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The Presbyterian Record.

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"HARD TIMES" AND THEIR LESSONS.

"HARD times," is a comparative term. It is heard alike from the poor man when he cannot get work to earn bread for his family, and from the rich man when his dividends fall from seven to four per cent. A complaining Cræsus said to a friend, "I think you would grumble too if you had six millions lying in the bank, not earning anything. It is with some, but a name for slower accumulation of wealth, with others it is a hard stern reality.

Such "times" are frequent, and their lessons may seem trite and common place, but they are none the less important; and it is at once worldly wisdom and Divine wisdom to learn what may prevent their coming, and to learn lessons of profit from them when they do come.

We leave to economists the larger issues which affect men in masses and nations, which have to do with the commerce of a country or continent, and note two simple lessons of prevention, and two of profit, lessons for the individual, which however have more to do with individual prosperity than any economic laws.

I.—Lessons of Prevention.

1. Personal economy. Moralists may denounce the craze for wealth, but the craze for spending does far more to make hard times. One of the curses of the age among rich and poor is the tendency to live up to income, often for the sake of useless gratification or display, instead of saving a part of it for the time of need. Then if income shrinks there is discomfort, and if it stops there is want.

There are very few exceptions to the rule that all should save for a rainy day some little part of what they get, even though it may involve a little self denial. If this were done as it might be, the suffering from hard times would be small to what it now is.

2. Remaining in the country rather than thronging to the towns and cities. The farmer, no matter how small or poor his holding, can usually get work to do upon it, and with that work and careful management, can get shelter, food and fuel for himself and family, and is infinitely better

off than many a laboring man or clerk in the city, perhaps huddled with his family in one or two rooms at high rent, scarcely able to breathe without paying for it, and sometimes begging in vain for work to earn his bread. Most of the privation and suffering, on this continent at all events, is in the large cities, and much of it might be prevented if those whose work or duty does not demand removing to the city would remain in the country. Then there is no place like the country for the training of a strong, true manhood and womanhood, which is the hope of any land.

II. Lessons for profit.

1. Hard times is one of God's ways of reminding us that this is not our rest. The uncertainty of earthly things should lead us to lay hold more firmly of the heavenly good, the upbuilding of character, of ourselves, in Christ. Were it not for these reminders we would be liable to get too much engrossed with the world and forget our higher destiny.

2. Hard times is an opportunity for the development of what is Christ like in men, that is given in no other way. It would be ill for the Church of Christ if she were left amid earth's imperfection, with no want to help. Thank God that "the poor ye have always with you," but remember that the presence of poverty will only prove a blessing in so far as it calls forth sympathy and compassion and help, and thus while blessing the receiver blesses still more the giver. Even though men's want be brought on by their own sin, that is no reason why it should not be wisely helped. If God had treated us in that way in our fallen state, no salvation would have been provided for us.

Presbyterian Hymnal. The contract with the publisher of the Hymnal having expired on the 31st December, 1894, the Executive Committee have decided to assume its publication themselves. For this purpose they have opened an office in No. 23 Toronto Chambers, corner of Toronto and King Streets, Toronto, and have appointed Mr. George B. Burns as manager. Copies of different editions of the Hymnal may be obtained from him. Cash payments are required. William Gregg, convener; W. B. McMurrich, secretary-treasurer.

EXPERIENCES IN TITHING. IV.

"DEAR OLD RECORD," writes a friend from Wingham, Ont., "I am much interested in 'Tithing Experiences.' Two years ago, while Evangelists Crossley and Hunter were laboring in our town, they presented God's claims so forcibly, that I and some others were led to adopt the tithing system. To say that I am satisfied with the result is but a faint expression of my feelings upon the subject. I have been able to give more than twice as much as formerly, and it is such a pleasure to give in this way; I could not afford to give it up. If all God's children could be brought to see their duty and privilege in this matter, what showers of blessing, both temporal and spiritual, would there be."

A young lady from a village of Pictou Co., N. S., says,—“I am glad to be able to add my testimony to those who have found a blessing in laying aside one tenth of all their earnings for the Lord and His work. I would be glad if you could print at some time in the RECORD just what this tenth money should be devoted to. Sometimes when giving part of my tenth to charities and those whom I think are the Lord's poor, the question arises in my mind,—‘Should the tenth money be given even in this way; should not this be outside the tenth?’”

An "Ontario woman" says: "I began giving the tenth some years ago, being led to do so by reading that useful little pamphlet, 'Paying what you Owe,' by 'Layman' of Chicago.

Some object to the tithing plan by saying that 'It is far from being enough to give.' 'It is an old Jewish law, and why should Christians conform to it,' 'We are under the Gospel dispensation,' &c." Do not such people know that if professing Christians, ministers and laymen, men and women, were to devote the tenth of their income to Him who gives it, the treasuries of Churches and benevolent societies would never be empty. Further, the delight of giving in this way grows upon one and tends to lead beyond the tenth, to the full measure of Christian privilege, giving 'as the Lord hath prospered.'"

"About five years ago," writes another, "I became convinced that laying aside at least one-tenth of all one's earnings was the only Christian way of giving of our means for the Lord's work. My salary is not large, but the one tenth of it is more than I would feel I could afford to give, if I did not set it aside and consider it the 'Lord's money.' I feel that I have been blessed by the Lord in the little I have been able to do for Him with this one-tenth. The same rule applies to rich and poor, for 'to whom little is given, of them little will be required.'"

"For some years we have given the tenth," writes a Colchester, N. S., lady, "and like it very much indeed. We were led to adopt it in the following way. We were giving systematically every Sabbath for the support of ordinances, while other calls of the Church were responded

to according to what we had when the call came, and we were often quite short of money when asked for it. After a time we kept an account for a year to see how much we gave, and were amazed and ashamed, we had not been giving half enough. From that day to this we have given our tenth, laying it away every week. Now we feel that we are giving. Formerly, I don't think we could claim the blessing promised to cheerful givers. The Lord has blessed the nine tenths more than when we gave such a pittance. The tenth laid aside for the Master affords us more pleasure than I can express."

An Ontario lassie says:—"If it would be of interest to you to know how a country girl managed to give her tithe here it is:—I was a farmer's daughter without a stated allowance of spending money, so I used to add up my personal expenses on my return from shopping for the household (dear mother was an invalid) and divide the sum by the figure nine and the quotient was the amount I laid by as tithe with mother's permission. Father gives me an allowance now, and it is both my duty and my pleasure to first take from the sum the tenth for Christ and the church. I do not bind myself to the tenth merely but never give less. I do enjoy giving and by ten years experience have proved it is more blessed to give than to receive."

Another correspondent sends the following:—"I have been a tither for several years and believe the system to be Scriptural and as obligatory upon the Christian as the observance of the Sabbath. I find myself now giving more to God's cause, over and above the tithe than I formerly gave altogether, before adopting the system. As a result, I have more to give and more to live on. But the best of all is that the more stock we have in the Kingdom of Heaven the more will we be interested in its progress, and I don't think we can go into the Lord's work with our whole heart unless we take our money with us.

In a congregation of 70 families, a collection was recently made for the schemes of the church; two tithers gave \$16.00, the rest of the congregation gave \$22.00, total \$38.00."

"You ask for a word from those who tithe," writes a Berlin lady. "It has been one of my chief joys, my delight, to be able to set apart one-tenth of my income, (salary) for the Lord's work. This I have done for eight years, although for nine months previous I gave one tenth of my income, after paying my board, but I could not bear to do that any longer as I felt the Lord's portion should come first. I would just as soon think of not paying my board as not paying that, and in so doing I feel it is only my just debt. With it has come the recognition that it is all His own, and no part should be used without His sanction. It was my bible which showed me that for me, at any rate, this was right."

Will an "Ontario farmer" please send another letter, the first was lost in the printing office. Will others please give their experience.

The Danger of Delay. Prof. Baird, in writing of our work in giving the Gospel to the new settlements of the great North-West, says:—"An instance of the danger that lies in neglected duty is to be found in the character of much of the immigration which is now flowing into Northern Alberta from the Western States, especially from Nebraska and Washington. Church-going in some communities is almost unknown. The Sabbath is used for sport, or, in a busy season, for work, and there is an ignorance of Bible truth sadly out of keeping with the vaunted Western intelligence. The student, or other missionary, has up hill work indeed, if his lot is cast among such Westerners.

Still more arduous is the work and still less cordial is the welcome of the ambassador who is sent to carry the glad tidings among the Mormons who have established themselves in Southern Alberta. This work was undertaken a year ago, and the benefits are enjoyed also by scattered settlers who are adjacent to the Mormon settlers."

HOME MISSIONS IN WESTERN CANADA

BY REV. DR. ROBERTSON.

For the RECORD.

THE Home Mission field in Western Canada extends from Lake Superior to the Pacific—a distance of nearly 2,000 miles. The country is being gradually settled by immigrants from Eastern Canada, the United States, Great Britain, and the Continent of Europe.

The aim of the H. M. C. is to plant a Mission wherever the number of Presbyterian settlers warrant, and to give occasional supply to districts but sparsely settled. Missionaries endeavour to care for all who are without pastors of their own. Last season Western missionaries preached the Gospel in 10 languages—the Home in 6, the Foreign in 4. For this work, men of piety, education, zeal, and common sense, are urgently required; but, if they are to succeed, they must be suitably supported; and for financial aid we must depend on the members of the Church, East and West.

HEAVY AND UNEXPECTED DEMANDS

will be made on the Home Mission Fund this year.

(1). Floods in the valley of the Fraser River, B.C., destroyed crops and crippled the people. Fire and flood inflicted heavy losses on the Kootenay River. Kaslo, *c.g.*, lost 60 houses in a night, so that 14 families were forced to find a home in the Presbyterian Church and 4 in the manse. Special help must be given these people to maintain ordinances.

(2). Drought in some parts of the Territories has ruined crops and thrown the support of missionaries on the H. M. C.

(3). Work has been begun this season among

the foreign population in the West. To 2 Icelandic colonies with over 100 families in each, to Hungarian settlers, to Germans and Swedes, missionaries have been sent, at their own request, and with gratifying results. This work should be extended, for these people form a large proportion of our population, and are like sheep without a shepherd. They are industrious, thrifty, and will make good citizens.

(4). The Cariboo country, B.C., was explored last summer from Ashcroft, on the C. P. Ry., to Barkersville, a distance of 285 miles. A large number of settlers were found, the majority of whom are Presbyterians, anxious for services, and ready to do their part in support. For 250 miles there is not a single Protestant missionary. Two should be sent in at once.

(5). Settlement stretches down to North Saskatchewan from Edmonton for 150 miles. A mission was started last spring at Beaver Lake, 60 miles from Edmonton; but 2,000 people are located beyond that point, and should be cared for. In a district on the Battle River there were two settlers in 1893; in May, '94, a service was held with an attendance of 55. Three new stations have been opened and a missionary put in charge. These are but samples.

THAT THIS IS A LIVING, GROWING WORK a few figures will show. In 1884, west of Lake Superior, 1 Presbytery, now 2 Synods and 13 Presbyteries. In 1884, work in B.C. disorganized, and our Church with 1 missionary, now all interests united and consolidated and 3 Presbyteries. In 1881, in all the West, 2 congregations, now 82. Preaching points, in '81, 116, in '94, 765. Communicants, in '81, 1,153, in '94, over 16,000. Revenue, in '81, \$15,100, in '94, \$234,000. Between '82 and '94, Ch. & M. Brd. helped to build 222 churches and 49 manses, worth over \$400,000. not to mention buildings erected by self-supporting congregations.

INSTANCES.

Three years ago work was begun in a mining district; now a congregation, self-sustaining, with 73 families, 49 communicants, equipped with church and manse, called a pastor in January last. A Mission started 30 months' ago, now self-sustaining, S.S. of over 150, and starting a Branch Mission for itself. Three years ago a station with 5 families given supply, wishes now to call pastor, promising \$700 for his support. District, wide, occupied in '93, people hostile, missionary warmhearted and tactful, in '94 three churches built, one costing \$1,200 and others \$800 each, and, with little outside help, paid for. Missionary sent to a mining district two and a-half years ago; people opposed his work and he was obliged to sleep the first three nights under a lumber pile. Success attended his labors, and when he left the place this autumn the town council presented him with an address which

stated that thro' his efforts the liquor traffic had been curtailed, immoral houses suppressed, and the "Comique," a lease play-house, closed. Over 200 people accompanied him and his wife to the boat.

THE MISSIONARIES

are, generally speaking, men of character, scholarship and preaching power. Our pioneer missionary at Edmonton was made a Professor at Manitoba College; a missionary in the Rockies, Principal of the Industrial School; another was called to Winnipeg, a fourth to Victoria, etc. When Mr. Angus Robertson learned that the H. M. C. could not support him, laboring among the navvies in the Rockies, he continued his work, taking for two years whatever the people could give him. Mr. William Murchie, finding that there was no ordained missionary west of the Assiniboine in North-western Manitoba, volunteered to take a salary of \$400, and left a field where he had \$800. Both these are gone and their names can be given to the Church. A living missionary, in a remote and isolated field, reports that owing to hard times his people paid him only \$100 last year. He must deny himself the stimulus and cheer of Presbytery meetings, for all his means are needed to support his wife and 5 children. Another missionary has wife and 7 children; wife fell ill, no help at hand, and no means to pay if help procurable; for weeks the missionary was nurse, cook and laundry-maid for the family, as well as pastor and preacher for the congregation. The wife of another missionary fell ill, a cousin went to wait on her, but fell ill too; no servant to be had and missionary took care of both and a family of 6 children. These things are constantly done, but no fuss is made in the Church papers. But should the H. M. Fund be kept at so low an ebb that help could not be extended to some of these people? In a wide field with nearly 170 missionaries there are sure to be special and needy cases.

MISSIONARIES' WIVES

do a work in no respect second to that of their husbands. Let the comfortably housed, warmly clad, and luxuriously provided for members of the Church think of their case and help them. Many of these women are cultured and refined, are doing rare service, but are often heavily burdened, badly sheltered and have no change. They are making homes where the value of one Christian home is inestimable. They uphold the hands of their husbands and provide a haven for many young men, whose homes are far away, and for whom the saloon, the gambling hell and lower haunts have a warm welcome. But often they are hindered thro' lack of means. One of these wise-hearted women, in a mining locality, at Christmas time, resolved that the young men known to her should have something to remind them of home, mother, sister, in lands far away,

hence a Christmas dinner—therefore turkeys; twenty-two guests surrounded the table, and, looking at the turkeys, one felt like saying, "What are these among so many?" Yet they were turkeys, but they cost her self-denial. Shall we slack our hands?

MANY AND STRONG REASONS

can be urged for the adequate support and extension of this work.

(1). A large proportion of the settlers are the children of the Church, and the mother should care for her children.

(2). Since the object of all missions is to save souls, where is there the promise of larger returns from the investment of mission money than among people religiously trained in youth? and many such are here.

(3). If the Church is to gather strength for work at home and abroad, let her not neglect her settle-ents. In many Eastern districts she is gradually declining, should she not make up the loss in the West? Prestige, efficiency, strength, spirituality, come from holding and gaining.

(4). Neglect works disaster. Australasia, the Western States, and portions of Canada, show its blighting power. Worldliness, Sabbath desecration, drink and licentiousness flourish where the church spire is absent. In the United States 32,000,000 never darken a church door, and neglect is chargeable with much of the evil.

(5). The work has a future; it is among healthy, self-reliant, intelligent people, who are liberally helping themselves. Last year they gave for all purposes \$15.85 per communicant, — the rate for the whole Church was \$11.75; West, 35 p.c. above the average.

(6). Patriotism calls for earnest, strenuous effort. In a valley occupied in '93, out of a population of 738, only one had ever been a communicant. What sort of training would the children there receive? And what of their families when these children would be parents? And if neglect breeds godlessness in the West, the East cannot confine it to the West. This whole country is our home, our children's home, let us make it, with God's blessing, a home where the Lord will delight to dwell.

(7). And the time for this work is now, not five or ten years hence.

HOW TO GET MEANS.

Let ministers give the facts in the H. M. report to their congregations, and discuss the question frankly and fully. Then organize. The churches in Scotland and Ireland are helping us, should we not help ourselves? Do not trust to a collection. Excluding bequests, donations and grants from other Churches, the H. M. C. got, last year, 24 cents per communicant for all the work between Gaspé and Naniaimo. Could we not give 5 cents per month? or even a brown copper per Sabbath? Organization will do it, try! Do not plead poverty; the poorer a congregation, the greater the need of the best financial methods. Almost any one can get a revenue in England, it requires a genius to get a revenue in Turkey. Let your congregations have the best missionary organizations.

Our Foreign Missions.

Mrs. Geddie. A jubilee remembrance was sent the other day to Mrs. Geddie, in Australia, from friends in Nova Scotia, to the amount of \$276. What changes in the mission work of the world since this aged woman and her husband first sailed for the New Hebrides, not knowing whither they went. Then many of the doors to the world's great mission fields were closed, and "modern missions" was in comparative infancy. Now the world is open, and while the Church's work is still infantile, compared with what it ought to be, it has made great progress. What changes too in the New Hebrides since first she landed there among savage cannibals. The good old lady is still active, working among the poor and lapsed in the great city where she lives, and this kindly remembrance will warm her heart with the memories of other days, and gratitude to God for what He has wrought in the mission field and in the Church at home.

Santo. "Our work among the people of Santo moves forward very slowly," writes Mrs Annand. "They are coming into the fold one by one. We had the joy of having three more of our young people sit down with us at the Lord's table three Sabbaths ago, a young man and his wife, who is a daughter of our high chief, and the little wife of the first lad that Mr. Annand baptized. Pray that these young people may be kept faithful. When we think of the immeasurable distance between naked savage cannibals such as Mr. and Mrs. Annand settled among in Santo some half a dozen years ago, and Christians, clothed, and in their right mind, sitting reverently at the Lord's table, the wonder is that in so short a time any should be found so changed. It is one more proof of the unfailing power of the Gospel to regenerate mankind. And then the change in many others living near, the preparation to receive the truth, the gradually growing higher ideal of life, a work that cannot be given in figures, is another proof of the same power. Pray for our missionaries in their first lonely discouraging years of "waiting for the harvest."

Although the newest field in the mission, Mr. Annand's station has been chosen, as before stated, by the Mission Synod, as the site of their Training Institute, with Mr. Annand as Principal. As directed by the Synod, he has engaged an artizan assistant, for the work, a Mr. Lang of New South Wales, who is represented as one well fitted for the position.

The "Mission Vessel." Last month it was stated that communication with the New Hebrides was by means of a steamship calling monthly on her way to Fiji, and that a small steamer remained constantly employed in the

group. Letters just received from our missionary, Rev. J. W. Mackenzie, state that,

"This arrangement has ceased, and the Australian New Hebrides Co., is getting a steamer of their own with a direct service between Sydney, Australia, and Fila Harbor, Efate, while the small steamer will still work among the Islands. Trade, and especially the banana trade, has developed so much of late that the manager of the A. N. H. Co., at Fila Harbor thinks he can get enough to fill a steamer. Banana farming is at present a paying business. One of our nearest neighbors, a Frenchman, ships over 2000 bunches monthly," and this is but one farmer on one island.

Our New Hebrides mission is thus being brought into closer contact with civilization. So long as there was no trade, no market for produce, the natives must remain in a state of grown-up childhood. The mission could make little progress towards becoming a self-sustaining church in the group. What a change from the early days when Dr. Geddie would wait over two years for a reply of letter from Nova Scotia, and shipwrecked crews were sometimes eaten; to have a line of steamers established for their own trade, and many of the islands as safe for life and property as any land.

A Phase of Mission Work. To measure fully the value of our mission work in the New Hebrides, we must look not merely upon what it has done for the natives, but its influence in moulding the new civilization that is coming in. Fila Harbor, Efate, is likely to be the trading centre of the group, and from a private letter by Mr. McKenzie our missionary there may be quoted one or two incidents. "My daughter is just commencing a school for the little girls of our nearest neighbor, a Portuguese. This Portuguese is, I believe, a changed man of late years. He was very much attached to my dear wife, and, poor old man, he wept like a child when she died. He has been living near us for ten or twelve years. Another neighbor we had for many years was a Swede. He died about eighteen months ago, leaving a valuable estate to his two sons, the elder being only about fourteen years of age. This boy had been taught for many years by my wife and seems to have profited by it. He comes to me nearly every Sunday for Bible lesson."

Who can measure the influence of a mission family such as Mr. McKenzie's upon a growing community, which if such a community could exist at all, apart from christianity, it would soon sink to the level of its heathen surroundings; and further, while the "missionary" is named and the wife is often nameless, who can measure the value, as an object lesson, apart from her teaching, of the daily life of such a christian woman as she who lived and died on Efate, or of those who shine amid the darkness in many a mission home.

OUR FORMOSA MISSION.

Half a century ago, 21st March, 1844, there was born in the township of Zorra, Oxford County, Ontario, a Highland lad, who, when big enough to carry a name, was given George Leslie Mackay. "Born Again" beyond the reach of memory, he grew a Christian child, and, like Dr. Geddie, his interest in missions dates from boyhood's ears.

GEDDIE AND MACKAY.

There are indeed many striking points of likeness between these two remarkable men, the pioneers respectively of the Foreign Mission Work of the Eastern and Western Sections of our Church; both small men physically, both extremely modest and unassuming, both with a quenchless ardor, untiring perseverance, dauntless courage, and unwavering faith, and both with a record of marvellous success, their names stand high on the roll of missionary worthies.

The great commission lay heavy upon the lad's heart as he grew to manhood, and his studies for the ministry were with a view to the Foreign Field.

PREPARATION AND APPOINTMENT.

Studying at Knox College, Toronto, and afterwards at Princeton, he completed his course there in the spring of 1870. In the autumn of the same year he offered himself to the F. M. Committee of the Canada Presbyterian Church, for Foreign Service, and when they were considering the matter, he went to Edinburgh to spend the following winter in further study.

The F. M. Committee at once sent out a circular to the Eighteen Presbyteries of the Church, asking if he should be sent as their missionary. Nearly all said "yes," and at the following General Assembly, 1871, the Committee in its report, recommended the opening of a mission in some of the world centres of heathenism, and the appointment of Rev. G. L. Mackay to begin the work.

The assembly approved. Mr. Mackay was ordained by the Presbytery of Toronto, 19 Sept., 1871, and after a series of somewhat eventful experiences, reached San Francisco, whence he sailed, 1st November, for China, landing about a month later at Hong Kong, his field of labor still undecided.

FORMOSA.

Remaining for a short time in China he was urged by the missionaries of the English Presbyterian Church to settle there, but determined before choosing a field, to visit Formosa, where he landed 9th March, 1872. He at once felt that this was the place to which God had been directing him, and where He would have him stay.

"Formosa," means "Beautiful," and was the name given it by early Portuguese navigators on account of its green and lofty mountains as viewed from the sea. It is separated from North

China by a channel seventy miles in width, is about 250 miles long from North to South, and about 80 miles in width.

A backbone of high densely wooded mountains, runs down its east centre, while fertile plains, broader on the West, narrower on the East, extend from the mountains to the sea.

The peoples are three; (1) The unsubdued savages of the central mountains, called by the Chinese, Chi-hoans, meaning—wild barbarians; (2) the conquered Malay dwellers, called Pe-po-hoans, or barbarians of the plains; and (3) the Colonists from China who are the masters of the land. The population is about three millions.

The products are, rice, tea, sugar, coal, petroleum, indigo, sulphur, and camphor. Fruits are abundant. Horses are rare. Cattle are used for cultivating the dry ground and water Buffalo for the wet. There are animals domestic, as pigs and goats; and animals wild, as the wild boars, bears, deer, panther, etc. Fowls are common, birds plentiful, and the rivers and seas abound in fish.

The Presbyterian Church of England has had a mission in the Southern part of the Island since 1865, but North Formosa, when Dr. Mackay arrived was so far as the natives were concerned unbroken heathenism.

PERIODS OF THE MISSION.

The work in Formosa may be divided into three periods. (1) Eight years, 1872-1880, when Dr. Mackay came home; (2) 1880-1884, when the French bombarded Formosa; (3) 1884-1893, when Dr. Mackay made his second visit home. At the end of the first period there were 20 chapels with preachers, and 300 communicants; at the end of the second period, there were 35 chapels with preachers, and a total baptismal roll of over 1,000, of whom about two-thirds were communicants; and at the end of the third period there were 60 chapels with preachers, and 1,805 communicants, besides the work of Oxford College, the Girl's School, and the Mackay Hospital at Tamsui.

BEGINNING THE WORK.

He chose as his headquarters, Tamsui, a treaty port, a town of some 6,000 inhabitants, on the Tamsui River in the northern part of the island. The only place he could get to rent was a small hut, with earthen floor which in wet weather was soft mud, and a thatched roof through which the rain dripped at will.

He at once set to work to learn the difficult language, going for that purpose with any who would talk to him, accompanying the herd boys or others at their work; and, so rapidly did he acquire it, that in less than five months he was preaching to the people in their own tongue, and on the 10th Feb., 1873, less than a year from his landing, he dispensed the Sacrament of the Lord's Supper, for the first time, to a little band of five native Christians.

At the end three years, when Dr. Fraser arrived, the work had grown to seven stations, with a native preacher in each, and 37 communicants.

OBSTACLES.

From the first he had to contend with hindrances neither few nor small. National pride and prejudice was in the way. The Chinese despise all others as barbarians. Ancestral worship hindered. When a man dies, one of his three spirits goes with the body to the grave, one goes to the spirit world, and the third enters into a tablet of wood that is found in every Chinese home, and is worshipped. To cease worshipping these spirits of their ancestors is at variance with all that they hold tender and sacred. Of religion as a spiritual experience, they have no conception, and this has to be overcome. Then, there is their insensibility to sin, then avarice, then impurity, while behind all is the obstacle that everywhere meets the Gospel, the hardness of the human heart.

But there was far more of hindrance than merely declining to receive the Gospel. The opposition was often open and violent. The Records of the first twelve or fifteen years of the Mission contain many a thrilling story, of active opposition, of persecution, of howling mobs, of hair-breadth escapes, but through them all our missionary has been brought in safety, though some of his converts have had to suffer imprisonment and even death.

METHODS OF WORK.

Dr. Mackay's methods, as given by himself, after he had been six years at work, have been :

(1). Travelling and dispensing medicines, and thus dispelling prejudice all over the land.

(2). Travelling and preaching the Gospel. "I generally visited a place several times, giving medicines to the people, before saying much about the Gospel. Then when the way was prepared somewhat, we went everywhere making known the way of Salvation. In doing this I was often sneered at as the 'crazy barbarian.'"

(3). Travelling and training young men. "Wherever I went some of my young men accompanied me and received almost daily instruction in the Bible, Astronomy, Geography and History, whether on the road, by the sea-side, or in the chapel, and they, too, helped to preach."

(4). Travelling and appointing a trained helper to take charge of a chapel wherever opened. "Wherever people, in any place, wanted more information, a native helper was sent. In this way every step gained was held and another station established."

In addition to these, there was hospital and college work, hereafter mentioned.

HOSPITAL WORK.

He was early impressed with the importance of medical work as a help in the mission, and in

the very first year, with the aid of Dr. Ringer, the resident medical man of the English community, and the help of a number of the Foreign residents, he began hospital work at Tamsui. It has proved to be a very helpful agency, over 1500 patients being treated, the first year of its operation. The "Mackay" Hospital was erected in 1879, the building and name being due to the gift of Mrs. Mackay of Windsor, Ont., for that purpose, and with increased facilities the work became more effective.

Special mention should be made of Dr. Ringer, the English resident medical man, who for nearly eight years 1872-1880 gave free service almost daily to the Hospital, much of the time having the chief medical responsibility; and of his successor, Dr. Johansen, who for six years, from 1880 to 1886, gave similar service; and again of his successor, Dr. Rennie, who did the same for the six following years, 1886-1892, and lastly of Dr. Angear, who is still there. For more than twenty years, these skilled medical men have given freely their time and work at the Hospital, and have been of great service to the Mission.

THE FRASERS.

For three years Dr. Mackay labored alone, and at the end of that time, he had seven stations with chapels, and preachers, and 37 communicants, when he was joined by Rev. J. B. Fraser, M.D., and wife. Dr. Fraser, son of the late honoured clerk of the General Assembly, after practising medicine for two years, had studied for the ministry, and was appointed by the Foreign Mission Committee to Formosa. He was ordained and designated by the Presbytery of Toronto, 15th September, 1874, and in the latter part of January, 1875, reached his field, to take a charge more especially of the medical mission work in the Hospital at Tamsui. Between two and three years, Dr. Fraser labored with great encouragement and success, and, with increasing knowledge of the language, was, with greater efficiency, preaching to them the Gospel, as well as ministering to their bodily ills. In October, 1877, death entered his own home; his wife died, and he was compelled to return to Canada with his young children, while Dr. Ringer, before mentioned, who had from the first, given much valuable service, assumed the entire responsibility of the medical work.

THE JUNORS.

Before Dr. Fraser's departure from Formosa, Rev. K. F. Junor, a minister in Bermuda, had been called by the F. M. Committee to go as a third missionary to Formosa, and now that Dr. Fraser was retiring, Mr. Junor's departure was hastened, and on the 27th Feb., 1878, he was designated, where he had been baptized in infancy, in St. Andrew's Church, London, Ont., and on the 1st April, 1878, sailed with his family from San Francisco for Formosa. To anticipate

a little, it may here be stated that after a training in the language and work of about two and a-half years, Mr. Junor, with the aid of the native helpers, took oversight of the entire work during Dr. Mackay's first visit home, and he did it well, but the strain proved too much for him, and for a time he was completely prostrated. For some months he remained, hoping to be able to resume his work, but at length was compelled to resign, 9th Nov., 1882, and come home. He afterwards recovered his strength, and is now engaged in mission work in New York.

RESULTS IN THE FIRST EIGHT YEARS.

A few weeks before Mr. Junor's arrival, Dr. Mackay writes:—"Just six years ago I landed at Tamsui, without friends, without a knowledge of the Chinese language or a house to live in. To-day there are thirteen chapels with a trained native preacher in each, and 214 names on the communion roll."

In this year also, took place an important event in his life, his marriage, to a Chinese lady, who has been a worthy helpmate to her honored husband in his great work. In the following year, 1879, the Mackay hospital was built. In 1880, there were twenty chapels, with preachers, 300 communicants, and more than 2000 had abandoned idolatry.

HIS FIRST VISIT HOME.

In 1880, after 8 years of toil such as few men could endure, and success such as few missionaries have ever known, he was prevailed upon to come home for a time. He brought with him Mrs. Mackay and their infant child, leaving Mr. Junor, with the native preachers and workers, in charge of the mission.

In the same year, after a gratuitous service in the Mission Hospital, of nearly eight years, during which more than 8000 patients had received treatment, Dr. Ringer returned to England, while Dr. Johansen, who succeeded him as medical adviser to the Foreign community, generously took up his work in the Mission Hospital as surgeon in charge.

Dr. Mackay's visit home was no rest. The memory of his thrilling addresses is still fresh, and they were followed by a great revival of missionary interest throughout the Church. At a grand farewell meeting held in Woodstock, Ont., he was presented in the name of the Presbyterians of Oxford Co., with \$6,215, for a Training College, for native teachers and preachers.

From Queen's College he received the honorary title of D.D., and, followed by many prayers, he and his wife returned to their field, reaching Formosa 19th December, 1881.

FROM DR. MACKAY'S RETURN TO THE FRENCH INVASION, DEC., 1881, TO OCT., 1884.

These are three eventful years in the history of the mission. At the end of 1882 Dr. Mackay

reports six new chapels during the year, 26 in all; Oxford College completed; 1,000 East Coast Pe-po-hoans (civilized aborigines) throwing away their idols during one of the preaching tours of himself and his helpers, and 140 baptisms during the year.

1883 presents a still more remarkable record; 2,000 East Coast people casting away their idols, 34 stations and chapels at the end of the year, and, at the invasion by the French, in October, 1884, there were 35 chapels with preachers, and about 700 communicants.

These years are notable in other ways. When Dr. Mackay returned, Mr. Junor had been for some time very ill from overwork, climate and care. After trying in vain a change to Japan, he was compelled to give up the work, and they left Formosa 9th November, 1882.

THE JAMIESONS.

In 1883, a few months after Mr. Junor's departure, came a telegram from Dr. Mackay: "Send Jamieson at once." Mr. John Jamieson and his wife agreed to go. Soon the pioneer was gladdened by their coming, and wrote expressing thanks and joy at their arrival. Mr. Jamieson labored, part of the time in poor health, for over seven years, when he was called away by death. Mrs. Jamieson returned to Canada, and the senior missionary was once more left alone.

THE FRENCH INVASION.

In October, 1884, several French men-of-war sailed into the harbor and began bombarding Tamsui. Mr. and Mrs. Jamieson, Mrs. Mackay and children, were sent to Hong Kong. Dr. Mackay remained, but, prostrated by fever, had to leave for a short rest, intending to return the next steamer, but he was not allowed by the French to do so until 21st April, 1885.

The French invasion gave opportunity to the Chinese, who hated the missions, to give that hatred vent. Converts were persecuted. Headmen stirred up the masses. Villains embraced the opportunity to plunder, converts were beaten and their houses looted. In one district seven chapels were destroyed.

When the invasion was over, and Dr. Mackay returned, in 1885, he made a claim upon the Government for damages, for the chapels destroyed by the Chinese. They acknowledged its justice and gave him \$10,000. With this, new churches and chapels were built, some of them in the larger cities—substantial ones of stone.

ORDINATION OF NATIVE PASTORS.

Another noteworthy event of this year was the ordination of two of the native preachers,—A-Hoa and Tan-Hé,—in May, 1885.

A-Hoa was Dr. Mackay's first convert. He had been born a few days after his father's death, and, strangely enough, in the very hut that Dr. Mackay first rented. His early life, as is the case with many successful men, was a struggle

with poverty. He was very studious and had marked ability; and has proved a most valuable helper. Tan-Hé, another of the early converts, a learned scholar and an eloquent preacher, was ordained at the same time. These two gifted pastors have been of great service in the mission.

A GREAT COMMEMORATION.

On the 9th of March, 1886, nearly a year after the French invasion, and when the mission had more than rallied from that event, there was held a grand celebration at Tamsui, to commemorate the founding of the mission 14 years before. From all parts of North Formosa 1,273 converts gathered, some old people walking four or five days to be present. The British consul, European residents, mandarins, officers, etc., sent congratulations; but, dearest of all to Dr. Mackay, as the reward of 14 years of toil and suffering, was the multitude of converts gathered to praise God.

More wonderful still, the very next day, 10th March, 1886, he started with his helpers on a preaching tour, during which 1,138 were baptized, all converts for three or four years, who would have been baptized earlier but for the war.

COLLEGE WORK.

A glimpse at College work, at the end of 1886, shows that neither teachers nor pupils had child's play. Dr. Mackay says: "I examined in Chinese history, Chinese poetry, natural history, astronomy, botany, geography and physical geography of Asia, anatomy, physiology, conchology, geology, and materia medica. In this special course of study 36 students, preachers and native pastors, took part. They did nobly. But even in work like that we have Bible first, middle and last."

AT THE END OF 16 YEARS.

Dr. Mackay wrote on the 9th of March, 1888: "Sixteen years ago this day my eyes first gazed on the Tamsui hills. Here are a few sentences from my journal of that day: 'About 3 p.m. entered the harbor and dropped anchor. At once my mind was made up. This is the field of labor waiting for me. O, Blessed Lord, I rejoice!' This day there are fifty chapels, fifty-one preachers, two native pastors, a college, girls' school, hospital, two good dwelling-houses, 2,650 baptized members" (of whom probably 1,000 were communicants) "sixty-four elders, and sixty deacons."

The state of the Mission at the end of 1893, when he left for his second furlough, was as follows: 60 stations with chapels and preachers, 25 Bible women, 1,805 members in full communion, 76 elders, 87 deacons, 15 students, and 33 at the girls' school. At the Mackay Hospital there were treated during the year, 2,365 new patients and 4,456 old patients. The contributions of the native church for the year were \$2,377.52.

A fact for the curious may here be noted. During the nearly twenty-two years from the beginning of the Mission, Dr. Mackay, with his assistants, extracted over 21,000 teeth. The sum total of the torture in pulling, and the relief

after pulling, for the people had no other means of extracting teeth and had to suffer; and the probable weight of the accumulation of agonized ivory, is left to the said "curious" to solve.

THE GAULDS.

In May, 1892, the F. M. Committee appointed Rev. Wm. Gauld to Formosa, and in September of the same year he and Mrs. Gauld reached their field, and were warily welcomed by Dr. Mackay. With the native helpers, he is in charge of the work in Dr. Mackay's absence, and although with such brief experience, both in the language and the work, he is meeting with much success.

DR. MACKAY'S SECOND VISIT HOME.

On the 18th of August, 1893, after about 12 years more of work, the intensity of which would require to be seen to be known, Dr. Mackay once more sailed for Canada, bringing his family, to make some provision for their education in English. Many have seen and heard him. The old fire is there still.

At the meeting of the General Assembly in St. John, N. B., June 1894, Dr. Mackay was with great heartiness chosen to the office of Moderator, as a slight token of the high esteem to which he is held by the Church for his work's sake.

CONCLUDING REMARKS.

Space forbids further extension of this meagre sketch of the Formosa Mission, a most remarkable one by a most remarkable man, beyond a single further remark about each. As to the Mission, it is a striking example of the Apostolic method of evangelizing the world; founding churches, utilizing native agency, with as frequent visits as the missionary can make. The world will never be evangelized in any other way. As to the man, his simple trust in God's Providence, his unwavering conviction that God reigns, his strong faith in the power of the Gospel, his firmness and tenacity of purpose, his marvellous physical endurance, his versatility, his extensive and varied knowledge of literary and scientific subjects, his single-hearted devotion to his work which makes that knowledge but a means to the great end of saving men, all combine to make him one of the most remarkable men and missionaries of this age or any other age. This is a strong statement to make regarding a *living* man, and one who like others has his imperfections and infirmities, but the statement is made not only from the record of his work, but also from impression resulting from personal contact, which no record of work could ever give; and it is made with a firm conviction of its truth. Moreover it will not do him any harm, for he knows enough of human infirmity to keep him mindful that only by the grace of God he is what he is. May he and his worthy partner long be spared to the Church and to their beloved Formosa.

LETTER FROM REV. J. WILKIE.

INDORE, December 5th, 1894.

Editor "PRESBYTERIAN RECORD."

DEAR SIR:—We reached Bombay in safety on Thursday, the 17th of November, and Indore the following evening, where we received a warm welcome from our Christian friends and others.

During our whole voyage from Canada, we have had cause for sincere gratitude to our Loving Master. We obtained our passage at much lower rates than we expected, a matter of considerable importance to us under the circumstances, and in addition had one of the most comfortable passages, especially from Liverpool to Bombay, that we have ever been favored with. We had as travelling companions, from Montreal, the Rev. Mr. McVicar, and wife, of our Honan Mission, and enjoyed much getting full details of the work in that difficult and interesting field of labour. Our hearts have gone out in very sincere sympathy with them and the friends in view of their recent sad and severe loss.

We had much difficulty at first in obtaining a passage at all from Liverpool forward, and, though unwilling to take our berths in the *Clan MacIntyre*, we were most agreeably surprised to find the passengers all Christians, and the officers and accommodation all we could wish for.

I am glad to say that though the work at Indore has been almost wholly managed by the native Christians, especially Messrs. John and Johary, it has gone on the whole quite as well as I expected.

The Evil one taking advantage of my absence has been busy amongst especially our new Christians. They have been persecuted as never before. Many sad experiences have they to tell of failure to obtain a means of living and of brutal ill-treatment. The first is as serious a difficulty as ever but through the timely intervention of the ladies at Indore, along with Messrs. John and Johary, the Indore authorities have brought to an end the more serious phases of the persecutions.

I wish those at home could but see some of these poor Christians in their wretched hovels, feeling the bitter pangs of hunger and cold, some of them sick and so unable to work, even if work were offered, and hear the earnest appeal for help to enable them to secure a means of livelihood. All friends will rejoice to know that their Christian Faith has enabled them to face these privations and difficulties whilst faithfully seeking to follow Him whom they believe to be their Saviour.

I was pleased in going amongst them, to find that some of them had voluntarily undertaken Evangelistic and school work, amongst some of the neglected classes of the city, and that a number of their own caste people are now urging

us to receive them also into the Christian Church. All have not been equally faithful nor has the Christianity of some stood the test as well as I hoped.

During my absence one of the boys of the College Home, Rughu, by name, was taken home after a long illness from typhoid fever, and he cheered the hearts of those waiting on him by his bright and simple trust in Christ and by his efforts to lead others to Christ. His death made a great impression on his companions, some of whom had not then professed their faith in Christ, but in some cases, now are asking to join the Christian Church. One of them joined the Church in Mhow last Sabbath, and at our next Communion at Indore we will probably receive several others from the "College Home," and also some girls from the boarding school. The "Home" boys now more than ever delight in going out on Sabbath to the Sunday schools which they voluntarily started and are carrying on.

Messrs. John and Johary had too much to do in my absence, and so all departments of work have not been as vigorously prosecuted as we could wish, but all are anxious to do what they can and we are as quickly as possible developing work as before.

In the name of the Christians here, I have been asked to thank the friends at Home for the cordial sympathy and liberal help given to them through me when I was in Canada. All were cheered when I told them how the Master had so signally showed His approval of the work we are doing and the need of abiding Faith in Him, by His putting into our hands the greater part of the money needed after I had almost ceased from work in Canada, and had almost lost hope of obtaining more than a small part of the sum we needed.

For over two months, I went from place to place in Canada presenting the claims of our work, but received only a little over two thousand Dollars. Knowing that there were no hard times or unfavourable seasons with Jesus, doubts arose in my mind as to whether I was doing the work which he approved of, and I was led to ask Him, in what way would He wish me to change my plans; that if He wished me to go on as I had been doing He would secure for me the money needed. The answer was the large and liberal gift from our kind friend in Ottawa, and others, that secured for me nearly all that we required. To me the most cheering part of this was the evident approval of the Master; and our united prayer is that we may show ourselves more worthy of Him by a more constant living Faith in Him that will enable us to do that only which is in harmony with His great plan of Salvation as touching Indore, and the people of Central India. Your Brother Missionary,

J. WILKIE.

INTERESTING "EXTRACTS" FROM INDIA.

BY REV. JAMES FRASER CAMPBELL.

Editor of the RECORD:

THE following extracts from letters lately received from esteemed native brethren of our mission in India, will, I think interest your readers. The first is from a helper in my field at Rutlam. He assists in preaching, editing "*Gyan Patriki*," and managing the printing press. The parentheses are mine. He says:—
"We are all doing what we can for the glory of Christ here in Rutlam. We had a splendid "*mela*" (gathering) this year in Rutlam from 27th to 30th October. And many things were said and spoken for the propagation of the Gospel among the heathen of this district."

"We had also a Theological class for a month in which all the Catechists and teachers were taught by Rev. Messrs. W. A. Wilson and N. H. Russell with great care and pains. I was also kindly allowed by Mr. Wilson to attend the class for one hour.

The Hindu Festival of "*Tirveni Mela*" was also interesting this year. We did not, of course, go to preach in the *mela* (the state authorities object) but did our preaching work from our own dispensary, where hundreds of people were attracted by singing the *gayals* (a kind of hymn in Urdu) and *bhajans* (Hindi hymns) on concertina and *sitar* (stringed instrument) lately bought by me.

I have got a very good man from Agra, whom I know personally well. He is engaged as a school teacher at present. This man can play the *sitar* nicely. And this is a great help for me for preaching in the *mohullas* (districts of work of the city).

Wherever we go we just simply play the *sitar* and a great many people are crowded in no time, and thus we preach the word of our God by turns to many souls. You will see a small account of both *melas* in December "*Gyan Patriki*" (an Anglo-vernacular monthly paper issued by our press). Thank God, we are all well here."

"In Rutlam, brothers and sisters are all doing well, and pray for your safe return with full pocket for building a small church for Rutlam people."

"We all join in giving our humble and respectful salams to our white face brethren and sisters through whom we have received the word of God."

In conclusion he asks me to get a larger printing press, a cutting machine, a stitching machine, and other things, which we certainly need, and which, as he points out, would make it possible to do more work and thus employ more Christian lads. But, much as I should like to take back these things and additional type, and also

money for the Church, for which there is already a small sum, the small accumulation of contributions by the native Christians themselves, yet I wish much more that the necessary funds be raised for sending out the excellent young men who are now volunteering to go as missionaries, and for whom India's need is so very great.

The other, a Catechist laboring in a town some 18 miles from Rutlam, sends the following note, with regard to his work:

Respected, dear, and kind Sabib,—Greeting.

"About the work. Be it known to you that now the people hear the Word of God better than at first. Now the people of the town love us much and call us.

But I go once a month to every one of 30 villages, and there are many in which I am not able to go, twelve or fourteen miles, because I am alone. I pray God to send some missionary here, because this district is large. You are well acquainted with the condition of India, so please to stir up the hearts of those faithful souls who are striving to extend the kingdom of God. God will through them change the condition of India.

The climate here agrees with me and my family, and I am very happy, and this I desire that so far as my race may run I may run it well, if He grant me aid, and wisdom and strength and courage. May God quickly bring you and your respected mem sahiba (wife) here in health.

Rev. Mr. Wilson and his mem sahiba are working very hard.

The Rev. Norman Russell in a recent Berwai letter tells of a work slow but sure that is going on among a particular people. "We have had another baptism among the Berwai people since I wrote you the other day. The work among these people goes on slowly but steadily, one coming out at a time and all from the same caste. I trust we may be able to report several more in a short time as quite a number are disposed for baptism. The Brahmin of whom I wrote two weeks ago, keeps steadily on, studying daily in the Scripture and supporting himself by coolie work. He has put his wife and daughter to school that they also may learn to read the Bible."

A call "We are just preparing for the from India. district where we hope to spend most of the cold season under canvas, writes Mr. Russell from India. The Mhow district covers a very large area and has many hundreds of villages. We cannot help asking again when we are going to receive more colleagues? The other day I received a note from an officer in Mhow offering to support a native worker in Dhar for three years. What a pity we have not a missionary to send there at once. I think I could get another worker supported there also, perhaps two. A missionary would therefore be little more expense than his salary. Native workers to labor under his direction would be supplied."

Health in Trinidad. During the past summer there has been a great deal of fever in Trinidad, so much so that the missionaries telegraphed, delaying the Frasers in their going out. There has been a great change: plenteous rains; some violent winds to clear away the malaria; cooler temperature; the fever has passed away; and there is general good health. In spite of the prevailing sickness the mission families and workers were free from it all summer.

St. Lucia. Rev. W. L. Macrae of Trinidad has been on a visit to St. Lucia to look after our mission work there, and reports it greatly in need of some capable and responsible head. He says that something must be done at once if the work is to be carried on successfully, as it is too far away to be worked from Trinidad. He asks whether a catechist could not be appointed for the summer who could supervise the schools and do some English work. The matter is to be considered and reported upon by the Mission Council of Trinidad.

Chinese Gratitude. Our Missionary to the Chinese in Eastern Canada writes that so grateful are these people for what is being done for them that they delight in showing their gratitude in a very practical way. One way is in Christmas gifts to the teachers in various schools, and although they were discouraged in this, and efforts made to turn their gifts more into the line of mission work, these gifts during the past Christmas season amounted in Montreal to probably the value of \$200. In another way they sought to show their thankfulness, by giving for floral decorations to Churches that gave them holiday entertainments, though from this too they were dissuaded.

Many of them attend the churches, where they are taught and where in one Church a number of them in a pew were passed by on the first occasion of their coming, they were not at all pleased and asked that in future the collection plates be passed to them. The Sabbath School class in one of the Schools, that of the American Presbyterian Church, supports a native preacher in their native province of Canton.

The desire and aim of missionary and teachers is to turn their gratitude into channels that will best effect the bringing of their fellow countrymen to Christ.

Our missionary is very anxious that the ministers in other cities and towns in Eastern Canada where there are any Chinese, should communicate with him, in order that the benefits of the work should be as widely extended as possible. Address Rev. J. C. Thompson, M.D., 2365 St. Catherine St., Montreal.

The Contrast. The reading and contents of the above item contrast strangely with that which follows at the top of next column, but it is simply one of the exhibitions of contrast between Chinamen at home, with their race pride and prejudice, and hatred to foreigners, stirred up by their head men, and the Chinamen in a Christian land, receiving a kindness and care to which even in their own land they are strangers. Moreover the following item treats rather of the deception of their rulers.

Chinese Justice. A few months since two Swedish missionaries were murdered by a mob at their field of labor in Sangpu, China. The Government promised the punishment of the offenders, the removal of the resident magistrate, and the payment of a large sum of money. All this seemed fair. It was the best they could do. But what of the fulfilment of their promises? It is said that two miserable coolies, who had little if any connection with the affair will be beheaded, the magistrate promoted, while the friends of the murdered missionaries have been persecuted beyond measure, so that preaching the Gospel in Sangpu is impossible. Under pretence of reparation the Mandarins have accomplished the purpose of routing out the missionaries.

OUR MISSION IN HONAN FROM THE INSIDE.

BY REV. D. MCGILLIVERAY, HONAN.

I WILL arrange my remarks under four heads, viz.: Our Parish, Our People, The Work, and, The Outlook.

I. OUR PARISH.

Honan may be called the old homestead of the Chinese nation. It is there they emerge from the mists of antiquity as a small people within narrow bounds. As centuries rolled on, the superior race gradually enlarged the limits of the old homestead, and in order to the process, exterminated most of the aborigines, and by gradual extrusion drove the rest into the hills and caves on the outermost confines, where their scattered bands may be found to this day. If we had lived in the time of Abraham, and begun a mission here, we should certainly have had aborigines skirting our field and possibly as amenable to the Gospel as the aborigines of Formosa. This province formed the stage upon which moved the scenes, the records of which all China studies as "The Books." The section north of the Yellow River was especially favorable for the movements of the armies of the feudal barons, and became "the Belgium and cockpit of China."

By wise counsel of Drs. Corbett and Kellogg the steps of our infant mission were directed to this section of the province as a suitable field. This advance was based on the solid ground that this region was wholly unoccupied by any other church. Here then was virgin soil and "no other man's foundation." The Canadian Church accordingly selected North Honan.

But when our missionaries actually gained foothold in the Province and had looked about, they found that, in addition to this section of Honan, a very large slice of Chihli Province was at their doors wholly without the Gospel. Thus, by only going half way to meet the outposts of their two missionary neighbors in Shantung Province, they found a field from 100 to 160 Eng

lish miles wide by 100 to 200 miles long, no sparsely settled region either, but so full of people that the land cannot support them all. Truly a large field!

The land is composed of a peculiar soil, called "loess" in scientific books, and is part of an immense plain, one edge of which rubs Tientsin, a plain so flat that it might have been the alluvial deposit of some mighty stream, working through geologic ages. Between our two stations several small hills break the monotony, and far to the west may be seen the dark low line of the range beyond which lies the Province of Shansi.

And what are the means of communication? The Yellow River, or southern and eastern boundary, is useless for navigation. But another stream runs by our two stations and empties into the sea near Tientsin. This is navigable for small boats, and gives us our best highway from the outside world. A tributary gives Chang-Tefu the same advantage in this respect as our older stations, Hsin Chen and Chu Wang.

But for work in the field we must betake ourselves to the roads. These ramify in all directions, the roots and rootlets being numerous and crooked. Much satire has been expended on Chinese roads, but during the itinerating season the roads in northern Honan are really excellent, and give every facility for the evangelist to reach the people with the least possible expenditure of strength. Hence the travelling privations of the Apostle of Formosa are unknown here.

As to the climate, four of our own physicians recently presented an elaborate report on the subject. They affirmed among other things that the continuous hot weather lasts from the middle of June to the middle of August. The rest of the year is agreeable. There is always malaria as is to be expected on this flat plain with few and sluggish streams. This is not specially dangerous to adult foreigners, but little children often succumb to it. On the whole the Honan mission field may be rated as to healthiness as high as any other in North China. Thus far the Doctors.

Other competent authorities, long ago declared without fear of contradiction that North China was the healthiest foreign mission field in the world! When, however, the heat *must* be avoided, distant summer resorts are available. But not until the projected railway between Chang-Tefu and Peking is built will it be easy to reach them with the least sacrifice of time.

II. OUR PEOPLE.

One who to riches at an open port in a round-the-world tour cannot see their like. The docks and purlieus of sea-port towns the world over are no place to judge of the great populations behind them. To see the people we must go into the interior among the peasants, the back-bone of every country. Though the large cities are chosen as centres of work, it is not because they

are hopeful ground, but largely because the village population gravitates towards cities on business or pleasure, and so towards the missionary.

The native Christians of every Province are mainly sturdy villagers. A rough estimate gives 21,600 villages to our field! What a harvest of souls! The extraordinary number of the people has been often remarked. One often wonders where the increase is going to land the world. The Chinese race has doubled within quite a recent period, and statisticians debate whether 300 millions or 400 millions is the sum total. This phenomenal increase is due mainly to their social system. Marriage is early and universal. Bachelors and old maids are the sole monopoly of Western lands. And then their extraordinary vitality comes in. Unsanitary conditions which would kill off Europeans like flies, seem powerless to put the Chinese death-rate above normal.

Four causes, indeed, operate to check increase, viz: rebellions, famine, opium, and floods, and in that order of fatality to life. Rebellions are not frequent, but when they do arise over wide areas they mean extermination of the defeated, and reversion of the land into a wilderness. Droughts to a greater or less extent occur every year, and if severe and continuous, famine cuts off myriads. Opium, too, shortens and deteriorates the life of an ever-increasing number. Great floods destroy the homes, crops, and lives of many victims.

But notwithstanding these checks, the increase is most portentous. The arable land is fixed in quantity. How then can the increasing generation be fed? At present the land as utilized can barely support the people. What will become of the millions coming up behind? There is one hope. *The Honanese possess 21,000 square miles of coal beds.* When they develop these hitherto almost untouched treasures, and build railways to carry off the output to the markets of the world, then and not till then will the people live. Meanwhile, depending only on the often failing product of the earth's surface, countless myriads must slowly die for want of sufficient food.

Our people are then numerous, and so numerous as to be mostly poor. The description of Honan in the books as the "Garden of China" did not prepare us for this discovery, but the Garden has too many living on its produce, and besides has suffered of late years from the ravages of many foes.

This fact has an important bearing on the future Church in Honan, especially from the foreign church's standpoint. Will the native church be immediately self supporting? It were unreasonable to expect it. But says the contributor to missions, "They build their idol temples, and must also build their churches." The native Christian may well reply: "These temples were built during good times by several villages uniting, and all, rich and poor, compelled to subscribe at a rate per acre. When the half-dozen

Christian families in my village shall be increased a hundred-fold, or all the people become Christians, then will we be able to build churches and support pastors, and the churches will be finer than the temples."

If the people are poor, they are ignorant also, and cannot afford to pay for the education of the young; nor, if free education were offered them, could they afford to do without the handful of fuel which even the smallest child can gather in the course of the day. Hence 95 per cent. of the people are illiterate. Converts should be taught to read and their children not be allowed to grow up in ignorance. Preachers also must be trained. Can all this be done without foreign money? This is a question already appearing on the horizon in North Honan.

As to the characteristics of our people, they do not differ much from the natives of other provinces. They display the well-ascertained national traits: industry, economy, shrewdness, politeness, love of peace, long-suffering, stability, conservatism. Splendid material, if *christianized*. How bad they are morally and religiously may be seen in the first chapter of Romans, and the longer we live among them the further into the pit of their depravity we are enabled to look. Yes, "they are drawn unto death, and are ready to be slain:" we know it and you know it. What then? *Deliver them!* (Prov. 24: 11-12.)

III. THE WORK.

Stations: Chu Wang, Hsin Chen, Chang Te fu.

Thus far the Mission has confined itself to—1. Evangelistic work (stationary and itinerant); 2. Medical work (stationary). The lines upon which the work proceeds have been partly laid down at the beginning by the Foreign Mission Committee, and partly deduced from the experience of old Missions in North China.

In Medical work, the policy has been to build up a large dispensary and hospital work at the central stations, or residence of missionaries. An effort is made that all benefited bodily shall have an opportunity of being benefited spiritually at the same time.

In Evangelistic work, itinerations frequent and wide have been made, but after converts be- gan to be given us frequent visits to their vil- lages curtailed the wider itinerations. Evangel- istic work thus results in Pastoral work, or care of converts and probationers. Under this head the Presbytery's present policy is the non-employ- ment of converts as preachers, etc. Thus far none of them have removed from their homes, where they are encouraged to "remain in their own calling," (1. Cor. 7: 26), and act as unpaid evangelists to their friends and neighbors.

To those familiar with the large use of native agency in the Church's other Missions, this may seem a strange and short-sighted policy, but we owe it directly to the Foreign Mission Committee,

and observation and study on the field do not tend to make us restive under the rule. One of the commonplaces of Missionary history in North China is the evil wrought at the beginning of work by the liberal use of foreign funds for the support of converts as preachers, etc., when the membership was small, and nearly all so employed. When the membership is large, however, doubtless God will set men apart from the work of the evangelist or the pastor. Meantime, though none are employed by us, the Presbytery leaves none uninstructed.

And what are the results of the work? A recent paper says the work has no marked results. Certainly our statistics are not striking on mis- sionary meeting platforms: but to those *who leave results with God* there is no question about marked results. According to the average home view what are marked results? Is it not big figures? According to the field view? Only such things as the planting of three stations in the far interior among a hostile people, the lay- ing of a few foundations, and the gathering of first fruits. What the character of the converts will be like is already splendidly manifest in the fires of persecution, and we have reason to hope for the same glorious testimonies in Honan as all the Church has heard of in "beloved Formosa."

IV. THE OUTLOOK.

We are as a Church single-handed face to face with a population, within Honan and without it, of ten millions, equal to two Canadas! And within geographical limits as given above.

What are the prospects? *Everything* is more favorable to the prosecution of the work than when we began four years ago. The people are more friendly. The officials are more candid and pronounced in favor of our rights. Workers, too, are free from the worry of renting, building, re- pairing, &c., which eat so much into the pioneer's time.

And with such advantages, are no more young men coming out this year? Surely God will touch the hearts of some to come to His help against the mighty. What are those here among so many? Does the Church realize the mag- nitude of the task she has undertaken? As well send one man with a sickle to reap Manitoba's broad acres. How much of the harvest would be saved? Do we need more doctors in Honan? Surely, seeing the doctors we have reach only one per cent. of the sick among our ten millions! Do we need more ministers? Surely, seeing that with our present force so few out of ten millions hear the gospel fully enou; to comprehend it!

The rich man once more fares sumptuously every day, while Lazarus full of sores, lies out- side, thinking to be fed on the crumbs which fall from the rich man's table. O, Church of God! beware lest a greater than Nathan shall say, *Thou art the man!* O, young men who signed the pledge: "Willing, if the way be open," well for you, if you can render a sufficient reason at the bar of Conscience why you have not come. Alas for you, if you cannot, for the curse of Meroz is upon you!— *Knox College Monthly.*

The World Field.

THE WORLD'S OUTLOOK IN 1895.

THE *Missionary Review of the World* for January opens with an admirable series of papers upon the present religious condition of most of the principal countries of the world, by the best available authorities, chiefly missionaries who have labored long in these countries and know whereof they speak. We make the following extracts:

PERSIA.

BY REV. S. G. WILSON, TABRIZ.

The outlook for Persia is cloudy. Politically it is in a state of decay. Whenever Russia chooses it can take the northern provinces, and in that case England will probably take the southern ones. Years may pass before this catastrophe arrives. The Shah, whose power was so rudely shaken by the popular and priestly opposition which overthrew the tobacco monopoly, has renewed his grasp upon the reins of government and is gradually bringing the Mollahs into subjection. After a reign of forty-six years, his health is not as robust as formerly. The succession to the throne is more certainly secured to the Vali Ahd—his most prominent rival, the Zil-i-Sultan, having become blind.

Commercially Persia makes little progress. The efforts made a few years ago to open mines and artesian wells, start factories, build roads, navigate the Karun, etc., have been for the most part abandoned. Internal resources remain undeveloped. Stagnation and an unfavorable balance of trade indicate increasing poverty.

Some religious customs and social habits are being modified. Certain classes are becoming liberalized and desire to be brought into line with modern civilization. On the other hand, many seem more bigoted. Some religious festivals are increasing in fanaticism.

The outlook for missions among the Mahomedans is not reassuring. The martyrdom of Mirza Ibrahim, the reassertion of the law of Islam—death to the convert to Christianity—the hostility to missionaries displayed in certain quarters, while the courage of converts, in the face of persecution and death, gives hope that faithful ones may win toleration even sooner than we expect.

The outlook among the Nestorians is encouraging. In spite of Catholics and other opposing bodies, and the drain on the native agency by emigration to America, the Evangelical Church increases and prospers. It is developing in moral stamina, in doctrinal stability, in self-propagating power. The mission retains a friendly attitude to the Nestorian Church and exerts a spiritualizing influence on it. Substantial pro-

gress has been made in enlightening the Armenians in Oroomiah, Salnazz, Tabriz, Teheran, Hamadan, and Isphahan. In no place has the work been fruitless. Priestly opposition, sceptical tendencies, national aspirations and prejudices have hindered the work among them. But evangelical truth is having a perceptible influence even upon those who remain Gregorians.

The Protestant Church has gained a recognized place in Persia and has spiritual power and vitality enough to become an efficient agency for its evangelization.

INDIA.

BY REV. W. B. BOGGS, D.D., TELUGU MISSION.

If, in imagination, we take our stand on some Himalayan elevation, whence we may survey the whole land of India, the moral and spiritual view at the present time embraces, among other things, the following conspicuous features:

1. Increased and more direct effort, by various missions, for the evangelization of the depressed classes, and also large gatherings of converts from among those classes. The Methodist Episcopal Mission, according to Dr. Wm. Butler, in *Zion's Herald* (March, 1894), received 17,000 additions during 1893, and a total of 45,000 since 1889, and, according to Bishop Thoburn, they are now receiving converts at the rate of 50 a day. This movement is chiefly among low caste or non-caste people in northern and northwestern India. Other missions also are awaking to the fact that these classes, poor and ignorant and degenerate as they are, are nevertheless more accessible to the Gospel at the present time than are the higher classes; and their evangelization before the others seems to be according to the Divine arrangement.

There is much in Scripture and in the history of Christianity to lead us to expect them to precede the higher and richer and more learned in their entrance into the kingdom of Christ. Their elevation by the religion of Christ seems to be prerequisite to the coming in of the higher castes in large numbers. For a good many years several missions in southern India have worked very successfully in this line, and have been blessed with abundant results—e.g. the Church Mission at Tinnevely and neighboring places; the American Baptist Mission at Ongole and surrounding stations; the American Lutheran Mission at Guntur and vicinity, and the London Mission at Cuddapah and elsewhere; these and others have been greatly blessed in their labors among the "common people." And we may expect to see yet larger and larger harvests gathered from among the downtrodden, despised, pariah classes, and Christianity steadily working

its way up from the lower strata of society to the higher.

2. *A great conflict between the advocates of temperance, purity, and national righteousness on the one hand, and those who are actuated by the worldly, time serving spirit of official tom on the other.* A number of very godly faithful missionaries and others in the Bombay Presidency have, within the past few years, been laboring earnestly to expose the fearful evils of the opium traffic, the strong drink traffic, and State-regulated vice, and agitating for the abolition of this triple curse. Alfred S. Dyer, editor of the *Bombay Guardian*, a very worthy and consecrated Christian worker, a member of the Society of Friends, is among the leaders in this righteous crusade. In consequence of their active efforts the government officials and the newspapers which reflect official opinion have manifested much bitterness toward them.

The editor of the *Guardian* and three missionaries were prosecuted recently by a native opium contractor for defamation, for having published a statement in reference to the infamous opium "clubs" in Bombay, a statement which they had from various witnesses which they believed to be true, and which probably was true. But the English magistrate, with every show of intense dislike towards the missionaries and their cause, gave judgment against them and sentenced them to one month's imprisonment, which they endured in the Bombay jail. The severity of the imprisonment may be judged by the fact that they were denied even the use of writing materials while in the jail. Their crime is that they write and preach and protest against these great public evils in which the Government is both directly and indirectly a partaker.

In a notorious street in Bombay, inhabited by prostitutes of many nationalities, probably the worst and most shameless vice market in the world is protected by Government, and city missionaries who go there to preach righteousness and warn sinners of their doom are driven out of the street by the police; and when the denizens of the place and the European frequenters of the same, brutally assault the missionaries, the assailants are sustained and protected by the authorities.

This conflict thickens daily. The advocates of righteousness cannot and will not desist from their agitation of these subjects while the Government of India continues to be the producer, manufacturer, and exporter of a vast quantity of opium, by which countless numbers of the people of China are ruined, and while the same deleterious traffic is promoted in India and Burma to such an extent; nor can they rest while the Government makes provision for licentiousness for the seventy thousand British troops in India, and while the use of intoxicating

liquors is overspreading the land as at present. According to the police commissioner's report for Bombay there were two thousand more arrests for drunkenness in that city during the past year than in the previous one. The *Government distilleries* produce enormous quantities of intoxicating liquors.

On the other hand, those whose living comes from the Government are, almost to a man, apologists for and defenders of these abominations. Thus the two parties are arrayed one against the other. There can be no peace or truce while these abominations last. Real peace was impossible in America until slavery was abolished. And so in India to-day missionaries and others who lift up their voices against these crying evils may be fined and imprisoned till officialdom is weary, but they cannot cease to agitate for reform. Rev. A. W. Prutch, one of the missionaries recently imprisoned in Bombay, has been sent to England by the anti-opium party in India to call the attention of the British people more fully to the existing condition of things in India.

3. *The indirect effect of Christian moral teaching on non-Christians.* Enlightened Hindus are now disapproving of the notorious *nautch*—the dance by professional prostitutes, which has always been a prominent feature of celebrations, receptions, marriages, and festive occasions of all kinds; almost universally approved by orthodox Hindus and patronized often by Europeans of easy-going moral sentiments. Quite a number of prominent Hindus, ashamed of such an objectionable custom, are now advocating its abolition.

Recently some Hindus in Madras, the Hindu Social Reform Association, adopted resolutions of the strongest kind, condemning concubinage, and declaring their determination not to countenance or patronize any Hindu known to be living openly in this sin.

A missionary in Serampore writes: The past year will ever be memorable as that in which complete failure attended the pulling of the cars at the Juggernaut festival." Though the Brahmins urged the populace and used every inducement to persuade them to lay hold of the ropes and pull the cars, they could not get enough to move them.

The Hindus probably think that the credit of the moral reforms above mentioned is due to themselves, but there can be no reasonable doubt that these movements are the result of a waning confidence in Hinduism and of a growing moral sentiment which are indirect effects of Christianity. The extent of these reforms is of course but limited as yet, and it may be long before they gain much headway against the deep-seated conservatism of India, but they are an indication of the present drift of things.

4. The meeting together of Christians of differ-

ent denominations in various places in *conferences for the deepening of spiritual life*. This is coming to be a regular feature of missionary vacations on the hills. Such meetings are becoming more frequent and are increasing in interest and in power. Camp-meetings and conferences, more or less after the type of Keswick and Northfield, are held, and are generally seasons of much spiritual profit. A very gratifying feature is the fraternal fellowship and co-operation of Christians of different names in prayer and the study of the Word. Among prominent truths are the recognition of the personality of the Holy Spirit and His real presence and power as the rightful administrator in the Church; also the privilege of Christians to have a conscious experience of His indwelling, and their obligation to live a consecrated, holy, Christ-like life. And these are just the truths that India needs, and not India alone.

5. *Preaching, in English, to non-Christian audiences composed of educated natives*, by visiting ministers from England and America, such as Rev. G. F. Pentecost, Henry Varley, Mr. Haslam, and others. There are thousands of non-Christians in the large cities whose education has been in English from their childhood, who can be reached through the English language just as well as through their own, and even better, for they seem to think that Christian preaching in their own vernacular is rather beneath their notice, but are quite ready to listen to it in eloquent English. Doubtless many of them are actuated simply by secular motives, such as a desire to improve their use of English by listening to public addresses in that tongue, especially if spoken by men of culture and oratorical ability. But even though attracted by such motives as these, the truth of Christ may arrest them. And there are among them sincere inquirers.

There is thus a great field of usefulness opening up to those in America, Europe, Australia, etc., whose engagements are such that they can arrange to spend a cool season or longer in India in this kind of labor, and who possess the useful qualifications. Among the qualifications I would place (1) a strong, firm grasp, spiritually as well as intellectually, of the GOSPEL of CHRIST, with no modern improvements, or modifications, or adjustments, or toning down; (2) distinct spiritual power, arising from a *practical* and full reliance on the Holy Spirit; (3) ability to adapt one's speech (not the Gospel, but the *manner of preaching it*) to the Oriental mind, both in argument, illustration, and appeal. This presupposes the ability to acquire quickly a knowledge of Hindu modes of thought.

6. *Much earnestness and activity in Sunday-school and Temperance work*. The former is specially due to the influence and labors of Dr. J. L. Phillips, the faithful, energetic, talented

Sunday-school secretary for India. Throughout India and Burmah he is developing Sunday-school work with marked success. The temperance campaign has as one of its chief leaders, Rev. Thomas Evans, the veteran apostle of temperance in India, and this branch of Christian service is being pushed with much energy in many parts of the land. There is urgent need of this work, when we consider the prevalence of intemperance, whether among the European, the Eurasian, or the native populations.

7. *Christianity advancing with a sure, steady, irresistible movement*. Sometimes this movement is beneath the surface and attracts but little attention, but on it goes. The number of places where Christianity is taking root is being constantly multiplied, and its roots are striking deeper and deeper. Europeans in India who have no interest in or sympathy with the cause of India's evangelization—onlookers from afar of the Canon Taylor type, and "globe trotters" in breathless haste—may not be able to see any progress; and proud Hindus may try to make themselves and others believe that Christianity is only gaining a few converts among the low, and is having no appreciable effect on the people at large; but the country is gradually being so permeated by Christian teaching that a distinct and indelible impression is being made. Native Christians are so increasing in numbers in almost all parts of the land that, although they are mostly in the humbler walks of life, their existence can no longer be ignored. The development of the native churches, their growth in Christian knowledge and character, and in self-directing, self-sustaining ability, is a most hopeful sign. The steady, irresistible diffusion of Christianity in the Roman empire in the early days is being, in some respects, repeated before our eyes in India to-day.

Dr. George Smith, of Edinburgh, in his "Conversion of India," deduces from reliable data the conclusion that if the same rate of progress of Christianity in India which has characterized the last forty years should be continued, "the Protestant Church would absorb the whole population of India about the middle of the twenty-first century." But we may certainly look for a constantly increasing rate of progress.

JAPAN.

BY REV. GEORGE W. KNOX, D.D.

The war with China is the great fact that looms up in the horizon and affects Christian work like all else. Christian Japanese hold meetings to pray for the success of the nation's arms, and circles are formed to work for the aid and comfort of the soldiers in the field and to care for the wounded. Some of the younger evangelists have been summoned to take their place in the ranks, neither ministers nor priests being exempt. To some extent the direct work

is hindered; but in some regions at least evangelistic work does not suffer, the Christians being incited to fresh zeal, and the people being as ready and congregations as large as in times of peace. A quickened sense of responsibility increases the power to work, and leads to renewed discussion of foreign missions.

For years a mission to Corea has been talked of, but the obstacles have seemed insuperable. Now the duty appears plain, and the Japanese Church would carry the Gospel to the regions beyond. This is highly stimulating, and the native church has for some time past needed such work. With Japan still evangelized but in part, with work at home sufficient to engross all the activities of the Church, the leaders see foreign missions to be needful and practicable, and as helpful to Christ's cause in Japan as in Corea itself. The decisive triumph of the Japanese arms will involve new and enhanced responsibility for the Japanese Church. Already Corean students are in Tokyo, sent thither by their government, and some of them are Christians, and several have entered Christian schools.

The situation is already improved by the conclusion of the new treaty with Britain, which does not go into full effect for five years, but recognizes Japan as an equal, and does away with extra territoriality. The delay is at Japan's request. All the empire is opened to residence and travel without the vexatious restrictions heretofore imposed. More important still, the foreign agitation loses its inspiration, and the intense feeling of injustice suffered is fast passing away. It is to be hoped the United States may at once make a similar treaty. On the whole, the outlook in Japan is very hopeful. The Church there is on trial. Let prayer go up to God that it may come forth stronger and purer.

BIRD'S-EYE VIEW OF AFRICA.

BY REV. JOSIAH TYLER

"When Christians are knocking, God is always opening doors," says Dr. Cyrus Hamlin, the veteran missionary; and unmistakable signs prove that Africa is being opened for the Gospel in answer to prayer. First, *the backbone of African slave trade is broken*. Thirty years ago, in Nyassaland, Dr. Livingstone was made heart sick over the slave caravans that were paraded before him. Though clothed with British consular authority, his efforts to arrest the traffic were unavailing. Arab slave raiders laughed him to scorn. Imagine his reply if he had been told that by 1894 that entire district would be rid of the curse! Gunboats on Lake Nyassa effectually prevent slave gangs from reaching the Indian Ocean, and the English magistrate, A. H. Johnson, apprehends no more trouble from this source. Tippu Tib, who three years ago commanded two thousand

men armed with Winchester rifles, *mirabile dictu*, has become an anti-slavery man and ordered his countrymen in the Upper Congo to "quit the business."

Four years ago, in the Manyema country, where ivory was abundant and slave raiding was practised, now the business is checked. The Brussels Treaty has caused its cessation in the Congo Free State. Professor Drummond thinks that it would be for the good of Central Africa if all the elephants were killed off, as slaves are necessary to transport tusks from thence to the coast; but God in His providence is providing other and better means of transportation. By navigation on the great African rivers, as well as by railroads in process of construction, the productions of the interior will soon reach the seaports. What E. P. Noble, of Chicago, calls "an African devil's business" will then come to an end.

How about the *rum trade*? Would that I could predict its decrease as I have in reference to the slave traffic! Those who have not seen with their own eyes this greatest of all curses can form a very inadequate conception of the enormity of the evil and the obstacle it presents to Christianity. When Joseph Thomson, the explorer in Central Africa, saw negroes staggering about, rum drunk, he asked, "Is this the way to teach Africa to stretch out her hands unto God?" I can testify from personal observation that the "white man's grog" poured into Africa bestializes and brutalizes the natives more than their home-made intoxicants. When will so-called Christian nations heed the message sent to England by an African chief: "Send us more Gospel and less rum."

What must take place ere Africa is evangelized? A gigantic holy war must be waged between Christianity and Islamism and other native religions. Half the continent is now dominated by Mohammedans, while Christians, including members of Abyssinian and Coptic churches, do not exceed seven millions. Evangelistic laborers throughout the continent are reported to be "equal to eighteen men for France, ten for Great Britain, four for England, and one for Massachusetts and Connecticut together. Mohammedan missionaries are finding their way into "darkest Africa." Were it not for that special loving promise which rings in our ears like a clarion, "Ethiopia shall stretch forth her hands unto God," we should indeed despair.

SOUTH AMERICA.

BY D. L. PIERSON.

This is a second "Dark Continent," scarcely less lighted with the rays of the pure Gospel than is her sister continent across the Atlantic. Four centuries of a Romanism which is but a step removed from paganism has spread over this continent a pall under which hide ignorance,

superstition, sensuality, infidelity, and anarchy. Papacy is interpenetrated with paganism and corrupted by a formalism that preserves scarcely the externals of religion! Here, it is true, as in some other lands, one half of the so-called Christians go there "to teach the people to do what is *right*, and the other half *pay* them to do what is *wrong*."

South America has an area of about 7,000,000 square miles, or about twice that of Europe, while its population is only 36,000,000, or nearly equal to that of the British Isles. The number of ordained missionaries, however, is only 260, while the clergy of the United Kingdom number about 35,000. No wonder that Miss Guinness calls it the "Neglected Continent." "Imagine an empire extending from England to India, and from the North Cape to Khartoum, with 36,000,000 people scattered across it in practical paganism, with 400 workers, men and women!" "Were the people to be reached equally divided among the preachers, every minister in Great Britain and the United States would have a parish of 800; in Madagascar, of 30,700; in Burmah, of 61,000; and in South America, of 92,590!"

South America offers wonderful opportunities for the progress of civilization and Christianity. It has a coast of 8000 miles, in which are splendid harbors: a backbone of magnificent mountains, and large districts of tableland which abound in valuable minerals and metals; forests of fine timber, and one of the greatest river systems of the world. Streams of emigration are pouring into this Continent, and the natural resources are being rapidly developed by the wealth and wisdom of capitalists and laborers from Europe and the United States.

But unfortunately the progress and prospects of the evangelization of the "neglected continent" are less encouraging. The scattered population, the power of Rome, the ignorance of the masses and scepticism of the educated, the mixture of the races, the instability in political and the degradation in moral life, make the problem exceedingly difficult. There are however, many reasons for encouragement. Of the thirteen States all are republics, except the three Guianas. The political leaders of the Continent have sought to elevate their countries by taking advantage of model constitutional governments and modern scientific discoveries. The people are learning, however, that something more is needed. One after another the governments are breaking the bonds which have bound them to the car of the pagal Juggernaut; education is being made universally compulsory, and freedom of religious worship is spreading. Moreover, the people are learning that they must look higher than to science and governmental regulations to bring them the peace and prosperity which they desire.

Progress has been slow in South America,

owing largely to Romish opposition. There are now in the whole Continent about 103 stations and 173 out-stations, 200 ordained missionaries, 197 female missionaries, and 1130 native helpers. Communicants number about 29,000, and adherents 70,000. Sixteen societies are laboring in this field. Nine of the republics and French Guiana have Roman Catholic governments; one, Brazil, is independent, and two—British and Dutch Guiana (Surinam)—are Protestant. Of the Roman Catholic States, seven proclaim religious freedom; one, Ecuador,* is entirely closed to Protestants; one, Venezuela, allows freedom of belief, but not of worship; and one, Peru, is nominally intolerant, but practically permits religious freedom, for there are two societies with six workers laboring there, and the last census gave over 5000 Protestants. Though Ecuador alone is closed to missionaries, Bolivia is visited only occasionally by an agent of the American Bible Society, and Venezuela has but one missionary. At least one ninth of the people of South America have as yet *no opportunity* to hear the Gospel message.

Missions in this Continent may be said, however to have accomplished three things; 1. The establishment of congregations, where the Gospel is regularly preached to about 25,000 believers. 2. The formation of schools of various grades, where thousands of children and youth may receive a Christian education. The Congregationalists, Presbyterians, and two Methodist bodies have also normal and theological schools in their respective fields. 3. The production and distribution of an evangelical literature in the Spanish and Portuguese languages. But nothing more than a meagre beginning has been made, Regeneration must come from without and not from within the republics. Christians in America and Europe must send more consecrated men and money if they would be instrumental in turning the "neglected continent" to Christ.

CHINA.

BY REV. WM. ASHMORE, D. D., SWATOW, CHINA.

The Political Situation.—China has been going backward the last few years. She had made no inconsiderable progress in various military, naval, and industrial lines, and had come to think that now she could check the advance of Western people into her land, and possibly crowd them back out of what they have gained. The centre of anti-foreignism has been in Huanan Province, but the feeling prevails extensively over the empire generally. Viceroys like Chang Chi Tang are the leaders. The literary class are very generally in sympathy, and are more or less

* Intelligence now comes to us that Ecuador is in the throes of rebellion, and that the insurgents are likely to win. Should they succeed, we may hope that the new government will follow the example of Brazil and proclaim freedom of worship, thus opening to missionaries this long-closed door.

active fomenters of antagonistic feeling. Infamous literature against foreigners has been circulated, individual foreigners have been assailed, houses have been plundered and burnt, and dastardly murders have been committed. The government officials when pressed, and only when pressed, have interposed to prevent those things, but at the same time they have shielded perpetrators and have dallied with foreign claims. Official communications have had a jaunty air, and have been marked by petty evasions and manifest indifference on their vital points. We have assuredly been slowly drifting toward a war, to which we would have come in a few years but for recent events.

The Missionary Situation.—This is dependent on the political situation, and is largely affected by it. The year has been characterized by great mission energy and aggressiveness. Large numbers of reinforcements have entered. Many new places have been occupied. The western provinces, notably Szechuen, have had missionaries pouring in. Many converts have been added. The bands of disciples in different places have increased in visibility and assertiveness. They are becoming a recognized power in the land. Even the Chinese opposers admit they have a great future before them; but they are becoming also a burdensome stone to the government, and political functionaries are beginning in certain places to have, concerning them, the same perplexity that Pharaoh had about the multiplying children of Israel. Some of the mandarins, if they could have their way, would dispose of them in about the same manner, and pitch them into the sea, men, women, and babies. It has for several years been a growing opinion among observant missionaries that a bitter persecution of Christians was one of the possibilities of the near future. Great anxiety has been felt, and many prayers for the dissipation of the cloud have been offered. If, indeed, those prayers are now being answered, it is in a strange and unexpected way. Nobody has more at stake, and nobody is noting the progress of present trouble with keener solicitude than missionaries.

The Present War and its Outcome.—At this present writing, nothing is concluded. The final issue as regards the relations of the two contending powers is not yet determined: yet some things we may predicate with a fair degree of certainty.

There is a special providence in this war. If it had not come, Western nations, some of them, would have been compelled once more to have a collision with China. This time it is not a Western and Christian nation (as we all claim to be), but a next-door neighbor and a heathen power that is to administer the hammering. We ourselves do not give Japan the credit she claims for unselfishness of purpose, but she is in this matter "the scourge of God" all the same.

When the war is over, China will be in no condition to generate strife with Western nations. Her resources will be exhausted, and it will be many years before she will be in a mood to talk about driving back foreigners. The humiliation of China will be great. She has despised Japan and her improvements. Now she sees plainly that she must, as a matter of self-protection, follow those very paths of progress herself. An altered tone as well as an altered attitude toward Western men is an assured certainty at least for a time. Missions are disturbed just now, and will be till order reigns once more; then the way will be found open for a glorious advance.

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. Archd. Thompson, into Chatsworth, Ont., to be early in Feb.

Mr. McNicol, of Upper Londonderry, into Hopewell, N.S., to be 14 Feb.

Mr. Thomas Corbett, into South Richmond, N.B., 24 Dec.

Mr. W. A. Stewart, of Horning's Mills, into Sheet Harbor, N.S., 27 Dec.

Mr. P. McE. McLeod, into Central Pres. Ch., James Bay, Victoria, 19 Dec.

Mr. D. McLeod, into Victoria and Dundas, Man., 11 Dec.

RESIGNATIONS.

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

Mr. Robert Mitchell, of Thorold, Ont.

Mr. Paul F. Langille, of Vernon, B.C.

Mr. W. W. Percival, of Richmond Hill and Thornhill, Tor. Pres., 8 Jan.

PRESBYTERY MEETINGS.

Albama.—Bruce Mines, 13 Mar., 7 p.m.

Barrie.—Barrie, 29 Jan., 10.30 a.m.

Bruce.—Paisley, 12 Mar., 1.30 p.m.

Brandon.—Brandon, 12 Mar.

Calgary.—Calgary, Knox, 7 Mar., 8 p.m.

Chatham.—Ridgetown, Zion, 11 Mar., 7.30 p.m.

Kamloops.—Kamloops, 6 Mar.

Lanark and Renfrew.—Renfrew, 25 Feb., 4 p.m.

London.—London, 1st ch., 19 Feb., 11 a.m.

Ottawa.—Ottawa, St. And., 5 Feb., 10 a.m.

Portage la Prairie.—Neepawa, 5 Mar., 4 p.m.

Peterboro.—Port Hope, Mill St., 19 Mar., 9 a.m.

Quebec.—Mor. Coll., 26 Feb., 4 p.m.

Regina.—Wolsely, 15 Mar.

Rock Lake.—Morden, 5 Mar.

Saugeen.—Harrison, 12 Mar., 10 a.m.

Sarnia.—Sarnia, St. And., 18 Mar., 7.30 p.m.

Toronto.—Tor., St. And., 1st Tuesday ev'ry mo.

Victoria.—Nanaimo, St. And., 5 Mar.

Westminster.—Vancouver, 1st Ch., 6 Mar.

MINISTERIAL OBITUARIES.

Rev. Prof. Thomson was born in Scotland, April, 1857. Came to Canada with his parents when he was very young. Graduated at the University of Toronto in 1880. Studied in Knox College, Toronto, and New College, Edinburgh, and in Germany. Returning to Canada, he settled at Hensall, Ont., was not long afterwards appointed lecturer in Knox College, and four years ago was appointed Professor of Apologetics and Old Testament Literature. He passed away 9th Dec., after a short illness, at the early age of 37 years, ending a life work of remarkable promise.

Rev. Alex. Campbell was born in Caithness, Scotland, in 1812, and died on the 4th Oct. last. He graduated from the University of Edinburgh, studied theology under Dr. Chalmers, was licensed by the Free Presbytery of Edinburgh in 1845, came to Nova Scotia the same year, and was pastor of the congregation of Lochaber for 18 years, and afterwards of Strathalbyn, P.E.I., for 17 years.

AGED AND INFIRM MINISTERS' FUND.

In congregations where not arranged for otherwise, the General Assembly directs that the collection for this Fund be taken the third Sabbath of February.

The Family Circle.

A MESSAGE FOR THE NEW YEAR.

BY MARCUS DODS, D.D.,

Professor in New College, Edinburgh.

The message which St. John sent to his correspondent Gaius was: "Beloved, I wish above all things that thou mayest prosper, and be in health even as thy soul prospereth." There are probably not many to whom our kind wishes would naturally take this form; not many whose bodily health is bad that it would be greatly improved by being brought up to the level of their spiritual condition; not many whose inner life is so flourishing that it would seem anything but satirical to wish them as prosperous and healthy a bodily condition.

Probably we should feel somewhat doubtful of the intention of any one who should send us these words as a New Year's greeting. We should feel awkward and uncomfortable at the picture raised before our mind at an outward, bodily appearance which should exactly represent our spiritual state. We might feel that were this kind wish fulfilled, and were our body to represent in its figure, complexion, and infirmities, the actual state of our spirit, we should be transformed into objects of pity, contempt, or loathing.

Yet it is felt to be only just and natural that we should appear to be what we really are, and that the body, which localizes and represents the man, should be an absolutely correct representation of him, so that as health-giving and harmless objects in nature invite us by their agreeable appearance to inspect and use them, and hurtful things repel us by outward deformity or a loathsome smell, our bodily appearance should repel or invite in the exact proportion of our capacity to be a curse or a blessing to those around us.

Many races of men have considered that the natural doom of mischievous, fraudulent and cruel men is to be transformed into beasts, the fierce and violent becoming tigers, the greedy and avaricious being changed into wolves, and so on. Happily, in this present life, it is only a tendency toward this identification of bodily and spiritual characteristics that is apparent. A tendency, however, there is. It does not require a Sherlock Holmes to read something of a man's history in his face. The pleasure-seeking, sensual man can never be mistaken for the spiritually-minded, disciplined soul. Fear, anger, envy, vanity, write themselves on the face so that the most casual observer at a glance reads the spirit's actings. Soul and body do tend to assimilate.

Asceticism may be said to be extinct; at least, in the ordinary sense of the word, it is not likely to have any attraction for readers of this magazine. The belief that the most effectual means of nourishing the spirit is to starve and macerate the body, is exploded. Perhaps, however, the root out of which this belief sprang is not extirpated. There still works in us an unhealthy suspicion that God grudges us temporal prosperity, and frowns upon joy and mirth. The result is, that as a large proportion of our actual enjoyment in life arises from bodily health and mirthful intercourse, we separate God from it, and go through life with an uneasy conscience. We make things wrong by thinking them wrong. We do the wrong with a bad conscience, and therefore they are wrong to us.

But asceticism, in the primary meaning of the word, is needed now as much as ever. Ascetic-

cism originally meant *exercise*, the training and practice which make the artisan or athlete as perfect as possible. Paul tells us that he "exercised" himself to have a conscience void of offense (Acts 24: 16). And he counsels Timothy (1 Tim. 4: 7) to keep up his spiritual gymnastics, "for bodily gymnastics are useful for a little, but godliness for all things, having a promise both of the present and the future life."

Probably there is no belief so firmly lodged in the young mind of to-day as the efficacy of training. It accomplishes wonders. It expands the chest, toughens the muscles, braces the frame. It is found that nature does not do everything; that almost measureless compensations for natural disadvantages, and improvements of natural advantages, lie in our own power. That is our responsibility; to make the most of ourselves, to fashion ourselves into the most efficient instruments for the accomplishment of what is best. Nothing finer exists on earth than the disciplined spirit, inured to self-control, helpful in all stress, fit for every duty. Others may help us to this, but it lies with ourselves whether we shall be and accomplish the best possible, or only be barely not utter failures.

The first step to this is to believe it possible. One does not need to say nowadays to any young man who is watching gymnastic feats, "You could do the same if you practiced sufficiently." That is understood. And if professional athletes do no other good, they are a constant reminder of the virtue that lies in practice.

What is requisite is to recognize the virtue of practice in the moral-sphere. Each soul, looking at the finest examples of self-sacrifice, purity, courage, must learn to say: "I can be the same, if I will." There is a certain fowl so silly that if a chalk circle be drawn round it, it fancies it cannot get out. We circumscribe ourselves by fancy and by indolence.

The next step after believing that attainment is possible, is to *choose* to make it. It is mainly by drifting, by letting things slide, by trusting to nature, that men come to grief. It is not enough to be in a state of moral indifference. It is not enough merely not to choose evil; we must positively and strongly choose good. The man who becomes a drunkard did not determine to be a drunkard; he only failed to determine not to become a drunkard. An energetic and positive choice necessarily lies at the root of all moral growth. In physical accomplishments, determination does much; in the moral sphere, it does all. No amount of determination will make me as tall or as swift or as witty as some more richly endowed person; but determination to be righteous, honorable, and pure, is already more than half the battle. The will is the source of all good, and to be sound there, is to be sound throughout.

Shakespeare reads us an important lesson in the "Merchant of Venice." Portia's lovers were confronted with three closed caskets, in one of which her portrait was secreted, and he who chose this casket obtained her hand. The three caskets are thus described:

"The first, of gold, which this inscription bears,
"Who chooseth me shall gain what many men desire";
The second, silver, which this promise carries,
"Who chooseth me shall get as much as he deserves";
The third, dull lead, with warning all as blunt,
"Who chooseth me must give and hazard all he hath."

At first sight we fancy this was a hazardous proceeding for Portia. Was she to commit her fate

to a throw of the dice, to a haphazard choice? Was she to become Morocco's or Arragon's bride, if they chanced upon the right casket? Here, as elsewhere, there is an underlying wisdom in Shakespeare that keeps him true to nature. He is careful to show, in the soliloquies of the unsuccessful aspirants, that each chose, not by haphazard, but in accordance with his character. The choice was a test of the man. The right man made the right choice. Each year, as it silently approaches, draws back the curtain, and what stands disclosed is still three caskets; and by our choice we, like Portia's suitors, find we have chosen a rotten "carrion death," or have made fools of ourselves, or have embraced and possessed ineffable joy.

That a man must choose according to his character does not leave him helpless, confronted by a fate already determined by the temperament he has received at birth. We are conscious of a power to stand off from our own life and character, and examine and judge it; and of a power to change our course, and choose new ideals. This power is the deepest thing in us, and it is only when we exercise it and choose deliberately the kind of life we mean to live, and the kind of beings we mean to be, that we can be said to be born as moral beings.

This self-determining choice is the true note of the second birth. And, therefore, it must be so powerful that every other choice takes a subordinate place. It is not enough to choose that, among various other aims, this aim of attaining strength and purity of character find a place. This aim must be supreme. "Seek ye first the Kingdom of God and His righteousness." Unless we are so resolved upon holiness that every other interest will give way to this, we are not choosing as we ought.

Having thus made our choice, we must take practical steps to accomplish it. Some people seem to fancy that they will dream themselves into holiness, or that some charm will one day be put into their hands, making the great difficulty of life as easy as breathing. This, of course, is the mere delusion of indolence. Maturity of character is reached as other human attainments are made, by prolonged and honest endeavor and the use of appropriate means. No man expects to learn a language in his sleep, or by wishing to have it at command, or by believing in the efficiency of a certain teacher. He recognizes that he must exert himself, that he must do and endure many things, and compel himself to labor when indisposed and reluctant.

I have seen diaries with leaves pasted down or sewn together. The writer did not wish what was there written to be ever again seen, even by his own eye. There is always a good deal in our past we should wish to paste down. But the clean and undetermined future, with its inviting and vast possibilities, will be assimilated to the uninviting past, unless we ourselves give it a new character. Life comes only once, and every part of it only once, and is once for all made or marred, a blessing or a curse. What is it which will make the future better than the past? Do I know what it is, and am I resolved to use it? Many this year will make important choices which will determine their whole future, and bind them over to happiness or to misery; many will make great attainments, acquiring languages, grasping useful sciences, achieving successes, and reaching influential positions; the world moves on, and in Christ's kingdom is a career for every one and success for every one. Choose Him, learn of Him, understand His will, serve Him, and you cannot be a failure.—*The Independent.*

HUNTING FOR BARGAINS.

A WOMAN'S STORY.

Many people hunt the markets to find good bargains. How few really hunt around to find a chance to do some good. A prosperous woman went shopping one day. Her husband had won fame and fortune, and was a power in the country, and she who had shared his struggles, shared his triumphs, and was one of the social magnates of the city in which she lived. She had dealt often at a store where one of the departments was in charge of a delicate and refined woman, in whom, through long dealing with her, she had become sincerely interested. One day she went to make a purchase at the store, and the young woman came forward to serve her. The lady was shocked at the change a few weeks had wrought.

A sudden chill, a neglected cold, days of unremitting labor—and something that seemed like swift consumption had set in. The lady thought it a case for her interference. She asked the history of the malady, and then said:

"You must not stay here any longer. It will be death if you do. You must go home and be nursed."

The dark, sad eyes of the saleswoman met hers with a mild surprise in them.

"My home is in Washington," she answered. "Here I live in a boarding-house, and I am really more comfortable at the store than I am in my small room. Besides, madam, my weekly living is dependent upon my weekly work."

She had spoken uncomplainingly, simply stating the hard facts in answer to the inquiries whose unexpected kindness had beguiled her from her habitual reserve.

Our heroine considered for a moment whether this was not a work God had appointed her to do. She had left her luxurious country home, and was living for the winter in a furnished house, a small, pretty house, which was filled by her little family, and no spare room. But yet—"I shall come for you to-morrow," she said. "I shall arrange here for your absence. I am going to take you to my house to nurse you."

"You!" The saleswoman's eye filled first with hope, and then with tears. Then she tried to refuse this too good kindness, but her weak protests were overruled.

The next day she was taken out of her task-work—taken home to Mrs. Blank's comfortable house, installed in Mrs. Blank's comfortable bed, and there for six weeks was nursed and tended like some beloved sister, until she was able to take up her burden of life again.

"It was so lovely of you," a friend said to the lady who had wrought this good work.

"Oh, no," was the answer, "I made no sacrifice. My husband was in Washington, or I could not have given up our bed; but I am such a good sleeper that my sleeping for a few weeks on a sofa was nothing."

And it really seemed to her that she had done nothing at all; but one day will not the Voice we wait for say to her, "I was sick and ye visited me"? and will it not then be seen that this was the best day's shopping she ever did?—*The Christian.*

We owe other people service. Service goes with loving. We cannot love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that He gave. Love always gives.

Help from without is often enfeebling in its effects, but help from within invariably invigorates.

International S. S. Lessons.

CHRIST AND THE CHILDREN.

10 February.

Les. Matt. 18:1-14. Golden Text, Matt. 18:14.
Mem. vs. 2-4. Catechism Q., 8.

Last lesson was the Transfiguration on a mountain near Cæsarea Philippi, given for the purpose of confirming the faith of the disciples in Him after He had told them He was to be put to death. This one took place some weeks later after they had returned South to Capernaum.

On the way back they had got arguing among themselves which should be the greatest in that kingdom which He was to set up; not the greatest and best in character but the highest in power, just as the leaders of any political party now strive to get high places in the government for themselves.

We can fancy Peter saying, "I will get the chief position because the Master told me that I was to have the keys, the symbol of power, and that I was to be a foundation stone in this kingdom;" and James and John replying: "But He afterward called you Satan, and said that you were an offence unto Him. He will be more likely to give us the high places of trust because we were as near to Him as you were when He wanted to select two or three, as on the Mountain of Transfiguration."

Then we can hear Judas—"Well, gentleman, I am treasurer now, the only one trusted with office in our little company, and I am not going to take a second place when the Master sets up His kingdom. I have risked much, I must have something to make up for it." Then the others would resent these claims.

There must have been a good deal of unrest about the matter, for a few weeks after, one day at Capernaum, they came to Him about it, in the opening of this lesson.

Then He took a little child as an object lesson and taught them that greatness in His kingdom was not greatness in power or position, the things that men call great, but greatness is character, in heart, in humility, in unselfishness. Note four points.

I. Childlikeness in Spirit necessary to enter the Kingdom, vs. 2, 3.

Converted.—Turned from this self seeking spirit. *As little Children.*—Little children are not sinless, but one chief thing about them, before they learn from older people, is their perfect indifference to worldly rank and ambition; so, those who would enter the kingdom, must dethrone mere selfish ambitions: "Whether ye eat or drink or whatsoever ye do, do all, not for self gratification, but the glory of God."

II. Childlikeness the way to advancement in that kingdom, v. 4.

Not the most influential, strongminded, prominent christians in the church, are the greatest in the kingdom of Heaven, on earth, but those who are meekest, most humble, most unselfish, those who have most of the Spirit of Christ.

III. The sin of leading astray, the weak or childlike, vs. 6-9.

Better be drowned. If one were drowned, it would be merely the loss of this life. If one lead another astray both are ruined body and soul.

IV. The weak and insignificant precious to Christ, who leaves the many that are safe, to seek the one going astray.

LESSONS.

I. The way to true greatness in the kingdom of God is open to all, ignorant or learned.

2. How self seeking, even in the Church of God spoils the greatness of the Christian life!

3. How important the children of the Church, often so little cared for.

At a late convention, Mr. B. F. Jacobs, said that the triumphs of the Church were to be won among the children.

4. "The greatest of all wrong is to lead the innocent, the weak, the trusting, into sin."

THE GOOD SAMARITAN.

17 February.

Les. Luke 10:25-37. Gol. Text, Les. 10:18.
Mem. vs. 25-27. Catechism Q. 9.

The first year's ministry, April to Dec., beginning with cleansing the Temple, had been in Judea. The next eighteen months had been spent in Gallilee, with Capernaum as a centre, and tours in different directions.

It is now about November of the third year of His ministry, about six months before His death. He is on His last journey from Gallilee, South toward Jerusalem, coming down through Perea on the east side of the Jordan, and somewhere on the journey, He speaks this parable in answer to the question of a lawyer who was inquiring the Way of Life.

I. The Law of Love, vs. 25-28. In Judea, Church and State were one. Jehovah was both God and King. The Civil law was Divine. A lawyer was a theologian as well; his work was the study and teaching of the Law of Moses.

Such a one asked Christ the way to Life Eternal. The Master refers to his own knowledge of the Law. The Lawyer answers well, Love the Lord with "heart" i.e. affectionate choice; with "soul"—the whole being; with "strength"—the entire power of the whole being; with "mind"—not blind devotion, but intelligent love and service; and, love to "neighbor" as to self.

Christ at once answers, in substance, as follows, "You are right. If you are in this condition, you have Eternal Life in you. For such love is evidence of a renewed heart."

The lawyer follows with another fitting question, "Who is my neighbor?" in answer to which Christ draws the parable picture of "The Good Samaritan."

II. The Law of Love disobeyed, vs. 30-32. See map. Many of the priests and Levites resided at Jericho, and when their turn came to officiate at the temple, they went to Jerusalem for a few days. The road was infested by robbers, who sometimes held up and robbed travellers, just as in the Western States is sometimes the case yet. About this time a large number of workmen employed on Herod's temple had been dismissed, and some may have taken to thieving. The road is a dangerous one yet.

A wounded traveller lay in the way, but both priest and Levite passed him by. There was danger; they were in a hurry; they might be defiled, &c., &c. It would have required courage, self-denial, self-sacrifice, but the law of love demanded it, and was denied.

III. The Law of Love obeyed, vs. 33-37. "Samaritan"—Christ had taken the leading class among the Jews to illustrate disobedience, and now takes a despised Samaritan, half heathen, to illustrate obedience. Wine and oil were oft used medicines. He gave time, courage, care, money, personal attention, brought him to a place of safety, did all that was possible to do. "Two pence"—about 34 cents, and equal in purchasing value to about three dollars in our day.

Do likewise, says Christ, to those in need.

LESSONS.

1. The most important question in life has reference to Life Eternal.
2. Life Eternal begins here in the state of one's heart and life.
3. Our neighbors are, the hungry around us, the heathen perishing for the Bread of Life, all who are in helplessness and want.
4. If we have that love, we will give both help and personal care. If it is in the heart, it will come out in the life.
5. Christ is *The Good Samaritan*, who found us helpless, and gave Himself to bring us to safety. Has He saved me?

CHRIST AND THE BLIND MAN.

24th February.

Les. John 9: 1-11 Gol. Text, John 9: 5.
Mem. vs. 1-3. Catechism Q. 10.

At Jerusalem, in the autumn of the third year of Christ's ministry, about six months before His crucifixion, and a little before the time of last lesson, He had been on the Mt. of Transfiguration, in the far North, had returned South to Capernaum, and in the autumn had gone South to Jerusalem to the Feast of Tabernacles, returning for a brief period to Galilee, before His last journey to Jerusalem. In one of His walks about the Holy City he met this blind man and taught these lessons.

I.—THE DISCIPLES AND THE BLIND MAN, vs. 1-4.

There are six miracles connected with blindness in the Gospels. This is the only case that is said to have been born blind, and hence was utterly incurable by human agency.

Blindness is common in the East, owing partly to great brightness of the sun and fine dust in the air.

The disciples thought, as did Job's friends, that all trouble was the direct result of sin. Christ does not say that this man and His parents were not sinners, but that there was no special sin either by him or his parents for which this blindness was a punishment.

"Manifest."—This man's blindness was the means of bringing him into contact with Christ. Blessed affliction when it brings Christ with not only bodily healing but also salvation.

"The night cometh."—His earthly opportunities were drawing near their end. With us all the end is drawing on.

"Light of the World."—Giving light to blind eyes, and darkened souls.

II.—CHRIST AND THE BLIND MAN, vs. 6-11.

"Clay."—Christ used means to show that the cure did not come in any other way, just at that time, but through His agency. Then He gave the man something to do, as a test of faith and obedience, and the man obeyed, washed, and came seeing. "Siloam" is a pool in the hill side just below Jerusalem.

The neighbors wondered. He was so changed with hope and joy that some scarce knew him. He heard their questioning, told them he was the man and how he had been cured. Our version says "a man" the Revised version says "the man," showing that the blind man knew something of Christ.

LESSONS.

1. Blindness of body a type of darkness of soul.
2. Troubles are often the means of bringing men to Christ.
3. Christ, the light of the soul, and of the world.
4. Without light the body wastes and dies. No sun light, no bodily life; no Christ, no spiritual life.

5. In proportion as we live in the sun light, will the body be healthy, so in proportion as we live in Christ will the soul be healthy.

THE RAISING OF LAZARUS.

3rd March.

Les. John 11: 30-45 Gol. Text, John 11: 25.
Mem. vs. 33-36. Catechism Q. 11.

Three months have passed since last lesson. It is now Jan. or Feb. The crucifixion is but three months distant. Christ sees the cross drawing nearer. He is now in Perea, beyond Jordan.

Some thirty miles away in a little village near Jerusalem, is a family that He loves, a brother and two sisters. The brother takes suddenly ill. The first thought of the sisters is to send for that Friend that never failed them. Away down the Jericho road across the plain and River of Jordan, speeds the messenger until he comes to where Christ is and gives the sisters' message.

Strangely enough He seems not to heed it, but keeps on at his work for four days, and then tells His disciples that Lazarus sleeps and that He is going to waken him. They start on their journey and in the beginning of this lesson are near to Bethlehem.

I.—CHRIST MEETING THE SISTERS, vs. 30-32.

First Martha, then Mary, met the Saviour. Mary bows low before Him, and her salutation while strong in its faith, is almost a gentle reproach for His not coming. "Lord if thou hadst been here my brother had not died." As if she say "Thou hast power to save" and "thou shouldst have come and used that power."

II.—CHRIST IN THE PRESENCE OF DEATH, vs. 32-40.

When he saw the sorrow, He wept. This little verse is one of the most precious in the word of God. How near it brings Christ to us. He is our Brother full of sympathy for all in sorrow.

They come to the grave. In Bethany to-day the traveller is shown down a flight of steps into a rock hewn vault which is called the sepulchre of Lazarus. Here again He groaned in spirit. His heart was sore as he thought of the ruin and sorrow caused by sin.

He then made ready for the great event that was coming. He did nothing that they could do, He bade them roll away the stone.

III.—CHRIST IN PRAYER, vs. 41-42.

Find other instances of Christ praying before He undertook His great works. How near this should bring Him to us. In this He sets us an example.

IV.—CHRIST RAISING LAZARUS, 43-44.

The stone is rolled away. The prayer is ended. And now the voice is heard, "Lazarus come forth." And the startled crowd stands awe stricken to see coming out of the tomb that swathed and ghostly figure that they thought was far gone in corruption. Then comes the simple command "Loose him and let him go." The sisters scarce know whether they wake or dream as with wonder and joy they go back with Lazarus to their home. Many of the astonished Jews believe in Jesus as the Son of God.

LESSONS.

1. Blessed is the home where Jesus loves to dwell.
2. Every home that wishes Him may have Him.
3. When trouble comes, go and tell Jesus.
4. Though He wait, He does not slight.
5. In this, what a picture of the time when He shall call forth all the dead from their graves.
6. We too shall rise as did Lazarus.
7. To what shall that rising be?

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

ASSEMBLY FUND.

Acknowledged.....	\$616 60
Hampstead.....	1 10
Brotherstone.....	1 00
Sydenham, St Paul.....	4 20
Hullett.....	3 00
Warwick.....	1 25
Port Por.y.....	6 00
Monkton.....	2 00
Holstein.....	4 00
Riverside.....	4 00
Centre Bruce.....	2 15
Paisley Knox.....	10 83
Kinross.....	1 75
Riversdale.....	1 73
Enniskillen.....	68
Walkerton.....	13 60
Inverness.....	5 00
Cardinal.....	4 00
Moore Line.....	3 00
E Seneca.....	4 00
Exoter.....	4 57
Manchester.....	3 00
Nelson.....	2 50
Martintown Burns I a s.....	3 72
Rockwood.....	3 46
Komoka.....	2 01
Equesting Union.....	3 00
Apple & Gravel Hill.....	5 00
Lake Dauphin.....	1 00
Emerson.....	3 75
Middleville.....	2 00
Marlow, &c.....	1 00
Flesherton.....	3 50
S Luther.....	2 60
Mansfield.....	1 80
E-in.....	6 90
Cheltenham.....	3 05
Charleston.....	5 25
Hillsburg.....	3 00
Oranoville.....	9 10
Black's Co's.....	2 10
Hornings Mills.....	2 25
Caledon East.....	40
Mono East.....	1 75
Bayfield Road.....	4 60
Londesborough.....	3 00
Crawford.....	1 00
Clinton Willis.....	8 45
Winterbourne.....	3 87
Fergus Melville.....	9 07
Linewood.....	60
Bridge End, &c.....	5 00
Markham, St And.....	4 00
Grassmere.....	4 00
Corbett.....	1 00
Riverside.....	2 50
St Vincent Knox.....	3 00
Chesterfield.....	5 00
Doon.....	4 00
Lake Road.....	3 00
Glenmorris.....	4 00
Perry Sound.....	3 00
Lake Ainslie.....	2 00
East River.....	40
Glenly.....	1 00
Blue Mt & Garden.....	2 00
Hampton, &c.....	2 00
Middle Stewiacke.....	3 00
Middle Musq.....	5 00
Victoria Ist.....	13 68
Theford.....	3 77
Prescott.....	3 00
	\$564 34

HOME MISSION FUND.

Acknowledged.....	\$14,750 82
Breecebridge s s.....	6 53
N Bruce & Saugan.....	5 00
Brotherstone.....	6 00
Gillies.....	3 10
Hamilton, Knox.....	138 00
Maxwell.....	55 09

Ayr, Knox s s.....	60 00	N Normanby.....	6 00	N Normanby.....	4 00
Gamebridge.....	8 53	Tam.....	35 00	Bolton Caven.....	15 43
Hopetown, etc.....	2 35	A D E.....	10 00	Tara.....	5 00
Beeton s s.....	11 13	East River.....	8 25	Naughan, Knox.....	7 00
Hullett.....	39 25	Bass Ily & Portauquo.....	5 00	Nelson.....	3 00
Brantford Barrin don.....	200 00	Springside.....	39 00	Victoria Ist.....	20 00
Indpd. ch, s s.....	200 00	Westchester.....	4 50	Theford.....	6 58
Beverly.....	18 00	Truro, St And I M & M S.....	22 40		
Forest.....	18 00	M B.....	10 00		\$2521 22
Warwick, Knox.....	15 93	Amherst.....	40 00		
Toronto Junction.....	9 58	Dalhousie.....	9 51		
Post Ferry.....	50 00	Glenboro Cypross.....	5 00		
Richmond.....	6 00	Penrith.....	4 25		
Friend, Manitoba.....	4 50	A S Parkdale.....	4 63		
Peabody.....	5 00	Carleton Place, Zion.....	175 00		
S Luther.....	4 50	Welland.....	88 20		
Cardinal.....	2 75	Chater & Humesville.....	14 25		
E Seneca.....	10 00	Elkhun.....	25 00		
Brussel, member Mel.....	10 00	Elkhun.....	10 03		
Manchester.....	2 50	Claude aux w f m s.....	61 50		
Bedford.....	38 00	Katho-yes.....	15 25		
Blake.....	10 00	Ratho.....	16 25		
Nelson.....	7 00	Union Mines.....	15 00		
Martintown, Burns I a s.....	88 33	Ort wa, St Paul's.....	75 00		
Carlisle.....	16 00	Thamesville c o.....	7 00		
Windsor.....	4 44				\$18,689 23
Wm Brown, Caledonia.....	150 00				
Hunter's.....	1 25				

STIPEND AUGMENTATION FUND

Acknowledged.....	\$1789 42
Osak Lake.....	5 00
Brotherstone.....	3 00
Maxville.....	30 00
Ayr, Knox, s s.....	10 21
Jas Fraser, Sct Line.....	6 50
Hullett.....	12 25
Rogus Melville.....	69 00
Richmond.....	4 50
Canula.....	8 14
Caledon, Knox.....	3 00
Peabody.....	1 50
Cardinal.....	23 00
E Seneca.....	7 00
N Dorby.....	5 00
N Petrolen.....	1 25
Manchester.....	15 00
Mono Centre.....	8 00
Centerville.....	4 35
Nelson.....	4 50
Port Hope, Ist.....	25 65
Peterboro, St. Paul's.....	130 01
Oak Bank.....	3 00
N Luther.....	6 85
Hunters.....	1 00
Emerson.....	20 00
Hensall.....	37 00
Middleville.....	8 00
W G.....	10 00
Marlow, &c.....	9 00
Mrs M H Sinclair, Alm.....	10 00
Medicine Hat.....	6 25
Motherwell.....	8 00
Vonbank.....	7 00
Napier.....	12 00
Boston.....	7 00
Crawford.....	9 00
Winterbourne.....	4 00
Ashfield.....	1 09
Bracebridge.....	11 00
Markham, Melville.....	11 00
Lobo.....	3 75
Manitow.....	14 00
Gamebridge.....	7 00
Eramosa, Ist.....	4 00
Markham, St And.....	6 10
Corbett.....	2 00
Marsboro.....	20 00
Crysler.....	12 00
Martin Burns.....	6 75
Finch, St Luke's.....	28 00
Rev James Wilson.....	10 00
Theford s s.....	7 58
Kilsyth.....	8 08
Calgary.....	3 60
Seaford, Ist.....	23 10
Newmarket.....	4 45
Port Hope, Mill St.....	15 00
Chesterfield.....	10 00
Wick.....	11 00
Iderton.....	1 20
Glenboro Cypross.....	10 00
Perry Sound.....	5 50
Carleton Place, Zion.....	95 00

FOREIGN MISSION FUND.

Acknowledged.....	\$1281 99
A member, Dorchester.....	25 00
Souris c o.....	15 60
Brotherstone.....	100 00
Lumbg & Picas Val.....	6 00
Maxville.....	31 00
John Pon: an, Paris.....	250 00
Ay, Knox s s.....	15 00
Mrs C D Coats, N'ld.....	9 47
Primrose.....	3 09
Hullett.....	8 20
John Ross, Warwick.....	3 25
Ottawa New Edi.....	5 00
Friend, Manitoba.....	30 00
Tottenham, B N Daun.....	10 00
Peabody.....	3 59
S Luther.....	15 00
E Seneca.....	4 75
Dieck Settlement.....	8 00
Brussels, Melv, Knox.....	32 65
Men Melv, Brussels.....	83 56
Manchester.....	2 50
Manchester.....	30 00
Moore Line.....	30 00
Anton.....	12 00
Tor, Central.....	47 00
Nelson.....	325 00
Quaker Hill s s.....	175 00
Medicine Hat s s.....	5 00
Martintown, Burns I a s.....	1 56
Corrwall, Knox s s.....	5 00
Per Mrs Jamieson.....	30 73
Packwith.....	9 00
Per Mrs Jamieson.....	25 00
Toronto, West b o l.....	50 00
Chatham, Ist.....	25 00
Per Wm Brown, Calcd.....	100 00
Per Mrs W Paris.....	20 00
Cedarville.....	10 00
Innerkip.....	2 40
N Luther.....	8 25
Emerson.....	20 27
Chatham, St And.....	25 00
Middleville.....	8 30
Holstein.....	5 04
Mrs M H Sinclair, Alm.....	25 00
Late Marg't MacKie.....	51 00
Napierburg.....	33 00
Warsaw & Dummer.....	8 70
Napier.....	2 00
Hullett.....	1 00
Barton.....	7 00
Crawford.....	10 51
Winterbourne.....	15 00
A Friend.....	5 00
Wroter.....	1 47
Clinton Willis.....	20 68
Bracebridge.....	8 00
Springville c o.....	5 00
Palmerston.....	70 00
Mrs Harbottle.....	1 60
Eramosa Ist.....	8 00
Markham, St And.....	10 00
Berlin c o.....	6 00
Tonth Peel.....	38 00
Ann s s.....	10 40
Corbett.....	7 05
Cordeville.....	3 00
Corbett.....	1 00
Rev W Bonnett.....	1 00
Lun & Picas Val.....	100 00
Wilmstowen Hep.....	19 20
Rev James Wilson.....	10 00
D A Stewart.....	10 00
Eng Settlement.....	5 75
Kincardino, Chal.....	10 00
Cherford s s.....	7 75
Riversido.....	7 87
	10 09

Mont, Stanley s s	10 00	Dunreagan, y p hms	9 74
Mont, Chal.	15 00	Middleville	3 00
Seaforth, Ist	24 35	Crawford	4 00
Bethel coe	5 00	Winterbourne	2 00
Guelph, Knox coe	34 87	Ayr, Knox	28 00
Tara s s	13 00	Bridge End, Bethel, &c	9 00
Gorrie	7 40	Eramosa, Ist	2 00
Port Hope, Mill St	5 00	Kippin	4 46
Chesterfield	35 38	Denham, St Pauls	5 50
Brisol	44 60	Mendon	1 65
Lake Road	1 75	Moore, Burns	3 00
Ripley Huron	31 33	Novmandy	3 00
Hat Portage	25 62	Tara	3 00
Parry Sound coe	5 00	Prescott	6 00
Tara	30 09		
A D E	10 09		\$340 15
Nelson	1 01		
Toronto Central	200 00		
Friend, Crawford	2 00		
Orkney coe	15 25		
Friend, Yorkton	5 00		
Victoria, Ist Ch.	20 00		
Kendy-Yes	5 00		
Theford	2 00		
Ratho	6 75		
Ottawa, St Paul's	60 00		
Calgary	8 32		
Guelph, Chalch b cla	20 00		
Prescott	35 00		

— \$13392 29

KNOX COLLEGE FUND.

Brotherstone	\$ 1 40
Hullett	13 25
Forest	11 00
Warwick, Knox	2 00
Holstein	3 00
E Seneca	9 00
Manchester	2 09
Nelson	2 00
Esqueuing, Union	1 75
Innerkip	1 00
Banks	2 39
Aberarder	5 02
Winterbourne	7 00
Gomebridge	6 18
Bridge End, Bethel and Ridge	4 00
Eramosa, Ist	6 00
Markham, St And	10 60
St Vincent, Knox	3 09
English Settlement	8 25
Kinmount	3 00
Seaforth, Ist	7 60
Vernonville	3 65
Chesterfield	7 21
Lake Road	0 25
Parry Sound	5 09
Tara	6 00
Ratho	2 00

QUEEN'S COLLEGE FUND.

Warwick, Knox	\$141
Cardinal	6 00
Coboconk	3 00
Middleville	6 09
Nottawasaga, St And	3 71
Bridge End, Bethel and Ridge	3 00
Prescott	6 00

MONTREAL COLLEGE FUND.

Manchester	\$2 00
Beckwith	5 00
Bridge End, Bethel and Ridge	3 00
Corbett	1 00

MANITOBA COLLEGE FUND.

Acknowledged	\$204 05
Maxville	5 00
Hullett	10 71
Centro Bruce	2 00
Hold-tein	3 40
Cardinal	10 00
Manchester	2 10
Unionville	3 15
Martint n, Burns Ia s	5 85
Eden Mills	2 00
Lake Duphlin	1 00
Moore Line	3 00
Burgoyne	4 00

Dr Warden	8 00	J C Tibb	5 00
Wm Burns	8 00	R C Tibb	5 00
Dr Moffatt	8 00	J McKeazie	3 75
W Farquharson	8 00	J Crawford	5 01
John Hogg	12 00	Dr Caven	11 00
D Currie	8 00	D Stewart	3 75
A McD Haig	8 00	A Scott	8 00
H J McDiarmid	8 00	H Crozier	3 79
A McLean	8 00	G Munro	5 05
J Stowart	12 00	J Staur	5 05
		J A Matheson	4 00
		E Mullan	5 00
		A Brown	5 05
	\$1,648 58	Dr Watts	7 07

AGED AND INFIRM MINISTERS FUND.

Collections, &c.

Acknowledged	\$950 05
Hampstead	2 35
Brotherstone	1 00
Maxville	10 00
Hullett	3 09
Centro Bruce	3 00
Forest	4 09
Friend, Manitoba	5 09
Holstein	5 50
Cardinal	10 01
E Seneca	3 00
N Normanby	3 35
Exeter	5 00
Manchester	6 00
Unionville	3 35
Nelson	3 00
Martintn, Burns Ia s	5 60
Beckwith	8 00
Rockwood	8 00
Esqueuing, Union	2 25
Madeo, St Peters	16 00
Innerkip	1 00
Emerson	10 00
Middleville	2 00
Ayr, Knox	1 00
Dunblane	3 60
Crawford	2 00
Winterbourne	5 01
Ayr, Knox	8 10
Bracebridge	2 25
Beverly	4 15
Eramosa	6 50
Markham, St And	3 00
Arboret	1 09
Ailsa Craig	12 02
Rev Jas Wilson	10 00
Lato Ellen Butters	100 00
Brown's Corners	1 50
Calgary	3 00
Montreal Chal	13 00
Seaforth Ist	2 40
Chesterfield	5 00
Moore, Burns	5 00
Parry Sound	6 00
N. Normandy	7 30
Tara	15 00
Kingston, Cooke	15 00
Victoria Ist	15 00
Elkhorn	1 00
Ratho	2 60

— \$2,219 48

A. & I. MIN. ENDOW. FUND.

P Nesbitt	\$10 00
P Patterson	15 00
E J F Osborne	25 00
Cold Springs	26 00
D T McAlmsh	32 00
Est R Blackburn	101 00
A McKay	1 00
Hamilton	55 00
Brantford	174 00
J McDonald	2 00
Toronto	15 00
Lato Marg Mackie	100 00
Dr Caven	50 00
Mr & Mrs Tannahill	25 00
J Blevell, St And M Bd	5 00
Rev J Abraham	15 00
A Henderson	2 00
0 Toronto	10 00
Burlington	32 00
Prof Line	47 75
West Lorno	5 00
St Strabano	13 00
Brookville	10 00
D Dundas	125 00
Glencoe	73 00

MINISTERS RATES.

Acknowledged	\$1,425 50
R Moodie	3 00
L R Glazg	24 00
J M Ewen	10 00
W A Cook	8 00
J M Robie	8 00
R Fairhairn	12 00
A Fraser	10 00
J A Anderson	8 00
A Lec	6 00
S Young	4 00
R Fowler	1 50
J M Neil	5 00
N Waddell	5 00
Dr Parsons	12 00
A M Hamilton	4 00
G Burson	7 00
D McLeod	3 75
J W G Hanna	5 00
J M Macalister	5 00
T Scouler	6 00
A Leslie	4 03
A Laird	4 00
A Fowler	5 00
W M William	4 00

Jewish Mission.

Rev Dr Hamilton	5 00
Zephyr	1 00
Centro Bruce	6 00
Eden Mills	2 00
Burgoyne	2 00
Mrs M H Sinclair, Alm	25 00
Dunblane	1 00
Campbellville	10 00
Eramosa Ist	2 00
Friend, Collingwood	10 00
Conlonce s s	2 00
Wilfred M Robert	2 00

Parry Sound s s..... 5 00
Tara..... 2 00
Bolton s s..... 6 50

NEW HERBIDES.

Avon..... 10 00
And Kirk..... 25 00
Molesworth y p m a..... 25 00

COLIGNY COLLEGE.

Mrs M H Sinclair, A.M. 25 00

DR. PATON'S MISSION.

Ridgetown s s Dayspring 6 66
Mira..... 2 00
Orillia o o Miss ship..... 5 00
Chesterfield s s Miss ship..... 2 15
Goderich s s..... 38 00
Columbus s s..... 3 00
Ham, Lock s c o..... 3 50
Brussels, Mel s s..... 5 00
Friend, Ragby..... 5 00

Received during Dec-
ember by Rev. P. M.
Morrison, Agent at
Halifax, office 39
Duke street.

FOREIGN MISSIONS.

Acknowledged..... \$14,309 43
Stellarton..... 73 46
Clifton..... 26 50
Beg Mrs J Loughhead..... 5 00
Sale of maps..... 5 50
St John, s David s s..... 35 00
Mulgrave, Friend..... 10 00
Springhill..... 35 00
Fredricton..... 130 44
East River..... 20 32
Glenelg..... 15 00
Hav Grice, Mrs Coates..... 5 00
Bluo Mountain..... 10 00
Sheet Harbor..... 4 00
Little River, St And o c..... 13 63
Bridgetown, N S..... 7 00
Stellarton w f m s..... 15 65
W A McCarty..... 5 00
Bello Creek s s..... 10 00
Bluo Mt and Garden..... 48 00
L Barry..... 4 00
Up Musq, Thank col..... 26 70
Noel..... 1 50
Annapolis w m s..... 7 00
West Cape, PEI..... 13 00
Noel, miss soc..... 21 65
"Friend of the Church"..... 5 00
N Sydney..... 10 00
Gays Riv & Millford..... 36 36
Spring Hill, St And s s..... 22 00
Mt Uniacke & B Bank..... 2 00
Mid Steviacko, Th col..... 2 00
Truro, St And l m & b..... 62 00
do do do..... 25 00
do do m bd..... 25 00
Moncton..... 25 00
W A O'Rand, Mrs Oed an..... 52 50
Bessie McKee's s s cl..... 10 01
James Ramsay..... 5 00
Thorburn & Suth Riv..... 32 10
McClellan's Mt Harkl..... 13 93
Jacques River w f m s..... 25 74
New Dublin..... 6 00
N Glasgow, N St And..... 24 00
Springville..... 15 00
Bridgewater..... 9 00
Churchville..... 10 85
Mrs C A Cameron..... 2 50
Up Musq s s..... 15 00
Sherbrooke..... 14 90
N Glasgow, United (add)..... 5 00
Summersdo s s..... 21 00
Marle Green s s..... 5 00
Dundas s s..... 3 00
Up Londonderry..... 15 00

HOME MISSIONS.

Acknowledged..... \$3678 96
Clifton, B Brook c e..... 3 00
Beg Mrs J Loughhead..... 5 00
Lako Ainslie, adl..... 2 50
East River..... 20 45
Glenelg..... 14 00
Fredricton..... 100 00
Summerfield..... 6 00
Bluo Mountain..... 8 00
Oak Mountain..... 3 50
Maitland Thanks col..... 40 00
Maitland..... 32 67
S Maitland..... 8 55
Bridgetown, N S..... 15 00
Baddeck, C B..... 1 00
Springside..... 17 00
Bluo Mt & Garden..... 21 00
New Richmond..... 8 00
Sydney, Falmouth St..... 20 00
Noel..... 5 48
Rev W J Fowler..... 10 00
Annapolis h & f soc..... 5 00
Hampton, Ham Riv..... 12 00
N Sydney..... 10 00
Rocklyn o o..... 5 00
"Life Ins Prem" Croes..... 25 00
Mt Uniacke & B Bank..... 2 00
Truro, St And l m & b soc..... 62 00
do do m bd..... 48 00
Student's mis assoc..... 25 00
Amherst..... 50 00
Moncton..... 25 00
W Caps & Campbellton..... 10 00
Clifton, P E I..... 10 00
Murray Harbor S..... 9 00
N Glasgow, New St And..... 20 00
Wentworth w m s..... 10 00
Seymour, St And s s..... 3 00
N Glasgow, United (add)..... 5 00
Dalhousie, N B..... 8 00
Up Londonderry..... 10 00

For North-West.

E River Thank off..... 3 25
Bass Riv & Portauquois..... 5 00
Springside..... 38 00
Westchester..... 4 50
Truro, St And l m & b soc..... 22 00
do do m bd..... 10 00
Amherst..... 40 00
Dalhousie, N B..... 5 50

AUGMENTATION FUND.

Acknowledged..... \$604 30
East River..... 17 50
Glenelg..... 17 50
N Glasgow, United..... 22 00
Sydney, Falmouth St..... 25 00
Baddeck, C B..... 11 81
New Richmond..... 45 00
Hampton, Ham Riv, Ac..... 23 00
Mid Stev Thank col..... 45 00
Blackville & Derby..... 23 51
Moncton..... 0 00
New Glasgow, N St And..... 50 00
Seymour E, St And s s..... 5 00
Truro, St And..... 115 00

COLLEGE FUND.

Acknowledged..... \$125 92
Cdn Can Bank of Com..... 168 54
Tatamagouche..... 27 00
Lako Ainslie..... 5 00
E River..... 4 75
Bridgetown, N S..... 2 10
Bluo Mt & Garden..... 5 00
New Richmond..... 10 00
Hampton, Ham Riv..... 8 25
Mt Uniacke & B Bank..... 1 00
Mid Stev Thank Col..... 20 00
Moncton..... 25 00
In W G King..... 41 00
New Glasgow, United..... 134 00
Dalhousie, N B..... 20 00

BURSARY FUND.

Acknowledged..... \$394 86
Lako Ainslie..... 1 00
Glenelg, Thank Col..... 6 33
Bluo Mount..... 5 00
New Richmond..... 1 87
Mt Uniacke & B Bank..... 1 00
Truro, St And..... 8 61
MANTOBA COLLEGE FUND.
Acknowledged..... \$418 67
New Richmond..... \$19 00
Lower Steviacko..... 5 01
Truro, St And..... 5 00
AGED MINISTERS' FUND.
Acknowledged..... \$1047 50
Clifton..... 7 00
Rev P M Morrison, rate..... 5 00
Rev Alex Grant, rate..... 2 50
East River..... 4 49
Glenelg..... 1 05
Rev J D McFarlane..... 3 75
Port Morien, Man..... 11 00
Bridgetown, N S..... 5 00
Springside..... 5 00
Noel..... 2 00
Rev J D Murray, ra 94..... 3 75
Rev D Macgregor, ra 94..... 4 00
Mid Stev's, Thanks Col..... 1 00
Rev W H Ness, ra 94..... 2 00
Lower Steviacko..... 4 00
N Glasgow, United..... 10 00
Truro, St And..... 10 00
Int Truro, St And..... 100 00
Rev J Sinclair, ra 94..... 4 00

Rec'd by Rev. Robt. H.
Warden, D. D., Pres-
byterian Offices, Mont-
real, to 6th Jan. 1895.

FRENCH EVANGELIZATION

Acknowledged..... \$6,310 16
Williamstown, Heph..... 22 15
Oneida..... 1 00
Pt Edward Jun ce..... 6 50
Riverside, N S..... 14 55
Napan & Black Riv..... 5 00
Saltcoats..... 3 00
Hullett, Burns..... 38 25
Cleveland, C B, ce..... 6 00
Yarmouth, 2 friends..... 1 00
Thamesville, Ac, o c..... 8 00
Mrs Jas Watt, Urb..... 2 00
Lachino, St And..... 35 65
Lachute, Ist..... 6 50
Onondaga..... 3 00
Richmond, BC..... 4 00
Peabody, Zion..... 3 00
Pagrasi, St Matt..... 22 50
Manitowaning..... 3 45
Millo Isles..... 2 00
Mrs C Gaidner, Ota..... 20 00
Morden, Knox..... 12 00
Sault Ste Marie..... 4 00
Martintown, Burns..... 15 50
Flos, Knox..... 2 25
Mrs A Reid, Vitt..... 1 00
Dauphin, Man..... 1 00
T & A Kirkpatrick..... 10 00
Barton..... 3 00
Maxville..... 22 50
Finch, St Lukes..... 14 00
Bracebridge..... 3 00
Laprairie s s..... 8 58
Marlboro..... 3 00
Clinton, Willis..... 7 69
Mont, Stanley st s s..... 10 00
Campbellville..... 6 00
St Andrews..... 16 40
Mont, St Gabriel..... 16 70
Mrs B Barnes..... 1 00
Wick..... 18 00
Londeshoro, Knox m bd..... 11 00
lake Rond, O..... 1 00
Madoc, St Columba s s..... 9 00
Chesterfield..... 5 00

Thedford Knox s s..... 7 87

Montreal, Taylor..... 5 41
A D E Acitvillo..... 15 00
G D Ferguson, Perg..... 200 00
Mrs M Mackie..... 2 00
Escumaine..... 7 00
Prescott..... 20 00
Neil McLean..... 1 00
Villiers s s..... 2 50
Wrogoer co..... 14 00
Hamilton, Man..... 7 00
Williamstown, Heph..... 2 30
Per Rev P M Morrison, Hfz.
Clifton..... 15 27
Merigomish & F Riv..... 11 47
East River..... 6 05
Glenelg..... 3 35
Bluo Mountain..... 10 00
Port Morien, Mon..... 30 00
Dundas, P E I..... 4 20
West Bay, CB..... 22 86
Scotsburn, Bethol..... 21 70
Maitland..... 41 00
Bluo Mt & Garden..... 8 00
Millville, Hermon..... 7 00
Sydney, ral St..... 15 00
Mid Steviacko..... 18 00
Salt Springs, Eben..... 20 00
Clifton s s..... 2 00
mes Ramsay..... 5 00
Wentworth w m s..... 5 00
Bridgewill co..... 7 15
Mrs C A Cameron..... 2 50
Truro, St And..... 26 00
Up Londonderry..... 5 00
Per Rev Dr Reid, Toronto.
Brotherstone..... 1 00
Primrose..... 8 20
Holstein..... 2 22
South Luther..... 2 00
Cardinal..... 10 00
East Senna..... 5 00
Manchester..... 11 00
Centerville..... 4 00
Nelson..... 3 67
Rockwood..... 12 54
Wm Brown, Caledonia..... 50 00
Esquesing, Union..... 15 75
Madoc, St Peter's..... 5 00
Innertkip..... 15 75
Emerson..... 20 00
Middleville..... 4 00
Holstem s s..... 2 16
Napier..... 10 25
Crawford..... 3 00
Winterburne..... 7 00
Friend, Elsinore..... 5 00
Ashfield..... 26 00
Erasmus, First..... 6 00
Markham, St And..... 10 00
Corbet..... 2 00
St Vincent, Knox..... 7 30
Scarboro, Knox..... 2 00
Friend, Collingw'd..... 10 00
Riverside..... 6 00
Seaford, First..... 22 65
Horrie..... 4 36
Newmarket..... 1 50
John McLeish, W Ad..... 5 00
Parry Sound..... 3 00
Tara..... 15 00
Victoria, First..... 15 00
Elkhorn..... 1 00
Keeds-Yes..... 10 00
Tadford..... 23 65
Ratho..... 5 00
Petrolina..... 9 45

Per Rev P M Morrison, Hfz.

Clifton..... 15 27
Merigomish & F Riv..... 11 47
East River..... 6 05
Glenelg..... 3 35
Bluo Mountain..... 10 00
Port Morien, Mon..... 30 00
Dundas, P E I..... 4 20
West Bay, CB..... 22 86
Scotsburn, Bethol..... 21 70
Maitland..... 41 00
Bluo Mt & Garden..... 8 00
Millville, Hermon..... 7 00
Sydney, ral St..... 15 00
Mid Steviacko..... 18 00
Salt Springs, Eben..... 20 00
Clifton s s..... 2 00
mes Ramsay..... 5 00
Wentworth w m s..... 5 00
Bridgewill co..... 7 15
Mrs C A Cameron..... 2 50
Truro, St And..... 26 00
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Ayr, K..... 50 00
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Pembroke Calvin..... 7 00
Cornwall, Knox s s..... 50 00
Cockshutt, Brant'd 500 00
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\$561 52

\$7,681 82

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Fios, Knox s s.....	6 76
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New Glasgow, Units s.....	41 46
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Rockburn.....	3 45
Gore.....	1 55

THE PREACHER'S PRAYERS.

Avoid incoherency in prayer. Simplicity is not against order; the very reverse is the case. If you study the Lord's Prayer you will see that there is a beautiful arrangement in it. It begins with the approach of the heart to God, then goes on to God's character, His kingdom, His will; man's bodily wants, his sins in their guilt and tempting power, and the cry for deliverance. It is logical, and yet it is not the logic of the reason, elaborating links and chains, but the logic of the heart, flowing on through the thought, as a stream flows on by its own natural unforced law.

I have heard prayers that had neither beginning, middle, nor end, that went backwards and forwards, up and down, mixing body and soul, earth and heaven, in hopeless confusion; and then, when the tone or some customary phrase seemed to give hope, not of a conclusion, but of a cessation, something seemed to be forgotten or remembered, and the vessel which looked like getting over the bar was out at sea again. Oh, if that man only knew what grudge he is creating in hearts below him, he would pray earnestly to be guided better to a becoming close. Therefore, aim at order and coherence, that you may know when you will be done, and that others may cherish the hope that you will be done.—*Rev. John Ker, D.D.*

You may assuredly find perfect peace if you resolve to do that which your Lord has plainly required, and content that he should indeed require no more of you than to do justice, to love mercy, and to walk humbly with him.

THE PREACHER'S PREACHING

A lady recently remarked to another: "I lived all week on a certain sermon I heard two weeks ago." She was a tried and spiritually-minded woman. The minister, without knowing it, preached that day just the word which she needed. She thought and prayed over it day after day, and thus gathered from it renewed cheer, incentive and support. Pastors do well to preach to the spiritual needs of the people. They may not get so much notoriety as from sensational themes, but they build up Christian character and carry inspiration, hope and strength into individual lives. Edifying preaching is a minister's highest commendation. What he says in God's name and as Bible truth goes into every day experience, and results in a quickened activity that is felt in the closet, in the sick room, in business and in church work.—*Phil. Pres.*

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