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Presbyterian Record

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The last year of the century brings to the Empire the greatest war and the greatest famine that have ever come to her; in her South African Empire, the former; in her Indian Empire, the latter. The war cloud is lifting. Its darkest seems past. The famine cloud lowers darker than ever over the starving millions, and the need for help grows more pressing. Our Foreign Mission Committee, West, has issued an appeal on behalf of the sufferers. Send any gifts for this purpose to Rev. Dr. Warden, Toronto, and it will be expended by the combined wisdom of our missionaries in India. In no other way open to us will our giving be so wisely and well.

Some of Canada’s brave sons have fallen in South Africa. We learn now as we did not know before what war means. We get a faint glimpse of the shadow on many of Britain’s homes. We see through a glass darkly—how darkly—what our liberties have cost, liberties that we lightly prize because accustomed to them, and because we do not know by experience their price, but which were won by blood. We too often value lightly our redemption, not realizing its cost. So with our civil, social, national and religious liberties. In the story of the past every forward step in the march of human progress has been won from tyranny and intolerance by struggle and suffering and death. The blood of martyrs has been the seed not only of the church, but of the home and society and State. In the sacred cause of liberty, in defence of invaded Empire, some of our own have

fallen. And many hearts bow in sympathy with them that weep. May He who knows sacrifice, who loved and gave, give sore sad hearts the help that He alone can give.

This issue gives a fairly complete review of two of our Mission Fields, Trinidad and Korea. How much of performance suggested by the thirty years, more and less, at the heading of some of the Reports. How much of promise in the condition and prospects of the works in both fields. Both have much in them to stimulate and cheer.

Our three missionaries in Korea, whose reports are in this issue, have sent to the Foreign Mission Committee, East, a strong plea for two more men. They urge the great size of the field for which they are responsible, with thirty-five large magisterial towns, innumerable villages, and a population of nearly a million souls.

All papers or letters for any of our missionaries in Honan, must hereafter be addressed

Chang Te Fu,
Honan,
China.

else extra postage will be charged on their arrival. Heretofore it has been customary to address them to the care of the A. B. C. F. M., Tientsin, China. But this is not now sufficient.

OUR WEEKLIES AND "THE RECORD."

Beginning with the oldest East, whence wisdom comes and ancient civilizations always hail, the "Presbyterian Witness" has reduced its price. Not that it is effete with age or waning in self-esteem but in order to widen circulation it offers for a dollar in clubs of ten, singly a half more.

Coming West, old Canada has three:—"The Dominion Presbyterian," from that veteran Presbyterian publisher, C. Blackett Robinson, for one dollar; "The Presbyterian Review," one dollar and fifty cents; "The Westminster," two dollars. You make your choice and pay your money. Which is the best value? We judge not lest we be judged. Chacun à son goût and purse.

Trees and Presbyterian weeklies alike await planting on the prairie. Meantime the "Western Presbyterian," fortnightly, and the "B.C. Presbyterian," now monthly, with the "Prairie Witness" and outside help, hold the fort.

But while those who can should have a weekly Presbyterian paper, all, without exception, should have the "Record." Taking a weekly paper should not be a reason for not doing so. As a rule it contains what they do not. Little of this issue will be found in any of them. Further, it is not a private venture. It belongs to our Church. Each member of the Church is a shareholder. All its income above cost goes to the Church work. And what the Church provides for giving knowledge of mission work should be taken by all.

Its cost is so small that almost all can take it. And if any cannot do so, their congregation should provide it for them. Yea, the best plan for every congregation is to take a copy for each family. Quite a number are thus celebrating the twenty-fifth year, the semi-jubilee of the "Record," the semi-jubilee of the Presbyterian Church in Canada and the close of the century.

 GOOD NEWS RE CENTURY FUND.

It is February. The agent, Dr. Campbell, has just dropped into the "Record" office. "How is the Century Fund progressing, Doctor?" As follows he replies:—

"Large city centres have been in good measure left to carry on the work themselves, except addresses on Sabbath by the Agent, but both Agent and Sub-agents have been working extensively in the towns, larger and smaller, and also in many of the congregations throughout the country.

"In these towns and country districts the work has been most encouraging and the response made to the appeal has been cordial. In only one of the larger towns has the subscription list been headed with less than one thousand dollars; while in several instances two thousand has been the initial

subscription; in two instances, three thousand, and in other two instances, five thousand.

"These results indicate the interest that has been awakened among the wealthier men of our church in the outlying districts.

"Passing from the wealthier few to the many with lesser but comfortable incomes, upon whom we must chiefly depend, the interest and response are most encouraging. Among these, subscriptions ranging from one hundred to one hundred and fifty and two hundred dollars have been plentiful in all our congregations. Never even in any of our small congregations have I had to begin with less than one hundred dollars from this class, and everywhere those who are so situated are deeply interested.

"In this way we have in sight in the town of Peterboro, ten thousand dollars; in Galt, ten thousand; in Guelph, ten to twelve thousand; in St. Catharines, ten thousand; in Orillia, ten thousand; in Renfrew, ten thousand; in Pembroke, seven to eight thousand; in the little town of Niagara Falls, two thousand; in Portage la Prairie, six thousand; in Charlottetown, six thousand; and many other equally liberal gifts from smaller towns and villages.

"A little congregation of forty-five families out on the prairie responded to the agent's appeal by promising eight hundred dollars to the Common Fund. The town congregation visited the same day promised six thousand dollars, a large part of which was subscribed during the next two days.

"Another small town congregation in another part of Manitoba visited by Mr. MacBeth promised five thousand dollars.

"At a meeting of business men in the City of Winnipeg it was resolved that in the City the congregations would aim at raising thirty-five thousand dollars for the Common Fund, besides which they continue in their ordinary way of paying off one or two thousand dollars yearly, as they are now doing for lessening their own debts. In that western Province, where the need for the Common Fund is known and deeply felt, the debt fund is being placed in the background and every effort made to swell the Common Fund."

Such was the Doctor's statement—and in finishing, he said: "These are a few facts, you can moralize on them." Perhaps we cannot do better than pass the facts along to each reader to do his own moralizing, or, if we were to add a thought or two they would be:

1. What a remarkable interest is taken in the Fund in many places.
2. If village, town and country are doing so well, what should the great cities do with their larger wealth?
3. The example of the far West is worthy of imitation. It is not well to use all the stimulus of the Century Fund to pay off

debt. There are other years in which that can be gradually reduced. Let the Century effort be, as largely as possible, a great forward movement of gratitude that shall place the whole work of our church on a much better and stronger position during the century to come.

SPECIAL CENTURY FUND BANKS.

Specially manufactured for the Century Fund Committee. A sample has been sent to each S.S. superintendent with the following circular:—

To all schools undertaking to use these banks, and stating the number required, they will be forwarded free of cost excepting charges for carriage, which will be collected on delivery. But in order to lessen the expense of administering the fund, schools are invited to remit at the rate of \$2.50 per hundred, which is the cost price and will include carriage. This does not mean a large amount to each individual school, but it will be a large sum if paid by the Committee. Perhaps the teachers if appealed to, will in some way provide the money to pay for the banks. At the same time if there are schools within whose reach even this small expenditure does not come we shall be content if they bear the cost of transportation.

All the children and young people within the congregation, whether in the school or not, should be encouraged to use these banks. It is suggested that in each school a special Century Fund Financial Secretary should be appointed to whom the banks should be returned every three or six months, and who should regularly hand the contributions to the Century Fund Treasurer of the congregation.

We are assured that this bank will be welcome in many of our schools, and that every boy and girl using it will keep it as a souvenir of this great movement, which means so much to the young people of our Church.

Mr. F. B. Allan, Old U. C. College, Toronto, an esteemed elder of the Church, has kindly undertaken to oversee this branch of our work free of charge. Will you please indicate to him immediately the number you can use. If you desire to purchase the banks at the above cost of production and carriage, kindly remit to him with your order.

The Committee does not venture to suggest what amount your school should aim at in connection with this effort. Some schools, it may be mentioned, are aiming at an average of fifty cents from each bank, and this surely is not too high. Many schools will reach a figure far beyond this. Could not your school aim at an average of one dollar from each bank. The name of every child giving or collecting one dollar for this fund will have a place in the Memorial Volume.

We earnestly entreat you to give immediate attention to this matter, to seek to enlist the hearty sympathy of all the teachers and scholars, and to remind all that this movement is special and must not be allowed to interfere with the ordinary givings of the school to the mission work of the Church. It is hoped that every Sabbath school in the church without exception will use the banks.

This Century Fund movement is more full of promise to our sons and daughters than we know. May God help us to be faithful in this our day of opportunity, and whatever we do, let us do it heartily as unto the Lord!

In the name of the Committee: R. H. Warden, convener; R. Campbell, general agent; W. G. Wallace, secretary.

CENTURY FUND CANVASSING BOOKS.

1. Canvassing books are of two kinds; Book A, which is for use in congregations where subscriptions are to be for the Common Fund only; Book B, for use where subscriptions are to be for both Debt and Common Funds.

2. The congregational record books to be in care of the local treasurer in each congregation or station of a congregation, are sent out in sets of two books, and are to be written up in duplicate. One of these books will be retained permanently in the congregation, and the other sent in 1901 to Toronto or Halifax to be placed in the Archives there.

These books are of two sizes; 500 size being for 500 names, and suitable for congregations or stations of over 50 families, and 250 size, suitable for smaller congregations or stations. These books are not needed, and in fact cannot be used till a local committee has been organized and a local treasurer appointed. Application for these books should be made to the agent at Perth, Ont., and every application should be accompanied by the name and address of the local treasurer, else the books will not be forwarded. The order should be as follows:—

Please forward sets congregational record books, 500 size (or 250 size) for the congregation (or station) of _____ of _____ in the Presbytery of _____ of which Rev. _____ is minister, and _____ Esq., of _____ (P. O. address) is local treasurer.

3. Some have been sending in the original canvassing books to Dr. Warden. This is not desired. These are to be retained in the congregation, and all that is in them to be entered in the Congregational Record Books.

4. Some treasurers have been reporting amounts paid to Debt Fund. The proper course is to keep a Debt Fund account, and in May, 1901, to report the full amount paid towards Debt during the two years.

R. CAMPBELL.

CHURCH NOTES AND NOTICES.

An interesting visit to New Glasgow, N.S., 13th October, is recalled by a pamphlet just to hand containing the proceedings and addresses at the semi-jubilee of United Church then held. Very pleasant was the visit, hallowed by so many tender associations, but these are for thought rather than speech. Much that we would gladly say is precluded for other reasons. One fact, however, may fairly be mentioned. The congregation, in one of its branches, Primitive Church, was the pioneer of purely voluntary weekly offering in the Presbyterian Church in Canada. When that Church began, the method adopted was that each one should give on each Sabbath what he was able and willing to give. The United Congregation continued the plan and it has been followed to this day. No subscriptions. No envelopes. In all offerings, both for self-support and for the schemes of the Church—and both have always been very liberal—no one knows what any one gives, except it is told by the giver. The plan, like all good things, is a means of good to those who are faithful and conscientious, while those who may take advantage of it to shirk their duty are constant losers in character. To the one it is a saver of life unto life, to the other a saver of death unto death.

"A sea of Mountains" was the terse description of British Columbia by a citizen of Canada, a few years ago. Now these mountains are found to be rich in mineral wealth beyond most mining regions in the world. "Soft and Balmy" is a strange expression for a Canadian winter, but Dr. Bryce, who was recently in Victoria in the interests of Manitoba College, uses these adjectives to describe his environment, and states that he plucked a rose in a manse garden there on New Year's Day. The Church, too, is making progress. Two-thirds of the thirteen in the last graduating class of Manitoba College have gone to British Columbia. Its Synod is asked for \$1,000 for the College for the current year, more than twice the amount given last year, and the increasing interest promises receipt.

Truro Presbytery holds a convention 14th March. It has perhaps been a weak spot in our Church work that meetings are filled with necessary business, while conventions for the discussion of various subjects of life and work have been largely left to organizations outside the Church. Montreal Presbytery had a Sabbath School convention recently. The teachers from all the congregations in the Presbytery were invited. Large numbers attended, and a most excellent and profitable convention was the result.

Maniota, Manitoba, is a town about two months old, the present terminus of the

G. N. W. C. railway. Its Presbyterians have decided to build a new church in the spring and as a beginning have already subscribed about one thousand dollars. Meantime they worship in a hall. Such facts, not uncommon, show that the great body of our membership while "diligent in business" have not lost sight of the "fervent in spirit."

New churches have been opened at Amherst, N.S., 14th January, at Maxville, Ont., 14th January; at Burnstown, Ont., 7th January; at St. Andrew's, Que., re-opened, 31st December; at North Derby, Ont., 24th December, re-opened; at Dauphin, Man., 21st January; at Lachute, 4th February. One of the signs of the truth and power of Christianity is the amount of active effort which it so constantly inspires.

A new mission has been opened at Sydney, C.B. A Church is in course of erection. The managers of the new Steel Co. have given handsomely towards it. They wisely know that the best investment where masses of men are concerned is that which helps to keep them mindful of their duty to God. There is no other way so effectual in keeping them faithful to their employers.

The annual meetings of all seven of the Winnipeg congregations were held on one evening, 16th January. Another feature which all had in common was that in every case a layman occupied the chair. A third feature, which they share with almost the entire Church, was, that on the whole they told of a prosperous year.

The Manitoba College Journal speaks in enthusiastic terms of its coming Principal, Rev. Dr. Patrick, of Dundee, Scotland. It has left no room for growth. Its appreciation might be summed up in "Mark thou the perfect man." May their hopes be richly fulfilled.

The addresses of our missionaries in the far North Gold Fields, are:—Rev. John Pringle, Atlin, B.C.; Rev. J. A. Sinclair, Bennett, B.C.; Rev. D. G. Cock, Grand Forks of Eldorado, Yukon; Rev. J. J. Wright, Dawson City, Yukon.

The congregation of Fairmount and Cadurcis, Manitoba, at annual meeting just held, unanimously decided to become self-supporting, and relieve the Augmentation Fund of a \$200 burden.

Brandon congregation at its recent annual meeting, the best in its history, resolved to build a new church to seat one thousand. Over seven thousand dollars was subscribed at the meeting.

Calls.

From Cooke's Ch., Kingston, to Mr. Alex. Laird, of Port Hope.
 From Cranbrook, B.C., to Mr. T. W. Fortune, of Alvinston, Ont.
 From First Church, Vancouver, to Mr. R. G. MacBeth, Winnipeg.
 From Beaver Creek, Marmora, etc., to Mr. W. A. McCuaig, of Montreal.
 From Chalmer's Church, Toronto, to Mr. E. S. Davey, of Redbank, N.J.
 From Maple Creek, to Mr. J. P. Grant.
 From Kent Bridge, Botany, etc., to Mr. H. D. Cameron.

Inductions.

Into Waterloo, Feb. 1, Mr. J. R. Gilchrist.
 Into Fernie, B.C., Jan. 16, Mr. D. L. Gordon.
 Into Elmsley, Feb. 6, Mr. W. F. B. Crombie,
 Into St. Andrew's Church, Lancaster, Feb. 13, 2 p.m., Mr. J. N. Tanner.
 Into St. Andrew's Church, Renfrew, Feb. 5, Mr. Jno. Hay.
 Into Baysville, Barrie Pres., Mr. Jno. Davidson, O. M.
 Into Stanley Sreet Church, Ayr, Jan. 30, Mr. S. O. Nixon.
 Into Oliver's Ferry, Feb. 8, Mr. W. F. B. Crombie.

Resignations.

Of Long River, P.E.I., Mr. C. McKay.
 Of Mt. Albert, Mr. A. L. MacFayden.
 Of Knox Church, Roxborough, Mr. J. McKenzie.
 Of Pissarino, Mr. A. T. Boyd.
 Of St. John's Church, Halifax, Mr. H. H. Macpherson.
 Of Richmond, Mr. J. Bryant.
 Of Kinburn, Mr. J. McLaren.

The Christian who is constantly waiting for great opportunities to do good will never be anything more than an unprofitable servant. J. Hudson Taylor tells of a young Christian, who had received Christ as his Saviour, but who said to the missionary that he would wait until he learned more about Him before making a public profession.

"Well," said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When it is half burnt down do you expect that it will first become useful?"

"No, as soon as I light it."

"Very well," said the missionary, promptly: "go thou and do likewise; begin at once."

Presbytery Meetings.**Synod of the Maritime Provinces.**

1. Sydney, Glace Bay, 13 Mar., 11.30.
2. Inverness, Whyco, 20 Feb., 10 a.m.
3. P. E. Island, Charlottetown, 6 March.
4. Pictou, New Glasgow, 6 March, 1.30 p.m.
5. Wallace, Springhill, 5 Mar., 3. 30 p.m.
6. Truro, Truro, 14th March, 11 a.m.
7. Halifax, Halifax, 20 March, 10 a.m.
8. Lunenburg, New Dublin, 6 Mar., 1.30 p.m.
9. St. John, St. And., 10 Apr., 10 a.m.
10. Miramichi, Bathurst, 27 March.

Synod of Montreal and Ottawa.

11. Quebec, Que., 13 March.
12. Montreal, Mont., Knox, 13 March.
13. Glengarry, Cornwall, St. J., 13 M., 10 a.m.
14. Ottawa, Otta., Bank St., 13 Mar., 10 a.m.
15. Lanark & Ren., Carleton Pl., 17 Ap., 10.30.
16. Brockville, Spencerville, 26 Feb., 7.30 a.m.

Synod of Toronto and Kingston.

17. Kingston, Cooke's Ch., 13 March, 2 p.m.
18. Peterboro, Port Hope, 13 March, 2 p.m.
19. Whitby, Oshawa, 17 April, 10 a.m.
20. Lindsay, Woodville, 13 March, 11 a.m.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville, Orangeville, March
23. Barrie, Barrie, 6th March, 10 a.m.
24. Algoma, Chelmsford, 14 March 7.30 p.m.
25. North Bay, Burk's Falls, 8 Mar., 10 a.m.
26. Owen Sound, 13 March.
27. Saugeen, Palmerston, 13 Mar., 10 a.m.
28. Guelph, Elora, 9 March, 1 p.m.

Synod of Hamilton and London.

29. Hamilton, Ham., 20 March, 9.30 a.m.
30. Paris, Ingersoll, 13 March, 11 a.m.
31. London, London, First Ch., 13 Mar., 10.30.
32. Chatham, Windsor, 13 March, 10.
33. Stratford, Stratford, 13 March, 10.30 a.m.
34. Huron, Clinton, 13 March, 10.30 a.m.
35. Maitland, Wingham, 6 March, 10 a.m.
36. Bruce, Paisley, 13 March, 10 a.m.
37. Sarnia, Sarnia, St. A., 12 March, 8 p.m.

Synod of Manitoba and the North-West.

38. Superior, Port Arthur, 1st week March.
39. Winnipeg, Man., Col., 2nd Tu. Mar. bi-mo.
40. Rock Lake, Crystal City, 6 March.
41. Glenboro, Carmen, 13 March.
42. Portage, Gladstone, 6 March, 3 p.m.
43. Brandon, Brandon, 6 March.
44. Minnedosa, Minnedosa, 6 March.
45. Melita, Melita, 1st week March.
46. Regina, Regina, 6 March, 9 a.m.

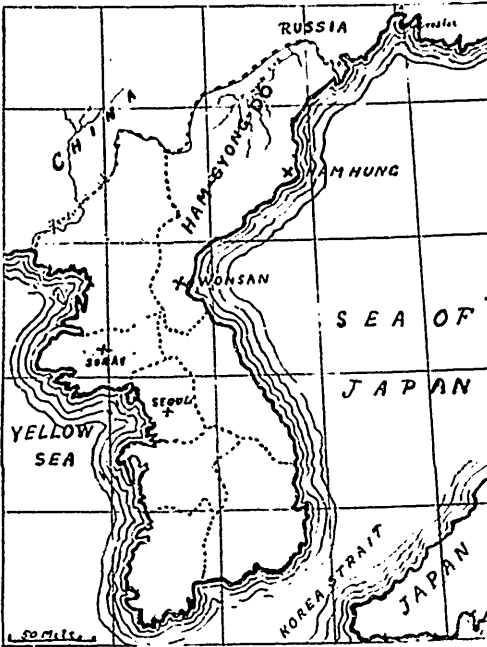
Synod of British Columbia.

47. Calgary, Lethbridge, near 1st March.
48. Edmonton, S. Edmon., 6 March, 10 a.m.
49. Kamloops, Vernon, 7 March, 10 a.m.
50. Kootenay, Greenwood, nr 1st Tues. Mar.
51. Westminster, Vancouver, 5 March, 3 p.m.
52. Victoria, Vict., St. P., 27 Feb., 10 a.m.

OUR WORK IN KOREA.

The position in Korea is on this wise. The Presbyterian Church, U.S.A., has had a very successful mission there for several years, with headquarters at Seoul (pr. sool), the capital of Korea—see map. When our Mr. Mackenzie went out in 1893 he settled at Sorai—see map. After his death the American missionaries visited Sorai, caring for the rapidly growing work.

When our present three missionaries went out in 1898 it was deemed better by the whole council of missionaries that as Sorai was in the region operated by the American Presbyterian Church, while Wonsan, a station that they had recently opened in the far North, was in a large province hitherto untouched, and which they were unable to



MAP OF KOREA.

overtake, that the work at Sorai should be consolidated with that of the American Presbyterian Church, and that our church should undertake the new province of Ham Gyong, a province as large as Nova Scotia, with four or five times as many people.

At Wonsan, the capital of the province, is our first station and Mr. and Mrs. Foote are in charge. At Ham Hung—see map—a city of over forty thousand, one hundred miles north of Wonsan a second station is being opened and Mr. Macrae and Dr. Grierson are to settle there. So that in two centres, corresponding in distance to Halifax and New Glasgow, in a heathen province of over a million there are three missionaries. How loud the "Come over and help us."

WORK OF REV. D. M. McRAE, KOREA, FOR 1899.

In the month of February, accompanied by Dr. and Mrs. Grierson, and Rev. M. C. Fenwick, I crossed overland from Seoul to Wonsan. Household affairs having been arranged, the task of studying the language was begun. The course of study as drawn up by the American Board of Examiners was followed. In September I took the exams in Seoul—passed "creditably."

Itinerating.

I was only able to take four trips into the country, and spent in all twelve weeks itinerating. During that time I visited Ham Hung, Hong Won, Pook Chun, Pyol An Tai, Sin Chin, Iai Cho, So Ho, Chin Hung and An Pyon.

Ham Hung, a walled city, is the capital of Ham Kyong Do. The distance from this city to Wonsan is about 100 miles. The population is estimated at about 40,000 (so officials say). Within the last four weeks a telegraph line has been completed between this city and Wonsan. Here there are four baptized Christians, three men and one woman. On the recommendation of a session convened by Rev. J. S. Gale, those were baptized by Rev. W. R. Foote.

While in the city, meetings were held every night in the house of Mr. Shin. During my recent visit there we had blessed meetings. One Sunday morning two men and a middle-aged lady walked in from the country, seventeen miles, to see us. Two Sundays previous they heard of the Jesus doctrine from a native, so they came to hear the message of God to sinners. They remained with us two days, and returned with books and tracts to their native village. As they were leaving, one of them said, "There is an aged man in the village, who would like to see you and hear about this man Jesus."

A middle aged gentleman, who at first came like Nicodemus, recently decided for Christ; now his wife and little boy accompany him to the meetings. He said a few days before I left, "Please tarry with us a little longer; I have been speaking to others about Jesus and they seem interested, I would like you to see them." And, said he, "This house is now too small for us and we will have to get a larger place to worship in." He spoke with a heart ready to give.

While we tarried there, I believe the Lord chose out for himself several good men. Scarcely a night went by without some soul enquiring earnestly into this new plan of salvation. Thirteen miles out from the city there is a man who walks in to service on Sunday mornings. The regular attendance at present is sixteen men and six or more women. The outlook is encouraging. Funds are needed so as to locate missionaries in this city.

So Ho the port of Ham Hung is seven miles from the city. A week was spent here. Books were sold and a time of seed-sowing spent among the villagers.

Hong Won is a large seaport town, thirty-three miles north from Ham Hung. Here there is one man who was baptized in the city of Ham Hung by Rev. W. R. Foote, on recommendation of a session convened by Rev. J. S. Gale. This man first heard of Christ from a Korean, now he has told the story to others; while there his mother and two other men took part in prayer in the meetings. An old grey-bearded gentleman (a Confucianist at one time) also took his stand for Christ, but has now moved one hundred and sixty-five miles inland. God grant that he may in that part of the country bear witness for his master.

Pook Chun is a large walled city, sixty-six miles north of Ham Hung, and has a garrison of three hundred soldiers. A few days were spent in this city, and a number of books sold.

Pyol An Tai. In this village, seven miles from the city of Pook Chun, there is one who professes faith in Christ. Last summer after the death of his wife, the villagers called upon him to sacrifice to his ancestors, and appease the wrath of the spirits. This he refused to do and as a result suffered persecution. His house was broken into, books burned, and he was severely beaten. His greatest enemies were the sons of his own household. He stood firm through it all and witnessed a good confession of his faith in God.

Sin Chin, a large seaport town, is the port of Pook Chun. This is as far north as I have been. Coasting steamers call here. Several days were spent in this village.

Tai Cho, a seaport village of about four hundred houses, is twenty miles from the city of Ham Hung. Mr. Shin was here a few months ago, and preached to the people. At that time a number expressed a desire to become Christians. I found on visiting the village that persecution had set in. Those who seemed interested were mostly young men, and their parents threatened to starve them if they gave up ancestral worship. However, when all would be quiet at night, those young men would gather in our room to study the Word of Life. One young man braved all threats and persecutions. He took part in the meetings by prayer and by a quiet word of testimony. A great many of the villagers came daily to consult about the doctrine. Being the first foreigner to visit the village there was quite an excitement among the villagers, especially the women, who violated the Korean code of etiquette by boldly standing in the doors and windows to have a look at the "moksa" (pastor).

One striking feature in labouring among this people is their readiness to admit that they are sinners and that in this world there are none righteous. To-day they lend a ready

ear to the preaching of the Gospel. Doors are opening on every hand. All honour and glory to God for the triumphs that have been won. It is with a heart full of gratitude to God for the mercies and opportunities of the year that I beg leave to submit this brief report.

WORK OF REV. W. R. FOOTE, WONSAN, KOREA, FOR 1899.

Last year when the report of our work since coming to Korea, was written, Wonsan was one of the mission stations of the Presbyterian Church of the United States, north, with Rev. J. S. Gale in charge. It was not until the 9th of September of this year that he removed to Seoul. Before that time, although we devoted the best of our energies to the study of the language, we rendered him any assistance we were able. Since that time, with the help of the native Christians, we have cared as best we could for the interests of the work committed to our charge.

Itinerating:

This field is very extensive being about two hundred miles long and forty miles wide, including thirty-nine magisterial towns and almost innumerable villages. A large part of my time should be given to country work; but during the past year, owing to my limited knowledge of the language, I found itinerating on a large scale impracticable.

Early in the spring I visited Ham Hung, a large city one hundred miles distant, to look after the work of the Church in that station. I reached there the 4th of March, and found a little band of Christians meeting every night for study and worship, five of whom I baptized. On the 8th of April I made the first of several trips to Anpyon, where we organized an out-station. Altogether I have spent about six weeks itinerating.

Day Schools:

Over two years ago, the native Church here purchased a field, the proceeds of which are devoted to the support of a school for the boys of Christian parents. The teacher derives nearly three-fourths of his salary from this source and the remainder is paid by the parents of the boys attending. The number of boys enrolled is fifteen. The Bible is studied every day. The other subjects taught are reading, writing, arithmetic, catechism, singing, Chinese and English.

Early in January Mrs. Foote opened a school for girls two afternoons of each week. Seventeen are enrolled, and for want of a better place, they meet at our house. It is not the custom of this land for girls to attend school, consequently but few can read. This is a great drawback in our work. The subjects taught are reading, writing, arithmetic, catechism, New Testament, Chinese, English, singing and knitting.

Sunday School:

In this department of our work great interest is manifested. The Koreans are bright, intelligent and persistent students. This makes teaching easy. In April at Mr. Gale's request Mrs. Foote and I opened two Sunday school classes for the young people of our congregation. We could not speak many words of the language and the task was difficult. Twenty-seven boys and girls came the first morning and since then several have been added to their number. The interest has spread beyond these classes and several adults of the congregation are following the same course. We prepare our own maps and helps.

Every member, catechumen and adherent attends Sunday school. At present Bible study occupies a prominent place in our congregational work. The men, who meet every Sunday morning before preaching service, are taught by two of the best and most experienced members. The women meet in the afternoon and are taught by Mrs. Foote.

We also have two special classes for catechumens, one for the men and one for the women. These classes are very interesting. Mrs. Foote teaches the latter, and I teach the former. Catechumens are received as such after examination. No one is admitted into the catechumenate unless the session is satisfied that the applicant is a Christian. After a person has been a catechumen for six months and has taken a course of instruction, he is allowed to apply for baptism. We find the members of these classes very diligent students and are pleased with the progress they are making.

Training Classes:

Although Mr. Gale alone delivered the lectures to the Christians who gathered here last February for three weeks' study, we may claim to have had some small share in the work. The leading men in this mission living outside of Wonsan were invited to join the Christians here for a short course of Bible study.

We were surprised at the large number who came. One man walked over one hundred and eighty miles to be present. Several came one hundred and thirty miles. Others came one hundred miles. Sixty in all were enrolled. The Wonsan Christians provided entertainment for their visiting brethren. Classes were held in the morning and evening of each day. In the afternoon the Christians visited different parts of the city and held services or spoke to their friends of the claims of Christ. After the evening lecture, time was given for prayer and testimony. This is the beginning of our future college and native ministry.

During the last of March and first of April Mrs. Swallen held a similar class for women. Four came from Ham Hung one hundred miles distant. As but few Korean women can read, and as they do not have equal opportunities with the men for study, the

teaching of necessity was elementary. However, a good beginning was made, which already has proved a blessing to the Church.

Evening Study:

To those who in earlier years were wedded to idolatry, and whose only religious acts were to worship at the graves of their ancestors, but are now Christians, the Bible is a wonderful book. Even the oldest Christians here first heard the Gospel but a few years ago, and the way they study the Word of God is certainly remarkable.

In connection with this congregation during the long winter evenings, there are three places where the Christians meet every night for Bible study. They sit on the floor in a circle around the lamp, and often far on into the night without reference Bible or commentary, but with reverent minds and prayerful hearts try to understand aright the message of God.

Prayer Meetings:

A prayer meeting is conducted in every section of the congregation. The marked difference between the number who attend preaching service and prayer meeting in the home land is entirely wanting with us. Every person who attends service makes it a point to be at prayer meeting.

Preaching Services:

I cannot speak too highly of the assistance rendered by the natives in these services, or of the average attendance. It has been some months since Mr. Gale, who by his pleasing manner and beautiful Korean language, made Sunday services especially attractive, went to Seoul, yet the interest has not suffered and the attendance has increased.

Hitherto we have been labouring under the disadvantage of having to divide the congregation into two sections; and have these meet in different parts of the city, or at different times, because of the limited size of our largest meeting place.

At present the congregation is divided into three sections. A native preaches at each place.

All this is about to be changed as the new church is nearing completion. Mrs. Gale has rendered valuable assistance at the service for women. The Sacraments of the Lord's Supper and baptism were administered twice during the year. The church members number fifty-seven, the catechumens thirty-nine, and the baptized children six. Contributions and income from land and interest for the year amount to 4,250 yang, or \$425 00 gold (one yang is a day's wage in Korea).

Church building:

The principal interest of the congregation at present centres in the new church. As soon as Mr. Gale knew he was going to Seoul, he called a meeting of the congregation and it was decided to supply a long felt want and build a church. After some

difficulty a site was secured in the centre of the city.

In the sultry heat and beating rain of summer, several of the Christians went to the mountains thirty miles distant and cut the timber which, while the streams were high, was floated down to the sea-shore, from whence it was brought by boat to Wonsan. With liberality the little flock gave of their means, and with skill and enthusiasm laboured with their hands to accomplish the purpose so dear to their hearts.

It must be joy to them to know that they have succeeded beyond their fondest hopes. The church with its wooden floor, substantial walls and iron roof, is well built in every particular and is free from debt. Besides the large well-lighted auditorium which has a seating capacity for over five hundred persons, there are two school rooms, one for boys and one for girls, and two other rooms where Mrs. Foote and I can study and meet the Koreans.

Out-Stations:

Anpyon, an influential magisterial town, thirteen miles distant, is the only out-station connected with Wonsan where Sunday and mid-week services are regularly conducted, although occasional services are held in other places. Nearly a year ago, one of the Christians of Wonsan, thinking regular preaching service should be held in Anpyon, determined to sell his property here and move to that town. This he did and so arranged two rooms of his house that they make a comfortable meeting place.

For some time a man was sent from Wonsan every week to aid in the Sunday service. But the cause has so well developed, that a local leader has been appointed and outside assistance is no longer needed.

In conclusion, we desire to place on record our thanks to our heavenly Father for the great blessing of good health, the progress of the year, the encouraging outlook, the letters of kind friends and the support and prayers of the Church.

WORK OF REV. DR. GRIERSON, M.D., KOLIA, FOR 1899.

January and part of February were spent in Seoul (pr. soul) in study. Leaving there on the 6th of February we reached Wonsan on the 13th, being so fortunate as to have a week of fairly mild weather, with but little snow, so that Mrs. Grierson rode in her chair with but little discomfort.

Arriving here we had scarcely time to get into the house we had rented, when we were besieged by sick people who had heard of the arrival of a foreign doctor. Before reaching Wonsan it had been our resolve to refuse for a time all medical calls for the purpose of devoting ourselves entirely to language study, considering that work, under the circumstances in which we take over

this field, to be our first and most important labor.

But notwithstanding the necessity for study and our desire for it, to be able to work to advantage, so piteous and persistent were the calls for help that it did not seem humane to refuse, and very reluctantly study was almost entirely laid aside and medical and surgical work undertaken.

At first the practice was conducted in the largest room of our own house, using the verandah as a waiting room and treating only the most severe cases out of the scores that swarmed about the house daily for medicine. One day over ninety persons were waiting at one time to see the doctor. It was the aim of our practice at this stage to undertake only such cases as could be treated with some good hope of success, refusing to see trifling ailments and utterly hopeless cases. It was necessary every day to muster the whole band of applicants and question each as to his or her affliction, giving a ticket of admission to those who were to be seen and persuading the others to go away.

After having such throngs of people about our house from morning till night for about a month, we obtained the use of a building near by and continued practice there.

After a month's further practice my eighty dollars' worth of medicines brought from Canada began to run short in important lines, and though supplemented a little from Japanese sources was too meagre to warrant satisfactory work. Considering also that I had been entirely neglecting proper language study for medical work, I resolved to limit my practice until I had acquired more of the language so after the middle of April I did not undertake any new cases, only finishing up the old ones already on my hands.

Owing to the difficulty of finding out about the cases with our imperfect knowledge of Korean, and without an interpreter, the actual number of patients seen and treated in this two months was not very large, but most of them several times and many of them through a long course of treatment. I had ten operations under chloroform, and two under cocaine.

I must acknowledge with thanks invaluable assistance rendered in the major operations, as almost daily in the minor dressings, by Mr. McRae, who very quickly learned to be a satisfactory anaesthetist.

From the time of discontinuing public practice until the present, 15th December, I have done much work in bringing to an end surgical treatment begun earlier, and also in treating new cases among the members of our native church here at Wonsan.

The work of preaching to the assembled patients all through our practice, both earlier and later, fell mainly upon my language teacher who with great zeal, improved every opportunity, conversing, preaching, singing, praying and reading good books aloud in the waiting room. He also sold a

large number of books and tracts to the patients.

I will not in this connection go into detail in giving instances of spiritual results, which, by the blessing of God, were not a few. Several who had never heard of Christ before coming to the doctor, have since shown interest in the Gospel.

From May to September my time was mainly occupied in language study, and at the end of that period I went up to Seoul and took the language examination on the first year's course of study as laid down by the examination committee of the American Presbyterian Mission. Since returning I have received notification from the chairman of the examination committee that I had passed, making in the oral one hundred per cent. and in the written ninety-five per cent.

At a meeting of our Mission on June 19th, it was decided that Mr. McRae and myself should have charge of work in Ham Hung, a walled city of some 40,000 inhabitants, about 100 miles north from here, the capital of the Province of Ham Kyong Do.

My wife has devoted herself to language study and such participation in church work as her health permitted. Since June I find it necessary to have a separate language teacher for her, and was fortunate in securing a most excellent scholar, who is also a very efficient Christian worker.

OUR PIONEER IN KOREA.

An incident of Rev. W. J. Mackenzie's work is given by Dr. O. R. Avison, of Korea, in an article in "The College Missionary," in support of the contention against paying native agents by the home church:—

"In 1893, Rev. Mr. Mackenzie, of Nova Scotia, arrived in Korea, and settled in the village of Sorai, where there was already a small group of Christians, but as yet no organized church. The leader of the group took him into his house, gave him a room, and supplied him with food, and then acted as his language teacher and personal helper and assistant preacher.

When Mr. Mackenzie desired to arrange with him a definite payment for these services the man declined to receive anything but payment for the food supplied, which he estimated at \$3.50 per month, saying that he could not afford to accept pay for his services in Christian work, as that would surely deprive him of his influence in the community, and as he wished above all things to preach the gospel to his neighbours and see them converted to Christianity, he could not afford to do anything which would endanger his influence by lessening their belief in his sincerity, but would, as before, earn his own living on his farm and devote his leisure to the work of preaching.

This did he, and with such marvellous results that in 1895 the church in Sorai was formally organized with a baptized member-

ship of twenty-three, and a new and commodious church building erected by the native Christians on the site formerly used in sacrificing to the patron spirit of the village. A school was also established for the education of children of the Christians.

Mr. Mackenzie died the same summer, and the work devolved almost entirely on this native leader and the men who had developed around him.

In January, 1896, I visited the village in company with Rev. Dr. Underwood, and found the church crowded with villagers and people from the country-side, and, after a thorough examination of many candidates for baptism, twenty-three more were passed and baptized, and the membership thus doubled in less than a year after its first organization.

But not only so, for the leaders said the church building was already too small, and being encouraged to enlarge their boundaries they doubled the capacity of the building during the following year, and it was still filled with crowds of people desiring to hear the new teaching and learn what power was transforming the neighborhood.

And in 1898, Dr. Miss Whiting, after a visit to the village, reported to the annual mission meeting that out of a total of sixty houses in the village, fifty-seven were now Christian, while large numbers attended the services from the outlying country, coming in, in some instances, a distance of ten or twelve miles, while the magistrate reported that he seldom had a case from that district brought before him and that the Christians of Sorai were always the first to pay in their taxes.

Since then, too, the work has been going on steadily and the numbers have greatly increased. That congregation now not only pays its own expenses, but has assisted other struggling congregations to build churches, and it sends out from its midst those who are competent and willing to go out on paying their expenses and supporting their preaching tours to the surrounding villages, families while they are absent, as a result of which small congregations of worshippers have sprung up all around, until it has become necessary that some one well grounded in scripture, strong in faith and wise in counsel should spend his time in visiting these groups, teaching them the scriptures and advising with them in the many perplexities which assail them on account of their change of faith, and their tried leader, who in 1894 refused to receive foreign pay for his services, has been set aside by the parent congregation as travelling overseer, and as that takes all his time his fellow Christians combine to support him and his family. This spirit could never have been engendered, and therefore these results could never have been secured had the plan of paying natives (by the home church) to preach the gospel been followed.

A NEW DEPARTURE IN TRINIDAD,

Worthy of special attention is the following note from Rev. Wm. Macrae, of Princes town:—

Dear Mr. Scott,—A new and interesting feature in connection with the training of our native agents was introduced during the first week of the last autumn holidays. With the view to the quickening of spiritual life among our Christian workers, and promoting the unity of the Mission, it was agreed to bring all our catechists and native brethren together to San Fernando for a week of special prayer and study of the Word.

A carefully prepared programme was carried out to the letter. Meetings were held morning, afternoon and evening, at which lectures were given on the subjects assigned, followed by an informal conference, in which difficulties were discussed and methods of work talked over. Prominence was given to prayer at every meeting. Over forty catechists attended, besides three ordained native brethren, and all the missionaries.

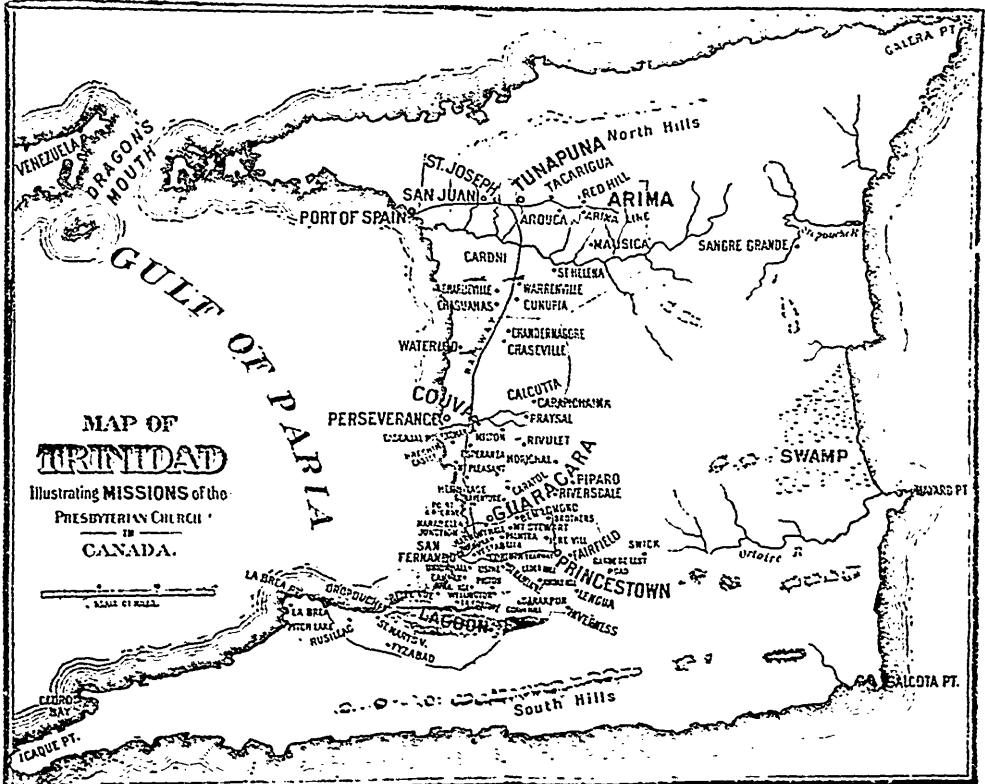
The interest manifested at the first meeting was sustained throughout, and, indeed, deepened day by day. All felt the desire

for a special blessing on themselves and their work, and were eager in the search for spiritual good. The last meeting was one long to be remembered. The key-note was the need of the outpouring of the Holy Spirit to fit for the winning of souls. Over two hour were spent in prayer, praise and testimony as to good received. Then the conference was brought to a close by a few minutes' silent prayer, followed by the benediction. Thus ended five pleasant and profitable days, the results of which we trust will long be felt for good throughout this Mission.

The following is the programme in brief outline:—

1. "The Word" Dr. Morton.
2. "The Sacraments" Dr. Grant.
3. "Prayer" Mr. Macrae.
4. The Holy Spirit Mr. Thompson.
5. General directions for
Christian workers Babu Lal Behari
6. Missionary Outlook Mr. Soodeen

The effect on our workers, and through them, on our mission must be very helpful, and it is proposed to hold similar gatherings in future years.



Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand other people.

The heavenly life must have heavenly food; nothing less than Jesus Himself is the bread of life: "He that eateth Me shall live by Me."—Andrew Murray.

THE WHOLE WORK IN TRINIDAD FOR 1899.

The following changes have taken place during the year:

In the month of June, Dr. Grant returned from Canada, quite renewed in strength and vigor. Mrs. Grant, having undergone a successful operation while in Canaua, followed in October, entirely free from the facial pain from which she suffered so much and so long.

Mr. Fraser and family, accompanied by Miss Archibald, sailed for Canada in June, and returned in December, much improved in health.

Mrs. Macrae, who, on account of ill-health, was obliged to seek a change of climate, sailed for Canada in April, and returned with the Frasers in December, much invigorated.

Mr. Harold Clarke, who labored with much acceptance for two years as teacher in the Training School, retired in July, and was succeeded in August by Mr. Frank Smith of Musquodoboit, N.S.

Miss Sinclair, having completed her term of service, retired from the field in December. Miss Mary Layton, of P. E. I., has been appointed her successor, and is now on the ground.

At the April examination of the Training School, seven pupils out of ten were successful in obtaining certificates.

Initiatory steps have been taken to secure recognition for a School of Secondary Education in San Fernando, and finally affiliation with the Queen's Royal College.

To meet the growing demands of the Tunapuna field, the Rev. Hervey Morton, with the approval of F. M. Committee, has been appointed assistant to Dr. Morton, beginning with November.

The hearty thanks of the Mission Council are hereby tendered to the Colonial Co., limited, Sir Charles Tennant & Son, Messrs. Cadbury, Burnly, Turnbull, Lamont, W. S. Robertson, and the many other friends of our Mission, for generous contributions and continued interest in our work.

Statistics.

Canadian Missionaries..	5
Ordained Natives..	4
Catechists..	53
Bible Women	14
Baptisms, adults..	200
" children	280
" total..	480
Marriages..	79
Canadian Lady Teachers..	4
Schools..	59
Boys on roll	3,450
Girls on roll	1,353
Total on roll..	4,803
Average daily attendance..	2,743
Total enrolled during year..	6,489
Communicants, Jan. 1, 1899..	687

Added during year..	94
Died..	7
Removed	7
Gone to India	8
Suspended..	6
In good standing, Dec. 31, '99	753
Net increase..	66
Sunday Schools..	80
Number on roll..	3,308
Daily average	1,955

Contributions:—

Proprietors..	\$1,450 00
Native Church..	4,682 54
Average per Communicant..	6 22

W. L. Macrae, Secretary.

THIRTY-SECOND ANNUAL REPORT

Of Rev. John Morton, D.D.

Tunapuna, Trinidad, Dec. 30, 1899.

Beyond a visit to St. Lucia in April, in the interests of our mission, I have not been absent from my field during the year, nor have I missed a single Sabbath service from illness or weather. My assistants, Revs. Paul Bhukhan and Andrew Gayadeen, have also enjoyed health and vigor for their work.

The former, from St. Joseph as a centre, has exercised his ministry over a wide field, north of the Caroni River and the latter over an equally wide district south of that river. I have pleasure in testifying to their fidelity as men and their acceptableness as preachers of the Gospel.

Eleven catechists have been employed, and three teachers rank as teacher-catechists, taking charge of a station in whole or in part. These catechists vary greatly in ability and promise. The teacher-catechists, and one or two others have the advantage of English, as opening to them extensive aids to study and preparation. These, if they prove faithful, will no doubt come to the front in the future. On the other hand some on the catechists' list are old men who do useful work for the present, but will, in time, give place to a better equipped class.

Two on our catechists' list only devote a part of their time to mission work. They are prominent men in their districts and cannot give up their ordinary work, except in part. It may be thought that these men should give their time and labour to the mission as unpaid workers. To such an arrangement there are two objections. First, they cannot afford to give up so much time as the work requires; and secondly, we could not control and push the work of a district were we to depend solely on voluntary aid. It seems better to contribute something and thus control and unify our work. At any rate the plan has worked well in some of our out-lying settlements.

Schools:

The Government began to assist Woodbrook school, Port of Spain, from January

1st, and Guaioco school from April 1st, 1899. A new school was opened at Sangre Chiquito, just beyond Sangre Grande, July 1st, so that I have now 16 schools under my management, 14 of them assisted by Government, with 1,944 children enrolled for the year on the quarterly roll, and 835 in average daily attendance.

The management of these schools calls for much travel, activity and anxious thought. There is scarcely a week in the year in which the mind is not exercised over some one or more of them. The Government inspector keeps his eye on the secular instruction and tests results in his annual examination. But the religious training, general management and tone of the school depend greatly on our watchfulness. It is difficult to keep all the teachers up to their opportunities, mind in some and method in others being at fault.

The Secretary of State for the Colonies has ordered the introduction of agricultural education. His proposal is an excellent one, but the means suggested seem inadequate, and the result must be increased work and anxiety to school managers, at least for a time.

Bible Women:

Four Bible women were employed more or less continuously during the year. This branch of our service is founded on the principle that the Church ought to utilize all its available force, and that there is a special capacity in Christian women for a special sphere of Christian work. This sphere is chiefly and formally among women and children. Occasionally, however, it tells directly as well as indirectly upon the men. Our women during the year have done excellent service.

By these different agencies the knowledge of the Lord Jesus Christ, and of salvation through him, has been brought to old and young through church services, schools and visitation. Magic lantern scripture pictures have also been used extensively and with excellent effect, in school-houses, in the shelter of work-sheds, and even in the open air, to reach those who cannot be drawn to Sabbath services.

Mrs. Morton, who has enjoyed excellent health during the year, continued, as in 1898, her Bible class for the advanced children of Tunapuna school—her sewing class for the girls, by which she earned three dollars a month for our mission funds—and her Temperance work. In addition she re-opened her "Girls' Home" in January and kept it on till Christmas.

The late Miss McCurdy, of Truro, made Mrs. Morton her residuary legatee. The sum arising from this she devoted to a work in which the donor was specially interested. Other sums were given by the L. B. M. Society of St. Andrew's Church, Truro, Nova Scotia, and by other friends.

These sums, with the legacy, amounted to \$251.48. The total expenditure was \$251.38. Thus, without any effort of planning, the amount received covered the outlay. The highest number in the "Home" was 12, and the average between 9 and 10. Five came from Princetown, three from Couva, and four from Tunapuna. The greater number of the girls will likely, ere long, be usefully settled. They have been trained with a special view to work among their country-women. Forty-five girls have thus been trained in the Tunapuna "Girls' Home" since it was opened in 1890. It now closes for a time. If funds providentially come to it, they will be used in a similar way.

In every threshing-floor there is some chaff, which in the winnowing may get into our eyes. In July this year some dismissed agents joined the heathen and rum interest in Tunapuna in a bold attack upon our work. Their conduct in this matter amply justified us in having previously dismissed them. The attack has failed—discipline has been maintained and strengthened, and the result has been a new experience to us and a distinct gain to our mission.

In the cause of truth, purity and temperance we must expect to suffer. Alexander the copper-smith lives in his descendants, who shout as of old, "Great is Diana!" "By this craft we have our wealth."

One hundred and seventy-six joined our Blue Ribbon Band this year, the total number enrolled being 826. It is not professed that every one of these has uniformly kept his first pledge, but the number who have done so is very remarkable and very encouraging.

In this district the last half-year has been a time of trial to the people. Our principal sugar estates have been practically in liquidation, with their future ownership uncertain. They have not therefore employed the usual labour. The rainfall has also been deficient, so that the people's gardens have suffered. This has affected our contributions for the year and it has driven some of our people out to the woods. It has been trying to them and to us; but we hope the present distress will soon pass away.

Miss Blackadder's report is herewith forwarded and the general report will refer to her past services and coming furlough.

The following buildings were erected during the year: a school and teachers' house at Sangre Chiquito, a teacher's house at Aronca and a catechist's house at Chaguanas. The statistics for the year show 170 baptisms, 77 of them adults; 23 marriages, and 150 communicants in good standing.

I have again to express my indebtedness to the Messrs. Cadbury for kindly sympathy and generous aid to our work.

It is over ten years since my last visit to Canada, and over five since I returned from Great Britain. I therefore ask leave to take furlough from May, 1900.

JOHN MORTON.

TWENTY-NINTH ANNUAL REPORT

Of Rev. K. J. Grant, D.D.

San Fernando, Trinidad,

January 1, 1900.

Through the good hand of our God upon us, we are permitted as a family to greet this New Year in more than ordinary health and vigour.

As I write, the street is thronged with people in their gayest apparel hastening to the Annual Regatta. In contrast with this, but a little later in the season, last year the noble S.S. Bruce was unable to force her way into Sydney Harbour, C.B., and after a delay of 36 hours we entered Louisburg. Extremes of temperature have many compensations, however.

Early in June I resumed work here, having spent the first five months of the year chiefly in Nova Scotia, but not in idleness.

Every part of the work here was in my absence, well sustained. To the Rev. Mr. Wilson, of the Scotch Church, and our own missionaries of other fields, we are much indebted for seasonable aid, cheerfully rendered not only in my absence but during Mr. Fraser's furlough also.

The Rev. Lal Behari, as the leader of the native contingent in active service, did his part with his usual ability, enthusiasm and fidelity, and some of his officers and men deserve special notice. "Diamond" district was attended to by the Rev. D. Ujagar who did his work well. Arthur Girdhari, as an all-round man, is almost indispensable. Thomas Biseson, an elder and a cocoa planter, has arranged to have his cultivation attended to by another, and he has given himself wholly to the work of the mission. Another elder, Charles Pryag, takes regular service every Sabbath and supervises schools within his reach, besides attending to the ordinary work of the eldership.

Statistics I leave wholly to Mr. Fraser, but, in the agencies at work to produce these statistical results, there is much to commend; much to awaken gratitude and hope. Our people are willing, liberal and thoroughly loyal to the parent church in Canada, and are planning with their missionaries to do more financially.

On the school work which is a power for good and which costs our church very little now, I shall not venture to enlarge.

The Training School of which I am manager, was in charge of Mr. Harold Clark the first seven months of the year, and of Mr. Frank Smith the last five months. Six resident and two non-resident students are in attendance. In April, at the annual examination, seven obtained certificates, and thus became eligible for engagement as teachers. This school sends out young men fairly well furnished, and its influence is distinctly visible in the tone and growing efficiency of our

schools. The Rev. Mr. Dustan noted this in his comparison of three teachers whose schools he had visited.

In connection with the Training School, about 30 general students were enrolled, giving an average of 24. Fees paid by them go to the head teacher, now Mr. Smith, who fills the position well, and from them he pays his assistant, a certificated teacher. These general students form the school of secondary education, and for its recognition and affiliation with Queen's Royal College, the Council have petitioned the Government.

In proof of sustained interest in our work by estate proprietors let me state a case. An old Scotch friend who knew from personal observation the character of our work, and who had for many years contributed largely to its support, was constrained regretfully, through heavy losses for four or five years in succession, to withdraw his grant. Unsolicited, a few weeks ago, he wrote me as follows:—"I am glad to hear that your schools are flourishing. I often wonder how the people in Nova Scotia are so good to us in Trinidad. We have been doing rather better for the last two years . . . and I feel bound to assist you again a little. . . I have pleasure to enclose you an order on my agents for \$100, and hope to be able to continue the same in future years."

The indications of progress were never more marked, as witnessed in attendance on the means of Grace, whether at the ordinary services or the Sunday schools, the prayer meeting, Christian Endeavour, etc. We know that God has been with us, and we take up the work of this New Year in the strong confidence that He who hath helped will help.

THIRTEENTH ANNUAL REPORT

Of Rev. W. L. Macrae.

Princetown, Trinidad, Dec. 30, 1899.

There are sixteen districts in this field in which services are regularly held on Sundays, as well as several others in which work is done less regularly. Each district has its own group of Christian people, some weak and struggling but others strong and hopeful. So much depends on the character and influence of the individual catechist of the district that we feel one of the chief needs of our mission is that of earnest, faithful, well-trained men of this class. By means of the College an individual training in our fields, we hope to see this need gradually supplied.

Notwithstanding present shortcomings, however, all our districts are gradually developing and consolidating. We mourn the lack of spiritual life throughout our field, yet we have met and dealt with more genuine anxious enquirers during the past year than perhaps during any previous year. There is gradually a moving among the dry bones,

although we have not yet seen the quickening from on high in the measure longed for.

The contributions of our native church are \$167 above that of last year. Mr. James Toolsee, one of our elders, gave a thank-offering of forty dollars in addition to his regular contribution which is also liberal.

In the month of May assistance was granted to the Elswick school. This makes the number of our assisted schools 12, and unassisted 3. The aggregate daily attendance is 614. This exceeds that of last year by 51.

Much credit is due Mr. Soodeen for earnest, faithful steady toil connected with these schools, as well as other phases of missionary work.

Miss Sinclair, having completed her term of service, retired from the field in December. She has left behind her an excellent record, both as a teacher and Christian worker. She returned home considerably reduced in strength and vigor, but amidst the regrets of the many whose welfare she sought. The work she laid down will be taken up by Miss Layton, who is now on the ground. Thus the workers change but the work goes on.

The usual stress has been laid on S. S. and C. E. work. Here we feel the need of earnest teachers and workers. These excellent organizations like the old-fashioned millstones, will give no returns unless some energetic hand steadily applies the motive power. One of the most important, and perhaps the most difficult phases of missionary work is "teaching to teach," and leading those who know the truth into earnest, steady, active service.

The returns of our Sunday schools and C. E. Societies are encouraging but we feel they are not what they might be nor what they will be when all our workers have learned more thoroughly the art of winning souls. The average attendance of our 22 Sabbath schools is 477.

The Boys' Brigade has been sustained with interest throughout the year. Although the majority of our boys are very small yet our company has taken second rank in the Scriptural examination of the Trinidad Battalion.

By appointment of Mission Council, I visited St. Lucia in the early part of December and endeavored to advance the work in that Island. Many tokens of Divine favour and blessing have marked the year now closing, while not a few evidences of the necessity for humiliation and earnest prayer have been manifest.

NINTH ANNUAL REPORT

Of Rev. A. W. Thompson.

Couva, Trinidad, 30 Dec., 1899.

As stated in last year's Report, the headquarters of mission work in the Couva District were removed from Exchange Village

to higher ground, at Balmain. The work of removal began in December, and was completed in February, and on the first day of March we took up our residence in our new quarters.

It will take some time to get all the work adjusted to suit the change, but things are quietly shaping themselves. The opening up of a road to the north, through a fine Cacao settlement taps the whole of the upland country, and brings it much nearer to the new centre than it ever was to the old.

The change has settled one or two problems that have been before us for some time.

The church in Exchange Village has for a considerable time caused us much thought. Its situation was bad—very bad, just on the edge of the village canal, and it was often very far from being pleasant, to say the least, to sit on the canal side of the church during evening service.

The removal of the manse left the centre of the lot free, and to this centre was the church removed at the close of the year.

The expenditure thus entailed was met by special subscription from the English congregation and our East Indian friends.

Church extension was another long-pressing problem. Our church is far too small. Once it was moved to a better position the question of its enlargement came up before us.

After due consideration and advice, it was decided to build a new church at Balmain, and gather to it all the upland country people, leaving the church at Exchange Village to serve the wants of all those who live in the sugar estates, and the villages adjacent to them. This will amply meet the case, and will greatly promote the efficient working of this field. An earnest effort is being made to raise the funds for this work among our own people and their friends.

The workers, with one or two exceptions, gave good satisfaction during the very trying year just closed.

Four catechists were employed; eleven schools were in operation; twenty Sunday schools were conducted, and twenty-five regular Sunday services were held.

Miss Fisher labored with her wonted zeal and spirit until August, when, at the request of the Mission Council, she went to the aid of the Tunapuna District, where she still labors with much acceptance.

Henry Birbal, who got his first lesson from Miss Fisher, and worked his way up in her school until he entered the Training College—where, after two years' study he won a second class certificate—succeeds her and has done good work. He was the second one of the mission teachers to win a second class.

Charles Lalla, now in the Training School, is another of Miss Fisher's promising boys. Besides these, most of our Indian teachers and pupil teachers have had their training.

in whole or in greater part, in her school. She left us with an excellent record. Every day makes us more conscious of our loss.

No department of our work calls for special notice.

Our thanks are due to the brethren for timely help in our special work; to Jas. Arbuckle, Esq., who has placed the manse family, as well as the mission, under many obligations; and to all friends who in any way aided in our work.

Our trials have been many, but our mercies have abounded. The Lord hath been mindful of us; He will bless us.

The following table gives our statistics for the year in the Couva District:—

Canadian Missionary..	1
Ordained natives..	0
Catechists..	10
Bible women..	4
Baptisms, adults	30
" children..	45
" total..	75
Marriages..	17
Canadian lady teachers..	1
Schools..	11
Boys on roll..	565
Girls on roll..	241
Total on roll..	806
Average daily attendance	459
Total enrolled during whole year.. . .	1,018
Communicants, Dec. 3', 1898.. . . .	95
Added during the year	7
Died..	0
Removed..	0
Gone to India..	2
Suspended..	0
Total in good standing, Dec. 31, '99..	100
Net increase..	5
Sunday schools..	20
Scholars on roll..	914
Daily average	482
Contributions:—	
Proprietors..	\$ 468 00
Native Church..	1,044 00
Average per communicant..	10 44

FIFTH ANNUAL REPORT

Of Rev. S. A. Fraser.

San F'do, Trinidad, 30 Dec., 1899.

From the beginning of the year to the 1st of June I had charge of the English-speaking congregation in the town of San Fernando, in addition to my usual work in the country districts.

It was suggested by the Mission Council that I take my furlough immediately after Dr. Grant's return in June, and gladly concurred in their suggestion, and although I am physically strong, yet, when I embarked for Canada I had a firm conviction that my furlough had come none too soon. After a change of five months—not of complete rest—I and my family arrived in Trinidad on the

18th December, greatly refreshed and invigorated.

While at home I visited a large number of congregations, and everywhere received a hearty welcome. The majority showed an interest and enthusiasm in the great F. M. work of the Church which was very encouraging, but I am sorry to say there are some congregations and individuals who, forgetting the great command, give little or nothing for the support of Foreign Missions.

Would it not be possible for a committee of Presbytery or some enthusiastic brother to visit such congregations and arouse a living interest, as is done when a congregation fails to do its duty in giving to some of the other Schemes of the Church.

My work for the half year in Trinidad was carried on exactly on the lines of previous years. There were in operation during the year 17 week-day schools, with a total enrollment for the year, of 1802, and an average attendance of 835. Religious instruction is given regularly in all schools. There were 23 Sunday schools, with an enrollment of 1023, and an average attendance of 743. Also 18 night-schools in which Hindi is taught from Christian books.

The missionaries, assisted by two native ministers, nine regular catechists, four half-time men, and three Bible women, conduct services in 27 different places every Sabbath, and during the week they go from jungle to jungle, estate to estate, barrack to barrack, house to house, market to market, and stand on the street corners, preaching the Gospel of Christ, selling and distributing Bibles and Christian books and tracts.

Our regular staff of catechists has been weakened by sending to Jamaica at different times four of our good men, but we hope that others will soon be coming forward to take their places.

Two of our young men graduated from the Training School in the spring and are now doing good work as head teachers.

Government aid has been granted to Separia school. We were disappointed in not receiving aid for Esperance school as the Board of Education led us to expect. Two new commodious school houses which serve as places of worship on the Sabbath, have been erected in the southern district, one at Fyzabad, the other at Pusilac.

For further details of the year's work see Dr. Grant's report. The result of the year's work so far as figures can show is as follows: 150 baptisms, 27 marriages, 40 added to communion roll. Other statistics will be found in statistical report.

We regret to learn that Rev. Norman Russell is down with typhoid fever in a military hospital in India, from overwork in consequence of the terrible famine that there prevails.

YOUTH.

Answers to the following will be found in the maps and reports in this issue.

1. Find the chief mission centres in Trinidad.
2. Name the missionaries at work in each ?
3. How many years of service has each missionary given ?
4. Along what different lines is mission work carried on ?
5. In how many places is public worship conducted every Sabbath ?
6. How many native preachers and catechists are there ?
7. What is the number of schools and their attendance ?
8. How many Sabbath schools and what is their attendance ?
9. For questions on Korea, please turn to the pages for the juniors.

A curious document came under observation lately. It was a "bill of sale" for a wife, on one side of which was the imprint of the husband's right bare foot, and on the other side that of his right hand. (His mark.)—Dr. Malcolm, of Honan.

THE YOUNG BRAHMIN.

By Rev. Lal Behari, San F'do, Trinidad,
For the "Record."

In the course of my visiting, not long since, I met a young man, one of the pupils of our first school in San Fernando, opened above twenty-eight years ago, and in this case, as in many others, one is made to feel how important the work of our schools is. In twelve years impressions are made that never entirely vanish. He saluted me kindly and soon in conversation we were face to face with Hinduism.

His father, a Brahmin, had recently died, and a special priest, known as a Mahapati, was called on the tenth day to perform the usual ceremonies.

The officiating priest is generously treated. The daintiest food, bedding, clothing, shoes, umbrella, etc., etc., are given him, in the belief that the departed will in some way be benefited by the gifts bestowed.

The priest in this case wished in addition a mule, but as the deceased's son had only one and as he depended chiefly on the work of this animal to win bread for his family, he declined to give it.

After the feast of the tenth, it was proposed that the son, my friend, should anoint the officiating priest, and go through certain rubbing and kneading processes, which are very refreshing, and it was urged that his departed father would share in all the good that fell to the priest.

The son could not understand how a dead

horse could eat grass. Indeed, he came to realize that the whole thing was a sham and a fraud. This feeling was intensified when I told him of my own father's death.

Here we drew nearer in sympathy and I obtained an intelligent hearing of the Gospel message. I tried to warn him against a persistent delay, assuring him that as nothing could be done for his departed father, so nothing after death could be done for himself—then the great impassable gulf would be fixed; but that now the gulf was bridged, the road was open, and that the Saviour of the world declares "I am the way."

My friend was evidently subdued in heart, and I left him feeling that the word that gives light and life was gaining an entrance.

FAMINE INCIDENTS IN INDIA.

Rev. J. Buchanan, M.D., our missionary to the Bhils, writing recently to his sister, gives some sad phases of famine life, how it takes humanity from man. He says:—

"In my last I mentioned two cases of almost murder for the sake of a little food, and before the letter had left I had two more cases in which the parties were near losing life; one from arrow wounds, the other from clubbing.

"This morning I was told of another case. A Bhil woman was bringing home four pounds of grain, when a thief, one of themselves, demanded it. She refused, saying that her child was dying of hunger, and that she would not give it up unless he killed her. She took her little parcel, tied in a cloth, in her arms, and threw herself on her breast on the ground to hold it the tighter. When the fiend of hunger saw this, he, close over her, shot an arrow into her back, took the corn and walked away.

"Another old man, an epileptic, who was getting medicine here and was greatly helped, was on his way home when another Bhil came along, and walked and talked for a while with him, and then suddenly, for the sake of a little bread he carried with him, turned on him beating him severely. The old man, Gulgi, had his bow and arrows with him but had no time to use them.

"These are treacherous times. None can trust another with safety. The pangs of hunger turn these wild hill people into brute beasts. The Mission building work going on here is of course a great help to those immediately at hand. I always felt that there was some advantage in having the work go on slowly, being done as far as possible by the Bhils themselves, but I did not realize the exceeding great good that it was to be, for I did not know there was to be a famine this year. God knew, and I look upon it as a very marked leading of Providence that we were led to go forward thus slowly with the work, doing it so largely with Bhil help, rather than bringing in Hindus to do it."

If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of Him, but by your desire to maintain your position among men.—Rev. F. B. Meyer.

"Think what I am."

Last Sunday a young man called at my door and asked to see me. Upon answering his request, I was met with a plea to give my caller a dime. Knowing the young man, and detecting odors of his liquor-laden breath, I refused to give him money. He declared that he did not wish it for liquor, but I knew better, and he understood that I did not trust his word. After conversing for some minutes about his unhappy and wicked life, he finally exclaimed: "Just think what I am. Nobody trusts me. Nobody believes my word. I lie without any hesitancy. Just think what I am. Pitiful, indeed. A brilliant young man; unusually talented; lost to usefulness; lost to the church; lost to his friends; lost to himself, and almost lost, it would seem, to God. Just think of it, and then breathe a prayer for the unhappy wanderer. And his name is Legion. How sad! How dreadful! Is it a sin?—Presbyterian Journal.

"Courage, Grand and Bold."

"A tone of pride or petulance repressed,
A selfish inclination firmly fought,
A shadow of annoyance set at naught,
A measure of disquietude suppressed;
A peace in importunity possessed,
A reconciliation generously sought,
A purpose set aside—a banished thought,
A word of self-explaining unexpressed:
Trifles they seem, these petty soul-restraints,
Yet he who proves them so must needs possess
A constancy and courage grand and bold;
They are the trifles that have made the saints.
Give me to practice them in humbleness,
And nobler power than mine doth no man hold."—The Silver Cross.

"Lead us not into."

An officer with a message to William, Prince of Orange, rushed to the spot where William was directing his gunners to bombard a town. When the message was received, and the answer given, the officer lingered on the dangerous spot. "Do you know, sir," said the Prince, "that every moment you linger here it is at the peril of your life." "I run no more risk," replied the officer, "than your Highness." "Yes," answered the Prince, "but my duty keeps me here, and yours does not." It is incumbent upon every earnest soul to avoid temptation where duty does not call it into the wilderness.

Temptation is everywhere, but when we rush into special conditions for it, God is apt to leave us for our rashness.

The Debt of Honor.

Every son, when he goes away from home, carries with him the honor of the home to which he belongs, and he may either increase or destroy it. If he does well, his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents.

There is nothing in this world more touching than the pride of a father or mother in a son's success; and in the battles of life there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing, and would be broken by their ill-doing.

I do not think there is a sight more touching—certainly there is not one that touches me more—than when a youth, who has been away in another city, or in a foreign land, and bears in his face and demeanor tokens of his well-doing, comes back to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, as he inflicts who comes not back because he dare not, having in the foreign land soiled his good name and rolled the honor of his home in the dust?—Dr. Stalker.

A Sweet-Minded Woman.

So great is influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrow-stricken sister do much to raise the load of grief that is bowing its victim down to the dust in anguish.

The husband comes home worn out with the pressure of business and feeling irritable with the world in general, but when he enters the cosy sitting-room, and sees the blaze of fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits that are wearied with the stern realities of life.

The rough schoolboy flies into a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—Churchman.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

Topic for Week beginning April 15th.

How the New Testament Grew.

Literature.

"The New Testament and its Writers," in Guild Text Book series, 20c. "Introduction to the New Testament," by Marcus Dods, in Theological Educator series.

We are glad to present to the Young People of our Church the following article by Rev. Prof. R. A. Falconer, B.D., of the Presbyterian College, Halifax. Prof. Falconer, writing in the light of the most recent scholarship, expresses himself in language so simple that no one need have difficulty in following him. So complete and luminous a picture of the origin and growth of the New Testament canon, cannot be found in so small compass elsewhere.

Suggestions.

This is essentially a meeting for study and information. Where possible secure the pastor to lead the meeting, and instruct his young people in this important subject. Let there be an opportunity at the close for questions. It might be well to spend ten or fifteen minutes in drill upon the Books of the New Testament, their order, purpose and chief contents.

How the New Testament Grew.

By Rev. Prof. R. A. Falconer, B.D.

Jesus did not set Himself in antagonism to the religion of Abraham and Moses, of the prophets and psalmists, but said concerning it, "I am not come to destroy but to fulfil." So from the beginning His followers had as their sacred book the Bible of the Jewish Church, what we call the Old Testament. Whenever in the New Testament an appeal is made to "the Scriptures," the Old Testament is meant, for the early Christians took constant delight in searching its law, and psalms, and prophets, for hidden treasure, fore-gleams of the Christ. They could trace in detail, resting on the book handed down to them by their fathers, the shadow cast by the reality they knew in their earthly and risen Lord and Saviour.

In that early church there was much worship. The brethren met at first daily, and afterwards in weekly gatherings at the larger houses of the well-to-do disciples for prayer, praise, interchange of Christian fellowship, instruction from the apostles, (Acts ii. 42-47), and doubtless often to hear letters read from some absent apostle or Christian prophet, or to receive a brother who had come with an epistle of commenda-

tion from a distant church. At these services the only book used was the Old Testament.

But there was also the living word. God had been speaking to their fathers from age to age in the Jewish writings by vision, prophet of law (Heb. i, 1); but within the memory of living men the divine voice had taken full volume and spoken in Jesus the Son. The gospel which had been preached to these Christians was athrob with the life of God. Quivering with power its word worked its way down to the most secret and delicate springs of the spirit, and touched the motives or conduct of the natural man till he saw what they are in the sight of God (Heb. iv. 12, 13). Of this word the sayings of Jesus were treasured as its most precious portion. Constantly repeated to one another the disciples found new meaning in those pregnant utterances, their experience illuminated the parables, and their hardships added richness to His promises. The sayings of Jesus and records of His life which were the richest spring of edification for believers, soon became stereotyped into fixed sentences and groups and when written down were the source of our Synoptic Gospels.

But from the first the apostles occupied the highest rank in the young church and their teaching was second only to a direct word of the Lord Himself, for they had been with Him, admitted to the innermost secrets of His life, and so could tell as no others could what was the mind of the Master. The burden of their preaching was similar to the confession of the Hebrew Christians, "I believe that Jesus is the Son of God who having made purification for sins has taken His seat at the right hand of the Majesty on high" (Heb. iv. 14; iii. 1).

Soon through the missionary activity of the Church new congregations were formed in Samaria, Syria, Asia Minor and other parts of the civilized world, and there was much coming and going of apostles, evangelists and prophets to strengthen the young churches into healthy life. Yet this personal intercourse was bound to be intermittent, and the apostles held their hand on those communities which were especially dear to them by writing letters to deal with some practical difficulty, to enlarge on some view of the gospel which they were in danger of misunderstanding, or to encourage them under persecution. We have reason to believe that such correspondence was large and that of the letters of the apostles, evangelists and others only the most important have been preserved for us.

Primarily these epistles were meant for the churches to which they were written, but the apostles were held in such high esteem that their letters were exchanged with neighbouring congregations, and were read in public worship, though they did not at first, nor did their authors seem to intend that

they should, rank alongside the Old Testament, or the sayings of Jesus. Thus by degrees those letters which were recognized as classic expositions of Christian truth, especially such of them as belonged to the large and central churches of Rome, Corinth, Ephesus, etc., were formed into a group of Pauline epistles, and passing along the highways of commerce soon became the property of the Christian world, and were read for edification in most Christian churches.

The Epistle of James may very probably date as early as 45 A.D., owing its origin to the necessity of checking some natural distortions of the gospel of grace on the part of Christians of Palestine who had once been Jews. 2 Peter, Jude, 2nd and 3rd John, which were designed, in the case of the latter two, possibly for private persons, in the former to counteract heresies in remoter districts of the world, had together with James for a length of time a somewhat local circulation, and found a tardy acceptance alongside the letters of Paul.

As time went on and those who had seen the Lord were passing away, the necessity arose of securing by writing the most important sayings of Jesus; and this seems to have been done not later than 65 A.D. From these as a source our first three evangelists each with a different purpose and with additional information, soon wrote their gospels, probably in the order Mark, Matthew, Luke. At once and for all they were accepted as trustworthy accounts of the life of our Lord, they were read in public service along with the Old Testament and were quoted as Scripture. At the same time, probably between 65 and 80, the Acts of the Apostles was composed and though dedicated to Theophilus seems to have been meant for the wide Gentile church, and as the continuation of Luke's Gospel it was accepted wherever the gospel went as a reliable account of the growth of the Kingdom of the risen Christ through the preaching of His apostles.

Dark days had overtaken the Church. Its existence was threatened in the last half of the first century by the Roman Empire with her impious worship of her own greatness in the deification of the Emperors. For oppressed Christians, whose very name was sufficient to condemn them to death, our Apocalypse, written often in symbols familiar enough to believers in those days but many of them unintelligible to us, was intended to bring comfort with the prophecy of a speedy relief through the slain Lamb who alone can open the book of the future.

We have the strongest grounds for believing that the Apostle John lived many years at Ephesus and died there at a great age about the turn of the first century. Under his guidance this city became a new centre for the production of Christian literature, the greatest examples being the Apocalypse, the fourth gospel, and the Johannine

epistles. He saw that the needs of the time called for another life of Christ, so he wrote his gospel, so distinct from the others, to tell how he as an eyewitness had found Jesus to be the Messiah of Israel and the Son of God, and that He alone is the source of eternal life.

For many years after the beginning of the second century of our era we have very little information as to the life of the Church. There had been many new and unexpected turnings in the road. A grave attack was made by the heresies of gnosticism, which at first securing a foothold in the Church, sought to use the writings of the Apostles to prove their theories, or counterfeited them under apostolic names. Also as the growing number of Christians compelled the attention of the ruling classes or the learned throughout the Empire, their writers and teachers found an increasing need of having a fixed and authoritative body of writings to which they could appeal to make a defence to the world of the truth they held.

About the middle of the second century an account of the services of the Christian congregation is given in the writings of Justin the Martyr, a cultured philosopher who after being converted to Christianity, seeks to set this religion persuasively before Roman readers. He tells us that on the Lord's Day in public worship, the Old Testament, the Memorials of our Lord, and apostolic writings were read. Though we do not know all that was included in the last, it is certain that by Memorials of our Lord he meant our four gospels.

Passing to the end of the second century the light grows clearer. Representatives of the greatest churches of Christendom, Irenaeus for the West, Tertullian for Carthage, and Clement for Alexandria, prove to us that the bulk of our New Testament was then regarded as Scripture, ranking with the Old Testament as the Word of God throughout the Christian world. But there was a narrow fringe of books about which they were doubtful; they had a solid nucleus with a nebulous margin. The Western fathers did not believe that Paul wrote Hebrews and so would not use it as a source of doctrine, while Clement of Alexandria counted it as a letter from the apostle to the Gentiles and accepted it as Scripture. Also the letters of 2 Peter, James, 2nd and 3rd John and Jude belonging originally to small churches, had not even yet come into use in the larger congregations in the centres. But a fact more remarkable from our point of view is that these great theologians treated as Scripture which was read in public in the churches, the writings of the Shepherd of Hermas, the Epistles of Barnabas and first Clement, etc. This practice continued for some centuries till the enlightened mind of the Church gradually sifted them out as not being worthy to stand beside the gospels or the writings of the apostles. A new

name, "Instrument" or "New Testament" in the West, and "New Covenant" in the East now begins to be applied to this collection of Christian books.

From the middle of the third till the beginning of the fourth century the Church set itself to examine more critically into its treasures under the lead of the great theologians Origen and Eusebius, and scholars of Antioch. They tell us that these books were accepted unreservedly as apostolic, the gospels, Acts, thirteen epistles of Paul, 1 Peter and 1 John; that others, James, Jude, 2 Peter, 2nd and 3rd John, Hebrews and the Apocalypse were regarded in some quarters with doubt; and that other apocalypses, epistles or writings, which were in use, but which have long ago disappeared from our canon, are spurious.

In the Eastern Church the Apocalypse of John, though its authorship had not been doubted hitherto, was for a time banished from the Scriptures, because of the extravagances of a millenarian heresy which it was supposed to countenance by the prophecy of the personal reign of Christ on earth for a thousand years; and also on account of the advance of Greek philosophy in the Church, to the spirit of which the Apocalypse seemed alien.

Now we are approaching the time when the New Testament took its final form. The Church had had another life and death struggle with a heresy called Arianism, a specious interpretation of our Lord's Person much in vogue with cultured thinkers, who if they had had their will would have dethroned our Lord from His position as divine. He would indeed have remained a glorious Being exalted far above man, yet standing with him on the hither side of a yawning chasm which separated them forever from God the Father. In the relief that came with victory there arose a stronger desire for unity between East and West. The giant theologian Athanasius of the East reached hands out to the West, and was met by Jerome and Augustine, with the result that the East gave up its doubts about the Apocalypse and the West accepted Hebrews. By 430 A. D. the New Testament as it now stands was accepted as Scripture in nearly every part of the Christian Church. Then the name "canon" was applied to it, the word meaning a rule; so that the "canon of Scripture" consists of those authoritative writings by which Christian doctrine and practice may be measured.

In the dark ages of a dead church which followed, the New Testament was blindly accepted as tradition, though no ecclesiastical dogma as to Scripture was formed till the Council of Trent, hurling defiance at the Protestant spirit of the Reformers, pronounced its anathema on all who did not accept as the Word of God every syllable in the vulgar translation of our Bible. Luther and Calvin on the other hand asserted that the Christian's faith rests on the living Christ, and that he must be allowed liberty

to go to the Bible and find Christ in it for himself.

Each individual searches the Scriptures and takes the truth now here and now there as it suits the needs of his heart, and is thus independent of human authority. But he also remembers that the Church is made up of the body of believers whose combined needs and experiences are far wider than his, and knowing that the Bible has been handed down to us by the consensus of the Church as a whole, he will realize that there are many things in it that may not touch his life, but which are designed to meet wider needs.

However the Church as a body consisting of many members must always be ready to test her Scriptures and give a reason why she holds them. The principle of Rome is tradition; that of Protestant churches is by prayer and work and searching for the light of the gospel to win for themselves in every age the right to say by conviction that the Bible is the Word of God. Hence historical enquiry or criticism of which we hear so much to-day is a good thing. It is a sign of a living church. The Protestant church of to-day is blessed with a multitude of devout theologians and Christian scholars who are reverently enquiring into the meaning of the Scriptures, and are constantly giving us more powerful reasons for holding firmly to the gospels and the epistles which record the essentials of our faith; while they also seem to be affording proof that Luther and the larger Christian churches of the early centuries were in a degree losers, in not accepting some of the minor epistles as part of the Word of God.

The important question for the Christian Church to-day is not whether a writing of the New Testament is canonical, that is to say, whether it has had unbroken ecclesiastical sanction as Scripture since the fourth or fifth century, but whether it is a trustworthy source from the first century for apostolic teaching. And it is a matter for great thankfulness that the searching criticism to which the New Testament has been exposed during the last hundred years, has given the Church a more indisputable right than ever to claim at the end of the nineteenth century, that in the New Testament we are in possession of the very Gospel preached by Jesus and His Apostles.

"When I was growing," said John Newton, in his old age, "I was sure of many things. There are only two things of which I am sure now; one is that I am a miserable sinner, and the other is that Christ is an all-sufficient Saviour."

He is well taught who gets these two lessons. Have you learned them? They are worth more than any other wisdom. There will come a time when they will be worth more to you than all the world's learning, or all the world's gold.—Selected.

Childhood.

A Lesson in Geography.

You will find answers in the map of Korea on another page and in the stories of the missionaries' work there.

Where is Korea?

How is it bounded?

What was the name of our first missionary to Korea?

Where did he work. Find it on the map.

How many missionaries have we now there?

What are their names?

How many mission stations have we in Korea?

Name them and find them on map.

In what province of Korea is our mission?

How long will it take these three missionaries to teach all these heathen of Christ?

Try how many questions you can answer in "Youth" on another page.

What can you find in this "Record" about Century Fund Banks?

Would you like to have one?

A BRAVE BOY IN TRINIDAD.

By Rev. K. J. Grant.

For the Record,—

"Albert Saltani, a lad of twelve years, was baptized recently. The boy, with parents and a married sister arrived here from Calcutta five years ago.

Unlike most of the new arrivals he took to the school at once. His progress in Hindi and English has been steady. He reads both languages now with great freedom. He early showed an interest in his Scripture lessons, and two years ago he sought Christian baptism.

This greatly exasperated the whole family, and at their hands he was roughly treated—often bearing marks on his body of severe treatment. On one occasion, Mr. Fraser threatened to bring them before the magistrate if they did not restrain their hands from violence. Later the boy sought refuge under his sister's roof, as she showed herself merciful.

Gradually the opposition moderated, and now with the full consent of both mother and sister, and without any hindrance by the step-father, the boy is enrolled as a member of the church.

His sister, with infant in arms, with subdued feeling and tender interest, joined in the service, and from our long experience in this work, I would not be surprised at any time to find her a candidate for baptism.

What wrought this change in the views and feelings of the family? Perhaps the reply is found largely in the boy's answers to the following questions.

Do you pray?

Yes.

When?

Morn, night, and when I take my food.

Where?

Just in the room where we all live.

Do the people of the house know that you pray?

Oh, yes, they can always hear me.

He prayed aloud, he feared not, and was at the same time obedient, ready to help, trustworthy, and hence the change in his parents and friends.

It is for the purpose of aiding boys possessed of the manliness and Godly sincerity of this youth that the late Rev. G. M. Clark, of Ottawa and Halifax, made provision in his will to the extent of \$1,000, and we shall not fail in influencing to our utmost this promising youth.

"STRAWS" FOR BOYS AND GIRLS.

"Why didn't you keep that boy?" asked one merchant of another, referring to a boy who had applied for a position in his office.

"I tried him, but he wrote all morning with a hair on his pen. I don't want a boy who hasn't sufficient gumption to remove a hair from a pen.

"That is a very slight thing for which to condemn a lad."

"Pardon me, but I think it a very sufficient reason. There was a hair on the pen when he began to write, for I put it there to test him. I am satisfied that I read his character from that one thing."

"I didn't keep her because her finger nails would turn her down anywhere," said one member of a law firm to another in response to a question about a stenographer and typewriter whom he had had on trial. "She was a competent person, I think, but her nails"—He shrugged his shoulders and the subject was dropped.

"Oh, yes, she wrote a good letter," said the same man speaking of another applicant. "There was one thing I didn't like, and that more than counterbalanced the good points in her application. I don't want a typewriter who is careless about her machine. Her letters were blurred; her machine needed cleaning. If she wasn't careful enough to clean her typewriter when writing a letter of such importance to herself, she would be sure to be slovenly in her everyday work."

"I can't stand his voice. I'd as lief hear a buzz saw," said a man about a boy who applied for a position in his office.

"Tell that young woman we can't take her. Make up a good-sounding story if you can. She wears too many rings for us," said an editor in chief to his associate, speaking of a lady who was seeking a position as sub-editor.

One might go on indefinitely quoting similar cases. Trifles, perhaps some young man or woman may call them. But in reality they are no trifles, and in the business world nothing is trifling. Even straws may serve to show which way the wind blows.—Forward.

The Four Rats.

A poor working man told his wife, on awakening one morning, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind.

The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes calamity. He appealed to his wife concerning this, but she, poor woman, could not help him.

His son, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the saloon you go to so often, the two lean ones are my mother and me, and the blind rat, father, is yourself."

"The Boy that Cheered us up."

"I shall be drowned! I know I shall. I shall never see mother again," cried the little ship's boy.

He might well be alarmed. The sea rose around them in mountains of green water, and tattered remnants of sails wildly fluttering at the top-mast, were all that the wind had spared.

"Jack," said his companion, holding on to the bulwarks as he crept along the slanting deck.

The roar of the wind well-nigh drowned his voice.

"Don't speak to me. I'm too frightened. We shall all be drowned. The captain says so. He says he can do no more."

"Jack," says the other boy, looking towards the captain, who seemed to have lost all heart; "Jack, do you remember the prayer-meetin' when we was in the Thames?"

On that very ship the first of them had been held. Just before they had started for Shields the river missionary had conducted one in the cabin.

"Jack, it's Toosday evening. It's eight o'clock. They was allers to have one somewhere on Toosdays. They'll be prayin' now."

The words had a calming effect on frightened Jack, and they were overheard by the captain.

"And, Jack, they won't forget us. I'm sure of that."

In a short time the wind veered a point or two. The captain, remembering the confident faith of the little ship's boy, took heart. They brought the ship under control, and forty-eight hours afterwards the collier was in the Thames.

"That's the boy that cheered us all up," said the captain, pointing out Dick to the river missionary.

"What made you pray, my boy?" asked the missionary.

"I thought if I'd heard us in the river, He'd be sure to listen to us at sea. Besides—

"Well?"

"Besides, I knew you'd be praying on some ship in the river, sir, and that you wouldn't forget us."

"Nor did I. We were remembering you."

"We must have a thanksgiving meeting," remarked the captain.

Not a man of the crew was absent. They gathered round the man of God on the deck, and, in sight of the crews of many ships all around them, thanked God for His mercies to them, and when the sailors who watched them heard the story, they could not utter one jeering remark.—"Our Own Magazine."

John Sunday's Sermon.

At a missionary meeting, John Sunday, a full-blooded Indian preacher, said:—

"There is a gentleman who I suppose is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I don't know how long since I have seen him, he comes out so little. I am very afraid that he sleeps a great deal of the time when he ought to be out doing good. His name is Gold.

"Mr. Gold, are you here to-night? Or are you sleeping in your iron chest? Come out, Mr. Gold, come out and help us in this great work of preaching the gospel to every creature.

"Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold! Look, too, at your little brown brother, Mr. Copper; he is everywhere, doing all he can to help us. If you won't show yourself, send us your coat,—that is, a bank-note."—Children's Missionary Friend.

The Little Foxes.

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."—Cant. ii. 15.

The little fox "selfishness" will spoil the fruit "love." The little fox "discontent" will spoil the fruit "peace." The little fox "impatience" will spoil the fruit "long-suffering." The little fox "a bitter word" will spoil the fruit "gentleness." The little fox "indolence" will spoil the fruit "goodness." The little fox "doubt" will spoil the fruit "faith." The little fox "pride" will spoil the fruit "meekness." The little fox "love of pleasure" will spoil the fruit "temperance." Beware of these dangerous little foxes.—Juvenile Missionary Herald.

When a Chinaman offers to sell you a few hens very cheaply, which he has just pulled down out of his capacious shirt sleeve, beware! They are stolen property.—Honan Missionary.

Receipts.

For the month of Jan. by Rev. Robt. H. Warden, D.D., Agent of the Church. Address: Presbyterian Office, Toronto

KNOX COLLEGE FUND

Table listing donors and amounts for Knox College Fund, including entries like 'Reported \$1325 01', 'Summidaie 3', 'Beckwith 5', etc.

Table listing donors and amounts for St. Cath. Kx., including entries like 'Dunville 5', 'For, Fern Ave 2', 'Bowmanvil 6', etc.

\$2308 80

QUEEN'S COLLEGE FUND

Table listing donors and amounts for Queen's College Fund, including entries like 'Reported \$ 200 46', 'Beckwith 5', 'Perry Sound 5', etc.

Table listing donors and amounts for St. Cath. Kx., including entries like 'St Cath. Kx. 19', 'Sarnia, St. A. 22', 'Perth, Knox 15', etc.

\$736 50

MONTREAL COLLEGE FUND

Table listing donors and amounts for Montreal College Fund, including entries like 'Reported \$188 60', 'Beckwith 5', 'Corbett 1', etc.

MANITOBA COLLEGE FUND

Table listing donors and amounts for Manitoba College Fund, including entries like 'Reported \$329 12', 'Beckwith 5', 'Underwood 5', etc.

Table listing donors and amounts for Wpg, Kx ss, including entries like 'Wpg, Kx ss 25', 'Orr 14', 'Mandaamin 3', etc.

Table listing donors and amounts for Friends, Carluko, including entries like 'Friends, Carluko 1', 'Welland 44', 'In. erkip 2', etc.

Warwick, Kx co. 5	Florence..... 6	Beverly..... 1	AUGMENTATION FUND	Palmerston..... 10
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Drumbo..... 1	W William ce. 8 52	Westmount..... 110	Welland..... 5	Bethesda..... 9
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do yps..... 15 53	Bathurst, S Shbk 25	Westmount..... 25	Innerkip..... 8 37	Sydenham, Kx. 16
Mc'ose..... 7	Moose Creek..... 2 50	Orinstown..... 140	Wellington..... 5	Douglas, Creef... 20
Lonsdale..... 5 50	Tor, Central..... 260	Chatur, etc 10	Dutton..... 10	Meadow Lea..... 3 90
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Tara..... 15	Douglas, Creef 20	Pakenham..... 40	Innisfail..... 7	Kintyre..... 18
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Ho stein ce..... 6 19	Mont, Chal jms. 45	Bowmanvil..... 60	Drumbo..... 22 85	Guolph, Chal..... 86
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Darling..... 6	Friend..... 10	Quebec, Chal..... 309 25	Fisherville..... 4	Campbellford..... 50
Otta, St Pauls ss 20	Tor, Kx..... 487 25	Norwich..... 25	Tara..... 2	Westmount..... 90
Monck..... 10	Slocan jce..... 4	Lacombe..... 11	Que, Chalm bc..... 16	Orinstown..... 140
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Arthur..... 3 75	" ss. 55	Tor, St A..... 173 47	St Lambert ss..... 10	Maple Valley..... 3 41
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Enniskillen..... 2	" " jce 13	Goderich, Knox. 107 64	Middleville..... 3	Flesherton..... 2
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Holland..... 14	Scarboro, St A 44	Dauphin ss..... 2 15	Monck..... 4	E Garafraza..... 5
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Ailsa Craig 55 50	Hanover wms 16 50	" k. 12	Hintonburg ss. 15	Summerst'n..... 18
Madoc, St P, St Cl 31	Prince Albert..... 15	Willoughby..... 15	Petrola..... 35	L'Original ss..... 3
Barrie bc..... 12	Guolph, Chal..... 173	Cayuga..... 31	Mont, Erskine. 15	Pakenham..... 25
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Seaforth 1st..... 71 77	Scotstown..... 5 75	Rear Creek..... 7 80	Seaforth, 1st. 11 20	Tor, Fern ave..... 5 20
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do bc..... 19	Theford..... 26 12	Florence..... 4	Oshawa, b m b..... 1	
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Perth, Knox..... 155	Oswoad..... 13 40	Bathurst, S Shbk. 20	Leeds..... 132 50	
	Mont, St John's..... 16 93	Moose Creek..... 2 50	Summerstown..... 13 34	
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Sunnidale..... 15	Watford ss..... 6 65	N Caradoc..... 30 30	Wendon Falls, etc 13	
Beckwith..... 4	London, King..... 2 35	Dunnvil..... 11 50	Amos..... 6 87	
Que, St A mb..... 25	S London, Kx..... 3	Tor, Fern ave..... 3 90	W. Hington..... 3	
Temple Hill..... 20	Blake..... 2 80	Bowmanvil..... 15	Dutton..... 10	
Listowel ce..... 50	St Mary's, Kx..... 2 50	Westmont ss..... 5	Scarboro, Zion..... 5	
Port Dalhousie..... 2 83	Chiselhurst..... 2 56	Caradoc, Cookes. 10	Richmond..... 6	
Parry Sound..... 20	Fishervil..... 8	Bothwell..... 7	Waubushene..... 2	
Underwood..... 23	Hensall ce..... 15	Thames Road..... 60	Federtown..... 1	
Inverkip..... 24 75	Dundas St, ce..... 5	" " ss..... 16	Three Rivers..... 5	
W Hunter..... 5	Cromarty ce..... 6	Kaslo..... 16	W. Brant..... 6	
Glengary Pres..... 75	Tara..... 15	E Zorra..... 30 20	Thamesford..... 4	
R C W Roseisle..... 7 50	Galt, Knox ss..... 9 30	Deseronto Rdm..... 15 75	Edmonton..... 4	
Madoc, St Pat mb 10	Nairn ss..... 7	Que, Chal..... 1076 25	Orangeville..... 10	
Lambton I & c's. 61	Win, Knox ss..... 50	Norwich..... 30	Brooklin..... 1	
Mt Pleasant ss..... 22 50	Arrow River..... 5	Lancombe..... 1	Appleton..... 5	
Wellington..... 5	Or..... 27 15	Millerway ss..... 32 80	Durchester..... 6	
Ft Coulonge ss..... 1 66	Searboro, Kx ss. 15	London Junction. 2	Westmeath..... 3 28	
New Glasgow..... 4	Lachine, St A..... 82 25	Scott Uxbdgo..... 10	Mt. Forest..... 10	
Apple Hill ce..... 10	Almonte..... 115	Paris..... 25	W. Glnby Ist..... 3 17	
S Hunter..... 5	Miss de Beaurgard..... 15	Pricceville..... 10	Newtownville..... 4	
W Hetherington. 3	Hyde Park..... 13	Tor, Bloor..... 29 36	Scotlaud, Micksb 8	
Richmond..... 15	Holstem ss..... 6 01	Guelph, Chal ss cl. 3	Allanda ce..... 1	
Waubushene..... 5	Walkerton..... 14 37	Tavistock..... 21	A. R. Creelman..... 1	
Fesertown..... 2	Port Arthur..... 9	" " ss..... 2 25	Napier..... 4	
Coldwater..... 2	Avonmore..... 12 50	Tor, St A..... 16	Shannonville..... 2	
Picton ss..... 2 50	Granton..... 3	Morden Yps..... 25	A Friend..... 2 50	
Three Rivers..... 10	Beechwood ss..... 2 98	Brooke, Chal..... 8	Brookville Ist..... 34 41	
J Pennan, Paris. 250	Beechwood..... 20 8	Flos..... 4	Manchester..... 5	
do do..... 100		Goderich Kx..... 167	Normanby, Knx. 2 90	
W Brant..... 16		Battleford..... 4	Durham..... 12	
Berlin ce..... 19 05		Bellefild John..... 86	Glenvale etc..... 2	
do do..... 6 75		Grande Mere..... 5 46	Amherst, Isl..... 4	
Valleyfield..... 5 20		Kearney..... 4	Duart..... 5	
Cotswold..... 3 50		Callander..... 8 45	Columbus..... 9	
Thamesford..... 35		Sundridge..... 6	Fishervil..... 1	
Melita ss..... 50		Parry Sound..... 7	Lana..... 4	
Nassagaweya..... 13 50		Huntsville..... 10	Sinta'uta..... 1	
Esquesing, Bostn 23 40		Monck..... 2 48	S. Kinncar..... 50	
D H McLean..... 10		Bracebridge..... 9 64	Almonte, St J..... 30	
Oro, Guelph..... 6		Gravenhuist..... 5 70	Hyde Park..... 6 02	
Corbett..... 3		Uptergrove..... 2 20	Walkerton..... 7	
Preston ss..... 5 55		Lanford..... 8 04	Port Arthur..... 2	
Moffatt..... 4 54		Oro, Wilks..... 3 35	Granton..... 2	
Egmondvil..... 40		Esson..... 5	Chas sworth..... 4	
Sydenham, St P1 23		Churchill..... 2 20	Middlevil..... 1	
Wroxeter..... 1		Stroud..... 1 12	Darling..... 1	
Fairbank..... 5		Essa, Ist..... 2 26	" " Burnis..... 83	
Mont, Erskine..... 500		Lanford..... 8 04	" " Dunn's..... 7	
Unisfaul..... 2		Oro, Wilks..... 3 35	Manitou..... 10	
Deseronto, Rdm 23 50		Port Arthur..... 2	Protea..... 15	
Wmsta, Heph..... 35 70		Esson..... 5	Enniskillen..... 1	
Norman..... 5		Churchill..... 2 20		
Orangeville..... 20 70		Stroud..... 1 12		
Brooklin..... 12 45		Middlevil..... 1		
Appleton..... 10		Darling..... 1		
Dorchester..... 10		Manitou..... 10		
Lan, Pleas Val. 122		Protea..... 15		
Mt Forest..... 22		Enniskillen..... 1		

\$49,130.28

RESERVE FUND

Beq Jas Kelso. \$26 38

WIDOW'S AND ORPHAN'S FUND.

Collections, etc.

Reported..... \$1951 06
Sunnidale..... 2
Beckwith..... 5
Underwood..... 6
Welland..... 4 50
Amos..... 6 87
W. Hington..... 3
Dutton..... 10
Scarboro, Zion..... 5
Richmond..... 6
Waubushene..... 2
Federtown..... 1
Three Rivers..... 5
W. Brant..... 6
Thamesford..... 4
Nassagaweya..... 12
Corbett..... 1
Moffatt..... 1
Egmondvil..... 11
Sydenham, St P. 7
Mosa..... 2 50
Wmsta, Heph..... 5 25
Edmonton..... 4
Orangeville..... 10
Brooklin..... 1
Appleton..... 5
Durchester..... 6
Westmeath..... 3 28
Mt. Forest..... 10
W. Glnby Ist..... 3 17
Newtownville..... 4
Scotlaud, Micksb 8
Allanda ce..... 1
A. R. Creelman..... 1
Napier..... 4
Shannonville..... 2
A Friend..... 2 50
Brookville Ist..... 34 41
Manchester..... 5
Normanby, Knx. 2 90
Durham..... 12
Glenvale etc..... 2
Amherst, Isl..... 4
Duart..... 5
Columbus..... 9
Fishervil..... 1
Lana..... 4
Sinta'uta..... 1
S. Kinncar..... 50
Almonte, St J..... 30
Hyde Park..... 6 02
Walkerton..... 7
Port Arthur..... 2
Granton..... 2
Chas sworth..... 4
Middlevil..... 1
Darling..... 1
Manitou..... 10
Protea..... 15
Enniskillen..... 1

Inverness.....	3
Holland.....	9
Lancaster, Knox	1
Ailsa Craig.....	13 21
Madoc, St Pa St Cl	2
Bishopsgate, ss	3 50
Niagara, St A.....	1
New Glasgow.....	4
Tor., Erskine.....	15
Seaforth, Ist.....	7 60
Yrden.....	3
Clifford.....	9
Almonte, St A.....	5
Sarnia, St A.....	20
Clinton, Willis.....	12 62
Point Edward.....	2 53
" " ss.....	1
" " ce.....	1 17
Russell.....	8
Hibbert.....	20
Fergus, St A.....	15
Florence.....	3
S. Westminster.....	5
Markham, Mel.....	5 60
Bathurst, S Shbk	4
Tor., Central.....	40
" " ss.....	15 01
Melbourne.....	8 90
Chateaugay.....	5
Beauharnois.....	14 50
Bethesda.....	2
Paisley, Knox.....	9 51
Douglas Crefd.....	3
Little Mtn.....	2
Ham., Knox.....	22
Eganville, Dore.....	7
Quebec, Chal.....	30
Varna.....	2
Glencoe.....	9
Mont., Chal, Jms.....	9
Kintyre.....	25
Morden.....	5
Franklin.....	5
Port Credit.....	1
Madoc, St Pet.....	12
Tor., Knox.....	135
Routhwaite.....	7 30
Chilliwaek.....	3
Drum'd Hill.....	8
Ham. Ersk.....	15
Scarboro, St A.....	13
Paisley, Knox.....	5
Prince Albert.....	23
Guelph, Chal.....	37
Gorrie.....	4
Orovo.....	3
Grafton.....	10
Rylstone.....	4
Summido.....	10
Mont., Ersk.....	25
McDonald's Cor.....	2
Elphin.....	1 23
Snow Road.....	2
Beachburg.....	10
Alvinston.....	4
Campbellford.....	13
Westmount.....	10
Orms town.....	12
Carp, Lowry, Kin.....	6
E. Templeton.....	1
Preston.....	2
Cambachie.....	2
Oshawa b m b.....	1
Beaverton, St A.....	7 92
Flesherton.....	1
Summerstown.....	4 70
Pakenham.....	5
Georgetown.....	15
Fenelon Falls, etc	3
Oak Lake, etc.....	10
Lobo.....	5
N. Caradoc.....	4
Dunnville.....	3
Toronto, Fern av	2 60
Bowmanville.....	5
Cote des Neiges.....	8 79
Caradoc, Cooke's.....	4
Bothwell.....	1
Thames Road.....	9
Kirkton.....	7
E. Zorra.....	50
Norwich.....	5
Lacombe.....	1

Hx. St A.....	12
London Junction.....	2
Scott, Uxdbg.....	2
Paris.....	20
Swinton Park.....	4
Pricceville.....	3
Navarock.....	11
Tor., St A.....	30
Battleford.....	5
Bellevil John.....	35
Cayuga.....	5
St Cath., Knox.....	20
Sarnia, St A.....	20
Perth, Knox.....	24
\$3362 30	
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<i>Minister's Rates.</i>	
Reported.....	\$2341 91
D. Fleming.....	8
J. F. Scott.....	8 10
W. M. Fleming.....	8
J. Abraham.....	8
J. R. Bell.....	10
J. Wilkie.....	10
J. Douglas.....	8
D. D. Miller.....	12
John Hoag.....	38
J. M. Macalister.....	8
D. O. McArthur.....	12 12
M. McLeod.....	8
J. Arthu.....	8
S. Young.....	8
Dr. Hamilton.....	8
Dr. Paterson.....	8
H. H. McPherson.....	8
R. McNabb.....	8
W. Robertson.....	8
P. H. Hutchinson.....	10
G. C. Heine.....	8
Dr. J. S. Black.....	8
A. Mc. D. Haig.....	8
\$2601 13	
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AGED AND INFIRM	
MINISTERS' FUND.	
<i>Collections.</i>	
Reported.....	\$3492 15
Summido.....	2
Underwood.....	5
Wellington.....	3
Fort Coulonge.....	7 43
Scarboro, Zion.....	4
Richmond.....	6
Waubushene.....	2
Fesserton.....	1
Col-twater.....	1
Three Rivers.....	1
W. Brant.....	7
Thamesford.....	4
Nassagaweya.....	16
Corbett.....	2
Moffatt.....	1
Egmondvil.....	10
Sydenham, St P.....	6
Greenbank.....	1 50
Ham, McNab.....	61 10
Mosa.....	3
Winstn, Heph.....	5 40
Orangevil.....	5
Appleton.....	5
Dorchester.....	5
Westmeath.....	3 20
Mt Forest.....	7
Douglas, Se Bush	2
Scotland, etc.....	5 50
Alfandale.....	1
Mrs A R Creel-	1
man.....	1
Mosa.....	1
Drumbo.....	5
Welrose.....	4
Lonsdale.....	1

Shannonville.....	2
Friend.....	2 50
Brockville, Ist.....	45
Manchester.....	5
Durham.....	10
Leamington.....	4
Amherst Islad.....	4
Duart.....	5
Columbus.....	9
Buckingham.....	30
Fishervil.....	1
Tara.....	3
Sintaluta.....	2
Jas Kinnear.....	50
Lachine, St A.....	45
Almonte, St J.....	30
Hyde Park.....	4
Walkerton.....	5 50
Komoka.....	1 57
Port Arthur.....	3
Granton.....	2
Chatsworth.....	20
Wpg W'mnstr.....	3
Middleville.....	1
Darling.....	1
Manitow.....	10
Petrolen.....	2
Mont, Erskine.....	10
Willoughby.....	4
Eamiskillen.....	3
Inverness.....	3
Holland.....	9
Lancaster, Kx.....	1 50
Lansdowne, etc.....	3
Ailsa Craig.....	10 05
Madoc, St Pa, St	2
Col.....	2
New Glasgow.....	4
Tor. Erskine.....	45
Seaforth, Ist.....	3 10
Yrden.....	3
Clifford.....	2
Almonte, St A.....	20
Clinton, Willis.....	8 20
Russell.....	30
Hibbert.....	8
Fergus, St A.....	1
Florence.....	3
S W'mnistr.....	8
Markham, Mel.....	6 6
Bathurst, S Sher.....	4
Tor. Central.....	126 75
Melbourne.....	2 45
Chateaugay.....	6
Beauharnois.....	16
Bethesda.....	2
Paisley, Kx.....	10 49
Douglas, Cree.....	4
Little, Mtn.....	2
Ham, Kx.....	87
Eganville, etc.....	7
Glencoe.....	25
Mont, Chalm jms.....	14
Morden.....	15
Franklin.....	5
Port Credit.....	1
Madoc, St Pet's.....	18
Tor, Kx.....	187 86
Routhwaite.....	8 50
Chilliwaek.....	3
Drum'd Hill.....	10
Ham. Ersk.....	25
Scarboro, St A.....	13
Paisley, Kx.....	25
Prince Albert.....	5
Guelph, Chal.....	45
Gorrie.....	4 20
Orovo.....	4
Key R Laird.....	6
Grafton.....	10
Rylstone.....	4
Troquois.....	10
Mont. Ersk.....	75
McDonald's Cor.....	3
Elphin.....	1 50
Snow Road.....	2
Beachburg.....	14
Alvinston.....	2
Campbellford.....	14
Westmount.....	10
Orms town.....	35
Carp, Lowry, Kin.....	6

E Templeton.....	2
Preston.....	3
Oshawa bmb.....	1
Flesherton.....	1
E Garafraxa.....	4 50
Summerstown.....	2
Pakenham.....	5
Georgetown.....	15
Fenelon Falls, etc	3
Oak Lake, etc.....	10
Lobo.....	6
N Caradoc.....	4
Tor, Fern ave.....	2 08
Bowmanvil.....	5
Cote des Neiges.....	9 79
Caradoc, Cooke's.....	4
Bothwell.....	1
Thames Road.....	12
Kirkton.....	9
E Zorra.....	1
Norwich.....	5
Lacombe.....	1
London Junction.....	2
Scott, Uxbdge.....	3
Paris.....	20
Priccevil.....	2
Tavistock.....	7
Tor, St A.....	30
Battleford.....	4
Bellevil, John.....	10
Cayuga.....	7
St Cath., Kx.....	40
Sarnia, St A.....	20
Perth, Knox.....	20
Maxwell.....	11 53
\$5,274 43	
—	
<i>Minister's Rates.</i>	
Reported.....	\$802 51
R Thymo.....	4 50
J F McLaren.....	4
J F Scott.....	4 29
W M Fleming.....	4
D B Macdonald.....	4
J Abr-ham.....	5
J Hastie.....	6
J R Be I.....	6
S J Taylor.....	6
J Wilkie.....	4
E G Thomson.....	4
H Sinclair.....	6
P Musgrove.....	4 57
J Douglas.....	4 60
F W Farris.....	10
H McQuarrie.....	4
A tevenson.....	3 75
Dr Mowat.....	8
John Hoag.....	8
T D McCulloch.....	8 20
Prof Baird.....	16 40
J M Macalister.....	4
J A McKeen.....	4
G Crombie.....	3 75
W W Ballantine.....	8
W W C raw.....	4
J Cumberland.....	3
John Wells.....	5
H. Boys.....	5
R. Hughes.....	10
J M D Duncan.....	5
J Malcolm.....	5
T Oswald.....	3
Dr McNish.....	7 50
J W Cameron.....	4
O Bennett.....	4
J White.....	5
A W C raw.....	4
H F dmison.....	4
J Fairic.....	7
W W Hardie.....	4 50
A Hamilton.....	4
J A Claxton.....	54
A McLean.....	5
J Argo.....	4 25
S Young.....	4
J Eavie.....	4
G Ballantyno.....	3 70
T S Glassford.....	5

A Dawson.....	5
Dr Mackay.....	6
A S McLean.....	5
R C H Sinclair.....	5
J B Muilan.....	4 50
J L Campbell.....	5
J D Anderson.....	4
R V McKeblin.....	3 75
J Burnett.....	4
J Backie.....	4 50
Dr Hamilton.....	5
J Beckett.....	5
J Ross.....	6
J W Little.....	4
J A Claxton.....	41
R Laird.....	3 75
F McCuaig.....	5
R McNoble.....	25
W Robertson.....	4 75
H Cameron.....	4
P H Hutchinson.....	7
Jas Cameron.....	5
J McFarlane.....	4
P Fleming.....	4
W K Shearer.....	4
J M Whitclaw.....	4
J McKenzie.....	3 75
R M Croll.....	3 75
J M Aull.....	4 50
G C Heine.....	6
J Gray.....	35
A R Linton.....	3 75
J Currie.....	5
R M Craig.....	20 30
W McKinley.....	5
T J Thompson.....	28 20
A McD Haig.....	4
\$1,339 52	
—	
<i>Minister's Rates.</i>	
Reported.....	\$2,397 89
Crosshill.....	2
Summido.....	1
Beckwith.....	5
Amos.....	9 90
Innerkip.....	2
Black River.....	2
Wellington.....	1
Scarboro, Zion ch.....	1
Richmond.....	5
Waubushene.....	1
Chesterfield.....	2
Brookfield.....	2
Truro, St A.....	5
Economy.....	2
River John.....	2
do W B.....	2
Springside.....	6
Cotswood.....	1
Thamesford.....	4 20
Corbett.....	1
Moffat.....	1
Egmondville.....	3
Sydenham, St P.....	3
Greenbank.....	25
Immis-fail.....	2
Fairuede.....	1
Mosa.....	3 50
Montrose.....	2
Winstn, Heph.....	5 05
Norman.....	2
Ba-linafad.....	3 40
Mayfield.....	3 45
Mono Centre.....	1 56
Camilla.....	4 62
Erin.....	6 55
Caledon, St A.....	1 70
Hillsburg.....	4
McIntyre.....	1 20
Caledon, Mel.....	1 60
Glaude.....	4 85
Everett.....	85
Maxwell.....	1 25
Black's Corner.....	2 50
E Garafraxa.....	3 51
Horning Mills.....	3 45
Pricceville.....	4 79
Swinton Park.....	2 80

Marshdale, co.	8
Shubenaadie, ss.	11 29
Spr'ghill, St. A.	60
Richmond.	3
E. R. St Marys, co	4
Hx, Chal., jcc	6
Noel, co	15
LoStewiack, ylms	14 25
Alton, jcc	2 25
Hopewell, St. Col.	120
" wfnis	31
Pietou, St. And.	43 60
Bothesda	3
Svanev, St. And.	25
Dr. MacGregor.	2
Harvey, wh & fms	17 10
Red B'k, Wh'tnyvl	2
Rev. J. D. Murray.	2
H. W. Brook, ls	16 30
Total	\$2424 69

HOME MISSIONS.

Reported	\$5768 50
Up, Musqdbt.	15
Isaac's Hrbr.	7 25
St Andrews.	20 47
St Peters Road.	18
Cape North.	8
Coburg Road.	10
New Glasgow un	75
Westvil Carm, mb	20
Saltsps, W. R. St A	20
Sherbrooke.	10
Little Lake	4 50
E. Herbley, int	25
St John, St. Dav.	50
CPbellon, St. A.	ss 10
N. Glasgo, Jas	120 83
MtStewart, WS.P.	24
Fairville	7 25
Portapique	6
Shubenaadie, ss.	2 73
St Stephen	10
St John, St Sto.	ss 40
Shubenaadie.	30 72
St Johns, St And	5
Earltown	11
Saltsprings, Eb.	30
Riverside Bass.	8 71
Rocklin, co	3
Harcourt, Mill Br	4
Maitland ss	19 83
Beechmont, C. B.	1
Middle Riv., C. B.	11
Woodstock	17 43
Glassville	7
Bay of Islands.	5
Charlott'n, Zion.	35
Pennfield, etc	13 50
Pict'n, Prince	8
Milford, Gay Riv.	37 72
Richmond	13
Port Daniel, etc	10
Port Hastings, etc	27 60
Oxford	3
Thorburn, etc.	45
Blue Mt. ss	5
Blanchrd R'd, ss.	2 25
Meiklefield, ss	5
Garden, Eden, ss	2
Carriquet, rfd.	19
Student's Assoc	114
Grand River	10
Black Riv., St Ste	10
Wentworth	70
Charlott'n, St Jas	50
Noel shore, ce	4
Lower Selma, ce.	2 60
Castlere	4 50
New Mills, etc.	60
Valleyfield	60
Dartmouth	133 10
Tignish, etc.	70
St John's Pres	20
St Peter's C. B.	10
New Richmond.	18
N Shore, N Riv.	35
Sydney, St And.	15

Truro, First	171 09
Trenton	12 16
Hx., St. Matt.	5
Riv John, Salem	50
St John, St Matt	5
Moneton, whms	121
Mrs McAllen, int	36
Hx, Ft Massey	400
Coldstream	25
Neill's Hrbr, St P, ss	4 50
Millerton, etc	4
Murray Har., etc	5
Newport	19
Pugwash St M co	5
Dr. MacGregor.	6
Amherst, St Ste.	7
Summerside	10 58
Cardigan	5
Milltown, St J.	7 12
Loch Uist, rfd.	4 25
Mid Stewiack.	12 65
Earltown	3 25
Hrbr Grace	14 50

For North West.

Mid Stewiack	33 50
Westvil., Crml.	25
N Glasgo, Jas.	50
St Stephen	9
Thorburn, ce	16
Hopewell, St Col.	45
Maitland, co	21
" jcc	5
Charlott'n, Zion.	40
Pictou, Prince.	1 5
Blue Mtn	6 25
Little Riv., Pictou	25
Noel ce	5
Noel Shore ss	4
Dartmouth	10
Pietou, St And.	2 70
Sydney	10
Red Bank Whit.	2
Trenton	10
Hx., Ft Massey	375 00
Total	\$8933 35

AUGMENTATION FUND

Reported	\$2420 01
St And ss	28
St Peters Road	23
Coburg Road	17
Tabusintac, etc	5 15
Westvil, Crml	35
Little Lake, C. B.	6
St John, St Dav.	150
Mt Stewart, etc.	15
Fairville	2 59
Portapique	7 42
St Johns, St A.	11 30
Earltown	30
Riverside, Bass	11 67
Midle Riv, CB.	10
Hx Grove	29
Bay of Islands.	5
Pennfield, Boc.	31
Charlott'n Zion.	32
Parquet, Prince	129
Milford, Gays R.	1
Richmond.	6
Sherb, Goldvll.	20
Bluarderie	40
New Carlisle, Pt	
Jamel	25
Blue Mt. Garden	4
Grand River	30
New Mills, etc.	60
Valleyfield.	15
Dartmouth	27
Tignish, etc	30
St Peters, CB	23
Louisburg, C. B.	25
New Richmond.	40
N Shore, N Riv.	30
Truro, First	60

Trenton	39
Riv John	45
St John, St Matt.	3
Coldstream	15
Murray Hrbr, etc	30
Newport	30
Tabusintac, etc.	5 75
Dr MacGregor.	2
Summerside	85
Dalhousie	50
Cardigan	15
Mid Stewiack	45
Hrbr Grace	10

\$3807 80

COLLEGE FUND.

Reported	\$6563 23
Up Musqdbt.	6
St Andrews ss.	20
St Peters Road	10
Coburg Road	8 20
Onsley, int	90
Mrs E C, int	36
St John, St Dav.	60
N Glasgow, Jas.	15 76
Mt Stewart, etc.	12
Fairville	2 50
Portapique	6 18
St Stephen	9 50
Earltown	2 68
Riverside, Bass.	11 62
Glassville	10
Charlott'n, Zion.	20
Pennfield, Boc.	5
Pictou, Prince.	6
Richmond.	6
New Carlisle, etc	10
Port Hastings, Pt	12 15
Hawkesbury	12 15
Camp, Canso sch.	10
Gra d River.	16
Black Riv, St S.	10
New Mills, etc.	25
Valleyfield	16
Dartmouth	95
Tignish, etc	20
St Peters	5
New Richmond	6
N Shore, N Riv.	20
Sydney, St A.	25
Truro, First.	65
Trenton	5
River John, sal.	25
St John, St Matt.	4
Hx, Ft Massey.	263 40
Coldstream	10
Millerton, etc.	5
Murray Hrbr	10
Newport.	12
Tabusintac, etc.	4 25
Amherst, St Ste.	30
Summerside	10
Cardigan	12
Low Stew.	21
Milltown, St J.	8
Red Bank, etc.	13
E K, int	15 46
Mid Stew	20
Hrbr Grace	3

\$7706 92

BURSARY FUND.

In Nov receipts	
\$3 00 omitted,	
making total	
reported.	\$481 93
St Andrews ss.	3 65
N Glasgow, Jas.	14
Mt Stewart, etc.	5
Earltown	6 50
Glassville.	4
Pictou, Prince.	10
Black Riv, St S.	2
New Mills, etc.	5

Truro, First	10
Trenton	2
Newport	8
Hx, Ft Massey	25
Red Bank, etc.	1
Hrbr Grace	1
	\$574 08

MANTOBA COLLEGE.

Reported	\$31 15
Glassville	2
Black Riv, St S.	2
Charlott'n, St J.	5
Dartmouth	15
Tignish, etc.	3
Trenton	5
Hx, Ft Massey	50
Hrbr Grace	2
	\$115 15

AGED MINISTER'S FUND.

Interest and Collections.

Reported	\$1917 73
Up Musqdbt.	2
Milford ce.	3 15
St Peters Road.	4
Mrs S C int	35 50
St John, St Dav.	25
N Glasgow, Jas.	8
Mt Stewart, etc.	33
Albert Paul, int.	6
Princeton	2
St Stephen.	9 36
Mid Rivor, CB.	5
Glassville	5
In Johnston, int.	70
Charlott'n, Zion.	10
Pennfield, Boc.	7 50
Pictou, Prince.	10
Richmond	2 30
Blue Mt. Garden.	2
Grand River	10
Charlott'n, St J.	10
New Mills, etc.	5
Valleyfield	6
Dartmouth	15 90
Tignish, etc	5
St Peters, CB.	3
New Richmond.	4 55
N Shore, N Riv.	20
Sydney, St And.	20
Truro, First	30
Trenton	3
River John, Salm	3
St John, St Matt.	1
Hx, Ft Massey.	75
Newport	1
Dr MacGregor.	2
Sheet Hrbr	3
Amherst, St Ste.	10
Summerside	5
Jos Burrill, int.	30
Cardigan	4
Low Stew.	4
Coldstream	3
Mill rton, etc.	1
Murray Hr N, etc	3
Mid Stewiack.	10
Hrbr Grace	2

\$2119 99

Rates.

Reported	\$292 50
M A McKenzie.	5
Prof Falconer	4
R Cumming	4 50
W B Calder	4
A Gaudier	4
G S Carson	4

J Layton	4
A F Thompson	5
J A Crawford	3 26
W J Fowler	4
A J Fraser	4
A D Archibald	4
Wm Grant	5
J H Chase	7
J P Falconer	4
	\$358 26

Grand Total \$2778 25

FRENCH EVANGELIZATION.

Reported	\$1296 58
Up Musqdbt.	5
St P ters Road.	7 75
St John, St Dav.	10
N Glasgow Jas	23 10
Mt Stewart, etc.	10
St Stephen	11 50
Mid River, C B	10
Charlott'n	35
Pictou, Prince.	1 50
Richmond	3
Blue Mt ss.	1 08
Meiklefield, ss.	2 08
Garden, Eden ss.	2
Gran i River	2
Noel Shore, c.e.	9 55
New Mills, etc.	30
Valleyfield.	15
Tignish, etc.	20
St Peters, C. B.	4
New Richmond	7
N Shore, N Riv.	30
Trenton	3
River John, Salm	12
Hx Ft Massey	75
Coldstream	8
Millerton, etc.	1 10
Murray Hrbr, etc	2
Newport	2
Cardigan	3
Low Stewiack.	10
Mid Stewiack.	20
Hrbr Grace	3
	\$1676 14

PT. AUX TREMBLES SCHOOLS.

Reported	\$287 05
Hopewell un ss.	15
Shubenaadie, ss.	4
Elmsdale, ss.	8 53
Elmsdale, ce.	16 47
Pictou, Prince, ss	50
Hx, St Matt	50
Dalhousie, ss	15 45
Pt La Nine, ce.	10
	\$456 50

Grand total, \$2132 64

ASSEMBLY FUND.

Reported	\$133 41
Up Musqdbt	4
St Peter's Road.	1
St John, St Dav.	10
Clifton, N S	5
N Glasgow Jas.	8
Mt Stewart, etc.	4
Portapique	2
Princeton	2
Middle River	3
Glassville	3
Charlott'n, Zion.	5
Pictou, Prince.	7
Richmond	1

New Carlisle, etc.	4
Charlotte, St Jas	8
Mid Musq'dbt.	5
New Mills etc.	5
Valleyfield	3
N Shore, N River	3
Truro, First	6
Trenton	8
Rev John, Salem	4 79
Hx, Ft. Massey.	20
Coldstream	2
Nowp rt.	2
Amherst St Ste.	5
Dalhousie	3
Cardigan	1 60
Low Steviacke	3
Milltown, St Jas.	2 33
Mid Steviacke.	4
Harbr Grace	1
Total	\$276 15

WIDOWS' AND ORPHANS' FUND.	
Reported	\$ 57 36
Mt Stewart, etc.	4
Princeton	6
St Stephen	9 40
Mid River CB	5
Charlotte, Zion.	5
Richm nd	1 10
Charlotte, St J.	5
New Mills, etc.	2
Valleyfield	5
Tignish, etc.	5
St Peters, C B.	2
N Shore, N River	5
Trenton	3
Riv John, Salem	3
Newport	1
Dr McGregor	2
Cardigan	1
Milltown, St J.	2
Harbr Grace	2
Total	\$125 86

PAID UP SUBSCRIPTIONS FOR CENTURY FUND.	
Reported	\$2113 25
Wolfville	10
Canard	4
Lakeville	19
J W McCulloch	20
Westville, Carmel	20
Rev A V Morash	5
Rev W T Bruce	25
W R Calder	25
J M Fisher	10
DN Forbes Ty Val	2 50
Hx, Ft Massey	364
R B Sutton, Hx	25
Mrs C Archibald	25
Rev A Gandier	50
Rev A Grant	5
A B Dickie	5
J M Sutherland	5
Matilda Young	1
Rev D Drummond	10
St Geo, Penn, Boc	25
Rev L H Maclean	15
A Cameron	15
In mem'd M Munsey	100
Ethel Ferhome	5
Rev Jas W Fraser	100
Nicholas Riv, ce	2
Mrs J McCall'm	10
Noel	10
Jennie McCall'm	5
Noel	5
Mrs W D O'Brien	3
G W O'Brien	4
Rev J Rosboro	25
Mrs J Rosb-ro	12 50
Rev R McLean	25
Rev D McLaec	25
West Cape, PEL	20
M in Liver, NB.	4 16
W Branch, NB.	4 23
Mid Riv, Pictou	46 43
John Tattrie	10
Clifton, PEL	2 51
Summerfield, PEL	1 35
Granville, PEL	37 50
D Y Stewart	59
S M Hogan	5
H McKenzie	10
Geo Gordon	5
Charles Glenn	5
Maud Glenn	1
Rev T Nicholson	10
Rev K McKenzie	20
Mrs P Woodworth	1
J Crow, Hrbr Grace	25
Geo Patterson	5
Hrbr Grace	25
OV Travers, Hrbr Grace	10
Mrs E Munn, Hrbr Grace	5
Norman Munn	5
Hrbr Grace	25
Mi-s B Davis	2 50
Wm Duff	60
John Duff	5
James Duff	5
R D McKee	20
Miss Hutelings	4
D McLeod	10
Miss Munn	5
Rev J Carruthers	50

PAID UP SUBSCRIPTIONS FOR CENTURY FUND.	
Reported	\$2153 24
West Bay	6
Margarae	2
New Glasgow, Jas	32
Ham, St Andrews	11
Mackenzie Cor.	4 25
Cape North	7
Parrsboro St Jas	20
Valleyfield	5 64
Whim Road Cross	8 34
Grav-am Road	4 15
Milltown, St Jas.	10
Total	\$2263 61

Sabb'th Schools FOR CENTURY FUND.	
Reported	\$2153 24
West Bay	6
Margarae	2
New Glasgow, Jas	32
Ham, St Andrews	11
Mackenzie Cor.	4 25
Cape North	7
Parrsboro St Jas	20
Valleyfield	5 64
Whim Road Cross	8 34
Grav-am Road	4 15
Milltown, St Jas.	10
Total	\$2263 61

Receipts.
By other Treasurers.

WIDOWS' AND ORPHANS' FUND OF THE MARITIME SYNOD.	
Received by Rev Thos Sedgwick, D.D., Secretary, from July 10, 1899, to Jan. 25, 1900.	
Ministers' Rates.	
Reported	\$1102 95
T Nicholson	14
J D McGillivray	14
J S Sutherland	14
E Scot	17 50
W M Wilson	12 09
A Ross	14
D MacGregor	14
Gordonvil St A.	5 50
Prof McFadyen	10
Tor, Chal, ce	10
Priceville	4 15
Swinton Park	4 15
Kirkwall ss, be	4 4
Mr. & Mrs Anderson	10
Burns Ch	3 92
Brookesdale	2 53
A A Lang	5
Mr & Mrs E Morse	5
Kemble, ce	5
R Davidson	5
Mr Malcolm M.P.	5
Friend	1
J J Monds	2
Jno Smith	2
Acton, Knox ce	10
M G Henry	10 60
J Rose	17 50
T Stewart	20 36
E S Bayne	14
A D McIntosh	17 70
J C Herdman	14 40
A F Thomson	14 20
J R Collin	17 50
J Frazer	14 67
P McDonald	11 40
R Laing	20
K McKenzie	14 40
A t Love	7 2
A S Morton	29 62
R G Vans	21 60
E J Rattee	14 40
G E Ross	28 96
J H Cameron	14 80

W J Fowler	32 66
T G Johnston	15
W Dawson	15
G Millar	15 20
Total	\$1840 06

QUEEN'S COLLEGE FUND.	
Received by J B McIver, Treasurer.	
St Stephens, NB	\$25
Hx Ft Massey	35
Mont, St Gabriel	20
Camdn, Newburg	5
N S, St Am.	10
Fenelon Falls.	5
Trail, B C, Knox, ss	10
Tor, St Andrews	110

KNOX COLLEGE STUDENTS' MISS. SOC.	
Mr. M. McArthur Treasurer	
Received during Nov. and Dec.	
Prof McLaren	\$ 5
Bert Abraham	5
Gordonvil St A.	5 50
Prof McFadyen	10
Tor, Chal, ce	10
Priceville	4 15
Swinton Park	4 15
Kirkwall ss, be	4 4
Mr. & Mrs Anderson	10
Burns Ch	3 92
Brookesdale	2 53
A A Lang	5
Mr & Mrs E Morse	5
Kemble, ce	5
R Davidson	5
Mr Malcolm M.P.	5
Friend	1
J J Monds	2
Jno Smith	2
Acton, Knox ce	10
New Glasgow	
Ylphms	10
Barrie, ce	3 45
Flora, Chal	14 45
Galt, Knox co.	30
Mrs Jenkins	1
M P W	10
Campbellford	16
Waterloo ce	10

Themsford, kd	4 56
Dorchester Ch	4 05
Rev Mal Kay	10
Peabody	2 11
Dasboro	1 61
Keady	6 40
Dutton, yps	35
Mount Forest	8 36
ce	10
E Normanby	6
St And whm aux	10
T Frost	5
Crumlin	5
B R Higgins	5
McKillop, Duff	4 30
ce Caven	3 15
Egmondville	1
ce	11 50
Wm Aitchison	1
Hyde Park, mb.	32
Jean L Boggs	4
Moore Line, ce.	20
Lucknow	6 59
Vanneck be.	7 80
Dundas St ce.	5
Jean J O Tait	5
Mrs Munn	2
Dr Gray	4
Tavistock, ce.	2 35
St George, ce.	4 05
Erskine bel.	25
ce	13 08
Haines ave ss.	9
Hillsburg ss.	5
Melville hms.	9
S S S London.	5
Central be.	17 18
Valetta, Fletcher.	59
Seaforth, ce.	15
Mrs J Bell	6
Knox ss, & Miss.	30
Bolton, Caven be.	13 60
Ham, Knox miss.	3
Durham	39 39
P Reith	6
Friend	10
R J Robertson	2
Arthur	7 30
Rev D A McLean	1
Ham, Knox	25
Tor, West ce.	11 86
Kirkwall, ce.	3
Gravenburst, ss	8 43
Brantford Zion be.	50
Norval, ce.	6 48
Guelph, St An be.	12
Bradford ce.	2 45
Erin Burns ce.	3 50
Orangeville be.	12
ss	3
T H McMahon	5
Blyth St And ce.	50
London St And ss	10
Bessvale	5
Rev P Scott	3
Cronarty, ce.	10
Almonte	5
Seaforth, Willis ce	7
S W minister	13
Kintyre	15
Ham, Erskine	15
ce	20
ce	10
ce	5
Rugby, Esson ss.	4
Belmont	8
Oshawa bmb	2 25
Chippewa	6

FORM OF BEQUEST.

"I leave and bequeath the sum of,—(the amount to be written in words, not figures)—to theFund of the Presbyterian Church in Canada,—(here state either Eastern or Western Section)—and I declare that the receipt of the Treasurer for the time being, of the saidFund, shall be a good and sufficient discharge to my Estate and Executors."

Received from Man, N W T and B C, by Rev Prot Baird, treasurer.	S Edmonton..... 5 Wm, St Giles..... 50 Ft Qu'Appelle..... 6 Rev D Campbell..... 10 Hilton..... 15 Comox..... 5 Rathwell, Ind'rd..... 11 Fairlight..... 4 Shanks, Oak Riv..... 20 Victoria, 1st..... 50 Riverside..... 8 Crowstand..... 5 Battleford..... 4 Oxbow..... 10 Moosejaw..... 20 Mrs F T Dodds..... 5 Victoria, Knx etc..... 2 Vic, 1st Chinese..... 10 Beulah, Blaris..... 20 Birdtail, Ind miss..... 5 Regina, Ind sel..... 5 Round Lake..... 5 Whitewood..... 3 Shoal Lake..... 15 Dominion City..... 5 Birtle..... 20 Newdale..... 10 Belmont..... 8 Pundas and Viet..... 10 Nelson..... 35 Meadows..... 2 Glencola..... 5 Sepawa..... 40 Bismarck..... 10 Ahameda..... 5	Kildonan..... 75 Rounthwaite..... 15 Lumsden, etc..... 15 Fairlight..... 2 Prospect Hi Bluf..... 11 Broadview..... 9 30 Hargrave..... 4 25 Brandon..... 70 McKenzie, Wpg..... 50 Calgary..... 4 25 Colleston..... 2 Pilot Mound..... 35 Glenora..... 3 Rev SWThomson..... 20 Qu'Appelle..... 15 Vic St Pauls..... 5 McLean..... 2 Kimsino..... 3 Win, Knox..... 220 " " bc..... 30 Yorkton..... 10 Rev J H Jarvis..... 5 J B McLaren, Win..... 25 Rev Prof Baird..... 25 Mrs Watt..... 25 James Stuart..... 25 H J McDonald..... 25 Alex McD'ld..... 25 Helen King..... 50 Port Arthur..... 30 Win, W'minster..... 75 Carberry..... 25 Virden..... 27 50 Fairmede..... 10 Win, St And..... 165	Wapella..... 10 15 Lethbridge..... 12 00 Prairie..... 120 01 Swan Lake..... 8 80 Win, Pt Douglass..... 40 Nanaimo..... 21 Vict, St And..... 50 Burnside..... 15 St Lukes..... 8 Claudeboye..... 4 Columbia..... 4 David Smith..... 1 Estevan, Portal..... 7 Wawanesa..... 15 Win, M Luther Ch..... 5 Headingley..... 12 25 Posen..... 4 Calgary..... 3 Brandon..... 50 Hartney..... 10 Win, J Leslie..... 25 Oakville..... 5 Rosenfeld..... 6 85 W D Russell Win..... 25 R R Scott..... 20 Beverly St..... 5 Hamiota adl..... 2 25 Moffat..... 6 Coll Campbell W..... 16 20 D R Dingwall Win..... 25 Win Whyte..... 25 Regina..... 35 G R Crowe Win..... 50 Stonewall..... 9 50 Brant, Argyle..... 1 60 Grassmere..... 3 50	Ninga..... 17 45 Souris..... 30 William Clark..... 25 David Horn..... 25 W E James..... 12 Elkhorn..... 5 Beausejour..... 2 Suthwyn etc..... 8 Sunnyside etc..... 5 00 Meadow Lea etc..... 10 Minnedosa..... 20 Blythfield..... 10 Bas-wood..... 10 Okotoks..... 5 Belmont, etc..... 3 Calgary..... 5 Morrison..... 4 50 Bellanield..... 15 00 Fort William..... 30 Summerside..... 5 Wolseley..... 7 Harr can Hills..... 3 Meadow Lea adl..... 30 Lariviere..... 11 Highview..... 5 Calgary..... 9 75 Moffat..... 6 Morden..... 45 25 Manitow..... 70 Holland..... 14 Douglas etc..... 20 Smitatula..... 7 RMThomson Win..... 25 Rev J S Farqson..... 15 Emeron..... 25
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LITERARY NOTICES.

Moses Drury Hoge, for fifty-four years pastor of the Second Presbyterian Church, Richmond, Va., and for much of that time a leader in the South and known worldwide, passed away in 1898, and before us is his *Life and Letters* by his nephew, Payton Harrison Hoge, published by the Presbyterian Committee of Publication, Richmond, Va. The best biography is not that which writes most about its subject but which, linking with skill his written or spoken utterances, makes the subject live in the pages of his "Life." This the author has well done in an attractive and goodly volume of over 500 pages. Fresh, racy, varied, sympathetic, it passes the long, rich life in most interesting review. Moreover, it lacks not the stern and thrilling for the civil war came in his prime. Richmond was one of its centres, and Dr. Hoge's personality was a conspicuous one during and after that trying time. The book is one of the not too many that, once begun, compels their own reading. Price, cloth, \$3.00; half Morocco, \$4.00.

Twelve Pioneer Missionaries is a neat volume of 300 pages by George Smith, LL.D., published by Thomas Nelson & Sons, Edinboro. Its object, at this the close of the first century of modern missions, is to "recall the names and perpetuate the deeds of the pioneers." The twelve here selected are from the 13th to the 19th century. They are Presbyterian, Congregational, Anglican, Roman. They are English, Scotch, Irish, Spanish, Dutch, Swiss,

Brahman, Parsee. They are of different ranks, from peer to peasant. Some of the names, Carey, Marshman, Duff, are familiar. Others, Wilson, Greig, Lacroix, Goreh, Nauroji are less known. The names represent types, nationalities, new departures, and while interesting as individual biographies, each has a wider interest as preparing, along a new and added line of march, the way of the Lord.

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