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Presbyterian Record.

VOL. XXIII.

JANUARY, 1898.

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This issue of the RECORD is very rich in the early history of our Church, from New Glasgow to New Westminster. The articles on the pioneers, MacGregor of N.S., McDowall of Ontario, Black of Manitoba, and Jamieson of British Columbia, tell of church planting in English-speaking provinces from sea to sea; while Prof. Campbell's History of French Protestantism gives pictures of Quebec's early days dreamed by few, and calls us to the work of winning back by the Gospel our lost heritage.

Thanks to the fellow-workers, who have kindly helped the RECORD by its distribution. We think the RECORD will be better this year than ever before. Will you not make the circulation larger?

Young Peoples' Societies of every kind, in our Church, should have the Booklets and Topic cards published by the RECORD. Where there are no such societies, congregations or individuals would do a good work by ordering a parcel and distributing them. They cost very little and will do much to promote Bible study among the young. See advertisement on inside back cover. Send for samples.

Try our own S. S. Lesson Helps for 1898. Try them for a year and not merely for three months. A full list is given on the inside back page of this issue. Please note also what is there said as to the ordering of other Lesson Helps.

A NEW YEAR.

The New Year is a fact to all. The "happy" is of choice. It depends not upon the circumstances or surroundings of self, but upon "self" itself; not upon what self has, or where it is, but upon what it is. To one at peace with self and with God, where the inner being, the mind, heart, conscience, will, hopes, aims, are in harmony among themselves, and in harmony with God's mind and will; to one pardoned by Him, reconciled to Him, trusting in Him, there must be happiness under all circumstances; and in proportion as these things obtain, will be the "happy" New Year which the RECORD wishes to all its readers.

The Westminster celebrations have come and gone. Two hundred and fifty years ago, a company, chiefly ministers of the church of England, met in London, at the call of the British Parliament, to draw up a form of worship and a summary of Bible teaching for the use of the people.

A few Scottish ministers were asked to aid them, though not to vote. The work was finished. Part of it was the Confession of Faith and the Catechisms, Larger and Shorter. Parliament approved. The Church of England, however, never adopted these, while the Church of Scotland did; and thus to-day, the Westminster Standards, excepting one or two clauses, such as that relating to the power of the civil magistrate, are those of the Presbyterian Churches of the world.

Anniversary celebrations, have been held, during the early days of December, in all the leading centres of the Dominion. Not much has been said of these gatherings. They have been characteristic of Presbyterianism, quiet, thoughtful, thorough. There has been little froth but a great deal of good, solid, mental and spiritual food dispensed, and attractively served as well.

Much good has been done. Many are more intelligent and loyal Presbyterians, on account of what they have heard, for the more intelligent in what is good are the most loyal to it. The principles and doctrines of our Church bear examination, and the more they are studied in the light of reason and Scripture, the more do they commend themselves.

In this direction great good must result from a work in which the RECORD is privileged to bear a part, the monthly articles for Young Peoples Societies, by writers in all parts of our Church. In proportion as these are read and studied will the Presbyterian Church in Canada grow more intelligent, more loyal, and more helpful in the work of Christ.

One great question that is likely soon to be submitted to the people of Canada, is whether they wish the manufacture and sale of strong drink to be among the lawful trades of the country.

The first point for men and women who wish to do right, is,—Is the traffic, viewed from every standpoint, in all its associations, effects, and results, right or wrong, good or evil, helpful or hurtful, to man, in his purse, his body, his character? Is it glorifying to God, or the opposite?

If right, helpful to man, honoring to God, then the way is clear. Authorize it. Become sharers in this way of doing good. Do not oppose the right by forbidding it.

If on the whole it be evil, hurtful to man, in person, purse, prospects, character; hurtful to his family, to the community, to prosperity, health, morals, religion, the duty of every man whose supreme desire is to be ruled by right, is equally clear. He can have no part or lot in it by permitting it to be authorized, without being a sharer in its evil.

No man can avoid his responsibility. If he stay at home and do not vote, he is declining to take a part in the good, if it be good; and if it be evil he is sanctioning it by his silence. Pilate washed his hands and said he had no part, but he could not in that way get rid of his responsibility.

This first question decided, all others follow. If it be right to establish the traffic it is right. If wrong, then any other proposals, permitting its longer continuance, are simply repetitions, of "Let us do evil that good may come."

Commercial honesty cannot be expected in the business world when the opposite so often obtains under the garb of religion. A painful fact has paraded for some weeks, linked with holy things. A Bible, stamped "American Bible Union," who stamped it we do not pretend to say, has been offered as a premium by many religious newspapers. One lies before us, the organ of Faith Missions, on one page exhortations of holier height than most; on another, glowing offers of a "splendid illuminated fifteen dollar bible, silk sewed, bound in Turkey, Levant," etc., etc., as a premium with the paper, for \$3.75, one-fourth the "regular" price. Some papers have no doubt offered it ignorantly, others thoughtlessly, but the wrong is there all the same, and people are deceived.

It might be known that even costly bibles cannot be sold for less than cost and a living margin of profit. Most people, however, do not stop to think but grasp at the tempting offer of much for little, especially if it comes to them in angel guise.

The Bibles look well at first glance. Their making, by the hundred thousand, might cost from one to two dollars, and a good selling profit be realized at \$3.00. The print is clear; the pictures interesting; the binding, a shoddy leather, stamped to resemble morocco; but the blessing that can accompany such wholesale misrepresentation does not come from above. Far more evil will result from such lowering of the tone of commercial honesty, than all the good done by the Bibles. If our own church and country are to prosper, it must be not merely by preaching, praying, and mission work, but also by the practice of righteousness.

Our Home Work.

That ours should be a good, as well as goodly land, is the wish of every true man and woman, and most of the members of Presbyterian Church in Canada are such.

But wishing will not make it so. That end will only be attained in proportion as each one promotes good in heart and life, in the community, and in the country.

With the latter the Home Mission Work of our church has to do. Experience has shown that in no country or community can good advance, or even hold its own, without the preaching of the Gospel and the public worship of God. New settlements in our own land where these have been neglected have gone far back.

Not only do such places suffer in themselves from evils of all sorts; but they affect in some measure the whole country. Young people reared in such surroundings carry their tastes and habits to other places and affect life there, while those from other places moving into such settlements soon sink to their level. "If one member suffer, all the members suffer with it."

The aim of the Home Mission Committees of our church, East and West, is to have no settlement in our land from C. B. to B. C. without the Gospel. In proportion as each man, woman, and child, gives help, in that proportion will that great work be carried on, and our goodly land be established in righteousness.

Assembly recommends the third Sabbath of January for the Augmentation collection where not otherwise provided for. Coming so soon after the drain of the changing year, the supply may seem small; but heaven never ceases bestowing its good upon us, and we should ever embrace the privilege of following heaven's example by blessing others when opportunity offers. Those who set apart the tenth as God's, do not find that tenth interfered with by Xmas.

The third Sabbath of December, the day appointed by Assembly for the collection for Manitoba College, is past, but the need and opportunity have not passed; and late comers will receive a cordial welcome. The value of this institution as a centre of Home Mission Work for the largest fourth of our continent, is very great.

The Mission to Lumbermen, West, has added a new department, work amongst seamen, and are seeking thus to uplift the great inland traffic of the Dominion. At very little cost it does a great deal of work. Rev. M. H. Scott, of Hull, is Convener and Treasurer.

AUGMENTATION, WEST.

REMINDERS.

Good for East and West.

Y. P. C. E. Societies.—Has your society acted on the suggestion about an "Augmentation night" discussion and collection. (See article in Oct. RECORD.)

Couldn't just then, perhaps! But, cannot this be arranged for some meeting before the end of March? Do you know that you can reach a helping hand to young men, even as far as the Klondike, by this means? Think over it.

Sabbath Schools.—Ministers and superintendents are asked to set the date for "Augmentation Sabbath." The childrens' cents helped so much last year that we have greater expectations for this year. Only, you must name the day for bringing the cents in.

Congregations.—What is the programme for missions in January? Allocation of contributions with many of you; preparing for annual collection for Augmentation Fund on the third Sabbath of the month. A good time, therefore, to read over again the leaflet published in December RECORD, or to scatter copies of it through the congregation. These points are worth remembering.

1. The General Assembly and the Synods say that \$5,000 more than last year's, or at least \$28,000 should be provided if the work is to be efficiently carried on. No amount was ever more definitely pledged.

2. Trusting the Church, the Committee have added congregations, especially in the North West, increasing their liability by nearly \$3,000. Other applications were deferred till spring, as the Committee understood that they must move as the Church moves with them, but the urgent cases could not be deferred.

3. Almost every dollar of advance represents a release of Home Mission Funds of similar amount, to be used in the pressing and rapidly developing work in the "far

West." There are two ways of furthering the work out there. You may send means direct for the opening of a new field. Or you may use the same money for promoting a settlement in some well advanced Home Mission field, and, at once, Home Mission funds are released for opening the new field. It is a question of methods, and you have your choice.

4. Don't forget that the law under which the fund is administered demands the balancing of receipts and expenditures. We are not allowed to have deficits. If the Church fails to respond then we must make a *pro rata* deduction from the grants of the 140 ministers in augmented charges. Fancy the Presbyterian families saving 5 cents apiece and taking 20 or 25 dollars apiece out of those ministers!

5. This year, of course, no congregation will give less, but the question is practically this: will each congregation endeavor to give at least *five dollars more*?

May we not hope that even our weak charges, if appealed to, will reach that further sum or something near it; and that the stronger congregations will do generous things, and bring the average far beyond the amount mentioned.

R. CAMPBELL,
Convener.

Renfrew, Dec. 10th, 1897.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Mr. Thos. Kirkland, Convener of the Committee, Western Section, writes as follows:—

The state of the Fund at the present time is such as to call for special liberality on the part of all the congregations of the Church. Owing to the depreciation in the value of property, on which investments had in former years been made, losses have been sustained. In consequence of these, together with the reduced rate of interest, there has been a shrinkage in revenue of nearly \$2,000 per annum.

On the other hand, the number of annuitants has, of recent years, been largely increased. The Assembly of last year empowered the Committee to reduce, if necessary, the annuities paid to widows and orphans, so as to equalize the revenue and expenditure every year.

The Committee are exceedingly anxious that the annuities should be retained at their present rate, as they are already too small. They, however, can only disburse the money which the Church puts into their hands, and unless the contributions received from congregations are greatly in excess of preceding years, they will have no alternative but reduce the annuities.

The amount asked from congregations this year is \$10,500. This in itself is a comparatively small sum, and yet, when it is remembered that it is fully seventy per cent. in excess of the amount received from congregations last year, it will be seen that an effort will be necessary to secure the amount required.

The Committee notice, with regret, that a large number of congregations for several years past, have failed to contribute to the Fund. They believe that this is owing to a misapprehension regarding its need, and they earnestly trust that the knowledge of the facts will lead every minister and session to give their congregation an opportunity to contribute on behalf of the Scheme.

In the end of August last a circular was addressed to all the ministers of the Church stating the conditions on which widows and orphans were entitled to benefit from the Fund. Accompanying this circular was a slip, which every minister was requested to fill up and return to the Rev. Dr. Warden, Agent of the Church. Those who have not yet done so are asked to attend to the matter at once, whether connected with the Fund or not, and thus aid the Committee in its work. New books are being opened, and it is of the utmost importance that the account of every minister be verified.

Special attention is called to the regulations adopted by last Assembly, which are to be found on pages 243 and 244, Appendix to the Minutes. The period within which ministers who have been settled for four years can unite with the Fund, expires on Jan. 1st, 1898. Those who have fallen behind in their annual rates, can renew connection with the Fund prior to the same date.

Ministers personal rates are payable annually in advance on the 1st November promptly, for the year then beginning.

HISTORY OF FRENCH CANADIAN PROTESTANTISM.

BY JOHN CAMPBELL, LL.D.

Professor in the Presbyterian College, Montreal.

Protestant writers on the history of the church date the period of Deformation, as opposed to Reformation, from 1540, when the order of Jesuits was founded. During succeeding centuries, vast numbers of Protestants in Poland, Hungary, Transylvania, Bohemia, Moravia, Southern Germany, the Low Countries, France, Italy and Spain, were, through the machinations of this order, put to death or compelled to apostatize.

Canada also shared in the horrors of the Deformation. To such an extent was the history of New France in the hands of the authors of the Relations des Jesuites and their friends, that it is only by the merest accident one can discover the truth as to the original state of religion in the colony. French Canadian writers ignore or belittle the primitive Protestant element, and persons in our midst, of British parentage, who have little sympathy with French Canadian evangelization, look upon the Province of Quebec as from the beginning part of the inalienable estates of the church of Rome. Fortunately there is ample ground for a strong appeal against such a decision.

PROTESTANTS WERE FIRST.

Jacques Cartier and Samuel Champlain were Catholics, and the latter a very zealous one. But, in the last year of the sixteenth century, the first real founder of a colony in New France was the naval officer Chauvin, or Calvin, of Rouen, a Huguenot, whose unfortunate settlers at Tadousac were, some of them at least, of the same creed.

The expedition of De Monts in 1604 was composed very largely of Huguenots, and although Henry IV. commanded him to make Catholics of the Indians, the utmost freedom of worship was allowed his settlers, first at Port Royal and afterwards at Quebec. In his vessels there were Huguenot pastors and Catholic priests, whose discussions Champlain relates with evident Romanist bias; but neither seem to have settled in the colony, for it is recorded that no priests were resident in Canada

before 1615, when Champlain brought out four Recollets. The Huguenot pastors were not encouraged to stay in a public capacity, yet religious services were certainly held and the sacraments administered, according to the order of the Reformed church, which leads to the belief that ordained men were found in private life.

COMING OF THE FIRST PRIESTS.

A contest speedily began between the two creeds, owing to the desire of Madame de Guercheville to send two Jesuit Fathers, Biard and Masse, to convert the Indians of Acadia. Du Chesne and Du Jardin, Huguenot merchants of Dieppe, who had a lien on the vessel chartered for this expedition in 1610, refused to allow it to sail unless the Jesuits were excluded, whereupon the devout Marchioness raised the amount of the bond at court, and the vessel sailed. Thus these two Jesuit Fathers were the first priests to settle in New France, and gave tone to the whole of its religious life. The captain and the sailing master of the ship in which they arrived were Jean D'Aune and David de Bruges, Huguenots both, and apparently men of liberal mind.

The next Huguenots after De Monts to lead settlers to Canada were the De Caens, uncle and nephew, William and Emeric, whom the Duke of Montmorency made superintendents of the Quebec colony. The De Caens were devout men of a fighting type, and held religious services with their Protestant compatriots from 1621 till 1627, when their charter was revoked. The Jesuits meanwhile arrived in 1625, and the strife became more deadly.

In the year of the appearance of the De Caens, the first child of European parents was born in Canada. This was Eustache, son of Abraham and Margaret Martin, which Abraham gave name to the famous plains of Quebec, and was called the Scotchman. He seems to have been an apostate from Protestantism, as his youngest son, Charles Amador, born in 1648, was the first Canadian ordained as a priest. It is not a little interesting in a pathetic way to observe that the sponsor of Charles Amador was Charles de la Tour, another pervert, whose father Claude, and his own heroic wife, were both devoted Huguenots.

BEGINNINGS OF ROMISH AGGRESSION.

In 1623 the troubles of the Reformed in Canada began. Montmorency's nephew, the Duke de Ventadour, purchased the vice royalty of Canada from his uncle. He was a bigot and a lay brother, and had the spiritual interest of the colony solely in view. The Huguenots of France had been looking over to Canada as a refuge from probable oppression, and resented the change of viceroys equally almost with those resident in the country. Both parties, that in Quebec led by the De Caens in particular, are accused of doing all in their power to thwart De Ventadour's designs. He could hardly find Roman Catholic sailors or settlers to fill his ships. He did indeed succeed in obtaining captains of his own faith, but by far the greater portion of his crews was Huguenot. The consequence was that, on the ocean, two thirds of the whole command regularly engaged in religious exercises and that publicly. As a concession, however, to the Duke's prejudices or scruples, they forbore to make their hymns sound too noisily on the St. Lawrence. But the Jesuits soon put a stop to external worship on the part of Protestants.

So far as can be judged from contemporary records, the two parties, Catholic and Huguenots, must have been about equally matched in New France at this time, if, indeed, the Huguenot did not preponderate. But Louis XIII. devoted to the Virgin; was on the throne of the mother country; Rochelle had fallen; and Richelieu had seduced Sully, Rohan, and other Huguenot peers of France. What wonder that defection on a smaller scale should take place in France's possession beyond the sea. The religious disputes between Champlain and the Jesuits on the one hand, and the De Caens and the Huguenots on the other, are alleged as the reason for putting the American colonies on a new basis. In point of fact the De Caens and their fellow Protestants simply asked for liberty of conscience and equal civil rights.

PROTESTANTS LOSE THEIR CIVIL RIGHTS.

In 1627 came the blow directly aimed at the Huguenot party. Richelieu deprived the De Caens of their charter, and gave it to the company of One Hundred Associates,

on, among others, the following conditions, that their emigrants should be Frenchmen and Roman Catholics, that no stranger or heretic should be allowed into the country, and that the company should place and provide for the maintenance of three priests in each settlement. Thus in 1627, came the Revocation of the Edict of Nantes for the Huguenots of New France.

The following year, the younger De Caen, smarting under his wrongs, joined the Huguenot refugees in England, Sir David Kirkcaldie, in the Duke of Buckingham's invasion of Canada. That year they were unsuccessful, but in 1629 Champlain surrendered Quebec into their hands.

The colonists received the visitors with something approaching joy, certainly with the utmost good will, which would indicate a considerable population friendly to the Reformed faith. Sir James Le Moine does not know whether Abraham Martin, the Scot, fraternized with the new Governor and his Protestant chaplain, but he does inform us that the latter was sent for to christen the little daughter of Monsieur Couillard, who was a man of note in the city. How many more Huguenots there were in it then, future research may declare. In 1632 the Treaty of St. Germain en Laye restored the colonies to France, and the Hundred Associates took strong measures to prevent at least the spread of heresy.

HOW THE SCOTCH DISAPPEARED.

Meanwhile, Claude de la Tour, the Huguenot, in connection with Sir William Alexander's grant of Nova Scotia, had established a hundred Scotch colonists at Port Royal, of whom many died from hardship or were killed by the hostile Indians. In 1635 La Mothe Cadillac saw two men of one of the surviving families at Port Royal, who had become Catholics and married French wives.

The same state of things happened, on a far larger scale, after the British Conquest of Quebec, when the discharged men of Fraser's, and Montgomery's, and other Highland regiments, settled all along the Lower St. Lawrence, and, marrying French wives, lost their language and their religion. These are but some of the lost sheep of our Protestant House of Israel. We surely have a duty to bring them back into the fold,

Charles de la Tour, who deserted his father's church, was rewarded "for his zeal for the Catholic apostolic and Roman religion," as was the commander de Razilly, with grants of land. Yet they do not appear to have carried their zeal to the extent of persecution, for Dr. Gregg seems to indicate that descendants of a Huguenot remnant are to be found about Lunenburg and River John. They may, however, be descendants of later immigrants.

A CURIOUS CONVERSION.

Thirty years pass, and still there are Huguenots in Canada. Parkman, in his *Old Regime*, says of the year 1665 in Quebec: "The priests were busy in converting the Huguenots, a number of whom were detected among the soldiers and emigrants. One of them proved refractory, declaring with oaths that he would never renounce his faith. Falling dangerously ill, he was carried to the hospital where Mother Catherine de Saint Augustin bethought her of a plan of conversion. She ground to powder a small piece of a bone of Father Brebeuf, the Jesuit martyr, and mixed the sacred dust with the patient's gruel; whereupon, says Mother Juchereau, 'this intractable man forthwith became gentle as an angel, begged to be instructed, embraced the faith, and abjured his errors publicly with an admirable fervor.'"

In the ranks of the regiment Carignan Salieres, a Huguenot captain, and fifteen men were converted, or perverted, and reported joyfully by the intendant Talon to the bigoted king. Many of the non-resident merchants of Quebec were Huguenots from Rochelle. "No favor was shown them; they were held under rigid restraint, and forbidden to exercise their religion, or to remain in the colony during winter without special license." This sometimes bore very hard upon them.

SORER PERSECUTION.

The governor Denonville, an ardent Catholic, states the case of one Bernon, who had done great service to the colony, and whom La Hontan mentioned as the principal French merchant in the Canadian trade. "It is a pity" says Denonville "that he cannot be converted. As he is a Huguenot, the bishop wants me to order him home this autumn, which I have done, though he carries on a large busi-

ness, and a great deal of money remains due to him here." Louis XIV sent orders to imprison heretics who should refuse to abjure, or to quarter soldiers on them, whereupon the pious Denonville, having stated that a few had abjured in the former year, added "Praised be God, there is not a heretic here."

In his "Frontenac," Parkman says the church, moreover, was less successful in excluding heresy from Acadia than from Canada. A number of Huguenots established themselves at Port Royal, and formed sympathetic relations with the Boston Puritans. The bishop at Quebec was much alarmed. "This is dangerous" he writes, "I pray your majesty to put an end to these disorders." But the priests were busy there also, for M. des Goutins who was judge in the colony wrote to the minister in 1689, charging one Trouve, a priest, with causing the banishment of a family of nineteen persons.

What are these, however, save accidental records, preserved doubtless against the will of the dominant religious party, of a relentless and untiring persecution of the unhappy Huguenot, until he was compelled to apostatize or betake himself in exile to the New England colonies. Canada and Acadia as well as France lost much of their best blood when the Revocation of the Edict of Nantes was put in force on this side of the Atlantic. Yet there are well known French Canadians at the present day who point with not a little pride back to their Huguenot ancestry. The Roman Catholic clergy, backed by royal authority, said "the French speaking Protestant shall not live in Canada," and virtually kept their word. Is it too much that we should answer with "he shall!" and keep our word too?

A SMALL REMNANT LEFT.

In 1759 Quebec was taken by Wolfe, and in 1763 the Treaty of Paris ceded the whole of New France to Great Britain. In 1774 there were only 400 Protestants, exclusive of the army, in the Province of Quebec, and these were, with very few exceptions, of recent importation. But before that time, there was, as Dr. Gregg informs us, on the roll of the church of England a Rev. M. Montmollin, a native of Switzerland, who preached to a small congrega-

tion of French Huguenots in Quebec as early as 1708. It would be very interesting to discover his parish register, and learn if the members of his flock were connected with such old Quebec families as the Couillardes of the time of the Kirks.

An obscure but apparently truthful piece of French Canadian Protestant tradition that links the Huguenots of the past with the missionary labors of the present century is the fact that, prior to 1798, two Frenchmen were found selling bibles, the version of Martin, in the Province of Quebec or Lower Canada, and were compelled to retire before the activity of the priesthood. They withdrew to Niagara, and there a M. Filatrault bought a bible from them, which he carried back to his home at Ste. Terese, in which it exercised a salutary influence. Whence these two Frenchmen came or by whom they were employed, who can tell?

BEGINNING TO WIN THEM BACK.

It was reserved for the beginning of the present century to see an effort inaugurated for the evangelization of Lower Canada. The British Wesleyan conference sent out the Rev. Jean de Putron to preach the Gospel in the French language in Quebec and other places, a work which he continued from 1815 till 1821, the year following that in which the Montreal Branch of the Bible Society was formed. Captain Anderson, R. A., afterwards general, being stationed in the province, took a deep interest in Protestant instruction, and was grieved over the successful aggression of the Romish priesthood. He apparently succeeded in obtaining for some years an agent of the British Reformation Society to do home mission work in Quebec and elsewhere about 1830, but there are no traces of his name or influence. The church of Rome seems to have had all its own way without let or hindrance. But in 1834 the Rev. Henri Olivier, who had been sent out by a missionary Association of the Lausanne Churches, together with his wife and two young men, to labor among the Indians, was arrested by the Macedonian cry of French Canada. The young men went on to evangelize the Sioux, but the Oliviers remained in Montreal, where they formed a small Baptist Church that exhibited

three French Canadian converts as the result of a year's work. At the end of it, the climate compelled them to go home.

Before they left Montreal, they were joined by Madame Feller, whose name stands so high in the annals of French Mission work, and by M. Louis Roussy, delegated by the Associated churches of French Switzerland. M. Roussy continued the Roman Catholic French School, which had been commenced by Mr. Dentan, one of M. Olivier's two young friends who afterwards went to the Sioux; but was soon driven out by priestly influence. Then Madame Feller and he labored for a while in Montreal and St. Johns, and at last in 1836 returned to Grande Ligne and established the mission, which has there proved so successful. They continued the Baptist traditions of the Oliviers, and the record of their faithful and victorious years of service, down to the year 1868, when Madame Feller went home to her rest, is told in the memoir of that sainted woman by Dr. Cramp. All honor to the Swiss Baptist missionaries. They broke almost fallow ground, and inaugurated the educational system which has been followed with most beneficent results. The Haldane brothers, who had aroused the evangelical sentiment in French Switzerland that affected Madame Feller and M. Roussy, did not forget their disciples, but formed at Edinburgh about 1855 an "Edinburgh Committee for the management of the French Canadian Mission." Not all on the Committee were Baptists, but they helped the Baptist Mission as the only one then in the field.

WORK OF THE BIBLE SOCIETY.

But others were not idle. The Bible Society, which appears to have distributed copies of the Scriptures in French, long before the Montreal auxiliary was formed, was aroused by the state of affairs during the Rebellion of 1837, with which the French converts sympathized, to do something for the spiritual well being of the once priest-ridden but now revolting Canadian. The state prisoners in the gaol received 200 copies of the Scriptures in their own tongue, and read them. As early as 1836 the Montreal Auxiliary had employed an agent to circulate French Scriptures in Montreal, and, in 1838, there appears the

name of Mr. P. V. Hibbard as colporteur for all the French Canadian parishes in the district. This was the sowing of the seed, and it was well sown, and fell in many cases upon good ground and bore fruit. Since that time, all the Canadian agencies have scattered French sacred and religious literature broadcast, with gratifying results, from Halifax to Quebec, from Montreal to Cornwall, from Ottawa to Bayfield, and from Algoma to Manitoba. The Bible and Tract Societies have furnished the Lumbermen's Mission of our own Church, and many similar evangelistic bodies, with the printed sinews of war for the great contest between priestcraft and divine enlightenment.

FRENCH CANADIAN MISSIONARY SOCIETY.

The Rev. James Thomson was the agent of the Bible Society in Montreal, a society in which all denominations of Protestants met on a common platform. Owing largely to his instrumentality, there was formed in 1839, the French Canadian Missionary Society, an undenominational body in name and management, but sustained almost exclusively by Presbyterian gifts and offerings. Among its founders may be mentioned the Revs. Dr. Taylor of Erskine church, Dr. Wilkes and Dr. Strong, and Messrs. John Redpath and James Court. The Society at once opened communication for financial purposes with Glasgow, Scotland, and for missionary supply with Geneva, Switzerland. Money came from Glasgow, and from Geneva came several noted missionaries, including M. and Madame D. Amaron, and Mm. Moret and Prevost. They arrived in 1840, and, a little later, came the Rev. J. E. Tanner and his wife, and M. Ohevellez. Independent of the French Canadian Missionary Society, and the Baptist Mission of Grande Ligne, was M. E. Lapelletrie, who left France in 1839 as the agent of the British and Foreign Bible Society, and, in the end of the following year, another Frenchman, M. J. Vessot, joined the ranks of the F. C. M. S.

BEGINNING OF MISSION SCHOOLS.

The undenominational French Canadian Society, emulating the Baptist Mission of Grande Ligne, engaged at various times, in four branches of missionary work, primary Protestant education, colportage,

evangelization by preaching, and the training of missionaries. Mission-school work was begun by Madame Amaron at Belle Rivière in 1840, with comparatively small attendance, and was in 1846 transferred to Point aux Trembles, so far as the boys' school was concerned, under the care of Messrs. Tanner and Vernier. The school for girls, begun by Madame Tanner in Montreal in 1846, was, three years later, also transferred to Point aux Trembles, where, under many able and devoted directors and directresses, the twin-school has since gathered in large numbers of French Canadian Roman Catholic youth, and has made through them a permanent impression upon the religious thought and life of the Province. A very complete history of this school and its eminent teachers is contained in the 42nd annual report of the French Canadian Missionary Society in 1881. The invaluable services of the colporteur have not met with the same recognition. Only a name here and there has been preserved of the men who, more than all others, spread abroad Gospel light among those whom Rome's system had left in almost pagan darkness. Messrs. Vessot and Chevallez commenced this good work, which extended to all parts of the present Dominion in which French speaking Canadians were to be found.

A FRENCH CANADIAN CHURCH.

The Society made an effort to unite all French preaching ministers in a French Canadian Reformed Church. These included its own ordained missionaries and the ministers of churches that had independently taken up French work, such as Mr. Roux, a Baptist, and Mr. Doudiet of our own Church. This was in 1858, but the Synod, which at one time consisted of ten congregations, with about 2,000 adherents, disintegrated in 1876, and its components returned to the denominations of their choice. The effort, however had not been in vain, for it had drawn the isolated pastors into mutual sympathy, and enabled them to present a united front to the common enemy of their work.

The training of missionaries was first undertaken by the Rev P. Wolff in 1852, whose four students were A. Solandt, E. Jamieson, A. Geoffray, and R. P. Duclos. The latter, and subsequently the two

Groulx and J. M. Des Ilets, also studied at Geneva. In 1867, the Society procured the services of the Rev. D. Coussirat, B.D., of Montauban, as professor of theology, and transferred the seminary from Montreal to Point aux Trembles in 1869. But, in 1870, the Canada Presbyterian Church having taken up the work of French evangelization, Prof. Coussirat cast in his lot with it, and occupied a chair in the Presbyterian College, Montreal. It is hard to overestimate the importance of the influence brought to bear on French-speaking Canada by the French Canadian Missionary Society in the matters of primary religious education, the dissemination of the Scriptures, the direct preaching of the Gospel and care of souls, together with the training of Christian workers.

Nevertheless there was a weakness in the administration, not arising out of the character of the men who composed it, for rarely has a more able and truly consecrated body of Christian philanthropists been assembled: nor out of any lack of zeal or prudence on their part, but out of the lack of cohesion which undenominational enterprises are apt to exhibit, and partly out of the impatience of ordained missionaries of being dictated to by a committee composed largely of laymen.

WORK BY THE CHURCHES.

The Presbyterian Church of Canada in connection with the Church of Scotland had its separate mission of St. John's Church in Montreal since 1862. A little later, Messrs. Labelle and Groulx and Paradis had begun work under the auspices of the Canada Presbyterian Church. The Church of England had its mission of Sabrevois; and the Methodists were working up towards their present flourishing French Institute in the western suburb of Montreal. Also, as early as 1859, a great event took place. Father Chiniquy, priest of the parish of St. Anne, Kankakee, in the State of Illinois, partly through the teachings of the Rev. T. Lafleur, of the Baptist Mission in Montreal, had thrown off the yoke of Rome; and several years after, with 600 of his people, was received into the Canada Presbyterian Church. Added to this, the members of the Presbyterian churches who were the chief supporters of the French Canadian Missionary Society,

and the ministers and elders who were on its Board, saw the necessity for having church work under church control, inasmuch as this would only mean ceasing to share its direction with the comparatively small Congregational Church in British North America.

OUR OWN WORK: FATHER CHINIQUY.

In 1869, Prof. Coussirat began to give instruction in the Presbyterian College, Montreal, which had been founded in 1867, and in 1870 the Presbytery of Montreal petitioned the General assembly of the Canada Presbyterian Church to enable it to engage in French work. At the following Assembly, Dr. R. F. Burns read the first report of the Committee on French Canadian Evangelization, which emphasized Professor Coussirat's good work, and referred to the missionary labors of ten students. Principal MacVicar succeeded Dr. Burns as chairman of the Committee; and it was deemed advisable by him and his colleagues, of whom the writer was one, to strike a blow for free religious speech in French Montreal, the Protestant churches of which had frequently suffered from the violence of Roman Catholic mobs. It was felt that the man for the work was the Rev. Charles Chiniquy, better known as Father Chiniquy. Dr. MacVicar's report of the Committee to the Assembly of 1875, contains the substance of the story of the remarkable movement which took place in Montreal during the previous winter, and can hardly be improved upon, but the writer, as a participator in all but one of Father Chiniquy's meetings, can add some picturesque particulars.

THE STRUGGLE FOR LIBERTY IN MONTREAL.

The object of the struggle was freedom to preach the Gospel to French Canadians. In response to the Committee's desire and promise of substantial help and defence, Father Chiniquy came to Montreal on the 22nd of January, 1875, and labored till the 25th of March. He began his preaching in the Craig Street Church, then under the French Canadian Missionary Society. It could not hold the crowds that came to hear him, for the committee advertised him by posters all over the city, and the Craig Street people were unable to give the venerable missionary the protection we guaranteed him. The church windows

were smashed, and preacher and congregation stoned out of the building. Other churches farther removed from the French element were asked for the use of their buildings, but their managing boards, fearing violence, declined to grant them.

SCENES IN COTE ST. CHURCH.

Then it was that the office bearers of Cote St. Church, the nearest among Canada Presbyterian churches to the French quarter, ventured into the breach and welcomed the apostle of French Canadian Protestantism. The Protestant press was aroused; the city police placed in requisition; a corps of 300 able-bodied Protestant sympathizers, numbering in their ranks Dr. Beers, Mr. William Greig, and many other brave men whose names it would be a privilege to mention, did space permit, occupied the basement as a reserve force, and helped the students of the Presbyterian College, led by the stalwart Charles MacLean, as ushers and preservers of order in the sacred edifice; all were armed, many, indeed, only with stout walking sticks, but the writer had occasionally more dangerous weapons thrust into his hands by watchful friends.

Three large sleighs formed the escort of the apostle. The first, full of armed men, broke the way; the second contained Father Chiniquy, Principal MacVicar, the writer, and occasionally such aids as Professor Coussirat, Mr. Doudiet, and Mr. Tanner, together with a complement of Protestant defenders; the last was like the first, and its object was to guard against an attack from the rear. The writer accompanied the preacher into the pulpit, partly because the mob would hardly care to injure an English minister, and partly to take notes of his gospel addresses, a synopsis of which was published weekly in the Canada Presbyterian.

Others who stood by the brave Father were Principal MacVicar, the organizer of the whole work, Professor Coussirat, the Rev. Dr. Burns, and the Rev. Messrs. Doudiet, Lafleur, and Tanner. Many who should have been there stood aloof. The congregations filled the whole of the large church to overflowing, and consisted for the most part of respectable men eager to learn the truth. There were occasional interruptions, but so well did the ushers

and guards do their duty that offenders were speedily handed over to the police, and the magistrate, to give him his due, meted out justice to them.

FATHER CHINIQUY MOBBED.

But, one Friday evening, the students of the College held a public meeting, and the professors, judging from the good order of the past, that their services in the Cote Street Church could be dispensed with that night, accepted the students' invitation. As the meeting was about to close, a sleigh drove up to the door, and soon Father Chiniquy came in, a melancholy figure, yet full of cheerfulness. The mob had broken through the imperfect guard, and assaulted the pulpit. The brave old Father had to save his life by flight, and in getting over a back wall had injured at least his clothes. At the college he displayed his torn "pantalon" as he called it, and said that as he thought of death and going straight to heaven, he wondered if St. Paul would call attention to his ignominious flight and the state of his wardrobe, and was prepared to answer, "But I had no basket as you had at the wall of Damascus, Paul!" Thereafter, the hero of the hour, and those chiefly interested in his work, enjoyed the hospitality of Principal and Mrs. MacVicar, in whose residence his story was retold more fully.

THE BRITISH VOLUNTEERS.

Next morning the news of the outrage was all over the city, and young active men everywhere laid their heads together and looked out serviceable weapons. In the evening Father Chiniquy's escort of the sleighs was at the church shortly before eight, and the students and the 300 were there to meet it, while a strong detachment of police guarded the doors.

The veteran surpassed himself that night, and at the close of his address was preparing to withdraw, when a tumult arose outside. A large body of French Canadian students, and others well inspired, made an assault upon the building to carry it by storm, as they had done the night before, when suddenly a new army made its appearance. Twelve hundred British volunteers in every day dress charged up the street. There was a crash and a brief scuffle, work made for the

French doctors, and then a hasty retreat. The battle of liberty was fought and won. The twelve hundred deprived the 300 and the students of their privilege of home escort for that night, all eager to see the gallant champion of the faith. Since then the French Canadian Protestant has as much right to speak in Montreal as the Archbishop. Let us not forget how that right was gained!

RESULTS OF CHINIQUY'S MISSION.

As to the results of Father Chiniquy's Montreal mission, I cannot do better than quote the report of Principal MacVicar. He says, "It is difficult to give an adequate impression of the arduous labors of Mr. Chiniquy, while night and day seeking the salvation of his countrymen; and your Committee record with gratitude the fact that the Lord was pleased to crown his efforts with signal success. During the two months referred to, he delivered 27 public addresses in French to audiences averaging about 800 each; so that many thousands of French Canadian Roman Catholics heard the gospel from his lips, and thus a work was accomplished which would require years, even by several missionaries going from house to house. He delivered also, thirteen addresses in English to audiences averaging about 1000, besides many private meetings which he held with converts and others. In addition to these public labors, he conversed with about 900 inquirers, more than half of whom were led to see and acknowledge the errors of Romanism. The total number of converts already gathered is over 300; and I now place on the table of the Assembly the autograph list of signatures of those who sent their demission to the priests, and thus publicly renounced their connection with the Church of Rome. A large proportion of these, your Committee have reason to hope, are exercising faith in the Lord Jesus Christ, and are not satisfied with having simply abjured the errors by which they were long enslaved. On the 21th of March, these converts and their friends held a social meeting in the Lecture Room of Cote Street Church, to which about 700 persons were admitted by ticket. Professor Coussirat presided. Resolutions were proposed, ably spoken to, and unanimously adopted by the con-

verts, expressive of their renunciation of Romish errors, and their attachment to the Gospel and the freedom which it secures. The meeting was addressed by the Revs. C. Doudiet, Theo. Lafleur, C. Chiniquy, and others, and was fitted to be most useful to those so recently brought out of darkness, in uniting their hearts and sympathies, and strengthening them to endure the reproach and persecution which they have since encountered."

OUR "FRENCH BOARD" ORGANIZED.

At the union of the Presbyterian churches in that same year, 1875, the first act, framed by Principal MacVicar, Dr. Jenkins, and the writer, and passed, was: "That the work of French Evangelization hitherto carried on by the churches, be united under a General Assembly Board of French Canadian Evangelization, whose office shall be in Montreal." The minute provides that the training of missionaries shall be a first charge on the fund. The Rev. C. A. Tanner was appointed General Secretary; and in the following year, the Rev. Mr., now Dr. Warden, was made agent, and infused new life into the Board's finances. Mission work was consequently largely extended.

In view of the increasing efficiency of the denominational missions, Presbyterian, Anglican, Methodist, and Baptist, the French Canadian Missionary Society somewhat reluctantly decided to hand over the results of its long and successful labor of love, to them. In accordance with this decision it transferred to the Board of the Presbyterian Church in Canada, the schools at Pointe aux Trembles, receiving for the property there the sum of \$5,500. and with them the whole work of the Society. The Craig Street Church, however, it made over to the Methodist Conference. The Presbyterian Board bought Russell Hall in the east, and built Canning Street Church in the west of Montreal, and established preaching stations and schools in many parts of the country, as well as in Quebec, Ottawa, and other central localities.

PRESENT POSITION OF OUR WORK.

The Rev. Principal MacVicar is still the chairman of the Board, and the Rev. Dr. Warden its treasurer, but for several years past the Rev. S. J. Taylor, M.A., an accom-

plished French scholar, has efficiently discharged the various duties of secretary and personal director of mission work. The gross income of the Board last year was over \$36,000. The Rev. Dr. Coussirat still occupies the position of French Professor of theology.

The efficient head of the Pointe aux Trembles schools, during the past twenty-five years, has been the Rev. Jules Bourgoïn whose Christian zeal, devotion and scholarship have tended greatly to place them in their present prosperous condition.

There have been engaged in missionary labors during the past year 28 pastors and ordained missionaries, 17 evangelists, colporteurs and students, and 20 teachers, in all 65 toilers in the French Canadian vineyard. Of mission fields there are 37, and 93 mission stations, in the presbyteries of St. John, N.B., Quebec, Montreal, Ottawa, Glengarry, Barrie, Algoma, and Huron. The average Sabbath attendance was 2415. There are 928 families under our care, with 1,079 church members, and 990 pupils attending Sabbath Schools and Bible classes. There were 153 members added to the church during the year, and there were distributed 901 Bibles or New Testaments, and 21,976 tracts, etc. The amount contributed by converts for salaries and other expenses was \$5,917.70; amount paid as school fees \$1,602.30, making a total of \$7,520.00. There were 25 mission schools in active operation, some during the year, others for a shorter period, with an aggregate attendance of 509 pupils.

We cannot emphasize too strongly the importance of these schools. Those at Pointe aux Trembles have already given a christian education to about 5,000 pupils, a large proportion of whom became true converts, and have exerted an immeasurable influence for good in various walks of life. Not a few have become missionaries, pastors, and teachers; and others lawyers, doctors, artisans, and agriculturists."

OTHER WORKERS AND WORK.

The Baptists have at least 142 pupils in their schools, and their average attendance on religious ordinances must be considerably over 1,000. To these must be added the French Canadian Methodists probably as numerous, the Anglicans who are fewer, and a very large number, pro-

bably far exceeding those found in French churches, who have become Anglicized, and worship in English churches by preference.

Many French Canadian Protestants, including some descendants of the old Huguenot settlers, and of the disbanded Highlanders, who have returned to the faith of their fathers, live remote from mission stations, and thus have no part in church statistics. The common report with which the late Premier Mercier is credited, is that there are in the province of Quebec over 30,000 French Canadians who call themselves Protestants whether they go to church or not.

There is also a very large body in the United States, including thousands of converts made in Canada, who were driven across the lines by social persecution, and who are gathered, some into the many French mission churches of New England, others into English Protestant congregations. Dr. Amaron in his book, entitled "Your Heritage," estimates the French Protestants of New England at 10,000, and those of the United States at 40,000.

A GREAT CHANGE.

The dissatisfied with Rome's teaching, in Canada, are far more than 30,000. The old state of affairs is changed. Dr. Chiniquy may walk and talk where he pleases, and be treated with respect. Roman Catholics send their children to the English public schools, in spite of discriminating fees. They purchase "L'Aurore," the French Protestant paper, and read it publicly. Their intelligent men and women seek the society of the intelligent and cultivated among our French Protestants, and in many ways show that the old barrier between Catholic and heretic has been broken down.

Wise people say this is the progress of modern ideas, the influence of the neighboring States, and many things beside, but those who are familiar with life and society in the province of Quebec see in this change the fruit of good seed laboriously sown through long years of painful weary waiting. The bread cast upon the waters is found after many days, and teaches the apostolic lesson, "Let us not be weary in well-doing: for in due season we shall reap if we faint not."

Our Foreign Missions.

Dr. Morton writes from Trinidad of good health and encouraging success in the Mission. A full statement of the year's work will appear in an early issue of the RECORD.

Rev. J. Griffiths, who, unknown to himself, has furnished our frontispiece, is one of the latest additions to our Foreign staff, and his previous record for earnest work and indomitable perseverance is a guarantee of another worker worthy of our Honan Band. He has just reached his field of labor, having gone out with Mr. McKenzie and Dr. Leslie.

Three months remain of the church year, before the closing of accounts, 31st March. All that is to be done towards meeting our Foreign Mission claims for the year must be done by that time. Let the need of a lost world, the grandness of the work of redeeming that world, the privilege of being co-workers with Him who has commanded it, and gratitude for what the Gospel has brought to us, be our inspiration in sharing this privilege.

Help for the burned churches is coming in. That of Windsor, N.S., is making progress, but has need for much more. Dr. Armstrong, of Ottawa, writes that he has received between three and four hundred dollars to help rebuild the burned churches at Casselman and S. Indian, and that at least three times that amount will be needed before the need is adequately met.

A SCENE FROM BRITISH GUIANA.

BY OUR MISSIONARY, REV. J. B. CROPPER.

For the RECORD.

On Sabbath morning last I visited Plantation Success, one of the estates in my district, and one on which meetings are regularly held. A Maharaj (Brahman) from another part of the country was visiting the estate at the same time. He had many disciples there and had come to

see them. I preached the simple Gospel of the despised Nazarene, and told my hearers of "the Bread of Life" which came from heaven," and of the Saviour who gave himself for the life of the world.

The Maharaj had no such gospel of salvation to preach; he received, for himself, the worship and homage of his devoted followers who made obeisance to him in the most servile manner.

Passing the door of one of the houses, I stopped a moment to look at the ceremony. I did not see the commencement of it; but let me describe what I did see.

In front of the door of the earth-floored room sat the Brahman. He was a big man, tall and stout, and of a heavier build than the average East Indian. He wore a sort of tunic and a "Dhote" or loin cloth, and wooden sandals. His head was bare; and he had around his neck a long string of the large beads worn by the "Holy men." His teeth and mouth within were red with the preparation made for the purpose which he chewed. His whiskers were short and dressed in the form of a handsome curl or wax. His bearing was a combination of Pharisaic pride and ecclesiastical dignity.

He sat in front of the open door on a chair. Before him, outside, was the worshipper, a woman; beside him stood the woman's husband (who had probably already paid his devotions; and round about sat a few onlookers—the Hindu, in reverence; the Mohammedan, in scorn.

The woman bowed herself low before him; stretched forward her hands and stroked his feet; then putting her hands together, the finger tips of each touching and the palms slightly apart—she drew them back and raised them to her breast. After repeating these movements several times, she gently raised herself, and meekly moving aside went into the house. The Brahman who had bent slightly forward while receiving the worship, then sat himself back and crossed his legs with an air of self-satisfied dignity.

If we could dissociate from our minds the idea of worship, I should tell you it was a pretty scene—a *tableau vivant*. There was the comeliness of man about the men and the delicacy of woman about the woman, whose face was pleasing if not

pretty. The student of Delsarte would have found no fault with the grace of her movement; and the devotee of the dim cathedral aisle would have seen nothing lacking in the bowed head and drooping eyes. But unfortunately for the æsthetic taste, admiration must give away to pity and pain, for the scene represents an act of solemn worship. And to some the pity and pain would be intensified if not also mingled with added feelings; for it was *woman crouching at the feet of man.*

LETTER FROM TRINIDAD.

BY REV. W. L. McCRAE.

Dear Mr. Scott,

A few days ago we parted with one of our most faithful catechists—George Carson (Baktawar).

He returned to India to see his people, particularly his aged father, to whom he longed to bring the glad tidings of salvation which he himself had learned here.

He came to Trinidad in 1881 and was indentured to the Inverness Estate, where he met Mahindebeg, our catechist, through whom he was brought to know and embrace the truth.

When a boy he attended one of the Government schools in India, where he obtained a thorough acquaintance with the Indian languages as well as a smattering of English. In 1892 he was baptized and named after the esteemed pastor of Knox Church, Pictou, N.S., to whom for genuineness and unaffected sincerity he bears a strong resemblance.

He labored as a catechist for the last four years with much acceptance, and the fervor with which he was commended to the care of our Heavenly Father, at a prayer meeting previous to his leaving, was a good indication of the confidence and affection in which he is held by our Christian people.

He hopes to return in the course of a year, and we sincerely hope he may, as we can ill spare so valuable a helper.

While at home he hopes to visit our mission in Central India to acquaint himself with the methods and work of our missionaries there, to whom he bears a note of introduction. About seven hundred other immigrants returned with him in the same ship.

Mahindebeg, through whose instrumentality Carson was brought to know and love the Saviour, was converted in India in connection with the Methodist Mission. He belonged to a rigid Mohammedan family, who persecuted him unmercifully when he embraced the Christian faith. Since then he has borne faithful testimony to the truth.

He came to this colony about 18 years ago and is therefore one of our oldest as well as most faithful laborers. He has very little English, but is read up somewhat extensively in his own language.

He has had three years training in our college, and will therefore be ready for ordination as soon as his field is able to contribute the required amount. His wife—a bright intelligent woman—is one of our Bible women.

CHEERING INCIDENTS AT HOME.

Some incidents mentioned by Rev. Norman Russell, who has been visiting the churches the last few months, are very cheering. He writes to the RECORD under date 21st December :—

You will be glad to know of several very encouraging things about the missionary meetings being held for some time past.

First, there seems to be a real deepening of the interest in missions. The meetings are well attended, and I think not merely on account of the lantern views. On Sunday when I have no views the people listen with great interest.

The sympathy of the church is principally drawn out to the attempt to evangelize the whole district by means of a trained native preaching force. To this end many have promised help.

In one place in a country congregation, a young man came up to me and volunteered to be responsible for the support of a native preacher (\$50 per year.)

In a small town congregation the minister told me later, that, as a result of the appeal, a young man had volunteered to do the sexton's work of the church, and allow the salary to go to support a native preacher.

In a large city congregation the pastor told me his organist had come forward and volunteered to support a native preacher.

I received a few weeks ago a letter from a young man in your own Presbytery, Montreal, saying he and nine others had united, subscribing \$5 each, above their ordinary givings, to support a native preacher.

Letters come to me from pastors telling of Sunday Schools, C. E. Societies, etc., undertaking similar special efforts.

The thought of reaching perhaps 10,000 people a year by means of a native preacher should be no small spur to those desiring to see Christ's great command fulfilled.

The rescue of famine orphans has also moved several to self-denying effort in order to provide the \$16 a year necessary for the support of a waif, who in God's Grace may yet become a preacher of righteousness.

The awful condition of Hinduism has opened the eyes of some as never before to the tremendous needs of these people for the Gospel. More than one man of influence has told me that the description of the degraded and immoral condition of these people has converted him to Foreign Missions.

The great need everywhere seems to be information. To supply this, personally my greatest hope is in the PRESBYTERIAN RECORD and its—Editor. The RECORD is doing a noble work and one that is ever more and more appreciated.

OPEN DOORS IN INDIA.

Dear Mr. Scott,

I quote the following from a letter I received to-day from my brother at Dhar, Central India. "Openings in our field here are offering on all sides and I cannot take advantage of them as I could wish to; even though I am spending up to my full estimate and as much of private means as I can spare. Requests for opening work come from several quarters. *Dasai*, a place of about 2500, 20 miles N. E. *Amghera's* offer of land for a nominal sum still holds good. *Dikhan* seems ready for it too—and *Nalchais* very promising.

You will be glad to hear that a *pakki sarak* (macadamized road) is being built from Sirdarpore through to *Kuksi* touching *Tanda*, *Bag*, etc., and taking the road down the Ghats (*Vindhaga* mountains) which we followed last year. This work

is being undertaken by the Government to give the Bheels of that district employment and relieve distress. The work is to be completed almost immediately possibly by Christmas or January. So that the descent of the Ghats will be no longer a matter of difficulty, and *Amkhut* (the site of the new Bheel Mission to be opened by Dr. Buchanan) made much more accessible from this end."

The places mentioned above by my brother I know personally as centres of considerable influence, and the fact that they are requesting us to begin work in their midst is only one of the many marvellous signs we have been having of late that the districts of Central India are opening far more rapidly than the church is able to enter in. It is on a par also with many similar requests I have been speaking of in my addresses to the churches.

The new road into the Bheel country is just one of the remarkable providences of God that have marked every advance we have made as a mission of late to enter in and occupy these open doors of Central India. Just as Dr. Buchanan is leaving to begin the Bheel Mission a road is being prepared for him over the most difficult—in fact the only really difficult—part of the road into the Bheel country.

My brother adds:—

"We have had special meetings for S. School work on Sunday and Monday, and had splendid meetings, bright, cheerful and encouraging. The outlook for this work seems to be good. Indeed all round the work has brighter prospect than formerly, though even yet the opposition is very bitter and I suppose will continue to be so long as we preach the Gospel to a Brahmin community.

This Poona affair (the murder of *Rand* and *Ayrist*) makes the *Dekhani* Brahmin rather sore and consequently disagreeable so far as he dares. We have done all we can, however, to conciliate feeling here, and I really think that whatever may be the religious sentiment, we have the moral respect of the people."

This bitterness of the Brahmins and the opening in the villages are sign posts to the road on which the Indian Missionary is bound to travel.—NORMAN RUSSELL.

Not without their ludicrous side are some of the incidents of mission life. One of our medical missionaries in Honan writes:—"Not long ago a deputation was received from one of the Yamens. Six of them there were aged and venerable; their spotless white robes and snowy beards betokening rank and dignity. In their hands they bore a box resplendent in gold (tinsel) and vermilion, containing a present for the doctor who had previously treated one of their number. After they had gone, and when no one else was near who might want a share of the prize, with eager haste we opened that box. Visions of jewelry—silver, gold, perhaps, or perhaps some costly silks, passed before our minds, till suddenly, the cover off, the box flew open—cakes—greasy ones—the school boys said they liked them."

In Chang te Fu:—"The children all have the whooping cough;" while "the officials for the past few weeks have been coming very far short of their duty, and actually encourage the lawless."

The lawlessness, however, sometimes touches the officials themselves, as the following from the "Hsin Pao," a manuscript weekly of the Mission, will show:—"The lawlessness and insecurity of property in China is evidenced by the raiding of the home of the Nei Hwang Hsien Mandarin, last Saturday night, by a large band of robbers, who put the brave official, together with his brave retainers, to flight. They carried off all the silver and valuables they could find, together with the mandarin's official seal. The robbers are supposed to have come from Shantung. A reward of five hundred taels is offered for the return of the seal."

"A few days ago, while the wife of the San Fu official was at Chang te Fu, two of her servants created quite a disturbance in the Chapel, reviling and wanting to fight. The lady was very sorry that this had occurred, and late that night two writers came from the Yamen to inform us that these two servants had been summarily dismissed. The friendly attitude of the San Fu is quite encouraging."

Later:—"Reliable reports say that these two men are still at their posts in the Yamen. We are in the midst of deceit."

Two interesting items, one from China, one from India, fit well together. From China one of our Missionaries, writing a few months ago, says:—

"An appeal for help from India for famine sufferers has touched us here in Honan. One very pleasing thing was the response of the Chinese Christians here to the appeal for help. A small number gave 5,500 cash. The eight school boys, whose income for food, firing and pocket money is 60 cash each (about 3 cents) per day, contributed 1,000 cash."

The other item is sent to the "Record" by Rev. J. F. Smith, M.D., our Missionary in India, who writes about the famine children in the "Honan Orphanage," Mhow:—

"Why called the Honan Orphanage? In the first place, the Missionaries in Honan sent a very liberal donation to me for the famine. And in the second place, a few of the native Christians in our Mission in Honan sent me, out of their poverty, a donation of about five dollars to feed some of the starving ones of India. God bless the brethren in Honan, and the native Christians whose sympathies went out thus to those in another land, and may the link thus formed between the two Missions become stronger and stronger as the days go by."

From Hsin Chen, Honan, comes the following:—"The honeymoon being just over, 'The Horse,' our gate-keeper, has asked for ten days' leave of absence, and may leave to-morrow with his new wife for home. This will be the bridal trip. He intends wheeling her home on a barrow (thirty miles). He requested that, as a kind of pass, he be allowed to hoist on his wheelbarrow a white flag with characters written thereon to the effect that they belong to the Jesus Religion sect at Hsin Chen."

"The number attending service on Sabbath necessitates the opening of an extra room for women and children," is among the recent items of news from Hsin Chen, Honan.

Dr. Malcolm write us from Hsin Chen, Honan:—"There is much ill-feeling against us on the street at present for some unknown cause. Every day, on my way to the Hospital, I have to pass a crowd of gamblers, who are very insolent, and who carry on their nefarious employment from morning till night in the shade of a big tree."

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY THE REV. R. D. FRASER, CONVENER.

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

Attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'S is published by the "Record" at 60 cents per 100. Less than fifty, one cent each. It is issued by arrangement with the Assembly's Committee, and embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. A Booklet containing the same matter and, in addition, Daily Readings for the whole year, is also ready, at \$1.00 per 100. Less than fifty, one and a half cents each. Orders for the Topic Cards or Booklets should be sent to Rev. E. Scott, Y. M. C. A. Building, Montreal.

"EARLY PIONEERS OF THE HOME MISSION FIELD." Matthew 10:1-5.

Topic for Week beginning February 13th.

LITERATURE.

Prof. Gregg's Short History of Presbyterianism in Canada, \$1.00. Dr. Patterson's life of Dr. James McGregor; McBeth's Selkirk Settlers in Real Life, 75c; Articles on Dr. Black in Westminster of 1897 by Prof. Bryce. These works treat of the Pioneers of whom sketches are given below.

Dr. Canniff's History of Canada; Croil's Statistical and Historical Report; The Life of the Rev. Dr. Robert Burns; and, The Life of the Rev. Dr. Machar, of Kingston, also furnish useful information.

Points For The Programme.

Examples from the Gospels, of pioneering.

Pioneers and pioneer work in the Acts of the Apostles.

A short paper on the early settlers; bush life, hardships, etc.

A brief account of one or more of the pioneers sketched in the Record.

A list of others belonging to the locality.

A brief paper comparing the condition of things in the early times and now, say in each of the Provinces.

Reminiscences from the old settlers, where any of these survive.

A great deal of valuable information may be gathered by the young people through conversation with these old veterans, and their presence in the meeting would be interesting.

REV. JAMES MCGREGOR, D. D.

BY REV. JOHN MACMILLAN, B.D., HALIFAX.

Dr. McGregor was the 9th minister who labored in Nova Scotia. His predecessors were:—

The Rev. Jas. Lyon who came in 1765; Rev. Samuel Kinlock, 1766; Rev. Jas. Murdock, 1766; Rev. Daniel Cock, 1770; Rev. David Smith, 1771; Rev. Thomas Russell, 1783; Rev. George Gilmore, 1784; Rev. Hugh Graham, 1785.

All these men labored in different parts of the Provinces with almost apostolic zeal and their names should be household words in every community in our land. They sowed the seed, of which we are joyfully reaping the harvest.

In 1784 the people of Pictou sent a petition to Scotland earnestly requesting a minister who could preach in both Gaelic and English. The population of the whole county at that time was only about 500. Many of that number were disbanded soldiers who carried with them the vices of army life and cared nothing for religion. Most, however, were Highlanders, who, when they came to a new land, did not forget their God or leave their religion behind them. They assembled frequently for worship on the Sabbath, even though they had no minister. Occasionally Messrs. Lyon, Cock, Smith, and others, visited them and preached to them the precious Gospel. These visits were highly prized, but they longed earnestly for a settled pastor.

Their petition was answered, and Rev. James McGregor, then about 25 years of

age, arrived at Halifax on the 11th June, 1786, and proceeded at once to Pictou. He was charged by the Synod that sent him, not to make Seceders, but Christians, and that charge he never forgot. Considering all the circumstances, the prospect of a useful and happy ministry at home, and the prospect of dangers and difficulties and deprivations in Nova Scotia, he exhibited a self denial not surpassed by any missionaries to heathen lands in modern times.

When he reached Pictou, his heart almost failed him. He wrote afterwards, "I looked on myself as an exile from church and country." When, however, he found himself warmly welcomed by the settlers and saw the great need of his ministrations, his gloom passed away and he set to work with apostolic enthusiasm and heroism.

The people were all poor. It was a difficult matter to secure the necessaries, not to speak of the comforts, of life. There were no roads, no mills, no shops, no schools, no comfortable houses. He had no new books or papers, no ministerial brethren to cheer him, no communication from the outside world. A whole year passed before he received word from his friends in Scotland. Often his most luxurious bed was a little straw on the floor, and his daintiest fare a potato. He labored fifteen months before he received a shilling of his salary.

Notwithstanding all these discouragements he worked on with fervent zeal and faithfulness, preaching, visiting, catechizing. Often he took long journeys on foot over bad roads and through trackless forest. He preached in private houses, in barns, in the open air, wherever an opportunity offered.

Nor were his labours confined to Pictou. After the second year, until the infirmities of old age prevented him, he spent several weeks every summer in visiting destitute localities in all the Maritime Provinces. He made many long and toilsome journeys through Nova Scotia, New Brunswick, and Prince Edward Island, scattering sunshine all along his way. It was his highest joy to deny himself for Christ and his fellowmen. He could not, unmoved, behold the moral wilderness all around him. If there had been many more ministers like Dr.

McGregor in the Maritime Provinces at that time, the religious and moral character for which Pictou Presbyterians are noted would have prevailed everywhere.

For nine years Dr. McGregor labored alone. In 1795 Rev. Duncan Ross and Rev. John Brown arrived, and on the 7th July was formed the first Presbytery with which Dr. McGregor was really connected; although it was the second Presbytery in Nova Scotia. Dr. McGregor was twice married. His descendants have exerted a powerful influence for good to the present day.

He was a man of strong faith, broad charity, wondrous patience and endurance, ardent zeal, tender sympathy, and self-denying benevolence. As an instance of his generosity it is said that during the first three years of his ministry, though his salary was very small, he gave £50 for the redemption of a colored woman from slavery. At times he had bitter enemies and persecutors, but he lived and died loved and venerated by all classes and creeds. An Episcopalian said, "he was most like what I could suppose Christ to have been of any man I have ever seen."

Early in 1828 he had a severe stroke of paralysis, but he soon resumed work and continued to discharge all the duties of the ministry till, on 3rd March, 1830, he had another stroke, and was translated to heaven. "He being dead yet speaketh."

REV. ROBERT McDOWALL.

BY REV. PROFESSOR GREGG, TORONTO.

The Presbyterian Church in Canada, especially in the province of Ontario, is greatly indebted to the Reformed Dutch Church of the United States, whose attention was turned to this province as a field of missionary labors, so early as the year 1798. In this year, the Classis of Albany sent to Ontario the Rev. Robert McDowall, whose faithful and toilsome services in helping to lay the foundation of the Presbyterian Church in this land deserve to be held in grateful remembrance.

Robert McDowall was born in the United States, of Scottish parentage, and licensed to preach in 1790. On coming to Canada he labored as a missionary, preaching and

organizing congregations in different places between Elizabethtown (Brockville) and York (Toronto).

He found the people very hungry for the Bread of Life and very attentive to the preaching of the Word. He had several invitations to settle, among others, one from Elizabethtown, which he seriously thought of accepting; but he finally, in 1800, accepted the call from a congregation on the Bay of Quinte, embracing the townships of Adolphustown, Emerstown, and Fredericksburgh.

In this year, 1800, there were, besides himself, only three other Presbyterian ministers settled in Ontario, the Rev. Messrs. Bethune of Glengarry, Brœffle of Williamsburgh, and Collier of Simcoe. Before 1800, however, there had been sent to Canada, besides Mr. McDowall, five other missionaries from the Reformed Dutch Church; but they did not remain in the country, as he did.

At a meeting of the Reformed Dutch Church, held at Albany in 1806, a communication from Mr. McDowall was read, in which he described the difficulties he had to contend with in Canada. He found that the enemy had come in like a flood and had disseminated principles which were subversive of the fundamentals both of religion and morals. The doctrines of grace had been misrepresented, and then turned into ridicule.

The scene of his labors extended beyond his own congregation from Elizabethtown to York. He was wont to preach from six to nine times in the week. His constitution had been debilitated by his excessive labors. Feeling himself in a manner alone he pathetically appealed for help from the Synod.

His appeal was not in vain. Several brethren were sent to assist him. The result of his and their labors was that, besides the three townships to which he ministered on the Bay of Quinte, fifteen other preaching stations or congregations were organized, before the year 1816. One of these was in Elizabethtown, where Mr. Alexander Morris, grandfather of the late ex-Governor of Manitoba, was President of the consistory. Another was in York (Toronto) whose first Presbyterian congregation was organized in 1810, by one of the Reformed Dutch missionaries, who is re-

ported to have spent eighteen weeks in a missionary tour around Lake Ontario.

After the close of the war between England and the United States (1812-1815), the Reformed Dutch Church quietly abandoned its missionary operations in the Canadian field. But Mr. McDowall remained at his post as pastor of the congregation on the Bay of Quinte, withdrawing from the Classis of Albany and becoming a member of the Presbytery of the Canadas, which had been formally organized in 1818 chiefly by Secession ministers from Scotland and Ireland. He afterwards joined the Synod of Canada in connection with the Church of Scotland, which was organized at Kingston in 1831.

He died on the 3rd of August, 1841, in the 74th year of his age. His remains lie interred near the old Church, in South Fredericksburgh, in which he had long ministered. His name is a household word in Western Canada and especially in the neighborhood of the Bay of Quinte, in which the memory of his faithful and laborious ministry is cherished.

A neat memorial church, recently erected in the locality, attests the respect and esteem entertained for him by the descendants of the families of the past generation, who loved and prized him as their minister.

A further testimony to his ability and worth as an expounder and defender of great fundamental doctrines, may be found in what are now rare copies—highly prized by their owners—of a series of discourses which he delivered and published on the Livine decrees, predestination and election, founded on Ephesians 1: 3,4,5, and 11. These prove him to have been a profound theologian and an able controversialist.

For several years after his settlement Mr. McDowall was the only Presbyterian minister in the central part of the Province of Ontario, and as Methodist ministers were not then permitted by the laws of the Province to celebrate marriages he was very frequently appealed to to unite in wedlock those Protestants who did not belong to the Church of England.

In a book kept for the purpose, there are records of 752 marriages celebrated by him between 1810 and 1822. The whole number of marriages which he celebrated, till 1836, is estimated at 1,100. This fact may,

to some extent, account for the fondness with which his memory is so generally cherished in Belleville, Kingston, Picton, and all around the Bay of Quinté, not only by Presbyterians, but also, notwithstanding his Calvinism, by Methodists and others.

REV. DR. JOHN BLACK, OF KILDONAN.

BY REV. JAS. BLACK, LATE OF CALEDONIA, ONT.

John Black was born in Dumfriesshire, Scotland, in the year 1818. He was trained in one of the best of the parish schools of his native county, and afterwards engaged in teaching. In 1841 he came, with his father's family, to the United States, where he resided with them for three years, teaching and pursuing his studies. Even before leaving Scotland he had resolved to prepare for the Christian ministry. Cherishing a deep affection for the church of his fathers, he was led to seek connection with the Presbyterian Church of Canada, as closely identified with the church of his native land.

When Knox College was opened in 1844, he was present in Toronto, waiting for it to begin its work. I think his name was the first upon the list of the students of the first session of that Institution. There, during four sessions, he pursued his studies with diligence and success, each year taking bursaries or prizes.

During the summers of 1845 and 1846, he took no small share of pioneer Home Mission work in what is now the Province of Ontario.

In 1847, the "Students' Missionary Society" resolved to enter on the work of French Evangelization, and because John Black had some knowledge of the French language, selected him as their missionary. At the close of his college course, in 1848, he was licensed by the Presbytery of Montreal, and entered upon his French work in Lower Canada. For three years he labored in connection with the French Canadian Missionary Society.

It was while engaged in French work that the call came to him to enter upon what proved to be his life-work in the Great North-West Territories, and was at that time under the government of the Hudson Bay Company.

The only settlement, exclusive of the solitary posts of the fur traders, was the Selkirk settlement on the banks of the Red River, a few miles to the south of Lake Winnipeg. This settlement had been founded 30 years before by Lord Selkirk who brought thither a little colony of Sutherland Highlanders. They had their full share of perils and hardship; but what they considered the greatest hardship was that the promise to send them a minister of their own beloved church had not been fulfilled. English Church clergymen came to the settlement, although most of the settlers were Presbyterians.

While the settlers availed themselves of the preaching services of these ministers of the Church of England, they still adhered to their own Presbyterian Church, and still continued to petition and labour and pray that their eyes might see their own teacher.

Their case was at length brought under the notice of the "Presbyterian Church of Canada," and was taken up with special earnestness and energy by Dr. Burns, of Toronto. John Black was prevailed upon to undertake the mission, and with only a few hours notice entered upon his long and arduous journey. This journey can be made now in little more than two days. In the year 1851, John Black was some eight weeks by the way. Of the toils and hardships of that and subsequent journeys we cannot here give a description, but a trip to India or China in the present day, is a light matter compared to what a journey to the Red River Settlement then was.

After 30 years of longing and waiting it was little wonder that they gave their minister a joyous welcome. Little wonder was it that many shed tears of joy and thankfulness. Immediately after his arrival three hundred Presbyterians left the English Church no more to return to it. They had erected a manse in the prospect of a minister being sent. This for a time they used as a place of worship, but, before long, set themselves energetically to the work of erecting a substantial church.

There John Black entered on his work, and there for eleven years he laboured alone. For some years he was the only Presbyterian minister in British territory

between Sarnia and the Pacific Ocean. With energy and great Christian wisdom he organized Presbyterianism in the congregation of Kildonan, a congregation yet to become the mother and the model of many others. Kildonan was the centre from which the influence of the Gospel of Christ in its Presbyterian aspect was to flow out to new settlements as they should be formed, and to it he gave his chief attention.

But his missionary labors extended to the district around, and the congregations of Little Britain and Headingly owe their origin to his zeal. He also conducted services among the employees of the Hudson Bay's Company in Fort Garry, where a congregation was formed, the beginning of the large and numerous congregations now in the city of Winnipeg.

For eleven years he labored alone. In the year 1862, that devoted missionary, Rev. James Nesbit, was sent to assist him in his work. When Mr. Nesbit, after two or three years of faithful labor in the Red River Settlement, went with his companions, from Kildonan, to establish the Indian Mission at Prince Albert, other helpers were sent from Canada to strengthen the hands of Mr. Black.

At length Canadian connection was formed; settlers from the East began to come in; new missionary laborers arrived in numbers, and before Dr. Black's death the city of Winnipeg had sprung up, a strong Presbytery had been formed, and the commencement made of that grand missionary movement which has occupied the whole North West from Lake Superior to the Pacific Ocean.

Dr. Black's labors in connection with the establishment of Manitoba College are worthy of special notice. It was largely through his influence and efforts that that Institution was brought into existence, and nursed through its early years. Now it is the fruitful source of supply of well qualified laborers for the Mission field of the North-West.

In January 1832, at the age of sixty-four, John Black was called to his reward. For thirty-one years, in the large Home mission field of the North-West, he had borne the burden and heat of the day. Perhaps his days were shortened by the excessive hardships he was called to en-

sure. The work was done that the Master designed him to accomplish. To him it has been said, "Well done good and faithful servant, enter thou into the joy of thy Lord." He rests from his labours and his works do follow him.

REV. ROBERT JAMIESON.

BY J. C. BROWN, ESQ., NEW WESTMINSTER.

The Rev. Robert Jamieson, the pioneer in British Columbia of the Canada Presbyterian Church, entered upon the work of the ministry at Belturbet, Ireland, in 1853, and emigrated to Canada in 1856. He was stationed first at Dunville, afterwards at York Mills.

On Thursday, Dec. 10th, 1861, within Knox Church, Toronto, he was designated as the first missionary of the Church to British Columbia. Early in the new year, he arrived in Victoria, where he found Rev. John Hall, from the Irish Presbyterian Church, who gave him a hearty welcome.

It was decided that Mr. Jamieson should go on to New Westminster, where he was received with open arms by the Presbyterians, and where he at once proceeded to organize the congregation of St. Andrew's. A manse and a church were soon erected, the people subscribing in the first year, for all purposes, over \$3,000.

For four years, Mr. Jamieson worked unceasingly in the interests of his congregation and of the community. There was no school in the town, and Mr. Jamieson was urged to start one, which he did, conducting it himself, until he secured a teacher and obtained a grant of \$500 from the Government, to supplement the fees.

From a sketch of those early days, written some years since, I quote this description of the work: "It can easily be imagined that a population of adventurous men, ebbing and flowing almost with the frequency, but by no means with the regularity, of the tides, was not the best from which to build up a settled congregation. For many years there was no Session, and the Board of Management was chosen from those who could be induced to serve. Whether it was the patching of a roof or the education of the children—for the Church preceded the public school—the pastor was the

"leader, the organizer; often, as in the school, the worker; nothing was too laborious to be attempted, nothing too trivial to be attended to, if it contributed to the success of the work he had set himself to do."

After four years, the Rev. D. Duff, who had been laboring under much discouragement in Cariboo, relieved Mr. Jamieson who wished to go to Nanaimo, and do over again there the work of a pioneer. Mr. Duff held out for about eighteen months, but the town was declining and he felt it his duty to return to Ontario, leaving a number of warm friends who still cherish the memory of his good work.

Meantime, Mr. Jamieson had established a healthy and growing church in Nanaimo, and felt that he could not leave it; so St. Andrew's had to depend on its own members to keep it open. It is no small testimony to the character of the "foundation" work, that they were found equal to the task; and when, after some eighteen months, the Rev. W. Aitken came out to take charge of Nanaimo, Mr. Jamieson found St. Andrew's ready to receive him. He found also a very hearty welcome to the scene of his first efforts.

But the pioneering was not done. Up and down the Fraser, there were the beginnings of what are now prosperous agricultural settlements. At Langley, Maple Ridge, and Richmond, Mr. Jamieson established churches, and continued for a number of years to give them such supply as he could. Summer and winter, rain or shine, he went about his self-imposed task.

Three services a day, with fifteen to twenty miles travel in a canoe, under a cold drizzle, or a scorching sun, as an interlude, coupled with all the usual hardships of work in an isolated field, and the special trial of constantly facing the question of duty—to go on where progress was so slow or to seek a wider sphere of usefulness—small wonder if these broke down a constitution never robust, so that Mr. Jamieson found himself an old man before his fiftieth year!

Shortly after Confederation (1871) things began to improve, and the Church of Scotland took up work in the Province, so that Mr. Jamieson was able to devote himself entirely to St. Andrew's.

Then a controversy arose about the

route in the Province or the Canadian Pacific Railway, and another period of stagnation supervened. The new men were recalled or went away, and Mr. Jamieson was again almost alone. To the faith and courage which enabled him to stand at his post, Presbyterianism in British Columbia owes much.

At length he had the satisfaction of seeing the beginning of something like an assured prosperity; but his work was done. Early in 1884, the congregation decided that the time had come for it to stand alone, without help from the funds, and just as this decision was reached, Mr. Jamieson was prostrated by illness so severe that his life was despaired of.

Compelled to resign, his congregation voted him a liberal retiring allowance, and in every way strove to mark its appreciation of his life work. He rallied sufficiently to retain the chaplaincy of the penitentiary, and when his health permitted he was always ready to supply a vacant pulpit. He died in September, 1893, at the comparatively early age of 64.

Mr. Jamieson was emphatically a strong man. With natural abilities of a high order, a well-stored mind, a humor that was a quaint mixture of the racy Irish and the dry Scotch, a restless energy and dauntless courage, he was one to be reckoned with in any matter in which he had a part.

He preached the old gospel of salvation through a crucified and risen Saviour, and as a preacher he has had a few equals in the Province. On the platform, too, while health permitted him to take part in the discussion of public questions, he was a power.

In one respect he was intolerant: he had a quick, fierce, contempt for falsehood and lies. A sentence from a commemorative sermon preached by the Rev. A. Dunn, himself a pioneer, might be taken as Mr. Jamieson's epitaph: "He spared no man's sin or unbelief, he courted no man's favor, and he feared no man's face."

Not until the pioneers and their children have passed away will the memory of Mr. Jamieson and of the work he did for his Master and his Church fade in British Columbia.

DATE OF CLOSING THE ACCOUNTS OF THE CHURCH.

The special attention of Congregational Treasurers is called to the fact that the Accounts for the year close on the 31st March. All contributions intended to go into this year's Accounts must be in the hands of the Agents of the Church at that date.

Receipts.

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

KNOX COLLEGE FUND.

Table listing contributions to Knox College Fund with amounts in dollars and cents.

QUEEN'S COLLEGE FUND.

Table listing contributions to Queen's College Fund with amounts in dollars and cents.

MONTREAL COLLEGE FUND.

Table listing contributions to Montreal College Fund with amounts in dollars and cents.

Exegetical Chair, etc

Table listing contributions for Exegetical Chair and other specific funds with amounts in dollars and cents.

Endowment Fund.

Table listing endowment fund contributions with amounts in dollars and cents.

Library Fund.

Table listing library fund contributions with amounts in dollars and cents.

HOME MISSION FUND.

Table listing home mission fund contributions with amounts in dollars and cents.

Main table of contributions listing names, amounts, and church affiliations.

AUGMENTATION FUND.

Table listing augmentation fund contributions with amounts in dollars and cents.

Table of contributions listing names, amounts, and church affiliations.

FOREIGN MISSION FUND.

Table listing foreign mission fund contributions with amounts in dollars and cents.

Table of contributions listing names, amounts, and church affiliations.

WIDOWS AND ORPHANS FUND.

Table listing widows and orphans fund contributions with amounts in dollars and cents.

Collections, etc.

Table listing various collections and other contributions with amounts in dollars and cents.

\$1165 00

\$1756 66

\$23,371 17

\$375 51

Woodville.....	24 00	Dr. Warden.....	8 00	G. Cuthbertson.....	3 50	D. G. McQueen.....	5 00	C. W. Whyte.....	4 00
Carlisle.....	4 25	Dr. Moffatt.....	8 00	G. Crombie.....	3 75	H. J. McQuarrie.....	3 75	S. Childerhuse.....	4 00
Oxford Mills.....	2 00	A. McFarlane.....	8 00	A. A. Scott.....	5 00	R. J. Hutcheson.....	4 00	J. McIntyre.....	3 50
Kemptville.....	8 00	A. W. Campbell.....	3 00	Dr. McDonald.....	7 00	J. Mowat.....	5 10	D. McAmisoun.....	4 00
Greenbank.....	5 53	T. R. Shearer.....	8 00	Dr. Fraser.....	3 75	A. Rowat.....	5 00	J. Crawford.....	5 00
Point Edward.....	3 36	J. McArthur.....	48 00	Dr. Mackay.....	7 00	J. Patterson.....	5 00	A. Stewart.....	17 00
cc.....	2 48	C. B. Ross.....	8 00	J. McLaren.....	4 00	T. A. Nelson.....	4 00	T. I. Turnbull.....	4 00
Shank ce.....	2 50	Dr. McMullen.....	8 00	W. Bennett.....	4 00	P. Fleming.....	4 00	R. P. Mackay.....	5 00
Bolsover.....	1 60	A. R. Linton.....	8 00	S. J. Taylor.....	4 00	J. McFarlane.....	4 00	Prof. Ballentyne.....	4 00
Kirkfield.....	2 40	J. R. McLeod.....	8 00	R. C. H. Sinclair.....	5 00	A. Stewart.....	5 00	W. P. Morrison.....	5 00
Parry Sound.....	7 68	D. D. McDonald.....	16 00	D. Stewart.....	3 75	W. J. McCaughan.....	6 00	Dr. J. Campbell.....	4 00
Oncida.....	3 50	J. White.....	8 00	J. Russ.....	6 00	R. W. Leitch.....	4 00	J. Becket.....	5 00
T. A. Dawes, L'Inc.....	25 00	A. McLean.....	8 00	Dr. Laing.....	7 00	D. G. S. Connery.....	5 00	W. A. Duncan.....	5 00
Lucknow.....	5 00	A. Henderson.....	8 00	A. Sutherland.....	1 87	J. H. Ratcliff.....	4 00	H. Currie.....	4 00
Petrolia.....	15 00	J. Abraham.....	8 00	H. McKellar.....	4 00	M. P. Talling.....	5 00	A. Leslie.....	3 75
Lachute, Henrys.....	5 00	A. H. Dolson.....	8 00	J. McNeil.....	5 00	J. Milloy.....	3 75	R. Humie.....	5 00
Lariviere.....	2 50	A. Paterson.....	8 00	D. Forest.....	4 00	J. Rennie.....	3 75	J. Cameron.....	5 00
M. China.....	5 00	H. Gracy.....	30 00	J. R. Craisie.....	4 00	K. MacLennan.....	3 00	J. Johnston.....	4 25
Black Heath.....	2 00	J. Turnbull.....	24 00	A. Hamilton.....	4 00	W. W. Peck.....	4 00	E. W. Waits Ph.D.....	7 00
Theford.....	4 25	J. Currie.....	8 00	A. H. Kippen.....	4 00	H. Mullan.....	7 00		
Egerton ca.....	60	Dr. Fletcher.....	30 00	Dr. Cochran.....	9 00	D. A. Thomson.....	3 75		\$1,483 25
Marmora.....	3 00	J. Morrison.....	8 00	A. Finlay.....	6 50	A. Henderson.....	5 00		
Thames Road.....	8 00	A. Stevens n.....	8 00	Dr. Robert.....	6 00	R. V. McKibbin.....	3 75		
Kirkton.....	7 00	F. Mission Rates.....	12 00	J. B. Edunson.....	9 75	A. S. Ross.....	7 50		
Hensell.....	20 00	Dr. Sutherland.....	8 00	J. L. Anderson.....	4 00	S. A. Carriere.....	4 60		
Woodbridge.....	2 77	R. Fowle.....	8 00	J. McKenzio.....	3 75	A. C. Stewart.....	4 00	Reported.....	\$1,457 51
		Dr. MacLaren.....	8 00	W. J. Clark.....	4 00	J. B. Mullan.....	4 50	Reported.....	\$1,457 51
	\$640 76	Dr. Martin.....	8 00	H. McLean.....	3 70	A. U. Campbell.....	3 50	Reported.....	\$1,457 51
		Prof. Ballentyne.....	8 00	J. B. McLaren.....	4 10	T. R. Shearer.....	4 00	Reported.....	\$1,457 51
		N. Waddell.....	8 00	J. M. D. Duncan.....	5 00	C. B. Ross.....	67 50	Reported.....	\$1,457 51
		W. W. Craw.....	8 00	Dr. Smith.....	5 00	Dr. McMullen.....	8 00	Reported.....	\$1,457 51
		R. Knowles.....	8 00	H. Crozier.....	3 75	J. White.....	5 00	Reported.....	\$1,457 51
		A. Henderson.....	15 00	J. McAvil.....	4 50	A. McLean.....	5 00	Reported.....	\$1,457 51
		S. Campbell.....	16 00	Dr. W. A. Mackay.....	6 00	J. Abraham.....	5 00	Reported.....	\$1,457 51
		J. Crawford.....	8 00	J. Malcolm.....	5 00	A. B. Dolson.....	4 00	Reported.....	\$1,457 51
		Dr. Gray.....	8 00	E. Ballentyne.....	4 00	H. Gracy.....	20 00	Reported.....	\$1,457 51
		Dr. Mackay.....	8 00	J. L. Turnbull.....	5 00	J. Turnbull.....	3 00	Reported.....	\$1,457 51
		D. McIntosh.....	16 00	R. D. Fraser.....	11 00	Dr. Fletcher.....	12 00	Reported.....	\$1,457 51
		Dr. Hamilton.....	8 00	A. J. McLeod.....	8 00	Dr. Grant.....	7 00	Reported.....	\$1,457 51
		A. A. Scott.....	8 00	T. P. Morrison.....	8 00	J. Campbell.....	9 00	Reported.....	\$1,457 51
		W. Millican.....	8 00	T. Bennett.....	8 00	J. C. Herdman.....	4 00	Reported.....	\$1,457 51
		J. G. Murray.....	8 00	Jas. Stewart.....	12 00	W. A. Whyllie.....	4 00	Reported.....	\$1,457 51
		Dr. McDonald.....	8 00	D. M. G. Gaudier.....	12 00	A. MacDiarmid.....	2 00	Reported.....	\$1,457 51
		Dr. Fraser.....	8 00	R. Hume.....	8 00	W. McWilliams.....	4 00	Reported.....	\$1,457 51
		J. McLaren.....	8 00	W. W. Peck.....	15 25	A. Wilson.....	6 00	Reported.....	\$1,457 51
		A. Currie.....	8 00	C. Fletcher.....	8 00	W. T. Hall.....	4 00	Reported.....	\$1,457 51
		J. W. Cameron.....	8 00	J. Johnston.....	8 00	O. Bennett.....	4 00	Reported.....	\$1,457 51
		Dr. Dickson.....	10 00			J. McTobie.....	1 00	Reported.....	\$1,457 51
		J. Thomson.....	16 00			G. S. Scott.....	5 00	Reported.....	\$1,457 51
		S. Young.....	8 00			Dr. Moffatt.....	10 00	Reported.....	\$1,457 51
		E. H. Sawyers.....	8 00			P. A. McLeod.....	4 00	Reported.....	\$1,457 51
		Dr. Parsons.....	12 00			G. MacArthur.....	4 50	Reported.....	\$1,457 51
		W. Peatchell.....	20 00			J. Anderson.....	3 75	Reported.....	\$1,457 51
		D. G. McQueen.....	8 00			F. McQuinn.....	5 00	Reported.....	\$1,457 51
		J. McFarlane.....	8 00			W. H. Armstrong.....	5 00	Reported.....	\$1,457 51
		J. MacNab.....	8 00			S. H. E. Stuman.....	5 00	Reported.....	\$1,457 51
		H. J. McDiarmid.....	8 00			A. McVicar.....	10 30	Reported.....	\$1,457 51
		A. G. Jansen.....	40 00			F. M. Dewey.....	8 00	Reported.....	\$1,457 51
		A. Russell.....	10 00			H. Edmison.....	4 00	Reported.....	\$1,457 51
		W. Bennett.....	8 00			J. H. Binnie.....	6 00	Reported.....	\$1,457 51
		W. W. Peck.....	16 00			A. Dawson.....	5 00	Reported.....	\$1,457 51
		T. Paton.....	12 00			S. M. Whaley.....	5 00	Reported.....	\$1,457 51
		A. Stewart.....	8 00			R. Laird.....	3 75	Reported.....	\$1,457 51
		J. Black.....	8 00			F. O. Nichol.....	1 00	Reported.....	\$1,457 51
		W. J. McCaughan.....	160 78			A. Blair.....	5 00	Reported.....	\$1,457 51
		A. McDiarmid.....	8 00			D. Strachan.....	5 00	Reported.....	\$1,457 51
		R. C. H. Sinclair.....	8 00			W. McConnill.....	3 50	Reported.....	\$1,457 51
		A. McTavish.....	10 00			J. G. Stuart.....	2 75	Reported.....	\$1,457 51
		J. Rennie.....	8 00			E. P. Seelaz.....	4 00	Reported.....	\$1,457 51
		R. W. Leitch.....	8 00			A. R. Linton.....	7 62	Reported.....	\$1,457 51
		J. Anderson.....	8 00			A. Tolmie.....	2 00	Reported.....	\$1,457 51
		D. Stewart.....	10 00			J. Wells.....	8 00	Reported.....	\$1,457 51
		J. Ross.....	8 00			A. Laird.....	1 41	Reported.....	\$1,457 51
		Dr. Laing.....	8 00			M. S. M. Whaley.....	3 50	Reported.....	\$1,457 51
		D. A. Thomson.....	8 00			J. Douglas.....	5 85	Reported.....	\$1,457 51
		D. G. S. Connery.....	8 00			F. H. Barkie.....	10 00	Reported.....	\$1,457 51
		R. V. McKibbin.....	8 00			J. Laing.....	6 00	Reported.....	\$1,457 51
		J. Hanran.....	8 00			J. Hattrav.....	2 50	Reported.....	\$1,457 51
		A. McChung.....	8 00			J. Thomson.....	5 00	Reported.....	\$1,457 51
		J. McNeil.....	8 00			A. H. Lochead.....	4 00	Reported.....	\$1,457 51
		A. G. Jansen.....	8 00			A. H. Jansen.....	3 75	Reported.....	\$1,457 51
		R. Haddow.....	8 00			Dr. Sutherland.....	4 50	Reported.....	\$1,457 51
		W. K. Shearer.....	8 00			J. S. Lochead.....	4 00	Reported.....	\$1,457 51
		D. C. McPhail.....	8 00			H. Currie.....	4 00	Reported.....	\$1,457 51
		A. A. Stewart.....	8 00			H. Sinclair.....	4 00	Reported.....	\$1,457 51
		Dr. M. Fraser.....	8 00			H. McQuarrie.....	6 00	Reported.....	\$1,457 51
		J. Mackie.....	10 00			W. Donald.....	6 00	Reported.....	\$1,457 51
		J. A. Carmichael.....	16 00			W. W. Craw.....	4 95	Reported.....	\$1,457 51
		R. Gray.....	8 00			J. Arzo.....	4 00	Reported.....	\$1,457 51
		J. McLaughlin.....	8 00			R. Knowles.....	7 00	Reported.....	\$1,457 51
		A. F. McQueen.....	8 00			A. C. Reeves.....	4 00	Reported.....	\$1,457 51
		O. H. Hutchinson.....	10 00			N. Waddell.....	12 00	Reported.....	\$1,457 51
		W. Burns.....	5 00			Dr. MacN'sh.....	4 00	Reported.....	\$1,457 51
						Dr. Burnett.....	4 00	Reported.....	\$1,457 51

ASSEMBLY FUND.

Ministers' Rates.

Reported.....	\$1,295 51	R. Knowles.....	8 00	J. W. Whyllie.....	4 00	A. Alex. Henderson.....	2 83	Reported.....	\$1,457 51
A. Leo.....	8 00	A. Henderson.....	15 00	Dr. W. A. Mackay.....	6 00	R. D. Fraser.....	4 00	Reported.....	\$1,457 51
G. Cuthbert.....	8 00	S. Campbell.....	16 00	J. Malcolm.....	5 00	H. Gracy.....	20 00	Reported.....	\$1,457 51
C. Cameron.....	8 00	J. Crawford.....	8 00	E. Ballentyne.....	4 00	J. Turnbull.....	3 00	Reported.....	\$1,457 51
Dr. Gray.....	8 00	A. Stewart.....	8 00	W. McKinley.....	5 00	Dr. Fletcher.....	12 00	Reported.....	\$1,457 51
Dr. Mackay.....	8 00	J. L. Turnbull.....	10 00	Dr. Now t.....	11 00	Foreign Missions.....	102 00	Reported.....	\$1,457 51
D. McIntosh.....	16 00	R. D. Fraser.....	8 00	Dr. Grant.....	7 00	R. Fowle.....	4 00	Reported.....	\$1,457 51
Dr. Hamilton.....	8 00	A. J. McLeod.....	8 00	J. Campbell.....	9 00	W. G. Hanna.....	7 00	Reported.....	\$1,457 51
A. A. Scott.....	8 00	T. P. Morrison.....	8 00	J. C. Herdman.....	4 00	A. Alex. Henderson.....	2 83	Reported.....	\$1,457 51
W. Millican.....	8 00	T. Bennett.....	8 00	W. A. Whyllie.....	4 00	R. D. Fraser.....	4 00	Reported.....	\$1,457 51
J. G. Murray.....	8 00	Jas. Stewart.....	12 00	A. MacDiarmid.....	2 00	F. Bennett.....	4 00	Reported.....	\$1,457 51
Dr. McDonald.....	8 00	D. M. G. Gaudier.....	12 00	W. McWilliams.....	4 00	C. Fletcher.....	4 50	Reported.....	\$1,457 51
Dr. Fraser.....	8 00	R. Hume.....	8 00	A. Wilson.....	6 00	A. Fletcher.....	10 00	Reported.....	\$1,457 51
J. McLaren.....	8 00	W. W. Peck.....	15 25	W. T. Hall.....	4 00	A. MacWilliam.....	6 00	Reported.....	\$1,457 51
A. Currie.....	8 00	C. Fletcher.....	8 00	J. McTobie.....	1 00	A. Matheson.....	2 00	Reported.....	\$1,457 51
J. W. Cameron.....	8 00	J. Johnston.....	8 00	G. S. Scott.....	5 00	M. Fraser Ph.D.....	13 00	Reported.....	\$1,457 51
Dr. Dickson.....	10 00			Dr. Moffatt.....	10 00	W. D. McLeod.....	6 70	Reported.....	\$1,457 51
J. Thomson.....	16 00			P. A. McLeod.....	4 00	D. Ballentyne.....	10 00	Reported.....	\$1,457 51
S. Young.....	8 00			G. MacArthur.....	4 50	W. Moore.....	6 00	Reported.....	\$1,457 51
E. H. Sawyers.....	8 00	AGED AND INFIRM MINISTERS' FUND.		J. Anderson.....	3 75	A. Carmichael.....	7 00	Reported.....	\$1,457 51
Dr. Parsons.....	12 00	Collections etc.		F. McQuinn.....	5 00	D. G. McPhail.....	4 00	Reported.....	\$1,457 51
W. Peatchell.....	20 00	Reported.....	\$632 50	W. H. Armstrong.....	5 00	W. K. Shearer.....	4 00	Reported.....	\$1,457 51
D. G. McQueen.....	8 00	Dr. Crombie.....	5 00	S. H. E. Stuman.....	5 00	J. Mackie.....	9 00	Reported.....	\$1,457 51
J. McFarlane.....	8 00	Rev. D. Duff.....	2 00	A. McVicar.....	10 30	E. G. Walker.....	6 00	Reported.....	\$1,457 51
J. MacNab.....	8 00	Apple Gravel Hill.....	4 75	F. M. Dewey.....	8 00	J. McNeil.....	8 25	Reported.....	\$1,457 51
A. G. Jansen.....	40 00	Lingwick.....	6 00	H. Edmison.....	4 00	J. Stewart.....	3 75	Reported.....	\$1,457 51
A. Russell.....	10 00	Cottonwood.....	1 00	J. H. Binnie.....	6 00	T. D. Wright.....	4 00	Reported.....	\$1,457 51
W. Bennett.....	8 00	Gait Knox.....	10 00	A. Dawson.....	5 00	A. F. McQueen.....	3 00	Reported.....	\$1,457 51
W. W. Peck.....	16 00	Alma.....	1 00	S. M. Whaley.....	5 00	P. H. Hutchinson.....	7 00	Reported.....	\$1,457 51
T. Paton.....	12 00	Forest.....	4 00	R. Laird.....	3 75	Dr. H. McRae.....	10 00	Reported.....	\$1,457 51
A. Stewart.....	8 00	Vancover ce.....	5 00	F. O. Nichol.....	1 00	J. McDougall.....	4 00	Reported.....	\$1,457 51
J. Black.....	8 00	Roxboro ce.....	4 00	A. Blair.....	5 00	W. Burns.....	7 00	Reported.....	\$1,457 51
W. J. McCaughan.....	160 78	Lon. Knox Ch. ce.....	3 25	D. Strachan.....	5 00	A. McFarlane.....	7 00	Reported.....	\$1,457 51
A. McDiarmid.....	8 00	Mont. Taylor.....	5 00	W. McConnill.....	3 50	R. C. Tibb.....	5 00	Reported.....	\$1,457 51
R. C. H. Sinclair.....	8 00	Dunblane.....	2 00	W. P. Walker.....	2 75	J. G. Stuart.....	4 00	Reported.....	\$1,457 51
A. McTavish.....	10 00	Prescott ss.....	5 20	E. P. Seelaz.....	4 00	C. Cameron.....	4 00	Reported.....	\$1,457 51
J. Rennie.....	8 00	Gairbridge.....	7 62	A. R. Linton.....	7 62	M. MacGillivray.....	8 00	Reported.....	\$1,457 51
R. W. Leitch.....	8 00	Mandammyphms.....	4 00	A. Tolmie.....	2 00	H. McVicar.....	4 00	Reported.....	\$1,457 51
J. Anderson.....	8 00	Oxford Mills.....	2 00	J. Wells.....	8 00	H. Currie.....	5 00	Reported.....	\$1,457 51

Melbourne Guth	9 63
Ture.....	4 00
Ailsa Craig	10 33
Vaughan Knoxco	3 00
Prof Linc.....	10 00
English Sett.....	10 00
Prescott ss.....	4 75
Pittsburg ss.....	2 01
Oxford Mills.....	3 00
Kemptville.....	11 00
Beverly.....	22 00
Kemptville ce.....	1 00
Reg. J Pettigrew	50 00
Point Edward.....	9 00
ss.....	2 50
Hullett ss.....	11 00
Boggy Creek ss.....	1 00
Hawkesville ss.....	6
Glendale ce.....	10 00
Rev. H. E. Adriansen	50 00
Ed. Sterling.....	5 00
Mrs. W Winslow	10 00
Mrs. E. S. Nisbet	10 01
Pres. Ch. Ireland	363 13
Lucknow.....	4 63
Petrola.....	15 00
Mont St. Johns.....	15 00
Mrs. R. M. Keltarnay	5 00
Carleton Pizarnes	10 00
Forest.....	9 5
Beverly.....	9 0
M. China.....	5 0.
Alanson Trask.....	20 00
Black Heath.....	8 00
Sympathizer.....	10 00
Stanley ss No 1 es	24 00
Theford.....	35 50
Marmora.....	4 50
Kirkton.....	26 00
\$1,135 68	

PTE. AUX TREMBLE FUND.	
Reported.....	\$754 85
Amherst.....	51 00
Mrs. D. A. Irvine	5 00
Burham co.....	10 00
T. A. Dawes.....	50 00
Ayr Knox ss.....	25 00
Cheyne ch ss.....	12 00
Renfrew St. A. ss.	25 00
Black Heat.....	2 00
Georgetown Eriv	50 03
Apple Travell Hill	4 01
Clairde.....	3 50
Beechwood.....	4 50
Inverness.....	11 31
Lachino St. A. ss	100 60
\$1,107 16	

S. S. COMMITTEE.	
Motherwell.....	\$ 5 04
Janville.....	1 20
ss.....	1 55
Ballyduff.....	75
ss.....	2 15
Poutypool.....	82
ss.....	1 53
Gandier ss.....	2 00
Cornwall Knoxes	15 00
Woodland.....	3 00
Ayr Knox ch.....	6 00
ss.....	3 24
Tor. St. James ss	25 27
Ham. McNeil ss	10 00
Victoria Ist. ss.	6 75
Thames Road.....	5 00
\$1,107 16	

HOME MISSION FUND.	
Reported.....	\$3,154 88
Dartmouth.....	13 00
St. John Prewims	16 13
Beq. Mrs. Archibald	50 00
Middle Musquodibit	50
Westchester Vent	7 07
Boiestown, Doak	8 51
Shubencadie.....	7 30
Millford ce.....	7 41
Waterf & Mech Sett	5 00
Pleasant Bay.....	5 00
Int. E. S. Hubley	50 00
Saltsprings St. Lu	16 00
River Hebert.....	14 30
Southampton.....	8 10
Mecan.....	10 75
Jorgins.....	3 5
Richmond Bay.....	14 00
Millford Gay's Rss	11 75
Little Bras D'or	10 00
West Riv St. Mary's	135 00

INDIAN FAMINE.	
Jas. McWhinnies	1 00
Little Bras D'or	10 00
A Friend.....	1 00
West Riv St. Mary's	135 00

UNAPPORTIONED CONTRIBUTIONS.	
Barrie.....	\$ 35 00
London 1st.....	400 00
Tor. Bloor st.....	550 00
Acton.....	51 00
Orillia.....	90 01
For Old St. And.	308 00
Appio.....	13 78
Traits Corner.....	14 50
Dundas.....	16 25
KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.	
Point Edward ss	\$ 4 10

Receipts.

For the month of Nov. by Rev. P. M. Morrison, D.D., Agent at Halifax, Office, 39 Duke Street.

FOREIGN MISSIONS.	
Reported.....	\$11,954 06
M. Macfarlane.....	1 00
Beq. Mrs. Archibald	50 00
Mrs. Musq'dob't	32 70
Riverside ce.....	11 00
Westchester, Went	40 75
Shediac Knox ss	13 75
Shubencadie.....	40 42
Waterf & Mech Sett	16 0
Pleasant Bay ss	3 00
Wolfville.....	24 61
Cram Ewing.....	350 00
Richmond Bay.....	26 00
Millford Gay's Rss	11 75
Little Bras D'or	16 00
Hardwicke.....	5 00
Labrador.....	5 00
W Riv St. Mary's	40 00
Noel.....	31 21
East Noel.....	5 73
Selma Noel Shore	12 45
Moose Brook.....	8 86
Dr. Larsson mem	4 00
Rog Hill Centwfs	20 00
Midland unfc.....	2 00
H. Moser.....	5 00
Mid Stewiacke.....	22 50
Glengle.....	16 25
E. River St. Mary's	33 00
Wolfville ce.....	6 00
Truro St. And. Dorsoc	12 50
Oxford.....	90 00
Dieby Bay View	3 00
Midlo River.....	53 25
Prince William	7 00
Thorburn.....	24 00
\$13,032 82	

Clifton P. E. I. co	8 00
Stud. Mis. Assoc.....	48 01
Clifton P. E. I.....	12 25
Conmry Is. Har.....	10 00
Thos Irving rept	29 76
Mid Stewiacke.....	15 10
Glengle.....	16 00
East Riv St. Mary's	25 00
Truro St. A Dor Soc	12 50
Hr. Grove.....	25 00
Dieby Bay View	2 00
Dalhousie.....	60 00
Whycocomah.....	24 00

North West.	
Folly Village co	9 00
\$3,745 25	
AUGMENTATION FUND.	
Reported.....	\$ 526 78
Waterf & Mech Sett	5 00
Millford Gay's R	17 00
Glengle.....	18 00
ERiver St. Mary's	18 00
Truro St. Andrew	91 85
Blackville Derby	25 00
Whycocomah.....	33 01
\$732 63	

COLLEGE FUND.	
Reported.....	\$3,832 63
M. Musquodibit.....	6 60
Andrew Heister.....	50 00
P. M. Morrison.....	4 00
Westchester Vent	9 25
Boiestown, Doak	4 85
Halifax Chalmers	50 00
Int. C. Schalmier	4 00
Int. M. & W. Rogers	37 65
Int. F. S. Williams	15 00
Int. Prof. Lanos	57 00
Int. H. A. MacLaren	87 50
Richmond B. E. W	6 00
Little Bras D'or	4 00
West Riv St. Mary's	15 00
Mabou.....	12 35
Clifton P. E. I.....	6 24
Int. E. C. Taylor	10 01
Glengle.....	75 00
East Riv St. Mary's	11 00
Int. Adam McKean	84 01
Div. Bank of Mont	131 60
\$4,524 60	

QUEEN'S COLLEGE KINGSTON.	
Hx Fort Massey.....	30 00
Rev. A. Gandier B. D.	30 00

BURSARY FUND.	
Reported.....	\$263 52
Halifax Chalm	20 00
Int. F. S. Williams	15 00
Wallace St. Matt.	5 00
Waterf & Mech Sett	5 00
Little Bras D'or	1 00
W Riv St. Mary's	5 00
Halifax Grove.....	11 00
Rev. D. A. Frame	1 33
Whycocomah.....	4 00
\$323 52	

COLLEGE LIBRARY FUND.	
Reported.....	\$ 51 50
Col. opening Col.....	21 51
\$73 01	

MANIFORA COLLEGE FUND.	
Reported.....	\$ 2 60
Halifax Chalm	5 00
W Riv St. Mary's	5 00
Mill'd Gay's Riv.....	4 00
\$16 00	

AGED MINISTERS' FUND.	
<i>Interest, Collections, etc.</i>	
Reported.....	\$1,061 11
Halifax Chalm	15 00
Waterf & Mech Sett	1 00
Little Bras D'or.....	2 45
Int. H. C. Barnaby	37 50
W Riv St. Mary's	10 01
Millford Gay's R	8 00
Int. F. J. Corbel	51 00
Glengle.....	3 00
E. Riv. St. Mary's	3 00
Int. Coburg Road	77 40
Wallace St. Matt.	6 00
Whycocomah.....	8 00
Cardigan.....	3 01
\$1,289 06	

Ministers' Rates.	
Reported.....	\$ 96 75
W. M. Tufts.....	4 00
Andrew Gray.....	6 00
R. A. Falconer.....	4 00
P. M. Morrison.....	5 00
E. Smith.....	4 00
A. Rogers.....	5 00
A. W. K. Herdman	4 00
R. Murray.....	4 00
A. Gaudier.....	4 00
Wm. McLeod.....	6 00
John Sutherland	9 00
W. H. Smith.....	4 00
J. D. McFarlane.....	3 75
D. Sutherland.....	4 00
A. Frame.....	2 67
Wm. Hamilton.....	4 00
Don. D. Sutherland	3 00
G. Fisher.....	5 00
M. McLeod.....	8 00
A. Ross.....	4 00
A. Folconer.....	5 00
R. G. Strathie.....	2 00
Dr. McLeod.....	4 01
Adam Gunn.....	3 75
\$204 92	

WIDOWS' AND ORPHANS' FUND.	
Reported.....	\$ 62 50
W Riv St. Mary's	2 00
Glengle.....	1 00
E. Riv. St. Mary's.....	1 01
\$66 50	

FRENCH EVANGELIZATION FUND.	
Reported.....	\$297 65
Halifax Chalmers	15 01
Waterf & Mech Sett	1 01
Pleasant Bay ss.....	2 54
Richmond Bay.....	4 00
W Riv St. Mary's	5 00
Fredericton ce.....	11 20
Orwell ss.....	9 00
Orwell J. N. McL.	1 00
Clifton P. E. I.....	14 20

Glengle.....	6 00
F. Riv. St. Mary's	8 00
\$907 69	
POINT AUX TREMBLES.	
Reported.....	\$101 60
Grandtotal \$1,011 60	

ASSEMBLY FUND.	
Reported.....	\$ 61 50
Canard.....	3 00
Halifax Chalmers	5 00
Waterf & Mech Sett	1 00
W Riv St. Mary's	3 01
Millford Gay's Riv	4 00
Glengle.....	1 10
E. Riv. St. Mary's	1 00
Wallace St. Matt	3 00
Cardigan.....	1 25
\$ 83 75	

Receipts.

By other Treasurers. S. S. COMMITTEE. For Removal of Deficit.

Received by Con- vener, Rev. T. F. Porterhamingam, July 24th to Nov. 31st.	
Truro, St. A.....	\$ 70
Riverfield S. S.....	43 25
Castlereagh.....	1 47
Int. Musq'dob't.	4 00
Folly Village.....	3 94
Masstown.....	90
Debert.....	16
Great Village.....	3 20
Riversdale.....	2 00
Five Isds.....	2 70
Acadia Mines.....	6 01
Int. Economy.....	2 00
Louisburg.....	5 00
Kennington Cove	8 00
Carleton Mt.....	2 25
Clewland.....	1 60
Whycocomagh.....	1 20
Bruce's Mills.....	1 00
West Bay.....	4 00
St. Geo. Cham.....	1 23
Margaree Har.....	2 50
Hillsboro.....	1 00
Port Hood.....	1 00
Mill's Pt.....	50
St. Croix etc.....	4 00
Halifax St. And.....	12 00
M. H. Land.....	5 55
Coburg Rd.....	5 57
L. Stewiacke.....	5 00
Halifax Chalm	6 08
Dartmouth St. J.....	8 67
Dart. Dawson St.	3 00
Montague.....	2 67
St. Kennethcook.....	1 50
Five Mile R.....	1 75
Urbansass.....	1 40
Monse Brook.....	5 50
St. Shore, Selma	4 40
Noel.....	3 71
Hantsport.....	2 00
Halifax Grovess.....	5 01
Laurenstown.....	4 57
Gay's River.....	3 00
Elmsdale.....	3 75
Bay of Islands.....	2 00
Brookdale.....	35
St. Alma.....	1 50
Int. Musquodob't	3 00
Purwash.....	2 10

Southampton....	1 40	Que. Chal.....	4 43	Elphin.....	2 67	Reeten ss.....	3 32	Mull Bethel.....	2 45
Springhill.....	17 54	Inverness.....	3 53	McDonald's Cor..	3 40	Reeton.....	3 14	Goldsmith ss....	45
River John.....	1 60	Scotstown.....	3 09	Amherst Isd.....	3 07	Tottenham.....	1 85	Blytheswood.....	2 13
Amherst.....	8 60	Danville.....	1 07	Piced.....	3 85	Sowerby.....	1 17	Dresden.....	3 00
Wallace.....	6 40	Sawyer ville.....	4 25	Priceville Columbia	5 86	Webwood.....	1 59	Kent Bridge.....	7 2
Portaupiquo.....	2 50	St. P. Baptiste.....	2 18	Bananoque.....	7 00	Kilvith.....	2 10	Windsor.....	23 40
Westchester.....	1 60	Chicoutimi.....	4 11	Granton.....	7 33	Markdale.....	1 75	Shakespeare St. A.	3 25
Westville.....	1 00	Levis.....	1 3	Pictou.....	4 81	Howland Centre	1 84	Shakespeare.....	3 25
Ferrona.....	4 00	Marsbars.....	4 0	L'downe Falls & B	1 00	Owen St. Div. St.	11 60	Hampstead.....	3 83
N. Glasgow, St. A.	6 06	Three Rivers.....	2 6	Havlock.....	3 39	Markdale.....	1 25	Maitland.....	3 25
Cap George.....	1 25	Upper Charlo.....	1 65	P. Hope Mill Stm.	2 29	Kemble.....	4 8	Tavistock.....	10 43
Millsville.....	2 12	Lachute Henry.....	3 00	Hastings.....	11 37	Lake Charles.....	1 25	Easthope.....	6 00
McLellan's Brk.....	2 00	St. Laurent.....	3 31	Port Hopo Ist.....	6 63	Meaford.....	6 20	St. John's.....	3 62
Hardwood Hill.....	2 00	Howick.....	9 00	Lakefield.....	5 71	Strawak.....	5 07	Thomdale.....	5 33
Lyon's Brook.....	4 28	Enz. River.....	12 00	North Smith.....	1 51	William-ford.....	1 67	Arburn.....	2 44
Garden of Eden.....	3 44	Rev. R. P. Duclos	1 50	Peterboro St. A.	11 45	Clawford.....	1 0	Edmondville.....	4 25
Plainfield.....	4 25	Huntington.....	5 00	Warsaw etc.....	3 06	Mar.....	1 04	London St. J.	7 70
Heather Bell.....	4 55	Mont. St. Mat.....	6 22	Apsley.....	42	Latur ss.....	5 07	Buller's Burns.....	5 50
Mt. Thom.....	2 17	M. mt. Calvin.....	6 00	Borough.....	17 01	Durham.....	7 5	Blyth.....	3 00
Bluo Mt.....	1 00	Orustown.....	9 00	Roseentb.....	1 00	Harrison.....	7 0	Hensall.....	4 00
Hopewell.....	6 50	Dundee Centre.....	3 00	Brookline.....	2 4	Brookville.....	4 60	Bayfield.....	2 15
West Riv. G. Hill	8 52	Mont. St. Gabriel's	5 25	Orono.....	5 04	Fairbairn.....	5 38	Goderich.....	14 33
Salt Springs.....	6 88	Rockburn.....	2 00	Asburn.....	4 15	Fairbairn.....	4 70	Blake.....	4 25
Lower Mt. Thom	2 17	ore.....	1 50	Oshawa.....	3 60	Clifford.....	2 57	Voxeter.....	3 65
Thorburn.....	2 10	Valleyfield.....	1 6	Whitby.....	2 00	Oronore.....	6 07	Luckin w.....	3 36
Stillwater.....	3 00	Hemmingford.....	1 00	Lindsay.....	17 16	Palmerston.....	5 00	Wesvater Knox	6 50
W. R. St. Mary's	5 00	Howick.....	7 01	Somersville.....	3 25	N. Luther.....	5 30	Antioch ss.....	2 73
Goldenville.....	2 60	Montreal West.....	1 15	Zephyr.....	6 66	Holsten.....	5 00	Pine River.....	3 00
Churchville.....	3 00	Chateaufay.....	7 12	Quaker Hill.....	10 00	Doon.....	1 60	Chucvale.....	11 60
Pictou, Knox.....	5 59	Beauharnois.....	5 23	Cambay.....	6 60	Winterbourne	2 50	Crabbrook.....	1 00
Stellarton.....	5 00	Westmont, Mont	5 00	Wick.....	5 65	Elmhurst Gale.....	1 5	Lk. Know.....	1 00
Meadowville.....	1 30	13 00	Sonya.....	6 23	Fergus, St. A.....	16 1	Belgrave.....	2 00
Sherronoke.....	8 88	Sandringham.....	1 51	Leaskdale.....	4 0	Guolph Ch. Al.....	5 60	Brussels.....	12 41
Ch'town, St. J.....	4 54	Martintown.....	12 00	Greenbank.....	4 12	Blacksville.....	1 25	Wingham.....	6 16
Kensington.....	3 15	Maxville.....	1 00	Eldon.....	1 41	Glenallan.....	6 02	N. Brant ss.....	3 59
Montague.....	2 01	Avonmore.....	3 10	Sandringham.....	1 5	Glenallan ss.....	3 47	W. Brant.....	2 65
Cavendish.....	9 04	Alexander.....	5 09	Grass Hill.....	6 00	Hollen.....	3 74	Doblington.....	2 00
New Haven.....	6 00	Roxborough.....	6 00	Beaverton.....	3 50	H. Speker.....	3 00	Paisley Knox.....	10 44
Long River.....	1 80	North Gower.....	4 1	Sunderland.....	2 2	Per W. M. Laidlow	1 00	Hampden.....	3 00
Murray River.....	3 00	Otts. Erskine.....	6 20	Exbridge Chal.....	12 00	Cummock.....	8 7	Inover.....	5 00
Murray Har.....	4 23	Carp.....	3 5	Kirkfield.....	2 25	St. Ann's.....	3 54	Sarnia St. A.....	17 91
Tignish, etc.....	5 00	Lowry.....	5 00	Marik in St. A.....	5 01	Ham. Locke St.	3 75	Sarnia Al. St. ss.	4 28
Sunmerside.....	3 51	Kinburn.....	1 62	Ravenshoe.....	7 30	St. Cath. First	7 20	Oil City.....	2 00
O'Leary.....	3 32	Bristol Corners.....	1 23	Brampton.....	13 01	North Pelham.....	4 45	Sarnia St. A.....	5 00
Belle River.....	3 03	Manotick.....	2 30	Malton.....	1 85	Welland.....	2 50	Leury.....	3 60
Shelburne.....	7 27	Ottawa Knox.....	1 2	V. Gwillimburg.....	2 35	Simcoe.....	3 57	Lacachie.....	2 00
Bridgewater.....	4 6	Mosgrove.....	2 0	Braford.....	2 53	Bridceburgh.....	3 8	Lucasville Burn's	3 20
Publin Shore etc	5 07	Hetenka.....	3 50	Port Credit.....	4 50	N. Glasgow.....	4 00	Moore Line, Osb.	11 60
Mahone Bay.....	2 00	Ottawa Knox.....	3 54	Morningside.....	1 35	Ham. Erskine.....	2 4	Port Arthur.....	11 60
Nashwaak.....	3 16	Plantagenet.....	1 01	Tor. Fern Ave.....	3 00	Burlington.....	13 31	Port William.....	2 00
Up. Kincardine.....	5 00	Carleton Pla. St. A	14 3	Queensville.....	3 00	Dundas.....	10 0	Win. Aug. ss.....	12 00
St. John, St. Ste.....	9 20	Vatson's Corners	5 30	McMillan's.....	3 00	Birkbeck.....	2 00	Stonewall.....	4 70
Kirkland etc.....	2 60	Packenham.....	4 75	Agincourt.....	7 38	Waltfleet.....	6 0	Stonewall.....	4 40
St. John St. Jo.....	12 52	Arnprior.....	6 00	Guiness Hill.....	3 12	Waterdown.....	4 00	Wm. St. Giles.....	7 75
Milltown.....	7 41	Brightside.....	7 5	Tor. Erskine.....	7 5	Rimby.....	4 2	Pondar Point.....	5 30
Rolling Dam etc.	5 00	Crosshill.....	1 51	Tor. St. Ja. Sq.....	12 05	Ham. Knox.....	13 0	Winnipeg Knox	18 28
Oak Mt.....	2 00	Smith's Falls, St. P	10 00	Tor. Central.....	7 41	Knox Mission ss	3 07	Brant. Arzyle ss.	1 50
St. Stephen.....	5 00	Lanark.....	4 54	Tor. Cowan Ave.....	7 11	Burris.....	4 00	Bel. Victoria ss.	1 60
Up. Kintore.....	8 4	Carl Place Zion.....	5 60	Ch. of Cov.....	3 00	Walpole.....	1 4	Gal. Dundas.....	1 00
Lynchfield etc.....	1 20	Castleford, etc.....	15 7	The Sexton.....	3 00	Cayca.....	2 10	Clearwater.....	7 50
Stetch Ridge.....	1 00	Spencer ville.....	5 50	Tor. St. Paul's.....	3 03	Strabane.....	3 40	Thorhill.....	3 30
Glasville.....	4 00	Hickston, etc.....	3 2	Ht. Albert.....	4 30	Hazarsville.....	2 07	Morden.....	15 00
Nashwaak V.....	1 25	Spencer ville.....	9 5	Norval.....	8 40	Port Robinson	7 5	Shadland.....	2 00
Nashwaak ss.....	2 00	Prescott.....	3 00	Union.....	6 50	Lynche Hill.....	2 13	Dry River.....	2 55
Lo. Kincardine etc	2 20	Athens.....	2 70	Stanton West.....	3 45	Silver Hill.....	2 12	Floral.....	3 20
St. John St. And	16 18	Iroquois.....	5 07	Tor. West.....	11 85	St. Cath. Haynes	4 0	Pile's Mound.....	4 60
Flourcenville.....	3 17	Winchester.....	3 53	Gallinfaid.....	3 42	Ingersoll.....	7 07	Manitou.....	5 50
St. David's etc.....	17 87	Ventnor.....	7 88	Mayfield.....	5 85	Burford.....	3 0	Frecherne.....	4 00
Andover.....	2 78	Morewood.....	7 00	Hillsburgh.....	5 72	B. Oxford.....	3 00	Holland.....	6 00
Red Rapids.....	4 4	Chesterville.....	2 84	Cavel.....	6 10	Glenheim.....	1 00	Glendale.....	7 20
South Tilley.....	5 0	Merrickville.....	2 20	Black's Cor.....	5 60	Wood's Chal.....	5 00	Franklin.....	4 00
Dalhousie.....	10 07	Burnhouse.....	13 70	Arborton.....	3 60	Brantford Zion	5 0	Roseland.....	8 86
Jardineville.....	1 60	Belleville St. A.....	12 62	Caldon.....	88	Drumbo.....	1 00	Cherry.....	5 25
Church Point.....	3 22	Thom etc.....	1 97	Primrose.....	4 31	Bilsenburgh.....	1 00	Oak River.....	6 50
Campbellton.....	3 50	Wolfe Isd.....	1 31	Osprince.....	7 07	Ayr Knox.....	4 00	Bumsville.....	15 00
Nelson.....	3 50	Harrowsmith.....	1 53	Ventnor.....	1 10	Princeton.....	1 00	Biarwood.....	2 60
Up. Dist. N'castle	2 13	Roslin.....	1 50	Dund. Jk.....	3 25	Mapleton.....	2 75	Brandon.....	23 42
Broadlands.....	4 00	Thurlow.....	1 70	Grand Vall.....	4 00	Mooreville.....	78	Alamont.....	1 80
New Richmond.....	6 50	Millhaven.....	1 00	Erin.....	2 14	Belmont Knox.....	3 50	Virden.....	4 00
New Mills.....	7 00	per H. Mann.....	3 01	Alliston.....	1 57	St. Thom's Knox	19 48	Edge Hill, etc.....	5 40
Redbank.....	7 00	Wolfe Isd.....	2 50	Allandale.....	6 30	Hyde P. rk.....	2 10	Russell.....	1 00
Buctouche.....	3 00	Leurel ss.....	2 07	Stavner.....	3 78	St. Thomas Alma	8 75	Rossburn.....	5 85
New Carlisle.....	2 21	Bannockburn.....	1 57	South River.....	5 00	Rodney.....	1 10	Binscarth.....	1 10
Kinston.....	2 00	Rylestone ss.....	3 25	Barrie.....	4 01	Caradoc.....	5 14	Russell.....	5 72
Metepedun.....	5 00	Cooper Col.....	6 07	Craigvale.....	1 00	Dover ss.....	3 17	Strathclair.....	6 50
Black Bridge.....	1 00	Newburgh.....	7 07	Parry Sound.....	4 00	North Ekfrid.....	1 67	Perth.....	2 50
Tweedside.....	61	Cambden E.....	3 01	Eluvale.....	5 25	London Knox.....	11 57	Islav.....	5 55
Chatham St. Jo.....	7 00	Sandby.....	1 05	Flos. Knox.....	2 18	West Williams	2 25	Ebar.....	1 61
Blackville.....	2 08	Pittsburgh.....	1 65	Hillsdale.....	6 00	London St James	3 21	Hartney.....	16 01
Little Branch.....	2 07	Glenburnie.....	2 04	Bracebridge.....	1 76	Thamesville.....	3 21	Oxbow.....	8 65
Wakefield etc.....	4 00	Cedar L'ko.....	1 00	Collingwood.....	4 50	N. Carnoc.....	2 10	Melita.....	2 00
St. Sylvester etc.	2 00	Snow Road.....	4 95	Barrio.....	2 84	Dunwich.....	2 60	Carnuff.....	9 90

