D S Fraser. 3 75	E Hawkesbury. 1 00
Aknowledged. \$923 81	Amherst, ad'l. 1 00	A Stirling. 4 00	Laskay & W King. 3 00
Int E F Hart. 60 00	Wentworth. 5 50	Rev E D Millar. 5 00	Unionville. 4 00
Waterville & Lakeville. 1 00	Sunny Brae & St Paul's. 31 00	H B McKay. 5 00	Friend, Greenbank. 10 00
Mira, C B. 35 00	St Peter's, ad'l. 15 00	Geo Millar. 3 50	Chas. Blair. 5 00
Amherst, ad'l. 1 00	West Cape & Campbell. 20 00	A Burr w's, D D. 12 00	Dunedin. 2 47
Wentworth. 5 50	Charlottetown, Zion. 40 00	D Macrae, D D. 16 00	" ss. 4 00
Sunny Brae & St Paul's. 31 00	Charlottetown, St Jas'. 85 20	M McLeod. 3 50	Peterboro, St Paul's s s. 20 00
St Peter's, ad'l. 15 00	Cove Head & B Ft Road. 15 00	A D McKinnon. 3 00	Pleasant Point s s. 1 13
West Cape & Campbell. 20 00	Chatham, St Johns. 25 00	A Ross. 4 00	Mont. Stanley St. 16 00
Charlottetown, Zion. 40 00	Sydney Mines. 45 00	Missionaries rates paid. 40 00	North Pelham. 5 00
Charlottetown, St Jas'. 85 20	Blue Mountain. 30 00	By F M Fund. 40 00	Leaskdale. 5 00
Cove Head & B Ft Road. 15 00	Strath Lorne. 30 00	W W Rennie. 4 00	Tor. Mem Central. 10 00
Chatham, St Johns. 25 00	New Dublin. 10 00	Geo A Leck. 3 75	Fingal. 10 00
Sydney Mines. 45 00	Barneys River. 3 45	J Murray. 4 50	Craighurst. 7 00
Blue Mountain. 30 00	Sheet Harbor. 15 50	Total. \$4,190 28	Renfrew. 60 00
Strath Lorne. 30 00	New Glasgow, St And's. 40 00	Rec'd by Rev. Robt. H. Warden, D. D. Presbyterian Office, Montreal, to April 30, 1896.	Arnrior. 100 00
New Dublin. 10 00	Halifax, Grove. 25 00	FRENCH EVANGELIZATION.	St Mary's, Knox. 5 00
Barneys River. 3 45	Truro, St Paul's. 55 00	Acknowledged. \$16,831 12	Russelltown & C Hill. 10 00
Sheet Harbor. 15 50	Yarmouth, ad'l. 2 00	Toronto, Westminster. 60 00	Deer Park. 10 00
New Glasgow, St And's. 40 00	Halifax, Park St. 125 00	Clinton. 3 00	Essa, Bura's. 3 00
Halifax, Grove. 25 00	Antigonish, St James'. 70 00	Athelstane. 20 00	Dunn's. 2 00
Truro, St Paul's. 55 00	Dundas, P E I. 25 00	Castleford, &c. 10 00	Tor. St James Sq. 2 50
Yarmouth, ad'l. 2 00	St John, St David's. 172 00	Harriston, Guthrie. 10 00	Cramlin c c. 4 00
Halifax, Park St. 125 00	Halifax, St Andrew's. 150 00	E Nottawasaga. 5 00	London, St And s s. 10 00
Antigonish, St James'. 70 00	Margaree Harbor. 20 00	Creemore. 2 00	Simcoe, St Paul's b m d. 4 00
Dundas, P E I. 25 00	Woodstock. 30 00	Parkdale, Dunn Ave. 30 00	Bar River. 2 00
St John, St David's. 172 00	Florenceville. 22 00	Morris. 1 00	G C Painswick. 1 00
Halifax, St Andrew's. 150 00	Pasirnico. 20 00	Kew Beach. 4 00	Mosa, Burn's. 11 00
Margaree Harbor. 20 00	Cove Head, ad'l. 6 00	Langley, s s. 3 79	Mrs D McCowan. 5 00
Woodstock. 30 00	Int H M Fund. 100 00	Fergus, Melville. 50 00	Mont St John's. 16 00
Florenceville. 22 00	COLLEGE FUND.	Belleve, H M Box. 4 00	Laprairie. 10 00
Pasirnico. 20 00	Acknowledged. \$72 74	Rosemount. 15 00	Mont. St Marks s s. 10 00
Cove Head, ad'l. 6 00	Rev H Dickie. 50 00	Kemble. 3 00	Mont. Chalmers s s. 18 00
Int H M Fund. 100 00	Coltation at close of Col. 52 30	Coldsprings. 18 00	Brandon Hills c c. 5 00
— \$9,270 92	Total. \$175 04	Blyth. 33 32	Nat Bible Soc Scot'ld. 234 05
COLLEGE FUND.	MANITOBA COLLEGE FUND.	Aldboro. 10 00	Nepean. 10 00
Acknowledged. \$9,003 24	Acknowledged. \$202 95	Wentworth. 4 00	Ham, Central. 100 00
Dr Gordon, Kent. 94 00	St John, St David's. 20 00	St Peter's, Bay, P E I. 5 00	Int. Ham, Wentworth. 20 00
Dr Currie, Kent. 94 00	Wallace, St Matthews. 6 00	Int A McIntosh. 10 00	Tor. St James Sq. 2 50
Prof Falconer, Kent. 94 00	Clifton. 4 55	LaHavo. 4 00	Cramlin c c. 4 00
Waterville & Lakeville. 7 00	Cavendish and S Bridge. 3 25	St John, St David's. 20 00	London, St And s s. 10 00
Nabou. 15 00	St John, St Stephens. 4 00	Wallace, St Matthews. 6 00	Simcoe, St Paul's b m d. 4 00
St Peter's, Bay, PEI. 10 00	Int, J A G Campbell. 68 40	Bellevue, John St. 15 00	Bar River. 2 00
Linden. 5 00	East River. 5 00	Rosemount. 15 00	G C Painswick. 1 00
Carleton &c. 5 16	Kentville. 5 00	Kemble. 3 00	Mosa, Burn's. 11 00
Dis Bank of B N A. 150 86	Thank Offering. 4 00	Coldsprings. 18 00	Mrs D McCowan. 5 00
LaHavo. 12 00	River John, Salem. 2 00	Blyth. 33 32	Mont St John's. 16 00
St John, St David's. 60 00	Int, F J Gorbell. 54 60	Aldboro. 10 00	Laprairie. 10 00
Wallace, St Matt. 8 00	Mrs H Barnhill. 24 75	Hanks & Gibraltar. 1 00	Mont. St Marks s s. 10 00
Cavendish & S Bridge. 10 00	South Gut and Eng'n. 8 00	Victoria, St And. 15 00	Mont. Chalmers s s. 18 00
St John, St Stephen. 50 00	Mrs Dr McCulloch. 5 00	A Cameron. 15 00	Brandon Hills c c. 5 00
West, per Dr Warden. 2 00	Brookfield, N G., etc. 5 00	Churchill. 15 00	Nat Bible Soc Scot'ld. 234 05
Int Mrs E Grant. 90 00	Int, P McSweeney. 45 00	Woodbridge. 5 00	Nepean. 10 00
Kentville. 15 00	Musquod'ob't Harbor. 3 00	Wentworth. 4 00	Ham, Central. 100 00
Princeton, P E I. 13 35	St John, St And. 20 00	St Peter's, Bay, P E I. 5 00	Int. Ham, Wentworth. 20 00
Int D E & W Horne. 70 00	Tabusintao and B Ch. 3 81	Langley, s s. 3 79	Tor. St James Sq. 2 50
Shemogue & Port Elgin. 7 00	Maitland. 4 61	Fergus, Melville. 50 00	Cramlin c c. 4 00
River John, Salem. 25 00	Mira. 5 00	Belleve, H M Box. 4 00	London, St And s s. 10 00
Tabusintao & B Ch. 6 89	Oxford. 1 00	Rosemount. 15 00	Simcoe, St Paul's b m d. 4 00
New Glasgow, P E I. 1 00	Richibucto. 5 00	Kemble. 3 00	Bar River. 2 00
Truro, Prince St. 76 81	New Dublin. 1 00	Coldsprings. 18 00	G C Painswick. 1 00
Shediac. 7 00	Strathalbin. 3 75	Blyth. 33 32	Mosa, Burn's. 11 00
South Gut & Eng'ht'n. 12 00	Truro, St Paul's. 5 00	Aldboro. 10 00	Mrs D McCowan. 5 00
Whycocomagh. 18 25	Int, W S Rogers. 25 20	Hanks & Gibraltar. 1 00	Mont St John's. 16 00
Richm'd Bay & W Lt 11 5 00	— \$10,808 37	Victoria, St And. 15 00	Laprairie. 10 00
Brookfield, N Glas &c. 2 00	BURSARY FUND.	Stonewall. 5 00	Mont. St Marks s s. 10 00
Truro, St Paul's. 5 00	Acknowledged. \$1,181 41	Lachute Ist. 33 33	Mont. Chalmers s s. 18 00
St John, St And. 60 00	Int E S Williams. 21 00	Stonewall. 5 00	Brandon Hills c c. 5 00
Int, W S Rogers. 25 20	Ilax, Park St. 10 00	aledon, St And. 2 00	Nat Bible Soc Scot'ld. 234 05
— \$1,181 41	Div Peoples B of Hx. 3 60	Lyn. Caintown & Mail. 50 80	Nepean. 10 00
COLLEGE LIBRARY FUND.	Antigonish, St James. 5 00	Elmural. 15 50	Ham, Central. 100 00
Acknowledged. \$72 74	— \$1,181 41	Wroming. 6 50	Int. Ham, Wentworth. 20 00
Rev H Dickie. 50 00	COLLEGE FUND.	Walkerton. 15 00	Tor. St James Sq. 2 50
Coltation at close of Col. 52 30	Acknowledged. \$175 04	Chicoutimi. 6 00	Cramlin c c. 4 00
Total. \$175 04	AGRD MINISTERS' FUND	Pembroke. 17 00	London, St And s s. 10 00
MANITOBA COLLEGE FUND.	Int. and Contributions.	Allenford. 7 00	Simcoe, St Paul's b m d. 4 00
Acknowledged. \$202 95	Acknowledged. \$2,610 90	Exeter. 18 50	Bar River. 2 00
St John, St David's. 20 00	St Peter's, Bay, P E I. 5 00	Tor. Ch of Covenant. 5 00	G C Painswick. 1 00
Mira C B. 10 00	Int A McIntosh. 10 00	Mayfield. 10 00	Mosa, Burn's. 11 00
Antigonish, St James'. 70 00	LaHavo. 4 00	— \$2,610 90	Mrs D McCowan. 5 00
Dundas, P E I. 25 00	St John, St David's. 20 00	— \$2,610 90	Mont St John's. 16 00
St John, St David's. 172 00	Wallace, St Matthews. 6 00	— \$2,610 90	Laprairie. 10 00
Halifax, St Andrew's. 150 00	Clifton. 4 55	— \$2,610 90	Mont. St Marks s s. 10 00
Margaree Harbor. 20 00	Cavendish and S Bridge. 3 25	— \$2,610 90	Mont. Chalmers s s. 18 00
Woodstock. 30 00	St John, St Stephens. 4 00	— \$2,610 90	Brandon Hills c c. 5 00
Florenceville. 22 00	Int, J A G Campbell. 68 40	— \$2,610 90	Nat Bible Soc Scot'ld. 234 05
Pasirnico. 20 00	East River. 5 00	— \$2,610 90	Nepean. 10 00
Cove Head, ad'l. 6 00	Kentville. 5 00	— \$2,610 90	Ham, Central. 100 00
Int H M Fund. 100 00	Thank Offering. 4 00	— \$2,610 90	Int. Ham, Wentworth. 20 00
— \$9,270 92	River John, Salem. 2 00	— \$2,610 90	Tor. St James Sq. 2 50
COLLEGE FUND.	Int, F J Gorbell. 54 60	— \$2,610 90	Cramlin c c. 4 00
Acknowledged. \$9,003 24	Mrs H Barnhill. 24 75	— \$2,610 90	London, St And s s. 10 00
Dr Gordon, Kent. 94 00	South Gut and Eng'n. 8 00	— \$2,610 90	Simcoe, St Paul's b m d. 4 00
Dr Currie, Kent. 94 00	Mrs Dr McCulloch. 5 00	— \$2,610 90	Bar River. 2 00
Prof Falconer, Kent. 94 00	Brookfield, N G., etc. 5 00	— \$2,610 90	G C Painswick. 1 00
Waterville & Lakeville. 7 00	Int, P McSweeney. 45 00	— \$2,610 90	Mosa, Burn's. 11 00
Nabou. 15 00	Musquod'ob't Harbor. 3 00	— \$2,610 90	Mrs D McCowan. 5 00
St Peter's, Bay, PEI. 10 00	St John, St And. 20 00	— \$2,610 90	Mont St John's. 16 00
Linden. 5 00	Tabusintao and B Ch. 3 81	— \$2,610 90	Laprairie. 10 00
Carleton &c. 5 16	Maitland. 4 61	— \$2,610 90	Mont. St Marks s s. 10 00
Dis Bank of B N A. 150 86	Mira. 5 00	— \$2,610 90	Mont. Chalmers s s. 18 00
LaHavo. 12 00	Oxford. 1 00	— \$2,610 90	Brandon Hills c c. 5 00
St John, St David's. 60 00	Richibucto. 5 00	— \$2,610 90	Nat Bible Soc Scot'ld. 234 05
Wallace, St Matt. 8 00	New Dublin. 1 00	— \$2,610 90	Nepean. 10 00
Cavendish & S Bridge. 10 00	Strathalbin. 3 75	— \$2,610 90	Ham, Central. 100 00
St John, St Stephen. 50 00	Truro, St Paul's. 5 00	— \$2,610 90	Int. Ham, Wentworth. 20 00
West, per Dr Warden. 2 00	Int, W S Rogers. 25 20	— \$2,610 90	Tor. St James Sq. 2 50
Int Mrs E Grant. 90 00	— \$10,808 37	— \$2,610 90	Cramlin c c. 4 00
Kentville. 15 00	BURSARY FUND.	— \$2,610 90	London, St And s s. 10 00
Princeton, P E I. 13 35	Acknowledged. \$1,181 41	— \$2,610 90	Simcoe, St Paul's b m d. 4 00
Int D E & W Horne. 70 00	Int E S Williams. 21 00	— \$2,610 90	Bar River. .

Ship Harbour	3 10
Wallace, St Matt	12 00
Clifton, N.S.	9 10
Cavendish, &c	5 00
St John, St Stephens	15 00
Summerside, P.E.I.	10 00
Kentville	5 00
River John, Salem	25 60
New Glasgow, P.E.I.	3 75
Rev A E McCurdy	10 00

POINTE AUX TREMBLES SCHOOLS.

Acknowledged	\$7,972 51
Rosemount	3 00
Lindsay s s	25 00
Molesworth s s	16 00
Toronto, Bloor St s s	5 00
Friend, Greenbank	10 00
Winnipeg, Knox s s	50 00
Peterboro, St Paul's s s	50 00
Toronto, mem. Central	5 00
Renfrew, St Andrew's	25 00
Baltimore s s	10 00
Sydenham, Union s s	5 00
10th Line	5 00
New Westminster, St Andrew's s s	12 50
Georgetown, Que. s s	50 00
Alanson Trask, Sara'g'a	25 00
Friend	5 00
New Richmond, St A s s	7 00
Kingston, Cooke's s s	50 00
London, St Andrew's s s	25 00
Montreal, Italian Miss.	4 00
Brule w m s	20 00
" s s	2 00
Paris s s	53 00
A Brown, Hulls Prairie	4 00
Port Hope, Mill St s s	10 00
Toronto, Cooke's s s	25 00
Sherbrooke, St s s	34 63
Mont. Erskine lad aid.	10 00
Windsor, N.S. John's o e	25 00
Brookville, St John's s s	25 00
New Glasgow, United s s	53 00
" W Matheson's cl. s o	50 00
" bible cl	50 00
London, First s s	50 00
Mrs. Brebner, Sarnia	5 00
New Glasgow, James' s s	50 00
Montreal, Cross Miss.	30 00
" Calvin s s	50 00
" Chalmer's s s	35 00
" St Gabriel's s s	50 00
Ross & Cobden	23 50
Portage la Prairie y p s	50 00
Interest	110 00
Tuition fees, board &c	1223 61
Mont, per J Bourgeois	249 00
Killean s s	50 00
Campbellford s s	50 00

COLLIGNY COLLEGE, OTTAWA.

London, St Andrew's s s	\$62 00
Brookville, First s s	22 90
Waterloo	6 30
Lucknow	1 00
Hastowel	5 00
Dal. Mills & Cote St G.	5 00
Miami & Nelson	1 00
Harvard, Brookline	10 00
New Carlisle	2 00
Hickson & S Mt.	6 00

PRESBYTERIAN COLLEGE, MONTREAL.

Acknowledged	\$2,196 17
Castletford	8 00
Creemore	2 00
Blyth	2 00
Walkerton	10 00
Finch, St Luke's	10 00
Clude	8 00
E Hawkesbury	3 00
Gananoque	10 00
Peterborough, St Paul's	30 00
Renfrew	15 00

Cornwall, St John's	25 00
Montreal, Chalmer's	20 00
Hamilton, Wentworth	5 00
Montreal, St Gabriel's	1 00
" Italian Miss.	4 00
Napean	10 00
Ross & Cobden	7 00

Exegetical Chair, &c.

Acknowledged	\$2,005 00
Rev Dr Barclay, Mont.	30 60
W Drysdale	25 00
C J Fleet	75 00
H Cameron	25 00
C J Ogilvie	5 00
Judge Archibald	10 00
J R Lowden	25 00
Chas Bryson, Ottawa	1 00
Y L Orme	1 00

Scholarship Fund.

Acknowledged	\$575 00
D Macnish, M P P	25 00
D Morrice, Montreal	100 00
W Drysdale	25 00

Endowment Fund.

Acknowledged	\$601 00
Vankleek Hill	35 00
Galt, Knox	25 00
Martintown, Burns	54 00
W Johnston, Sherbrook	2 00
Re rof Ross, Mont.	100 00

Received by Other Treasurers.

HIGHER RELIGIOUS INSTRUCTION.

Received by Rev. T. F. Fotheringham, to 21th April.	
Simcoe	\$ 3 00
Moncton, Ont.	1 00
Beauharnois	5 00
Molesworth	2 80
Matamorasouche	2 00
N Georgetown	5 00
Russell	5 00
Charlottetown, St Jas	5 00
Woodstock, N B	2 00
Metcalfe	3 00
Bridgetown	1 00
Point Edward	2 12
Merritton	1 49
Huntingdon	5 00
Brussels	2 00
Deseronto	1 00
Tor. Ch of Covenant	5 00
Fredericton	13 72
Pt Hope, Iat.	5 00
Tor. Old St And	5 00
Newmarket	2 00
Moore Line	2 00
Athens	1 00
Kingsbury	2 00
Nepawa	3 00
Point Douglas	5 00
Cornwall, Knox	3 00
Tor. South Side	2 00
Aberarder	1 00
Camslachie	50
Rockwood	1 00
Alliston	2 00
Gladstone	1 60
Galt, Knox	10 00
Tor. College St	8 00
Tor. Erskine Ch	5 00
Mont. Crescent	10 00
Brussels, Mel.	3 00
Tor. St John's	5 00
Woodstock, Knox	5 00
Montreal, Chalmer's	10 00
Toronto, Bloor St	10 00
N Glasg'w, N.S. Un. Ch	5 00
Ross & Cobden	4 00
Teeswater, Knox	2 00
Arnprior	6 00

QUEEN'S COLLEGE, FUND.	
Rec'd by J. B. V'clver, Treas.	
Lyn, C'nt'n & M'P't'n	\$40 00
Admaston, Grace Ch	7 00
Embro, Knox	25 00
Kingston, Cooke's	15 00

MISSION TO LUMBERMEN.

Received by Rev. M. H. Scott, Hull, Convener & Treasurer.	
Acknowledged	\$117 53
Ottawa, Knox	10 00
" Erskine	5 00
" St Paul's	5 00
" St Andrew's	50 00
Arnprior, St Andrew's	10 00
Pembroke, Calvin	10 00
Bristol	4 00
Bronson & Weston	25 00
O R Booth	20 00
Friend	6 55

MINISTERS' WIDOWS AND ORPHANS FUND.

Received from 1st February, 1896, to 30th April, by Rev. Geo. Patterson, D.D., Secretary.	
Ministers' Rates.	
E J Rattee	\$15 40
A Gaudier	14 00
E D Miller	14 00

Collections and Donations.

St Matthew's, Hx.	\$12 00
South Gut and English-town	3 00
Shubenaedie	2 00
Dundas, P E I	3 00
Noel (Thanksgvg col)	1 90
Chipman	2 00
Valleyfield	5 00
Carlton, St John, N.B.	80
Bridgetown	2 79
St Peters, C B	1 00
Coldstream	3 00
W St Peters and Mt St	5 00
Strathlone	2 00
Lower Steviacke	2 00
New Mills, etc	2 00
New London & N Ken	2 00
Bridgport	2 00
Woodville	2 00
Youghall	2 00
Trenton	3 00
Caledonia	5 00
N. Gray Harbor S.	2 00
Newport	5 00
Mahone Bay	2 00
Tignish, Mont and Elm	2 00
Sydney, Fal st	2 00
Charlottetown, Zion	6 00
New Carlisle	1 00

West Bay	1 00
Glace Bay	5 60
Gabarus	1 00
Thorburn and S River	1 00
Moncton, N B	10 00
St Stephen, N B	12 02
St Peter's Bay, P E I	5 00
Cavendish & Stan Brdg	3 25
Kentville	5 00
Riv. John, Salem ch	2 00
Moira, C B	5 00

Total for year \$186.36.

MANITOBA COLLEGE.

Treasurer, Rev. Dr. King.	
Ordinary & Theological Pd.	
L-kensed	\$ 8 00
Victoria Jct.	51 00
Alexander adl.	10 00
Medicine Hat	13 00
Stonewall	10 00
McKellar and W Hall	5 00
Winnipeg, Westminster	68 75
Stephen Navin, Win.	20 00
Port Arthur	25 00
Austin, Sid. Ariz & Chin	4 00
Ida Dick, Austin	1 00
Victoria, St Paul's	5 00
Lothbridge	10 00
La Riviere	4 00
Swan Lake	7 00
Emerson	20 00
Peter Young, St And	9 00
Wm Blackwood, Win.	10 00
Alexander Davidson	25 00
Wepella	4 00
Justico Taylor	25 00
Mrs. Watt	5 00
Moose Jaw	18 00
Battleford	10 00
Rosenfeldt	4 00
Cookstown, Line & Iv.	5 00
Portage La Prairie	175 00
Winnipeg, Icelandic	10 00
La Riviere adl.	3 00
Springfield and Suth	6 00
Kon McKenzie, Win.	50 00
Rev Dr King	50 00
E F Hutchins	10 00
E R Dougwall	20 00
Ray Prof Baird	25 00
William Clark	25 00
James Stuart	25 00
Alex Bethune, Vancr.	5 00

Building Fund.

(In repayment of advance by a member of the Board.)	
I L Turner, Win, adl.	\$75 00
Wm Paterson, Tor.	25 00
Hon J Cam'on, Win 2 p'ts	25 00
Wm Leslie	25 00
D B Hanna	25 00
Charles Wilson	10 00
McArthur, Emerson	20 00
J K McDonald, Tor	50 00
Dr Gray, Winnipeg	25 00
E Stephenson, Win, 1 p't	10 00
J H McLachlan, Reg.	10 00

The Presbyterian Record.

50 cents yearly. In parcels of 5, or more, 25c.

The Children's Record.

30 cents yearly. In parcels of 5, or more, 15c.

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