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The Presbyterian Record.

Vol. XX.

MARCH, 1895.

No. 3.

SCHEMES OF THE CHURCH.

1894 AND 1895 COMPARED.

Western Section—5th February.

	1894	1895
Assembly Fund	\$ 1,272.40	\$ 1,561.63
Home Mission	23,034.35	28,727.82
Augmentation	8,042.37	9,005.74
Foreign Mission	26,435.27	36,462.42
French Evangelization	12,471.18	11,220.40
Pointe-aux-Trembles	5,258.00	5,146.73
Manitoba College	1,120.70	999.81
Wid. & Orph'ns Fund	2,003.71	2,788.91
A. & I. Ministers Fund	3,194.95	3,449.65

Eastern Section—1st February.

	1894	1895
Foreign Missions	\$20,840.00	\$19,555.00
Home Missions	6,343.00	6,765.00
Augmentation	1,703.00	2,643.00
College Fund	6,373.00	6,605.00
Bursary Fund	504.00	544.00
A. & I. Ministers Fund	2,288.00	1,805.00

While a change in some of the above figures would be hailed with delight, yet on the whole they will be read with profound thankfulness by many who are deeply interested in the work of our Church, and who have feared lest the "hard times" would very seriously lessen the contributions to that work.

It is cause for gratitude when a Christian people do not begin at their Christian work in cutting down expenses. It shows that while there is great room for advance, the Church is on the right track, and is making its giving a matter of conscience and not of convenience.

This is true, not only in regard to the General work of the whole Church, but of congregational work as well. The annual reports of congregations show in most cases a fairly successful year, and where this is the case, in spite of the general financial depression, we may be sure that the spiritual results of the year have not been less than usual. The congregation and church keeps up its financial standing in "hard times" rises by the very effort to a higher moral and spiritual level.

Depression and discouragement in worldly matters is one of the means by which God disciplines His people into stronger faith, greater worldliness and unselfishness, higher and nobler ideals of life. If as a church and people

we have wisdom to discern the times, and learn their lesson, the shadow that has been hanging over the country, will but prove one of the shadows of spring time that comes laden with blessing, and it will depart leaving behind it the freshness and verdure of a better, higher, holier type of living.

"WE CANNOT CHECK MANITOBA."

A FEW years ago, when the Jesuits Estates Act was passed by the Government of Quebec, and Protestantism appealed to the Dominion Government to have the Act disallowed, they were subjected to vexatious delays, and were refused on the plea of "Provincial Rights"; and when a deputation, headed by Principal Cavan, at length obtained a hearing from the Governor-General, they were in effect told to be quiet, and live at peace with their Roman Catholic neighbors.

Now, when the Province of Manitoba has resolved to free her young and vigorous life from the bondage of separate schools, and to train together her future citizens, the Roman Catholics are, with persistent energy, endeavoring to get the Dominion Government to grant remedial legislation. The matter is soon to be considered by the latter, but whatever the issue there may be, Manitoba is not likely to yield her provincial rights, nor will she in her youth permit her feet to be bound (a la Chinese) and thus be forever crippled in the march of progress.

Concerning the Roman Catholic Church, as a Church, we have not one word to say. Every man has a right to his own convictions, and these convictions should be treated with respect, even though we may think them wrong and may seek to change them; but against the encroachments of that system in the state, there should be a continuous and vigilant protest.

The press on both sides of the line, has little but ridicule and censure for A.P.A., P.P.A., &c., but how seldom is there a word against that larger society which by its ceaseless aggressions, leads men in self-defence to band together for their rights. Let the Church of Rome keep to its work as a Church, and all such societies would soon cease to be.

TITHING EXPERIENCES. V.

LETTER FROM AN "ONTARIO FARMER."

"**W**E—that is my wife and I—are farmers. We have practised giving the tenth for about ten years. Some time before we had adopted it my wife spoke occasionally about it, but not until I had read Kain's pamphlet, No. 2, did we really begin.

We like it very well. In fact, such a thing as going back to the unsystematic way of giving, we never think of

And yet, in face of the many testimonies we read, of the tide of prosperity beginning to rise with the adoption of this system, we do not find that we are more prosperous than formerly. The crops do not yield any more. Indeed, owing to unfavorable weather, and the ravages of insects, which do not seem to understand that they should leave ours alone, for the past two years they have yielded decidedly less. And prices have gone down, so that, as is well known, the returns from almost every kind of farm produce have been much less than they used to be. These things affect us in company with others and make our income smaller.

We find also, notwithstanding many fine little stories which go the rounds of missionary meetings, of missionary hens which lay a fabulous number of eggs, of missionary pigs which grow and fatten in an extraordinary manner, etc.; that our live stock goes on in the ordinary way, thriving and doing well when kindly treated and well cared for, but apparently without any just conception of their high privileges as affecting the progress of missions. And yet we continue to practice the tithing system, and are hearty advocates of the same, because

1st. We did not expect that it was a sure way to get rich, and there are not soured and ready to fling it up because it seems to have failed in that respect.

2nd. Because giving is more of a pleasure than formerly. The minimum sum we ought to give is fixed for us, and our business with it is simply to apportion it properly, and that is a pleasant duty.

3rd. Because it makes the truth, that our business is not our own, but that God is a partner in it, more real to us, with all the comfort and blessing that comes from the realization of such truth.

4th. Because our givings are larger than they used to be, or than they would be, were we not tithers."

From another comes the suggestive lines:—
"In answer to your request in the Record, I may say I have tried the tithing system and like it well. I thought it my duty to give as the Lord prospered me, and *every dollar we get is thus a reminder that He is the giver*. I would advise every one, whatever portion they may decide to give, to have a systematic way of doing it. I believe in giving a tenth of the money received."

CALEB COBWEB ON PROPORTIONATE GIVING.

A MAN was giving me, the other day, his experience with proportionate giving. He was a foreigner, and had not had the easiest time in the world, I imagine, in getting settled in this land of the free. Nevertheless, he early determined to give to the Lord one-tenth of his income.

"Two years ago, Professor Cobweb," said he, in his broken English that I shall not attempt to reproduce,—*"Two years ago, my wife says to me, says she, 'Don't you think we can do better by the Lord next year?' That is what she says: 'Don't you think we can do better by the Lord.'* And we did, Professor Cobweb; we did do better by the Lord. We gave him fifteen per cent. of everything we earned. And I want to tell you, sir,"—and here my friend's eyes began to grow bright and his voice to be even more earnest,—*"I want to tell you that that year the Lord blessed us as he never had before. We never had so many orders. The money just poured in. We were doing better by the Lord, and He did better by us,—see! I tell you professor, the Lord is not going to let it be a losing business to serve him!"*

Now, my friend was right, absolutely right, in that last remark; only—we must remember that what God counts a losing business is not always what man so counts. When Jesus bade the rich young man sell all he had and give to the poor, he did not promise him treasure on earth, but only—(only!)—treasure in heaven. No one will see the righteous forsaken or his seed begging bread; but the Bible does not promise that the righteous shall get rich.

Very often, when we give God a tenth, he will reward us tenfold in this world; but he very often sees it best to leave us in this world just one-tenth poorer—in money—than we were before we gave.

As to my friend, he was simply rejoicing in God's goodness. If his increasing gifts had *not* brought increasing prosperity, I am quite sure he would still have kept up his giving at the advanced rate as long as God made it possible for him to do so, and would have looked forward for his reward to the world to come. No; better than that, he would have been conscious of getting a glorious reward all along, in the joy of doing his Master's will.

That spirit must be the oasis of all our giving. If the gift is to profit us anything, we must not give it hoping for any profit save the profit of the soul. I am so glad that you are learning how to give freely, as God gives to you, and not after the miserable, petty, grudging, stingy fashion so common among men. I hope before long to see every Endeavorer—yes, every single one—enrolled in the splendid army of tithe-givers. I do not see how any Christian can give less than one-tenth of his income to the Lord's great work. Give it, however,—as I know you will,—purely from love of that work and love of the dear Saviour, and not because of any hoped for return in kind.—*Golden Rule.*

Our Home Work.

Our home work lies at the foundation of church progress. A few families are formed into a station, with a catechist, supported partly by themselves and partly by the *Home Mission Fund*. As they grow they are organized into a congregation and receive aid from the *Augmentation Fund* to support a settled pastor. Then they become self-supporting and aid others. During the past 21 years, 345 congregations, in the Western Section, have received aid from the *Augmentation Fund*; of these, 155 have become self-supporting. In the East a similar work has been going on.

AUGUMENTATION NOTES.

The prospects of the *Augmentation Scheme* Western Sec. are brightening. The receipts to date are about fifteen per cent. in excess of those of the corresponding period last year, and the Church appears at last to be awakening to the importance of this scheme.

In response to an earnest appeal from its pastor—Rev. D. J. Macdonnell—the congregation of St. Andrew's Church, Toronto, has contributed \$1,033.50 to the fund.

Erskine Church, Montreal, has already given \$650, which is likely to be increased to \$1,000 or upwards by a special Sabbath collection. In both Crescent Street Church and St. Paul's Church, Montreal, special efforts are being made, over and above the amounts allocated for the regular missionary contributions.

The Presbytery of Montreal is aiming at raising at least \$4,500 for *Augmentation* this year. It has allocated this amount among its congregations. The first to respond was New Glasgow—one of its weakest congregations—which has pledged itself to raise the amount asked. This was followed by similar responses from St. Lambert, Lachine, etc, and with the hearty co-operation of all of its ministers, the full amount will doubtless be forthcoming.

No section of the Church has reaped greater benefit from the fund than the Province of Quebec. Before its inception, congregations were dwindling in numbers and the people becoming disheartened because of their being left without service for months at a time. These congregations have taken heart since the *Augmentation Scheme* was launched. Through the aid received from it, the people were stimulated to greater liberality and were encouraged to call pastors. This has resulted, in many cases, in enlarged congregations, some of which are now self-supporting, and others are nearing that point, while in several districts in the Province of Quebec there are now settled Presbyterian pastors, aided by the fund, where without it the Presbyterian cause would probably have ere this died out. The importance of this is realized when it is remembered that the Presbyterian cause is the only Protestant one in many of these districts. There is abundant scope for individual, as well as congregational, liberality. Several have sent generous gifts to this most important work.—R. H. W.

HOME MISSIONS IN B. COLUMBIA.

Editor RECORD.

KAMLOOPS, B. C.

IN response to the invitation in your pages, I send you a few notes.

It is true, in mission work, as in other things, that "distance lends enchantment," and therefore people like to hear about the far West. However, mission work here differs very little from that in Ontario and Quebec. Our work here is laying the foundation, sowing the seed, that will yet be a blessing to future generations, and already, we know, has blessed many. The hindrances and difficulties are similar to those found elsewhere, only in a greater degree. We have to cope with unbelief, worldliness, love of amusement and spiritual deadness; and yet, bad as things are, there is a wonderful improvement to-day as compared with what existed six years ago.

GREAT CHANGES IN SIX YEARS.

Then there was no respect for the Sabbath. All the stores were open. Miners, ranchers and others did their trading on the Lord's day. At that time there was no Christian sentiment. There was no church, and some people thought they did not need any. Then drinking was almost universally the custom. Bars were open night and day, every day in the week. Young men were told they could not get on in the world unless they drank like other people. Now all this has been greatly changed for the better.

Now the Sabbath is fairly kept; stores and saloons are closed; churches are well attended; Christian sentiment is growing; contributions for church support and missions surpass the giving of older communities; now there are many total abstainers, and the temperance spirit is becoming stronger. We do not write these things by way of boasting, but to show that Home Mission work bears fruit, and that, too, before many days.

SOME ENCOURAGEMENT.

Home mission work in Kamloops has its discouraging features, but it has also a bright side. I need not tell you of discouragements. Let me rather tell you of the good that has been done. Ambition to make a fortune causes many young men to cross the Rockies and seek a home in British Columbia. There are, however, many temptations in a new country. Many fall a prey to the tempter's snare.

I feel thankful that our church here, in some measure, is doing a good work in helping those who come to us as strangers. In Kamloops the church is well filled by a deeply interested congregation, the majority of whom are young men, whose fathers and mothers live in the East or in the old land. Is it not right that we should in all laudable ways seek to retain our young people in communion with the Church of Christ?

A STUDENT'S FALL.

I have seen some sad declensions from virtue during my four years' labors in this city. What do you think of a young man, a mere lad, in prison, convicted of stealing, and yet this young man can read the New Testament in Greek, being at one time a student in an Eastern college? This young man is not a Presbyterian, but it shows the depths to which young men may fall unless there are friends to help and encourage them to resist evil companions and temptations. Others have fallen in other ways. Yet let us be thankful that many are upright and pure in life, and seeking to serve God and Christ with loyal hearts.

ARCHIBALD LEE.

LETTER FROM DR. COCHRANE.

THE MEETING IN MARCH.

Editor PRESBYTERIAN RECORD.

DEAR SIR:—In view of the approaching meeting of the Home Mission Committee, on Tuesday 26th March, will you permit me briefly to call the attention of congregations, students, and all interested, to the following:

FUNDS.

All contributions from Congregations and Sabbath Schools should be in the hands of Dr. Reid, not later than the 15th of March. The Committee can only meet the claims for the past half year, *in proportion* to the funds then in hand.

The present indications are, that there will be a considerable deficit, in spite of the aid rendered by the British Churches. So far, there is not enough in the treasurer's hands to meet the notes falling due at the bank, for the monies borrowed last October to pay for the summer work. The urgent need of funds was presented last October to every presbytery and congregation, so that nothing further need be said. If there are still congregations, that have not allocated their missionary contributions, I trust they will help the committee to the utmost of their ability, while at the same time, not overlooking the other important schemes of the Church.

STUDENTS AND MISSIONARIES.

The attention of Students and Missionaries desiring appointments from the Committee for the ensuing summer, is called to the following enactments of last Assembly:—

1. That hereafter every ordained minister, licentiate, student, catechist, or other missionary desiring work from the Committee, shall make application on printed forms specially prepared, *at least one week prior* to the regular half yearly meetings of the Committee, and *only such shall receive appointments*. (This rule applies to Presbyteries also, who must forward the names of Catechists at present under their care, for *reappointment*, if so desired.)

2. The Assembly ordains that in giving appointments to students, the Home Mission Committee give the preference to students, *in the order of seniority in their college course*, and the Assembly enjoins all Home Mission stations to procure their supply through the Home Mission Committee. (In other words, Theological students are to have appointments before all others.)

The blank forms for applications for mission work, may be had from Dr. Warden, Montreal, to whom also, claims for the past half year should be sent.

3. There is yet another matter, to which I desire to call the attention of student missionaries, especially those who labor in the North-West and British Columbia, and who are assisted by special contributions from missionary societies, congregations, and Sabbath Schools.

Certain fields were allocated to these societies and Sabbath schools, on the promise that the student missionaries would send them from time to time letters, giving an account of the progress of their work. In some cases the missionaries have faithfully done their duty, and their communications have been received with great interest. But in many cases, the student missionaries pay no attention to the matter, in spite of the explicit instructions of the Superintendent of Missions. The result is that complaints are sent me, by the Societies and Sabbath Schools contributing, and intimation made, that unless the letters *are sent*, the assistance will be withheld.

I have made enquiries as to the cause of this neglect on the part of our missionaries, and the replies sent me seem frivolous in the extreme. Some think it unfair to ask them to write, while others are not; some are afraid to write because they have nothing worth talking about; others think that if they write they will be blowing their own trumpet; others, it is said, have never been taught to observe and record what they see and hear; while a large number are simply indifferent or unwilling to put pen to paper.

Such excuses are a reflection upon the Foreign Missionaries and other laborers, who amid their arduous toils, endeavor to keep the Church fully informed as to their fields.

What the Committee may do, at its next meeting in the premises it is not for me to say. My own opinion is that in every case where the student neglects or declines to correspond with the Society or Congregation or Sabbath School assisting the field, his claim for service should not be honored, and further appointment refused.

Societies or Sabbath Schools or Churches, assisting certain fields during the past year, but who have had no communications from missionaries in charge, will please write me before the meeting in March.

Yours faithfully,

Brantford, Ont.,
Feb. 7th, 1895.

WM. COCHRANE.

Our Foreign Missions.

Albani. The work here goes on hopefully. The plans for the new Home have been approved by the Indian Department, and it will as soon as possible be built. Mr. Swartout has moved out to Uchilaht, another Indian centre. The Executive is negotiating with Mr. J. W. Russell as teacher at Uchilaht. —

An Item from Formosa. Rev. Mr. Gauld writes to the Foreign Mission Committee of the happy relations that exist between the mission and the civil authorities in Formosa, all of which helps to secure justice to native Christians who often need sympathy and protection from their enemies. —

Jewish Work in Palestine. Dr. Webster is well and working away at Haifa. He has about 30 patients a-day at the dispensary. He would have many more but that he refuses to give medicines without charge, which is done at three other free dispensaries in the town. He thinks much harm is done in Palestine by free dispensing. Of course there are deserving poor there as well as here, and exceptions are made. —

Gifts, Clothing &c., for Trinidad. The Mission Council of Trinidad, at a recent meeting passed a resolution conveying very special thanks to all the Women's F. M. Societies, and others who have contributed clothing and prizes for our school children, this year and in the past. The missionaries however feel that in consequence of the cost of freight, customs duties, and for other reasons, they ought to advise such societies for the future, to send nothing but clothing, or money contributions with which to buy cloth or prizes, and it is hereby resolved that this year we make an effort to make up in Trinidad, as many garments for poor children as we can, in the hope that in the near future we may not require to ask for such garments from Canada." —

A Fact for Sceptics. Those who decry Christian missions, or deny the truth of Christianity, will find food for wholesome thought in the letter on another page from A. C. L. to Dr. Mackay. Where, twenty-five years ago the shipwrecked crew would have been murdered, they were now cared for.

It is like the story of the Englishman who in talking to an old Fijian chief, expressed his surprise and regret that the old worn-out fable of Jesus Christ and His religion should be believed among them. "Do you see that stone," said the old chief, "that is where we used to smash the heads of our victims. Do you see that oven, that is where we used to cook their bodies. If it were not for the change that Christianity has made in us, you would never move from where you are, we would be feasting upon you in quick time."

Men Offering for Mission Work. At a recent meeting of the Foreign Mission Executive, there were several applications from men ready to go to the foreign field. How shall they go, except they be sent? Some of them are ready to go single on small salaries. They feel that they *must go*. Would that the Church had the same feeling. — R. P. MACKAY.

Erromanga. Rev. H. A. Robertson, writing from Erromanga, says he has completed a grand missionary tour around the whole Island, which occupied 24 days. He was accompanied by his daughter, a number of chiefs, elders, and teachers, and a band of young men. As stated in Jan. RECORD, Mrs. Robertson is in Australia, in poor health. Her other children also are with her attending school. —

Death in a Mission Home. Dr. Margaret Mackellar writes from Neemuch, Central India, under date 3rd Jan., as follows:—

"Once again the crystal gate
Has turned upon its hinge of gold
Gladly wide the portals flung
And revealed the joys untold.
Opened to the wanderer's view
Things he never dreamed before,
Angels welcome to their arms
A brother from life's dreary shore."

On New Year's day our happy greetings were turned into mournings, for by 2 p.m. Dr. and Mrs. Woods were called upon to give up their little darling Lorne. He has gone to spend his New Year with Jesus. Yesterday morning we laid the little body to rest in the children's corner to await the call of the first resurrection. The parents' hearts are filled with sorrow, but in the midst of it all they can say, "Thy will be done." —

Chinese Work in Montreal. The report of progress in our Chinese work is in the direction of new openings, increased attendance, contributions and spiritual interest. The attendance at the Knox Church Sunday school last Sabbath of over sixty Chinese, with as many teachers, after a previous service with them in their own language by our missionary, is a very favorable indication. The school in the American Presbyterian church, with some forty Chinese in attendance, moved to send from their weekly collections another year's salary to the native preacher among the villages whence the scholars come.

The teachers of the newly opened school in Stanley Street Church, with 27 Chinese present, are fully alive to the importance of looking after these strangers at our doors; while the large attendance and other favorable features at St. Mark's and Emmanuel churches are encouraging. There are in all 13 schools.

The morning schools are active notwithstanding the severity of the weather—a severity altogether unknown in South China, whence these men come.—Rev. Dr. Thompson, 14 Feb.

FOUNDATIONS IN HONAN.

A VERY INTERESTING SUMMARY.

REV. Dr. Smith, of the Honan mission, has kindly sent to the RECORD the following summary of the foundation work in the Honan mission:

"We have three stations, viz., Chu Wang, Hsin Chen, and Chang-té.

"At present we have thirteen baptized adults in connection with both stations; fourteen have been baptized in all, but one has gone before.

"All candidates for baptism, after passing an examination before two of the members of the mission, are put on probation for at least one year before being baptized. This is to prevent unworthy candidates, of which there are very many.

"There are some two dozen or more now on probation. Some of these have been on probation several months, and are still holding out well.

"Those on probation belong to a number of different villages.

"In one village, where there are twelve on probation, they have about fifty who are greatly interested, and who are anxious to be examined to be taken on probation.

"In the same place, one of the men on probation has promised part of his threshing-floor for a chapel, and a few others, out of their penury, have subscribed a very nice little sum towards the building of a chapel.

"We did not expect to mention a chapel until a number of them were baptized, but they have taken the matter in their own hands.

"For the first year or two very few were interested. Ninety-nine per cent. of those who come to the chapel and dispensary were utterly indifferent. Now, however, here and there, we find a few who will enquire with some degree of interest, and who will listen with a little appearance of pleasure. People who speak of the people as waiting, ready and willing to receive the Gospel, don't know what they are saying. If five per cent. of those who hear had the faintest desire to listen in order to know the Gospel, our work would be comparatively easy. Then people show such crass ignorance regarding the work of evangelizing the Chinese, and think that all we have to do is to get up and recite verses of Scripture and tell the people they are sinners and ask them to repent and believe, as an evangelist would do to a crowd in Canada who have had a Gospel training. There is a terrible chasm between the Chinese and ourselves. They have had no prehistoric training. Often after talking for half an hour to a crowd about the unity of God, the most intelligent man in the crowd will perhaps ask a question that will show that he has not taken in one single idea.

"The American Presbyterian mission north, which is one of the most flourishing and prosperous missions in China to-day, worked for ten

years in the province of Shantung without a single true convert. Now they have four or five thousand converts in that province alone."

FACTS OF INTEREST FROM HONAN.

Letters from Honan report all quiet; indeed the natives are more than usually cordial, in order to avoid complications with other nations at this time.

Mr. McKenzie has joined Messrs. Grant and MacGillivray, leaving Mrs. McKenzie at Pang-Chuang, 90 miles north of Chu-Wang, with the brethren of the American mission, who have always been kind and helpful to our missionaries.

Our missionaries are in every letter deploring the irreparable loss of Miss Graham and Mrs. Malcolm, and are wondering when others will take up woman's work. There is one village where there are a number of women interested, and whom Miss Graham promised to visit and teach when she returned from the coast. Alas! what is to become of them now? How soon will a successor be sent? Even if she started to-day, some time must elapse before she can teach.

Mr. MacGillivray has purchased a valuable property in Chang-te-fu, a city about 30 miles west of Chu-Wang. This city is the most important in its district. It is on the great road to Peking, and only a mile from a river navigable to Tientsin. A projected railroad will touch it in the future.

The property is leased for 50 years, with a clause requiring that if the landlord or heir ever resume possession they should pay the mission both the purchase money and the value of any houses that may be erected in the interval. That is, of course, equal to a sale, but the Chinese like the word *lease* better than *sale*, because it hides from them the fact that they are parting with their patrimony forever. The lease also has this advantage, that it does not require the Mandarin's stamp to make it legal, which is both expensive and difficult to get.

The property has been handed over in July, the Mandarin having in this case required the landlord to do so—one good effect of the war—the Mandarin's influence being usually exercised in the opposite direction.

Messrs. Goforth, Slimmon and Malcolm are contemplating sailing from Vancouver for China on the 4th March. That is, of course, somewhat conditional on developments in the East. A great danger, in travelling inland to their field, would be the meeting on the road with lawless bands of soldiers on the march such as those who beat and killed Rev. Mr. Wylie, some month's ago.

Mr. Bostwick, our agent at Tientsin, has arrangements by which a messenger will reach Honan in the shortest time possible, should the British Consul think it necessary for our missionaries in the field to leave. R. P. MACKAY.

LETTER FROM REV. JOS. ANNAND.
SANTO, NEW HEBRIDES, 5 Nov., 1894.

DEAR MR. MORRISON: This is the twenty-second anniversary of our first-leaving home for the New Hebrides. How many changes there have been since then! Many of our loved ones have long since gone home and some of them more recently. Twenty-two years of Service for the Master in circumstances not always agreeable, but still He has never left us. Friend after friend with whom we once corresponded has dropped us from their list, and probably some of them have almost forgotten that we are still in the flesh, but the Lord has never cast us off. "I will never leave thee and never forsake thee."

Could we have secured teachers, I should have had many out-stations before this time. But without native helpers we cannot extend our work much beyond our nearer villages. The mere preaching of the word on occasional visits does not seem to make much impression. Line upon line, precept upon precept, reiterated day after day, week after week, and even year after year, are needed before the hard savage heart responds to the truth.

At our communion on the 30th Sept., we received three more of our young people to church fellowship. They may become teachers to others after some years more training. We hope and pray that they may be used of God in bringing others to Him.

The "Santo Fund" has come in very opportunely for the institution which our Mission Synod has decided to establish here. We are deeply indebted to the ladies for so promptly responding to my request for the balance of the Fund.

We are very glad to see that there is a missionary now on his way to fill the station on North West Santo. It is a trying place, but there are many people there. It is situated on the west side of a mountain range that cuts off the trade winds. The sun beats down upon the place with great power. We hope that the couple now coming (Mr. and Mrs. McKenzie) may stand the strain for many years.

There is more here than the climate to wear missionaries down. Twice this season, Mr. Handels, (the missionary on the neighboring island of Maio) has come for me in the night to help him attend to gunshot wounds in natives.

The first case was a woman shot through the wrist. She is now well. Last week he had a more serious case, a young man had two rifle bullets through his left arm, both at the elbow, one of which smashed the bone. Another man at the same time had a bullet through his face.

The white men continue to supply the natives with rifles and ammunition while the missionaries have to be at the expense and worry of attending to the wounded.

Yours faithfully, JOSEPH ANNAND.

LETTER FROM REV. J. W. MACKENZIE.
THE VALUE OF THE NATIVE TEACHER.

EFATE, 26th Nov. 1894.

DEAR MR. FRASER,—Your very kind and interesting letter received. Please give our thanks to your Sabbath-School, for their help in support of our native teachers. These teachers are essential to the work. It would be utterly impossible, owing to the nature of the work, for a missionary to carry it on anything like successfully without them. A teacher may at times have a whole island as his district.

On this island there are a number of villages, some of them a long distance apart. The missionary conducts service at the head station, and then visits as many of the nearer villages as he can, while his native teachers go out in different directions to the more distant ones. Occasionally one of them conducts the service at the head station, and the missionary makes a tour among the heathen villages at a distance. This visiting is continued until they are willing to have teachers settled among them.

Where the teacher is located there may be only two or three of the natives really friendly. Together these two or three and the teacher build a small school house, which serves for church as well. Gradually the leavening influence of the Gospel begins to operate, and in due time the whole village is gathered in.

You ask me to tell you what sort of work the teachers do, and to take Taparo as an instance. I am sorry to inform you that poor Taparo is dead. Consumption carried him off a few months ago. From the day he renounced heathenism until his death he was one of our most exemplary church members, and I have no doubt whatever, but he is now in the presence of the Saviour whom he loved and served.

I shall take Kaltong, the teacher settled at Fila, one of our out stations, as a specimen. He conducts service regularly every Sabbath at 9 o'clock at the close of which he has a class for candidates for baptism. At 2 p.m. he has Sunday School for the children and at 3.30 for the adults. On week days (Saturday excepted) he has early morning school for the adults, who are taught reading, writing and a little arithmetic. A little later he has school for the children. On Wednesday evenings at 4 o'clock he conducts a weekly prayer meeting.

He visits the sick, in his district, conducts a short service at funerals; arranges for marriages; endeavours to make peace when any of his people are quarrelling; speaks to any whose conduct is unbecoming; informs me previous to the communion, of any whose conduct is inconsistent with their profession; sees that the mission premises, in his district, the church and our cottage in which we stay when we visit the village, are kept in repair, and, superintends.

the preparation of arrowroot contributed for mission purpose, such as defraying the expense of printing books in their language. Several other things might be mentioned, but the above will give you some idea of a teacher's work.

The results of his labors are very satisfactory. All the older children read and write nicely and the majority of the adults do so fairly well. At last communion five from his village were admitted to the church. Indeed every time the Lord's Supper is dispensed at our station, some are received from his candidates' class.

Of course it must be remembered that these results include our work among them when we visit them.

And now in closing hurried note, I must thank you most sincerely for your cheering words of sympathy.

Yours sincerely,
J. W. MACKENZIE.

LETTER FROM REV. J. WILKIE.

INDORE, CENTRAL INDIA,

Editor of RECORD. Jan. 10th, 1895.

MISSSES Oliver and Campbell arrived in safety with the mail steamer last week. Miss Campbell is new to the work, but received the welcome that only these can give who see the need of workers in a needy field, especially for one who comes so well recommended as she does. With Miss Oliver it was different, as she was coming back to her well-known and dearly-beloved work and warmly was she welcomed by a large host of friends.

Since my return, I have spent much time examining the different classes in and out of the College, and have been especially cheered by the progress amongst the new Christians.

In Mrs. Johory's "Industrial Home" are 15 women and some girls. A little over a year ago these could neither sew, knit, or tell one letter of the alphabet from another.

Most of them had been the wives of these poor Mangs, were forced to go out to the streets to gather the cow-manure for fuel for cooking, to make baskets and sell them in the bazaar to get food, or when this failed, to go where the feasts were being held and gather up the leavings that were thrown out, or to beg. Their husbands were in a condition in keeping with their surroundings, too often given to drink. The women were forced to listen to not a little low, coarse language, in going about the streets, and were familiar with a state of society far from elevating in its character.

THE CHANGE IS SO GREAT

that we feel that nothing but the power from on High could accomplish it; but we cannot also but rejoice that our loving Master raised up two so ready to be guided by Him, as Mrs. Johory and her gifted husband.

The faces of the girls show what grace can do,

so quiet, modest and well behaved are they. They can now sew, knit, give intelligent and very full answers to the leading truths of Christianity, having at their finger ends the leading facts of the Bible story, being able to repeat large portions off by heart and to chant together such passages as the 23rd Psalm, Beatitudes, etc. Two of them are reading in the Third Book in Hindi; two more of them are in the Second Standard, etc. They have been able to pay for all their clothes, bedding, and dishes with the money they have earned from knitting and sewing.

In the Second Standard of the Vernacular Dep. of the College, the three head boys are from Mrs. Johory's class, that a year ago knew nothing of the alphabet, and yet in this class a large number of the boys are Brahmins that would not allow these poor low-caste boys to come near them as Mangs but dare not interfere with them as Christians. All have not done equally well, and some of them have had to give up the attempt to study altogether; yet the movement grows in power and influence. Two more were baptised this week and more are coming forward.

Possibly it may not be uninteresting for you to know that we have made a real advance in regard to the

"BURIAL QUESTION"

that has for some time been agitating the Church in India. A Hindoo either burns or buries. In each case the body is by them carried to the burning or burying place on a simple bamboo framework on the shoulders of the friends.

The early missionaries—why or how I do not know—introduced the custom of burying in a coffin, and for many years this has come to be regarded as the only respectable form of burial. But when I tell you that the cheapest form of burial with a coffin costs more than a month's wages of most of the poor people, and that they are always living on a bare subsistence allowance, you will see that the burden was a serious one.

Our congregation solved the difficulty by arranging that a simple frame-work should be made, on which the bodies of all should be carried to the grave, and that at the bottom of the grave a simple ledge should be dug at the side, deep enough side-wise to allow the body to be deposited in it, so that the earth on being thrown in does not fall on the body. In some cases a board will be placed over the ledge, but even that will soon be done away with, as we shall gradually get the people to place thorns in the grave, in such a way that no animals shall come near the loved remains of departed friends.

We have thus cut down the burial expenses to a merely nominal sum, and will save for work above the ground what might otherwise have been buried in the grave. And further, at the time of death at least all distinction between the rich and poor, between European and native,

shall be lost sight of. Can Canada learn a lesson from India?

On Christmas we had two interesting gatherings. In the forenoon we had the Sabbath School children all in the College Hall—over 800 of them, from different parts of the city; and in the evening about 225 Christians sat down to a dinner together. For plates we had leaves pinned together and our dinner consisted of only two courses served together, but you had no happier Christian gathering in Canada than we had here.

Your brother Missionary,

J. WILKIE.

LETTER FROM REV. N. RUSSELL.

GOOD NEWS, OPEN DOORS, LOUD CALLS.

MHOW, Central India, Jan. 3, 1895.

FOR THE RECORD.

THE burden of our cry for this year will be "more men," "more men."

I spent the month of December in the District, and every step of the way seemed to open up new opportunities for labor.

We had a most providential introduction to the Bheels. By means of friendships formed with an official from their own midst, we had the freest entrance to the villages of these usually timorous people, and those who at our last visit fled away from us came gladly to hear us, even visiting our tents, and coming in crowds to see the magic lantern pictures in the evening, and listened most attentively to our talks about them. Already several of them, as the fruit of our short visit, have expressed themselves as willing to follow the new teacher. They are a simple people, and probably would soon come into the Truth.

But a man must be set apart for the work; it is too great for one of us to make it a part of his work.

Within this past week also the work at Barwai has taken a wonderful stride. The persecution has resulted in fruit. Ten men have come to Mhow to see and inquire about the Truth. Of these four have asked for baptism at once and the rest expect to be baptized very soon. Two were baptized on Sunday last, and one has been sent back to Barwai to be baptized here when we go down in a few weeks. Some of the others we may baptize any day.

These men are not all from Barwai, but are all of the same class, and are all born of the same movement. One of those we baptized is from the other side of Mhow, but is related both by blood and marriage to the Christians at Barwai, and was brought in by their teaching.

This, to me, is a most significant fact, and means that the Spirit is working in their midst, and that, in spite of persecution, is not allowing them to keep silence. These men came up here at their own charges to be baptized; they ask

for nothing else, and, as far as I know, expect nothing else.

The first man of these people we baptized refused even to accept his fare to the Mela, so that money is not their object. I believe the work to be all of God. What does it mean? These men who come to Mhow are, of course only the part of the movement. There are many more about Barwai who have had no opportunity of showing their faith, but of whom we hear.

LETTER FROM FORMOSA.

VIVID CONTRAST TO FORMER DAYS.

FORMOSA, Ta'-mn'-ien, Nov. 24, 1894.

MY DEAR PASTOR MACKAY,—I want to tell you what occurred here. I crossed over to this place through wind and rain. The other morning, when walking on the seashore, I saw a sailing vessel slowly drifting shoreward, and in danger of being wrecked, for there was fog and a heavy sea. I hastened back to the chapel and beat the drum to call the villagers to worship. As soon as it was over, I asked converts and heathens to go in their fishing boats as quickly as possible and let the sailors know they need not fear savages there, and if they wished to come ashore a chapel would be given them to stay in. The whole crew came ashore in the boats at once.

I gave your old room to the captain, his wife and child, and other accommodation to the rest. I then hurried away to a Mandarin and asked him to send men to protect the ship, and got a military mandarin to consent to send soldiers along also.

One afternoon, at 3 p.m., the 21 Europeans and Americans, with one Chinaman, met with 146 of our converts for worship. There were eight nationalities, viz.: British, American, French, Danish, Turkish, Swiss, Norwegian and Chinese, in the crew. They hailed from America, with coal oil, bound for Shanghai, Hong-Kong, etc. They said that no one dreamt of seeing such a neat, clean chapel on the east coast of Formosa, and now seeing such zealous Christians made their hearts glad. I made known, as best I could to them, the days of toil you spent in establishing these churches, etc. The captain said that a bell, lamp and mirror on board the vessel he would like to present to this chapel.

(Signed) A-HOA.

(Every chapel is a preacher's home, so that captain's gifts will be of value.)

Dr. Mackay adds the following:

The above is a translation of part of a letter just received from my first convert, Rev. Gian Chheng Hoa.

Ta'-na'-ien is the "Margaret Machar Memorial" Church on the sea coast in Eastern Formosa.

Note well, twenty-five years ago that crew would have been murdered, the vessel plundered and no one left to tell the tale. Glorious Christianity! Spread it all the world around. "Blessings abound where'er Jesus reigns!"

THE WORK IN TRINIDAD FOR 1894.

GENERAL REVIEW.

THE year 1894 will be remembered as one of much toil and anxiety to your workers in Trinidad. The absence and retirement of Rev. F. J. Coffin, reduced the staff, until the arrival of Rev. S. A. Fraser near the end of the year. Dr. Morton left on furlough in May, and for four months during his absence, Mr. J. B. Cropper, with great energy and devotion filled his place. Rev. Lal. Behari was laid aside through illness for six months. All these things made the work generally, with the care of the Training School in addition, a heavy tax on the strength of the workers.

The prevalence of a fever of a serious and often fatal character, and the general heat and want of tone in the atmosphere increased the care and anxiety.

We close the year with five Canadian Missionaries on the ground; Lal Behari, health much improved; the health and state of the weather returned to their normal standard. All which is ground for much thankfulness.

During the year considerable progress has been made in training both the teachers at work and the pupil teachers in the Training School, which will in the future promote the efficiency of our schools.

In the meantime through the improvement in the position of our teachers, and in the supply of books and furniture, steady advance can be seen in almost every school, and in some the advance is very marked.

The number of schools connected with the mission is 53. The number of pupils enrolled during the year is 4764. The average daily attendance 2180. We have to note with great satisfaction a very decided increase of interest shown by sugar planters in our school work. The conviction seems to be coming home to many that to secure value for the money spent by the colony on education, the children should be pressed into school at the proper age and trained for usefulness, before evil, idle and lawless habits are formed. This we believe to be the right view of the matter.

It affords us satisfaction to report that 479 persons were baptised during the year; that the number of communicants in good standing is 638; and that the contributions for religious purposes is £623 10s., or nearly one pound per communicant.

We have pleasure also in reporting that the Indian christian community is remarkably sober and free from litigation and crime; that the native agents have shown themselves capable and zealous, and that there is a steady growth of self reliance and capacity for work.

Rev. W. L. Macrae visited St. Lucia to inspect the work there, and Rev. F. A. Ross of the

Scotch Church, St. George's, is head of the Indian work among the Indian Immigrants in Grenada. Both these islands received their native agents from Trinidad.

This year the Presbyterian Church in Jamaica, has in earnest begun work among the East Indians in that Island, and our Trinidad Mission sent them two senior students who attended our Training College for over two years. We rejoice in this fresh start in Jamaica.

Thanks are hereby tendered to the Education Department; to J. A. Rapsey, Esq., for a gift of land and buildings for our College; to Proprietors of Estates and other representatives; and to all other friends of our Mission for their courtesy and aid.

On behalf of Mission Council,
W. L. MACRAE.

Dr. Morton's Field, Tunapuna

Twenty-seven years! He and Mrs. Morton are the senior missionaries of the whole mission staff of our church. At his suggestion the Trinidad mission was begun. They were the pioneers, and followed only three years later by their worthy co-laborers, Dr. and Mrs. Grant, and now share, with them and others, in the joy of the great success which has been given. Of the year 1894 Dr. Morton says:

"Mrs. Morton, who left the field by the doctor's orders, remained in Britain (with Miss Morton) as her health though greatly improved, is not considered sufficiently re-established to justify an immediate return to her home and her work.

For four months before leaving here she carried on the work of the girls' home amid much weakness, and saw all her girls either married or sheltered in homes; and I am glad to report that they are all conducting themselves with propriety and proving both industrious and useful.

My work has this year been carried on exactly on the lines of previous years, both by myself, and by Messrs. Thompson and Cropper during my absence on furlough. These gentlemen opened up two new schools. Both are doing well and fill up openings in my district.

One of my teachers passed his examination last April, and nearly all the others will also go up for examination next April. In view of this I have had them under special training.

In this field fifteen places have service every Sabbath, at a uniform hour, and seven places less regularly.

Through the week the Gospel is read or preached by Catechists or Bible women, more or less frequently throughout the field, except in one direction where visits are made but occasionally. As the new railway extends more must be done to overtake these outlying sections.

The following statement gathers up so far as figures can express it the work of the year

Number of Schools.....	14
On quarterly roll, boys 603.....	} 317
girls 309.....	
Total number in attendance during the year.....	1,413
Total increase in 1893.....	349
Average daily attendance.....	656
Increase (average daily) on 1893.....	119
Baptisms, Adults 90.....	} 191
Children 101.....	
Marriages.....	13
Communicants, 1st January 78	—
Added during the year 15	
Communicants 31st Dec.....	93
Catechists.....	8
Bible women.....	3
Contributions.....	£95. 16. 8d

Rev. Dr. Grant's Field, San Fernando.

My twenty-fourth year in Mission work has closed, writes Dr. Grant, and in it the demand on time and strength has been probably greater than in any previous year. A sense of depression too, not favorable to work, was, I think, general. Unseasonable weather, the prevalence of a malignant type of fever, and the anxiety created by the low prices of our staple production, sugar, were some of the causes of depression.

Then there was the illness of my chief assistant, the Rev. Lal Behari, caused by rheumatism, contracted from exposure while visiting the mission of St. Lucia; there was the vacancy of Mr Coffin's post all the year, until a few days ago, when we had the pleasure of welcoming Mr. and Mrs. Fraser; and there was the Training School for teachers which required daily attention.

On the other hand there was much to be thankful for. Lal Behari's illness threw additional responsibilities on other workers who have shown themselves capable both to plan and execute. Many things that in former years required the direction and constant attention of the missionary are now carried forward most satisfactorily by the members of the church.

We have our church session directing matters spiritual, a Board of Managers to look after all financial and business concerns, a band of Sabbath School teachers with officers, a church choir with organist and leader, all children of the East; and a C. E. Society which gives much promise of good.

We have in this district 24 stations outside the town, at which the Gospel is preached every Sunday. By native agents, in all 16, this work of Evangelization is carried on.

We have 16 schools with a roll of 933, and a daily average of 596. There are also about 120 adults attending night schools, where Hindi alone is taught.

Our instruction in Hindi creates a demand for books which the mission imports annually from India. On the arrival of a new book this year, the purchases in ten days amounted to about fifty dollars.

Our statistics for the year are as follows :

Sunday Schools, on roll.....	500
" " average.....	360
Baptisms, children.....	84
" adults.....	60
	— 144
Communicants in good standing.....	318
" admitted this year.....	31
Marriages.....	16
Contributions in the central church.....	\$1,197 74
" country stations.....	344 36
Total.....	\$1,542 10

In January the Synod of Jamaica decided to take up work among the 14,000 E. Indians in that Island. They applied to us for helpers and received two of our senior catechists, who are also of the senior class in our college. They have gone with their families, have been cordially welcomed and are settled at work. I propose to visit them, and to attend the Synod of Jamaica in January, with a Commission from our Presbytery.

Early in the year the Mission of the Church of Scotland, in Grenada, got one of our students, and the Superintendent of the Moravian Mission in Surinam, has just proposed that we should extend our mission to the 6000 E. Indians in his district.

These applications show the value of our Training Institutions.

Mr. Macrae's Field, Princet'n.

Of his eighth year's work in this field Mr. Macrae writes :

Another year with its trials and toils has come and gone, which for fever and ill-health on account of unsuitable weather, few former years have equalled.

Some difficulty has been experienced in securing suitable agents, particularly pupil teachers. When bright boys advance sufficiently to be useful in the school, temporary inducements elsewhere are often readily yielded to, and the school is left, but not unusually after a season of wandering about, they return with manifest signs of retrogression. Thus many fail to qualify themselves for the prescribed examinations and learn habits of idleness.

The old difficulty of gathering the children in the morning still exists, and although there is an effort now making to secure compulsory attendance, yet there is not much hope of having such a law passed as will entirely relieve us of the constant worry and expense of this part of the work.

The movement for compulsory attendance has caused some agitation in this district among the leading Hindus and Mohammedans. A petition has been sent to Government by them protesting against compelling their girls to attend school, and thus persuading them, as they think, to become Christians.

This shows that the influence of school work as a Christianizing agency is being felt.

Twelve men were employed in this field during the year as catechists. Services were regularly conducted in all the districts at fixed hours, with evening classes during the week where opportunity afforded. After the closing of college the usual Catechist's class was resumed. The First Epistle to the Corinthians was somewhat carefully studied.

Sunday Schools were conducted in nearly all the districts by the teachers.

On Sunday afternoons, several of our young people go out in different directions distributing tracts and helping in the Sabbath School work. The interest shown in this work is gratifying.

As this month completes Miss Archibald's term of service, I think it right to bear testimony to the earnestness and faithfulness with which she has performed her work. Indeed few have the physical strength to toil as she has done. During her five years of service she has been absent from work but one day through illness.

School-work of itself in a hot climate is very laborious, but, in addition to this, her labors, and that of all the other lady teachers as well, in prayer-meetings, Sunday-schools, and Temperance work have been abundant.

The statistics of this field for 1894 are as follows:

Baptisms, Adults 30 }	}	57
“ Infants 27 }		
Marriages	14	
Communicants in good standing.	96	
Removed from roll during the year.	12	
Added during the year	6	
Catechists employed	12	
Schools	18	
Total pupils enrolled	1,257	
Or roll at end of year	764	
Average daily attendance	428	
Contribution of native church	£126.8.4d	

Heartly thanks to all the friends in Trinidad and Canada who have so kindly extended to us a helping hand.

Mr. Thompson's Field, Couva.

Of this field Mr. Thompson writes:

Assisted by ten catechists, Sabbath services were conducted at fourteen stations, *regularly*, and at four other stations *frequently*.

In May a new field was occupied by the erection of a school building at Waterloo, which has been attended by over 60 pupils. A wide sphere of usefulness is before this school.

School work generally has been fairly satisfactory. Great need is felt in this district for trained workers. In the earlier stages of the work this want was not so felt, but with the progress of the schools, greater demands are made upon the teachers, and as their opportunities for improvement have been very limited they have not kept pace with their schools. The training school, opened in San Fernando this year, promises in time to meet this want.

During the absence, on furlough, of Dr.

Morton, the management of his district was entrusted to my care.

Mr. Cropper came to my help in May and at once threw himself heartily into the work. It is a pleasure to testify to the zeal and spirit and tact with which he laboured, and to the very valuable and timely assistance rendered by him. During his short stay he endeared himself to the workers and all the Christian people, and bore away with him when he returned to Halifax to his studies, tangible evidence of their esteem, while a more lasting monument of his work remains behind in the form of two flourishing and promising schools. Miss Cropper too, deserves "honorable mention" for her part in the work.

The following are our statistics for the year:

Baptisms, Adult.....	43	} 87
“ Infant.....	44	
Marriages		11
Communicants in good standing.....		101
Catechists employed		10
Schools.....		10
Children enrolled		746
Average attendance		365
Contributions of native church.....		£85.0.0d

THE LADY TEACHERS IN TRINIDAD.

MISSIONARY in Trinidad would consider (wisely) the equipment of a field incomplete if there were not a lady teacher from Canada in charge of the principal school; hence we have four such teachers there, one in each district. They are engaged for a term of five years, to teach in English. At the end of that time a rest and change is necessary, and they are entitled to a furlough in any case. They may re-engage for another five years or not as they please. The work done by these women is simply invaluable. They are true missionaries. In S. S., C. E., and Temperance work, work among women, etc., they have done with their might what they have found to do. To them the Trinidad Mission owes much. The following review of their work for the past year, of those now in the field, will repay careful perusal.

Miss Blackadder, who for 18 years has so faithfully and successfully wrought in that field, in her interesting report of her large school at Tacarigua, where she lives and labors two miles distant from where the missionary resides, gives

SOME LIGHTS AND SHADOWS

of mission life as follows:—

Another year has gone into the past, with its sins and sorrows, its cares and trials and joys. One year less to live and toil, one year nearer the rest of heaven. But we have no time for dreaming. We must be up and doing.

I will speak first of our day school. We have had enrolled for the year, 234 children, 134 boys and 100 girls, besides some 50 who were not en-

rolled. The number of teachers employed was seven, but never more than four at any one time.

Mrs. Eversley and I have toiled on, while native teachers have come and gone. It really seems as if we, like the "Brook," go on forever. We have carried out to the letter the injunction of the Master to go into the highways, and compel them to come in. The trouble in that line seems just as great as ever, but the subject of free and compulsory education is gaining, and we hope to live long enough to see such a good law in force.

If you press the children for lessons they will run away, if you do not, the government inspector will make you feel like running away. Truly it is hard to serve two masters, but what do you think of four, the manager, inspector, parents, and children.

The proportion of girls, in number, has been large, but the size of the girls has been painfully small. Such tiny creatures just allowed to come for us to care for them and when they do a little they are taken away. I do not know of one Indian girl in this large village who has passed a high standard. Of course in the villages where there are Christian families the case is different. In Tunapuna there are some fine girls at school, but these are the daughters of Christian people.

The usual course of common school studies has been carried on. Our Government examination was held one hot afternoon. Mrs. Eversley and I had over a hundred tired children from twelve o'clock until four, so you can faintly imagine the noise, heat and confusion, unpleasantly suggestive of Babel.

The most fervent gratitude seemed to pervade the minds of our faithful Inspector, that he only had to spend a short time in such place

Sickness has been around and about us, but we have been well.

One poor girl was so terribly burned that death could be a miserable life in more ways than one.

The children have been more tidy, orderly and obedient this year.

Our Bible Class has gone on day by day, and how the children do enjoy it! As soon as they can read, how proudly they find the place and let us hear them read.

Our young boys have kept the Temperance pledge well.

Our Sabbath School has gone steadily on. Sunday after Sunday, rain or heat, the bell rings and the hearing and studying of God's word goes on.

The women's class, under a native sister, who has acted as unpaid Bible woman for some years, has done well.

We have had a number of baptisms, and more have applied.

We have had the novelty of being stoned. Fire was twice set to our premises, once in the kit-

chen and once in an out-house. Letters of a most alarming kind have been sent, but none of these things move us, we intend to go on.

During the past 18 years, what changes; workers have dropped by the way, yet the work goes on by leaps and bounds. It is wonderful to all, the advance made; churches, schools, fine bands of native workers, the general esteem in which our missionaries are held by the public, the confidence reposed in our missionaries by the Government officers and the planters.

We have tried to do our best. In faith and hope we leave the results in the hands of God, who has promised that His word shall not fail.

Five Years at Princetown.

Miss Archibald writes of her five years at Princetown School.

I have much enjoyed the work. For good health I am thankful. During the five years, only one day has been missed from my school work on account of illness.

A few of the older children were in the school when I came, but most have come in since that time.

Those that were formerly in the school are scattered far and wide. Many are at work in various places and occupations. Some are in India, others have been lost sight of, while several have been removed by death.

For the five years the average attendance has been about 100. About 500 different children have been in the school. Many of these were with us only for a short time, some for the whole period.

The question may suggest itself, "what proportion of this large number have given evidence that the Christian teaching they have received has borne fruit in genuine conversion." To its full extent this can only be known in time. Of those who are now in the school, and have been for some years, a goodly number we believe are living Christian lives.

Those who do not belong to Christian families have much to contend with. We know of cases where the truth seemed to be received, but the home and the surrounding influences were so directly opposed to the reception of the truth that the teaching of the school seemed to be wholly counteracted by these discouraging influences.

Of my assistants during those years, one girl, Eliza Baptiste, has been with me, worthy and faithful, all the time. Of those who have been for a time assistants, two are now catechists, four are teachers in country schools, one is a policeman, one a clerk, one a cocoa planter, one a lawyer's clerk, one is dead, and two young women are married.

The usual routine of school work is a Bible lesson in the morning, a short time devoted to Hindi reading, and the remainder of the school

hours to English instruction. The girls' sewing class is held each day and the Monitors are instructed after school is dismissed.

At the school closing the gifts which were sent from home, have been distributed among the children. We sincerely thank those who have sent us supplies of clothing, toys, cards, etc., etc., for the children. The gifts have been a source of much pleasure to them.

Sunday School work has been carried on. The Central school meets as usual at 10 a.m. in the church. Four other Sunday Schools, one held at 8 a.m., and three others at 3 p.m., are carried on by the teachers and pupils of the Central School.

Two of these schools were started this year and are very well attended. Very few of the children in these outside schools are Christians, but they are taught the English and Hindi hymns, the Commandants, Bible stories, etc., and take part in singing and answering questions as readily and with as much interest as do the children of Christian parents.

Public Temperance meetings have been held from time to time, and were all well attended. Twenty-one new members were added to our Blue Ribbon Band, bringing the number up to 104. Until this year none of the members, to our knowledge, violated their pledge, but at the July meeting two confessed that they had done so but wished to renew it and have since been faithful.

Our Christian Endeavor meetings have been regularly held, and there is a live interest in the Society. In all there are 39 members. We follow the lessons prepared by the United Society; and in the Sunday Schools the International Lesson.

The Couva School.

Miss Fisher reviews with thankfulness her fourth year work. She says:—

The number enrolled was 136, the average attendance, 72. Girls have a very low place among the Hindus, and it was with great pleasure that this year we succeeded in keeping 12 little girls in the school almost constantly, and that in the examination they passed their standards as creditably as the boys. It is encouraging, for it has been up-hill work to get girls to school in this village.

My assistant, Miss Valley, a Creole girl, has been most faithful and painstaking. Every day she has a room full of noisy, ragged little urchins of from four to six years, but she never seems to lose patience with them, however noisy they may be, and they are very much attached to her.

Sabbath School work this year has been more encouraging. Many of the parents who are quite willing to allow their children to attend the week day school are very prejudiced about letting us have them on Sabbath. They think if we

take them to Sabbath School, we will baptize them and make them Christian. But yet many children have attended Sabbath School this year who never did so before.

Temperance work has, as usual, been carried on by means of our Blue Ribbon Band, and by constant teaching in the school.

We have received some very nice boxes of clothing, toys, cards, etc., for our school treats; papers and leaflets, which are so useful for distribution among the older children who can read, and kind cheering helpful letters from many friends who are interest in us and our work.

The year has had its cares and trials, its rough and smooth places, but "Lo, I am with you always," includes the dark days and the rough ways, and we realize the preciousness of the promise more and more as we claim it and test its worth.

San Fernando School.

In "Looking Backward," writes the teacher, Miss Kirkpatrick, there is always much to humble as well as to make thankful; thankful for the health enjoyed and for the privilege of being permitted to longer serve our Master; humbled when we see so little accomplished.

The number enrolled during the year has been 277 with an average attendance of 125. Besides the enrolled pupils we often have a dozen little girls under four years of age, who according to rule are not considered pupils.

The old difficulty of getting children to school is gradually decreasing. The parents will sometimes bring the careless one, to make sure that he is in the school and not in the street. As formerly the boys outnumber the girls, but the difference is becoming less, as this year gives 104 girls and 173 boys.

In the higher classes, at present, the girls have the majority, and as there are 17, varying in age from ten to fourteen, it is evident the prejudices against educating girls is giving way. Of course these girls are all under Christian influence, or they would not be permitted to remain so long.

The children had worked well during the year. At the examination in November, 170 presented themselves, one hundred were in the infant department, and the general result of their work was very good.

The Assistant teachers have been very faithful and diligent in their work.

The Sabbath School work throughout the year, has been particularly interesting. The Christian Endeavor Society has been holding its meetings regularly.

We are very thankful to the Mission Societies and Bands that have been so kind in sending garments, dolls, and cards.

With grateful hearts to God for His loving kindness we close this year, trusting that His blessing may be with us throughout the next.

Church Notes and Notices.

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

The 3rd Sabbath of March is the date fixed by the General Assembly for the Foreign Mission collection, where not otherwise provided for.

INDUCTIONS.

Mr. A. Thompson, into Chatsworth, Owen Sound Pres., 23 Jan.

Mr. J. Hunter, into Markdale and Berkeley, Owen Sound Pres., 27 Jan.

Mr. A. Graham, of N. Williamsburg, into Lancaster, Glengarry Pres., 24 Jan.

Mr. P. H. Hutchinson, into St. Andrews, Huntingdon, 18 Feb.

Mr. Wm. Cooper, into Listwell, Stratford Pres., 31 Jan.

Mr. J. M. Miller, ordained and inducted into Norwich, Paris Pres., 29 Jan.

Mr. W. H. Anderson, into Aylmer and Springfield, Lond. Pres., 24 Jan.

RESIGNATIONS.

Mr. Joseph Barker, of Richmond, N. B.

Mr. Al x. Grant, of Lake Abiesic, N. S., 6 Dec.

Mr. J. W. Mitchell, of Thorold, 2 Feb.

Mr. J. M. Fisher of Lawrenceton, N. S., Feb

MINISTERIAL OBITUARIES.

Rev. Wm. King, was born 11th Nov., 1812, near Newton Limavady, Ireland. He was educated at Glasgow University. At the age of 20 he came with his parents to America. A year later he was settled as rector of St. Matthew's Academy, Jackson, Louisiana. Returning to Edinburgh, where his wife died, he was licensed by the Presbytery of Edinburgh in 1846, and was sent by the Free Church as a missionary to Canada. Next year he went South, sold his property there, freed fifteen slaves that he had owned, brought them to Canada, founded the "Buxton" settlement for the negro, where he labored until the abolition of slavery in the United States. Since 1888 he has lived in retirement at Chatham. He died 5th Jan., aged 83.

PRESBYTERY MEETINGS.

Algoma, Bruce Mines, 13 Mar., 7 p. m.
 Barrie, Allandale, 26 Mar., 10.30 a. m.
 Brandon, Brandon, 12 Mar.
 Bruce, Paisley, 12 Mar., 1.30 p. m.
 Calgary, Calgary, Knox, 7 Mar., 8 p. m.
 Chatham, Ridgetown, Zion, 11 Mar., 7.30 p. m.
 Glengarry, Cornwall, Knox, 5 Mar., 11.30 a. m.
 Guelph, Acton, 10 Mar., 10.30 a. m., also on previous evening for Conf. on State of Religion.
 Huron, Clinton, 12 Mar., 10.30 a. m.
 Inverness, Whycoomonagh, 5 Mar., 10.30 a. m.
 Kamloops, Kamloops, 6 Mar.
 Kingston, Kingston, Cooke's, 19 Mar., 3 p. m.
 Maitland, Wingham, 19 Mar., 11.30 a. m.
 Montreal, Mont., Knox, 19 Mar., 10 a. m.
 Orangeville, Orangeville, 12 Mar., 10.30 a. m.
 Portage la Prairie, Neepawa, 4 Mar., 4 p. m.
 Paris, Brantford, Zion, 19 Mar., 10.30 a. m.
 Peterboro, Port Hope, Mill St., 19 Mar., 9 a. m.
 Quebec, Morin Col., 26 Feb., 4 p. m.
 Rock Lake, Morden, 5 Mar.
 Regina, Wolseley, 13 Mar.
 Sauguen, Harriston, Guthrie, 12 Mar., 10 a. m.
 Sarnia, Sarnia, St. And., 18 Mar., 7.30 a. m.
 Toronto, St. And., 1st Tues. of every month.
 Victoria, Nanaimo, St. And., 5 Mar.
 Winnipeg, Win., usual date in March.
 Westminster, Vancouver, 1st., 6 Mar., 2 p. m.

Price of "The Bonnie Briar Bush" is \$1.25—not \$1.00 as in our last.

The World Field.

One hundred missionaries were sent to China by the Swedish Lutheran Church in 1893.

The centenary of the London Missionary Society will be celebrated this year by an effort to send out 100 new missionaries.

The Moravian Church sends out into the foreign field one in sixty of its members, while other Protestant bodies in general give only one in five thousand.

In Korea the Protestant mission force of foreign workers consists of 26 married men, 14 single men, and 18 single ladies, representing the Methodist, Episcopal, Presbyterian and Anglican Churches.

We are wont to think of India as one great empire entirely under English authority. There are, however, 693 native states, ruled by Indian or Mohammedan princes. all of them, however, being subordinate to English rulers.—*Can Pres.*

Sunday Schools are increasing in number with marvellous rapidity. Throughout the world they have grown from 183,390 in 1860 to 224,562 in 1893. Sunday school teachers have increased in the same time, from 1,999,569 to 2,239,738; and Sunday school scholars from 17,716,212 to 20,268,923.

The Governor of St. Petersburg is teaching Temperance by a new method. He has ordered that all persons found disorderly or drunk on the streets shall have their names and addresses printed on large posters, and publicly displayed in the official journal. On one of these lists 127 names of all classes in society are found, one half of them being women.

The neglected women of India have now the prospect of skilled medical treatment. There are sixty-five hospitals and dispensaries now affiliated to the Countess of Dufferin's fund for supplying medical aid to them, ten of these having been built and kept up by native princes. Last year 13,058 patients were received, besides 601,774 out-patients being relieved. Over 200 female students of medicine were enrolled last year.

A missionary in China says:—"If there is anything that lays hold of the people here, it is the simple story of the crucifixion of the Lord Jesus Christ. Not his miracles, nor even his wonderful sayings or teachings, but the old, old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

A CHINAMAN'S SELF-DENIAL.

The Chinese are popularly supposed to be so selfish and money-loving that they cannot understand Christian benevolence. In the *Chronicle* of the London Miss. Society Dr. Griffith John denies this, and gives an interesting incident in support of his statement.

He says that a Mr. Hiung had a brother-in-law of considerable influence in Peking, through whom Mr. Hiung had the offer of a lucrative post as head of an important custom-house. This position would have brought him about \$90 per month of clean money, with a chance of increasing this two or three fold. When the offer came Mr. Hiung brought the letter to Dr. John, who asked him what he was going to do about it. "You are in the wilderness with Christ," said the missionary. "The devil is offering you wealth and position, the two things which the Chinese covet most. What are you going to do?" Mr. Hiung's reply was—"I have fully made up my mind to decline the offer. Matthew 1:1 the customs to follow Jesus. The devil wants me to leave Jesus to follow the customs. That will never do." Mr. Hiung's wife, though a professed Christian, did not see the matter in the same light. She wished him to accept the post on account of the good he could do with the money. But he remained firm, though he felt the trial of opposing his wife's wishes more than he did the money temptation. "I understand," said he one day, "the story of Eden better now."

WHICH IS THE TRUE GOD ?

The *Chronicle* of the London Society reports an incident in which a young man, with more zeal perhaps than wisdom, commenced to denounce the idol Vemana in the presence of the priest of the god. He affirmed that Vemana was no god at all, and that Jesus Christ was the true Saviour.

The priest challenged the young man to a test, and the challenge was accepted. The proceedings remind one strongly of the scene between Elijah and the prophet of Baal on Mount Carmel. The priest said to the young man—"If there's no truth in Vemana, hold up your umbrella and we'll see." This umbrella was so heavy that it was not supposed that he could hold it for any length of time. The priest said—"If Vemana doesn't cause you to swoon, we will give you 100 rupees; but if you do swoon, you must give us 10 rupees. We'll give you an hour!"

After agreeing to the terms, the young man lifted up the umbrella. The priest and others then prayed to the idol, shouting out—"O, Vemana, thou art here! This man says thou art no god; knock him down!" They also took large swords, with the flat sides of which they beat themselves, offering incense, and making a frightful uproar. The young man kept on praying—"O, Lord Jesus! Thou who treadest down the power of Satan, give me strength!" The people every now and then asked—"Now, is not Vemana god?" To which he loudly replied—"No; he is not!" This continued for one or two hours, after which they began to be ashamed and to say—"After all, Vemana is nothing; he is but an image." However, they refused to pay the rupees.—*Miss. Herald.*

MY CHINESE PATIENT.

BY DR. PECK, OF PANG CHUANG, CHINA.

Years ago, while living at Pao-ting-fu, a little man made his appearance at my hospital with a large tumor on his neck. He had never seen a European before, but came with his mind fully made up for an operation, owing to reports he had heard of us in his country home from patients who had been at the hospital. Against the remonstrances of his friends and neighbors, he had sold his little property in order to get money to live on. His simple reply to these remonstrances was that his life was made a burden to him by his tumor, and he was going to try the foreign doctor, and in the expressive idiom of his language if he was "cured well" he could earn more money, and if he was "cured dead" he wouldn't need it. The foreign doctor tried to persuade him against so formidable and risky an operation, but without avail.

Fortunately, he lived through it, and the healing of the wound went on normally until delayed by a rather severe attack of erysipelas.

Before this danger was passed he sent word by the gatekeeper that he must go home, as his money was spent. I replied that he must on no account go then; that I would feed him myself; but the next morning he was missing. The gatekeeper said he went with his little roll of bedding at daylight, saying that he was already greatly indebted to us for what we had done for him, and could not think of burdening our hospitality by eating our food. So he vanished into the unknown from whence he came, and we concluded that he would probably die. Months afterward one of our colporters, reporting the incidents of a tour in a region seldom visited, asked me if I remembered such a man. I said I did, but supposed he was dead. He said no; he had found him alive and well, and preaching the gospel at a fair.

While in the hospital he had seemed very stupid; no one thought he had taken in much of the truth; but he had bought and paid for a little elementary book, and learned to read it. The simple explanation had remained in his memory, and after his recovery at home he had taken his book with him when visiting the little fairs where all the business of neighboring villages is done; he had been notable as the man with the large tumor, and now when he came around without it he was naturally an object of curiosity.

They said he kept a kerchief around his neck, and when the crowd gathered around he would say—"My friends, when I was in the hospital they taught me of a religion there that is far more precious than the cure of my body. I have a little book here which tells about it, and if you will sit down and let me read and explain it to you, then I'll show you my neck."

And so, a self-appointed evangelist had been telling his little story. That place is one of the most encouraging of the out-stations around Pao-ting-fu; a circle of believers is gathered there, and the little patient remains a humble and converted Christian.—*Miss. Herald*

The Family Circle.

PARSON BROWN'S PASTORATE.

"YES, things in the church are dull—all at a standstill, it seems to me. I think Parson Brown ought to open up a little."

Mary and I were sitting on the front porch, Sabbath afternoon; Mary was reading sensational stories in a Sunday paper, sometimes reading aloud to me. I was little interested and finally began dozing; but managed to get wide awake before Mary indulged in the foregoing remark.

After a moment's thoughtful hesitation, I remarked:

"Well, I must say I'm getting tired of the same old thing, Sunday after Sunday. The same face, the same voice, the same gestures, and sometimes the same illustrations. Now, when I was at Spencerville, where they had just received a new minister, there was so much going on and everything so lively. There were all the ladies fixing up the parsonage and everybody calling there and making presents—and the house-warming! dear me! It all seemed to make so much good feeling—"

"That's it," said Mary. "There is no feeling at all here. Parson Brown is a good enough man, but he is so slow—positively, so slow! It sometimes comes over me, John"—then Mary lowered her voice, whether it was in fear of being heard by the leaves of the apple-tree near by, or by the robins building their nest in the tree-top, or by the old dog Madge that lay on the mat by the fire, I cannot say—"that perhaps it would be best for us to have a change of pastors—though I would not like to be the one to start the idea in the parish."

"No, indeed," I said; "but still he has been here a long time."

"Yes, and getting a trifle old, a little worn—shelf-worn, if we were to use a mercantile term. A younger man, now, would 'live up' things. We could pay him a better salary and give things a new start," answered Mary.

"There is no fault to be found with Brother Brown, though," I said, for I could not find it in my heart to hear him run down; "not a bit I not a bit. It's only that—that—perhaps his usefulness here is at an end. What do you say, Mary, to driving over to hear Parson Jones this morning—just for a change. He is more my style; beats and wakes folks up, so they say."

"What," said Mary, "clear over to Pipetown?" It was ten miles away.

"Yes," I said, "I'll hitch up in a few minutes, and we can make the trip nicely in an hour."

Mary made no objection, in fact, rather enjoyed the suggestion, and in a little while we were spinning on our way. As we neared Pipetown, we saw many people on their way to church.

"Great many people out for morning services," said I. "Our folks do not turn out this way."

"Parson Jones is a man that draws," said Mary; "keeps up the interest in the church, you see."

There was quite a crowd in the entry, and as we were waiting for some one to show us a seat we overheard a man say:

"You'll hear something worth hearing to-day. Mr. (I couldn't get hold of the name, though I tried) is going to preach."

I looked at Mary. I was afraid she had set her heart on hearing Mr. Jones, but as far as I was concerned I didn't mind hearing a stranger, especially if he was like what they said, for they were talking right on.

"He's a strong preacher; yes, strong—that's just the word. We are always glad when we get him in an exchange. Wonder he has stayed so long in the country. He's none of your hop-and-jump sort—does not waste any force in hammering out sparks but goes straight to the truth and drives it home—and clinches it—yes, that is just the word, clinches it."

I could see the folks were expecting a little something uncommon by the way they looked as they settled into their seats. I was looking about a little to see if I knew anybody present, for I had frequently been to Pipetown.

I did not look towards the pulpit till I heard the minister's voice, and then I almost jumped from my seat as I started at him.

Then I stared at Mary and Mary stared at me. It was Parson Brown, as sure as you live! If it had not been in church I should 'a laughed right out, to see Mary's blank look. But I sobered down. Then I could not help observing how the people listened. It was very plain that they considered Parson Brown a great preacher.

Their interest set me to noticing him more carefully. I finally concluded that, while he was not a handsome man, it is not often you see a more scholarly face or hear more earnest words. Then I noticed the deep lines of care on his face, made largely by the heavy church burdens he was obliged to carry. I thought of the children he had baptized; of the funerals he had conducted; of the sorrowing hearts he had comforted; of the many kind and helpful words he had spoken, and, as I kept on thinking, I felt tears swell in my eyes and run down my cheeks.

When he came to his text, Mary gave me a nudge, for if you will believe me, it was the same we had heard the Sunday before. But I am willing to confess that it was mostly new, for I did not listen well before—in fact, I had gotten into the way of thinking that Brother Brown's sermons were not edifying to me. I saw the man we heard in the entry nod his head as much as to say, "Didn't I tell you so? That's one of his clinchers." After the sermon was finished and the hand-shaking time came, I think Mary and I were just a little proud to have folks know that Parson Brown was our minister.

We didn't speak a word for more than half the way home, and then I said:

"I say, Mary, there's such a thing as going farther and faring worse."

"Well," said Mary, "if that's what you mean, we have been faring just about the same."

"No, that isn't what I mean. Mary, how much more ought we to do for Brother Brown? Yes, it ought to be done. These things need stirring up, and I for one am going to stir them up." Here I jerked the lines till the horse fairly jumped. "I am going to take hold with the pastor with greater heartiness than ever before. The old parsonage needs lots of repairing. The church ought to be renovated. I'll talk to the men about it if you will talk with the women."

To this proposition Mary gladly consented.

"Yes, Mary, we'll set things humming in our church. I guess we have been wrong in our judgment. The fault of slowness or dullness must partly lie with us. I am sure we can make much more of our church and pastor. We can be regular attendants. We can be good listeners. We can encourage him with kind words. We can endeavor to preach through the week what we hear him preach on Sunday. Mary, what do you say to giving Brother Brown a housewarming next week? We will let him know before we get through that he is worth more than a new preacher.

"Get up, old horse. We're home—and home we'll stay."—*Hartford Times.*

THE FAITH THAT SAVES.

BY REV. THEODORE L. CUYLER.

ONE of the survivors from the recent terrible burning of the famous hotel in Albany tells us that when he was driven back by the flames, he seized the escape rope in his own room, and from an upper story lowered himself through the darkness to the sidewalk. He may have looked upon that rope previously as a very valuable superfluity, for he had never felt the need of it. He had a good opinion of its strength, but it was only an opinion; he put it to the test when he swung out of the window and *trusted his life to it.*

That incident illustrates the core idea of the only faith that can save us when we realize our guilt and danger. Faith in Jesus Christ held as simply a sentiment, an opinion, or even an admiring belief in His divine loveliness, works no change in character or condition. That sort of mental faith is held by about all reputable church-going people. They smell no smoke, and perhaps regard a faithful sermon to the impenitent as a false alarm.

But when the Holy Spirit awakens a man to the fact that he is a sinner and in peril of God's righteous wrath against sin, then faith must pass from an opinion to an *act*, or it avails him no more than that rope availed that hotel guest while it was coiled up in the corner of his room. The only faith that saves the soul is the soul's actual and hearty *grasp of Jesus Christ*, with complete trust in Him and Him alone for salvation. Our weakness lays hold of His omnipotence, our ignorance confides in His wisdom, our guiltiness trusts in His atoning blood to cleanse, and we are ready to risk our eternal all to His keeping.

If any reader of this article is anxious to be saved from his sinful life to a better life. I would impress upon him that a good opinion of Christianity or a desire to be a Christian is not enough. And the faith that you must exercise is a very different thing from a child's quiet trust when it goes to sleep in the arms of its mother. You must make a resolute grasp on Christ, and put your whole energies into the act. If you escape the hell-fire that sin kindles, you must "*lay hold upon the hope set before you,*" and that only hope is the crucified Redeemer.

"But must I not repent of my sins before I can be saved, and does not repentance precede faith?" Yes, you must repent; but repentance is more than feeling bad, it is an abandonment of your sins, a "*turning from your sin with full purpose of and endeavor after new obedience.*" To whom do you turn? Whom are you to obey? Of course the one you must turn to and the one you must begin to obey is the Lord Jesus. So that repentance unto life and faith in Christ go together. They are inseparable. They are the two halves of one globe. To break away from the dominion of sin, to "cease to do evil and learn to do well," is a tremendous task when undertaken in our own weakness; but it becomes a perfectly possible thing when we summon to our aid the strength of the loving Saviour. That very summoning, the very act of prayer for help, implies faith.

Very likely you have felt shame and self-reproach for your evil thoughts and evil deeds and misspent life, hundreds of times. It all came to nothing. You did not quit the sinning and lay hold on Him who alone can give you the new heart and the new life. Your good resolutions were worth no more than a rope of straw would have been to the lodger in that burning hotel.

Feeling ashamed of sin or grieving over sin, and then going back to it, is worse than an idle

farce; it is a deadly mischief to your soul. It hardens the heart. People who are conscience-smitten under faithful sermons, or who go into inquiry meetings, and then go away into the old life again, both grieve the Holy Spirit and diminish terribly the probabilities of their own salvation. Such fooling with conscience and the Spirit of God is fearful business.

If you are troubled about your sins and honestly want to begin the new year with a new and truly Christian life, then do just what Peter and John did when Jesus met them on the shore of Genesareth. He says to you what He said to them, "*Follow Me.*" With them it turned on a simple *Yes or No.* They did not sit down and cry over their sins; they did not go off to consult anybody; they did not promise the Christ that some time or other they would join themselves to Him. They left their nets and started off straightway on a path of *obedience*, that led them, indeed, up steep hills and through fiery trials, but onward into a career of unparalleled usefulness and an immortality of wondrous glory. There was *faith*, and the only sort of faith that can save you.

The "net" you are to leave is—your favorite sins. The only effectual repentance of them is to follow Jesus Christ's leading into a different style of every day conduct. Whatever He saith to you, through your conscience, *do it.* The first thing you do to please Jesus Christ marks the turning point. Conversion must prove itself by conduct; it means a new character, and that only can come from Christ.

Right there comes in the omnipotent work of the Divine Spirit; right there shines out the marvellous love of the precious Redeemer; right there begins your one blessed hope of heaven.

Have you a little faith? Use what you have and pray for more. He will help you when you begin to follow Him even with tottering steps. Don't be satisfied with half-way work; for that makes a feeble fraction of a Christian. Make a clean break with your old sins and old self, and lay strong hold on the almighty Saviour. A "*happy new year*" will it be for you if it sees you clothed with a new character and Jesus Christ leading you, step by step, into the only life worth living.—*Evangelist.*

PARENTAL FAITHFULNESS.

BY REV. D. M. BUCHANAN, LANARK.

[For the RECORD.]

WHAT an influence Christian parents have in training their children, but how few of them realize the extent of that influence, or the importance of in earnest effort to bring their children to Christ! To the mother and father is given the best opportunity, by the help of God, of saving their children for time and eternity; but far too often this most sacred work is largely, if not entirely, entrusted to others. If there is not entire neglect—a semi-religious talk occasionally—a getting the children to commit to memory a few passages of Scripture, and securing their attendance at Sabbath-school, and, perhaps, the church, is regarded by many as the extent of parental duty. Parents should never rest satisfied until they have taken their children by the hand, as it were, and led them to Christ, to know Him and to love and serve Him. Nothing short of their present salvation should be the object we aim at, and work and pray for.

But, oh! the temptation to forget this, and to neglect the golden opportunity of winning our children to Christ, until it is too late, when they have grown up unconverted, and parental influence in this most important matter is almost

forever gone. To see parents going home alone to the Celestial City, whilst their children are drifting away from Christ and the church, is a pitiable sight. It must be a bitter experience. "Oh, if I only had the opportunity again, how I would strive to win my children, when young, to the Saviour!" is the bitter lamentation of thousands of mothers whose children have grown up and left the parental roof undecided for Christ. You who have still your children with you to train for God and Heaven, be active and leave no stone unturned to secure the glorious object—your children's salvation.

God alone can save, but there is a marvellous union between the Divine and human in Christian work. God works through parental influence and training to the salvation of children. We must look to God to save, but, at the same time, we should work as if everything depended on ourselves.

A Christian father who was somewhat neglectful of his parental duty once dreamed that he was going up a high winding stair to Heaven. He was about putting his foot on the uppermost step to enter the pearly gate, when he happened to look back, and down at the foot of the golden stair he saw his dear little boy, whom he loved, but for whose salvation he had done very little. The boy was apparently considering which way to go; whether to start up the narrow way or to go the broad way so inviting. The father saw him hesitating, and his first impulse was to turn and go down to his son and clasp him by the hand and lead him to start on the upward journey. But the angel at the door, seeing him about to go back, said: "You have vowed never to turn back; come on, enter in!" Though he would feign have gone down to the foot of the stair and induced his boy to start for Heaven, yet it was now too late. He had to go forward, and he entered within the pearly gate. But as he entered he said to himself: "I'll sit down here at the gate and wait till my boy comes." He waited and waited, but his darling son never came, and in his anxiety he awoke and thanked God that it was but a dream. But he resolved henceforth to do what he could to lead his boy to decide for Christ. That dream was the means the Spirit used to quicken that careless father into an earnest worker and seeker for the salvation of his children.

Christian parents, be faithful in your part of the work now, lest you may require to bid your family farewell and close your eyes on earthly scenes with some of them still wandering from God.

MY NIECE LUCINDY

A STORY FOR WOMEN'S SOCIETIES.

My niece Lucindy is a real missionary worker, if ever there was one, and I want to tell you of a plan that our auxiliary tried to increase their funds. You see last year Lucindy gave up a pleasure excursion to Philadelphia because she was determined to attend the next annual meeting of the Woman's Board, and couldn't afford to do both.

When she came home she was full of plans, but most of all she kept talking of systematic giving. The very next week came the annual meeting of our auxiliary and we all felt real cut up about it because there were only four ladies present and fifteen dollars for the year's work.

Some one proposed a "pink tea" and another a fair, when Lucindy spoke up, "Do let us try systematic giving this year. Each one of us will give a certain sum every month and get as many others as we can to do the same." Well, said

our President, we will try the plan if you are willing to collect the money and see the ladies.

Lucindy agreed, and I had just finished my Saturday's baking when she came in with pencil and paper. Seating herself with a business air she said "Auntie, how much are you going to give us a month? The ladies are pledging various sums, all the way from five cents to fifty." "Well, child, I'll give as much as Mrs. Stimpson gives," I answered, "I don't intend to be outdone by her, if she does give herself such airs." "Oh Auntie," she said, with a bright flush, "I'm not at liberty to tell you how much any one gives. Each must decide for themselves. But I know that every bit of self-denial to help in the kingdom is very sweet."

I did feel rebuked at that, for my niece Lucindy denies herself in so many ways. As I thought of all this I said huskily, "Put me down for twenty-five cents and if you need an extra amount call round again."

I've heard some people say my niece Lucindy was a master hand for getting money out of people and I think I know the secret. She never asks you in a doubtful sort of way as if she was begging and was really ashamed of the whole affair. But she always asks as if it was a privilege to give you a share in the work of helping somebody else. And somehow her face is so bright and hopeful you can't help feeling all at once that it is a blessed thing to give just as the Bible says.

Our auxiliary was amazed and pleased at the next annual meeting that instead of fifteen dollars given in our former hap-hazard style, we had forty dollars as a result of the pledge system. Dainty little cards of invitation to be present at the annual meeting had been sent out, and though we live in a little farming town, twenty ladies had responded.

My niece Lucindy said we must have a straw ride out to her farm and she would give us a book reception. One fair June morning the hired man was sent around with a large hay wagon half full of straw and with many shouts of laughter the women and children scrambled in and away we went, wondering what a book reception might mean.

In the square front room we caught a glimpse of a great dry goods box, and at the close of a delightful day we were asked to enter singly. Lucindy took out a book from the big wooden box and gave to each of us telling of her plan. They were all missionary books and we were to take them home for reading. Each of us who would might pay for the book and put it into the Sunday-school library for everybody to read.

I own I thought it would be pretty dry, but I couldn't stop reading "Forty Years Among the Zulus" until I found the last page. I had planned to pay twenty-five cents towards one of the books, but I was so afraid I couldn't find three others who would do the same, that I made up my mind to use my old parasol another season and pay the whole price of the book myself.

The upshot of it was we had thirty new books and the ladies are interested as never before.—*Mrs. Addie J. Stratton in Mission Studies.*

God never has built a Christian strong enough to stand the strain of present duties and all the tons of to-morrow's duties and sufferings piled up on top of them.—*Cuyler.*

To pursue joy is to lose it. The way to get it is to follow steadily the path of duty, without thinking of joy, and then, like sleep, it comes most surely unsought, and we "being in the way," the angel of God, bright-haired joy, is sure to meet us.—*Dr. Alexander McLaren.*

International S. S. Lessons.

THE RICH YOUNG RULER.

10 March.

Les. Mark 10: 17-27.
Mem. vs. 21, 22.

Gol. Text, Matt. 6. 33.
Catechism Q. 12.

This lesson was in March, five or six weeks before Christ's death.

The story of the few weeks between the last lesson, the raising of Lazarus at Bethany, and this one was as follows:—

The raising of Lazarus had led so many of the Jews to believe in Christ, that the rulers sought to kill him, see John 11: 47-54; and Jesus could not remain near Jerusalem, so He went forth into the hill country of Ephraim, some twenty miles north: then to the Jordan and across to Perea, where He healed the ten lepers, spoke the parables on prayer, took young children in His arms and blessed them, see Luke 17: 12-18-17. Shortly after follows this lesson.

I. What the young ruler had done to win Eternal Life, vs. 17-20.

Vs. 18. "Why callest me good, there is none good but One, that is God." Christ does not deny that He is good, for He Himself is God, but the young man had addressed Him with merely the common title of respect due to a teacher, and wanted direction in the way of more good works, in order that he might thereby win Life; and Christ is trying to lead him away from His self-righteousness to higher ideas of what Eternal Life is.

It is as if Christ would say, "Why do you, thinking of me as a man, call me good. God alone is good."

Then he answers the question by quoting the commandments, and the young man thinks he has kept them all. His keeping was a merely outward observance, and not that of the sermon on the mount. He had lived a good moral life, but was still unsatisfied.

II. What the young man would not do, vs. 21-22.

Christ looked into his heart, and gave him a test. This would be the surrender of all to Christ, and he would not do it. His faith was not strong enough to give up all at Christ's command, or to obey him in all things.

Vs. 22. When Christ calls, those who reject are sad, the choice of the world does not give peace. Those who accept Him and obey have gladness in their choice. He would always be wretched as he looked at his possessions, for he would always remember the price he had paid for them.

Christ here teaches, not that we should necessarily sell all and give to the poor, in order to have a title in heaven, but, that if we would be His, we must surrender heart, will, possession, hopes, aims, everything, to Him, to be held in trust from Him, and used according to His will.

III. The difficulty of entering the Kingdom, vs. 24-27.

V. 23. Riches tends to centre the heart upon itself, and to draw men away from God. "A Christian man may become rich, but it is very seldom that a man after he gets rich becomes a Christian." And the Christian man who is getting rich needs to be doubly watchful lest his heart become too much set on His gains.

But it is not merely riches in itself, it is the love of it, that keeps one from Christ. A poor man may have his heart as much set upon the world as a rich man, hence the explanation of:—

V. 24. It is the "trust" in riches that keeps the heart from trust in Christ. It is impossible for both riches and Christ to have the supreme place, and hence the figure of:—

V. 25. The camel was the largest animal that they knew, and the eye of the needle a very small hole, and the proverb was a fitting one to describe an impossible thing.

V. 27. God has all power. He can wear the heart from the world and draw it to Himself.

LESSONS.

1. The chief question of life is how we may have Life Eternal.

5. To Christ we should come with it, for He only can answer it.

3. Those who receive Christ must yield all else to Him.

4. He who chooses the world is always made sad by his choice, while the choosing of Christ makes glad no matter what the sacrifice.

ZACCHEUS THE PUBLICAN.

17 March.

Luke 19: 1-10.
Mem. vs. 8-10.

Gol. Text, Luke 19: 10.
Catechism Q. 13.

The end is drawing near. It is but a week from the crucifixion. About a couple of months before this, in answer to the call of the sisters, Jesus had come from Perea, beyond Jordan, to Bethany, near Jerusalem, and raised Lazarus, and the rulers, angry and jealous that so many believed in Him, sought to kill Him, and He had gone away back to Perea, where he spent a few weeks healing and teaching.

The Passover was now drawing near, and He started again for Jerusalem, to lay down His life, for but two or three days after His coming He was crucified.

He crossed the Jordan, and came to Jericho, the chief city of the Jordan Valley, lying about six miles west of the Jordan and twenty miles N. E. of Jerusalem, and there took place the story of the lesson. Jericho was a commercial centre and the residence of the chief publican or tax gatherer.

The Roman Government collected taxes from the subject countries as follows. They sold the taxes of a district to the highest bidder. He in turn sold the taxes of parts of the districts to others who collected them from the people, who were practically at his mercy. These Publicans were usually Jews, and were detested by the Jews for gathering taxes from their own countrymen for a Foreign power.

Zacchæus wished to see Jesus. It was not a mere idle curiosity. He was a Jew, familiar with their hopes, and living at Jericho near where John preached, and where Jesus was baptized, he had no doubt followed with interest the movements of the past two or three years. He was willing to make himself ridiculous by running ahead and climbing. The throng drew near. The Saviour who always welcomed a seeking soul looked up: "Come down Zacchæus, I am going to stay at your house to-night."

Joyfully he came down and received Christ, not only into his home, but into His heart, and the proof of the latter was at once forthcoming in the promise that he would give half his goods, perhaps he meant half his income, to the poor, and restore fourfold to any from whom he had extorted too much taxes.

There was a general murmur of disapproval at His going to stay with a Publican, but Zacchæus heeded not the murmurs. The Saviour blessed him and his home and he was happy.

LESSONS.

1. When any one really wishes to meet the Saviour, he is sure to find Him, for the Saviour is more anxious to find the sinner than the sinner can be to find him.

2. If we wish to find Christ, we should put our selves where He passes by, *i. e.* in the way of His word where He speaks to us, His ordinances where He meets with us.

3. One proof of genuine conversion is making restitution for wrongs. If men are not willing to do that there is no Christ in them.

4. Christ came to seek and to save the lost, and no matter how unworthy, he seeks us.

5. In proportion as we have the mind of Christ in that proportion will we, as we have opportunity, seek and save the lost.

PURITY OF LIFE.

24 March.

TEMPERANCE LESSON.

Les. Rom. 13: 8-14. Gol. Text, 1 Thess. v: 22.
Mem. vs. 10-12. Catechism Q., 14.

This letter was written in the spring of A. D. 58. It was toward the close of Paul's third missionary journey. He had remained for three months in Corinth and was about to leave for Jerusalem, taking with him the collection for the poor Christians there, (Acts 20: 23; 1 Cor. 16: 6.) Before leaving Corinth for Jerusalem he wrote this letter to the Church in Rome.

This lesson is on general purity of life, but has been taken as the quarterly temperance lesson. Note first, some thoughts on the verses, and secondly, their application to Temperance.

Vs. 8.—Avoid debt. It is like a millstone around the neck. But it is right to owe love, because one cannot avoid it. No matter how much one pays in that line he will still owe. There never comes a time when one is free from doing for others what can be done and what love demands, *viz.*, to love our neighbour as ourselves.

Love fulfils the law, *i. e.*, perfect love would lead us to do to others what God's law commands.

Vs. 10.—Love *worketh* no ill to others, and the law *permits* no ill, therefore love fulfils the law, because both reach the same end.

Vs. 11.—High time to awake. The time of great opportunities is no time to slumber in indifference.

Vs. 12.—The night of ignorance and error was past, and the day of Gospel light and knowledge was at hand, and the deeds of darkness which had been wrought in their state of heathenism should be put away.

Vs. 13.—Since the day is coming we should live as in the day, and the sins of this verse are among the deeds of darkness.

Vs. 14.—The two lives, living in light and living in darkness, are summed up in this verse.

THE LESSON AS APPLIED TO TEMPERANCE.

I.—Walking in love.

1. Walking in love prevents our own indulgence in strong drink, for in injuring ourselves we injure our children, our families, our friends, our neighbours; we set a bad example to others, and discredit and injure the community.

2. Walking in love prevents our giving or selling strong drink to others, renting our property for its sale, or in any way giving countenance or aid to its licensure, sale, etc.

3. If we walk in love we will do all we can by voice, by vote, by influence, for the suppression of strong drink, for it injures the individual, ruins the family, blights the community and the nation. Walking in love will lead us to do all in our power to banish any such evils from our community and our country.

II.—Walking in the light, vs. 11-19.

These, too, may be applied to Temperance.

Vs. 11-13.—These verses apply to the discussion of the Temperance question. With it the night is far spent, the day is at hand. What changes

there have been, what progress! And the call to all who seek the welfare of their fellow-men, is to throw themselves into the conflict, on the side of right; to live soberly and cleanly ourselves, and to seek to promote all that is good in others.

Vs. 14.—All good, all purity, all righteousness, is summed up in this one thing, putting on the Lord Jesus Christ, His holiness, His meekness, His purity, His love and care for others.

While the lesson applies to abstinence from strong drink, it teaches temperance, purity, along every line of life.

31 March. REVIEW.

Gol. Text, Matt. 11: 29. Catechism Q., 1-14.

The lessons for the past quarter have been continuation of the Life of Christ.

After thirty years of preparation for His work, Christ left home to begin His public ministry. He left Nazareth about January, went to the Jordan where John was preaching and baptizing. With the throng from all parts of the country, Christ was baptized; then followed the temptation, which covered several weeks and included a visit to Jerusalem.

After the temptation He returned to the Jordan in March, called four disciples to follow Him, went north to Gallilee, turned the water into wine at Cana (His first miracle), went over to Capernaum, and almost immediately returned to Jerusalem at the Passover in April.

Here one of the first things he did was to clean the temple, driving out the cattle and traders. The event was all the talk of that Passover feast, and many of the rulers were very angry at this young Galilean and never forgave Him. Nicodemus, a ruler of the Jews, heard the reports about Him, and after the day's work one day called on Jesus in the evening at His lodging house, and there we have the discourse concerning the new birth.

All that summer—April to December—Jesus taught in different parts of Judea, most of the time but a few miles from Jerusalem. Late in the autumn, when the Pharisees were making contrasts between His work and that of John, Jesus, not wishing to have any seeming conflict of interest with John, left Judea for Gallilee, and on the way stopped at Jacob's well, spoke His discourse to the woman at the well, and taught for two days in Samaria, where many believed on Him.

He then went on to Gallilee, and for the next three months lived, so far as we can gather, in retirement, thus ending the first year of His public ministry.

Next April He came to the Passover in Jerusalem, but when it was over He returned to Gallilee, to begin, we might say, His ministry there. He went first to Nazareth, His own town, but was rejected. Then He went over to Capernaum, on the Sea of Gallilee, and made it His headquarters for the next eighteen months, healing and teaching far and near.

After eighteen months He left Gallilee in the autumn of the third year of His ministry, and was teaching for a time in Perea, beyond Jordan.

When here, about two months before His crucifixion, He received the news of the sickness of Lazarus, and went to Bethany and raised him from the dead, but the rulers of the Jews were so angry at His popularity that He could not remain near, and went away back to Perea.

Three or four weeks later He came back towards Jerusalem, and was but a few days in the city when He was put to death.

On His way, passing through Jericho, He met with Zaccheus, as recorded in our last lesson, and brought salvation to his house.

Acknowledgments.

Received by the Rev. Wm. Reid, D.D., Agent of the Church at Toronto. Office, Confederation Life Building, Room 62-65.

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Tottenham	12 00	Toronto, Queen St	20 00	Pontypool	5 00		
Scarboro, Knox 3 s	15 00	Bowmanville	90 00	Cornwall, St John's	12 85		
W. G. F. Dromore	7 00	Ramsay	33 00	Madoc, St Paul & St Col	32 00		
E Ashfield	7 00	For, Central	250 00	Vancouver, Mt Pleas	14 40		
Tor, St And	400 00	Brussels, Melville	26 00	Niagara, St And	9 00		
Arthur	3 00	Soymour	15 00	Beachbury	6 62		
Ayr, Stanley	98 05	Pergus, St And	5 00	ss	1 13		
Galt, Knox	45 00	Paisley, Knox	24 05	Hibbert	23 00		
Mount Forest	55 87	Wakefield and Masham	50 30	Friends, Hibbert	5 00		
Appleton	34 90	herbrooke	6 00	Norwood	35 00		
Han, St John's	30 00	cott and Uxbridge	3 00	Wardsville	9 25		
King, St And	40 00	Princeton	6 00	Blytheswood	6 00		
Nelson c c	13 00	E Oxford	14 00	Goldsmith	3 00		
Dobcaygeon	3 00	Winslow	50 00	Hippen	8 00		
Glenceo	100 00	Black's Cors	6 00	Tor, St Enochs	12 00		
Davenocourt s s	5 00	Bathesda s s	5 00	Montreal, Crescent	300 00		
		Beulah	10 00	Sudbury	21 25		
		Ashcroft	3 00	St Louis de Gonz	1 55		
		Kettle River	5 00	Jessie Laing	4 00		
		ssison	10 00	St Catharines, Ist	55 00		
		pallulmchen	10 00	Garsmon	2 60		
		Kamloot s	30 00	Guelph, Knox	90 00		
		Harris gton	3 45	Brant ord, Zion	250 00		
				Rylstown	5 00		

\$3,926 57

FOREIGN MISSION FUND.

Acknowledged	\$13,392 29
Lamon c c	4 00
Middleville	2 00
Beachwood	8 00
Rev Jas Elliott	30 00
Hamilton	5 00
Brussel, Melv c c	10 00
Lancaster s s	8 82
Dunbar	8 20
Abingdon	3 50
Pergus, St And & Melv	13 87
Edmondville	22 00
Ham	2 60
Armosa Ist s s	10 00
Bromlin	78 00
Tor - Mrs J Mann	30 00
Smith's Hill	31 00
Lacknow	66 84
Inverness	15 00
Duart and Highgate	15 00
Rev W McKay	12 00
Brussels, Knox s s	50 00
Thames Road	82 00
ss	20 00
ss	18 00
Kirkton	40 00
Mont, Nazareth st s s	35 00
Malinadaf	7 00
Choltenham	15 00
ss	2 00
Mount Pleasant	24 00
Mainsville	5 00
Forbolton	1 75
St. Johns s s	12 00
Amherstburg	2 50
Hibbert p s	14 00
Oil Springs	13 09
ss	3 97
Oil City	16 27
Watford	30 00
Columbus	39 50
N Derby	20 00
Deseronto c c	10 00
Wingham	62 78
Tavistock	15 00
Brooklin	13 00
Hintonburg s s	10 00
Kinlyro	50 00
ss	5 35
Komoka s s	5 00
Lancaster	33 65
N Mornington	20 00
J & B MacLennan	10 00
Farrand, Farrington	35 79
Shakespeare	25 00
Carleton Pla, St And	10 00
Melbourne	32 70
Archie Ainslie	40 00
Port Hope, Ist	80 10
Monck	3 50
New Glasgow	10 00
Drummond Hill	60 00
Ferris Bequest	5000 00
Durham	68 66
Toronto Central	60 00
Souris c c	15 00
Teeswater	179 00

Toeswater s s	15 00	ranbrook	24 00	Beeton	44 00	Granton & Lucan	8 00
Welland	3 30	W Brant	10 00	Tottenham	10 00	Thamesford	20 00
Miami and Nelson	10 00	Bromley	41 00	Scarboro, Knox s s	15 00	Robert Forbes, Guelph	50 00
N Brant s s	1 00	Almonte, St John s.	50 00	W G F, Dromore	7 00	Hamilton, Knox	50 00
Everestville s s	4 00	Lindsay c o	12 00	E Ashfield	7 00	Ottawa, Knox	20 00
Per J A Slemmin	43 00	Hagersville	17 00	Toronto, St And	236 00	Lyndoch	5 00
Acton	33 00	Londesborough	18 25	Arthur	1 00	Dundas	25 00
Elora, Chal	69 00	Leeds	20 00	Galt, Knox	116 00	Lakefield	5 00
Friend, Churchill	10 00	Franktown	45 00	Mount Forest	63 40	Beachburg	7 00
W William c o	12 74	Mt Pleasants s s	3 00	Appleton	10 00	Hibbert	30 00
Harrington s s	7 30	Shelmouth	8 60	Ham, St John's	115 00	Norwood	18 00
Perth, Knox	80 00	Hillsdale	18 40	King, St And	30 00	Blythwood	1 75
T Crossley	4 00	Oshawa	45 00	Nelson c e	10 59	Goldsmith	2 00
E Adelaide	7 50	Tor, St Jas Sq s s	60 00	Glencoe	34 00	Toronto, St Enoch's	6 00
Clinton, Willis ch	5 00	Nichol	6 50	Dovercourt s s	10 00	St. Catharines, Ist.	10 00
Annos	11 45	Sarnia, St And	100 00			Guelph, Knox	10 00
Walton	20 00	Toronto, East c o	5 00		\$27,246 87	Glennam	2 00
s s	3 00	Campbellford	20 00			Brantford, Zion	100 00
Gordonville	3 50	Belmont	30 00			Almonte, St Andw	5 00
Lanark	30 00	Yarmouth	2 00	Annan	\$ 4 89	Beeton	8 00
N Pelham	10 00	Mont, Erskine c o	37 00	Abingdon	3 25	Tottenham	5 00
Scarboro, Zion	10 00	Orillia b cl	88 00	Edmondville	9 00	E. Ashfield	5 00
New Westminster c o	37 50	Jarvis	10 00	Cheltenham	1 00	Ayr, Stanley st	7 00
Brockville, St John	20 00	Simcoe	32 00	Mt Pleasant	5 00	Galt, Knox	20 00
Miss B J Johnston	10 00	Cote St Ant Miss Soc	2 00	Eramosa, 1st s s	6 58	Mount Forest	25 80
Springfield	4 00	Bathurst	14 37	Smith's Hill	2 50	Ham, St John's	35 00
Lunehouse	23 00	Friend, Tithe money	5 00	Luclnow	4 50	Bobcaygeon	4 00
Prince Albert	8 25	Toronto, Bloor St	205 00	Duart & Highgate	3 00	Glencoe	5 00
A Johnston	5 00	Tor, College St b cl	12 50	Thames Road	15 00	Dovercourt	5 00
Friend	10 00	Wellington	25 00	Kirkton	10 00		
F Grant, Apple Hill	4 00	Granton & Lucan	26 50	Uneida	4 26		
Claremont	6 00	Scotch Settlement s s	4 80	Walford	2 00		
Thorold	10 00	Thamesford	31 00	N. Derby	3 00	Middleville	\$ 1 00
Grafton	21 00	Collingwood	35 00	Columbus	3 50	Eramosa, 1st ch	6 65
Vernonville	10 20	Guelph, Robt Forbes	100 00	Vingham	5 10	Smith's Hill	2 50
Toronto, Queen st	40 00	Ham, Knox	200 00	Tavistock	3 50	Mainville	3 00
Bowmanville	20 00	Ottawa, Knox	140 00	Brooklin	2 00	Walford	2 00
Ramsay	34 70	W Williams	1 00	Kintyre	18 00	Carleton Place, St A	20 00
Toronto, Central	300 00	s s	10 00	Komoka	3 50	Deseronto	9 86
"	25 00	Lyndoch	27 00	N. Mornington	10 00	Durham	5 55
"	12 12	Rew T R Scott	5 00	Newbourne	3 95	Picton	11 35
Brussels, Melville	53 00	Rounthwaite	2 00	Mel Glasgow	3 00	Acton	5 00
s s	7 25	Sarnia, Albert Ch	25 00	Drummond Hill	8 00	Elora, Chal	2 00
Seymour	50 00	s s	7 07	Durham	8 00	Perth, Knox	15 00
Hamilton, Erskine	35 00	Winnipeg, St Steph	25 00	Newtonville	5 00	Fenelon Falls	10 00
Deseronto b bd	35 00	Winnipeg, Knox	20 00	Acton	7 00	Gordonville	3 00
Fergus, St And	10 00	Dundas	93 00	Elora, Ch Imers	8 50	Grafton	10 00
Wakfield and Masham 10 00		Lakefield	10 00	Perth, Knox	15 00	Bowmanville	8 00
s s	4 00	Cornwall, St John, s s	30 00	Rodney	3 00	Ramsay	11 00
Sherbrooke	15 00	Hawkesville	3 00	Walton	5 00	Toronto, Central	40 00
Mrs Greve	5 00	Linwood	3 00	Greenbank	6 22	Seymour	2 00
Scott and Uxbridge	12 00	Madoc, St Paul & St Col	30 00	Gardenville	75 00	Fergus, St Andw	10 00
A Friend	1 00	Scarboro, St And	51 00	Lanark	12 00	Perth Hope, Nutt st	5 00
Princeton	9 00	E Wawanosh s s	7 00	Springfield	1 00	Arthur	5 50
E Oxford	11 00	Vancouver, Mt Pleas	27 95	Lunehouse	10 00	West Brant	2 00
Prescott c e	33 00	Niagara, St And	15 00	Claremont	6 00	Almonte, St John's	10 00
Black's cors	7 00	Beachburg	73 29	Thorold	3 00	Oshawa	5 00
T Brownlie	2 50	Hibbert	49 00	Grafton	10 00	Sarnia, St. And	40 00
Beulah	11 00	Friends, Hibbert	5 00	Vernonville	1 00	Campbellford	10 00
Kamloops	24 50	Reg Key L Cameron	300 00	Toronto, Queen st	15 00	Midland	3 00
Harrington	25 95	Norwood	35 00	Bowmanville	8 00	Jarvis	6 00
Cashel s s	5 05	Blythwood	2 00	Toronto Centre	105 00	Simcoe	2 40
Barrie	25 00	Glennorris	25 00	Brussels, Melville	17 00	Collingwood	10 00
Winnipeg, Augustin	22 00	Montreal West s s	5 00	Fergus, St And	8 00	Robert Forbes, Guelph	50 00
Allandale	1 50	Cote St Antoine, Mel	54 25	Scott & Uxbridge	1 00	Ottawa, Knox	10 00
Williamstown, Hph	8 75		10 35	Kinburn	1 77	W. Williams	5 00
Oramston Vil s s	11 00	Mont, Crescent	200 00	Princeton	2 00	Lyndoch	1 50
Cote St Antoine s s	40 00	"	705 36	East Oxford	5 00	Dundas	15 00
T A Dawes, Lachina	25 00	"	10 00	Harrington	1 95	Scarboro, St And	10 00
Tenth Giver	3 00	"	10 00	Allandale	5 60	Beachburg	7 00
Beauharnois s s	5 00	"	10 00	Barrie	6 00	Carp, Lowry, Kinburn	4 00
Mont, Chalmers s s	60 00	"	15 00	Port Hope, Mill st	5 00	Toronto, St Enoch's	4 00
Westmeath	6 67	"	15 00	A Arthur	6 50	Brantford, Zion	75 00
Three Rivers	14 00	St Lambert, St Cuth	5 00	Mearford	15 00	Rylstone	6 00
Hawkesbury	22 00	Sudbury	5 00	Camlachie	3 00	S Westminster	5 00
Green Lane s s	3 00	St Catharines, Ist	46 00	Orono	5 00	Almonte, St And	5 00
L'Original s s	3 00	s s	44 00	Bayfield Road	4 00	Wolfe Island	3 00
Cashel	5 87	Guelph, Knox	10 00	Orangeville	10 00	Appleton	5 00
Arthur	43 50	Glennam	23 00	Toronto, St Paul's	10 00	King, St And	45 00
Laurel	6 56	c o	3 00	Cranbrook	6 00	Glencoe	5 00
Cayuga	14 00	Norval	8 30	West Brant	3 00		
Quebec, Chal	336 50	Friend	10 00	Almonte, St John's	10 00		
Tor, St James Sq, city	187 50	Brantford, Zion	23 39	Toronto, South Side	5 00		
Meaford	24 70	Inverness s s	2 75	Oshawa	15 00	Smith's Hill	\$2 50
Camlachie	2 00	Rylstone	7 00	Tilsonburg	6 19	Duart and Highgate	3 00
Orono	15 00	North Gower & Well	5 00	Nichol	1 00	Walford	2 00
Kenyon	70 00	Toronto St And	5 00	Sarnia, St And	40 00	Kintyre	12 00
Ashton	10 00	"	15 00	Belmont	7 00	N Mornington	5 00
Orangeville	40 00	"	15 00	Yarmouth	4 00	Durham	5 00
s s	12 00	S Westminster	30 00	Latona	5 00	Elora, Chal	2 00
Kilsyth	20 00	Russell	20 00	Midland	3 00	Perth, Knox	15 00
Dunbar	2 00	Crowstand	8 00	Simcoe	3 26	Springfield	1 00
Toronto, St Paul's	9 00	Almonte, St And	40 00	Toronto, Bloor st	143 00	Kenyon	15 00
s s	13 00	Wolfe Island	2 00	S. Delaware	3 00	Dunbar	4 00
						Almonte, St John	5 00

QUEEN'S COLLEGE FUND.

Middleville	\$ 1 00
Eramosa, 1st ch	6 65
Smith's Hill	2 50
Mainville	3 00
Walford	2 00
Carleton Place, St A	20 00
Deseronto	9 86
Durham	5 55
Picton	11 35
Acton	5 00
Elora, Chal	2 00
Perth, Knox	15 00
Fenelon Falls	10 00
Gordonville	3 00
Grafton	10 00
Bowmanville	8 00
Ramsay	11 00
Toronto, Central	40 00
Seymour	2 00
Fergus, St Andw	10 00
Perth Hope, Nutt st	5 00
Arthur	5 50
West Brant	2 00
Almonte, St John's	10 00
Oshawa	5 00
Sarnia, St. And	40 00
Campbellford	10 00
Midland	3 00
Jarvis	6 00
Simcoe	2 40
Collingwood	10 00
Robert Forbes, Guelph	50 00
Ottawa, Knox	10 00
W. Williams	5 00
Lyndoch	1 50
Dundas	15 00
Scarboro, St And	10 00
Beachburg	7 00
Carp, Lowry, Kinburn	4 00
Toronto, St Enoch's	4 00
Brantford, Zion	75 00
Rylstone	6 00
S Westminster	5 00
Almonte, St And	5 00
Wolfe Island	3 00
Appleton	5 00
King, St And	45 00
Glencoe	5 00

MONTREAL COLLEGE FUND.

Smith's Hill	\$2 50
Duart and Highgate	3 00
Walford	2 00
Kintyre	12 00
N Mornington	5 00
Durham	5 00
Elora, Chal	2 00
Perth, Knox	15 00
Springfield	1 00
Kenyon	15 00
Dunbar	4 00
Almonte, St John	5 00

Midland.....	3 00	Glencoe.....	4 00	Toronto, St Paul's.....	5 00	AGED AND INFIRM MINISTERS' FUNDS.	
Simcoe.....	2 40			Cranbrook.....	6 00		
Collingwood.....	15 00		\$1,049 81	W Brant.....	5 00		
Lynedoch.....	1 00			Almonte, St John's.....	10 00		Collections, &c.
Dundas.....	10 00			Shelburne.....	2 00	Acknowledged.....	\$1,304 45
Buchburg.....	7 00	WIDOWS AND ORPHANS FUND.		Hillsdale.....	5 00	Caledonia.....	10 55
Carp, Lowry, Kinb.....	4 00			Cheltenham.....	5 00	Middleville.....	1 00
Almonte, St And.....	4 00	Collections &c.		Nichol.....	5 00	Annan.....	4 64
Galt, Knox.....	20 00	Acknowledged.....	\$1,445 32	Sarnia, St And.....	20 00	Amnata.....	3 01
		Caledonia.....	1 00	Sampbellford.....	12 00	Markham, St John's.....	2 00
		Middleville.....	1 00	Almonte.....	2 00	Newburgh.....	3 51
		Annan.....	3 01	Simcoe.....	4 00	Egmondville.....	10 03
		Humilton.....	3 01	Seaforth, Titho money.....	2 00	Guelph, St And.....	22 00
		Hamondville.....	6 02	Paronto, Bloor St.....	4 00	Bromley.....	3 01
		Dixie.....	3 02	Wellington.....	2 00	Smith's Hill.....	5 00
		Malton.....	1 84	Oranont & Lucan.....	3 00	Lucnow.....	6 00
		Bromley.....	5 00	Thamesford.....	5 00	Inverness.....	1 50
		Smith Hill.....	4 00	Collingwood.....	75 00	Duart and Highgate.....	4 00
		Smith's Hill.....	5 00	Ham, Knox.....	79 00	Stonington.....	7 00
		Lucnow.....	1 50	Ottawa, Knox.....	1 00	Thames Road.....	12 00
		Duart and Highgate.....	5 00	W Williams.....	5 00	Kirkton.....	8 00
		Mainsville.....	4 00	Lyndech.....	3 00	Cheltenham.....	2 00
		Wafford.....	5 00	Hounthwaito.....	2 00	Mount Pleasant.....	5 00
		North Derby.....	2 00	Winnipeg, Knox.....	20 00	Mansville.....	3 00
		Wingham.....	3 25	Carp, Lowry & Kin.....	10 00	Amherstburg.....	2 00
		Secburn.....	4 00	Thornbury & Clarks'brg.....	4 34	N Derby.....	2 00
		N Mornington.....	5 00	Yarmouth.....	2 00	Columbus.....	5 00
		Shakespeare.....	5 00	Lakefield.....	5 00	Wingham.....	6 45
		Carleton Pla, St And.....	10 00	Scarboro, St And.....	10 00	Kenmore.....	4 00
		Deseronto.....	2 00	Vancouver, Mt Pleas't.....	5 40	Tavistock.....	5 00
		Drummond Hill.....	8 00	Beachburg.....	7 70	Brook in.....	2 00
		Teeswater.....	16 01	Hibbert.....	5 00	Ham Union Meeting.....	129 49
		Miami and Nelson.....	25 00	Perth, St And.....	42 00	N Mornington.....	4 10
		Acton.....	4 00	Norwood.....	8 00	Shakespeare.....	3 00
		Elora, Chalmers.....	2 00	Elder, St And.....	11 50	Carleton Pla, St And.....	15 00
		Perth, Knox.....	15 00	Por, St Enouh's.....	11 15	Melbourne.....	3 00
		Amos.....	7 00	Cote St Ant, Mel.....	8 00	Deseronto.....	10 40
		Walton.....	3 00	Mont, Crescent.....	50 00	Russell.....	13 00
		Greenbank.....	3 11	Sudbury.....	5 00	Drummond Hill.....	5 00
		Gordonville.....	2 50	St Catharines, Ist.....	20 00	A Friend.....	5 00
		Lanark.....	6 00	Guelph, Knox.....	22 00	Durham.....	13 25
		Toronto, Central.....	70 00	Glenarm.....	2 00	Miami and Nelson.....	4 00
		Brussels, Melville.....	6 00	Brantford, Zion.....	50 00	Newtonville.....	5 00
		Seymour.....	2 00	Rlstone.....	4 85	Acton.....	18 62
		Bowmanville.....	5 00	W Westminster.....	6 00	Elora, Chal.....	11 00
		Fergus, St And.....	8 00	Russell.....	2 00	Perth, Knox.....	28 00
		Esquing, Union.....	7 00	Crowstand.....	2 00	Mrs Templeton.....	10 00
		Scott and Uxbridge.....	1 00	Almonte, St And.....	10 00	Rodney.....	3 40
		Hanover.....	7 00	Wolfe Island.....	2 00	Fenelon Falls.....	10 00
		East Oxford.....	2 00	North Easthope.....	3 00	Walton.....	2 00
		Herrington.....	1 00	Becton.....	5 90	Lanark.....	10 00
		Arthur.....	5 00	Tottenham.....	4 00	N Pelham.....	2 00
		Hill's Green.....	1 00	Morden.....	5 00	Scarboro, Zion.....	5 00
		Cayuga.....	3 00	Ayr, Stanley St.....	10 00	Brookville, St John.....	25 00
		Orono.....	3 00	Galt, Knox.....	11 95	Springfield.....	2 00
		Kenyon.....	5 00	Mont Forrest.....	12 00	Lansdowne, &c.....	4 00
		Orangeville.....	5 00	Appleton.....	5 00	Claremont.....	4 00
		W Brant.....	3 00	Ham, St John's.....	15 00	Lincnhouse.....	5 00
		Almonte, St John's.....	5 00	Bobaygeon.....	2 00	Grafton.....	10 00
		Franktown.....	4 00	Glencoe.....	10 00	Vernonville.....	1 15
		Oshawa.....	10 00	Dovercourt.....	3 00	Toronto, Queen st.....	15 00
		Sarnia, St And.....	40 00	Pinkerton ss.....	1 00	Bowmanville.....	10 00
		Cambellford.....	10 00	Hamsay.....		Hamsay.....	2 00
		Latona.....	4 50	Toronto, Central.....		Brussels, Melville.....	10 00
		Midland.....	4 50	Brussels, Mel.....		Seymour.....	10 00
		Simcoe.....	2 40	Seymour.....		Thornd.....	4 00
		Titho Money.....	3 00	Wakefield & Masham.....		Acknowledged.....	\$1,648 58
		Toronto, Bloor St.....	40 00			Perkus, St And.....	8 40
		Galt, Knox.....	2 00			Pauley, Knox.....	13 59
		Toronto, Collego st b cl.....	2 00			Wakefield and Masham.....	4 00
		Ayr, Stanley St.....	12 00			Sherbrooke.....	10 00
		Thamesford.....	10 00			Scott and Uxbridge.....	2 00
		Toronto, St And.....	50 00			Princeton.....	0 50
		Hamilton, Knox.....	25 00			E Oxford.....	2 00
		Wolfe Island.....	2 00			Winslow.....	2 00
		Ottawa, Knox.....	10 00			W L Martin.....	2 00
		Almonte, St And.....	10 00			D L McCrae.....	2 00
		Lynedoch.....	3 00			W N Martin.....	3 25
		Crowstand.....	9 40			H Currie.....	10 00
		Thornbury & Clarksburg.....	4 53			Winnipeg, Westminster.....	2 00
		S Westminster.....	4 00			Harrington.....	35 00
		Dundas.....	8 20			Winnipeg, Augustine.....	10 00
		Brantford, Zion.....	25 00			Alexander.....	2 00
		Scarboro, St And.....	10 00			Port Hope, Mill st.....	4 00
		Vancouver, Mt Pleas.....	1 15			Williamstown, Heph.....	4 55
		Westmeath.....	10 00			Three Rivers.....	4 00
		Hibbert.....	10 00			Dr Gregg.....	2 00
		Norwood.....	10 00			H McKellar.....	5 00
		St Catharines, Ist.....	10 00			J A Wylie, 2 yrs.....	17 00
		Guelph, Knox.....	10 00			J H Graham.....	8 00
		Becton.....	7 00			R Mc Nab.....	2 00
		Tottenham.....	5 00			A H Scott.....	5 00
		Mt Forest.....	9 00			G C Heine.....	21 00
		Appleton.....	5 00			M McEenan.....	8 00
						Orangetville.....	10 00

Dunbar.....	9 00	J Fairlie.....	10 00
Toronto, St Paul's.....	8 00	W Robertson.....	4 75
Crabbrook.....	8 00	J Cumberland.....	3 75
W Brant.....	2 25	D G S Connory.....	2 50
Almonte, St John's.....	15 00	H E A Reid.....	4 00
Shellmouth.....	2 00	Dr R Campbell.....	9 00
Hillsdale.....	0 25	J J Murray.....	2 00
Ayr, Knox.....	30 55	J B Hamilton.....	8 00
Ushawa.....	20 00	Dr. Greg.....	4 55
Nich. L.....	0 50	J Cameron.....	5 00
Sarnia, St And.....	50 00	A Tat.....	5 00
Campbellford.....	10 00	A Sutherland.....	3 79
Belmont.....	10 00	W A Wyne (2 years).....	8 30
Yarmouth.....	6 00	W R Ross.....	6 00
Midland.....	2 00	J H Graham.....	4 40
Simcoe.....	10 40	R McNabb.....	4 00
Toronto, Bloor St.....	55 00	A H Scott.....	7 00
Delaware.....	2 00	Rev G C Heine.....	15 00
Wellington.....	4 00		
Granton and Lucan.....	3 00		\$2,418 29
Thamesford.....	3 23		
Collingwood.....	15 00		

Endowment Fund.

Robt Forbes, Guelph.....	100 00	Rev E H Sowers.....	\$16 00
Hamilton, Knox.....	60 00	" Dr Jackson.....	50 00
Ottawa, Knox.....	30 00	Hamilton.....	137 00
W Williams.....	5 00	Rev R Thynne.....	9 00
Lynedoch.....	7 00	Geo Hay.....	1 40
Braithwaite.....	1 00	Newcastle.....	12 00
Port Hope, Ist.....	18 00	English Settlement.....	27 00
Coulouge.....	3 61	Est John McLennan.....	200 00
Winnipeg, St Stephen's.....	10 00	Kingston.....	322 00
Winnipeg, Knox.....	30 00	St Thomas.....	67 00
Carp, Lowry, Kinburn.....	7 00	D Fraser.....	15 00
Dundas.....	20 00	J Dringwall.....	10 00
Lakeland.....	5 00	Brampton.....	17 00
Hawkesville.....	2 00	Dr Meldrum.....	10 00
Scarboro', St And.....	10 50	D Guthrie.....	10 00
Vancouver, Mt Pleas't.....	2 25	Aisa Craig.....	21 00
Ningara, St And.....	9 00	Cobourg.....	52 50
Beneburg.....	12 00	Brockville.....	361 10
Hibbert.....	20 00	Norwood.....	8 00
Perth, St Ann.....	43 10	Hamilton.....	5 00
Norwood.....	13 00	Cornwall.....	50 00
Goldsmith.....	1 75	A Friend, Toronto.....	10 00
Toronto, St Enoch's.....	12 00	Brampton.....	20 00
Goldsmith.....	5 30	Orouo.....	25 00
Cole St Ant. Melville.....	8 00		
Mont. Crescent st.....	200 00		
Sudbury.....	5 00		
St Catharines, Ist.....	20 00		
Guelph, Knox.....	36 00		
Glenora.....	8 00		
Brantford, Zion.....	50 00		
Inverness s s.....	2 25		
Kyleston.....	5 00		
S Westminster.....	12 00		
Russell.....	2 00		
Crowland.....	2 00		
Almonte, St And.....	10 00		
Wolfe Island.....	2 00		
North Easthope.....	4 00		
Beecon.....	5 50		
Morden.....	5 00		
Tottenham.....	4 00		
Toronto, St And.....	90 93		
E Ashfield.....	1 00		
Galt, Knox.....	10 00		
Mount Forest.....	20 00		
Appleton.....	5 00		
Hamilton, St John's.....	20 00		
Glencoe.....	23 00		
Dovercourt.....	5 00		

\$3537 10

Ministers' Rates.

Acknowledged.....	\$2219 45	Lynedoch.....	2 00
F M Dewey.....	8 00	Triens, Hibbert.....	5 00
W H Jamieson.....	4 50	Norwood.....	5 00
T A MacLennan.....	5 00	Unionville.....	6 00
A C Stewart.....	4 00	Markham, St John s.....	8 00
S W Lister.....	4 00	Hopewell.....	10 00
W McKay.....	3 75	Brockfield.....	2 50
A Hamilton.....	4 10	Alberton.....	5 00
C Fletcher.....	4 50	Scarboro, Knox s s.....	3 00
J L Murray.....	6 00	Warden.....	1 00
J J Cochrane.....	3 54	Ham, St John's.....	12 00
D L McCrao.....	5 00		
W M Martan.....	7 50		
R Hughes.....	3 79		
J F Scotter.....	12 00		
G Sutherland.....	5 00		
J Currie.....	5 66		
H Currie.....	3 80		

KNOX COLLEGE STUDENTS MISSION SOCIETY.

Kintyre s s.....	\$9 00
Dundas h cl.....	2 00
W Glasgow y p h m s.....	5 00
Rodney s s.....	2 13
Rodney y p h m s.....	2 26

Glasgow s s.....	10 00	Chatham, St And.....	27 00
Hamilton, Erskine.....	20 00	Mildford and Gay's R.....	57 87
Niagara, St And.....	10 00	Shubenacadie.....	11 98
Toronto, St Paul's s s.....	5 00	Valleyfield.....	75 00
Hamilton, Knox.....	37 66	Hx, N-W Arm c o.....	3 20
Sarnia, Albert St c o.....	32 12	Sale of maps.....	3 00
Guelph, Knox b cl.....	10 00	Yarmouth St John's c c.....	20 00
Scarboro, Knox s s.....	13 00	Summerside.....	21 48
		Summersides.....	50 00
		Quaro, New Mills, etc.....	21 00
		Richmond Bay E.....	10 00
		Sydney, Falmouth st.....	70 00
		Parrsboro.....	75 00
		Hx, St And.....	160 00
		Buctouche, McNairn s s.....	6 00
		Glassville.....	8 00
		N Glasgo, Jas.....	30 91
		Campbellton s s.....	12 50
		Charlottetn, St Jas.....	148 50
		Charlottetn, w f m s.....	100 00
		New Carlisle.....	13 00
		Miss R Archibald.....	5 00
		Hillsboro s s.....	3 24
		Mabou vill s.....	4 00
		ockingham.....	16 00
		Union Centre.....	32 00
		West River o o.....	26 00
		Hx, F A Massey s s.....	70 00
		Woodville.....	20 00
		Duo Mt and Garden s s.....	7 00
		Alberton.....	20 00
		Black Riv. and Napan.....	8 00
		Lako Uist, "Friend".....	4 00

\$19555 30

HOME MISSION FUND.

Acknowledged.....	\$4504 72
Middletn.....	7 75
Bass River.....	6 64
N Glasgo, J s.....	97 28
N Glasgo, Jas, Lab.....	9 10
Brockfield miss soc.....	12 25
Newport.....	45 00
River John, Salem.....	62 55
Est J Henry, Riv John.....	50 00
Riv John, Ps 34: 10.....	20 00
Bedeque, P E I.....	70 00
Barrington.....	10 00
Five Islands.....	10 00
Westville, Carmel in bd.....	50 00
Bridgport, C B.....	6 00
Newcastle, St Jas.....	10 00
Ottawa, New Edin s s.....	25 00
Castlereagh.....	6 00
Mildford s s.....	2 00
W F M S East, ad'l.....	50 00
Dartmouth, St Jas s s.....	15 00
North Shore and N Riv.....	28 00
Thornburn.....	50 00
Port Massey.....	300 00
Youghall.....	6 63
Great Village.....	35 00
Pictou, Prince st.....	30 50
Pictou, Prince st s s.....	59 00
Woodstock.....	10 00
Woodstock & Mid Riv s s.....	12 00
Two Friends.....	5 00
Lunenburg s s.....	3 00
Morgonish & Fr Riv.....	41 32
Cape North.....	15 00
Pictou, Knox I m s.....	15 00
Rev A MacLennan.....	35 00
Princeton s s.....	91 56
Sussex, Millstream c c.....	2 30
Trenton.....	11 30
Trenton c c.....	50 00
Richibucto.....	7 50
Baddeck s s.....	7 00
J. McDowell's miss box.....	1 00
Labrador.....	15 00
pringside.....	9 00
pringside s s.....	10 00
Pembroke, Mrs Log cl.....	11 00
Hx Chal jun c.....	7 50
Lx Hx, Dr McTear or.....	6 00
Portauque c c.....	14 41
Portauque c c.....	6 00
Hx Chal c.....	60 00
Mt Stewart and W t P.....	41 00
Tatamagouche.....	71 40
Tatamagouche vil s s.....	20 00
Lock Lomond.....	15 00
Boek Lomond & N Sido s s.....	25 00
Hx, St Johns.....	55 00
Hx, Cob road.....	7 00
Hx, Canal.....	130 00
Mildford c c.....	4 00
Hx, Grove.....	50 00
St Peter's road.....	31 25
Chatham, St And.....	25 00

Dartmouth, Mrs Dav et.	4 00	Newport	15 00
Shubenacadie	55 92	River Juan Salem	20 00
Valleyfield	45 00	(Harrington)	8 00
Summerside	16 00	Five Islands	5 00
Richmond Bay	10 00	Bridgeport, C.B.	10 00
Sydney, Falst.	7 04	Newcastle, St.Jus.	15 00
Parshoro	40 00	Int.R Forrester	57 50
Hx. St And	150 00	Northshore & N Riv	5 00
Campbellton s s	12 50	Hx. Fort Massoy	100 00
New Carlisle	2 00	Great Village	20 00
Amherst	4 80	Woodstock	10 00
Kingham	22 00	Int C E Durkeo	18 00
Union Centre	10 00	Capo North	8 00
Elmsdale	15 00	Trenton	12 00
Woodville	15 00	Springside	18 00
Students Assoc	140 00	La Have, Dr McGreg'r	2 00
Blue Mt & Garden s s	7 00	Grand River	5 51
Alberton	48 60	Mt Stewart & W St Pet.	6 00
Black River & Napan	8 00	Hx. St John's	50 00
North West.			
Amherst, James	20 00	" Cob'g Road	6 00
Parshoro	15 00	" Grove	5 00
Westville, Carmel m bd.	25 00	St Peter's Road	4 00
Hx. St Andrew's	150 00	Chatham, St And	15 00
Truro, St And c o.	75 00	Shubenacadie	20 00
Great Village	10 00	Valleyfield	9 00
Hermion c e	6 38	Int Wm Jones	10 00
Princeton	21 44	Charlo, New Mills & c	3 00
Maitland, St Dav s s	20 50	Richmond Bay	10 00
Springside c o	16 00	Sydney, Falst	25 00
Great Vll, Friend	10 00	Parshoro	100 00
Tatamagouche, lad soc	10 00	Hx, St And	72 00
Gays Riv, W F M S.	1 95	Glasville	13 58
Maitland, St Dav c e	20 00	New Carlisle	8 00
Summerside	30 00	Union Centre	8 00
	\$6,705 18	Shediac	2 00
AUGMENTATION FUND.			
Acknowledged	\$1,260 61	Swotch Bettle'm't	5 60
Bass River	10 28	Bass & Nicholas Riv	18 92
Riv. John Salem	22 90	Blue Mt & Garden s s	5 00
Bedeque, P E I	50 00	Alberton	25 00
Barrington	15 00	Black Riv & Napan	3 00
Five Islands	22 50	Int Adam McKean	84 00
Westville & Mid Riv	60 00	" J H Marks	73 00
Bridgeport, C B	30 00		\$6,604 53
North Shore & N Riv	25 00	QUEEN'S COLLEGE FUND.	
Bathurst s & col.	13 50	Rev A Gaudier	\$25 00
Dunlap	65 00	BURSARY FUND.	
Bellecuno	3 60	Acknowledged	\$418 67
Great Village	39 00	N Glasgow, James	20 00
Pictou, Prince St.	1 50	Great Village	4 00
W Riv, St Mary's	16 00	Pictou, Prince St.	10 00
Pictou, Knox	60 00	Capo North	2 00
Barney's Riv, ad'l	1 60	Trenton	5 00
Bass Riv, Mishpoc c e	3 00	Springside	6 00
Trenton	30 31	Portaupinquo	5 00
Richibucto, N B.	1 00	Tatamagouche	5 00
Port Elgin	20 00	Hx, St John's	4 00
La Have, Dr McGreg'r	2 00	St Peter's Road	1 00
Portaupinquo	19 00	Chatham, St And	5 00
Truro, Frst	106 00	Shubenacadie	2 00
Mt Stewart & W St Pet	15 00	Valleyfield	2 00
Summerside, P E I	10 00	Summerside	8 00
Tatamagouche	51 00	Richmond Bay	1 00
St Peter's Road	25 00	Sydney, Fal St	4 00
Chatham, St And	50 00	Parshoro	7 00
Shubenacadie	23 00	Hx, St And	18 00
Valleyfield	11 00	Glasville	3 00
Fishers Grant	10 00	New Carlisle	3 32
Summerside	50 00	Bass & Nicholas Riv	4 62
Kincardine	12 50	Alberton	5 00
Richmond Bay	12 50		\$543 61
Sydney, Fal.	5 00	MANITOBA COLLEGE.	
Parshoro	45 00	Acknowledged	\$30 00
Glasville	28 00	Port Massoy	50 00
New Carlisle	30 50	Capo North	2 00
Union Centre	25 00	Rev A V Morash	4 00
Hx, St John's	51 50	Baillie, Lynfield & c	2 66
Up Musq'dbt	28 00	Trenton	10 00
Elmsdale	9 23	River Hebert	7 00
Bass & Nicholas Riv	42 66	Springside	5 00
Woodville	25 00	Mabou	5 75
Alberton	50 00	La Have, Dr McGreg'r	2 00
	\$2,643 34	Tatamagouche	6 00
COLLEGE FUND.			
Acknowledged	\$5,610 52	Hx, St John's	10 00
Bass River	6 92	Valleyfield	7 60
Amherst, St Stephen's	25 00	Summerside	5 00
N Glasgow, James	55 49	Parshoro	10 00
		Hx, St And	20 00
		Glasville	2 00
		New Carlisle	1 00

Black River & Napan	2 00	Deseranto, Ch Red'mer.	9 25
		J H Fidler	10 00
	\$151 41	N McInnes	10 00
		Cotswood, O	2 70
		Broth Giter	2 00
AGED MINISTERS' FUND.			
Acknowledged	\$1,322 95	Brookville, St John's	10 00
Rev J A Cairns, ra 94	4 00	Newtownville O	5 00
Rev A Simpson	5 00	E A Thompson	1 00
N Glasgow, James	9 00	John McSweeney	1 00
Newport	5 00	N Normanby	14 00
River John, Salem	2 00	" c o	4 00
Bedeque, P E I	5 00	J E Duncan	2 00
Rev J A Forbes, ra 94	4 50	Mrs P McNaughton	6 00
Barrington	5 00	Vernonville	5 25
Walton	1 50	Graffton	17 00
Five Islands	5 00	Willie Kellie	5 00
Rev R Cunningham, ra	4 50	Three Rivers	2 60
Bridgeport, C.B.	2 31	Seymour O, St And	14 00
Newcastle, St.Jus.	5 00	Wmslow	8 00
Rev P McSweeney Esq.	45 60	Thos Weir	2 00
Rev Wm Hamilton, ra	4 50	Wakefield & Masham	6 00
North Shore & N Riv	5 00	David Marshall sr	2 00
Great Village	15 00	Limehouse	10 00
Rev Jas McLean, ra	4 00	Ferguson O	5 85
Pictou, Prince St.	8 00	Pictou, St And	15 00
Rev A Campbell, ra	3 50	Wm Williamson	2 50
Woodstock	3 00	Montreal West s s	5 00
Rev H H McPherson, ra	4 00	Core St Ant, McKilla	10 35
Capo North	5 00	Hawkesbury, St Paul's	15 00
Baillie, T Hill & c	2 43	Ashton	10 00
Pictou, Knox	5 00	Quebec, Chal	252 60
Trenton	10 00	Cayuga	5 00
Rev A Gaudier, ra	4 00	La Have, Cross Rds	13 60
" W A Mason, ra	4 00	Knox Harbour c e	10 00
Rev M A McKenzie, ra	6 00	Fenelon	9 00
La Have, Dr McGregor	2 00	Jas Kelso	5 00
Rev T Sedgwick, ra	4 00	Mont. Crescent	100 00
Mt Stewart, W St Pet.	3 10	Lunenburg & Picas Vail	5 00
Tatamagouche	3 50	Kauloups	5 25
Tatamagouche, I soc	5 00	M Campbell	1 00
Boulerderie	4 00	M W Dunbar	3 00
Hx, St John's	9 55	Simcoe, St Paul's bmbd	2 00
" Grove	8 60	Wm Collart	2 00
St Peter's Road	5 25	Campbellford, St A.	11 00
Chatham, St And	10 00	Simcoe, St Paul's	5 00
Shubenacadie	10 00	H Mitchell	1 00
Valleyfield	5 00	Quebec, St A c e	1 00
Int J M Gardner	33 00	Kilburn, Carp & Lowry	10 00
" Joseph Barrill	67 80	Sudbury	5 00
" Tatamagouche Ch	5 91	Ottawa, Knox	20 00
" Mrs J P McAllen	26 00	Kirkton	27 00
Parshoro	5 00	Thames Road	30 00
Rev S C Gunn, ra	15 00	J s s	20 00
Hx, St And	40 00	Jasper s s	3 00
New Carlisle	2 00	Clauo s s	8 00
Rev D McDougall, ra	1 00	Chas Shibley	10 00
Wm Dawson, ra	4 00	Ridgetown, Mt Zion s s	5 41
Union Centre	4 00	Guelph, Knox	50 35
Bass & Nicholas Riv	2 34	Glenmorris	7 25
Strath Lorne	3 00	N Gower and Well	5 00
Black River & Napan	3 00	St Wm Waltero	5 00
		Fenelon Falls s s	10 00
	\$1,505 54	Almoute, St And	50 00
		Avr, Stanley st	10 00
		Miss Brycen	50 00
		Cannington, Knox s s	6 00
		Lachute, Ist	3 00
		Jas McQuat	3 00
		Alnwick	5 00
		Smith's Falls, St Paul's	50 00
Rec'd by Rev. Robt. H. Warden, D. D. Presbyterian Offices, Montreal, to 6th Feb. 1895.			
FRENCH EVANGELIZATION			
Acknowledged	\$7,684 82	Per Rev. P. M. Morrison.	
Bromley, O	21 00	Sydney, St And	21 00
Inverness	3 00	River John, Salem	10 50
Killarney, Friend	5 00	" s s	34 10
Mrs J Mc, unig	5 00	Bedeque, P E I	25 00
Young Ch. mem	1 00	Walton	2 00
Sir J W Dawson	10 00	Five Islands	4 00
Ormsdown, Isl s s	10 00	Bridgeport, C B	11 60
Miss I S Pringle	2 00	Newcastle, St James	10 00
Avonmore s s	12 00	Saltsprings s s	5 58
A J Ross, Naira	10 00	North Shore and N Riv	20 00
T B Millar	5 00	Hx, Fort Massoy	40 00
Crabbrook, Knox	1 00	Bathurst	11 57
Perth, Knox s s	2 40	Great Village	14 00
J B McLennan	10 00	Pictou, Prince st	52 19
Per J Bege, Moose Creek	7 00	Woodstock	6 27
North Mornington	20 00	Capo North	13 00
Arch Ainslie	5 00	Red Bank and Whit.	8 00
Uno interested	2 00	Pictou, Knox	10 75
Shakespeare & St And.	2 00	Trenton	20 00
Carman	6 90	Richibucto	8 00
T A Davies	25 00	Baddeck s s	7 00
South Plympton c e.	6 00	Springside	8 00

J H Austin, Hx	10 00	Shellmouth	2 07	Brantford, 1st ss	50 00
Hx, St John's	20 00	Hillsdale	12 40	Mrs F Cattannach	5 00
Boularderie	15 00	Oshawa	8 00	Campbellton, N.B., 6s	25 00
Hx Grove	15 00	For, St James sq s s	50 00	Brantford ss	50 00
St Peter's Road	8 25	Nichol	3 76	Mrs Robt Phelps	25 00
Chatham, St And	40 00	Belmont	15 00	Perth, J Allan's cl	50 00
Shelburne	11 80	Yarmouth	10 00	Birth-day Box	3 68
Valleyfield	50 00	Latona	2 50	Mrs Jane Richards	5 00
Scarborough	35 00	Midland	5 00	Norton Creek ss	10 00
Oxford	10 12	Jarvis	10 00	Norval ss	40 00
Richmond Bay E	2 00	Tor, Bloor st	110 00	Jasper ss	5 00
Parisboro'	15 00	College st bcl	3 00	Red town, Mt Zion ss	5 41
Hx St And	30 00	Wellington	2 00	Guelpk, Knox ss	50 00
Rdy Tupper and fam	3 00	Grant and Luccan	8 50	River John, Salem	17 25
New Carlisle	6 00	Thamesford	21 00	Strath Lorne	6 46
Union Centre	10 00	Collingwood	20 00	Truro, St And ss	50 00
Woodville	5 00	Robt Forbes, Guelpk	50 00	Blue Mt & Garden ss	5 00
Bass River, ce	13 09	Hamilton, Knox	75 00	Pictou, Prince st ss	50 00
Blue Mt and Garden ss	5 00	W Williams	5 00	Brule ss	3 63
Alberton	20 00	Lynedoch	13 00	Eddy Tupper and fam	2 50
		Rounthwaite	2 00	Sunny Braes ss	6 00
		Winnipeg, St Stephen's	10 00	Hillsboro' ss	40 00
		Dundas	15 00	Mabou ss	10 00
		Linwood	2 00	Hx, Ft Massey ss	50 00
		Scarboro', St And	54 00	Elmsdale ss	35 71
		Leicester	20 00	c c	14 29
		Friends, Hibbert	5 00	Lakefield ss	50 00
		Norwood	15 00	Toronto, St And ss	15 00
		Tor, St Enoch's	1 00	Mrs H P Bronson	100 00
		St Cath, 1st	20 00	Ormsdown, Up Cons	25 00
		Glenart	15 00	Williamstown, Hephs	62 00
		Glenart	20 00	Sarah Johnson	50 00
		A friend	10 00	Hx St John	5 00
		Inverness ss	2 75	Ayr, Stanley ss	50 00
		Wiston	5 00	Markham, St John's	1 50
		S Westminster	14 00	Egmontville	9 60
		Russell	5 00	Cheltenham	5 00
		Crowstand	2 00	Clinton, Willis	10 00
		Wolfe Island	2 00	Ramsay ss	10 00
		Beeton	8 00	Toronto, Central	50 00
		Lottchenham	5 00	L'Original ss	3 00
		E Ashfield	4 00	Mount Pleasant	20 00
		Toronto, St And	25 00	Hamilton, Knox	50 00
		Galt, Knox	97 00	St Catharines, 1st ss	15 00
		Mount Forest	50 00	Brantford, Zion & Bal-	
		Appleton	10 00	four ss	100 00
				Scarboro, Knox ss	5 00

N. W. Ch. & Manse Fund	
David Morrice, for 91	\$250 00
NEW HERBIDES.	
Ormsdown Vill ss	\$25 00
Manso Box	3 00
c c	25 00
Sir J W Dawson	10 00

Per Rev. Dr. Reid.	
Middleville	2 00
Egmontville	15 00
Smith's Hill	15 00
Leicester	7 00
Bowmanville, b cl	6 87
Duart and Hightgate	10 00
Rur W M Kay	4 25
Scarboro', St And	28 18
Ballinafad	7 05
Cheltenham	2 00
Mt Pleasant	15 00
Mainsville	3 00
Amicus	5 60
Watford	13 00
N Derby	3 75
Columbus	20 25
Kingscourt ss	5 57
Wingham	23 95
Taristock	7 00
Brookln	11 36
Komoka	7 25
ss	5 00
Caledon, Mel.	4 33
Lancaster	7 00
Carleton Pla, St And	10 00
Port Hope, 1st	50 00
New Glasgow	10 00
Drummond Hill	30 00
Durham	25 80
Teeswater ss	7 60
Miami and Nelson	5 00
Acton	18 60
Elora, Chal	24 66
Perth, Knox	30 00
Rodney	1 66
Penelon Falls	10 00
Walton	10 00
Nassagawaya ss	10 00
Lanark	12 85
N Pelham	5 10
Scarboro', Zion	10 00
Claremont	8 00
Thorold	2 00
Toronto, Queen st	25 00
Bowmanville	10 00
Brussels, Melv	26 00
Ramsay	12 00
Toronto, Central	27 27
Scott and Uxbridge	2 00
Hanover	6 00
Kinburn	1 85
East Oxford	3 00
Black's Corners	5 00
Beulah	2 00
Harrington	2 00
Barrie	10 00
Win, Augustin	10 00
L'Original ss	3 00
Arthur	19 75
Laurel	6 56
Meaford	5 00
Camlachie	2 00
Orono	6 00
Orangeville	15 00
Tor, St Paul's	7 70
ss	2 30
W Brant	5 00
Berkeley	1 15
Almonte, St John's	25 00
Leeds	15 00
Tor, south side	4 00

DAYS PRING.	
St Lambert, St Cuth s s	\$4 75

QUEEN'S COLLEGE FUND.	
Rec'd by J B McIver, Treas'r	
Point Lewis	\$5 00
Point Fortune &c	10 00
Dunwich, Chalmers	7 00
Dunwich, Duff's	8 00
Roxborough, Knox	4 00
Williamstown, St And	2 00
Mitchell Sq, Guthrie	6 00
Mitchell Sq, Central	6 40
Douglas, Bromley	16 00
Guelpk, St And	40 00
Fitzroy Har & Tarb	3 00
Newburgh & Camden	10 00
Maxville	30 00
Owen Sound, Knox	40 00
Halifax, Ft Massey	25 00
L'Original ss	3 00
Seymour, St And	35 00
Eldon, St And	13 55
Sturton & Glenb	10 00
Kingston, Chai	5 00

Received by Other Treasurers.	
MINISTERS W. & O. FUND, MARITIME PROVINCES.	
Ministers Rates.	
R G Vans	\$21 00
J K G Fraser	14 00
W J Fowler	14 00
Thomas Duncan	36 49
W M Wilson	29 20
J A McKeen	15 20
Henry Dickie	30 50

\$11,220 40

POINTE AUX TREMBLES SCHOOLS.	
Acknowledged	\$2,980 40
Appleton, St And ss	50 00
N Shoro and N Riv	10 00
Archub J Kennedy, Cnto	50 00
Ormsdown Vill ss	50 00
Lower con ss	25 00
Brooklin ss	16 00
Columbus ss	50 00
Oshawa ss	12 50
Mont, Nazareth st ss	25 00
Perth, Knox ss	50 00
Cote St Ant, Melv ss	50 00
Streetsville ss	25 00
Cote St Ant, Melv ss	50 00
Vankleeck Hill ss	50 00
Norwood ss	25 00
Barton ss and co	9 00
Carleton Pla, Zion m b	20 00
Waterloo Un s s	3 20
Hespeler ss	50 00
Kirkton ss	38 65
Harrington, Knox ss	7 30
Winchester ss	50 00
Bristol Corners ss	10 00
Port Albert, St And ss	4 00
New Edinburgh ss	10 00
Smith's Hill c c	20 25
Galt, Knox wh ms	50 00
J & M C	5 00
Beauharnois ss	5 00
Three Rivers ss	6 00
Wakefield & Masham	4 00
Deseronto, Ch Red r	20 00
Ham, Erskine ss	50 00
Wm, Wiliamson	2 50
Montbank ss	17 00
Averton West ss	5 00
St John's ss	50 00
Vernonville ss	9 00
15 Jns Kelro	5 00
Lower Stecke c c	50 00
Arch Brown	3 40
Mont, Erskino c c	18 00

PRESBYTERIAN COLLEGE MONTREAL.	
Ordinary Fund.	
Acknowledged	\$245 73
Inverness	1 00
Wakefield & Masham	5 00
Hawkesbury, St Paul's	3 00
Quebec, Chalmers	45 00
Ashton	5 00
Montreal, Crescent	400 00
Sudbury	5 00
Ottawa, Knox	10 00
Cornwall, St John's	25 00
	\$744 73
Scholarship Fund.	
Thos Houston, Sarnia	\$75 00
Dr F W Kelley, Mont	25 00
	\$100 00
Exceptional Chair, &c.	
Acknowledged	\$1,670 00
John Robertson, Mont	25 00
John McLean, Mont	25 00
	\$1,720 00
Endowment Fund.	
Peterboro, St Paul's	\$70 00
Listowel	7 57
Elgin	21 00
Athelstone	29 00
Carp	53 00
Peterboro, St And	10 00
Pembroke	137 00
Alexandria	7 00

Of which for fines int. 6 90	
Collections & Donations.	
Bathurst & Young'll	\$3 35
Campbellton	2 00
Milford & Gays Riv	2 00
Caledonia, P E I	4 00
Princeton, P E I	2 00
Bconomy	2 00
Lake Ainslie	1 00
Summerside	5 00
Chimoind, N B	1 00
Chipman, N B	2 00
Middle River, C B	5 00
Gleneg	1 00
E R, St Mary	65 00
Blue Mountain &c	2 00
New Richmond	3 00
Noel	2 00
Lower Steviacke	2 00
Truro, St And	10 00
	\$50 00

MANTONA COLLEGE.	
Treasurer, John D King.	
Ordinary Fund.	
Northwell & Avonb'k	\$20 00
Quebec, Chalmers	45 00
Theological Department Fd.	
Elkhorn	\$4 00
R M Alanson, Win	5 00
Bauldeford, Gardner	5 00
Bretina	10 00
Clearsprings, 2 pt	5 85
Pilot Mound	25 00
Solkirk	10 00
Carman	22 00
Medicine Hat	4 00
Green Valley	7 00

MANTONA COLLEGE.		
Williamstown, Heph		\$4 00
Montreal, Crescent		100 00
St Louis de Genz		4 25