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# Presbyterian Record.

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### OUR NEIGHBORS.

We have a new neighbor. The "Presbyterian Review" has reached out long and loving arm, wedded Montréal, and keeps honeymoon next door. It is a very pleasant neighbor, too. The last issue that came in before this writing almost took our breath away, so flattering was its greeting. Our poor staff scarcely knew itself. A homely pen, unskilled in courtly phrase, essays in vain a meet response. It can only copy for our neighbor, the good old formula of Gerizim, in basket and store, paper and ink, type and press, writers and readers, and all else that makes glad the heart of a newspaper.

### OURSELVES.

The "Presbyterian Record" should be in every home in our Church. It is published by the Church for itself, to help its own work. Every church member and adherent is a proprietor. There are few ways in which so much good can be done, at so small an expenditure of money and effort, as by putting the Record into every family that does not take it.

From a financial standpoint it would pay many a congregation to take the Record for each of its families. The increased giving to the church that would result from the added interest among the more careless ones, small though it might be, would, on the whole, more than pay for the cost of doing so.

But the great good that would result would be the good that this kind of Home Mission work would do among the less interested half. Here is a field of work from which the subscription plan practically ex-

cludes it, while if taken by the congregation for every family, it has open an door to a large field of usefulness. Many congregations have adopted this method.

To help in extending its circulation, the Record will be sent to the end of this year, for those who are not now taking it, for 15 cents, in parcels, together with back numbers so far as these are on hand.

The "Children's Record" should accompany the larger one to all houses where there are children, and for the same reason, to give them their share. To aid in this good work it will be sent to the end of the year, for 10 cents, in parcels, for those who do not now get it.

The S. S. Lesson Helps of our own church, issued from this office, have been kindly received. We have had some special difficulties in connection with them, which need not be here mentioned; and some other difficulties that are always more or less incident to beginnings. These difficulties we have done our best to meet, and hope to do better in future issues. Many thanks for the kindly words in regard to them.

Please read carefully the advertisement on inside back cover. Unless there are some special reasons for using "Leaflets," we would recommend that "Quarterlies" be taken for the scholars. They cost but 10 cents per year in parcels, only 4 cents more than the Leaflets.

An item in the "Home Study Quarterly" should be corrected as follows: Lesson, 29 May, by Rev. James Fleck; 5 June, by Rev. P. H. Hutcheson; 12 June, Ed.; 19 June, Rev. Geo. Whillans.

## Our Home Work.

### THE MORMONS IN CANADA.

"Preach against the Mormons" used to be a common proverb, for the charge not to give offence by preaching against everyday sins of the hearers. It seems the time has come when, in Canada, people need to be warned against Mormon emissaries and missionaries. The Presbyterian Review gives an ominous picture of the progress that they have made in our own land, especially in some country districts in Ontario.

The history of Mormonism in Utah has many a dark page of lust and treachery and blood, but so long as Utah was a territory, and was controlled by the United States Congress, polygamy and other crimes could be kept in check. A year or two since, under solemn assurances and promises that such violations of law, human and divine, were no longer allowed, Utah was admitted to the ranks of Statehood with the self-governing powers of a State.

Freed in a measure from control, their-foul system has taken on a fresh lease of life, and they are sending out missionaries in large numbers, who deceive the unknowing and unwary by their false and specious statements and promises.

Rev. S. E. Wishard, D. D., Superintendent, in Utah, of the Home Mission work of the Presbyterian Church, U. S. A., North, writes in the Church at Home and Abroad as follows:

"The Mormon Church is sending missionaries into all the States in the Union and into Canada. The number of these missionaries is estimated to be not less than 1,300, and probably more. They deny and misrepresent their doctrines as taught in Utah. They claim to be a Christian denomination doing the same work that the Christian churches are doing, only doing it better.

"They distribute their printed creed, which is utterly misleading and gives no true information concerning their doctrines. They deny the existence of polygamy, while they still teach the doctrine and practice polygamy here in Utah. They worship Adam as God. They are polytheists.

"We are constantly in receipt of letters of inquiry from all parts of the United States, east, west, north and south; also from Canada and Australia, as to the Mormon belief. Their missionaries go out as beggars, asking for the hospitality of Christian homes,

and for the use of Christian churches, and lead unwary people into their delusions.

"In view of the constant inquiries coming to us, and the general lack of information in the East concerning this blasphemous system of idolatry and filth, we have established a printing press by which we can furnish such tracts and information, at cost, as will help to break the power of this growing abomination by exposing the villainess of the Mormon system and forestalling the work of deception which is carried on so extensively."

### A LETTER FROM KLONDIKE.

A most interesting letter from the land of gold is given in the Church at Home and Abroad, by Rev. S. Hall Young, a missionary of the Presbyterian Church in the U. S. A., (north), who has been in the past doing Home Mission work in Alaska, and has gone in to Dawson City. While the bulk of the miners come from the U.S.A., it is cheering to know that we are to have help in work for their good. Our Messrs. Dickie and Grant, who are on their way to Yukon, will find in Mr. Hall a congenial spirit. But let Mr. Hall tell his own story, as written to the Home Mission secretaries of his own church:

Dawson City, N.W.T., Canada,  
December 1, 1897.

I sent you a report from Skagway, urging the speedy occupation of that important town by our Board. I hope that has been done. It is the opinion of the most experienced that Skagway is bound to be a booming town for years, being on a good harbor and near the gateway of the Yukon district.

My last report closed with our reasons for taking the Dyea trail rather than the Skagway. The event proved we were right, for we got through to Lake Bennett in less than two weeks. Had we taken the Skagway route it is doubtful if we would have got through in time to descend the river.

But the large number of rich passengers who came by the Queen, to whom speed was more than cheapness, and who bid against each other for first place, raised the price of packing from day to day to an appalling figure, catching us especially at Sheep Camp and Gong Lake, and compelling us to pay three or four times what we expected to pay for packing our goods. We did not get our goods to Dawson City for a cent less than one dollar per pound.

But we "hustled" through, packing all we were able ourselves and taking advantage of every means of saving our money. We lost

some of our groceries by the Queen--a sack of flour and our tea--escaping the heavy loss experienced by many; and two more sacks of flour were stolen on the trail--a very common occurrence.

At Dyea and Sheep Camp, finding that we had not money enough to get us through with all our outfit, we had to sell flour and other groceries, expecting to find plenty at Dawson City, brought by the Yukon steamers. It left us short of everything, especially flour. We came upon a scow belonging to Mr. Sullivan, who I hope will call upon you this winter, and tell you more than I can write you. He is going out soon. We had a partly pleasant and partly tedious trip, being caught in the ice after we reached the Polly and experiencing much discomfort and hard work and some danger. But the hardships of the Dyea trail and the river trip seemed light to me. I have undergone worse experiences in Alaska.

On arriving I set to work vigorously to find a place of worship. The winter was already upon us, and we must have a warm house. I tried for every large house in Dawson, not omitting the dance halls. I thought that we would have to build temporary quarters, late as it was and expensive as such a building would be. The crowds of boats arriving with eager passengers every day had run up prices and rents to an enormous figure. I got the promise of the use of the "Opera House" for our first service, but it was reconsidered and broken. It was on Friday, October 8, that we arrived, and we did not get our goods ashore till Saturday p.m., at Klondike City, commonly called Louse Town, two miles from Dawson. It was impossible to get a preaching place for the 10th.

The next Thursday, after trying hard every day to get a building, I found a new one-story and a half house, 25 x 30 feet, built of logs chinked with moss, the lower story one room with front and back doors and three windows, one of them boarded up for lack of glass. The upstairs was divided into six rooms, separated by rough board partitions, each 10 x 10 feet, with hall running through the centre. Each had a window frame without sash. The owner was a French saloon-keeper named Napoleon Dupres. He was planning to go out on the first ice, and wished to raise all the ready money he could. He offered me the lower room for one month for \$100, and the whole house till May 15 for \$850, in advance. He gave me only five days to decide in.

I got the \$100 at once and secured the hall

for a month, and then "hustled" for roomers. By Saturday I had rented all the rooms at \$20 per month, and secured about \$200 advance rent. Over forty men applied to me for rooms. Then on Tuesday I borrowed the balance, giving my personal note, and paid down the remaining \$750, and thus secured a place of worship till spring. Dr. McEwen signed with me one of the notes--from Mr. Fowest, our Christian gold commissioner -- \$300. The other notes, amounting to \$350, I gave myself, having already good credit with many responsible men interested in our success. The rents were good security.

We placarded the town for our first service, held October 17. I borrowed a piece of broom from the Stickine Indian, Jimmie Jackson, patched it up, and swept out the moss and sawdust. Then I got the loan of some blocks sawed for wood, borrowed some planks to lay upon them, advertised for hymn books and we had services at 11 a.m. and 7 p.m. They were quite well attended and much interest manifested, over fifty attending the evening service. The collection, partly in gold dust, was \$40. We organized a Bible class, an Endeavor Society, and a choir the next Sabbath.

Mr. Bowen, the young minister of the Church of England, has shown a most liberal spirit, and at his invitation (he having some kerosene and we having none) we have been holding our Wednesday evening prayer meeting in his church, just completed on our arrival.

The 24th of October was a red-letter day with us, for two fine men came to a decision for Christ, and have ever since been showing their faith by earnest works. Others have expressed a determination to seek until they find.

Our services continued to increase in interest and attendance. We got the loan of sixteen planed boards (no lumber could be bought), purchased forty blocks for \$35; made some tables and stools and got our house comfortably seated. Mr. Dupres had loaned us a square stove.

It cost me \$200 to fit up the church and the rooms. Some of the items were twelve joints of stove-pipe at \$1.50 apiece, two elbows at \$3 each, four ten-cent hasps at \$2 each, six roofplates at \$3.50 each, etc. Muslin for lining cost thirty-five cents per yard and tacks fifty cents a paper. This will give you some idea of Klondike prices. The last rough lumber sawed here sold at \$400 per thousand feet. Mr. Dupres procured sashes for the windows, paying an ounce of gold for each half sash.

Then we undertook to start a reading-room and book exchange and labor bureau---kept our church warmed every day and provided a place where men could sit down and read and write without going to a saloon. It was a success at once, the men bringing wood, and eagerly bringing and exchanging books and magazines. Then the miners concluded to turn over to my charge the 1500 volumes comprising their library, and were preparing to build shelves and put up the books when the fire occurred. Fortunately the books had not been brought.

All of those things kept us very busy here; but I found time to take a trip up to Bonanza and Eldorado, visited twenty families---or rather cabins---and walked twenty-five miles; one day discovered about forty professing Christians, secured the free use of a hotel room kept by Miss Mulronee, a Catholic lady who used to be a stewardess on the Alaska steamers, and thus knew me; preached there November 21, and sent Dr. McEwen up for the second service last Sabbath. It is at the mouth of Eldorado Creek fifteen miles from Dawson.

Our collections have averaged \$25 per Sabbath. Dr. McEwen has not had much practicing to do. We hope to secure an office on the front street for him, and hope his business will increase. A Catholic hospital is running here, and is full to overflowing. We hope to build one of our own next spring, perhaps in connection with the Episcopal mission.

Now comes the per contra. At five o'clock Sabbath morning, November 21, we were awakened by the light of a fire. Our cabin is over a quarter of a mile from the church. We soon found that our beloved Klondike church was all ablaze. A young Englishman visiting the room of two of our best lodgers who were both absent, stayed out too late and came in under the influence of liquor, pitched into bed with overcoat and moccasins on, lit the candle and neglected (as is supposed) to put it out, and the fire communicated itself to the bunk and partition and soon was beyond control.

The lodgers awakened by flame and smoke, barely escaped with their lives. Fourteen valuable outfits of food---more precious here than gold---were burned. Some lost even their money and watches, running out in their drawers. The church property was nearly all destroyed. We saved one table and some of the hymn books and magazines. It was the loss of \$1000 to the mission, for not a cent of the advance rent can be recovered. It was an awful blow.

So I had to go to "hustling" again. The Pioneer Association have just completed a fine hall---far the best in the town --- large and warm. The Building and Finance Committees happened to be composed of my personal friends. They brought the matter up at a meeting of the association last week and granted us the free use of the hall on Sundays till spring. Then another fire occurred last Thursday a.m., burning up a number of saloons and dance halls and the Opera House. There were a large number of benches and a piano saved, and we have the free use of these for an indefinite period.

So we had a nice comfortable service last Sabbath, with a Thanksgiving sermon in the morning, although the temperature outside was 50 degrees below zero. Mrs. Kaiser, a lady banker from Jacksonville, Ill., is our pianist. We are truly thankful for the friends the Lord has given us here. We are finding more every day. Many Christians and many others whom we hope to lead toward the way.

Now regarding our personal affairs. As I have said, we came in short of food, like so many others. Had I not received the extra \$200 at Tacoma, we could not have come in at all. Had Dr. McEwen received \$200 as well, we could have got our whole outfit in, and have been independent.

When we got here we found flour selling at from \$1.25 to \$1.50 per pound, and other things in proportion, and not to be had at all at the stores. Only sugar could be bought, but that soon ran out and so jumped up in price like the rest. Our heavy expenses ament the church we undertook to raise.

We had also to buy a cabin at \$300 --- the cheapest comfortable house we could find. We have paid for it, getting (borrowing) the money from an old friend of mine who has "struck it rich." We had engaged a fine outfit, expecting to sell almost enough of it to pay for what flour, etc., we needed out of the profits. But that outfit was burned in the "Klondike Church" fire. Had it not been for the fire, we would have been able to raise all the money we needed to buy what food we will need.

We have just secured 300 pounds of flour and 200 pounds of other food---500 pounds in all---at the comparatively cheap rate of \$1 per pound. This we ask the church to pay for. Mr. Alexander Gillis, who is going out until spring, has sold us the outfit, and agrees to take the church for it. If it can be secured in no other way, I am willing to pay for it myself---only I ask the church to loan me the money until next summer.

To meet this possible demand of the church I have signed a note and sent it to J. Thorburn Ross, of Portland, who will act as my agent. We had to have the flour or starve. I had already incurred heavy obligations in order to keep the church running, and lost the means of meeting them by the fire, which deprived us of the rents.

Now I think the church will raise the money to pay Mr. Gillis, who has sold us the goods on faith. He wishes to return in the early spring, and should have the money as soon as possible. If I am under salary next year, I hope to make this mission self-supporting. I am willing that this amount be deducted from my salary, in case it cannot be raised as a special fund for our relief.

I expect to build a good church here early in the spring, and to have it ready when the first rush of the miners occurs. A mighty army is coming and we must be ready for them. If alive and in health I have no doubt at all of my ability to raise the money within three weeks after the sluicing commences in the spring. Money is comparatively tight now, because the gold is all on the "dumps" ready for sluicing when it thaws. In fact, I have promises enough secured already from owners of rich claims to make me certain of success. And these men say they will take care of me also --- so I hope to make the mission entirely self-supporting. Over thirty Christian men --- now working on "lays"---have promised liberal subscriptions in the spring. Perhaps we can at once build a hospital also.

I have just got to the place where I can do some pastoral work. Have had no time before. Am canvassing the whole town, and will not stop until I visit every cabin. Am pulling many Christians who have been spiritually hibernating, out of their holes. Some will not come, but we will keep pulling. We had no women at all at church the first Sunday, but have gathered seven or eight good women who will faithfully attend and work.

I forgot to say that we had our most valuable package stolen from us near Lake Linderman --- after it had cost us about \$75---the package of Bibles, hymn books and stationery. I suppose the thief did not know what he was stealing, and can imagine the blueness of the atmosphere around him when he opened the box in some lonely place.

I shall write to Rev. Dr. Robertson, of Winnipeg, Manitoba, who is superintendent of Presbyterian missions for this N. W. Territory. Perhaps you would better communicate with him. I am really in his jurisdic-

tion, though the great majority of my adherents are Americans. I feel greatly encouraged in my work and happier than ever in my life before in it. I am profoundly thankful that I did not get the governorship. I hope to establish other branch missions at Hunker, Indian Creek, Stewart River, and possibly Forty Mile.

Pray for us, for we have a great work to do and an overwhelming responsibility.

P. S.---Sixty degrees below zero to-day; I stood it well.

## THE POINTE-AUX-TREMBLES SCHOOLS

By Rev. S. Rondeau, Montreal.

Education in the Province of Quebec has ever been under the control of the clergy of the Roman Catholic Church. As far as elementary education is concerned, it has been a failure. No better proof of this is needed than the fact that out of a population of 1,500,000 inhabitants, 600,000 can neither read nor write, and 700,000, or nearly one-half, cannot write. The reasons of this illiteracy are obvious. They are to be found in the inadequacy of the educational system and in the evident policy of the Roman Catholic Church to keep the bulk of the people in ignorance.

It is generally acknowledged that the educational methods in vogue are behind the times; that the school-houses are inadequate, the discipline degrading, the appliances defective, the teachers underpaid, and the supervision of education a matter of mere uninteresting routine.

The aim of the teachers is to prepare their pupils for church membership rather than for enlightened citizenship. Consequently, the catechism and the "Devoir du Chretien" are text books in all elementary schools. Out of these, the pupils are taught and prepared for confirmation and the first communion. These sacraments are the goal ever kept in view by parents, teachers, and scholars. In the pursuit of this worthy ambition, the true end of education, the training of the intellectual faculties as a preparation for the highest service, is lost sight of altogether.

When the children reach the age of twelve or fifteen and discover that after four or five years spent at school they can scarcely read or write, they become disgusted with the teacher, the school, and the school curriculum. Many of them give up all thought of further study. A large number turn to farm work for which they feel competent. Those who on reaching manhood, are crowded out from the homestead, find their way

up the Ottawa valley, where they become hewers of wood, or else they go to the brick-yards of Boston, and the cotton mills of New England, where they are content to work for their more educated masters.

Whether it is a preconceived plan of the clergy to make the acquisition of learning so nauseating to the youth of the land, that of their own accord they turn away from it, we are not prepared to affirm. But it looks very much like it.

One thing, however, is certain; the priests commend ignorance with a truer ring of sincerity than they praise knowledge. It is a popular saying with the farmers of Quebec that it is not necessary to know how to read, in order to hold the handles of a plough. This has become a proverb, and it is often quoted under the authority of the parish priest.

There is another saying which is no less popular. It is one of the beatitudes: "Blessed are the poor in spirit; for their's is the kingdom of heaven." This also has been caught from the pulpit. These sayings show which the wind blows; away from the tree of knowledge.

This also is obvious; if the clergy were at all anxious to secure the education of the masses, they could easily achieve it. They have ample authority. They do not lack means. They need but say the word, and it shall be done. But they have always stemmed the rising tide of popular reaction in favor of the more general education of the people.

The bishops, in the Council of Public Instruction, have voted down motions looking to the improvement of elementary education. The unmuzzled press, limited as yet, but steadily growing, has been clamoring for changes, demanding the proper qualification of all teachers, better remuneration for teachers of country schools, uniformity of text-books and adequate school inspection, but these demands have remained unheeded.

At the last session of the Legislature, the Government, in the fulfilment of its election pledges, brought in an educational bill, which if adopted, would have brought some relief, but it was thrown out by the Legislative Council. At whose instigation? Mystery. But in the meantime, the situation remains unchanged.

Bad as is the educational system of Quebec to-day, it was far worse fifty years ago. There were then fewer schools in the rural districts. There were colleges in the most important centres, where a classical education was given, but it was not within reach of the poor. The great bulk of the country people could neither read nor write. A man who could write was a wonder, and letter-writing was generally done by the notary for the whole parish. There were few newspapers and their circulation in the country was very limited. Among such ignorant people, narrow-mindedness and religious fanaticism flourished.

Protestants felt that something should be done to dispel the religious and intellectual darkness which brooded over the province; that any boy or girl anxious to have an education, should be given an opportunity to secure it; that religious and secular instruction, going hand in hand, should be brought within the reach of the poorest youth of the land.

To accomplish this two-fold object, the Pointe-aux-Trembles schools were opened. They were founded on the broad basis of Protestant Christianity and carried on in a liberal, unsectarian spirit. They were scarcely opened, when from all parts of the Province, there flocked thereto, a number of boys and girls eager for knowledge.

They came to these schools at their own peril. Numerous were the forms of persecution which they suffered. Many were the devices of the priests to thwart this work, for they felt that if the young people should get a taste for learning, nothing could stem the tide of emancipation. Search warrants were issued, and on the strength of these, the schools were visited and pupils under age were taken away and restored to their homes.

A young man on his way to Pointe-aux-Trembles was abducted by a lady of rank, taken to the Palace of the Bishop of Montreal, and kept there for months against his will. He was at last rescued by a well-known philanthropist and returned to the Pointe-aux-Trembles schools, where he pursued his studies with zeal, and became, later on, a minister of the Gospel.

In spite of the opposition of the enemies of the truth, the educational work of

Pointe-aux-Trembles went forward. To-day these schools are known by name throughout the Province. They are held in grateful remembrance by thousands of men and women, whose eyes have been opened there, for the first time, to the light of the Gospel.

Twenty years ago, these Institutes became the property of the Presbyterian Church in Canada. The Board of French Evangelization, under whose control they were placed, has wisely entered into the spirit of their founders. It carries on the work more vigorously than ever, but in the broad, evangelical, unsectarian spirit, which presided over the foundation of these schools fifty years ago. Under a wise policy, they have become a powerful auxiliary of French-Canadian evangelization. Of all the agencies employed to spread the knowledge of the Gospel, Pointe-aux-Trembles is the most successful, the most blessed, the one above all others, owned of God to make the name of His Son known as Saviour in the Province of Quebec.

The reason of this success is doubtless due to the fact that these schools begin with the young. It is the right place and the right time to begin in order to fashion and mould character aright. It is only through the subtle influence of Christian teacher on pupil, through daily and hourly contact with young souls and in an atmosphere pervaded with the fragrance of Christian life, that the most satisfactory results can be reached. Amidst such surroundings, Roman Catholic pupils experience an unconscious change of views and of life, which they little suspect. Only when they return to their homes and their former environment, only then do they discover that they no longer belong to that world. And the change which they have undergone comes to them as a revelation.

When these pupils came to Pointe-aux-Trembles, they were sincere Roman Catholics. When they left, six months after, to return home, they vowed that they were still Roman Catholics, and that they would so remain. But when they went to church, the next Sunday, and took in the whole surroundings, they said to themselves: "Is it possible that we were once fervent worshippers at this shrine? Can it be that only six months ago we believed all this and thought

that this was worship? Then and only then, did it dawn upon them, that they were no longer Roman Catholics, and that now they were to worship only in spirit and in truth. Such is oftentimes the result of a six months' stay at Pointe-aux-Trembles.

These results are due not only to the religious, devout, and spiritual, atmosphere pervading the schools, but also to the admirable method followed in teaching religion both in the classes and from the pulpit. Their method may be described as the Historical method. The idea is first of all to get at the facts.

The Bible is used as a text-book to teach History, Religion and Morals. It is also used as a Reader for beginners. The pupils, beginning with Genesis, are taught the leading facts of Bible History. They are then made acquainted with New Testament History, Religion, and Morals. It is also acquainted with these facts as a ground-work, their logical conclusions are proceeded with.

Then comes the examination of Roman Catholic dogmas. These are compared with the teachings of the word of God. Between the teachings of the Church of Rome, the authority of human tradition, and the plain statements of Holy Scripture, the pupils have no difficulty in making a choice. The majority of them yield obedience to the Gospel, and acknowledge it as the power of God unto salvation.

Alongside of this formal teaching in the classes, an appeal is constantly made to the hearts of the pupils, by regular devotional exercises, such as family worship morning and evening, prayer meeting on Wednesday night, meeting of the Society of Christian Endeavor, morning and evening services, and Sabbath school on the Lord's day. All these services are of a devotional character. The sermons are not controversial. They are not cast in the mould of disputation. They are not polemical, and need not be, because they deal with universal truths, wide as the sphere of Christianity and deep as the yearnings of the human heart.

The Total Depravity of the human heart, the need of Salvation, the Gift of God, Salvation by Grace, Regeneration, Justification by Faith, Sanctification; by the treatment of these and kindred subjects, the pupils are taught to know their Bible, their own



hearts and the heart of God. These subjects are treated in such a devout spirit, that all the hearers, from the most restless to the least well-disposed Roman Catholic, come under the spell of these words of grace and truth, showing the listening attitude of the lad of old who said: "Speak; for thy servant heareth."

In view of these things, one does not wonder to hear that spirit of God has been brooding over these young hearts, bringing forth order out of confusion, imparting life to dead souls, and that for years, the Principal has been able to report an increasing number of conversions not to Protestantism only, which would be no wonder, but genuine conversions to Christ, which is far better.

The history of the pupils of these schools is the best evidence of their efficiency. A glance at a few typical cases, will suffice to give an idea of the scope, the character and the results of the work.

About thirty years ago two pupils of Pointe-aux-Trembles were sent as colporteurs towards the Lower Provinces. The Lord directed their footsteps out of their way, to the home of a large French-Canadian family, which they were the means of bringing to the knowledge of the truth.

A few months later, a member of this family, a boy twelve years old, came to our mission schools. He was bright, diligent, and made rapid progress. At the end of his fourth session, the missionary who had evangelized this boy's family, came to see him at the schools, and in the course of a familiar conversation, the missionary asked his young friend if he had formed any plans for the future. Yes, said the boy, I have made up my mind. I am going to be a cook. Well, said his friend, if you fall down you will not hurt yourself, because you will not fall from a great height.

This simple word, spoken half in jest, half in earnest, made deep impression on the boy's mind. It opened a wider horizon to his ambition. He said to himself: My friend is right, and I will aspire to a higher sphere of usefulness than a kitchen. He there and then resolved to prosecute his studies further. By dint of hard work and many sacrifices, he prepared himself to enter a university where he distinguished him-

self as a brilliant student and graduated with honors, carrying as a final prize, a gold medal. He then took a full theological course in one of our leading colleges and in due time, he was ordained to the holy ministry. For ten years he was engaged in successful missionary work among his fellow countrymen. To-day, he is Lecturer in French language and literature in a large Protestant University. His success and scholarship will doubtless bring him a Professorship in the near future.

Thirty-five years ago, there was a boy at Pointe-aux-Trembles who caused his teachers a great deal of uneasiness. Instead of poring over the intricacies of Syntax, he kept rummaging among the many trifles which lay scattered among his books in the deep, old-fashioned desk of that day. He was a boy inventor, always engaged in the perfecting of some mechanical contrivance. Now it was a wind-mill model, now an old watch, which he was taking to pieces, or the hull of a steamship which he fashioned with that marvellous tool which serves so well the many purposes of an ingenious boy-- a jack-knife. That boy never became a college professor. He went away with a light literary baggage, but following the natural bent of his mind, he became an inventor of agricultural implements.

During the last twenty-five years, he has secured a dozen patents, covering as many useful inventions. He has found, for one of his machines, a market throughout the country from Halifax to the Rockies. Moreover he is, on a small scale, a practical farmer, whose grain fields have won the first prize in the county. Lecturers on agriculture find no better school than his model farm, and no better teacher than this old pupil of Pointe-aux-Trembles.

Although living in an intensely Roman Catholic district, he is not ashamed of the Gospel, and his Roman Catholic neighbors, who hold him in high esteem, render thus an unconscious testimony to the power of the Gospel.

A few years ago, a Roman Catholic young man found his way to Pointe-aux-Trembles. He came from the Ottawa valley, and like many of his neighbors, he had been engaged in the lumbering camps, where he had acquired the peculiar habits of shanty men;

the tobacco habit in its two prevailing forms; the swearing habit; and many other uncouth manners of the typical shantymen. He was by no means a promising subject, and a session at the schools did not seem to greatly improve his ways.

However, he came back for a second term and his teachers noticed some improvement in his manners. This became more noticeable day by day, and before he went away, he had renounced Romanism, given up his filthy habits and become a member of the Church.

He left the schools, and for a few years nothing was heard of him. Not long since, he was discovered in a small village of Algoma, where he was working in a saw mill. He had in the meantime, married a former pupil of Pointe-aux-Trembles, and made a home for himself in that distant district.

Surrounded by French Roman Catholics, away from the ordinances of the Gospel, he had not only remained true to the faith, but he had witnessed a good confession before his fellow-countrymen. Through him, the Gospel had become known in that neighborhood, and it was found possible to establish there a mission station, which may yet prove a great blessing to that community.

Such are some of the practical results of the Pointe-aux-Trembles schools, and I would prefer to have helped such boys to a Christian education, than to have helped put a king on his throne. I would prefer to be the one who made known to these boys and girls the pearl of great price, than to have contributed the brightest jewel to the diadem of an earthly monarch. For godly influences when once set in motion, like the concentric waves from a pebble cast in the sea, grow wider and wider, and never stop until they die on the eternal shores.

Some one may ask this question: How do the former pupils feel towards their first Alma Mater? Do they show any gratitude towards the institution where they first saw the light, and to what extent?

This being a legitimate question, demands an honest answer: First, however, let the facts be plainly stated. Let it be remembered that the boys and girls who come to these schools are either Roman Catholics or the children of converts; that all of them are from families of humble means, and a

great many from the homes of poverty; that after three or four sessions at the schools, they are sent out "naked in a naked world" as it were, barely equipped to engage in the great struggle of life; that a number of them are disowned by their parents and in some cases disinherited, for having renounced their former faith. They are thrown upon their own resources. They have to fight their way to a living and gain a foothold in an environment which is never sympathetic and oftentimes hostile. It is only by long, patient toilsome years of hard work, that they succeed to win a humble place for themselves in the sunshine of life.

Such are the facts. In view of these, it can hardly be expected of the former pupils that they should give large sums to carry on the work of their beloved school. But they do better than that; they give it their hearts. They hold dear their old school, its teachers, and its many benefactors. They commend the work of their school and find new pupils for it. Having gone to Siloam, and got their eyes opened, they tell others where they also may receive sight. They extend the schools' sphere of influence. They cherish the truths they have learned at Pointe-aux-Trembles, and they make them known to their neighbors. They witness a good confession of Christ before the world, often at a financial loss to themselves. They contribute towards the support of the schools, through the ordinary channels of the local Church, of which they are members.

The Alumni Association, organized a few years ago, has already raised among its members upwards of \$2000. With this money a gymnasium has been built for the boys' school, a library has been founded, prizes have been offered for competition among the present pupils and handsome contributions have been given towards the work of French Evangelization. The Association has at present over \$400 on hand towards the erection of a gymnasium for the girls' school. In such ways as these, the former pupils show their appreciation of the benefits they have received at these mission schools. It would be unbecoming for those who give their hundreds out of their tens of thousands; to say that Pointe-aux-Trembles' former pupils are ungrateful.

It is an easy matter to give money, when

one has it. It is not so easy to bear the reproach of Christ in the midst of a hostile population, to suffer from ostracism, to be compelled to emigrate to a foreign country, to be cast off from one's home as a reprobate, to be told that you have put to shame the mother that bare you, and that you have disgraced the whole family because you have forsaken the faith of your fathers. And yet the pupils of Pointe-aux-Trembles are willing to bear with this, and with all that it entails. They do so gladly, "esteeming the reproach of Christ greater riches than the treasures in Egypt. They too "endure as seeing him who is invisible."

Such are the pupils' contributions to the work of French Evangelization, and of all who cast into the treasury of the Board, they are probably not the least.

Now it may be asked by some tender-hearted Christian, whether it would not be better to leave these French Roman Catholic boys and girls in their homes, "where ignorance is bliss," rather than take them into our schools, allow them to become converts, and then turn them out into the world to suffer persecution and be cast away from their people. Would it not save these young people a great deal of trouble?

It would undoubtedly. The same question however, might have been asked regarding Stephen and all the martyrs.

It would have saved Stephen a great many blows if he had refused to join himself to the apostles, and if he had held his peace before the Council. He might have saved his life at the last, if he had recanted. But then he might not have been vouchsafed his dying vision of the glory of God and the Son of man standing on the right hand of God. And it is more than likely that he prized this vision more than all the earthly joys which might have been his, if he had not been so rash.

If all the Pointe-aux-Trembles pupils who have suffered more or less of the world's ignominy for their new faith, were asked the tender-hearted Christian's question just propounded, their answer would be something like this: "Given all the annoyances and persecutions we have suffered, the struggle of life made doubly severe because of unfriendly surroundings, the cutting asunder of family ties, the closing of the door

to success in the forensic and political arena, given all these disabilities, we would not exchange our lot for the most glorious one, if to make the exchange we had to forsake all that we know, all that we are, and all that we shall be, "when He shall appear." "We would not go back to our former life, we would not re-enter our former narrow horizon, we would not return to the intellectual and spiritual bondage of Rome for all the prizes which the world has in its gift."

Such would be the answer of the former pupils who have remained steadfast in their profession.

At the same time should any one feel that something more ought to be done for these young people, lest their second condition should be worse than the first, the way is open for greater benevolence, at a point where it is most needed, and at a time when it would be most effective.

It would be a profitable investment to offer scholarships for competition at Pointe-aux-Trembles. With such financial help, the most promising pupils could pursue their studies in any faculty of a university. They could enter the liberal professions. They could learn profitable trades. They would thus be enabled to render enlightened service to their country and reflect greater credit on their school, on their benefactors and on themselves.

If French-Canadian Protestants are to have a voice in shaping the destinies of their native Province; if they are to permeate the higher strata of society with the leaven of the Gospel, they must qualify themselves for leadership. There is already a number of self-made men among them. But there would be more, if those who are at the foot of the ladder, were given a judicious lift to help them make a start.

In the meantime, with such appliances as are at hand, with the limited income at the disposal of the Board of French Evangelization, a noble work is being done, and there is not a boy or girl who has passed through the institution, who would not devoutly join in the prayer: God bless Pointe-aux-Trembles!



## Our Foreign Missions.

### THE NEW HEBRIDES.

Letter from Mrs. Dr. Annand.

Can we realize what it is to be in the position of Dr. and Mrs. Annand, with their Training Institution, 65 students, 22 students wives, and 8 children, a family of 95 to provide food and shelter for and to oversee generally; besides doing nearly all the teaching in the Institution. No wonder that after years of such work, getting the Institution fairly started, and moreover with insufficient funds to carry it on properly, and all in the moist heat of tropic seas; no wonder if even such an iron constitution as Dr. Annand's should show sign of wear. Yet his own letters did not mention it. Nor does Mrs. Annand, in the following, mention her own health, though there is no doubt that both were well worn when they went for a short rest, and for repairs, to Australia and New Zealand, a few months since.

But though they are silent on much that concerns themselves, we should not forget what they bear for us as our representatives doing our work. Above all let them feel that they are sustained by our prayers. Some gifts also, to help support the Institution, provided these are over and above our regular giving to the Foreign Mission Fund, would lighten their burden. To Miss Kerr, of Galt, Mrs. Annand writes from Dunedin, New Zealand:--

"We are once more enjoying the great pleasures of civilization. We left Santo on the 16th of September, a month sooner than we had intended doing, on account of my husband's health. He has been in very poor health for five months, and was getting worse. The doctors said in May that he should leave the islands at once, for a long rest and change, as his system was quite run down. I am thankful to say that he is much improved in health.

We arrived in Sydney on the 9th of October and remained there until the 8th of December, when we sailed for Melbourne.

While in Melbourne, we spent the most of our time with dear Mrs. Geddie and her youngest daughter. Mrs. Geddie, you will remember, is the widow of Dr. Geddie, the noble missionary of Aneityum, and came from Nova Scotia. Mrs. Geddie is still active and does much to help the poor in Melbourne.

We spent a night at Kew with Dr. and Mrs. Paton. They have a very pretty home

of their own, at Kew, which is one of the suburbs of Melbourne.

We were also out at Dr. Paton's, one afternoon, at the marriage of the Rev. Thomson Macmillan and Miss Annie Robertson. Mr. Macmillan is one of our missionaries on Tanna. He has been settled there a little over a year. Miss Robertson came out from Scotland to be married to him.

While we were in Melbourne the weather was very hot and trying--too much like our island weather.

We left Melbourne on the 29th December for New Zealand, and after a somewhat rough voyage, with the wind in our favor, reached here on 5th January.

We are delighted with the scenery here; I have never seen more beautiful hills and valleys. Though this is their summer weather, it is very cool, with high winds. We feel quite cold, but enjoy the bracing air, and spend most of our time out of doors. We purpose remaining a week or so at the Cold Springs.

We expect to spend about two months in New Zealand, going from the South Island to the North, and then to Sydney, leaving Sydney, all well, for the islands, early in April.

It would have done us no good to have remained in New South Wales or Victoria. We trust that by spending two months in New Zealand we may gain some strength for another term of work in our Master's service. The work and responsibility connected with the institution is very great, and we are neither of us as strong as we were some years back.

One of our missionaries, Mr. T. W. Leggatt, of Malekula, who just returned to Melbourne before we left, after being on furlough to Scotland, tried, while there, to raise funds to support a lady teacher for five years, to assist us in the Institution; but he did not succeed in getting the money, though he could have got a lady, willing and anxious to come.

I am sorry to say that our funds are again some £70 behind. The students are coming in much faster than the means. There are now sixty-five students in the Institution, twenty-two of whom are married, and there are eight children. We hear of a number more awaiting our return, to be passed for entrance. We do not like to refuse to take any who are fit and anxious to enter, trusting that our Father will provide the means for their support.

Dear friends, join your prayers with ours that these heathen may soon be won for the Master's kingdom.

## A CHINESE ALLEGORY.

By Rev. D. McGillivray, of Honan.

THE FROG, LOQUITER.

"One day, leaping after a fly on which I hoped to breakfast, I suddenly found myself fall splash into a circular hole, in which luckily for me, there was considerable water. My mother had warned me about it that very morning, but woe's me! I had forgotten her warnings, and now here I was a captive, for how could I crawl or leap up the slippery sides of this stone wall? Being confined within such a narrow round, my liberty was very much curtailed, and I soon grew tired of leaping and swimming about. I had, however, no one to think of but myself, and so my thought grew very selfish. I did not care what would happen anyone else, provided I made a fair living. I had received no education, and soon forgot all the wonderful things in the big world above, for I had no part in the world's progress.

On looking up one day I saw a piece of blue (the sky) and thought the heavens must be very small. Yet all the light I now received came from above. Besides growing very selfish I grew conceited and croaked incessantly: 'I'm the only frog in this well. I have no neighbors, and if I had, they would not be fit to associate with me in this elegant abode.'

But, alas! my croaking had attracted to the well's side some naughty boys, who began to pelt me with stones until they left me for dead. Then I thought how foolish for me to be staying down here. There is a way to escape, for a bucket used to come down to me empty and return to the top. So I conceived the happy thought of leaping into it and thus regaining my liberty, which in due time I succeeded in doing."

## CHINESE CONVERT, EXPOUNDING THE ALLEGORY.

This allegory aptly represents the present state of my countrymen without the Gospel--captive confined within a narrow dungeon. Without life, they merely exist. Without love, they are selfishly anxious only for the meat which perisheth. Without liberty, they are treading a narrow cheerless round. Without education, they imagine that their country is the Middle Kingdom, the centre of the Universe, while the fringes (foreign countries) are negligible quantities. Yet what light they have, small as it is, comes from above, and not from their earthly philosophers, who never look upward at all. They used to think that they had no neighbors worth taking into account, but

Japan, Germany, Russia, etc., drew near and did them grievous harm. Some allege they want not only to kill the frog but steal his well besides! But by the missionary's help is the only way of escape.

## NEW FIELDS IN TRINIDAD.

By Rev. Dr. Morton.

Tunapuna, February 25th, 1898.

We are now enjoying our dry season, when new districts can best be explored and forward movements entered upon.

On the 22nd instant I ran up our lately opened railway extension, about eight miles, and struck out toward the centre of the island. The road is macadamized for one mile. It then becomes a bridle road, only fit, and ultimately scarcely fit, to rid over.

The East Indian Settlement begins a mile and a half from the station and extends two and a half miles to a large cocoa estate, and is extending round that estate. This extension is sure to continue, as the land in that direction is good. In the lower part of the settlement the soil is unfortunately not very good.

At one house I found two lads baptized by me some years ago at Arouca for whom I have been searching. At another a bright young woman from Tacarigua. At a third a Tunapuna girl who has lately been married to a young man who owns land here. Indeed the great majority of the people are from Tacarigua and neighborhood.

At one house, three hearty lads met us in the garden carrying little cutlasses with which they were exercising themselves, and three smaller children were playing at the house.

On the very next lot was an empty, open house, and grass grown garden, whose owner died without will or heirs. Further on sat a solitary man at his door whose wife had died a year ago, and left him to solitude and sorrow.

From house to house I walked till I reached the large estate, where I remained for the night. The next day I walked back, visiting by the way. I might have ridden, but it would not have suited the work. To walk into the houses with your bag, ask for a drink, perhaps eat the lunch you had brought, is the best way to make friends, and find willing listeners to your message; and when you set out, a man or lad carries your bag and sees you forward to the next house.

All want a school. On that point there is hearty unanimity. And although several at

first wanted the school each at his own door, there was in the end practical unanimity as to where the school should be situated, and land and some contributions in wood were offered.

These old settlers know so well who we are, and what our message means to Hinduism, that a hearty invitation to open a school and begin religious services among them, shows that Hinduism has lost its hold on them, and that they are not afraid of Christian teaching, as many of the new immigrants are.

### A HINDU SOCIAL EVENING.

By Harold M. Clark, Trinidad.

San Fernando, March 4, 1898.

Dear Record:--

One day not long since I was invited to an Indian social gathering, and spent a very pleasant evening. Many things were new and strange to me, and all things connected with it were interesting.

Socially, there is a great difference even among the East Indians who have accepted Christianity. Quite a number have exchanged in toto the Indian language, dress, manners, and style of living, for the European. Many others, though they have cordially embraced Christianity, still adhere to the language and all the manners and customs of their brethren in India. It was to a social gathering among the latter class that Dr. Grant, Mr. Fraser and myself and many of our Indian friends were invited a few days ago.

The invitation reached me about 4 p. m., and the dinner was to be at five. I never accepted an invitation more heartily, and punctually at five o'clock the Rev. Lal Bahari and myself were at the home of our kind host. He was an Indian silversmith, with his wife, several children, and a son-in-law, living with him.

As we entered, we were warmly greeted with the Indian "Salaam," and ushered through an outside room or porch, into an inner one, which served at once for parlor, dining-room, and bedroom.

As we passed through the outer porch we saw that cooking operations of a very interesting kind were being carried on, and after we were seated our hostess left us, and with her husband and friends went on with their culinary operations outside, all of which we had the pleasure of watching through the open door. We saw that quite a large company was evidently expected later on for a great deal of the Indian "roti" or johnny-cake was being prepared.

It was wonderful to see the deft fingers of both men and women as they rolled flour

and water into little cakes, flattened them out, and dropped them into hot cocconut oil to fry. Everything, though primitive, was clean and neat.

By and by Dr. Grant, who had been detained, came along, and we sat down to our repast, and enjoyed it exceedingly, while our hostess was still busy in the midst of her friends and more roti.

While sitting in the dining room I had noticed a pile of large fresh plantain leaves, about four or five feet long by eighteen inches or two feet broad lying on the floor. It was not long till I had discovered the use of these natural platters, for every minute or two a johnny-cake would be lifted steaming from the cooking pot and stowed away against the evening among the huge green plantain leaves, than which not even the finest china could have made a more beautiful or suitable covered dish.

Soon after dinner we said "Good afternoon" in Hindi to our host and hostess and left them and their friends still engaged in their pleasant task, with a promise to return later in the evening, when the Indian guests should have arrived.

About 8 o'clock we went again and found the house crowded. They had finished their supper and were settled down to the evening's entertainment. Musical instruments there were in plenty; and every face was as bright as joy could make it.

When we entered, they were singing and playing with all their hearts, voices and musical instruments as we expected,--for we had heard something about these gatherings before--they were singing Hindi hymns.

We joined in the service of song, and the hours went by with one hymn after another on one of the happiest social evenings I have ever spent. Every face beamed with joy, and before we parted the Rev. Lal Bahari led us all to the throne of Grace in prayer.

As I contrasted our social function among the Christian Indians in Trinidad with many of our social evenings among the Christians in Canada, I could not help thinking that in many ways the Indian customs are better than our own. There was a peace and a joy and a brotherly love throughout it all which is often so sadly lacking in the social products of our higher civilization.

Hymns of praise formed the conversation, hymns of praise provided the entertainment, and although we Canadians may smile with amusement at customs which are so different from our own, it seems to me that there was Another who smiled that night; He whose presence graced the marriage feast in Cana of Galilee, but it was a smile of quiet joy, blessing, and approbation.

## THE STUDENT VOLUNTEER CONVENTION.

By Rev. Norman H. Russell.

The largest auditorium in the great city of Cleveland, capable of seating upwards of 3,000 people, packed to the door at every session, and hundreds turned away.

Not an ordinary crowd--over 1,700 of them are students, the cream of our American and Canadian colleges; the platform is a galaxy of noted men: bishops, leaders of great movements, college professors, representatives of most of the Mission Boards of the continent, and nearly one hundred returned missionaries of every denomination, and from every part of the world.

This crowd is gathered together in the interests of no material project, no political movement, no aggrandisement of wealth or planning for pleasure, its object is purely spiritual--"the accomplishment of God's purpose for the heathen world."

The speeches are quiet, without pyrotechnics, there is no discussion and no applause; and yet though the sessions continue at times for three hours, and that for five successive days, an intense and growing interest, in the midst of a stillness that can at times be almost felt; holds the convention with increasing power till its close. Surely such a sight challenges attention.

The force of the meetings is not entirely, or even principally, in the personnel of the speakers, though such men as F. B. Meyers, Bishop Baldwin, Robert E. Speer, Dr. F. E. Clarke, Dr. Schauflier, Dr. Hall of Union, Ex-Gov. Beaver of Penn., Mott, Wilder, and others, take leading parts. One could feel that this meeting was the child of many prayers, and that it was inspired and led by the Holy Spirit.

The inspiration of its magnificent purpose also seemed to seize on the audience as contained in the watchword of the movement--"The Evangelization of the World in this generation." It seems almost extravagant, but as one listened to the unanimous testimony from the fields, of innumerable open doors and whitened harvest fields; as one looked into the intensity of purpose written in the faces of that army of volunteers, he felt not only that this watchword rightly understood, was according to God's plan and purpose, but that in the wonderful Providence of God it was daily being made more possible.

We must remember that this was a meeting of American and English students; the two flags met behind the platform over a map of the world and the prayer "Thy King-

dom Come," as though significant of the two main forces in the accomplishment of this purpose.

Every detail in the varied program would be worthy of notice, but only the strategic points can be mentioned.

Mr. F. B. Meyer, of London, opened the conference with what was called "a quiet hour," in which he pleaded for complete separation from sin, from everything that could in any way come between us and God, and to take Christ as sufficient to supply every need to be complete in Him. He dwelt especially on the anointing with the Holy Ghost as the sine qua non for effectual service. It was indeed a quiet and blessed hour, an hour of many decisions, and gave the cue to the whole convention.

The inadequacy of the non-Christian religions was one of the fundamental arguments for the theory of missions. One after another they were weighed in the balances as to their conceptions of God, sin, and the means of salvation, and were found wanting. In sectional meetings the claims and needs of each country were presented in short but graphic speeches by the returned missionaries, and the volume of questions poured in in connection with these was sufficient evidence of the deep interest of the hearers.

Great emphasis was laid on the qualifications needed for successful mission work; the spiritual--an assurance of being called of God, and of divine power to meet this call, a life in the likeness of Christ Jesus, and to this end the full indwelling of the Holy Spirit. But along with these the best possible intellectual equipment to assist in learning the language and in understanding and coping with the peculiar genius of the people. The consensus of opinion was that the need was for more man rather than more men.

The money problem was ably and exhaustively handled by a galaxy of speakers. Open doors, vast opportunities, but inadequate resources are the main features. The latter is not due to the poverty of the Christians of North America, who own over \$37,000,000,000, but to their selfishness in giving less than \$6,000,000 a year to the evangelization of the world. The work can be done if we had but the spirit for it.

Many suggestions were made. First, more earnest consecration of means on the part of all present, not the tenth alone, but Christ's measure of giving, to be the standard; second, an appeal to the co-combatants for help, and a pressing home of the responsibility of wealth. Many noble examples, and

some good suggestions, as to individual support of those on the field were given by several speakers.

A day was given to the pressing home of responsibilities on those not actually engaged. First, on the pastors to present the evangelization of the world as the business of the church; second, on the theological colleges to provide a suitable course of lectures on this subject in the regular curriculum; third on all young people's societies as the reserve force in this army of conquest; and fourth, on the laity in general to realise the privilege of engaging in such a work.

In the denominational and other sectional meetings several of these problems were more fully discussed. There was a general agreement that this movement, which after all, is only a movement, not an organization; which never sent out a missionary and never started a mission, but works only as the handmaid of the church, should be recognised and taken fullest advantage of by the church. The policy of the C. M. S. in sending out every qualified applicant, looking to God for the means, appealed especially to the missionaries present as the true policy for every church.

The closing hours of the convention were the most sacred. They were not given to appeals or testimonies, but to a few quiet heart searching talks, leaving the responsibility of decision and action with each individual.

One could hardly speak extravagantly of the possibilities in such a cause, of such a force as was gathered at Cleveland. Fifty-eight look forward to going to the field this year, hundreds more now in preparation will soon follow. And yet these were only representatives. The influences will go out into every section of the land, in report and prayer, stirring many others to the work.

In our Canadian train, which numbered nearly 150, the fruits of the meetings were to be seen in quiet earnest faces, prayer and Bible study, and in a readiness to respond to every proposal in the interests of the work.

This movement is of God and is being used of Him to gather out a force for the world's evangelisation. It is bound to move on until this purpose be accomplished. Can the church afford to wait? Is it time for her to sit idle and let this tide sweep on? Or shall she not rise to this noble opportunity and throwing herself into line with God's purposes, move on hand in hand with this volunteer army to the conquest of the world for Christ?

## INDIA.

By Rev. W. J. Jamieson, our missionary.

To a missionary just arrived in India, the condition of things is so different from anything in the homeland, the surroundings are so entirely foreign, that he is most likely to be confounded and confused. The sun has increased in power since reaching the Red Sea, till the glare now becomes so trying that unless very careful to keep his head covered, flushed cheeks and headache will soon add to his confusion. Everything seems to be parched and dried up. His throat, from the tobacco and pepper among the dust in most cities, has a peculiar feeling, which often causes him a distressing cough.

It will be fortunate if some old missionary or friendly military man has persuaded him to buy a good sun helmet before leaving Britain. In 1893 I saw a Y.M.C.A. Secretary land in Bombay at midday wearing a soft felt black hat, and wondering why his head felt so strangely heavy and confused. A large "Topay" and white umbrella gave him more confidence next day.

What an immense crowd--people everywhere, and in such swarms that the newcomer is overwhelmed. He notices first of all, perhaps, the slow, moderate movements and deliberate bearing of the people. In general there is no rush and hurry as is met with in our homeland. A Hindu would be surprised to find himself going at a run.

Perhaps the climate has something to do with it; but a missionary, fresh from home, is apt to call them lazy, and conclude that the inhabitants of India would rather walk than run, stand than walk, sit down than stand, lie and sleep than all else; and this feeling will be slow to leave him when he wants something done quickly.

He will be inclined to think that Babel tongues have been let loose, for they are a people of many words and much noise. Even to those who can understand one or two of the languages of India, it is most distressing to hear every person shouting with high-pitched voice, and talking to his neighbor as though he were deaf.

In travelling inland the writer always found it impossible to sleep on arriving at railway stations, for at midnight or noon there seems always to be a crowd, each one vying with his fellow in loud talking.

To describe the different kinds of dress in India would require a volume and necessitate a panoramic scene to make it intelligible.



Turbans of many kinds and colors, large and small, some looking like flower gardens spread around the head; others made by winding a colored rope-like cloth, dozens of yards long, about the head; some covering the ears, with the top of the head bare. Many wear caps so small that you would think they must be glued to the head to keep them on. Now and then a Eurasian --- half native and half European---will be seen wearing an old cast-off hat once worn by an Englishman.

"Coolies and poor villagers are mostly satisfied with a waist cloth tied around them, and in some parts of India very scanty indeed. Holy men go about in nature's garb, where permitted by the authorities, and resort to an indescribable patch of dirty cotton when compelled to clothe themselves. The majority seem to wear a low shoe on the bare foot. A man given to dress can be seen in any part of India with a sort of skirt-like coat coming down to the knee, a shorter one over that, perhaps three in all, and over the whole a very bright-colored, blue or scarlet short waistcoat. Special pains are taken by such gentlemen to show how many garments are worn, for a man is counted poor or rich according to the number of coats and the size of turban he can display.

But what do all those marks upon the foreheads of so many people mean? Men with white streaks and red lines. Curved lines and spots upon the foreheads and noses of most men and women are to be seen everywhere. They are not just like the face marks of our North-West Indians; they do not seem to be burned, but painted on. Every pious Hindu marks his forehead with the sacred sign of his own particular faith or religious views. These marks are called "Teelaka" or "Pundra."

Hinduism may be roughly classified under two main sects, Shivites and Vishnavites (and these, of course, are sub-divided). Each sect bears a different mark with different curves, according to the points at issue with the other sect. The Shivite's "Teelaka" consists of three horizontal strokes made of the white ashes of burnt substance supposed to represent the destroying forces belonging to the God Shiv. The mark of the Vishnavites is an upright one of bright red, yellow, and white coloring substances, and is supposed to represent the foot-prints of the god Vishnu.

Some hold that Shiv was produced from Brahma's forehead one day when that god was roused to fierce anger, and therefore the mark upon the foreheads of his worshippers

represents his incarnation. Other Pundits say that it represents the three eyes of Shiv, denoting his insight into future, past, and present time.

Then, again, it is held that black and white symbolize the close connection and succession of Shiv's generating and destroying principles. The marks of Vishnu seem to denote that the foot-prints of that god have great efficacy in shielding from the evil influences of sins.

Some wear Vishnu's mark like the letter u (U) curved between the eyes down upon the nose---mostly white-colored--- which represents both feet of the god. While the central mark, a red streak, is emblematical of "Lakshmee," the wife of Vishnu.

Certain it is that those who worship Shiv's wife ("Kalee" or "Durga") wear a small red spot just between the eyes. This wild goddess is the goddess of blood, in whose name the Thugs (pronounced Tugs) used to murder. I have watched an immense throng of worshippers on the great festival in her honor when nine buffaloes were slain, several goats and chickens also, all sacrificed to that bloody goddess to appease her angry passion for human beings; and every officiating priest, all of those taking any part in the "entertainment," and most of those present, wore that red star between the eyes. Pundits have acknowledged to me that those who wear that red spot are devotees to the Kalee goddess.

It is not unlikely, therefore, that the missionary fresh from home, in his enthusiasm, will be inclined to say, when he comes face to face with this throng and learns that each man carries the mark of his god in his forehead, that such a religious people who are not ashamed of their religion are surely ready for the Gospel, and waiting to receive my message. "Oh, that I could but speak and understand these tongues." It would be the misfortune of his life to be able to speak to these people on landing, without first having become acquainted with the people themselves, and learned how they think, and know in some measure how to speak to them.

What he would most generally say would be as foreign to them as their language and customs are to him, and he would most likely estrange them rather than draw them to him. Besides, his rash judgment of their religiousness would require defining to enable one well acquainted with the people to know what he meant. The people are not waiting on the shore with extended arms to clasp the Gospel message and welcome the messengers.--Pres. Col. Journal.

## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

Conducted by Rev. R. D. Fraser, Convener.

The Monthly Topics of the Plan of Study for 1898 bear the general title, "Some Books, Fields, and Men," and are so arranged as to be adapted to the various sorts of Young People's Societies. They are set down for the second weekly meeting of each month, and the Topic is treated in the Record of the month preceding, in order that Societies may have the materials for the meeting on hand well in advance.

Attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E. s. is published by the "Record" at 60 cents per 100. Less than fifty, one cent each. It is issued by arrangement with the Assembly's Committee and embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism, for each meeting throughout the year.

A Booklet containing the same matter, and, in addition, Daily Readings for the whole year, is also ready, at \$1.00 per 100. Less than fifty, one and a half cents each. Orders for the Topic Cards or Booklets should be sent to Rev. E. Scott, Y.M.C.A. Building, Montreal.

Topic for the week beginning May 8th.

#### LITERATURE.

The Scots Worthies, Howie, \$1.25. The Scottish Covenanters, Dr. James Taylor, 50c. Heroes and Heroines of the Scottish Covenanters, Dryerre, 45c. Crockett's Men of the Moss Hags.

In any good encyclopedia will be found an outline of the events of the Covenanting period.

#### POINTS FOR THE PROGRAMME.

"For conscience sake"---A paper on this Topic illustrated from Scripture and from general history.

The Covenanting struggle.

The Principles at stake.

Some of the memorable places and events.

The Heroes of the Covenant.

The Heroines of the Covenant.

What our time owes to the Covenanters.

#### A FAIR ESTIMATE.

Professor W. G. Blaikie, of Edinburgh, gives, in the Schaff-Herzog Encyclopaedia, this careful and admirably fair statement of the place and achievements of the Covenanters:

"Very different estimates have been formed of the Covenanters, according to the ecclesiastical and religious proclivities of their judges. By highchurchmen they have been denounced as coarse, fanatical, intolerant, cruel and unscrupulous; by high Presbyterians they have been extolled as men of the highest godliness, champions of liberty, holy martyrs and confessors, the saviors of their country. It is very certain that between 1580 and 1688 the friends and upholders of the Covenants embraced nearly all of the most learned, devout, and earnest ministers of the church, and many laymen in high position. The real lovers of the Gospel were Covenanters, and the revivals of earnest-religion were associated with them. The rugged character of the times, the general lack of a tolerant spirit, and the absence of suitable leaders, may have led to excesses, and caused some degeneracy in the movement in its later stages. But the stand for freedom, civil and religious, made by the Covenanters, was of the noblest character, and conferred incalculable benefit on both church and state. Had they been crushed, ecclesiastical liberty would have almost perished within the reformed churches of Europe."

#### THE COVENANTERS.

By Rev. Prof. Ballantyne.

The word "Covenanters" is applied to a party in Scotland that arose in the Reformation movement of the sixteenth and seventeenth centuries and extended itself to include practically the entire nation. The years between the Restoration of 1660 and the Revolution of 1688 are generally spoken of as the Covenanting times.

But we may not forcibly sever this section of history from the much longer one to which it stands in vital relation and from which it derives much of its meaning. The times and people that bear the honored

name received it from certain documents, called Covenants. Of these, two are given precedence over all others: the National Covenant of 1638 and the Solemn League and Covenant of 1643. It was the former that brought the name into currency, although the Scottish Reformation from its earliest period had assumed the Covenanting form and similarly had crowned the various stages of its progress.

No attempt can be made here to trace fully the course of events by which Scotland became Protestant, inviting though such a field of enquiry be, important also in its bearing upon the topic before us. It must suffice to say that under the leadership of John Knox, and in spite of the Catholic Queen Mary, who trusted to her personal charms to detach the Protestant nobility from their faith and win her people for Rome, Scotland accepted the principles of the Reformation. When the infant James VI became king in 1567, the nation was Protestant de facto, as for some years it had been de jure.

The essential principles of the Reformation were not again seriously endangered, but the church was not on that account permitted to enjoy peace. A new controversy arose as to the form of church government, and the long drawn conflict between Presbytery and Prelacy began, the story of which opens up to us the meaning of the Covenanting movement and reveals much of the secret of Scotland's greatness.

The Reformers had early felt the necessity of a definite system of Church government and the one adopted was essentially Presbyterian, though it failed to include some of the features than now distinguish Presbyterianism. Many who now favored Prelacy did so doubtless from honest but short-sighted motives, thinking that the restoration of the bishops to their ancient position in the Church and Parliament would be a bulwark against state tyranny. And even John Knox, in his anxiety to obtain possession of ecclesiastical revenues, took no strong stand against Episcopacy. He preferred Presbyterianism, but he held that Episcopacy, though not the purest nor the best, was lawful. After the death of Knox this tendency to Episcopacy was checked by Andrew Melville, and Presbyterianism thoroughly established.

The Church had now to reckon with King James, who, with the passing years, manifested a growing dislike to Calvinism and Presbyterianism, while his overweening self-conceit and confidence in his own superior

ability, added emphasis to his objections.

The cardinal doctrines of his policy were, the divine right of kings, and the divine right of bishops. The two theories supported each other. "No bishop, no king" was his famous maxim. When, therefore, the crowns of England and Scotland were united in his person in 1603, it seemed to give the needed opportunity of working out his policy and carrying into effect with the Scotch the threat made to the Puritans, "I'll make them conform, or I'll harry them out of the land." He in fact succeeded so far that Presbyterianism was overturned and Episcopacy established in Scotland by law. The people apparently accepted the innovation without any violent show of opposition, and for the next thirty years Scotland had bishops.

It was reserved for Charles I, the son and successor of James, to carry forward to extreme measures the policy of securing uniformity. In many ways Charles was a better man than his father. There was about him a dignity, a decency of manners, a general culture that the father sadly lacked. The great defect of his character was faithlessness; he made promises lavishly, but he never felt himself bound to keep them.

In his attitude to Presbyterianism he inherited the policy of his father, only with greater intensity. William Laud, Archbishop of Canterbury, was entrusted with the direction of ecclesiastical affairs, a man of narrow and extreme views, naturally rash and irritable, quick to take offence and slow to sympathize with others, whose abiding purpose was to draw the Church of England farther away from the Protestant churches of the continent and nearer Rome.

Believing that men would become religious by acting religiously, he sought above all to improve and elaborate the forms of public worship. Looking across the border at the Scottish people, he was at one with his master in the desire to have worship uniform in both kingdoms. He accompanied Charles on a visit to Scotland; the baldness of their service seems to have specially impressed him, and he at once resolved to provide for the benighted Scotch a better service book.

It must not be supposed that the Scotch were without a service book. The liturgy prepared by John Knox for the use of his congregation at Frankfurt was the authorized form of service up to this time. Reasons for the adoption of a liturgy which do not now exist were sufficient in early Reformation times, such as the ignorance of the

clergy. Probably at the date of which we write the liturgy was falling into disuse, and certainly prelacy, although established for thirty years, was daily growing more unpopular. At such an inopportune time did Charles and Laud determine to carry their plans into effect.

Accordingly, in 1638, the Book of Common Prayer, usually known as "Laud's Liturgy," was sent down. It came with a royal mandate that every congregation should immediately adopt it. Perhaps the clergy might have accepted the new book, but the people with outspoken unanimity rejected it. It was not fanaticism, as is sometimes charged, that prompted their rejection. They did not object to the reading of prayers in itself, but they objected to this prayer book because of its character---it was little better than a Romish mass book---and they objected to the manner of its introduction.

Its attempted use in the churches of Edinburgh gave the signal for the revolt of the people. In St. Giles an immense congregation had assembled, for it was known that the Dean of Edinburgh was to read the service from the new book. He had no sooner began to read than his voice was drowned in a clamor amid which such epithets could be heard as "fox," "wolf," "false Judas." Finally an old herb woman, named Jenny Geddes, hearing the bishop direct the dean to read the collect for the day, cried out, "Villain, dost thou say mass at my lug?" and threw at the dean's head the stool on which she was sitting. General confusion followed and the service was broken up. This tumult proved to be the death blow of Laud's liturgy; the whole nation joined in the outcry and the use of the book had to be suspended.

But Charles knew not as yet the temper of the people and refused to yield. Men felt that a crisis had come and that the only safety of the nation lay in a union that should be cemented by religion as well as by loyalty. They turned to the Covenants that had hitherto marked the progress of the Reformation. On the first of March, 1638, in the Church of Greyfriars, Edinburgh, the National Covenant of Scotland was spread out. All ranks crowded forward to sign it. The enthusiasm rose high; it was taken from the church to the graveyard and laid upon a flat stone. Many were in tears. Some wrote after their names "till death," and others signed in their own blood. Copies of the document were made and carried throughout Scotland, and practically the entire nation signed it.

The most vital part of this Covenant was that in which they declared by the name of God that they would continue in the profession of their religion and defend it against all errors and corruptions, that they would stand by His Majesty in support of the liberties, laws and religion of the kingdom, and that they would support one another against their enemies. From this date the name "Covenanters" is known in Scottish history.

Events now marched with rapid stride. At first the Covenanters merely objected to the use of Laud's liturgy, but soon they began to contemplate the overthrow of the whole Episcopal system. The General Assembly that met in the same year deposed the bishops and restored Presbyterianism. When Alexander Henderson, the Moderator, was about to leave the chair, he said, "We have thrown down the walls of Jericho; let him that rebuildeth beware of the curse of Hiel the Bethelite."

The overthrow was complete, but the Covenanters were forced to take another step, for Charles was determined to coerce them into submission, and had raised an army for that purpose. The Covenanters not only met force with force, but marched into England and routed the English. Then followed the meeting of the Long Parliament, the civil war and the success of the royalist troops.

At last when the Parliamentary cause seemed desperate Pym decided to appeal to Scotland. The Scotch had now commenced to dream of a Presbyterian England, and when a delegate from England appeared before the General Assembly, the only union they would hear of was religious. Accordingly, the Solemn League and Covenant was drawn up and assented to by the two nations in 1643. Thus England, by act of Parliament, became Presbyterian, but soon other causes were at work to make such legal enactments worthless.

When the Restoration took place in 1660 Scotland had again to struggle for its Presbyterian form of church government. For a quarter of a century this last phase of the bitter conflict continued. The new king, aided by a subservient Parliament, had bishops once more appointed, and acts passed that should compel uniformity.

To the demand that those ministers who had been merely appointed by the congregation and presbytery should now seek and receive recognition from the patron and bishop, nearly four hundred replied by leaving their charges and throwing themselves on the freewill offerings of the people. Many

of them still remained within the bounds of their parishes and preached, though not in the churches. So large were the crowds that resorted to these meetings, called conventicles, that they were made illegal. Nor was this all. Troopers were sent to enforce the law and to compel attendance upon the regular services. Ministers who had been thrust upon the people were in the habit of calling a roll of the congregation and handing a list of the absentees to the officer of the district. Fines were imposed for non-attendance, and soldiers quartered on the people until the fines were paid. Yet they did not rebel.

Still harsher measures followed. It became a penal offence for one of these ministers to preach anywhere. But even the cruelties of scourging to which they were subjected could not prevent the people from meeting to hear the Gospel preached by the beloved pastor of their choice. Conventicles grew in number and in size, and the wise must have seen that sooner or later the patience of the people would be exhausted.

The first outbreak, however, was quite unpremeditated. The two parties came to blows in an attempt to rescue an old man who was being ill-treated by some soldiers, and at once the country around was in a blaze of excitement. It was an undisciplined multitude who rushed to the defence of the Covenanting cause, and they were no match against the forces of the king.

Many suffered legal murder for this outbreak, among them being the young preacher, Hugh McKail, whose heroic bearing and words on the scaffold sent a thrill throughout Scotland. "Farewell, father and mother, friends and relations," he said; "farewell, the world and all delights; farewell, meat and drink; farewell, sun moon and stars; welcome God and Father; welcome sweet Jesus Christ, the Mediator of the new Covenant; welcome, blessed Spirit of grace, the God of all consolation; welcome glory; welcome eternal life; and welcome death." In the library of Knox College there is an interesting memorial of this martyr in a copy of the Confession of Faith beautifully written with his own hand.

The effect of this unsuccessful rising was to increase the severity of the persecution. The people often met in the fields, while sentinels were posted on the hills to warn them of the approach of the soldiers. The instrument now used for this iniquitous work was Graham of Claverhouse, "Bloody Claverse." His business was outlined in one of the cruellest laws ever passed, a law that

decreed confiscation of goods and death to any one who should preach at a field conventicle, a reward of 500 marks to him who should seize a preacher, and a ruinous fine to any one who should attend such a meeting. Much farther the law could scarcely go. It is not possible to describe the sufferings and barbarities that men and women endured rather than give up their religion. There is, however, in all this black record an unvarying testimony borne to the sustaining power of a simple faith in the Lord Jesus Christ.

At Drumclog Claverhouse met with the first open resistance. A company of Covenanters, surprised on the Sabbath morning as they were engaged in their simple services, hurriedly resolved to fight rather than flee, and before their determined resistance, the troopers had to retire, leaving thirty of their number dead. But their success on the field of battle was only temporary; by gross mismanagement they were defeated at Bothwell Bridge. Driven into Edinburgh, the prisoners, too many for any jail to receive them, were herded like cattle in the churchyard of Greyfriars. Some died there, others were taken out and hanged, and some 250 perished at sea as they were being transported to the Barbadoes. Such was the treatment meted out to those whose only crime was that they chose the Presbyterian form of church government rather than the Episcopalian. Relief came from the oppression only with the landing of William of Orange.

No view of the Covenanting movement can be complete without some reference to its spiritual outcome. Its documents ever display impassioned devotion to Christ and His Gospel. And when we turn from documents to lives it would be easy to bring abundant testimony of Christian character, the noblest and most beautiful, of a faith in and a love for Christ that carried these people to a sublime height of daring and enduring, the glory of which the caricatures even of Sir Walter Scott cannot destroy.

This was indeed a movement of genuine spiritual revival, the forces of which have not yet spent themselves, but are still telling on the religious life of Scotland, and of lands wherever the influence of Scotchmen is felt. The religion of those days was no fitful spasmodic thing, thriving in the excitement of conventicles, and expressing itself in incoherent rhapsodies. It was above all practical, concerning itself in all that is lovely, and pure, and of good report. It was a religion worthy of the times and of the nation.

Receipts.

For the month of Feb. by Rev. Robt. H. Warden, D.D. Agent of the Church. Address: Presbyterian Offices, Toronto.

Table of receipts for various locations including Garafraxa St. J., Pinkerton, Oakawa, etc., with amounts listed in dollars and cents.

QUEEN'S COLLEGE FUND.

Table of receipts for Queen's College Fund, listing locations like Chatham St. A., Ham Knox, etc., and amounts.

Table of receipts for locations like Barton, Allandale, Chateauguay, Beauharnois, Sarnia, Albert, Mt. Forest, Kippin, St. Thomas Knox, Alexandria, New Edinburgh, Goderich Un., Leburn, Tor. Dovercourt, Windsor Mills, etc., with amounts.

HOME MISSION FUND.

Table of receipts for Home Mission Fund, listing locations like Reported, Westminster, St. Cath. Ist., New W. minister St., Ladies assoc., Stratford St. A. K, Ashcroft, New Market, Dundas K., Tor. Cooke's, Anon K., One Interested K., Arthur, Chatham St. A., Scott, Uxbridge, Eden Mills, A woman, Mont. Victoria, Alvinston, Euphemia, Ham. Knox, Friend Port Hope, Fort Erie, Carr Lowry, Two Tenth Givers, Bullock's Cross, Appin ss, Berlin, Norval, E. C. Nisbet, Ham. Locke St., Barton, Allandale, Tor. W. minister ss, Midhurst, Minising, Edievale, Tilsonburg ss K, Russelltown etc, Chateauguay, Beauharnois, Maxwell K, Percy, Glasgow, Belhaven, U P ch £50, Per Dr Morrison, Ryleton ss, Durham ss, Mrs. W. C. Moore, Sarnia Albert, Williamsford K., Mt. Forest, Lethers ss, Moore Burns ch, Avonmore ce, Carades Cooke's, Alexandria ss, St. Thomas Knox, Alexandria, Rev R Haddow, New Edinburgh, Goderich Union, Leeburn, Hollen, Woodstock Chnl., Dunn's ch, Dover, Windsor Mills etc, Mont. Taylor ce, Tor. Cowan Avee, Cowan Ave. K., Gordonville.

KNOX COLLEGE FUND.

Table of receipts for Knox College Fund, listing locations like Reported, Westminster, St. Catharines, Forest, Tor Cooke's, Drummond Hill, Chatham St. A., Ham Knox, Appin, Norval, Ham Lock st, Barton, Allandale, Tor W. minister, Percy, Durham ss, Mt Forest, Gamebridge, St Thomas Knox, Alexandria, Goderich un, Leeburn, Tor Dovercourt, Hollen, Dover, Windsor Mills etc, Lanark, W Nottawasaga, Melbourne Gith, Tor Floor st, E Poshin Duff, Walton, Tor St Enoch's, Galt Knox, Lingwick, Laurel, Black's Corner, Glencoe, Wardsville, Nelson, Brampton, Otta Erskine, Norwood, Hyde Park, Richmond, W Guilmy 2nd, McColl's, Lakefield, London St A, Brantford Zion, Tor St Mark's, Owen Sd Div st, Ham St John's, Rosemont, Peterboro St A, Mansfield, S Kinloss, Churchill, Beeton, Guelp Chnl., Harrington, Hillsdale, Thamesford, Victoria, Glenallan, Rev E Mason, Lobo, St Cath Knox, Prof Bullantyne, Guelp Knox, Wallace, Calceburg, Simcoe, Caledonia, W Flamboro, Sarnia Albert co, Victoria, Mimosa.

Reported \$2,872 92

\$1,219 18

\$528 33

\$1314 08

MANITOBA COLLEGE FUND.

Table of receipts for Manitoba College Fund, listing locations like Reported, Westminster, St. Catharines, Tor. Cooke's, Eden Mills, Robert Swan, Ham. Knox, Appin, Ham. Locke St.

Lanark.....	3 00	Ailsa Craig ss.....	32 00	X Cornwall K.....	20 00	Limehouse.....	15 00	Flesherton.....	2 15
Tilbury co.....	4 00	Beeton.....	33 00	Clinton Wills.....	51 02	Bolgravo.....	29 00	Newcastle.....	15 00
Ottawa BankStps50	00	Guelph Chal.....	14 00	Brookville Ist.....	140 00	ss.....	3 00	Win Augustin.....	200 00
Markdaless.....	2 50	Mosla.....	20 00	Mont Erskine.....	500 00	Stirling.....	20 00	Stratford St A.....	14 00
W Nattawasoga.....	10 00	Bathurst.....	5 50	Alexander.....	2 00	Beq Jus Shaw.....	50 00	Eng Riv. iHowick	20 00
K.....	5 00	Nottawa.....	5 00	Jarvis.....	10 00	Perth St A K.....	25 00	Tor Old St A.....	608 74
Melbourne Gthm.....	17 75	E. Nottawasoga	6 00	Wolfe Island.....	4 00	Dickson.....	5 00	Tor St Paul m b K	6 02
Wardsville Yops.....	11 60	Harrington.....	40 85	Allan Morisn.....	4 00	Haliburton.....	2 00	Rev A P Leding-	
Molesworth ss.....	11 00	N Williamsburg ce	8 00	London Ist.....	337 60	Minden.....	5 50	huan.....	15 00
Hampton.....	12 00	Hillsdale.....	15 00	ss.....	80 00	Allson.....	4 20	Anon. K.....	5 00
Rev. Dr. Hamilton	12 00	John Penman K.....	10 00	Collingwood.....	28 05	Twelve Mile Loke	5 25	Tor Knox.....	269 60
Dunnsville.....	8 50	Per J Penman K.....	149 00	Friend, Nelson.....	1 00	Tor Floor St ss.....	123 00	ss.....	50 00
Tor. Bloor St.....	300 00	Mrs W M Rogor K	2 00	Monkton.....	4 00	Deer Park.....	70 00	" happy	
ycpa.....	20 00	Thamesford.....	108 00	W Bentwick.....	5 70	Glenurm.....	32 00	cleaners.....	71 00
King St.....	40 00	Victoria.....	15 00	Kemble.....	42 00	Islay ss.....	3 00	Tor Knox Duchesst	145 00
Onxow.....	10 00	Esplan.....	2 50	Stratford Knox ss	25 00	G D St Mary's K	2 00	bcl.....	5 00
E. Puslinch Duff.....	50 00	Glenallan.....	25 00	Carlingford.....	5 10	Douglas, S Bush.....	29 17	Iham Wentworth.	40 00
Walton.....	10 00	McGregor.....	22 40	Grimsbv.....	35 00	Sharbot Lake.....	7 40		
Kingston Chal.....	145 95	Boissevain.....	17 00	Alice & Petenawa	20 00	Springfield.....	2 00		\$53,453 25
Atwood.....	5 00	co.....	20 15	Beechburg ss.....	14 00	N Nissouri.....	9 00		
Tor St. Enochs.....	25 00	Douglas K.....	12 00	ce.....	12 00	Per Westminister			
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D. Stewart H pstd	20 00	Lobo.....	59 00	S Delaware.....	3 00	Wellesley.....	12 00	ARGUMENTATION FUND.	
Kippen ss.....	12 83	Miss Currie.....	5 00	Ben Alex McKay	100 00	Lymeduck.....	25 30	Reported.....	\$6353 48
Meadows etc.....	2 00	Wingham ce K.....	11 0	Billings Bridge ss	5 00	St George.....	25 00	Westminister Ist.	90 00
Win. P. Douglas	20 00	Cumduff.....	10 00	N Pelham.....	2 65	Schreiber.....	60 90	St. Cath. Ist.....	50 00
Kinnears Mills, etc	190 50	Por Credit ss.....	4 00	ce.....	5 35	W A Doig K.....	5 00	New Westminister,	
Miss Dr. Low Honan	20 00	Delta.....	10 00	Pilot Mound.....	50 00	Portsmouth.....	2 00		
J. Gowans, Tor K	94 00	Earlswood.....	20 00	North Dakota.....	3 00	Collins Bay.....	31 4	St. A. Ia.....	34 00
H St And. K.....	50 00	S Westminister.....	10 00	Riiley, Knox.....	20 00	Oakville.....	3 14	Asheroff.....	3 00
Laurel.....	10 00	Moosjawer.....	25 00	Garafraxa, Bethel	9 40	ss.....	10 19	Tor. Cooke's.....	75 00
Blacks Corners.....	10 00	Edmonton ce.....	5 60	Shawbridge.....	4 05	Elora Chal.....	60 00	Drummond Hill.....	15 00
New Lowell.....	5 00	A Friend.....	2 00	Mittle Isles.....	2 50	Alliston.....	8 50	Ghatham St.....	17 00
Sentaluta.....	3 75	Wingham ss.....	30 00	Onondaga.....	3 00	Mr. Mrs J Edwards	10 00	Avonmore.....	5 00
Beaverton.....	20 00	St Cath Knox.....	170 00	E Zorra u ss.....	10 00	N S Plympton.....	30 28	Mont. Victoria.....	1 00
Tor St. And. ss.....	20 00	ce.....	20 00	C A W. K.....	25 00	Streetsville.....	52 00	Iham. Knox.....	93 00
Tait's Cor yphus.....	15 00	in b.....	7 75	Pine River.....	8 00	Windsor.....	9 00	Ridgeburg.....	6 25
Sebrigt.....	2 00	Guelph Knox.....	120 00	Alton.....	2 91	M Pleasant.....	10 00	Tor Erie.....	7 25
Uphill.....	1 60	ss.....	3 50	Belmont.....	9 00	Sonya.....	20 00	Carp. Lowry etc	25 00
Glencoe.....	100 00	ce.....	14 00	Edinburgh.....	2 00	Strand.....	20 00	Appin.....	10 00
ce.....	100 00	mb.....	15 00	St Giles.....	136 6 4	Goulburn.....	6 00	Berlin.....	4 52
Pt. Hope, Mill St	12 00	Pincher Creek.....	9 60	St George.....	50	Friend.....	5 00	Norval.....	2 00
Wardsville.....	6 00	Colborne.....	15 00	St Bernard.....	25 7 8	Delaware.....	2 00	Iham, Luck St.....	5 00
Parklands.....	9 00	Wallacburg.....	11 00	Restabriggs.....	15s	Friend.....	1 00	Barton.....	4 30
Nelson.....	15 00	Burnham St J ce.	5 00	Burnhead.....	15s	Mont St Giles.....	20 00	Allandale.....	10 00
Brampton.....	400 00	Buckingham.....	34 00	Miss Henderson f1		ss.....	5 00	Mindhurst.....	2 00
JA Forest Nelson K	10 00	Oro Essen ch.....	12 00	Glasgow.....		Norwich.....	16 00	Minesing.....	2 00
Ottawa Erskine.....	30 00	W Vaughan Knox ce	2 00	Hillhead.....	£41 1	Chesley.....	125 90	Edenvale.....	2 00
Indianford.....	1 00	N Gower Welgtn.....	20 00	High W G.....	2	ss.....	25 00	Russellton, etc.....	9 00
Manotick and S G	28 00	Indian Lands.....	7 00	Jas Ker.....	1 10	Oshawa boys' m b	15 00	Chauteaugay.....	5 00
Norwood.....	25 00	Galtonia.....	80 00	ston.....	5 5	ce.....	10 00	Beauharnois.....	15 00
Hyde Park.....	22 75	W Flamboro.....	23 25	A.....	1	Whitby.....	56 00	Percy.....	50
Richmond.....	10 00	Friends pur West-	106 60	Kinellar.....	10s	ss.....	9 00	Rylstone, ss.....	3 00
W Guilimbury 2nd	25 00	minster C K.....	106 60	Aberdesn.....	5	Wiarton.....	10 00	Sarnia, A' rt.....	35 00
Charleston.....	16 25	Rev A MacTavish	20 00	Greyfriars.....	5	And McFarlane K	5 00	Williams rd.....	25 00
Winslow.....	8 0	Rev P. Nicol.....	1 00	East.....	3 6	Mrs J Sanderson K	5 00	Mt. Forest.....	2 00
Bracebridge.....	7 45	Mont Knox ce.....	40 60	Holborn W G.....	5	Miss C J Curtis K.	5 00	Caradox. Cooke's.	6 00
McColls.....	12 00	Westport.....	11 00	North.....	2	Tor Dovercourt	18 00	Alexandria ce.....	5 00
Sapperton.....	16 00	Victoria Ist.....	20 00	Rosemount.....	2 2	Shanks.....	5 00	St. Thomas, Knox	245 00
Cote des Neiges	23 93	Norman.....	7 00	Dyce.....	5s	Amicus.....	10 00	Alexandria.....	16 00
W. J. Lenark.....	10 00	Mistawasis.....	5 00	Old Machar.....	5	Port Albert.....	75 00	New Edinburgh.....	9 00
Chatham St A ce.	65 00	Killarney.....	20 00	Fintray.....	10s	Saltfleet.....	35 00	Hollen.....	4 00
WThson Mitchell K	500 00	Teeswater.....	112 00	Misses Arch-	10s	Binbrook.....	21 00	Woodstock, Chal.	5 00
Lakefield.....	30 00	ss.....	10 00	bald, Wool-		Alra.....	6 03	Dunn's ch.....	1 00
N. Smith.....	9 00	Puslinch Knox.....	10 90	er, North-		Windsor Mills, etc	40	Dover.....	8 00
London St And	500 90	Hamiota.....	10 00	umbld.....	10s	Monkton ss.....	1 00	Windsor Mills, etc	40
Brantford, Zion.....	871 27	Scotia.....	17 00	D'glas Mur-		Lanark.....	35 00	Markdaless.....	2 50
Tor St. Marks.....	20 00	Eden.....	5 00	rie. C. A.....		N Luther.....	15 00	W Nottawasaga	4 00
Owen Soun. Div St	124 00	Ridgetown ss.....	7 05	Edinburgh 1		Woodland.....	20 00	Hampton.....	13 00
Han. St. Johns	105 00	Turin.....	10 50	Misses Murrie	10s	Tor W'minster	205 00	Dunnsville.....	7 00
Rosemont.....	7 50	ss.....	10 00	£191 56		Lakeport.....	2 00	Tor. Bloor st.....	470 80
Inverness.....	35 00	ss.....	10 00	Boulah.....	923 33	Sarnia St A ss.....	40 00	Oxbow.....	7 00
Keene ss.....	30 00	ss.....	10 00	Dunbarton.....	40 00	K.....	10 03	E. Puslinch, Duff	18 60
ss K.....	30 00	ss.....	10 00	Port Credit.....	1 00	Smith's Hill.....	25 00	Walton.....	5 00
F. W. Fowlds, K.	10 00	ss.....	10 00	Dixie.....	2 00	ce.....	25 00	Kingston Chal.....	47 15
Osgoode Lim.....	10 00	ss.....	10 00	Mrs J. Lyn, K.....	1 50	Smith's Falls St P	150 00	Tor. St. Enoch.....	12 00
Peterboro St. A	50 00	ss.....	10 00	Wm Anderson, K	2 00	W'minster Ist K.	35 30	Meadows.....	2 00
Mont Chal ce.....	2 50	ss.....	10 00	Fergus Mel.....	111 00	Prescott.....	12 00	Win. Pt. Douglas.	2 00
Gravenhurst ss.....	5 25	ss.....	10 00	ss.....	111 00	Bothwell.....	7 00	Kinnear's Mill etc	80 63
Euinctville ss.....	4 50	ss.....	10 00	ss.....	111 00	Mont Knox ch.....	100 00	Miss Dow, Honan	10 00
Turo St. Andeck	50 00	ss.....	10 00	ss.....	111 00	Hon E H Bronson K	5 00	Laurel.....	7 00
Port Hope Ist.....	20 00	ss.....	10 00	ss.....	111 00	Ross and.....	15 00	Black's Corner.....	7 00
Mono Centre.....	2 00	ss.....	10 00	ss.....	111 00	Mont Knox ch.....	100 00	E. Gloucester.....	15 00
Peterboro St. P	400 00	ss.....	10 00	ss.....	111 00	Hon E H Bronson K	5 00	Beaverton.....	10 00
Win St. Ste K.....	100 00	ss.....	10 00	ss.....	111 00	Rossland.....	15 00	Tor. St. A ss.....	15 00
Mansefield.....	10 00	ss.....	10 00	ss.....	111 00	Pembroke.....	75 00	Glorce. A.....	75 00
S. Kinloss.....	10 00	ss.....	10 00	ss.....	111 00	Indian Head.....	24 25	Glencoe ce.....	6 00
Portneuf.....	4 50	ss.....	10 00	ss.....	111 00	Pimrose.....	9 00	Pt. Hope Mill st.	6 00
Two Friends K.....	5 00	ss.....	10 00	ss.....	111 00	Honsall.....	208 68	Wardsville.....	6 00
Billings Bridge	10 00	ss.....	10 00	ss.....	111 00	Heckaton.....	12 00	Nelson.....	2 00
Churchill.....	70 00	ss.....	10 00	ss.....	111 00	S Mountain.....	23 00	Blythwood.....	5 36
Hanover.....	22 00	ss.....	10 00	ss.....	111 00	Pleasant Valley.....	2 00		

Blytheswood co. . . . . 2 00	Brockville 1st. . . . . 95 00	Smith's Fall, St. P. . . . . 95 00	Mont Taylor ch co . . . . . 15 00	Nottawa . . . . . 4 00
Fonelon Falls, etc. . . . . 17 00	Mont. Erskine. . . . . 347 60	Prescott . . . . . 38 00	Tor. Cowan av. co . . . . . 30 00	E. Nottawasaga. . . . . 4 00
Brampton . . . . . 65 00	Jarvis . . . . . 4 00	Ayr Knox. . . . . 31 88	Lanark. . . . . 10 00	Harrington . . . . . 44 05
Consecon, etc. . . . . 5 00	Wolfe Island. . . . . 4 00	Bothwell . . . . . 6 00	Niagara on Lake ce . . . . . 4 04	Hillsdale . . . . . 21 00
Ottawa Erskine. . . . . 30 00	Alban Morrison . . . . . 4 00	Mont. Knox. . . . . 100 00	Tilbury ce. . . . . 10 00	Victoria . . . . . 43 60
Manotick & S.G. . . . . 20 00	London 1st . . . . . 167 10	Rossland . . . . . 5 00	W. Nottawasaga. . . . . 10 00	Esplin . . . . . 7 50
Norwood . . . . . 14 00	ss . . . . . 12 00	Pembroke . . . . . 50 00	Melbourne Guth. . . . . 33 10	Hellenall . . . . . 18 00
Hyde Park. . . . . 12 00	" Soc. stud. . . . . 10 00	Indian Head. . . . . 2 50	Hampson. . . . . 4 00	McGregor . . . . . 9 00
Richmond . . . . . 4 00	Collingwood. . . . . 26 00	Heckstar . . . . . 10 00	Unnsville. . . . . 5 00	Mrs. J. Bell. . . . . 5 00
W. Guilimby 2nd . . . . . 10 00	Friend, Nelson. . . . . 1 00	S. Mountain. . . . . 8 00	Oriffia bel. . . . . 61 00	Newdale . . . . . 5 00
St. Hyacintho . . . . . 7 50	Monkton. . . . . 1 75	Pleasant Valley. . . . . 2 00	" bc. . . . . 10 00	Lobo . . . . . 53 00
Winslow . . . . . 20 00	W. Bentinck . . . . . 1 25	Fleisheran . . . . . 1 00	Tor. Bloor St. . . . . 403 41	Part Credit ss. . . . . 4 00
Bracebridge . . . . . 4 25	Hawkesville . . . . . 12 00	Newcastle . . . . . 5 00	" ygca. . . . . 20 00	Delta . . . . . 4 00
Sapperton . . . . . 9 00	Linwood. . . . . 4 00	Win. Augustine. . . . . 50 00	King St. And. . . . . 4 00	Earlswood. . . . . 1 00
Cote des Neiges. . . . . 6 12	Kemble . . . . . 16 00	Stratford, St. A. . . . . 40 00	Oxbow . . . . . 55 00	Moose Jaw. . . . . 10 00
Mimico . . . . . 5 00	Stratford, Knox. . . . . 75 00	Eng. Riv. Howick . . . . . 15 00	E. Puslinch Duff . . . . . 14 61	Stratford St. A. ss . . . . . 60 00
Lakefield . . . . . 20 00	Grimsbv . . . . . 8 00	Tor. Old St. A. . . . . 400 00	Quebec St. And. ce . . . . . 20 00	Friend . . . . . 2 00
N. Smith . . . . . 7 75	Alice, Petawa . . . . . 7 00	Rev A Pledingham 4 43	Walton . . . . . 10 00	St. Cath. Knox. . . . . 65 00
London, St. A. . . . . 178 00	Beechburg, ss. . . . . 9 00	Tor. Knox. . . . . 127 30	Billings Bridge ss . . . . . 10 00	" ce. . . . . 20 00
Brantford, Zion. . . . . 180 00	ce . . . . . 9 00	ss . . . . . 43 33	Kingston Chal. . . . . 65 25	Colton . . . . . 99 30
Tor. St. Mark's. . . . . 10 00	Tempo . . . . . 1 00	Ham. Wentworth 20 00	Tor. St. Enoch . . . . . 31 00	Miss Beauregard. . . . . 10 00
Owen St. Divi. . . . . 60 00	S. Doleware . . . . . 3 00	\$14677 90	Galt Knox. . . . . 45 00	Guelph Knox. . . . . 125 00
Ham. St. Johns. . . . . 19 00	North Pelham . . . . . 1 00		Lunenburg, etc. . . . . 90 00	" ss . . . . . 37 50
Rosemont . . . . . 5 00	Pilot Mound . . . . . 20 00		D. Stewart, Hamp. . . . . 28 00	" bc . . . . . 14 00
Inverness . . . . . 6 00	North Dakota . . . . . 3 00	Foreign Mission	Meadows . . . . . 2 00	" mb . . . . . 15 00
Osgoode Levi. . . . . 11 00	Apple Gravel Hill . . . . . 1 50	FUND.	Win. Pt. Douglas . . . . . 10 00	Colborne . . . . . 15 00
Dunsford . . . . . 12 00	Onondaga. . . . . 1 50	Reported . . . . . \$48931 75	Kimner's Mills etc . . . . . 153 30	Wallaceburg. . . . . 9 00
Kenyon . . . . . 6 00	Silver Hill . . . . . 10 00	Westminister 1st. 200 00	Miss Dr Dow Honan . . . . . 15 00	Markham St. J. ce . . . . . 2 00
Port Hope 1st . . . . . 15 00	Dungannon . . . . . 1 00	ss. 35 00	Jno. Gowan, Tor. . . . . 50 00	Vaughan Knox ce . . . . . 2 00
Mansefield . . . . . 5 00	Pine River . . . . . 5 00	Students, Pres. Col.	Young lady, Stan. . . . . 1 00	N. Gower, etc . . . . . 5 00
S. Kinloss . . . . . 5 00	Beulah . . . . . 7 00	lege, Montreal 113 00	St. ch Montreal 65 00	Indian Lands . . . . . 8 00
Billings Bridge . . . . . 5 00	Dunbarton . . . . . 10 00	St. Catherine 1st. . . . . 10 00	Laurel . . . . . 15 00	Simcoe . . . . . 25 27
Churchill . . . . . 18 00	Port Credit . . . . . 5 00	ss. 50 00	Black's Corner . . . . . 15 00	Caledonia . . . . . 80 00
Merriton ce . . . . . 8 00	Dixie . . . . . 2 00	NWmstr St. A. la. 45 00	Gananoque . . . . . 32 00	W. Flamboro. . . . . 1 00
Beeton . . . . . 7 00	Unionville ce. . . . . 3 15	Newmarket ss. . . . . 10 00	Victoria 1st ss. . . . . 20 00	W. G. King, Mont . . . . . 50 00
Guelph Chal. . . . . 40 00	Fergus Mel. . . . . 50 81	ce . . . . . 5 00	Chatham 1st ce. . . . . 10 00	Rev A. MacTavish . . . . . 20 00
E. Nottawasaga. . . . . 4 00	Kouzon's Hill . . . . . 4 00	Tor. Cooke's. . . . . 342 00	Tor. St. A. ss . . . . . 45 00	Lumsden . . . . . 2 00
Harrington . . . . . 6 05	Lasky, St. P . . . . . 47 00	Drummond Hill. . . . . 45 00	Glencoe . . . . . 50 00	Montreal Knox ce . . . . . 50 00
Thamesford . . . . . 55 00	King St. . . . . 25 00	Arthur . . . . . 1 00	Wardsville. . . . . 25 00	Westport. . . . . 11 00
Leamington . . . . . 5 00	Motherwell. . . . . 10 50	Tor. West ss . . . . . 11 60	Beauharnois . . . . . 23 31	Sarnia, Albert ce . . . . . 3 72
Victoria . . . . . 6 00	Newmarket. . . . . 5 00	Scott, Uxbridge . . . . . 32 00	Chateaugay . . . . . 28 00	Victoria 1st . . . . . 20 00
Rocky Sangeen ss . . . . . 2 00	Binscarth. . . . . 10 00	Indianford. . . . . 8 00	Mont. Westmstr . . . . . 4 80	Keewatin . . . . . 5 00
Glenallan . . . . . 5 00	E. Wawanesh . . . . . 1 00	Avonmore . . . . . 20 00	St. Eustache St . . . . . 23 38	Hiawassa. . . . . 5 00
McGregor . . . . . 5 00	Limehouse. . . . . 6 00	Montreal Victoria . . . . . 9 00	Mont. Stanley St . . . . . 27 23	Teeswater ss . . . . . 10 00
Newdale . . . . . 10 00	Belraiv. . . . . 3 00	Hau. Knox . . . . . 222 64	Mont. Cal. Friend . . . . . 5 00	Paslinch Knox . . . . . 10 00
Alexander . . . . . 10 00	Stirling. . . . . 18 00	Galt Central. . . . . 5 00	Friends, Montreal . . . . . 2 25	Hamiota . . . . . 1 00
Lobo . . . . . 13 00	Tor. Bloor st. ss . . . . . 30 00	Mrs. A. S. Jamieson 10 00	Almonte, St. John . . . . . 17 95	Black heath. . . . . 15 00
Earlswood . . . . . 1 00	Dear Park . . . . . 15 00	Bridgeburg. . . . . 6 50	Little Faith . . . . . 50 00	Bar. Irvine Guelph 320 00
Moosejaw . . . . . 10 00	Douglas Bush . . . . . 25 00	Port Erie. . . . . 75	Renfrew . . . . . 50 00	Amos . . . . . 1 00
St. Cath. Knox. . . . . 80 00	Sharbot Lake. . . . . 1 85	Carp. Lowry, etc. . . . . 25 00	Nelson . . . . . 25 00	Gantraxa, St. Joh . . . . . 10 00
Guelph, Knox . . . . . 72 00	Springfield . . . . . 8 00	Two tenth givers. . . . . 12 50	Miss Walsh, P. la P . . . . . 15 00	Finkerton . . . . . 50 00
Guelph. Knox mb . . . . . 6 00	N. Nissouri . . . . . 2 00	Bullock's Cor. ss. . . . . 4 00	Mitchel . . . . . 36 00	Oshawa . . . . . 50 00
Piacher Creek . . . . . 3 00	Welliesley. . . . . 4 00	Appin . . . . . 2 50	Friend, L. Charles. . . . . 18 60	St. Thomas, Alma . . . . . 6 00
Colborne . . . . . 8 00	Lynedoch . . . . . 5 00	Berlin . . . . . 10 00	Brampton . . . . . 287 00	Brugal . . . . . 100 00
Wallaceburg . . . . . 16 00	St. George . . . . . 10 00	Norval . . . . . 21 75	Ottawa Erskine. . . . . 15 00	Oranga Knox. . . . . 150 00
Tor. Erskine . . . . . 61 88	Schreiber . . . . . 8 00	Ham. Locke St. . . . . 5 00	Marotick ss . . . . . 28 00	Admston . . . . . 36 63
Plum Creek ss . . . . . 1 00	Oakville . . . . . 25 00	Barton . . . . . 10 00	Norwood . . . . . 25 00	Barrs . . . . . 26 37
N. Gower, Well. . . . . 10 00	Elora Chal. . . . . 7 00	Allandale . . . . . 17 00	Hyde Park . . . . . 24 00	" ss . . . . . 14 00
Indian Lands . . . . . 4 00	Alliston . . . . . 6 50	Russeltown, etc. . . . . 15 00	Richmond. . . . . 16 00	Woodgreen . . . . . 34 00
Simcoe . . . . . 26 00	Holland . . . . . 28 00	Williamsford. . . . . 1 00	W. Guilimby 2nd . . . . . 35 00	Nichol . . . . . 1 25
Caledonia . . . . . 28 00	N. S. Plympton . . . . . 15 07	Edenvale . . . . . 4 00	Winslow . . . . . 6 00	Simcoe ss. . . . . 10 00
Blake . . . . . 4 22	Streetville . . . . . 10 00	Dundalk . . . . . 11 20	Bracebridge. . . . . 1 50	Osnabruck. . . . . 30 00
W. Flamboro . . . . . 14 00	Windsor . . . . . 88 00	Chateaugay . . . . . 10 00	McCull's . . . . . 12 00	McKellon . . . . . 2 00
Treherne . . . . . 3 00	Mt. Pleasant . . . . . 2 00	Beauharnois . . . . . 50 00	Sapperton . . . . . 8 00	Clinton Willis. . . . . 4 50
Lumsden . . . . . 2 00	Sonya . . . . . 10 00	St. David's . . . . . 6 00	Cote des Neiges. . . . . 22 05	Mrs. M. Haynall . . . . . 50 00
Westport . . . . . 25 00	Churhill . . . . . 2 00	Perey . . . . . 5 00	W. J. Lanark . . . . . 10 00	Brockville 1st . . . . . 155 00
Victoria 1st. . . . . 10 00	Strand . . . . . 6 00	Hx Pk St Chinese cl . . . . . 1 20	Lakefield . . . . . 24 00	Montreal Erskine . . . . . 48 80
Keewatin . . . . . 10 00	Rocky Sangeen, ce . . . . . 1 10	Durham ss. . . . . 8 00	N. Smith . . . . . 9 00	Jarvis . . . . . 10 00
Norman . . . . . 5 00	Goulburn . . . . . 6 00	Sarnia Albert . . . . . 6 00	London St. A. . . . . 900 60	Wolfe Island . . . . . 3 00
Summerstown ce. . . . . 5 00	Delaware . . . . . 5 00	Cherfield . . . . . 24 00	Brantford Zion . . . . . 320 17	Alban Morrison . . . . . 8 00
Killarney . . . . . 24 60	Mont St. Giles . . . . . 4 00	Williamsford. . . . . 1 00	Tor. St. Marks . . . . . 10 00	London 1st . . . . . 65 00
Puslinch, Knox. . . . . 2 00	Norwich . . . . . 6 60	Forest . . . . . 62 00	Owen St. Div . . . . . 122 33	" ss. . . . . 40 00
Mont Taylor, ce . . . . . 4 00	Chesley . . . . . 14 25	Moore Burns ss . . . . . 28 80	Ham. St. Johns. . . . . 65 00	Collingwood . . . . . 20 00
Hamiota . . . . . 9 50	Oshaya boys mb . . . . . 2 00	Bolton . . . . . 100 00	Rosemont . . . . . 5 00	Friend, St. Cath. . . . . 25 00
Scotia . . . . . 13 00	Eden . . . . . 35 00	Caradac Cooke's. . . . . 5 00	Inverness . . . . . 17 00	Friend, Nelson . . . . . 1 00
Eden . . . . . 35 00	Whitby . . . . . 20 00	Kippen . . . . . 3 50	Osgoode Land. . . . . 6 00	Monkton . . . . . 3 00
Turin . . . . . 13 00	Warton . . . . . 5 00	Alexandria ce . . . . . 7 00	Gravenhurst ss . . . . . 5 20	W. Bentwick . . . . . 2 60
Mimosa . . . . . 3 00	Dawn Centre . . . . . 5 00	St. Thomas Knox . . . . . 418 00	Ennetville ss. . . . . 4 50	Kemble . . . . . 39 00
Gantraxa, St. Jno. . . . . 3 00	Stanks . . . . . 5 00	Alexandria . . . . . 30 00	Ennetville ss. . . . . 4 50	Stratford Knox ss . . . . . 50 00
Finkerton . . . . . 3 10	Amicus . . . . . 10 00	Goderich Uman. . . . . 6 00	Monc Centre . . . . . 2 00	Arbimford. . . . . 5 00
St. Andrews . . . . . 10 00	Gladstone . . . . . 40 00	Leburn . . . . . 6 00	St. Ann's ce . . . . . 5 62	Grimsbv . . . . . 34 00
Oshawa . . . . . 35 00	Port Albert . . . . . 3 00	Hollen . . . . . 8 00	Peterboro St Pauls . . . . . 100 00	Tempo . . . . . 1 00
St. Thos. Alma st. . . . . 5 00	Saultice . . . . . 5 00	Woodstock Chal. . . . . 22 00	Mansfield . . . . . 6 00	S. Delaware . . . . . 3 00
Fingal . . . . . 50 00	Bibrook . . . . . 5 00	Dunn's ch . . . . . 1 00	S. Kinloss . . . . . 10 00	North Pelham . . . . . 1 00
Ottawa, Knox . . . . . 120 00	Alma . . . . . 2 50	Dover . . . . . 30 00	Billings Bridge . . . . . 12 00	Pilot Mound . . . . . 15 00
Woodgreen . . . . . 50 00	Mrs. J. Hend'son . . . . . 75 00	Windsor Mills, etc . . . . . 6 00	Churchill . . . . . 27 60	North Dakota . . . . . 4 00
Ft. Sask. Guelph . . . . . 5 00	N. Luther . . . . . 5 00		Hanover . . . . . 3 80	Gantraxa Beth . . . . . 8 75
Simcoe ss. . . . . 4 00	Woodlands . . . . . 5 00		Beeton . . . . . 25 00	N. Skiffelin . . . . . 2 00
Bocaygeon . . . . . 10 00	Tor Wmister . . . . . 162 34		Guelph Chal. . . . . 127 00	Onondaga . . . . . 1 50
Osnabruck . . . . . 10 00	St. Sylvester . . . . . 30 00		Mosa. . . . . 11 32	Friend, Georgetown 500
Sydenham, St. P. . . . . 14 00	Smith's Hill. . . . . 14 00			





Garafraxa St J...	2 00	Pleasant Valley..	1 00	H'x St A.....	8 00	Beulah .....	1 00	Midhurst.....	2 00
Pinkerton.....	3 15	Flesherton.....	7 75	Acadia Mines...	2 00	Dunbarton .....	3 00	Mincing.....	2 00
Mrs. Barclay, St A	2 00	Newcastle.....	4 75	Hampton.....	2 00	Port Credit .....	2 25	Edenvallo.....	2 00
Oshawa.....	10 00	Win. Augustin..	5 00	Dunnville.....	5 00	oulton Hill.....	3 00	Russelltown etc	14 00
St. Thomas Alma	2 50	Stratford St A	10 00	Tor Bloor st.....	30 00	Laskay & St. P...	4 00	Chateauguay.....	5 00
Port Hope, Mill St	2 00	Tor. Old St A	12 00	Oxbow.....	2 00	Monkton.....	2 25	Beauharnois.....	20 00
Fingal.....	50 00	Berton ce.....	2 00	Walton.....	2 00	Newmarket.....	3 00	Mt. Stewart.....	5 00
Ottawa, Knox.....	10 00	Tor Knox.....	199 75	Tor St Enoch's	6 92	Binscarth.....	1 00	South Gut, etc...	7 00
Osnabruck.....	5 00	pas b c.....	3 17	Strangfield.....	1 00	Little Mountain..	5 00	Onslow.....	20 00
Brockville Ist.....	20 00	Ham. Wentworth	5 00	Kinneer's Mills..	3 00	Win. St. Giles...	7 00	Charlot'tn St. Jos.	10 00
Mont Erskine.....	75 00	Glencoe.....		Glencoe.....	10 00	E. Wawanosh.....	1 00	Woodstock.....	2 00
Jarvis.....	4 00	Wardsville.....	5 230	Wardsville.....	1 25	Limchouse.....	2 00	Scotsburg.....	36 61
Wolfe Island.....	2 90	Blythwood ce.....		Blythwood ce.....	1 00	Belgrave.....	1 00	Millsville.....	6 00
London Ist.....	60 00	Martintown St A		Martintown St A	5 00	Stirling.....	3 00	Vallfield.....	12 00
ss.....	12 00	Fenelon Falls, etc		Fenelon Falls, etc	3 00	Peet Park.....	5 00	Pictou Knox.....	22 00
Collingwood.....	20 00	Brampton.....		Brampton.....	12 00	Glenarrn.....	5 00	St. Stephen.....	9 25
Monkton.....	1 75	Ottawa Erskine...	\$1,904 99	Ottawa Erskine...	7 00	Douglas & S. Bush	2 00	Pictou, Prince st.	35 97
W Bentwick.....	25	Manotick etc.....	38 0	Manotick etc.....	4 00	N. Nissouri.....	2 00	Barney's River...	3 50
Kemble.....	6 00	Norwood.....	15 72	Norwood.....	3 00	Tor. St. A.....	25 10	Luchaber.....	2 00
Stratford Knox...	25 00	S W Gillimbury 2d	5 0	S W Gillimbury 2d	3 00	Lyndoch.....	2 09	Union Centre.....	8 00
Avonton.....	2 80	Winslow.....	5 0	Winslow.....	2 00	St. George.....	5 00	Fisher's Grant...	2 00
Carlingford.....	1 25	Bracebridge.....	4	Bracebridge.....	25	Oakville.....	8 00	Pugwash.....	12 20
Grimsby.....	13 85	McCull's.....	3 00	McCull's.....	4 00	Alliston.....	4 60	St. Peters.....	4 00
Alice & Petawa...	2 00	Sappe, ton.....	4 00	Sappe, ton.....	2 00	Holland.....	5 00	M. Musquodoboit.	15 00
Beachburg.....	10 50	Cote des Neiges	2 00	Cote des Neiges	2 00	N & S Plympton..	1 65	Kemp & Walton	4 00
S Delaware.....	1 50	Lakefield.....	6 00	Lakefield.....	8 00	Streetsville.....	12 00	Scyney, St. A.....	25 00
Parry Sound.....	5 10	N. Smith.....	4 00	N. Smith.....	5 9	Windsor.....	11 00	Pt. Morien, ce...	5 00
Pilot Mound.....	5 00	London St A.....	4 07	London St A.....	36 00	Belmont.....	1 56	Scyney, Fal. st.	15 00
Enniskillen.....	2 00	Brantford, Zion	4 00	Brantford, Zion	25 00	Sonya.....	3 00	North Shore.....	12 00
Dunkannon.....	2 00	Tor St. Mark's	5 10	Tor St. Mark's	5 00	Strand.....	90	Summerside.....	20 00
Pine River.....	5 00	Owen Sd Div st...		Owen Sd Div st...	16 00	Brockville, St. J.	5 00	Hx. St. Johns...	15 00
Belmont.....	7 00	Glancebridge.....	\$2,010 98	Glancebridge.....	3 00	Deleware.....	1 00	Ft. Massey.....	85 00
Beulah.....	3 00	Inverness.....		Inverness.....	5 00	Mont. St. Giles...	2 00	St. A.....	25 00
Dunbarton.....	6 00	Peterboro St P		Peterboro St P	30 00	Brooksdale.....	2 00	Grove.....	10 00
Port Credit.....	3 00	St A.....		St A.....	10 00	Oshawa boy's mb.	1 00	Harvey, Acton...	1 00
Fergus Mel.....	20 00	Tor St Jas Sq.....		Tor St Jas Sq.....	23 00	Whitby.....	3 00	Woodville.....	5 00
Coulson Hill.....	3 00	Tor Knox.....	\$2 641 94	Tor Knox.....	31 00	Warton.....	2 00	Cardigan.....	5 00
Laskay & St P...	2 00	S Finch.....	14 00	S Finch.....	8 00	Indian Head.....	2 00	Acadia Mines...	10 00
Binscarth.....	2 00	Crysler.....		Crysler.....	5 00	Shanks.....	4 00	Sylvstone, ss...	4 00
Win St Giles.....	10 00	Billings Bridge	7 00	Billings Bridge	1 00	Gladstone.....	1 00	Rainia, Albert...	5 00
Limoohouse.....	5 00	Churchill.....	1 00	Churchill.....	1 00	Pt Albert.....	1 00	Mt. Forest.....	30 00
Belgrave.....	2 00	Nottawa.....	24 00	Nottawa.....	1 00	Saltfleet.....	2 00	Mrs. M. Mackie...	5 00
Sterling.....	5 00	Chatham St A.....	10 00	Chatham St A.....	2 09	Binbrook.....	3 00	Caradae Cooke's..	6 00
Tor Bloor St ss...	15 00	Mont Victoria	2 00	Harrington.....	4 00	N. Luther.....	2 75	Alexandria, ss...	9 00
Deer Park.....	12 00	Ham. Knox.....	40 00	Hillsdale.....	2 25	Woodland.....	2 85	Alexandria, ce...	5 00
Glenarra.....	7 00	Carr, Lowry, etc	2 00	Thamesford.....	4 85	Tor Wminister..	26 00	St. Thomas Knox	50 00
Belmore.....	8 00	Appin.....	2 00	Esplin.....	2 00	Lakeport.....	1 50	Alexandria.....	29 00
Springfield.....	1 00	Norval.....	1 50	McGregor.....	4 00	Roland.....	2 00	New Edinburgh..	12 00
N. Nissouri.....	2 00	Allandale.....	5 00	Newdale.....	2 00	St Sylvester.....	5 00	Goderich Union...	3 00
Wellesley.....	2 00	Midhurst.....	1 00	Alexander.....	2 00	Smith's Hill.....	3 00	Leeburn.....	2 00
Lynedock.....	4 00	Mincing.....	1 00	Lobo.....	3 00	Smith's Falls, St P	20 00	Lovercort.....	10
St George.....	5 00	Edenvalle.....	1 00	Car duff.....	3 00	Buith.....	1 00	Hollen.....	3 50
Oakville.....	12 00	Covey Hill etc	10 00	Delta.....	1 00	Mont. Knox.....	25 00	Woodstock Chal..	20
Elora 'chal.....	10 00	Chateauguay...	2 00	Earlwood.....	1 00	Ross and.....	3 00	Dover.....	9
Alliston.....	8 50	Beauharnois...	4 00	Monsojaw.....	3 00	Avocha, Harr'gton	5 60	Windsor Mills etc.	2 50
Clinton Willis...	4 00	Mt. Forest.....	5 00	Que Chal.....	20 00	Pembroke.....	5 00	Orms town Is., ss.	5
Holland.....	10 00	Alexandria.....	3 00	Pincher Creek	1 00	Indian Head.....	3 00	Lanark.....	30
N & S Plympton..	85	Mont St John's	6 00	Mont St John's	5 0	Prochton.....	1 00	Ottn., St. Marks..	5
Streetsville.....	5 00	Avmore.....	1 00	Avmore.....	3 00	S. Mo'ntain.....	9	W. Nottawasaga..	2
Windsor.....	10 00	Wallaceburg...	5 00	Wallaceburg...	1 00	London Chal.....	3 00	Hampton.....	3
M Pleasant.....	5 00	N Gower, Well	8 00	N Gower, Well	5 00	Flesherton.....	2 30	Dunnville.....	3
Sonya.....	5 00	Indian Lands...	4 00	Indian Lands...	4 00	Newcastle.....	2 00	Tor. Bloor st.....	115
Churchill.....	7 00	Lumsden.....	2 00	Lumsden.....	2 00	Win. Augustine...	5 00	Oxbow.....	5
Delaware.....	2 00	Westport.....	5 00	Westport.....	3 00	Stratford, St. A..	4 00	E. Puslinch. Duff	20 50
Norwich.....	3 00	Victoria Ist.....	4 00	Victoria Ist.....	8 00	Eng. Riv. Hawick	5 00	Walton.....	5
Chesley.....	20 10	Keewatin.....	2 00	Keewatin.....	2 00	Tor. Old St A...	25 80	Kingston Chal...	10 15
Oshawa boys' m b	1 00	Norman.....	2 00	Norman.....	2 00	Ham. Wentworth	10 00	Tor. St. Enoch's.	12
Whitby.....	9 00	Scotia.....	2 00	Scotia.....	2 00			Galt. Knox.....	45
Warton.....	3 00	Oshawa.....	5 00	Oshawa.....	5 00			D. Stewart.....	5
Mrs E A Postill...	5 00	St. Thomas Alma	250	St. Thomas Alma	250			Strongfield.....	2 50
Amicus.....	16 00	Port Hope, Mill st	2 00	Port Hope, Mill st	2 00			Kinnore Millset.102	
Gladstone.....	6 30	Fingal.....	5 00	Fingal.....	10 00			Miss Dr Low Honan 5	
Port Albert.....	1 00	Ottawa, Knox...	2 00	Ottawa, Knox...	14 00			Laurel.....	5
Saltfleet.....	7 85	Adinaston & Barrs	3 0	Adinaston & Barrs	5 00	FRENCH EVANGELIZA-		Blacks Corner..	5
Binbrook.....	2 00	Oktoks & Il. Riv	3 00	Oktoks & Il. Riv	1 00	TION FUND.		Per Rev W M Roger	362 91
Alma.....	6 00	Port Susk. bmb...	5 00	Port Susk. bmb...	1 00	Reported.....	\$8,727 97	Glencoe.....	27
Mr Mrs JH'erson	100 00	Bobcaygeon.....	7 00	Bobcaygeon.....	4 00	Westminster Ist	75 00	Wardsville.....	1 50
N. Luther.....	4 00	Port Hope, Mill st	5 94	Port Hope, Mill st	5 18	St. Cath. Ist.....	16 54	Nelson.....	2
Woodland.....	4 00	Wolfe Island.....	1 00	Wolfe Island.....	2 00	ss.....	15 00	Blythwood.....	3 25
Maple Valley.....	3 00	London Ist.....	1 00	London Ist.....	20 00	NWmster St A la	12 00	Ottawa, Erskine..	5
Singhampton.....	3 00	Collingwood.....	2 00	Collingwood.....	5 00	Tor. Cooke's.....	92 94	Indianford.....	2
Tor W'minster	50 00	Burford.....	1 00	Burford.....	1 50	Drummond Hill...	20 00	Manotick, etc...	10
Lakeport.....	1 00	Kemble.....	1 00	Kemble.....	2 00	Chatham, St. A.	10 00	Norwood.....	10
St Sylvester.....	3 00	Alice & Petawa...	5 00	Alice & Petawa...	1 00	Mont. Victoria...	6 00	Hyde Park.....	8 50
Smith's Hill.....	4 00	Tempo.....	2 00	Tempo.....	1 00	Ham. Knox.....	53 50	Richmond.....	5
Smith's Falls, St P	20 00	S. Deleware.....	5 00	S. Deleware.....	2 00	Carp. Lowry, etc.	10 00	Winslow.....	6
Bothwell.....	1 00	Orms town.....	2 00	Orms town.....	8 00	Appin.....	8 00	McCull's ch.....	12
Mont. Knox.....	30 00	Pilot Mound.....	53 20	Pilot Mound.....	3 00	Berlin.....	5 00	Sapperton.....	1 20
Pembroke.....	20 00	Ripley Knox.....	2 00	Ripley Knox.....	5 00	Norval.....	5 30	Cote des Neiges..	9 70
Indian Head.....	2 50	Dungannon.....	3 00	Dungannon.....	2 00	Ham. Locke st.	1 00	London, St. A...	256
Heckton.....	3 00	Pine River.....	2 00	Pine River.....	2 00	Barton.....	2 00	Owen S. Div. st.	30
S Mountain.....	3 00	Belmont.....	2 00	Belmont.....	2 00	Allandale.....	5 00	Ham., St. Johns..	55





Springside.....\$ 5	Queensboro..... 1 75	Rosland..... 2	Berlin St A..... 15	Reported.....\$1,643 52
Shubenendie..... 9 19	Tureff Sett..... 1	Donald..... 3 50	Billings Br ss..... 10	Rev J.W.M Kenzie 04
Admiral Rock..... 30	Harwood..... 3	Kaslo..... 5	Laurel..... 1	" John Fraser 25
Indian Road..... 50	Norwood..... 4 51	Bracefield..... 4	Brant'fd, Zion b cl 50	" J. B. Cropper 14
North Salem..... 62	Gaenbridge..... 4 90	Stanley..... 2 51	S Westminister ss. 15	Glassville..... 2
Pall River..... 1	Grass Hill..... 1 20	Arnrow..... 1 38	Guelph Kn b cl..... 10	Noel..... 2
Brookfield..... 2	Horning's Mills..... 2 70	N.W'ministerSt A 20 00	Chinton, Willis..... 20	Souris..... 2
Gabarus..... 1	Garatrasa..... 5	QUEEN'S COLLEGE	London, 1st ss..... 8	Truro, St A..... 5
Sydney..... 2	Claude..... 3	FUND.	Tor Floor ss..... 25	Blue Mt.&Gard..... 2
Marion Bridge..... 1 50	Mt. Pleasant..... 2 15	Received by J.B. Mc-	Mt Pleasant..... 16 50	Lower Stewinck..... 1
Sydney Mines..... 3 35	Erin, Burns..... 5 92	Iver, Treasurer.	Cheltenham..... 3 20	Mount Stewart.....
Port Morien..... 2	Riverview..... 1 35		Oshawa b m b..... 1	South Gut..... 2
Hay's River..... 1	Stayer..... 3 25	Kingston, Chal. 111 25	Total..... \$714 85	Princeton..... 2
Pleasant Bay..... 1 21	Duntroon, etc..... 5	Maxville..... 30	Received by Rev. Dr.	Valleyfield..... 2
Stewartdale..... 1 05	Aspen..... 1 08	King, St. And..... 40	Armstrong, Ottawa,	CharlottetownStJ
Kentville..... 2	McMurrich, Chal. 92	King, St. And..... 40	towards rebuilding	Ix, Chal..... 5
Berwick..... 1 04	Russell..... 1	Enniskillen, etc 14	churches destroyed by	Strathlorno..... 2
Newport..... 50	Cookstown..... 2	Tor. old St. A..... 150	fire at Casselman and	St. Stephen, N.B. 4 10
Hx St Matt..... 5	Thornbur..... 2	N. Gover, Wel..... 5	South Indian.	Truro, First..... 5
Sheet Harbor..... 1	Woodlands..... 3	Auherst Island.. 6		Fisher's Grant..... 1
Newport..... 2	Burns, Ch..... 6		Tor. Cowan Av. 20	St. Peter's C. B.. 1
Digby..... 1	Harrison, Guth. 6		Cobourg, M.L..... 2	Newport..... 4
Bridgetown..... 1	E. Puslinch..... 2		Campbell's Bay..... 14 25	Kempt & Walton..... 1
Hx. Ft. Massey. 39 90	W. Puslinch..... 1	KNOX COLLEGE STU-	Two ladies O. F..... 1 50	Summerside..... 2
Windsor..... 3 07	Linwood..... 2	DENTS MISSIONARY	Forest..... 5 00	Woodville..... 1
Musq. Har..... 5	Guelph, St. A..... 6 95	SOCIETY.	Roxboro, Knox..... 21	Sydney Fal. St..... 1
Park st. Hx..... 5	Port Dover..... 3 25	Receipts for January.	St.ThosKnoxAlma 28 50	Hx. St And..... 10
Spry Bay..... 1	Merriton..... 2		Bearbrook..... 5	Hx. St. Matt..... 12
Tatamagouche. 4	Han. Central..... 17	Markham St And 10 05	Aylmer..... 6	\$1,864 64
River John..... 1 30	Han. McNab st.. 10	Bearbrook ss..... 5	Manetick & S. Glos. 30 62	MANITOBA COLLEGE.
E. Wentworth..... 10	Chesterfield..... 50	Kintyre..... 12	Mont. Erskine..... 25 99	
Linden..... 12 5	Ayr, Knox..... 6 2	..... yph m 22	Carp..... 16 20	ORDINARY FUND.
Rev. Sutherland.. 1 50	Ayr, Knox, ss..... 3 39	Ham. Erskine..... 10	Lowry..... 2 57	Treasurer, RevDrKing.
Princeton..... 4	Wood st. Chal..... 5	..... ss..... 20	Kirburn..... 5 65	
Alberton..... 2	Mt. Pleasant..... 5	..... ce..... 10	Woodville..... 12 73	
Ch'town, Zion..... 5	Brantford 1st..... 8	Acton Knox..... 5	Calvin, Ashfield.. 11 50	Keewatin, adl. \$ 10
Cardigan..... 8	Dunwich, Chal..... 2 60	Prescott ss..... 5	Elgin..... 40	Sty Mount..... 35
Pisarinco..... 2 15	London, Knox..... 11 50	Tor. St. Jas. Sq. ss 25	Fort Coulogne..... 4	Pilot M.L., etc 10
Stonehaven..... 2	W. Williams..... 3	Harrington ce..... 4	Russell, Metcalfe. 28 25	Elkhorn..... 6
Harvey Station.. 3 10	Lan. St. A..... 3	Smithville..... 2	Inkerkip..... 10 80	Moosejavy..... 20
St. Pauls. F'ton.. 15	Thamesford..... 5	M. Martin..... 1	Ratho..... 1 55	Carnduff..... 10
Moncton..... 10	Knappdale..... 2	Tor. St. Jas. Sq. 7 45	Campbell's Bay..... 26 00	Victoria, 1st..... 30
Clarendon..... 1	Flor nce..... 1	Jos. Henderson.. 5 00	Two centh-bay..... 20 25	Lumsden..... 8
H. A. White..... 2	Harrington, Knox 5	Rev G.L. Johnson 5	Carluke..... 11	Mistawasis..... 5
Bathurst..... 2	Motherwell..... 5	Gordonville..... 1 25	Aylwin..... 3 65	Ilamota..... 10
Mrs. Ferguson..... 1	Avonton..... 5	London, Knox..... 5	Strabano..... 3 35	Scotia..... 12
Kingston..... 4	Carlingford..... 1 25	Tor St. Pauls ce 8	BarRobtBlackburn 10 00	Kamloops..... 10
Loggieville..... 3 50	Goderich, un. ss.. 2	Bradford ce..... 5 25	Westwood..... 32	Carberry..... 25
New Richmond.. 1	Bayfield..... 2	Rev. Mr. McNair 3	Dundee Centre... 30 69	Rosswood..... 15
Point In Nim..... 1 50	Chiselhurst..... 1 50	Kirkwall Valensss 6	L'Original..... 11	Kinistino..... 5
Chat. St. And.. 3	Thames Road..... 5	..... ss..... 5	St Thomas ch..... 7 60	Belmont..... 9
Windsor Mills.. 1 50	Bayfield..... 1	..... w. aid 1 30	Peecola..... 8 40	Reulah..... 25
Port Neuf..... 1	Kinloss..... 2 25	Rev. F. Ballentyne 3	Tor New St A..... 100	Wellwood, etc..... 15
Lower Windsor.. 1	Camlachie..... 50	Grafton u. b..... 25	Tor Old St A..... 36 79	Ashcroft..... 5
Kingbury..... 3	N. Bruce, St A..... 8	Jas. Johnston..... 1	Perth Knox..... 40	Rincarth..... 12
New Rockland.. 1	Burgoyne..... 3	Rev. Mr. Lord..... 4 35	Antiprior..... 40	Whitesand, etc. 6
Ljohette..... 1 50	Port Elgin..... 3	Ayr Knox ce..... 27	Ottawa St Paul's. 23 75	Win. St. Giles.. 50
Lachute, 1st..... 4 90	Dominton City.. 15	Owen Sd. Div. St. 27 11	Kendy..... 11	N Plympton, etc. 12 30
Holton..... 3 30	Point Douglas.. 13 50	L. A. - London 5	Harkesby St P. 5	Cathcart Mission. 6
Kelso..... 9 98	Clandeboyc..... 1 50	Grillin ce..... 6	West Arran..... 4	St adstone..... 75
St. Louis de Gonz. 2	Glenora..... 60	Peterboro St P. ce. 5	Fitzroy..... 17	Druden..... 5
Peveril..... 6 80	Manitou..... 1 25	Beton ce..... 6 50	Athelstan ce..... 11	Schreiber..... 15
Wmstown..... 4 20	Ravenswood..... 4	Tor Knox ss..... 15	Quebec Chal..... 24 90	Indian Head..... 3
S. Finch..... 5	Souris..... 5	Duchess St ss..... 15	Inn Central ss.. 10	Qu' Appelle Sta.. 15
Cornwall Knox.. 15	Glenboro..... 4	Clifford ce..... 8	Robert MacAfee.. 4	Vernon..... 8
Hintonburg..... 1	Necipawa..... 2	Stroud ss..... 3 25	Billings Bridge.. 6	Fattleford..... 8
Vars..... 1 40	McGregor..... 1 25	Tor W Gordon..... 5	Bristol..... 24 45	Valleyview..... 5
Otta. Bank st.. 10	Chater..... 4 50	Rev J. Goforth.. 25	Otta, Knox..... 40	Donald..... 3
Hull..... 4	Brandon..... 8 74	Beamsville ce.. 3 40	Richmond..... 5	Hich Bluff, etc.. 15 25
Otta. Stewarton. 5	Regina Ind. Sch. 1 35	Sault St Marie ce 5	Kenmore ce..... 6	Regina..... 40
St. And. Otta.. 5	Hamiota Val ss.. 2 05	Russell..... 3 38		McDonald..... 12
Stittsville..... 2	Scotia ss..... 3 60	Grenfel..... 2 25		Posen, etc..... 6 40
Eastman's Springs 70	Kussell..... 3 38	Exeter Caven ce. 5	MINISTERS' WIDOWS	
Billings' Bridge.. 2	Moffat..... 1	Mnda'min vphms 20	AND ORPHANS' FUND.	Library Fund.
Blackeney..... 7	Ellisboro..... 1	Tor J Turnbull.. 5	MARITIME PROVINCES.	Mrs Geo Brown.
Knox, Perth..... 7 25	Abernethy..... 8 45	Unionville ce... 3 19	Received by the Rev.	Edinboro. ....£10 00
Pembroke..... 14 89	Smoke..... 20	Belmore ss..... 3	Thos. Sedgwick, D. D.	
Smith Falls, St. A. 8	Saudier..... 2	Dundas Knox ss. 25	Secretary, from Dec.	
Glen Tay..... 1	Victoria 1st..... 6 75	Westminster 1st.. 30	End 1897 to Feby 3rd	
Oscola..... 2	Sandwick, Comox 3	Newmarkets ss.. 8	1898.	
Tiehorne..... 1 31	Olds..... 70	Han Knox..... 25		
Madoc, St. P..... 7 50	Bowden..... 1 40			
Tamworth..... 1	Kamstock..... 1 30			

FORM OF BEQUEST.

"I leave and bequeath the sum of, [the amount being written in words, not in figures]—to the ..... Fund of the Presbyterian Church in Canada,—(Here state whether Eastern or Western section)—and I declare that the receipt of the Treasurer for the time being, of the said.....Fund, shall be a good and sufficient discharge to my Estate and Executors."