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Presbyterian Record.

VOL. XXV.

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The Funds, East. "Have you any statement to make regarding the Schemes of the church and their Funds in the Maritime Synod," was asked of Dr. Morrison on the 23rd of February.

"If the receipts for the different schemes, for the next five weeks, before the closing of the church accounts on the 31st of March, are equal to what they were for the corresponding period of last year, all the Funds will be in good condition" was the cheering reply.

By Faith and Sight. Like railing through the Rockies is the history of the passing months. Now France or Russia, now Egypt, or Crete, or China, or the "French Shore," looms up ahead. There is danger. Nations are arming. Now the difficulty is past, the dangers avoided by the skilled engineering of diplomacy, and to-morrow new danger appears. But through all the track is laid. God sees the end from the beginning, and the Divine plan moves to its glorious consummation. Blessed are they who can do their duty and possess their souls in patience, as they await that for which they long:

Contents of this Issue. They are largely Foreign Missionary, not that this is the most important department of our Church work, or the most necessitous, but because the matter has come and has been gladly welcomed, and because of the difficulty of getting anything new in Home work.

An interesting note from Korea, page 69, tells that the two Northern provinces are to be our field. With the Central city, Wonson, we will become as familiar as with Couva or Chu Wang, Tamsui or Mhow. There are interesting sketches from Honan and India. One large section is taken up with a complete review of the year's work in Trinidad, with a map of the Island.

Men Wanted. Rev. Dr. Robertson, Superintendent of Missions for the North West, is East on his annual fishing expedition, trying to get men from the different Theological Colleges for work in the North West. In making his plea he invariably spells MEN in capitals. He has no use for any other, and claims that there is no other place in Canada, or elsewhere for that matter, where the investment of manhood will yield such grand returns.

The Greatest Need. Home Missions, at the present juncture of Canada's history, is the most important of all the important schemes of our Church. Multitudes of strangers are pouring into our new Western land from different countries of Europe and from the Western States. They are bringing with them much of Godlessness, and many of them know little of our history, traditions, and religion, and care less. The great leavening power is the Gospel. Our Home Mission Committee, West, is doing its utmost to have that Gospel, and the Bible which contains it, sent everywhere in our land. But it is straitened for funds. Dr. Warden's receipts to date for this Fund are some \$9,000 less than for the corresponding period of last year. Unless receipts for it to the end of March are much larger than for the corresponding period of last year, there will be a serious deficit. The Committee will be obliged to curtail its work, and our new settlements, in their plastic, formative state, will be shaped the more for evil; and evil impress in youth, whether of individuals or nations, is more or less permanent.

Rev. J. Goforth, writes from Honan that while it is only about three years since work was begun at Chang Te F, where he is laboring, there are now thirty-eight points, villages and towns, in the surrounding district where there are Christians or persons interested in Christianity.

Among Our Colleges.

Halifax is rejoicing in the possession of a new library building and class rooms, and in an attendance of forty-seven students with the ministry in view. Montreal, with renovated surroundings and over renovating instruction, is having a successful session. Queen's and Knox have been holding their Annual Alumni Conferences for whetting intellects and warming hearts, recalling other days and planning for better; Knox having the added stimulus of the intimation of a generous legacy of over \$50,000. Manitoba had her sorrows and joys, the former in the very serious illness, from pneumonia, of the loved Principal, whose great ability and strenuous work has done so much for her; the latter in his begun recovery, and in the intimation by Rev. T. B. Kilpatrick, of Aberdeen, Scotland, that he will accept her invitation to the chair of theology and apologetics.

The utmost cord length of our **Farthest** church is the new congregation in **N. and W.** Dawson City, Yukon. A church was built there last season at a cost of between seven and eight thousand dollars. A debt upon it of \$3000 is expected to be paid this spring. On the first of January they agreed to become self sustaining. There is no settled pastor. Rev. A. S. Grant has done much to organize the congregation. Whether he would accept a call is uncertain. He and Mr. Dickie are doing their utmost to follow up the mining districts all through that region. Mr. Grant has no little medical work, being superintendent of one of the hospitals, all of which are full. At latest word he was starting out for a little trip of some 200 miles to where a new mining town is springing up. The value of such men, at such work, in such a place, cannot be estimated.

Foreign Collectors. "An Armenian in America is now collecting about \$1300 a year for 'his school.' Of this sum he sends just \$100 toward the expense of the school and pockets the rest." Rev. T. Christian, American missionary at Tarsus in a letter to the Westminster, gives the above simply as an instance of the deception that is practised by some at least of the more than a thousand Syrian collectors, many of them Armenians, that find a rich pasture ground among the generous people of Canada and the United States. In the same letter he tells with regret the story of one of them, Rev. Mr. Jenanyan, whose name has recently

been before the Canadian public, and confirming the things that have been spoken of him. It may be said with safety that in five cases out of six, foreign collectors when appealing for help for some work which they themselves are carrying on, are more or less of an imposition. Some work may be done in many cases, enough to give more or less of color to their plea, but not enough to justify it. There is one place where generous givers cannot be duped, where giving almost invariably yields the largest results, and that is through the Boards and Committees of their own church.

STATE OF THE FUNDS WEST.

The Church year ends on the 31st March.
 The Rev. Dr. Warden reports, on the 18th of February, that the following sums are still required for the respective schemes so as to end the year free from debt.

Home Missions.....	\$40,000.00
Augmentation.....	11,000.00
Foreign Missions.....	23,000.00
Widows' & Orphans' Fund.....	6,000.00
Aged & Infirm Ministers' Fund.....	10,000.00
Assembly Fund.....	2,500.00
French Evangelization.....	6,000.00
Pointe-aux-Trembles.....	5,000.00
Knox College.....	7,500.00
Queen's College.....	3,000.00
Pres. College, Montreal.....	4,000.00
Manitoba College.....	3,000.00

The Funds regarding which there is special reasons for solicitude at the present time are the following.

1 *Home Mission Fund*—While the expenditure is this year \$5,000 in excess of last, the receipts to this date are nearly \$8,000 under those of last year. Unless nearly the whole \$40,000 is received before the 21st of March, the Committee, when it then meets, will not be justified in taking up a large number of new fields that are clamorous for supply.

2 *Widows' & Orphans' & Aged & Infirm Ministers' Funds*—Unless the amount received for both these Funds during the month of March is largely in excess of that received in the same month last year, there will not be sufficient to meet the annuities due on the 31st of March.

3 *Colleges*—The College funds are all considerably behind. The amount still needed for each of the Colleges is fully double that received in March 1893.

Three hundred congregations in the Western Section of the church have not thus far this year, contributed to some one or more of the Church

Schemes. The special attention of sessions is directed to this. Will ministers kindly oblige by personally seeing that all contributions for the Schemes are forwarded before the month closes.

The Westminster has been striking at political corruption. It **Politics and Religion.** has been giving illustrations. Somebody has been hurt. Hard words have been flung back. It has been told to talk religion and let politics alone. It declines, and rightly.

The demerits of its illustrations must be judged by those who know the facts. One trouble with political corruption is that it is usually on the other side. But the duty of every man with regard to it may be summed up in the classic phrase—not Homer's—"Where you see a head, hit it."

What is wanted in Canada as elsewhere, in heart and life, in press and pulpit and parliament, is a religion that has sufficient strength and character to mould politics, and politics that are pure enough to be in their place and measure the expression of religion.

The Bible in the Philippines Just ten years ago—March, 1889—the B. and F. Bible Society sent two colporteurs to Manilla to distribute the Word of God. Shortly after their arrival, and after distributing a few copies of the Scripture, they were poisoned in the hotel at which they were stopping. One died, and the hatred of the priests was so bitter that his body was refused burial, and lay for several days in the cemetery, until it was in an advanced stage of decomposition. The other did not die from the effects of the poisoning, but was thrown into prison at the instigation of the priests and afterwards banished from the islands.

This was the first and only attempt made to sell the Scriptures in the Philippines, until recently, when the same Society sent their colporteur from Canton, who took the first steamer for Manilla after the raising of the blockade, to take advantage of the first breath of religious liberty, and in one day sold 20 Spanish Bibles, 17 Testaments, and 45 Portions.

Whatever objection some of the people of the U.S.A. may have to expansion, they cannot now go back. The burden of giving civil and religious liberty to ten or twelve millions of Filipinos is laid upon them, and the coming of liberty to these in the shape of the free circulation of the Bible, is one of the grand forward steps of our time.

If anyone has a dollar, or ten dollars, or ten times ten, or more, that he intends giving to some one Scheme of the Church that most needs it, and that is just now most important, let it be sent to Dr. Warden for Home Missions in the North West.

Rev. D. D. McLeod of Barrie writes: "The questions prepared by the Committee on Church life and work have been posted to the Presbyterian clerks throughout the Church. Should a larger number of copies be required in any case, or should those forwarded not reach those to whom they are addressed, on communicating with me I will see that the matter is promptly attended to".

The Home Mission Committee, Western section, is called to meet in the Lecture Hall of Knox Church, Toronto, on Tuesday, 21st March, at 9 a.m. Applications for Mission Work, Presbyteries' Schedules for the half year, and all other documents for the Committee, should be sent on or before the 16th of March, to Rev. Dr. Warden, Presbyterian Offices, Toronto.

Let us not forget those who, to do work for us and instead of us, endure hardship and brave dangers from which most of us are free; the miners who face perils to provide our coal;—the fishermen who on our cold and stormy coast who help to provide our food;—the sailors who bring far over the sea much that adds to our comfort;—the soldiers who when need is met hardship and danger for our protection;—the missionaries, who to do our share of winning the world from misery and sin, give strength, give life, doing our work in Home and Foreign lands.

"God's promises are like the stars of the firmament; if it were day always, we should never see them. Only when it grows dark do they begin to shine."

"Being approved of by good men is no sure sign of being right; neither is being disapproved by good men. The right is the right, whether good men approve or disapprove. Good men are not all agreed as to particular acts or measures or opinions. He who looks for the approval of his course by the good, will often be mistaken; but he who does what with his best light seems right, will so far be right, however others may think of him."

CHURCH NOTES AND NOTICES.

CALLS.

From Park St. Ch., Hx., to Mr. Clarence MacKinnon, of Mid. Stewiacke.

From St. Luke's Ch., Saltsprings, N.S., to Mr. A. D. McIntosh, of Pugwash.

From Delaware, Ont., to Mr. Robert McIntyre, of St. Thomas.

From East Ch., Toronto, to Mr. Robert Atkinson, of Berlin.

From Albert St. Church, Sarnia, to Mr. J. R. Hall.

From Knox Church, Listowel, to Mr. E. H. Sawers, of Westminster, London Pres.

From Ross and Cobden to Mr. G. E. Loughhead, of Webbwood.

From Guthrie Ch., Harriston, to Mr. T. D. McCulloch, of Dresden.

INDUCTIONS.

At Burk's Falls, 31 Jan., Mr. J. R. Sturgeon, late of Queensville.

At Erskine Ch., Toronto, 7 Feb., Mr. James Murray, called from St. Catherines.

At Spencerville, Brockville Pres., Mr. John McDougall, called from Holton, Que.

At Leamington, Chatham Pres., 8 Feb., Mr. W. D. Keith.

RESIGNATIONS.

Of Brucefield, Mr. W. Muir.

Of Bruce, Ham. Pres., Mr. Walker

Of Blackheath, Ham. Pres., Mr. Marsh.

Of Whitechurch and Langside, Mr. A. McNab.

Of Shelburne, Orangeville Pres., Dr. Robbie.

Of Parkdale, Tor., Mr. D. C. Hossack.

OBITUARIES.

Rev. John Bell, son of Rev. Alex. Bell of Peterboro, and for about five years pastor at West Arrow, Ont., died of appendicitis, at West Arrow, on the 26th Jan., in the thirtieth year of his age. He lives long who lives well.

Rev. James Pritchard was born in Durham Co., Ont., in 1837. He studied theology at Knox College, and in Princeton, and served in the ministry in the congregations of Parkhill, Wingham, Auburn, and Forest. He was pastor in Forest from 1886 to 1898, when ill health compelled resignation, and on Jan. 29th he passed away at his home in Goderich.

Rev. Alex. McNab was born in Oro Township, Simcoe Co., Ont., about 1862. He wrought in youth on the farm. At nineteen he decided to get an education, and fitted himself for teaching. Then came the college studies at Knox and University, Toronto. He graduated in 1892 and in December of that year was ordained and inducted at Meaford. Four years later he accepted a call to Newmarket, where he was inducted March 4th 1897, and labored till near the end. After but a few week's illness he passed to his rest, on the 11th of February last.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness, Little Narrows, 14 Mar., 11 a.m.
3. P.E. Island, Chrl't'n, St. Jas., 7 Mar., 11 a.m.
4. Pictou, New Glasgow, 7 Mar., 1.30 p.m.
5. Wallace, Oxford, 1 May, 4.30 p.m.
6. Truro, Truro, 21 Mar., 11 a.m.
7. Halifax, Hx. Chal. 14 Mar. 10 a.m.
8. Lunenburg, Bridgewater, 7 Mar., 10.30 a.m.
9. St. John, St. John, St. A., 14 April.
10. Miramichi, Campbellton, 28 Mar., 10 a.m.

Synod of Montreal and Ottawa.

61. Quebec, Que., Chal. 14 March, 4 p.m.
11. Montreal, Mont, Knox., 14 Mar., 10 a.m.
12. Glengarry, Cornwall Kx., 14 Mar., 10.30 a.m.
13. Ottawa, Otta., Bank St., 14 March, 10 a.m.
14. Lanark & Ren., Pembroke, 6 Mar., 8 p.m.
15. Brockville, Morrisburg, 27 Feb., 3.30 p.m.

Synod of Toronto and Kingston.

17. Kingston, Kingston, St. A., 21 Mar., 2 p.m.
18. Peterboro, Pt Hope, 1st, 14 Mar., 2 p.m.
19. Whitby, Whitby, St. And., 18 April, 10 a.m.
20. Lindsay, Woodville, 21 Mar., 11 a.m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Orangeville, 14 Mar., 10.30 a.m.
23. Barrie, Barrie, 13 Mar, 2 p.m.; 14 Mar., 9 a.m.
24. North Bay, 7 Mar., 10 a.m.
25. Algoma, Webbwood, March.
26. Owen Sound, O. Sd., 21 Mar. 10 a.m.
27. Saugeen, Palmerston, 14 Mar., 10 a.m.
28. Guelph.

Synod of Hamilton and London

29. Hamilton, Ham., Knox, 21 Mar., 9.30.
30. Paris, Brantford, Zion, 14 March, 10.30 a.m.
31. London, 14 Mar., 9 a.m.
32. Chatham, Windsor, St. A., 14 Mar., 11 a.m.
33. Stratford, Strat., Knox, 14 March, 10.30 a.m.
34. Huron, Clinton, 14 Mar., 10.30 a.m.
35. Maitland, Teeswater, 7 Mar., 10 a.m.
36. Bruce, Walkerton, 14 Mar., 10.30 a.m.
37. Sarnia, Sarnia, St. A., 13 Mar., 7 p.m.

Synod of Manitoba and the North-West.

38. Superior, Fort Wm., 1st week in March.
39. Winnipeg, Man. Col., 2 Tu., Mar., bi-mo.
40. Rock Lake, Boissevain, 1st week March.
41. Glenboro, Glenboro, 6 March.
42. Portage, La Pra., P. la Pra., 7 Mar., 10 a.m.
43. Brandon, Brandon, 7 March, 10 a.m.
44. Minnedosa, Binscarth, 8 March, 10 a.m.
45. Melita, Melita, 7 Mar., 9 a.m.
46. Regina, Indian Head, 1 March.

Synod of British Columbia.

47. Calgary, Lethbridge, (provisionally, 22 Feb.)
48. Edmonton, Lacombe, date not fixed.
49. Kamloops, Revelstoke, 28 Feb.
50. Westminster, New Wmstr., 28 Feb., 1.30 pm.
51. Victoria.

Our Foreign Missions.

LETTER FROM KOREA.

BY OUR MISSIONARY REV. WM. FOOTE.

Wonson, Korea, 24th Dec. 1898.

The great question before us at first was "Where shall we establish a mission." As the "Council" which is composed of all the Presbyterian Missionaries in Korea had a meeting not long after our arrival we decided to lay the whole matter before it for advice. The council unanimously advised that we take the two North Eastern Provinces as our field.

Our head quarters, at least for a time and for part of the field, will be the city of Wonson, from which I write, and which has a population, according to the usual calculation; of 100 Chinese, 1500 Japanese, and 50,000 Koreans.

There is already a work begun here by the Presbyterian Church U.S.A. but their work in other districts has become so great that they are unable to overtake the whole and they wish to withdraw from here and centre their energies in Hwang Hai Do.

We have thus not only an almost limitless field before us but a centre of work begun ready to our hand. There are 47 baptized members and 12 or 15 to be baptized to-morrow. About 100 others are under instruction.

The people here had a church but they sold it because it was unsuitable and they are awaiting our decision as to location before they erect a new one.

It is the policy of the Presbyterian missionaries to leave the natives to their own resources as far as concerns the buildings and work outside of the missionary's house and that of the teacher, and I think the result shows the wisdom of the method. The natives think more of a church they pay for with their own money than of one given them.

Dr. Underwood of the Presbyterian Church U. S. A. has about forty native built churches under his care. On his last trip, which was in October, he was surprised as he visited one of his bands of converts to find a beautiful little church erected and the people worshipping there. He knew nothing of it until he saw it. The people built it of their own accord. They also pay their own pastor who presides over several villages.

Mrs. Foote and I have been here over a month and are studying the language and methods of mission work. Mrs. Foote will be expected to take charge of about 20 boys and 30 women in the spring when Mrs. Swallow leaves.

Dr. Grierson and Mr. MacRae have not reached Wonson yet. They have been with Dr. Underwood on a long trip studying both the language and the work.

Han Hung is another large city of about 40,000, one hundred miles north of this. There is a church there and the people earnestly desire a pastor. That will be a good centre for our operations in the North, where there is great promise of a large work in the immediate future.

The missionaries of the Presbyterian church U. S. A. have a most prosperous work in the province of Hwang Hai Do. So far advanced is it and so prosperous that the work is largely to examine candidates who wish to become catechumens or members in full standing, and to hold classes in different cities to instruct these people.

To give you some idea of the extent of this work I will repeat what Mr. Moffat one of their missionaries told me.

He and Mr. Lee on one itinerating trip this fall were gone one month and examined about 2500 candidates. Of these 400 were baptized, 1700 received as catechumens, and the remainder asked to come up for examination again.

During this winter classes as large as the ministers can meet with profit will meet at different points for study and instruction. During the time the missionary is with them they engage a suitable room if there is no church. The men give up their work and devote their whole time to study.

Early in the morning the class opens, about 9.30 a.m. the men go home for their breakfasts and return in one hour. Work is again taken up and continues until 4 p.m. This is time for dinner. From 6 p.m. to 10.30 p.m. the class is in session again.

ITEMS FROM HONAN.

Our typewritten news budget from Hsin Chen, Honan, bearing date about the beginning of the year, has some interesting items regarding the work.

MEDICAL.

The hospital and dispensary work already promises to be large this winter.

Liu Yun Hsin, from Little Fort, is in the hospital at present under treatment for a growth in his eye.

Rara Avis.—There is a woman from the Capital of this province in the hospital, who has had one of her little feet operated on for diseased bone. She is one of the very few Chinese women who can

read, and she says she has read all the Chinese classics, and we are glad to say that she is showing more than ordinary interest in the Gospel.

In the hospital compound at the west-end chapel, there is as usual, preaching and book-selling to the patients, Mr. Slimmon and generally a native helper being in attendance.

GENERAL.

If the church is not growing very rapidly as to number in this place, there are at least evidences of the Spirit's working. There is a perceptible improvement in the attitude of the townspeople towards the foreigners. Whereas a year ago, the feeling was decidedly unfriendly, to the extent that not one of our missionaries could appear outside the compound wall, without having some nasty, reviling epithets hurled at him; but now it is seldom we hear even the old familiar term of "Foreign devil." It is evident, too, that our enemies are not so much to the front as they were formerly, and many of the neighbors really seemed glad to welcome us back.

The Hsin Chen fair, which lasted five days, is just over, during which time preaching was continued in the chapel all day, with the selling of gospels, books, tracts, and other Christian literature. Both the attendance and the attention were good.

Mr. Mitchell kindly gave up his dining-room to be turned into a guest room for women visitors, and during fair time our ladies, Mrs. Slimmon and Mrs. Malcolm, were kept very busy, receiving and entertaining guests from the neighboring towns and villages.

Mr. Mitchell and Mr. Yang, the native helper, have lately been attending many of the fairs in this vicinity. It is very difficult for a foreigner to get lodgings during fair time, as the inns are generally overcrowded with natives.

One of the difficulties felt when preaching at a fair is, that if the preacher takes his stand on or near a busy thoroughfare, a crowd soon collects and blocks the way, with the result that the keepers of the neighboring booths are soon calling to "Move on." On the other hand, if he has his little knock-down table and literature taken to a quiet place, he is likely to have a small or no audience.

Mr. Mitchell leaves soon again on a visit to Pal Mao.

Because of the very widespread flood of the Yellow River, the late conference of missionaries in Shan Tung decided to appeal to the friends at the coast and in the home lands, for help to save the perishing people. They also petitioned the

ambassadors of the different countries represented at the conference, to urge the Peking government to supply scientific means for controlling the river, and thus preventing such frequent and awful destruction.

Crossing near one of the small breaks in the river bank, we found coffin-making to be almost the sole employment of the people. The houses that they had built for the winter, to replace those that had been washed away, were only roofs supported on mud-brick pillars, the rest of the walls being filled in with cornstalks, plastered with mud.

Good news has recently come from Chang Te Fu, that the ladies there have just closed a two weeks station class for women, that has proved more than self-supporting. The class was made up of fifteen women and ten children, who in addition to supporting themselves, gave quite a sum of cash toward the "helper" fund. Seven of these were accepted as catechumens, and two were baptized. One farmer sent seventeen heads of cabbage as his share towards the class and one old woman of seventy-five years, gave out of her spinning money 1,000 large cash, (over fifty cents).

It is reported that one of the women, who owns about twenty-five acres of land, when she went home, declared she could not live any longer with the false gods in her house, and at once destroyed them all. The rest of the family went out on the street, reviling her, and the "foreign doctrine, and the foreign devils," but she remained quietly in the house singing hymns. Can anyone say that these people are not in earnest, or that they are "rice-Christians?"

THE LANGUAGE.

A missionary, after trying hard to press upon his apparently attentive hearers, the need of repentance, found to his utter dismay, on questioning them, that they had mistaken the two words he had used to express "repentance," as meaning "to cover pots."

PERSONAL.

Dr. Jeanie Dow, of Ch'a Wang, who has been ill for several weeks of typhoid fever, is reported "improving." I am sure that her many friends will join with us, in our hopes and prayers for a speedy recovery.

Old Mr. and Mrs. Chou from Ho Tao, (River Road), have been paying us a visit for a few days.

Mr. McGillivray arrived in Honan on December 1st, single and sound, hale and hearty.

The single lady missionary of our station, Miss Dorothea Pringle Malcolm, is only three months

old, and while she may not draw much salary, or do much mission work, it should not be forgotten that in the meantime she "runs the house."

SOME QUESTIONS AT INDORE COLLEGE.

Indore, India, Jan. 5, 1899.

Editor Record.

Dear Sir:—It may not be uninteresting to the friends of the college at home, to read some of the questions given to the college students at our last Bible Class Examination.

1. What should we expect to find in a true religion?
2. What is God? What do you mean by saying He is justice and truth? Wherein does the Christian definition of God differ from that of the other religions of India?
3. What is sin? Why does it shut us out from God and heaven? How did sin enter into the world and what were its immediate effects?
4. How may we know God? Wherein is the light of nature insufficient?
5. Give a brief outline of what the Bible contains.
6. Show that the Bible account of creation agrees generally with the established facts of science.
7. What is the Bible account of the origin of man? How does it agree with the Historical, Ethnological, and Scientific discoveries of to day?
8. What is the Bible account of the flood? Give any evidence other than the Bible account respecting it.
9. Give any prophecies regarding the Jews, the Great World Kingdoms, Christ and the extension of His kingdom, which neither He, nor any of the writers of the Bible could have directly brought about.
10. What was the object, and necessity of Christ's coming into the world? Give an outline of the Sermon on the Mount.
11. Give your reasons for believing Christ to be the Son of God and the Saviour of the world. What is necessary in true prayer?
12. What is a miracle? What objects or purposes are miracles intended to serve? What truths or facts are presupposed by miracles? On what conditions are miracles a probability?
13. How would you distinguish between genuine and spurious miracles? Show that the miracle of giving sight to the blind man (John IX) fulfils the conditions or meets the tests of a genuine miracle.

Any ten questions answered to be considered a full paper.

The following were the marks obtained by the first students.

First, out of a hundred	65
Second, " "	58
Third, " "	47
Fourth, " "	43
Fifth, " "	42
Sixth, " "	41
Seventh, " "	36, etc.

Yours faithfully,

J. WILKIE.

PICTURES FROM INDIA.

BY REV. NORMAN H. RUSSELL.

On Tour, Durgawn, Jan. 6, 1899.

Dear Dr. McTavish,

One can almost believe in Metamorphosis as a condition of human life. A few weeks ago I was one of you in Central Church, taking part with you in your services, visiting you in your homes, and sharing with you the conditions of life in dear old Canada. Now I look out from the shelter of my tent under the mangoe trees upon a totally different scene, and with totally different surroundings.

Beyond the thorny hedge that fronts the mangoe grove, lie fields of jowar and ulsi, cotton and suuu, varied by occasional patches of opium or garden stuff. Glinting through the hedge, as they hob up and down on the rough, sunken roadway outside, may be seen the red turbans and many colored sarees of the passers-by, with occasionally the long, shaggy ears of a horse, or, more frequently, the twisted horns of a pair of bullocks and the superstructure of their rude cart.

There are to be sure, some familiar sounds,—the cawing of the crows and the sougling and swishing of the wind; but these are constantly interrupted by the hoarse cries of the farm hands, in a language that is often unintelligible even to trained ears, or by the shriller and more peremptory commands of the women, by the noise of strange birds, or by the tum-tumming of strange musical instruments. The groups of curious children, in their still more curious garments, from the neighboring village, and the occasional conversation in a strange tongue, wafted in from the neighboring workers' tent, everything, in fact, tells us we are in a new land and among a strange people.

And yet in some ways I feel almost more at home here than I did with you in Toronto. This is *my* land, these are *my* people, and here is the work to which God has called me.

I have just come in from the village and finished my breakfast of porridge and rice, with some Indian tea and bread and butter. We had a fine morning of it, or rather, I should say "I," for by some misunderstanding the men went on ahead to a different village, and I was left alone. It turned out a wise Providence, however, as three villages heard instead of one.

I rode my bicycle, as I had promised last night to take it into the village and show it to the people. The country paths are not very good for riding, but I am now hoping to get even more use out of my bicycle than I expected when at home. I rode it all day yesterday and over some terrible ground. I had one spill,—my first real fall since I began to ride, but on the whole I got along famously.

The roads, often forming high, narrow ridges in the middle, with a gutter on either side, and frequently going through patches of sand or gravel to say nothing of stones, and thorn bushes growing right over the pathway, somewhat interfere with the comfort of it, but I expect to be able to use my bike almost continuously.

Next Saturday I will probably use it to travel fifty miles in to Mhow for Sunday services, and out again, over a road which climbs two thousand feet up the Vinūbyas. My only regret is that Mr. Drew, who usually accompanies me on tour, is not similarly provided, as we have to keep together in our journeys.

Of course the bicycle was a great attraction. It came whizzing along past the little mud verandahs, where the owners of the adjoining houses were taking their morning siesta. Through clouds of dust in trail of a herd of buffalo, round a very dirty corner, and up a narrow lane, the main street by the way, right into the midst of a great crowd of sutars, or the carpenter caste, who had met to celebrate a funeral feast.

It is the custom here when anyone dies to call all the jāt people for many miles around to a great feast, where rich food and sweetmeats are eaten galore, and often presents given as well to each guest; everyone in the caste vieing with the other to see who will make the biggest show.

At a village we visited two or three days ago a man's wife had just died. Last week one of our Christian preachers said to him: "Why don't you get some medicine and try and save your wife?" "Aré Baba," he said, "what can I do,

I have no money!" And for want of medicine, which would have cost him at most a few cents, he let her die.

What did we find but from 100 to 200 people gathered to a great funeral feast, which was costing the man 750 rupees, or considerable over \$225, and for which probably he had to mortgage everything he was worth.

This morning's crowd of course, all wished to see my machine, and after showing it to them, I told them of the people who made it and of the reason of their being so wise and clever, showing that even worldly success, and the permanent advancement of any people depended on obedience to God's laws. And so I made my bicycle a text.

And it was the same with the Ameen or head man when I visited him in his cutcherry. Seldom is it possible to give a direct sermon there, but I used his questions about the machine to preach to him and his people about the true God and the way to reach Him. And so it was right through the village. In the four places where I stopped crowds gathered to see the bike and I preached to them Jesus.

I was glad to find that our preaching here of previous years had not been forgotten. One man showed me a well-thumbed book on the examination of Ram, one of their gods, which he had bought from us. Another told of our criticism of the story of another of their gods, and several assented to the statement that their gods were no gods at all.

Many of them are beginning to have a glimmering of the light, but it is the power to obey they lack. Will you not pray for such? To-night we will go back to this village and preach through the magic lantern. May God give us, not only hearing ears but understanding and obedient hearts.

We expect to remain here for several days preaching in this and the surrounding villages, and then go on to one of the chief centres of the district, where I hope in a short time to establish a permanent Christian teacher. Meanwhile I will go into Mhow for Sunday, returning on Monday.

More urgently than ever before is it being impressed on me that our greatest need is more men to open up this great district to permanent Gospel teaching. We want men who will be able to give their whole time to village preaching, and to leading the many truth-seekers to Christ. May this, therefore, be your prayer to the Lord of the harvest.

TRINIDAD, GENERAL REVIEW FOR 1898.

Acting on medical advice Mrs. Grant left for Canada in May and Dr. Grant followed in November on furlough.

During the year the Mission Staff suffered considerably from illness—particularly Mr. Thompson and his family, which after much consideration, led to the removal of the Couva manse to a more healthy locality.

On account of illness, due to unseasonable weather, the attendance of our schools has been somewhat reduced. Statistics, however, show a steady advance in nearly every particular, the contributions of the native church being £160.5. above those of last year.

The mission Council reports with extreme regret that intemperance is steadily increasing among the East Indian people and is convinced that the licensing of rum shops by the Government in every corner of the Colony is largely responsible for the increase of pauperism and idleness among the people.

The Cordial thanks of the Council are hereby tendered to Mr. George Cadbury for his handsome donation of £100, to Mr. Wm. Cadbury for £50., to Mr. Wm. Archibald for his valuable contribution of land at Balmain and to all other friends of our Mission for their courtesy and aid.

STATISTICS.

Canadian Missionaries.....	5
Ordained Natives.....	4
Catechists.....	52
Bible Women.....	11
Baptisms—Adults.....	167
“ Children.....	187
“ Total.....	354
Marriages.....	56
Canadian Lady Teachers.....	4
Schools.....	57
Boys on Roll.....	3094
Girls “ “.....	1310
Total “ “.....	4404
Average daily attendance.....	2598
Total enrolled for year.....	6349
Communicants Dec. 31st. 1897.....	609
“ Added during the year.....	115
“ Died.....	8
“ Removed.....	14
“ Gone to India.....	2
“ Suspended.....	13
“ In good standing Dec. 1898.....	687
Sunday Schools.....	76
Number on Roll.....	3092
Daily Average.....	1872
Contributions from Proprietors.....	£285
“ “ Native church.....	£931.3.3
“ Average per communicant.....	£17.1
“ “ In Canadian Currency..	6.59

THIRTY-FIRST ANNUAL REPORT

OF REV. JOHN MORTON, D.D.

During the year a severe cold kept me idly on Sabbath, for the first time since my furlough in 1894. My two ordained assistants, Revs. Paul Bhukhan and Andrew Gyadeen, have laboured with vigor and faithfulness.

Sabbath services have been conducted regularly in twenty three places, and occasionally in many others.

In nine of the above stations the Lord's Supper is regularly dispensed. Except occasionally, and within a limited area, we find it undesirable to gather the people to central Communion. The more primitive mode of celebrating the ordinance wherever the people meet for worship, has many advantages. It avoids what is closely allied to Sabbath desecration. It is a great advantage to the aged and to mothers, and it is a quiet protest against the undue importance that is so commonly attached to sacred places.

Fifteen week-day schools, fifteen Sabbath schools, regular Sabbath services and prayer meetings, Gospel teaching and visitation, indicate in brief the chief agencies employed in our work.

The prayer meeting at Tunapuna has been more than usually interesting and successful. The attendance and attention have been good. As the young people who largely form the audience, understand English, we draw upon every visitor for an address. In this way Dr. Whittier, Rev. Mr. Fraser, and Mr. Clark of the Training School, have helped us.

Though not musical, the Hindus are fond of music, and the prayer meeting is utilized in improving the service of praise, to which in Mission work, very special attention should be given.

Religious instruction is given daily in our schools.

With our Sabbath schools we have considerable difficulty. The first day of the week being our chief opportunity for the adults, it is not easy to spare our best agents for Sabbath school work, and to some extent we have been obliged to do Sabbath school work on week days. From the first of the year we will be using the lessons and helps provided by our own Canadian Church, and we hope for improved results.

Early in the year I spent three weeks in St. Lucia, assisting the work there, and in September, along with Dr. Grant, I visited Demerara in the interest of our Mission in that Colony. Spe-

cial reports of these visits have already been furnished.

Miss Blackadder reports another year of successful school work. At her annual examination she took rank as "Very Good."

Temperance work has been kept up, as a most important preventive branch of Christian effort. Licensed rum shops are planted nearer to the people than any other agency, and even Mohammedans and better class Hindus who do not drink in India, not infrequently yield to the temptation. When they become Christians the temptation is increased by the evil example of Christians. Total abstinence we practice and teach as the only safe and consistent course. In this branch the entire work of getting up meetings, with suitable recitations and magic lantern pictures, is borne by Mrs. Morton.

During the year 71 new members were enrolled and the Blue Ribbon Band now numbers 650. The benefit of this work, not only in safe-guarding individuals, but in creating a "tribal conscience" on the subject of strong drink, among our Christians, is plainly apparent.

Mrs. Morton, whose health during the latter part of the year has been unusually good, has taught a Bible class of the more advanced children in Tunapuna School, taught the sewing in that school, borne all the care of the service of praise, managed the work of the sewing teachers and Bible women, and visited in the homes of the people. This has been an immense help to me and benefit to my field.

With regard to the extension of the work, I have to report that in Maracas valley, where work began in 1894, we are now fairly well equipped, thanks largely to the liberality of the Messrs. Cadbury Bros. Our thanks are again accorded to Mr. George Cadbury for a contribution of £100, and to Mr. Wm. A. Cadbury for £50, to our funds.

At Las Lomas, a cocoa settlement, the people determined to erect a place of worship. They cut and carried native wood, gave contributions and work, and the place was finished at a cost of over \$200, of which our funds only contributed \$56. A notable feature of this movement was the fact that two Christian women stripped themselves of their silver ornaments to the value of over \$18, and gave them to the work.

At Guaico, on the new railway, a building has been erected and a school established.

In the Santa Cruz Valley Mr. Charles Fourier Stollmeyer has kindly given to this Mission half an acre of land, which gives us a land-footing

where formerly we were entirely dependent upon courtesy for a place to meet our people, or bury our dead. But we have no building in the valley, and in St. Juan, the village at its mouth, we are dependent on a small rented room.

At Chaguanas, at risk to health and influence, our catechist occupies hired rooms in a crowded village. I wish to secure a more healthy spot by purchase, and to build a suitable house.

At Sangre Grande the people have opened a subscription list, and are justly urging the great need of a suitable school house in place of our present rented hut. This, with their help, should be carried out during the coming dry season.

I visited Cumuto, a cocoa settlement toward the centre of the Island, last dry season, and only want of means and the precedence of other districts kept me from occupying that field. Another year should not be lost, for the place is large and growing.

It is a question how long a man 59 years of age, can be expected to overtake such an ever-extending field, besides bearing a considerable share of the work of a college. I propose just to go on as enabled of God. But I ask the moderate addition of £50 for this field for 1899, that I may be able to meet in some measure, this demand for enlargement.

There is no room left on my paper for reflections. I trust the readers of this report will find ample room for them in their own minds.

DR. GRANT'S TWENTY-EIGHTH YEAR.

San Fernando, Trinidad.

To Rev. Dr. Morrison.

Another year of service, without interruption or absence from our field, save a week in Demerara in the service of our Church, is about closed.

As a family, we have had health, with the exception of Mrs. Grant. For quite two years she suffered almost daily, at times intensely, and finding that remedies prescribed gave only temporary relief, her medical adviser recommended a change. In June she went to Nova Scotia, and the climate appears to have done for her what medicines failed to do.

It was with great reluctance she left Trinidad; as year by year her attachment to the women and

girls of our mission was greatly strengthened; and to this I can truly add, unity of spirit and heartiness of co-operation with Mrs. Fraser and Miss Archibald, who were engaged in the same work.

In consultation with the brethren it was thought advisable that I should go home to spend the winter—as I prefer my furlough in the cold season—and decide if possible, Mrs. Grant's future relation to the mission. We leave on Monday.

As set forth in my last year's report, my work was more particularly in the town of San Fernando. In congregational work we use the English and Hindustani languages. The former with those taught in our schools, the latter with adults most of whom were born in India.

The Sabbath school work has been strengthened by written examinations, which have been on the whole, most satisfactory. We aim at having the young grounded in Bible truth. At our last examination, out of a possible hundred, the highest made was 96, several above 80, and few under 50.

The Christian Endeavor Society secures most of the young. It is a valuable auxiliary. A convention held during the year did much to stimulate.

The contributions of this Central Church including Sunday school collections were about \$100 a month. This sum does not include the sums received by Mr. Fraser from the many country stations.

The training-school work is well sustained. As formerly I gave a portion of time to it daily. Mr. Harold Clarke has proved a most diligent and successful teacher, exercising over the young men a moral and religious influence of the nappiest character, an influence that will not fail to tell on the young people who come under his care. I may here state that Mr. Clarke has done everything in his power to advance the best interests of the mission. Evidently the love of Christ constrains.

As Miss Archibald's school is the practising school for the students of the training school, and as it is immediately identified with the working of the Church I will refer to it briefly. It is carried on in Oriental Hall, the building we acquired last year. The building is in every way suited to the grand educational work carried on within its walls. It is completely enclosed by a neat iron fence set up this year. The examination of the school was on the 1st November. The Roll showed 230 pupils, of these 181 were present for examination.

The percentage of the passes in standard numbering 105, were as follows: (1) Reading

100; (2) Writing 98.71; (3) Arithmetic 96.66; (4) English Grammar 100; (5) Geography 100. The infants examined were 76, and in Reading, Writing, Arithmetic, Object Lessons, and Needlework, were classed as "Very Good"; in Singing and Drill "Good."

Miss Archibald has labored beyond her strength. She was aided by one teacher who obtained his certificate after a course of study in the training school, and by several young people who were formerly pupils in the Central school.

An advanced class taught by our eldest daughter were presented at the Inspector's examination, and all passed.

When the college was in session I taught three days weekly. This work is carried on chiefly in Hindustani, but as a full report will be given by the President, I need not here go into details.

Early in the summer Mr. Norman Lamont and his sister were here on a visit to their estates and were accompanied by Lord Cassillis. All of these paid us a visit, and it was quite refreshing to have the pupils examined in the Shorter Catechism and in Bible knowledge by these distinguished visitors, and to listen to the suitable counsel given to the pupils of the schools and the students of the college.

Our financial returns show our continued obligations to the Colonial Company (limited), Sir Charles Tenant, Hon. W. S. Robertson, and others.

This year has been one of peace, good-will, and hearty co-operation, with results fitted to encourage hope and inspire gratitude.

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TWELFTH YEAR'S WORK OF REV. WM. MACRAE.

In looking over the work of the past year one can see unmistakable evidence of the Gospel leven being at work, although not so effectively as we had hoped and prayed for.

At Princetown the Lord's Supper is dispensed quarterly, and half-yearly at Riversdale. This year, however, a Communion service has been held in four other districts for the first time—Mt. Stewart, Lengua, Piparo, and Tabaquito.

For some weeks preceding each service, evening meetings were held, in which special instruction was given to both old and intending communicants. This effort to bring all our church members to understand more clearly the meaning of the ordinance, and to observe it more intelli-

gently and reverently has not been without good results. Seventeen have been received on profession of faith, and so far all are proving faithful.

Not much change has been made in our catechist staff. Mr. Soodeen has lost none of his well known sincerity and faithfulness. The majority of the others are inexperienced, and therefore, fully half their time is spent under training. This accounts for the number being larger than that of the other fields. Our weekly class, which was regularly held is intended to supplement the training of the College and assist in preparing for the Sunday's work.

The schools were regularly visited by Mr. Soodeen and myself. Perhaps no phase of our work takes up so much time and gives so much anxiety and worry as the school work. It is so hard, particularly on estates and scattered districts, to retain children in school whose parents care for none of these things.

Miss Sinclair has completed another year of very faithful service. Her school is steadily improving in tone and efficiency, as well as in numbers. It is fortunate for herself and the other lady teachers that they have now a few week's rest, which they so very much need.

Sabbath School work has also been vigorously pushed forward. Quarterly written examinations were held for those able to write, while the younger children were examined orally. This necessitates considerable work, but we find it pays to look well after the children. No part of our work is more promising than that of our Sunday schools.

There are also four C. E. Societies in this district. The central one in Princetown is gradually growing in membership and influence. Our books show a membership of 44, and for the last six months the average attendance has been 40. The others in the country are smaller but hopeful.

At the beginning of the year a Boy's Brigade was formed with the hope of reaching boys on whom as yet we have little hold. The strength of the brigade is now 47 and the average attendance 28.

In connection with the drill exercises a portion of Bunyan's "Holy War" was given, in short simple lectures, on which an examination was held at the close of the term where suitable rewards, contributed by friends, were given to those showing the clearest grasp of the subject. Much credit is due to Major Ferrera for the success of this organization.

A night class was held in the central school which was at times attended by fifteen

adults. Both Hindi and English were taught, the majority beginning with the alphabet in both languages. Evening classes were also held in the other sections of the field, although somewhat irregularly.

Three Bible women have given their evenings and Sabbaths to special work among women. In addition to regular meetings in the Central church these women visit from house to house; sometimes gathering a few women in a room or gallery or under the shade of a tree they then to the best of their ability, teach a practical lesson.

Our old enemies—strong drink and a desecrated Sabbath—still exist, and are working no end of mischief. It is exceedingly annoying and discouraging to find now and again one or more of our Christian people drawn into the saloon or forced by circumstances into Sunday trading. Temptations are strong and human nature, unaided by Divine grace, too readily gives way before it.

On the other hand, there is much to encourage and brighten hope. Our methods of work are constantly being revised and improved. Our native agents, although lacking in enthusiasm and soul-thirst are nevertheless, for the most part, earnest and faithful. The lives of our Christian people with very few exceptions, are sober and exemplary, and one and all are ready and willing to help in every good work. Hence the future prospects, while leaning on Divine promise, were never brighter or more encouraging.

OUR EIGHT YEARS IN COUVA.

BY REV. A. W. THOMPSON.

From Exchange Village as the centre, the work of the Couva District has been pushed out in all directions year by year, as funds and men were available, until at last the limit of extension has been reached.

The erection of buildings at Mount Pleasant and Arena, and the opening of a school at the latter place, fill up the last gaps and leave us no more ground to occupy unless new villages spring up. With the close of the year the last stations have been occupied, so that from the San Fernando district on the south to the Tunapuna district on the north, and from the Gulf on the west to Montserrat on the east, there is not a village or settlement without a day school, Sunday school and Sunday service either in its midst or within very easy reach of it.

Henceforth, all effort must be directed to make our occupation effective.

During nine months of the year, ten week-day schools,—besides three Government schools,—to which were gathered East Indian children,—nineteen Sunday schools, twenty-four Sunday services and ten weekly prayer-meetings were regularly carried on.

The programme for 1899, adopted since October 1st, provides for eleven schools, twenty-four Sunday schools, thirty regular Sunday services, and ten weekly prayer meetings.

Our aim is to avoid multiplying services—no more meeting is held than is necessary. Whenever possible, groups are gathered to convenient centres; but this cannot always be done; and at this stage of our work, in fulfillment of the Great Commission we must go to the people, not wait for them to come to us. "Go" does not mean "stay" or "wait."

The test of a successful year's work is not the number of meetings held nor the number of people who attended these meetings; but the number of men and women and children who have grown in Christian character. Not meetings nor crowds, but Christ being formed in believers, men and women becoming Christ-like, is the true test:

All through the year this was ever kept in view before our people and catechists as the thing to aim after—the one thing worth attaining unto; and there are evidences of "quickening" among us; but we plead for the "showers of blessing."

Some painful cases of discipline proved very trying, but have turned out for good to all and were real means of grace to those immediately concerned.

Our bible women have acquitted themselves well during the whole year laboring with zeal and much tact. This important work gains in interest yearly, and is full of promise. Perhaps only now are we coming to realize what the real problem of work among the women is.

Miss Fisher has completed another year of work that needs no commendation. It speaks for itself. Besides her day school labors she gives much attention to Sunday school and Temperance work.

Mrs. Arbuckle our valued Sunday school helper was absent in Scotland during eight months of the year. We miss her greatly and will rejoice when she returns to us again.

The year has been a very trying one. Rains frequent and long-continued not only made travelling difficult but also caused much sickness. Repeated attacks of fever reduced the efficiency

of our workers during the latter part of the year and lowered the results of several school examinations. Schools were with difficulty kept agoing and teachers were for a time hardly to be had.

The manse family suffered severely and the Mission Council after long and careful deliberation and after consultation with leading planters of the district and after obtaining the approval of the Foreign Mission Committee, decided to remove the manse from Exchange Village to higher ground two miles eastward. This involves the forming of a new centre but it seems to be necessary as the only way to preserve health in this district.

While the manse is being taken down and removed to its new site we are enjoying the hospitality of James Arbuckle Esq, a Scotchplanter to whom we are deeply indebted for many kindnesses which cannot be specified here.

The year has placed us under obligations to many whom we cannot mention in a report but who have our warmest thanks.

The contributions of the native Church show an increase of £65 stg.

REV. S. A. FRASER'S REVIEW OF 1898.

Another year with its ups and downs, successes and failures, joys and sorrows, has passed away, and I must now steal away into some quiet corner from the people and try to give our Christian friends at home in a few words some general idea of what has been done in 365 days packed full of work.

I am pleased to report that we have lost none from the ranks of our workers by death, and the majority have enjoyed fairly good health.

Assisted by twelve regular catechists and four others who give but a portion of their time, the Gospel has been preached every Sabbath at twenty-eight regular stations, and at a number of places where we have no schools or churches.

There are nine hospitals in this district accessible to all our agents, in some of which may be found at times as many as from thirty to sixty people who listen attentively to the Gospel.

During the week the catechists visit and teach the Christian people in their homes, go from door to door of the barracks on the estates, and from house to house in the jungle. They come to San Fernando regularly on Fridays for instruction and to report on their week's work.

It is encouraging to see how attentively they listen to the word of God and how eagerly the most of them seek to know more of the truth.

Their reports are copied by Rev. Babu Lal

Behari into a book for reference when we visit their particular district. The missionary's time is so occupied by administrative work and the field and work are so extensive that he must depend largely on his catechists and assistants to direct him to those who wish to see him and to whom he can be of most service when he has an hour or two to visit any district.

The Presbyterian Church of Jamaica early in the year earnestly appealed to our Council to send them a good man to work among the Indians in that island. We sent D. Cheddami, a catechist of this district and a student of the College. In this way our College is training men not only for the work in Trinidad, but for missionaries to preach the Gospel in other lands.

School work has been carried on as usual in seventeen schools by forty-eight teachers and assistants. Twelve schools are Government assisted, and we expect to get assistance for two more from the first of January, which will be a relief financially, and enable us to wipe out our existing debt more quickly. Our Training School is gradually supplying a long felt need for efficient native teachers, so that our schools are year by year improving in efficiency. The test of the progress made in secular work is the Government Inspector's written examination, and our schools have received a high merit mark. San Fernando school under Miss Archibald's faithful labors, was exceptionally good. The number of pupils on the Roll in our schools is 1,366—boys 936, girls 430; daily average 757. The average is a little below last year because of Tabaguite school being handed over to Princetown district and the prevalence of sickness among the children. Three quarters of an hour every day is given to religious instruction by the teachers or catechists, which is very important, as many of the children cannot be got into the Sabbath school. Some of our teachers are very much in earnest in teaching the children Scripture truth. As a result, a number of bright boys are anxious to be baptized, but they are kept back by their heathen parents.

I am pleased to find that three of our teachers are anxious to become catechists, and are now preparing themselves, as far as possible, for that work, although they know their salary will be less than at present. This is hopeful. We will after a time, no doubt, want a class of catechists better educated in English than most of our present men.

Closely linked with the week day school is the Sabbath school. We follow the International Lesson in all our Sunday schools which are attended by about 800 children.

They have done good work. Last Sabbath in two of our country schools 45 little children, 40 of whom were from heathen homes, gave the Titles and Golden Texts verbatim for the quarter. Five children in the Central school under six years of age repeated correctly the Titles and Golden Texts for the whole year—one hundred and four distinct propositions.

A number of our people go out from the central church regularly to take charge of Sabbath school work in the country. Miss Archibald with her accustomed zeal and faithfulness has in addition to her laborious work in a school of upwards of 200 children taken charge of two Sabbath schools in the country, taught a class in the Central school and assisted in other services of the Church.

Mr. Clark also took charge of two country Sabbath schools and has made his influence felt for good in all the services of the Central church. He has been a great help to the C. E. Society which has made substantial progress during the year.

Dr. Grant's departure for Canada the end of November has greatly increased my work. If the good friends at home were here for a few days they would know the reason why they don't get letters from their missionaries.

Dr. Grant will report on the work of the Town Church, Training School etc.

In the first part of the year two new churches were built, one at Mayo towards which the people of that district contributed \$100.00. We are especially indebted to Mr. Ramdeen for the assistance he rendered. The other church is at Monkeytown.

We also erected one new schoolhouse on Siparia Road, enlarged Bonnaventure schoolhouse to accommodate the people on Sabbath, and put up two teacher's houses for which we draw rent from the Government, one at Bonnaventure the other at Rusilac.

The number of baptisms for the year is not very large, Many who applied for baptism were refused and are now under observation. We think it better that they should be well tried and grounded in the truth before they are baptized even if some drift away and we see them no more.

The good seed of the kingdom has been sown in many places and in many ways; we look to God for the increase.

Large numbers of the more intelligent and most influential Hindoos are convinced of the truths of Christianity and have no faith in their

own gods, but they have not the courage to forsake their father's religion and endure the jeers and sneers and persecutions of their countrymen.

A short time ago a Hindoo priest, with a large number of his disciples, sold a number of his gods to me for a trifle saying they were only stones.

When asked why he did not become a Christian, he asked, "If I do who will feed me, as my disciples do."

Another priest told me yesterday that when his god does not feed him he puts him in the fire as punishment showing that he is losing respect for his gods.

Oh for the spirit of God to arouse the many who are intellectually convinced of the truth and bring them to decision.

With thankfulness to God for the mercies of the past year and hopefulness for the future we go forward to the New Year.

REV. LAL BEHARI'S WORK FOR 1898.

San Fernando, 31 Dec., 1898.

The Rev. Dr. Morrison,

Rev. Sir:—

By God's mercy I am spared in life and health to submit another Annual Report.

Much of my work has been as in former years.

In San Fernando I aided Dr. Grant in visiting Christians, Mohammedans, and Hindoos, but was rarely with him on Sabbath.

In the country I generally accompanied Rev. Mr. Fraser during the week and on Sabbath.

Sometimes we would spend the whole day together.

He always sings the Bhajans (hymns), and generally reads, and would often relieve me in addressing the people.

This mode of work is mutually helpful going two and two.

At other times Mr. Fraser would go in one direction and I in another, separating like Paul and Barnabas, without their quarrel.

In these visits we visit every house whether Christian, Hindoo, or Mohammedan.

The manner of reception varies but we always come home feeling that we are serving the best of masters.

On Friday all the Catechists come up about midday.

It falls to me to receive their reports for the week, a synopsis of which is submitted to the Missionary before they part and words of approval or reproof are not withheld.

The International Sunday School Lessons are

closely followed and the subject for the week is taken up and discussed.

Usually three papers are read on the Lesson every week by the Catechists, and on Sabbath the same subject forms a part of the services at all the stations.

Catechists are however free to choose their subjects if they prefer doing so.

The books imported from India are put in my care.

The prices charged for these religious books and tracts are from one to fifty cents.

Total value for the year, \$133. The prices charged and paid for the books allow us without loss to distribute tracts gratuitously to a considerable extent.

We also import religious papers, some fortnightly, some weekly.

From the Canadian Press at Rutlam we get fifty copies of Gyan Patrika, from the Rajputana Mission twenty, from Methodist Press, Lucknow twenty, and from Agralaw 10, at a cost of \$30.

This tells favorably in many ways:

I make free use of a book in Hindi called "Sat Mat Nirupan" or the true religion established.

This book deals with attributes of God, Creation, Heaven, Hell, and so on as set forth by each of these systems.

In this the students show an encouraging interest.

PRESBYTERIAN COLLEGE, TRINIDAD, FOR 1898.

At the end of 1897 a number of the class for that year retired from the College to give their whole time to Mission work. Others were drafted in from the different fields to fill their places, and made up a class of 11, of whom 10 attended regularly during the three terms.

Our terms are marked off by the Easter, Midsummer and Christmas holidays, as in the primary schools, but our vacations are longer.

The students came into residence from Monday till Friday each alternate week and were at Mission work in their respective districts during the rest of their time.

The subjects were those of the first year's course.

The President and Dr. Grant taught two days each in the week, and Lal Behari one, taking their respective subjects as in former years.

The conduct of the students was good. Their capacity and industry very varied. Some, notably two of the Writer caste and two others who had been educated in India, kept with ease abreast of all the work, and if they cultivate their

Christian graces in like measure, will be heard of later as very valuable workers.

One whose advantages had been small and who passed through the fires of persecution when he became a Christian, gave full proof of his diligence and made excellent progress.

One or two suffered from either indolence or undeveloped mental faculties. When competition with others and the discipline of regular teaching fails to awaken and develop a student, he must give place to others.

In the class this year there has been an evident earnestness and depth of religious feeling which on several occasions, and in all classes was manifested in the tears running down some of the students' cheeks.

The accounts for the year show a credit balance of \$305.99. This is the result of severe economy, as we wish ere long to replace the present worn-out residence, without drawing more heavily from the Church in Canada.

We estimate the amount required for the College in 1899 at £125, the same as in past years.



THIRD YEAR IN DEMARARA.

BY REV. J. R. CROPPER.

The past year has brought no relief from the burden of depression which has weighed so heavily on the Colony for some years past. Circumstances, however, seem to justify the hopefulness of the optimists as to the future of the Colony.

As a result of the Report of the Royal Commission and of the agitation in Britain over the West Indian problem, the needs of the Colonies have been brought before the British public, and although the relief may not be in the direction desired by many, nor as speedy and hearty as hoped for by others, yet the prospect of improvement in the agricultural condition of these Colonies is decidedly brightening.

In this Colony during the year there have been some changes in the ownership of properties, but there has been no diminution in cultivation or withdrawal of capital.

This has a very important bearing on our work in this mission, and particularly the branch in this Colony. For with the success of the sugar industry there will not only be the prosperity of the people in whom we are interested, but also the continued introduction from India of the people among whom our work lies.

WEST INDIAN SECTION.

This division of the work—a division that does not exist in Trinidad does not exhibit much

growth. The attendance on the Sabbath Services, however, continues to improve, and that on the midweek services has maintained the improvement gained over that of the previous year.

There have been a great many wet Sabbaths, and on these the attendances have been small. There is a great lack of earnestness on the part of the people, and a painful absence of any sense of responsibility. The Spiritual tone is low and the moral sense is blunted. This is the condition of practically the whole people of the Colony.

The Sabbath School department, as reported last year, is very weak; the attendance of children has continued to fall off.

The amount of the weekly offerings was \$10 less than that of the previous year, but the congregation paid a small sum towards the work of the mission, besides sending aid to the sufferers by the hurricane in the islands and providing themselves with copies of the Book of Praise.

Many might contribute more than they do; but a few give of their poverty liberally. One poor old woman who gets sixteen cents a day for such light work as she is able to do, and who is dependent on her earnings for support, contributed not far short of the tenth.

The statistics are as follows:—Baptisms, 6; marriages, 4; Communicants on roll January 1st, 68; added 7; under suspension, 1; removed, 1; died, 1; on roll December 31st, 73; Sabbath schools, 2; day school, on roll Dec. 31st, 54; average daily attendance, 32; contributions of congregation and Sabbath School, \$151.40.

EAST INDIAN SECTION.

The work of the past year has been encouraging. The statistics are as follows:—Missionary, 1; catechists, 3; Bible woman, 1; baptisms, adults 9, children 18, total, 27; marriages, 8; week day schools, 2; on roll Dec. 31st, 172; average daily attendance, 106; Communicants on roll Jan. 1st, 24; added 5; under suspension, 1; left the Colony, 1; on roll Dec. 31st, 27; Sabbath Schools, 3; contributed by the native church, \$33.36.

At the Better Hope Station, which includes the adjoining village and estates, work has been carried on steadily by two catechists and a Bible woman.

Among the converts were a man and his wife, whose case is interesting. The step-father of the man, in whose name the family property was held, opposed his becoming a Christian and threatened to turn the young people out of doors and to disinherit his step-son.

Nohra and Mangri maintained their resolution and cheerfully accepted the situation. They were

first married according to Christian rites, and a few weeks after, on public profession of faith, were baptized.

Many of their friends, Hindi as well as Christian, had offered them a home, and after their baptism, a sister of the young man, not a Christian, gave them the use of her house.

The separation, however, did not last long, for the father missed the services of his daughter-in-law, his wife being dead, and shortly after asked the young people to return. They did so, and friendship was restored.

The father, having since married, has built the young people a neat little house on the land. Nohra is now one of our catechists, and gives promise of being successful.

At Helena there has been a large measure of satisfaction in the work. Untoward circumstances militated against the success of the settlement; and much suffering has been endured by some of the settlers. This has given opportunity for the practical exhibition of the Christianity we were preaching, and that opportunity has not been lost.

Our catechists have been faithful, and their efforts have not been ineffectual, for the work has taken a hold on the people, and its influence is perceptible. As the settlement grows the heaven will spread.

It is of much consequence to the work of the future that we should be in a position to plant an agency in every settlement at the time of its foundation. Unless this is done, opposing influences become entrenched, and can only be dislodged by a much greater outlay of energy and means than would be required were the work taken up at the outset.

A catechist is now in permanent residence at Helena and regular Sabbath services are conducted. A day school and Sabbath school are also in operation.

GENERAL.

Mr. Alexander Crum Ewing, of Scotland, visited his estates during the year. It was a very great pleasure to meet him. He spent one Sabbath in the Colony, and, in accordance with his unflinching custom, attended Divine service in Better Hope Church. The Sacrament of the Lord's Supper was dispensed, and he partook with the congregation.

It was the first visit he had paid since the church was handed over to us, and the first time he had joined in worship with a congregation of a church in Canada. The season was much enjoyed by everyone.

He was also present at the Hindi services and addressed the people encouragingly through an interpreter. It was gladdening to hear a proprietor and an employer of imported labor say to his people that, while they had been introduced to work in the cane fields, yet he recognized as a Christian it was his duty to do something more for them than simply see to their worldly interests.

There must also be chronicled the visit, in the fall of the year, of Drs. Morton and Grant. They came as a deputation from the Foreign Mission Committee to see the ground and to report on the application for a second missionary, and as to his location. It is earnestly hoped that the second laborer will be sent shortly.

It is sad to report horrible cases of murder. One was committed by an East Indian, on the estate on which our church and mission premises are situated. This man's son had been married, Mohammedan fashion, to a girl, but through some family dispute she refused to join, or was hindered from joining, her husband.

The young man's father suspected the girl's uncle of being the instigator in the matter, and meeting him one morning on his way to work in the canefields, he set upon him and brutally hacked him to death. He paid the penalty of death.

At the same session of the Court of Assizes at which this man was tried, two other men, also East Indians, were condemned to death for similar offences.

Another case was that of a black man who was connected with our congregation. He worked in the gold fields and had come home to spend the Christmas and New Year season with his friends. He was in company with a number of others at a rum shop when a fight took place and he was stabbed to death. I buried his remains in our churchyard on Christmas eve.

During the year there were tried at the criminal sessions six cases of murder, five of manslaughter, and three of wounding with intent to murder. What a record for a small Colony!

The New Year is the last but one of the century and what its record will be, who can predict? May it be a year of Gospel triumphs even more glorious than those which have been already achieved, and may we be inspired to work diligently to the end.

The F. M. Committee, East, has decided to send a second missionary to the E. Indians of Demerara. Mr. Cropper will have the longed for helper,

YOUTH'S DEPARTMENT.

Young people share the privileges and duties of the home and the church with the older ones, and it is fitting that you should share in the church RECORD. As it is now four pages larger than it used to be, a few pages will be set apart for you. It is hoped that this will meet your approval.

You will find in the Foreign Mission pages, letters from nearly all our Foreign Fields. One from the newest field, Korea, tells how the two Northern Provinces of Korea are ours, with the city of Wonsan, 50,000, as a centre. You will find notes from Honan giving a lot of items from that field. On page 71 you will find a set of examination questions that are given to the boys in Indore College, while a missionary on his bicycle meets you on same page. On the 73d and the following pages you will learn all the facts about Trinidad, and as that is your topic for Y. P. Societies for March, you will find it helpful. You will also find a map of Trinidad on page 88, at the end of this, your department of the RECORD.

Do not forget that one of the greatest works our Church now has to do is Home Mission work, giving the Bible to the thousands who are pouring into our own land, especially into the Northwest, to work on its prairies and in its mines and mountains. The only way for you to have a good and safe country to live in when you grow up is to keep it well taught in the Bible.

HE UNDERSTOOD.

An old schoolmaster said one day of a clergyman who had come to visit the school, "I believe the children know the catechism word for word." "But do they understand it? that is the question," said the clergyman. The school only bowed respectfully, and the examination began.

A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was desired to explain it. Instead of trying to do so the little fellow with blushing face, said almost in a whisper:

"Yesterday, sir, I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw them bleeding, and they gave me some money to buy me shoes. I gave it to my mother, for she had no shoes, either, and I thought I could go barefooted better than she."

There were tears in the clergyman's eyes as the boy finished his comment on the commandment, but there were also shoes on the boy's feet before many days were past.—*C. U. Herald.*

HOW HE TRIUMPHED.

A boy of twelve mustered courage to drive his mother to church behind a team of mules. It was a day of keenest humiliation to him, and neither he nor his jeering associates could then have been made to believe that he had achieved a triumph. But thirty years more of life enabled him to realize that he never looked nobler, in the sight of God, than when behind those despised mules.

Our deepest humiliation may be our greatest triumph. What is usually spoken of as the "triumphal entry" of our Lord into Jerusalem was the high tide of his greatness only in the eyes of the unthinking people. His real triumph was his humiliation exit to the cross.

Our supposed humiliations become our real triumphs when we resolve to bear them in the spirit of him who said, "Whosoever would be first among you, shall be servant of all."—*Sel.*

"I SHALL NOT WANT."

"The Lord is my shepherd; I SHALL NOT WANT."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."

I shall not want comfort. "Thy rod and Thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want for anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want for anything in eternity. "And I will dwell in the house of the Lord forever."—*Sel.*

MARJORIE'S LESSON.

MARJORIE DUNBAR was sitting in the station waiting for the train. She had been to a great missionary rally in the city, and as she sat there thinking over what she had heard, she felt herself growing dissatisfied and discontented every minute. Her own life seemed unspeakably useless and trivial compared with those of the missionaries who had spoken that afternoon.

"Oh, if mamma would only consent to my consecrating my life to Christ like that!" she sighed. "I should be only too happy to go. She says they need me at home; but what does my life amount to there? Just exactly nothing worth while. It seems hard to have to fritter it away so when I long to do faithful service. If we live in the city it would be different. I could find plenty of church and charitable work to do; but in Dudley, there is just—nothing."

The train came in just then, and Marjorie hurried out to be sure to get a good seat, pushing by a wan, weary faced little woman who carried a baby and had two little children with her. Another young lady who was coming from the street started evidently with the idea of catching up with Marjorie, but paused for an instant as she passed the over-burdened woman.

"Are you taking the N. & E. train?" she asked, pleasantly. "Just let me help you."

When they reached the car they found all the seats on the shady side but one taken, and after having seated her new friends there the girl passed on to where Marjorie was sitting.

"Why, Alice!" that young lady exclaimed, when she saw who it was. "How nice! Have you been to the rally? Wasn't it grand and inspiring? Only it seems harder than ever to go back to our petty, humdrum lives, don't you think so?"

"Why, no," answered Alice. "I do not feel so. I should love to go and tell the heathen of Jesus and His love, and yet, Marjorie, isn't it just as beautiful to tell those about us here? It seems a wonderful thing to me to be alive anywhere if only we are trying to serve Christ to the best of our ability. I'd like, of course, to be trusted with great things, but still I'm thankful for the privilege of serving in the humblest."

"Oh see that poor old lady opposite? She can't fix that shade and she looks melted. I heard her say that she had a hard headache. Would you mind if I changed seats with her? It will be cooler for her here."

"Suit yourself," answered Marjorie, turning to the window with an expression of disgust on her face.

"Alice actually hasn't any idea beyond making people comfortable in ways like this," she said to herself. "She is perfectly contented

apparently to spend her whole time and strength in this way. I am thankful that I care for higher things. There! She has got those children with her. I hope she is satisfied. I really don't believe the meeting this afternoon made any impression on her at all."

"Do you know the young lady who changed seats with me?" asked Marjorie's companion.

Marjorie turned round rather coolly.

"Certainly. We live near each other.

"She's a lovely girl," continued the lady, earnestly. "I wish that more of us were as like the Master. I've been watching her, and old as I am, she taught me a lesson. The Lord bless her dear heart! And He will."

Marjorie listened in an astonished, puzzled way. She had always felt inclined to rather look down upon Alice. In her estimation she was contenting herself with living on a lower plane than she ought. Had she made a mistake? No, it could not be. This was only a plain sort of a person, who could not appreciate high ideals. But, do her best, she could not help feeling confused and troubled. She wondered vaguely if anyone ever spoke of her in the way this lady had just spoken of Alice.

Some one in the seat back of her got off, and Roy Adams took the vacant place. Roy was Dudley's special pride, a very gifted young fellow. "And what a power for good he would be if only his talents were consecrated to Christ!" sighed his pastor and Christian friends.

Suddenly Roy leaned over and touched Marjorie on the shoulder.

"Isn't that little scene across the way characteristic of Alice?" he said half-laughingly, and yet with an undertone of earnestness. "Do you know I look upon her as one of the very best evidences of Christianity I know of. If ever I am converted it will be largely owing to her influence. If all professed Christians were as loyal and true as she is, the millenium would dawn in no time."

And this from Roy Adams, the most brilliant young man of Marjorie's acquaintance, traveled and highly educated. She must respect his opinion.

"It seems to me a beautiful thing to be alive anywhere if only we are trying to serve Christ to the best of our ability." Alice's words came back to her.

"I don't know," she thought, sorrowfully, as she walked home in the gathering dusk; "perhaps I have thought too much about the heathen and have neglected to do the 'next things.' I haven't been faithful in that which is least surely, and how could I have expected that I should be in a large sphere? But Alice has taught me a lesson, and oh, I am thankful that God has shown me my mistake! If He will help me, I will do better in the future."—*Zion's Herald*.

YOUNG PEOPLE'S SOCIETIES.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

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

The monthly Topics are so arranged as to be adapted to the various sorts of Young People's Societies. They are set down for the second weekly meeting of each month and the Topic is treated in the "Record" the month preceding, in order that Societies may have the materials for the meetings in hand well in advance.

The special "Topic Card" for the Presbyterian Y. P. S. C. E. Societies has been issued as before. It embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.00 per 100.

"Booklet" containing the same matter, and also Daily Readings for the whole year, price \$1.50 per 100.

Orders and remittances for Topic Cards and Booklets to be sent to

REV. R. D. FRASER,
592 Markham St., Toronto.

Topics for 1899.

April—Presbyterianism in Ireland; its origin, struggles, characteristics, influence.

May—Church Membership, definition, privileges, duties.

June—Thomas Chalmers and his times.

July—The work of our Woman's Missionary Societies.

August—A great Scottish Hymn Writer, Horatius Bonar, and his Hymns in the Book of Praise.

September—Our own Society; the deepening of its life, the strengthening of its work.

October—What our College Students do for Home Missions.

November—Dr. Duff, and Missions in India.

December—Our own Church; the Old Century and the New.

Literature.

Hamilton's "History of the Irish Presbyterian Church" in T. & T. Clark's series of Hand Books for Bible Classes, price 70cts, is a remarkably readable book, and Clelands's "Presbyterianism

in Ireland, for readers on this side of the Atlantic," price \$1.00 is also vigorous and full of information concerning the troublous history of the Church in the Green Isle, and its present prosperous state. In the Guild Text Book on "The Presbyterian Churches" by Rev. J. M. Ogilvie, price 25cts there is a capital summary in nine pages of the history of Presbyterianism in Ireland, from the time of the collapse of the Irish Rebellion in the beginning of the seventeenth century onward.

Programme.

It will be impossible to overtake the whole field in a single meeting. The following list may suggest some points amongst many.

St. Patrick.

The Ulster Plantation.

Persecutions by Laud and Strafford.

The Rebellion of 1641.

The first Presbytery.

Rev. Dr. Cooke and the controversies of his time.

The "Scotch Irish" in America.

Paragraphs.

THE REVIVAL OF 1859.

"Beginning at a little prayer meeting in the parish of Connor, it spread over all the adjoining district, and like a widening shower in spring, stretched away into several counties in Ulster, pouring down refreshing and reviving influences of the most hallowed character along its entire course. The interest of the people in divine things was marvellously aroused. The churches were crowded, not only on the Sabbath, but in many cases every night during the week. It is unnecessary to describe the strange bodily affections with which, in some instances, it was accompanied. Suffice it to say that the simple preaching of the Gospel awoke extraordinary interest and was attended with extraordinary signs of power. The scenes of apostolic times were renewed. Multitudes, many of whom had been living either in habitual neglect of the concerns of eternity or in open and undisguised ungodliness, were awakened to a serious consideration of their spiritual condition and led to a rejoicing hope of a blessed hereafter. The whole face of society underwent a marked and marvellous change. The zeal and piety of the church rose to an unwonted pitch. The general conduct of the people was immensely improved. Drunkenness was greatly diminished as well as crime in every form.

WHAT PRESBYTERIANISM HAS DONE FOR IRELAND.

If the question be asked, What has Presbyterianism done for the country? there can be no difficulty in giving an answer. It has changed Ulster, where its chief seat has always been, from a waste, shaggy with forests and dangerous with wild beasts, into the garden of Ireland. Its manufactures it owes largely to its Presbyterianism. The spinning of flax and the weaving of linen were brought from Scotland by the early colonists, and little more than half a century ago Andrew Mulholland, a Belfast Presbyterian mill-owner, by the introduction of the use of steam-power into these trades, laid the foundation of that world-renowned manufacture whose tall chimney-stalks rise into the air on all sides in Belfast.

There is no denying that to its Presbyterianism Ulster largely owes its prosperity, which all strangers notice. Forty years ago, the German traveller, Kohl, tells us he seemed to himself to have entered a new world as he came from Leinster into Ulster, and to-day the difference is as conspicuous as ever. Ulster pays 46 per cent. of the entire Income-Tax paid in Ireland under Schedule D. It is a stranger to the chronic starvation which the "hated Saxon" is periodically called upon to relieve in other parts of Ireland; and all over the country, wherever you find Presbyterians, you find thrift and industry and peace. Irish workhouses contain a pauper population of 48,991 Roman Catholics and 4,781 Episcopalians, but only 1,995 Presbyterians are within their walls.

If we turn to the statistics of crime, we find them pointing a similar moral. In Irish jails there were confined on 31st March, 1885, 35,218 prisoners. Of these 29,766 were Romanists, 3,690 Episcopalians, only 1,762 Presbyterians.

Along with all this Presbyterianism has proved itself a most powerful moderating force in the social life of the country. It has been the advocate of popular rights, but not of communism; of liberty, but never of licence. It has been the best friend both of landlord and tenant, for it has held the scales even between the two. It has firmly stood up for the rights of the sovereign but it has as determinedly insisted on the rights of the subject.

The value of such an element in a state of society so strangely complicated as that which exists in Ireland, only those who have had experience of its good effects can properly estimate.

In studying your Topic for March refer to the Trinidad Reports in this RECORD, and also to the map on page 88.

THE PRESBYTERIAN CHURCH IN IRELAND.

BY REV. WILLIAM GREGG, D. D., TORONTO.

There is good reason for believing that in the time of St. Patrick, that is in the fifth century, the system of Church government, doctrine and worship, which prevailed in Ireland, was mainly that which is usually known as the Presbyterian system. But as in other countries, the Prelatic or Episcopalian system was gradually introduced, and in the course of centuries became generally prevalent, until at last, in accordance with the law of evolution or devolution, the Prelatic developed into the Papal or Popish system, which in its turn, became, virtually, the national form of Christianity in Ireland.

It was in the twelfth century that Ireland was formally subjected to the supremacy of the Popes of Rome, whose supremacy was set aside by Henry VIII. in 1534, restored by Queen Mary, and again set aside in the reign of Queen Elizabeth. The prelatic church of England was then made the national church, so far as wealth and power could make it. But the great body of the people notwithstanding humiliating disabilities and grievous pains and penalties, retained their loyalty to the Roman Church.

The foundations of the Presbyterian Church as it now exists in Ireland, were laid in the reign of James I. (1603-1625) about the same time that De Monts, Governor General of New France, brought a number of French Huguenots with their ministers to Acadia. These were the first Presbyterian Colonists in what is now the Dominion of Canada.

Previous to this time large portions of the Irish lands had been forfeited by the rebellion of some of the Irish chiefs. Natives of England and Scotland were encouraged to cross the channel and settle in the forfeited estates. Presbyterians from Scotland came over and settled chiefly in the counties of Down, Antrim, and Derry, in the Province of Ulster. These were accompanied and followed by Presbyterian ministers, among whom were Josias Welsh, a grandson of John Knox, and John Livingston, of whom it is related that his preaching of one Sermon at the Kirk of Shotts, Scotland, was instrumental in the conversion of 500 persons, and that his preaching of another sermon in Holyrod, Ireland, resulted in the conversion of 1000.

The ministers from Scotland were permitted to conduct religious worship according to their own forms, on condition of a nominal subjection to

the Irish Bishops, the head of whom was the learned, pious, and tolerant Archbishop Usher. These ministers were devoted men, and several of them were highly accomplished theologians. They were accustomed to meet together for consultation and various religious exercises which proved of great benefit to themselves and the people who attended them.

But on the accession of Charles I. to the throne of England (1625) persecuting measures were adopted. These were planned by the bigoted Archbishop Laud, and carried out by the tyrannical Sir Thomas Wentworth, afterwards Lord Strafford, who came to Ireland as Lord Deputy in 1633. Strict observance of prelatial forms was now required of the Presbyterian ministers, and the Presbyterian people were required to take what was called the "Black Oath," pledging themselves "to obey and not to protest against any of the king's commands," at the risk of fine and imprisonment.

To escape from the imposition of these intolerant measures several of the ministers who had been deposed by the bishops, fled to Scotland, where they had the honor of taking part in the famous General Assembly, of 1638, by which Scottish Prelacy was overthrown. Some of the Ministers and people embarked for New England, but, having been driven back by adverse winds, when half across the Atlantic, they ultimately found refuge with their brethren in Scotland.

The few ministers and people who remained in Ireland found a short respite from persecution in consequence of the recall of Lord Strafford, who was tried, condemned, and executed, in 1641, as were his fellow-persecutors Archbishop Laud in 1645, and Charles I. in 1649.

In the same year in which Lord Strafford was executed (1641) occurred the great Irish Rebellion, in which it is said that more than 40,000 Protestants lost their lives. This rebellion, which was instigated and inspired by Romish priests, was marked by such savage cruelty and merciless butchery as exceeded even that of the St. Bartholemew Massacres, in France.

On the Episcopalians, whom the Roman Catholics regarded as their worst enemies, the blow fell most severely. Prelacy was almost annihilated in Ulster. The Scottish settlers were now therefore left at liberty to adopt whatever system of church government they thought best. They preferred Presbyterianism, and obtained as pastors several ministers, some of whom had come from Scotland as chaplains with the forces sent to quell the revolt.

On the 10th June, 1642, the year after the Irish massacre, was organized at Carrickfergus, near Belfast, the first regular Presbytery of the Presbyterian Church in Ireland. On the roll of the Presbytery were the names of 7 ministers and 4 ruling elders. Two of the ministers were not present at the time when the Presbytery was organized.

The Church thus organized, prospered greatly during the remaining years of the reign of Chas. I, and during the Protectorate of Oliver Cromwell, who died in 1658. The Westminster Confession and Larger and Shorter Catechisms were received, and their doctrines faithfully taught in the pulpit and in the homes of the people. The Solemn League and Covenant was adopted and loyally adhered to.

A high standard of morality was maintained. The Presbyterians, now in the ascendant, exhibited a measure of tolerance, which was uncommon in these times. They did little in the way of retaliation for the wrongs they had suffered. On the contrary, they received into communion not a few Episcopalians, who had been their persecutors, and admitted into the ranks of the ministers some of the Episcopalian clergy on their giving evidence of repentance, and, after their being solemnly and formally rebuked.

As for Charles I, they regarded him as a cruel oppressor, but they did not carry their resistance to him to the fatal end. On the contrary, they denounced his execution as an act of murder, and immediately, on the earliest day the Presbytery could meet after hearing of the execution, it assembled in Belfast, and adopted a Declaration to be read in each pulpit, to the effect among other things, that those, who "with cruel hands" put the king to death, were guilty of "an act so horrible as no history, divine or human, ever had a precedent to the like."

From the time of the organization of the Presbytery in 1642, to the restoration in 1660, the Presbyterian Church in Ireland was greatly increased in the number of its ministers and members. The number of ministers increased from 7 in 1642, to upwards of 60 in 1660, while the small band of members in 1642, rose to about 100,000 in 1660. During this period also, the Presbyterian, was, virtually, the Established Church of Ulster. Its ministers occupied the parish churches and received the tithes formerly paid to the curates and dignitaries of the Episcopal Church.

This period of prosperity was brought to a close, when the Stuart family was restored to the throne of England, in the person of the unprinci-

pled Charles II. As in Scotland, so in Ireland, persecution of Presbyterians was recommenced. Presbyterian ministers were now required to conform to the rites and ceremonies of the Church of England, at the risk of being ejected from their pulpits.

The great majority refused to conform. Of 68 only 7 proved faithless, while 61 surrendered their positions and incomes rather than their conscientious convictions. These were the first in the three kingdoms who suffered from the infamous Act of Conformity.

It is sad to think that the good Jeremy Taylor, Bishop of Down and Connor, took part in enforcing the Act of Conformity, ejecting 36 ministers in a single day, while Leslie, Bishop of Raphoe, ex-communicated 4 ministers for non-conformity and had them imprisoned in Lifford jail for 6 years, and blamed his brother prelates because they did not adopt like severe measures.

The people suffered as well as the ministers. For example, a poor wheelwright was imprisoned for three years for working at his trade on Christmas day, and otherwise refusing to comply with prelatic requirements.

There were occasional relaxations of persecution in the reign of Charles II. and also of James II. The latter king issued a Declaration for liberty of conscience. This, however, was designed, not for the relief of Presbyterians, but as a means towards substituting Popery for Prelacy and Protestantism of every kind.

When William, Prince of Orange, landed in England (1688), the Presbyterians of Ireland were among the foremost to declare in his favor. To them also belongs the honor of defending the City of Londonderry against the forces of James and of France during the famous siege, on which largely depended the cause of civil and religious liberty.

It was on the advice of James Gordon, Presbyterian minister, and in opposition to that of Bishop Hopkins and other Episcopalian ministers, that the "Apprentice boys" siezed the keys of the city, and shut the gates against the enemy, and it was, by far the greatest part, Presbyterians who manned the walls of the city, fought the battles, and endured the horrors of the siege.

For their loyalty to his cause, King William, on landing in Ireland, caused the annual payment of £1200 to be distributed among the Presbyterian ministers. This was the commencement of the "Regium donum," which, with gradual increase, and with but little interruption, was continued till the disestablishment and disendowment of the Irish Churches in 1869.

In the reign of Queen Anne (1702-14), the Presbyterians in Ireland were subjected, notwithstanding their services to the State and their high character as citizens, to odious disabilities. A bill was enacted according to which no one was permitted to hold office under the Crown who did not submit to the test of taking the Lord's Supper according to the rites and ceremonies of the Church of England.

This, however, did not shake their loyalty to the cause of civil and religious liberty when its interests were endangered. Thus, after George I. came to the throne, and the Pretender supported by the Jacobites of Scotland, who were to a large extent Episcopalian, threatened to invade Ireland, the Presbyterians, at the risk of fine and imprisonment for violating the Test Act, took up arms in the interests of the House of Hanover.

Yet, although they were exempted from punishment for their patriotic conduct, the Test Act still remained in force. It was not till the reign of George III, that its repeal was extorted from the Government, who dared not resist the demands of the Irish Volunteers, many of whom were Presbyterians.

It is not at all surprising that, in consequence of the treatment they received, a very large number of the Presbyterians of Ireland, since their settlement in Ulster, emigrated to America, where they might find refuge from oppression. There they were chiefly instrumental in laying the foundations and contributing to the growth of the Presbyterian Churches of the great American Republic, and also, but in a much less proportion, to the cause of Presbyterianism in the Dominion of Canada.

Details of the subsequent history of the Presbyterian Church in Ireland cannot now be given. Only the few following items can be added.

The Presbytery organized in 1642 grew into a Synod which was organized in 1690. This became known as the Synod of Ulster.

Representatives of the Scottish Seceders were also introduced into Ireland. A General Associate or Anti-burgher Presbytery was organized in 1750, and an Associate, or Burgher, Presbytery in 1751. These two bodies were united in 1818 a year after a similar union in Nova Scotia, and assumed the name of the "Presbyterian Synod of Ireland distinguished by the name of Seceders." The ministers of the Seceders in Ireland shared with other Presbyterian ministers in the Government endowment known as the "Regium Donum."

In 1840, the Synod of the Seceders and the

Synod of Ulster were united, and assumed the name of the "General Assembly of the Presbyterian Church in Ireland." In 1763 a Presbytery of the Reformed Presbyterian Church, usually called Covenanters, was organized. There were moreover, some representatives of the United Presbyterian and Original Secession Churches of Scotland among the Irish Presbyterians.

Previous to the Union of 1840, several ministers who held Unitarian principles, found their way into the Synod of Ulster and had been permitted to remain unmolested, as ministers in good standing. But in 1829 a complete separation, mainly through the strenuous efforts of the Rev. Dr. Henry Cooke, was effected. Since this time, the Presbyterian Churches in Ireland have been singularly distinguished by their adherence to sound doctrine and stern opposition to the inroads of error.

Since the Union of 1840, the General Assembly with which the great body of Presbyterians in Ireland are connected, has taken an active and successful part in missionary efforts. It has missions among the Irish Roman Catholics, Con-

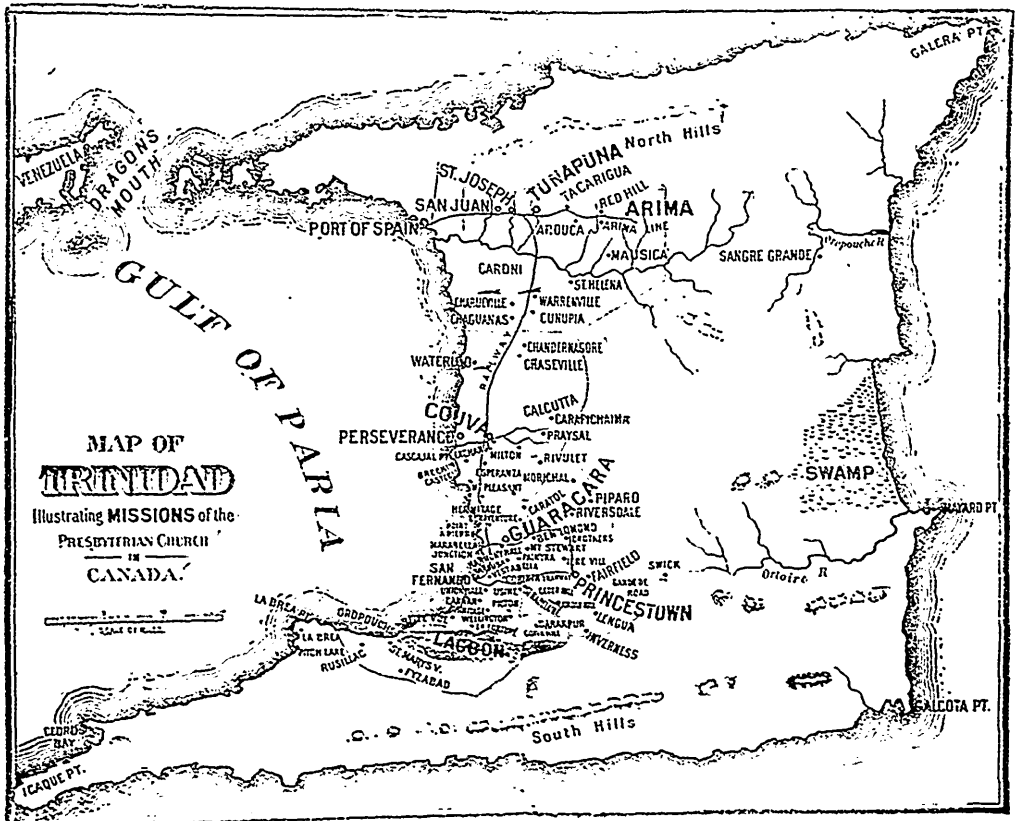
tinental, Colonial, and Jewish Missions, Missions to the Heathen, and missions among soldiers and seamen.

Under the control of the Assembly, also, are two Theological Colleges, one in Belfast and one in Londonderry.

There are, moreover, numerous other religious and charitable institutions under the supervision of the Assembly. Altogether, there are about 500,000 Presbyterians in Ireland and upwards of 600 Presbyterian ministers.

The Map of Trinidad is put in this issue for two reasons: (1) The Young People's Topic for March is, our Missions in the West Indies; (2) This issue has a complete review of the work of the year in Trinidad.

"Should you ever have the blues, look around and find some one that is worse off than you are, and then help them. It will bring such a glow to your soul that you will feel yourself compelled to praise God for His goodness unto you."



The Church year closes on Friday, 31 March. All contributions for the Schemes should reach Dr. Warden or Dr Morrison on or before that time, as the books close promptly on the afternoon of that day.

Receipts.

For the month of Jan. by Govt. St. E. Warden, D.D. Agent of the Church. Address: Presbyterian Office, Toronto.

KNOX COLLEGE FUND

Table listing contributions to Knox College Fund, including reported amounts and various donors like Egmondville, Ilderton, Beamsville, etc.

Table listing contributions from various churches and individuals, including Edonvale, Rushton, Chatsworth, Tavistock, St George, etc.

QUEEN'S COLLEGE FUND.

Table listing contributions to Queen's College Fund, including reported amounts and donors like Beamsville, Laskey, W King, etc.

Table listing contributions from Montreal College, including reported amounts and donors like Mont. St Paul's, L'Original, etc.

MONTREAL COLLEGE FUND.

Table listing contributions to Montreal College Fund, including reported amounts and donors like Mont. St John's, Laskey, W King, etc.

MANITOBA COLLEGE FUND.

Table listing contributions to Manitoba College Fund, including reported amounts and donors like Egmondville, Point Edward, etc.

Table listing contributions from various churches and individuals, including Kenmore, Kemptville, Alvinston, Beauharnois, etc.

Table listing contributions from Brussels Mil., Braaflambane, Minesing, Uxbridge, Laclute, Henrys, Moosmin, totaling \$1,540 67.

HOME MISSION FUND.

Table listing contributions to Home Mission Fund, including reported amounts and donors like Egmondville, Alvinston, Beamsville, etc.

J Eadie 4
W F Manson 5
A Dawson 5
D Y Ross 4
T Nixon 5
J McNicol 4
J McNeil 5
Dr Fletcher 12
J C Tibb 5
W Farquharson 5
D Duff 5
J Currie 5
S Chittidorse 4
R Ratray 4
D G S Connery 5
W McWilliam 4
A Mc D Haig 4
P A McLeod 4
D L Campbell 5
J Laing 5
J Hastie 10
F W Farries 10
A Stevenson 3
P H Hutchinson 7
J D Anderson 1
Dr Parsons 12
J M Macalister 4
J Mc D Duncan 5
R Hughes 10
A McFarlane 2
K MacLennan 4
AW Crow 15
D Kelso 3
J L Campbell 10
John Hogg 6
K MacLennan 4
J Neil 4
Dr Murray 6
S Houston 5
W K Shearer 4
H Sinclair 6
J W MacMillan 4
J Little 4
W Robertson 4
RJ Hutchison 4
JA McKean 4
G Crombie 3
R C H Sinclair 5
J Wells 5
A Henderson 5
W A Wyllie 4
J G Stuart 4
Dr Mowat 8
Dr Robertson 8
J McIlray 3
J Murray 5
J Cumberland 3
Dr McRae 8
J Barkie 5
Dr MacIntyre 3
Dr McMullen 8
J A McDonald 3
A H Daumen 5
J Douglas 4
J Bennett 10
G C Heino 6
R W Leitch 3
J White 5
A Rowat 5
W V Crow 4
A Mac Vicar 5
J W Mitchell 7
J A McLennan 5
J C Herdman 4
T R Scott 6
A Grant 6
W G Jordan 6
A Hamilton 4
R Whittans 3
N Waddell 3
R Fowlie 4
R Thvne 4
W W Hardie 7
Dr Stuart 5
Dr Moore 6
K Macdonald 2
D Fleming 2
W McKay 7
T A Sadler 4
E A Harrison 4
T S Glassford 5
J M Muoro 4

G Macarthur 4
J R MacLeod 4
J Arzo 4
J T Hall 5
R Laird 3
J Milloy 3
J R Gilchrist 5
J Laing 5
P Fleming 4
J Campbell 4
J W Whitolan 4
A B Dolbson 4
J A Matheson 4
J Malcolm 5
W D Bell 4
W M Burton 4
R Leask 7
CS Lord 5
J B Hamilton 4
S Young 4
G Ballantyre 3
J Hamilton 2
A Henderson 4
J Gandier 5
J Fairlie 7
J R S Burnett 3
J H Ratcliffe 4
Jas Hamilton 28
Dr Alex Mackay 23

\$1383 58

ASSEMBLY FUND.
Reported \$2074 49
Egmondville 3
Starrington, Pitt- 4
Bass, Nich, Riv 3
Colquhoun 3
Indian Head 4
Millbank 4
Point Edward 2
ss..... 31
Holland 5
Feronia 4
Pictou, Prince 7
Spring Hill 5
Merigomish, etc 3
Hx Chal 3
Up Musq 3
Up Stewiacke 5
Nine Mile River 1
Glenelg, E River. 2
Newcastle 5
Riverside 1
Clifton 5
London, Chal 3
Mont. Taylor 5
Beachburg, etc 6
Laskay & W King 2
Florence 6
Amos 7
Stayner 4
Avonbank 5
Motherwell 6
Keowatin 2
Norman 2
Alvinston 2
Caradoc, Cooke. 2
Beauharnois 2
Chateauguay 3
Thamesford 5
Port Hope, Ist 2
Hawkesbury 4
Blake 3
Orangevil, Pres 6
Win. Wtmnster. 10
Portapuaque 3
Napier 2
Ethel 2
Boissvain 3
Truro, St And... 5
Kenyon 5
Brynston 1
Leeds Vil, St Syl. 2
Theford 5
Newbury 1
Almonte; St J 8
Lobo 4
Shakespeare, STA 3
Waterloo 1

Riverside 5
Appleton 3
Griswold 1
Amherst Is 1
Searboro, Zion 1
Merrittion 1
Wardsville 2
Drumbo 3
Oshawa, bys mb. 1
Bowmanville 2
Norval 5
Arthur 5
Hyndman 3
Lucknow 2
Ellisboro 1
Bookton 1
Camlachie 3
E Adelaide 1
Cannington 2
Rothsay 2
High View 1
Sarnia, St A 7
Allandale 3
Lancaster 7
Hibbert 10
Hurricane Hills. 1
Windsor Mills 3
Carleton Pl, St A 10
Chesterfield 5
Three Rivers 2
Claremont 6
Duart 3
Avonmore 3
New Glasgow 1
Kionear's Mills 3
Eganville, LakeD 2
Inverness 3
Dal Mills, CoteStG 5
Kilsyth 3
Mont. St Paul's 32
Paris 10
Grafton 5
New Edinboro 6
Chatsworth 2
Tavistock 3
St George 6
E Oxford 2
L'Original 4
London, St Jas 1
Westminster, Ist 12
Sintaluta 1
Ressland 4
Brightside, Dal 1
Moorefield 1
Nelson 2
RatPortage, ms 5
Prince Albert 2
S Wtmnster 4
Proof Line 3
Cranbrook 5
Crawford 6
Cote des Neiges 4
Amos 10
Mudoc, St Col. St P 4
Middleville 1
Carp, Lowry, Ken 10
Sarnia, St And... 15
Euphemia 1
Londesborough 3
Richmond 3
Strathclair 1
Ham, Presby 212
McColl 97
Perth, Knox 15
Walton 1
Tor. Erskine 10
Appin 2
Bethesda 10
Wellwood, Brock 1
Nurwich 3
Pine River 2
Rev A Henderson 2
Glen Morris 4
Kirkhill 4
Corbett 1
Orono 2
Douglas, Creeford 1
EsquesingBos 3
Bothwell 1
Cotswold 1
Prescott 4
Billing's Bridge 1

Tor, Southside .. 2
N Caradoc 2
London, King... 4
Atwood 3
Brussels, Mel... 5
Lakefield 5
N Smith 70
Breadalbano 50
Minesing 49
Midhurst 50
Uxbridge 5
Londesdale 1
Buffalo Lake 1
Moosemin 2
Little Mountn 3
Westmount, Mel 8
Princetown 1

\$2954 31

FRENCH EVANGELIZA-
TION FUND.
Reported \$8159 15
Lambton l sc. 64
Egmondville 24
Riversdale 6
BkRTurnblGalt 3750
Galt Knox 23
Parry Sound ss... 22
Beamsville 2
Indian Head 3
Com Cable 13
Holland 10
Windsor 10
Clifton ss 5
Scotsburn 32
Kingston, Rich... 5
Milford ss 3
Up Musq 2
Up Stewiacke 5
HopewellMid Riv 75
St John St Johns. 3
Redbank Whit... 5
Elmsdale 1
Nine Mile River. 6
Feronia 5
Glencelz 6
East River 6
Goldenville 8
Merigomish ce. 2
Hix Grove 20
Wentworth 25
Pictou Knox 27
A J McLeod 1
Lako Ainslie 2
St Croix, Ellers. 2
Pictou Prince 35
Walton ce 1
Springhill 11
Bedford 2
Waverly 5
X Y Z 75
Truro, STA 15
J W Fleming 2
Russell 5
E Templeton 3
Laskay, W King 2
Mt Brides ss 1
Florence 2
Stayner 8
GlenMorris 1
Union 7
Keowatin 4
Norman 5
Nassogaweya... 10
Alvinston 8
Caradoc, Cook's 3
Beauharnois 15
Chateauguay 8
Hamden 6
Kirkfield 5
Per Rev W Roger. 202
Port Hope Ist... 15
Hawkesbury 27
Allens Cor ss... 3
Martintn Burns.. 3
A McBain 5

Leeds Village ... 650
Beechwood ce... 355
Escurminac... 9
Portapuaque... 2150
Souris 1720
Dutton 10
Manitou 10
Napier 675
Ethel 6
Mont.StJno 270
Brooklin 200
Mount Forest... 9
Theford ss 9
Ancaster Albtn 11
Olds 1
Kenyon 15
Ratho 265
Brynston 2
A Friend 1
D McLaren Frktn 23
Tithes C 23
Theford 2655
Newbury 1
Almonte St Johns 40
Lobo 5
Ballinafad 390
Shakespeare St A 3
Waterloo 335
D M J 10
Woodlands 20
Appleton 8
Hyde Park 650
Columbus 2175
Ham Erskine... 30
ss 50
Kintyre 31
Blackheath 8
Sydenham Knox. 3
Almonte St J m b 10
Griswold, etc 5
Amherst Is 2
Mont Erskine... 25
Scarboro Zion... 7
Merrittion 2
Wardsville 3
Drumbo 5
Leith 1250
Oshawa boys mb. 1
Belmont 15
Rodney 5
Bowmanville... 5
Hemmingford... 24
Toronto Central 10
Norval 17
Arthur 1850
Tara 8
Hyndman 5
ss 4
Lucknow 6
Ellisboro 5
Bookton 1
Camlachie 7
Orr 4
Barton 2
Cannington 8
Rothsay 4
High View 2
Allandale 5
Glenvale, Har, Wil 5
Lancaster 3456
Dorchester Stat'n 10
Rev W McKay 825
Hibbert 35
Beverly 1
Fergus St And.. 14
Yarmouth 5
Stewart 5
Quebec Chal... 130
Windsor Mills. 2
Carleton Pl, St A 15
Cambray 275
Chesterfield... 10
Nairn 1570
Three Rivers 13
Claremont 4
Avonmore 4125
Maxville 30
New Glasgow... 4
Chiselhurst 369
Appin w h m s.. 10
Kinnear Mills.. 102
Eganville, LakeD 12

Table listing names and amounts: Inverness 11 25, Buceageon 6, Carmun 6 80, Quebc Chal ce 15, Mrs J Brebner 5, Komoka 0 25, Dal Villa Cote St G 15, Fleeberton 75, Guelph, Chal 30, Kilsyth 10, Miss J McMurtin 2, Mont. St Paul's 100, Grafton 20, Edenvale et 1, New Edinboro 8, Chaworth 8, Hillsburg 13, Tavistock 9, St George 14, J Stewart, Til Cent 20, E Oxford 85, L'Original 7, M-nt, St Marks ss 5, Westminster 1st 60, New Glasgow 10, Scarborough, St A 40, Moorefield 4, Mont. Erskine 385, Rat Port 4e ms. 15, Prince Albert 2, Westminster 12, Mitchell ss 11 36, Proof Line 4 50, Seaforth, 1st 14 80, Acton 5, Crawford 3, Embro 30, Middleville 2, Berlin 3 50, Chippawa 5 12, Clinton, Willis 8 80, Friend of Miss Tor, St And 25, Strathclair 4, Mc All 5, Perth, Knox 20, Newburgh, Cam 1, Castl'reagh ce 2, Walton 2, Tor Erskine 18, Bethesda 5, Rolstone 4 20, W'llwood 5, Jarvis 5, Norwich 5, Sherbrooke 15, Pies River 8, Avonton 1, Carlingford 50, Rev A Henderson 5, Tor, Knox 239, Kirkhill 30, Corbett 2, Orono 7, Cayuga 13, Esquesing, Ros 6 30, Sandringham ss 5, Bothwell 3, Hollen 4 40, Prescott 22, St Cath, Knox 50, Two Friends 1 50, Tor, Blour ss 14, Mt Pleasant 5, N Caradoc 6, London, King St 8, Atwood 15 40, Brussels, Mel 30, Pr Ruv WM Roger 20 76, Minesing 1 20, Midhurst 2, Uxbridge 10, Melrose 2 70, Lonsdale 8, Shannnonville 50, Buffalo Lake 1, Carp, Lowry, Ken 10, Little Mountain 2

Table listing names and amounts: Westmount, Mel 45, Princeton 4, \$15,740 76, Pointe aux Trembles Reported 2477 95, Rigouville bc 7 39, Paris ss 50, Aberarder 4, Quebec, Chal ss 50, Lucknow ss 12 50, Wolfville 4, Guelph, E Riv 9, St Croix, Elers 3, Pictou, Prince ss 59, Mont, St Johns 2, Mrs H Burnett, Galt 50, W J Davis, Mont 50, Luskay, W King 1, Campb'ln, St A ss 25, Kenmore 13 18, Commbusses 33 33, Vankleek Hill 75, Appleton ss 50, Perth, Lw-Line ss 3, A D Dawes 25, Ormstown ss 50, Jev J L Campbell 1, Napier 7, Mont, Chal ss 50, Brussels, Mel ss 25, H M Aidell, Arl 50, Carl n P I Z j n b 50, Almonte, S J ss 50, Port Elgin ss 25, Vanc'uver St A jce 2, Martin Burn ss 8, St Lambert ss 5, Bristol Corners ss 8, St Lambert Kings Dau. lters 50, Brantfd, Faring ss 8, Kintyre 6, Otta, St PIs ywbc 15, Derehra 13, Merrickville ss 2 50, Belmont ss 5, Tor, Central ss 25, Hyndman ss 4, Tor, St Marks ss 50, Antioch 6 30, Arnia St A 60, A L Noble 4, Brucefield, Ua ss 37, Hibbert 10, Streetsville ss 25, Carluke, ss. bc 25, S Westminster ss 7, Plos ss 3 33, Scarborough, Knox 3, Eganville ss 5, Kilsyth 4, Tavisto, k ss 2, Vernonville ss 8, Mont W ss 5, A Kennedy Chartn 100, Westminster 1st ss 20, Goderich Un ss 5, Winchester ss 50, St Laurent ss 10 13, Oundas ss 18, Stratford St A ss 10, Cote des Neigo 25 55, Shubnacadic ce 25, Mont Erskine ce 10, Norval ss bc 34 48, Smith's Falls St P ce 50, Toronto Knox 150, Bothwell 2, Bethesda 5, Tor Blour ss 50, Cheltenham 6, Mt Pleasant 5, Tor St A ss 20, Lunkefeld ss 50, Charlott'n Zion ss 50, London 1st ss 50

Table listing names and amounts: CONTRIBUTIONS UNAP PORTIONED, Thame ford 173 05, ond-n Chal 24, Burrie 58, Campbellford 120, Ormstown 155 92, Acton 33 67, Scarboro St A ss 32 32, Almonte St J 290, Pakenham 168, H de Park 37, Oshawa 184 02, Columbus 148 60, Bowmanville 80, Toronto Central 926 03, Tor Westmstr 122 04, Tor Knox 136 99, Gravnhurst 21 60, Lynden 27 50, Essex 70 23, Westminster 1st 296, Mont Erskine 814 34, Acton 56 4, Embro 414 44, W Flamboro 20, Tor Erski ce 247, Erskine Mel 220, Tor Blour 441 61, Brussels Mel 79 64, London 1st 548 0, Knox COLLEGE STUDENT'S MISSIONARY SOCIETY, Vynor 10, Ham Erskine 15, Ham ce 10, Kintyre 20, Oshawa boys m b 2 35, Belmont 6 50, A C Muskoka 5, S Westminster ss 14, Scarborough Knox ss 5, Westminster 1st 25, St Cath Knox ce 7, Tor Blour ss 25, Mt Pleasant ss 10, Paisley Knox ss 25, London 1st ss 10 17, Knox COLLEGE SCHOLARSHIP, Galt Knox 55, S. S. COMMITTEE, Kintyre 3 60, Niagara, St And 1, JEWISH MISSION, Riverside 1 25, Arthur 7 75, Lancaster 8 45, D Stewart, Hamp 5, BREKEL HOSPITAL, Hopewell, ce 10, Hibbert 5, Mrs K J Morrison 2, DHAR BUILDING, Galt, Knox 641 30

Table listing names and amounts: NEW HERBRIDS, AND TRINIDAD, Ormstown, Manse Children, K 7, Tor, St A, ss 10, LUMBERMEN MISSION, Hawkesbury 3, L'Original 2, Mont, Erskine 10, PRESBYTERIAN COLLEGE, Exegetical Chair, etc, Reported 510, M Hutchison, M 25, David Morrice 250, Wm J Morrice 50, Capt McMaster 100, Daniel Wilson 25, Hugh Watson 100, J G S 25, Alex Macdougall 25, Arch McGoun, jr 2 5, J Mc D, Hains 25, W J Common 25, R A Becket 10, Dr Roddick 25, \$1251 5, Scholarship, etc, Westmont, Mel 25, Mont Per A S Fwing 75, Mont, St Gabriel 25, Alumni Assoc 100, ENDOWMENT FUND, Rev R McNabb 5, LIBRARY FUND, David Morrice 114 83, Receipts, Received at Halifax by Dr. Morrison, Agency during Jan., 1898, Office 39 Duke St, FOREIGN MISSIONS, Reported \$17080 32, Harbor Grace 30 00, Dr Laws n mem. fd 15 00, River Dennis 13 00, Maps 1 00, Watervil, Lakovl 6 25, Noel ms 20 00, Fredericton St P 130 00, Mt Stewart St P 50 00, Chatham, St J s s 5 00, Scotch Ridge 5 75, Moose Brook s s 3 25, Lower Selma s s 2 05, Sherbrooke 15 00, Princetown 66 73, Rev A McRae 1 50, Tyne Valley 20 00, Millsville s s 11 65, Earltown 15 00, Wolfville ce 5 00, Blue Mt ce 5 00

Table listing names and amounts: James Ramsay 5 00, Milford, Gays R 35 10, Lochport, E Jor 3 00, Springside 22 00, Fairville 18 00, Castlerengh 8 30, Hopewell, Union 100 00, New Glasgow Jas 289 53, Woodstock, St P 30 92, Hx Chalmers 145 00, Middle River 12 00, Friend 50, New Mills, Ch & J 45 00, Truro, St A m b 45 00, Bass River, N S 7 08, V Bay 6 00, Portaupique 9 68, Clyde River, PEI 15 00, Charlottown St L 108 00, w fms 100 00, Milford, G Riv co 57 85, Gore Kennetcook 30 00, St Croix ce 15 00, Westville m b 25 00, Nicholas Riv ce 2 00, Beq Hugh McKay 59 75, St Peters C B 10 00, Hx St Matt, ss 12 56, Alberton 32 50, Grand B. Nor, Jer 8 00, A McLean 1 00, Ructuoc mc, ss 1 60, Charlott'n Zion ss 33 00, Valleyfield 75 00, River Hebert ss 3 33, Cardian 15 00, Boulardarie 15 00, Strath Lorne 20 00, Hx, St A ss 10 00, St Peters Rd ce 1 00, Martinvale ss 1 50, Hx, Grove ss 4 00, J M Macdougall 5 00, Summerside 4 85, Truro, First 200 00, C Myers 2 00, Leitch's Creek 5 00, Hx Chalmers ce 56 60, Spring Hill St A ce 60 00, Orwell 32 00, Srdnev Fal 73 00, Hardwoodland ce 5 00, Hx Ft Massey 190 00, Chinese cl 15 45, Park St ce 15 00, Hx St Johns 80 00, Springfld, E Sett 5 00, Ship Harbor ce 1 50, Rev Wm McLeod 2 00, Acadia 22 00, Hopewell, Union 54 65, Shub ss 21 88, Lot 11, R B 12 00, Hx, St And 123 00, Dr McGregor 8 00, Wallace ce 5 00, Shubnacadic 18 73, New Carl's, PH PD 8 00, A Crum Ewing 488 66, Hx, Chalmers 1 50, Rv John, Salem 66 95, F Lawrence n ce 4 00, Hx, Chalmers ss 40 00, Parrsboro, St J 45 80, Montrose 80 00, Rv River St M 85 00, Maps 1 50, Pictou, Knox 15 00, Bethany ce 6 00, \$21,846 04, KORAN FUND, Reported \$3338 84, Wentworth 15 00

\$4563 15

Receipts.

By other Treasurers.

QUEEN'S UNIVERSITY
MISSIONARY SOCIETY.

W A Alexander	5
Kingston, St A mb	13
Richmond	3 30
Fallowfield, etc.	4 45
Macdonald's Cor	10 72
Miss Macdonald A.L.	6
John Gray, D.D., Oril	2 50
Westport, ss	3 35
Fairlight, Asso	43 54
Han. Erskine	5
Port Perry	2 73
Scarboro, Knox ss	5
Wm Turner	1
Dundas, Knox, ss	20
\$125 59	

SABBATH SCHOOL COMMITTEE.

Received during Jan by Rev. T. F. Fotheringham, St. John, N.B.

Strathlorne	3
Solmah, ss	5
L Stewiacke, etc.	3
W River	1
Moncton	10
Chalmer's Mont.	10
Mont, St Matt	6 40
Lochinvar	1 05
Beachburg	4
Queensboro	1 25
Madoc	10

Coldsprings	3 91
Mt Albert	7 31
Tor, College st	15
Tor, West ch	12 16
Markham, Mel	2 80
Tor, Bloor st, for higher Religious Instruction	100
Tottenham	5
Hespeler	3
Puslinch, Knox	1
Embro	9 25
London, Knox	7
Windsor	18
Goderich	13 02
Lieury	3
Boissevain	6
Oak Lake	4
Elva	3
Kenlis	1
Ellisboro	8 20
Aspdin	1
Matthew's Hx	5
Fredericton	8 35
Summerside	2
Mont. Stanley	5
Georgetown, 3Con	2
Williamstown	5
Amherst Isd.	1
Eldorado, St P.	4 30
Bethesda	1
Jas McCulloch	1
Tor, Erskine	6 50
Scarboro, Zion	1
Ballantrae	1 64
Limehouse	1 40
Priceville	5
Thessalon	2 30
Puslinch, Duff	2
Galt, Knox	10
Kintyre	3 60
Lim, King st	3
Hiam, Rev Dr	2
North Brant	2
Cleersprings	2

Neebawa	3
St David's	3
Abernetgy	1
Clinton	3
Vic, Knox	2 15
—	
KNOX COLLEGE STUDENTS MISSIONARY SOCIETY	
Received by Wm Beattie, Treasurer.	
December.	
Fletcher ce	\$12 50
Mandanmin	20
Oro ce	20
Blythe St A ce	50
Durham	45 72
Fesserton ce	6 67
Brooklin	7
Keen ce	7
Tor Chal ce	
January.	
Taylor J A	1
" A S	1
Rev Thos Oswald	5
Woodstock	6
Proof Line ce	17
Waterloo ce	5 30
Moore Line ce	20
Point Edward ce	4
Vyner, D Mann	10
Hillsburg	5
Whitby	5
Cromarty	10
Barrie bcl	10
Mrs Harris Tor	2
Hillsburg St A ss	4
Napier ss	7
Vanneck bcl	5

Ceady	6 65
Desboro	2 6
Peabody	4 15
Port Robinson	1 50
St Cath Hayne's	12 50
Grafton m b	25
James Johnson	1
Vernonville mb	25
Keewatin, Friend ss	5
Norman ss	1 50
St Georges ce	3 21
Ottawa lms	1
Wm H Little	3
Tor St A whma	10
Mrs Fraser	2
Kemptville ce	1 37
Egmondville ce	10
Seaforth ce	20
Zorra Burns	4 16
Brockdale	2 78
Draycon	5 70
Metz	3 27
Tor West ce	11 36
" Central bcl	14 43
Whitby, Friend	10
Scarboro Zion ss	5
Gordonville	7 10
Comet	1 35
Portypool	8
Tor Erskine ce	13 56
Orillia, Dr Gray	2 50
Moorefield ss	5
Bolton Caven bcl	13 20
Lucasvil Burns ce	5
Cromarty	10
Bluevale wms	10
Thos Boswell	5
Vaughan Knox	6 50
Dutton yphms	15
Berlin ce	10
Arthur	9
Carluke	10
London 1st bc	15
Tor Duchess	15

Tor Knox ss	18 50
" It Kilgour	25 00
Brucfield	10 60
Ayr	24 25
Acton ce	10
Southampton co	5
Carlisle ce	3 50
St Helens ss	13
Gravenhurst	11
London King St	10
Hespeler	21 55
Tor Erskine bc	25
Dundas ss	20
Hyde Park mb	27
St Cath 1st	9 20
J O Anderson Tor	10
Forest ce	14
Knox Col Students	15
\$647 62	

QUEEN'S COLLEGE FUND.

Received by J. B. McIver, Treasurer.

Peterboro St And	320 00
Rev S H Gray	5 00
" O McColl	5
P D Mck	5
Almonte St And	10
Chalk River	4
Owen Sd, Knox	30
Kingston, Cookes	11 50
" St And	200
" Chal	141 50
Hal's Ft Massey	35
Amherst Is	10
Rothsay	5
Tor. St And	110
Maxville	30
Storrington	6

FORM OF BEQUEST.

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

THE SECRET OF SUCCESS.

Here is the secret of success done up in a small parcel:—Look most to your spending. No matter what comes in, if more goes out you will be poor always. The art does not consist in making money, but in keeping it. Little expenses, like mice in a barn, when they are many, make great waste. Hair by hair the head gets bald; straw by straw the thatch comes off the cottage; drop by drop rain comes into the room. In all things keep within compass. In clothes choose suitable and lasting stuff, and no tawdry fineries. To be warm is the main thing; never stretch your legs further than the blanket will reach, or you will soon be cold.

A fool may make money, but it needs a wise man to spend it. Remember, it is easier to build two chimneys than to keep one going. If you give all to back and board there is nothing left for the savings bank. Pare hard and work while you are young, and you will have a chance to rest when you are old. A penny saved is a penny earned.

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