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# Presbyterian Record.

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### FATHER CHINIQUY.

One of the most striking personalities in Canadian history has just passed away. Of his nearly ninety years, fifty were spent in the Church of Rome, half of them in the priesthood, and some forty in the ministry of the Presbyterian Church, the whole marked by the unique and striking personality of the man.

As an orator, taking that term as power to move the multitude by speech, it is probable that in his prime he stood unparalleled among Canadians, with the one exception of Joseph Howe, and of him Chiniquy had the advantage both in sphere and subject, the former limited in large measure to his native Province, and chiefly, not by any means wholly, to political subjects; the latter having a world-wide field, and liberty, civil and religious, especially the latter, as his theme.

Those who heard him only during the last score of years, when the burden of seventy and upwards had dulled the fire of long ago, can form no conception of the Chiniquy that was. Men may differ as to his methods of work, but there can be no difference as to the remarkable personality of the man, and men of his stamp usually make their own methods, by which they at least can do their most effective work.

In measuring the results of his work—without going back to that marvellous temperance campaign in the days of his priesthood, when he did a work among the French Canadians which can only find its parallel in that of Father Matthews in Ireland; and looking only at the results of the last forty years—there are two lines along which these results are very great. One is the impulse that he gave to the direct work of interesting his fellow-countrymen in the Gospel; the other is the toleration, the liberty of thought and speech in religious matters, that exists to-day in the Province of Quebec as contrasted with thirty years

ago. This difference is immense, and in bringing it about the work of Chiniquy has had no small part.

His life has one great lesson for us. He knew by long experience, knew as we cannot know, the spiritual condition and needs of his fellow countrymen. He knew from his own personal experience, the change from bondage to freedom, and for forty years, like the Hebrew chieftain of long ago, has he sought with intensest energy to lead them to the Canaan of freedom that Christ gives.

He is gone, but the work is only begun. The Bible, the charter of individual and national liberty, is still but little known among the great body of the French Roman Catholics of Quebec. There is neither demand for it nor supply.

Rev. S. J. Taylor, our Superintendent of French work, not long since went to see if he could get a French New Testament at any of the French book stores in Montreal. He visited several of the leading ones. At the first two there was not one to be had. At the third he found one, an expensive copy such as most people could not buy. At the fourth he got one, the only one they had, paying 87c for a Testament that the Bible Society sells for 15c.

This fact shows that there is no demand nor supply, and that apart from the copies introduced by the Protestant colporteur, the Word of God is practically unknown. If such be the case in Montreal, how much more in most of the rural districts that are largely unreached by the thought and questioning that more or less stirs the city life.

One-fourth of the population of the Dominion is practically without the Word which God has given to guide through time to eternity. Our work, our duty to them, as fellow-citizens, as patriots, as Christians, is to give them that Word. Our work is not to make of them proselytes, or Protestants, or Presbyterians, but to

give them the Word of God, and to seek to lead them to study it and follow "where it leadeth." If they can follow it and remain in the Church of Rome, well. If they cannot, they should not be left in ignorance of it in any place where they cannot follow it.

This RECORD has not a little which it is hoped will interest and profit. On two great themes, the meaning and privileges of baptism, and the best method of giving to missions at home and abroad, the next four pages give food for thought. Pages 41 to 44 have some interesting glimpses of life and work by some of our laborers in the gold regions of the far West and the Yukon. From pages 45 to 58 are messages from our missionaries in Trinidad and Central India and Honan, telling of our work which they are trying to do for us and of its progress; and the last half dozen pages, show what we have tried to do, by the different Schemes of our Church, for the world's betterment during the month of December.

Attention is called to the article on page 35, on "Special Object" giving. Please note these points: (1) In choosing special objects *e.g.*, some person in India or China, as our work, and with whom we wish to correspond, etc., we increase the work of conducting the business of our missions and therefore the cost of it. (2) We do not know so well as the Missionary Board that has charge of the work what is most needed or where our gift will do most good. (3) We may thus hamper those whom we appoint to take charge of the work for us. (4) We are liable to pauperize the one whom we support and thus defeat the end for which we give. (5) We do not get the good ourselves that we might from the work for an interest narrows to the special object for which we give, instead of broadening to grasp the whole work as ours. (6) We miss in some measure the good of the highest aim, that of giving simply as to Christ, in obedience to His command.

The Doukobors, two thousand and again two thousand, with more to follow, exiles from Russia, have landed and have gone to our far West to make for themselves new homes in a land of freedom. They have been welcomed by voice and press, for their clean healthy bodies, their high toned morals, and their dauntless faith and

courage under sore persecution, prominence being given to one or other of these according to taste.

One point may be noted. They have been driven from their homes, they have lost everything, they have come to our land, all for conscience sake. Conscience is a valuable commodity in any country. Russia has none to spare and her policy is suicidal. Canada cannot have too much of it. Her fields and forests and mines are of great worth but more essential to her true prosperity is "a good conscience toward God and toward man." This is probably the largest single importation of conscience in the world's history and well may we rejoice that Canada is the recipient of it. May it spread.

Many hundreds of "annual meetings" have been held throughout the church during the past month. In most of them the results of the year have been encouraging so far as financial matters are concerned. For all the good that comes, let grateful lives give thanks during the New Year.

In January RECORD, 1899 was inadvertently called "the last year of the century." We are only in the 9th year of this decade and the 99th of this century. 1900 will be the tenth year of the former and the 100th of the latter.

All orders and payments for either the **Special** PRESBYTERIAN RECORD or *Children's Notice Record*, should be sent **direct** to this office, and not through other channels, but no orders for any other publications should come here.

All payments for S. S. Helps for the past year, 1898, should be sent to this office.

All orders and payments for S.S. Helps for 1899, also for Topic Cards and Booklets, but not for either of the Records to be sent to Rev. R. D. Fraser, 592 Markham St., Toronto.

*Youth's Record* was intended to supplement, not to supplant, *The Children's Record*. As the orders for the former came in, about three-fourths of them were found to be in place of the latter. It was not well to cut down the old for the up-building of the new, and it has been thought best not to publish further issues of *Youth's Record* in the meantime, and to try and make *The Children's Record* more helpful to all the young people.

## EVILS OF "SPECIAL OBJECT" GIVING.

Two hindrances to the best results in mission work have grown up with modern missionary giving, hindrances due largely to the zeal of generous-hearted men and women who do not realize that much depends upon how they give, as well as how much they give.

One of these hindrances is the giving to irresponsible parties, more or less genuine, who make touching appeals for work which they claim to be doing. I have seen it stated recently that there are fifteen hundred such, chiefly Orientals, on the Continent of America, many of them finding it a fertile pasture-ground.

The other hindrance is the selection of some special object in our own mission work, instead of giving to the Fund which supports it, and allowing the Committee in charge of it, and that knows most about it, to use the gift to the best advantage of the work as a whole.

The latter evil received special attention at the Annual Conference of Foreign Mission Boards of the United States and Canada, embracing about ninety missionary societies and churches, which met in New York on the 11th of January. As one of the ninety, our own Church was represented by Revs. Dr. Warden and R. P. Mackay.

The object of the Annual Conference is to study the best, most economical, and most successful methods of carrying on Foreign Mission work, to learn, all from each, and, if possible, to bring all up to the best of each, in short, to make the Foreign Mission work of the Churches of this Continent yield the largest results in the world's uplift.

A Committee of the Conference on "Special objects" had been gathering information during the year, and their report is very full and complete. This Committee had sent to the Mission Boards of the Continent a series of seventeen questions, such as: *Question 1.* "What approximate proportion of your work is supported by special object-giving?" *Q. 7.* "Do you discourage your missionaries from directly appealing for gifts to their friends at home?" *Q. 15.* Do you regard special object giving as, on the whole, advantageous, and therefore to be encouraged, or as a necessary evil, to be restricted as far as possible," etc.

A large majority of answers agree in substance as to the disadvantage of such giving, and that it should be turned into the regular channels as far as possible.

After an exhaustive summing up of the

answers to the various questions, the Committee say:

"If we believe that the tendency toward indiscriminate special object giving is fraught with embarrassment and peril, why not say so? The Boards are presumably composed of men who know the work of their particular sphere, and it is distinctly within their province to kindly and persuasively seek to show the people the more excellent way. Why not frankly explain to them the practical difficulties which develop in connection with this form of missionary support?"

Let us boldly emphasize the truth that the supreme motive for giving should not be interest in a particular person or institution, but loving obedience to the command of our Lord and Master, Jesus Christ, who has directed His followers to preach the Gospel to every creature, and the further fact that of the money given for this purpose the Boards are the duly appointed administrators.

These Boards have been constituted by the churches themselves for this express purpose. In reliance upon the gifts of the people, and with no other human resource, most of the Boards, at the beginning of each fiscal year, make large appropriations for the salaries and work of the missionaries, and absolutely guarantee their full and prompt payment. This policy is only just to distant and isolated missionaries, but it would be impossible for the Boards to maintain it if they could not control the gifts of the churches, which are their sole source of supply.

They have a wide outlook over the whole field. They are in constant correspondence with the missionaries in every part of it. They know elements in the situation, which, from the nature of the case, are not known to the churches. Not, therefore, because they are any wiser in themselves, but simply because of their special relation to the work and their experience in conducting it, they are in a position to judge better than others where money can be used to the best advantage.

The donor does not usually suspect the difficulties in his selection of a special object. He naturally chooses the most attractive phases of the work, while others less attractive but equally important are ignored.

Still less does it occur to him that it has an unfortunate influence on native helpers to know that they are specially supported in America. Probably he has not been reminded that centuries of poverty and oppression predispose them to an undue reliance upon the missionary, and that experience has shown that extraordinary care

must be exercised in the distribution among them of foreign money, lest they be pauperized in spirit and led to a dependence upon the home churches demoralizing to themselves, and incompatible with that spirit of self-reliance which we are earnestly endeavoring to inculcate.

The statement that "such gifts will not interfere with the regular contributions" has generally been found illusory. It is the experience of the Boards that in the outcome they do interfere, and that they weaken the giver's sense of responsibility for the maintenance of the general treasury by concentrating and narrowing his sympathies to a particular point.

More seriously, the principle denies to the Boards and to the Missions the benefit of natural increase in contributions. The amount which was being given to the regular fund and which "will be given anyway" may have been, and indeed, usually is, entirely inadequate to the just needs of the work and to the proportionate ability of the donor.

Our chief safeguard against inevitable and frequent losses by death, failure, and other causes, and at the same time our main hope for such an enlargement of missionary operations as will enable us to respond to the calls of Providence and the urgent necessity of millions still unevangelized, lies in the large and steady increase of gifts to the general treasury unembarrassed by conditions. This essential purpose is seriously endangered if the diminished gifts of the past are to be regarded as the basis for the future, and the extension of the work made possible only in isolated cases which have happened to attract the attention of particular donors.

It should, moreover, be remembered that however sincere and far-reaching the intentions of the donor may be, the Boards have the real responsibility for the maintenance of the work, and must, after his death, or in the event of his inability or disinclination to continue his gift, assume the financial burden of its support. It is, therefore, only just that the approval of the Board should be deemed a prerequisite to the inauguration of work, especially when that work involves the employment of native helpers or the acquisition of property. Cases have frequently occurred in which Boards have been thus compelled to assume responsibilities which they would not have approved, and which have caused considerable anxiety and financial loss.

It ought to be clearly understood that the disposition of givers to send money directly to the field, with the request that it be not counted as a

part of the regular appropriations, but be used for some independent work, is based on radically wrong views of the object for which the Boards exist, of the responsibility for the support of the missionaries which they have incurred on the authority and by the direction of the churches of the paramount importance of the regular work as compared with outside objects, of the economy of the Board's administration, of the risks which are inseparably incident to enterprises depending on the wisdom or life of individuals, of the relation of church members of the Boards which use their own authoritative agencies for the disbursement of missionary funds,

We are aware that the amount given by the friends of a particular missionary may be small, and that the temptation is strong for one to interest his friends in the plans for which the Board cannot furnish the needed funds. But each one of the thousands of missionaries has such friends, and a large part of the dependence of the Board is on the family and church circles represented by these missionaries, which in the aggregate form a most important part of our constituency. Manifestly, if each missionary encourages or allows his own circle in that measure to send its gifts in any measure directly to him, the source of our supply would be dried up.

If it be said that people will often give to their own missionary friend or relative when they would not give to the Board, we reply that, as a rule, the missionary himself can control that matter. If he is loyal to the Board, his friends will be. He represents their foreign missionary interest, and their attitude will be influenced by him. There will be no trouble if he says to them: "Send your gifts to the Board; The Board will provide for me and for my work, if those who love me and the work will send their money to its treasury."

It cannot be too strongly emphasized that the interests of the Boards and of the missionaries are identical, and that if they do not stand together, and bring united pressure to bear upon the church at home, the cause will suffer irreparable damage.

The missionaries themselves frankly recognize this. One of them recently wrote: "I firmly believe that a great deal of this special object difficulty might be avoided if every missionary would not only refuse to encourage it, but use every opportunity to work up enthusiasm for 'stock in the general fund.'" I have failed to find one individual that was not capable of conversion by five minutes personal conversation."

And yet, while we urge a larger giving to the general treasury, we ungrudgingly concede that "there is a power in the concentrated individual interest that must be reckoned with, and, if possible, encouraged frankly and honestly." We should not indiscriminately oppose, but wisely guide this movement. Within proper limits it may be made to subserve our great purpose. We ought to be able to convince our constituents that the object of the Boards in desiring to control gifts is simply in the interest of the missionaries themselves, and of the work, that we may be able to send to them the amount called for by the annual appropriations, that in making these suggestions our main desire is that the Lord's money should be used to the best advantage, and not jeopardized or unwisely expended, and that the Boards have no disposition to unnecessarily alter the direction of a designated gift, but that they only reserve the right to safeguard the interests of the cause and to provide for emergencies and for necessary changes demanded by unlooked-for developments.

The inclinations of millions of people are not to be changed in a moment by a viva voce vote. Sound education is always a slow process. But we can and we ought to take at least one clear step in advance, and in order that inquiry and discussion may issue in something definite and practical we recommend that the following resolution be submitted to the consideration of the various Boards represented in the Conference:

"In view of the serious and increasing complications incident to special object giving outside of the regular appropriations, and to the assignment of individual native helpers and pupils and particular schools and other institutions within them, we recommend that so far as practicable special object givers be advised to contribute toward one or more of the following classes of work approved by the Board and included in the regular appropriations for a given station or Mission, taking shares therein without more specific designation.

1. Missionaries.
2. Evangelistic Work.
3. Educational Work.
4. Medical Work.
5. Miscellaneous, including building, etc.

We trust that this may commend itself to the judgment of both the Boards and the givers, as a means of placing the whole system of special object giving on a better basis, and of avoiding the numerous and frequently trying annoyances of the present system."

## BAPTISM, ITS MEANING AND PRIVILEGES.

A PLEA FOR THE SHORTER CATECHISM VIEW OF BAPTISM JUST AS IT STANDS.

*By Mrs. Anna Ross; Ecart Training Home, Toronto.*

Question 94. What is Baptism?

Answer. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lord's.

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church till they profess their faith in Christ and obedience to Him; but the infants of such as are members of the visible church are to be baptized.

Baptism is here declared to signify and seal three things. It is also stated that baptism is to be administered to the infants of those who are members of the visible church. And there is not a note in the whole explanation of the subject to indicate that the ordinance in the case of infants, signifies or seals less than it does in the case of adults.

Now, may I be excused for asking a question which each reader may answer according to his judgment? Is it a usual thing amongst us for a parent, as he presents his infant for baptism, to count that ordinance to signify and seal the engrafting of that child into Christ, its partaking of the benefits of the Covenant of Grace, and its engagement to be the Lord's? If the parent does not do so, then either the parent must be wrong, or the Catechism. It is a position very dear to my heart that in this particular point the Catechism is emphatically right.

Baptism in the case of an adult ought to be a real transaction between earth and heaven, in which there is active faith in the Word of God on the part of the receiver of the ordinance, and certain responsive grace on the part of God. If the faith be wanting the baptism becomes a mere form, though a significant one. In the case of the infant it ought still to be a real transaction between earth and heaven, in which there is active faith upon the word of God on the part of the parent, and certain responsive grace on the part of God. If the faith be wanting, the baptism becomes a mere form, though a significant one.

The ground of the efficacy of the ordinance

either case is a real faith upon the promise of God.

Here is the promise: "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." Notice, there are two parts in this promise, but we must believe that they are equally true. Individual faith in the first half of that promise engrafs the believer into Christ, gives him a right to all the benefits of the Covenant of Grace, and necessarily implies his engagement to be the Lord's. Baptism, which signifies and seals these three things, is evidently the right thing.

Parental faith in the last half of the promise binds God's faithfulness to engraft the whole household into Christ, giving that whole household a right to all the benefits of the Covenant of Grace, and the making of them willing in the day of His power to yield themselves wholly over to be the Lord's. Is not baptism, which signifies and seals these three things the right thing in the case of such a household, and does it not mean for the household exactly what it meant to the individual? But if the ordinance is administered in either case without the faith taking hold of God's faithfulness, it is merely a form.

A parent so laying hold upon God's promise for his house, has the same right to count God's faithfulness pledged to engraft that whole house into Christ that he has to count himself engrafted into Christ. The only difference is this: His faith for himself engrafs him instantaneously into Christ, whereas his faith for his household may still leave the matter of time in God's hand. He may be kept waiting for the fulfilment of the promise "as those that watch for the morning." But he has a right to do his watching as those who watch for the morning do theirs, in the greatest confidence that it is coming, and not one moment behind time either. While he is watching for it, he can in faith count it his already. He can mingle his prayers, which are really rather reminders than petitions, with heartfelt thanksgivings for the answer that has not yet come, and so his joy and confidence will hallow God's name while he is watching.

The other most precious truth is this: A parent so laying hold upon God's promise for his household has the same right to lay hold of the Covenant of Grace for them that he has for himself. He can claim (not merely ask for) God's adequate mercy for his child's unrighteousness. He can plead, "Thou art faithful and just to forgive this child and to 'cleanse it from all unrighteousness.'" When he finds, as he surely will, his own inability to teach that child, saying, "Know the

Lord," he can rest joyfully down upon the second promise, "For all shall know me, from the least of them to the greatest of them." In that promise God Himself undertakes to do the teaching, and it shall be done. He can claim in behalf of his children the crowning promise of the whole Covenant, that God shall "put his laws into their mind and write them in their heart, that he will be to them a God, and they shall be to him a people."

The making them willing to be wholly the Lord's is involved both in their engrafing into Christ, and in their actually partaking of the benefits of the Covenant of Grace.

What then is the attitude of the believing parent in presenting his child in baptism? This is the attitude he has the right to take. He can look upon that ordinance as signifying to the child exactly what it would signify to himself, and sealing to the child exactly what it would seal to himself. He not only gives the child over to God as Hannah did, to be His in life and in death, but he accepts for the child, on God's promise, its engrafing into Christ, and a right to all the benefits of the Covenant of Grace.

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—●—

**"Holiness"  
Marks.**

There are two steps that congregations are generally unwilling to take, to give up part of their membership to start a new cause, even where it may be needed, in a growing community, and, on the other hand, to unite where such union would plainly be for good. In the former case the congregation does not wish to weaken itself and assume larger burdens, and in the latter neither wishes to lose its identity.

In both cases the trouble arises from taking too low a view of why the Church exists, what it is for, the extension of Christ's Kingdom, the winning of men to righteousness, and not the glory or comfort or pleasure or strength of any congregation.

It is a token that a Church is breathing a higher life, realizing a nobler ideal, when she is willing, on the one hand, to sink her own identity in union with a sister congregation, or, on the other, to lessen her strength and standing in the eyes of men to form the nucleus of a new cause for Christ. Some happy unions have recently taken place in our Church, in Vancouver, far West, in Lachute, Que., in the East, and in other places. May the result be greater strength for the extension of Christ's Kingdom in our land.

## Our Home Work.

Of interest, Canada wide, was the recent Annual New Year's gathering of the Presbyterian Sabbath Schools of Montreal in Erskine church, on account of the exhibition that it gave of the success of two departments of the mission work of our church. In one part of the great throng of between two and three thousand, were some fifty pupils of Pointe-aux-Trembles schools. Their sweet singing of a beautiful French hymn was most impressive. In another part were nearly one hundred Chinamen who attend our mission Sabbath schools. They sang the hymn:—

Jesus loves me this I know  
For the Bible tells me so, etc.,

in their own language, with the vast assembly joining in the chorus in English, and after finishing it they had to sing a verse or two again. Here is the hymn as they sang it:

只	耶	天	耶	衆	小	耶
要	穌	堂	穌	和	孩	穌
生	愛	門	愛	係	係	朋
前	我	他	我	耶	耶	友
我	愛	為	捨	穌	穌	他
愛	到	我	他	愛	愛	肯
他	底	開	命	我	我	當
死	愛	把	我	有	有	我
後	我	他	有	有	有	雖
領	罪	小	罪	聖	係	軟
我	人	羊	孽	書	耶	弱
到	真	喚	可	告	穌	他
他	希	進	洗	訴	愛	強
家	奇	來	淨	我	我	旺
						知

If the whole church could have seen and heard these two bands, singing so expressively in their own tongues the praises of that Saviour, of whom, as the only Mediator between God and man, they have learned from us, it would make the whole church thankful and resolved to do more.

A good deal of interest, writes Prof. Baird from Winnipeg,—was created in our little circle by the reception of two young Galicians into the College to prepare for Christian work among their fellow countrymen, of whom there are now 14,000 in the Canadian Northwest. We have had a good deal of talk with representative men

among them and they feel that there is no prospect of being followed by priests of the Greek Church to which they belong.

The Roman Catholic Church has been making vigorous efforts to bring them under her influence, but they regard her as the enemy of freedom and resent her overtures. They have of their own accord made proposals to us and the prospect is that a very important work may be opened up among them.

The young men who have been received are young men of likely appearance, of fairly good primary education and seemingly of good Christian character. They are highly commended by representative men from among their own people, and our work has the very hearty sympathy of the Government officials in the West who have been superintending the locating of these people and the management of their affairs.

## CHURCH NOTES AND NOTICES.

### CALLS.

From Charleston, Leeds Co., Ont., to Mr. A. L. Manson, of E. Tilbury.

From Kenyon, Glengary, to Mr. K. A. Gollan, of Hilton, Man.

From Leamington, Ont., to Mr. N. D. Keith. Accepted.

From St. Andrew's ch., Guelph, to Mr. A. J. McGillivray of London.

From Knox church, Walkerton, to Mr. J. S. Conning, of Caledonia

From Spencerville, Ont., to Mr. John McDougall, of Holton, Que.

### INDUCTIONS.

At Thorburn N. S., 10 Jan., Mr. J. A. Mackenzie.

At St. Andrew's Ch., Truro, 10 Jan., Mr. R. Strathie.

At Clyde and Barrington, N. S., 28 Dec., Mr. A. D. Stirling.

At Mt. Pleasant Ch., Vancouver, 28 Dec., Mr. M. H. McIntosh, late of New Westminster.

At New Edinburgh, Ottawa, 13 June, Mr. N. A. McLeod.

At St. Andrew's ch., Buckingham, Mr. W. Patterson.

### RESIGNATIONS.

Of Springfield, N. B., Mr. J. A. McLean.

Of Cardinal, Ont., Mr. Geo. McArthur, to accept a call to Ogdensburg, N. Y.

Of Keady, Owen Sd. Pres., Mr. Burnett.

Of Turin, Chatham Pres., Mr. J. Beckett after a pastorate of thirty years.

### OBITUARIES.

Rev. Charles Chiniquy, D. D., passed to his rest, at his home in Montreal, 16 Jun. in the 90th year of his age. He was born in Kamouraska, Que., 30th July 1809, was educated in Quebec seminary, and ordained to the priesthood 1833, at the



age of 24 years. He was chaplain of the Marine Hospital at Quebec, 1821 to 1838. His first parish was Beauport, near Quebec, whence he was transferred to the larger parish of Kamourasku. Giving up his parish he made his headquarters in Montreal and from 1846 to 1851 gave himself to temperance work in the Province of Quebec. Chosen to lead a colony to Illinois he took 5,000 French Canadians to Kankakee in that State, and a little later led the whole colony out of the church of Rome. For many years he has made his home in Montreal, travelling and preaching in this and other lands.

Rev. Thomas MacAdam was drowned in Toronto Bay on the evening of 16th Jan. Born and trained in Scotland, on coming to Canada his first charge was at Strathroy, Ont. From this he accepted an appointment to a professorship in Morrin College, Quebec. Resigning his position there he afterwards accepted a call to North Bay where he labored for some two years, resigning a few months since and removing to Toronto. A clear strong mind and warm heart combined to make him attractive as a preacher and beloved as a friend by those who knew him, and most by those who knew him best and who mourn the sad accident that so suddenly called him away.

Rev. John Stewart, died 6th Jan., at his home in Kincardine, Ont., aged seventy-three years. He was born at Loch Gilthead, Scotland, and was educated at Aberdeen and Edinburgh. Coming to Nova Scotia, he was ordained and inducted at Earlington, Pictou Co. Removing to Ontario, he was settled for four years in Knox Church, Kincardine, then for a time at Blyth, afterwards at Dunwich and Kintyre, then at Chalmer's Church, Kincardine township, and at Keady, in Owen Sound Presbytery. The later years of his active service were spent in pioneer work in Manitoba. Since his retirement some years since he has lived at Kincardine.

Rev. Edward Aston, was born at Eccleshill, near Bradford, England, his father being for thirty years Congregationalist minister there. He was educated at Airedale College and was minister of Congregational churches at Morpeth and at Newburgh. Coming to Canada he joined the Presbyterian Church and was settled at Merrickville, Ont. He was stricken with paralysis while attending a concert on Friday evening, 22nd Dec., did not fully recover consciousness, and a week later passed away.

Rev. Wm. R. Sutherland, who passed to his rest, 29th Oct., ult., was born in Sutherlandshire, Scotland, 1823. His family came to N.S., when he was quite young. He was educated in Pictou Academy and Glasgow University, and Knox College, Toronto, being a member of its first classes and graduating in 1848. He was ordained 16th Feb., 1848, a pastor of Knox Church, Ekfrid and Burns Church, Mosa. Thirteen years later the congregations were divided and he remained minister of Ekfrid, afterwards organizing Burns Church, Glencoe, ministering to this united charge until his retirement 18th Oct., 1883. On the 16th Feb. last, the Presbytery of London celebrated his jubilee in the Ministry, and 29th October he was called to rest.

## PRESBYTERY MEETINGS.

*Synod of the Maritime Provinces.*

1. Sydney, Sydney Mines, 22 Feb.
2. Inverness, Little Narrows, 14 Mar., 11 a.m.
3. P.E. Island, Chrt'n, St. Jas., 7 Mar., 11 a.m.
4. Pictou, New Glasgow, 7 Mar., 1.30 p.m.
5. Wallace, Amherst, 7 Feb., 2.30 p.m.
6. Truro, Truro, 21 Mar., 11 a.m.
7. Halifax, Hx. Chal., 14 Mar.
8. Lunenburg, Bridgewater, 7 Mar., 10.30 a.m.
9. St. John, St. John, St. A., 14 April.
10. Miramichi, Campbellton, 28 Mar., 10 a.m.

*Synod of Montreal and Ottawa.*

11. Quebec, Que., Chal., 14 March.
12. Montreal, Mont., Knox., 14 Mar., 10 a.m.
13. Glengarry, Cornwall, 14 Mar., 10.30 a.m.
14. Ottawa, Otta., Bank St., 7 Feb., 10 a.m.
15. Lanark & Ren., Pembroke, 6 Mar., 8 p.m.
16. Brockville, Morrisburg, 27 Feb., 3.30 p.m.

*Synod of Toronto and Kingston.*

17. Kingston, Kingston, St. A., 21 Mar., 2 p.m.
18. Peterboro, Pt Hope, 1st, 14 Mar., 2 p.m.
19. Whitby
20. Lindsay, Woodville, 21 Mar., 11 a.m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Orangeville, 14 Mar., 10.30.30 a.m.
23. Barrie, Barrie, 20 Mar., 2 p.m.; 21 Mar., 9 a.m.
24. North Bay, 7 Mar., 10 a.m.
25. Algoma, Webbwood, March.
26. Owen Sound, O' Sd., 21 Mar., 10 a.m.
27. Saugeen, Palmerston, 14 Mar., 10 a.m.
28. Guelph.

*Synod of Hamilton and London.*

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

*Synod of Manitoba and the North-West.*

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

*Synod of British Columbia.*

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

## LETTER FROM YUKON.

BY REV. J. PRINGLE.

Glenora, B.C. 17 Nov. 1898.

Dear Dr. Warden—

In a few minutes a man leaves for Wrangell. It is doubtful if he ever reaches his destination. It is storming furiously and the ice is running in the river.

This is to let you know that I am well and that the work is progressing as well as we can expect.

Our community is scattered over about four miles of trail. The people are glad to have religious services and attend well.

I go from cabin to cabin and have "family" ~~relationship~~ with the boys. It touches them and is richer in blessing for them than even the Sunday services, for home scenes rise before them and the door opens for God to come in.

I shall take a collection for Home Missions on Thanksgiving day. It will give me an opportunity to tell men and women of various churches—and many of no church—about our work, and besides, every little helps.

I think Atlin should be laid hold of not later than February. There is going to be a rush without doubt and scores from this district are there or are planing to go. There are about 5,000 claims staked out, which means that 10,000 or 15,000 people will be in the district next spring.

They ought to be looked after, even though the boom should callapse as did the Stickine boom.

A crowd of gold-seekers on the wing need the gospel more than any other mass of men I have ever met. There are the reckless, the indifferent, the professing Christians without back-bone, the earnest Christians, the discouraged, the despairing, good and bad men who have spent all and are at their wits end. They all need Christ very much, and are glad to hear the Saviour's name most of them.

I have received no letters for nearly two months, and doubtless shall not until January or February. We are totally ignorant of what is going on in the outside world and will be glad when the blockade is broken by Jack Frost.

Christmas will be full of memories, and thoughts of people, homes and churches commemorating in various ways the coming of the Child King.

I can see, if not feel, the shadow of an acute home sickness falling over us up here. But we have after all the heart of the Christmas time, Jesus, and our thoughts about Him and our blessings from Him.

I shall send you reports of the work as I can, but

do not be surprised if the spring opens before you get another letter from me.

"All unseen the Master walketh  
By the toiling servant's side,  
Comfortable words he speaketh  
While his hands uphold and guide."

## A YUKON PICTURE.

## A MISSIONARY'S JOURNEY.

A vivid picture of a journey that was not too luxurious, is given in a later letter by Mr. Pringle. It was written from Fort Wrangell, Alaska to Rev. Dr. Warden, under date 6 of January, '99. The journey was an unexpected one down the Stickine from Genora to Fort Wrangell.

"Five started, but one turned back the second day.

"We left Glenora on Thursday, the 8th of December. The first three days were very pleasant, cold and bracing, though the ice was dangerous.

"On the 11th, Sabbath, we rested. From the 12th to the 14th it snowed every day, as, I think, it snows nowhere else, and we had to snowshoe every foot of the way, breaking a trail for our dogs.

"On the four days following, 15th to 18th, we had to camp, on account of persistent and heavy rain. We were driven from the ice where our tent was, by the overflow, and had to camp in the woods in six feet of snow.

"From the 19th to the 22nd we tramped through slush sometimes up to our knees, and on the evening of Wednesday, the 21st, we reached a deserted cabin on the point formed by the junction of the Iskoot and Stickine rivers.

"We were almost without food, shared what we had with the dogs that, notwithstanding, ate the netting out of our snow shoes.

"Next day, Thursday, 22nd, we made the police camp at the Boundary, thirty miles north of Wrangell, with only a small can of Fluid Beef" in our "grub-box."

"Of course we were well treated at the line, treated royally, and ate two hearty dinners between 1.30 and 5.30 p.m.

"Next morning, Friday, 23rd, we started again, and all that day and Saturday trudged through slush almost bottomless, in which both dogs and sleighs were afloat.

"Christmas Eve, Saturday, 24th, we reached the edge of an expansion of the Stickine, called the Desert. A cold wind with heavy rain was driving from the North. We were drenched.

Streams, cold too, were running down our backs, but we did not mind it, for we had not been dry for nearly two weeks.

"That Saturday night, Christmas eve, we sat up until two o'clock drying our clothes and blankets. At twelve we wished each other a happy Christmas, and then sang some of the old hymns. We reminded each other that the best Christmas gift we had, sitting around our sheet-iron stove in the Stickine Desert, in common with our friends in Toronto, Galt, Aberdeen, and St. Paul,—God's best gift, Jesus of Nazareth.

"Of course we talked about home and loved ones and friends, and told of Christmas gatherings and doings in old days when we were there to see them. With the Saviour's blessing invoked, and the hymn 'Saviour, again to Thy dear Name we raise,' we lay down to sleep, to sleep as they only can who toil hard all day and have their home in a tent.

"There was no stir in 'ee: hoose' till about noon on Christmas, the Day of Rest. Then we had our Christmas dinner, bacon, beans, hard-tack and coffee. No trimmings, no luxuries, but we had good appetites and enjoyed our Christmas fare.

"Then came our Christmas service. First, half a dozen hymns, then two chapters about the wondrous birth, and a chapter from Ephesians about the Christmas, or rather the Christian, spirit. Then the minister preached about the meaning of the birth of Christ, and we joined in prayer for ourselves, our dear ones, and the Church.

"Oh, it was a poor service, but our hearts were tender, and the tears not easily held back. And Jesus was there, and memories of faces and scenes and voices for which we keep a treasure room, into which strangers do not come, only God and ourselves. And I do believe that when we get 'Home,' and see the record written with God's hand, that little service will be bigger than some with choir and organ and crowd.

"Monday we were off at daylight, nine o'clock. We reached the head of Cottonwood Island, seven miles from Wrangell, at 10.30. The ice was gone!!! We had to travel, to make four miles to the south of the Island, for six hours, cutting our way through fallen timber, alders, and 'Devil's clubs.'

This last is one of the most vicious members of the vegetable kingdom. Three or four stalks from one root, grow along the ground for a foot or two, then up from three to ten feet with an almost uniform circumference from ground to tip.

Throughout their length they are clad in thorns which break off in the flesh and irritate and fester. Held down by the sleighs as they passed they would when released fly back. Involuntarily we put up our hands and grasped the stalks to save our eyes, and suffered in our hands. For three days after getting to Wrangell I could not close my hands nor hold a pen.

At dark we reached the C. P. R. steamers, were generously treated by Capt. Wilson, who takes care of them, and on Wednesday morning, twenty-one days from Glenora, reached Wrangell.

I think it will be best for me to make my way to Atlin. Our people at Glenora and Telegraph are all leaving, except those who cannot leave. Of one hundred and fifty people in Glenora, twenty-five left for Atlin within the week before I left for Wrangell. Everyone who can will "hit the trail" for the North.

It will be easy—comparatively— to get through before the break up in the spring. It is a journey of two hundred and seventy miles, but I shall have companionship, which makes a great difference in a trip such as I contemplate. I shall find when I get there many old friends who will stand by me in organizing and establishing our work in the New Eldorado.

I think the best arrangement for Glenora is to send a student there in the spring in the first boat—May 15th, and be guided by his report as to further course.

If Atlin turns out to be an approach to what those say it is who have been there and have told me their story, some with pen and ink, some face to face, our work there will be permanent, and I think self-supporting before long. The work in my present field is of course important, and ought to be prosecuted, but for scores at Glenora there will be thousands at Atlin. Every steamer up is crowded, and Atlin is the Mecca of the pilgrims.

I shall put up a tent and if possible hold a lot or two for the church at Pine Creek as well as at Atlin city. They are twenty-five miles apart.

The letters which I have received from friends in the East expressing sympathy with us in our work up here have touched me inexpressibly. Tears have come unbidden as I have read the words of old friends and of strangers, assuring me of their prayers and support. I have never before had any such experience, and I thank God it has come to me in work at one of the outposts. I have written to some of them and shall write to others by the next mail."



## REMINISCENCES OF A VETERAN.

Rev. Alex. Dunn, of Whonnock, B. C., at the close of a recent sermon at Mud Bay, one of his former fields of labor, spoke a few touching words that suggest at once the contrast between the past and present in that new land; and also the beautiful appreciation by the aged pastor of the tender tie which bound them together, and of their kindness and co-operation in the hardships of pioneer work. A hard working, sympathetic, and appreciative pastor, will, as a rule, make a sympathetic and appreciative people. Mr. Dunn said:—

“ Singularly enough it is just 23 years since I conducted the first service in the Bay, in a private house. Of the congregation here this forenoon there is not a single person present who was at that service.

Contrast the long journey, nearly 40 miles, from Langley to Mud Bay, by New Westminster, in 1875, occupying a full day, over roads and trails rough and dangerous, varied every few miles by the difficulty of getting around a fallen tree or over floating corduroy, —with the ease and comfort with which I have to-day performed the comparatively short trip by the direct road from Langley, returning in the evening after preaching at Cloverdale.

But difficult and trying as such journeys then were, on the appointed day and as near the appointed hour as possible, I always got here. Arriving almost dizzy from the rough and hurried ride, clothes bespattered with mud, I shall always remember the kindly gleam of welcome which passed over the faces of the congregation, patiently waiting in their seats.

Though you are not the first settlers of this Bay, most of you came in some twenty years ago. You will therefore always be to me with a few families now absent, the people with whom I had most to do, and through whose zeal and hearty co operation this substantial church was erected, free of debt, in 1885.

In some 24 or 25 settlements on the Lower Fraser, and on Vancouver Island, I have been the first Presbyterian Missionary. In only two or three cases did I ever receive unkind treatment. Had an evil disposed or injurious person stumbled into this neighborhood, he would soon have found out that he must either behave himself or remain without company.

To this place it has been always an unmixed pleasure to come. Though I now seldom see you I do not forget you. For you and for your children my fervent prayers are offered up.”

## NOTES FROM BRITISH COLUMBIA.

Rev. Joseph McCoy, formerly minister at Egmondville, Ont., and more recently of Chatham N.B., accepted an appointment from the Home Mission Committee to Cascade City, a new field in South Kootenay, because of the building of a line of railway. The following letter has been received, giving his first impressions of the place, etc.

Cascade City, B.C., Jan. 3, 1899.

Rev. R. H. Warden, D.D.

Dear Sir,

It is just three weeks since I arrived here, having spent a little over seven days in the journey, besides a day in Winnipeg, a couple of days at Qu'Appelle, and the Sabbath at Brooklyn.

This last named place is a construction town on the shore of lower Arrowhead Lake, forty-two miles from Cascade City, where Rev. Mr. Munro, a graduate of Manitoba College, has done good work, and is continuing to do so; but as the place is regarded as only temporary, for the forwarding of supplies to various railway camps, his work will probably soon end there.

I spent the Sabbath there, and took part in the services with much pleasure, a pleasure closely associated with pain, because of the abounding intemperance and utter regardlessness of the Day of rest. But, dark as it was, here was an open place of worship, with a courageous and faithful young preacher trying to lead the men away from abounding wickedness to the recognition of God, and to the effort to live a better life.

On Monday forenoon the stage started, about ten o'clock, and for four hours the horses labored up and up the mountain, till we arrived at a place six miles from Brooklyn, where we had dinner. About three o'clock we began again and at nightfall had reached what is called the summit house, eleven miles farther on, where we found supper and lodgings for the night. Next morning shortly after daylight, we resumed the journey, and at evening we arrived at this place.

The road is rough and in many places steep. One could almost walk the road as fast as go in the stage. Indeed, I walked up all the long steep grades for the sake of the poor horses, and I walked or ran down the long steep descents for my own sake, for I was much afraid of the whole thing going over in these narrow places, and then down from fifty to two hundred feet.

The first week I was here I found quarters at a hotel, of which there are fourteen in the place; but as this was far too expensive, I rented a room and as they say out here, “I hatch it.”

The first Sabbath I held service in the school-house, the attendance being twenty in the forenoon, and thirty in the evening. The next Sabbath the attendance was about the same in the forenoon but considerably larger in the evening. And last Sabbath was very unfavorable, the snow falling fast, and the night very dark.

At the close of the evening service the first Sabbath a committee was appointed to take steps toward the erection of a church building; and the representatives of the Town-Site Company told us they would donate a suitable lot, free, when the people would build a church.

The business of the place is very dull at present and it is thought best to wait a few weeks before a canvass of the place is made for subscriptions to the church building. But we expect that in the course of a month or six weeks, there will be such improvement as will warrant decided action.

The collections have been fairly liberal, considering the congregations; but the chief men are not satisfied with that, and intend doing something more towards the maintenance of the missionary.

The stores are all open on Sabbath, several of them finding that their business day; and the bars of the hotels are open night and day, and also all Sabbath.

It is claimed that this is necessary, because of the condition of the country, and the fact that the great bulk of the population is in a constant movement.

There are few families settled here. The great proportion of the inhabitants are men working in the construction of the railway, prospectors, teamsters, storekeepers, hotel-men, and speculators.

There are several towns like this along the line of construction, from Brooklyn to Greenwood.

Just what the prospect is for this place becoming one of considerable importance, it is difficult to say. Various opinions are held. It is not an agricultural place, for it is only a good sized nest among the mountains. It is true that there are considerable bench lands along back from the river, but not enough to sustain any large population. Moreover, they would need irrigation.

There is a splendid waterfall close to this place, which is about to be developed for the producing and transmission of the power to any needed point.

There is a great deal of low grade ore in the mountains about; but whether enough of high enough grade to become profitable mines, is yet to be determined.

Much hope is entertained here that the railway

company will construct at this point a large smelter for the reduction of ore. If this should materialize there would be quite a few people located here, as at Trail.

I visited the hospital and found quite a number there, some with broken limbs, some with fever, some with wounds of other kinds. Some of them did not understand English very well, being either Italians or Swedes; but they all gave respectful attention to the singing of hymns, the reading of the Scriptures, the comments on the same, and the prayer.

I received very kind attention and courtesy from the physician in charge.

I have visited the engineers' camp, where I found a very kind reception. Several of them attend the Sabbath services; and some of them have promised to escort me as guide to the laborers' camps any evening I wish to go. It would be useless to go to hold service in any of these camps in the daytime, for the men are scattered along the road.

We have about a foot of snow on the level; and the temperature at the lowest last night was four degrees below zero.

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#### THE LATE DR. COCHRANE.

The Rev. Dr. Warden has received the following appreciative minute from the colonial Committee of the Free Church of Scotland:--

At Edinburgh the fifteenth day of November 1898 years, which day the Colonial Committee of the Free Church of Scotland being met and was constituted;

*Inter alia* The Committee have learned with profound regret of the death of the Rev. Dr. Cochrane, Convenor of the Home Mission Committee of the Presbyterian Church in Canada, and they desire to place on record their sense of his distinguished services in connection with the spread of the Gospel throughout the Dominion. The remarkable energy, and enthusiasm, the stirring eloquence, and administrative capacity, which he brought to this most important enterprise, rendered Dr. Cochrane's name a household word in Canada, and won for him the esteem and gratitude of the Church at Home. This Committee have to acknowledge their indebtedness to him during the past twenty-five years for his admirable reports of Home Mission work, for his wise counsel, and for the inspiration of his untiring zeal. They would heartily assure the brethren in Canada of their sympathy with them in the great loss which the Church there has sustained through the removal of this eminent minister, and their earnest prayer that it may please God to sanctify the event to the furtherance of the Gospel in all parts of the Dominion.

Extracted from the Records by Rev. George Milne Rae, D.D., Secretary.

# Our Foreign Missions.

A POST CARD FROM KOREA.

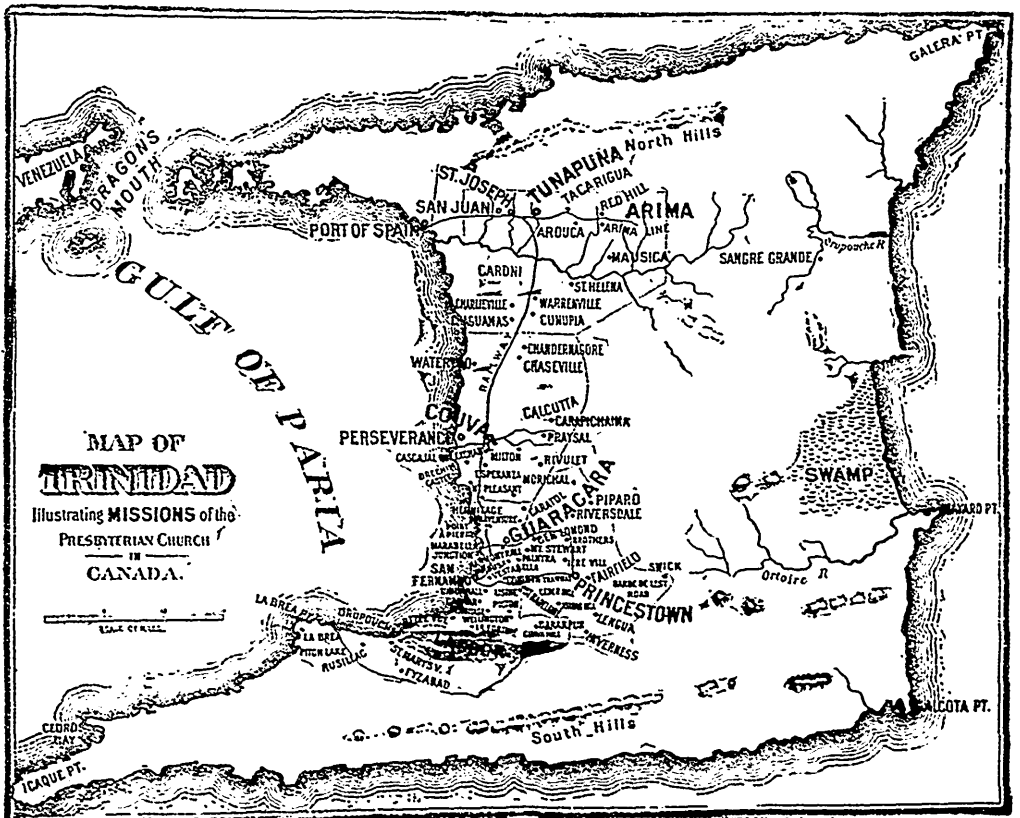
Sorai, Korea. Nov. 22, 1898.

Dear Mr. Scott—

We are on a visit here to see McKenzie's church and grave. We are writing this in the church parlour of McKenzie's church, the first church in Korea built by entirely native funds, the first to have an elder ordained over it (and as yet the only one.) The only Presbyterian Elder in Korea is the man who was McKenzie's host when he lived here. It is the first church to establish a Christian school, the first church to endow its school, for this school is now supported by the income of property set apart for the purpose, the first church in which an infant was baptized, the first also in which a person baptized in infancy has since been received as a church member, the first church to send out and support a travelling evangelist of their own, the first church to build a manse (as they are now doing.) It is most wonderful to be here and see all this and much more. We are all very well, and at language study. Yours truly, ROBERT GRIERSON.

## Death of Dr. Thompson

After a long conflict disease has won, and J. J. Thompson, M.D., late our missionary to India, is at rest, at the early age of 36 years. He was born in Downie, Ont., studied at Toronto University, and after practising medicine at Kirkton for a short time offered to go to India as medical missionary and was accepted and sent out in 1895 by our Church. In 1896, Miss Emily Lick, of Oshawa, went out, and they were married upon her arrival at Bombay. Early in 1897 he was taken ill. Consumption rapidly developed and they had to return. They came through Winnipeg when our Assembly was meeting there in June, 1897. Emaciated and worn, unable to sit up, it seemed as if he could live but a few days. Rallying somewhat he went to Denver towards the end of that year, and for a time seemed to improve. But disease had gone too far, and on the 10th of January ult., after fourteen months at Denver, he passed to his rest. The young widow with her little one will have the sympathy of the many who realize that he laid down his life doing our work for the healing of India's ills.



"In the unclaimed district to the South-West, of us, there are two million people without one single witness for Christ," writes our missionary, Mr. Slimmon, from Honan. "And remember, we are responsible for that district, for, years ago, we got another Society, when it was choosing a district, to take up another field and leave this for us to work. That is eight or ten years ago, and yet the district remains empty to this day. Will it be possible to send us out at least one other missionary this year? It is ten years since God has laid this region on my heart, and he has kept it steadily before me all these years. I feel that the time is come at last. I am working here and waiting for Him to open the door. Can you join me in prayer that 1899 may see another to take my place here, and see me fully set at liberty for that work?"

#### PREACHING IN THE HONAN CITIES.

In a letter just received by Rev. R. P. Mackay, written from Sin Hsien, Mr. Goforth writes:

This morning while I walked around this city on the wall and thought of the multitudes within the walls and in the villages, over the plain, dead in trespasses and sins, an overpowering feeling of helplessness came over me. How can these dead be made to live? Then came the assurance from on high: "Go prophesy unto the multitudes in this valley and the Spirit of God shall make them live".

This city of Sin Hsien is 30 miles from our station of Chang Te, in a beautiful valley, mountains surrounding it on every side. We have been here ten days. Preaching has been kept up ten to twelve hours a day. Our listeners have varied from one in the morning to one hundred in the afternoon.

I feel the lack of efficient helpers. I had to leave Mr. Wang at the central station, and Mr. Ho is the only good speaker with me. I speak myself from four to six times a day, besides keeping control. We never had any enquirers in this city before, but during these days more than ten men, besides several women, seem to have become hopefully interested.

I am now going to all the cities and larger towns, proposing to give about ten days to each. Before I came here Mr. Griffith and I were ten days at Lin Chang Hsien. Preaching was kept up there on an average about twelve hours a day—audiences numbering from one to fifty men. During these days a good many seemed much interested.

Whilst witnessing for Christ there, we realized much of the Holy Spirit's power. One of our well-to-do converts accompanied us at his own expense.

In a few days I go to Wu An Hsien for ten days, where two converts are going to accompany me at their own expense. They say the Lord has done so much for them that they are constrained to do something for others. This is a hopeful feature of this Chang Te field. These two men have of their own accord volunteered to help. In a few years the Holy Spirit will fit men to help build up His Church. Pray for us and get others to join you.

#### NARROW ESCAPE OF MR. GOFORTH.

Mrs. Goforth writes "Last week Mr. Goforth returned from a two week's tour in the West and was home for just a few days. On Saturday afternoon he was sitting in his study with several Chinamen, some from the official residence, when he was called out by a man hammering the back gate with stones. Without waiting to think of danger he opened the gate, when the man outside jumped upon him. Mr. Goforth managed to parry the blows aimed at him and got hold of the fellow and with the help of those inside he was over-powered.

Fortunately the Yamen men who were in the study were witnesses of the whole affair, and they took the man, a nice looking, finely built young fellow—to the official.

The next day his brother came and pleaded for him, and was told that the foreigners would let the whole thing pass if he would promise good behaviour in the future.

When the brother returned to him, he met the maniac again, who caught up a knife and said he was going to the foreigners and this time would kill Mr. Goforth. The brother tried to stop him, when with one sweep of the knife, he cut off the brother's head, and then started down the street with the head in one hand and the knife in the other, making for our compound.

Who knows what might have happened—for none dared go near him—had he not stopped by a well to wash the blood off his hands, and whilst doing so dropped the knife—when others who watched, seized and over-powered him and brought him to the Yamen, where the poor wretch is to pay the penalty of his crime with his life. Though he is a raging maniac Chinese law makes no difference. Chinese Christians look upon it as a merciful deliverance, and rightly too."

"The present condition of the Chinese is truly pitiable and will I am sure call forth your deepest sympathy. Drought, floods, rebellions, cholera, and now the proclamations doing away with everything tending towards the opening up of the country that the Emperor had done. The anti-foreign feeling is very marked owing to these changes."

## LETTER FROM TRINIDAD.

[This letter from Mrs. Morton was not written for publication, but its excellence and interest is our excuse for taking a liberty, which we trust the writer will pardon.—Ed.]

Tunapuna, Trinidad, Dec. 22, 1898.

Dear Friends—This is my last letter for 1898. The year has been a trying one in many respects to Dr. Morton and myself. The work grows steadily while the strength to overtake it, though not yet perceptibly diminished, must be so before very long. We have much cause for gratitude in our continued ability for work, which is thought by those who know us best to be exceptional at our age.

Our district is forty miles long and in some parts twenty miles wide. The whole extent is dotted here and there with twenty-three selected centres around which are grouped the bulk of our Christian people. In nine of these centres the Lord's Supper is regularly dispensed. We have only two churches; at all other points services are conducted in our school houses or other small buildings.

Dr. Morton has two native ordained assistants—Rev. Paul Bhukhan and Rev. Andrew Gayadeen. In their work he has great satisfaction. They are both excellent preachers, one excels in preaching and the other in administrative ability.

All the time I can spare in the afternoons is devoted to visiting from house to house and in hospitals. This is work that calls for faith and patience; immediate or very evident results are not to be expected. There is little to cheer the lagging footstep or to encourage the despondent heart. Yet, I find great comfort and pleasure as I set out, sometimes walking sometimes driving, always wondering what will be the fisherwoman's luck to-day? Will any suffer themselves to be dragged a little closer to the Gospel net that will make them Christ's forever?

In our village hospitals we usually find three or four Indian women at least, and about twice as many men. We find them more open to good impressions than when surrounded by household cares. If we come across a man who can read (seldom or never a woman) we gladly give him a book or tract which is sure to receive good attention. Later on, if we meet the same individuals in their homes they always give us a hearty welcome.

Most of my Sabbath afternoons have been given to a part of Tunapuna, called Back Street, thickly settled by East Indians. Their dwellings are all

of the squalid character described in my last though some are much cleaner than others. The surroundings are highly insanitary, especially in the wet season. One fears to breathe, even for a short time, the noxious vapors suggested by the filthy and stagnant water lying close to many a door, or to sit beside the fever patient in the dark and ill-ventilated little rooms, but go to them we must.

The distance from Back Street to Tunapuna Church is very short, yet every excuse, real and unreal, is given in answer to our efforts to get them to come to hear God's word. We have a rented room there where an evening class is held for teaching young men to read, and a morning class for girls. It is too discouraging to attempt reading with the girls, we confine ourselves to sewing and religious instruction. A few boys from Back Street attend the Tunapuna school.

Ignorance, poverty, drink, and vice, hold the people with a giant hand, but perhaps more than all other, is the influence of their Brahmins or priests. Idolatry is openly practised and angrily defended. The people listen to our teaching and say, "Yes, yes," but their assent usually means absolutely nothing.

My Bible class held in the Tunapuna Church room eight till nine on the morning of every school day has been a pleasant part of the year's work. This class I have held for nearly three years with very little interruption.

For two years I have taught sewing in the Tunapuna School at times every day in the week but latterly only three days. This occupies about an hour and a quarter. I also teach the singing of hymns and songs in the school for fifteen minutes nearly every day.

I have done some temperance work. Seventy-one names have been added to our pledge roll during the year, making the whole number pledged by our Blue Ribbonwork, 650. We have just held two entertainments at the closing of St. Joseph and Tunapuna schools. I trained the boys of my Bible class to sing and recite, mostly Temperance pieces. The St. Joseph school-master—Yusuf Ibrahim trained some of his pupils very nicely, and together we held two delightful little entertainments by which we realized over \$10 to be expended in some necessary improvements in the Tunapuna Church.

With this slight and imperfect sketch of some of my beloved tasks I send best wishes to all who may hear or read, and ask their continued sympathy and prayers.

SARAH E. MORTON.



## A CHINESE CHRISTMAS IN CANADA.

Even China seems not to have been without a certain expectancy as to the advent of Christ, of whom the old Standard Dictionary of the Emperor Kaug-li has to say, "Jesus, called in the West, the Saviour of the world."

Early annals tell of ambassadors or "wise men," having been sent towards the West in search of the Great Saint who was to appear.

One story runs that "in the 24th year of Tchoa-Wang of the dynasty of the Teheou, on the 8th day of the 4th moon, a light appeared in the south-west which illumined the King's palace. The monarch struck by its splendor interrogated the sages, who were skilled in foretelling future events.

They then showed him books in which it was written that this prodigy signified the appearance of a great saint in the West, whose religion was to be introduced into this country. The king consulted the ancient books and having found that the passage corresponded with the time of Tchoa-Wang was filled with joy. Then he sent officers Tsa-yu, Hsin-King, and the learned Wang Tsun, and fifteen other men, to the West to obtain information. So sensible were these "wise men" of time and place of the Saviour's birth that they set forth to hail the expected Redeemer.

The envoy encountered in their way the missionaries of Buddhism coming from India announcing an incarnate God. These the Chinese took for the disciples of the true Christ, embraced their teaching and introduced them to their fellow-countrymen as teachers of the true religion. Thus was Buddhism introduced into China in the place of Christianity.

The apostle Thomas is reported to have there-after reached China. Certainly the Nestorians left a Christian impress, and the Romanists proclaimed a Madonna, while to our Presbyterian pioneer, Robert Morrison, and a train of faithful followers, it has been given to fully and effectively declare the glorious gospel of the Incarnation.

Till now many "messengers of the nation" on the other side of the globe have been sent to us, and we ask with Isaiah, "What then shall one answer them? That a true answer has been given by the churches of Montreal, and acceptably too, was happily evidenced when a large company of Chinese and friends gathered on Christmas week at Chalmers' Church to celebrate the advent of that Saviour of the World.

"A most inspiring sight," began Principal Shaw, in his appreciative remarks about the "good work unstentatiously done by the Presbyterian

churches in Montreal," while Principal George, and others, as representative of the upwards of a dozen ministers upon the platform, and of the several denominations, took part during the evening.

Chinese decorations were aptly arranged and Chinese lilies in their fragrant blooms ornamented the platform. The programme consisted largely of Scripture readings and recitations and the singing of gospel songs, in which as in point of attendance and interest it was accounted a great success. After words of thanks to Chalmers' Church and to the teachers of the various Sunday Schools, by Ju Ho, and the presentation by the Chinese of a fine cake to Miss Woodington, the faithful teacher of the night school, all was concluded with Chinese music and the serving of simple refreshments.

J. C. T.

## THE HONAN PIONEERS.

At a College reunion, during a meeting of the General Assembly, Rev. John MacDougall, of Holton, Que., who had been one of our earliest missionaries in Honan, but was compelled to return to Canada on account of ill-health in his family, was asked to speak to "the health of the missionaries."

In beautiful words he spoke of our workers in Honan :-

"We have with us to-night one of our returned missionaries, and I rise to propose his health, and that of his fellow-workers. A previous speaker has told of the esteem in which we all hold our eminent graduates. I am sure it will be taken as no token of any diminution of our respect or our love if I use the excellencies which have been mentioned as a foil to the worth of the missionaries whom I have personally known.

It was a strong team our Church sent out to do pioneer work in Honan. There was Goforth, the best example I have ever known of the flaming evangelist; Smith, the man of deliberate counsel, and of whom Dr. Reid said that his reports as Treasurer of the Mission, were worthy of one trained in business habits and methods of exchange; MacClure, the able physician and preacher, who, had he not been a medical missionary, might have attained eminence in the law,—for I think the members of the Foreign Mission Committee present will recall the masterly brief he sent home, when it was proposed to transfer one of our number to Formosa. And when I, on my way home, sent in my card to the British Consul at Tientsin, a man whom missionaries found it hard to see, I was at once admitted, for Dr. Mac-

Clure had been often with him in settling the looting case. His Honor, the Consul, then told me that he held a high respect for the Honan Mission, that its members were dwelling where a few years before travellers would not have ventured, and this because of the circumspection they showed; and that though he had been for twenty-seven years in China, in contact with her civil jurisdiction, he had learned some new things about the administration of Chinese law through correspondence with our missionaries.

Then there was MacGillivray, the erudite scholar, the thorough linguist, fitted both by theological attainments and linguistic ability, to help in giving China a Christian literature. There was MacVicar, of whom Dr. Reid said to me, that no Clerk of Presbytery or Synod here at home, had clearer insight into the principles of Church law or a more thorough grasp of the details of procedure; and there was MacKenzie, a sterling man, of most varied attainments, and of equal eminence in them all.

With these men it was my privilege, for three years, to be associated. It was like breaking with part of my life to separate from them. The greatest sense of loss a missionary can feel in leaving his chosen field arises from relinquishing the work of upbuilding a native church; for, gentlemen, I am ignorant of any higher honor than that of founding the Church where it has not been,—a work that shall influence the course of nations and the destinies of men for generations and for ages after one has himself passed away. But next to this comes the sense of loss in parting with one's missionary brethren. I have formed some close ties since returning, but I do not expect, however worthy the circles I may yet be thrown into, however intimate the friendships I may form. I do not expect again to form ties so close and so dear, entwining so tightly with the fibres of the heart, as those severed in leaving Honan.

It is the health of our missionaries abroad I propose. The words have a pathetic interest. When I think of the number who have had to return to save precious lives; when I think of those who have fallen in India and in China and elsewhere; when I think of the little graves in which are laid so many missionaries' children, I could weep, even now, as I propose the health of our Foreign Missionaries.

May God preserve their precious lives; may His Providence supply them with the means of providing themselves more healthful homes; and though they breathe in tainted air, though they

live beneath a scorching sun, may He who keepeth Israel, who slumbers not nor sleeps, be their keeper, so that the sun smite them not by day, nor the plague by night; so that no evil come nigh their dwelling. May these signs follow them,—“In His name they shall cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no way hurt them; they shall lay hands on the sick and they shall recover.”

We pledge their Spiritual health as well. The Church places altogether too high an estimate upon the Spiritual life of our missionaries. Whatever our theories of perfection may be, they are supposed to have reached the highest plane. Alas, no. They have their failings and their sins as other men. As their bodies are weakened by breathing malarial poison, so their souls live amid the deadlier miasmas of paganism. Yet even here they have a safeguard. They are there at the call of duty, and a stern resolve to be true to the call of duty at any cost comes to the soul of man, as come the fresh breezes of heaven with healing in their wings to the fevered body laid low on the malarial plain.

Yet, where shall we find, notwithstanding, sounder Spiritual health than theirs? Judge of it by what is asked of our missionaries on furlough. Gentlemen, the British soldier on furlough is not asked, brave as he is, to stir the lagging pulse of patriotism in the nation, nor to raise funds for the army in India. Alas, for the health of public spirit, if this were needed! But we ask that the missionary, invalided home, shall raise our Spiritual health.

Let us, then, wish health to our missionaries, to all our missionaries of all Churches. May life and strength in abundant measure be poured into them from the fullness of God; may life and health flow through them to a corrupt and dying world, until in every people shall be established the Kingdom of God, till every man of woman born shall rise to the stature of the perfect man in Christ Jesus.”

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Land for a bungalow at Indore was granted by the Native Government in 1896. As no bungalow was erected, the Government agent is enquiring whether the gift was necessary. A bungalow is needed and has not been erected because of want of funds. It will be necessary to act in order to retain the land, which is more and more difficult to secure for mission purposes.

## LETTER FROM INDIA.

BY REV. J. WILKIE.

Mission College, Indore, Dec. 15, 1898.

Dear Record :—

You will be glad to know that the Normal Department of our Training Class has been officially recognized by the Educational Department of the Central Provinces, as a Normal school qualified to prepare students for their Normal School examinations and certificates. We have thus the honor of starting the first Normal School in Central India, with its nearly ten millions of people, and we are one of four Normal Schools for the whole of Central India and the Central Provinces with a population of twenty-three millions. Only last week I received word that our College is recognized as the centre for the B. A. examination of Calcutta University—largely through the kind interest and large influence of Rev. Kenneth Macdonald, D.D., whom "Knox" honored a few years ago. We have also been made the centre for the Middle School examination of the Central Provinces. Thus gradually our College is being more and more recognized as a centre of education here.

Perhaps I should say that being a centre means only that the students write for these several examinations in our college—not that we have anything to do with the setting of the papers or with the examining of the answers. Till we secured these for our college no student could go up for these examinations without going to the nearest centre,—in the B. A. examination over 400 miles distant.

Our Training class consists of two sections :

- I. The Normal Department ; in which we take in Christians and non-Christians, and
- II. Our Bible Department.

## 1. THE NORMAL DEPARTMENT.

The Educational authorities of the Central Provinces give three classes of certificates, *i.e.*

1. The Primary Grade, for those who have passed the Middle school or High school entrance examination.

2. The Secondary Grade, for those who have passed the Matriculation examination.

3. The Collegiate, for those who have taken part of the University course. In all cases, in addition to the subjects appointed for these examinations, they have a special Normal examination for each grade.

As our first effort we sent up six at the last Primary examination—four Christians ; and we send up next week two for the Secondary.

As we have regular classes in the College teaching the work of all these grades we put the students in the classes required and carry on this work without any extra cost. To Misses White and Ptolemy belong all the credit of whatever has been done in the Normal class proper. Between them from 2 to 5 hours a week has been given to this department.

We have three Christians in our First Arts (first two years) College class and one in the Bible class ; but their Arts work has not allowed them to take the Normal work, so we have none trying for the highest certificate.

All who have attempted any school work in this country realize the great need of this department, as our Mission Reports from year to year amply testify. In the ordinary Hindu and Mohammedan school, teaching in any true sense of the term is not known. There is such a demand for teachers that unless we train our own we must be content for the most part with the leavings of other Missions.

The Government of the Central Provinces insists that students of their Normal schools shall, if required by Government, teach for a number of years in Government schools after their course is ended. As our Normal school becomes better known we are sure to have many requests for teachers. This will attract many outside students and so give us the chance to influence and leaven with Gospel truth the teachers of the young in Central India. Can we over-estimate the possibilities involved in this? May God grant us every success and bring to us large numbers. Ours is as yet the day of very small things, but we are creeping on and hope some day to walk and soon run.

Through the help of the ladies, Misses White and Ptolemy, who have taken a hold of this work so earnestly and heartily, we shall be enabled to bring in our native Christian women who need the training as well as the men, and we intend at once doing more in the vernacular for a fairly good class, ready now to begin.

A kindergarten and practical mechanical training class ought to follow, and no doubt will in time. Already the effects of the training is seen in the work done by these Christian teachers enough to encourage us to go on with them, even though no outsider should come ; but I believe the advantages will soon become so manifest that we will gradually get under Christian influence a large number of the teachers of Central India. May our loving Master guide us aright that this desired end may be attained.

## I. OUR BIBLE DEPARTMENT.

I shall try now to tell you of our second, or Bible Department. In addition to the secular and Normal work all our Christian students of the ordinary class spend at least two hours a day in the Bible Department.

We have two classes and Mr. Johory and I give an hour to each class each day, *i.e.*, four hours daily Bible teaching.

Mr. Johory takes up especially the works in Hindi and Sanskrit that are regarded as Standard works on Hinduism, Mohammedanism, Christian evidences, etc., together with tracts on Astrology and Astronomy, Life of Christ, etc.; whilst I take them over the Shorter Catechism, which they have all memorized and of which they have I think a fair understanding, and also the Bible itself.

They have prepared for themselves from a study of the Gospels, a harmony of the Gospels. Each Gospel has been taken up separately in outline, the contents of each chapter being memorized, the chief features and peculiarities of each noted, and their difficult passages explained so far as it was possible. We have somewhat thoroughly gone over Genesis and Exodus, so that they can give, as of the Gospels, the contents of each book and chapter, together with an explanation of the same, and the doctrines taught, at least in a measure.

Of necessity our work has to be of a very simple nature, especially to the Junior class, and our aim has been not so much to teach Systematic Theology as to inspire in the students a love for the Bible and show them how to study it with profit.

Above all else we want them to be Bible students, to inspire in them such reverence for it and its Giver that they shall make it the rule and guide of their life. An outline of the different books, and the connection of the different events or arguments of these books, so that they may read intelligently the different sections of the book, is what we are attempting at present, and I believe with some profit, though as yet we have not made the progress we hoped for.

In addition to their class work in the College they all do some work in the Mohallas on Sabbaths and week days; but want of time has hindered as much supervision of this work as was desirable, and their class studies have also not allowed them to do as much as we mapped out for them at the beginning of the term.

The Senior class understands English and so has regularly attended the College Bible class. In it we have taken up briefly;—God; sin; the Bible, its inspiration, etc.; a short outline of the chief points involved in the first chapters of Genesis; a

hurried review of the contents of the Old Testament; with a more lengthened study of Prophecy; an outline of the Life of Christ; dwelling specially on Repentance, Faith, Prayer, need and nature of the atonement, etc.

Four in the Senior Training Class and five in the Junior Class have attended very faithfully all year and are now, I hope and believe, ready to do a measure of good work for the Master.

In the College Bible Class I think there has been a deeper interest than ever before. Reverently they stand during prayer both at the opening and the closing of the class. In no case have I been obliged to note any disrespect this year in this.

Most of the students have Bibles, and some of them read them very carefully both in and out of the class. The answers given showed an intelligent interest in what had been taught, and the questions asked showed the truth had taken a hold and was being seriously considered by some of them at least.

In the High School also the teachers all speak of increased attention. Some of the boys have not missed a day from Sabbath School for four years, and some expressed openly their faith in Jesus.

In order to get nearer to the students, we started, two years ago, our Weekly Conference, in which all are invited to speak freely on anything, but especially on religion.

The following are some of the subjects under discussion this year: "Our hope for the future, on what based?" "Sin—its nature and remedy;" "Points of difference and resemblance between the different religions of India: Is there any prospect of our becoming one?" etc.

Three or four students usually prepared papers or gave addresses, followed by an informal discussion, while I usually closed by gathering up what seemed of value and by emphasizing what seemed to require it. We have got nearer to one another by means of them and some of the papers read and statements made are thoroughly Christian.

One student, in speaking of the different religions, said, "We require to know what God is, what sin is, how and what we should pray for, and what heaven or our future is, before we can say we know anything of religion. Where can we get any explanation of these in India? All say Jesus Christ was a good man, and some say he was a Prophet, but I say He is the Son of God and the Saviour of the world."

Three students are this year deeply interested, all Brahmins. You will join us in prayers for these young men especially, and also for us that our word may come to them in demonstration of the spirit and power.

J. WILKIE.

## LETTER FROM HONAN.

BY OUR MISSIONARY PERCY C. LESLIE, M.D.

Missionaries feel their isolation deeply and the need of coming together for mutual help. So it is that after five years, the missionaries of Shantung province, our neighbors to the east, decided to have a second conference, and very kindly invited our mission to join them.

Accordingly Mr. Mitchell and myself laid our plans to join in this one. It was no getting into a railroad carriage one night and finding yourself at your destination the following morning. Our conveyance was one of those indescribable carts which serve a great variety of purposes, so packing our travelling beds into the bottom we made ourselves as comfortable as possible and resolved to be patient and make haste slowly.

Our hotels on the road were good, bad, and indifferent, very few good and mostly very bad. Two successive nights we could not reach any place in particular, so simply spread our bedding and went to sleep in the cart. It was rather inconvenient when the other man got stiff and woke you up with a modest request to turn over so he could turn and get the kink out of his leg. The second night we got hardened to this and turned as a matter of course when we felt the sufferer tossing around as much as his circumscribed space allowed.

The third day out we reached a point where we got the encouraging information that our road was impassable further on, and at noon it looked very likely. We were still twenty-five miles away from the Yellow River but it was out for its annual visit, and this time had chosen a very inconvenient locality for us. In every direction water was seen, people trying to save a little of their crops out of three or four feet of water, some stripped to the waist, others plying around their fields in boats.

The improvised ferries were doing a flourishing business, and the arrival of two "foreign devils" raised their hopes to make a good lining to their purse. We however decided to risk our lot with a man who promised to lead us through a shallow place, and so by paying him about a week's wage we were in possession of his services.

It seemed pretty risky for a while, and when our three mules stuck fast in the mud and then tumbled down, our stock also took a tumble. However, at last we crossed the lake and reached a large district city where we were assured that carts had gone our road for the past two months—but not one had come back.

We felt blue but decided to push on, and took a

long road to try and skirt the flood. The second day we reached the Yellow River at the junction of the Grand Canal. The river is well named. The water rushes past with a distinct yellow or coffee color, but why that canal is called "Grand" is a Chinese puzzle.

It was now our turn to plan to cross the Yellow torrent, but we came to no suitable place for three days, our journey being along the top of the great dyke which is meant to fight and keep back the enemy, but on either side of this dyke the water raged and waged its destructive warfare against the needy people—the river had broken the dyke.

On either hand the crops were under water and mostly destroyed, entire villages had been swept away, the people were taking refuge on the dyke camping out in straw mat tents, in carts, or lying on the ground with nothing but a starry heaven to afford a roof, and all with a future as dark as night.

Throughout all this the "contentedness," so peculiar to the Chinese, seemed to support the people, partly from ignorance of their true condition. Well has this dreadful river been termed China's sorrow, and well, only too well, does she fulfil such a mission.

With difficulty we crossed the break in the dyke in a large boat and then successfully crossed the river, arriving at the capital of Shantung on Sunday morning, where we were most cordially entertained over Sabbath and had an opportunity of seeing the extensive work of the American Presbyterian Mission which has been in operation there for twenty years.

It was long ere an opening could be obtained in this citadel of power, and early missionaries were repeatedly driven out; but the victory has been won and intense prejudice overcome, the officials are quite cordial in their relations, and the day we were there we had the inspiration of seeing a congregation of three or four hundred Chinese Christians worshipping God.

Another week of rough roads, bad inns, Chinese food, and we had arrived at Wei Hsien, prepared to enjoy a week of precious fellowship with missionaries of six nationalities and of various missionary societies.

And we were not disappointed. The associations of that gathering will live long in our memories. Here we met men who have been associated with the previous generation in China. They have seen the solid heathen mass without a ray of light. They have fought hard battles against fierce prejudice, and now they are privileged to

see a wondrous transformation. The Province now has about one hundred and seventy-five missionaries, a native church is growing up which they have nursed from infancy, men are being called unto the sacred ministry of the Gospel, elders are being ordained in every city, and many are being added unto the Lord of such as shall be saved.

The Spiritual tone of the Conference was probably the characteristic most predominant. Every morning a solid hour was spent in strictly devotional exercises. Such topics as "Confession and Humiliation," "Sanctification," "Consecration," made a fitting introduction to the day. The papers devoted to spiritual work were also numerous and among the strongest.

The spiritual life of the Native Church was one of the leading subjects. "We must not expect too much of the Chinese in a religious way" is often urged against the development of the Spiritual life of all Asiatics. This is answered by the fact that Jesus Christ and all his Apostles were Asiatics and were not lacking in this. And again it is found by experience that the Chinese do develop a warm hearty Christian life as well as the Anglo Saxon.

A most interesting series of revivals has occurred in Shantung this last year, the work has been among the Christians and their families and great blessings have followed. The people at first did not want a revival—a pretty sure sign they needed it—and the missionaries had to spend much time and effort in visiting their homes, persuading, almost compelling them to come, being assured that God is ready to repeat Pentecost at any time and any place.

The Christians from the locality gathered together with this persuasion, living with their Chinese friends, and spent as long as three and four weeks in these services. The day opened with a sunrise prayer-meeting, and then followed meetings, morning, afternoon, and evening. Men who had come under compulsion slipped away home only to return the next day with a circle of relatives and friends, and thus the spiritual tide rose from day to day. Towards the close, testimony and requests for prayer were made, men confessed to have been nominal Christians for years, but now to have tasted real Christianity for the first time, and many earnest petitions were offered for those still outside the Kingdom.

What are the results? Jealousy and enmity between Christians has been melted away by the Spirit of God, the Christians are learning to give more largely and more readily to God and his

work, churches are calling for a native pastor. Outsiders have been awakened and made enquirers. A band of gamblers came to the services, believed, and then sent for the elders to visit their den, and they then and there made over all their instruments which were burned. This house is henceforth to be made a house of prayer.

But to have a Spiritual church in China there is a condition which is imperative, and that is that the missionary himself must be Spiritual, must know the life more abundant, and then he may be the channel for transmitting power to others; and as this responsibility was borne in upon us I believe we felt indeed how great was our need and how much we need your prayers and sympathy.

One great feature of the work which we visited en route was the happy relations existing between the American Presbyterians and the English Baptists, the latter mission being sandwiched in between the stations of the Americans. These two missions representing different denominations and different countries have such complete understanding and mutual relations, that nationality and denominational differences disappear as they realize that we have but one God and Father of all.

The conference considered at great length the terrible suffering and impending famine due to the havoc wrought by the Yellow River, the flood this year being claimed by some to be the worst in forty years. Hundreds of thousands of people are homeless, helpless, and hopeless. Sickness will be very prevalent. Families are putting together their meagre belongings and emigrating to some other part of the country, sometimes begging their way. One day we saw a man pushing and two women with bound feet pulling a heavy wheelbarrow, on which was loaded children and their earthly belongings, and thus they made their way day after day seeking to preserve their lives.

Feeling the situation as they did, the missionaries decided to take steps to do all they could personally, to encourage the native Christians to aid, and we also appeal to the people throughout China, and across the sea to those who never having known want may esteem it a privilege to join us in this work of distributing relief to these needy people.

At the same time we are sending in a petition to the Chinese government to take immediate steps to prevent the recurrence of these frightful destructions which are a constant menace to the people, and indeed to the country, for the river

may change its course frequently and take another or several other directions to the sea.

And now we are home again, and having seen what we have seen and heard what God has wrought, we take fresh courage as we look forward to the time when the people among whom we are working will hear gladly and many believe unto Salvation.

All seem agreed that great changes are impending in this Empire, and the time may now be ripe for a very large ingathering into the Kingdom of God. Certainly never before has China moved forward like she has these last few months, and we look for new movements from the seat of power at Peking. Shall we not as expectantly look for new movements from the seat of power at God's right hand?

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#### THE POLITICAL SITUATION IN CHINA.

With regard to this subject Dr. Leslie writes:—

For some years it has been felt that the unyielding conservatism of thousands of years was surely crumbling, but events have transpired in the history of China during the year 1898 that have marked a progress quite unparalleled and quite unexpected to the large majority of those who ought to know and who have been intimately acquainted with Chinese politics.

This period has been marked by a series of Imperial edicts which have been issued from the recently retired Emperor Kuang Su, and all of them tended to the demolition of things Chinese and for the promotion of things Western.

The plan included radical changes in the Educational system of the country, a system which is thousands of years old, greatly revered, and which stands at the root of the national life; edicts decreed that the old classical essays should be replaced by a knowledge of western sciences and a knowledge of the history and customs of other lands. Temples were to be used for the instruction of students if no other suitable place afforded opportunity, and in some cases the gods had already been cast out and preparations made for the new movement.

Officials favourable to the introduction of such reforms were rapidly promoted to the heads of the most important positions which the Government offers. Such rapid and radical measures were looked upon with some fear by those who had the best interests of the country at heart as being too rapid and before the country was prepared for them.

Great has been the surprise that the educated men have been accommodating themselves to the changed conditions and the hated foreigner. Usually a missionary has been sought out and applied to for books and instruction on these subjects, and in this way it was hoped and is still hoped that the most important class of the community—who hitherto have been unreached and unreachable—were now ready and glad to come and listen to the foreigner and new doors of opportunity for the Gospel thus created.

At this stage the pendulum swung the other way. On the 22nd September the young Emperor was summoned to the apartments of the Empress Dowager (who previously held the reins of power in the conservative direction). Since that memorable date the Emperor has not been seen in public, and although a French physician has been called to attend his Highness in his indisposition (?) there is no certainty that it was the Emperor that he saw. Is the Emperor dead or alive? That is the burning question just now, and while the opinion prevails that he is alive, still he has been so successfully submerged that so far as his influence goes he is dead, and the Empress reigns and with no uncertain grasp. Many of those in power have been deposed, others have been executed, decrees have been recalled, and for the present China has sunk back into the lap of that immovable stagnation which is her certain destruction as a nation.

But every observer recognizes that this cannot last, progress must come, reformation if not re-formation is inevitable. China has reached a crisis, inaction must give way to reaction and a new China formed out of the ruins of the last great Eastern nation to surrender to the civilization of the nineteenth century.

You ask, why do the Foreign powers not force the Government to produce the Emperor, dead or alive? We all ask that. Probably nowhere but in China could such conditions exist that prevents the world from knowing whether the Emperor is alive or dead. Facts are hard nuts to crack.

Mr. Slimmon writes:—"The work here at Hsin Chen is making progress. I was for a few days recently at the outstations of Ho Tao and Pei Mao, and found the believers standing fast. Proof that the Christians at this station are growing is the fact that they have promised to give \$15.00. My own cook, who is not even recorded as a 'catechumen,' is giving nearly a tenth of his wages for Christian work."

## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

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

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

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

"Booklet containing the same matter, and also Daily Readings for the whole year, price \$1.50 per 100. Societies may have local matter printed on one page of cover of Booklet at extra cost of \$1.50 per 100.

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

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

### For 1899.

The Monthly Topics of the Plan of Study for the New Year follow naturally upon those of the two years preceding. They take up fresh periods in our Presbyterian Church History, as well as some of our own mission fields not previously discussed in detail. The Book of Praise gets two meetings. One meeting is devoted to the important question of Church Membership, another to "Our Own Society," and still another to the General Progress of the Work of Our Church and its Outlook for the Future.

THE REMAINING TOPICS ARE AS FOLLOWS.

February—The marks of a Good Hymn, illustrated from the Book of Praise.

March—Our Work in the West Indies.

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

May—Church Membership, definition, privileges, duties.

June—Thomas Chalmers and his times.

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

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

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

October—What our College Students do for Home Missions.

November—Dr. Duff, and Missions in India.

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

### Topic for the week beginning March 12.

#### Our Work in the West Indies.

Psalm, 97 : 1-9.

#### LITERATURE.

Reports of the Foreign Mission Committee in the General Assembly Minutes from year to year, also *The Message* published by the Woman's For. Missionary Society, Eastern section, and the PRESBYTERIAN RECORD, especially the March issues, which usually give a review of the work of the year in Trinidad. (See next issue).

#### PROGRAMME.

A map of South America with Trinidad adjoining will be found very useful. Some one should be prepared to give a description of the Island of Trinidad which is the main mission field, its physical features and climate.

The industries of Trinidad. The present condition of the sugar industry might be found a very interesting topic.

The East Indian in Trinidad.

The origin and general features of our missionary work.

The names of the missionary staff. (See page 153, General Assembly's Minutes for 1898).

The various agencies at work, day school, Sabbath school, preaching and college.

#### PARAGRAPHS.

I. Trinidad, an island belonging to Great Britain, and the most southern of the West India Islands, is about fifty miles long and varies in breadth from about thirty to thirty-five miles. It was discovered by Columbus in 1498 and named by him Trinidad, because of the three mountain summits which were first seen from the masthead when discovered. It has been in the hands of British since 1783. It is not so mountainous as the Caribbean Islands generally. The mountains are clothed with stately forests and their margins are fringed with over-hanging mangroves dipping into the sea. The island has several good harbors, and some large rivers. Its chief town is Port of Spain, one of the finest towns in the West Indies. Its most important exports are cocoa, sugar, and other tropical products. It is a Crown Colony.



## II. TIME AND PATIENCE.

II. "Two facts have been pressed upon our attention during the year.

1. That thoroughness in missionary work requires time as well as toil. The gourd that sprang up in a night withered in a night. Those who embrace Christianity without much grounding in the truth, or without much struggle with conviction, are not usually the most satisfactory. This indeed, is true of tribes and nations as well as of individuals. The most abiding results are not so much associated with rapid ingathering, as with continuous and well-directed toil.

2. That after ingathering, there follows the equally important and more laborious work of upbuilding. As vegetable growth in the tropics is very rapid, every plant requires constant care and attention, else a total failure in fruitage, through drought, or the ever growing grass and weeds, will be the inevitable result. Spiritual growth, though not correspondingly rapid, is in even greater danger of being blighted by surrounding influences. Hence the necessity of constant care and attention in teaching and fostering after baptism; else one is left, as in the case of the unpruned grape vine, with but barren sticks."

REV. W. L. MACRAE.

## III. THE MISSIONARY'S WORK.

"The work of the missionary is too varied to describe in a few paragraphs of an Annual Report. He is kept busy, managing eighteen schools, all of which have to be frequently visited, paying a staff of sixty teachers and catechists every month, conducting correspondence with Government regarding the assisted schools, making building contracts, superintending and paying carpenters and carters, looking after building material, bookkeeping for all this wide and varied work, reports, returns, and estimates, giving medicine to the sick, writing certificates, wills, agreements, and settling quarrels and disputes, etc.

It is a matter of regret that we must do so much secular work, yet all seems to be necessary in carrying on our work of teaching and evangelizing.

## IV. THE WORK OF THE CATECHISTS.

It is the duty of our native catechists to visit, teach, and look after all the Christians in their district, and in many places to assist the teacher in gathering the children into school, to give religious instruction in the schools, to teach night schools, to visit hospitals, to preach and sing the Gospel from door to door on the Estates, and to

preach on Sabbaths in the various stations assigned to them. On Saturdays they come to San Fernando to receive Bible teaching, which is generally given by Rev. Lal Beharri; to get instruction for the next week's work; to report the number of meetings they held during the past week; the number of people present, those interested, secret inquirers, open inquirers, and applicants for baptism, etc, all of which information is carefully recorded, and is useful to the missionary for reference when he visits that district. Our catechists generally have been faithful, and some of them have done good work."

REV. S. A. FRASER.

## V. THE SHORTER CATECHISM.

"Last year it was considered best to call up only one class of students and bring them into residence every alternate week. This enabled us to group together the students who most urgently needed training, to bring them forward more quickly, and to shorten our terms.

As a text book I took the Shorter Catechism in Hindu, translated by our missionary, Rev. A. W. Wilson, of Neemuch. The students were required to commit the answers to memory; and a select number of direct proof texts were given out and written by them on the wide margin of their books. To some, this course was a condensation and review of previous work, of which the ever-increasing wonder was, that so few words, easily committed to memory, implied so much. It seemed altogether appropriate to the 250th anniversary of the Catechism to introduce it in Hindi in our College course, and it was a pleasure to receive so excellent a translation from the hands of a Canadian brother."

REV. DR. MORTON.

## OUR WORK IN THE WEST INDIES.

BY REV. JOHN MORTON, D.D.

Though in the West Indies, it is East Indian work. In 1845 the first ship arrived in Trinidad with East Indian immigrants. Brought doubtless by an unseen Providence: visibly the government of Trinidad sent for them. They willingly accepted what appeared to them favorable terms, and being found to suit the need of the colony the immigration was continued, and extended, until they now number about 85,000. They are Hindus and Mohammedans, speaking Hindi and Urdu, or a mild combination of these dialects.

Twenty years later the writer spent two months in Trinidad for his health. He knew nothing about Indian immigration, and it was no part of his plan to go to Trinidad. His ship sailed for Barbados and the best market. So a sore throat and the price of oak staves brought him here at the end of 1864, and Mission work brought him back three years later.

I had been interested in missions from school-boy days, yet accepted a home charge, and declined the invitation of Dr. Geddie to go to the New Hebrides. My call had not then come; but both Mrs. Morton and myself felt called to Trinidad. We, as secondary agents I suppose, began the work, at least we labored here alone for three years.

At that time the East Indians (about 25,000) lived either on, or near, the Sugar Estates; a large proportion of them were recent arrivals from India with very strong prejudices. Very naturally we were suspected and misunderstood and until we had acquired the language, could only put in the defence of well doing. People came for medicine and some of the children came to school, for they could appreciate these things in a selfish way. Their aspirations were, however, low, and we had great need of patience.

Those three years of preparatory work with so much sickness and so little to show, still seem in the distance the hardest period.

I can remember my first attempt at preaching in the old Iere Church long since crumbled to dust. The curious crowd who gathered in to see and to hear the stammering preacher, the smiles of many, and frowns of some, and blank listlessness of others, the strain beforehand, the after depression, thirty years have not effaced it.

Native workers could not be found, and there were no means to pay them, so I taught school for nearly a year, acquired the language and began to agitate for a second missionary.

Toward the end of 1870 Rev. K. J. Grant, now Dr. Grant, arrived and began work in San Fernando.

Funds began to come in, at first chiefly from sugar planters, and schools were opened in various directions. For a time we removed to San Fernando and both missionaries worked in conjunction.

Rev. Thos. Christie arrived in 1873, and took up the Couva district, where three schools had already been opened by myself. In 1876 I removed to Princetown, and in 1881 to Tunapuna.

Rev. J. W. Macleod succeeded me at Princetown, labored for five years, and died in Trinidad.

He was succeeded in 1886 by Rev. Wm. L. Macrae.

Rev. A. W. Thompson, appointed in 1890, occupies Couva, and Rev. S. A. Fraser appointed in 1894, is Dr. Grant's co-adjutor in the San Fernando district.

Revs. J. K. Wright and F. J. Coffin each labored in this work for over four years and retired on account of health.

Our mission has been greatly indebted to the labors of the missionaries' wives, and of the Canadian lady teachers, among whom space permits me to mention only Miss Blackadder who has been in the field 22 years.

The history of the mission cannot now be written, but it may be noted that two considerations have contributed to give unity to it, namely, that Dr. Grant and myself, the first two missionaries, have been so long spared to the work, and that as soon as a third missionary arrived, a Mission Council was formed, which has all along guided the policy of the Mission.

We have had no great sudden sweeping movements of the people towards Christianity. There has been ebb and flow but no flood tide and no arrest of the work but what might be described as local and temporary.

The agents have worked on with old and young, male and female, gaining here one, and there a family, in the face of an influx of over two thousand fresh immigrants yearly.

As the people have moved out to work in Cocoa or purchase Crown Lands, we have endeavored to follow them, and have found this toilsome part of our work one of the most fruitful and satisfactory. In my own field there is a great deal yet to be done in reaching outlying Cocoa Settlements.

Last year in Las Lomas, one of these settlements, the people got out wood, raised contributions, gave work, and some of the Christian women sold their silver ornaments, to erect a place of worship. It is small but neat and comfortable, and cost in all \$200, only \$56 of which was contributed from outside. A similar movement is at present ripening in another settlement.

The foundation of our work in moulding the coming generation is Christian education. Our school-houses, used also as chapels, are dotted everywhere. This must always be the case in dealing with the Hindus as a people of letters.

But Trinidad is not a corner of India, and our work differs in some respects from work in that country. The people come as laborers and poor. This fact is no disgrace, perhaps not even a draw-

back, but it has to be counted with. They cannot make us grants of land and large gifts to colleges as native princes sometimes do in India. They and we must work up patiently; and while some have risen, and will rise, to better circumstances, to judge of their contributions and of the progress of our mission, it has to be remembered that we came to a class who, generally speaking, were uneducated and poor, and that the love of books as a source of mental development and pleasure, apart from any worldly advantage, is of very slow growth.

Indian children born here are only partially East Indian and even their fathers change after a few years residence. So far as the change indicates emancipation of mind from the bondage of caste and custom, it is well; when it leads to the adoption of creole notions and customs it is a source of weakness. The East Indian has nothing to gain by imitating Africa, as some of them seem foolishly inclined to do.

The natives have attempted no schools except an occasional small Mohammedan one, for the teaching of Arabic. Our schools have only the difficulty that arises from the poverty and vis inertia of parents.

It is otherwise with our Church work. The Hindus extemporize places of worship wherever a feast is held, in a private house, or booth of palm leaves. In this village two more permanent temples have been erected. One of them is wholly of brick, the brick burned, and the temple erected and decorated by themselves. No hand but that of East Indians touched it. It is only a room for the idols and only the worshipping priest and those who wash and tend the idols enter it. The body of worshippers remain without.

The first temple was set up in opposition to our work, the second in rivalry to the first, competitors in business became competitors in temples.

Our school-work is largely engrafted on the Government Educational System and so far as thus engrafted, three-fourths of the cost of it is borne by Government. One of our elders and workers, Mr C. C. Soodeen, represents our schools on the Board of Education.

Our Educational system is, however, not a substitute for the preaching of the Gospel but an aid to it. Each missionary's district is large, containing from twenty to thirty places for regular Sabbath services, besides Estates, Hospitals, and Hamlets. The missionary alone would be but "a voice crying in the wilderness." Hence our large staff of trained natives who carry to crowds, to groups, families and individuals, the Word of Life.

This implies the training of native agents. We

found none here to begin with, and we sent abroad for none. We trained our own. Step by step the best we could get were trained, used, and further trained, at first by each missionary till the way was opened for a Training College, and even yet each missionary prepares for and supplements the college work.

In 1890 Dr. Grant, when home on furlough, secured from Rev. George M. and Mrs. Clark, of Ottawa, \$1,000, and an equal sum from Mrs. Bronson, senr., of the same city, towards a college building. In addition \$2,382.78 were obtained in Canada, and \$569.46 and property worth \$600 more were contributed in Trinidad. The site and building having been secured the College was opened in February, 1892.

Our College has two departments—a training school for teachers and a training school for missionary agents. The money cost of the former is met in full by a grant from Government. The latter costs \$600 per annum. No student can attend the training college who is not a working catechist. We want applied Theology.

The students come into residence from Monday till Friday every alternate week. The rest of their time is spent at their work. We pay their travel, and supply them with lodging and conveniences. They pay for their food. I know no college run on the same lines. But as the missionaries have to do the teaching, and the students have wives and families to support, we had to adapt ourselves to circumstances, and the plan works successfully.

There are East Indians in Grenada, St. Vincent, Jamaica, and Demerara. We have sent native workers to other churches in Grenada and Jamaica. In Demerara, by Rev. J. B. Cropper and in St. Lucia by native agents, we carry on the work. We have also returned men to India who proved useful there. Space will not permit me to enter upon this subject nor will I anticipate the statistics for 1898 which are to appear in the RECORD for March.

A word only with respect to *encouragements*. When we fix our attention on some points and persons, when we think of what might have been, and of what we desired, we have had no doubt some bitter disappointments. But when we look back to the point from which we started, when we consider the materials with which we had to work, the evils with which we had to contend, our own insufficiency for these things and the present evident results, we cannot but acknowledge with thankfulness that "The Lord hath done great things for us whereof we are glad"

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

Table with columns for Receipts, Knox College Fund, Manitoa College Fund, Home Mission Fund, Queen's College Fund, Montreal College Fund, Reseve Fund, and Foreign Mission Fund. Each column lists donors and amounts.

Hawkesbury	4 50	M De Beauregard	10 00	Mont Chal	9 00	J Anderson	8 00	Ministers' Rates.	
Morewood co	2 50	Bristol	121 91	Lacombe	1 00	H Currie	8 00	Reported	\$422 40
A M Boosey Emb	30 00	Euphemia	6 22	Cons-con, Hill	1 00	R Whelan	8 00	J Mc Aull	4 50
Port Elgin	7 73	Donald ss	5 00	Palmerston	39 30	W Patterson	8 00	J Cameron	5 00
Marmora	5 00	W Weltsams co	11 74	Peterboro St P	59 50	A McLean	8 00	J H Graham	5 00
Merivale	5 00	Elgin	41 04	Franktown	4 00	J R Craigie	8 00	J Beckett	5 00
Markham, Mel	21 00	N Brant	2 00	Beckwith	5 00	K MacLennan	8 00	D L McCrae	5 00
Howell co	13 87	S Hunter Rock	5 00	John Irvine PTA	15 00	A M Hamilton	8 00	J A Carmichael	4 00
N Brandon ss	5 00	Ad Johnson	5 00	Durham	15 35	W F Allan	20 00	R D Fraser	4 00
Basswood	20 00	Berlin co	20 85	Hanover	50	J Penman	8 00	Dr Patterson	4 00
Sydenham, 10 liss	5 60	" co	15 00	Petrolca	20 00	T F Fotheringham	8 00	J B Mullan	4 50
Elgin	40 00	"	7 10	Onaida	2 00	J McInnis	105 33	D James	10 00
Que St. And ce	20 00	Mont St John's	8 20			W Donald	20 00	W M Roger	6 00
Kemptville	22 00	Consec Hill	5 00		\$1643 38	D McT Gaudenr	8 00	A Stewart	9 00
Orford Mills	8 00	Mont Gabriel	7 35			J B Fraser MD	8 00	A McWilliams	6 00
Plum Creek	6 00	" m soc	12 85			R Hume	8 00	W A Cook	4 00
Keady	4 00	Niagara	5 27			W A Wylie	8 00	H Crozier	3 75
Un mss meeting	25 00	John Irvine PTA	20 00	Minister's Rates.		W Bennett	8 00	G Munroe	5 60
Chalk River	6 00	Durham	3 00	Reported	\$1985 57	A H Macfarlane	8 00	J Mowat	5 00
Bans	19 30	Wm Wilson	71 15	S Lawrence	9 48			D Carewell	4 00
Mosa	19 43	Hanover	1 00	J M Aull	8 00			D A Thomson	3 75
St Anr's ss	2 20	Petrolca	25 00	J H Graham	6 25			J R Bell	6 00
Mt. Albert	14 00	Virden	2 00	D L McCrae	8 00			D D McLeod	6 50
Elmhvale	12 00	Wroxeter	23 22	Dr Laing	8 00			H Cameron	4 00
Pinham ce	1 78	Mrs R S MTavish	1 00	J A Carmichael	8 00			J McLean	3 50
Louth	1 00	London, St J ss	5 35	J McMechan	8 00	AGED AND INFIRM		J Johnson	4 50
Omeme	50 00	L Campbell	10 00	R D Fraser	8 00	MINISTERS FUND.		E Mullan	7 00
Lingwick	15 00	Paisley mem	11 50	J Douglas	10 00			W Dewar	5 00
Scarboro, Knox	95 00			Dr Peterson	8 00	Donations.		S A Carriere	4 00
ce	8 74			J B Duncan	8 00	Reported	\$1859 36	F M Dewey	8 00
Widow's Mite.				J White	8 00	St Thomas, Knox	25 00	T R Shearer	4 00
Ormsdown	106 00			T Bennett	20 00	Moore Line	8 00	D MacVicar	5 00
Knox Alumn.	200 00	RESERVED FUND.		D James	20 00	Gatebridge	8 00	J Gourlay	4 50
Primrose ss.	14 39	Bq Mrs Wm Murry	25 00	W M Roger	8 00	Hawkesbury	7 30	J Ranic	3 75
Laguere	3 00	" Alex Robertson	50 00	T Scanlan	8 00	Port Elgin	3 13	G R Lang	5 00
Stratford St And's	25 00	" Miss A S Bryson	30 00	J McNair	8 00	Marmora	2 00	C Fletcher	4 00
J R McKenzie	25 00			J F Scott	3 00	Merivale	2 00	Dr Buchanan	4 00
Carnduff	11 00			A Stewart	10 00	St Andrews	8 00	D J F Campbell	5 00
Mont Chal ce	15 00	WIDOW'S AND ORPHANS		W M Reid	10 00	Mrs Barclay St A	1 00	A P Ledingham	5 00
Asimer	5 00	FUND.		D C Johnson	8 00	Mrs A R Creelman	1 00	N H Russell	4 00
Mont W minister	10 00	Reported	\$1155 60	W A Cook	8 00	Elvin	8 00	F H Russell	4 00
Calgary	2 75	Hawkesbury	75	H Crezier	8 00	Kenprville	8 00	Dr J F Smith	4 00
Keene	5 00	Turin	6 74	G Munro	8 00	Oxford Mills	2 00	W Wilkie	4 00
Friend, Keene	7 50	Carlisle	2 10	A J McLeod	8 00	Elmhvale	4 55	W A Wilson	4 00
Yes Keady	7 00	Port Elgin	3 50	Dr Carswell	8 00	Lingwick	7 00	Dr C R Woods	5 00
Toronto, West	10 00	J R Bell	19 00	A J McLeod	8 00	Annan	3 43	H McKellar	4 00
Ennotville ss	4 00	J G Murray	20 00	Dr Carswell	8 00	Hampstead	3 00	W Fisher	4 00
Glenarry Pres	268 00	H McLean	10 00	J R Bell	19 00	Keene	8 00	M P Floyd	5 00
Merriton	7 00	H Sinclair	8 00	J W Black	20 00	Ham. McNab st	47 75	J MacJougall	4 00
Westmeath	6 21	J Johnston	8 00	J G Murray	20 00	Clegg	2 00	H Currie	4 00
Cote des Neiges	33 81	J Taylor	10 00	H Sinclair	8 00	Garden Hill	2 00	A Blair	5 00
Brantford, Far	26 50	G O Heine	10 00	J Johnston	8 00	Hul'tett	8 00	J B Edmonds	10 35
Clegg	5 00	Dr Ross	8 00	J Taylor	33 68	Humesvl, Cha. Zi	5 00	A McLean	5 00
Souris ce	13 00	J Thomson	2 00	G O Heine	10 00	Thames Road	13 00	J R Craigie	4 00
Bear Creek	24 75	Dr James	5 00	Dr Ross	8 00	Kirkton	8 00	J Steveright	3 75
St George Lon Jun	4 00	S A Carriere	6 00	J Thomson	2 00	Winterbourne	10 00	W P Walker	3 75
Buchword	5 73	Dr Fletcher	3 60	Dr James	5 00	Feverly	2 00	A M Hamilton	4 00
Hullett	60 00	F M Dewey	5 00	S A Carriere	6 00	Montreal Knox	20 00	A Stewart	5 00
Humesville Cha Z	25 00	T R Shearer	8 00	Dr Fletcher	3 60	Leith	2 50	A Findlay	6 50
Thames Road	57 50	Dr Gregg	1 00	F M Dewey	5 00	Elphin	8 00	W Donald	10 00
Winterbourne	11 00	Dr J M Macintosh	1 00	T R Shearer	8 00	Snow Road	2 00	J B Fraser M D	3 75
Melita ss	50 00	J McNeil	6 4	Dr Gregg	1 00	McDonald's Cr'n'r	8 00	J A Macfarlane	2 78
Davisbg P Cr	5 00	J M Crombie	4 66	J M Crombie	5 00	Martin's, Burns	5 95	R Hume	5 00
Elphin	9 00	J E Duclou	1 00	J M Crombie	5 00	Corrie	4 00	P Musgrave	5 00
Snow Road	13 00	Dr MacVicar	2 00	J E Duclou	1 00	Montrale	2 00	D B Macdonald	4 00
McDonald's Cor.	15 00	J C Forster	2 00	Dr MacVicar	2 00	Leith	2 50	H McCarris	4 00
Martint Burns	17 43	J Gourlay	2 00	J C Forster	7 00	Elphin	8 00	Dr Campbell	9 00
Gozie	5 36	R Moodie	6 00	J Gourlay	8 00	Snow Road	2 00		
Doserout Ch Red	25 00	J Rennie	4 00	R Moodie	8 00	Wm's own, Heph.	5 65		
Maple Valley ss	8 00	G R Lang	8 50	J Rennie	8 00	Winthrop	1 00		
Birch	4 76	C Fletcher	2 00	G R Lang	8 00	Brotherson	1 00		
Hanover	7 00	D L Campbell	1 00	C Fletcher	2 00	Hensall	35 94		
Mrs Malcolm	2 00	Dr Buchanan	25 00	D L Campbell	1 00	Exeter	4 00		
Anon River	40 00	Dr J F Campbell	1 00	Dr Buchanan	25 00	Russell	5 00		
J. M	50 00	A P Ledingham	2 00	Dr J F Campbell	1 00	Montreal, Chal	14 00		
E. Gloucester	16 00	N P Russell	3 00	A P Ledingham	2 00	Lacombe	1 00	Reported	\$1,845 74
S Pimpton	1 50	F H Russell	5 45	N P Russell	3 00	Consec Hill	8 00	Carlingford	2 00
Bear Creek	13 75	Dr J F Smith	50 00	F H Russell	5 45	Mont G'briel's ms	10 00	Avonton	4 00
Briden	2 60	J Wilkie	2 00	Dr J F Smith	50 00	Niagara	5 27	Moore Line	3 00
Blake	5 90	W A Wilson	4 20	J Wilkie	2 00	Peterboro, St P	7 00	Hawkesbury	1 00
Claydon's	13 00	Dr G R Woods	4 52	W A Wilson	4 20	Franktown	5 00	M'rowood ce	2 00
Wmstown Hepth	5 00	H McKellar	4 20	Dr G R Woods	4 52	Beckwith	2 00	Arnpolis	2 00
Fordwick ss	25 00	S W Fisher	5 00	H McKellar	4 20	John Irvine, PTA	15 00	Marmora	1 00
Brotherson	3 00	R Fowler	4 00	S W Fisher	5 00	Durham	14 45	Gor. Kennetok	3 00
Mon' Erskine	150 00	R Haddow	6 30	R Fowler	4 00	Hanover	7 00	Moore K no x, Sli.	2 00
Friend Texas	15 00	W P Floyd	1 00	R Haddow	6 30	Petrolca	20 00	Merivale	1 60
St Davi's	15 00	J MacDougall	2 50	W P Floyd	1 00	Onaida	2 00	St Croix, Elrbs.	3 00
Mono Centre	1 00	W Lothead	4 00	J MacDougall	2 50	Virden	12 00	Salt Springs	2 00
Russell	15 00	D Tait	5 00	W Lothead	4 00	Mrs RS McTavish	8 00	H'x, Fort Massey	20 00
Mont Chal	50 00			D Tait	5 00			Halifax Cobourg	3 00
Napanago	43 50							St Andrews	5 00
Lacombe	1 00								

Ayr, Knox	8 00	Lingwick	6 00
Sunny Brae, St P	3 00	Aylmer	5 00
Moore, Burns	7 00	Keene	6 00
Kemptville	5 00	Yes-Keady	5 00
Oxford Mills	2 00	Ashburn	2 50
Keady	2 50	Clegg	2 00
Kippen	3 00	Garden Hill	2 00
Baddeck	3 00	St George	2 00
Elmvale	3 00	Beechwood	5 73
Lost River	1 50	Loudesboro, mb.	6 00
Lakewood	1 50	Hullett	20 60
Janetville	1 50	Humesvil, Chu Z	19 00
Ballyduff	1 00	Kirkton	19 00
Fontypool	1 00	Winterton	5 00
Annan	3 65	Davisbg, Pine Ck	5 00
Hills Green	1 93	Elphin	3 00
Greenbank	4 00	Snow Road	5 00
Collins Bay	1 00	McDonald's Cor.	5 00
Partsmouth	1 31	Martintn, Burns	18 47
Montrose	2 00	Beq A Robertson	50 00
Garden Hill	2 00	Brooke, Chal	5 50
Olds	1 00	Ingersoll	31 61
Hullett	4 00	Gorrie	7 60
Humesvil, Cha.Zi	5 00	Hanover	3 80
Winterbourne	3 78	Watson's Cor, ss	10 00
Montreal, Knox	25 00	S Plympton	50
Davisbg, Pnc Crk	2 00	J Kelso	5 00
Leith	2 28	Eramosa	2 00
Upton	3 13	Teeswater	70 00
Elphin	1 00	Wmstn, Heph	5 50
Snow Road	1 00	Brotherson	2 00
McDonalds Crns	1 00	Friend, Texas	5 00
Martintn, Burns	4 02	D Monroe, crmvf	25 00
Brooke, Chal	2 00	St David's	11 00
Hanover	2 50	Mono Centre	50
Minden	1 00	Lake Road	14 00
Winstown, Heph	5 35	Russell	15 00
Brotherson	1 00	Mont, Chal	18 00
Lake Road	2 25	Lacombe	1 00
Excter	4 25	Euphemia	1 87
Lacombe	1 00	And Johnson	5 00
Caucscan, Hil	1 00	Mont, St John's	28 50
Mont. St Gabriels	15 00	Consecan, Hil	1 00
Niagara	5 27	Mont, Gabriel's	15 00
Beekwith	5 00	Franktown	10 00
Durham	5 25	Beekwith	10 00
Montreal, Chal	10 00	John Irvine	15 00
WGuillibary, let	4 00	Beq John Fisher	8 00
		Durham	27 37
		Petrolca	25 00
		ss	4 65
		Osgoode	5 00
		Mitchell	8 40
	\$2,074 49		

<b>FRENCH EVANGELIZATION FUND.</b>		\$8,139 15
Reported	7040 85	
St Thomas, Knox	25 00	
X	50 00	
Carlingford	5 65	
Avonton	22 30	
Moore Line	5 00	
Hawkesburg	4 70	
Chesterville	4 00	
Carleton, Pl Z, ss	12 00	
Port Elgin	2 00	
Marmora	2 00	
Shediac	5 00	
Markham, Mel.	8 05	
St Stephen	9 05	
Parsober	7 40	
Shediac	7 00	
Sunny Brae, St P	1 00	
Beq A Graham,		
Pictou,	20 00	
Pleasant Bay, ss	2 00	
Hx Chalmers	15 00	
Hampton, H R & B	2 75	
A BCS R, Pictou	1 00	
Hx, Co'b'g Rd.	3 00	
Per Rev W M Roper	202 75	
Wm McRae, S Finch	5 00	
J R McKen, Skye	25 00	
Elgin	5 00	
Kemptville	12 00	
Oxford Mills	4 00	
Keady	3 00	
S Plympton	15 60	
Baddeck	9 50	
Mosn	7 55	
Bear Creek	6 56	
Elmvale	5 00	

Beribrook	3 80
Saltfleet	2 68
ss	11 00
J C Wick, Youngs-	100 00
ton, G.	
J Kelso	5 00
J P Hogan	5 00
Chal, Knox, whms	21 50
ss	5 00
Harrowsmith, ss	5 00
Barton, ss, ce	6 6
Euphemia	1 00
Mont, St John	2 60
Perth, Knox, ss	50 00
Fergus, Mel, ss	5 00
	\$2,477 95

<b>CONTRIBUTIONS UNAPPORTIONED</b>	
St Thomas, Knox	266 18
Orillia	100 00
Collingwood	171 88
Toronto, Bloor	800 00
Ham, Knox, ms.	400 00
Ormsdown	416 50
Fergus, Mel	200 00
Tor, St Jas Sq.	1000 00
Dunbar	32 00
Milverton	45 00
Deer Park	20 10
Hyde Park	45 00
Dundas	293
W Flamboro	20 00
Dundas	56 31
Edmondville	79 60
Toront, Knox	1081 94
Mont. Erskine	1000 00

<b>S. S. COMMITTEE.</b>	
Markham, Mel.	2 80
Windsor, ss	18 00
Limehouse, ss	1 40

<b>KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.</b>	
Hillsburg, ce.	5 00

<b>Receipts.</b>	
Received at Halifax	
by Dr. Morrison, Agent	
during Dec., 1898.	
Office 39 Duke St.	
<b>FOREIGN MISSION FUND.</b>	
Reported	\$15,960 58
L Bras D'Or	18 00
Windsor	15 00
Loch L & G Grove	17 05
Escumnic	13 00
Sam Jardine	5 00
Churchville, Ipws	15 73
Keston, Richeto	5 00
Maitland, St D	23 77
Blue Mt.	7 15
Runnymede	15 00
Windsor, Carmel	30 00
Sir Wm Dawson	10 00
Noel	1 00
Upper Musq	5 00
Upper Stewiacke	22 00
Howell, ce	10 00
Wolfville, St A	1 00
Andover	5 00
St John, St J	4 00
Truro, St A, lmb	160 00
soc	11 25
Nine Mile River	11 25

Sunny Brae & St P	5 50
Glenelg	16 00
East River	29 00
Cow Bay Hx Co.	5 00
Rogers Hill	152 37
Dundas	11 00
Oxford	102 77
St Andrews	40 00
Wentworth, Up & Lower	12 63
Westchester, mt & sta	2 02
Pictou, Knox	16 50
" Carriboo R	16 67
Newcastle, St J	25 00
West L'town	5 00
W & O Fund	85 00
A J McLeod	4 00
Hx, Cobourg Rd.	5 00
C & I Harbor	10 00
Lake Ainslie	5 00
N G Uni ed	1 00
Waveig, etc.	32 00
West Riv, PEI	12 00
Rev G Sinclair	25 00
Salina	2 00
Grand Falls	5 00
Pictou, Prince, ss	44 43
Springhill	45 00
Bedford, ss	7 38
Digby	5 00
K Y Z	2 00
Shediac	2 00
J W Fleming	20 00
Wolfville, ce.	6 00
Old Barnes, ce	2 00
Pince Port, etc	2 00
	\$17080 32

<b>FOREIGN MISSIONS KOREA.</b>	
Reported	\$3198 69
Hopewell	60 00
Mrs & Campbell	1 25
Brookfld, "L talk"	3 82
Lower Economy	5 00
Noel	1 00
Lit Narrows	3 50
Shediac, ss	12 63
East River	20 00
Rev T Irving	20 00
Misses Clark, PEI	10 00
Rev A D Stirling	50 00
N G United ce	7 10
Rev AD Archibald	10 00
Walton, ce	5 00
Bedford, ss	6 00
G R S	400 00
Marshdale, ce	8 00
Portanpuque	2 35
Chifton, N.S.	10 00
Old Barnes, lms	4 50
	\$3338 34

<b>HOME MISSION FUND.</b>	
Reported	\$4126 97
Little Bras D'or	10 00
Windsor	10 00
Int J Nelson	36 00
St John & R	6 00
Maitland	45 35
West Cape	2 00
Amherst St S	103 00
Robinsonville	7 75
Noel	1 00
Up. Stewiacke	21 00
Wolfville St A	1 00
Andover	5 00
St John St J	3 00
Truro St A lmb	40 00
Fort Kent, St F	5 00
Nine Mile River	8 00
Ferrona	5 00

Glenelg	16 00
E River, St Marys	22 00
Cow Bay, Hx Co.	3 00
H'wick repay'm't	5 00
Harvey Acton	22 20
Hx Grove	30 00
St And, N B.	20 00
Went'wth Up, Low	8 77
Pictou Knox	30 60
Newcastle St J	25 00
West L'town	4 00
A J McLeod, PEI	2 00
C & I Harbors	7 45
W G United	11 42
N G Hycoomagh	100 00
N Sydney St M.	40 00
W River PEI	10 00
Rev G Sinclair	25
Salina	16 00
Grand Falls	5 00
Int E Hubley	50 00
Springhill	30 00
Repayments	20 00
Digby	5 00
X Y Z	1 50
Shediac	15 00
J W Fleming	15 00
Clinton N.S.	31 00
Stud Miss Assoc.	130 00
<b>North West.</b>	
Kingston, Rich.	4 37
Maitland	1 00
Ferrona	5 00
Noel	11 35
Upper Stewiacke	11 60
Rog. Hill, C John	22 41
Amherst ce	30 00
ss	12 00
Pictou Prince	25 43
Old Barnes, lms	5 00
	\$5280 75

<b>AUGMENTATION FUND.</b>	
Reported	\$727 67
Windsor	20 00
Kingston & R	2 50
Deaside	14 00
Noel	1 50
Up Musquodoboits	10 00
Up Stewiacke	42 00
Hopewell & Mid R	40 69
Tabusintac B ch	10 06
Truro St A	73 00
Ferrona	27 00
Stelarton	20 00
Glenelg	30 00
E River, St M	20 00
Cow Bay Hx Co.	2 00
St Andrews NB	22 84
Newcastle St J	40 00
Hx Cobourg Rd.	7 00
Thorburn Ruth R	14 20
N Glas United	230 00
Whycocomagh	40 00
Pictou Prince	125 17
Digby	5 00
X Y Z	25
Truro St A	67 00
Old Barnes lms	4 00
ce	2 00
	\$1648 88

<b>COLLEGE FUND.</b>	
Reported	\$5154 46
L Bras D'Or	6 00
Div B of Man	130 00
Windsor	10 00
Lomnd & G Grve	6 77
Div Bk of Com.	164 50
Flatlands	2 25
Westville	22 00
Rev Dr Pollok	250 00

Up St. wiacke	23 00
Kingston, Rich.	11 00
Int F D Laurie	21 80
Int E Keeler	65 46
Red Bank, Whit.	12 00
Glenelg	10 25
East River, St. M.	12 00
Cow Bay, Hx Co	1 68
St Andrew's, N B	16 00
Wentwith Up, Low	2 50
Westchtr Mt Sta	1 20
Pictou Knox	15 40
A J McLeod	2 00
Riverside N B	10 00
Lake Ainslie	1 00
St Croix Elrshs.	5 00
New Glasgow, Un	113 14
West River, PEI	6 00
Salina	2 00
Int F	25 00
Springhill	30 00
Balford	6 45
Waverley	25 00
Digby	5 00
X Y Z	5 00
Truro, St And	13 11
J W Fleming	10 00
Int A McKeon	20 00
Clifton, N S	22 00
Old Burns lms	5 00
Rent Prof's h'ses.	300 00
	\$6514 72

BURSARY FUND.

Reported	\$350 35
Wind or.	5 00
Kingston & R	2 85
Flatlands	2 00
Up Stewiacke	2 00
Red Bank, Whit	2 50
St Andrews, N B	5 00
Salina	2 83
Amherst, St S as	3 00
Pictou Prince.	10 00
Truro, St And	5 00
Clifton, N S.	8 00
	\$393 53

COLLEGE LIBRARY FUND.

Reported	\$144 99
Div Bk of Com.	3 00
Up. Stewiacke	2 00
	\$150 49

MANITOBA COLLEGE

Reported	\$19 00
Hx. Chalmers	5 00
St Croix Elhouse	2 00
Amherst, St S. ss	5 00
	\$31 00

AGED AND INFIRM MINISTER'S FUND.

Reported	\$1,518 25
L. Bras d'Or	2 50
Noel	1 00
Up Musq	1 00
Up Stewiacke	5 00
Int E Shipman	30 00
Nine Mile Riv.	5 00
Glenelg	5 00
E River St M.	5 00
A J McLeod	1 00
Int. Mrs C.	13 05
	1146 99

R'side B	4 00
Lake Ainslie	2 00
St Croix & Elhouse	4 00
N & United	100 00
West River P E I	2 00
Picou G Sinclair.	25 00
Pictou, Prince.	10 00
Bedford	1 00
Waverley	5 00
Sackville	1 25
Truro St And	20 00
Int St And Truro	100 00
J W Fleming	3 00
	\$18 35 01

Rates.

Reported	\$370 00
D O McKay	10 00
D McDougall	4 00
K Fraser	4 00
J A Forbes	4 50
Wm McNichol	4 00
J P F McArdy	20 35
J P Falconer	4 00
J D McFarlane	3 75
J D Murray	3 50
M L McLeod	8 00
A L McKeazie	5 00
Geo S Carson	4 00
R Gordon	5 00
A D McIntosh	8 00
J R Coltin	30 00
A W Lewis	4 00
E A McArdy	6 00
A Rogers	5 00
W H Ness	4 00
	\$507 92

Total.....\$2342 99

FRENCH EVANGELIZATION FUND.

Ordinary.

Reported	\$914 25
Win'for	10 00
Clifton's P E I.	5 00
St. Louis	32 00
Kingston & R.	5 00
Milford ce	3 71
Up Musq	2 00
Up Stewiacke	5 00
Hopowell, Mid R	7 50
St Johns St J	3 00
Red B lk Whit.	5 00
Elmsdale	1 25
Nine M River	6 00
Ferrona	5 00
Glenelg	6 00
E River, St M.	6 00
Goldenville	8 00
Merionomsh ce	2 00
Hx Grove	20 00
Intw'rh'p. Low	2 00
Pictou Knox	27 35
A J McLeod	1 00
Lake Ainslie	2 00
St Croix Elhouse	2 00
Pictou, Prince	35 42
Walt-n. ce	1 00
Springhill	11 00
Bedford	2 00
Waverley	5 00
X Y Z	7 50
Truro, St And	15 00
J W Fleming	2 00
	1146 99

POINTE AUX TREMBLES

Reported	\$230 80
Wolfville, St A.	4 00

Glenelg, E Riv	9 00
St. roix Elh-use	3 00
Pictou, Prince s s	50 00
	\$34 80

Grand Total \$1493 79

ASSEMBLY FUND.

Reported	\$118 93
Merigonish, F Rvr	3 00
Hx Chalmers	5 00
Up. Musq	3 00
Up. Stewiacke	5 00
Nine Mile River.	1 00
Ferrona	4 00
Glenelg	1 00
E River, St M	1 00
Newcastle, St J	5 00
Riverside, N B.	1 00
Pictou, Prince	7 00
Springhill	5 00
Clifton, N S	5 00
	\$164 93

WIDOWS' AND ORPHAN FUND.

Reported	\$167 75
Up. Musq	1 00
Nine Mil River.	1 00
Glenelg	1 00
E River, St M.	1 00
Lake Ainslie	2 00
Truro, St And	5 00
	178 75

Receipts.

By other Treasurers.

S. S. COMMITTEE.

Received by the con-ener, Rev. T. F. Fotheringham, during the month of Nov., 1898.

Brookfield Cen.	2 00
N Salem	63
Indian Road	1 43
L Musquodiboit	2 40
B Brk. Old Baras.	3 17
Up Musquodiboit	3 00
Alb'rt Bridge	1 50
Matagawatch	55
Park t. Hx	5 00
Kempt	3 85
Brooklyn	2 17
Up Canard.	3 50
Meadowville	1 21
Salt Springs	2 00
W River, St Marys	4 90
Lyon's Brook	2 50
Black Branch	3 25
Mid River	4 05
Bloomfield	5 00
Point Prim	1 52
Lyde River	10 00
Orwell Head	1 25
Waque, etc	5 00
Briewater	2 68
Up Kintore	1 50
Up Durham	1 00
Bass River.	6 00
Hencoe	6 00
L Napan N	66
New Brandon.	2 00
Danville	2 00
cot h Hill	1 00
Mont Mel	14 00
St Gabriel	5 51
Lachute Henry's	3 00

Hemmingford	1 00
Russeltown	2 00
Lushington	7 00
Chabanois	5 23
Chabanois	6 10
Maxville	4 00
onrwall Knox	15 00
Merivale	2 50
Ottawa Knox	5 90
Erskine	5 50
S Gloucester	2 20
Bristo Mines	1 70
Beuchgrove	2 00
Cerl Pt St And	\$10 00
Westport	4 80
S Mountain	1 11
Hecaton	1 50
Merrickville	3 35
Kingston Chab	5 00
McDonald's Cur	2 20
Madoc St Col	6 50
Haliburton	1 30
12 Mile Creek	80
Assaw	50
Quaker Hill	6 00
Thornhill	3 62
Tor St Jam Sq.	34 29
For Cowan Ave	6 70
Tor Emmanuel	5 00
Tor St Mark's	4 20
Tor East	5 00
Richmond Hill	1 50
Richie	1 26
Primrose	5 00
Ospriuge	5 00
Caquilla	2 00
Oro t'ubrie	4 00
Cookstown	8 50
Collingwood	5 00
Duntroon	1 12
Notawa	1 25
W Nattawasaga.	1 25
Valley	1 25
Rocksida	1 25
McArthur	2 32
Annan	2 10
Kemble	6 00
Chatsworth	3 00
Meaford	3 50
Desboro	2 48
Furdwich	5 70
Pal'er-ton	5 00
Garofraxa	8 31
4 ramsby	2 27
Hum McNabb St.	12 00
Barton	4 00

Received by Rev. Mr. Fotheringham during December.

Foly Village	3 00
Up Stewiacke etc	3 00
Truro Ist	4 00
Truro St P.	3 06
Bridgeport, Rcs.	5 00
Gabarus	1 05
Up Leitches' Crk.	1 50
Albe t CB.	1 00
Skye Glen	1 00
Stewartdale	1 30
Noel	1 72
Noel Shore	5 50
Moose Brook	1 78
Kentville	2 00
St And East N F.	10 00
St And West N F	10 00
Linden	1 00
Un N G'asgow	12 00
Summerside	4 40
St Peter's Road	3 46
Stanhope	1 48
Hunter R, N Glas	1 35
Flat R.	2 00
Milltown	2 00
Mediac	2 00
Richibucto	3 00
Pine Ridge etc	5 62
Eel River	7 72
Up Charlo	1 00
Wind-or Mills	2 80
Georgetown	1 00
S Finch	2 00
Berwick	1 00
Ridge	2 00
Bank t Ottawa	8 00
Ottawa St P.	5 00
Wilbur	1 50
Blakeney-Clayton	11 00
Douglas S Bu.	5 63
Melrose	2 50
Bell-ville, John St.	10 00
Portsmouth	67
Jan-tville	2 25
Scarboro Mel.	3 30
Brooklyn	3 38
Argyle	1 87
Grass Hill	63
Woodville	3 00
Mewna'ket	6 00
Tor St Pauls	4 42
Peppabun	3 00
S Ser No 1 Erin.	2 00
Bondhead	4 17
Bunedin	2 00
Midland	3 73
Cou-manda Union	1 60
enet ng.	2 02
Muskath D Reed	3 30
Livingstone Crk.	1 51
Pt e Rapids	1 72
Kendy	2 60
Mar	1 71
Durham	7 00
M'mosa	2 27
Guelph Chal.	2 00
Ancaster	3 00
Beausville	1 00
Cayuga	2 00
An Knox	5 00
Valens	1 00
Niagara Falls	2 00
Pt Dover	6 00
Victoria	10 50
imcoo	3 63
Bright, Chesfid.	5 35

SABBATH SCHOOL COMMITTEES.

Received additional

previous to December

by Rev. T. F. Fother-

ingham.

Lyndoch	\$ 15
Silverhill	2 00
Thirteen	2 25
We land	4 00
Drumbo	1 00
Princeton	1 00
Woodstock Chal.	3 25
Kilmartin	3 31
Balmont	3 55
Thamesville	2 25
Wellesley	4 00
rosshill	1 00
Favistock	4 2
Havast	1 00
Bayfield	1 00
Go-lerich Un es	2 00
N Kinloss	3 00
Burgoyno	2 00
Il Ci y	2 00
Oil Sp'ings	2 00
Rat P'tage	5 00
Wpg Knox	2 11
Wpg St Gi es	6 00
Brant, Argyll	3 26

St George	5 60	Ignaco Savanne	15 00
Mt Pleasant	0 00	Rothsay, Cotwid.	3 00
London Ist.	8 00	Dalhousie Mills	10 00
New Glasgow	1 00	h of Scotland	240 53
Narrow	3 00	U. i. n Bay, &c.	BC 155 30
Blenheim	3 1	Maryland, &c.	85 9
Millbank	1 85	Chalmersd, &c.	91 46
Mitchell	5 00	Hilton, &c.	95 58
Thames Rd	4 00	Canoe Lake	185 88
Dabany	1 00	Pictou Island	2 10
Wm Macdonald	1 0		
Parkhill	3 00		\$1376 16
Sarnia Albert	3 00		
E Ade aide	2 00		
Ft William	2 01		
Point Douglass	6 00		
Rosenfield	2 00		
Souris	5 00		
Gladstone	12 65		
Brandon	4 59		
Brierwood	2 00		
Douglas	2 00		
Russell	5 81		
Shanks	1 09		
Ok River	3 59		
Ed-n	3 25		
Regina	17 00		
Moose Jaw	10 50		
Hilburn	1 70		
Milton	9		
Partridge Hills	1 6		
Ro-land	5 00		
Cum-erland	10 00		
NW minist rWest	1 20		
East Earltown	1 23		
W Williams	1 50		

QUEEN'S UNIVERSITY HOME MISSIONS.

Received by Treasurer.

Cash on hand	\$18 06
Students' fees	3 25
Loans	85 00
Glenyon	7 25
Burnbrae	13 38
Dr Smith, India	10 00
York Rd, ss	2 60
Trenton, St And	4 30
Pictou	4 55
Melrose	5 00
Campbellford, cc	7 00
Admston, cc	7 25
W l Pater-on	5 00
Friends, Almonte	5 00
Rev S Oal-y	5 00
Cumbrld, Rockld	29 12
Kingston, St And	20 00
Rev J Claxton	5 00
Rev Dr Gray	2 00
Gamebridge, cc	23 00
Barry's Bay	4 00
Centreville	14 20
Lancaster, cc	11 50
Col Conv	17 80
Sidney, ss, cl	7 00
Sterling, cc	5 00
Coll. Conv Hall	6 30
Kingston, Chales	42 34
Dundas, Kx ss	25 00
Ham-St John, cc	6 00
Wolfe Island	3 65
Rev Chambers	1 05
Gilbert Plains	7 40
Winchester	6 00
Bishop's Mills	7 00
Kingston, Cooke, cc	2 00
Harrowsmith	5 00
Seymour	2 00
Rossland	10 00
Col Co v'n Hall	20 45
W G Buck	1 00
Jno Munroe	1 00
Jas Miller	1 00
Nemorestvil, ss, cl	52
N Augusta, &c.	15 13
Mr Whiting	3 00

MANITOBA COLLEGE.  
 Rev. Dr. King, treasurer.  
 Ordinary Fund.

Tarbolton	3 60
Douglacs	10 00
Heavy Lake	1 00
Bellfield	15 00
Emnton	13 00
Calgary	75 00
Butcher, Hum:svl	20 00
Roland	17 00
Clegg	8 00
Sintaluta	7 00
Hilburn	5 00
MThompson Win	25 00
Rev G W Gordon	25 00
Morden	42 90
Little Stoney Mt.	8 00
Llvdale	2 00
Argrove	2 00
Indian Head	14 00
Orr's	7 00
Keen-atin, 2 Cont.	12 00
Norman	5 00
Manitow	50 00
Pies. Ch Ireland	482 77

Summer Session Fund

Wm T Tassie, Tor	25 00
D Morrice Mout	100 00
CMcArthur	100 00
J Gillies, Gan.	250 00
A Davies Mont	25 00
Mrs Redpath	50 00
D MacLaren Otta.	50 00
And Allan Mont.	50 00

LUMBERMEN MISSION

Rev M. H. Scott,	
Hull Que. Treasurer	
and Convener.	
Aylmer	4 00
Bryson	3 00
Portland	8 00
Lachine	6 00
Franktown	5 00
Beckwith	5 00
	\$31 00

Received by Rev. C.

E Amaron, from	
Woodlands, Wales,	
etc, for Building Fund.	
St. John's French Ch,	
Montreal.	
Wm Kerr	5 00
R Donnelly	4 00
Dr Ault	5 00
S Ault	2 00
M Cross	2 00
Curt	2 00
Mrs Farron	3 00
Friend	1 00
J Jarvis	1 00
Croil's Island	5 00
J Dafoe	1 00
J B Dafoe	1 00

G Earman	1 00
W Campbell	1 00
W Wylie	2 00
M Young	3 01
M Thompson	2 00
Wales, Collections	5 68
Geo Markoll	1 00
J Morgan	1 00
J Bauer	1 00
J Stubbs	5 00
Oritts	1 00
E Shaver	5 00
K Sheets	1 00
J Anderson	5 00
W Denrison	5 00
Rev N McLeod	5 00
Woodlands, Coll.	6 50

\$7. 65

Receipts.

COLLEGE BUILDING.

Halifax.	
Bequests.	
Mrs J D McNeill	
vray	110 35
Dr Burns	500 00
Rev A Campbell	1500 00
Rev G M Clark	\$1000
less accession dues	\$100
\$100, and invest-	
ment of \$100.	800 00
Halifax.	
G S Campbell	100 00
Mrs C Costley	100 00
A Drysdale	100 00
J A Turnbull	100 00
W & C H Mitchell	50 00
Geo Mitchell	50 00
A ch Mitchell	50 00
H Melunes	50 00
D H Lunne	50 00
H C McLeod	50 00
Mrs E Smith	100 00
R B Sutton	50 00
Mrs J Taylor	50 00
C O Hogz	50 00
G E Faulkner	25 00
W B Torrance	25 00
W & A Moir	25 00
Dr Kirkpatrick	25 00
Geo Stairs	25 00
I G Allen & Co	25 00
W J Murra	25 00
W A Maling & Co	25 00
A Wilson	2 00
J S Chiholm	25 00
H A Flemming	25 00
Dr Black	5 00
J & J Scriven	20 00
A J Grant	12 50
W A Henry	10 00
W F Page	10 00
J McGregor	10 00
D H Campbell	5 00
A Waller	5 00
Rev Dr Pollok	250 00
Rev Wm Fraser	50 00
R L Schwartz	10 00
J C Mackintosh	100 00
H W Barnes	50 00
Rev A Gandier	50 00
R S Roxborough	2 00
P Archibald	5 00
Mrs Whitman	25 00
Rev W R Foots	5 00
A Keith & Son	100 00
Mrs A Bolton	100 00
Prof Currie	10 00
A Friend	100 00
E F Smith	100 00
Black Bros & Co	50 00
Sheriff Archibald	2 00
Hond Macpherson	75 00
J Reeves	25 00
J H Austin	25 00
O M Hill	25 00
Alfred Costley	25 00

Mrs J Tupper	20 00
Wm Muir	20 00
Hon G W Murray	25 00
J F Thomson	25 00
J H Suthland	10 00
A M Bull	10 00
J F Hamilton	10 00
J Strachan	10 00
M J McCourdy	10 00
L Archibald	10 00
H A Taylor	20 00
J Mitchell	20 00
Oat Hunter	20 00
W A Hendry C E	5 00
J Sutherland	5 00
T Duncanson	15 00
J Davison	5 00
Wm MacNab	5 00
T Mitchell	2 00
Capt D. uglas	10 00
A Brims	10 00
J McLechlan	20 00
P Thumson	25 00
Miss W Burns	50 00
W C Bauld	10 00
Dr J Stewart	50 00
Dr G M Campbell	10 00
Dr D A Campbell	25 00
J Gordon	50 00
C Archibald	50 00
Dr Linossy	10 00
Dr N E Mackay	10 00
W T Kennedy	10 00
J Gardner	20 00
J Bowes	20 00
W Brown	50 00
Senator MacKeen	50 00
Hon R Boak	250 00
J A Johnson	50 00
D Waters	25 00
Lady friend	50 00
N L Lawson	1 00
Jack and Bell	5 00
A McNealy	5 00
Rev J McMillan	50 00
J D McKay	25 00
Grove Church	10 00
Chalmers	1 00
Pro' Falconer	105 00
J G Bauld	5 00
J MacNab	100 00

Lawrencetown and Cow Bay

Rev R Murray	5 00
D Moser	5 00

Kentville

Rev G McMillan	10 00
D A McRae	10 00
E G Morton	5 00
Sheriff Belcher	5 00

Kempt.

Mrs T A Malcolm	1 00
Niel	65 50
Goose milo river	15 00
Finsdale	15 00
Mount Uniacke	10 00
Goro Kennetcook	13 00
Newport: friend	13 00
Conard	
S Rodex's	25 00
Waterville	
G Bowles	5 00

Dartmouth.

R J Matheson	25 00
P M Morrison	50 00
Mrs Howe	50 01
Miss C Mott	50 00
E Mott	50 00
J C Stewart	10 00
H Goudge	20 00
S Thomson	10 00
Dr Cunningham	10 00
R D Dickson	5 00
St James	11 55

New Glasgow	
J W Carmichael	
& Co	150 00
G Patterson	10 00
C Fraser	5 00
Wm Cook	2 00
G S Jackson	3 00
Mrs A M Neil	2 00
Wm Ross	10 00
Wm Fraser	5 00
A Chisholm	5 00
J D McGregor & Co	50 00
Miss Macdonald	8 00

Pictou.

Per Rev A Falconer	37 00
Misses Carmichael	10 00

Glenelg & East River, St Mary's.

Rev Mr McFarlane	3 00
Mrs J D McFarlane	3 00
r end	1 00
D Widden	1 00
I M Keen	1 00
J D Cameron	1 00
T Ross	1 00
G W Ross	1 00
Wm C Archibald	1 00
Miss M Archibald	1 00
Wm McKeen	50

West River, St Marys.

C Stewart	1 00
J P M Quarrie	1 00
A Sutherland	1 00
Geo Mackintosh	1 00
Wm A Sutherland	50
W Fraser	1 00
J Cummings	50
G B McIntosh	50

Goldenville.

J G Williams	1 00
M Cameron	1 00
N McQuarrie	1 00
Mrs N McQuarrie	1 00
G C Armstrong	1 00

Sherbrooke.

Rev W J Fowler	5 00
Wm Murdoch	5 00
Flemming	1 00
T Campbell	1 00
apt Wm Murdoch	1 00
H T Harding	1 00
D Mc Donald	1 00
H McLean	1 00

Truro.

Rev JW Falconer	55 00
Mrs McL Tupper	10 00
Mrs McLaughlin	5 00
J B Dickie	10 00
Pr Rev J Carruthers	9 00
Purrier	5 00
Milford Gays Riv	12 76
Pres of Lunenburg	
& Yarm up ther	
Rev H M Phersn	104 98
Rev E D Millar	10 47
H Crawford	4 00
Pres of Inverness	
per A McMillan	137 50
Lake Ainslie	2 00

Amherst.

D J McLeod	1 00
Prof W Sterne	2 00
P G McQueen	5 00
J McKeen	10 00
Hon R B Dickie	20 00
T Dunlop	10 00
Wm Greenfield	5 00
H Pugsley	25 00



Tatamagouche.	M Neilson..... 20 00	Woodstock..... 23 00	Newcastle	Harcourt.
Per Dr Sedgewick. 46 75	P McMichael.... 10 00	Fredericton..... 67 00	E A McCurdy.... 5 00	A Dunn ..... 2 00
	P Chisholm..... 5 00	Fairville ..... 10 00	B Robertson.... 5 00	Georgetown P E I
Parrsboro.	R C MacIntyre.. 10 00	Sussex .. . . . 48 00	Geo S Stohart.. 3 00	
	J T Kennedy..... 10 00	Shediac..... 3 00	Kingston	
	C B Blair..... 10 00	Moncton..... 50 00	J & W Brait.... 10 00	Rev A W K Herd-
M L Tucker..... 20 00	D Willett..... 10 00	J McAllister.... 5 00	J & T Jardine .. 10 00	man..... 5 00
M W MacKay.... 5 00	A Wilson..... 5 00	F Glendening... 2 00	J B Wright..... 5 00	Hon D Gordon .. 10 00
W J Gibson..... 2 00	Mrs L MacLaren. 5 0	Rev A H Campbell, 5 00	Capt J Gordon .. 10 00	Capt McDonald.. 10 00
A E McLeod.... 2 00	J G Burrell..... 5 00	CD Mackintosh 2 00	J A Cameron.... 5 00	J Knight..... 2 00
CS Muir..... 5 00	J Barber..... 5 00	Dorchester... . 2 00	J Girvin..... 2 00	Capn McLaron.. 1 00
Wm Kirkpatrick. 1 00	M B Edward.... 5 00	Rev A D Archibd 10 00	Dr Doherty..... 1 00	Wm Dalziel..... 1 00
New Annan..... 3 00	J H McRobbie.. 5 00	J A Gray..... 5 00	Rev D Fraser.... 5 00	
	C Baillie..... 5 00	T McKelvie..... 5 00	Douglstown.	Charlottetown
St John.	A Kirkpatrick.. 3 00	Chatham, St Jno's 10 70	R H Jessamin... 3 00	Per Rev Dr Pollok 78 00
	W Wellisher.... 10 00	D Ferguson..... 20 00	J McKnight.... 3 00	Woodville
	Mrs G Macleod . 10 00	L J Tweedie.... 10 00	Rev Mr Mackintosh 3 00	
Dr Jas Walker.. 10 00	Dr M McLaren . 10 00	J McDonald & Co 5 00	Richibucto.	D. McLaren..... 5 00
F Burpee..... 10 00	St Stephen..... 24 25	W McLaughan... 5 00	Wm H McLeod 5 00	Alt Stewart & St
J Fleming..... 100 00	Wawoit & Tower Hill ..... 9 00	J Wilson..... 5 00	Kingston & Richibucto ..... 22 00	Peters..... 10 00
J R Stone..... 50 00	Rev A W Lewis 12 50	J D B McKenzie. 10 00	Bass River.	Rev D Maclean . 5 00
A Malcolm.... 25 00	Baillie & Lynfield 1 50	R H Anderson . 10 00	E Walker..... 5 00	
D R Willet.... 20 00	Harvey C Acton. 11 25	Wm Anderson . 5 00		
Dr J McIntosh.. 20 00	Glassville..... 6 43	Mrs C McCurdy.. 5 00		
D R Jack..... 10 00	Florenceville . 1 85	A McKinnon... 2 00		
A C Smith & Co.. 25 00				\$9,833 32

FORM OF BEQUEST.

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

BY ITS FRUITS.

One woman in China asked, "What difference does it make whether we believe in Jesus or in idols?" Another woman replied, "I can tell you that myself. I'm not a Christian yet, but my son-in-law is. He used to smoke opium, never brought home a cent of money to his family, but took all their clothes and pawned them, also the furniture and bedclothes. He used to beat his wife and children nearly to death. But one day he went to a Jesus chapel and heard them preach. He kept going back every day, till at last he believed on Jesus, and joined the church. Now you just ought to come to our home and see how happy we all are. One of the first things he did after he became a Christian was to hunt me up and take me home."—*Ex.*

ON DUTY.

A Christian is always "on duty"—never "off duty." He must always let the uniform of holiness appeal. He is set apart for the service of his Master unremittently. Into his life there has entered a something which reminds him that he must always be on his best behavior, and must always be seeking to live not to himself, but to him whose he is and whom he serves. His actions are ever a matter of concern to his Lord, and he takes pleasure in nothing that is opposed to Him. The life is one of complete self-surrender, in little things and in those of greater consequence.—*Moravian.*

The question of Missions is not one of figures or possibilities, but of obedience to God. "Go teach all nations," was the farewell message of Christ. The church that fails to contribute some little share to this work simply fails in its plainest duty. The church at Corinth even in its infancy held a responsibility to the great world outside. "There are some who have not the knowledge of God, and I speak this to your shame." How many to-day have not the knowledge, and the reason why constitutes the shame of the general Church.

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