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# The Presbyterian Record.

VOL. XX.

JUNE, 1895.

No. 6

**Meeting of** The General Assembly meets in St. Andrew's Church, London, Ont., on the 12th June, at 7.30 p.m. Lists of commissioners and all official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid*, Toronto, at least eight days in advance. The conveners of Standing Committees should have their reports printed and ready to be stitched together before the meeting of the Assembly. The Committee on business meets in St. Andrew's Church, London, Ont., on the 12th of June at 4 p.m. It is understood that the usual reduction in railway fare will be made. Commissioners will see that they get from the ticket agent at the starting point a receipt for the fare; and their attendance will be certified by the Clerks of Assembly at London, in order that they may obtain reduced fare in returning. This is the arrangement which has been followed for the last six years.

WM. REID, D.D.  
ROBT. CAMPBELL, D.D. } Joint Clerks.

The clerk of Assembly writes that "many matters of grave importance to the Church fail to be considered by the Assembly this year. Besides the usual Reports on all the great mission and educational undertakings of the Church, the final verdict of Presbyteries on the 'Book of Praise' will be received. The result of the separation of the Augmentation scheme from the Home Mission scheme, resolved on at last Assembly, will be looked for with interest. And then the Report of the special committee to take into consideration what can be done to secure the earlier settlement of vacancies in the Church, and to utilize more fully the strength of our ministry cannot fail to occasion earnest discussion."

**Coming** While a few of the Funds may **Moderators**, show a deficit at the coming Assembly, there will not be lack of good material for Moderators. Several have already been nominated by Presbyteries, as well suited for the position and well worthy of it, *e.g.* Drs. Robertson, Warden, Gordon, Proudfoot, Gregg, McDomld. and Torrance. I think these are all

Would it not be well to have a Moderator in Chief who should sign documents, and an acting Moderator for each successive day, thus lessening the burden and care, and utilizing to the utmost the available material,

In the Pres. Ch. of the United States there is an agitation to have the Assembly meet every three years, on account of the expense. Perhaps our own Church will take a leaf.

**Our Home** The Home department of this issue **Work**, is devoted to a careful and thoughtful paper, by Rev. J. R. McLeod, upon a subject of intense interest to our Church, and to all Protestants throughout the Dominion, both as citizens and Christians, for the struggle for ascendancy and power on the part of the hierarchy is everywhere the same. Further it is of interest to all, inasmuch as Quebec and Eastern Ontario is so large a factor in the Government of our Dominion that the condition of this part of our country directly affects the well being of all the other Provinces.

**Summer** One class to whom the summer brings **Perils**, its perils, is the large and increasing number in towns and cities, who move to the country during the hot weather; some of them but a few miles distant, where they can get to their work morning and evening by train, others who are not tied by work, going farther off. The peril is not bodily but moral and spiritual. If the city has its temptations for the young man from the country, the summer country resort has its temptations for the dweller from the city. The one great temptation is Sabbath breaking. Away from their home surroundings, in the freedom of the country, the habit of spending the day in idleness is readily acquired. From that to pleasure is an easy step, until in many cases God is given no place on his own day. The evil does not cease with the summer outing. The habit of non-attendance at worship, of making the Sabbath a day of pleasure continues more or less after returning home. The great injury however is to the young, who in these summer resorts, through the carelessness of parents, form Sabbath habits that are almost sure to influence the whole later life. The summer outing of the family should be a matter of special watchfulness and care on the part of Christian parents.

## PROTESTANTISM IN QUEBEC AND EASTERN ONTARIO.

BY REV. J. R. M'LEOD, OF THREE RIVERS, P. Q.

**M**Y information rests upon (a) personal knowledge of a large portion of the area covered by the Synod of Montreal and Ottawa, (b) upon answers received to questions addressed to a large number of members of the Synod, and (c) upon a comparison of the census of 1881 and 1891.

### I. THE PRESENT CONDITION OF PROTESTANTISM IN THESE BOUNDS.

In presenting the matter it may be well to consider the two Provinces separately.

#### 1. *Eastern Ontario.*

That part of Ontario within the bounds of our Synod, embracing the counties of Glengarry, Prescott, Stormont, Russell, Dundas, Carleton, Grenville, part of Leeds, Lanark, Renfrew, and a part of the Nipissing district.

In this part of our Synod the Protestant population is, with a few exceptions, holding its own or gradually growing. There are limited portions where a gradual exodus of Protestants is going on. I expected to find this true of Glengarry, Stormont, Prescott and Russell. I am happy to say that the information furnished does not justify that expectation. In several localities the French population is increasing more rapidly than the English, but Protestantism is gaining. In some places it is reported that Protestants are buying farms more freely than formerly. One correspondent assures me that in Eastern Ontario, i. e., the counties named, Protestantism is slowly gaining ground.

In the territory covered by the counties of Carleton, Lanark and Renfrew, with a part of the Nipissing district, Protestantism is gaining in the towns, save at several points where saw-mills are operated; while in a number of country districts there is a gradual exodus of the English portion, the young people especially moving to cities or going West-ward. This exodus is so marked among the Presbyterian element that some of the self-sustaining congregations have been for several years under the necessity of applying for grants from the Augmentation Fund.

Along the C. P. R. route through Nipissing, the Protestant population is said to be slowly increasing. There are large sections of this portion of our Synod where there is a constant and healthy growth of Protestant population, with every prospect of continuance.

#### 2. *The Province of Quebec.*

In this Province generally the Protestant population is not increasing. In a few places it seems stationary, but in many others it is declining.

Of course there are exceptions. A very marked one is the city of Montreal. While the R. C. is far in excess of the Protestant population, the

latter is strong and ever growing, having numbers, wealth and influence, and controlling much of the business. The leading Protestant churches are strong and their congregations numerous, and they use their wealth liberally in church extension in the city and throughout the Dominion, and in sending the Gospel to the heathen.

In Sherbrooke there is progress; a few years ago our congregation there was receiving aid, to-day it is strong and self-sustaining; the town of Richmond has seen like growth, our congregation there was supplemented, now it is self-supporting on a very liberal scale; the large congregation of Leeds, is holding its own; and what is true of these is also true of towns and villages in the Presbyteries of Montreal and Ottawa.

But there are many other portions of the Province of Quebec where different conditions prevail. The Protestant population of the city of Quebec; taking Baptists, Episcopalians, Methodists and Presbyterians, has decreased 1,561 between the census of '81 and that of '91; one Protestant Church has been closed and in many others there is room and to spare. In Three Rivers, the three Protestant congregations, which twenty-five years ago were all strong and flourishing, now struggle for existence, and extinction awaits some, if not all of them.

Throughout the Eastern Townships a diminution of the Protestant population is constantly going on. Several Baptist and Congregational churches have been closed. A member of the Presbytery of Quebec had, ten years ago, over six hundred under his pastoral oversight, to day he has a little over four hundred.

Nor is this depletion confined to the Eastern Townships. Ten years ago the Presbyterian part of the population in the Counties of Huntingdon and Chateauguay was said to be strong and at least stationary. Now there is a reported change. One of my correspondents from the County of Chateauguay, writes:—"There is a gradual decrease of English-speaking Protestants in this vicinity; more marked in the adjacent sections than in — town."

Another from Huntingdon County writes:—"The English-speaking Protestants are unquestionably decreasing every year in this locality; many farms once occupied by families belonging to the Presbyterian Church are now occupied by French Roman Catholics. We can count our young men and women by the score on the other side of the line and in Montreal."

The same is true of Argenteuil County. One of my informants writes:—"Decreasing, I think about ten per cent. in this quarter for the past six or seven years."

Another:—"In the country parts the Protestant population is certainly decreasing. In my own locality the average for the past 15 years would be one family per hundred per year."

Let this suffice. The condition of Protestantism within the bounds of the Synod, so far as I can gather, may be thus stated :

(a) In the Province of Quebec, a decline generally, with Montreal as a notable exception.

(b) In a section of Ontario, stationary in some localities with a slight decrease in others.

(c) But in the remaining portion of Ontario within the bounds of this Synod, Protestantism is strong, ascendant, and steadily increasing.

## II. THE CAUSES OF DECREASE.

A mere enumeration of some of these causes must suffice.

1. The drift of the young people to the cities.

2. The tendency of young men to enter upon professional and commercial life.

3. Aversion to farming.

4. Length and severity of the winter in Quebec Province. Some regard the months as twelve kine; six of them beautiful and well favored, six of them lean and ill-favored, and these eat up the well favored and fat kine. Those who thus view the year naturally desire to get to some favored region where the fat kine are more numerous and the lean ones less so.

5. Poverty of the soil. (True of some parts.)

6. Haste to be rich.

7. The push and enterprise of the Celtic and Anglo-Saxon races in leaving the old for newer regions.

8. The difficulty of maintaining Gospel ordinances.

9. The disabilities and disadvantages under which Protestants labor.

Some of these last may be mentioned :

(a) As a rule, it is felt that, where the French gain the ascendancy the wheels of progress clog and the shadow on the dial goes back.

As a very simple illustration of this, I may mention a small matter, yet a matter of much annoyance to the enterprising, viz., that in many municipalities where the French predominate, roads for double teams are not allowed. In many counties in this Province it is impossible to drive a double team in the winter. Should a young man of push and pluck desire to employ himself and double team in the winter months in hauling wood, logs, bark, etc., he will find, if he attempts to drive his horses abreast, first, that he cannot do it because of the condition and gauge of the roads, and, secondly, that he would be fined for attempting to do so.

(b.) Property usually decreases in value and taxes become more and more burdensome. This is a heavy grievance. The Church of Rome and her numerous orders of brotherhood and sisterhood, by purchase, by donations and bequests, are annually enriching themselves by the possession of real estate. The moment it is transferred to them it is free from taxation, and the

increased burden falls at once upon the other owners of real estate.

(c.) The use of the French as the official language in municipalities where the French are in the majority. It is comparatively an easy matter to bring about a change whereby the business of the corporation shall be conducted in the French, as well as keeping the record of the proceedings and the giving of official notices. This is certainly galling, and in cases may be a positive injury to those who do not understand that language, and yet have interests in a municipality.

(d.) The erection of ecclesiastical parishes by Bishops, which parishes become at once the civil municipalities. This is a crying evil, a positive wrong, a flagrant injustice to all, but particularly to Protestants. To them it is often a grievous gerry-mander.

(e.) Another (and resulting at times from the former) is the difficulty of maintaining proper schools. One correspondent writes: "At — Que., the school is closed up altogether. The burden was so heavy on the few families that they had to abandon it." In other cases schools are known to be open for but 3 and four months in the year. Under these circumstances many enterprising Protestants move away from surroundings which are so uncongenial to them, their removal making the lot of the brethren they leave behind more grievous than before.

## III. THE FUTURE PROSPECTS.

1. In the portions of Ontario within our Synod the prospects are that the Protestant population is there to stay and to increase, with a probable diminution in few localities. In this portion of our Synod the prospects are bright.

2. The prospects for the Province of Quebec are:—(a.) Continuance in some places. (b.) Growth in some (as Montreal). (c.) Extinction in various places, if present conditions continue. Speaking from my own knowledge I cannot come to another conclusion.

My opinion is confirmed by that of several of my correspondents. One: "There is great fear of extinction under the present state of affairs. It will take time, however, but it is sure to come. Another "Danger of extinction? Most certainly there is. Unless there come a reformation, extinction is the inevitable result. This ceaseless outflow cannot go on always without our reaching the end at last." Another, than whom there is none in the Synod more judicious, nor better qualified to speak, replies to the question, "Is there danger of extinction?" "I believe there is under present conditions."

## IV. WHAT IS THE REMEDY FOR THIS DECADENCE?

It would be easy to theorize; but to find a sufficient remedy and to apply it, is a difficult task. Many to whom the situation has given deep concern see no remedy. Some fear that

there can be "no real remedy till the great West is filled up, and the conditions of existence East and West more equal, or believed to be."

The following are suggested:—

"The cherishing of a greater spirit of patriotism and of religious zeal might dispose many to remain for the public good, or if they sold out to sell if possible to Protestants"

"The encouraging and stimulating of both weak and strong congregations by a more efficient Presbyterial supervision, and by the frequent visits of able and popular men from the cities and elsewhere might through God's blessing help somewhat, in some quarters, to retard the exodus."

"An outpouring of God's spirit, leading to more contentment and less eagerness for riches."

While holding that the above are important, I would like to emphasize the following.

1. The prosecution of the work of French Evangelization. Their enlightenment and evangelization would certainly remove not a few of the causes of discontent. But this is so important that it requires a paper to itself.

2. The more generous and loyal fostering of the weak congregations and missions, and the encouragement of those who stand by them. Both the Augmentation and Home Mission Committees of our own Church aim at this; and I believe in this matter our Church is in the van of all the Churches in the Dominion. Yet we have not attained to perfection. These congregations, and the ministers of them, have much to discourage them. Hence perhaps the frequent changes and vacancies when these fields are numerous, as in the Presbytery of Quebec. Hitherto the fund has not been a certainty, although it has done great things.

In many ways ministers in these fields are at a disadvantage. It matters not how they labor, even if they did so with the energy and fervor of St. Paul, they see their people leave them. A self-sustaining congregation, giving a good stipend, may feel able in the course of time to add to it and the minister gets the benefit; but the congregation of his brother in the weak field comes up \$50 one year, and \$50 another year, but he does not partake in the benefit. The strong congregation may give its minister or his wife a present, and all is well; but if an augmented congregation ventures on a gift, no matter how the funds are secured, there will be a shout from Dan to Beersheba that the "congregations should be just before they are generous." If these congregations do not contribute to the schemes, the committee refuses or reduces the grants; if the ministers are interested in the schemes, and by diligence and entreaty secure for these liberal returns which they would not secure for themselves, there will be a cry that congregations which do so much for the schemes should support themselves.

The ministers, too, are sometimes made to feel they occupy inferior and unimportant positions. I entirely dissent from such a view. Ministers in these weak congregations, particularly in Quebec, occupy very important positions. I shall not say that I have not experienced a longing for other scenes; but I can say that whenever opportunities came to do so, the thought of deserting the weak places in this Province always produced such feelings as might come to a soldier who deserted the ranks and his comrades in the time of need and danger. Fathers and brethren, I believe that here we have one remedy for the exodus. Foster the weak congregations and encourage the hearts of those who stand by them. And, lastly,

3. Protestants should be more vigilant and more persistent in resisting the pretensions, the arrogance, and encroachments, of the Romish hierarchy.

There is no doubt, unless with the simple, that the hierarchy aims at controlling the education, the religion and the politics of the land. With unblushing effrontery, it demands special privileges which others do not think of asking, and which if asked would not be granted. It is not satisfied with robbing of their freedom those who willingly or unwillingly are submissive to it, but if often seeks to lay hands upon our birth-right as Christians and as British subjects.

Protestants have looked on the aggression of this hierarchy with much indifference; allowed it to go on from stage to stage, with only an occasional protest, followed by long periods of slumber. But the hierarchy never slumbers, never loses an opportunity of pushing forwards its peculiar claims, degree by degree, with promises or threats to political parties or individual politicians as may best suit their purposes.

Compare their methods with ours, and the treatment meted to each by the powers that be, in the Jesuits' Estates Act passed by the Legislature of the Province of Quebec, and the Manitoba School Act passed by the Legislature of Manitoba in 1890.

In the first Act the Protestants of the Dominion claimed they had a grievance; that a positive wrong was done; that their consciences were wounded. In addition to this they claimed that the endowing of the Jesuit order by public funds would be inimical to the interests of the realm, and would in the end prove injurious to the Catholic as well as the Protestant portion of the population. What was done? Protestants protested; held meetings; sent petitions, some of which were not considered until the time for remedying the evil had passed; the Federal authority was invoked to veto the obnoxious Act; requests were made to submit the matter to the courts to test the validity of the Act—a private citizen making a deposit to guarantee

the cost: a deputation or deputations waited upon the Governor-General, and received but scant courtesy. What was the result? Our petitions were virtually waste-basketted. Our entreaties were not heard: our deputations met with insult. Our just demand for the submission of the grievance to the Supreme Court or Privy Council received no attention, and the money for that purpose was spurned. A vote in the Federal Parliament declared the Jesuits' Estate Act "*inter vires*" of the Province with but thirteen dissenting voices. And the matter ended. And the Jesuits (an order all but universally acknowledged to be inimical to the best interests of every country in which they were allowed) were endowed by public funds to the extent of \$400,000: and \$63,000 were flung to us as if the money question were our only or chief grievance.

Look at the Manitoba School Act. The fact that the Federal Government did not veto the act within the prescribed time shows they knew it was "*inter vires*" of the Manitoba Legislature. Knowing that, as they did from the beginning, that would have been an end of the matter had the grieved party been Protestants. The hierarchy said the Catholics had a grievance, that an injustice was done them. Deputations were sent. They were received with every mark of respect; they were patiently heard; they were promised that everything that could be done would be done in their behalf. Their case, at the public cost, a great cost, was submitted to the highest tribunals. Our own Supreme Court decided in favor of Manitoba. That did not end the matter. The government at the public cost submitted the matter to the Privy Council. That Council declared the Manitoba Act of 1890 "*inter vires*" and declares that the contention of the Roman Catholics, (viz. that the Act deprives them of rights which they enjoyed previous to the union) was not well founded, that the Act did not deprive them of rights.

Did the hierarchy and the Government accept this verdict as final? No, giving up the contention that they had been deprived of rights, they shifted their position to that of being grieved as a minority. Then another question was submitted to the Privy Council, no doubt at our expense largely. To this question the Council replied that the Catholics of Manitoba may appeal to the Governor-in-Council for a remedy. Then other petitions poured in which were respectfully treated, and learned counsel got a patient hearing before the advisers of the Crown. This was followed by a hasty Remedial Order to Manitoba. And there the matter stands. We shall see in a few weeks whether the Dominion Government and the House of Commons are as jealous of the provincial autonomy of Manitoba as it was of that of Quebec a few years ago.

What causes this difference in the treatment of the subjects of the same Sovereign? It is because of the aggressiveness, the assumption, the bold pretensions of the hierarchy especially in Quebec. It is because they take politicians as it were by the throat, and thro' threats or promises enable or persuade them to do their behests; and because the mandements to the electorate are so effective in settling the fate of politicians. And we tamely look on and let legislation take its course to the detriment of our country, of ourselves and our posterity. This gives impetus to the exodus of which we have already spoken.

We should with all vigilance note, and with all determination resist, the encroachments of the hierarchy upon the rights of the people, be they French or English, Catholic or Protestant. We should demand and insist upon getting equal courtesy and treatment at the hands of those whom we keep in authority.

I believe the time has come when we should begin and keep up an agitation for the use of the English language in all the schools, the courts and the legislatures. Why should not the language of the Empire be the language of our civil courts and our legislative halls? We should lend a helping hand to the hundreds of our French fellow-citizens who demand, and to the thousands who feel the need of, better schools for their children. We who know that the fruits of the French educational system of this Province are largely ignorance and illiteracy, should in some way encourage the hearts and strengthen the hands of those who wish to be delivered from such a state of things both in our own and in other Provinces.


And lastly, we should, I believe, use every legitimate and constitutional means of repealing the law which gives the Roman Catholic bishops the power to erect, and change the boundaries of, civil municipalities practically at their will. This is a bondage to which no British subject should submit. By going along these lines calmly, persistently, constitutionally, justly, I believe we would in a good measure be remedying the evils complained of in this paper.

Lack of space prevents notice in this issue of many matters of deep interest to our Church; the closing of the colleges—Presbyterian College, Halifax, and Queen's College, Kingston; the Meetings of Synod, of Montreal and Ottawa, of Toronto and Kingston, and of Hamilton and London; and other matters of both local and general interest; but the "Home" space is well occupied, and will, we trust, stimulate to greater watchfulness and more earnest activity in standing fast for our rights and liberties, and in seeking to fill our land with the light of Gospel truth, and to deeper sympathy with those who are so bravely working amid much discouragement and opposition.

## Our Foreign Missions.

### NATIVE TEACHERS ON ERROMANGA.

BY REV. H. A. ROBERTSON.

 VIVID picture of the work of these faithful men and women is given in a recent letter by our missionary, Mr. Robertson.

"One fact which must rejoice every one is this, that I now have *forty teachers* at work on Erromanga. Of that number, our Church in Canada supports *thirty*. These thirty teachers themselves support *two* others, and *eight* besides these thirty-two have been settled on Faith. But as we live in a practical world, and they must have something to eat, I am going to ask a few friends anywhere and everywhere to help us pay these eight men and their wives, as they are thus far without any guaranteed salary. The sum total of £40, I feel bound in honor to give the eight of them as co-workers with us, for they are as able and useful as any of the other thirty-two who are on a salary of five pounds each per year. I have only just begun to ask aid, and already I have the promise of £8 annually from a Melbourne lady Sunday-school teacher and her class.

"All my teachers teach from one to two hours in the morning four days of each week, opening and closing always with singing and prayer. On Wednesday they conduct a prayer-meeting either in the forenoon or afternoon, as most convenient for the people.

"Each Sunday they conduct two services in their church or school-house, and a Sunday School.

"Besides all these services, the more competent and energetic teachers conduct a special class for the more promising young people, and endeavor, besides more thorough instruction in reading and spelling than is possible in the mixed morning school of old and young people, to teach the art of writing, and they also attempt to teach them simple addition, multiplication, and division, but no more.

"The Elders, all of whom are also teachers, instruct persons with a view to their identifying themselves more closely with the Church and mission work, by becoming members; and from these I draw my classes which meet once a week for one year, if possible; in the case of the more advanced not so long; in the case of the more backward ones, for one, two, or even three years; and then if there is nothing against them in regard to their outward conduct, and they appear interested about spiritual matters, and are willing and helpful in the work up to the measure of their ability, and desire it themselves, I baptize them and admit them to the full communion of the Church at the next sacrament thereafter.

"The teachers do a great deal of itinerating work, especially in the newer districts occupied, preach the Gospel to these backward and ignorant natives found there who are too far from the teacher's school house; too indifferent, too lazy, too old, too young, or too sickly and weak, to attend his regular services at the usual place of meeting.

"Then nearly all my teachers, unless in feeble health, perform an immense amount of general work for the extension and development of the mission cause, and the good therefore of the Erromangans in body, mind, and soul, which does not come within the teachers regular duties at all.

"In this work may be mentioned visiting and nursing the sick and dying, going on foot, 5, 10, 20, 30 and 40 miles as the case may be, to the missionary, for counsel, medicine, and nourishing European food for these; carrying all that stuff back; and, if need be, repeating again and again the same journey for the same objects.

"The teachers also conduct the funeral services within their own districts. Along with the Elders and other leading good men, they exclude from school and congregational privileges and society, men and women of immoral character or bad influence, and keep constantly on the watch to prevent, if possible, bad conduct, or to examine carefully the grounds or evidences when a charge is made or suspicion rests on any of their people.

"In the case of a charge made against a member, the same careful inquiry is made by the teacher and the result reported to the nearest Elder or to myself, or to several Elders and myself, when there may be some special meeting or gathering at the mission station; and then along with my Elders I sift the matter as carefully and thoroughly and justly as our information and witness enable us to do, and the person is then acquitted or suspended as the case may be. Thereafter, where discipline has been necessary, every effort is made by the teachers of the district to which the party belongs to bring him or her back to the paths of right and good report.

"My teacher also takes the lead in preparing the arrowroot, the proceeds of which go for printing and binding books and for general missionary purposes throughout the Island; and they assist me in doing the mission boating, church building and repairing, and are the foremost helpers and most trusty and willing in all my varied work, and largely provide the native food for myself and those who accompany me when I am visiting the various districts.

In a word they are the best men physically, morally and spiritually, on the Island.

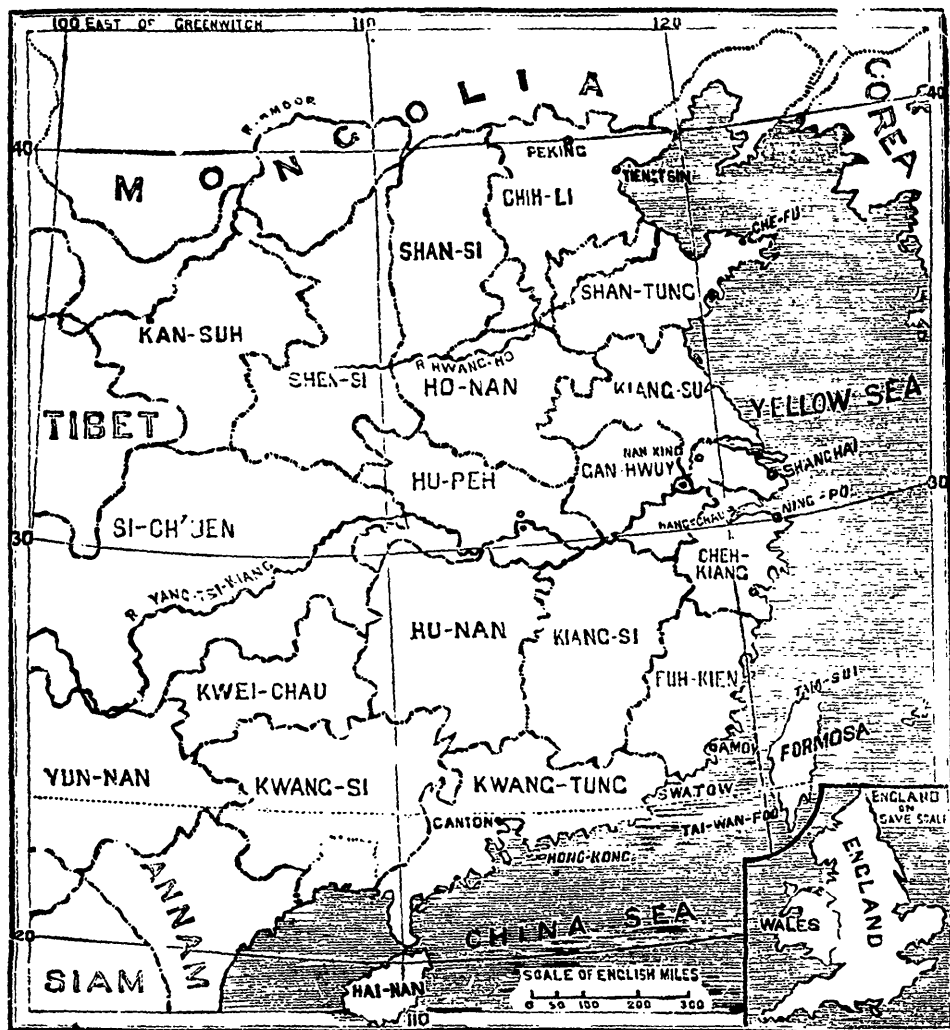
"I do not know what I would do without my native teachers. They are worthy of the support of the Church, and are our right eye and right arm in carrying on the mission."

### OUR MISSION IN HONAN.

HONAN is one of the eighteen provinces of China. The accompanying sketch map of China shows the position of Honan in relation to the other provinces, while the other map, giving a large part of North Honan, shows our two chief missionary centres, *Chu Wang*, and *Hsin Chen* or "New Market," as the words

fifteen to eighteen millions, three times that of our Dominion. Its climate is a milder edition of some parts of Canada, the rivers freeze for two or three months, but the snow-falls seldom lie more than a few days, while in summer the temperature is sometimes over 100° for weeks, and occasionally reaches 112°.

Most of it is level as a floor. In the extreme



MAP OF CHINA.

mean. The name "Honan" means "South of the River" i.e. of the Hoang-Ho or Yellow River. and from the maps may be seen how small a corner of this great Province our mission can touch, while the millions beyond are perishing without the Gospel.

In size, Honan is 350 miles long by about the same in width, and it has a population of from

North there is a mountain range. It contains some of the most fertile parts of the Empire, and has been called "The Garden of China." Wheat and other cereals abound, and cotton is a chief article of export.

Though fertile it has frequent famines, caused chiefly by floods. The latter are sometimes the result of excessive rain-falls, the flat country



affording little opportunity for the water to escape; and sometimes they are caused by the overflow of the great Hoang-Ho, or Yellow River, so called from the quantities of mud which it carries down from the mountains in the far interior. When it reaches the plain its sluggish flow allows the mud to deposit and fill the river bed, the stream is driven out to seek new channels which in their turn fill and overflow. For generations the Chinese have tried to keep the river in its bed by building dykes on either side of it, raising them gradually, until in some places the bed of the river is higher than the surrounding country. When the floods from the melting snows come down from the mountains these embankments frequently give way, the waters pour out and flood the neighborhood, often with great loss of property and even life.

In this way, despite its fertility, famine has been a frequent visitor. The country can scarce do more than provide for the wants of the people year by year, and the flooding of even a small district means a local famine, in which some die of starvation, some eke out a bare existence, and some drag themselves away to beg in other districts. What a sum total of suffering is represented by the eight hundred recorded famines in different parts of the province during the past thousand years! In striking contrast to the floods are the dust storms that sometimes last for two or three days, and leave everything covered with a coating of fine earth.

Honan ranks third of the Provinces in hostility to foreigners, and previous to its occupation by our Church, missionaries had scarce effected an entrance, three of the C. I. M. being the only ones, and these were in the more southerly part.

For convenience, we may divide the eight years of this mission into four parts, one year at the first and one at the last, with two periods of three years between them; each period marked by its own features.

#### I. THE BEGINNINGS.—FROM THE SUMMER OF 1887 TO 1888.

The Foreign Mission Report presented to the General Assembly in June, 1887, in Winnipeg, contains the following interest:—

“The remarkable interest in Foreign Mission Work that pervades the Colleges of our Church may be well spoken of as a ‘sign of the times.’ In Montreal, Queen’s, and Knox, numbers of students, some of whom have completed their Theological course, are ready to go whither soever the Church may send them, to publish the glad tidings among those who have never heard the name of Jesus. The Missionary Society of Knox College has actually selected Mr. Jonathan Goforth; and that of Queen’s College, Mr. J. Fraser Smith, who are prepared to go to the Foreign Field, in the event of their being accepted as missionaries by the Assembly. The Missionary

Societies just named have become responsible for the support of these brethren.”

The same report states that:—“Four of the students of Knox College, all of whom have offered themselves for service in the Foreign Mission Field, are now, with the full approbation of the Committee, engaged in visiting congregations in various parts of the country, with a view of deepening interest in our Mission work.” Four students of Queen’s “will be similarly engaged (D. V.) after the end of June.”

The Assembly accepted with thanks the offer of the Colleges, and appointed Messrs. Goforth and Smith as missionaries, empowered the F. M. Com. to select a field, and directed that “should the Province of Honan, China, be found on full investigation to be suitable, that it be accepted.”

Mr. Goforth was ordained by the Toronto Presbytery, 30 Oct., 1887, and Dr. Smith by that of Kingston, 24 Jan., 1888.

They had intended starting in the summer of 1888, but tidings came of a flood and famine in Honan, and thinking they might be able to give some relief, and that it would be a good opening for the Gospel, Mr. and Mrs. Goforth, with some money hastily gathered for the relief of the sufferers, set out in January, sailing from Vancouver, 4 Feb., reaching China in the end of the same month.

They intended going in to Honan, 400 miles distant, at once, but experienced missionaries who knew better than they did the unwisdom of going into a hostile province with no knowledge of the people or language, advised very strongly against it, and urged that they should spend at least the first year in acquiring the language, and in work at the older stations, and that in this way they would be furthering the true interests of their mission.

Reluctantly yielding to this advice they settled for a time at Chefoo, a mission station on the sea coast, two days north of Shanghai, and now a point of interest as the place where the treaty between China and Japan has just been concluded.

A few days later, 10 March, their house took fire and they lost considerable both in books and clothing, but they were soon at work again.

In July, Dr. and Mrs. Smith left Canada, sailing from Vancouver on the 31st of that month, accompanied by Mr. Wm. McClure, M.D., and Miss Harriet Sutherland, a trained nurse. Dr. McClure, after a distinguished course at McGill, had been for three years medical superintendent of Montreal General Hospital, and resigned his position for work among the heathen. He was supported by Mr. Morton, a gentleman of London, England, who had kindly made an offer to the Committee to support a medical missionary in China for three years.

The first year closes with two Mission fami-

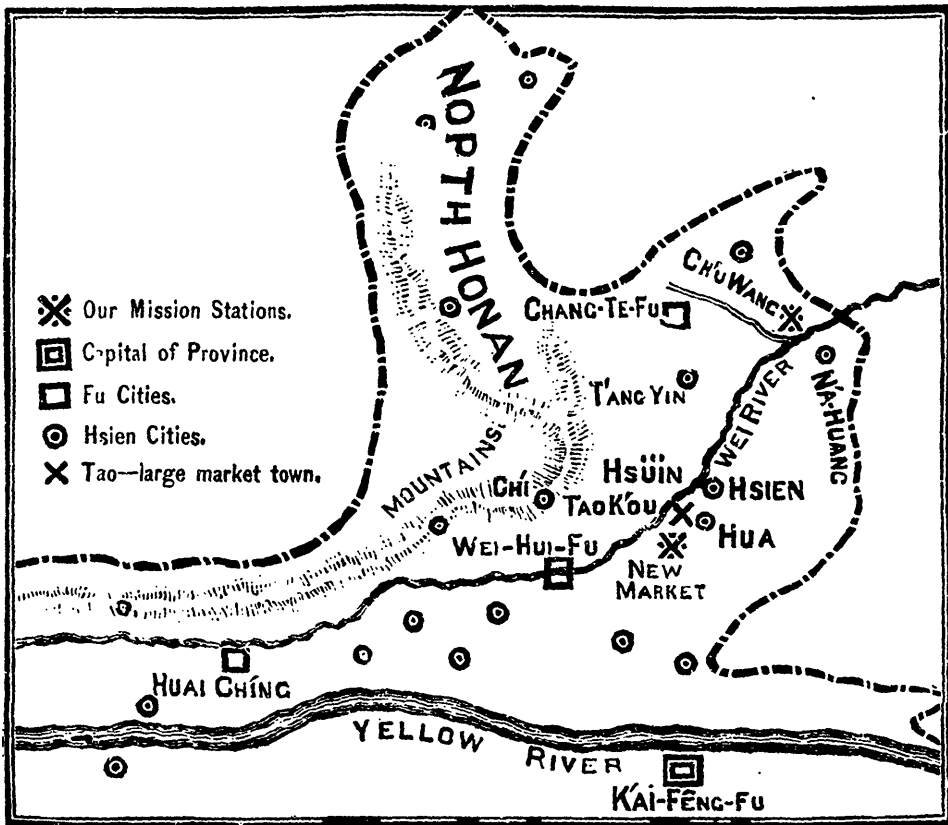
lies, and two single workers landed in China eager to win Honan for Christ.

## II. GAINING A Foothold, 1888-1891.

These three years begin with two married couples and an unmarried man and woman, on the shores of China, ignorant of the Chinese tongue and with heathen hostile Honan 400 miles inland; they end with two Missionary centres established in Honan, and all departments of Mission work vigorously carried forward.

The results of these years are easily written, but what they mean of persevering, patient toil in the face of the indifference and hostility of

The country is level as a prairie, with scarcely a tree or shrub to be seen. The people, as in the East generally, live in towns and villages, every available foot of ground is under cultivation, and the soil is fertile, yielding abundant crops of wheat, corn, beans, millet, etc. In some districts vast fields of cotton were noticed, and hundreds of people gathering it in. The temples which are very numerous, are always the best buildings, but in many cases show signs of ruin and decay. We have great reason to thank God for his goodness to us the whole journey through. We had expected that a people who have shown such hostility to mission-



MAP OF NORTH HONAN.

heathenism cannot be realized except by those who have passed through a similar experience. Some of the steps in the attainment of these results may be mentioned.

As already noted Drs. Smith and McClure reached Chefoo 3 Aug., 1888, and only a fortnight later, 13 Sep., Mr. Goforth and Dr. Smith, accompanied by two experienced missionaries of the American Board, started on a tour of exploration through North Honan. Of their trip into this "land of promise," Dr. Smith writes:

aries would be anything but favorably disposed to us. But our Heavenly Father opened up the way so that we received nothing but kindness from first to last."

"In the district we explored there are over one hundred walled cities, thirty of which we passed through. We returned to Chefoo, 1 November, and found Dr. McClure and the ladies, working hard at the language. We were absent seven weeks, and travelled over twelve hundred miles in Chinese carts. We now must have

patience, and work diligently at this most difficult language."

Immediately on their return, the Goforths moved inland 250 miles, to Pang Chuang, a station of the American Board, about 150 miles from Honan, to work with the missionaries there and to study the *Honanese dialect*. They were followed soon after by Rev. D. McGillvray who had sailed from Vancouver 26 October, and who reached there 1 December, and who was supported by St. Andrew's church, Toronto. In his description of his inland trip in a cart he says:—

"The cart has doubtless existed in China 'from ancient times' and is on the whole well adapted to those snares called roads in China. The road is in some places fairly level, in the others it would finish a lady unless there were voluminous padding on the sides, back, and bottom of the cart. In that case she might survive. There is an immense traffic along this road. Strings of barrows, man propelled, mule and donkey-drawn in combination, a row of dromedaries, pack mules, *ad infinitum*, served to vary the monotony of the ruts and the pangs of hunger."

Of the 250 miles he had travelled when he wrote, he says:—"Every two miles on an average since leaving Chefoo a town or village was passed, and in only two or three, any Christians. How gross the darkness of the people is, I am seeing more each day. The marks of their superstition are stumbled on everywhere; tablets, temples, shrines, in repair and out of repair, abound on every side.

Rev. Dr. Smith and Dr. McClure remained during the winter in Chefoo, as there was a better opportunity in the Mission Hospital there for doing medical work, while they studied the language. Dr. McClure, on the 7th Feb. of that winter, won for himself and the Mission an excellent wife, Miss Baird, a missionary of the American Board in Canton, who was gladly welcomed to our Mission band; while a little over a year later Rev. Dr. Hunter Corbett, American missionary at Chefoo, made matters even by taking from our workers Miss Harriet Sutherland. 'Twas a fair exchange with mutual good will.

The work to which the missionaries this winter bent their greatest energies was the language, that they might be able to speak to the people. Of the task Mr. Goforth writes:—

"No missionary can afford to stop short of being able to read the Bible in the language of the people. But this requires the memorizing of 5000 different characters. Any one who has seen these must admit that it is more than a holiday task to manage them."

Of the same hindrance, the language, Dr. Smith writes:—"You have no idea how difficult it is to remain unable to satisfy the intense longing to preach the glorious gospel of peace and pardon through the blood of Christ, which the perishing millions so much need."

With the opening of spring, 1889, the four missionaries, able now to speak a little to the people, started touring in Honan. They went in apostolic fashion two and two, a medical man in each pair, and thus in a literal way preserved the apostolic succession of work, in preaching and healing; while they examined the country with a view to the best place for a permanent settlement. It was during this trip that Dr. Smith, in an operation for cataract, restored the sight of Mr. Chou, who has since been baptized, the first fruits of the Mission.

Their reception was not in all cases what it had been the previous summer. Those who had been well enough pleased to have a passing visit from them did not care to have them return if there was any intention of remaining. Sometimes abusive placards were distributed through a city warning them to leave. In one place the opposition culminated in an unfriendly visit from the district magistrate, after which they withdrew.

In another place, after they had remained for nearly a fortnight, preaching, healing, and selling books, a number of the gentry came and quietly calling aside a Chinese servant that was with the missionaries, said that their city was altogether too small a place for two such distinguished men to live in, which in plain English meant "you must go at once." They had hoped to obtain this summer an opening for a permanent settlement, but were unable to do so.

Towards the end of the year, reinforcements arrived from Montreal; Rev. Murdoch McKenzie supported by Mr. David Yuile; Rev. J. H. McVicar supported by Crescent St. Church, and Rev. John McDougall, supported by Erskine Church; together with Miss Jennie S. Graham and Miss Maggie J. McIntosh, graduates of the Toronto Training School for nurses.

Just before the arrival of these recruits the headquarters of the Mission had been transferred to Lin Ching, another mission station of the American Board, fifty miles nearer to Honan, but still one hundred miles from it, and here the new comers were welcomed, 5 Dec., 1889.

On the evening of their arrival. Mr. Goforth, by authority of the General Assembly, convened them and formed the Presbytery of Honan, though as yet they had not obtained a foothold within its borders.

The chief matter before this meeting was the all important one of establishing missionary centres in Honan. Two points which had from the first been fixed upon as most desirable for the opening of stations, were now formally approved; and then for some weeks, until the opening of boat navigation, all devoted themselves to the language and to Mission work where they then were.

At their next meeting of Presbytery, 20 Feb.,

1890, preparations were made for extended missionary tours, and the following day, 21 Feb., they started, Messrs. Goforth and Smith taking one route and Messrs. McGillivray and McClure another, while the new comers wrought at the language.

In this tour while much work was done in the way of preaching and selling literature, they were not successful in finding any place where they could obtain premises to locate permanently. In another tour however, later in the season, Messrs. McGillivray and McClure, when they could not find an entrance elsewhere, succeeded in renting a compound in a market town, named Chu Wang, just within the borders of Honan. It was not where they wished to settle but it was the only entrance they could then find.

About the same time, Messrs Goforth and Smith tried to effect a similar settlement at Hsin Chen (New Market), some sixty miles farther in the interior of Honan, but it was not until nine months later, in the spring of 1891, that, after many and vexatious delays, they got a lease signed and obtained possession.

But securing premises did not end their difficulties. In Dec., 1890, only four weeks after the first station had been opened at Chu Wang, the mission premises were looted in broad daylight by a band of roughs incited by the gentry, and nearly everything carried off; though no violence was offered to the missionaries. They were not however to be thus driven from their hard won post. If they gave up now it would only encourage similar acts in the future and imperil their work, they therefore held the fort, and made application to the viceroy through the British Consul at Tientsin, and received \$2,500 damages for stolen property, and a proclamation that the rights of the foreigners were to be respected.

Not until the following spring, 1891, were the premises at Hsin Chen finally secured, and thus, after three years of struggle there were two centres of work established in Honan, and all departments of mission work vigorously prosecuted in each. Healing and teaching from morning till night was the work of the physicians, while in preaching to the people as they waited their turn for treatment, and in touring to more distant parts, the other members of the mission were fully occupied, some of the staff spending 270 days of the year 1891, touring near and far.

The work accomplished during these years was not to be measured by two stations opened. There had been the acquisition of the language, without which no mission work could be done. There was the work done in the older stations, not belonging to our mission but in the same great cause. There was the touring, preaching, healing, and selling books, all through North Honan. Dr. Smith writes of 1350 patients and 105

surgical operations, in a short tour of 29 days. All this was seed sowing, some of which has already borne fruit, and some will do so many days hence.

And perhaps as valuable as any was the experience gained of the people and the work. Dr. Smith writes in the summer of 1890:—"It is now two years since I landed, and the work in China appears vastly different from what it appeared in Canada two years ago. Now that anything that savored of romance has disappeared, we find ourselves face to face with a stern, cold, indifferent heathenism, which clings most tenaciously to the past, and which is not going to be moved by merely going through the streets with a Bible in one hand and a hymn book in the other, singing hymns and repeating texts of Scripture. The missionary must know the inner life of the people and understand their ways of looking at things."

Nor were their trials confined to the work. The Goforths and Smiths were both called to part with their little ones, but sore though these trials were, one desire of their hearts, a settlement, in Honan, had been attained, and they thanked God and took courage

### III. LAYING THE FOUNDATIONS, 1891-94.

A foothold had been obtained by the establishment of two missionary centres, but the difficulties and trials were not past: the worst were yet to come.

The year 1891 was marked by a wave of anti-foreign, anti-Christian feeling, which passed over much of China. There were riots, destruction of property, and in a few instances, missionaries were killed.

This feeling had long been simmering, and its outbreak at the present time was due in some measure to inflammatory placards which were posted up in great plenty over much of North China, containing the most false and blasphemous statements about Christ and Christianity.

The name for pig, in Chinese, is very much like the name for Lord, and a common form of placard pictured a cross and a pig hanging upon it, while others showed the worshippers of Christ as gathered around a huge pig, doing homage to it. Some of these placards called for the extermination of Christians, e.g. "To kill men is sacrilege, to kill pigs is meritorious." "There are 200,000 teachers in Honan, and we have all sworn to root out the foreigner's religion. Are there not men in China who will make an oath for this purpose." Some of them proclaimed that the missionaries were come to kidnap children, and cut out their eyes and hearts to sell to foreigners to make medicine. Others charged Christians with the basest crimes, and pictured their meetings for worship as scenes of the vilest debauchery. These placards were in a most de-

ceptive style, and claimed to be written by friends of the people and enemies of the foreigners.

In all the opposition and hostility it should be remembered that the bulk of the people were friendly. Even in the midst of riots by the roughs, the friendly Chinese would give sympathy and help. The opposition was stirred up by the gentry, teachers, officials, &c., and their agents were the rabble who are ready for anything that gives scope to their evil passions. It was the old story over again, of the leaders and "certain lewd fellows of the baser sort," with this addition, that the rabble in Honan is more rowdyish than in almost any other place on earth.

The most violent manifestation of hostility in our mission, was at Hsin Chen, the second station. The premises had been secured in the spring of 1891, and after temporary occupation for a few weeks, the missionaries returned to Lin Ching to make arrangements for permanent removal. Dr. Smith was detained at the latter place by the illness of his little boy, which soon after ended in death. Mr. McVicar set out to occupy the new station until Dr. Smith's arrival. Passing Chu Wang on his way it was thought better that he should not go alone, and Mr. McGillivray left his own station for a little to accompany him. For six weeks they were unmolested, but on the 29th of October a band of "beggars" attacked the compound, beat down the doors, seized the two missionaries and dragged them to the street, brandishing their knives over them as if about to kill. It was indeed a perilous time. For three anxious hours the mob continued in possession, compelled the missionaries to give up what money they had, and in the evening were trying to get them to sign a paper freeing the Chinese from blame, when Dr. Smith and Mr. McDougall unexpectedly arrived. The four then consulted together and said they were going to pray. The "beggars" got frightened and left and soon sent back the money, and thus passed what was perhaps the most critical time in the history of the mission. Application was made to the British Consul at Tientsin which brought a despatch from the Viceroy, Li Hung Chang, stating that the foreigners were not to be molested, and for a time they were undisturbed.

A few weeks later, however, on the occasion of a great fair, there was another riot. The mob attacked the building with stones and brickbats. The missionaries came to the door and stood outside as the safest plan. For a length of time the mob remained, threatening, rushing, and hustling. The friendly Chinese were helpful, frequently pushing the others away when they attempted to throw the Missionaries to the ground, where they might easily have been trampled to death by the crowd without any one being directly responsible and liable for punishment.

A little later, in the spring of 1892, there were the "rain riots." The season was very dry. Rain was needed. A story was circulated that the foreigners had an umbrella of human skins which kept the rain off the country, and on two or three occasions the mission premises were attacked, the missionaries succeeding each time, by kindly reasoning, in persuading the rabble to retire.

After the rain riots, complaint was made to the local Mandairn, who issued a proclamation (the most favorable they had ever received) stating that the foreigners had a right to live in the interior. This was better than they could have expected for they could not claim that right by treaty.

These incidents give some faint idea of the work of our missionaries in laying the foundations in Honan.

The remaining two years of this period were characterized by not a little anxiety on the part of the Church at home, by failing health on the part of some of the workers, by the sending out of reinforcements, and by hard work on the part of those who were able to do it.

The heathen had not been able to drive them from their posts, but some of them had to yield to ill health. The wonder is that with the strain the number laid aside was so small.

Mrs. McDougall had scarce a day of health in China and after trying to bear up for over two years, they were compelled to resign and return to Canada in the spring of 1892.

In Mrs. McVicar the strain shewed itself in persistent insomnia. The four physicians then in the field decided that a change was absolutely necessary, and after nearly three and a half years in the field they had to turn their steps homeward for a time. She has greatly improved and they are looking forward to returning to China during the present year.

On the other hand the workers were cheered by reinforcements, Dr. and Mrs. Malcolm, Rev. W. Henry Grant, and Dr. Lucinda Graham, arriving in November, 1892, and Rev. Kenneth McLennan and Mrs. McLennan early in 1894.

Nor was other encouragement wanting. As already noted, the first baptisms, that of Mr. Chou and his son, took place in July, 1892. Some eight or ten adults were baptized in the next two years. A number were on probation. Many were inquiring. Men came from fifty and even one hundred miles distant for medical aid, and carried away with them more or less knowledge of Christianity. On the whole, these three years, 1891-1894, troublous though they were in some respects, were full of thanksgiving and hope

#### IV. THE PAST YEAR, 1894-1895.

The past year has had its own experiences, some of them the saddest in the history of the Mission.

Early in 1894, Rev. Dr. Smith was taken down with typhoid, followed by pneumonia, and for weeks, the strong man, who had successfully battled sickness and death in others, lay more helpless than a child. Then when slightly improved, he was carried in a bed to a boat, taken down the river to the coast, and across to Japan in the hope that his recovery would be aided by the change. There after a short illness, his little daughter was laid in the grave. His own health was partially restored, but left its dregs in the form of stoppage of a vein in the leg, which, while not affecting his general health, rendered him almost unable to walk, and was moreover in danger of ending fatally, if the obstruction should move and be carried on to the heart. He came home and has had the best medical advice, but the trouble has not quite passed away, and he is obliged in the meantime to "stand and wait."

But there were other still darker shadows. Mrs. Dr. Malcolm and Dr. Lucinda Graham were called away by death; the latter suddenly, by cholera, on the 13th of October, and the former eight days later after a longer illness. They had gone to China together, for two short years they were spared, and almost together were called to their Heavenly Home, one of them leaving a sore hearted toiler to carry on his work alone.

There have been six children laid to rest in the short history of the Mission, two of the Goforths', two of the Smiths', one of the McKenzies', and one of the McLennans', leaving parents with stronger ties to the better land.

The war too has been an element of anxiety during the past year, though its influence was but little felt in Honan. There are no newspapers, and most of those who knew any thing of it imagined that it was merely a trouble between the imperial government and some foreign power, a trouble with which they had little to do. Communication however between Honan and the coast was not safe. Bands of lawless soldiers were to be met with, and this, as in the case of Mr. Wylie, the Scotch missionary, might mean death.

On this account Messrs Goforth and Malcolm with Mr. Slimmons, a newly appointed missionary, were detained by the F. M. Committee until a few weeks since. They have now safely reached China and are, it is expected, by this time safely in Honan.

An interesting event of the past year is the establishment of a new station, at Chang-Te-Fu, one of the chief cities. The story of its getting is vividly told in a letter on another page.

The present state of the Mission is most hopeful. Fourteen adults have already been baptized, and there are many more on probation. All candidates for baptism, after a careful examination before two members of the Mission are put on probation, for at least one year before being baptized. Those on probation are from

many different villages. Dr. Smith tells of one village where there are twelve on probation, and fifty more greatly interested, anxious to be taken on probation. In that same place, a number, and they are very poor, have subscribed a nice little sum towards building a chapel for themselves, though the missionary had not asked them to do so. They did it of their own motion. Mention is made of a prayer meeting at which a dozen readily took part.

Looking over North Honan today, with its stations, its converts, its inquirers; and then looking back over the short period of eight years, at the hostile stronghold of heathenism which our missionaries sought to win for Christ; at the millions indifferent and prejudiced, and the powers bitterly opposed, on the one hand; and the feeble few on the other; one cannot but wonder that so much has been accomplished, and cannot but see a new illustration of the mighty, subduing power of the Gospel of Christ.

LIST OF MISSIONARIES.

	APPOINTED.	REMOVED.	DIED
Rev. J. Goforth.....	1888		....
Mrs. Goforth.....	"		....
Rev. J. F. Smith, M. D. ....	"		....
Mrs. Smith.....	"		....
Wm. McClure, M. D. ....	"		....
Miss H. Sutherland.....	"	1889	....
Rev. D. McGillivray.....	"		....
Mrs. Wm. McClure.....	1889		....
Rev. M. McKenzie.....	"		....
Mrs. McKenzie.....	"		....
Rev. J. H. McVicar.....	"		....
Mrs. McVicar.....	"		....
Rev. J. McDougall.....	"	1892	....
Mrs. McDougall.....	"	"	....
Miss Graham (trained nurse) ..	"	1890	....
Miss McIntosh.....	"		....
Rev. W. H. Grant.....	1892		....
Mrs. Grant.....	"		....
Wm. Malcolm, M. D. ....	"		....
Mrs. Malcolm.....	"		1894
Lucinda Graham, M. D. ....	"		"
Rev. Kenneth McLennan.....	1893		....
Mrs. McLennan.....	"		....
Rev. J. A. Slimmon.....	1895		....

HOW WE WON THE FU.

BY REV. W. HENRY GRANT OF HONAN.

**FU** city is the chief city in a prefectural district, next to the Provincial Capital in importance, and as such, is necessarily the chief seat of Government for the district, and generally the leading centre of trade. Hence it presents many advantages for occupation by the missionary, and general mission policy throughout China has been largely based upon the principle of occupying the chief centres where possible. Before we had a foothold in Honan at all, the eyes of our pioneer missionaries were

longingly directed toward the *fu* cities of North Honan, especially toward 'Chang Tê Fu,' which seemed to offer a location so much more healthy than 'Wei Hui Fu,' while 'Hwai Ching Fu,' the third *fu* city in our mission field is situated too far to the south-west to attempt its occupation in the inception of our work.

The inhabitants of Chang Tê Fu, from the first treated our missionaries who visited there with great friendliness. Shortly however, before the establishment of our mission in Honan two of our missionaries who visited there were rather unceremoniously forced by the officials to leave the city. Thus the way to securing property there seemed completely blocked, and the mission temporarily contented itself with obtaining a foothold in the smaller town of Chu Wang thirty miles east of 'Chang Tê,' which has been occupied as a station ever since. The ultimate occupation of the *fu*, the chief centre, was steadily in view and to this end very little has been expended upon buildings or improvements at Ch'u Wang, where all the missionaries live in the ordinary native houses with very slight alterations. From 'Ch'u Wang' as a base, members of the mission have been constantly touring to Chang Tê and its vicinity, that the people there might become accustomed to our presence. This might have continued to be the state of affairs for many years, had not a peculiar train of circumstances opened the way for immediate occupation.

In the autumn of '93, Mr. Goforth with some natives, while touring among the hills in Western Honan, far away from Chang Tê and farther from Ch'u Wang discovered some scurrilous placards posted up in public places in towns, reviling foreigners as kidnappers and murderers of children, and warning all natives against them. These placards were taken down and brought home. Shortly after this Mr. Goforth while stopping in an inn at Chang Tê was visited by two of the chief city gentry and ordered to leave immediately. This, Mr. Goforth refused to do until he chose, at the same time appealing to the Emperor's edict of '91, a copy of which he had with him.

About this time our mission was advised by a retired missionary in Shanghai to forward to H. B. M. Minister at Peking, any evidence that we might have against the Chinese, of an anti-foreign nature, to be used by the foreign representatives there in pressing for a satisfactory settlement of the rict and murders at Sung Pu in Yang Tsê Valley. Following this advice, copies of the placards discovered by us, together with an account of the treatment Mr. Goforth had received at Chang Tê were forwarded to H. B. M. Minister O'Connor. Our intention being only that what we sent should serve as evidence to aid in the satisfactory settlement of the Yang Tsê troubles, we were pleasantly sur-

prised therefore, when we were apprised by return of mail that our matter had been placed in the hands of H. B. M. Consul under whose jurisdiction we are and that immediate redress would be demanded for us from the Chinese authorities.

Shortly afterwards the Chang Tê Fu magistrate sent over a deputy to investigate the case, to him we stated our whole matter clearly and he promised to have it settled by posting up in Chang Tê and several other large towns in our field, proclamations setting forth our rights as missionaries in Honan and forbidding the issuing of such placards as those found by Mr. Goforth. When two members of the mission visited Chang Tê a week afterwards they found most favorable proclamations posted at the four city gates, as well as at other public spots in the city.

Before the missionaries had been in the city a day, two fine premises inside and one outside the city wall were offered to them for sale. The common people, always friendly, emboldened by the proclamations, offered us land until we had no less than thirteen lots offered us. Most of them, however, being inside the city wall were considered too unhealthy for the permanent residence of foreign ladies and children, so the idea of purchasing them was not entertained. Two or three very suitable lots, however, were to be had outside the city wall in the northern suburb.

Scarcely is it possible to imagine a case in which Divine leading could be more clear. The way to purchasing property in the very part of the city we wished, was, unsought by us, opened by a peculiar and prolonged train of circumstances, which began with the finding of the placards in West Honan and ended with the possession of property in Chang Tê.

In April, 1894, the property we wished to buy was selected, the neighbours were all consulted as to their willingness to have foreigners so near them, and being found agreeable, the writings were drawn up and part of the price paid over to the landlord. The land had certain mortgages upon it which had to be redeemed before we paid the full amount.

The landlord having received the first instalment from us instead of redeeming the mortgages, as he agreed to do, spent the cash in other ways, and, apparently half-believing the common report that all foreigners would have to leave on account of the war,—though Mr. MacGillivray kept him painfully conscious of the fact that, at least, one able-bodied foreigner still remained in Honan—seemed to cherish the hope that he would finally be both cash and land in pocket by the transaction. In June the tenants in the houses vacated them and Mr. MacGillivray took possession of them and the land on which they stood, though the adjoining land was yet unredeemed.

Thus the landlord allowed matters to drag on

all summer, until Mr. MacGillivray finding mild measures fail was compelled to put the whole case into the hands of the *hsien* magistrate. Here there was another delay, until, threatened with an appeal to H. B. M. minister at Peking, the magistrate bestirred himself, arrested all the natives who were concerned in the transaction, examined into the case, dealt out summary and condign punishment to each and all offenders, forced the landlord to redeem the land from all mortgages and give us a clear deed, which was done in October and the last payment was made in January '95.

During the ten months while negotiations were proceeding, no outside opposition from officials, gentry, or people was met. In this we gratefully acknowledge the hand of God and accept it as a happy omen of the future of our work at Chang Tê Fu.

The property of the Canadian Presbyterian Church in Chang Tê is situated on Bell-Smith Street in the northern suburb about 450 yards from the northern gate of the city proper; yet, while so near the city, tho' surrounded on all sides by wheat fields, thus escaping the unsanitary and noxious influences of Chinese homes clustering about us, we believe this will greatly promote the health of the missionaries there. Health has also been kept most prominently in mind in choosing the northern suburb as being the highest and driest part of the city.

The property consists of a block of land shaped as below, containing more than two English acres of land. In the compound there are twenty-three *Chien* (1 *chien* is about 10 ft.) of buildings, most of them solid brick; there are also two wells on the property:

The price paid for this was 1,500 *tiao* of Chinese cash or about \$750.00 gold. This we believe to be a reasonable price, especially when we know that the buildings alone would cost us over \$400 if we had to build them ourselves. Thus the land cost us about \$160 per acre.

The conditions of the lease are that it is good for fifty years, and stipulates that if at the end of that time the former owners wish to acquire it again, they must, according to Chinese law, pay us not only the full amount spent by us upon buildings and other improvements, but also return to us the original purchase money.

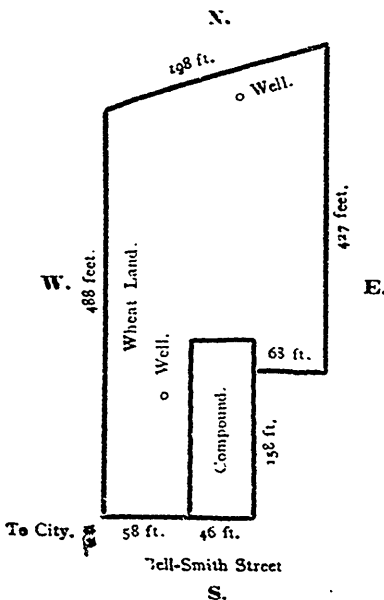
Thus while we may speak of it only as a *fifty year lease*, it really amounts to a *purchase*.

This is the first time in this very conservative Province of Honan that any mission has acquired property in a *fu* city.

Before closing I must acknowledge the aid given by our Christian teacher, Mr. Wang, in every way in his power, which was especially valuable in dealing with the technicalities of the lease, mortgages, and laws treating of purchase of property. But had not the way been opened and the whole matter directed by God Himself human planning would never have planted us in Chang Tê as we are to-day.

**Mission History.** This issue contains a historical sketch of our Honan mission, completing our review of the different Foreign Mission Fields of our Church. These sketches have been necessarily brief, but they will be found to contain, with a fair measure of fulness, the leading facts connected with the work in the different fields, and it is hoped they will be in some measure helpful in deepening the interest in our Foreign Mission work.

**"Dayspring" Report.** The Annual Report of the Dayspring Board, kindly forwarded by the Secretary, Rev. Dr. Cosh, has just been received. The "service rendered last year, 1894, has been recognized by most of the missionaries as a distinct improvement on that of any previous year. The calls at our own stations during the year, were, at Efate 12, Iromanga 14, Santo 15, *i. e.* once or more, per month. The amount paid to the Australasian New Hebrides S. S. Co. for their service was £1,320, other expenses making a total of £1,490. There was received from the different Churches interested in the mission £1,584, of which our own Church pays \$850. For the current year the arrangements of 1894 have been renewed, with some additional improvements. The service between Sydney and the Islands is by the Katoomba, a steamer of 1000 tons, and the inter-island service by the Roy Roy, 363 tons. The former leaves Sydney for the Islands every three weeks, and the latter makes a trip round the principal Islands every three weeks.





**A Danger in Honan.** Letters from Honan state that deserting soldiers are forming themselves into bands, pillaging and murdering their helpless countrymen. With the disbanding of the Chinese army there is danger that the country will be overrun by lawless bands. It is a fitting time for earnest prayer that our missionaries and their work may be protected.

**Chinese in Montreal.** Fifteen schools, Sabbath and week night, have been organized by our missionary in Montreal in connection with our various Presbyterian churches, besides two others previously in operation. The number of Chinese under faithful Christian instruction is about 300. At nearly all the schools, collections are now taken for Foreign Missions. They have already contributed \$176.30. The school in the American Presbyterian Church, longer established, besides a generous donation to our Funds, has paid the salary of a native preacher in Canton Province for two years, \$101.50. In addition to the schools there is the Sabbath evening service in their own language which is well attended. Besides those resident in Montreal there is quite a number of transient Chinese who come under instruction for a time and the good seed is thus widely sown.

#### LETTER FROM MRS. GAULD.

From a touching private note by Mrs. Gauld, of Formosa, to her parents, we are permitted to give some interesting extracts. It is written from Amoy, China, when there was danger of war reaching Formosa.

Amoy, China, March 27, '95.

My Dear Father and Mother,—“We have been sent away from our home in Tamsui, on account of the war.

On Saturday last and Sabbath, several alarming telegrams reached Formosa, then the cable was cut and we heard no more. About ten o'clock on Sabbath morning the British Consul called and said: “Well Mrs. Gauld, I suppose you are ready to leave with the other foreign ladies by the SS. Fokien.” I replied, “I have not made up my mind.” He then said, “I have, and you are certainly to go,” and about 4 o'clock in the afternoon all the foreign ladies from Twatutia, Kelung and Hobe, with myself and our little Gordon from Tamsui, were on board the Fokien. We reached Amoy on Monday at noon.

All the gentlemen remained in Formosa. It was very hard leaving our homes in such circumstances, but it seemed the wise thing to do, as our husbands can better care for themselves if their wives are not there.”

Now that peace is made the dangers from this source are past. So far as the mission is concerned it will not probably make any material difference whether Formosa remains as at present or is ceded to the Japanese.—Ed.

## Church Notes and Notices.

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

#### INDUCTIONS.

Mr. Alex. Forbes B.D., of Aberdeen, Scotland, ordained 6th March by Calgarry Pres., for Saskatchewan field.

Mr. Malcolm McKenzie, to be inducted into Tyne Valley, P. E. I.

Mr. Isaac McDonald, B. D., into Glamis, Ont., 3 April.

Mr. G. B. Greig, into Cookstown, Towaline, and Ivy, Barrie Pres., 16 April.

Mr. R. W. Leitch, from Waterford and Windham, Paris Pres., into Delaware and Caradoc, Lond. Pres.

Mr. J. A. T. Sutherland, late of Selkirk, Man., into Minnedosa, 5 May.

Mr. C. W. Bryden, late of Battleford, into Willoughby, near Prince Albert.

#### PRESBYTERY MEETINGS.

Algoma,—Rich'd's Land'g, St. Jos. Isl'd, Sept.

Brandon,—Brandon, 16 July, 10 a.m.

Brockville,—Spencerville, 9 July.

Bruce,—Paisley, 9 July, 1.30 p.m.

Calgarry,—Edmonton, 2 Sept., 8 p.m.

Chatham,—Windsor, St. And. 9 July, 10 a.m.

Glengarry,—Alexander, 9 July, 11 a.m.

Kamloops,—Vernon, 3 Sept.

Lindsay,—Cambray, 24 June, 2 p.m., and 25 June, for Presbyterial S.S. Convention.

Montreal,—Mont., Knox, 9 July, 10 a.m.

Owen Sd.—O. Sd., Knox. Conf. 24 June, 2 p.m., Bus. 25 June, 10 a.m.

Paris,—Paris, 9 July, 10 a.m.

Peterboro.—Peterboro, St. And., 2 July, 9 a.m.

Regina,—Regina, Knox, 10 July, 9 a.m.

Sarnia,—Sarnia, St. And., 4 June, 11 a.m.

Saugeen,—Mt. Forest, 9 July, 10 a.m.

Superior,—Kewatin, Sept.

Toronto,—St. And., 1st Tues. every month.

Victoria,—Victoria, St. And., 3 Sept.

West'ster,—Chillwack, Cook's, 4 June, 7.30 p.m.

#### RESIGNATIONS.

Mr. W. C. Calder, of Rollingdam, Baillie, Lynnfield, and Oakhill, St. John Pres.

Mr. D. Millar, of Knox ch., Brussels, Maitland Pres.

Mr. Marcus Scott, of Campbellford.

Mr. G. A. Smith, of Glensandfield and E. Hawkesbury, Glengarry Pres., 15 April.

#### OBITUARY.

Rev. George Burson, for many years the esteemed pastor of Knox Ch., St. Catharines, Ont., passed to his rest, 7 May, after a short illness, in the 62nd year of his age.

**State of the Funds.** It is cause for thankfulness that on the whole the funds of the various schemes are in a much better condition at the closing of accounts, than was feared a few weeks ago. In the East, Augmentation and Foreign are pretty well up; Home Mission is not in quite so good a state. In the West, both Home and Foreign have the balance, though small, on the right side; Augmentation is but a little behind; while French, common to East and West, is “all right.”

## The World Field.

### ITEMS.

After being abolished for a quarter of a century, the death sentence has been restored in Switzerland.

Of John Knox the late Mr Froude truly said "he saved the Church which he had founded, and with it had saved also Scottish and English freedom."

The town authorities of Braddock, Penn., have passed an ordinance imposing a fine for every profane word used by any person on the streets of the town.

There are 1,300 Protestant Missionaries in China, or about one to every 300,000 of the population. Two entire provinces, with a population of 26,000,000, are entirely without Missionaries; while there are 900 large walled cities where no Missionary has ever been stationed.

Miss Compston, of Calcutta, says that the women of India are deeply religious and intensely conservative. Hundreds of men are held back from confessing Christ by the influence of the female members of their families. The higher classes of India are encouraging female education.

An English traveller at Tripoli had hard work getting his gripsack through the custom house, the officials having their suspicions aroused by his copy of Moody and Sankey Hymns, especially the hymn, "Ho, my comrades, see the signal waving in the sky!" What new revolt could that portend?

A Siberian millionaire, Ponomaryeff, who died recently, left 1,000,000 roubles with the direction that they should be placed in banks at compound interest for ninety-nine years, when the proceeds should be expended in the erection and maintenance of a Siberian University at Irkutsk, at which instruction shall be free.

The population of the Fiji Islands is estimated at 123,000; of these 103,775 attend the services of the Wesleyan Churches, and about 10,000 are Catholics. There are 40,000 children in the schools under the care of 1,095 teachers; and there are 10 European Missionaries, 72 native ministers, 40 catechists, 1838, local preachers; and a century ago these were cannibals.

Work among the Jews of Dublin has been lately established under the auspices of the British Jews Society. Open air meetings have been held, and have been well sustained. A mission house has been opened, with a reading room, a class room and a meeting place for enquirers—a great boon in every way. There has never been such an active year among the Jews of Dublin as the present.

"Miss Kate Marsden, whose life is devoted to mitigation of the sufferings of lepers, is preparing a chart, designed to show at one view the prevalence and spread of leprosy in various

countries. From the minimum figures already supplied by Government medical returns, and other reliable sources, she reckons that there are 1,300,000 lepers in the world. China alone is said to have more than 600,000, Japan 200,000, and India at least 100,000."

"It is one of the strangest things that while a Jewish parent will not think of disowning a son or a daughter if they fall away from the God of their fathers into any of the varied forms of skepticism and infidelity, yet as soon as they accept the Lord Jesus Christ as the fulfillment of the prophetic utterances of their own Scriptures, which they sacredly hold to be true, they will immediately banish their loved children from home and friends, to be reckoned henceforth as the offscouring of the earth, or perhaps as dead."

### MADAGASCAR.

IN some respects this is the most interesting of all the missions of the London Missionary Society, on account of its endurance in the days of persecution, and its many noble martyrs. The Society sent its first missionaries to Madagascar in 1818. The country was then ruled by Radama, a most enlightened and humane ruler. He had brought all the tribes and clans of the Malagasy into nominal subjection to the one central ruler. The mission began in disaster. Two missionaries with their wives and two children settled at Tamatave. In a few weeks the ravages of fever had swept five out of the six away. Mr. Jones, who was the only survivor, returned, after a stay in Mauritius, in 1820, and went to the capital, where King Radama heartily welcomed him. In the following year he was joined by Mr. and Mrs. Griffiths. The Hova dialect had never existed in written form. There was no alphabet, no grammar, no vocabulary. The missionaries had first to learn to speak Malagasy, then write it down and reduce it to parts of speech, in order to teach the pupils at the schools they had opened to read and write their own language. But progress was made. The bright young scholars were deputed to open schools in the adjacent villages, and soon two thousand were under instruction. In 1826 the printing press was set up in the capital, amidst great rejoicing. In 1827 there were thirty-two schools and four thousand scholars, and they began at this time to print a translation of the Gospel of Luke. But in June of that year King Radama died. Ranavalona, one of the twelve wives of the late king, then by craft seized the kingdom, though Radama had nominated his nephew Rakotobe, who was the first to be killed. He is believed to have died professing the Christian faith. The whole family were put to death, and other fiendish crimes were perpetrated.

The Queen forbade at once teaching and learning. This, however, had one striking effect not

intended. It set the missionaries free for translation work. In 1830 five thousand copies of the New Testament were printed, besides a great many other books. In consequence of a French attack in 1829, the order against teaching was withdrawn, in the fear of further irritating the Europeans. With the re-opening of the schools and resumption of preaching there were speedily evidences of success. In May, 1831, twentieth-eight of the first Malagasy converts were baptized. One of the first converts was a former practiser of divination, who at his baptism took the name of Paul, and was commonly known as Paul the Diviner.

The church grew rapidly. But it soon began to encounter persecution. The school teaching, went on vigorously, and in 1833 it was calculated that 30,000 Malagasy could read. Large portions of the Bible had been translated and tracts of various kinds were circulated. At length in 1835, what was called a Kabary, viz., a great assembly of the people, were summoned, and afterwards a special decree was directed against all Christians. All who had received baptism, entered into society, and formed separate houses for prayer or worship, were required to confess it to the public officers in the course of one month, and if they did not confess within that period, and were accused by others, they were to die.

The missionaries were obliged to leave. The persecutions began which continued at intervals for many years. We have not space to refer to the details of these persecutions, but it may be noted, that, in the wide history of the Christian church, no martyrdoms are recorded exhibiting more strikingly triumphant faith, and the endurance of the loss of all things for the sake of Christ. Eighteen men and women were at once condemned to death. They were stripped of their clothing and enveloped in dirty matting, so that no appearance of dignity and nobility should affect the popular mind. Their mouths were stuffed with rags, to prevent them speaking or singing. Four who were nobles were condemned to be burned alive. Amidst the fire they were heard to cry:—"Lord Jesus receive our spirits. Lay not this sin to their charge."

Fourteen were condemned to be hurled over precipices. They were bound with cords, and when lying at the precipice's edge were offered liberty and life at the price of apostasy. It has been said that they were then hung over the cliff, and with the knife ready to cut the ropes, were again offered pardon if they would renounce the faith. None wavered, and all were hurled over the precipice. Between two and three thousand were sentenced to different punishments—labour in chains for life, public floggings, fines, degradations of all. Delicate women worn out with cruel chains, and strong men sent into exile in distant unhealthy parts, became, many of them, an easy prey to death. High and low,

rich and poor alike were bound together in a fellowship of suffering. This persecution went on at intervals for nearly a quarter of a century. Such testimony borne to the reality of Christian faith, in our own day, proves that the same Spirit is with the living church, as in the days of old. Madagascar has been consecrated by the shed blood of multitudes of faithful martyrs, and cannot be forsaken. The Christians had in the meantime, during the years of persecution, from 1836 to 1862, increased from 2000 to 7000. During the twenty-six years more than ten thousand had been sentenced to various penalties, and two hundred to death. In 1869 the Queen, then Ranavalona II., was baptized, and in the provinces of Smerina and Betsileos all the idols were destroyed. At the close of 1870 the adherents to Christianity had increased to a quarter of a million. In 1887 there were a thousand schools and a hundred thousand scholars, in connection with the London Missionary Society's work. The French priests have poured in like a flood, and made great efforts to lead away the people from the pure Christian faith, but with little effect. We cannot but trust that God, who has preserved these Malagasy churches in the past, will preserve them in the future—during the present year.—*Missions of the World.*

#### HINDUISM NEAR AND FROM AFAR.

"We wish," says Dr. John McLaurin, of Bangalore, India, in the *Lone Star*—"we wish those of our friends who were not able to be present at the Parliament of Religions at Chicago to have some idea of the stuff over which those vast audiences in the White City went wild with delight—what a delightful admixture of falsehood, fog, claptrap and cheek. How refreshing to sit enjoying the cool breezes of Lake Michigan while these oily-tongued Orientals abused their missionaries, blasphemed their God, and read them lectures on what to do with their money and how to conduct their missions. How encouraging to any returned Indian missionary who may have strayed in, to see delicately nurtured Christian (?) ladies struggling over the seats and upon the platform to embrace and kiss one of these high priests of Belial. While this is going on before his eyes, other scenes are before his mind. He sees a whole procession of 21,000,000 of *Hindoo widows*, ranging in age from three to three-score years, *despised, degraded, debauched, starved, beaten, spat upon, toil-worn, and cursed*. He hears their shrieks of despair as many of them cast themselves to the bottom of some well to escape the misery and shame of the life before them. And the man who stands upon your platform, receiving the adulation of America's daughters, is the representative of a religion which teaches and upholds all these and a thousand other unmentionable horrors."

## The Family Circle.

### JACK DENT'S EXPERIENCE.

HOW A SKEPTIC WAS RECLAIMED.

EVERYBODY in Easton wondered how it came that Jack Dent was a skeptic. His parents were conscientious, God-fearing people, and his ancestors so far back as they could be traced were staunch churchmen of the strictest sect.

His sister Julia, too, had professed her faith in Christ while a mere school girl, but for some reason, no one could tell what it was, Jack came home from Yale a scoffer; and, much to the sorrow of his godly parents, he kept himself out of the way of all religious influences during the interval that elapsed between his home-coming and the trip of exploration to the far West which he undertook during the following year.

All they could for him now was to pray for him, and after he was gone their petitions became more earnest, more importunate than ever. If there was one thing in the world that Julia prided herself upon it was her thoroughness, and a girl who could read Kant in the original, and quote Dante in the soft "Tuscan tongue," could not be said to be superficial.

Jack came home at the end of the year as brown as a Turk, but as full of life and spirits as he went away. No reference was made to his peculiar views, and as he had never written home concerning any change in his feelings, neither his parents nor sister were prepared for the good news he had in store for them. It was at a Home Missionary Thank-offering meeting that the surprise burst upon them, "Minerva-fashion"—full-grown.

The meeting was in charge of the Women's Missionary Society, but, on account of the great need of the home field, the pastor had solicited thank-offerings from all who felt disposed to give. Most solemnly and tenderly the good man had urged God's claim upon the silver and gold he had intrusted to his people and still more earnestly the honor of being "workers together with him," as well as the sacred joy of giving something for the cause of him who had given even himself a ransom for them.

"I wish to pay a tribute to the Home Missionaries scattered over the prairies and mountains of the far West," said a deep, rich voice, that sent a thrill through more hearts than those of the Dent family, "You all know that I had wandered far away from from my father's God before completing my college course, but I am here to-night a trophy of grace, saved through the faithfulness of a home-missionary.

"While riding over a bad bit of prairie I came suddenly upon a little dug-out in which I found the familiar faces of a young couple who went out from your own midst. Knowing the comfort,

even luxury, that this devoted pair had forsaken for the privilege of telling the story of the cross to the benighted souls around them, I could no longer doubt the reality of the religion they professed.

"You who have never seen a dug-out have no conception of the inconveniences which these substitutes you have sent out experience. I could scarcely stand erect in this one occupied by Mr. Romans and his year-old bride. There was a lean-to curtained off for a study and sleeping room. The main apartment contained stove, table and a few chairs, and notwithstanding the fact that the minister's wife had exhausted her skill as well as material to make the tiny-place home-like, it was bare and gloomy, and except for the sunshiny face of its mistress would have been as uninhabitable as the snow-huts of our Greenland neighbors.

"That you have your tables loaded with the choicest delicacies of the season may know how they subsist, I will say that the *menu* for supper that evening of my arrival consisted in rye bread, potatoes without butter, and for desert, baked-apples and coffee, without either sugar or cream. And even this was rather better than usual in honor of me. They were out of money as I afterwards learned, and had too much principle to go in debt, notwithstanding the fact that the salary promised was overdue.

"Now I have no faith in a religion that prays in plush pews and neglects to pay the missionary sent out to look after the souls for which its professors at home are responsible. I like the kind these home missionaries possess, however—the kind that thinks no sacrifice of bodily ease or comfort too great to be made when the salvation of immortal souls is at stake. They seem to have a bold upon the Almighty that, like Jacob's wrestling, commands the blessings sought.

"I asked Mrs. Romans why she remained in that wretched place under such distressing circumstances, and her shining eyes more than the words she spoke convinced me that the salvation of souls was much dearer to her than her own ease or advancement. Her reply was, 'You don't know how much real joy there is in my humble work. If there is one thing in this world that I would like to live for alone, it is to be able to go up and down the earth whispering in the ear of every one I meet, 'God loves you, God loves you.'

"She whispered this sweet strain over and over in my ears, 'God loves you,' until my soul caught the glad refrain and began repeating it for itself. Yes, God loves me, and because he first loved me I love him, and desire to-night to add my testimony concerning the all-sufficiency of his love to that of thousands of others who have found him all and in all.

"Oh, the matchless love of Christ! Is there anything too good or too precious to withhold

from him who has loved us with an everlasting love? He has given his life for us, and yet how reluctant we are to carry the glad tidings to our less fortunate neighbors. Of course we cannot all go out into the Mission-field to tell the sweet story of the cross, but we can all give of our means to send those who are willing to go. If we all realized our responsibility in this kind of serving, how lavishly would the gold and silver be poured into the empty treasury. Then the cry of our land for Christ would cease to be a mockery. From hamlets and prairies and mountain fastnesses all over the wild West, from populous cities, teeming with both home and foreign born heathen, dotted thickly across the continent, from ocean to ocean, from the freedmen and mountain whites in the sunny South, and from our own bought heathen in frozen Alaska, comes the old Macedonian cry, 'Come over and help us.' Will not the Christian people of America heed the wailings of the thousands of souls going down to death within her own borders?

"Compare your own comfortable, luxurious homes with the wretched dug-outs inhabited by the substitutes you have sent out to toil and hunger and suffer in your stead, and tell me, is it fair or honorable or just to keep them waiting for weeks and months for the paltry salaries you have promised them?

"Christ left his home in heaven and came down to earth where he toiled and suffered and died for you, and yet, while you can wear silks and satins and laces that cost fabulous prices—souls all over the land are going down to death because there is not money in the treasury to pay some willing one's expenses to carry them the bread of life."

Heretofore Julia had been indifferent to the great cause her brother had been defending, not that she could raise any well defined objections against it, but simply for the reason that she did not feel interest enough in missions to inform herself on their needs and her own responsibility as a member of Christ's church in helping on the good work.

But the revelation of this evening roused her from her indifference. How her conscience upbraided her when she pictured to herself the poverty surrounding her old schoolmate, Mrs. Romans. While she was living in luxury, this friend of other days, with tastes as refined and cultivated as her own, was denied even the most simple comforts of life. But here her pity ended, or rather was transferred to herself. They had confessed Christ together, but now while Eleanor Romans was leading others to the Saviour, her own brother among them, she was sitting with folded hands in her luxurious home longing for some new amusement by which time could be killed. "I have been called a Christian for eight years," she thought bitterly, "And I have never

yet spoken a word for my Master. I have never denied myself a single pleasure to help any one else either and if I should die to-night my crown would be a starless one."

In her purse lay one solitary dollar bill, the one she had brought for her thank offering. Tucked in by its side was a fifty dollar check, her father's birth-day gift, which she was keeping for a new jacket. Julia liked pretty things and had set her heart on that new jacket down at Worth's, but heart and conscience pleaded for that check, and with the love of Jesus burning anew within her, it found its way to the collection basket when the thank-offerings were gathered, and if her purse was light as she returned it to her pocket, her heart was also, for she had given so as to feel the gift, and in giving gave her best. With her willing offering, she gave herself—"soul and body, a living sacrifice." Life now became radiant with a new meaning and in this new meaning the cause of Home Missions found not only a staunch defender but a bounteous giver. —*Presbyterian Journal.*

### THREE "WITHOUTS."

According to the Word three things are absolutely necessary to those who seek salvation. The key-word in each instance is "without."

#### I.—WITHOUT BLOOD.

"Without shedding of blood is no remission." Heb. ix. 22.

The presence of sin in the world is recognized; the blessed possibility of salvation is hinted at; the redemption price is named—"blood." The blood is the life, and when Jesus declared: "I lay down my life for the sheep," he proclaimed himself the last great atonement for sin. His act was substitutionary. 1 Pet. iii. 18. His act was purposeful. John x. 17. His act was satisfactory. Eph. ii. 16.

#### II.—WITHOUT FAITH.

"Without faith it is impossible to please" God. Heb. xi. 6.

God giving; "faith" means man accepting. "Wilt thou be made whole?" was the Saviour's word to those who sought his help in the days of his flesh: and the blessings of life eternal are still hinged on personal decision.

An aged saint was once asked what was the gospel she believed and how she believed it. Her answer was this, with the profoundest of truths in its very simplicity: "God is well pleased with his Son; that is the gospel I believe; I am well pleased with him, too; and that is how I believe it."

#### III.—WITHOUT HOLINESS.

"Without which no man shall see the Lord." Heb. xii. 14.

When "called out of darkness" (1 Pet. ii. 9) we are called unto holiness. 1 Pet. i. 15. It means "wholeness" of life attained by a "putting off" of the low, selfish, sinful life, and a "putting on" of the Christ life, the Christ likeness. Regeneration or change of heart is the root of sanctification or change of life. It begins first with a victory over sin (1 John v. 4); it continues in being changed "into Christ's image" (2 Cor. iii. 18); and it ends in glory. Col. iii. 4.—*Sel.*

### A REMEDY FOR THE BLUES.

"I take a walk," said one young woman, vigorous of mind and body. "If the trouble comes from indigestion, as it usually does, there is nothing like a ten-mile tramp to put your internal organs to rights.

The reply of a Boston maiden may be deemed characteristic: "I sit down to the hardest mathematical problem that I can find."

"I go into one of the alcoves in the reading-room," said another, the possessor of that Boston patent of nobility, a share in the Athenæum, "with the new magazines or a pile of local histories."

"I suppose the saintly-minded would say that the best plan is to go to see some one who is worse off than yourself," said a young woman of feeble constitution, but brilliant mental endowments. "I only add this misery to mine, and the sum total is suicidal. I just think, 'It isn't illness and it isn't death; nothing else matters.' Or I try to bring myself to the admirable frame of mind that Dolly Madison attained at eighty: 'My dear, when you have reached my age you will learn that nothing matters.'"

"I sweep my room," said an energetic little house-wife, "usually to the indignation of the maid, who has just completed the same task."

Perhaps the best suggestion of all came from the tired little bookkeeper: "I try to do something for somebody else." For, as the Salvation Army sister phrased it, "If you make other people 'appy, you've a 'appiness in your 'art that don't come in no other way."

But whether caused by a derangement of the liver, by some one walking over our future grave, or rising like an exhalation without known cause, it is safe to insist that the blues should be struggled against. There is a certain critical period in the life of every man or woman, at or near middle life, when he or she becomes morally tired. It may be that it is because then the ambition of youth is stilled in its "wild pulsation," and that the vague sense of the future holding a beautiful something is seen to be only a mirage. —*Harper's Bazar*.

### WHAT NOT TO DO.

The conversationalist shows as much wisdom in what he does not say as in what he says: the preacher by what he omits from his sermons as by what he puts into them; the writer by what he culls out of his production as by what he retains; and the teacher by what he keeps back from his pupils as by what he gives out in the class-room. Perhaps the most difficult work in each case is to properly restrain and modify voice and pen. He who so curbs and controls his spirits, and masters his soul, and has regard to his station, that he can say and write the right thing in the right way, in the right place, and at the right time, saves himself not only many a headache and many a regret, but has the conscious joy of well considered and of well executed performances. —*Presbyterian*.

### International S. S. Lessons.

Adapted from the Westminster Question Book.

#### THE WALK TO EMMAUS.

9 June.

Les. Luke 24: 13-32

Gal Text, Luke 2: 32.

Mem. vs. 25-27

Catechism, Q., 24.

#### HOME READINGS.

M. John 20:1-18. *First to Mary Magdalene*

L. Luke 24:1-32. *The Walk to Emmaus.*

W. Col. 2:1-15. *No Walk To in Him.*

Th. Eph. 1:15-23. *Our Understanding being Enlightened*

F. Eph. 4:17-32. *Not as Other Gentiles Walk.*

S. Eph. 5:14-32. *Not as Fire, but as Wine.*

8. Ps. 119:24. *Open Thine Mine Eyes.*

Time.—April 9, A. D. 30, Sunday afternoon, the day of the resurrection. *Walters*.—Same as Lesson I. of First Quarter.

Place.—On the road from Jerusalem to Emmaus, and at Emmaus, a place about eight miles from Jerusalem, whose exact site is not known.

#### BETWEEN THE LESSONS.

Of the recorded appearances of our risen Lord, five occurred on the day of his resurrection, viz.: 1. To Mary Magdalene. Mark 16: 9-11; John 20: 11-18. 2. To the women returning from the sepulchre. Matt. 28: 9, 10; Luke 24: 9-11. 3. To Peter. Luke 24: 34; 1 Cor. 15: 5. 4. To two disciples going to Emmaus. Mark 16: 12, 13; Luke 24: 13-35. 5. To the apostles, excepting Thomas. Luke 24: 36-48; John 20: 19-25. Study the entire record of the day.

#### HELPS IN STUDYING.

13. *That same day*—the day of Jesus' resurrection. *Three-score furlongs*—about eight miles. 16. *Their eyes were holden*—they were kept from recognizing him, by the same power that afterward opened their eyes. 17. *And are said*—"and they stood still, looking sad." 18. *Art thou only a stranger*—"Dost thou alone sojourn in Jerusalem and not know the things," etc. 21. *We trusted*—they hoped that he was the promised Messiah; but how could a crucified prophet be the Redeemer and King of Israel? 24. *Him they saw not*—a natural expression of unbelief and sorrow. 26. *Ought not Christ*—"Behoved it not the Christ to suffer these things?" Was it not God's appointment and the fulfillment of prophecy? The very things that shook their faith were essential to Jesus' Messiahship. 27. *The things concerning himself*—all these Scriptures were fulfilled in the suffering, dying, risen Christ. 28. *Made as though*—intending all the while to stay if urged, otherwise he would have passed on. 31. *Their eyes were opened*—see on verse 16. 32. *Did not our hearts burn*—they remembered the heart-warming, and now knew that it was the power of the present Saviour accompanying his words.

#### LIFE TEACHINGS.

1. Jesus walks and talks with those who love him and talk about him.
2. We sometimes fail to recognize him when he comes to us.
3. He reveals himself to those willing to see.
4. We may freely tell him our perplexities.
5. There are precious truths in the Scriptures which he only can open to us.
6. If we earnestly seek his presence, he will ever abide in our heart and home and church.

Mr. Moody underlines favorite verses with his pen, and makes notes on the margin of leaves and blank pages of his Bible of any good thing that comes in his way. Nothing more.

## PETER AND THE RISEN LORD.

16 June.

Les. John 21 : 4-17 Golden Text John 21 : 17.  
Mem. vs. 15-17 Catechism, Q., 25.

## HOME READINGS.

M. Luke 24 : 33-48. *Jesus in the Midst of Them.*  
T. John 20 : 19-31. *The Apostles and the Risen Lord.*  
W. John 21 : 1-25. *Peter and the Risen Lord.*  
Th. Acts 2 : 22-41. *"Whom God hath Raised Up."*  
F. Rom. 8 : 1-17. *"By His Spirit that Descendeth in You."*  
S. Gal. 2 : 16-21. *"Christ Liveth in Me."*  
S. 2 Tim. 2 : 1-15. *"We Shall also Live with Him."*

Time.—A. D. 30, after April 16, but probably not many days after, as this appearance of Jesus followed next after the one on that Sunday evening. John 20 : 26-29.

Place.—The shore of the Sea of Galilee, not far from Capernaum. Rulers.—Same as Lesson 1, of First Quarter.

## BETWEEN THE LESSONS.

On Sunday, one week after his resurrection, probably in the evening, Jesus again appeared to the disciples. This time Thomas was present and was convinced of the reality of Jesus' resurrection, which he had doubted. The apostles, probably a few days thereafter, returned to Galilee, and Jesus appeared to some of them while fishing upon the lake. This is the seventh recorded appearance of our risen Lord. Review the accounts of the six preceding ones.

## HELPS IN STUDYING.

4. *The morning was now come*—"day was now breaking." 5. *Any meat*—"ought to eat." 7. *That disciple—John. His fisher's coat*—a light, short, linen, armless frock. While fishing he had on his under-garment only. *Cast himself into the sea*—so as to go to Jesus sooner than in the boat dragging the net. 8. *Two hundred cubits*—about twenty rods. 9. *Fish laid thereon*—miraculously provided. 11. *Went up*—into his vessel. 12. *Come and dine*—"break your fast." 13. *None...durst ask*—overcome with awe. 14. *The third time—i. e.* to the disciples in groups. The two preceding ones are recorded in John 20 : 19-20. 15. *Dinest*—"broken their fast." *More than these*—thy fellow-disciples; referring to Peter's boast. Matt. 26 : 33; John 13 : 37. *Feed my lambs*—nourish my young and tender disciples with the love of a shepherd. 16. *Feed my sheep*—"Tend my sheep." 17. *Thou knowest*—in spite of failings, his heart was true to Jesus. By the thrice-repeated command Peter was reinstated among the apostles, and his work was clearly set before him.

1. Jesus comes to us in our daily duties as really as in our hours of devotion.

2. Work for Jesus, at His word, in His way, and with His help, is sure of great results.

3. Jesus freely and fully forgives the truly penitent, even though they have sinned greatly.

4. Without love to Christ our religion is vain.

5. Work for the good of Christ's people is evidence of love for Christ.

A St. Louis pastor told us the other day that he had preached one Sunday morning, in an eastern city, on the blessed fellowship of the saints in heaven. After the sermon a man approached, shook him warmly by the hand, thanked him for the sermon, and then astonished him by requesting him to preach the following Sunday morning on the "Blessed Fellowship of the Saints upon Earth." "Why?" asked the minister. "Well," said the parishioner. "I've sat in my pew in this church fifty-two Sundays, and nobody but the deacon with the collection-basket has ever come near me."—*Mid-Continental.*

## THE SAVIOUR'S PARTING WORD.

23 June.

Les. Luke 25 : 44-53. Gol. Text, Matt. 28 : 19,  
Mem. vs. 45-47. Catechism Q. 26.

## HOME READINGS.

M. Luke 24 : 44-53. *The Saviour's Parting Words.*  
T. Matt. 28 : 16-20; Mark 16 : 15-20. *The Great Commission.*  
W. Acts 1 : 1-12. *The Ascension.*  
Th. Psalm 24 : 1-10. *The King of Glory.*  
F. Rom. 8 : 30-39. *At the Right Hand of God.*  
S. Heb. 9 : 11-28. *In the Presence of God for Us.*  
S. Acts 9 : 1-20. *Jesus Appears to Saul.*

Time.—A. D. 30, Sunday evening, April 9, as to verses 41-49; Thursday, May 18, as to verses 50-53.

Places.—Of verses 44-49, Jerusalem; of verses 50-53, the Mount of Olives, near Bethany, and Jerusalem.

Rulers.—Same as Lesson 1, of First Quarter.

## BETWEEN THE LESSONS.

Our last lesson recorded the seventh appearance of the risen Saviour. Three other appearances are recorded as follows: 8. To the eleven apostles and (probably) five hundred brethren on a mountain in Galilee. Matt. 28 : 16-20; 1 Cor. 15 : 6. 9. To James. 1 Cor. 15 : 7. 10. To all the apostles, at his ascension. Mark 16 : 19, 20; Luke 24 : 50-53; Acts 1 : 3-12. The first part of today's lesson (vs. 44-49) is in immediate connection with Jesus' appearance to his disciples on the evening after his resurrection, and was probably spoken then. But these verses are also a summary of his teachings during the forty days, which were doubtless frequently repeated to impress them indelibly upon the minds of his apostles. Vs. 50-53 record his final appearance and his ascension to heaven.

## HELPS IN STUDYING.

4. *These are the words which I spake*—the fulfillment not only of what I told you of beforehand, but also of what was long ago foretold in the Scriptures. 45. *Opened he their understanding*—enabling them to see the things of Christ in the Scriptures. 1 Cor. 2 : 10-13; Ps. 119 : 18. 46. *Thus it is written*—Christ's death and resurrection are the two great essential facts of the gospel. 47. *In his name*—all preaching of repentance and forgiveness must be in Christ's name. *Beginning at Jerusalem*—they were to begin at home, but by no means to stop there. Compare Matt. 28 : 19; Mark 16 : 15, 16. 49. *The promise of my Father*—that they should receive the Holy Ghost. 50. *He led them out*—upon the fortieth day after his resurrection. *As far as to Bethany*—"until they were over against Bethany." 51. *Was parted from them*—compare Acts 1 : 9-11. In Acts we are told that a cloud received him out of their sight. The original makes the scene much clearer and more vivid. The sense is, "He stood apart from them and was gradually borne into heaven." It is a most beautiful thought, too, that it was while he was blessing his disciples that he was thus lifted up out of their sight. The last glimpse this world had of the Saviour, he had his hands stretched out in benediction. *Carried up into heaven*—his human body was taken up into heaven. Mark says he was received up into heaven, and sat down at the right hand of God. Mark 16 : 19. It is pleasant for us to remember that he who sits on heaven's throne, as King of Kings, has a human heart, is none other than the Jesus of the Gospels, of Bethany and Calvary. 52. *They worshipped*

him. As he ascended. *And returned to Jerusalem with great joy.* It seems strange that they should have such joy now as they returned without Jesus, having for ever lost his earthly presence. But they had now learned more of the true nature of the Messiah's work, and understood that his departure as to his body was the way by which they would have him with them in spiritual abiding. In Acts 1: 10, 11 we learn of a promise which gave them joy. 52. *In the temple*—they continued for ten days in prayer, and then the Holy Spirit came.

**LIFE TEACHINGS.**

1. Our trust is in a risen, ever-living Saviour.
2. It is only in his name that sin will be forgiven.
3. The Old Testament testifies of Christ and is fulfilled in him.
4. Every disciple of Christ is a witness for him.
5. He has commanded his gospel to be preached to all nations.
6. It is our duty to send it to all who have it not.

**REVIEW.  
30 June.**

Gol. Text, Heb. 12: 2. Catechism Q. 15-26.

**HOME READINGS.**

M. Mark 11: 1-11.	12: 1-12.	.....	Lessons I., II.
T. Matt. 24: 42-51.	.....	.....	Lesson III.
W. Mark 14: 12-42.	.....	.....	Lessons IV., V.
Th. Mark 14: 53-64.	15: 1-15.	.....	Lessons VI., VII.
F. Mark 15: 22-37.	16: 1-8.	.....	Lessons VIII., IX.
S. Luke 24: 13-32.	John 21: 1-17.	.....	Lessons X., XI.
S. Luke 24: 44-53.	Acts 1: 1-12.	.....	Lesson XII.

**REVIEW EXERCISE.**

How did the multitude honor Jesus as he entered Jerusalem?  
 How did Jesus represent the privileges of the Jews?  
 What doom did he pronounce upon them for their rejection of him?  
 What duty did Jesus urge upon his disciples?  
 At the Lord's Supper, what did Jesus say when he gave his disciples the bread?  
 What did he say when he gave them the cup?  
 What did he command as to the observance of the Lord's Supper?  
 What did Jesus say to his disciples in Gethsemane?  
 What prayer did he offer?  
 Who guided the band sent to take Jesus?  
 By what sign did Judas betray Jesus?  
 What did the band then do?  
 For what did the Council condemn Jesus to death?  
 Why did the council deliver Jesus to Pilate?  
 What did Pilate say after he had examined Jesus?  
 What did the Jews say when Pilate would have released Jesus?  
 What inscription was placed over Jesus on the cross?  
 What took place while Jesus was on the cross?  
 What were the dying words of Jesus?  
 Upon what day of the week was Jesus crucified?  
 Upon what day did Jesus rise from the grave?  
 What did the angels say to the women at the grave?  
 To whom did the risen Jesus first appear?  
 What did he teach two disciples on the way to Emmaus?  
 Did these disciples know who was talking with them?

What took place as he sat at meat with them?  
 To whom did Jesus appear at the Sea of Tiberias?  
 What miracle did he then work?  
 What did Jesus command Peter to do?  
 What occurred forty days after the resurrection?  
 Review-drill on titles, Golden Texts, Lesson Plans, Memory verses, and Catechism.

**THIRD QUARTER.**

**STUDIES IN JEWISH HISTORY.**

**THE TEN COMMANDMENTS.  
7 July.**

Les. Ex. 20: 1-17. Gol. Text, Luke 10: 27.  
 Mem. vs. 3-17. Catechism Q. 27.

**HOME READINGS.**

M. Ex. 14: 19-31.	.....	Passage of the Red Sea.
T. Ex. 15: 1-27.	.....	The Song of Deliverance.
W. Ex. 16: 1-36.	.....	The Manna Sent.
Th. Ex. 17: 1-16.	.....	Israel at Rephidim.
F. Ex. 18: 1-27.	.....	Moses and his Father-in-law.
S. Ex. 19: 1-25.	.....	Israel at Sinai.
N. Ex. 20: 1-17.	.....	The Ten Commandments.

*Time.*—May, 1491, fifty days after the passover.  
*Place.*—Mount Sinai, in the southern part of Arabia.

**BETWEEN THE LESSONS.**

Our lessons in Old Testament history ended a year ago, with the Passage of the Red Sea. The intermediate history is contained in Exodus, chapters 15-19, which should be carefully studied until the order of events is firmly in mind.

**HELPS IN STUDYING.**

2. *The Lord*—Jehovah, the self-existent One. *Thy God*—the God of the covenant. See Catechism Qs. 43, 44. 3. *Other gods*—other objects of worship. Catechism Qs. 45-48. 4. *Graven image*—any image for worship. *Likeness*—picture as well as images. 5. *Jealous God*—with holy zeal guarding his worship against corruption. 6. *Unto thousands*—"a thousand generations" (Deut. 7: 9); that is, for ever. Catechism Qs. 49-52. 7. *In vain*—in an irreverent or profane manner. Matt. 5: 34-37; Catechism Qs. 53-56. 8. *Sabbath day, to keep it holy*—by resting from labor, and by devoting it to religious uses. 9. *Six days shalt thou labor*—work on the six days is as much required as rest on the seventh. 10. *Of the Lord*—which he claims as his own. 11. *Hallowed it*—set it apart as holy. Catechism Qs. 57-62. 12. *Honor*—love, respect, obey. "The first commandment with promise." Eph. 6: 2; Catechism Qs. 63-66. 13. *Shalt not kill*—"shalt do no murder." Catechism Qs. 67-69. 14. *Adultery*—impurity in thought, word, or deed. Catechism Qs. 70-72. 15. *Steal*—this forbids dishonesty in all its forms. Catechism Qs. 73-75. 16. *Bear false witness*—by saying what is false about another. Catechism Qs. 76-78. 17. *Covet*—desire to have unlawfully what belongs to another. Catechism Qs. 79-81.

**LIFE TEACHINGS.**

1. In these commandments God speaks to us as really as though we heard his voice.
2. All God's commandments are summed up in the Golden Text.
3. We have broken these commandments, and are sinners in the sight of a holy God.
4. We must be pardoned and purified, or suffer the penalty of our transgression.
5. Christ is our only hope. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.



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Friends, Fort Erie	6 00	3 00 Kirk Hill	30 00	Eganville & Scotch B.	12 00	St Mary's, Knox.	25 00
Cobourg	80 00	10 00 Stratford, Knox s s.	50 00	Stouffville.	13 65	Burnstown.	3 00
Deloraine	30 00	15 00 Req Donald Mackay	71 95	ss	10 00	Erin.	10 00
Milton	10 00	20 05 Oshawa s s.	5 00	Castelford	5 00		
Mono East	3 00	18 00 Monkman	3 00	Millbank	15 00		\$2,056 68



**LUMBERMEN'S MISSION.**  
 Morrisburg ..... \$5 00  
 Perth St Andrew's ..... 10 00  
 Russell s s ..... 5 00  
 Cornwall, Knox ..... 7 00  
 Home Miss Ben, Guelph 3 00

**COLONY COLLEGE, OTTAWA.**  
 Waterloo ..... \$6 30

**Received during April**  
 by Rev. P. M. Morrison, Agent at Halifax, office 39 Duke street.

**FOREIGN MISSIONS.**  
 Acknowledged ..... \$22,755 01  
 Rev E A McCurdy ..... 20 00  
 Strathalbyn ..... 11 00  
 Dartmouth, St Jas s s ..... 15 38  
 Glace Bay ad'l ..... 10 36  
 Princeton ..... 140 00  
 Nine Mile River s s ..... 11 89  
 Sherbrooke s s ..... 22 32  
 Canard s s ..... 10 00  
 Loch Lomond ..... 16 00  
 J D McVicar, Beechmont 3 00  
 Lochaber c e ..... 12 00  
 Shediac, Knox s s ..... 8 00  
 Prince William ..... 40 00  
 St John, St Stephen's ..... 80 00  
 N Glasgow, Jas ..... 7 00  
 Grand River ..... 15 00  
 Economy c e ..... 30 00  
 Rev J M Fisher ..... 3 00  
 Mary J Cook ..... 5 00  
 Kentville ..... 21 00  
 Brookfield, N.S. ..... 6 62  
 River Dennis ..... 3 00  
 Montreal, Erk jub mis ..... 50 00  
 St Lambert, St Cuthb s 4 75  
 Kennetcook, Head s s ..... 2 00  
 Middle Steviacke ..... 15 45  
 Geddie Memorial ..... 0 00  
 Bloombfld, O'Lea & Bra 35 00  
 Dublin Shore ..... 10 00  
 Pisarino ..... 4 00  
 Hopewell ..... 285 15  
 Prince Port c e ..... 7 00  
 N Glasgow, un m'g ..... 27 10  
 St John, St And ..... 45 00  
 " Boys assoc ..... 23 00  
 " Girls Bd ..... 7 00  
 " s s ..... 20 00  
 Cove Head, Gregor Beq 10 00  
 Hlfz Grove ..... 25 00  
 Summerside ..... 45 00  
 S R chmond ..... 17 00  
 Lun. Miss Fairbanks ..... 15 00  
 Gore & Kennetcook ..... 35 00  
 Sydney Mines ..... 10 00  
 Pugwash, St Matthew's 77 65

ss 6 35  
 Springville, East River 45 00  
 Charlottet'n, Zion ..... 36 00  
 New Richmond w f m s 17 00  
 Mid Musquodoboit ..... 28 59  
 Richibucto s s ..... 22 20  
 Richibucto ..... 15 00  
 Bridgewater ..... 35 00  
 Lower La Have ..... 25 00  
 Strathalbyn ..... 42 00  
 Int S S Committee ..... 31 00  
 Truro, St Paul's ..... 50 00  
 Sherbrooke ..... 22 70  
 Goldenville ..... 5 20  
 A Maitland mite-box ..... 5 00  
 Bedford s s ..... 18 70  
 Upper Canard c e ..... 12 00  
 Cape North ..... 6 00  
 " s s ..... 4 00  
 W F M S West ..... 1200 00  
 M J McV for debt ..... 5 00  
 S S c West ..... 28 00  
 Truro, First ..... 50 00  
 New Glasgow, P E I ..... 4 00  
 A Friend, Belfast ..... 5 00  
 Shubenacadie ..... 5 00  
 Milford c e ..... 3 24  
 Tabusintac & Burnt ..... 8 00  
 Wolfville & Horton ..... 43 20

R J S ..... 25 00  
 Charlottet'n, Zion s s ..... 74 00  
 Truro, St Paul's ..... 5 00  
 Bedford c e ..... 5 00  
 Maitland, St David's ..... 25 00  
 S Maitland absentee ..... 2 00  
 Hx, St Matthew's ..... 60 00  
 Antigonish c o ..... 00 00  
 St John, St George w f m s ..... 50 00  
 Halifax, Park St ..... 70 95  
 Lunenburg ..... 27 53  
 Sunny Brae & St Paul's ..... 27 00  
 Friend, Miramichi ..... 1 00

— \$27,485 08

**HOME MISSIONS.**

Acknowledged ..... \$9,694 09  
 Rev E A McCurdy ..... 10 00  
 Strathalbyn ..... 8 00  
 Shediac ..... 14 08  
 Princeton ..... 51 00  
 Students' Miss Ass ..... 30 00  
 Pugwash ..... 40 00  
 Loch Lomond ..... 13 00  
 Economy ..... 10 00  
 Springfld & E Sett, rept ..... 9 00  
 Shediac, Knox s s ..... 6 57  
 Prince William ..... 20 00  
 St John, St Stephen's ..... 50 00  
 N Glasgow, James' ..... 8 00  
 Grand River ..... 11 00  
 Kentville ..... 13 00  
 Brookfield, N.S. ..... 12 00  
 River Dennis ..... 3 00  
 Mabou ..... 10 00  
 Port Head ..... 5 50  
 Kennetcook Head s s ..... 2 00  
 St Johns, Nfld, St And's w m s, rept ..... 360 00  
 Students' Miss Soc ..... 40 00  
 Mid Steviacke ..... 15 45  
 Bloombfld, O'Lea & Br 10 00  
 Dublin Shore ..... 12 00  
 Pisarino ..... 6 00  
 St John, St Andrew's ..... 50 00  
 Cove Head, Gregor Beq ..... 0 00  
 Summerside ..... 20 00  
 Lower Steviacke ..... 10 00  
 Miss Fairbanks ..... 10 00  
 New Glasgow, St And's ..... 35 00  
 Upper Steviacke ..... 22 00  
 N Glasgow, New St And's ..... 31 00  
 Gore & Kennetcook ..... 30 00  
 Sydney Mines ..... 10 00  
 Springside ..... 33 00  
 Springville ..... 20 00  
 Charlottetown, Zion ..... 46 00  
 Mid Musquodoboit ..... 20 00  
 Richibucto ..... 25 76  
 Bridgewater ..... 35 30  
 Lower Lallave ..... 25 00  
 Truro, St Paul's ..... 40 00  
 Students' Miss Ass ..... 23 00  
 Milford c e ..... 3 20  
 Bedford c e ..... 2 50  
 Greenhead ..... 10 00  
 Cape North ..... 10 00  
 " s s ..... 4 00  
 M J Mc for debt ..... 5 00  
 New Glasgow, P E I ..... 8 00  
 N Glasgow, United ..... 256 00  
 " Crocus" ..... 29 00  
 Coccaigo ..... 2 57  
 Scotch Settlement ..... 13 78  
 Shubenacadie ..... 2 00  
 Tabusintac & Burnt ..... 5 21  
 Oxford ..... 20 00  
 Charlottetown, Zion s s 4 00  
 Strathlorne ..... 10 00  
 River Dennis ..... 8 27  
 Maitland absentee ..... 1 00  
 Rev M Campbell ..... 1 24  
 Halifax, St Matthew's ..... 50 00  
 Antigonish ..... 64 55  
 " b cla ..... 90 00  
 Halifax, Park St ..... 81 65  
 Lunenburg ..... 55 15  
 Sunny Brae & St Paul's ..... 20 00  
 Elmsdale ..... 10 00  
 Maitland mite box ..... 5 00

For North-West.

Halifax, Fort Massey ..... 501 00  
 Summerside s s ..... 25 00

Lun. Miss Fairbanks ..... 11 00  
 Pugwash, St Matt's ..... 14 49  
 Springhill ..... 60 00  
 A O'Brien (Noel) ..... 5 00  
 ————— \$12,281 64

**ARGUMENT TRON FUND.**

Acknowledged ..... \$1,015 02  
 Rev E A McCurdy ..... 10 00  
 Strathalbyn ..... 40 00  
 Halifax, Coburg Road ..... 70 00  
 Princeton ..... 50 00  
 Tabusintac & Burnt ..... 18 70  
 Gore & Kennetcook ..... 35 00  
 Pugwash ..... 15 00  
 S Richmond ..... 40 00  
 Sydney, St Andrew's ..... 25 00  
 Dundas ..... 35 00  
 Antigonish ..... 20 00  
 Prince William ..... 143 00  
 St John, St Stephen's ..... 20 00  
 Grand River ..... 110 00  
 Maitland ..... 20 00  
 Kentville ..... 20 00  
 Brookfield, N.S. ..... 10 00  
 River Dennis ..... 6 00  
 Mabou ..... 23 00  
 Port Head ..... 7 00  
 Strathlorne ..... 30 00  
 Truro, St Paul's ..... 50 00  
 Sydney Mines ..... 40 00  
 Fredericton, St Paul's ..... 135 00  
 Blue Mt & Garden ..... 5 83  
 Sheet Harbor ..... 70 00  
 Moncton ..... 25 00  
 Bloombfld, O'Lea & Brae ..... 10 00  
 Dublin Shore ..... 10 00  
 Pisarino ..... 70 00  
 St John, St Andrew's ..... 140 00  
 Canard ..... 20 00  
 Cove Head, Gregor Beq ..... 70 00  
 Halifax, St John's ..... 28 00  
 Halifax ..... 10 00  
 Charlottetown, St Jas' ..... 85 00  
 Amherst ..... 60 00  
 New Glasgow, St Jas' ..... 120 00  
 Springside ..... 9 00  
 Springhill ..... 60 00  
 Yarmouth ..... 45 00  
 Springville E River ..... 40 00  
 Charlottetown, Zion ..... 70 00  
 Bridgetown ..... 10 00  
 Bridgewater ..... 20 00  
 Lower Lallave ..... 40 00  
 Bedford ..... 10 00  
 Sackville, Halifax Co ..... 4 00  
 Waverley ..... 6 00  
 Red Bank & Whit ..... 25 00  
 Upper Steviacke ..... 15 00  
 Cape North ..... 25 00  
 Lake Ainslie ..... 20 00  
 Chipman ..... 15 00  
 St John, Calm ..... 15 00  
 St James ..... 15 00

— \$10,578 80

**BURSARY FUND.**

Acknowledged ..... \$850 91  
 Strathalbyn ..... 5 00  
 Rev A Gaudier ..... 6 00  
 Loch Lomond ..... 1 00  
 Syd. c St And ..... 5 00  
 Prince William ..... 2 00  
 St John, St Stephen's ..... 30 00  
 Hx, Cobourg Road ..... 5 00  
 Coup. Hx debenture ..... 25 00  
 Bloombfld, O'Lea & Bro 4 00  
 St John, St And ..... 5 00  
 Dr Pollok ..... 5 00  
 Springville, E Riv ..... 5 00  
 Int S Simpson ..... 15 00  
 Cape North ..... 4 00  
 Oxford ..... 3 00  
 Int E F Hart ..... 60 00  
 Antigonish ..... 5 00  
 " ..... 12 55  
 Int F & F & Co, on dep 7 50  
 Hx, Park St ..... 10 00  
 Fredericton, St Paul's 20 00  
 Elmsdale ..... 2 00

— \$1,000 9

**MANITOWA COLLEGE.**

Acknowledged ..... \$249 41  
 Strathalbyn ..... 6 00  
 St John, St Stephen's ..... 25 00  
 Pugwash, St Matt ..... 5 00  
 Springville, E R s s ..... 10 00  
 Antigonish ..... 5 00

— \$200 41

**AGED MINISTERS' FUND.**

Acknowledged ..... \$2,322 11  
 Strathalbyn ..... 5 01  
 Sydney, St And ..... 5 00  
 Rev J F Forbes, ra ..... 5 00  
 " D Sutherland, ra ..... 3 00  
 " Ewan Gillies ..... 6 00  
 " J R Munro ..... 5 00  
 " Dr M. crne ..... 8 00  
 St John, St Stephen's ..... 12 00  
 Rev I Featheringham ..... 5 00  
 " C T Jack ..... 4 00  
 " A F Thompson ..... 3 77  
 " A McMillan ..... 3 50  
 Kentville ..... 3 00  
 Brookfield, N.S. ..... 4 00  
 Rev D Henderson ..... 4 00  
 " D McMillan ..... 4 00  
 Int J H Hall ..... 21 00  
 Mrs H Barnhill ..... 24 75  
 Rev E Bayne, ra ..... 3 75

**COLLEGE FUND.**

Acknowledged ..... \$8,988 34  
 Int W A Patterson ..... 33 44  
 Int D E & W Horne ..... 70 00  
 Loch Lomond ..... 2 68  
 Sydney, St And ..... 10 01  
 Economy ..... 5 00  
 Prince B of N A ..... 150 86  
 Prince William ..... 18 00  
 St John, St Stephen's ..... 50 00  
 Bathurst, Tetagoucho ..... 2 75  
 Kentville ..... 14 00  
 Brookfield, N.S. ..... 4 00  
 Shemogue, Ft Elgin, etc 7 00

Table of financial contributions from various churches and individuals. Includes names like Mrs M Mackie, Rev J F Gorbell, and Rev W T Bruce. Lists amounts in dollars and cents.

Table titled 'COLLEGE LIBRARY FUND.' listing contributions from individuals like Dr Currie and collections of books. Total amount is \$2,914.32.

Table titled 'Rec'd by Rev. Robt. H. Warden, B. D., Presbyterian Office Montreal, to May 6th, 1895.' listing contributions from various churches and individuals.

Table titled 'FRENCH EVANGELIZATION.' listing contributions from churches and individuals in French-speaking areas. Total amount is \$19,745.23.

Table titled 'PRESBYTERIAN COLLEGE MONTREAL Ordinary Fund.' listing contributions from churches and individuals. Total amount is \$10,691.51.

Table titled 'Exegetical Chair, etc.' listing contributions from individuals like W Drysdale and Dr Ross. Total amount is \$2,592.96.

Table titled 'Scholarship Fund.' listing contributions from individuals like David Morrice and W Drysdale. Total amount is \$835.00.

Table titled 'Endowment Fund.' listing contributions from individuals like Collingwood and P S Ross. Total amount is \$80.00.

Table titled 'NEW HEBRIDES.' listing contributions from individuals like Mont, Erskinejuv m s. Total amount is \$120.00.

Table titled 'MISSION VESSELS AND SCHOOLS.' listing contributions from individuals like Mont, Erskinejuv m s. Total amount is \$50.00.

Table titled 'Received by other Treasurers. HIGHER RELIGIOUS INSTRUCTORS.' listing contributions from individuals like Rev. T. F. Fotheringham and others. Total amount is \$5.00.