



# The Presbyterian Record

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## THE CRIME OF THE WORLD'S HISTORY.

THIS century has been by far the grandest of one the world has ever seen. Freedom, light, knowledge, art, science, have made unparalleled advance, and pity has kept pace. More has been done to prevent and relieve human want and suffering than in all previous history.

The panorama of the ages, outside of Eden and Israel, may be seen in the parable of the Good Samaritan. First, the Pagan world; the man among thieves; cruelty to the weak; robbery and bloodshed; might making right: then the first millenium and a half of the Christian era; the Priest and Levite; the civilized world dominated by Rome; which cared for self but not for human want and suffering: while the present century sees the humanitics in action as never before. In it the civilized world has been dotted with hospitals, asylums, institutions, and agencies of all kinds, for lessening every human ill. It is the century of Christian missions. It is the Good Samaritan century. We see as never before, many millioned Christianity on its knees beside more millioned bodily and spiritual want and woe, pouring in oil and wine, and bearing the bruised to safety and rest.

But it has remained to one of the closing years of this grandest century to witness the Crime of History; for when we remember that the whole civilized world, with its light and knowledge and corresponding responsibility, is actively or passively implicated, there is no question but the crime, not only of this century but of all centuries, has been the butcheries, with all their attendant horrors, of the Armenian Christians by the Turks, during the past year. The wrongs, persecutions, and massacres, of other days, were horrible in themselves, but viewed in the light of all their surroundings, there is not in any of them the great, black, cumulative, wide extended, guilt that rests upon the present generation.

First there is the Turk; cruel, fanatical, ignorant; from whom, since his sway means tyranny and wrong, the world should take his sceptre.

Partners in the guilt are Russia, Germany, France, and others. For the Turks we may pray, "Father forgive them for they know not what they do," but that cannot be said of the others. They *knew* their sin. Seeking their own selfish ends there was no ear for the cry of the oppressed.

Britain longed to help, probably the only power that, as a power, really did so. But it was hard to see her way. The jealousy of other nations prevented her from doing what she would. Armenia was far inland. The landing of troops might have led others to resist, fearful lest she should gain some advantage. Had a beginning been made, she would have rushed to arms and faced the world, but it seemed an awful responsibility to take a first step that might involve Europe—the world, in strife.

Besides this, at the most critical moment, the Government of the U. S. A., the great Christian nation, from which, if from any, she should have received sympathy and encouragement, flung a threat across the seas about a disputed line in a Venezuelan swamp; and a painful feature of the case, is, that a number of the leading religious papers in the United States, while joining in a chorus of condemnation against the powers for not stopping the massacres, lay special stress upon Britain's guilt; when their own country was one of the means by which she was hindered.

Britain's hands are not clean of this present crime, but she is probably the least guilty of any of the world's greatest powers. Had the Government of the U. S. A. from the first given sympathy and co-operation, the result would probably have been different.

But the wrong has been done, and the Christians in Britain, and Canada, and the United States, though they could not stay the destroyer's arm, are sending help to relieve the suffering. Scores of thousands, their property destroyed, their homes in ruins, without food or clothing, are facing the horrors of winter, relieved only by the charity of the Christian world in which all are asked to join.

Let there be prayer as well as work, for God hears prayer, and God reigns.

## SPECIAL NEWS FROM HONAN.

Just as the RECORD was going to press, and after the Foreign Mission pages were filled, the following letter from Rev. J. Goforth to Rev. R. P. Mackay came in and is inserted here. It is so full of good cheer that it is in place anywhere. It should serve as a stimulus to help in bringing up our Mission funds both East and West :

CHANG TE FU, Honan, December 16th, 1895.

Dear Mr. MacKay :

I am constrained to say "Glory to God in the highest" for He is graciously manifesting His divine power these days. During the last five weeks we have had such a number of men coming day by day that we have kept up constant preaching on an average of eight hours a day. Wang fu hi, the converted gambler and opium smoker, from Bitterville, helps me. I am just giving him his board. We talk by turns, never leaving the guest room without some to preach from morning till night. The men keep coming in in increasing numbers. I noticed once to-day when preaching that the guest room was filled, while others were listening outside the door and windows. Almost every time we speak, men seem to be brought under conviction. Men will sit a whole half-day at a time listening. Some seem to get so much interested that they seem to forget that they have miles to go home after sundown. Interested ones come again and again. Each evening when almost tired out, we have to turn men away, and tell them to come the next day. This evening I had to turn away three enquirers, along with others, when it was too dark to see.

To-day has been the best of all the days. Never in Canada or here have I before realized such power of the Holy Spirit. We say but little about the idols, but we hold up Christ crucified. He will draw them away from these vanities. God's time to favor the people of this city and surrounding villages has come. Oh, that we may walk humbly before Him, for we have never seen His power on this wise before!

Mr. MacGillivray is out in the field.

Mrs. Goforth is encouraged with the women.

Yours truly, J. GOFORTH.

What contrasts! between the above and the riots of five years ago; between the bitter hostility of a dozen years since in Central India and the recent gathering of many hundreds to open a Mission College, on a site presented by the chief native ruler; between Dr. Mackay's landing 23 years since and the sixty chapels and native preachers now in Formosa; between Dr. Morton's roadside beginnings of 28 years ago and the college, churches, 53 regular preaching stations and nearly five thousand children at school in Trinidad; between naked cannibals and the Christian South Sea Islands of to-day! What hath God wrought!

## OUR OWN CHURCH SCHEMES.

## WHY WE SHOULD SUPPORT THEM.

It is our duty. Common honesty demands it. We are members of a body that has undertaken certain lines of work, and we are as much responsible for this work as is any other member. We have no more moral right to leave our share of that work to others, while we do all our giving in some other direction, than we have to shirk any other obligation. It is neither right nor honest.

And there is no reason why we should thus seek new lines of work. We can find nothing elsewhere, so far as opportunity is concerned, that we do not find in our own work.

Do we wish to give the Gospel to our French countrymen? Our French Evangelization work is as effective as that of any Church. Do we wish to build up the Church of Christ in the waste places of our own land? Our Home Mission scheme does this work.

Do we wish to give the Gospel to the heathen? We have variety in our own Church. We have work among the Islanders of the South Seas. We have work in the very centre of the world's greatest citadels of heathenism, India and China and we have a part of India brought to Trinidad. Do we want success? All of our missions have been successful, some of them signally so. The New Hebrides, Trinidad, India, Formosa, China, nearly all of these, in their results, bear favorable comparison with almost any other missions in the world. Do we want solid, enduring work? No missions can exceed our own in that line.

While we should have charity for all work that seeks man's good and God's glory, and wish it God speed, we are not responsible for the support of all. If some one starts a new scheme and appeals for help, that is no reason why we should take it up, and desert other work for which we are responsible. Congregations, C. E. societies, mission bands, etc., have no right to give their funds to other good objects that may appeal to them, until they have fairly done their part in the work carried on by their own Church, for which they are responsible.

If a father entrusts his son with some work, and coming back finds that the son has been generously helping a neighbor and leaving his own work undone, will the father be satisfied? And when the Lord entrusts a work to us, as a Church, it is not doing His will, if we leave that work undone and spend our strength helping our neighbors in their work.

One kind of revival that is needed in parts of our own Church, is that of personal responsibility for the work of our own Church. Blessed is that Church whose membership stand loyally by each other and by the work which together they have undertaken for Christ.

## HOW OUR YOUNG PEOPLE MAY HELP THE CHURCH SCHEMES.

BY DR. DICKSON, GALT.

**Y**OU will observe that there are *Schemes*, not one only, nor two, but many. Very often they all get merged in one, namely, missions, as though that was the alone scheme, which it is not.

There are the Colleges in Halifax, in Quebec, in Montreal, in Kingston, in Toronto, in Winnipeg; there are the Home Missions, the Foreign Missions, the French Evangelization work, the Augmentation Fund, the Widows' and Orphans' Fund, the Aged and Infirm Ministers' Fund, Coligny College debt, and the Assembly Fund, the Synod Fund, and the Presbytery Fund.

Our Church is engaged in a great work, of many parts, and all of them necessary. Each one is helpful of the other. And we should know something about them to awaken our interest in them and enlist our co-operation in support of them. All can help, the young as well as the old,

You may have heard the story of the boy who was assisting in pushing off a boat that was being launched; when an old man looking scornfully at him, asked him what he could do, the little fellow replied proudly, "I can push a pound." And that pound may have been just the full weight needed to make it go into the water, where it was to do its work. Every young person in the Church can help in the great work that is to be done.

But to do this they must be trained. And how trained?

Just as others are trained. A shoemaker is trained to make shoes by making them, a tailor to make clothes by making them, a telegrapher to send messages by sending them, a bookkeeper to keep books by keeping them, and a giver to any good work by giving. One cannot give if he never begins to give. And the earlier one begins the better. He who gives coppers when he has only coppers, will give silver when he gets silver, and gold when gold is his.

I remember very well the one enterprise brought before the young children in my early days, and the joy it gave us in Scotland to gather and give our pennies to equip a missionary ship for Old Calabar. But beyond that, no training was given to the young people in reference to the great enterprises the Church had undertaken. Not a word was spoken about them. We had no knowledge of them and consequently could have no interest in them. This is a sad lack. We do not wish our young people to grow up in such conditions. So I want to point out how they may help the schemes of the Church by raising money specially for them.

*First*, there is the mite-box. Each little child should have one in which to store up his savings for Colleges, or Home Missions, or Foreign Mis-

sions, or any other object he may select. Some young man or woman should charge herself or himself with the securing of the boxes, and their distribution, and at certain times the collection of the monies, when an address might be made on some scheme, to keep alive and maintain the interest already existing.

If this is properly attended to, and the children instructed to give a share of their money, it will be found that they can give as much, and even more, than many of the old people. If one has a supply of moveable rubber type he may stamp each child's name on his box, and add another interesting feature. Store the child's mind with thoughts of the heathen and their needs.

*Second*, there is what is usually called the talent scheme. This is for the young men and young women. It is giving them something to work with, to set them up in business. Something they may lay out for the Lord. It calls into play the needle, the pen, the plane, the skill of each in one direction or another, and not infrequently a very small grain of seed yields forty, sixty, or a hundred fold. It is amazing how much one may make when his mind is set on it, and especially when he is working unselfishly for the advancement of Christ's Kingdom. Let this be faithfully worked and the best results will follow.

*Third*, there is self-denial. A week of self-denial is becoming quite common among religious people. But our Lord calls not merely for a week of it now and then, but a steady life course of it. This is part of our distinction in following Christ (See Matt. 16-24). If we deny ourselves to help Christ's cause how delightful it is. It pleases the Lord, and it is exceedingly profitable to us.

How much we spend in self-gratification, in useless display, in foolish and empty pleasure! How much we waste! When our Lord told the disciples to gather up the fragments after the multitudes had been fed, it was to teach us to be careful and to waste nothing.

Self-denial may take many forms. Wearing a bit of apparel a little longer to get money for God's cause, puts a glory on the garment. And so of all else. As we do this we are laying up for ourselves treasures in heaven, where neither moth nor rust corrupt, nor thieves break thro' and steal.

**Orangeville** Orangeville Presbytery has a C.E. Pres. C.E. Union which held its first meeting at Orangeville, 8 Jan. The subjects discussed were "Personal Responsibility";—"The C. E. Pledge";—"Why am I a Presbyterian";—"Congregational Loyalty";—"What has C. E. done for your congregation";—"Our work, by Committees";—"Christian Citizenship";—"Our Junior work" &c. The meeting was a very helpful and successful one. The next meeting is fixed for Hillsburg in the first week of next June.

## Our Home Work.

It is hard to realize that Rev. D. J. Macdonnell; brilliant, intense, earnest; a "man greatly beloved," is gone. The daily and weekly press has given in full the story of his active life. We can but lay a wreath on the grave of him who, for nearly a quarter of a century, has taken a large and enlarging share in the public work of the church, and who has done so much to advance her interests, more especially in Educational, Home Mission, and Augmentation work.

Home Mission work in the Maritime Provinces and in the older West is not less important than in the New North West. Our country must be kept as well as won for Christ. Many of the smaller settlements send forth young men, full of life and energy, who become leaders in law, politics, and commerce. Their character and their influence in life, will be largely shaped by the character of the home and scenes of their boyhood. Let every corner of the land be leavened with the Gospel.

There are but two months, March and April, before the closing of our Church year. There is much to do in these two months. If the amount given for the work of any department is not sufficient, the year will end with a debt, and the next year has its own work to do. It is easier and better to keep out of debt than to get out. With a good hearty effort on the part of all it may be done.

The Augmentation Funds, East and West are in about the same condition as they were this time last year, and the effort that then was needed to square accounts at the year's end, must not be lacking.

During the last twelve years 250 congregations in the Western section of the Church have been nursed into self-support by the Augmentation Scheme, and are now self-sustaining. This was the Scheme for which Macdonnell did so much. He was Convener of the Committee. His congregation set a splendid example of liberality to the Fund. How much our Church owes in this direction, to his untiring zeal and energy none can tell.

There is probably no scheme of the Church that is more jealously guarded both East and West, than the Augmentation Fund. Instead of being used to help the undeserving, it is oftener that cases which seem really deserving of aid do not get it. The Committees can only pay out what is entrusted to them, and they do so where it seems most needed. This further fact should be borne in mind by all who are asked to aid in this good work, viz., that none get help from it who do not earnestly and faithfully help themselves.

United Church, New Glasgow, N.S., has decided to support a Home Missionary in addition to its usual Home Mission giving.

**Annual Reports.** The thousand congregations, more or less, in our Church, have been holding their annual meetings, stock taking. Columns of the weekly Presbyterian papers are filled with brief reports of the year's work. Almost without exception these are cheering and hopeful. Times are hard and many of our people have been obliged to retrench; but true and loyal hearts never begin this work at the House of God, and there are many such hearts in the Presbyterian Church in Canada. It is to be hoped that when our great Church schemes end their year, 30 April, their affairs will be found as satisfactory as those of most of our congregations, and still more earnestly should prayer be made that the spiritual progress, the true progress, of our Church, may be even more marked than the financial and temporal advancement.

**Home Mission Church Building.** "If all our mission stations can have halls or churches of their own in which to worship there will be a growth and development impossible under other circumstances. School houses and borrowed churches are all very well, and we have good reason to feel thankful that they have been useful to us, but it is plain that if our work is to succeed, and to give us the returns we have good reason to expect, we must open up halls and small churches in which our people can worship according to Presbyterian custom, and so feel at home." Thus speaks the *Church and Home* and it applies to all our vast Home Mission Territory from ocean to ocean.

**Pres. Coll.** Has been within a few weeks the **Montreal** scene of two interesting events. The first, 17 Jan., was a conversazione given by the students. Some 700 guests were present, and the number was limited only by the room, not by the hearts of the students or the number of the friends of the college. The tasteful decorations, the music, sweet and soft, the provision in every way for a pleasant evening, made the gathering a most successful one.

A fortnight later, 31 Jan., there was an inter-collegiate debate, in which two champions of the College and two from Knox College, Toronto, waged wordy war on the theme "Has Free thought," (i.e. as commonly used to mean rejection of Bible authority) "benefited Christianity." There was a large audience, and the judges courteously awarded the laurel wreath to the visitors from Knox.

Rev. J. S. Carruthers, of New Glasgow, N.S., gave a month's training in elocution to the students of the Presbyterian College, Halifax, early in the winter, and during January has been doing similar work at Queen's. A triple charge.

Rev. Wm. Meikle, evangelist, has been holding very successful services in Rat Portage, and elsewhere in the West.

There have been many kind remembrances of pastors by their congregations during the past few weeks. Best of all the results of each goodwill tokens, no matter how trifling, is the encouragement that they bring to the often discouraged worker, as an assurance of the sympathy of those among whom he labors.

**The H. M. Funds.** The receipts for H. M. Fund, in the Maritime Provinces for the first nine months of the current church year, up to 1 Feb., were \$6,174 as against \$6,765 for the corresponding period of last year, a falling off of \$591. In the West at the same date in the present year, the receipts were \$25,718, as against \$20,361 at the corresponding date last year, a decrease of \$5,357.

**Required for H. M., West.** "The General Assembly asks the Church for \$78,000 to meet the necessities of H. M. work in the West for the current year. Shall it be forthcoming? Last year about \$71,000 was given, but \$10,000 of it was in response to a special appeal in April. This appeal cannot be repeated. If the money is not forthcoming, missionaries must lose part of their salary and extension must stop. And if we fall behind settlement, can we catch up later? No. What will Manitoba itself do? All it can; but with 3 bushels of wheat selling for \$1 there is not much money in the crop for the farmer. To succeed, our giving must be general and generous."

**French Work.** Two marked events in French work were recently celebrated in Montreal. On Sabbath 2 Feb., was opened a new French Church in the Point St. Charles district where a most successful Mission School has been carried on for two years. It will be a centre of light in that district of the city. The pastor is Rev. Mr. Buffa. The other was the induction of Rev. C. E. Amaron, in St. John's Church, the oldest, and leading, French Protestant Church in the city. The fact that the induction took place in their beautiful new building now nearing completion, gave added interest to the occasion.

**The French Fund.** The receipts of the French Evangelization Fund for the first eight months of the current ecclesiastical year, were only \$5,389, as against \$8,973 for the corresponding period of the previous year, a falling off of \$3,584, well on to one-half.

The year began 1st May, 1895, with a small balance on hand, but unless there is a united, earnest and vigorous effort, there will be a large balance on the other side when the books close 1st May, two months hence.

The work has not fallen off in its needs. Our French Canadian countrymen need the Gospel as much as ever they did. Obligations have been incurred which, as loyal church members and Christians, we must meet. Nor has the work fallen off in its success. The leavening power of the Gospel is seen in many ways.

**H. M. Fields East & West.** These fields are in N.S., N.B., Ont. and Que., as well as on the prairies and in the mountains of the far west. The farmer and rancher, the miner and railroad, the lumberman and fisherman, are connected with them; and we are endeavoring to teach these people and their children to fear God and keep His commandments. And could the Church see the progress made and the good done, and witness the gratitude of the people, there would be ample compensation for her sacrifices.

—Dr. Robertson.

**Schreiber H. M. Field.** Is sketched in the Man. Col. Journal, by Mr. A. E. Camp, as 260 miles long by 4 ft. 8 in. wide, the width of the railway track. There are 19 C.P.R. stations in this distance, including flag stations. Many of them have but few people, though at most of them the missionary holds service, nearly all the religious instruction the people get. The four principal stations are, Nepigon, with 100 men, women and children, or, including adjacent Indian reserve, 200; Rossport 70, Schreiber 400, and White River 80. These figures include both Protestant and Roman Catholic.

**Schreiber Station.** "Is a railway town of some 400 inhabitants, nestling in a little nook in the mountains and rocks, about a mile from the lake shore. We have a beautifully finished church, seating about 75. We hold services here fortnightly. In the evening the church is crowded. The Sabbaths are very much broken up, and when men, as we believe, ought to be attending the house of God, they have to be out on the road. When will we have a better understanding as to Sabbath observance, or when will the Sabbath law which we claim to have, be better enforced. On the whole it is a quiet, moral place, and the people are extremely kind hearted."—A. E. Camp.

**Results in the North-West.** The effect of Christian work on the North-West has been most marked. Everywhere east of the Rockies the Sabbath is as well kept as in Ontario. Life and property are respected in all the land. While the population increased 153 p. c. between 1881 and 1891, the actual number of convictions in Manitoba decreased. If farther west the conditions are not so satisfactory, the Churches are largely to blame. The moral condition is, however, rapidly changing for the better.

—Dr. Robertson.

The following mission fields in Kamloops Presbytery are supplied with missionaries: Donald, Revelstoke, Kaslo, Nelson, Rossland, Kettle River, Okanagan, Vernon, Spallumcheen, Shuswap, Nicola Valley, Ashcroft, and Quesnelle. These mission fields comprise forty-three preaching stations.

### SAMPLES FROM MY NOTE-BOOK.

BY REV. DR. ROBERTSON.

*Instances showing the need of H. M. work.*

**F**OUR through mining district when several villages and camps visited.

Village No. 1—Population 750; 1 church (Presbyterian); 15 saloons, open night and day, every day in the week; base play-house, gambling hells, and other stations on the road to perdition. Not one-third of the people attend church.

No. 2—Population 225; no church, no service; one attempted, attendance on first occasion 3, next 1; service discontinued. Manager of real estate company asked for site for a church, he replied, "You cannot serve God and mammon; we are here to serve mammon, and what is the use of humbugging about a church." Service to be started there in spring.

No. 3—Population 1,100; 3 churches; never more than one-tenth of population in church at the same time; 18 drinking places, gambling saloons, and still viler resorts.

No. 4—Population 2,200; 1 church (Presbyterian); 14 saloons, with fouler dens.

No. 5—Reached on Sabbath day; horse-racing that day, with drinking, gambling, and darker deeds attendant on such exhibitions.

In such localities, population largely from mining districts to the south. Capital, miners, trade largely American, about 35 p. c. Canadian. In all these places superior Christian men and women met, the very salt of society; shall we not make it easier for them and others to live honest, sober, and clean lives amidst such uncongenial surroundings? And shall we not extend a hand to raise the fallen? The mineral wealth of British Columbia is attracting capital and population; let us not stay our hand.

*Instances showing result of H. M. work.*

1—Mission begun in mining village. In 3 years mission self-sustaining, church and manse built, and congregation undertake to contribute annually at least \$250.00 to support a missionary elsewhere.

2—Work begun in another village; people indifferent, some hostile; in three years church costing \$3,000 built, and people contribute \$800 a year for salary.

3—Last spring a missionary sent to a new farming district, far from market and railways. Found about 150 families without any missionary. In the autumn a member of Presbytery dispensed ordinances, and 38 children were baptized and 43 admitted to the full communion of the Church.

4—Mission started in a rural district; three stations; people long neglected; Lord's supper observed at one point, 22 present, who at one time had been communicants in Scotland or

Eastern Canada in the Presbyterian Church, and yet no one felt he could accept the general invitation of the pastor—the past held them back—and the ordinance was celebrated by the missionary and his wife.

5—Mining and ranching locality visited; people found farming 3,500 feet above sea level, with wheat, oats, and barley, ripening. With a notice of a couple of hours, seats were erected in a poplar grove and an audience of 40 gathered. They begged for a Sabbath service, and pleaded for good offices in getting a school for their children. The government interviewed; a school-house to be built next spring, and school started. What about the service?

6—A camp visited. "Do you keep the Lord's Day here?" "Shure an' we would if we only knew what day it was; but nayther prayst nor parson comes here and we get lawst. I have not heard a sermon for thirteen years. An' shure an' the Father of us all will make allowance for fellows like us." We trust He may, but will He make allowance for us if we neglect them?

**Salaries in the N. West.** The salary now—it used to be higher, in name—of an ordained, unmarried missionary, in the Synod of Manitoba and the North West is \$700—and of a married missionary \$750 and a manse. Of this amount, part is promised by the people and part by the H. M. C. If the people can pay their share, well; if not, the missionary stands to lose. In the past, the missionary could depend on the part of the salary promised by the H. M. C.; it would appear now that this is uncertain as the rest—it is all muskeg—no sure footing. Let me give a few instances. The salary of a catechist was \$600, and one of them with a family paid house rent, kept a horse and supported a family on \$445, another on \$440, and another \$363. One minister paid house rent and supported a family on \$705, another \$468, another 607, another \$542, another \$570, another \$572, and another \$420. The rest of the salary lost. Shall the Church not make the burden lighter for these missionaries?—*Dr. Robertson.*

**A Good Investment.** Is there any investment of mission money that can show more gratifying results than that spent for home work? Is there any investment that promises larger, surer or speedier returns for the future? Does not patriotism demand that we Canadianize the foreigner, and help to make and keep our land Christian, from ocean to ocean? Are parents with children in the West prepared to leave them to blighting and blasting forces? Are not our young people jealous for the good name of their native land? Are we not all our brother's keeper? If souls are lost shall our skirts be spotless if we hold back? When the facts are known the Church may be expected to meet the need. The love of Christ constrains His people.

## Our Foreign Missions.

"We are all well and enter the New Year's work with encouraging prosper" writes Rev. W. L. Macrae from Trinidad.

"The addition to our staff this year is a very valuable one, for which we thank the Church at Home," is Mr. Wilkie's word from Central India.

Rev. Dr. Morrison, of Halifax, goes to Trinidad 27th Feb., returning 8th April. He will have about a week in the mission. He goes to recuperate. May the sought-for strength be fully found.

In our Central India mission field we have a population of five millions, equal to the whole of Canada. No other Church or Society is working there. They look to us for the Gospel, and upon us rests the responsibility of giving it to them.

A complete summary of the work of the past year in Trinidad is given in this issue. It shews steady, solid progress. Our church in the Maritime Provinces has an enduring monument in the Christian East Indian population of the Island.

Rev. Mr. Wilkie, writing 9th Jan. from Indore says: "I regret to say that I have been laid aside for the past two weeks. I am now improving and expect in a day or two to go away for a rest and change. All the members of the staff at Indore have so willingly taken up my burdens that I feel the more easy in going away at this time.

The Presbytery of Trinidad, with which our Mission is in such close relation, celebrated its jubilee 7th January, in Greyfriars Church, Port of Spain, Rev. E. A. McCurdy, pastor. The daily press of Trinidad has given a very full account of it, and some, who were accustomed to think of Presbyterians as a feeble folk there, and their work small, have been made astonished.

In our North Honan field there are ten millions, twice the population of Canada. No other Church or Society is there. They are left to our Church to give them the Bread of Life. In the two fields, Central India and North Honan, we have three Canadas to evangelize. What a grand work for our Church, in addition to the many in the islands of Formosa, Trinidad and the South Seas.

Dr. Margaret O'Hara, our missionary in Dhar, Central India, in a letter to Principal Grant, speaking of the proposal to give lady missionaries not merely the right to "sit and deliberate" but also to vote, says:—"I, for one, do not wish to be put in a position which is not accorded me in the church to which I belong. I feel very strongly in this matter, and am writing to you just as the whole aspect of the case appears to me. You are at perfect liberty to make my views on it known."

**Missionary Chart.** Note two things with regard to the chart on page 65. First, the names of the missionaries' wives are not given, but should be filled in in large capitals by the reader. Second, the list includes only our agents in foreign lands. Besides these are the workers in our own country, among the Chinese in Montreal and British Columbia, and among the Indians of the North-West, all in the employ of our F. M. Committee.

**Honan.** A very cheery message comes from Honan. Mr. Goforth writes that Mrs. Goforth, on her arrival in Chang-te-fu, received a warm welcome. The people at the station had never seen a white woman before. The contrast between that and their reception with mud and stones seven years ago in districts not far away, is very marked and very cheering. Some 2,500 women and girls have been to see Mrs. Goforth in the few weeks since her arrival, and she has been kept very busy telling them the old story. During the past few weeks they have been greatly cheered. Read Mr. Goforth's letter in the CHILDREN'S RECORD for March.

**The F. M. Funds.** The receipts for the Maritime F. M. Fund, for the first nine months of the current ecclesiastical year, up to 1 Feb., were \$17,275 as against \$19,555 last year, or \$2,280 less. In the West at the same date in the present year, the receipts were \$25,313 as against \$27,246 last year. In both East and West the heartiest effort will be required to balance accounts in these Funds on 1 May, when the books close. Whatever we can do should be done heartily and at once. It is the Lord's work. He has honored us by entrusting it to our hands. Let the honor of being co-workers with Him be eagerly embraced.

**Trinidad Storms.** The "Sunny South" is not all sun-shine. A few weeks ago, about the end of the year, Dr. Morton writes:—

For more than a month we had a succession of rain storms. In one of these the rivers from our northern mountains came down in a terrific flood, doing much damage. Land-slips blocked the roads with earth, rocks and trees. The railway was washed out in places, and several people were drowned. In going to one of my stations I had to ford a river twelve times. One Sunday I held two services up this valley, and only escaped being shut up between two of these fords by promptness and punctuality. On Sabbath, Dec. 1st, I was shut out from home for five hours by swollen streams. One of these, not being rapid at the crossing, I forded by sitting on the back of my buggy seat, with my feet on the seat itself, and even thus got my feet wet.

**New Era in Formosa.** Rev. Dr. Barclay of the English Presbyterian Mission in South Formosa, writing a few weeks after the Japanese occupation of Formosa, speaks thus hopefully of the future:—

“We have already abundant evidence that there has indeed a new era begun for Formosa. I have no doubt it will introduce a time of more prosperity for the Island and more comfort for the missionaries. I believe also it will be a time of greater prosperity for the Church.

**Thanks for Cards.** Rev. W. L. Macrae, and Miss Sinclair, our Missionaries in Princetown, Trinidad, beg to acknowledge through the RECORD, with many thanks, the parcels of Christmas cards so kindly sent by friends in different parts of Canada, East and West. These cards, writes Mr. Macrae, are of great use to us, and we can put a large number to good account. A bright card that has served its purpose at home will help to encourage attendance at our Sabbath Schools.

**Chinese Gambling** is a vice to which the Chinese are specially addicted. In Montreal many a Chinaman has lost his hard-earned dollars to his bland countrymen. Our indefatigable missionary has been untiring in his efforts to stop the practice in one large Chinese boarding house where it was carried on, to the injury of our mission work and the demoralization of some of the Chinese. The latter are chiefly country boys, without bad habits, but susceptible to influences for good or evil, and are liable to be led astray by the gambling den. The disease has wrought in a measure, its own cure. A Chinaman who was being cheated, as he claimed, entered an action against the keepers of the gambling house, and a heavy fine, with words of warning from the judge, have checked the evil for a time.

**Welcome to Indore.** We had a very pleasant gathering, writes Mr. Wilkie, after Mr. and Mrs. Ledingham, Dr. Thompson, and Misses Chase and Ptolemy arrived here.

It was got up entirely by the native Christians themselves, as they desired to welcome the new missionaries that were intended to labor at Indore. They said “we have often welcomed missionaries before at Indore, but were not allowed to enjoy their help for any long time. We were glad therefore to welcome those that have been specially appointed to labour in this very large and important centre.” The address read expressed the heartfelt feelings of the people when they referred to the many interesting openings and to the impossibility of undertaking all with the present limited staff.

**Dr. Kellogg** Rev. Dr. Kellogg, formerly pastor of St. James Square Ch., Toronto, now engaged in Bible translation in North India, paid a visit to our Central India Mission, in connection with the recent opening of the Canadian Mission College at Indore, and writes of the great work being done and the greater work to do. He says:

“I left Indore more impressed than ever before with the inspiring opening for work which the Lord has set before the Canadian Presbyterian Church in that part of India. I cannot now remember how many towns and cities Mr. Fraser Campbell named to me, as we rode along in the train together, as admirable places for a missionary, were there only any one to enter the place. But how few the laborers in proportion to the field. Still it is also with the Lord to work wonders, even by a few, where faith but lays hold upon His power.

“After a few days' intercourse with the missionaries gathered at Indore, I left them, feeling that, spiritually considered, the outlook for the Mission was brighter than at any previous period of its history. May the visible signs of good multiply more and more, till at no distant day there shall be all through that most needy part of India, great gatherings of the saved.”

#### NEW MISSION TO THE BHEELS.

Dr. Margaret O'Hara, writing to Principal Grant from Dhar, Central India, says that at a meeting of the Council, composed of all the missionaries, Dr. and Mrs. Buchanan were chosen to enter upon a new mission to the aboriginal Bheels, a “new, untried and most difficult field. I was proud of Dr. Buchanan, when he arose and expressed his willingness to accept the work for which he was chosen.

His devoted wife is not less worthy of commendation.

The work in Ujjain has become very dear to them. It was a new field, and during their first year they encountered many difficulties—had no buildings, but lived and worked in tents, dak bungalows, and all sorts of places. A bungalow is built, and through Dr. Buchanan's untiring efforts a hospital and preaching hall have been built. Ujjain is dear to them also from the fact that the remains of their sweet little Helen lie there, and yet they sacrifice their feelings that they might go forward to the work of the Master among the blacks.

Both being medical missionaries, they are the better prepared to begin the work.

Dr. Buchanan is physically strong. His love for and tenderness toward the people render him most suitable to do work among these primitive people. The fact that he is an ordained missionary is another advantage. A missionary's work is not simply to heal the sick, but to gather in, baptize and feed the flock of Christ.”

## OUR FOREIGN MISSIONARIES AND THEIR P.O. ADDRESSES.

## I.—THE NEW HEBRIDES.

Rev. J. W. Mackenzie	.....Efate.....	New Hebrides.
" J. Annand, D.D.	.....Tangoa, Santo.....	" "
" H. A. Robertson	.....Erromanga.....	" "

## II.—TRINIDAD.

Rev. J. Morton, D.D.	.....Tunapuna.....	Trinidad, B. W. I.
" K. J. Grant, D.D.	.....San Fernando.....	" "
" W. L. Macrae	.....Princetown.....	" "
" A. W. Thompson	.....Couva.....	" "
" S. A. Fraser	.....San Fernando.....	" "
Annie L. M. Blackadder	.....Tucarigua.....	" "
Martha Kirkpatrick	.....San Fernando.....	" "
Carrie Sinclair	.....Princetown.....	" "
Lucy Fisher	.....Couva.....	" "

## III.—FORMOSA.

Rev. G. L. Mackay, D.D.	.....Tamsui.....	Formosa.
" Wm. Gauld	.....".....	" "

## IV.—CENTRAL INDIA.

*Staff at Rullam.*

Rev. J. Fraser Campbell	.....Rullam.....	Central India.
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*Staff at Indore.*

Rev. J. Wilkie	.....Indore.....	Central India.
" A. P. Ledingham	.....".....	" "
Marion Oliver, M.D.	.....".....	" "
Janet V. Sinclair	.....".....	" "
Jessie Grier	.....".....	" "
Janet White	.....".....	" "
Margaret McKellar, M.D.	.....".....	" "
Rachel W. Chase	.....".....	" "
Bella Ptolemy	.....".....	" "

*Staff at Neemuch.*

Rev. W. A. Wilson	.....Neemuch.....	Central India.
Charles R. Woods, M.D.	.....".....	" "
Agnes Turnbull, M.D.	.....".....	" "
Jessie Duncan	.....".....	" "
Catherine Campbell	.....".....	" "

*Staff at Mhow.*

Rev. Norman Russell	.....Mhow.....	Central India.
Mr. J. J. Thompson, M.D.	.....".....	" "
Isabella Ross	.....".....	" "
Wilhelmina Fraser, M.D.	.....".....	" "
Miss C. Calder	.....".....	" "

*Staff at Ujjain.*

Rev. W. J. Jamieson	.....Ujjain.....	Central India.
Miss Jamieson	.....".....	" "

*Staff at Dhar.*

Rev. F. H. Russell	.....Dhar.....	Central India.
Margaret O'Hara, M.D.	.....".....	" "
Mary Charlotte Dougan	.....".....	" "

*Staff among the Bhils.*

Rev. J. Buchanan	.....Ujjain.....	Central India.
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## V.—HONAN.

*Staff at Chang-te-fu.*

Rev. J. Goforth	.....c/o H. T. Bostwick, Tientsin.....	North China.
" D. McGillivray	.....".....	" "
" James Menzies, M.D.	.....".....	" "
Annie McKenzie	.....".....	" "

*Staff at Ch'u Wang.*

Mr. McClure, M.D.	.....c/o H. T. Bostwick, Tientsin.....	North China.
Rev. Murdock Mackenzie	.....".....	" "
" Kenneth McLennan	.....".....	" "
Jennie Dow, M.D.	.....".....	" "
Miss McIntosh	.....".....	" "

*Staff at Hsin Chen.*

Rev. W. Harvey Grant	.....c/o H. T. Bostwick, Tientsin.....	North China.
" James A. Slimmon	.....".....	" "
Wm. Malcolm W.D.	.....".....	" "
Rev. Robt. Alex. Mitchell	.....".....	" "

**MEDICAL MISSION WORK IN DHAR.**

BY OUR MISSIONARY, DR. MARGARET O'HARA.

**O**UR new station, Dhar, is thirty-nine miles from Mhow which is our nearest railway station, and also the nearest we are to any other Europeans. We came here 8th July to open up work, and there are four of us besides the native helpers.

Rev. Frank H. Russell, and his wife, are at the head of the station, with all the duties consequent upon their position; Miss Dougan is to establish girl's schools, and do zenana work; and the writer, medical and zenana work.

Mrs. Pellay, a native Christian widow, is my assistant; Mattabai, her daughter, compounder; Phulabai, dresser in the dispensary. Gangabai and Dhandobai are my two Bible women. These have five children. Add Mr. Russell's two evangelists, and you have the Christian community of Dhar.

Will you not pray that although we are few in number, the power of the Spirit may so fill us that we may be mighty in pulling down the strongholds of Satan and establishing the Kingdom of our Lord and His Christ.

The work in the dispensary is most interesting, and one learns much of the ideas of the people.

A patient comes with toothache, and after the tooth is examined she is told that extraction is the only cure. The woman, and all her relatives who have come with her, will object and say if the tooth is drawn her eye will also come out, and she will then be toothless and blind; or, she will bleed to death. Many of them say a worm is in the tooth, and ask to have it killed by rubbing some liniment on the face. They tell great stories of the way in which their holy men can charm the worms out, and ask if I have not as much knowledge as they.

After much reasoning and persuading, permission is sometimes granted to draw one tooth, and when they see that no great evil has befallen the patient, the smiles, wagging of heads and flattering remarks that follow, are often more profuse than genuine.

At times the patient runs off at the very first suggestion of an instrument, and we never see her again.

Abscesses are very common, especially in the feet and hands. The people go barefoot and get thorns, splinters, and all sorts of things in their feet; but they do not seem to mind until the inflammation and tension become so great that the patient is unable to use the limb. Then she comes for treatment.

Many of them would rather die than allow the part to be lanced. So we say nothing to them about lancing, but get the patient on the table, and have a stream of warm, medicated water poured over the abscess. When her attention has been fixed on something else, one stroke of

the lance lays the abscess open. This process is followed by the most piercing screams and frantic struggles, which greatly aid in discharging the contents of the abscess. Immediate relief follows, and the patient is truly grateful.

I usually keep these cases until the last as the other patients would run away thinking I was doing something very terrible.

Others come who have been suffering for months, or even years, with some chronic skin disease, and if the first application, or one bottle of medicine, has had no perceptible effect they say there is no use coming again, as the medicine is no good. It is most difficult to get them to persevere in a line of treatment, and often when taking medicine from our dispensary they are also being treated by several of their own medicine men, and going from one magician to another to have the disease charmed away. The house to house visiting has its joys and its sorrows. It is a joy to be able to relieve in any measure the sufferings of these women; but it is a sorrow also to see the indifference and cruelty with which many of them are treated by those who should be their natural comforters.

One morning I was called to see the wife of a Brahmin priest. She had taken cold after the birth of her twin babies more than a year before. One of the children had died and the other was a mere skeleton because of insufficient nourishment, and the fact that it had been fed opium. The child was naked and sitting on the floor in a stupified condition. The poor mother was crouched in one corner of the dark, dirty room, with scarcely any covering and nothing under her but the wet earthen floor. She was so emaciated, her joints swollen, stiff and painful, her eyes bright, fever high, and most distressing cough—one of the most painful pictures I have ever seen.

The husband stood looking at me. I asked if they had not a bed. He said there was one. Their beds are made of a wooden frame and roped across. I asked him to bring it. This he did. I then asked him to put a quilt on the bed. When this was done I asked him to lift his wife, but this he positively refused to do, so I did it. She looked at me with such gratitude in her eyes!

On returning next day I found her in her old corner and enquired from her husband why she was there. He said she did not like staying on the bed because of the vermin. I knew this was only an excuse, and that he had been using the bed for his own comfort.

This is only one instance of the many which we meet, and these are the cases which make us long for a hospital to which we could bring them so that they might receive kindness even if they could not be cured. I go to the zenanas with the bible-women when possible.

Last Saturday Mrs. Russell and I were invited

to the Naib Dewari's (assistant prime minister's) house. They had invited as many of their caste people as they could accommodate. Mrs. Russell took her baby organ and the playing was a great attraction. None of them had ever seen or heard an organ before. We sang several Hindi hymns, and the bible-women sang two in Marathi and spoke to them in the same language.

It was the largest assemblage of Brahmin women and children I have seen. The hostess told us there were over one hundred present.

#### LETTER FROM REV. J. WILKIE.

CANADIAN MISSION COLLEGE,  
Indore, Jan. 9th, 1896.

Editor RECORD:

**T**HE past two months have been unusually full with meetings here.

First, in the beginning of November, our College Y. M. C. A. held the week of prayer, the same as was observed for Colleges all over the world, and each night saw a large number of interested young men present. At the last meeting there were over two hundred English-speaking young men present, E. Indians, and all apparently very deeply interested in spiritual addresses that were given.

Then followed a Council meeting, the College opening, a three days' meeting, in which earnest prayer was offered up that the College may accomplish all that is possible for our Lord and Master, in Central India.

Immediately after came the terminal examinations in the school, and test examinations in the College, and also examination of the different Sabbath-schools. According to our yearly custom, a committee of three was appointed to go around all the 24 Sunday-schools and examine on the work done during the year. Real progress has taken place in most of the schools, and in six of them there are manifest indications of the Spirit's power.

The new series of Bible-graded Lessons, "The Blackerslie System," has proved a very great help to us in our Sunday-school work, and is very much better suited for our purpose than the International series.

In some of the older schools we were enabled to see the benefit of continued effort, both upon the scholars and upon the parents. In some of our newer schools the teachers have had a most difficult task, getting hold of, and in some measure training, these little wild Arabs, who have never been taught the necessity of sitting still or keeping order for five minutes at a time. But it is cheering to see what has been done. The good old Gospel is to-day, as ever before, the power of God unto salvation, and has a transforming influence on the whole of the life and surroundings of those who will accept of it.

On Christmas morning over 1,000 gathered in the College Hall and the adjoining rooms. Of these about 850 were of the Sunday-school scholars. Of course, on such an occasion, everybody

was out who could get out, in order that they might at least get the sweets and the Christmas card, which was given to every scholar.

Nearly two hundred prizes were distributed to those who specially distinguished themselves in the examinations. Fortunately the boxes sent by the Mission bands came to hand before Christmas, and from them about 100 of the prizes for the boys and girls were obtained. The rest of the prizes consisted of Bibles and other books in the vernacular and English.

It is an inspiring sight to see such a large number of young people and hear them singing so heartily together our Christian hymns.

On Christmas Day the members of the staff at Indore gave Mr. John also a large, handsome "Teacher's Bible" for his excellent work in connection with the College and the Boys' Home.

On Christmas evening the Christians met together for their yearly khana, or feast, when over 350 sat down together. They all seemed to enjoy themselves very fully. In connection with this evening's gathering, the congregation this year surprised Mr. and Mrs. Johary by presenting them with a loving and kind address and two fine English Oxford Teacher's Bibles.

Mrs. Johary has had for nearly four years now the charge of the "Industrial Home," which was started in the midst of the difficulties arising out of the Mang movement. The congregation undertook its support, and Mrs. Johary undertook to take charge of the "Home" without salary; and she has done a splendid work. The women were not by any means of a beautiful character to begin with. Their previous training and influence forbade our thinking of taking them into the boarding-school, and did not encourage us to hope for very satisfactory results.

One of her girls is now teaching with Miss Grier, two them are reading in the fourth book, and four are reading in the third book, and so on; but what is best of all, she has had such a decided influence upon them, that the most of them have been led to give their hearts to Jesus, and by their features as well as conduct show that the change has been a very decided one.

It was felt by the congregation that her good work should be recognized by them: and at the same time that of Mr. Johary, who, though unordained, has been practically the pastor of the "congregation" for the past five years. He is a most unselfish, earnest worker, and has had a very great influence upon the native Christians, whom he understands, and can influence, as no European can.

This week our native congregation is observing the week of prayer with the rest of the Christian world. Last night there were about 300 persons present.

The outlook in all our Mission fields is most encouraging, and should stimulate us to renewed effort to win the world's heathen millions for Christ.

**THE WORK IN TRINIDAD FOR 1895.**

**D**URING the year the following movements took place in the staff.

Dr. Grant went to Jamaica at the close of 1894 to visit the catechists who had been sent there, and to urge on the work. After a very pleasant and profitable visit he proceeded to Canada on furlough, and returned to Trinidad in May. With him returned Mrs. Grant and their two daughters, who had been absent in Canada on account of their education.

Rev. A. W. Thompson, who left on furlough at the beginning of May, returned on December 4th. Mrs. and Miss Morton, who were both absent at our last report on account of their health, returned at the same time with Mr. Thompson, the latter as his wife.

Miss Archibald returned to Canada after five years' faithful service, Miss Sinclair having arrived at the end of 1894 to take her school.

During the year one catechist was sent to Jamaica and another to St. Lucia.

In the month of June, Mr. Macrae, accompanied by Paul Bhukhan paid a visit to St. Lucia, making an earnest effort to advance the work in that island.

Early in the year His Excellency the Governor appointed a commission to enquire into the question of free and compulsory education. The Chief Justice of the colony, Sir J. T. Goldney, was chairman; and among other members were the Archbishop of Port of Spain, the Bishop of Trinidad, and Dr. Morton of our mission.

The majority reported in favor of free schools, with a moderate measure of compulsion. As three out of four in the minority objected that the report did not go far enough, the unanimity on the question was somewhat remarkable.

The reply of the Secretary of State for the Colonies has not yet been published, but it is hoped a step will soon be made towards filling up our present schoolhouses with children whose parents are now too indifferent to send them.

From the personal reports of the five missionaries, the following general statement is made up:—

Native minister.....	1
Catechists.....	53
Baptisms—Adults.....	164
“ —Children.....	195
“ —Total.....	359
Communicants in good standing.....	635
Contributions of Native Church.....	£ 667 7 4
“ of Proprietors.....	465 0 0
“ of Church in Canada.....	2,835 4 7
Schools.....	54
Children enrolled for year.....	4,853
Average quarterly roll—Boys.....	2,456
“ “ “ —Girls.....	1,032
“ “ “ —Total.....	3,488
Average daily attendance.....	2,168

Number Canadian Teachers.....	4
“ Sunday-Schools.....	49
Children on roll.....	2,158
Daily average.....	1,471

The Training-School sent up its first six pupils for examination in March, all of whom passed; one of them for a second-class, which is the high-certificate that can be taken by examination. Their places were at once filled up by other six on the Government list, and two supported by their friends. The success of these students has been a great aid and stimulus to our school-work.

In the Training College for native agents, three students completed their course, and arrangements will shortly be made to ordain them as native missionaries.

We close the year with our staff complete and all in the enjoyment of health, and with encouraging prospects for 1896. Thanks are hereby tendered to all who have in any way helped our work.

W. L. MACRAE, *Sec. Miss. Council.*

**REV. DR. MORTON'S WORK FOR 1895.**

HIS TWENTY-EIGHTH YEAR IN TRINIDAD.

**I** HAVE pleasure in reporting that I have not lost one day in the year from ill-health, and, with the exception of a week spent in aiding the work in Grenada, have given the entire year to Trinidad.

The absence in Canada, first of Dr. Grant, and afterwards of Mr. Thompson, increased my work; and the absence of Mrs. Morton for eleven months of the year caused a blank both in the manse and in the field. All are now happily home.

For my own work this field is divided into four sections, one for each Sabbath in the month. For the work of the native agents, it is divided into eight districts, each with a catechist. Among these catechists are some who are likely, ere long, to be ordained as native missionaries; others are but learning their work. All have been useful, some invaluable, in bringing the Gospel into close contact with the minds and homes of the people.

One catechist, G. W. Chandising, whom I had for six months under my eye, and in training as an extra agent here, was sent to St. Lucia in December, to relieve one who is to be employed here and attend the college. His wife is one of "The Home" girls. It is hoped that they will prove most useful in St. Lucia.

Saugre Grande, 23 miles east of this, should have a catechist at once. This is a promising agricultural district, which will be tapped by the railway now being constructed. Distance and bad roads have led to delay in this matter. To delay longer would be unwise. A large proportion of the people of this district are small landowners cultivating cocoa.

As St. Joseph stands at the mouth of Maracas Valley, so stands San Juan, at the mouth of the Santa Cruz Valley. St. Juan is four miles from this, two miles west of St. Joseph, on the way to Port of Spain. The valley goes up into the hills some six miles. We have for years been carrying on some work up that valley, and have there a number of people who look to us for Gospel-training. A catechist should be planted in the village to attend to the estates in front and the valley above.

During this year a movement has been made toward occupying Port of Spain. The Women's Missionary Society of Grey Friars' Church, Port of Spain, contributed \$10 per month from March 1st to that object; and catechists from St. Joseph and Tunapuna went in, with considerable regularity, to visit the people and hold meetings. Some of our people have migrated from the country to Port of Spain.

Apart from the work of the Church of England, which is chiefly in one suburb, there are three classes of East Indians who should be reached by our mission. First, some people of a better class, who are engaged in some form of business. These are not numerous, but are likely to increase. Secondly, a considerable number of porters and jobbers, who live chiefly in the Eastern suburbs. And lastly, hotel people. The East Indian hotels are of the plainest and most primitive kind, suited to all classes and purses. A shelter and sleeping place in some of these can be procured for one penny a night, and food according to quantity and quality.

We have free admittance to these places, and often get large meetings in them. Many of the people we meet in them are transient visitors from the country. Others are of the lowest class of the town. It is evident that work among the last class, however interesting from a missionary point of view, cannot be counted on largely for manifest or money results.

The time has, I think, come for occupying Port of Spain with a catechist. The grant in aid from the Grey Friars' Church will be continued, and if the work is pushed forward, more aid will probably be forthcoming.

#### DAY SCHOOLS.

Taken as a whole, the schools in this district have done well—some of them admirably. My only native certificated teacher of last year went into Government service as interpreter, and is doing good work as superintendent of the Sunday-school at Arima.

At the examination of teachers for 1895, four of my teachers and three of my pupils at the Training School took teachers' certificates. One of the latter took second class, which is the highest that can be taken by examination. First class is only given after seven years teaching. Paul Bhukhan and Andrew Gayadeen, two of our

chief catechists are assistant managers of schools, which has been a relief to me and a benefit to the work.

I have seen it somewhere authoritatively published that none of our missionaries would count the field well equipped, unless he had a Canadian teacher at the centre of his district.

I am very sensible of the obligation under which we rest to our Canadian teachers. I appreciate highly the work they have done, and quite understand that, in some districts, they may, for various reasons, be a necessity for years to come.

But where they have to live alone, in the circumstances in which Miss Blackadder is located, it is a serious responsibility to invite a young woman from Canada to undertake the work. I shall therefore regard it as a distinct advance when the intelligence and trustworthiness of well trained native teachers enables me to say, that I no longer need to tax so seriously the courage and strength of some of our devoted Canadian women.

This is true also of work among women. Native women, trained and directed from the Manse must do the work if it is to be permanent, effective and economical.

Work for women and girls has this year felt seriously the absence of the mother and daughter of Tunapuna Manse. The agents trained by them have, however, carried on the work. Fanny Subaran has been diligent and useful over a wide area. Mrs. Bhukhan and Mrs. Lackham at St. Joseph, Mrs. Gayadeen at Caroni, Mrs. Imambakhsh at Chaguanas, and Hannah Battos at Tacarigua have been actively engaged in teaching the women in their several districts.

#### SABBATH SCHOOLS.

Religious instruction is given in all the day schools, and many are there taught who cannot be got to attend the Sunday School regularly. There is difficulty too in some districts to get a teaching staff. Still this work is slowly but steadily advancing. It is treated as an integral part of the Church work, and will become more successful as progress is made in the work among the parents.

Night schools are held in connection with a number of our stations as a means of teaching young men who have gone to work.

Prayer meetings are also held weekly at a large number of places. In these singing and instruction have a prominent place.

Temperance has been kept steadily in view and means used to promote right views on the subject. In the absence of Mr. Morton only two general temperance meetings have been held. Local meetings with magic lantern views have been held in the outlying districts.

A native ministry should grow up naturally from among the Catechists, not as a sudden transition, but as a gradual advance. The people

of two of my districts, St. Joseph and Caroni, have indicated their desire for *ordained* natives and I consider two of my men as furnished for the work. Details will require to be dealt with in special reports to the Foreign Mission Committee. This much I beg to report in general, as the aspect of the question, in this field at the close of 1895.

## STATISTICS.

Catechists .....	8
Paid Bible women .....	2
Communicants .....	92
Added in 1895 .....	12
Baptisms, Adults .....	68
Children .....	92
Schools .....	14
Enrolled for year .....	1423
Average daily .....	680

## DR. GRANT'S WORK IN TRINIDAD

HE TELLS OF HIS TWENTY-FIFTH YEAR.

San Fernando, Trinidad, 26 Dec. 1895.

*Rev. Dr. Morrison, Halifax.*

REV. AND DEAR SIR:—On the first day of this year I was en route for Jamaica, arriving at Kingston on the 4th of January.

As I had gone there on invitation, in connection with mission work among the East Indians I went immediately to work:—first with Mr. Cochran in the city, and then at Ewing's Caymanas, where Rajkumar Lal, one of our senior students, is stationed. Rajkumar and Siboo who had gone from us in August had entered fairly upon their work.

The following Sabbath I spent with Dr. Turner of Castleton, and had an opportunity of preaching to several East Indians.

On the 15th, I preached at the opening of Synod. Before that Court I stated my impressions of the work, and the Synod immediately resolved to apply to our mission in Trinidad for a third evangelist. To this application Mr. Macrae has responded by surrendering one of his catechists, Rupan Dyal, who went there in September.

After Synod I visited Siboo at Paul Island, a station near Savanna La Mar, in the extreme south-west of the island. At this station, as also at Caymanas, a church has since been erected and dedicated; several Indians have been baptized, and many candidates are reported.

I had the privilege of addressing several congregations in the interest of the Indian work, and the action of the U. P. Church in Jamaica, which is not yet quite independent of the mother church, is most creditable, and the indications are that she will be amply rewarded in this labor of love.

On leaving Jamaica, I went direct to Nova Scotia, and after a stay of ten weeks left for Trinidad with my wife and two daughters. The complete change from tropical heat to the severe cold of a Canadian winter proved most invigora-

ting, and I returned strengthened in body and refreshed in spirit. Let not the Church grudge her missionaries short furloughs—they pay.

On our arrival in Trinidad, early in May, 1895, we found every part of the machinery in our mission in good working order. Mr. Fraser had a firm grip of the work. Babu Lal Behari had greatly improved and though not as active as he had been previous to his violent attack of rheumatism yet his Hindustani tongue was free and it was the service of this member Mr. Fraser required most.

Sabbath School work had received an impetus from the convention held in Greyfriars' Church in January. Several new schools had been opened, and at the present time, from the central church in San Fernando, teachers go forth to ten schools, whilst seven other schools are conducted by the day school teachers. Pupils on the roll of the Sunday schools at this date are 780 and the average attendance for the year 570. This plan of working schools in the country from the central church could not have been carried out, had it not been for the kindness of friends who placed their horses at our service—they have our sincere thanks.

The finances I have left wholly in Mr. Fraser's hands, and with them very largely the control and direction of the whole teaching staff. Our central school, with Vista Bella which is on the outskirts of the town, I have retained, and also San Fernando Church, with both the English speaking and Hindustani congregations who worship there.

Whilst this arrangement throws the responsibility of the town work on my hands, yet I am by no means limited in my efforts, to the town, neither is Mr. Fraser excluded from participation in the town work, though more particularly responsible for the districts outside the town.

Lal Behari now co-operates chiefly with Mr. Fraser, and this he does with characteristic willingness and cheerfulness.

The school for the training of teachers received constant attention. In it I gave religious instruction daily, and generally had one or two subjects additional in hand. The students in attendance are most studious, and give promise of proving good and faithful workers.

During my absence in the earlier part of the year Mr. Macrae assisted in College work, but on my return I resumed my two days weekly, and Babu Lal Behari taught one day in the week.

On the 22nd of November, we completed our 25th year in the mission field, and on the 23rd, our semi-jubilee was celebrated.

The idea of a celebration originated with the Indian people, who approached the Presbytery and asked that the Moderator should be appointed to preside. The Presbytery not only granted the request, but arranged that as many as possible of its members should be present.

When the movement became known, neighbours and friends, consisting of planters, merchants and government officials, joined, and thus an event which was intended to be celebrated quietly and unostentatiously, awakened considerable interest.

The congregation accompanied their address with a crayon portrait of myself to be hung in the College, and 25 sovereigns.

The gentlemen referred to, but not of our church, accompanied their address with a nice Prince Edward Island horse, and a set of harness. In view of the conditions of labor in this colony, it was specially gratifying to receive this expression of confidence and good-will, both from Indians and those not of the Indian community.

On the 12th inst., I went to Grenada to assist at the opening services of a new Indian church at Samaritan. This mission connected with the Established Church of Scotland, and directed by the Rev. Mr. Ross, has obtained its agents from our mission, and another goes forth this week to open a new station. St. Andrew's Church, Picton, has assisted nobly in the work of this prosperous mission.

In August we were visited by three East Indians from Demerara, all of whom were in government service. One of them who had written kindly of our mission in a magazine in India, offered to pay down 50 pounds sterling if our Church would commence a work in Georgetown, similar to the Trinidad work, and he promised if prospered to continue to pay annually a like amount. After returning to Demerara he wrote a friend here, whom he assured of his honest intention to fulfil his promise. We think that such an intimation should not be lightly dismissed.

We close the year confident that we do not labor in vain. Some things we can tabulate, others not less convincing and assuring are mentally weighed and estimated.

Our Baptismal Roll shows an addition of 88, of whom 37 are adults and 51 children. 21 have been added to the communion roll and seven removed by death, leaving 362 communicants in good standing. 12 couples were married.

Other parts of the work in this district will be reported on by Mr. Fraser, whose hearty co-operation has rendered it possible for us to do our work without excessive toil. God hath been mindful of us.

### REV. W. L. MACRAE'S WORK FOR 1895.

#### HIS NINTH YEAR IN TRINIDAD.

**W**ORK in Princetown district was carried on much in the usual way. Notwithstanding many adverse influences, evidences of progress and success have not been wanting, although accompanied with sufficient trials to keep us humble.

\* The interest manifested in Mission work, particularly among the young people, is very encouraging. Never before have so many taken an active part in Christian work as during the past year. Boys and girls, young men and women, have gone to work with so much interest and pleasure that one is reminded of the words "My yoke is easy and my burden is light."

The ingathering has not been very large, but satisfactory. One promising young Brahman, after receiving baptism of his own accord, stood up and in substance said: "Friends, I have sought for years in Hinduism for that which might satisfy the need of my soul, but never found it. During the last three years I sought that in the Christian religion and have now found it. Now I can say, nothing but Christ can satisfy the great need of the soul." It is solid conviction of that nature we like to see.

Considering the present financial depression our people have contributed fairly well—some nobly. Mr. James Toolsee, one of our trusted elders, brought to me one day \$31 as the Lord's portion of the proceeds of a piece of land he had sold. This was in addition to his regular contribution which is also liberal. Two other young men contributed similarly, although much smaller amounts.

#### DISADVANTAGES.

One disadvantage we have to contend with in this field is the fact that the work in four of our districts is confined to estates where the people are constantly coming and going. It is not unusual that several during their five years indenture are taught to read the Bible and are about ready for baptism where they obtain their freedom. Then they move away, wandering about for a time, and as it is very difficult to keep the run of them, the work is usually lost to us, although occasionally like the bread cast upon the waters, they turn up after many days. The same is true of the children in the schools. When they make some progress and manifest some promise, many move away and are lost sight of.

#### CATECHISTS.

Mr. Soodeen, as in former years, has rendered invaluable service in all that concerns our mission. Faithfulness and thoroughness characterize all his work.

Eight others gave their whole time, and five what time they were able to afford, to the work of the mission.

Much depends on the character, the energy and zeal of these men. Their work consists chiefly in teaching and preaching on Sundays, helping in the school work of their districts, and visiting and teaching from house to house during the afternoon and evening. The latter is the most important part of their work, as there is no surer way of laying the foundation for future faith and knowledge than by imparting line upon line and

precept upon precept in private teaching. In this work nearly all have shown some improvement, not only in intelligence, but also in their power of grasping the truth and ability to teach it.

Monthly written reports are exacted of them, in which each day's work is detailed.

In response to a call from Jamaica for a third catechist, one of our number, Stephen Rnpandayal, volunteered to go and was accepted. He arrived there about the middle of September, and, we understand, is since doing good work.

**WORK AMONG WOMEN.**

At the beginning of the year Miss Archibald spent a few months in laboring among the women as a bible woman. This experiment was very successful, and I sincerely hope the way may be opened for her return to this work, as it is of so much importance and she is so admirably suited for it.

**SCHOOLS.**

On account of the scattered nature of the district and other causes, the schools have given us undue amount of worry and toil in the effort to keep up their attendance, and proficiency.

Quarterly written examinations were held in each school in order to test the progress in all the subjects taught. These examinations were found profitable.

Miss Sinclair, took charge of the Princetown school at the beginning of the year and has already clearly shown by her earnestness and activity in general missionary work, as well as in teaching, that she is admirably suited for the arduous work she has chosen.

With one or two exceptions where energy and push have been lacking, all the native teachers have also done their part well, and considering the many adverse influences with which we have had to contend, progress in this line of work has been very fair.

During the year, fourteen schools have been in operation and 1281 children have been enrolled with a daily average of 495.

**SUNDAY SCHOOLS.**

Much advance has been made in the line of Sunday School work. Seventeen schools have been in operation during the year with an aggregate roll of 723 children and a daily average of 403. This work was chiefly done by the teachers and the members of our Y. P. S. C. E.

Special mention should be made of the Princetown school which is gradually increasing in numbers and influence. Much credit is due to Mr. D. Mahabir, the superintendent, for his earnest efforts in this connection.

**TEMPERANCE WORK.**

The usual stress has been laid on temperance work. Quarterly meetings have been held by the members of our Blue Ribbon Band, which greatly help to instil the principles of total

abstinence in the minds of the young. For older ones however, nothing is more effective than the hand to hand combat of personal dealing.

**ST. LUCIA.**

In the month of June by direction of the Mission Council I visited St. Lucia in company with Paul Bhukhan. During the limited time at our disposal we visited all the stations of the Island in which our Mission has undertaken work. Instruction to Christian people and enquirers through the day was followed by lantern services at night. As these evening meetings were largely attended, the Gospel message was, in some form or other, brought within hearing of a large proportion of the Indian people on the Island. One marriage was solemnized and 45 persons baptised—19 adults and 26 children.

**STATISTICS OF PRINCETOWN FIELD.**

Baptisms, Adults.....	37
“ Children.....	30
Marriages.....	13
Catechists.....	14
Schools.....	14
Boys on Roll.....	648
Girls “.....	240
Total “.....	888
Daily average.....	495
Total on Roll for year.....	1281
Communicants in good standing.....	93
Died.....	1
Suspended.....	5
Removed.....	6
Added during year.....	2
Sunday Schools.....	17
No. on Roll.....	723
“ Daily average.....	403
Income of Native Church.....	£134.5.6

**REV. A. W. THOMPSON'S WORK FOR 1895.**

**HIS FIFTH YEAR IN TRINIDAD.**

HERE were 9 schools in operation in the Couva field, during the year, with a quarterly roll of 574, and an average of 368, and 741 enrolled during the year.

Nine catechists were employed during the whole of the year, two for four months, and one for one month.

Regular Sabbath services were held in every available place.

During several months of the year I was on furlough, and I am pleased to be able to testify to the trustworthiness and fidelity of the workers in general during my absence.

Thanks are due to the brethren for much self-denying care and arduous toil in connection with the work of this field, in addition to the burdens of their own, already too heavy.

Since our arrival two teachers have died. One of these had just graduated from the training school at San Fernando and gave promise of

being a very useful worker. The other was cut off two days later.

While on furlough much needed repairs to the Exchange Village Church, to the extent of one hundred and fifty dollars, were attended to by the Scotch members of the English-speaking congregation here. It was a pleasant surprise, on arrival, to find that all anxiety in connection with this had been taken away by these thoughtful and practical friends.

With the close of 1895, Miss Fisher completes her term of five years, and will go home on furlough as soon as advisable. Who can estimate the results of those five years of patient toil and care?

One can only deal with statistics, for the influences of a well organized, well disciplined school, upon the lives of those who have been subject to it cannot be measured or expressed.

The school has grown to twice the size it was when she took charge of it. And most of the promising lads of the district owe all, humanly speaking, to Miss Fisher's painstaking efforts.

Besides the day school work much attention was devoted by her to Sunday Schools and Temperance Bands, and during my absence she aided in many ways those who supervised the work of this field.

The new school house at Exchange Village has been painted out of funds entirely raised by Miss Fisher. Not only does the painting add greatly to the appearance of the building but very much to its durability.

While wishing her a very enjoyable, well earned furlough, we look forward with pleasant anticipations to her return to the work.

STATISTICS.

Communicants .....	58
Marriages .....	7
Baptisms, adult.....	22
"    infant.....	22
S. Schools .....	8
On S. S. roll .....	276
Average attendance .....	165
Catechists.....	12
Contributions from native church.....	£104 3s 4d
Besides this the native Christians gave to the B. an F. Bible Societ.....	£ 2 3s 0d

REV. S. A. FRASER IN TRINIDAD.

HIS FIRST YEAR'S WORK

MR. FRASER spent a year and a-half in the Trinidad Mission when a student, and when he went as a missionary in Nov., 1894, he knew something of the language and work. He is with Rev. Dr. Grant in the wide San Fernando field. He writes of his first year, 1895, as follows:

We arrived in Trinidad Nov. 26th, 1894. I found the Mission Council in session at San Fernando, and it was arranged that Dr. Grant should go to Nova Scotia, on a short furlough,

via Jamaica. Dr. Grant spared as much of his time as possible at this busy time of the year, taking me from place to place, that I might get an insight into the work.

After his departure, Dec. 26th, '94, the management of the field generally devolved upon me. I was ably assisted in counsel by the Rev. Lal Behari, who is well acquainted with the working of the field, but who at that time had not sufficiently recovered from his severe illness to do much work outside of the yard. Later, however, he improved in health and did what my non-acquaintance with the language prevented me from doing.

SABBATH WORK.

At seven o'clock on Sabbath mornings, we set out for the country work, and after having two or three meetings, we returned in time for Hindi service in the town at 11 a.m.; taught a Bible class in the afternoon, and, for five months, I preached in the evening regularly, in English, in Susamachar Church (Dr. Grant's in San F'do) to a large, intelligent, and appreciative audience of Asiatics.

After Dr. Grant's return, I was able, when no outside demands were made for an English service, frequently to spend the whole Sabbath in the country; taking with me a slice of bread and a bottle of tea, holding services in school houses, on estates, and in hospitals, returning at six or seven in the evening.

The people generally listen to the Gospel attentively, and treat us with respect and kindness.

SCHOOLS.

Your missionary is corresponding manager and pay-master for seventeen schools, which were attended during 1895 by a total of one thousand children.

Ten of these are Government assisted schools, seven are purely Mission schools, *i.e.*, they are supported wholly from the Mission funds. This number does not include the four Government Indian schools which were formerly in our hands.

The only new school opened for the year is at Tabaquite, seventeen miles from San Fernando, over a bad road.

The most of the schools have done very satisfactory work. Four, viz., San Fernando, Ste-Madeleine, Bonaventure, and Fyzabad, have received the Inspector of Schools the very highest possible from classification—"Very good." Proprietors, Attorneys, and Estate Managers, generally, speak in the highest terms of the good work done in our schools for the Indian people.

CATECHISTS.

The work of evangelizing has been carried on in this district chiefly by Catechists, under our supervision. Of these only twelve are supported wholly by the Mission, and give their entire time to the work.

Nine catechists have attended the college

classes. All come up on Saturdays to receive religious instruction and report on their work for the week. One of our best catechists, T. Baldeo, has been sick the most of the year; there is little hope of his recovery.

#### NIGHT SCHOOLS.

We have fifteen night schools where Hindi is taught, chiefly from Christian books, to men and boys who cannot or will not attend the day schools. Sixty pupils in these schools have passed an examination in Hindi.

The good results can be seen in an increasing demand for Christian literature which we import annually from India. Babu Lal Behari has sold \$140.00 worth of books and papers this year, ranging in price from two to forty-eight cents. It is interesting to note that the Rutlam Press, of our Central India Mission, furnished us this year with religious papers to the value of \$20.00.

Oropouche Church has undergone considerable repairs; half the cost was borne by the people. We trust that the prayer of the people of this district, to be organized into a regular congregation with one of their own countrymen as their pastor, will soon be answered.

Such is a very brief record of the year's labours. I have given a few facts and figures, but these do not indicate the amount of good done. We tender our hearty thanks to all the supporters of this good work.

### PRESBYTERIAN COLLEGE, TRINIDAD.

#### DR. MORTON'S WORK FOR 1895.

THE College opened for the year, Jan. 21st. In the Senior class were 14 students. One of these, Thomas Baldeo, took ill in February, and did not return, as his health unfitted him for either work or study. Another, S. Rupandayal, was, at a later date sent to Jamaica, to aid in the work there.

The second class consists also of 14 students. Seven of these being new comers formed a separate draft. This rendered my work laborious and to some extent unsatisfactory, during the first two terms, so far as this class was concerned.

The absence of Mr. Thompson and the pressure of work, both on your missionaries and the senior catechists, led us to retire, from Sept. 7th, the more advanced of the first class, and keep them wholly to their mission work.

We then divided the others into two classes. This arrangement was carried out till Dec. 6th, when the College closed for the vacation.

During the first term Dr. Grant was absent on furlough, and Rev. Lal Bihari's health, though improving, was far from strong. I therefore for a time obtained the services of Mr. Macrae for one day in the week; and thus we were enabled to teach each week, four days of five hours.

Mr. Macrae retired from the work on Dr.

Grant's return, and from that time Dr. Grant took two days, Lal Bihari one, and myself two days in the week, except the last two weeks of the college year when I was absent on account of the return of my family, and Dr. Grant and Lal Bihari kept up the work between them four days in each week.

The first class took with me "The Christian Ministry," "Church Government," and "Special training," in some practical subjects. The second class advanced along the line of studies taken the year before by the first class, and the third class began the same course.

Mr. Macrae took the classes over part of the Epistle to the Galatians in Hindi with a careful study of its purpose and contents, as a guide to the future study of other Epistles.

The conduct of the students was uniformly becoming and their diligence generally commendable.

During the absence of Dr. Grant, I was manager of the Training school for teachers, and gave the pupils religious instruction when in residence at the College.

#### DR. GRANT'S WORK IN THE COLLEGE.

On my return in May from Canada, I at once took up my work in college, and devoted two full days weekly to it.

At the end of July I finished my course of lectures on Eschatology, and with it completed a full course of study on Systematic Theology. Our practice at every step was to inquire into the testimony of Scripture, that the students might acquire readiness and freedom in handling the work of God. Collateral and related subjects received more than a passing notice.

The junior class was engaged several months in the study of Christology. Whilst at this subject the writings of St. John and the epistle to the Colossians were examined with very considerable care.

Geography, physical and political, was occasionally taught; and modern events, from the Indian Mutiny down to the present time, were repeatedly brought before the class.

#### LAL BEHARI'S WORK IN THE COLLEGE.

Dr. Grant and Mr. Fraser, with whom I cooperate in mission work, will have stated the part I perform in the mission field. It remains, then, for me to state briefly my work in the college. One day weekly is assigned me, and to the work of this day I have regularly attended, and in the absence of either of the other teachers I have occasionally taken their hours.

My chief subject was Church History, from the time of the Ascension of our Lord. I first traced the extension of the Church in the Acts of the Apostles, giving due attention to the agencies at work to curtail, check, or destroy, her influence.

Leaving the Acts of the Apostles, I derived much help from the study of the life, work and times of the Apostolic Fathers, from books furnished our college library by the Rev. Dr. Paterson. The students' text-book was Barth's Church History in Hindustani.

We gave considerable attention to the division of the Church into the eastern and western sections, the causes that led up to the division, and tried to trace the consequences of that division. Our studies came down to Reformation times.

The geography of countries within the area covered by the history studied received constant attention.

Further, the relations of Christianity to other religions, particularly Hindooism and Mohammedanism, were frequently before the class. The second class was instructed in the period covered by the Books of Genesis and Exodus.

### THE TRAINING SCHOOL TRINIDAD

Do not confound two institutions in Trinidad, the Presbyterian College and the Training School, both managed by our missionaries.

The Presbyterian College belongs to our Church, and is for the training of catechists and native pastors for the work of the mission.

Besides this, the Government, having no Normal School to train teachers for its increasing E. Indian population, for which it is doing so much to provide schools; offered for the use of our college and for managing an Embryo Normal School, \$40 per head for not more than six resident students, the Government providing an instructor.

Rev. Dr. Grant is manager, and gives a small portion of his time daily. Rev. Mr. Wilson of the U. P. Church also gives some instruction. The school where these budding teachers practice is the Mission School at San Fernando.

This training school was begun two years ago, Feb. 1894, with six resident students. In April 1895, all passed a successful examination, and received appointments in their respective districts, in Government inspected, and largely Government supported, schools, under the management of our mission.

On the withdrawal of these, six others entered, with two additional at their own expense. This school is no financial burden to the mission but the opposite. And it is helpful to the Government in providing them with trained teachers at a small expense.

The chief benefit to our Church of such an arrangement, is, that, as most of these student teachers are boys from our own mission schools, and will be employed in schools inspected and largely supported by the Government, but managed by our mission, they are, in their training course, kept in touch with our work, and will prove more helpful than if trained by Government under other auspices.

## Church Notes and Notices.

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

### INDUCTIONS.

Mr. John A. Logan, called from Chiliwack B.C., into Union Mines, Vancouver Island.

Mr. G. H. Smith, into Thamesford, London Pres., 20th Feb.

Mr. James McMillan, as ordained missionary, into Camilla and Mono Centre, Orangeville Pres., 21st Jan.

### RESIGNATIONS.

Mr. R. B. Smith, of Ashburn and Utica, Whitby Pres.

Mr. R. Hughes of Rosemount and Mansfield, Orangeville Pres., 21st Jan.

### OBITUARY.

Rev. D. J. Macdonnell was born in Bathurst, N.B., in the Disruption year, 1843. He was a son of the manse. After his college course at Queen's College, Kingston, and at Glasgow and Edinburgh, he was licensed by the Presbytery of Edinburgh, 14th June, 1866, and coming home, was shortly afterwards ordained as pastor of St. Andrew's Church, Peterboro, where he labored for four years. Called to St. Andrew's Church, Toronto, he was inducted 22nd December, 1870, and labored there for a quarter of a century. Some months since, failing health compelled him to cease active work. The past few months have been spent at the home of his father-in-law, Dr. Smellie of Fergus, where he peacefully fell asleep on the 19th of February, at the early age of 53.

### PRESBYTERY MEETINGS.

Algoma.—Webbwood, 10 March.

Brandon.—Brandon, 1st Tuesday March.

Bruce.—Chesley, 10 March, 1.30 p.m.

Calgary.—Calgary, Knox, 1st Fri. Mar., 8 p.m.

Inverness.—West Bay, Hall., 17 Mar., 11 a.m.

Kamloops.—Kamloops, 4 March.

Lindsay.—Uxbridge, 18 Feb., 11 a.m.

London.—Lon., 1st Ch., 2nd Tues. Mar., 11 a.m.

Maitland.—Ripley, 16 March, 7.30 p.m.

—Lucknow, 17 March, 1.30 p.m.

Montreal.—Knox, 3 March, 10 a.m.

Owen Sd.—O. Sd., Div. St. Hall, 17 Mar, 10 a.m.

Portage la Prairie.—Gladstone, 3 Mar., 3 p.m.

Peterboro.—Pt. Hope, Mill St. 17 Mar., 9.30 a.m.

P. E. Island.—Chil'tn, 2nd Tuesday May.

Regina.—Moosomin, 1st Wednesday March.

Sarnia.—Sar., St. And., 10 March, 11 a.m.

Saugeen.—Palm., Knox, 10 March, 10 a.m.

Stratford.—Strat., Knox, 10 March, 10.30 a.m.

Sydney.—N. Syd., St. Matt, 2d Tues. Mar., 11 a.m.

Truro.—Truro, St. And., 16 March, 7.30 p.m.

Victoria, Vic., First Church, 3 Mar., 2 p.m.

Whitby.—Oshawa, 21 April.

### STATED COLLECTIONS FOR SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Directed, also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

## Around the World.

The Chicago brewers have decided to close up about 1,700 saloons in that city.

In New York City over 85,000 Bibles have been distributed during the past year.

The penitentiary at Santa Fe, New Mexico, now contains a Christian Endeavor Society.

In the United States there were 198 murders by mobs between March 1, 1895, and December 31, 1895.

Great Britain has now turned the three-thousand mark in its number of Christian Endeavor Societies.

General Booth has paid another visit to the Australian Colonies, and has been received with great enthusiasm.

The name Armenia is not permitted to be used in Turkey. Kurdistan is the official title of this division of the empire.

The Hazeltine building, the Baptist Publication Society's home in Philadelphia, Pa., was destroyed by fire Feb. 1st.

One authority, Dr. R. N. Cust, estimates the languages of Africa at 438, with 153 dialects, making altogether some 600.

It is said that in Tokio, the chief city of Japan, there are issued no less than one hundred and twenty newspapers and magazines.

The discharged prisoners from the Pittsfield, Mass., jail are being looked after by the good-citizenship committee of the Christian Endeavor Union.

The literature of the Salvation Army, according to Mr. Bramwell Booth, brings into the various headquarters about £200,000 (\$1,000,000) per annum.

Rev. N. G. Clark, D. D., for thirty years secretary of the American Board of Foreign Missions, a man of wide knowledge and sweet and gentle spirit, has passed to rest.

In Egypt proper there are forty towns, with from 7,000 to 40,000 inhabitants in each, and over 500 towns under 7,000 inhabitants, in which there are no Missionaries of the Gospel.

Mrs. Nevius, widow of the late Dr. Nevius, the well-known missionary to China, has decided to return to her desolate home there and carry on a part of the work that fell from his hands.

Mr. D. L. Moody is now evangelizing at Philadelphia with Mr. H. F. Jacobs as singing evangelist. Twenty years have passed since Mr. Moody held a series of services in "the city of brotherly love."

The Archbishop of Canterbury, on behalf of the Episcopal Bench, has requested the Prime Minister to appoint a parliamentary committee to inquire into the whole question of licensing reform.

It is estimated that the number of Jews in London is about 100,000, or 120,000. There are 15,964 Jewish children attending the London Board and Jewish Voluntary Schools of the lower grades.

"Grandma" Moody to whose wise christian training the world owes so much of what it has received from her well-known son, has passed away to her eternal rest at a good old age.

Rev. J. Wilbur Chapman, the well-known evangelist, has accepted a call to the Bethany Church, Philadelphia, the church so well known in connection with the work of Dr. Pierson and Wannamaker's work.

It is noted in a letter from Rome, published in one of the Roman Catholic journals, that the only nations of importance which have no representatives accredited to the Papal Court are Great Britain and the United States.

Bishop O'Dwyer issued notice in the R. C. Church in Limerick, on a recent Sunday, forbidding parents to send their children to model schools. Those disobeying would be bound to confess and would be specially dealt with. So much for tyranny.

370,605 immigrants last year entered the United States at the port of New York. Of these only 34,862 could by any stretch of the imagination be classed as skilled labor. The remainder went largely to the sweat shops, the slums, and the prisons.—*Golden Rule*.

The oldest building in the world that has been uninterruptedly used for Church purposes is St. Martin's Cathedral at Canterbury. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years.

Buddhists have been forming a large association for the propagation of their faith in India, China, Siam, and Tibet. A large monastery is to be attached to a university, and facilities for printing Buddhist literature are to be largely increased.—*Missionary Link*.

The *Christian Treasury*, of which the Rev. Horatius Bonar, D. D., was so long editor, and in which so many of his "Hymns of Faith and Hope" first saw the light, has now passed into the hands of the Sunday School Union, and is to be edited by the Rev. F. B. Meyer.

Under the laws of New York State money cannot be legally bequeathed to a church for masses for the repose of one's soul. Miss Mary Tyran left \$300 to a R. C. Church for that purpose. The will was disputed, the judge has sustained the plaintiffs. The church cannot claim the money under these conditions.

The threshold weeps forty days when a girl is born," is the saying in Morocco. She is despised and a slave, having no place in the system of Islam. But the work of the lady missionaries who have gone there is beginning to show that a quiet, social, if not spiritual, revolution is taking place.—*Christian Leader*.

The statistics published of the matriculated students in Glasgow and Edinburgh Universities for the last seven years show a large decrease. Since 1889 Edinburgh has lost nearly 1,030—the numbers in 1895 being 2,669, as against 3,602 in 1889; while Glasgow in the same period has 517 fewer—1,584 as against 2,101.

A young Englishman, on a P. and O. steamer, returning from India, said publicly, at the dinner table: "Missions are a humbug. I have been in India eight months, and I haven't seen an East India Christian." A quiet man sitting opposite said: "May I ask for what you went to India?" The answer was: "I went to hunt tigers." The other replied: "I am a missionary. I have been in India twelve years, and I have not seen a tiger." The young Englishman did not know that the Christians in India are already numbered by tens and hundreds of thousands.

It is a grim fact that that about forty persons die of starvation every year in London. So far as can be ascertained, the majority of them are cases of misfortune, no. of crime. Not a few are well-educated persons, who, through age and infirmities, have failed to obtain employment, and also have been unwilling to reveal their distress.—*Christian Leader*.

"Say to the American people" says Li Hung Chang, the great Chinese Prime Minister, and the richest man in the world, "to send over more men for the schools and hospitals, and I hope to be in a position both to aid and protect them." When told that there were already 600 American missionaries in China, Li Hung said: "More are needed, more are needed!"

In connection with the armaments of the world, it is said that twice as much money is spent annually at the present time, to keep up the military and naval armaments of the great powers as at the time of the Franco-German war. What millions are spent to preserve the peace of the world and how little to give to the glorious gospel which would be the true safeguard and message of peace!

A Calcutta paper publishes the following: "Some months ago the home of a wealthy Hindu family was on fire. There were nine *pardah* (zenana) ladies in the house, all of whom resolved to meet their fate in the flames rather than expose themselves to the crowd which surrounded the building. Six of them perished, and the other three were dragged out by force, terribly burned.

The sentiments chosen for the coffins of the six young women massacred recently at Kucheng, are as follows: "The Master has come and calleth for thee; "Not counting their lives dear unto them"; "Faithful unto death"; "Jesus only"; "She asked for life and thou hast given it, even life for ever and ever"; "Where I am, there shall my servant be."—*The Missionary*.

The Congregational church at Littleton, Massachusetts, has just installed a woman as its pastor. She was ordained a year ago, and has been supplying the place of her husband while he was away for his health. Absence not having restored him, he resigned, and his resignation was accepted at the same time that his wife was installed as his successor. Mrs. Frost is the first woman, so the *Outlook* says, ever installed in a New England pulpit.

Commander and Mrs. Ballington Booth who have been for some years in New York, have been "ordered" to Britain. So great is the esteem and confidence with which they are regarded in New York that a mass meeting of many of New York's leading christian workers and representative men, urged that they be allowed to remain. Whether the "General" will so far modify the rules of war, and the military discipline of the Salvation Army, remains to be seen.

Russia is establishing a popular school system in Siberia. There are six hundred and sixty four schools, with an attendance of thirteen thousand boys and girls. These are all connected with congregational and ecclesiastical movements. There are also other schools of a secular character under the care of the government aggregating two thousand five hundred and twenty-two schools and three hundred and seventy-three thousand pupils. Even yet, however, there is only one school for every five hundred and twenty scholars.—*Alliance Journal*.

The new railway to Uganda, will run from Mombasa, on the Indian Ocean, to the Victoria Nyanza, a distance of six hundred and fifty miles. It is expected to cost in all about nine millions of dollars. It will cost two hundred thousand dollars a year to keep up a weekly train service, but this will develop sufficient trade in a short time to meet all expenses, and its value to the government and commerce and to missions will be very great.—*Alliance Journal*.

A Roman Catholic priest in Belgium rebuked a young woman and her brother for reading that "bad book," pointing to the Bible. "Mr. priest," she replied, "a little while ago my brother was an idler, a gambler, a drunkard, and made such a noise in the house that no one could stay in it. Since he began to read the Bible, he works with industry, goes no longer to the tavern, no longer touches cards, brings home money to his poor old mother, and our life at home is quiet and delightful. How comes it, Mr. priest, that a bad book produces such good fruits?"—*The Manna*.

**Rome in Britain.** "Every thoughtful observer of the ecclesiastical and political movements of the present time must see that the Papacy is making large strides to pre-eminence and power in Britain, and every Christian and true patriot must feel the growing necessity for the adoption of measures to stay its aggressions and maintain the principles of civil and religious liberty. Unfortunately both political parties lend too much countenance to the clamours of Papists, and deem it necessary to conciliate their favour and concede their demands." Such was the statement of Secretary Pryde at the Annual Meeting of the Scottish Protestant Alliance in Glasgow, 16th Jan.

**A Parsee Christian Association.** has been formed recently, with headquarters at Bombay. The Rev. Shanjibhoy Nowroji, minister of the Free Church of Scotland in Bombay, is president. Parseeism was once the ruling religion of Persia, but the fierce Moslem Caliphs drove out the believers in the sacred book, Zend-Avesta, and in 1892 there were only eight thousand of the sect in all Persia. In Bombay more than twenty thousand have been numbered. Some have been won to Christ, and these Christian Parsees are reaching out after their brethren elsewhere, and asking for fellowship and sympathy. There have been several conversions lately in Bombay, and the Gospel gains some trophies every year among the living descendants of this ancient people.—*Presbyterian*.

### THE KOHLS OF INDIA.

A WONDERFUL WORK IN FIFTY YEARS.

This is the jubilee year of the Gossner Missionary Society to the Kohls of India. Four missionaries were sent out just fifty years ago. They settled in a most desolate country among an aboriginal people. After five years of labor, they wrote home that their work was useless and they must go to another field.

"Pastor Gossner replied, "Preach always; but above all pray, and we will redouble our prayers at home."

A few months later, four Kohls were converted. This was soon followed by others; and in seven years, there were four central stations, with a thousand Christians.

To-day among the two millions of Kohls, there are a hundred thousand adherents of Christianity.—*F. M. Weekly*.

## International S. S. Lessons.

### TRUE LOVE TO ONE'S NEIGHBOR.

March 8.

Les. Luke 10 : 25-37. Gol. Text, Lu. 10 : 27.  
Mem. vs. 25-27. Catechism Q. 50.

#### HOME READINGS.

M. Luke 9 : 51-62 ..... *Rejected by the Samaritans.*  
T. Luke 10 : 1-16 ..... *Sending the Seventy.*  
W. Luke 10 : 17-24 ..... *Return of the Seventy.*  
Th. Luke 10 : 25-37 ..... *The Good Samaritan.*  
F. Luke 10 : 38-42 ..... *The Good Part Chosen.*  
S. Lev. 19 : 1-18 ..... *"Thy Neighbor as Thyself."*  
S. Matt. 25 : 31-46 ..... *"Unto my brethren—unto me."*

#### LESSON OUTLINE.

- I. A Self-Righteous Religion. vs. 25-29.
- II. An Unloving Religion. vs. 30-32.
- III. A Christly Religion. vs. 33-37.

*Time.*—A. D. 29, November, several weeks after the last lesson. *Place.*—On the journey along the northern border of Samaria into Perea. Exact place not known.

#### HINTS AND HELPS IN STUDY.

Jesus now closed His eighteen months' ministry in Galilee, and started for Jerusalem. The time of the crucifixion was probably only four or five months off. Coming to Samaria, His advance messengers were rejected by a Samaritan village. Monday's Reading.

Apparently following the border line between Galilee and Samaria, he crossed the Jordan into Perea. Meanwhile the seventy were sent forth. Tuesday's Reading. Their return and report are described in Wednesday's Reading. Jesus was accompanied by a great multitude whom He taught and healed.

The incident in to-day's lesson took place on this journey. Luke alone records it. Probably the visit to Mary and Martha at Bethany (Friday's Reading) did not take place until after the events recorded in Luke 11 : 1-13 : 35.

The well-known hatred of the Jews for the Samaritans adds, of course, to the force of this parable, as we must assume that the victim of the thieves was a Jew.

#### WHAT THE LESSON TEACHES.

1. If we will read the Bible, we will learn how to live.
2. Our neighbor is enemy or friend, who needs our help.
3. It is a sin not to do the duties which we ought to do.
4. True love sympathizes and then gives needed help.
5. When we know our duty, the next thing is to do it.

### TEACHING ABOUT PRAYER.

March 15.

Les. Luke 11 : 1-13. Gol. Text, Luke 11 : 9.  
Mem. vs. 9-10. Catechism, Q. 51.

#### HOME READINGS.

M. Luke 11 : 1-13 ..... *Teaching about Prayer.*  
T. Luke 11 : 14-26 ..... *The Blasphemy of the Pharisees.*  
W. Luke 11 : 27-36 ..... *Warning the Pharisees.*  
Th. Luke 11 : 37-54 ..... *Denouncing the Pharisees.*  
F. Gen. 32 : 24-32 ..... *A Prevailing Prayer.*  
S. Acts 12 : 1-17 ..... *The Prison Opened by Prayer.*  
S. James 5 : 13-20 ..... *The Power of fervent Prayer.*

#### LESSON OUTLINE

- I. Teaching by Example. vs. 1-4.
- II. Teaching by Parables. vs. 5-8.
- III. Teaching by Illustration. vs. 9-13.

*Time.*—A. D. 29; shortly after the last lesson. *Place.*—Perea; Jesus on the way to Jerusalem.

#### HINTS AND HELPS IN STUDY.

It was shortly after Jesus had spoken the parable of the Good Samaritan. He had been praying privately, as was His wont. When he had finished, one of His disciples asked Him to teach them to pray, as John the Baptist had taught his disciples. In response Jesus taught them what is known as "The Lord's Prayer." Compare Matt. 6 : 9-13.

At the same time he taught by forcible illustrations the duty of importunate, believing prayer. Monday's Reading. In Tuesday's, Wednesday's and Thursday's Readings is shown the bitter enmity of the Pharisees toward Jesus. His terrible denunciations of their hypocrisy are also given. The examples of prevailing prayer found in Friday's and Saturday's Readings, and the plain teachings on the subject in Sunday's Reading, should be carefully considered.

Look up other similar examples and teachings, for instance, Luke 18 : 1-14. In Rom. 8 : 26, 27, we learn who teaches us how to pray acceptably.

#### WHAT THE LESSON TEACHES.

1. When we do our duty others are influenced.
2. We ought to learn how to pray, that we may get blessings from God.
3. We may bring to God in prayer all our needs and desires.
4. We should pray earnestly and importunately.
5. We should pray to God as His children, sure of His love.

### FAITHFUL AND UNFAITHFUL SERVANTS.

March 22.

Les. Luke 12 : 37-48. Gol. Text, Eph. 5 : 8.  
Mem. vs. 37, 38. Catechism Q. 52.

#### HOME READINGS.

M. Luke 12 : 1-12 ..... *Faithful Discipleship Encouraged.*  
T. Luke 12 : 13-21 ..... *The Rich Man's Folly.*  
W. Luke 12 : 32 ..... *Our Heavenly Father's Care.*  
Th. Luke 12 : 37-48 ..... *Faithful and Unfaithful Servants.*  
F. Luke 12 : 49-59 ..... *Persecution Foretold.*  
S. Eph. 5 : 1-21 ..... *Be not drunk with wine.*  
S. Rev. 3 : 1-22 ..... *Rewards of Vigilance.*

#### LESSON OUTLINE.

- I. The Duty of Being Always Ready. vs. 37-40.
  - II. The Blessing of Being Found Faithful. vs. 41-44.
  - III. The Penalty of Unfaithfulness. vs. 45-48.
- Time.*—A. D. 29, December. *Place.*—In Perea, on Jesus' journey to Jerusalem.

#### HINTS AND HELPS IN STUDY.

While in Perea, on his way to Jerusalem, Jesus dined with a Pharisee. Last Thursday's Reading. His denunciations of the Pharisees on this occasion enraged them. They vehemently cross-questioned Him, hoping to find cause for his arrest. A crowd had gathered, and in their hearing He warned His disciples against the hypocrisy of the Pharisees, and encouraged them to fidelity. Monday's Reading. Then followed the discourse given in Tuesday's to Friday's Readings inclusive. Compare to-day's lesson (Thursday's Reading) with Matt. 24 : 42-51, which is part of Jesus' address on the Mount of Olives some four months later. From Saturday's Reading we learn what is true temperance, and how to live as faithful servants. In the Reading for Sunday the rewards of fidelity and vigilance are described.

## WHAT THE LESSON TEACHES.

1. We are all Christ's servants set to watch till He returns.
2. The time of Christ's sudden coming no one knows.
3. To be sure of being ready we must be always ready.
4. True watching is faithfulness in all duties.
5. There will be a reward for all who are found faithful.
6. Those found unfaithful must suffer sore penalties.

## REVIEW.

March 29.

Les. Luke 1-12. Gol. Text, Luke 12: 8.

## HOME READINGS.

M. Luke 1: 1-80.....	Lesson I.
T. Ruth 2: 1-3; 38.....	Lessons II, III.
W. Luke 4: 1-5; 39.....	Lessons IV., V.
Th. Luke 6: 1-7; 59.....	Lessons VI., VII.
F. Luke 8: 1-9; 50.....	Lessons VIII, IX.
S. Luke 9: 51-40; 52.....	Lessons X.
S. Luke 11: 1-12; 59.....	Lessons XI, XII.

## REVIEW EXAMINATION.

Who was the forerunner of Christ? Who announced this forerunner's coming? To whom? By what prophet had it been foretold? Where was Christ born? By whom was His birth announced? To whom? What happened then? Repeat the angels' song. Where did Jesus live in childhood? Where did he go when he was 12 years old? Why? What happened? Where was he found? Where did he then go? What trade did he learn?

How did John the Baptist fulfil his mission? Who came to him to be baptized? What happened at his baptism? Repeat the words spoken from heaven. How old was Jesus at this time? Luke 3: 23.

While on a visit to Nazareth, what did Jesus do? What prophet's words did He read? Whom did they describe? What did Jesus say about them? How did the people treat Him? Where did He then go? While Jesus was preaching in Capernaum, who was brought to Him? How? What did Jesus say to the sick man? How did He prove His power to forgive sins? Whom did Jesus choose as companions and helpers? Name them. What great discourse did He then deliver? Which gospel has the fullest account of this sermon?

Who had a very sick servant? How did he show faith in Jesus? What did Jesus say about this faith? How did he reward it? Whose son did Jesus now bring to life? Who was healed by touching Jesus' garment? What did He say to her? Luke 8: 48. Whose daughter did Jesus raise from the dead?

Who did the disciples say the people said Jesus was? What did Jesus then ask? What did Peter reply? What did Jesus foretell? What did He say about self-denial and cross-bearing? About saving life and losing it? About being ashamed of Him? What did a certain lawyer ask Jesus? What did Jesus say? What did the lawyer then ask? What story did Jesus tell in reply? What practical lesson does this story teach us? What prayer did Jesus teach His disciples? What promises did He make about prayer?

What kind of servants did Jesus say would be blessed? How did He describe unfaithful servants? How does intemperance make a servant unfaithful? What will be the unfaithful servant's punishment? What the faithful servant's reward?

## April 5.

There is a choice of Lessons for to-day. The one in regular course is herewith given.

## WARNING AGAINST SIN.

Les. Luke 13: 22-30. Gol. Text. Luke 13: 24.  
Mem. vs. 28-30. Catechism Q. 63.

The other Lesson is on the Resurrection of Christ, on which a few notes are given as follows:

## THE RESURRECTION OF CHRIST.

April 5.

Les. Luke 24: 1-12. Gol. Text, Luke 24: 6.  
Mem. vs. 6-8. Catechism Q. 53.

## HOME READINGS.

M. Luke 24: 1-12.....	The Resurrection of Christ.
T. Matt. 28: 1-10.....	Matthew's Record of It.
W. Mark 16: 1-11.....	Mark's Story.
Th. John 20: 1-18.....	The Beloved Disciple's Account.
F. 1 Cor. 15: 1-20.....	The Great Apostle's Testimony.
S. 1 Pet. 1: 1-25.....	The Witness of Peter.
S. Rev. 1: 1-20.....	Alive for Evermore.

## LESSON OUTLINE.

- I. The Coming of the Women. vs. 1-3.
- II. The Ministry of Angels. vs. 4-8.
- III. The Carrying of the Message. vs. 9-12.  
Time.—April 9, A. D. 30, Sunday morning, the third day after the crucifixion. Place.—A garden outside the walls of Jerusalem, near the place of the crucifixion.

## HINTS AND HELPS IN STUDY.

Our regular course of study in the Gospel of Luke gives us a lesson upon the Risen Lord, on June 21, another subject being allotted to to-day.

That nothing may be missed, however, from this important course of study in Luke's Gospel, the omitted lesson and its connections are given in the Home Readings for next week. The Home Readings for this week should be carefully read. They embrace the account of Jesus' resurrection, as given in all the gospels; Paul's testimony that the risen and ascended Saviour actually appeared to him; Peter's glowing words about the resurrection of Christ; and the word spoken to John in Patmos by Jesus, who was dead but is alive for evermore, and has the keys of hell and of death.

In studying the lesson, compare it step by step with the three other accounts.

## WHAT THE LESSON TEACHES.

1. Love lives on even when hope is dead.
2. We should bring the spices of love to the living Christ.
3. Christ rose, thus conquering the last enemy, and lives evermore.
4. If we would remember Christ's words, it would save us from much darkness.
5. We may all be messengers of the resurrection to others.—*Westminster Question Book.*

A prime requisite of church membership ought to be the maintenance of peaceful and harmonious relations among brethren. The Bible insists upon the possession of a gentle, loving, co-operative spirit. Those who compose the Christian brotherhood are bound, by the highest considerations, to abide in unity and love. Variance and strife ill-comport with their profession and introduce a train of ills. The harsh word, the unfriendly look and the provoking action work mischief in a church. The professing Christian who is given to criticising, reviling and abusing his brother in Christ, is a troubler and an incumbrance.

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Bethany.....	1 00
Ethel.....	9 00
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do do.....	250 00
Middleville.....	10 00
Woodville s s.....	30 00
Ramsay.....	30 00
Seaforth, Is Ch.....	52 35
L'Original.....	16 00
Port Hope, Ist.....	25 00
Alexandria.....	46 00
do ss.....	8 00
do ce.....	5 00
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Kamloops.....	10 50
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Nelson.....	25 00
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Nelson.....	2 00
Treherne.....	19 00
Victoria, 1st s s.....	4 00
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Drumbo.....	30 00
do s s.....	12 50
do y pass.....	13 50
Metcalfe.....	11 65
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Dunbar.....	1 00
Nichol.....	5 65
W William, s s.....	5 40
Northwaite.....	30 00
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Bowmanville.....	62 00
Allandale.....	47 00
Rylstone.....	7 40
Darling.....	3 00
Sapperton.....	5 00
Franklin.....	20 00
Fort Qu'Appelle.....	52 00
Manitou.....	10 00
Brooksdale.....	13 25
New Glasgow.....	2 00
Latona.....	25 00
Pilot Mound.....	50 00
Uxbridge.....	15 00
Strathroy.....	70 12
Oshawa.....	78 00
Chippawa.....	10 00
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Port Stanley.....	8 00
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Inverness.....	5 00
Cheltenham.....	6 00
Mount Pleasant.....	13 00
Lancaster.....	57 31
Thames Road.....	30 00
Kirkton.....	20 00
Bethel, &c.....	10 00
Newtownville.....	6 00
Glenvale, &c.....	16 00
Oro, Willis.....	2 80
Almonte, St. Johns.....	90 00
Columbus.....	40 75
Lonsdale.....	5 00
Melrose.....	3 49
Kingsbury.....	25 00
Tara.....	10 00
Riverside.....	5 85
W. Guillimburg, Ist.....	1 60
Scarboro, Zion ch.....	8 00
Shakespeare, St. And.....	10 00
Edmonton.....	17 55
Annon.....	2 82
Montreal, St. Paul's.....	600 00
Monk.....	5 00
Carleton Pl, St. And.....	90 00
Theford, s s.....	7 15
Osnabrock.....	10 00
Brook Ch, b cl.....	25 50
Melbourne.....	35 00
Tavistock.....	18 00
Fenelon Falls.....	10 00
Amherstburg.....	5 00
Harrington.....	4 75
Scott & Uxbridge.....	8 00
Claremont.....	8 00
Alma.....	1 00
Winslow.....	23 00
Toronto, Bloor st.....	470 00
Bethany.....	6 75
Ethel.....	7 60
Toronto, Central.....	215 00
Middleville.....	3 00
Ramsay.....	14 00
Seaforth, Ist.....	19 65
L'Original.....	16 00
Port Hope, Ist.....	45 00
Alexandria.....	25 00
Orono.....	12 00
Kendal.....	2 00
Scarboro, St. And.....	60 00
Lucknow.....	6 00
Unionville.....	3 00
Camelot.....	4 00
Glencoe.....	75 00
Komoka.....	2 00
Walsley.....	2 25
Chesterville.....	8 00
Quebec, Chalmer's.....	165 00
Malton.....	1 00
Dixie.....	5 50
Port Credit.....	4 50
Carluke, St. Paul's.....	6 00
Kippen.....	6 75
Arthur.....	9 50
Bayfield.....	16 00
Kamloops.....	25 00
Quacelo.....	3 00
Kettle River.....	5 00
Nelson.....	7 50
Gledonia.....	50 00
Pernonville.....	13 00
Vercy.....	15 00
Hills Green.....	2 23
Routhwaite.....	20 00
Southville.....	5 00
Muir Settlement.....	5 00

\$25,715 83



Harrington.....	4 35	Winnipeg, Westminster. 13 32	W G Wallace.....	4 05	G.ancoe co.....	6 60	
Scott & Uxbridge.....	3 00	Glenvale, &c.....	5 00	D D McDonald.....	16 00	Thorburn & Sutt Riv.....	71 00
Claremont.....	3 00	Greenbank.....	4 30	D Kelo.....	3 75	Glassville.....	5 00
Winstow.....	1 00	Almonte, St John's.....	15 00	D B McRao.....	4 05	Sussex.....	29 00
Toronto, Bloor St.....	50 09	Colmbus.....	4 00	J Cameron.....	5 05	" s s.....	16 12
Ethel.....	2 00	Deloraine.....	5 00	T Nixon.....	5 05	" c e.....	7 55
Toronto, Central.....	20 00	Lonsdale.....	2 00	A McDonald.....	6 00	Black River.....	10 00
Middleville.....	2 00	Kingsbury.....	3 00	A McD Haig.....	4 50	Dartmouth, St James.....	110 00
Ramsay.....	1 50	Tara.....	4 00	D Sutherland.....	3 80	Kincardine.....	3 85
Senforth, Ist.....	3 22	Scarboro, Zion.....	2 00			Pictou, Prince St.....	267 79
L'Original.....	7 03	Shakespeare, St And.....	5 00		\$1,908 90	" s s.....	50 64
Alexandria.....	5 00	E. Oxford.....	8 00			Ottawa, New Ed s s.....	25 00
Orono.....	2 00	Annan.....	2 58	Knox Col. Stud. Miss. Soc.....		" An Orphan Boy.....	20 00
Kendal.....	1 00	Madoc, St Peter's.....	9 00	Cedar Grove.....	\$2 50	Chattham, St Andrews.....	28 00
Thornbury & Clarksburg, Scarboro, St. And.....	15 00	Montreal, St Paul's.....	150 00	Berlin c e.....	11 00	Valleyfield.....	50 00
Lucknow.....	6 00	Witchell.....	2 00	Mount Pleasant.....	10 00	Pict'u, Kn'x ladm & a s.....	30 00
Camlachie.....	3 00	Carleton Place, St And.....	15 00	Kintyre s s.....	7 00	Dunford s s.....	9 24
Glencoe.....	10 00	Osnabruck.....	5 00	Hamilton, Erskine s s.....	15 00	Hx, Park St Chinese s s.....	10 60
Port Credit.....	2 00	Rev J McAlpine.....	2 00	Scarboro, Knox s s.....	12 43	Hx, Grove s s.....	25 00
Avonmore.....	2 00	Paisley, Knox.....	11 87			Emsdale.....	3 79
Moose, Burns.....	5 00	Melbourne.....	1 10	AGED MINISTERS' ENDOWMENT FUND.....		Gays River.....	1 20
Arthur.....	7 00	Tavistock.....	7 00	Estate Miss Dick.....	\$200 00	Hx, Fort Massey.....	1250 00
Bayfield.....	2 00	Fenelon Falls.....	5 00	Hantingdon.....	42 00	Hx, St John's.....	40 00
Nelson.....	1 00	Harrington.....	4 50	Bond Head.....	7 00	Carleton, St John.....	2 50
Kamloops.....	4 00	Esqueness, Union.....	2 13	Glencoe.....	48 00	" " s s.....	4 12
Treherne.....	3 00	Scott & Uxbridge.....	4 00	Brampton.....	15 00	" " c e.....	5 64
Vernonville.....	1 15	Claremont.....	3 00	Lancaster.....	34 00	Bridgetown.....	5 00
Drumbo.....	9 60	Toronto, Bloor St.....	115 00	Brookville.....	426 00	Springdale.....	29 00
Metcalfe.....	4 35	Ethel.....	2 00	Cobourg.....	26 00	St Peter's C B.....	15 00
Dunbar.....	2 00	Toronto, Central.....	150 00	St Thomas.....	5 00	" s s.....	1 54
Nichol.....	0 50	Middleville.....	2 00	Warkworth.....	13 75	St Croix & Ellershouse.....	15 00
Rounthwaite.....	2 00	Ramsay.....	1 00	Coldsprings.....	2 00	Charlottetown, St Jas.....	220 00
Bowmanville.....	6 00	Senforth, Ist.....	8 48	Port, Dalhousie.....	15 00	" St Jas w f m s.....	130 00
Kylstone.....	1 75	L'Original.....	5 00	Kingston.....	25 00	Cape George.....	2 00
Sapperton.....	1 50	Alexandria, &c.....	15 00	Jas r.....	8 50	Hx, St And s s.....	20 00
Franklin.....	1 00	Rev J Fairlie.....	6 00			East River N S.....	4 50
New Glasgow.....	0 90	Orono.....	5 00	JEWISH MISSION.....		Brookfield N S.....	4 50
Latona.....	2 00	Kendal.....	1 00	Edmondville.....	\$4 00	Great Village.....	29 00
Pilot Mound.....	5 75	Guelph, St And.....	15 00	Pharo Rivers.....	8 00	Quebec, St And.....	24 00
Brucefield, Union.....	5 00	Scarboro, St And.....	20 00	Beaverton s s.....	6 58	Tor, Erskine s s.....	66 00
Strathroy.....	5 00	Lucknow.....	6 00	Lancaster.....	7 50	Brucefield c e.....	26 00
Oshawa.....	5 00	Camlachie.....	3 00	Riverside.....	2 75	Sultsprings (Kirk).....	86 15
Caradoc, Cooke's.....	4 00	Glencoe.....	20 00	Mitchell.....	1 00	W St Pet & Mt Stewart.....	20 00
Port Stanley.....	4 00	Port Credit.....	2 00	Winstow.....	1 00	N Glasgow, N St And c e.....	60 00
A friend.....	0 50	Carluke, St Paul's.....	5 00	Toronto, Central.....	2 00	N Glasgow, New St And.....	21 00
Ottawa, Erskine.....	4 00	Avonmore.....	8 85	Arthur.....	8 75	Goldstream.....	40 00
Lunenburg & Pleas. Val.....	4 00	Moore, Burns.....	7 00	Caledonia.....	5 00	Hutchins s s Up Mus.....	2 00

Ministers' Rates.

Acknowledged.....	\$1984 60	J B Fraser, M.D.....	3 00
W Farquharson.....	3 00	C Fletcher.....	3 00
W Hodnett.....	3 00	D G S Connery.....	3 00
J Carswell.....	3 00	Dr. James.....	10 00
H Crozier.....	3 00	W McKay.....	3 00
W McMartin.....	3 00	D D McDonald.....	26 00
D Dunf.....	3 00	D. Kelo.....	10 00
A McS Haig.....	8 00	D Sutherland.....	8 00
J M Miller.....	10 00	Caradoc, Cooke's.....	4 00
Port Stanley.....	4 00	A friend.....	4 00
Ottawa, Erskine.....	8 00	Lunenburg & Pleas. Val.....	5 00

AGED AND INFIRM MINISTERS' FUND.

Acknowledged.....	\$1,367 73
Prescott.....	12 00
N. Caradoc.....	5 00
Edmondville.....	9 00
Burnside.....	5 00
Victoria, Ist.....	20 00
Three Rivers.....	3 00
Caledonia.....	14 50
Underwood.....	5 38
Vaughan, Knox.....	4 00
Kinnear's Mills.....	10 00
Watford.....	2 00
Inverness.....	3 00
Cheltenham.....	3 00
Mt Pleasant.....	3 00
Lancaster.....	9 35
Thames Road.....	12 00
Kirkton.....	8 00
Preston.....	4 00

Collections and Donations.

Ministers Rates.

Acknowledged.....	\$1,738 50
Prescott.....	3 75
St Andrews s s.....	20 00
Lower Selmah c e.....	8 00
Halifax, Chalmers.....	140 00
Richmond Bay W.....	12 50
Earlton.....	15 60
West Branch.....	20 00
Falls.....	5 34
Fall River s s.....	15 00
Newcastle, St James.....	15 00
Middle River.....	43 00
Truro, St And m b soc.....	62 00
Truro, St And m bd.....	32 55
Chipman.....	5 00
Chipman.....	58 00
Riverside Cas.....	9 00

Knox Col. Stud. Miss. Soc.....	\$200 00
Cedar Grove.....	\$2 50
Berlin c e.....	11 00
Mount Pleasant.....	10 00
Kintyre s s.....	7 00
Hamilton, Erskine s s.....	15 00
Scarboro, Knox s s.....	12 43

AGED MINISTERS' ENDOWMENT FUND.

Estate Miss Dick.....	\$200 00
Hantingdon.....	42 00
Bond Head.....	7 00
Glencoe.....	48 00
Brampton.....	15 00
Lancaster.....	34 00
Brookville.....	426 00
Cobourg.....	26 00
St Thomas.....	5 00
Warkworth.....	13 75
Coldsprings.....	2 00
Port, Dalhousie.....	15 00
Kingston.....	25 00
Jas r.....	8 50

JEWISH MISSION.

Edmondville.....	\$4 00
Pharo Rivers.....	8 00
Beaverton s s.....	6 58
Lancaster.....	7 50
Riverside.....	2 75
Mitchell.....	1 00
Winstow.....	1 00
Toronto, Central.....	2 00
Arthur.....	8 75
Caledonia.....	5 00
New Glasgow.....	2 00

ERRONGANGA.

Brucefield c o.....	\$25 00
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Received during Jan. by Rev. P. M. Morrison, D. D., Agent at Halifax, office 39, Duke street.

Dalhousie c e.....	29 00
Mid Stowacke miss ass.....	16 70
" " s s.....	14 50
" " c e.....	10 00
Summerside s s.....	30 00
Summerside.....	20 00
Emsdale s s.....	4 00
Ecl Rivers s s.....	8 25
Up Charlo s s.....	29 00
Dalhousie c e.....	29 00
Mid Stowacke miss ass.....	16 70
" " s s.....	14 50
" " c e.....	10 00
Summerside s s.....	30 00
Summerside.....	20 00
Emsdale s s.....	4 00
Mid Musq c e.....	5 56
Mid Musqodobolit.....	52 04
Rogers Hill Centre c o.....	6 00
Union Centre.....	4 00
Nor Shoro & Nor Riv.....	23 00
Hx. Chalmers s s.....	40 00
W Pugwash Union s s.....	1 50
Parrsboro.....	94 00
French River s s.....	2 80
Dr. Lwison Mem F'd.....	16 00
Tatamagouche s s.....	20 00
Dr. Lawson Mem F'd.....	7 00
Tatamagouche c o.....	10 00
Dr. Lawson Mem F'd.....	19 60
Tatamagouche.....	62 20
Lower Stewacke.....	51 00
Lake W, Loch Lomond.....	7 40
Baddeck s s.....	20 00
Lochaber.....	33 20
Hx. Coburg Rd s s.....	23 00
Little Harbor.....	12 00
Fishers Grant.....	12 00

\$12,75 11  
Total July 31st should have been \$1519 83 instead of \$1509 83 and of each month since \$10 more than given.

HOME MISSIONS.

Acknowledged.....	\$3,264 32
Woodstock, St Pauls.....	28 33

Lockeport & E Jordan..	4 00	Great Village.....	21 00
S Gut & Englishtown..	10 00	Cow Bay s C B.....	41 00
Westhampton c e.....	2 50	Cow Bay, Hx Co.....	6 00
Cow Bay, Hx Co.....	4 00	Millville.....	9 09
N Glasgow, James.....	101 05	Westville, Carmel ad'l..	7 00
Shubonacadie.....	4 00	Summerside.....	25 00
"Presbyterian" Lond'y..	10 00	Middle Musquodoboit..	20 00
Georgetown.....	1 00	New Glasgow, James..	100 00
Westville, Carmel m b..	20 00	Westville, Carmel m bd..	40 00
Bathurst, Petagouch.....	2 25	Amherst c e.....	45 00
St Andrew's s s.....	12 23	Maitland, St David's s s..	32 85
St And Thank Coll.....	7 25	c e 25 00	
Noel, Thank Coll.....	2 25	Truro, St And m & l soc..	40 98
Pby of Pictou (rep'ym't)..	30 00	c e.....	62 57
Milford c e.....	4 29	Thorburn & Sntl Riv.....	10 00
Richmond Bay W.....	12 50	Pictou, Prince St.....	30 51
Maitland.....	61 60		
St David's Jun c o.....	5 00		\$6,174 58
Earlton.....	9 50		
West Branch.....	5 65		
Falls.....	4 27		
Springhill s s.....	27 00		
Waverley s s.....	4 00		
c e.....	8 67		
Newcastle, St James.....	15 00		
Truro, St And m & h soc..	62 00		
Chipman.....	35 00		
Riverside, Castl'gh.....	9 00		
Glenelg, ad l.....	50 00		
Glasville.....	10 00		
Sussex.....	23 89		
s s.....	16 11		
Black River.....	12 00		
Dartmouth, St James..	114 83		
Kincardine.....	7 01		
Pictou, Prince st.....	129 20		
Student's Miss Soc.....	44 00		
Margaree & Cheticamp..	6 00		
Noel.....	3 45		
Chatham, St And.....	25 00		
Valleyfield.....	75 00		
Pictou, Knox.....	46 50		
Summerside.....	9 20		
Halifax, Grove.....	5 00		
Halifax, Grove s s.....	25 00		
Elmsdale.....	10 00		
Gays River, Kerr's.....	30 00		
Hx, Ft Massey.....	350 00		
Milford & Gays River..	42 71		
Hx, St John's.....	35 00		
Meadowville c o.....	5 00		
Carleton, St John.....	33 70		
St Peter C B.....	10 00		
St Croix & Eilershouse..	22 00		
Brookfield.....	4 50		
Great Village.....	20 00		
Cow Bay, w h & f m s..	10 00		
W St Peters & Mt Stwrt.	20 00		
Orwell.....	20 00		
Hopewell h ser m bd..	10 00		
Boularderie.....	15 00		
Coldstream.....	25 00		
Up Musq, friend.....	1 00		
Strath Lorne.....	17 42		
Truro, St And c o.....	6 20		
Hx, St Matt's s.....	5 00		
Mid Stewiacke m soc.....	17 00		
Mid Musquodoboit.....	24 00		
Union Centre.....	35 00		
Tatamagouche c e.....	10 00		
Tatamagouche l soc.....	4 50		
Tatamagouche.....	62 20		
Upper Musq.....	39 25		
Lk W ch Loch Lomond..	14 00		
Baddeck s s.....	7 40		
Linden.....	4 00		
Little Harbor.....	40 00		
Fisher's Grant.....	12 00		
Lochaber.....	13 00		
Bass & Nicholas Riv.....	15 00		
Div B of N S.....	76 00		
"Hx, B Co.....	27 30		
"Merch B of Hx.....	21 00		
Hx, Chalmers s s.....	16 02		
Parrsboro.....	60 00		
			\$2,601 90

COLLEGE FUND.

Acknowledged.....	\$5,807 21
Woodstock, St Paul's..	8 50
Springside.....	20 00
S Gut & Eng'town.....	6 00
New Glasgow, James..	48 93
Shubonacadie.....	20 00
Int Dr Russell.....	27 25
Coup Annapolis Deb.....	50 00
do Bridgetown do.....	50 00
St And, Thank Coll.....	11 00
Cow Bay, Hx Co.....	6 00
Noel.....	16 00
Glasville.....	13 00
Amherst.....	28 00
Earlton.....	5 05
West Branch.....	1 50
Falls.....	1 57
Chipman.....	12 00
Sussex.....	18 00
Black River.....	3 00
Dartmouth, St James..	50 00
Int Dr Forrest.....	75 00
Kincardine.....	3 05
Pictou, Prince.....	0 50
Chatham, St And.....	15 00
Valleyfield.....	20 00
Int J H Marks.....	78 00
Hx Grove, s s.....	5 00
Elmsdale.....	4 00
Hx, Fort Massey.....	225 00
Hx, St Johns.....	35 00
Bridgetown.....	12 00

North-West.

Hx, Chalmers s s.....	10 00
Parrsboro.....	15 00
Tatamagouche l soc.....	10 00
Pictou, Knox m bd.....	25 00
Springfield w h & f m s..	100 00
Purwash, St Matt.....	9 75
Brookfield.....	5 00

St Peters, C B.....	6 00	New Carlisle.....	5 00
Int T B Crosby.....	42 50	Sussex.....	5 00
Great Village.....	20 00	Black River.....	3 00
Longside.....	1 00	Dartmouth, St Jas.....	30 00
Carp, Lowrie etc.....	1 00	Kincardine.....	1 00
Cow Bay, w h & f m s..	14 60	Pictou, Prince St.....	10 00
Cow Bay, Mem.....	20 00	Chatham, St And.....	10 00
W St Peters, & M Stwrt.	10 00	Valleyfield.....	10 00
Orwell.....	5 00	Pictou, Knox.....	10 00
Boularderie.....	10 00	Int Tatamagouche.....	5 91
N Glasgow, N St And s s..	10 00	Hx, Fort Massey.....	60 00
Coldstream.....	12 00	Hx, St John's.....	13 77
Kempt.....	4 87	Carleton, St John.....	2 35
Strath Lorne.....	15 00	Bridgetown.....	10 00
Port Hood.....	2 00	Int F J Corbell.....	54 00
Mid Stewiacke, Thank co.	120 00	Springside.....	4 00
Hx Grove.....	10 00	St Peters C B.....	2 00
Div Bank, of N S.....	520 00	Nor Shore & Nor Riv..	10 00
Union Centre.....	10 00	Parrsboro.....	8 00
Div Merch B of Hfx.....	66 74	St Croix & Eilershouse..	5 00
Tatamagouche.....	25 57	Bass & Nicholas Riv..	5 00
Upper Musq.....	15 58	Great Village.....	15 00
Parrsboro.....	36 00	Lochaber.....	4 00
New Carlisle.....	5 00	Cow Bay, w h & f m s..	18 00
Linden.....	6 00	Little Harbor.....	5 70
Little Harbor.....	10 00	Cow Bay, Men.....	12 00
Lochaber.....	6 00	Fishers Grant.....	5 20
Fisher's Grant.....	5 00	W St Peters & Mt Stwrt.	5 00
		Lower Stewiacke.....	1 00
		N Glasgow, N St And s s..	10 00
		Linden.....	4 00
		Coldstream.....	3 20

BURSARY FUND.

Acknowledged.....	\$486 39
N Glasgow, Jas.....	15 00
St And Thanks Coll.....	2 00
Glasville.....	3 00
Amherst.....	3 00
Maitland, St David's..	10 55
Chipman.....	3 00
Sussex.....	4 00
Black River.....	3 00
Dartmouth, St Jas.....	25 00
Pictou, Prince St.....	10 00
Chatham, S And.....	5 00
Valleyfield.....	5 00
Hx, Ft Massey.....	25 00
Hx, St Johns.....	8 00
Bridgetown.....	2 00
Springside.....	5 00
Blackville & Derby.....	2 00
Great Village.....	5 00
Cow Bay, w h & f m s..	6 00
N Glasgow, N St And s s..	5 00
Summerside.....	10 00
Hx Grove.....	2 00
Tatamagouche.....	4 50
Up Musq.....	2 00
New Carlisle.....	1 00
Tabusintac.....	2 42
Linden.....	2 00
Div Merch B of Hfx.....	17 50
Parrsboro.....	7 00
	\$86 27

MANITOBA COLLEGE FUND.

Acknowledged.....	\$41 40
Sussex.....	3 00
Black River.....	2 00
Dartmouth, St James..	5 00
Halifax, Ft Massey.....	40 00
Springside.....	5 00
Mabou.....	3 00
Tatamagouche.....	5 00
Halifax, St John's.....	5 55
Lower Stewiacke.....	5 00
Parrsboro.....	10 00
	\$124 95

AGED MINISTERS' FUND.

Int. Contributions, etc.	
Acknowledged.....	\$1,134 26
Woodstock, St Pauls..	3 05
S Gut & Englishtown..	4 00
Boularderie.....	6 00
New Glasgow, James..	12 00
Shubonacadie.....	7 00
N-cl, Thank Coll.....	9 69
Dundas, P E I.....	4 00
Amherst.....	10 00
Chipman.....	10 00
Truro, St And.....	100 00
New Carlisle.....	5 00
Sussex.....	5 00
Black River.....	3 00
Dartmouth, St Jas.....	30 00
Kincardine.....	1 00
Pictou, Prince St.....	10 00
Chatham, St And.....	10 00
Valleyfield.....	10 00
Pictou, Knox.....	10 00
Int Tatamagouche.....	5 91
Hx, Fort Massey.....	60 00
Hx, St John's.....	13 77
Carleton, St John.....	2 35
Bridgetown.....	10 00
Int F J Corbell.....	54 00
Springside.....	4 00
St Peters C B.....	2 00
Nor Shore & Nor Riv..	10 00
Parrsboro.....	8 00
St Croix & Eilershouse..	5 00
Bass & Nicholas Riv..	5 00
Great Village.....	15 00
Lochaber.....	4 00
Cow Bay, w h & f m s..	18 00
Little Harbor.....	5 70
Cow Bay, Men.....	12 00
Fishers Grant.....	5 20
W St Peters & Mt Stwrt.	5 00
Lower Stewiacke.....	1 00
N Glasgow, N St And s s..	10 00
Linden.....	4 00
Coldstream.....	3 20
Int Mrs J P McAllen..	30 70
Strath Lorne.....	5 00
Tatamagouche.....	5 00
Mid Stewiacke Th Coll..	10 00
Tatamagouche, soc.....	5 00
Summerside.....	10 00
Union Centre.....	7 00

Finers' Rates.

Acknowledged.....	\$715 92
W H Ness.....	4 00
J Cumming.....	4 50
Jas Maclean.....	4 00
A F Thompson.....	4 00
Jacob Layton.....	3 75
W A Mason.....	4 00
T H Murray.....	5 20
M A McKenzie.....	9 20
W R Calder.....	4 00
E Sedgewick.....	4 00
F S Coffin, rates 93, 94, 95..	11 25
G S Carson.....	4 00
	\$2,512 90

Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office, Montreal, to 3rd Feb, 1896.

FRENCH EVANGELIZATION.

Acknowledged.....	\$5,701 05
Wm Hunter.....	2 00
Inverness.....	10 00
Almonte, St Johns.....	25 00
Cleveland, C B Co.....	10 67
Newtonville.....	8 00
Hyndman, s s.....	10 00
Somerset, N S c e.....	3 00
Shakespeare, St And.....	3 00
do St And s.....	2 00
Montreal, St Pauls.....	100 00
Mitchell, Knox.....	3 00
W D McKinnon.....	1 00
Blakeney.....	10 00
Attwood, C o.....	5 00
Iroquois, c o.....	1 43
Bristol, Cor's s s.....	11 00
Winslow.....	3 00
West Bay Village, s s.....	5 00
Colquhoun.....	1 45
Kenmore.....	4 00
Westmount, Moias.....	15 00
Thornby & Clarksbrg..	4 29
E-quesing, Union.....	11 62
Claremont.....	7 00
Echel.....	9 41
Desrouff, s s & b c.....	8 00
Desrotout, Ch of Rodmr..	12 00
Lyons Brook, c o.....	2 00
Metcalfe.....	6 00
Corbott, c o.....	2 00

