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The Presbyterian Record.

VOL. XXI.

APRIL, 1896.

No. 4.

Presbyterian Alliance Meeting. Rev. Dr. Warden has made arrangements for reduced rates for Commissioners attending the meeting of the Presbyterian Council in Glasgow next June. The rates will be available for the wives of the Commissioners, as well as for delegates to the Woman's Foreign Mission International Conference. Detailed information may be obtained by addressing Dr. Warden, Confederation Life Building, Toronto, to whom *early* application should be made.

Salvation Army Break. For twenty-five years the Salvation Army, with its remarkable growth, now encircling the world, has yielded implicit obedience to the one master mind. This is the more remarkable as this great organization is largely made up of a class not trained to obey. A break has long been looked for and has at length come, but not in a way, or from a source, expected. It has come quietly and suddenly, with no long controversies, and in the person of one of his own family.

The General has always given the leading positions to his own sons and daughters. Ballington Booth and his wife have been in command of the Army in America for five years, with their headquarters in New York. It is a rule of the Army that none of the officers shall be longer than a few years in one place, and some weeks ago Ballington Booth and his wife were ordered to London. They refused to go and resigned their connection with the Army.

They have now started a new organization to be called "God's American Volunteers." Their banner is national in its character, having, in one corner, 45 stars, for the 45 States of the American Union. They say they do not wish to split the Army, but there is little doubt that a considerable portion of the Salvation Army in the United States, caught by the idea of something belonging to the nation alone, something "American," will join the new movement, with Ballington Booth as its leader.

This is to be regretted in so far as it subordinates the "world" idea, and a world-wide Christian warfare against sin, to national distinctions;

but it may enable the organization to bring its power to bear more directly in great national, moral, questions. Whatever the result, the God who has made it the means of much good in the past, will bless all that is done for His glory, and will overrule to the same end all that has been prompted by lower and more selfish motives.

Russia. Preparations, on a scale of arbaric splendor as vast as the great empire itself, are making for the coronation of the Czar at Moscow a few weeks hence.

But there are other preparations which tell in their own way their story of oppression, and sorrow, and wrong. One of these is the large place that must be given in their plans to protecting the life of the Czar against the plots of the Nihilists during the days and weeks of this great event, plots that are the outcome of the long night of despotic rule. The other is a large and influential petition that is being prepared, to be presented, asking the young ruler on his coronation to remove some of the disabilities and burdens that press so heavily on the oppressed Stundists, Baptists, and other non-conformists to the Greek Church, throughout the Empire.

Indian Schools. For many years the U. S. Government has given grants to the different Churches for establishing mission schools among the Indians, allowing so much per child. The system was grossly abused; the Roman Catholics, by reports that were far from accurate, getting more than all others put together, and, during the past few years, more than quarter of a million of dollars annually. Other Churches urged the stoppage of the system; some of them never accepted the money. A few weeks since, Congress, by a vote of 93 to 64, decided that all grants to sectarian schools cease, and that aid should be given only to the Government Indian schools. The Roman Catholics are very angry, but they may thank their own over-reaching for the result, and it is a sign of the progress of true liberty when the people's representatives are not afraid of the wrath of this great ecclesiastico-political machine — the R. C. Church.

TITHING EXPERIENCES.

If the Tithe is not Binding? One objection made against tithing is that it was a law only for Old Testament times and peoples, and is no longer binding. Suppose this true; what follows? If there is a change, in which direction must it be, towards a lesser or a larger giving? The answer is plain. To whom much is given of him much shall be required. We live in a fuller, richer, clearer, dispensation. We have more done for us, more given to us, and if there be any change in requirement it must be more than of old. Besides, there is more to do than of old; there is the giving of the Gospel to every creature. In view of these things no one can change from the old law without changing in the direction of a larger liberality.

To sum up, tithing is binding or it is not. If not, the change must, in the nature of things, be in the way of increase. If we would live up to God's claim we will give the tithe, or more. In any case, if the above reasoning be correct, the tithe is the minimum. The widow whose simple touching story is here given, departed from the tithe, but in a royal way.

A Widow's Story.

EDITOR RECORD:—I have been more than ever interested in the RECORD since the tithing experiences have been added to the other valuable information it contained. After reading them each month I would almost conclude to add my experience to the rest, but shrank from the publicity. I have now decided to send it for use if you think any of it will be interesting or profitable.

It is now about thirty years since I became, not exactly a tithe giver, but a systematic giver.

In looking back over my life there are many things I would like to correct or change, but that is one of the things I have never regretted. Indeed I may say it is one of the few luxuries that have helped to brighten my life, enabling me to become a co-laborer with Christ, the highest honor mankind can enjoy.

Being among the older members of a very large family my services were needed in my home until about eighteen years of age. As other members of the family came up to take my place I became anxious to earn something to call my own. For my first day's sewing I got twenty cents. It was then I began systematic giving. I had been a professing christian for some time, but until then had no money to call my own.

The day after receiving the twenty cents, being alone, I seemed to hear a voice saying, "how much of your income are you going to give to God?" No doubt it was the voice of conscience, but to me it seemed so real that I could imagine I had heard an audible voice in the room. I answered, "I will give a tenth." The voice seemed to say again,

"can you not give more than that?" I said, "I will give one fourth of all my earnings."

I kept that pledge for many years. I was always blessed with abundance of work and strength to do it, and I firmly believe that the three fourths, with God's blessing, went further than the whole would have done without it. Though my income was small, I never lacked for anything I really needed, and was able to save a part of the three fourths.

When I married, my husband was a liberal giver according to his means. I did not have the difficulty some have who are unequally yoked. We gave a tenth of all his earnings, and still gave one-fourth of what I earned with the needle.

But a testing time came. With one blow I was stripped of husband, home, and health, and I had to begin the battle with the world alone.

But God did not forsake. He fulfilled His promise to be a husband to the widow. And though He led me at times through scenes of deepest gloom, yet He was leading, and I was safe, even though in the darkness I often lost sight of my guide, but He did not lose sight of me. He was watching the refining process and knew just when to take the metal out of the crucible. I can truly say that, however straitened my circumstances, I was never tempted to withdraw the Lord's fourth of every dollar I received.

When health returned, I was again prospered for some years, and took a deeper interest in the Lord's work than ever before.

About eight years ago, after attending an annual meeting of the W. F. M. S., I was so much impressed with the great need of money to carry on the Lord's work that it weighed heavily on my mind. At last that same voice that I had heard years before, spoke even more loudly than before, "can you not do more than you are doing?" I felt as if I had no excuse, so pledged one half of all my earnings, and still one fourth of the interest of what I had saved or any other money I received. For four years I was able to do so and still add to my own savings by being very economical in my personal outlay.

But another testing time came, through which I am still passing. What I have laid up on earth I may lose, but what has been given for the Lord's cause cannot be lost; it is laid up where moth and rust cannot corrupt, and where thieves cannot break through nor steal.

My only motive in writing my experience is to encourage others to try systematic giving, especially the young, beginning life. If they begin it now with an eye single to God's glory they will never regret it. In some instances God prospers in temporal things those who do so, but if not, He will make it up in rich spiritual blessings, which is even better than any amount of temporal prosperity. The first step is to give ourselves to the Lord; then we will prove faithful stewards of what He entrusts us with.

OUR CHRISTIAN ENDEAVOURERS.

BY REV. DR. DICKSON, GALT.

THE Young People's Society of Christian Endeavour has been spreading through our Church as a fire spreads over a prairie; and to-day there are over one thousand Presbyterian Christian Endeavour Societies from the Atlantic to the Pacific. The membership of these Societies makes up a host of bright, joyous, hopeful, active, young men and maidens, whose presence and influence ought to be distinctly felt in the Church, in every part of its work; giving strength and gladness and aggressive power, deepening its heart, brightening its mind, invigorating its life, and widening its influence.

The young life and spirit are of vast consequence in a family and in a State, and it ought not to be of less consequence in the Church. The Endeavour Society offers it a fitting channel of manifestation. It is at once a school and a workshop. It teaches and it calls into service. It grades its work to the capacities of the individual, recognizing differences of gifts, and at the same time discovering abilities for special kinds of service. In a quiet inoffensive way it presents to every one a field of usefulness, where they may begin in humble and lowly fashion to do something of a public character as Christians.

The Endeavour meeting is the first scene of service. There, an acquaintance is made with one's own voice, one's own talents, one's own fitness for some kind of work, and one's own temptations—the sins which do so easily beset one. Such discoveries are of immense importance to one beginning a life for Christ. There, every time a true Endeavour meeting is held, the Word of God distils like the dew or falls like the rain upon the mind and the heart, sinking into them steadily, and almost unobserved, and filling them with seed that shall spring up anon, and bless all the nature, and send the individual as a force into the field of life. There, too, is given to every man his work.

HOW IS THE ENDEAVOURER'S LIFE TO BE FELT WITHIN THE CHURCH.

First, by the Christly Spirit he shows. By the terms of the pledge he is brought face to face with the Lord, and led to trust in Him alone. All his action as an Endeavourer springs from the will of Christ. The Lord is acknowledged as presiding over his life, and controlling it. He is made central in it. Wherever the pledge obligation becomes a reality, a spirit of love and sympathy and devotion springs up. There is delight in obeying Christ and doing what He enjoins.

Second, by regular attendance on ordinances. He is always in his place upholding the hands, and cheering the heart, of his minister. He can be trusted in this respect. He is a pillar in the Church on whom one can rely. He is not found, like a sere leaf driven by the wind, in this corner

to-day and in the other to-morrow, and next day somewhere else; and always where he ought not to be. He is planted in God's House. And so, the Sabbath service and the mid-week prayer-meeting are greatly helped by him. By being in his place, he encourages others to be in theirs. One who is irregular in his attendance does far more harm than he ever knows. He loosens the cords that bind men so blessedly to God's House.

Every Christian Endeavourer will make a point of being in his place on the Lord's Day, and also at the weekly prayer-meeting. Not to attend to this, is to do much to bring reproach upon the Society and to cast contempt upon the pledge. In scores of places the Endeavour Society has doubled and trebled the attendance at the prayer-meeting, and that is an exceedingly pleasant way of making itself felt in the work of the Church. Everyone faithful in these throws his influence into the scale of the Church's prosperity, and every one who does not, does the opposite. Let our Endeavourers note this well!

Third, by visiting the sick and doing what he can for the Sunday School. These come under Committee work, where the Society drills its members. Yet it is an act highly appreciated when the Flower Committee carry their lovely, fragrant token of remembrance to the sick chamber. It is an act that speaks louder than words, and that tells of a thoughtful and gracious spirit. The kind enquiry after the children and whether they go to Sunday School never fails to do good. Sometimes the Sunday School Committee may provide garments for children who cannot go to school because they are in straitened circumstances. Classes may be brought in by Endeavour workers, and added, as Moody in his early life added them, to the Sunday School.

Fourth, by giving liberally to Missions abroad and work at home. It is an excellent thing to cultivate this grace from the very first. Get knowledge of our Home Work and of our Foreign Fields and their need and giving will not only be intelligent, but joyous—a real Spiritual act. This knowledge and this action will liberalize the nature and bless it beyond all thought.

Dr. Robertson in the last number of the RECORD gave some figures of losses sustained by our Home Missionaries, which should not only arrest the attention, but draw the hearts of our young people to men who are working under such disadvantages. The salary in the North West is \$750.00; and Dr. Robertson's statement is: "One minister paid house rent and supported a family on \$705, another on \$468, another \$607, another \$542, another \$570, and another \$420. The rest of the salary lost." And this too where the purchasing power of money is much less than in any other Province of the Dominion. Let us help our Home Work, heartily, while we do not neglect any other.

Our Home Work.

The index to the RECORD for 1894-95, is given in the central pages of this issue, and can be removed for binding with the last volume.

A large number of Presbyteries have nominated Rev. Dr. Gordon of Halifax, as Moderator of Assembly.

Manitoba College, Winnipeg, was *en feté* on Feb. 7. "Alma Mater" day was celebrated with an "At Home" by the lady graduates in the afternoon and an Alumni dinner in the evening. "Auld acquaintance" was renewed and new formed. Sweet memories of other days were added to the pleasure of the present. Speech and music, feast and flow, etc., made a happy evening and left no aches behind, but better fitness for the routine of life's work.

French The F. E. Board met in Mont-Evangelization. real 20th March. The work is in a good condition, but not so good the Fund, as the statement on another page will show. If any can spare a little more before the end of the year, 1st May, this Fund needs it much. It is one of the most important departments of work which our Church is carrying on and is worthy of our most cordial support.

Calgary Two new fields have been opened **Presbytery.** in the North of Calgary Presbytery, viz. Belmont and Stoney Plains, and Leduc. 17 ordained men and 10 unordained will be employed within the bounds during the coming summer.

Owing to the great distances, and the labor and expense involved in attending meetings of Presbytery, it has been decided to overture the General Assembly to divide the Presbytery, forming a new one, to be called the Presbytery of Edmonton, with its southern limit at Didsbury, a point on the C. & E. Railway, 47 miles north of Calgary.

Pt. aux This is the fiftieth year of the Pointe **Trembles.** aux Trembles schools, and also the twenty-fifth year of service in the schools by the Principal, Rev. J. Bourgeois. Under his excellent management, and chiefly owing to it, this institution has become the most successful department of our French Evangelization work. Over 150 of the best class of young French Canadians are in attendance every year. A large number of these are brought to Christ, and profess their faith in Him, and when they return to their homes in different parts of Quebec they are witnesses for Him. The good that has thus been effected, none can measure. No doubt this agency has had much to do with the advance in liberty of thought, independence of action, and toleration of those who differ from them, that is to be seen among French Roman Catholics in the last twenty-five years. Steps are taking to celebrate the jubilee of the schools and the semi-jubilee of the principal, next autumn.

The 10th annual convention of the Glengarry Presbytery S. S. Union was held at Martintown Jan. 21 and 22. The large meetings, the interesting and profitable addresses, will do much to stimulate the S. S. workers. The convention, besides other gifts, devotes \$120 annually to support a native preacher in Formosa.

St. Andrew's, This fine, old congregation in St. **Nfld.** John's, Newfoundland, lost its church in the great fire not very long ago. They began to build, but subsequent bank failures crippled them still more. Their pastor, Rev. Wm. Graham, has been in Canada for about six months, with the sanction of the Assembly, getting help to complete the church. During this time the congregation has been well supplied; first, for two months by Rev. E. D. Miller of Yarmouth, and since, by Rev. J. P. McPhie.

Mr. Graham has just received and accepted an appointment by the Colonial Committee of the Church of Scotland, to Kingston, Jamaica. It is hoped that St. Andrew's will soon find a new pastor, and with its new church, go on and prosper. And as it is not good for a man or a congregation to be alone, may we not add the hope that soon there will be an helpmeet companion Presbyterian congregation, made, if need be, from a rib of the old, taken from it, not in deep sleep, but given in earnest love, for the extension of Christ's kingdom in the good city of St. John's.

Church Life Last Assembly merged the four **and Work.** committees on Sabbath Observance, State of Religion, Temperance, and Systematic Benevolence, into one committee on "Church Life and Work." This was not done to lessen the importance of any of these departments, but to organize, blend, unite them into one whole, that there might be no overlapping, and that each department might be helpful to the other.

The Convener, Rev. P. Wright, says: "The appointment of a Committee on "Church Life and Work" may be regarded as an expression of our Church's sympathy with all questions of supreme moral interest. It may also serve our Church as a connecting link in any united effort of the Evangelical Churches, in bringing to bear on profoundly important public questions, the condensed moral sentiment of Canadian Christendom.

But, however useful the Committee may become when thoroughly organized, along lines hereby suggested, the most vital part of its work for the present year, is to procure, by diligent inquiry, accurate information regarding the spiritual life of the Church as exhibited in *Public Relations, Congregational Activity, and Family Life.* These, at least, generously interpreted, it will be expected to report on to next Assembly. An opportunity may then be presented to organize for more comprehensive and efficient work."

The Church Funds, East. Rev. Dr. Morrison acknowledges receipts to date for the Schemes of the Church, with the receipts for the corresponding period of last year, as follows :

SCHEMES.	Receipts to	
	1 Mar. '06	1 Mar. '05.
Home Missions.....	\$8,200.37	\$8,380.12
Augmentation.....	3,603.38	3,657.03
Foreign Missions.....	10,419.83	22,075.46
College Fund.....	8,285.21	8,051.3
Bursary Fund.....	871.21	665.11
A. & I. Ministers' Fund....	2,009.13	2,033.96

The Church Funds, West. Rev. Dr. Warden gives receipts, to date, for the Schemes of the Church, with the receipts for the corresponding period of last year, as follows :

SCHEMES.	Receipts to	
	1 Mar. '06	1 Mar. '05.
Home Missions.....	\$46,324.34	\$42,446.92
Augmentation.....	13,709.94	15,432.42
Foreign Missions.....	35,790.48	42,149.10
French Evangelization....	13,093.83	15,875.84
Pt. aux Trembles School..	6,115.41	6,916.91
Widows & Orphans' Fund.	3,093.47	3,926.77
A. & I. Ministers' Fund...	4,500.99	5,337.31
Assembly Fund.....	2,068.99	2,197.17

Young People Leaving Home. The Presbyterian ministers' meeting of Boston and vicinity has sent a letter asking Presbyterian ministers, elders, or parents, in the Maritime Provinces, to write, giving the name and address of any young people leaving for the United States, to Rev. C. S. Dewing, Somerville, Boston, Mass. He will notify the minister of the church nearest them, who will call upon them, and try to keep them in connection with the church. Many young people will thus be kept who otherwise might wander.

Results of H. M. Work. A student Missionary went to a new mining district in the Rocky Mountains last spring. The people were all free-thinkers. They told him they did not want him. He did not argue with them but began his work, preached the simple Gospel, started a Sabbath School, very small at first, he visited the people, labored faithfully all summer. When the autumn came and he was thinking of returning to College they said: Could you not stay with us all winter. Do not leave us. We are not what we ought to be but we find that it has done our children good. We cannot do much for you but we'll do what we can. He remained for the winter. Such are the blessed results of faithful work. The wilderness and the solitary place made glad and the desert made to blossom as the rose. Without Home Missions, what would the great new West of our country be? With them, what may it not become.

Chipman. This congregation has decided to ask **N.B.** no more help from the Augmentation Fund, and Mr. Clarke and his co-workers rejoice in being self-sustaining. Thus, the children among the churches, some earlier, some later, attain their majority and join in helping the younger and weaker. Home Mission and Augmentation work, too long neglected in New Brunswick, is being vigorously pushed, and is receiving its reward.

Barney's River. At a meeting of Pictou Presbytery, held in New Glasgow, N.S., 3rd March, the Kirk congregation of Barney's River, at their own unanimous request, were cordially received as a congregation of the Presbyterian Church in Canada. Their pastor, Rev. A. J. Mackichan, and several others, represented the congregation before Presbytery. Pictou Presbyterianism, more or less divided, nominally, for nearly a century, is not only one at heart, but gradually unifying in name, a pleasing token of the growing spirit of brotherhood—the Spirit of Christ.

Fort Qu'Appelle. Socialism hurts the State, but with a change in meaning, it is one of the "isms" that helps the Church. There are two classes of congregations where it is most difficult to secure—the large city church and the widely scattered mission field with its many preaching stations. In the former, social distances hinder; in the latter, miles. For the former there is no excuse, for the latter there is. Fort Qu'Appelle field, with its number of scattered stations, had a good rally a few weeks since to discuss congregational matters, and especially to get acquainted. They got acquainted. There is room for a revival along this line, and "special services" like the above would help many a church.

Trenton. Our congregation in this thriving manufacturing town has just decided to ask no more help from the Augmentation Fund—another instance of the good work of this nursing scheme of our Church. But a few years have passed since the New Glasgow ministers began holding service there on Sabbath afternoons, in a little open space among the trees. Now, in a fine church, worships a self-supporting, vigorous congregation, taking its part in the general work of our Church. Its two ministers, Thompson and Grant, both Pictou boys, the former now our missionary in Trinidad, the latter at Trenton, rejoice together in the results of their earnest work. If we wish to extend at home and to send the Gospel abroad, we must help our Home Mission and Augmentation schemes, and thus build up new congregations to aid in the great work of evangelizing the world.

North West Perils. Paul's perils did not include blizzards. On Saturday, Jan. 18. Rev. A. Matheson, of Balgonie, left home to conduct service in a part of his field at some distance on the following day. He was caught in a blizzard, and had to spend the night out of doors. Fortunately, when morning came, he found himself within ten minutes' drive of a farmhouse. Those who know anything of a prairie blizzard, with its intense cold and the cutting ice particles driven by the fierce wind, may form some idea of how narrow his escape from freezing to death. Many a brave heart in the North West faces such risks year after year for the sake of carrying the Gospel to the scattered settlers. Many farther east are doing likewise, minus the blizzards.

PRESIDENT CLEVELAND ON HOME MISSIONS.

IN a multitude of words there wanteth not wisdom. President Cleveland has to say a good many words, and he put folly and rashness enough into his foolish, threatening, message to Great Britain on the Venezuelan question, to free him from the charge of infallibility for the rest of his natural life.

But he says more wise things than most men, and one of these was his address at a great Presbyterian Home Missionary Meeting, held in New York a few days since at which he presided. His words are as true of Canada as of the United States, and should be carefully read and pondered:—

"I desire to express my appreciation of the privilege of participating in this conference and of the opportunity thus afforded me of testifying to the value and usefulness of the work undertaken by the Board of Home Missions of the Presbyterian Church.

"My interest in this subject and my familiarity with home missionary efforts are not newly acquired. They early came to me in the surroundings of a Christian Presbyterian home, and were stimulated by a father's faithful labors in the cause.

"My early impressions are not, however, the only basis of the testimony I give to-night in favor of home missions. As your fellow-citizen, interested, I hope, in all things that deepen the religious sentiment of our people and enlarge Christian influence, I fully realize the transcendent importance of this agency in its operation upon the hearts of men for the salvation of their souls. The long roster of those who have been led into the way of righteousness through the instrumentality of our home missions is a rich trophy of successful endeavor.

"But it is not only as your fellow-citizen, but as the chief executive officer of your Government, that I desire to speak, for I am entirely certain that I serve well our entire people, whose servant I am, when I here testify to the benefit our country has received through home missionary effort, and when I join you in an attempt to extend and strengthen that effort.

"No one charged with the duties and responsibilities which necessarily weigh upon your

Chief Executive can fail to appreciate the importance of religious teaching and Christian endeavor in the newly settled portions of our domain. It is there where hot and stubborn warfare between the forces of good and evil is constantly witnessed.

"In these days the vanguard of occupation in a new settlement is never without its vicious and criminal element. Gambling houses and dram shops are frequently among the first establishments in a new community.

"It must also be confessed that removal from old homes and associations to a new and more primitive home has a tendency among honest and respectable settlers to smother scruples and to breed toleration of evil and indifference to Christianizing and elevating agencies.

"These conditions, if unchecked and uncorrected, fix upon the new community by their growth and expansion, a character and disposition, which, while dangerous to peace and order in the early stages of settlement, develop into badly regulated municipalities, corrupt and unsafe territories, and undesirable States.

"These are serious considerations in a country where the people, good or bad, are its rulers, because the conditions to which I have referred would certainly menace, within a circle constantly enlarging, the safety and welfare of the entire body politic, if we could not hope that churches and religious teaching would from the first be on the ground to oppose the evil influences that are apt to pervade the beginning of organized communities."

"These churches and this religious teaching were never more needed than now on our distant frontiers, where the process of forming new States is going on so rapidly and where newcomers who are to be the citizens of new States are so rapidly gathering together.

"For these instrumentalities at the out-posts of our population, so vitally important in the view of Christian men, as well as patriotic citizens, we must depend to a very great extent on Home missionary exertion. How can we excuse ourselves if we permit this exertion to languish for the lack of proper support?

"If we turn from the objects of home missionary labor to the situation of those actually toiling in H. M. fields, for God and humanity, and a purer, better citizenship, our sympathy with their work must be further quickened and our sense of duty to them and their cause actively stimulated. These are the men and women who have left home and the association of friends, under the direction of the organized Mission Boards, to teach Christianity in sparsely settled sections and to organize churches where none exist, enduring discomfort, hardship, poverty and danger, for the sake of a cause to which in a very comfortable and inexpensive way we profess to be attached. These are our soldiers at the front, fighting our battles, and we who stay at home cannot escape the duty of providing for them and reinforcing them in every way if we are to continue them in our service.

"It seems to me that if the Christian people of our land estimate at its real value the work which the Board of Home Missions has in charge, and if they can be made to realize its extreme importance, the means to carry on and extend this work will be easily forthcoming, and I hope that such an unusual interest may be aroused in behalf of the cause by the movement of which this meeting is a part, as will suggest to many, heretofore indifferent, that among the most comforting of their possessions will be a share in the triumphs and achievements of home missions."

Our Foreign Missions.

"Mackenzie, of Erakor, Efate, was married last week," writes Robertson of Erromanga, under date 6th Feb., "to a very superior lady of Bathurst, New South Wales, a Miss Roberts. She is in every way a most suitable person for the high and noble work to which she is going."

The secretary of the W. F. M. S. of Paris Presbytery reported, at their 11th annual meeting, held in St. Paul's Church, Ingersoll, Feb. 13, that the 19 auxiliaries and 14 mission bands of that presbytery, sent last year to the Regina Indian School, clothing to the weight of 2,750 lbs, and valued at \$1,100.83. Nearly a ton and a-half of clothing! There are some warm hearts in Paris Presbytery, and there will be some warm bodies on the prairies, in spite of the cold.

How to help Dr. Robertson puts a great **Foreign Missions.** truth very tersely when he says that "the very best way to help Foreign Missions is to establish Home Missions." Among the instances which he cites in support of it is the following,—viz: That in our own Church twenty thousand dollars are now given annually for Foreign Missions by congregations that were founded as Home Mission Stations within the last twenty years. Here is a fact to ponder.

Montreal The fourteenth annual meeting of **W. M. S.** the Womans' Missionary Society of the Montreal Presbytery, on March 3rd, was a most successful one. Large and deeply interested gatherings were features of an occasion which ended pleasantly with a social tea, furnished by the good ladies of St. Paul's, in which the Presbytery, by invitation, joined. The society, which supports a lady missionary in Honan, carries on a three-fold work—Home, French, and Foreign. It has 25 auxiliaries, and raised last year \$2,626.

A Novel Entertainment. The desire for "some new thing" was gratified in the S. S. Room of St. Paul's Ch. Montreal, not long since. It should have been mentioned in a previous issue but was overlooked. It was the Chinese New Year season, and the Celestials, to show their gratitude for the care that is taken in teaching them, gave an entertainment to their teachers and friends. There were about 150 of the Chinese present, and several hundred guests.

The programme was largely by themselves, and consisted in the singing of hymns, one perhaps leading, the others joining in chorus, or again one would read a passage of Scripture. The whole was intensely interesting, showing the progress which many of them are making. This part of the entertainment closed with selections by a Chinese orchestra. It was ear splitting, but not unmusical and was most heartily enjoyed. Then followed refreshments; dainties, daintily served, as well as provided, by the Chinese. It was good to hear them joining in our familiar hymns, some of them with heart as well as voice.

FRANCE IN THE NEW HEBRIDES.

FRANCE has long coveted the New Hebrides group, to add it to their penal settlement in the neighboring group of New Caledonia; but a treaty with Great Britain, by which the N. H. is to remain neutral, has thus far stood in the way. Seven or eight years ago the French landed some troops, but protests from Britain and Australia compelled them to withdraw. The same treaty prevents Britain acceding to the request of some of the Islands and annexing the group. The only possession open to either power is that of commercial supremacy, which would soon be, practically, ownership, and towards that they have been directing their attention.

A few years ago, when the Mission had no vessel, and the French were working for commercial supremacy, there was formed the Australian New Hebrides Company, mostly wealthy Presbyterians, who for the sake of preserving British supremacy, and thus preserving the Mission, offered to establish steam communication with the group, if, to help pay expenses, they were given the carrying trade of the Mission, to an amount not less than £1500 (\$7500) per annum, about the annual cost of the old Dayspring. For four years this plan has been operated; a growing, though not yet a paying, traffic, established; British Commercial supremacy more assured; and with it the safety of the Mission; while the monthly service has given great satisfaction.

If the Mission now withdraws its subsidy and puts on a vessel of its own, the Australian N. H. Co. may withdraw, and the results be ill.

The following is from the *Star*, a leading Australian daily. After some account of the Mission and the new vessel, it goes on to say:—

"The broader question to be considered by Australians, as a great Colonial State, is the effect that is likely to follow from the exclusion of the British merchant flag from the New Hebrides, which must follow as a matter of course, if the missionaries cut into the bulk of the trade of the group.

"Some time ago, when it became known that the missionaries intended running a steam yacht to the group to conduct their own trade, the French Government at once authorized a French steamer to be put on the line from Sydney, and, of course, paid for the work.

"In the course of interviews this morning with several influential gentlemen intimately connected with the Sydney-New Hebrides question, the unanimous opinion expressed was that the yacht is a great mistake, that she is totally unfitted for the purpose, and further, that by the withdrawal of the steamship now conducting the service, the French will obtain all that they require, and that is, the complete domination of the trade of the group, and consequently, annexation under the tri-colour will shortly be made a national demand.

"The French Government is furthermore anxious to extend its penal system from New Caledonia, in the opinion of the gentlemen whom our representative interviewed, and the withdrawal of the British merchant flag from the group will be the signal for converting the New Hebrides into a French penal settlement."

LETTER FROM THE NEW HEBRIDES.

THE NEW "DAYSRING."

BY REV. H. A. ROBERTSON, OUR MISSIONARY ON
ERROMANGA.

Sydney, Australia, 18th Jan., 1896.

DEAR BRO. SCOTT:—We arrived here from the Islands, 18th Dec., just a month ago, and expect to return by the "Dayspring" in April, as the Dayspring Board have agreed, not to accept her as their mission vessel, but to engage her for two trips, pending the decision of the Mission Synod in May.

We came by the S. S. "Katoomba," of the Australian New Hebrides Co., at present running between Sydney, the New Hebrides, and Noumea, and connecting regularly with the inter-island boat which runs monthly around the New Hebrides group.

Owing to the great willingness of the S. S. company to oblige every missionary, their large steamer, a fine vessel of 1,100 tons, kindly called for us at Dillon's Bay as they were passing, to save us going round the group in the inter-island boat, and six days later we arrived in Sydney.

All this is a great change from the old "Dayspring" days, and if I am not very much mistaken, very different from what the new steamer "Dayspring" will ever be able to do either in accommodation, or in comfort and speed.

Oh what a wholesale jumble this steamer "Dayspring" has been! And how, against order, justice, common brotherly fairness, and economy to the various Churches interested in our New Hebrides Mission, and oft-repeated objections, and constant doubt, and clear and decided disapproval, this thing has been literally forced upon the Mission and the Churches interested; and all, through the haste and rashness of the Victorian F. M. Com., and this, too, in the absence of the approval of the Mission Synod and Dayspring Board.

Had not the vessel been almost finished when the matter first came before the Mission Synod, the latter would have passed such a resolution that no Church would have persisted in going forward with such a work.

I trust that it is not yet too late, after the Mission Synod meets in May, for the Churches to consider the whole question, sell the craft, and get our maritime work performed by the Australian N. H. Co., as during the past few years.

Feb. 6, '96.

The "Dayspring" has arrived. She is very small, only 160 tons, and has less space for passengers and cargo than the old "Dayspring." She is a poor successor to the old sailing "Dayspring," which was built 23 years ago here, and although our Mission was small to what it now is, the old "Dayspring" would not even then have been built so small, but she was the only suitable one we could get ready built and cheap.

The present one (not yet and I hope never to

be our regular mission vessel) would suit well for an inter-island mission steamer, but she would be too expensive for that work alone, as we would still require to have the ocean service performed by some company. And to do all that, keeping a private craft of our own at a shameful cost for our little mission, and pay a company for extra work, would be simply a sinful waste of the Lord's money.

If, then, the "Dayspring" cannot, and she cannot, do all the work, inter-island and ocean, as we have been getting it done by the A. N. H. Co. steamers, and with equal comfort to the mission families; and if, besides all her weak service,—not one trip to Sydney for every three or four of the A. N. H. Co.,—she will cost from \$5,000 to \$10,000 a year more than the present service, who, with a reasonable soul in him, would advocate such a state of things and support this—craze.

I do trust our Canadian Church through her F. M. Com., will disapprove of this N. H. mission steamer at your June Assembly.

Another Rev. J. D. Landels, missionary to Opinion. Malekula, New Hebrides, who has seen the new "Dayspring" in Melbourne, writes, quoted in the Australian *Presbyterian*, the following:—

"I went on board desiring to be satisfied, if at all possible. But, alas! I am more disappointed than I expected to be. To me the accommodation is miserable. The large hall, dining saloon, and sixteen berths, are one compartment; the additional berth accommodation up to the number stated, is to be had by expelling the officers' crew, and teachers, from their accommodation."

Rev. H. A. Robertson, also forwards a letter which he received from Mr. Landels:

DEAR MR. ROBERTSON:—I am positively ashamed of the craft, and of the Church or individual which would try to cram missionaries' wives and children into such a box. Were we all single, we might, perhaps, put up with any discomfort, or were we likely to use the vessel as seldom as Dr. P—, we might, if so disposed, disregard the comfort of others; but when we have to use it with our families, I consider it criminal to compel us to it, now that there is such an efficient service at work in the Islands.

Results of the According to the above **New "Dayspring,"** statements, and the extract in another column with regard to French occupation, the results of accepting the new "Dayspring" as the Mission vessel would be fourfold:

1. The missionaries would have very inferior accommodation, and very little room for freight.
2. They would have mails and supplies, every three or four months, instead of monthly, as at present.

3. This service, every three or four months, would cost from \$15,000 to \$20,000 annually, instead of the \$9,000 which the monthly service cost last year.

4. There is a possibility that the mercantile service would be withdrawn, if the *Mission* work be taken from it, and then French influence will become dominant, and the group perhaps in time be a French penal colony, and the Mission be ruined.

The RECORD ventured to hint some of these things two years ago.

MISSION TO THE BHEELS.

LETTER FROM REV. DR. BUCHANAN.

MEGHNAGER, BHEEL COUNTRY,
Dec. 19th, 1895.

DEAR SISTER KIT,—After the meeting of Council in July, at which Mr. Russell and myself were appointed to go and see the Bheel Country and report, the tour was taken. In it we covered about 160 miles among them and gained some little idea of their greatness and the need of the gospel, as well as increased desire to have the gospel given to them.

Those days spent among them called forth yearnings and desires such as could only be told into the ear of Him who wept over a lost world. Looking at them as we drove along, talking with them by the way, chatting with them by the cheery watchfire, telling of the wondrous Love, everywhere, every way, the one voice seemed to say "come over and help us."

Then the question came, "Who is to go"? "Whom shall we send"? Though I felt my own heart stirred, can you wonder, with all the struggles at opening up Ujjain, the tedious waiting for land, the disappointment at the smooth false promises of lying pandits; then the land obtained, the bungalow built, trees and garden set out; the daily service upon Ujjain's 35,000 rich and poor alike in the time of sickness, till almost every face seemed familiar; the completion of the new two story hospital through the sympathetic support and help of private friends; the interest of more than one mohullah in the city awakened till they were all but ready to take up their cross and follow Christ; the gathering together of the despised lepers, many of whom, though not yet baptised boldly confess the name of the Lord Jesus and can give an intelligent reason for the hope that is in them; and the little grave made in soil not yet the property of the Mission: with such things binding our hearts to Ujjain and the work there, can you wonder that I kept my counsel from Mr. Russell and only sent the smallest hint to my dear wife (who has been brave beyond description in the battle only suggested above) of the work that was to be done for these wild hill people.

While I was being drawn by means of the natural channel of seeing and hearing, Mrs. Buchanan was being worked upon in a specially supernatural way. Before I had returned she had met and faced the whole question; and had surrendered Ujjain, rendered dear by many joys and sorrows, to go forth to this new work of the jungle. She had again heard and answered the call.

Though Mrs. Buchanan and myself after my return conversed very fully with one another on the whole question and felt almost as if the appointment had taken place, we kept our counsel even from those with whom we are most intimate, committing the whole matter to the great King

and Head of the church, asking that He would be pleased to guide the Council to the praise and glory of His own name and to the salvation of these people. Of course the fact that we are expecting to take furlough so soon, appeared to us as one reason why we should not be appointed to this beloved work in the meantime.

Thus the meeting of Council drew on. When the subject of the allocation of missionaries came up, it was unanimously decided, that the missionary for the Bheels be first appointed. After a season of special prayer, consideration of the question in all its aspects, and many kind remarks by the missionaries, it was decided by a unanimous vote, that we be appointed to the Bhil work, and by the blessing of God here we are.

Jan. 2nd, 1896, is now the date upon us; we have been busy looking out a location for the Mission, getting acquainted with the people, and telling them by act and word of the great love of Christ shed abroad in our own hearts. I am happy to tell you, that the people in the near neighbourhood are beginning to confide in us.

Yesterday Mr. Campbell and myself were down at Jhabua, the capital of the state, looking at a site for bungalow. On the way home, in the wild jungle, infested with jackals, hyenas and leopards, if not tigers, we saw some object in the road, at which the horses we were riding, seemed nervous. We found out it was a poor old woman, unable to move. She would probably have perished with the cold night air, or been eaten by some wild animal; there was only one thing to do, take her to some place of warmth and safety.

The poor Bhil woman (for so she turned out to be, she was unable to converse with us at the time) was mounted on one of my horses, and Mr. Campbell and I, one on either side, held her on as we led the ponies towards camp. We intended leaving her at one of the Bhil houses as we went along, but as it was a rather wild section and night, we did not come across one.

On we came to the camp, where there was a gathering of Bhils for a magic lantern service. The poor old woman was placed beside the fire, some clothing put on her, a drink of warm barley soup, part of Mary's dinner, given her, and soon she was able to speak and tell who she was.

When the magic lantern meeting was over, the Bhils crowded around her quite interested in the whole story, and soon we knew, that we had brought home to camp the aged sister of the Patel of the village of Piplia. (The Patel is the head man of a village.) She is a poor feeble old creature. I sent word this morning to the village about her; but in the struggle for enough to eat, there is not much regard paid to this old woman.

She becomes it seems our first orphan. A boy from the same village is asking to be received with our own orphans. We hope to take him, but will not do so without his father's consent least the people should fear we were kidnaping.

The prospects are very bright for good work if we are careful, kind, and faithful.

MORE FROM THE BHEEL MISSION.

REV. DR. BUCHANAN TO HIS FATHER.

RUTLAM GODRA R.R., INDIA,

Jan. 23, 1896.

MY DEAR FATHER,—We are still here in the same place having a kind of waiting time.

The British official of Sirdarpore, who was expecting to get us land from the State, has written privately as follows:

"I have been called upon to state whether the people of the country appear anxious for you, and also whether there are any chances of political difficulties. I have received a petition from some muafiders, who say very plainly that they do not want the mission, and that they anticipate difficulties if you come," etc.

So, you see, the evil one is at work. Col. Gainsford, the agent, ends his letter as follows:

"This petition I shall have to forward to the government of India, where the case is being referred by the Political Agent, and I very much fear it will prevent you being given even that bare patch near Jhabua."

Two spots had been pointed out. One was at Thandla, the other at Jhabua. Now there appears to be a hitch, but we know that God is ruling in all and will bring all to pass for the glory of his own name and the good of the people. Hence we need to be waiting on Him. "Put not your trust in princes" is a lesson we learn.

Of course it is not surprising if the few Hindoos here should not be "anxious" for us to come, and I can very well understand how those who have been holding the poor Bhils down as little better than slaves should fear political difficulties if the oppressed are taught to read and write, lest there might be exposure of their evil deeds.

These people are openly made to do all kinds of work, public and private, for the officials, even the most petty policeman, and at the close of the day are told to go. The simple word "abhi jao" (now get) is all the bread they often receive for such services.

When I was having the tents put up here I had a lot of Bhils called. A policeman brought them. There were 24 in all. In addition to having them help with the tents, I wanted to have them gathered around us so that in their work they would see us and some of their timidity disappear. They stayed till nearly noon.

Then, though the head man of the village was there, a Thakur, I told the Bhils to stand in a line, had a little talk to them, counted them and said I was going to give them two annas apiece.

As I did not have the change, I took out three rupees (48 annas), say 50 cents in Canadian coin, and asked them to which *one of themselves* I should give it for distribution. They pointed out the head man of the Bhils, by name Charr, and

asked me to give it to him. Hence he got the money to divide in their presence. I gave the policeman four annas for his work, and I supposed all was satisfactorily settled.

Now I hear that the Thakur took the money, and that the people have not got a pice of it.

With such deeds of darkness common, it is no wonder if these tyrants (headmen and officials) resist any entrance of light into the state.

God has called us to preach the gospel to these poor, oppressed, downtrodden people, and by the help of God we shall go forward, with land, or, until it shall please Him, without land.

It seems to me that there may be a work to do of a more or less political character for the mission here, and it may be that this is the way the Lord has of making us feel perfectly free to expose evil wherever we find it.

Have not the words of Is. 58: 6, 7, a political sense for us? "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him?"

These people are naked, afflicted, oppressed and robbed. Pray for the opening up of the will of God here.

A Roman Catholic missionary passed through here two days ago on his way to Jhabua. What he may be doing, I don't know, but it is likely that they, too, see the desirability of this section for mission work. However, they are probably not ready for active work here as yet, and this trip may be to see what we are doing.

The Roman Catholics are notorious for crowding in where the Protestants have been preaching and made a start. It would be sad if these outcasts, who have been ground down for ages, should come under the section of the Christian church which believes in grinding down the poor in ignorance.

I must just give you another sample of the way the Bhils are regularly loaded with heavy burdens. The bania (money lender of India) gives the people corn for sowing. For every maund, the Bhil has, after the crop comes off, about four months later, to give back to the bania one and a-half maunds. That is about 150 per cent. they have to pay. The tax-gatherer comes along and makes them pay as much as he can get out of them, so that it is quite impossible for them to save any grain for the next year and so avoid this enormous interest. What wonder, then, with their little comforts and gross ignorance, they seek, with every penny they can get, to drown their woe in the drink pot!

The tent life is doing our children an immense amount of good. They are rosy and red, full of life and fun.

LETTER FROM REV. N. H. RUSSELL.

CANADIAN MISSION, DHAR, Jan. 21, 1896.

DEAR EDITOR,—Mrs. Russell and I have just come back from one of our nightly meetings in the *bazar*, and I take advantage of the time still left to write you a brief letter about the work for the Lord in Dhar.

The meeting we have just left is one of a series we have been holding nearly every night for several weeks. They were begun because we felt that the interest shown by so many of the people demanded that we should have not only our usual meetings, but that every night we must appeal to their hearts in this great matter of salvation, until failure of interest, or some other reason, should be offered for discontinuing. I am glad to say that the warning to stop has not yet come, and we pray that it may be far off.

Our circumstances here, surrounded though we are by so many opposing elements, are in some ways peculiarly favorable. Short as my experience of India has been, I have yet seen enough to know that in very few places does one find such eager listeners as here. Their attention is really wonderful. An hour, two hours, longer, even, do these half-clad people, many of them, stand out in the cold of these evenings (for even in India it can be cold), and listen with apparent eagerness to every word that is spoken. And though one is conscious that many of them are thinking of anything but the gospel message sounding in their ears, the intelligent interest shown by some is very encouraging, and we pray for fruit. These people have so few things to think about that a new thought takes some time to find root in their minds. Their daily pay, their homes, their holiday pleasures, such as they are—form the staple for reflection. Beyond these there is little that interests them.

The preaching of John the Baptist seems well adapted to these people. They have so little idea of the meaning of love, or the way in which love has found expression in the coming of Christ, that it seems best to make them feel their need of mercy by arousing their fears. I have seen a man dull and stupid under an earnest presentation of the love of God, awakened to a very lively interest when besieged with the terrors of hell. And I feel at times that night after night spent in the effort to make them understand the awfulness of offending God is time thoroughly well spent.

We preach in the *bazar*, as that is the only place available. I have been seeking for months, and our men with me, for some building in which to carry on our evangelistic work. But such a place is not to be found in Dhar. I am even now waiting for the funds with which to put up a building for this work—nothing at all elaborate, merely a place in the shape of a hall, to be built right on the side of the main *bazar*,

to hold a couple of hundred people, to whom we may tell the story of deliverance from sin. Such a building would be a great boon to our work, and, though I as yet see no indication of its being given, we know that it will be forthcoming when the need is well known.

We suffer from many distractions. Living in a tent as we are, Mrs. Russell and I, we are naturally anxious, with the hot weather coming on, to have the bungalow, which is now building, finished as soon as possible. But the work progresses slowly and takes a great deal of superintendence. Hourly my presence is needed or my opinion wanted in some building matter, and the time is rather grudgingly given from other work. But it will all be done in time.

I was glad to get some school work started this month. I had not done so before, as I had resolved to do without schools rather than employ heathen teachers; and suitable Christian teachers are not common. I have opened one school with a few children in one of the very poor mohullas (district) in a corner of the city where the people are beneath the notice of the State school, and where even our advent is viewed with suspicion, as the poor creatures, so accustomed to ill-treatment, cannot understand kindness of any kind, and are rather afraid of us. We shall overcome this fear in time. I have put in charge of the school a son of one of my assistants, in whom I have a good deal of confidence, and I look for good results. As teachers are obtained, I hope to open several other schools in places where the people have long been wanting them.

In the midst of more serious things, we occasionally have amusing incidents. The other day, while we were out preaching in one of the mohullas, one of my assistants was trying to impress on the simple minds of the people the meaning of sin. To make as clear as possible the universality of sin, he turned to me and said, "The sahib, too, is a sinner," which the people accepted readily enough. But when he asked them if they were not sinners also, they replied "no." The reason apparently was that they were afraid to claim anything that might possibly be the sahib's prerogative.

Miss Dougan has been receiving encouragement in her school work. Even in so short a time quite a considerable number have been added to the school. One drawback, affecting all the work alike, is the prospect of leaving the present building, which has served as dispensary, school, and preaching stand, and having no place in which to resume. The owner of the present house refuses to re-let it beyond this month. No other suitable place is forthcoming. I do not fear, however, for the work. It must go on, in spite of all drawbacks.

We want the prayers of the Church for our work here. It is new, and beginnings are critical.

LETTER FROM HONAN.

BY REV. DONALD M'GILLIVRAY.

Chang t' Fu, 1st Jan., 1896.

DEAR RECORD,—I trust the name of this city will soon be as familiar to our Church as those of Chu Wang and Hsin Chèn. The former of these latter two has been referred to as a stepping-stone to this present location. Now, several of us have moved off the stepping-stone, and are on good *terra firma*, on Bell Smith street, Chang t' Fu. May this place be a stepping-stone to higher things in 1896 and succeeding years "till He come." At the beginning of the year the members of this station would raise a stone, an "Ebenezer," for hitherto hath the Lord helped us.

When the senior missionary of this station was leaving home, Dr. Kellogg, now of India, gave him this Divine Word: "The Lord will go before you, and the God of Israel will be your rearward" (Isa. 52, 12). Looking back over 1895, we can all set to our hands that this word is true. Praise the Lord! And we take courage for the future, *our* future and *China's* future. What that will be for us and China we cannot tell. Whether it is mercy or judgment for her as a nation is as yet hidden. This much, however we do know: God is visiting the Chinese to take out of them a people for His name. Known unto God are all His works, from the beginning of the world" (Acts 13, 14, 18). Inasmuch as the Lord provided us here a place to preach in, He has also drawn together the people to hear, and the good seed of the Kingdom is falling into good ground. The preaching of our brother Goforth and his helper is taking effect through the power of the Holy Spirit. Several native buildings have meantime been erected. We appear to have favour with all the people.

Mr. Goforth has entire charge of all the work at the city, while I am abroad in the country spreading the good news of free salvation. Mr. McLennan accompanied me on a 15 days' tour into the hills.

Recently I spent my first night in a new chapel at Tsai Yuan, one of our out-stations. This chapel is called the Neil Memorial Chapel. The ground was presented by a convert, and the building erected by one of our Presbytery as a memorial to his brother. This is the first building of the kind in the field, but what we long to see is the erection of such buildings by the converts themselves. So far, they have not done anything in this line, although the matter is being discussed in the several villages.

Of the fall contingent for Honan, Dr. Menzies was appointed to this station, and he, together with Miss Mackenzie, is hard at the language. The children are all enjoying the new place, and everybody, especially the natives, are enjoying the sight of them.

Church Notes and Notices.

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

CALLS.

From Fergus, Melville Ch., to Mr. J. H. Mac-Vicar.
From Wentworth Ch., Hamilton, to Mr. J. McWilliam, of St. Andrew's Ch., Peterboro.
From Webbwood, Ont., to Mr. G. E. Lougheed, at present missionary there.
From Toronto Junction, to Mr. James A. Rae, of Acton, Guelph Pres.
From Buctouche, N.B., to Mr. Vans.

INDUCTIONS.

Mr. Calvin E. Amaron, into St. John's (French) Ch., Montreal, 4th Feb.
Mr. Joseph Hamilton, into Mimico, Tor. Pres., induction 17th March.
Mr. Samuel Carruthers, into Dovercourt, Toronto, after three years as missionary there.
Mr. McNicol, into Aylmer, Ottawa Pres., 2nd March.

RESIGNATIONS.

Mr. Duncan Robertson, of King Street Ch., London, Ont.
Mr. J. K. Bearisto, of Glassville, N.B.

MINISTER'S OBITUARY.

Rev. John Scott was born in Carterhaugh, Selkirkshire, Scotland, 16th June, 1817. He went as a catechist of the U. P. Church to Jamaica in 1833, where he labored for seven years. Coming to Canada, he entered Knox College in 1845, graduating in 1849, and was ordained and inducted into St. Andrew's Ch., London, 8th Oct., 1850. After a pastorate of 25 years, he accepted a call to North Bruce, where he labored nine years, retiring from the active work of the ministry in 1894. He has since resided in Hamilton, whence he passed to his rest 26th Dec., 1895, aged 78 years.

PRESBYTERY MEETINGS.

Brandon.—Brandon, 2nd Tuesday July.
Bruce.—Southampton, 2nd Tues. July, 5 p.m.
Lan. & Ren.—Carl. Pla., Zion, 26 May, 10.30 a.m.
Lindsay.—Beaverton, 21 April, 11.30 a.m.
Montreal.—Mont., Knox, 30 June, 10 a.m.
Ottawa.—Ott., Bank St., 1 Tues. May, 10 a.m.
Portage la Prairie.—P. la Pra., 4 Mar., 7.30 p.m.
Toronto.—Tor., St. And., 1st Tues. every month.
Whitby.—Oshawa, 21 April, 10 a.m.

Published by Authority of the General Assembly of
The Presbyterian Church in Canada.

The Presbyterian Record.

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

The Children's Record.

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

Subscriptions, for either, at a proportionate rate,
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EDITOR: REV. E. SCOTT.

Office, Y.M.C.A. Building, Montreal.

Christian Life and Work.

The Christian who lives for himself alone deserves to die. He lacks one indispensable sign of a healthy religious vitality. His will be a shrivelled life at the best. And the Church that lives for herself alone deserves, also, to die, and will, sooner or later, disappear from the ecclesiastical earth, and be buried in the cemetery of extinct denominations.—*Dr. James Kerr.*

The best way of doing that part of our Christian work that lies beyond ourselves, is to do it through our own Church Schemes. Common honesty demands this; for the Church, of which we are a part, has assumed obligations, and we as members are responsible for carrying out these obligations, and we cannot honestly leave this duty to others, while we give our money elsewhere.

TRACTS, AND HOW TO USE THEM.

HERE are five classes of people who can use tracts to advantage.

(1.) First, ministers. Some ministers make constant use of tracts in their pastoral work. They open the way for conversation, and oftentimes they are better than words, for sometimes a soul in exercise will quarrel with the one talking to him, but you cannot quarrel with a tract. It never gets out of patience, never answers back, and it sticks to what it has said.

In to many places where a Christian could not enter, a tract may gain entrance and speak a word for Christ. Busy housewives appreciate such a leaflet as "Helps for Worried Week-Day Life." Hearts that are breaking are comforted by "The Solitary Way," and boys and girls think more of a minister who occasionally puts into their hands some helpful tract adapted to their condition.

Other pastors use tracts to supplement their preaching. For instance, if the sermon is on prayer or conversion, a leaflet on the same theme is given to each person as he passes out of church. The tract recalls the sermon, and deepens the impression made. A judicious use of the right kind of tracts may be made a mighty factor in promoting a revival.

Have a tract committee in your church whose business is to look up the best things that are printed, and supply them to your people at a low price, and in a short time you will have half your church preaching the gospel in this quiet way.

(2.) Another class of people who ought to use tracts is housekeepers. Have them on the parlor table, so that callers may read them while waiting. There is time enough for a person to get converted while a lady is finishing her toilet, and time enough to backslide, too, before some people get down to the parlor. Place them in your guest chamber so that your friends will have something to turn their thoughts toward the Blessed One. White Cross tracts will do your boys and girls no harm, and even Bridget may absorb a good deal of the gospel through an innocent little leaflet. Give them to the butcher and market man, always accompanied with a kind word and a prayer, and God will not fail to bless them.

(3.) The third is business men. I know of some who use them constantly, passing them out as they pay their bills, or enclosing them in packages.

Ticket agents give them out with tickets. One agent says that twenty persons wrote to him that they had been converted by the tracts he had given them.

I remember a business man who said to me, "I am a timid man and cannot speak in meeting, but if you will buy some good literature, I will pay for it, and enclose it with our packages of goods." He dealt largely with fishing vessels, and thus he "cast his bread upon the waters."

Recently I read of a drummer who stopped in St. Louis and called on a merchant to sell him some diamonds. The merchant said, "I do not need any more diamonds." "Never mind," said the drummer, "I am going to show you my goods, if you have no objections." He opened his case, and exhibited his wares so attractively that in a short time he sold the man a bill of goods in spite of himself.

Then closing up his samples, he said, "Now I have something to show you better than all these. Here is something very choice; it is the pearl of great price. And pulling out a little pocket Bible, he said, "Are you a Christian, my friend?" And then for a few moments, he talked Jesus Christ to him in the same earnest way he had talked of diamonds before.

Mix religion with your business, friends. Let the two go hand in hand. I believe in doing as did the blacksmith in southern Vermont, who after he was converted was asked to shoe a horse on Sunday. "No sir!" said he. "I'm a Christian now, and I do not work on Sunday." The man met him with an oath, but he replied, "Hold on friend! you can't swear in this place. I want you to understand that this is a gospel shop."

So should we maintain a Christian atmosphere in every place which we control, and not allowing anything to be said or done there which would displease our Master.

(4.) The fourth class consists of teachers in our high schools and academies. God has laid upon you a great responsibility. As a companion of youth, you have an influence second to none in the community.

Granted that the special work for which you are employed is to educate the mind; still, is it not your duty also to lead them into the realms of spiritual knowledge, and above all, to introduce them to the Great Teacher, who said, "Take My yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls." We all know that young people do not like to have religion thrust upon them continually, but they do, without exception, admire a manly Christian character, and they appreciate a loving interest in their welfare, an occasional earnest word upon the subject.

Those who cannot talk freely with their pupils, can at least put into their hands the wise words of others, and who can estimate the good that would be done by occasionally giving to each pupil a choice leaflet on some vital subject. Old-fashioned tracts will not do for boys. They need something which sets forth in a terse and manly way, the attractions of the Christian life, and the dangers which beset the pathway of youth.

(5.) The last class which I wish to speak to, embraces all who were not included in the other four classes. Tract work which I speak of is one which everybody can engage in. This is everybody's mission. Here is something which all can do, old and young, rich and poor. It is a business that does not require much time or capital, but it does require tact and prayerfulness, and an earnest desire to be used of God. Timid people can in this way, "hold forth the word of life." Always make yourself familiar with what you distribute, in order that you may bestow them wisely, and remember that if you trust Him, the Holy Spirit will guide you in every detail of the work.—*Rev. H. W. Pope, in Alliance Journal.*

THE DOCKER AND THE SCEPTIC.

Ⓙ WAS interrupted, says a city missionary, while addressing a body of men, by a sceptic—a stranger—exclaiming, "Look here, men, don't be gulled into believing anything this missionary has been saying. Religion is all Mother Hubbard, and Christianity is played out, yer know. Why, it had to be supported by miracles done, or said to be done, among a foreign people, and in a remote period, and—"

"Hold on a bit, cried one of the dock hands addressing the sceptic. You talk about religion not being true, and Christianity being played out; you tell us not to be 'gulled' by Mr. D—. Now, it strikes me, if there is any 'gulling' at all, it is you who is trying it on, not him. Who he is we all know; but who you are, Mr. Sceptic, we've got to learn."

Sceptic—"Played out, sir, played out."

Docker—"Christianity is played out, is it? Well, I can't go into figures, but I have a very strong opinion that there is more true Christianity among us dock chaps to-day than ever there was. Is 'Christianity played out,' mates?" Several voices, "No! No! It's being played in, bless the Lord."

S. "What do you mean by 'true Christianity?'"

D. "A portable religion, sir, that rules our lives, not only on Sunday, but all through the week; not only in church, but also in the workshop. A religion we can carry about with us, being a 'new creature in Christ Jesus.' Hands up, mates, a testimony for Jesus." when up went eight or nine hands. "No, no, sir! 'Christianity is not played out' here. It may be, and perhaps is, 'played out' in your infidel halls."

S. "Miracles, sir; what have you got to say about miracles? Why were they not done after the death of Christ? Take away the miraculous, and Christianity will not have a leg to stand upon, and—"

D. "Steady, there; steady will you? You are running it off the reel a little too fast. If you will only read your New Testament without blinkers on, you will find many miracles recorded in the Acts of the Apostles as having been done after our Lord's death, and in his name."

S. "But I don't believe in miracles."

D. "Perhaps not; though I am not so sure about that."

S. "Why are they not performed to-day? Tell us that."

D. "They not only *can* be performed now, but they *are* constantly taking place among us. Listen. I will relate the history of a man standing here. He won't mind, and you may rely on its being a true picture—a miracle."

S. "Oh, let's hear that."

D. "Two years ago he used to spend his evenings in a public-house with boon companions. He was given to cursing, swearing, and filthy conversation, and when he had about as much beer as he could carry he staggered home. Oh, what a home! It was the home of a drunkard. The children would hide away out of his sight. His wife trembled as she laid his supper, amid his oaths and curses. He found fault with his food; it was not good enough for him. She remonstrated with him for wasting his money instead of giving it for the support of home and children. He got exasperated, and ended in flinging the plate at her head, and followed it up by kicks and blows. He was a curse to himself, a terror to his family, and a nuisance to the neighbours."

But the scene has changed. Look on this picture. On leaving work this man now goes, not to the public house, but home. Home made bright and well furnished. No drunken associ-

ates, no cursing, no swearing, no filthy talk. He is happy and cheerful, and the children run to meet him. He takes the youngest up and lifts him on to his shoulders. His wife greets him with a smile and cheery welcome. Again the scene changes. It is night. He takes down a well-thumbed book, gives out a hymn, and they all sing—

My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
The comfort of my nights.

The old Book, the family Bible comes out. A portion of it is read. He prays for himself, his wife, and his children. Now, the turning of this bad man into a God-fearing man, a loving husband, and a tender father—what is it? Give it a name."

S. "I don't know."

D. "Well, I do. It is a miracle of saving grace. Nor is it an isolated case. They are to be found all over London, and are the 'To-day miracles.'"

S. "I was a Christian once, but after hearing the late Mr. B— lecture, I gave it up."

D. "Me and my mates often sing, 'I left it all with Jesus long ago.' What do you sing? 'I left it all with B— long ago, eh!'"

Here the bell rang, and the meeting was quickly broken up, our sceptical friend going away, muttering something about fools and fanatics, having had as much as he expected, and, perhaps, a trifle more than he bargained for. *City Mission Magazine.*

DEVOTIONAL READING OF THE BIBLE.

The Bible is the richest treasury of thought that the world possesses. No one can read its pages with an unprejudiced mind, even though not believing in its inspiration, without being struck with the vastness of its themes and the masterly way in which they are handled.

If we wish to read a book for the thought it contains, the Bible is the most profitable in all the world to read. As poetry also, or as literature, the Bible excels all other books. But the Christian gains the most profit when he reads the Bible for the devotional purposes.

We often receive letters which contain some very valuable information. Then again, we receive those that are models of style, or those that are treasuries of thought, or those that contain some seed thoughts. These, and many others of similar kinds, are filed away where they will be easy of access for purposes of reference.

Again, we receive letters that may be entirely valueless in all these respects, but they are laid where we can place our hand upon them in a moment, and when we are alone, and when we are surrounded by our choicest friends, when we are joyous or when we are sad, these letters are brought forth to brighten the hour. Why! Because they were written by a friend, and bear the impress of that friend and bring him vividly before our thought.

Now the Bible is God's letter to me, written just as much to me as though there were no other person in the universe to whom He had intended to write. Its thirty thousand promises are mine just as much as though intended for no one else. But best of all the Eternal Spirit is ever beside me while I read, not to unfold the hidden thoughts, for God designs that these should be kept for me, until I am "able to bear them," but to unveil His love.

Deeply profitable are the moments I employ in trying to unravel the thoughts that were given by inspiration of God, but far more profitable the hours I spend alone with the divine Spirit and the word He moved holy men of old to write.

HOW TO BE SAVED.

I was once asked to visit a sick man who was anxiously seeking salvation without any seeming result. To minister, elder, friend and others who called to help him, he had but one answer, "It is no use; I can't understand." I did not try to argue with him, or even to read to him; but going close to his bedside, I repeated very slowly and distinctly these words: "Look unto Me and be ye saved;" "Him that cometh unto Me, I will in no wise cast out;" "Whosoever will, let him take the Water of Life freely;" "Believe on the Lord Jesus Christ, and thou shalt be saved."

"I see, I see," said the sick man, "my part is the looking, the coming, the taking, the believing; Jesus does all the rest."—*From a Worker's Note-Book.*

WHAT BRINGS PEACE?

A doctor who was visiting a Christian patient had himself long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to possess that peace which the world cannot give. On this occasion, addressing himself to the sick one, he said:

"I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing which brings peace."

"His patient replied:

"Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke into his soul.

"Is that all?" he exclaimed; simply trusting in the Lord Jesus! I see it, as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and 'whosoever believeth in Him shall not perish, but have everlasting life.'

From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—*Christian Worker.*

THE KEY TO HAPPINESS.

The key to every man's happiness is in himself. It is not what he has, but what he is, which insures felicity. To be selfish, unjust, impure, and base, is to be unhappy, though millions may glisten about our paths. To be pure, elevated in purpose, to live in harmony with the higher laws of the universe, to know God and serve him, is to insure the highest good in spite of all infelicities of our earthly condition.

Wealth is often ill at ease, a gangrene on character, a temptation to do what is unmanly and base; while virtuous poverty rejoices in the sunlight of heaven, in the consciousness of integrity in the sense of having done its duty, and in the few material things within its grasp.

Let not those unable to acquire wealth think their case desperate or hard; really the best things remain to them. The man who has learned to do with little has indeed a better dowry than the one who has found millions indispensable to his happiness. He is self-contained, self-helpful, having his wealth so compactly rolled up as to be portable, and secure from flood and fire. He is, in fact, the independent man. He has what he likes, because he likes what he has.—*Sol.*

International S. S. Lessons.

PARABLE OF THE GREAT SUPPER.

12th April.

Les. Luke 14: 15-24.
Mem. vs. 21-23.

Gol. Text, Lu. 14: 17.
Catechism Q. 54.

Time—A. D. 30, January, soon after the feast of Dedication which Jesus attended at Jerusalem, Dec. 20-27, A. D. 29.

Place—Perea, near Bethabara where John at first baptized.

HOME READINGS.

M. Luke 13: 1-9 *Parable of the Barren Fig Tree.*
T. Luke 13: 10-21 *Healing and Teaching.*
W. Luke 13: 22-35 *Warning against Sin.*
Th. John 10: 22-42 *At the Feast of Dedication.*
F. Luke 14: 1-24 *Parable of the Great Supper.*
S. Luke 14: 25-35 *The Cost of Discipleship.*
S. Isa. 55: 1-13 *The Gracious Invitation.*

LESSON OUTLINE.

- I. The Supper Prepared, vs. 15-17
- II. The Invitations Declined, vs. 18-20.
- III. The Tables Filled, vs. 21-24.

HINTS AND HELPS IN STUDY.

The Home Readings for Monday, Tuesday and Wednesday give the record of events following Lesson XII., March 22, 1896, and up to near the close of Jesus' journey through Perea toward Jerusalem. Then coming to Bethany he visited Mary and Martha. Luke 10; 38-42. We next see him at Jerusalem at the Feast of Dedication, Dec. 20-27, A. D. 29. Here the Jews sought to arrest him, but he retired beyond Jordan, probably to Bethabara, where many believed on him. Thursday's Reading. He was invited on the Sabbath to a feast at the house of one of the chief Pharisees, and while there healed a dropsical man, rebuked the selfishness of the Pharisees who sought the best seats, and spoke the parable in to-day's lesson. It is a rich exposition of God's merciful provision for sinners and of his desire for their salvation. At the same time it warns and rebukes those who refuse the gospel invitation. In Saturday's Reading Jesus shows that those who would follow him should count the cost.

WHAT THE LESSON TEACHES.

1. Salvation is a heavenly feast prepared for earthly guests.
2. Many people reject the invitations of mercy, and refuse to come to the feast.
3. The excuses for not accepting Christ are only refusals put into polite words.
4. When some reject salvation the messengers are sent to others.
5. The worst sinners are invited to come to Christ and be saved.

THE LOST FOUND.

19th April.

Les. Luke 15: 11-24.
Mem. vs. 13-20.

Gol. Text, Luke 15: 10.
Catechism, Q. 55.

Time—A. D. 30, January, shortly after the last lesson.

Place—Perea.

HOME READINGS.

M. Luke 15: 1-10 *The Lost Sheep and Piece of Money.*
T. Luke 15: 11-24 *The Prodigal Son.*
W. Luke 15: 25-32 *The Elder Son.*
Th. Psalm 40: 1-17 *The Helper of the Needy.*
F. Isa. 63: 7-16 *God our Father.*
S. Psalm 103: 1-22 *The Loving Father.*
S. Eph. 2: 1-22 *The Far-off made Nigh.*

LESSON OUTLINE.

- I. Leaving Home, vs. 11-13.
- II. In the Far Country, vs. 14-19.
- III. Returning and Restored, 20-24.

HINTS AND HELPS IN STUDY.

After the parable of the Great Supper, multitudes attended Jesus. He told them plainly what is required of true disciples. Last Saturday's Reading. Many publicans and sinners came to hear him. The Scribes and Pharisees complained because he received sinners and ate with them. In justification of his action Jesus spoke three parables. In all of them God's yearning love for sinners and his joy over their salvation are beautifully pictured. In the first two (Monday's Reading) the *seeking* love of God for the lost is especially shown (comp. Matt. 18: 11-14 and Luke 19: 10), while the third (Tuesday's and Wednesday's Readings) exhibits his welcoming love to the penitent. Consider carefully the other Readings for the week which throw additional light upon that great love which commends itself by the fact that while we were yet sinners, and enemies, Christ died for us, to reconcile us to God.

WHAT THE LESSON TEACHES.

1. We can leave God if we will; God does not compel us to stay.
2. Sin soon wastes our blessings and leaves us beggared.
3. The soul has hungers which this world has no power to satisfy.
4. The only thing to do is to repent and return to God.
5. The sinner who comes to God is welcomed home and restored.

THE RICH MAN AND LAZARUS.

26th April.

Les. Luke 16: 19-31. Gol. Text, Eph. 16: 13.
Mem. vs. 25-26. Catechism Q. 56.

Time—A. D. 30, shortly after the last lesson.
Place—Perea.

HOME READINGS.

- M. Luke 16: 1-18. *The Unjust Steward.*
T. Luke 16: 19-31. *The Rich Man and Lazarus.*
W. Psalm 73: 1-28. *The Prosperity of the Wicked.*
Th. Heb. 12: 1-13. *The Afflictions of the Wicked.*
F. Job 27: 11-23. *The End of the Wicked.*
S. James 2: 1-12. *The Poor, Rich in Faith, Chosen.*
S. James 5: 1-11. *Exhortation to Patient Endurance.*

LESSON OUTLINE.

- I. The Two men in this World, 19-21.
- II. The Two Men in Death, v. 22.
- III. The Two Men in the Other World. vs. 23-31.

HINTS AND HELPS IN STUDY.

Soon after the parable of the Prodigal Son, Jesus, still in Perea, spoke to his disciples the parable of The Unjust Steward. He also told them they could not serve God and mammon, and he rebuked the covetous Pharisees who derided his doctrines. Monday's Reading. Then followed the parable of the Rich Man and Lazarus. Tuesday's Reading. Read thoughtfully the rest of the Home Readings, and try to understand from them and to-day's lesson how true happiness in this world and the next is really affected by the matter of earthly possessions. This rich man is sometimes called *Dives* (Latin for "rich"), but Jesus gave him no name. Abraham's brother was a common Jewish term, expressing heavenly bliss. *Great gulf*—an impassable chasm.

QUESTIONS.

What is the parable in to-day's lesson called? How is the rich man's condition described? Lazarus' condition? What became of Lazarus at death? What of the rich man? What request did he make? What was Abraham's reply? What did the rich man then request? What answer did he receive? What do we learn about the condition of souls after death? About the sufficiency of revelation?

WHAT THE LESSON TEACHES.

1. The wicked may prosper and the good suffer in this world.
2. In death each finds his own true place.
3. The condition beyond death depends on life here.
4. It is too late to crave mercy for one's self or friends after death.
5. The Gospel has warning enough to lead men to believe.

FAITH. 3 May.

Les. Lu. 17: 5-19. Gol. Text, John 17: 5.
Mem. vs. 17-19. Catechism, Q. 57.

Time—A. D. 30, of verse 5-10, January; of verses 11-19, March.

Place—Perea, vs. 5-10; border of Samaria and Galilee, on the way from Ephraim to Perea, vs. 11-19.

HOME READINGS.

- M. Luke 17: 1-10. *Forbearance, Forgiveness, Faith*
T. John 11: 1-19. *Death of Lazarus.*
W. John 11: 20-46. *Raising of Lazarus.*
Th. John 11: 47-57. *Jesus Retires to Ephraim.*
F. Luke 17: 11-19. *Ten Lepers Cleansed.*
S. Luke 17: 20-37. *Christ's Second Coming*
S. Heb. 11: 1-40. *Faith and its Triumphs*

- I. The Power of Faith. vs. 5-10.
- II. The Cleansed Ten, vs. 11-16.
- III. The Thankless Nine, vs. 17-19.

The discourse in Luke 17: 1-10 was probably delivered directly after the parable of our last lesson. About this time learning that Lazarus, the brother of Mary and Martha, was sick, Jesus went to Bethany, arriving there four days after Lazarus was buried. Tuesday's Reading. He raised Lazarus to life, as told in Wednesday's Reading. This miracle caused the Jews to determine on Jesus' death, but he retired to Ephraim, located somewhere in the hill-country northeast of Jerusalem. Thursday's Reading. On the approach of the Passover he started to return from Ephraim to Jerusalem, going by way of Perea. On this journey the incidents in Friday's and Saturday's Readings occurred.

QUESTIONS.

What did Jesus say about offences? vs. 1, 2. What did he teach about forgiveness? vs. 3, 4. What did he say of the power of faith? Who met him as he entered a certain village? What was their prayer? How did Jesus answer it? What followed? What did one of the lepers do when he saw that he was healed? Of what nation was he? What did Jesus say to him? How had his faith made him whole?

WHAT THE LESSON TEACHES.

1. If we had stronger faith we could do greater things.
2. After we have done our best we must still depend on mercy.
3. As we obey Christ's commands blessings come to us.
4. When we have been blessed we should show our gratitude.
5. Christ is grieved by the ingratitude of those he helps and blesses.

Acknowledgments.

Received by Rev. Robt. H. Warden, D. D., Agent of the Church, office, Confederation Life Building, Toronto, to 29th Feb., 1896.

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Oakville	20 00

\$1,437 51

QUEEN'S COLLEGE FUND.

Campbellford	\$13 00
Midland	4 00
Sarnia, St And	30 00
Chatsworth	2 00
Fergus, St And	10 00
Ottawa, Knox	10 00
Grafton	10 00
Elden	15 00
W. Brant	2 00
Darling	1 00
Dal. Mills and Cote St G.	10 00
W Arran	3 00
Perth, Knox	15 00
Morrisburg	5 00
London, Knox	6 00
Brantford, Zion	75 00
St. Helen's	4 00
St. Catharines, Knox	10 00
Lindsay	13 00
Carp, Lowry & Kinburn	2 00
Toronto, Cowan Ave.	10 00
Grimsby	3 50
Grand Bend	1 00
Simcoe	3 00
Hespeler	6 75
Napanee	25 00
Chatham, Ist.	10 00
Westport	5 00
Saltfleet	3 00
Binbrook	2 00
Chatham, St And	10 00
Tiverton	5 00
Elora, Knox	5 00
Oro, Guthrie	5 00
Sonya	10 00
Almonte, St And	5 00

Goderich, Knox	15 00
Beachburg	5 00
Smith's Falls, St. Paul	10 00
Trenton	4 25
Dunbarton	7 00
Scarboro, Melville	10 00
Milvorton	3 00
Wellesley	1 00
Cobocank	2 00
Cardinal	5 00
Pickering, St And	5 00
Ramsay	5 00
Listowel	5 00
London, St. Aud	25 00
Wolfe's Island	3 00
Amherst Island	5 00
S. Westminster	4 00

\$495 48

MANITOBA COLLEGE FUND.

Campbellford	\$12 00
Midland	4 00
Black's Cove	5 00
Laurel	5 00
Yarmouth	5 00
Belmont	5 00
Mount Forest	10 00
Sarnia, St And	30 00
Seymour	2 00
Hibbert	2 00
Chatsworth	10 00
Alliston	4 00
Fergus, St And	8 00
Whitechurch	5 00
Ottawa, Knox	16 00
Grafton	8 00
E. Zorra	5 00
Elden	8 65
W Brant	3 00
Hamilton, Erskine	6 00
Guelph, Chalmers	11 25
Toronto, S. Side	4 00
Walton	2 00
Toronto, Ch of Cov.	2 00
Dovercourt	3 00
St. Paul's s s.	2 00
Dal. Mills and Cote St G.	4 00
Latona s s	4 00
W Arran	1 25
Perth, Knox	15 00
Morrisburg	5 00
Cayuga	4 00
Crawford	1 00
Lanark, St And	6 00
St Catharines, Ist.	10 00
Toronto, St And	40 00
Balderson & Drummond	15 00
London, Knox	5 00
Brantford, Zion	25 00
St Helen's	4 00
St Catharines, Knox	10 00
Lindsay	10 00
Wellington, B C	10 00
Carp, Lowry & Kinburn	2 00
Toronto, Cowan Ave.	10 00
Grimsby	3 50
Waterloo	25 00
Rockwood	3 00
Gordonville	3 00
Ottawa, Bank st.	50 00
Grand Bend	3 00
Miami and Nelson	30 00
Simcoe	3 00
Hillhurst	1 00
Clinton, Willis	25 00
Hespeler	5 00
Westminster, Ist.	15 00
Owen Sound Div.	8 00
Montreal, Erskine	75 00
Saltfleet	3 00
Binbrook	2 00
London, Ist.	25 00
Chatham, St And	10 00
Beaverton	9 00
Molesworth	3 00
Tiverton	5 00
Bothwell	1 00
Florence	1 00
Sutherland's Cor.	1 00
Yeaford	2 00
Clara, Knox	2 35
Manotick & S Glos	3 50

Almonte, St And	10 00
Hampton, Ont.	1 00
Goderich, Knox	15 00
Dorchester Stn.	4 00
Beachburg & W'tment	10 00
Paris	10 00
Wallace'g & Calvin ch.	7 00
Belmuro	3 50
Smith's Falls, St Pauls.	10 00
Appleton	3 00
Dunbarton	3 00
Scarboro Melville	5 00
Kingston, Cooke's	5 00
Hamilton, St John's	5 00
Pincher Creek	6 00
Pine River	2 00
Rocky Saugeen	2 00
Baltimore	5 00
New Westminster, West	3 00
Norwood	10 00
Hollin	1 50
Cardinal	5 00
Streetsville	5 00
Listowel	10 00
Benharnois	3 50
London, St And	15 00
Galt, Knox	30 00
Hamilton, Central	100 00
Wolfe Island	2 00
Normandy, Knox	3 00
Drummond Hill	3 15
Woodland	5 00
Ormsdown	8 00
Victoria	1 00
Port Dover	2 00
Kirkhill	5 00
St Andrew, Quo.	4 00
S Westminster	4 00

\$979 50

HOME MISSION FUND.

Campbellford	65 00
Tor. Westminster s s.	43 12
Newbury	2 00
Rockwood	7 00
Norval bel.	4 35
L'Original s s.	3 00
Midland	45 60
Mont. Nazareth St s s.	35 00
Hyde Park	11 50
s s	10 00
Cook's Mills	13 50
French River	3 00
South River	6 70
Kearney	3 15
Blenheim & Guilds	48 00
Ham Lock St ce	4 00
Wm Brown, Caledonia	150 00
Black's Cors	10 00
Laurel	15 00
Belmont	5 00
Mount Forest	55 00
Sarnia, St And	41 50
Almonte, St John's	122 78
Seymour	7 00
Hibbert	93 00
Glenarm	30 00
Chatsworth	25 00
Win. St Stephens	105 00
s s.	40 00
Alliston	7 00
Fergus, St And	20 00
Whitechurch	22 00
Longsido	20 00
Ottawa, Knox	191 00
C L Grant, Durham	5 00
Thornbury & Clarkbury	6 60
Princeton	8 00
s s.	5 00
Port Hope, Mill St	17 00
Arthur, St And	5 00
Toronto, St Enoch's	18 00
Grafton	27 00
E Zorra	20 00
Cam Lachie	26 00
Forest	26 00
Elden	25 00
W Brant	22 00
A Friend, Toronto	5 00
N Westminster, St And	104 00
s s.	7 00
Hamilton, Erskine	85 00

St Catharines, Knox	50 00	Manotick & S Glos	25 00	Mont, Chalmers co	42 00	Crawford	1 00
" ss	35 00	Schreiber	10 00	Williamstown, Heph.	24 00	Lanark	8 00
" ss	15 00	Hamilton	1 00	Orinstown Vil, s s	11 00	St Catharines, 1st	12 00
Peterburgh, St Paul's	350 00	Scott	2 00	do do ss	10 33	Holland	2 25
Lindsay	170 00	Duncan Stewart	20 00	St Hynointhe	5 00	Madoc, St Paul & St Col	8 65
Harrington ss	3 00	Oro, Guthrie	3 00	H. McLean, S Finch	5 00	Guelph, Knox	15 00
Wellington	6 00	Bromley and Douglas	27 00	St Lambert, s s	6 50	Grand Valley	4 00
Leeds Village & St Syl	18 00	Sonya	10 00	London, St And	350 00	Balderson & Drummond	7 00
Kincardine Chal	6 00	Almonte, St And	75 00	do do bel	25 00	Norwich	4 00
St Vincent, Knox	6 00	Goderich, Knox	107 51	Galt Knox	90 00	London, Knox	10 00
Toronto, Cowan Ave	40 00	Burlington	15 00	Hamilton, Central	134 30	Brantford, Zion	50 00
" yps	4 50	Ashton	10 00	do do ss	59 31	Clinton, Willis	10 00
Dover	5 00	Dr. Merkle	50 00	Parkhill	21 00	St Helen's	4 00
Hawkesville	10 00	Thorold	6 00	Wolfe Island	2 00	St Catharines, Knox	15 00
Linwood	2 00	Kildonan	25 00	E. Waswanosh	21 80	Lindsay	19 00
Wardsville	5 00	Dorchester Station	5 00	E. Toronto	10 00	Wellington	2 00
Grimsby	19 00	Lobo	35 00	Normanby	10 00	Kincardine, Chalmers	1 00
Kingston, Chalmer's	60 60	" ss	6 00	Drummond Hill	40 00	Wardsville	2 00
Waterloo	9 40	Bonohburg	50 00	Woodland	15 00	Grimsby	12 00
Rockwood	10 00	Bracefield, Union	45 00	North Luther	15 00	Waterloo	1 60
Indian Head	6 00	Limehouse	23 00	Adelaide East co	5 25	Indian Head	8 00
Gordonville	6 00	Cranbrook	20 00	Mont, Chalmers ss	40 30	Portonville	2 10
Montreal, Calvin co	35 00	Woodstock, Chalmers	30 00	Lariviere	5 50	Ottawa, Bank St	20 00
Charles Blair, Crief	75 00	Wallacebg & Calvin ch	20 00	Oramstown	6 00	Grand Bend	3 00
Ottawa, Bank st	150 00	Smith's Falls, St Paul's	70 00	Eng River & How ck	15 00	Gananoque	12 00
Grand Bend	5 00	Appleton	10 00	Westmount, Melville ss	10 00	Miami & Nelson	2 00
Souris	20 00	Frenton	8 45	do do	10 00	Simcoe	5 00
Melita	2 00	Westmount, Melville	85 00	Victoria	8 00	Hillhurst	3 00
Miami and Nelson	10 00	Dunbarton	20 00	Port Dover	30 00	E Ashfield	1 00
M Swantoul, B G	2 00	Scarboro, Melville	24 00	Amherst Island	4 00	Hesperer	5 00
Sawyersville	1 00	Kingston, Cooke's	15 00	Oakville	24 00	Napanee	17 00
E Ashfield	3 00	St Thomas, Knox s s	30 00	do	23 00	Iroquois	8 00
Hesperer	30 00	Hamilton, St John's	90 00	Tor, St James sq ss	75 00	Westminster, Ist	17 00
Manitawaning	5 00	Macdonald	7 75	Bracebridge	3 40	Montreal, Knox	20 00
Napanee	10 00	Milverton	32 00	Pilot Mound	17 00	Owan Sound, Div at	25 00
Iroquois	10 00	Wellesley	11 00	Pakenham	10 00	Primrose	2 25
Westminster, Is	160 00	Winnipeg, Augustin	79 00	Kirkhill	60 00	Montreal, Erskine	25 00
Owen Sound, Div st	100 00	Rockville, St Johns	20 00	Qu'Appelle	10 00	Chatham, Ist	15 25
Montreal, Knox	71 05	Pine River	4 00	S. Westminster	30 00	Hampton	7 00
" Chinese ss Hon	84 43	Rocky Saugeon	3 50	Westport	5 00	Westport	5 00
" Chinese s For	84 47	Cobocok	1 00	Saltfleet	5 00	Binbrook	4 50
Martintown, Burns co	30 00	New Edinburgh	18 00	London, Ist	16 00	Duart & Highgate	5 00
Thos Potter	3 00	Thames Road s s	20 00	Stratford, Knox	10 00	Rockburn	4 00
Primrose	10 00	" ss	10 00	Campbellford	12 00	Midland	5 00
Guelph, Knox ss	30 00	Kirkton	5 00	Midland	5 00	Perth, St Andrew's	42 00
Chatham, McCall's	5 00	Billings Bridge	10 00	Ilyo Park	3 50	Vankleek Hill	30 00
Montreal, Erskine	852 60	Baltimore	10 00	South River	3 25	Oronto, East	1 80
Beachwood	31 00	New Westminster West	10 00	Blenheim and Guilds	10 00	Teeswater	17 00
Chatham, Ist	55 00	Dundalk	6 00	Black's Cor's	4 00	Beaverton	11 00
Hampton	5 00	Ventry	10 00	Laurel	3 81	Molesworth	3 00
Westport	20 00	Dundalk co e	5 75	Yarmouth	5 00	Tiverton	15 00
Sarnia, Albert st	28 19	Norwood	20 00	Belmont	5 50	Kilsyth	4 00
" e	16 22	W Williams co	4 21	Mount Forest	7 75	N Derby	1 00
Saltfleet	24 00	Andrew Denholm	25 00	Sarnia, St And	20 00	Atwood	5 50
Binbrook	12 00	Madoc, St Peter's	17 00	Bolton	3 00	Bothwell	1 50
London, Ist	150 00	Mont, Chal Chinese s s	6 16	Seymour	5 00	Florence	2 00
" ss	45 00	Prescott	5 00	Hollen	7 75	Sutherland's Cor's	1 00
Hawkesbury	25 00	Hollen	7 75	Glenarm	2 00	Riversdale	1 00
Elgin	25 00	Puslinch	13 00	Chatsworth	5 00	Meaford	4 00
Toronto West, b cl	48 60	Cardinal	3 50	Alliston	4 00	Elora, Knox	10 00
Mitchell	15 00	Streetville	60 00	Fergus, St And	17 00	Manotick & S Glos	4 00
" rapier	9 53	N Nissouri	5 00	Whitechurch	4 00	Schreiber	1 00
Stratford, Knox s s	30 09	Lakefield and s s	30 00	Longside	3 00	Hamiota	1 00
" ss	52 50	N Smith	13 00	Ottawa, Knox	15 00	Scotia	1 00
Rockburn	6 00	Embro	250 00	Kimburn, Carp, Lowry	10 00	Sonya	5 00
Gore	6 00	Pickering, St And	15 00	Port Hope, Mill st	2 00	Almonte, St John's	5 00
Montreal, St Giles	5 00	Rev W G Moore	2 00	Toronto, St Enoch's	10 00	Goderich, Knox	20 00
" c e	10 00	Winnipeg Church s s	8 65	Leith	7 00	Burlington	5 00
" ss	5 00	Regina Industrial school	22 50	Grafton	5 00	Thorold	2 00
Toronto East	20 75	Ramsay	20 00	K Zorra	2 00	Kildonan	8 00
" ss	50 00	Sherbrooke	50 00	Elden	10 00	Dorchester Stn	4 00
Blenheim	5 00	Wroxeter co	20 00	W Brant	4 00	Lobo	5 00
S Plympton	16 00	Keene	15 00	New Westm'ster St And	6 50	Beachburg	9 40
Teeswater	130 00	I McRae	1 00	Hamilton, Erskine	5 00	Limehouse	5 00
" ss	10 00	Listowel	30 00	Guelph, Chalmers	22 50	Paris	10 00
Guelph, St And	5 00	Rodney	4 00	Toronto, South Side	2 00	Cranbrook	5 65
Corbet	1 00	Holland, Centre	2 00	Norval	1 00	Woodstock, Chalmers	5 00
Molesworth	20 00	Ottawa, Erskine	39 00	Walton	2 00	Alice & Petawawa	2 00
Tiverton	10 00	Beauharnois	16 00	Leslieville	9 00	Wallacebg & Calvin ch	8 00
Toronto, St Mark's ss	63 00	Chateauguay	10 00	Toronto, Ch of Covenant	10 00	Osgoode	3 00
Kilsyth	28 00	Kinmore	4 00	" Dovercourt	5 00	Belmore	5 53
N Derby	20 00	Montreal, Crescent s s	50 00	" St P'l's ch & s s	10 00	Smith's Falls, St Paul's	20 00
Atwood	31 50	St Louis de Gonz	22 50	London, St James	4 00	Appleton	5 00
Annan	31 45	Montreal, Chal Ch s s	18 15	Port Dalhousie	1 47	Westmount, Melville	15 00
Bothwell	3 00	do do Mrs Mc L cl	5 22	Darling	1 00	Dunbarton	8 00
Florence	4 00	H. M. Montreal	100 00	Dal Mills & Cote St G	5 00	Scarboro, Melville	8 00
Sutherland's Cor's	2 00	Westmount, Melvilles	15 00	W Anan	3 70	Stratford, St And	10 00
White Lk s s	3 33	Mont, St Matthews ss	100 00	Perth, Knox	24 00	Hamilton, St John's	9 00
Riversdale	7 00	Millie Isles	3 20	Morrisburg	5 00	Macdonald	3 00
Meaford	20 00	Alliston, ss & co	10 00	Sarnia	35 65	Milverton	3 00
Elora, Knox	50 00	S. Finch	32 00	Wakfield & Macham	1 00	Wellesley	2 00
Ottawa, Bank st y o n	25 00						
Mrs A S Jamieson	40 00						

\$10,375 32

WIDOWS AND ORPHANS FUND.

Collections, Donations, etc.

Winnipeg, Augustine.	5 00	W Brant	2 00	Schreiber	1 00	J B Edmondson	11 87
Brockville, St John's	20 00	Nov, Westster, St And	12 00	Hamiota	1 00	W M Tufts	23 72
Pino River	5 00	ss s 3 00	Scotia	3 00	W S Bull	13 00	
Baltimore	2 00	Hamilton, Erskine	10 00	Oro, Guthrie	7 00	A H Drumm	29 75
Hollen	1 50	Geolph, Chalmers	51 75	Sonya	5 00	W Frizzell	5 05
Puslinoh, Knox	3 00	Norval	1 85	Almonte, St And	5 00	W J Smyth	5 15
Cardinal	7 00	Walton	2 00	Hampden	3 25	J R S Burnett	3 85
Streetsville	5 00	Leslieville	10 00	Goderich, Knox	20 00	G Munro	5 05
N Nissouri	2 00	For, Ch of Covenant	8 00	Burlington	5 00	J Hogg	0 06
Lakefield ch & ss	10 00	Dovercourt	5 00	Ashton	4 21	A Henderson	3 92
Embro	10 00	St Paul's ch & ss	10 00	Thorold	4 00	J Mutch	5 05
Pickering, St And	5 00	London, St James	6 00	Kildonan	10 00	C M McKillop	6 10
Sherbrooke	5 00	Port Dalhousie	95	Dorchester Stn	8 00	D Forrest	4 00
Keeno	10 00	Darling	1 00	Lobo	6 00	J Murray	4 10
Listowel	10 00	Dal Mills & Cote St Geo	5 00	Beauchburg	14 00	H McLean	3 80
Beauharnois	3 00	W Arran	2 70	Limothouse	5 00	J Burnett	2 00
Chateauguay	2 00	Perth, Knox	28 00	Paris	10 00	Dr Lt Campbell	9 00
Montreal, Chalmers s s	15 00	Strangfield	1 00	Cranbrook	6 00	D Findlay	4 00
S Finch	5 00	Foldsmitth	1 00	Woodstock, Chalmers	5 00		
Westmeath	3 66	Blytheswood	2 00	Alice & Petawawa	2 00		
London, St And	40 00	Morrisburg	14 00	Wallace'g & Calvin ch	8 00		
Galt, Knox	12 00	Cayuga	8 00	Osgoode	3 00		
Wolfe Island	2 00	Wakefield & Masham	1 00	Belmore	5 00		
E Wawanosh	75	Crawford	1 00	Smith's Falls, St Paul's	25 00	Campbellford	\$5 00
Normanby, Knox	2 00	Lanark	10 00	Appleton	5 00	Midland	3 00
Drummond Hill	5 00	St Catharines, Ist	26 00	Westmount, Melville	15 00	Blenheim and Guilds	7 00
Woodland	5 00	Hamilton, McNab st	77 03	Dunbarton	8 00	Black's Corners	2 56
North Luther	3 00	Holland	4 50	Scarboro, Melville	8 00	Yarmouth	2 00
English Riv & Howick	3 00	Martintown, St And	12 00	Stratford, St And	10 00	Belmont	3 00
Victoria	1 00	Guelph, Knox	20 00	Hamilton, St John's	20 00	Mount Forest	8 00
Port Dover	3 00	Grand Valley	4 00	Macdonald	3 00	Sarnia, St And	15 00
Amherst Island	2 00	Barrie	25 00	Milverton	3 00	Bolton	2 00
Oakville	17 00	Balderson & Drum	15 00	Wellesley	5 75	Hibbert	10 00
Kirkhill	5 00	Norwich	4 00	Grassmere	2 00	Glenarm	5 00
S Westminster	6 00	London, Knox	20 00	Winnipeg, Augustine	3 65	Chatsworth	2 00
	\$1,333 07	Brantford, Zion	50 00	Brockville, St John's	17 00	Winnipeg, St Stephen's	5 00
		Clinton, Willis	5 00	Pine River	20 00	Alliston	4 25
		St Helen's	10 00	Rocky Saugcen	5 00	Longside	3 00
		St Catharines, Knox	50 00	Baltimore	4 00	Ottawa, Knox	14 00
		Lindsay	46 00	N Westminster, West	10 00	Princeton	2 00
		Wellington	2 00	Norwood	3 00	Stonington	4 00
		Kincardine, Chalmers	2 00	Hollen	8 00	Toronto, S Enoch's	6 00
		Toronto, Cowan ave	10 00	Paslinch, Knox	2 50	Leith	55
		Dover	4 00	Cardinal	3 00	Grafton	3 00
		Hawkesville	2 00	Streetsville	10 00	E Zorra	3 00
		Wardsville	2 00	N Nissouri	12 00	Eldon	4 00
		Grimsby	14 00	Lakefield ch & ss	2 00	W Arran	4 70
		Kingston, Chalmers	39 10	Embro	10 00	Dumblane	1 80
		Waterloo	2 30	Pickering, St And	60 00	Walkerton	12 85
		Indian Head	4 00	Quebec, Chalmers	5 00	New Westminster, St And	1 50
		Ottawa, Bank st	75 00	Sherbrooke	30 00	Ottawa, St Paul's	4 00
		Grand Bend	3 00	Wroxeter	10 00	Toronto, South Side	2 00
		Melita	2 00	Listowel	5 11	Norval	1 50
		Miami & Nelson	2 00	Beauharnois	10 00	Walton	1 00
		Simcoe	14 00	Chateauguay	3 00	Leslieville	5 00
		E Ashfield	1 60	Colquhoun	2 00	Orangeville, Presby	5 35
		Manitowaing	2 00	Montreal, Chalmers s s	15 00	Toronto, Chof Covenant	2 00
		Napanee	16 00	S Finch	4 00	Dovercourt	3 00
		Iroquois	10 00	Westmeath	3 66	St Paul's	4 00
		Westminster, Ist	65 00	Mont, St Gabriel's	10 00	London, St James	3 00
		Montreal, Knox	25 00	London, St And	100 00	Darling	1 00
		Owen Sid, Divst	25 00	Galt, Knox	15 85	Dal Mills & Cote St G	4 00
		Primrose	2 30	Wolfe Island	2 00	McDonald's Cor's	1 80
		Montreal, Erskine	75 00	E Wawanosh	75	Snow Road	1 00
		Chatham, Ist	15 00	E Toronto	2 00	Elphin	75
		Hampden	8 00	Normanby, Knox	2 40	Perth, Knox	15 00
		Saltfleet	6 00	Eden Mills	3 00	Blytheswood	1 00
		Binbrook	4 00	Drummond Hill	10 00	Morrisburg	3 00
		London, Ist	35 00	Woodland	5 00	Wakefield & Masham	3 00
		Hawkesbury	12 00	North Luther	4 00	Crawford	1 00
		Elgin	15 00	Ormsdown	30 00	Lanark, St And	2 60
		Duart & Highgate	5 00	English Riv & Howick	6 00	Holland	2 25
		Napier	5 00	Victoria	1 00	Appen	1 60
		Stratford, Knox	10 00	Port Dover	8 00	Tat's Cor's	1 20
		Chatham, St And	10 00	Amherst Island	2 00	Per R - Dr Morrison	132 50
		Korburn	4 00	Oakville	15 00	Martintown	6 00
		Port Dover	1 00	Oro, Centre	5 00	Barrie	4 00
		Kirkhill	10 00	S Westminster	12 00	Balderson & Drummond	4 00
		Perth, St And	43 00	London, Knox	3 00	Norwich	3 00
		ss & c e	20 00	Brantford, Zion	25 00	London, Knox	5 00
		Toronto, East	2 00	Brantford, Zion	25 00	St Helen's	4 00
		Blenheim, St And	3 00	Lindsay	10 60	Wellington	2 00
		Beaverton	11 60	Wollington	2 00	Carp Lowry & Kinburn	10 00
		Corbet	1 00	A H Scott	5 70	Leeds Village & S y lter	2 00
		Molesworth	3 00	D Wishart	5 05	Kincardine, Chal	2 00
		Kilsyth	3 00	S Carriere	4 04	St Vincent, Knox	2 00
		Atwood	2 75	C S Lord	4 40	St Vincent, Knox	2 00
		Bothwell	2 00	J Anderson	3 79	Dover	4 00
		Florence	2 00	W M Roger	3 55	Grimsby	3 00
		Sutherland's Cor's	1 00	A Findlay	6 60	Aberarder	2 00
		Riversdale	1 00	J F Scott	3 00	Grand Bend	2 00
		Menford	3 00	W Lothead	4 55	Miami and Nelson	4 00
		Elora, Knox	11 00	M Campbell	9 70	E Ashfield	3 40
		Manotick & S Gloces	5 00	A Tolmie	2 35	Clinton, Willis	1 00

ASSEMBLY FUND.

\$192 59

Ministers' Rates.

\$1,333 07

\$222 00

AGED AND INFIRM MINISTERS' FUND.

Collections and Donations.

Campbellford	\$15 00
Midland	8 00
Hyde Park	2 50
Blenheim & Guilds	5 00
Yarmouth	20 00
Belmont	25 00
Mount Forest	15 00
Sarnia, St And	30 00
Bolton	3 00
Seymour	5 00
Hibbert	20 00
Glenarm	9 00
Chatsworth	5 00
Win, St Stephens	10 00
Alliston	4 00
Fergus, St And	8 00
Whitechurch	9 00
Longside	5 00
Ottawa, Bank St	32 00
Carp, Lowry & Kinburn	10 00
Stonington	6 00
Port Hope, Mill St	3 00
Toronto, St Enochs	10 00
Leith	1 13
Grafton	5 00
Eldon	10 00

Ministers' Rates.

\$2,233 15

London, Ist	4 00
London, St And	100 00
Galt, Knox	15 85
Wolfe Island	2 00
E Wawanosh	75
E Toronto	2 00
Normanby, Knox	2 40
Eden Mills	3 00
Drummond Hill	10 00
Woodland	5 00
North Luther	4 00
Ormsdown	30 00
English Riv & Howick	6 00
Victoria	1 00
Port Dover	8 00
Amherst Island	2 00
Oakville	15 00
Oro, Centre	5 00
Kirkhill	10 00
S Westminster	12 00
London, Knox	3 00
Brantford, Zion	25 00
St Helen's	4 00
Lindsay	10 60
Wellington	2 00
Carp Lowry & Kinburn	10 00
Leeds Village & S y lter	2 00
Kincardine, Chal	2 00
St Vincent, Knox	2 00
Dover	4 00
Grimsby	3 00
Aberarder	2 00
Grand Bend	2 00
Miami and Nelson	4 00
E Ashfield	3 40
Clinton, Willis	1 00

Manitawaning..... 1 00	S. Westminster..... 4 00	A month's receipts by Dr. Reid's Executors.	Long Riv, P.E.I., c e... 5 00
Napanee..... 3 00	..... \$942 78	ASSEMBLY FUND.	Lunenburg..... 169 11
Iroquois..... 1 00		Thamesford..... \$ 3 82	Bridgeport..... 40 00
Westminster, Ist..... 10 00	KNOX COL. STUD. MISS. Soc.	Durham..... 5 10	Woodville..... 30 00
Owen Sound, Div st..... 12 00	Ham, Erskine..... \$15 00	..... \$8 92	Campbellton s s..... 8 50
Chatham, Ist..... 8 00	Guelph, Chalmers..... 15 00	HOME MISSIONS.	Lalhave, Dr McGr'r..... 6 00
Hampden..... 2 00	Tor. St Paul's Ch s s..... 5 00	Buffalo Luko..... \$13 00	Amherst, St McGr's s..... 72 00
Westport..... 2 00	Brantford, Zion..... 50 00	Shell River..... 9 25	Bathurst..... 14 07
Sarnia, Albert st..... 3 00	Clinton Willis..... 20 00	Thamesford..... 50 00	Youghall..... 4 00
Saltfleet..... 2 00	Westminster, Ist..... 30 00	Scotstown..... 10 00	Quoddy & Mos Riv..... 24 51
Binbrook..... 2 75	Primrose..... 5 00	Durham..... 79 80	Harrigan Cove c e..... 2 16
London, Ist..... 15 00	Guelph, Knox Ch b cl..... 10 00	Baysville s s..... 6 60	Salmon River s s..... 2 00
Hawkesbury..... 5 00	Kintyre, y p y m s..... 25 00	..... \$168 65	Manitou h m..... 5 00
Duart and Highgate..... 3 00	Rodney..... 20 00	AUGMENTATION FUND.	Goschen c o..... 4 00
Elora, Chalmers..... 11 00	Prescott, s s..... 50 00	Thamesford..... 20 00	Windsoir, St John's..... 50 00
Chatham, St And..... 10 00	Tor. St James sq s s..... 50 00	Durham..... 27 36	In mem J Stewart..... 25 00
Toronto East..... 4 01	.....	..... \$47 36	Westville, Carmel c e..... 30 00
Blenheim, St And..... 1 00	KNOX COL. SCHLARSHIP FUND	FOREIGN MISSIONS	Trenton c e..... 50 52
Sinaluta..... 1 00	R. Kilgour, Tor..... \$50 00	Shell River..... \$ 4 00	Trenton, ad'l..... 2 32
Beaverton..... 5 00	Ham. Centre s s..... 60 60	Thamesford..... 20 00	Lunenburg m bd..... 5 00
Corbet..... 1 00	COLLIGNY COLLEGE, OTTAWA.	Durham..... 20 00	Caledonia..... 24 00
Molesworth..... 3 00	Dal. Mills & Cote St Geo. 5 00	..... 51 74	Atherton..... 78 00
Toronto, St Mark's..... 3 00	Listowel..... 5 00	KNOW COLLEGE FUND.	Sydney, Falst..... 52 00
Kilsyth..... 3 00	Miami & Nelson..... 1 00	Thamesford..... \$20 00	Dalhousie, Pt La Min s s..... 4 00
N Derby..... 1 00	.....	Durham..... 4 00	New Annan..... 8 40
Bothwell..... 2 00	JEWISH MISSION.	Nairn, St And..... 2 75	Framboise..... 22 00
Florence..... 2 00	Blenheim & Guilds..... 1 00	..... \$26 75	Murray Harbor S..... 10 00
Sutherland's Cor's..... 1 10	Hamilton, Erskine..... 5 00	QUEEN'S COLLEGE FUND.	Bedecue..... 55 65
Gamebridge..... 3 00	Guelph, Chalmers..... 5 25	Durham..... \$2 60	Hx. Fort Massey c o..... 60 00
Meaford..... 5 60	Toronto, St Paul & s s..... 5 00	Nairn, St And..... 2 00	Sunny Brae and St P..... 48 00
Manotick & Gloucester..... 4 00	Lindsay..... 2 00	..... \$10 20	Friend..... 5 00
Scotia..... 2 00	Hyndman, c e..... 3 00	MONTREAL COLLEGE FUND.	Newport..... 50 00
Oro, Guthrie..... 2 00	Primrose..... 2 55	Durham..... \$2 00	Riverside..... 22 00
Sonya..... 2 70	Saltfleet..... 2 40	..... \$26 75	St Peter's Road..... 19 80
Almonte, St And..... 10 00	Annan..... 5 42	MANITOBA COLLEGE FUND.	Tignish, Mont & E m..... 20 00
Belgrave..... 1 00	Florence..... 1 00	Thamesford..... \$5 00	Pictou, Prince st c e..... 20 00
E Wawanosh..... 1 00	Duncan Stewart..... 15 01	Durham..... 2 20	Bass Riv, N S, Miz c e..... 12 00
Goderich, Knox..... 15 00	Cardinal..... 3 90	Nairn, St And..... 3 00	Linden..... 18 00
Rodney..... 4 58	Streetsville..... 1 00	..... \$10 20	Cardigan..... 10 00
New Glasgow..... 2 70	F. McRae..... 1 00	WIDOWS & ORPHAN'S FUND.	..... s s..... 10 00
Thorold..... 2 00	Listowel..... 1 50	Thamesford..... \$ 4 00	Georgetown c e..... 5 00
Kildonan..... 6 00	McALL MISSION.	Durham..... 2 20	..... s s..... 2 00
Dorchester Station..... 3 00	Tor. Westminster s s..... \$10 00	Nairn, St And..... 3 00	..... m bd..... 2 00
Lobo..... 3 00	WELLAND CANAL.	..... \$18 70	Dr Lawson, mem fd..... 4 00
Beachburg & Westm'th..... 6 00	Tor, Westminter ch s s..... \$10 00	AGED AND INFIRM MINISTERS' FUND.	Summerfield..... 31 25
Limehouse..... 2 00	MISSION TO LUMBERMEN.	Thamesford..... \$ 4 00	Mahone Bay..... 50 00
Paris..... 10 00	Morrisburg..... \$5 00	Durham..... 8 95	Dr Lawson Mem Fd..... 7 00
Cranbrook..... 3 00	Westmount, Melville..... 10 00	Rev D G McQueen, rate 25 00	..... \$19,419 83
Woodstock, Chal..... 8 00	DR. PATON'S MISSION.	AGED AND INFIRM MINISTERS' FUND.	HOME MISSIONS.
Wallaceburg and Calvin..... 6 00	Thornbg & Clarksbg s s..... \$3 40	Thamesford..... \$ 4 00	Acknowledged..... \$6174 58
Oswoode..... 3 00	ERROMANGA.	Durham..... 8 95	Victoria, N S, Friend..... 2 50
Smith's Falls, St Paul's..... 20 00	Molesworth, y p m a..... \$25 00	Rev D G McQueen, rate 25 00	Steviacke..... 10 00
Appleton..... 3 00	AGED AND INFIRM MINISTERS' ENDOWMENT FUND.	FOREIGN MISSIONS.	Springside c e..... 20 36
Trenton..... 2 55	Jasper..... \$8 50	Acknowledged..... \$17,275 11	New Mills, Charlo, & c..... 44 00
Dunbarton..... 3 50	Miami..... 2 00	Chalmers c e..... 60 00	St John, St Stephen's s s..... 70 00
Scarboro, Melville..... 3 50	Toronto..... 210 00	Victoria, N S, "Friend" 2 5	Acadia Mines..... 16 00
Stratford, St And..... 4 00	Saltfleet..... 4 00	New Mills, Charlo & Jac..... 60 00	Tryon & Bonshaw..... 16 00
Pincher Creek..... 1 00	West Port..... 56 10	Acadia Mines..... 48 98	Students' Miss Assoc..... 30 00
Carberry..... 2 00	Cornwall..... 90 00	Tryon & Bonshaw..... 17 85	New London N & Ken..... 50 00
Milverton..... 4 00	Iroquois..... 72 00	New London N & Ken..... 54 87	Springshill w m s..... 20 00
Wellesly..... 2 00	Est G Craig, Toronto..... 100 00	Dartmouth, ad'l..... 40 00	Blue Mt s s..... 10 00
Win St Augustine..... 5 00	Trisby..... 137 00	Blue Mt s s..... 10 00	Onslow..... 60 00
Pine River..... 2 00	West Lorne..... 10 00	Noel..... 4 24	Hx, St Matthew's, St And..... 20 00
Rocky Saugeon..... 2 50	Cobourc..... 26 00	Toronto, St And s s..... 15 00	Mid, St John's, St And..... 200 00
New Edinburgh..... 5 00	St Thomas..... 5 00	Brookfield c e..... 12 50	rev's w m s..... 11 00
Baltimore..... 3 02	Hamilton..... 15 00	Brookfield 1 m & b s c..... 12 50	Middle River, Union..... 8 50
New Westminster West..... 3 35	Cold Springs..... 2 00	Onslow..... 179 46	Harbor Grace, Union..... 86 00
Norwood..... 3 00	Baltimore..... 57 00	Halifax, St Matt..... 56 00	Belfast..... 15 00
Cardinal..... 4 00	Port Dalhousie..... 15 00	Buctouche, Mill Ck s s..... 6 00	Hx, Chalmers' juv c e..... 4 00
Streetsville..... 12 00	Kingston..... 25 00	Harbor Grace..... 11 75	Merigomish & Frech R..... 20 50
N. Nissouri..... 2 00	Guelph, Chalmers..... 4 00	Belfast..... 36 00	St Andrew's..... 160 00
Lakefield, Ch s s..... 10 00	..... \$531 50	Belfast, Flat Riv s s..... 6 13	Bedford..... 16 75
Embro..... 10 00	HALIFAX COLLEGE.	Onslow s s..... 18 15	Lunenburg..... 100 00
Quebec, Chalmers..... 20 00	Carp, Lowry & Kinburn..... \$2 00	Halifax, St Matt..... 56 00	Woodville..... 15 00
Ramsay..... 1 00	MORRIS COLLEGE.	Buctouche, Mill Ck s s..... 6 00	Bridgeport..... 30 00
Listowel..... 5 00	Carp, Lowry & Kinburn..... \$2 00	Harbor Grace..... 11 75	Campbellton s s..... 8 50
Willoughby..... 1 00	.....	Belfast..... 36 00	Lalhave, Dr McGr'r..... 6 00
Beauharnois..... 3 00	RECEIVED DURING JAN. BY REV. P. M. MORRISON, D.D., AGENT AT HALIFAX, OFFICE, 39 DUKE STREET.	Belfast, Flat Riv s s..... 6 13	Youghall..... 4 55
Chateauguay..... 2 00		Onslow s s..... 18 15	Quoddy & Mos Riv..... 5 00
Manitou..... 3 00		Halifax, St Matt..... 56 00	Windsoir, Istquar..... 75 00
St Louis de Gonz..... 3 00		Buctouche, Mill Ck s s..... 6 00	Trenton..... 20 00
Montreal, St Gabriel..... 15 00		Harbor Grace..... 11 75	Caledonia..... 10 00
London, St And..... 25 00		Belfast..... 36 00	Alberton..... 47 00
Sundridge..... 1 00		Belfast, Flat Riv s s..... 6 13	Sydney, Falst..... 20 00
Wolfe Island..... 2 00		Onslow s s..... 18 15	Truro, St And..... 103 47
E. Toronto..... 3 00		Halifax, St Matt..... 56 00	West River, P E I..... 12 50
Normansby, Knox..... 3 00		Buctouche, Mill Ck s s..... 6 00	New Annan..... 6 00
Woodland..... 3 25		Harbor Grace..... 11 75	Bedecue..... 36 00
North Luther..... 2 00		Belfast..... 36 00	Murray Harbor S..... 10 00
Eng River & Howick..... 5 00		Belfast, Flat Riv s s..... 6 13	
Amherst Island..... 1 00		Onslow s s..... 18 15	
Onkile..... 3 00		Halifax, St Matt..... 56 00	
Or, Central..... 2 00		Buctouche, Mill Ck s s..... 6 00	
Kirkhill..... 5 00		Harbor Grace..... 11 75	

Dartmouth, 3 friends	30 00
Students' Miss Ass.	10 00
Newport	60 00
St Peter's Road	26 25
Tignish, Mont & Elm	21 00
Cardigan	5 00
Georgetown	5 00
" s s	1 00
" m bd	1 30
"	4 00
Mahone Bay	38 00
Dis Un Bk of Hx	4 50
North West	
Stewiacke	15 00
Great Villagers	12 00
Acadia Mines	14 83
Onslow	15 00
Acad Mines, GP Smith	100 00
Hx, St Andrew's	150 00
Amherst, St Steph s s	22 00
Riverside	22 23
Truro, St And m & b s	100 00
	\$8,290 87
AUGMENTATION FUND.	
Acknowledged	\$2,601 00
Stewiacke	10 00
Springdale	19 14
New Mills Charlo & Jac	52 00
Acadia Mines	36 00
Tryon & Bonshaw	25 00
Barnes's River	4 15
New London N. & Ken	45 00
Lower Musq'd't	20 00
Dartmouth, ad'l	69 00
Onslow	35 00
Belfast	20 00
Lunenburg	110 00
Bridgeport	30 00
Kincardine, ad'l	54 00
Woodville	25 00
LaHave Dr. McGregor	2 00
Quoddy & Moser Riv	29 00
Trenton	30 13
Caledonia	25 00
Alberton	50 01
Sydney, Fal. St.	30 00
Dalhousie	40 00
Georgetown	25 00
West River, P.E.I.	12 50
New Annap	3 00
Bedeque	50 00
Lockeport	30 00
St. Peters Road	25 00
Richibucto	56 00
Tignish Mont. & Elm	25 00
Cardigan	10 00
Summerfield	10 00
Mahone Bay	14 00
	\$3,603 86
COLLEGE FUND.	
Acknowledged	\$7,578 79
Stewiacke	5 00
New Mills Charlo & Jac	21 00
Acadia Mines	10 00
Tryon & Bonshaw	7 00
New London, N. & Ken	9 00
Onslow	35 00
Hx. St. Matt.	22 00
Belfast	13 00
Hx, St. Andrew's	110 00
Lunenburg	10 00
Bridgeport	16 00
Int. John McLeod	7 50
LaHave Dr. McGregor	2 00
Quoddy & Moser Riv	5 00
Bedford	6 00
Windsor, 1st quar	15 00
Trenton	10 00
Coupons, Canso Deb.	35 00
Caledonia	10 00
Alberton	25 00
Sydney, Tal. St.	10 00
West River, P.E.I.	7 00
New Annap	3 00
Lake Uist	1 50
Bedeque	18 00
Murray Harbor S.	9 00
Newport	15 00
Int. J. W. Ouseley	45 00
St. Peters Road	3 00
Tignish Mont. Elm	18 00

Int. James Watson	36 00
Wm. Rodgers	26 00
George Cleveland	92
Cardigan	8 00
Georgetown	4 00
Mahone Bay	10 00
Div Union Bank of Hx	118 59
	\$8,285 21
URSARY FUND.	
Acknowledged	\$686 27
New Mills Charlo & Jac	5 00
Acadia Mines	3 00
Tryon & Bonshaw	1 60
New London N. & Ken	1 00
Onslow	5 00
Coupon Province of N. S.	25 00
St. John city	29 75
Hx, St. Matt	7 00
Hx, St. Andrews	20 00
Bridgeport	4 00
Bedford	2 00
Windsor, 1st quar	10 00
Trenton	5 00
Alberton	5 09
West River, P.E.I.	2 00
Bedeque	2 00
Murray Harbor S.	1 00
Newport	3 00
Tignish Mont. & Elm	3 00
Cardigan	1 00
Georgetown	2 00
Div Union Bank of Hx	4 50
	\$51 12
MANITOBA COLLEGE FUND.	
Acknowledged	\$124 95
Acadia Mines	5 00
Hx, St. Andrews	25 00
LaHave, Dr. McGregor	2 00
Trenton	10 00
Murray Harbor S.	1 00
	\$167 95
AGED MINISTERS' FUND.	
Ministers' Rates.	
Acknowledged	\$777 42
J. H. Chase	4 09
A. M. L. Sinclair	4 00
P. K. Macrae	3 50
McLeod Harvey	4 09
John Sutherland	6 00
H. H. McPherson	4 00
J. H. Kirk	6 00
E. C. Simpson	4 00
Interest and Contributions.	
Acknowledged	\$1,735 48
New Mills Charlo & Jac	8 00
Int. J. D. Morrell	27 00
J. N. Gardner	33 00
New London, N. & Ken	3 00
Onslow	12 00
Coupon Halifax City	13 38
Hx, St. Matthews	82 25
Belfast	13 00
Hx, St. Andrews	40 00
Middle Musq'd't	5 00
Lunenburg	10 00
Bridgeport	3 00
Woodville	4 00
Int. Joshua Nelson	36 00
LaHave, Dr. McGregor	2 00
Youghall	2 00
Quoddy & Moser Riv	3 00
Sackville	4 35
Windsor, 1st quar	5 00
Trenton	7 00
Caledonia	10 00
Alberton	5 00
Sydney, Fal. St.	5 00
West River, P.E.I.	4 00
Frankm	4 00
Brookdale	10 00
Latona	3 25
Uxbridge	5 00
Strathroy	27 00
Oshawa	5 00
Chippawa	10 00
A Friend	4 00
Thamesford	18 00
Hawkesbury, St Pauls	10 00
Elgin	25 00
Montreal, Erskine	150 00
Pleasant Hill c o	1 00

Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office, Montreal, to March, 1896.	
FRENCH EVANGELIZATION.	
Acknowledged	\$7717 53
Willie Kellie	4 00
St S. Ivester & Leeds	7 00
Moose Creek, pr W Bell	6 00
Toronto St And s s	15 00
Lindsay, St And	95 00
Morewood	20 00
Oliver's Ferry, Both s s	2 30
Leeswater Knox, s s	6 00
Grand Bend	5 00
Montreal, Crescent s s	250 00
Goderich, Un ch c e	5 00
Montreal, Knox	1 00
Hesterfield	1 00
Hillsdale	15 00
Bowmanville cl	4 53
Priswold	3 00
Eganville & Scotch B'h	11 72
Edmondville	15 00
Burnside	6 00
Holstein s s	2 75
Underwood	16 05
Kinnear's Mills	106 50
Watford	15 00
Cheltenham	3 63
Lancaster	28 75
Cethel, & c	20 00
Genval, & c	15 00
Nassagaweya	25 00
Columbus	20 75
Beq Jas Black, Fergus	100 00
Lonsdale	1 00
Kingsbury	5 00
Tara	10 00
W Guilimburg, Ist	2 72
Scarboro, Zion	10 00
E Oxford	8 00
Carlton Place, St And	10 00
Brooklin	5 50
Port Hope	9 00
Rev W McKay, Duart	4 25
Fenelon Falls	10 00
Harrington	9 25
Scott & Uxbridge	6 00
Alma	4 00
Toronto, Bloor St	110 00
Bethany	2 00
Toronto Central	3 00
Middleville	4 00
Seaforth Ist	20 62
L'Original	6 60
Port Hope Ist	9 00
Orono	16 00
Kendal	2 00
Scarboro, St. And	33 00
" s s	27 00
Lucknow	6 00
Scarboro, Knox s s	5 01
Cambridge	3 00
Lenoco	27 00
Komoka	6 50
" s s	10 00
Port Credit	2 75
Arthur	15 25
Bayfield	3 00
Elson	1 00
Caledonia	60 00
Drumbo	12 00
Dunbar	2 00
Nickol	1 00
Routhwaite	4 00
Bowmanville	10 00
Allandale	5 00
Wylstown	4 50
Darling	2 00
Franklin	2 00
Brookdale	10 00
Latona	3 25
Uxbridge	5 00
Strathroy	27 00
Oshawa	5 00
Chippawa	10 00
A Friend	4 00
Thamesford	18 00
Hawkesbury, St Pauls	10 00
Elgin	25 00
Montreal, Erskine	150 00
Pleasant Hill c o	1 00

Simcoo, St Paul's	22 00
London, First	35 00
" s s	50 00
Vankloek Hill	77 00
Tavistock, Knox s s	4 00
Rockburn, Knox	7 00
Gore	7 00
New Glasgow, Quo	10 00
The Hon D Wark	5 00
Campbellford, St And	15 00
Tor, Westminster s s	30 00
L'Original s s	3 00
Midland, Knox	20 00
Hyde Park	4 56
" s s	5 00
South River	0 50
Plenheim & Guilds	10 00
W m Brown, Caledonia	50 00
Black's Corners	5 00
Laurel	5 01
Yarmouth, Kilmartin	10 00
Belmont, Knox	7 00
Mount Forest	45 00
Seymour, St And	10 30
Hibbert	22 00
Honarm	12 00
Chatsworth	7 00
Win. St Stephen	10 00
Alliston	7 00
Fergus, St And	15 00
Whitechurch	12 60
Langside	6 01
Ottawa, Knox	20 00
Princeton	2 00
" s s	5 01
Toronto, St Enoch's	8 00
Tratton	10 00
E Zorra, Burns'	8 00
Eldon, St And	10 00
W Brant	5 00
Ham, Erskine	20 00
Guelpch, Chalmers	87 50
Norval	8 65
Walton, Duff's	8 00
Leslieville	10 00
Tor, Ch of Covenant	8 00
" Dorecourt	6 03
" St Paul's ch s s	10 00
London, St James	5 00
Port Dalhousie	2 40
West Arran	6 70
Claude s s	7 00
Perth, Knox	30 00
Strongfield	2 60
Goldsmith	2 00
Wakefield & Masham	10 00
Frankford	2 00
Richmond (Chatham)	5 00
Laarak, St And	13 00
St Catharines, Ist	21 00
" s s	15 00
Holland, Man	4 50
Appin	4 75
Black's Corners	6 40
Jarvis	6 00
Maxvillos	5 00
Grand Valley	2 00
Barrie	20 00
Balderson & Drummond	10 00
Norwich	4 00
London South, Knox	35 00
Camden c e	3 50
Brantford, Zion	25 00
Clinton, W I s	5 00
St Helen's, Calvin	22 00
St Catharines, Knox	61 00
" "	15 00
Peterborough, St Paul's	162 00
Wellington, B C	2 00
Carp Lowry & Kimbra	10 00
Kincardine, F Ship, hal 2	0 00
St Vincent, Knox	6 00
Toronto, Cowan Ave	15 00
Dover	4 00
Linwood	2 00
Kimsby, St John's	16 00
Kingston, Chal	7 75
Waterloo	4 50
Chas Blair, Crief	0 75
Ottawa, Bank street	30 00
Miami and Nelson	4 55
Massawippi	3 00
A Ashfield	8 00
Magaretawan	1 50

\$2,999 13

Manitowaning.....	3 00
Napanee.....	4 00
Iroquois.....	7 00
Westminster, O Ist.....	50 00
Owen Sound, Div st.....	28 00
Primrose.....	8 00
McCall's, Chat, T Ship.....	4 50
Chatham, O Ist.....	20 64
Hampden, Que.....	5 00
Westport, Knox.....	5 00
Saltfleet.....	22 00
Binbrook, Knox.....	6 00
Napier ss.....	3 47
Stratford, Knox.....	3 00
Mitchell, Knox.....	11 47
Chatham, St And.....	10 00
Toronto East.....	10 45
ss.....	25 00
Blenheim, St And.....	5 00
Corbet.....	2 00
Molesworth.....	10 00
Kilsyth.....	13 00
North Derby.....	5 00
Atwood.....	8 75
Annand.....	17 08
Bothwell.....	4 00
Florence.....	4 00
Sutherland's Corners.....	2 00
White Lake ss.....	3 34
Meaford, Erskine.....	3 00
Elora, Knox.....	10 00
" " bcl.....	10 30
Manotick & S Glou' ter.....	15 00
Hamiota.....	1 06
Scotia.....	3 00
Eden.....	1 05
Duncan Stewart.....	5 60
Sonya, St And.....	5 00
Almonte, St And.....	50 00
Burlington, Knox.....	5 00
Ashton, Melville.....	8 00
Thorold.....	3 00
Kildonan.....	12 00
Dorchester Station.....	6 00
Lobo, Melville.....	6 00
E Wawanosh, Calvin.....	6 00
Dunbar ss.....	6 88
Simcoe, St Paul's.....	5 00
Goderich, Knox.....	35 00
Westmount, Melville.....	40 00
Woodstock, Chalmers.....	20 00
Alice and Petawawa.....	2 00
Wallaceburg & Calvin.....	14 03
Belmont.....	13 59
Smith's Falls, St Paul's.....	50 00
Appleton, St And.....	10 00
Trenton.....	4 22
Dunbarton.....	15 00
Scarboro, Melville.....	19 04
Stratford, St And.....	9 01
Kingston, Cooke's.....	12 00
Hamilton, St John's.....	65 00
Ottawa, Erskine.....	10 00
Macdonald, Man.....	6 00
Lachute, Henry.....	24 50
Milverton, Burns.....	19 00
Wellesley, Zion.....	6 00
Winnipeg, Augustine.....	10 00
Pine River.....	6 00
Rocky Saugeen.....	5 00
Thames Road.....	25 00
ss.....	18 00
Kirkton.....	30 00
Baltimore.....	10 00
Norwood.....	5 00
Keeno ss.....	44 00
Hollen, Chalmers.....	4 50
Puslinch, Knox.....	8 00
Cardinal.....	6 00
Streetsville.....	15 00
North Nissouri.....	5 00
Islay co.....	2 00
Cobconk.....	2 00
Embo, Knox.....	75 00
Pickering, St And.....	10 00
Estherville ss.....	2 00
Grassnorc.....	3 00
Ramsay.....	2 00
Listowel, Knox.....	11 00
Rodney.....	4 00
Gorrie.....	5 35
Gait, Knox.....	90 00
Wolfe Island, St And.....	2 10
E Wawanosh, Calvin.....	4 75
East Toronto.....	10 00
Normanby, Knox.....	8 00
Drummond Hill.....	20 00
Woodland.....	5 00
North Luther.....	5 00
Victoria.....	4 00
Port Dover, Knox.....	19 00
Amherst Island.....	2 00
Oakville.....	15 00
Kirkhill.....	10 00
Pakenham, St And.....	5 00
Bracebridge.....	1 00
Drummond ss.....	6 00
Quebec, St And ce.....	5 00
Adelaide East.....	3 40
Sydenham, Knox.....	5 00
OrNSTOWN.....	115 52
English Riv & Howick.....	10 00
Per Ren. Dr. Morrison, H/ze.....	
Friend, Victoria.....	2 50
N Mills, Charlo & Jac.....	20 00
Acadia Mines.....	5 00
Tryon & Bonshaw.....	3 55
Merigomish.....	5 00
New London N & Ken.....	40 00
Onslow.....	20 00
Halifax, St Matthew's.....	50 00
Belfast.....	5 00
Halifax, St Andrew's.....	30 00
Lunenburg.....	10 00
Bridgport.....	3 00
Woodville.....	6 00
La Have, Cross Roads.....	14 55
Quoddy & Moser River.....	3 33
Waverley.....	4 75
Trenton.....	10 00
Caledonia.....	8 00
Alberton.....	15 00
y. Fal St.....	15 00
W River, P E I.....	3 00
Boise.....	11 00
Bedouque.....	25 00
Murray Harbor S.....	5 00
St Peter's Road.....	4 75
Tignish, Montrose & Elm.....	10 00
Donald Fitzpatrick.....	1 75
Cardigan.....	5 00
Friend.....	20 00
Mahone Bay.....	2 00
Beauharnois.....	9 00
Chateaugay.....	7 00
Durham.....	19 70
S Westminster S' And.....	14 00
Flora, Knox.....	12 50
Streetsville ss.....	25 00
Goderich, Knox ss & bcl.....	50 00
Westmount, Melville.....	10 00
Newburgh ce.....	4 00
Chance Harbor ce.....	9 50
Ramsay.....	4 00
Hamilton, Central ss.....	50 00
Tor, St James' Sq ss.....	50 00
Bobcaygeon, Knox ss.....	10 00
Tavistock, Knox ss.....	7 00
Valleyfield ss.....	25 00
Mont. Westminster ss.....	15 00
Valens. b cl.....	6 00
Kirkwall bcl.....	6 00
Ornst'n. Lower Cors.....	25 00
Friend, Victoria, N S.....	2 50
Elmsdale, N S, ss.....	15 19
ce.....	34 81
Springside.....	14 00
H/px, Fort Massey ss.....	50 00
Goshen, N S, ce.....	3 00
Bass River ce.....	16 50
.....	\$6,115 41
P'te. Aux Trembles Schools.....	
ENDOWMENT FUND.....	
Mrs J E Steyens, Ox'fd.....	20 00
PRESBYTERIAN COLLEGE.....	
MONTREAL.....	
Ordinary Fund.....	
Acknowledged.....	\$392 27
Lindsay, St Ars.....	13 00
Montreal, Crescent St.....	500 00
do Knox.....	100 30
do Erskine.....	500 00
Simcoe, St Pauls.....	3 00
Hawkesbury.....	10 00
Elgin.....	20 00
Rockburn.....	2 00
Gore.....	1 00
Goderich, Knox.....	15 00
Westmount, Melville.....	20 00
Beauharnois.....	4 00
Chateaugay.....	3 00
Smith Hill.....	2 00
Beckwith.....	5 00
Scarboro, Knox.....	3 65
Franktown.....	6 00
E Seneca.....	3 00
Watford.....	2 00
Lancaster, Knox.....	3 60
Bethel Bridge & c.....	3 00
Almonte, St Johns.....	5 00
E. Oxford.....	2 00
Alexandria.....	5 00
Avonmore.....	4 00
Drumbo.....	9 75
Nichol.....	0 50
Durham.....	2 00
Midland.....	4 00
Chatsworth.....	1 00
Whitechurch.....	3 30
Ottawa, Knox.....	10 00
Hamilton, Erskine.....	6 00
Dal Mills & Cote St Geo.....	15 00
Perth, Knox.....	5 00
Wakefield & Masham.....	3 00
Balderson & Drum.....	12 03
London, Knox.....	6 00
St. Helens.....	4 00
St. Catharines, Knox.....	10 00
Carp, Lowry & Kinburn.....	3 00
Grimsby.....	3 50
Grand Bend.....	2 00
Beechwood.....	2 50
Chatham, First.....	10 00
Saltfleet.....	3 05
Binbrook.....	2 00
Napier.....	3 30
Vankleek Hill.....	18 00
Corbett.....	1 00
Riversdale.....	1 00
Elora, Knox.....	5 00
Manotick & S. Gos.....	12 00
Almonte, St. And.....	5 00
Beachburg.....	7 00
Osgoode.....	5 00
Smith's Falls, St. Pauls.....	20 00
Milverton.....	3 00
Wellesley.....	1 00
Listowel, Knox.....	5 00

Flora, Knox.....	12 50
Streetsville ss.....	25 00
Goderich, Knox ss & bcl.....	50 00
Westmount, Melville.....	10 00
Newburgh ce.....	4 00
Chance Harbor ce.....	9 50
Ramsay.....	4 00
Hamilton, Central ss.....	50 00
Tor, St James' Sq ss.....	50 00
Bobcaygeon, Knox ss.....	10 00
Tavistock, Knox ss.....	7 00
Valleyfield ss.....	25 00
Mont. Westminster ss.....	15 00
Valens. b cl.....	6 00
Kirkwall bcl.....	6 00
Ornst'n. Lower Cors.....	25 00
Friend, Victoria, N S.....	2 50
Elmsdale, N S, ss.....	15 19
ce.....	34 81
Springside.....	14 00
H/px, Fort Massey ss.....	50 00
Goshen, N S, ce.....	3 00
Bass River ce.....	16 50
.....	\$6,115 41
P'te. Aux Trembles Schools.....	
ENDOWMENT FUND.....	
Mrs J E Steyens, Ox'fd.....	20 00
PRESBYTERIAN COLLEGE.....	
MONTREAL.....	
Ordinary Fund.....	
Acknowledged.....	\$392 27
Lindsay, St Ars.....	13 00
Montreal, Crescent St.....	500 00
do Knox.....	100 30
do Erskine.....	500 00
Simcoe, St Pauls.....	3 00
Hawkesbury.....	10 00
Elgin.....	20 00
Rockburn.....	2 00
Gore.....	1 00
Goderich, Knox.....	15 00
Westmount, Melville.....	20 00
Beauharnois.....	4 00
Chateaugay.....	3 00
Smith Hill.....	2 00
Beckwith.....	5 00
Scarboro, Knox.....	3 65
Franktown.....	6 00
E Seneca.....	3 00
Watford.....	2 00
Lancaster, Knox.....	3 60
Bethel Bridge & c.....	3 00
Almonte, St Johns.....	5 00
E. Oxford.....	2 00
Alexandria.....	5 00
Avonmore.....	4 00
Drumbo.....	9 75
Nichol.....	0 50
Durham.....	2 00
Midland.....	4 00
Chatsworth.....	1 00
Whitechurch.....	3 30
Ottawa, Knox.....	10 00
Hamilton, Erskine.....	6 00
Dal Mills & Cote St Geo.....	15 00
Perth, Knox.....	5 00
Wakefield & Masham.....	3 00
Balderson & Drum.....	12 03
London, Knox.....	6 00
St. Helens.....	4 00
St. Catharines, Knox.....	10 00
Carp, Lowry & Kinburn.....	3 00
Grimsby.....	3 50
Grand Bend.....	2 00
Beechwood.....	2 50
Chatham, First.....	10 00
Saltfleet.....	3 05
Binbrook.....	2 00
Napier.....	3 30
Vankleek Hill.....	18 00
Corbett.....	1 00
Riversdale.....	1 00
Elora, Knox.....	5 00
Manotick & S. Gos.....	12 00
Almonte, St. And.....	5 00
Beachburg.....	7 00
Osgoode.....	5 00
Smith's Falls, St. Pauls.....	20 00
Milverton.....	3 00
Wellesley.....	1 00
Listowel, Knox.....	5 00

London, St. And.....	25 00
.....	\$1,845 77
Endowment Fund.....	
Acknowledged.....	\$566 00
Mrs. McCraney, Colgwd.....	25 00
Eregetical Chair &c.....	
Acknowledged.....	\$1,885 00
F Henderson, Ottawa.....	5 00
J J McCracken, do.....	5 00
Rev W H Herridge do.....	10 00
J G Savage, Montreal.....	25 00
Dr Roddick do.....	25 00
T Forde, do.....	25 00
.....	\$1,980 00
SSION TO LEPEERS.....	
Beauharnois, ss.....	\$5 00
MISSION TO DEEP SEA FISHERMEN.....	
Beauharnois, ss.....	\$5 00
NEW HEBRIDES.....	
A Younger, Ottawa.....	\$3 00
W G Elliott, Ormstown.....	25 00
Received by Other Treasurers.....	
HIGHER RELIGIOUS INSTRUCTION.....	
Received by Rev. T. F. Fatheringham, St. John, N.B., from 2nd Nov. 1895 to 19th Feb. 1896.....	
Warsaw.....	\$ 2 50
Parrsboro.....	2 00
Eureka.....	1 50
Stonewall.....	5 42
Mont. Stanley St.....	5 00
West Hall.....	1 25
St John, St David's.....	19 25
Auburn.....	3 21
Blyth.....	4 00
Drumbo.....	2 00
Dalhousie Mills.....	10 00
Brooklin, Ont.....	1 60
Rockburn.....	2 00
Gore.....	2 00
Cummock.....	1 00
Meaford.....	5 00
Keಂಬle.....	4 00
Morden.....	6 00
Elgin.....	2 00
Hastings.....	3 00
Hamilton, Central.....	20 00
West River.....	6 00
Medicine Hat.....	9 75
N Westminster.....	5 00
Strabane.....	3 00
Plantagenet.....	2 00
Oshawa.....	2 00
Halifax, Park St.....	5 00
Harwood.....	4 00
Milford, N S.....	1 00
Sonya.....	4 00
Ottawa, Bank St.....	10 00
Iroquois.....	4 80
Westbourne, Man.....	1 75
Thorold.....	2 00
London, Knox.....	10 00
Martintown.....	3 00
Attwood.....	2 00
Norwood.....	4 00
Brandon.....	29 05
Ventnor.....	2 00
Deseronto.....	2 23
West Williams.....	1 50
Cavendish.....	4 00
Sutton West.....	3 00
Brantford, 1st ch.....	4 00
Rethany.....	1 50
Toronto, St Mark's.....	5 00
St John, St Andrew's.....	10 00
Ellisboro.....	2 00
Churchill.....	1 50
Stroud.....	0 50
Noel.....	3 05
Noel Shoro.....	0 25
Duff's Ch, Puslinch.....	2 00
Mont, St. Mathew's.....	7 00

POINTE AUX TREMBLES SCHOOLS.

Acknowledged.....	\$4,848 72
Carberry ce.....	25 00
Williamstown, Heph ss.....	50 00
Sarah Johnston.....	50 00
Lakefield ss.....	50 00
Charlo't'n, A Kennedy.....	50 00
Limehouse ss.....	4 25
Perth, Mrs Allan's bcl.....	50 00
St Helen's ss.....	6 50
Edmondville bcl.....	5 75
Choltenham ss.....	4 00
Mount Pleasant.....	10 00
Kintyro ss.....	7 00
Toronto, Central.....	50 00
Farrington ss.....	80 00
Hon D Wark.....	5 00
Stratford, Knox ce.....	5 00
Norwood ss.....	25 00
Tor, Westminster ss.....	50 00
L'Original ss.....	3 00
Belmont, Knox ss.....	13 00
Forest, ss & ce.....	5 00
Durham.....	5 00
Guelph, Chalmers.....	25 00
Toronto, South Side.....	6 73
Rylston ss.....	5 00
Wake'f'd & Masham ss.....	5 00
St Catharines, 1st ss.....	15 00
Brantford, Zion.....	50 00
Harrington, Knox ss.....	3 00
Kinc'dine, T Ship, Chal.....	3 00
Guelph, Knox ss.....	50 00
Saltfleet.....	2 78
Binbrook, Knox.....	2 68
Stratford, Knox.....	50 00
Toronto, St Mark's.....	50 00