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# The Presbyterian Record.

VOL. XXI.

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No. 2

## THE MANITOBA SCHOOL QUESTION.

SO far as this question has been dragged into the politics of our country, it is not the province of the RECORD to follow it. So far as it stands related to our national life, and civil and religious liberty, it demands the careful consideration of all.

In this connection attention may be called to two points, may we not say *two errors*.

1. It is widely claimed that the Roman Catholic minority in Manitoba, in asking for the restoration of separate schools, is only asking for the privilege accorded to the Protestant minority in Quebec.

The cases of Quebec and Manitoba are in no way parallel.

In Quebec, the majority, or rather the Church which controls the schools of the majority, uses its schools for teaching the doctrines of the Roman Catholic Church. The R. C. catechism is a chief text-book. The first and main thing sought in these schools is to make good Catholics. All other education is secondary. Moreover, a part of the instruction in the tenets of the R. C. Church is that the doctrines of all other Churches are dangerous, false, blasphemous.

To compel Protestants to support such schools, established for the purpose of opposing and destroying their most cherished beliefs, would be bringing into Canada something of the Middle Ages, when men had to worship with Rome or die.

The very fact that a majority in a free country is determined to use the schools of the country for teaching the catechism and creed of any particular church, makes it absolutely necessary that other churches should not be compelled to support them. This freedom is granted in Quebec, to the extent, that where there is a sufficient number of Protestants to form a dissentient school, and they make application to Government for that purpose, they are allowed the privilege, otherwise they must support the R. C. schools.

In Manitoba the case is entirely different. The majority does not wish to teach the special doctrines of any church. The object for which its schools are established is to train the young in

knowledge that will fit them for being good citizens and it leaves to the parents and churches the work of training them for church membership. There is no hardship or unfairness in asking the Roman Catholic citizens to support the public school system, any more than in asking them as citizens to do their share of any public work that is for the equal benefit of all.

The position of parties in the two provinces is thus very different. In Quebec the majority demand that their schools shall teach Romanism, and they allow the minority, under certain conditions, to have separate schools. In Manitoba, the majority provide schools that will fit all the young people for being good citizens, but demand that these schools shall not be used for advancing the special interests of Presbyterians, Roman Catholics, or any other denomination. They claim that churches should do their own special work, which the Roman Catholics are as free to do as any other.

If there were no separate schools in Quebec the minority would have to support schools which exist for the express purpose of opposing and overthrowing all other denominations. In Manitoba the minority is not asked to support schools which exist for the purpose of opposing Rome, or for upbuilding any other denomination, but national schools, which teach no catechism and discredit the religious beliefs of no denomination.

The Roman Catholics of Manitoba have the same privileges that the Presbyterians or Episcopalians, or Methodists, or Baptists, of Manitoba, have; the privilege of getting a good education for their children in the public schools, without having their religious beliefs interfered with, and the privilege of giving their children instruction in their own catechisms in whatever way they may think best, outside the public schools.

The cry for fair play is widely echoed. Fair play demands that Roman Catholics get the same privileges that other denominations do, no less, no more. At present they have that fair play in Manitoba, instruction on equal terms in all other matters, and equal liberty to instruct their children in their own catechism.

If the present order of things is reversed, and separate schools are re-established there will not be fair play. The Roman Catholics will then have Government-aided schools with their own catechism as a text book, while the Presbyterians, Episcopalians, Methodists, or Baptists, will have no such liberty.

In Quebec, other denominations have not the same privileges that the Roman Catholics have. Presbyterians cannot use their catechism in the separate schools, nor can Episcopalians or others use theirs. These other denominations have to make some sacrifice, to unite on some common ground, in order to get the benefits of an education, and under such a separate school system there is not fair play.

Fair play demands that the present order of things in Manitoba be maintained. To go back to the former position is to give to the Romanists an advantage that others are not allowed, and every lover of freedom and of his country should stand for fair play to all and favors to none.

2. A second error in many minds is that the Roman Catholic people feel it to be a great grievance not to have the separate schools, with their catechism as a text book.

If this were the case there would be more of sympathy with the claim for the old schools, even though the claim be unjust. But such is not the fact.

The R.C. people are realizing that the schools, as controlled by the Church, are utterly inefficient; that the children coming out of such schools, from the average country district, with little education beyond their knowledge of the catechism and church observances, are sadly wanting in equipment for the work of life.

It is an open secret that a great body of the Roman Catholic people, both in Manitoba and Quebec, would prefer public national schools, and if there were a free expression of the opinion of the intelligent Roman Catholics of Canada, there is little doubt that it would be largely in favor of public national schools, apart from the control of the clergy.

This is seen in the numbers who take advantage of other and better schools when they have the opportunity. It is seen in the demands that the more independent of their newspapers sometimes make, that the people, and not the clergy, shall control the schools. It is seen in the complaints often made in private by intelligent Roman Catholics, to Protestants whom they meet in business relations, that the clergy control the schools and use them for their own special ends.

The agitation to restore separate schools in Manitoba is not kept up by the Roman Catholic people of Manitoba or of those of Quebec. The "grievance" is the "grievance" of the R. C. clergy. The agitation is the work of the

clergy, who seek to keep control of the education of the young, and who are exerting their utmost efforts to that end.

The question that has faced a free people, both Protestant and Roman Catholic, in Manitoba, is whether they will have for their children the best education they can get, and have the churches teach their own catechisms, or whether they will yield to the claims of the Roman Catholic clergy and allow some of the schools to be made what they may choose to make them.

The question that faces the people of the Dominion is not whether they will show sympathy for their Roman Catholic fellow-countrymen, but whether they will join with the clergy of the Church of Rome in their effort to wrest and keep from the people the control of their common schools, and force upon a young and growing country the fetters of mediæval ecclesiasticism.

#### FAITH AND FOREIGN MISSIONS.

BY REV. A. FALCONER, PICTOU, N.S.

THE world shall be converted to Christ. There is no doubt about that. God has said it, and that is enough. "All the earth shall be filled with the glory of the Lord." Christ died in the assurance of it. "The heathen shall be given to Him for His inheritance and the uttermost parts of the earth for His possession." And why should we doubt what He accepted, in covenant relation with the Father?

In spite, then, of all discouragements; in spite of the deep darkness of ignorance and sensuality, that still settle down like a pall on vast myriads of the human race; in spite of all the evil powers of earth and hell to prevent the progress of the Redeemer's Kingdom, and thus keep things as they are; in spite of all this, we will hold by the heart-cheering, soul-stirring, thought, that nothing can prevent the incoming of that Kingdom, and the ultimate deliverance of man from the decree of death.

God has seen fit to employ human agency in effecting this deliverance. He has placed the honour and responsibility of doing this work at the door of the Church. The Church has been doing the work in measure. She has been trying to evangelize the world. But after all that has been done—and it has not been a little—Satan still holds there, "his seat and power and great authority." Now we naturally ask, "Why is this so?" If the King shall come in His Kingdom, "Why is His chariot so long in coming? Why tarry the wheels of his chariot?" Or why are His people so slow in accepting the honour and privilege conferred upon them, in associating their life's work with the triumphs of the Gospel in the redemption of the world? Because the Church has not attained to the full strength of faith.

Our Saviour taught His disciples on a certain occasion to attribute their weakness and their failures to their unbelief. "Lord, why could not we cast him out?" "Because of your unbelief." And He frequently impressed upon them the absolute necessity of faith, as the first qualification in discharging the commission which He was to give them as His ambassadors to the world. And when the Apostles had become sensible of the importance of faith and of their deficiency in regard to it, they join in their one united prayer left on record, "Lord increase our faith." Before they venture forth upon their new enterprise, as the heralds of Christ's Gospel, they unite in this one great desire of their hearts—more faith. This they felt was to be the great instrumentality by which they could secure "the victory that overcometh the world."

And if such faith was necessary to those whom the Lord sent forth to found the Christian Church, surely it is equally necessary in the work of extending Christianity now—in leading the Church to conceive aright the whole case of her relationship to the world, and the full extent of her obligation, in enabling her to exercise large hope and expectation because she believes the truths and predictions and promises of God's word, in awakening her to her glorious opportunities and responsibilities, in recognizing the new highways that the Lord is preparing for the preaching of the Cross to every people and kindred and tongue, in giving her clearer and larger conceptions of the requirements of the world and the possibilities of the Gospel, and in adapting her agencies to the necessities of the age, and prosecuting her evangelizing work with something like the self-denying energy that such a cause demands.

The Apostle's prayer then must still be that of the Church, "Lord increase our faith." Faith is the real spring of self-sacrificing effort. We might just as well expect a tree to grow without roots as the Church to abound in the work of evangelizing the world without faith. If she is to cast out her dead, and awake into new and increasing energy, substituting zeal for inactivity, and burning earnestness for languid indifference, there must be a "a strong-hearted, clear-eyed, vigorous-handed faith." Unbelief can never become the spring of generous enthusiasm, or the source of energetic self-forgetfulness. Without faith no heroic venture can be made in any undertaking whatsoever. It is only as by faith the Church becomes seized with the great inspiring ideas of Gospel truth, grasps the promises of the Word, understands that her very life is largely bound up with fidelity to duty, in ministering the Gospel to others, that she will hear, as she ought, the great commission, and be carried up to higher life and worthier service. Carey's words should have as much point now as when he first uttered them, "Expect great

things from God; attempt great things for God." No greater calamity could happen the Church of Christ than the weakening or drying up of her faith: for where doubt enters, energy dies away.

There are perhaps two extreme errors into which persons are prone to fall in regard to faith. The one is, in believing what we are not warranted to believe, and the other is not believing where God's word and providence are perfectly clear. In the one case, our undue enthusiasm might lead us into perplexing positions; and in the other we are landed in the cold region of positive unbelief.

No doubt by far the greater number fall into the second error. But there is some danger even in regard to the first. To give faith its true place in practical life it must be associated with sanctified reason. The age of true faith is the age of sanctified intelligence—of the conscientious use of the faculty of judgment. And so in practical questions the exercise of faith must run parallel with the exercise of research. Faith is not a meteor of the mind or a blind impulse.

When therefore any desirable proposition is placed before the mind requiring the use of certain means for its attainment, an intellectual process is begun as to whether or not these means are within our reach. To ascertain this we are required to take into consideration the theory of probabilities, to calculate fairly on contingencies and look carefully at the doctrine of inferences.

There is no doubt some danger that in doing this we may take a too exclusively secular and commercial view in prosecuting the Lord's work, and the Church may become too much a piece of machinery and "dwindle into a little system of economics." On the other hand if we decline to give due weight to judgment in working out the most likely issues in connection with a broad view of probabilities, we may be guilty of presuming rather than believing; we may thus, in the exercise of what we call faith, be trying to force a premature pathway, prompted by the desire for indefinite expansion. If we discard the faculty of clear Christian judgment, we may find that the results of such action will be a work lacking in solidity and permanence. Faith is trust in God, after having followed a course of consistent and intelligent obedience to Him. It satisfies itself with the feasibility of a project as well as its desirability, and then gives itself to its realization with a devotion true-hearted and single-minded.

Some very devoted and earnest Christians, looking forth upon the demands of the world and the number of consecrated men and women who are prepared to devote their lives to this high and holy cause, think that the Church of Christ should assume the responsibility of commissioning all such who are qualified, to the

foreign field, and have faith to believe that the Church will rise to the exigency. Now we have a sure reason to thank God that at the present time there seems to be no lack of men for the high places of the field. The fact that men and women are offering in such large numbers should send a thrill of satisfaction throughout the Church, and it surely ought to arouse a spirit of missionary enthusiasm that would result in greatly enlarged contributions. But in view of the fact that enlightened Christian judgment has its place in a life of true faith, and that it must look at the doctrine of probabilities, it does seem doubtful that such methods of expansion could be vindicated as action worthy of wise and prudent men. If the above method be correct in the conduct of foreign mission work, why not also apply it to home missions, which are only another division of the great field—the world. Nay, why not apply it to all the schemes of the Church—to all her work, general and congregational. If this course be expedient in the one case, it is somewhat difficult to see why it should not be carried much farther afield in its application. What is good in one department should be good in another. But we have a strong conviction that it will be regarded as far too romantic to be applied all round the circle of Church action; and we fear that if applied, the result might militate against some of the common virtues which are the safeguard of many a worthy human institution. Of course our life work should be an inspiration of trust, and we should not too closely and too fearfully examine into economics; for this might lead to timid inaction. But to run faster than an intelligent survey of the circumstances of the Church would justify, can hardly be regarded as an act of true faith, and if not, would be suicidal policy.

Men and women fired into enthusiasm by the love of the Master are occasionally found going forth into the foreign mission field seeking an absolutely free hand in their work, and trusting entirely to the Christian public for their support. We cannot but admire the truly heroic spirit that prompts such action. In this somewhat soft and luxurious age, when many seem to covet inglorious ease and effeminate comfort, it is inspiring to see such exhibitions of true heroism. And no doubt such men, independent of any ecclesiastical control, have done noble work and have been strikingly honored by the Master. But such courses are not often the wisest; nor do they manifest the greatest Christian sagacity who point to such exhibitions of faith as the true model for all missionaries. The best and most permanent work has been done under regular Church organization. And whilst an individual has a perfect right, should he see fit, to go forth unsalaried, taking an exceptional course, believing that his support will be forthcoming; yet the Church would not be justified

in commissioning him on such terms, for the simple reason that from necessity she cannot put herself in his position and assume the responsibility that he is perfectly entitled to take upon himself. The Lord's work both at home and abroad is likely to be best done along the usual Church lines. And the man who receives a reasonable maintenance, freeing him from temporal anxieties, and enabling him to give himself wholly to his work, is in the best position to serve the Church and the Church's Master. The same reason that led Paul to decline temporal compensation, renders it the duty of the missionary to receive a stipulated remuneration, viz., the advancement of the Gospel.

Still whatever methods or agencies are adopted for the extension of the Redeemer's kingdom, doubtless the Church needs to press the prayer, "Lord, increase our faith." It is this that is specially needed if she is to arouse herself out of her paralysis, rise to the true height of self denying earnestness, and manifest an energy at all commensurate with the requirements of duty in fulfilling the King's command, "Go ye into all the world and preach the Gospel to every creature."

#### PRESBYTERIAN ENDEAVORERS.

THE following resolutions, adopted at the Presbyterian "Rally" in connection with the Provincial Convention of the Ontario C. E. Union, have just been published in the report of the Convention. The action of a number of Presbyteries, since that date, in calling their young people together for Presbyterian organization, shews that the "rally" that filled the First Church at Brantford expresses the mind of our Church very generally. The resolutions followed a discussion on "Necessary things on Presbyterian organization"; and on "How shall we bring our forces into line for united effort for missions and for good citizenship," and are as follows:—

1. That we, the Presbyterian members of the Provincial Convention of C. E., now assembled in Council at Brantford, do hereby express our gratitude to God for the continued growth of the Society, as well as for the progress of that Church whose interests we represent.

2. That we note with pleasure the interest evinced by the General Assembly, at its last meeting, in the welfare of the young people of the Church, by the appointment of a Committee on Young People's Societies, and that we express our desire to be guided by the supreme court of our Church in all our organization and work.

3. That, in view of the fact that the express work of the Society of C. E. is to aid the Church of Christ in every way that it may, and in view of the fact that the Endeavor Society of our own Church lacks organization with the courts of life of Presbyterianism, be it resolved,—That, in recognition of these facts, we, the Endeavorers of the Presbyterian Church, do hereby express our conviction that it is desirable that our societies should be brought into closer union with

the Church we love, by means of Presbyterian organization.

4. That we hereby urge all the Young People's Societies of our Church to renewed activity in all that pertains to the interests of our Church, and especially to redoubled effort on behalf of the missionary schemes of the Church, so that, as far as possible, such missionary ardor be expended primarily in support of the great schemes of the Church.

5. Resolved, That the members of the C. E. Societies throughout the Church be recommended to exercise all vigilance in the interests of what will tend to the furtherance of municipal honor, and to the purity of national life, and be urged to use their best endeavor for the establishment of that righteousness which exalteth a nation.

6. That copies of the preceding resolutions be forwarded to the Assembly's Convener of Committee on Young People's Societies, and to the various Presbyterian Conveners.

In passing these excellent resolutions on to the whole Church through the columns of the RECORD, I have taken the liberty of underlining some words in No. 4. Presbyterian C. E. Societies take the lead in giving to Missions. From one of the tables incorporated in the secretary's address at the Ontario C. E. Convention above mentioned, it appears that, of the 456 Societies "sending satisfactory reports," 198 were Presbyterian. These had contributed \$3,815 to Missions, an average of nearly \$20 each; the remaining 258 Societies giving in all \$2,587, or an average of just over \$10 each. These facts are stated here not in any spirit of self-satisfaction, but to encourage our Presbyterian Societies to do even greater things. Measured by what might be done, for example, such an unpretentious method as the two-cents a-week system, adopted and carried out thoroughly, the figures named look exceedingly small.

At this time of year, Conveners of Boards and Committees scan the lists of receipts with great eagerness. "Shall we have enough to carry out the work entrusted to us?" is the vexing question with them. A little system and effort on the part of the various Young People's Societies throughout the Church, would do much to help in a satisfactory answer.

R. DOUGLAS FRASER, *Convener.*

**St. Gabriel,** The spirit of liberty, which is growing little by little in the Province of Quebec, is shewing itself in this district. Some 38 of the people, farmers, recently seceded from the Church of St. Felix, and asked for another priest. This was not granted. The people were determined not to submit, and had decided to send to Montreal for a priest, failing which, they would have a pastor. What the result of that application will be is not yet known. The missionary who recently visited them was very kindly received. The secession may or may not be justified. That which gives encouragement is that the people are beginning to think and act for themselves, instead of being blindly led.

## Our Home Work.

**REV. DR. REID.** Never has there been an issue of the PRESBYTERIAN RECORD without Dr. Reid's name, as Agent of the Church, at the head of the list of Acknowledgments. Never has there been an Assembly of the Presbyterian Church in Canada, without Dr. Reid as a prominent central figure. And now, at four score years, his work is done. The ken's face and voice will be seen and heard no more.

First, Prof. Mackerras, then Dr. Fraser, now Dr. Reid, and the three clerks of General Assembly at the Union, have all passed away. The ties that bind the present to the past are being transferred from earth to heaven. May these ties draw us thitherward, as to the workers that remain comes anew the call, "Whatsoever thy hand findeth to do, do it with thy might; for the night cometh when no man can work."

A new church (St. Peter's) was formally opened at Nashwaak, N.B., the last Sabbath of December.

The Moderator of the Assembly, Rev. Dr. Robertson, has been for more than two months in the Maritime Provinces in the interest of home mission work.

On Christmas Eve the congregation of Hervey, N. B., suffered a severe loss in the destruction of their beautiful church by fire. No insurance. They at once decided to go forward and rebuild.

When women will, they will, and the Ladies' Aid Society of St. Andrew's Church, New Westminster, B. C., which was organized less than three years ago, has paid off a debt of \$1,000 on their manse.

Three new Home Mission Fields (Fairville, Brockway, and Salmon River) were opened up in St. John Presbytery during the past year, and two other stations (Loch Lomond and McAdam) reopened.

Glengarry Presbytery lost two of its ministers at its meeting of Dec. 17, Mr. Kay, of Indian Lands, accepting a call to Marsboro (Que.) Presbytery, and Mr. Roderick McKay, of Kenyon, a call to Maitland (Huron) Presbytery.

The brave little congregation of Digby, Nova Scotia, has worked steadily on from very small beginnings not long since, and its progress is seen in the fact that its trustees have applied to the Legislature for an act of incorporation.

**Home Work by the Sea.** Nova Scotia, New Brunswick, or Prince Edward Island, has not startling surprises of the new North West, the work is just as important, the principles upon which it rests are the same, and the results are similar; better people, a better country, new congregations forming, to help in the work of the church and the evangelization of the world.

**Home Mis-** The work entrusted to the H. M. **West.** Committee, West, extends from Gaspé to Albert, and includes all within the Provinces of Quebec, Ontario, Manitoba, British Columbia and the North-West Territories. The Missionaries of the Committee, in these provinces, conduct services in seven languages, at 1,007 points, with an average Sabbath attendance of 35,770. Connected with these stations are 11,350 families, 3,734 single persons, not connected with these families, and 14,253 communicants, *i. e.* one-eighth of the families and one-sixth of the young people of the Church. From these missions are to come our new congregations, as well as the additional revenue to maintain and extend all the enterprises of the Church. Happy the Church that has her quiver full of healthy growing children, even though they may occasionally be clamorous for more funds. They are the hope of the future.—*Dr. Robertson.*

**Home Mission Work in Quebec** Consists in nursing feeble settlements of Presbyterians and others that are being gradually squeezed out of existence by the persistent pressure of the Roman Catholic Church. Neglect in early days cost the Church dearly, let us strengthen the things that remain. Nor are we leading a forlorn hope. Look at these figures for the Presbyteries of Montreal and Quebec. At the Union 3,638 families, now 5,111; communicants, then 6,006, now 11,372, *i. e.*, in those 19 years a gain of 40 p. c. in families and 72 p. c. in communicants. Here is hope. At present there are 44 Mission Stations, with 617 families and 874 communicants in this province; and if cared for they must form a valuable breakwater against the inroads of the Roman Catholic Church. If it is worth trying to evangelize French Canadians, surely it is worth trying to keep our own people from becoming Roman Catholics, as they have done in the past by the thousand.—*Dr. R.*

**Ottawa Valley.** The principal Home Mission fields in Ontario are the Ottawa Valley, in the rear of Kingston, and in the Muskoka and Algoma districts. No better piece of H. M. work was ever done than that by the Presbyteries of Ottawa and Lanark and Renfrew. Since the Union the families increased 95 p. c. and the communicants 152 p. c. For schemes, these Presbyteries gave \$3,999 in 1875, and \$18,440 in 1894; and for all purposes \$54,574 in the former year, and \$134,121 in the latter. Allowance is made for the congregations that belonged to the Brockville Presbytery in 1875.

**Muskoka** Is supposed to be a region of rock, lake and forest, and hence better suited for the axe, the rod, and the gun, than the mower or reaper, and yet settlers have cleared the forest and created homes for themselves and their families, and under the efficient superintendency of Mr. Findlay, our Church has made surprising

progress. In 1875 we had only 8 missions, with 10 stations, and in 1894, 36 missions and 105 stations; and this, after 8 missions had become congregations.

**Algoma** Was almost wholly under the care of Knox College Missionary Society in 1875, so new and unorganized was our work there. In these 19 years, our 3 insignificant missions have grown into 3 congregations, and 31 missions with 107 stations; and the Presbytery reports 1,211 families, 401 single persons and 1,384 communicants. The construction of railways through these districts is to aid materially in their development.

**In the North-West.** In the country between Lake Superior and the Pacific Ocean the growth has been steady and satisfactory. Settlement has been slow but quite fast enough to tax the resources of the Committee, Icelanders and Scandinavians, Germans and Hungarians, being cared for and Celts and Saxons not overlooked. West of Lake Superior we had 2 congregations in 1875 and 81 in 1894. The missions increased from 14 to 166, and the preaching stations from 35 to 182. Since the Union, our families, which numbered 537, have increased more than 20 fold and communicants more than 30 fold. For schemes \$380 were given in 1875 and \$10,073 in 1894; and for all purposes the figures for the respective years were \$0,725 and \$203,535. In 1875 the North-West gave less than 1 p. c. of the revenue of the Church, and in 1894 about 12½ p. c.

**Results of H. M. Work.** The H. M. work has told powerfully on the growth of the Church since the Union. In 1875 there were in the Western Section, 435 self-supporting congregations, 86 augmented congregations, and 169 missions; now there are 550 self-supporting, 152 augmented and 314 missions, *i. e.* a gain in the respective classes, of 26, 76 and 103 per cent. The Committee has thus started 356 missions in 20 years (nearly 18 a year) on the road to become self-supporting congregations; many of them have already reached their destination, and it is hoped the remainder will not fall by the way.—*Dr. R.*

**No Standing Home Mission Work cannot Still.** continue stationary; ours is a growing country, and Christian work must keep pace with settlement. No other Church has extended its work so widely in the West as our own, and no one has been more successful. Some argue that there is no need of such wide extension since people have their Bibles. Those who reason in this way have never visited the frontier, nor have they seen the baneful effects of neglect. A neglected Bible is a feeble religious force. And it is noticeable that those who would leave the frontier settlers to their Bibles are careful that they and their families shall have a preached gospel.—*Dr. R.*

The congregations of Little Bras' d'Or and Leitch's Creek, C. B., are considering the matter of union. Where union can be effected, and good, strong congregations formed, the work of the Lord can be carried forward with far greater comfort and success. Middle Stewincke and Brookfield, N. S., are considering reunion. Rev. Charles Mackay has resigned charge of the latter, leaving the way clear to unite, and Rev. Charles Mackinnon has tabled his resignation of the former, for the same purpose.

**Fairville.** In this suburb of St. John, N.B., a mission station was opened, a hall rented, and a catechist appointed, just a year ago. There are over forty families. The people—chiefly workmen in the neighboring mills—have gone to work with great energy. They have built a fine hall of their own, which is nearly half paid for, and they raised \$450 toward the support of an ordained missionary. When the hall is clear of debt they hope to do without assistance from the Home Mission Board.

**Stony Plain, etc.** Mr. McQueen, of Edmonton, writes of his trip to Stony Plain. "On my way out I passed through a small settlement north of the Indian Reserve, consisting of four families and two bachelors—all Presbyterians with one exception. I promised them a monthly prayer-meeting service during winter for which they were most grateful.

The Spruce Grove school house was reached in the evening. There were 25 at the service; two children were baptized, one the offspring of Presbyterian parents the other Anglican. The people were all very anxious that I should come back, which I promised to do as often during the winter as I conveniently could. The people in the settlement are all Presbyterians or Anglicans, with one exception, and the Presbyterians are in the majority.

The next day I started for the Warden school, fully ten miles further away. A few visits were made on the way and a child baptized. The Warden settlement, with the exception of one Methodist family, as far as could be learned, is solidly Presbyterian. The attendance was larger than at the other point, and would have been larger still had there not been two steam threshers at work in the neighborhood. The people here, too, were anxious that I should give them some service during the winter. In the settlement are two sons of a Presbyterian minister in the United States—both have families.

These points might be united with Poplar Grove and Belmont and a new mission organized. This is really the best part of this north country that I have seen, and we should not neglect it. A conditional promise of a missionary next spring was made. The people are beginning life but we could promise board and one dollar per week."

## Our Foreign Missions.

The resolution of the Dayspring Board, given on next page, shews that the managers of the Maritime affairs of the New Hebrides Mission have on their hands, what, in popular parlance, would be called a "white elephant." What action the Mission Synod will take, in May, since their resolution of last year regarding the Dayspring was unheeded by the Victorian F. M. Com., remains to be seen.

**Miss Fisher's** "Miss Fisher's School has work in Couva. doubled in four years," writes Mr. Thompson in a private note from Couva, Trinidad. Besides "she raised seventy-five dollars and painted her school. Not one cent of this was mission money. She wrought with her own hands and raised part of it in other ways. The paint will add years to the "life" of the building. The Scotch folks here spent about \$150.00, in repairing and painting the Church. Miss Fisher and Miss Arbuckle collected the money and a committee of the school did the work. The Church needed painting badly to save it, so our funds were relieved to that extent.

**A Teacher's** Rev. A. W. Thompson, who returned a few weeks since to Trinidad, writes:—"We arrived home in time to nurse our best native teacher through what proved to be his last illness. He passed his examinations last March after attending the Training School at San F'do, took charge of the Calcutta School and doubled the attendance in a short time. His wife took ill and died. Just as we reached home he took ill and in spite of all our nursing and care he died this day week.

We do not ask why so promising a life is ended so soon, why he was not spared to us just when he was so useful, and O, so much needed! We bow and say "the will of the Lord be done." Three days later another teacher died, but we must just fill up the gaps as best we can and move on.

**Montreal** The Montreal Woman's Missionary Society, continues to increase in interest. At the largely attended quarterly meeting in Stanley Street Church, 10 Jan., Mrs Dr. Thompson, wife of our energetic missionary to the Chinese, and herself a most earnest and effective worker, in an excellent address, spoke particularly of Macao, in Southern China, where she and her husband labored for some years. From personal knowledge she spoke of the needs of the women, with the result that the Society resolved in addition to present obligations, to become responsible for the salary of a native preacher in China. Three new city auxiliaries have been formed during the year. Mr. D. Munro, has presented the Society with a beautiful banner inscribed with its motto "Thy Kingdom Come."

**Indore** The opening of the Canadian Mission College at Indore, 22nd November, marks an epoch in our F. M. work in India. Not many years have passed since the missionaries at Indore had to meet bitter opposition that would have daunted less determined men than Mr. Wilkie and his fellow-workers. Every possible hindrance was put in their path. But success came. The authorities are friends. And in the presence of a grand gathering of some 1,300, including all the leading people of the city and Residency, members of the Durbar, and the sons-in-law of His Highness, the Maharajah Holkar; the new Canadian Mission College built on a site presented by the Maharajah, was formally declared open by Col. Barr, agent to the Governor-General for Central India. All the members of the mission staff were present.

#### NEW HEBRIDES MARITIME SERVICE.

At a meeting of the "Dayspring" Board held here this day for the purpose of making arrangements for the Maritime Service for 1896, the Rev. J. Gibson, convener of the Foreign Mission Committee of the Presbyterian Church of Victoria, and of the managing Committee of the new steamer "Dayspring" submitted certain proposals for the performance of the Maritime Service by means of the steamer "Dayspring" instead of by the Aus. New Hebrides Co's steamers. Proposals also from the Aus. New Hebrides Co. for the continuance of the present service were before the Board. After careful consideration the Board resolved as follows:—

"Inasmuch as this Board, and several of the Churches it represents, have from the first disapproved of the building of the steamer "Dayspring;" inasmuch also as the Mission Synod has expressed its regret that it was not consulted sooner and has neither approved nor accepted the steamer scheme; and inasmuch also as the suitability of the steamer is not assured nor its annual cost of maintenance conclusively ascertained, this Board is very reluctant to break up the present service and would much prefer that the same had been continued, at least until the Mission Synod had expressed its mind in regard to the acceptance or otherwise of the new steamer.

Nevertheless, with the view of keeping down expenses and also to avoid seeming rivalry, this Board agrees to accept of Mr. Gibson's proposals and to arrange provisionally with the managing Committee of the new "Dayspring" for the work of the Mission to be done by means of the "Dayspring" from the beginning of 1896, and until the mind of the Mission Synod shall have been ascertained, it being distinctly understood that this action on the part of the Board is not to be held as committing the Mission Synod to the acceptance of the steamer "Dayspring" or in any way hindering the freedom of the Synod in dealing with the matter of the Maritime Service."

JAMES COSE,

Sec'y to "Dayspring" Board.

Sydney, Nov. 26, 1895.

#### SEMI-JUBILEE REV. R. J. GRANT, D.D.

BY REV. E. A. M'CURDY.

**THE** East Indian congregation of Susamachar Church, San Fernando, and their friends in Trinidad will remember long and pleasantly the 23rd, 21th and 25th of November last, when they celebrated the semi-jubilee of their honored pastor, Rev. Dr. Grant.

The evening of the 23rd was taken up with the public and general celebration. The church was filled to its utmost capacity. The platform was crowded from end to end with members of Presbytery, Civic and Government officials, and ministers and leading members of the Anglican and Wesleyan churches of the town, many of whom testified by their words and gifts, as well as by their presence, and actions in other ways, the deep interest which they took in the celebration, and in those whom they had met to honor.

The Acting-Moderator of Presbytery presided, supported by Dr. Eakin, the mayor of San Fernando; a union of the ecclesiastical and civic authorities to which even the liberty-loving members of the Presbyterian Church in Canada would not likely seriously object.

After opening by singing the hundredth psalm and prayer, congratulations poured in upon Dr. and Mrs. Grant from the Presbytery, from the congregation of Susamachar Church, from the sister Presbyterian congregation of the Scotch Church in San Fernando, from friends and neighbors in the town and district; who, with one voice, but in varying terms, testified to the value of the mission work among the East Indians, and to the wisdom, zeal, and success, with which it had been carried on by Dr. Grant and his fellow-workers.

The Presbytery spoke in terms of the highest appreciation of Dr. Grant's diligence and fidelity, worth and work, and of the comfort and satisfaction which Dr. and Mrs. Grant must enjoy in their labors among so loyal and liberal a people. They also made special mention of the valued services, freely rendered, of Mr. T. Geddes Grant, in connection with his father's work and congregation; at the same time noting the remarkable fact, that not one of the Canadian agents of the mission, throughout its whole history, has been cutoff by any disease peculiar to a tropical climate.

The congregation embraced the opportunity of presenting Dr. Grant with a large portrait of himself, to be placed in the College. The mayor of San Fernando, at their request, unveiled the portrait, after making an exceedingly happy and impressive speech. The congregation also gave their pastor a purse containing twenty-five sovereigns, one for each year during which he had labored amongst them.

Some twenty-four friends, embracing many of the leading people of San Fernando and neighborhood, connected with almost all the churches,

represented by the Hon. Mr. Robertson, also presented Dr. Grant with an address, accompanied by some two hundred dollars, which they had put into the hands of two of their number for the purchase of a horse and harness, with a view to facilitate his labors in his widespread field.

But deeply interesting as was the meeting on Saturday evening, my chief interest centred in the Sunday service, especially in the morning gathering of the Hindustani people. This first day of Dr. Grant's second twenty-five years had been set apart for the annual celebration of the Lord's Supper, and from an early hour, about 8 o'clock, the East Indians, many of whom had come in on Saturday from the most remote districts of the San Fernando field, assembled in the church for prayer and praise, and continued with short intervals, till noon.

When I entered, about 9 o'clock, the service preparatory to the communion was in progress. The church was packed, and many were sitting in the windows or standing outside. At this service the people were almost exclusively East Indians who understand or speak, little, if any, English. Baboo Lal Bihari conducted the devotional exercises, and Dr. Morton preached, while Dr. Grant and Mr. Fraser were enjoying the rare treat of listening to a sermon.

As I was sitting beside them on the platform, but unable to understand a word that was said, I had a fine opportunity for observing the attention and interest with which the people listened, and I am bound to say that no congregation in Canada could have excelled them in the attentive way in which they bore themselves throughout the sermon. Nothing could much more aptly describe the scene than Luke's account of the attention given by the multitudes in the temple to the preacher's Master, "the people all hung upon Him." (Revised Ver.) I only saw one Eutychus, and though like him of old, seated in the window, he was able to maintain his balance, so that no physical harm came to him.

I was sorry that I could not remain for communion, as I had to preach at 11 o'clock for Rev. Mr. Wilson, who was from home through ill-health; but I was able to stay long enough to see that the seats appropriated to communicants were filled by members of the church to an extent which would compare most favorably with the average of our churches at home. As nearly as I could make out, there were from 130 to 150 seated at the table, all of whom, so far as they had found the Saviour, have been brought to the knowledge of the truth during the twenty-five years of Dr. Grant's labors amongst them.

As I looked into their faces, recalling how, just before Dr. Grant came to Trinidad, I had been intimately associated with him in visiting the congregation in P. E. Island; and considering that all this work had been done since that

time, and thinking of the great change which so many of them must have experienced, I felt as I have often felt before, but perhaps never so keenly as then, that Mission work has compensations which are full of the richest satisfaction to those whose hearts are thoroughly enlisted in it. The number of stars in their crown would often seem to be greater. The splendor with which many of them shine, is not less bright and cheering. Besides, the converts of missionaries, so far as they have had a genuine Christian experience, owe their illumination, transformation, and everything else most worth prizing, under God, to their missionary, and so they often shew, in a very striking way, how strongly they feel bound to their spiritual shepherd.

To the rich compensations of Mission work, few, I imagine, could bear more impressive testimony than your two senior missionaries in Trinidad, both of whom have been spared to receive such warm congratulations from their own converts, as well as from so many others.

In the afternoon I had the privilege of preaching to the Sunday-school children of Dr. Grant's congregation, when there were about two hundred present; and in the evening to English-speaking East Indians to the number of nearly three hundred.

Of these services I will say nothing beyond the fact that I embraced the opportunity of urging those who had received the Gospel themselves to do their utmost to extend its influence as rapidly as possible among their unevangelized countrymen in Trinidad, assuring them that no line of Christian activity would be more suitable for themselves, more useful to their fellow-countrymen, more advantageous to the colony, more gratifying to the Presbyterian Church in Canada, or more dutiful to the Master.

On the evening of Monday, the 25th, the congregation had a social for the entertainment of their own members and adherents, which passed off most pleasantly and successfully.

Upon the whole, the semi-jubilee of Dr. Grant, like that of Dr. Morton, celebrated three years ago, will be long remembered by those connected with the Canadian mission and their friends. I believe it will be remembered, not only for the number, warmth, and cordiality, of the congratulations heaped upon the missionaries and their families, but also for the stimulus which it has given, and will give, to the work in the fields more immediately concerned, and among the East Indians generally. If this should be the case, I am sure that the Presbyterian Church in Canada, which has been honored to commence and carry on this work, will share to the full the joy of their missionaries, and of those who are privileged to see for themselves the magnitude and value of the work which their missionaries, teachers and other agents are doing.

## BEGINNINGS OF MISSION WORK IN FORMOSA.

BY OUR MISSIONARY REV. DR. MACKAY.

IN April, 1872, I had secured a house in Tamsui, and faced the question, Why am I here? Is it to study the geology, botany, or zoology of Formosa? Is it to examine into questions about the racial relations of the inhabitants? Is it to study the habits and customs of the people? No; not for that did I leave my native home. Not for that did the church in Canada ordain me and send me out. My commission is clear; I hold it from the King and Head of the church: "Go ye into all the world, and preach the gospel to every creature." Whatever else may be done, that commission must be fulfilled.

More than that. Whatever else may be done must have a real and positive bearing on the fulfilment of that commission. Whatever of history, geology, ethnology, sociology, or of any other subject may engage the missionary's attention must be regarded in its relation to the gospel. To get the gospel of the grace of God into the minds and hearts of the heathen, and when converted, to build them up in their faith—that was my purpose in going to Formosa. I had it clearly before me at the beginning, and nothing has been allowed to obscure it or make it less than supreme.

But the question of ways and means had yet to be answered; and taking things as they came, my first duty was to learn the language. Already I had mastered the eight tones of the Formosan dialect and had learned a few words. But what was that compared with the task scarcely begun? I had no teacher, and there were then no books of much use to a beginner.

My Chinese servant, who returned with me from the trip down the west coast with Messrs. Ritchie and Dickson, was my only helper. I spent hours with him pronouncing words and imitating sounds. He was not used to that kind of service, and at times would look at me doubtfully, as though he thought me a little daft. I kept away from the main street and wandered out into the country in the hope of meeting some peasant with whom I might converse, and from whom I might learn something of the language of the common people.

Out on the downs I saw a dozen boys herding water-buffaloes. As soon as I went near they yelled, "Foreign devil, foreign devil!" jumped on the ground, waved their large sun-hats, and disappeared behind boulders. The next day I tried them again. They looked at me in silence, but on the alert, and ready to run at the first sign of danger. The third day I spoke to them, and as I had carefully practised my words they exclaimed, in utter astonishment, "He knows our language!" That the 'barbarian' could speak even a few of their words interested them

very much. I took out my watch and held it up for them to see. They were around me instantly, feeling my hands, fingers, buttons, and clothes.

The herdboys and I became friends that day, and ever after they would wait my coming with eager interest. I was out there on the plateau with them every day for four or five hours, talking to them, hearing them talk, noting down new words and phrases, until my vocabulary began to grow with a rapidity that quite amazed my servant. I learned more of the spoken dialect from those herdboys than in any other way, and years after, when they grew to manhood, they continued friendly, and were always delighted to recall the first days on the buffalo-pasture. Several of them became converts to Christianity, one a student and preacher.

All this time I was working away at the written characters with my English-Chinese dictionary. It was slow and vexatious. Without a teacher or helper, and having none of the improved dictionaries, it sometimes took hours to find the meaning of one character. In this way I learned the spoken dialect in the daytime from the herdboys, and studied the characters from the books at night, all the while practicing aloud in order to train both tongue and ear. Something new was learned every day, and my old servant had to listen to new words and sentences and hear the old ones over again every night. It is entirely probable that he said some things I did not understand, and that were not very complimentary. I am quite sure he became sick and tired of my questions and cross-questions. After a few weeks in my service he collapsed, and left me to march up and down the room reciting and rehearsing by myself. I never saw him again.

These exercises were not in vain, however, and as I shunned all Europeans and English-speaking Chinese, and spoke to every other man who would listen to me, within five months I had so far mastered the language that I was able to preach my first sermon; and while it was much shorter than the sermons I was accustomed to hear in Zorra, it was listened to by some of those heathen hearers with strict attention. The text was, "What must I do to be saved?" The room was full. Some sneered, others laughed outright, but some were respectful and attentive.

While studying the language I was also coming into touch with the people. The proud, conceited literati would enter my room, open my Bibles and other books, throw them on the floor, and then strut out with a grunt of contempt. I got a large sheet of Chinese paper, printed on it the ten commandments, and pasted it on the outside of my door. It was soon daubed with mud and then torn down. A second was similarly treated. The third was put up and remained untouched.

One forenoon a young man, prepossessing in

appearance, and of more than ordinary intelligence, called upon me and questioned me on many subjects. When he was leaving I invited him to return in the evening and have another talk. He promised, and was there at the time mentioned, and remained during brief exercises and the singing of a hymn. I read one of our hymns, the subject of which is the brevity of human life, and presented him with a copy of the hymn-book. There was something about the young man that attracted my attention and made me think more about him after he had gone than about any of the others with whom I had met. He was intelligent and respectable, but there was a seriousness, a downrightness, that marked him as superior.

I had been pleading with God to give me as the first convert an intelligent and active young man. Long before I had reached Formosa that had been the burden of my prayer. That night when I was alone in my room the thought flashed upon my mind that my prayer was heard, and that this young stranger was the man I had prayed for. So powerfully did the conviction come home to me that, although I had not a tittle of evidence of his conversion, I slept little that night for very gratitude.

In a day or two the young man returned, bringing with him a graduate of some note, who discussed questions of religion with me for some time. It was clear now that there was to be a conflict with the literati, and that day I began studying their language and religion with more earnestness than ever. The next time the young man came he brought with him six graduates, who remained for two hours discussing and questioning. A few days later he brought several others. Then he came with a literary man of a higher degree, a *ku-jin*, and twenty graduates and teachers.

By this time I had become so interested that with the utmost eagerness I entered into the discussion and attacked them on their own ground. Question after question was put to them touching their three religions, Confucianism, Buddhism, and Taoism. They were surprised at the "barbarian's" knowledge of their sages and their teachings. Their spokesman was soon entangled, and in a little while they all left the room.

Within half an hour the young man returned. He looked more serious than ever. I read the hymn "A day's march nearer home." His eyes brightened, and he said, "What you read now suits me. I love those words, and I am convinced that the doctrines you teach are true. I brought all those graduates and teachers to silence or to be silenced. I have thought a great deal about these things of late, and I am determined to be a Christian, even though I suffer death for it. The Book you have has the

true doctrine, and I should like to study it with you."

I wrote down all the young man said in my journal, at his own request; and with the record now before me, my mind goes back to that day in the month of May, 1872. I recall something of the feelings of that hour—the strange thrill of joy, the hope, perhaps the fear, the gratitude, and the prayer. I look back through these twenty-three years, see the earnest face of that young man, and hear again his words of resolve and conviction. Were those true words? Who can say one syllable was untrue? That young man became a Christian, a student, a preacher, and to-day, after twenty-three long years of trial and testing, he is there still, the chief among the native preachers, the man to whom, more than to any other, the care of sixty churches in the mission in North Formosa falls. His name is Giam Chheng Hoa, better known as A Hoa. Will any one who knows anything about the history of mission work in Formosa say that A Hoa's brave resolution, made on that day so long ago, has failed?

Some time after A Hoa became a disciple, a painter in Tamsui named Go Ek Ju persisted in disturbing our meetings and molesting us. When I was addressing the people at night, with the door open, he would pass by and throw pebbles inside. When the door was closed he would look through holes and listen to all that was said. His habitual custom was to lie in wait for A Hoa when on his way home after worship. First alone, then with others, he would jerk A Hoa's cue, slap him in the face, stand right before him in the street, and insult him in other ways.

We just pleaded with God every day to give the man light from above. One afternoon a medium-sized, thin-faced, pock marked, intelligent-looking fellow came to me at our house and said, "I am sorry for my past conduct toward A Hoa and you, and beg you to forgive me." It was Go Ek Ju, the painter. He took his stand as a Christian that night, and publicly declared his allegiance to Christ.

After his conversion he spent every hour of spare time in study. But his aged mother—how she cried, raged, and threatened, when she heard what her only son had done! How true it sometimes is that a "man's foes shall be they of his own household"? His two sisters sent him word privately to keep away from the house, lest something serious should happen. The poor, warm-hearted son was to be pitied, and A Hoa went with him to his former home. They were received with bitterness, for relatives, neighbors, and constables, goaded the mother on to desperation.

At length I went to the house with him and A Hoa. Go Ek Ju sat beside me. The mother,

who was engaged pounding rice, looked angry and fierce. She gave a few replies to my explanations, then flew into a rage and moved toward her son with a mallet in her uplifted hand. I intercepted her, grasped the mallet, and threw it outside. We walked out, subject to abuse from the infuriated mother.

We now prayed for that woman. In a few days one of the daughters was prostrated with a severe illness. Sorcerers, doctors, and idols were consulted in vain, and the poor mother's heart was bleeding. Some one advised European medicines, and I was called in to prescribe. The malarial fever from which the girl was suffering soon yielded to the remedies. With the mother's heart now softened and gladdened, there was no difficulty in getting her consent to the son's continuance as a student. Before long, son, mother, and daughter all shared in the hope of the gospel. It became a Christian household, and all have remained steadfast until this day. The son has been a preacher for twenty-one years, and the mother a Bible-woman for a third of that time.—*From Far Fornosa.*

#### ANOTHER ADVANCE IN HONAN.

FULL of encouragement to us all is the following letter from Rev. James A. Slimmon, of the Honan Mission, to Rev. J. Fraser Smith, M.D., who longs to be there once more; but specially cheering must it be to Dr. Smith, as its reading will show. Under date 20 Nov., 1895. Mr. Slimmon writes:—

"During the months of August and September I made an extended tour of five weeks, visiting a large number of the towns and cities lying North and West of Hsin Chên. As is usual in itinerating journeys I found very much to discourage and at the same time much that was encouraging.

The most of the discouragements lay in the fact that this part of the field is a poverty-stricken fever haunted district, and that it always will be so, because where the land is not marshy the soil is alkaline. The greater part of this whole district is flooded about two years out of every three, and consequently it is but sparsely populated, and the people are both the poorest and most unhealthy looking I have seen anywhere in Honan.

The encouragement lay in the fact that in every town I visited I found that our work was well known and understood. Over and over again I was interrupted while preaching by some one in the crowd coming forward to ask for Dr. Smith and requesting me to convey their good wishes to you. Your work has told immensely on this whole district, and as my Chinese name is the same as yours I am welcomed on every side as the real original Shih-tai-fu (Doctor), and I have to acknowledge humbly that I am merely a Ch'uan-tao-ti (a preacher of the Gospel).

One item of news that will interest and please you is that at last, we have succeeded in renting another compound in Hsin Chên. It is one of the many places you tried so often to get. It is said to be about the best compound in the town and contains three court yards and a small vacant lot at the back.

We had about three months' fighting for it before we finally secured it. After all the writings were drawn up the landlord refused to sign the agreement, he was so much afraid of the threats of the Street Guild of the town. We did all in our power to persuade him that it would be all-right, and one day in my absence he came in unexpectedly to Mr. Grant and signed his name.

When the Guild heard of it they were furious, and they had several interviews with the Mandarin, (so had we through our teacher).

One day two runners came with instructions from the Mandarin forbidding the renting of the compound to the foreigners. I sent back word that his instructions had come too late, as we had already rented the compound and moreover that we were determined to keep it.

The next day the Mandarin arrived in town on his way to the Fu, and I sent him an invitation to come and see me. In return he sent me an invitation to call upon him where he was staying, which I immediately did.

We had a warm discussion for about two hours. He hinted that he would be unable to prevent the riots that were almost sure to take place.

I replied that the consequence of any riots would fall on the gentry whose names I gave him and who were at the bottom of all the opposition, (I found out afterwards that these very gentry were in an adjoining room listening to all that we were saying). I also stated that he himself would be held responsible by his Superiors.

He then changed his attitude and promised me another compound if we would only give up this one, which he said was one of several houses that the Guild had solemnly vowed the foreigners would never secure.

I remained firm and told him that he could prevent all trouble by issuing a proclamation and appointing a few runners to be present when we were taking possession. After a lengthy discussion the Mandarin promised as I suggested and he kept his promise.

The result is that we are in peaceable possession and the street people are hiding their faces in wrath. Dr. Malcolm has opened his dispensary in the new compound."

[In view of the above surely we have great reason to thank God. Our missionaries have been trying to secure additional premises in Hsin Chên for over four years. May our prayer constantly be that God will continue to bless the labors of our missionaries and overthrow the evil schemes of wicked men.—J. F. S.]

## A SABBATH SERVICE IN HONAN.

### A CHAPTER OF INCIDENTS.

THE following interesting sketch, showing the incidents and difficulties of a Sabbath morning service in Honan, is sent to the RECORD by one of our missionaries there who modestly signs himself "W. M.," but it is such an excellent free-hand picture, that, for the satisfaction of our readers, we take the liberty of whispering that W. M. means William Malcolm, M.D. He writes as follows:

The regular Sunday service is at 11 a.m. The congregation is chiefly made up of helpers, teachers, medical assistants, servants, patients, and any from the street who wish to attend the service. The majority may be patients, as on Sunday they are not treated till after the service is over, besides, as the compound gate and chapel door are always open, there are those who are constantly coming and going.

The pastor who is to preach, first rises to explain the nature of the service to those who have never been inside of a chapel; many of these it may be have never heard the name Jesus before. He explains that we belong to the Jesus religion, and that he is going to read and preach from the holy book, that we are also going to sing hymns and pray and speak about Jesus and His doctrine. He makes it plain that he himself is to do all the talking, and must insist on quietness during the service.

A hymn is given out, and all within sight of a hymn book attempt to sing, but much of the noise could not be called singing, and as many do not know the tune or even that there is any tune, they follow their own time, and often it would be difficult to tell when one verse ends, and another begins.

For example, one man may be seen to be earnestly singing a hymn until he comes to a character he does not know; he quietly turns around and asks his neighbor what that character is; on being told, he proceeds just where he left off, regardless of whether the others have finished the stanza or not. Several may crowd around one man with a hymn book, some looking on over his shoulder, others looking on sideways, recognizing the characters at various angles or even up-side down.

The sermon is only just commenced when some one sitting on the front bench takes it upon himself to be sponsor for the congregation, and says—"Yes! What you say is true, that is good doctrine, it is not a little bit different from our own." He is gently suppressed by being told once more not to talk, but as he does not like being prohibited from talking back, he presently develops a cough, for which he has excuse to go out, and does not return.

It is a very hot day in Summer and another old man comes in and also takes the front seat.

He wears only a pair of trousers and a pair of shoes, carrying his pipe and fan in his hand; one leg of his trousers is rolled up to the knee, but the other far above his knee, he is so much cooler that way.

Just now a cloud of smoke is noticed in the rear of the chapel. One or two of the countrymen have thought it a good opportunity to have a smoke; all at once several voices call to them to stop smoking or go outside; they immediately stop.

Just at this moment a boy with a basket on his arm appears at the chapel door and calls in a loud voice "buy peanuts." A man sitting near the door takes a cash ( $\frac{1}{2}$  of a cent) out of his ear, and throws it into the basket, for which the boy gives him one grab of peanuts, but he knows to one peanut how much he is giving; the man finds one bad one in his handful, so he throws it away and replaces it by another good one from the basket; he puts his peanuts up his sleeve and enjoys them, one by one, while he listens.

Now enters a man who is just having his breakfast; he is chewing on the end of a large hot sweet potato; when he is requested not to eat during the service the potato suddenly disappears up his dark sleeve.

Presently a man from the back walks boldly up to the front, pretending that he wants to hear the preaching more distinctly, when in reality he only wants to get a better look at the foreigner and his peculiar clothes, all the time wondering whether it was that the cloth was too dear or whether there was not enough of it to make a decent suit, as the coat according to his idea, is so short and the trousers so tight.

At this stage it may be that a child screaming with pain is brought to the dispensary, and it is easy to surmise what is the trouble; it has been stung by a scorpion. The doctor is called out from the service, for such pain cannot wait; a few drops of a solution of cocaine are injected underneath the skin just at the point of pain; like magic the pain ceases in an instant, and the child goes away laughing and happy.

The dog of the compound familiarly stretches himself out at full length in the sun just inside the chapel door and every one going in or out has to go around about him or step over him. No Chinaman ever disturbs him, for dogs seem to have the right of way in China.

Many, who it may be have never seen a foreigner or foreign worship before, will not venture inside the chapel, but will persist in crowding around the doorway and listening at the windows. They cannot see through the paper windows, but the Chinaman always has a plan. He puts his tongue to the paper and wets it, so that without making any noise, he can make a small hole with his fingers to look through.

Occasionally one comes in who has more excessive politeness than common sense. Addressing

the minister, he makes a very low bow; he is requested to take a seat, but he is too polite to sit down before the preacher does, and urges him also to sit down.

The next man that comes in also sits down on the front bench with his back to the minister and facing the congregation.

Undaunted by all these intrusions the preacher takes up the thread of his sermon again and proceeds, thinking that there will surely be peace and quietness now for the rest of the service, but such is not to be, for this is China.

An old man has just come in and he is making straight for the minister whom he mistakes for the doctor. He is apparently as deaf as a post, and he begins to explain in a very loud voice that he has been deaf for many years, and has come a long distance to be cured. Some one undertakes to tell him he must wait till after the service to be treated, and to accomplish this has to shout several times in his ear; to which the old man replies that his name is Wang and that he is deaf.

The door is open between the chapel and the dispensary where the women are assembled, and from where they can hear, and take part in the service as well.

In simple language the subject is being made very plain, and apparently all are growing deeply interested with their eyes fixed on the minister, when suddenly some weary workman at the back surprises the congregation with a yawn which is both loud and long, and a little later, thinking that this is a good opportunity "to yield his drowsy eyes to the kind nurse of man," nods off to sleep, and after two or three loud snores falls off the bench with a sprawl.

Some one has just come in great haste for the doctor to go quickly to the other side of the town to a case of opium poisoning, possibly that of a young woman who has been so beaten by her husband or abused by her relatives that she thinks life no longer worth living, and so has attempted suicide.

The sermon is almost finished, but it is evident that the man sitting by the wall who was noticed to grow pale a short time ago, and gather his scanty clothes more closely about him, has now the cold shaking stage of ague upon him; he goes out with his teeth chattering and his whole frame trembling to find a warm sunny spot to lie down till the chill passes over.

A photograph of the congregation as they now sit would be interesting to many who have not been to China. If it is warm weather almost every one is using his fan, some are well dressed and some have little or no clothes on. Some wear their hats and some do not.

The in-patients present different pictures, of bandaged limbs, bandaged or shaded eyes, but most of them carrying bottles, jars, small pots or bowls, for their medicine. If the patient is so poor to buy a bottle, he may bring a piece of

broken bowl or an egg-shell that he has picked up by the way to carry his salve home in.

The sermon finished, it is announced that we are going to kneel in prayer. Many leave at this juncture as they do not understand what to do, and among those who do remain some strike ridiculous postures. The most absurd to my knowledge was that of an old woman who was much puzzled as to what to do, but decided to kneel with her knees on the seat and her head down on the floor.

### DARKNESS AND DAWN IN FU-KIEN, AND ITS LESSONS FOR US.

BY REV. J. FRAZER SMITH, M.D.

THE story of missionary effort in the Province of Fu-Kien, in Southern China, is a remarkable one. There is no other province in China where missionary work, in its inception, has been carried on with greater difficulty, and probably none where it has met with more signal success.

It is now more than 45 years since the heralds of the Cross began their labors in this Province. In the first eleven years there was not one single convert to cheer the little band of laborers at Foo-Chow, and during these years of waiting two out of the five missionaries died and two others were obliged to retire from the work.

In the year 1861 three men came out from idolatry and declared themselves followers of Christ. To-day it is estimated that there are more than 20,000 converts to Christianity in this one Province.

In the district of Ku-Cheng, where the recent horrible massacres took place, the work began in 1865. A literary graduate was the first catechist. This brave man met with hostility and bitter persecution, but continued to preach the Gospel to his fellow-countrymen. Riots were frequent, and when at length the workers moved into the city they were ill-treated and their buildings destroyed.

Such was the state of matters for nine or ten years. From that time, however, until quite recently, the history of the mission was brighter, and the work was carried on with few interruptions.

According to the latest report of the Church Missionary Society the number of baptized converts was 2,176. With such a good record in the field, the societies at home felt themselves fully justified in sending out a larger body of missionaries to labor in a district containing two million souls.

The sequel, the sad massacre of a few months ago, the whole world knows too well.

"Behold they sleep the martyr's sleep of death;  
Where neither hate nor fear can touch them  
more.

Now, on that evil-stricken Ku-Cheng hill,  
Their homes lie desolate; and all their place  
Is silent evermore."

In view of the foregoing facts, surely our Church has great reason to thank God for His goodness to our missionaries in Honan, and for the success of their work.

When we take into account the difficulties that all along have been encountered by our missionaries, and the whole character of the people with whom they had to do, we have great reason to thank God that the feeble efforts thus far put forth have been so abundantly blessed. While we thus give thanks, and with the deepest gratitude acknowledge His protecting care amid all the dangers to which our missionaries have been exposed, let us pray more earnestly than ever that God will continue to restrain the wrath of evil men.

All the elements necessary for a riot or for such acts of violence as have been all too frequent of late, are constantly present in China, and will remain until Christianity becomes a dominant power in that vast Empire. The only hope for the reformation of China is in the Gospel of Our Lord and Saviour, Jesus Christ. We rejoice in what the Gospel has already accomplished in China, and we are hopeful for the future. Jehovah God is on the throne, and China will yet be brought under His sway.

**LETTER FROM REV. W. J. JAMIESON  
TO HIS BROTHER.**

UJJAIN, Central India, Dec. 1895.

**M**Y DEAR DAWSON,—Last evening, with our Christian men, Channa, Herbert, and Madhoo, I went into the Mang Mahallah, or part of the city where the Mang people live.

They spread a cloth mat on the side of a wall for me and a straw one for the other men and some of themselves. Two small drums were brought, about as large as a half-gallon measure, with one end open, the other covered with hide of some sort. Channa took one of these, and one of the young Mangs who could read took the other, and they kept time to a song while we sang two of their "bhajans" (Hindi hymns). They beat these "instruments" with their fingers, producing a peculiar rumbling noise, which, no doubt, they enjoyed much as the schoolboy does as he drums his heels on the seat.

We explained the meaning of the hymns, after which each in his turn spoke for about six minutes, five being the time agreed upon. I may say that it is sometimes a good training to have to synoptize one's thought, at least for some men. Herbert gave a short talk on sin; another spoke on the universal need of mankind; another of Christ's death, etc.

In the midst of a group of boys and girls was a small lamp, with nothing but the bowl to hold the oil and the short stem for the wick.

How strange and weird it seemed—the dark

eyes shining beneath a great mass of black, unkempt hair, the forms sitting on their heels with cotton blankets drawn closely around their bare shoulders, the cows and goats, dogs and small ponies, here and there mixed up with the people, the great branches of a "Peepul" tree spreading out over us all, little mud huts behind and on two sides of us. Then the noise of the city below (for this part of Ujjain seems to be higher than other parts) like the ocean's roar, the barking of the filthy dogs that no one owns, the shrill voices of some women giving each other's generation doubtful compliments in their quarrel. All this, and far more than I can tell you, entered into our experience in the hour and a half we were trying to teach these people the way of life.

Then we had prayer. Standing with uncovered heads, we spoke to God in the midst of all the confusion around, assured that his thought was not distracted by it at all.

Then a friendly young man brought out garlands of flowers, which he hung about our necks, putting a little spicy oil on the right shoulder of each, thus giving us a pleasant farewell hint.

They came with the little lamp to the main street to show us the way, and returned with "Salam, Salam, Sahib" to their poor mud huts, and do you say to their darkness? Yes, truly, darkness reigns in this city, with its 40,000 souls, very dark in some quarters.

As we passed to this quarter we passed through a gate, which I will call "the gate of Kali." A bell hanging from the centre of the arch was touched by a man as we were passing, thus giving the goddess notice of his presence. On one side of this gate there is a house whose occupants give their lives to the worship of this "Kali," and they are women. The worship of this goddess means more than I could name. Formerly the little girls were slain in this gateway; now that is prohibited by the British Government. The sides of the gate-post are now daubed over with red paint.

I wonder who could call that worship of God? And yet, as I go round among those people, I recall statements made by so-called enlightened men that such a religion is good enough for the Hindoos. My dear brother, if you could see these people as they are to be seen in this old sacred city of Ujjain you would see a bright people's best qualities blighted by vice, and that in the name of worship.

There is to be a Hindu Mela (convention) here in 1897, when it is estimated that millions will be present from all parts of India. They will come to worship at the shrines. All sorts of diseases will be the result.

I met several men in Government employ who are now seeking to prepare water supply, etc., so as to evade a cholera epidemic, and still many will die, do what they may.

One feels sad to meet so many daily whom it seems impossible to persuade regarding their folly. But we must be strong, although we are only three against 40,000. We have the church at home as an ally. Many of her noblest are men and women of prayer, the Lord of Hosts is our leader, victory is sure and not far away.

## 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. Alex. Ross, into Whyecomagh, C. B., 21 December.

Mr. J. P. McInnes, ordained, and inducted as missionary at Rice and Renaud Line, Chatham Pres., 23 December.

Mr. R. McLeod, called from Kenyon, Glangary Pres., into Maitland, Huron Pres., 20 Jan.

Mr. Hannahson, into Adelaide and Arkona, Sarnia Pres., 14 January.

Mr. A. L. Budge, into Mandaumin and Vynar, Sarnia Pres., 7 January.

Mr. Wm Peacock, into St. James, Lynfield, &c. N. B., 16 January.

Mr. N. McKay, called from Indian Lands, Glangary Pres. to be inducted into Marsboro, Quebec Pres.

Mr. Cranston, ordained and inducted into Culloden, Paris Pres. 28 January.

### RESIGNATIONS.

Mr. D. McLeod, of Balmoral, Winnipeg Pres.

Mr. T. Richmond, of Point Douglas, Win. Pres.

Mr. A. Fitzpatrick, of Kincardine, N. B.,

Mr. McKay, of Stuart and Highgate, Chatham, Pres.

Mr. R. B. Smith, of Ashburn and Utica, Whitby Pres., Rev. J. B. McLaren, interim moderator.

### MINISTERS GONE HOME

Rev. William Reid, D.D. was born 10 Dec. 1816, in the parish of Kildrummie, Aberdeenshire, Scotland, educated at King's College, Aberdeen, and licensed by the Kirk Presbytery of Fordyce, in May 1839. Coming to Canada as a Missionary of the Glasgow Colonial Society, he was ordained and inducted, Jan. 1840, into Grafton and Colborne. In 1849 he accepted a call to Picton.

Having been appointed General Agent of the Church and Editor of the *Missionary Record*, he removed to Toronto in 1853, where for more than forty years he has continued as Agent of the Church, being for the first half of that period editor of the *Record*. Gradually declining strength, a few weeks in bed, and the end came, or rather the beginning, when on 19 January, he entered into rest.

Rev. Thomas Alexander was born in Aberdeen, Scotland, 23rd Aug., 1805. He began to preach 19th Dec., 1830; came to Canada in 1834 under appointment from the Colonial Committee of the Church of Scotland; was settled in Cobourg till June, 1847. He then went to Scotland, where he labored for ten years, returning in 1857 to Canada. He was then settled for a time at Percy; in 1872 was transferred to Mt. Pleasant and Burford, where he labored until his retirement in 1884. He then removed to Brantford and lived there until his death, 19th Dec., at the great age of ninety years.

### PRESBYTERY MEETINGS.

Algoma, Webbwood, March.

Brandon, Brandon, 1st Tues. March.

Brockville, Winchester, 24 Feb., 7.30 p. m.

Bruce, Chesley, 10 March, 1.30 p. m.

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

Chatham, Chat., St. And. 25 Feb., 10 a. m.

Hamilton, Ham., Knox, 21 Jan., 9.30 a. m.; afternoon and evening of 20th a conf. on Y. P. S.

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

Kamloops, Kam., 4 March.

Lindsay, Uxbridge, 18 Feb., 11 a. m.

Maitland, Ripley, 17 Mar., 1.30 p. m.

Montreal, Knox, 3 Mar 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. Ch. 17 Mar., 9.30.

Quebec, Que., Mor. Col. 25 February.

Regina, Moosomin, 1st Wed., March.

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

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

Stratford, Strat., Knox, 10 Mar. 10.30 a. m.

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

Truro, Brookfield, 4 Feb., 1 p. m.

Victoria, Vic., First ch. 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:—

Augmentation Fund, 3rd Sab. Jan.

Aged and Infirm Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. Aug.

Colleges, 3rd Sab. Sept.

Widow's and Orphan's Fund, 3rd Sab. Oct.

Assembly Fund, 3rd Sab. Nov.

Manitoba College, 3rd Sab. Dec.

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.

### The Church Agency.

For several reasons the Rev. Dr. Warden has been unable to decide the matter of the General Assembly's appointment as agent of the Church in Toronto.

Upon learning, however, of the Rev. Dr. Reid's death, fearing lest there might be legal complications were there no duly appointed authorized agent, he at once intimated to the Moderator of Assembly his formal acceptance of the position meantime, so that no interest of the Church may suffer. He has already entered upon the discharge of the duties of the office in Toronto, and until the meeting of Assembly in June, will conduct the affairs of the Church there, as well as those of the Montreal office.

He requests that all correspondence and money for the Toronto Agency of the Church be addressed Rev. Robt. H. Warden, D.D., Confederation Life Building, Toronto; and that all money and correspondence pertaining to the interests he represents in Montreal, be, as heretofore, addressed, Rev. Robt. H. Warden, D.D., Box 1169 P. O., Montreal.

### Notice to Presbytery Clerks.

Presbytery clerks, and others, having communications to make regarding the business of the General Assembly, are requested, in view of the decease of Rev. Dr. Reid, senior clerk, to address their correspondence to the undersigned, at 68 St. Famille street, Montreal,

ROBERT CAMPBELL,  
Clerk of Assembly.

### From all Quarters.

There were 8000 Jews in Jerusalem, fifteen years ago; now there are about 40,000.

The first C. E. Society was formed a short time since in Norway, the land of the midnight-sun.

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

Six Missionaries sailed 12 Oct. for Africa, and two for India, in connection with the Presbyterian Church, U. S. A.

Louisville Endeavorers are planning to take up slum work as one result of special evangelistic services held in the city.

Sunday work on a large building in Pittsburg, Pa., was stopped by the activity of the Ch. United Presbyterian Endeavorers.

In the Congo Free State where work was but recently begun, there are now 27 mission stations with 78 Missionaries, men and women, and 1500 converts.

Rev. Dr. Storrs, of the Church of the Pilgrims, Brooklyn, recently celebrated his jubilee. He has long been a noble and prominent figure in the religious world.

Moody is laboring in Philadelphia with all his old time power and success. The secret is that the power in which he implicitly relies is Divine, and that never changes.

A New Zealand Christian Endeavor Society has an Evangelization Committee, to go out into the by-ways and proclaim the Gospel to those that cannot be led to church.

Joseph Cook, the well known writer and lecturer has returned from his Australian tour greatly broken in health and there is some fear that his life work is nearly done.

In Edinburgh on Sunday the visitor looks in vain for a tram car. Nor will he be able to buy a Sunday newspaper, for this, and open shops or saloons, do not exist in Edinburgh.

Largely as the result of the no-license campaign waged by the Boston Christian Endeavorers, the no-license vote at the last city election was increased by nine thousand.

The first Sunday law enacted on this continent was passed in Virginia in 1817. It provided that the man who did not attend Church on Sunday should be fined two pounds of tobacco.—*Pres. Rev.*

The young ladies of the Presbyterian Christian Endeavor Society at Perryville, Ky., meet weekly to pray for the young men of the church and community that do not attend religious services.

Recently the twenty-fifth new Protestant church erected within the last ten years in Berlin was dedicated, and it has been determined for the present not to undertake the erection of more.

A Toronto Presbyterian Christian Endeavorer recently set out for the foreign field, and he is to be followed by four other members of the Society, three of whom he led to consecrate themselves to foreign missions.

In North Africa, the British and Foreign Bible Society have distributed or sold about 15000 portions of Scripture in 19 languages during the past year, and in Egypt, Arabia, and Palestine, 24,000 portions in 42 different languages.

A despatch from Mexico, of 7 Nov. says that a new lottery has been adopted by some of the churches there. Tickets are ten cents each and the prizes are masses, for the benefit of any soul in purgatory that the winner may choose.

There are 86,000 tramps in the United States. The number has nearly doubled since the last three years. It is stated that they cost the States seventeen millions of dollars yearly in their support, damage, robbery crimes, etc; besides what they fail to earn.

The worshipers of the devil have now four temples in Paris, and their tenets and practices are attracting considerable attention. He is worshipped with blasphemous rites, and his devotees declare that he appears in visible form before them on certain occasions.—*Ex.*

It seems that the London Missionary Society, like so many other good things, owes its origin to a Scotchman, Rev. David Bogue, a Presbyterian Minister at Gosport, England, who in 1793, led the movement which resulted in its formation, and who is called its "Father."

The "John Williams," the mission ship in the South Seas, of the London Missionary Society, was recently sold to a trading firm for \$3000. She is indeed a "vessel with a history." During the 26 years that she has been in mission work she must have sailed 500,000 miles.

The Church Missionary Society is in the ninety-seventh year of its history. On it's list are 154 Missionaries who are supported either by their own private means or by their families and friends. The income for the Society last year for the work of Missions was \$1,360,000.

There are now in Japan twenty-nine Protestant missionary societies, with 226 male and 21 unmarried female missionaries. They occupy 134 stations, and 750 out-stations. The organized churches number 364, with a membership of nearly 40,000. The native Japanese ministers number 791.

George Muller, of Bristol, England, the founder of the great orphanage there, says that during the 65 years of his work there (1830-95), he has received \$6,925,000, nearly seven millions of dollars; that he has given schooling to 123,000 poor orphans. He says that the one great need of the Church is more faith.

In Ecuador, Bolivia, and Peru, Protestants are not given the privileges granted to other subjects. These governments allow only Romish priests the privilege of uniting people in marriage, and these priests use their power by refusing to marry Protestants unless they renounce their faith and become Roman Catholics.

15 French priests have recently left the Roman Catholic Church, and one of them preached from his own pulpit before leaving on, "Why I leave, and why you should leave the Church of Rome." If France had now, with her present religious liberty, the Huguenots whom she killed and exiled in former days! If it is, however, a cause for thankfulness that liberty has come, and with it better days are in store.

There is no other work in the world of which so many copies are printed as the Chinese Almanac. It is printed at Peking, and is a monopoly of the Emperor. It not only predicts the weather, but notes the days that are reckoned lucky and unlucky for commencing any undertaking, for applying remedies to diseases, for marrying, and for burying.—*Chris. Leader.*

The American Board of Commissioners for Foreign Missions is in its eighty-second year. It has 20 Missions in 10 different countries, 461 Mission Churches, 44,413 communicants 572 Foreign Missionaries, men and women, 3017 native laborers; and 16 theological seminaries in the Foreign Field, with 205 students. The addition to the memberships last year were 3,200. The total receipts for the year were \$716,837, and the debt at the end of last year \$115,000. It has sent to the Foreign Field a total of 2,125 missionaries.

From St. Petersburg a Berlin correspondent learns that a number of influential persons in that city, some of them members of the Russian aristocracy, will prepare a petition for presentation to the Czar on the occasion of his approaching coronation, setting forth the grievous condition of the Baptists and Stundists in gaol and in exile, praying for their pardon, and for some extension of religious liberty to the Protestant peasantry of the south and southwest who have already sundered their connection with the Greek Orthodox Church.

Recent incidents in connection with Bible work in Peru are full of interest. In one of the towns not long since a consignment of Bibles was publicly burned. In another town after the colporteur and priest had held a public conference, the audience said: "Let us have the Bible by the thousand; let us have liberty of worship, liberty of the press, liberty for the people." In still another town, Callao, a lot of Bibles that had been seized and held for a long time, was liberated by the authorities in May last, and since that time three consignments of Bibles have been admitted without trouble.

One of the world's wonders in the triumphs of Modern Missions is that of the Church Missionary Society in Uganda, Africa. When Stanley visited there 18 years ago, there were no Missionaries. He sent home word of the open field. Laborers went out; persecution followed. The names of the devoted Harrington and Mackay, and of the cruel Mtesa, figure in the story. But now there are besides the foreign Missionaries, 130 native Evangelists, supported by the native church, and laboring at 55 different stations. There are 200 buildings for public worship and teaching, and in these there gathered on Sabbath 20,000 worshippers. More than 800 adult converts were baptized during the past year.

In Italy, where, not many years ago, heresy meant imprisonment or death, religious liberty is as much, if not more, a fact, than in some parts of Canada. One can change his opinions without let or hindrance. A very notable case, notable both on account of the place and the person, is that of Felippo de Lorenzo, Professor and Doctor of Theology in Rome, who had taught in several colleges, among them that of the Propaganda, and who has joined the Free Church. In his letter giving reasons for the step, he states that for years his heart has been filled with unrest, and that he has found peace in the Evangelical Church, "whose faith is based solely on the Word of God, and which lives in accordance with His Word."

## FACTS ABOUT INDIA.

India has only one Protestant missionary to every quarter million of its people.

India has over 21,000,000 widows, and thousands of these are under nine years of age.

India contains 120,000,000 women, and no more than 111,000 of these can read or write.

Twenty thousand of the swarming myriads of India die every day.

Many cities in India, with as many as 5,000 inhabitants, have never seen a Christian missionary.

India contains about one-fifth of the human race, or more people than Africa and South America together.

Some of the native rulers of India are enormously wealthy, but millions of the common people are in a state of absolute starvation.

In all things a Hindoo wife must follow the example of her husband. She must not eat anything he himself dislikes, and when he fasts, she also must refrain from eating.

Half a million is an exceedingly liberal estimate for the number of native Christians in India, and this is only one five-hundredth part of the population. What a work yet to be done!

In India it is considered a disgrace to have in the family grown-up girls that are neither wives nor widows. Practically every Hindoo girl is one or the other before she is fourteen years old.

Only one out of every 42 of the men of India, and only one of every 558 of the Hindoo women, can read and write. About sixteen per cent of the boys and one per cent of the girls are in school.

The Hindoo religion leads him to prefer, above all things, to die with his feet in the sacred water of the Ganges. The next best thing is to die with his hand grasping the tail of a living cow.

The Hindoo is very religious, and his religion affects, as to exterior, most of the acts of his life, even to the cleaning of his teeth. He must use a twig of a certain kind, of a certain length, in a certain way.

Hindoo women constitute the main source of the strength of the national religion. It is said that more than two-thirds of the devotees at Hindoo shrines are feminine, and these women it is peculiarly difficult to reach.

It is the estimate of a thoroughly informed writer that even after all the efforts of Christian, to abolish the horrible custom of killing female infants, fully one-third of the native girl babies of India are secretly murdered at the present time.

The lot of a Hindoo widow, often a mere girl, is still sickening in its cruelty, in spite of all the efforts of Englishmen and missionaries. For one thing, she has no more than a single meal a day, and that very scanty, and often she is compelled to fast entirely.—*Golden Rule.*

## Christian Life and Work.

### A STORY OF FRONTIER LIFE.

A business man from Baltimore was travelling a few years since in the far West. Overtaken by the darkness, he sought shelter in a lonely cabin out in mid-prairie. To his dismay he found on entering, several stalwart men, almost savage in their appearance. He had on his person a large sum of money. He tried to seem at ease, but with very limited success. He was in great trepidation. Plans for escape, and for defense, were chasing each other through his brain. Little was said.

At length the old man who was the head of the house arose and reached up to the high mantel and took down a well used Bible, and said that they were in the habit of having family worship before going to bed. He read the Word of God reverently, amidst profoundest silence and attention. Then all these sunburnt, weather-beaten men kneeled down and the father offered the devout evening prayer.

Our friend dismissed his fears and laid himself down and slept with a more complete sense of security than he would have had in his own house in Fayette street, surrounded by the police force of the great city. "He that hath ears let him hear." Let no man begrudge the opportunity to give his money to spread the Gospel. Nay, let him rejoice that he may give. And what he gives will return in blessings on his head. Every man converted from the life of sin becomes a positive factor in the general prosperity and progress of the community.

Let not men of means feel that they are performing a gratuitous charity when they are giving their money to strengthen and extend the work of Home Missions. They are making a most wise and profitable investment. It is the securest insurance policy which they can sign. One faithful preacher of the Gospel is of more worth than scores of policemen in protecting your property and your life. Make men good, make them pious, and you have nothing to fear from them. Not only will they do you no harm, they will do you good. They will seek your prosperity. "Thou shalt love thy neighbor as thyself." The golden rule is their rule.

—*Presbyterian Journal.*

### A SERIOUS LOSS.

The old habit of memorizing large portions of the Holy Scriptures is passing away. The loss can never be estimated. Psalms and whole chapters in the Old and New Testament have, by diligent work, become the possession of many, and there is no effort in recalling them.

A beloved friend, whose name is familiar to the readers of the *New York Observer*, told us recently that he had conducted family worship for a long time while convalescent without the use of a copy of the Bible, as sickness had deprived him of the privilege of reading. He felt that he could continue much longer, as there was no sign of exhaustion in the mental supply.

A devout friend in the army, on the eve of a battle, had no time to read from his precious Bible, but refreshed himself by repeating the ninety-first psalm, as he completed preparations and marched to the front. Preachers whose words are accurately Biblical have a decided advantage with those hearers who love the sound as well as the truth of Scripture phrases.—*New York Observer.*

## HOW TO BE BEAUTIFUL.

Three things enter into beauty—fine features, color, and expression. The features, the forms of brow, nose and chin, bequests coming often from far ancestors; our colors, too, are in the main bequests, depending on the quality of tissue and of blood, the more immediate parents give it; but expression is very largely our own affair.

And, even with good features and clearest colors, expression is the best part of beauty. The play of thought and will and feeling on the face—of noble thoughts, firmness, self control, and pure, unselfish, gentle feelings—we can secure it if we will. Ten years of habit, three years, or only one, will affect expression much.

Some one said that "every face ought to be beautiful at forty," and another that "no old person has a right to ugly, because he has had all his life in which to grow beautiful." That is to say, life's opportunities of nobleness, or even forty years of opportunity, if well used, are enough to make so much within that it cannot help coming through the surface in graceful habits of nerves and muscles. The transfiguration of a pleasant smile, kindly lightings of eyes, restful lines of self control about the lips, pure shinings of the face as great thoughts kindle inwardly—these things no parent makes inevitably ours, and no fitful week or two of goodness gives them, and no schooling of the visage either, but only habitual nobleness and graciousness within; and this will give them all.

Splendor from within! It is the only thing which makes the real and lasting splendor without! Trust that inevitable law of self expression. Be, not seem! Be to seem. Be beautiful, and you will be and by seem so. Carve the face from within not dress it from without. Within lies the robing-room, the sculptor's workshop. For whosoever would be fairer, illumination must begin in the soul—the face catches the glow only from that side. It is the spirit's beauty that makes the best face, even for the evening's company; and spirit beauty is the only beauty that outlasts the work and wear and pain of life.—  
*Bombay Guardian.*

The Christian churches of the land owe more of their real prosperity to what has seemed to be dark providences than they do to what appeared to them to be bright and most enjoyable ones. And the strongest, ablest, most useful Christians are they who have passed through black tempests and severely trying times. Trials toughen the spiritual fibre, solidify faith and strengthen character.—*Ex.*

The essentials for choir readers are: 1. That they be full of faith and the Holy Ghost; 2. that they have such knowledge of the sentiment of the Psalm and of the music that they can render the song with the proper expression; 3. that they possess good common sense, and keep out of the choir all "scrapping."—*Prof. Wyllis.*

The happiest man in the world is the man who lives nearest to God. The richest man in the world is the man who is an heir of God. The most desirable partnership in the world is to be a joint heir with Christ.

"He knows how to shake hands" is a point made by an observant layman in favour of a minister just called to the pulpit of the church which he attends.

The silent pressure of the hand is often of more vital benefit than a whole volume of good counsel.

### BLESSED BE DRUDGERY.

Of every two men probably one man thinks he is a drudge, and every second woman at times is *sure* she is. Either we are not doing the thing we would like to do in life; or, in what we do and like, we find so much to dislike, that the rut tires, even when the road runs on the whole a pleasant way. I am going to speak of the *Culture that comes through this very Drudgery.*

"Culture through my drudgery!" some one is now thinking: "This tread-mill has worn me out, this grind I hate, this plod, that, as long ago as I remember it, seemed tiresome,—to this have I owed 'culture'? Keeping house or keeping accounts, tending babies, teaching primary school, weighing sugar and salt at a counter, those blue overalls in the machine shop, this daily toil on the farm—have these anything to do with 'culture'? Culture takes leisure, elegance, wide margins of time, a pocketbook: drudgery means limitations, coarseness, crowded hours, chronic worry, old clothes, black hands, head-aches. Culture implies college: life allows a daily paper, monthly magazine, the circulating library, and two gift-books at Christmas.

Our real and our ideal are not twins—never were! I want the books,—but the clothes-basket wants me. The two children are good,—and so would be two hours a day without the children. I crave an out-door life,—and walk down town of mornings to perch on a high stool till supper time. I love Nature, and figures are my fate. My taste is books, and I farm it. My taste is art, and I correct exercises. My taste is science, and I measure tape. I am young and like stir: the business jogs on like a stage-coach. Or I am *not* young, I am getting grey over my ears, and like to sit down and be still: but the drive of the business keeps both tired arms stretched out full length.

I hate this overbidding and this underselling, this sly, unceasing, competition, and would willingly give up a quarter of my profits to have two hours of my daylight to myself—at least I would, if, working just as I do, I did not barely get the children bread and clothes. I did not choose my calling, but was dropped into it—by my innocent conceit—or by duty to the family—or by a parent's foolish pride—or by our hasty marriage; or a mere accident wedged me into it. Would I could have my life over again! Then, whatever I should be, at least I would *not* be what I am to-day!"

In the above have I spoken truly for any one? I know I have. Goes not the grumble thus within the silent breast of many a person, whose pluck never lets it escape to words like these, save now and then of a tired evening to husband or to wife?

There is often truth and justice in the grumble. Truth and justice, both. Still, when the question rises through the grumble, Can it be that this drudgery, not to be escaped, gives "culture"? the true answer is,—Yes, and culture of the prime elements of life; of the very fundamentals of all fine manhood and fine womanhood.

Our *prime* elements are due to our drudgery,—I mean that literally; the *fundamentals*, that underlie all fineness, and without which no other culture worth the winning is even possible. These, for instance:—Power of attention; power of industry; promptitude in beginning work; method and accuracy and despatch in doing work; perseverance; courage before difficulties; cheer under straining burdens; self-control and

self-denial and temperance. These are the prime qualities; these the fundamentals.

We have heard these names before! When we were small, Mother had a way of harping on them, and Father joined in emphatically, and the minister used to refer to them in church. And this was what our first employer meant,—only his way of putting the matter was, "Look sharp, my boy!"—"Be on time, John!"—"Stick to it!"

Yes, that is just what they all meant: these *are* the very qualities which the mothers tried to tuck into us when they tucked us into bed, the very qualities which the ministers pack into their exhortations, and which the nations pack into their proverbs. And that goes to show that they are the fundamentals. Reading, writing, and arithmetic, are very handy, but these fundamentals of a man are handier to have; worth more; worth more than Latin and Greek and French and German and music and art-history and wax flowers and travels in Europe, added together. These last are the decorations of a man or woman: even reading and writing are but conveniences: those other things are the *Indispensables*. They make one's sit-fast strength, and one's active momentum, whatsoever and wheresoever the lot in life be,—be it wealth or poverty, city or country, library or workshop. Those qualities make the solid substance of one's self.

And the question I would ask of myself and you is: How do you get them? How do they become ours? High school and college can give much, but these are never on their programmes. All the book processes that we go to the schools for, and commonly call "our education," give no more than *opportunity* to win these—Indispensables—of education.

How, then, do we get them? We get them somewhat as the fields and valleys get their grace. Whence is it that the lines of river and meadow and hill and lake and shore conspire to-day to make the landscape beautiful? Only by long chiselings and steady pressures. Only by ages of glacier-crush and grind, by scour of floods, by centuries of storm and sun. These rounded the hills, and scooped the valley-curves, and mellowed the soil for meadow-grace. There was little grace in the operation, had we been there to watch. It was "drudgery" all over the land. Mother Nature was down on her knees doing her early scrubbing-work! That was yesterday: to-day, result of scrubbing-work, we have the laughing landscape.

Now what is true of the earth is true of each man and woman on the earth. Father and mother and the ancestors before them have done much to bequeath those mental qualities to us; but that which scrubs them into us, the clinch which makes them actually ours, and keeps them ours, and adds to them as the years go by,—that depends on our own plod, our plod in the rut, our drill of habit; in one word, depends upon our "drudgery."

It is because we have to go, and go, morning after morning, through rain, through shine, through tooth-ache, head-ache, heart-ache, to the appointed spot, and do the appointed work; because, and only because, we have to stick to that work through the eight or ten hours, long after rest would be so sweet; because the school-boy's lesson must be learnt at nine o'clock and learnt without a slip; because the accounts on the ledger must square to a cent; because the goods must tally exactly with the invoice; because good temper must be kept with children, customers, neighbors, not seven, but seventy

times seven; because the besetting sin must be watched to-day, to-morrow, and the next day; in short, without much matter *what* our work be, whether this or that, it is because, and only because, of the rut, plod, grind, hum drum, in the work, that we at last get those self-foundations laid of which I spoke,—attention, promptness, accuracy, firmness, patience, self-denial, and the rest.

When I think over that list and seriously ask myself three questions, I have to answer each with *No*: Are there any qualities in the list which I can afford to spare, to go without, as mere show qualities? Not one. Can I get these self-foundations laid, save by the weight, year in, year out, of the steady drills and pressures? *No*, not one.

Then beyond all books, beyond all class-work at the school, beyond all special opportunities of what I call my "education," it is this drill and pressure of my daily task that is my great school-master. *My daily task*, whatever it be, *that is what mainly educates me*. All other culture is mere luxury compared with what that gives. That gives the Indispensables. Yet, fool that I am, this pressure of my daily task is the very thing that I so growl at as my "drudgery!"

We can add right here this fact, and practically it is a very important fact to girls and boys as ambitious as they ought to be,—the higher our ideals, the *more* we need those foundation habits strong. The street-cleaner can better afford to drink and laze than he who would make good shoes; and to make good shoes takes less force of character and brain than to make cures in the sick-room, or laws in the legislature, or children in the nursery. The man who makes the head of a pin or the split of a pen all day long, and the man who must put fresh thought into his work at every stroke,—which of the two more needs the self-control, the method, the accuracy, the power of attention and concentration?

Do you sigh for books and leisure and wealth? It takes more "concentration" to use books—head-tools—well, than to use hand-tools. It takes more "self-control" to use leisure well, than work days. It takes more knowledge, more integrity, more justice, to handle riches well, than to bear the healthy pinch of the just-enough.

Do you think that the great and famous escape drudgery? The native power and temperament, the outfit and capital at birth, counts for much, but it convicts us common minds of huge mistakes to hear the uniform testimony of the more successful geniuses about their genius. "Genius is patience," said who? Sir Isaac Newton. "The Prime Minister's secret is patience," said who? Mr. Pitt, the great Prime Minister of England. Who, think you, wrote, "My imagination would never have served me as it has, but for the habit of common-place, humble, patient, daily, toiling, drudging attention?" It was Charles Dickens. Who said, "The secret of a Wall-street million is common honesty"? Vanderbilt. And he added as the recipe for a million (I know somebody would like to learn), "Never use what is not your own, never buy what you cannot pay for, never sell what you haven't got."

How simple great men's rules are! How easy it is to be a great man! Order, diligence, patience, honesty,—just what you and I must use in order to put our dollar in the savings bank, to do our school-boy sum, to keep the farm thrifty, and the house clean, and the babies neat. Order, diligence, patience, honesty!

There is wide difference between men, but truly it lies less in some special gift or oppor-

tunity granted to one and withheld from another, than in the differing degree in which these common elements of human power are owned and used. Not how much talent have I, but how much will to use the talent that I have, is the main question. Not how much do I know, but how much do I do with what I know? To do their great work the great ones need more of the very same habits which the little ones need to do their smaller work. Goethe, Spencer, Agassiz, share, not achievements, but conditions of achievement, with you and me. And those conditions for them, as for us, are largely the plod, the drill, the long discipline of toil. If we ask such men their secret, they will uniformly tell us so.

Since we lay the firm substrata of ourselves in this way, and only in this way; and since the higher we aim, the more, and not the less we need these firm substrata,—since this is so, I think we ought to make up our minds and our mouths to sing a hallelujah unto Drudgery: *Blessed be Drudgery*—the one thing that we can not spare!

II.—But there is something else to be said. Among the people who are drudges, there are some who have given up their dreams of what, when younger, they used to talk or think about as their "ideals"; and have grown at last, if not content, resigned to do the actual work before them. Yes, here it is,—before us, and behind us, and on all sides of us; we cannot change it; we have accepted it. Still, we have not given up one dream,—the dream of *success* in this work to which we are so clamped.

If we can not win the well-beloved work, then success with the ill beloved, this at least is left to hope for. Success may make *it* well beloved, too,—who knows? Well, the secret of this Success still lies in the same old word, "Drudgery." For drudgery is the doing of one thing, one thing, one thing, long after it ceases to be amusing; and it is this "one thing I do" that gathers me together from my chaos, that concentrates me from possibilities to powers, and turns powers into achievement.

"One thing I do," said Paul, and, apart from what his one thing was, in that phrase he gave the watchword of salvation. That whole long string of habits,—attention, method, patience, self-control, and the others,—can be rolled up and balled, as it were, in the word "concentration." We will halt a moment at the word:—

"I give you the end of a golden string:  
Only wind it into a ball,—  
It will lead you in at Heaven's gate  
Built in Jerusalem's wall.

Men may be divided into two classes,—those who have a "one thing," and those who have no "one thing" to do; those with aim, and those without aim, in their lives; and practically it turns out that almost all of the success, and therefore the greater part of the happiness, go to the first class.

The aim in life is what the back-bone is in the body: without it we are invertebrate, belong to some lower order of being not yet man. No wonder that the great question therefore with a young man is, What am I to be? and that the future looks rather gloomy until the life-path opens.

The lot of many a girl, especially of many a girl with a rich father, is a tragedy of aimlessness. Social standards, and her lack of true ideals and of real education, have condemned her to be frittered: from twelve years old she is a cripple to be pitied, and by thirty she comes to know it.

With the brothers the blame is more their own. The boys we used to play our school-games with have found their places; they are winning homes and influence and money, their natures are growing strong and shapely, and their days are filling with the happy sense of accomplishment,—while we do not yet know what we are. We have no meaning on the earth. Lose us, and the earth has lost nothing; no niche is empty, no force has ceased to play, for we have got no aim, and therefore, we are still—nobody. *Get your meaning, first of all!* Ask the question until it is answered past question, What am I? What do I stand for? What name do I bear in the register of forces?

In our national cemeteries there are rows of rows of unknown bodies of our soldiers,—men who did a work and put a meaning to their lives; for the mother and the townsmen say: "He died in the war." But the men and women whose lives are aimless, reverse their fate. Our *bodies* are known, and answer in this world to such or such a name,—but as to their inner *selves*, with real and awful meaning our walking bodies might be labelled, "An unknown man sleeps here!"

Now, since it is concentration that prevents this tragedy of failure, and since this concentration always involves Drudgery, long, hard, abundant, we have to own again, I think, that that is even more than what I called it first,—our chief school-master; besides that, Drudgery is the gray Angel of Success. The main secret of any success we may hope to rejoice in, is in that angel's keeping.

Look at the leaders in the professions, the "solid" men in business, the master-workmen who begin as poor boys and end by building a town in which to house their factory hands; they are drudges of the single aim. The man of science, and to-day more than ever, if he would add to the world's knowledge or even get a reputation, must be, in some one branch at least, a plodding specialist. The great inventors, Palissy at his pots, Goodyear at his rubber, Elias Howe at his sewing machine, tell the secret,—*"One thing I do."*

The reformer's secret is the same. A one-eyed, grim-jawed folk the reformers are apt to be: one-eyed, grim-jawed, seeing but the one thing, never letting go; they have to be, to start a torpid nation. All these men, as doers of the single thing, drudge their way to their success. Even so must we, would we win ours. The foot-loose man is *not* the enviable man. A wise man will be his own necessity and bind himself to a task, if by early wealth or foolish parents or other lowering circumstances he has lost the help of an outward necessity.

Dale Owen, in his autobiography, told the story of a foot-loose man, ruined by his happy circumstances. It was his father's friend, one born to princely fortune, educated with the best, married happily, with children growing up around him. All that health and wealth and leisure and taste could give were his. Robert Owen, an incessant worker, once went to spend a rare rest-moment with him at his country seat, one of the great English parks.

To the tired man, who had earned the peace, the quiet days seemed perfect, and at last he said to his host, "I have been thinking that, if I ever met a man who had nothing to desire, you must be he: are you not completely happy?" The answer came: "Happy! Ah, Mr. Owen, I committed one fatal error in my youth, and dearly have I paid for it! I started in life with-

out an object, almost without an ambition. I said to myself, 'I have all that I see others contending for; why should I struggle?' I knew not the curse that lights on those who have never to struggle for anything. I ought to have created for myself some definite pursuit, no matter what, so that there would be something to labor for and to overcome. Then I might have been happy."

Said Owen to him, "Come and spend a month with me at Braxfield. You have a larger share in the mills than any of us partners. Come and see for yourself what has been done for the work-people there and for their children; and give me your aid." "It is too late," was the reply; "the power is gone. Habits are become chains. You can work and do good; but for me,—in all the profitless years gone by, I seek vainly for something to remember with pride, or even to dwell on with satisfaction. I have thrown away a life."—And he had only one life in this world to lose.

Again then, I say, let us sing a hallelujah and make a fresh beatitude: *Blessed be Drudgery!* It is the one thing we cannot spare.

This is a hard gospel, is it not?

III.—But now there is a pleasanter word to briefly say. To lay the firm foundations in ourselves, or even to win success in life, we *must* be drudges. But we *can* be *artists*, also, in our daily task. And at that word things brighten.

"Artists," I say,—not artisans. "The difference?" This: the artist is he who strives to perfect his work,—the artisan strives to get through it. The artist would fain finish, too; but with him it is to "finish the work God has given me to do!" It is not how great a thing we do, but how well we do the thing we have to, that puts us in the noble brotherhood of artists. My Real is not my Ideal, is that my complaint? One thing at least is in my power: if I cannot realize my Ideal, I can at least *idealize my Real*. How? By trying to be perfect in it. If I am but a raindrop, in a shower, I will be at least a perfect drop; if but a leaf in a whole June, I will be at least a perfect leaf. This poor "one thing I do,"—instead of repining at its lowness or hardness, I will make it glorious by my supreme loyalty to its demand.

An artist himself shall speak. It was Michael Angelo who said: "Nothing makes the soul so pure, so religious, as the endeavor to create something perfect: for God is perfection, and whoever strives for it strives for something that is God-like. True painting is only an image of God's perfection,—a shadow of the pencil with which he paints, a melody, a striving after harmony."

The great masters in music, the great masters in all that we can call artistry, would echo Michael Angelo in this; he speaks the artist-essence out. But what holds good upon their grand scale and with those whose names are known, holds equally good of all pursuits and all lives. That true painting is an image of God's perfection must be true, if he says so; but no more true of painting than of shoe-making, of Michael Angelo than of John Pounds the cobbler.

I asked a cobbler once how long it took to become a good shoe-maker; he answered promptly, "Six years,—and then you must travel." That cobbler had the artist-soul. I told a friend the story and he asked his cobbler the same question: How long does it take to become a good shoe-maker? "All your life, sir." That was still better,—a Michael Angelo of shoes!

Mr. Maydole, the hammer-maker of central

New York, was an artist: "Yes," said he to Mr. Partin, "I have made hammers here for twenty-eight years." "Well, then, you ought to be able to make a pretty good hammer by this time." "No, sir," was the answer, "I never made a pretty good hammer. I make the best hammer made in the United States."

Daniel Morell, once president of the Cambria rail-works in Pittsburg, which employed seven thousand men, was an artist, and trained artists. "What is the secret of such a development of business as this?" asked the visitor. "We have no secret," was the answer; "we always try to beat our last batch of rails. That's all the secret we have, and we don't care who knows it."

The Paris book-binder was an artist, who, when the rare volume of Corneille, discovered in a book stall, was brought to him, and he was asked how long it would take him to bind it, answered, "Oh, sir, you must give me a year at least; *this* needs all my care." Our Ben Franklin showed the artist when he began his own epitaph, "Benjamin Franklin, printer." And Professor Agassiz, when he told the interviewer that he had "no time to make money;" and when he began his will, "I, Louis Agassiz, teacher."

In one of Murillo's pictures in the Louvre, he shows us the interior of a convent kitchen; but doing the work there are, not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the kitchen-dresser, reaching up for plates; and I believe there is a little cherub running about and getting in the way, trying to help. What the old monkish legend that it represented is, I do not know. But as the painter puts it to you on his canvas, all are so busy, and working with such a will, and so refining the work as they do it, that somehow you forget that pans are pans and pots pots, and only think of the angels, and how very natural and beautiful kitchen-work is,—just what the angels would do, of course.

It is the angel-aim and standard in an act that consecrates it. He who aims for perfectness in a trifle is trying to do that trifle holily. The *trier* wears the halo, and therefore the halo grows as quickly round the brows of peasant as of king. This aspiration to do perfectly,—is it not religion practicalized? If we use the name of God, is this not God's presence becoming actor in us? No need, then, of being "great" to share that aspiration and that presence. The smallest roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean. Even so, the humblest man or woman can live splendidly! That is the royal truth that we need to believe, you and I, who have no "mission," and no great sphere to move in. The universe is not quite complete without *my* work well done.

Have you ever read George Eliot's poem called "Stradivarius?" Stradivarius was the famous old violin-maker, whose violins, nearly two centuries old, are almost worth their weight in gold to-day. Says Stradivarius in the poem,—

"If my hand slacked,  
I should rob God,—since he is fullest good,—  
Leaving a blank instead of violins.  
He could not make Antonio Stradivari's violins  
Without Antonio."

That is just as true of us as of our greatest brothers. What, stand with slackened hands and fallen heart before the littleness of your ser-

vice! Too little, is it, to be perfect in it? Would you, then, if you were Master, risk a greater treasure in the hands of such a man? Oh, there is no man, no woman, so small that they cannot make their life great by high endeavor; no sick crippled child on its bed that cannot fill a niche of service *that way* in the world. This is the beginning of all Gospels,—that the kingdom of heaven is at hand just where *we* are. It is just as near us as our work is, for the gate of heaven for each soul lies in the endeavor to do that work perfectly.

But to bend this talk back to the word with which we started: will this striving for perfection in the little thing give "culture?" Have you ever watched such striving in operation? Have you never met humble men and women who read little, who knew little, yet who had a certain fascination as of fineness lurking about them? Know them, and you are likely to find them persons who have put so much thought and honesty and conscientious trying into their common work,—it may be sweeping rooms, or planing boards, or painting walls,—have put their ideal so long, so constantly, so lovingly into that common work of theirs, that finally these qualities have come to permeate not their work only, but so much of their being, that they are fine-fibred within even if on the outside the rough bark clings. Without being schooled, they are apt to instinctively detect a sham,—one test of culture. Without haunting the drawing-rooms, they are likely to have manners of quaint grace and graciousness,—another test of culture. Without the singing lessons their tones are apt to be gentle,—another test of culture. Without knowing anything about Art, so-called, they know and love the best in *one* thing,—are artists in their own little specialty of work. They make good company, these men and women,—why? Because, not having been able to realize their Ideal, they have idealized their Real, and thus in the depths of their nature have won true "culture."

You know all Beatitude. are based on something hard to do or to be. "Blessed are the meek": is it easy to be meek? "Blessed are the pure in heart": is that so very easy? "Blessed are they who hunger and thirst—who *starve*—after righteousness." So this new beatitude by its hardness only falls into line with all the rest. A third time and heartily I say it,—"Blessed be Drudgery!" For thrice it blesses us; it gives us the fundamental qualities of manhood and womanhood; it gives us success in the thing we have to do; and it makes us, if we choose, artists,—artists within, whatever our outward work may be. *Blessed be Drudgery*,—the secret of all Culture!—*Wm. C. Gannett in Tracts.*

### THE BEAUTY OF THE BIBLE.

The true lover of literature cannot afford to dispense with Bible reading. The Scriptures possess superior literary attractions. They contain the finest poetry ever produced by human brain or human heart. More beautiful metaphors cannot be found in either ancient or modern lore. Delineations of character appear which cannot be equalled in other productions. The sublimest truths are recorded in the most masterly style. Variety of thought, feeling and incident abounds which cannot be equalled elsewhere. No other composition is so rich, so pure, so grand, so noble, so elevating and so helpful. To gather the full benefit of its choice treasures the Word of God should be read regularly, intelligently and devoutly.

## International S. S. Lessons.

### THE SERMON ON THE MOUNT.

9th Feb.

Les. Lu. 1 : 41-49.  
Mem. vs. 47-49.

Gol. Text, Lu. 6 : 46  
Catechism, Q. 45, 46.

#### HOME READINGS.

*M.* Luke 6 : 12-37 *Choosing Apostles, Healing, Preaching.*  
*T.* Luke 6 : 38-49... *The Sermon Continued.*  
*W.* Matt. 5 : 1-26... *Matthew's Report of the Sermon*  
*Th.* Matt. 5 : 27-48... *Matthew's Report Continued*  
*F.* Matt. 6 : 1-18... *Matthew's Report Continued.*  
*S.* Matt. 6 : 19-34... *Matthew's Report Continued*  
*S.* Matt. 7 : 1-29... *Matthew's Report Concluded*

*Time.*—A. D. 28 ; summer.

*Place.*—The Mount of Beatitudes, or the Horns of Hattin, seven miles south-west of Capernaum.

#### LESSON OUTLINE.

- I. The Mote and the Beam, vs. 41, 42.
- II. The Tree and its Fruit, vs. 43-45.
- III. The Two Foundations, vs. 46-49.

#### HINTS AND HELPS IN STUDY.

The healing of the withered hand on the Sabbath enraged the Pharisees, who began plotting to destroy Jesus. Luke 6 : 6-11. Knowing this, he withdrew to the seashore. Matt. 12 : 14, 15 ; Mark 3 : 6, 7. He had now been in Galilee three or four months. Everybody was talking about him. He was regarded as a wonderful teacher and healer. Excited multitudes thronged him, bringing their sick and afflicted.

Five disciples had left all to follow him. Luke 5 : 11, 28. Now, after a night of prayer upon the mountain, he ordained them, with seven others, to be apostles ; and endued the twelve with extraordinary gifts, to aid him in teaching and healing. Meanwhile, a great crowd had gathered about Jesus, on the mountain. After healing the afflicted among them, he delivered the Sermon on the Mount. Luke gives only portions of this discourse. See Monday's and Tuesday's Home Readings. Matthew's report is much fuller, as given in the Readings for Wednesday to Sunday inclusive. Neither Mark nor John mention this Sermon.

#### WHAT THE LESSON TEACHES.

1. We must not judge uncharitably or unmercifully.
2. We should think of our own faults in criticising others.
3. Life, like a tree, is known by its fruits.
4. We show our heart-life by what we do.
5. We are builders : we should build on the rock.

### THE GREAT HELPER.

16th Feb.

Les. Luke 7 : 2-16.  
Mem. vs. 14-16.

Gol. Text, Luke 7 : 16  
Catechism, Q. 47.

#### HOME READINGS.

*M.* Luke 7 : 1-16..... *The Great Helper.*  
*T.* Matt. 8 : 5-13..... *A Master's Faith.*  
*W.* Matt. 15 : 21-31..... *A Mother's Faith.*  
*Th.* Luke 5 : 22-43..... *A Father's Faith.*  
*F.* Luke 7 : 17-35..... *Jesus' Testimony to John.*  
*S.* Luke 7 : 36-50..... *The Friend of Sinners.*  
*S.* Psalm 51 : 1-19..... *Cleansing Sought.*

*Time.*—A. D. 28 ; summer.

*Places.*—Vs. 2-10, Capernaum ; vs. 11-16, Nain, a town of Galilee, about twenty-five miles south-west of Capernaum.

#### LESSON OUTLINE.

- I. The Helper Besought, vs. 2-8.
- II. The Helper's Response, vs. 9, 10.
- III. The Helper's Compassion, vs. 11-16.

#### HINTS AND HELPS IN STUDY.

As Jesus entered Capernaum, followed by the crowd, after the Sermon on the Mount, a centurion besought him to heal a valued servant who was sick. This centurion displayed great faith, which Jesus publicly commended. Jesus healed the sick man without even seeing him. Jesus now started upon his second tour through Galilee. He went first to Nain, where he raised to life the widow's son. Soon after this came two disciples from John the Baptist (imprisoned at Machærus), as told in Friday's Reading. Some time during this circuit Jesus dined at the house of Simon, a Pharisee, where the incidents given in Saturday's Reading took place.

#### WHAT THE LESSON TEACHES.

1. When our friends are in trouble we should go to Jesus.
2. Jesus loves simple faith in those who come to him.
3. Jesus loves to answer the prayer of faith.
4. Jesus has compassion for the bereft and sorrowing.
5. Jesus has power to raise the dead.

### FAITH ENCOURAGED.

23rd Feb.

Les. Lu. 8 : 43-55.  
Mem. vs. 48-50.

Gol. Text, John 8 : 48.  
Catechism, Q. 48.

#### HOME READINGS.

*M.* Luke 8 : 1-15..... *Parable of the Sower.*  
*T.* Matt. 13 : 24-52..... *Parables of the Kingdom.*  
*W.* Luke 8 : 16-75..... *The Tempest Stilled.*  
*Th.* Luke 8 : 26-39..... *The Gadarene Demoniac.*  
*F.* Luke 8 : 44-56..... *Faith Encouraged.*  
*S.* Matt. 9 : 27-38..... *The Blind Man's Faith.*  
*S.* Acts 3 : 1-16..... *The Lame Man's Faith.*

*Time.*—A. D. 28 ; autumn.

*Place.*—Capernaum.

#### LESSON OUTLINE.

- I. The Imperfect Faith, vs. 43, 44.
- II. The Complete Healing, vs. 45-48.
- III. The Ruler's Sorrow, v. 49.
- IV. The Dead Restored, vs. 50-55.

#### HINTS AND HELPS IN STUDY.

After the feast at Simon's house (see "Hints and Helps," last lesson), Jesus continued preaching through Galilee. Luke 8 : 1-3. Returning to Capernaum, he healed a blind and dumb demoniac. The Pharisees charged that he did this by the power of Beelzebub. He severely rebuked them. Matt. 12 : 22-45. Soon after this he delivered the Parable of the Sower. Matt. 13 : 1, 2, etc., and Monday's Reading. Other parables followed. Tuesday's Reading. In the evening, a great crowd pressing upon him, he crossed the sea. He stilled a sudden and furious tempest on the way. Wednesday's reading. Landing in the country of the Gergesenes, or Gadarenes, he healed a demoniac. Thursday's Reading. Returning to Capernaum he attended a feast at the house of Levi (Matthew). Luke 5 : 29-39. While here Jairus came to him with an urgent request. On the way to Jairus' house, a woman, twelve years an invalid, was healed. Parallel accounts, Matt. 9 : 18-26 ; Mark 5 : 21-43.

#### WHAT THE LESSON TEACHES.

1. The touch of faith reaches the heart of Jesus.
2. Jesus knows the touch of faith in any crowd.
3. Jesus wants to give complete blessings.
4. In the darkest hour we need only to believe.
5. Jesus is Lord of death as well as of life.

## JESUS THE MESSIAH.

### 1st March.

Les. Lu. 9: 18-27. Gol. Text, Lu. 9: 35  
Mem. vs. 23-26. Catechism, Q. 49

### HOME READINGS.

M. Luke 9: 1-9. .... *The Apostles Sent Forth.*  
T. Luke 9: 10-17. .... *Five Thousand Fed.*  
W. Luke 9: 18-27. .... *Jesus the Messiah.*  
Th. Luke 9: 28-36. .... *The Transfiguration.*  
F. Luke 9: 37-50. .... *The Demoniac Boy Healed.*  
S. Matt. 16: 13-28. .... *Confession and Cross Bearing.*  
S. Mark 10: 17-31. .... *Leaving all for Christ.*

*Time.*—A.D. 29; autumn, toward the close of the ministry in Galilee.

*Place.*—Region of Caesarea Philippi, north of Galilee, at the head-waters of Jordan.

### LESSON OUTLINE.

- I. Men's Thoughts of the Messiah, vs. 18-20.
- II. God's Way for the Messiah, vs. 21, 22.
- III. Followers of the Messiah, vs. 23, 24.

### HINTS AND HELPS IN STUDY.

Soon after leaving Capernaum on another circuit, Jesus was again rejected at Nazareth. During this journey also, the twelve were sent forth. Monday's Reading. The feeding of the five thousand at Bethsaida (Tuesday's Reading), occurred several weeks later, about April, A.D. 29. Several months elapse between vs. 17 and 18 of Luke 9, the records of which are found in the other gospels. Jesus had now visited many points, from Tyre and Sidon in the north, to Jerusalem in the south. His fame had spread all over Palestine. Excited crowds followed him. Jewish opposition was increasing. Coming to Caesarea Philippi, He asked his disciples who the people said he was. They replied that some said he was John the Baptist (whom Herod had murdered—see Matt. 14: 2; Luke 9: 7-9); others, Elias (Elijah); others, an old prophet risen from the dead. He then asked who they themselves thought he was. Peter answered, "The Christ of God"—the long-expected Messiah. Wednesday's Reading. The events described in Thursday's and Friday's Readings followed closely. In Saturday's Reading study Matthew's version of to-day's lesson. Also see Mark 8: 27-9: 1.

### WHAT THE LESSON TEACHES.

1. We should have right beliefs about Jesus.
2. We should confess Jesus before men.
3. Jesus came to give his life for sinners.
4. We must follow Jesus in the way of his cross.
5. To gain the world and lose our soul is a fearful loss.

### READING THE BIBLE.

There are several classes of Bible Readers.

*First*, those who read with a hostile motive. By some means they have conceived a hatred for it, and are bent on doing it all the injury they can. They read it not to get good from it, but to see how much they can find in it against which they can raise objection. They do not come to the fountain to drink, but, if possible, to stir up the sand and mud from the bottom so that no one else can drink. Whenever the vicious acts of wicked men are mentioned they search out the record and read it with evident relish, and never tire of dilating upon it. They set out to hunt that kind of thing, and that is what they find.

*Second*, those who read the Bible for intellectual pleasure and profit. Its history is not surpassed for interest, and importance, and its poetry has no superior in grandeur of thought and purity of diction. To the mere lover of

high-class literature, therefore, it is attractive, and some read it with this motive. They get what they seek.

*Third*, those who read the Bible for a reward, or for the name of having read it through. Such reading is generally done in a very hasty and thoughtless manner, the main object being to get through with the task as soon as possible.

*Fourth*, those who read the Bible from a sense of duty. They believe it to be the word of God, and that every Christian ought to read it. In order to satisfy conscience they impose upon themselves the task of reading portions of Scriptures more or less regularly. They do not have any definite object in view, nor hope to receive any direct benefit from so doing. They simply regard it as the right thing to do—in short, a religious act—and hope that in some way it will be set to their account in the final judgment. Their motive is to appease conscience, and they succeed.

*Fifth*, the last class we mention consists of those who read for spiritual benefit. They take up the Bible with a definite purpose in view. They want to learn God's plan of dealing with His people from the history of the past. Or they want the comfort of God's promises, or the influence of His truth to strengthen their faith. Or the fire of love burns low in their hearts, and they would revive it by reviewing the evidences of God's love and goodness as set forth in the Scriptures, especially in the death and suffering of Christ. Or they would familiarize themselves with the plan of salvation and the language of Scripture for the purpose of leading others to Christ.—*The Berean Helper.*

### THE PLEASURE OF GIVING.

The great Teacher, who said "It is more blessed to give than receive," knew that the man of business feels an intense pleasure in making money. He also knew that the pleasure, though both intellectual and emotional, has no relation to man's higher nature. It is made up of the satisfaction of success, the consciousness of power, the joy of outstripping rivals and the delight of "heaping up riches." But there is not a spiritual thrill in the process, from the investment of the first dollar to the clipping of thousands of coupons. The following anecdote confirms the Master's maxim:

At a dinner party in Baltimore many years ago, at which were present among the guests George Peabody and Johns Hopkins, some one inquired:

"Which did you enjoy most, Mr. Peabody, making your money or giving it away?"

"Well," answered Mr. Peabody, slowly, and Johns Hopkins was observed to be deeply interested in the answer. "I enjoyed making money. I think it is a great pleasure to make money. And when the idea was first suggested to me that I should give money away, it did not please me at all. In fact, it distressed me. But I thought the matter over, and concluded I'd try it on a small scale.

"So I built the first of the model tenement houses in London. It was a hard pull, but after it was done I went around among the poor people living in the rooms, so clean and comfortable, and I had quite a new feeling. I enjoyed it very much. So I gave some more, and the feeling increased. And now I can truly say that, much as I enjoyed making money, I enjoyed giving it away a great deal better."

It would be a gratification to know whether this answer suggested to Mr. Hopkins the endowment of the Johns Hopkins University.

*Youth's Companion.*

Acknowledgments.

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Table listing Assembly Fund contributions from various locations such as Acknowledged, Lausdowne, Alnwick, Moore, Burns, Forest, Grassmere, Wakefield & Portland, Manchester, Fairbairn, Rockland, Nelson, Bethesda, Lake Road, Hullett, Hills Green, Brotherston, Millbank, Londonborough, White Lake, Neepawa, N Brandon Group, Toronto, St And, Martintown, Burns, Garden Hill, Maxville, Millbrook, Cumberland, Griswold, Ims, Smith Hill, Markham, St And, Cedar Grove, Beckwith, Crosshill, Bayfield Road, Warwick, Glenelg & E River, Capo North, Murray Harbor N, North Shore & N Riv, Princeton, Redbank & Whitneyvl, Five Islands, W River & Green Hill, Sheet Harbor, Chesterfield.

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| Fairbairn         | 1 40       |
| Winterbourne      | 4 00       |
| Nelson            | 3 00       |
| Bethesda          | 6 00       |
| Trenton           | 4 35       |
| Hullett           | 5 00       |
| Rockwood          | 6 55       |
| Brotherstone      | 1 00       |
| Peterborough      | 70 00      |
| Port Perry        | 12 00      |
| Innerkip          | 5 25       |
| Abingdon          | 60 00      |
| Neepawa           | 8 00       |
| N Brandon, Group  | 5 00       |
| Turn              | 5 02       |
| Garden Hill       | 2 00       |
| Martintown, Burns | 6 00       |
| Maxville          | 5 00       |
| Interested Friend | 0 45       |
| Willbrook         | 5 00       |
| Griswold l m s    | 3 00       |
| Smith Hill        | 5 00       |
| Markham, St And   | 3 00       |

JEWISH MISSION.

|                      |        |
|----------------------|--------|
| Blackheath           | \$1 00 |
| A Friend             | 5 60   |
| Helper               | 2 50   |
| Sympathy             | 5 00   |
| Mrs A McPherson, Ced | 5 00   |
| Abingdon s s         | 1 00   |
| E Seneca             | 3 25   |

HOME MISSION FUND.

|                       |            |
|-----------------------|------------|
| Acknowledged          | \$2,510 55 |
| Halifax Grove         | 15 00      |
| Students Miss soc     | 115 00     |
| Conqueral & D'spring  | 10 00      |
| Glencel               | 17 00      |
| East Riv, St Marys    | 18 00      |
| Hopewell, St Col wfms | 54 00      |
| Economy               | 4 00       |
| McLellans, Brook s s  | 5 15       |
| J B Cropper, repaymt. | 8 04       |
| New Brandon, repaymt. | 4 06       |
| Saltsprings           | 26 00      |
| Gore & Kennetcook     | 27 00      |
| Cape North            | 10 00      |
| Foraks, Baddeck       | 14 55      |
| West Cape             | 14 00      |
| Amherst, St Stephens  | 90 00      |
| James Ramsay          | 5 00       |
| Murray Harbor, N      | 5 00       |
| St Richmond           | 9 30       |
| Two friends           | 5 00       |
| Montague Mines, rep.  | 4 25       |
| St Uinacke            | 1 65       |
| Springside            | 20 00      |
| New Richmond          | 11 00      |
| wfms                  | 35 00      |
| Hx, J W Rubland       | 20 00      |
| Int J H Hall          | 14 00      |
| Dalhousie             | 23 25      |
| River, idc, Bass Riv  | 4 56       |
| North Shoro & N Riv   | 20 00      |
| Five Islands          | 8 65       |
| Five Islands s s      | 3 65       |

WIDOWS' & ORPHAN'S FUND.

Collections &c.

|                      |          |
|----------------------|----------|
| Acknowledged         | \$850 70 |
| Oneida               | 3 00     |
| Petrolia             | 5 00     |
| Monkton              | 2 00     |
| Manchester           | 6 00     |
| Fairbairn            | 1 00     |
| Winterbourne         | 2 00     |
| Nelson               | 3 00     |
| Bethesda             | 3 00     |
| Bridgen              | 2 54     |
| Trenton              | 4 28     |
| Pictou               | 16 00    |
| Hullett              | 5 03     |
| Brotherstone         | 1 00     |
| Peterboro, St Paul's | 56 00    |
| Millbank             | 7 00     |
| Port Perry           | 5 00     |
| White Lake           | 6 00     |
| Abingdon             | 1 00     |
| ss                   | 2 00     |
| Neepawa              | 5 00     |
| N. Brandon, Group    | 2 00     |

COLLECTIONS AND DONATIONS.

|                   |            |
|-------------------|------------|
| Acknowledged      | \$1,029 26 |
| Oneida            | 2 00       |
| Petrolia          | 20 00      |
| Dunwich, Duff     | 6 00       |
| Hensall           | 25 00      |
| Monkton           | 2 10       |
| Edmonton          | 10 65      |
| S Kinloss         | 8 00       |
| Manchester        | 4 00       |
| Fairbairn         | 1 40       |
| Winterbourne      | 4 00       |
| Nelson            | 3 00       |
| Bethesda          | 6 00       |
| Trenton           | 4 35       |
| Hullett           | 5 00       |
| Rockwood          | 6 55       |
| Brotherstone      | 1 00       |
| Peterborough      | 70 00      |
| Port Perry        | 12 00      |
| Innerkip          | 5 25       |
| Abingdon          | 60 00      |
| Neepawa           | 8 00       |
| N Brandon, Group  | 5 00       |
| Turn              | 5 02       |
| Garden Hill       | 2 00       |
| Martintown, Burns | 6 00       |
| Maxville          | 5 00       |
| Interested Friend | 0 45       |
| Willbrook         | 5 00       |
| Griswold l m s    | 3 00       |
| Smith Hill        | 5 00       |
| Markham, St And   | 3 00       |
| Don Mackay        | 100 00     |

ERRONGANGA.

|                |       |
|----------------|-------|
| Brucefield c c | 26 00 |
|----------------|-------|

HIGHER RELIGIOUS INSTRUCTION.

|                    |        |
|--------------------|--------|
| Rev W R Sutherland | \$5 00 |
| Markham, St And    | 3 00   |
| Cedar Grove        | 1 50   |

AGED MINISTER'S ENDOWMENT FUND.

|                 |        |
|-----------------|--------|
| Sutton          | \$5 00 |
| Bond Head       | 60 00  |
| Est J B Osborne | 25 00  |
| Dundas          | 20 00  |
| Ormistown       | 24 60  |
| Baltimore       | 2 00   |
| West Lomo       | 5 00   |
| Kingston        | 10 00  |
| Lancaster       | 4 00   |
| Carluko         | 18 00  |
| Markham         | 8 00   |
| Dundas          | 113 00 |
| Don Mackay      | 100 00 |

|                          |       |
|--------------------------|-------|
| Mrs Dinsmore             | 1 00  |
| Riverside Port pique     | 12 66 |
| Muscat Harbor            | 7 00  |
| J Mackintosh rep.        | 10 00 |
| <i>North West.</i>       |       |
| Salsprings, Th' ksgv'g.  | 15 00 |
| Springside               | 43 00 |
| Prof Hill & C John, Kirk | 27 00 |
| Millsville, Hermon       | 10 00 |
| Dalhousie                | 6 00  |
| — \$3,264.32             |       |

|                           |          |
|---------------------------|----------|
| <b>AUGMENTATION FUND.</b> |          |
| Acknowledged              | \$855.58 |
| Glencel & E River         | 35 00    |
| Hopewell Un & Mid Riv     | 45 00    |
| Economy                   | 14 00    |
| Up Londonderry            | 55 00    |
| Cape North                | 20 00    |
| Stellarton, Sharon        | 33 65    |
| Murray Harbor N           | 5 00     |
| North Shore & R R         | 25 00    |
| New Richmond              | 46 00    |
| Schemogue & P Elgin       | 20 00    |
| Truro, St And             | 115 00   |
| W River, St Marys         | 115 00   |
| Boularderie               | 25 00    |
| Riverside, B River        | 20 89    |
| Five Islands              | 25 00    |
| Moncton ad'l              | 30 40    |
| Riverside & Portpique     | 11 74    |
| — \$1,397 36              |          |

|                      |            |
|----------------------|------------|
| <b>COLLEGE FUND.</b> |            |
| Acknowledged         | \$4,652 08 |
| Int Edward Keeler    | 72 00      |
| Dip Can B of Coun    | 168 00     |
| Int Amasa Durkee     | 10 00      |
| Mabou                | 15 00      |
| Couqral & D'spring   | 3 75       |
| Coup Canso Deb       | 70 00      |
| Moncton Deb          | 155 00     |
| Glencel              | 6 00       |
| East Riv, St Marys   | 7 00       |
| Economy              | 1 80       |
| Gore & Kennetcook    | 10 00      |
| Cape North           | 8 00       |
| Forks, Baddeck       | 7 95       |
| Murray Harbor N      | 4 00       |
| Int Wm Jones         | 25 00      |
| New Richmond         | 10 00      |
| New Glasgow, United  | 180 00     |
| Truro, St And        | 3 00       |
| Rent, Prof Falconer  | 94 00      |
| Riverside, Bass Riv  | 3 82       |
| Dalhousie            | 20 00      |
| N Shore & N River    | 5 00       |
| Five Islands         | 2 70       |
| Riverside Port pique | 10 00      |
| Moncton              | 25 00      |
| Rent, Dr Gordon      | 94 00      |
| Rent, Dr Currie      | 94 00      |
| Windsor friend       | 100 00     |
| — \$5,807 21         |            |

|                      |          |
|----------------------|----------|
| <b>BURSARY FUND.</b> |          |
| Acknowledged         | \$456 30 |
| Glencel & East Riv   | 10 00    |
| Gore & Kennetcook    | 2 00     |
| Cape North           | 2 00     |
| Forks, Baddeck       | 2 00     |
| Murray Harbor N      | 2 65     |
| New Richmond         | 2 00     |
| Truro, St And        | 10 00    |
| — \$456 30           |          |

|                      |         |
|----------------------|---------|
| <b>LIBRARY FUND.</b> |         |
| Acknowledged         | \$70 74 |
| New Richmond         | 2 00    |
| — \$72 74            |         |

|                          |         |
|--------------------------|---------|
| <b>MANITOBA COLLEGE.</b> |         |
| Acknowledged             | \$22 00 |
| Truro, St And            | 5 00    |
| Riverside Bass Riv       | 5 13    |
| Riverside Portpique      | 0 83    |
| Milford c c              | 3 40    |
| — \$41 40                |         |

|                                     |          |
|-------------------------------------|----------|
| <b>AGED MINISTERS' FUND.</b>        |          |
| <i>Collections, Donations, etc.</i> |          |
| Acknowledged                        | \$899 25 |
| Thorburn                            | 6 00     |
| Int James Morrell                   | 27 00    |
| Int Mrs Chipman                     | 9 00     |
| Glencel & East Riv                  | 10 00    |
| Lako Ainslie                        | 7 00     |
| Gore & Kennetcook                   | 8 00     |
| Cape North                          | 3 00     |
| Murray Harbor N                     | 4 00     |
| New Glasgow United                  | 100 00   |
| Princeton                           | 9 00     |
| Truro, St And                       | 20 00    |
| Five Islands                        | 2 00     |
| Acknowledged                        | \$633 77 |
| Jas Carruthers                      | 8 00     |
| Geo A Leck                          | 2 75     |
| Dr McLeod                           | 4 00     |
| Donald Sutherland                   | 3 00     |
| E A McCurdy                         | 6 00     |
| A Rogers                            | 5 00     |
| C Gunn                              | 10 00    |
| A Falconer                          | 5 00     |
| H A Falconer                        | 8 00     |
| E B Rankine                         | 29 40    |
| — \$1,836 18                        |          |

**Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office, Montreal, to 5th Dec., 1895.**

|                               |           |
|-------------------------------|-----------|
| <b>FRENCH EVANGELIZATION.</b> |           |
| Acknowledged                  | \$5005 54 |
| Mrs A Reid, Victoria          | 2 00      |
| Blackheath                    | 10 00     |
| Onaida                        | 10 00     |
| Bass River                    | 7 34      |
| Porta pique                   | 6 89      |
| Kingsbury, St A s s           | 3 50      |
| South Finch                   | 32 00     |
| South Kinloss                 | 10 00     |
| Dytheswood                    | 3 00      |
| Mrs J Watt, Uxbridge          | 3 00      |
| Lake Road                     | 14 00     |
| Hullett, Burns                | 30 00     |
| Hillsburg                     | 10 00     |
| Mrs J McCurdy, Krktn          | 5 00      |
| Kirkwall                      | 12 00     |
| Napier                        | 5 00      |
| Wm McKay, Paisley             | 2 00      |
| Martintown, Burns             | 19 65     |
| Mont. St Gabriel              | 34 65     |
| Roy W Murry, Edinbg           | 4 00      |
| Plympton                      | 9 00      |
| Luth River, c c               | 2 03      |
| Salsprings s s                | 7 00      |
| Lauriprrie s s                | 8 73      |
| E Cunningham, Anapolis        | 1 00      |
| Chicoutimi                    | 5 00      |
| Pricerville, St Col           | 10 00     |
| Omeneco                       | 5 00      |
| Granbrook, Knox               | 19 00     |
| St George N B s s             | 2 23      |
| Ripley, O Knox                | 9 00      |
| Malagawatch, s s              | 1 00      |
| M Tweedie, Koucheg            | 1 00      |
| Soneca                        | 3 25      |
| Abingdon                      | 3 51      |
| Waterloo                      | 3 50      |
| Anwick                        | 3 00      |
| Moore, Burns                  | 6 75      |
| Monkton                       | 5 00      |
| Calcion, Melville             | 4 00      |
| Manchester                    | 11 00     |
| Markham, St A ss              | 10 00     |
| Fairbairn                     | 2 60      |
| Waterbourne                   | 6 00      |
| Nelson                        | 3 00      |
| Bethesda                      | 7 00      |
| Leith                         | 10 77     |
| S Lather                      | 3 50      |
| Rockwood                      | 13 00     |
| Brotherstone                  | 2 00      |
| Kinburn                       | 0 59      |
| Carlisle                      | 7 25      |
| Innorkip                      | 15 00     |
| Abingdon s s                  | 1 00      |
| Nepawa                        | 10 00     |
| N Brandon Group               | 10 00     |
| Hanovor                       | 5 00      |

|                      |       |
|----------------------|-------|
| Griswold l m s       | 5 30  |
| Smith Hill           | 4 90  |
| Markham, St And      | 10 00 |
| Cedar Grove          | 4 00  |
| Berlin               | 4 00  |
| Allandale s s        | 5 00  |
| Orangeville          | 3 00  |
| Rockwith             | 3 00  |
| Luena                | 0 75  |
| Searboro, Knox       | 29 00 |
| Ratho                | 4 00  |
| Annan s s            | 11 28 |
| Doom                 | 3 60  |
| Brucefield, Union    | 12 00 |
| Petrola              | 7 37  |
| Ready-Yes            | 5 00  |
| D McLaren Morp       | 5 00  |
| Bramosa, First       | 4 00  |
| N Caradoc            | 5 60  |
| W A Holiday          | 2 00  |
| Cannington, Knox s s | 3 00  |
| Mrs H Shrapwell      | 5 00  |
| N McLean, Mala       | 1 00  |
| N McDonald           | 0 25  |
| Montreal, Taylor     | 5 00  |
| do do jee            | 2 00  |

*Per Rev. Dr. Morrison, Hix.*

|                                      |       |
|--------------------------------------|-------|
| Glencel & E Riv                      | 8 00  |
| Economy                              | 3 00  |
| Rev W J Fowler                       | 5 00  |
| Gore & Kennetcook                    | 2 55  |
| Cape North                           | 4 20  |
| Forks Baddeck                        | 5 67  |
| Murray Harbor N                      | 4 00  |
| Castlereagh c c                      | 2 00  |
| New Richmond c c                     | 4 00  |
| Red Bank & Whit                      | 8 00  |
| Truro, St And                        | 20 00 |
| Five Islands                         | 3 90  |
| W River & Green Hill                 | 42 50 |
| — \$5,721 65                         |       |
| Deduct Lancaster, Knox s s, returned | 20 60 |
| — \$5,701 05                         |       |

**POINTS AUX TREMBLES SCHOOLS.**

|                           |           |
|---------------------------|-----------|
| Acknowledged              | \$2018 07 |
| Flos, Knox s s            | 5 05      |
| Medicine Hat              | 2 15      |
| Mayfield                  | 11 70     |
| Halt, Knox s s            | 100 00    |
| Cookshutt, Brantfrd       | 500 99    |
| Fort Saskatchewan         | 25 25     |
| Ormsvorn Villago s s      | 50 00     |
| Miss Nichol's class       | 2 50      |
| Mrs J Fulton & friends    | 5 00      |
| Harwood, Beth s s         | 5 00      |
| N Sydney, St Matt         | 24 00     |
| Seaford, First s s        | 50 00     |
| Petrola c c               | 25 00     |
| Quebec, Chal s s          | 50 00     |
| Motherwell s s            | 31 00     |
| Mont Chal m s             | 15 00     |
| A Johnson, Cocktn         | 5 00      |
| Three Rivers s s          | 6 00      |
| Fergus, Mel s s           | 50 00     |
| Tempo                     | 1 50      |
| Seaford, 1st y m b cl     | 10 00     |
| Hopewell, Union           | 20 00     |
| Ushaw s s                 | 12 50     |
| Harrowsmith s s           | 5 00      |
| Brussels, Mel s s pupil   | 5 00      |
| C W Davis, Mont           | 50 00     |
| Carlton Pls, Zion m bd 50 | 00        |
| Kirkton s s               | 29 00     |
| Oro, Esson s s            | 5 00      |
| Johnson & Daywood         | 3 00      |
| Anon, Rugby               | 5 00      |
| Altonoto, St Johns s s    | 50 00     |
| Carluko s s               | 28 00     |
| — \$3,231 89              |           |

**COLLIGNY COLLEGE.**

|                    |         |
|--------------------|---------|
| Minden             | \$ 3 00 |
| Mrs J G Macfarland | 3 00    |
| Mrs J Brebner      | 3 00    |
| Avonbank           | 12 50   |
| Motherwell         | 7 00    |

**PRESBYTERIAN COLLEGE MONTREAL.**

|                             |          |
|-----------------------------|----------|
| <i>Endowment Fund.</i>      |          |
| Acknowledged                | \$492 00 |
| Arhelstan                   | 22 00    |
| J H Mills, Athens           | 10 00    |
| Rev M Mackenzie, Hon'als CC | 1 00     |
| Rockburn                    | 1 00     |
| — \$540 00                  |          |

*Exegetical Chair.*

|                       |           |
|-----------------------|-----------|
| Acknowledged          | \$1300 00 |
| A S Ewing, Montreal   | 50 00     |
| Est Warden King       | 300 00    |
| R A Becket            | 10 00     |
| Daniel Wilson         | 25 00     |
| James Sle sor         | 50 00     |
| Chas King, Ottawa     | 5 00      |
| W Hutchinson, Montr'l | 20 00     |
| Dr Stirling           | 25 00     |
| Geo Hyde              | 25 00     |
| Hugh Watson           | 25 00     |
| Estate J C Watson     | 25 00     |
| John Robertson        | 25 00     |
| — \$1,885 00          |           |

*Ordinary Fund.*

|                           |         |
|---------------------------|---------|
| Acknowledged              | \$72 72 |
| Hyndman                   | 8 00    |
| Martintown, Burns         | 7 00    |
| Scott & Hxbridge          | 1 00    |
| Brightside, Hopetwn & c   | 3 60    |
| Mosa, Burns               | 3 00    |
| Amos                      | 4 50    |
| Carlton Pl, Zion          | 18 00   |
| Morwocoe                  | 6 50    |
| Chesterville              | 3 75    |
| Madoc, St Peters          | 10 00   |
| Rev K Macleannan, Hon'n20 | 00      |
| Milbourne                 | 1 00    |
| Kenyon                    | 15 00   |
| Blackheath                | 1 00    |
| Manchester                | 2 00    |
| Abingdon                  | 1 00    |
| Brucefield, Union         | 15 00   |
| Chicoutimi                | 5 00    |
| Maxville                  | 7 00    |
| — \$209 47                |         |

**NEW HERRIDES.**

|                      |        |
|----------------------|--------|
| Hintonbg, Bethany ss | \$7 50 |
|----------------------|--------|

**Received by other Treasurers.**

**MANITOBA COLLEGE.**

Treasurer, Rev. Dr. King.

*Theological Department Ed.*

|                                 |         |
|---------------------------------|---------|
| Landsdowne M Field              | \$ 6 00 |
| Calgary, 3 pymt                 | 6 00    |
| Rev Dr King, Wipg               | 30 00   |
| Fort Wilmanco                   | 17 00   |
| Verden                          | 12 00   |
| Nepawa                          | 50 00   |
| Elkshorn & Hargrave             | 7 50    |
| Colleston                       | 5 00    |
| Mrs Field, W Wipg               | 25 00   |
| Waskada                         | 5 00    |
| Dawdney                         | 6 50    |
| A H Smith, Moosomin             | 10 00   |
| Mendowlea & McDrmlds            | 10 85   |
| Alexander                       | 10 00   |
| Chaker, Humesville, &c          | 17 00   |
| Morden, coll                    | 53 15   |
| B McLaren, Morden               | 25 00   |
| Dr McConnell                    | 25 00   |
| Jean Gunn, Carman               | 10 00   |
| Rev J Farrington, Pilot Mt      | 25 00   |
| William A Donald                | 25 00   |
| J M Fraser                      | 10 00   |
| Miss Couits                     | 5 00    |
| Robert & Mrs Ironsides, Manitou | 1000 00 |
| Calgary, 3 pymt                 | 7 25    |
| Reston &c                       | 6 00    |
| Stony Mountain                  | 5 00    |
| Little Stony Mtn                | 5 15    |
| Walsely                         | 10 00   |
| R M Thompson, Win               | 25 00   |
| Caron, Assa                     | 3 00    |
| Buraside                        | 12 00   |
| Griswold                        | 10 00   |
| Rev C W Gordon, Win             | 25 00   |