

HISTORIC SKETCHES

OF THE

PIONEER WORK

AND THE

MISSIONARY, EDUCATIONAL AND BENEVOLENT
AGENCIES

OF THE

Presbyterian Church in Canada

EDITED BY A COMMITTEE OF THE EXECUTIVE

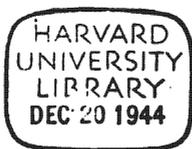
OF THE

“TWENTIETH CENTURY FUND”



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Gift of Mrs. W. J. Motue

PREFACE.

These sketches are designed to present in concise and useful form the chief data concerning the rise and progress of the Presbyterian Church in Canada, and of the various agencies through which her work is being done.

The space at the disposal of the Editing Committee is so limited that there has been very sparing use of stirring incidents whose narration would have brightened many pages. Being tied down to a brief statement of facts, they have striven to secure such reliable information as will certainly be acceptable to those who are already interested in the efforts of our Church. It may be hoped also that the sketches may arouse a more widespread interest amongst our members, adherents and young people.

In that hope this little volume is sent on its way, and dedicated to the many thousands of our Presbyterian people, old and young, who joined so heartily in setting up the "Twentieth Century Memorial Fund," which testifies that "Hitherto hath the Lord helped us," and which, under His blessing, shall be a potent instrument in consolidating and expanding the work which our Church is doing for Him, both in our own and in other lands.

THE EDITING COMMITTEE.

TORONTO, May, 1903.



THE TWENTIETH CENTURY FUND.

ITS INCEPTION AND THE RESULTS.

WHEN the meeting time of the two centuries was at hand, there emerged amongst English-speaking Christians a very general consensus of opinion that their Churches should mark the transition period by some fitting and well-organized "forward movement."

Some Churches planned only for spiritual revival and uplift. Others who wrought amid more strenuous conditions, while emphasizing the spiritual side as all important, added the idea of what became known as "Twentieth Century Schemes." Through these Schemes it was provided that their whole constituency should unite their contributions in "a fund," which would be monumental of their gratitude for Divine blessings outpoured, through so many years, on their country, their Church, their homes and their own lives. Besides, these funds would be a valuable means of strengthening and expanding God's work in their home lands and institutions, as well as in the foreign field.

Amongst all who moved on those lines, none had more cause for thankfulness and gratitude than the Presbyterian Church in Canada. At the beginning of the century there were no more than 20,000 Presbyterian people with twenty-two ministers, scattered far and wide through the old Provinces, and there were at least three branches of that Church, even among so few. As the century closed there were nigh 900,000 people, with 1,500 ministers and missionaries, and these formed one Church, whose operations extended from ocean to ocean and far into the regions beyond. Thus, God had led them, and blessed them by the way, and it looked as if they should not forget.

There was no haste on their part, but the General Assembly of 1898 appointed a Committee to study the whole question, and to make inquiries as to the expediency of such a movement. That Committee reported to the Assembly of 1899, showing "that, during the year, they had taken diligent steps, by correspondence and by meetings with representative men in different centres, to ascertain the mind of the Church, before committing her to a movement of such magnitude. From all quarters had come approval, and many of the most thoughtful ministers and laymen had given the strongest expressions of confidence as to its success. The Committee, therefore, recommended the General Assembly to "resolve, in dependence on the Divine blessing, to raise a fund of one million dollars, during the next two years, for the purpose of aiding such parts of the Church's work as the Assembly shall deem entitled to be so aided, and that the various objects, and the proportion to be given to each, shall be carefully considered by a Special Committee and reported to this Assembly."

The house was full to overflowing. The adoption of the recommendation was moved by Rev. Dr. Warden, the Convener of the Committee, in an address of singular lucidity and power, which profoundly stirred his audience. Old habitues of the Assembly declared that, not since the days of the late Dr. Warden, had there been so deep an impression made on the

that the Holy Spirit had guided him to strike so high a note. The movings of the Spirit were further evidenced by the solemn hush and by the unbroken harmony which marked the whole discussion.

Robert Murray seconded; elders such as D. Morrice, J. A. Paterson, Colin Campbell, continued the discussion, followed by a very few leading ministers, and that afternoon's sederunt ended in the standing vote by which the recommendation was unanimously adopted. After some days the Special Committee reported the Scheme in detail to the Assembly, and though there were in it matters that might have proved contentious, it was enacted without a dissenting voice.

The Scheme, as thus launched, contemplated raising one million dollars. There were to be two departments. (1) The Common Fund of \$600,000, to be used in aiding some twenty-two objects of general interest. (2) The Debt Fund of \$400,000, to be devoted to the extinction of local debt on churches, manses or other property, by the congregations interested. Rev. Dr. Campbell, the Moderator of that General Assembly, was named as General Agent of the fund, and advisory and executive committees were appointed, with Rev. Dr. Warden as convener, and Rev. W. G. Wallace as secretary.

Then came the work, and as a first question: "With whom shall we begin? With men of wealth, with a view to gaining quickly a status for the movement? No; lest we should seem to be leaning upon wealth, or to be engaged only in gathering a sum of money. No; because we want the widespread interest which will bring many willing and consecrated gifts, and so insure that there shall be distinct spiritual results. Let us ask the ministers to lead not only on the spiritual side, as they must do in any case, but also in such an example of self-denial as shall rivet the attention of the Church, and give them good right to plead with their people to go forward."

The appeal was made; a tenth of a year's income was suggested as an average contribution, in addition to all their ordinary giving, or \$100,000 in all. There was prompt and almost unanimous response. Heroic response, it must be called, on the part of many men with small incomes and on the part of their wives, who had to curtail expenses and even cut off comforts that this might be done. By September the success of this appeal was assured, and it may here be said that, as near as may be, the \$100,000 have been paid.

Next step was taken by appealing to the Sabbath schools, whose contributions on Children's Day were for two years devoted to the Common Fund, and who besides, gave much help through Century Fund banks which were distributed later; in all contributing at least \$25,000.

Then came the organizing of the work in Presbyteries and congregations. The Agent had the help in every Presbytery east of Lake Superior of, at least, one man, sometimes two or three, acting as Sub-Agents, giving their services freely, and without whose efficient aid he would have accomplished little. In the broad west-land, besides many Presbyterian helpers, he had the aid of such Sub-Agents as Revs. Dr. Wright, McBeth, Paterson, Rumball and Murray, and the great influence of Dr. Robertson, but withal the vast field could never be fully overtaken. Yet at the close of the first year it seemed certain that the million would be subscribed, but it was seen also that, on account of the large allocations for Debt Fund, the Common Fund was likely to be very far behind.

In the second year the whole work was vigorously pressed, with special appeal on behalf of Common Fund, and further large subscription lists were obtained. Yet, one day in March, 1901, there was an anxious conference between the Convener and Agent as to the small payments that had then been reported, and as stirring a circular as they could pen was despatched. A few weeks after came word from the Treasurer's office: "Money is pouring in, and I have to work nights in order to get through each day's business." Thus, when the Assembly met the Committee made this report: "We were instructed to raise a million dollars within two years. This has been done, as \$1,000,025 have been reported as paid on Century Fund account, whilst there is at least \$400,000

more promised, and likely to be paid. Yet the work is not satisfactorily completed, as the amount asked for Common Fund has not even been fully subscribed.

For the completion of the work, and especially that the Agent might exploit unbroken ground on behalf of the Common Fund, the period was extended for another year. The work was harder and went slowly after that. The rush of enthusiasm was past. The fact that a million had been raised gave reason for doing little. The fact that the amount aimed at for Common Fund had not been attained was made light of by many. There was no striking addition to the subscription lists from the previously untouched field. Some reliable friends were anxious that the Common Fund effort should be crowned with success, and several added largely to their contributions, giving hope at one time that the amount would be really reached. That movement, however, was not strong enough, as the final results will show, and as the Agent's health failed before the year's end the effort after further subscriptions came to a close.

During the year and down to December 31, 1902, collecting went on. No doubt there were the usual disagreeablenesses inherent to such efforts. But, on the whole, there was little unpleasantness, and the results were highly creditable to congregations and individuals. The idea that they owed it to the cause that amounts reported as subscribed should be "paid in full" was widespread. Whole Presbyteries attained that standard, or practically did so by providing within their own bounds for any shrinkage that occurred in their congregations. Over three-fourths of the congregations reached, or overpassed, that mark. It was inevitable that some should fail, on account of deaths, removals, business reverses and like causes. The net result is that by the great diligence of our local committees, and especially our local treasurers, and through the remarkable faithfulness of our people, the outstanding balances aggregate less perhaps than has ever been known in connection with such a subscription list. A few, happily a very few, attained distinction in the opposite direction and diverted money subscribed for Common Fund to their own congregational uses, although they knew the pressing necessities of the work to which those subscriptions had been devoted. The fund can bear the loss, but whether the game will be worth the candle, on the other side, is a serious question.

Throughout its course, the Scheme was most strongly supported by those staunch friends who are the backbone of every congregation, men and women of very moderate means for the most part. The lists have few contributions of great amount, but they show plainly the widespread interest amongst an industrious and frugal constituency. A few subscriptions reached \$5,000 and two or three \$10,000. In this respect we fell behind other Churches with similar schemes on hand.

Perhaps the really largest giver was a widow well stricken in years, whose resources were very slender. She came to the manse of one of our city churches, after a morning service, and told the Agent how her heart had been drawn to the Scheme, but was sore because, as it seemed, she could do nothing for it. "Then," she said, "I saw where you were telling the children how they might earn money for the fund, and I thought I could do that, too."

"So I went to some friends and asked them to let me do knitting for them. I got plenty to do, and I have just knitted and knitted for more than a year, laying by the money, and now that you are here I've brought it to you. It's not much, but as you are going out to our well off people, maybe you'll put it down. They'll all know that I couldna' do much, but as I was knitting I was aye praying that God would put it into some of their hearts to do well for you, and I think He will answer my prayer." Then she handed the Agent seven dollars. He suggested that it was more than she could afford. "It's no' that," said she, "and I couldna' take any of it back, for it was a' gien to Him long ago." Her prayer was answered in a rather special way. The Elder who went about with the Agent said to him on

the second day: "I have a widowed sister who is very comfortable. I think we will go there this afternoon and perhaps she may give us a hundred or even two." She met them cordially with this statement: "I had thought before of what I should do, but since Sabbath I have been strangely prompted to remember specially how I and my children, though left alone, have yet been greatly blessed, and that prompting has determined me to give \$1,000 to your Scheme. As they went on their way the Elder said: "That fairly took away my breath." The Agent replied: "That's the answer to the old widow's prayers."

If we had had many more praying and working mite givers there would have been nothing lacking in the success of the Scheme.

The results, however, are not without encouragement. The total contributions to Common Fund stands at \$595,000 in cash, with certain securities, which will make up \$601,000 when realized. This includes specials which the Assembly allowed to rank on Common Fund, and also the interest that accrued. Still a little more may be expected, sufficient indeed to carry us well over the \$600,000 mark, although on account of special designations, the distribution will be somewhat different from that proposed by the General Assembly.

The total contributions reported for Debt Fund is \$990,000, which is rather under the mark, as some reports have not come in. The Debt Fund has been of exceeding benefit, as in whole Presbyteries there is now complete freedom from debt burden and numerous congregations have "burned the mortgage" amidst great rejoicings. Because of what has been thus accomplished there will be everywhere a broader outlook on the mission fields. Whilst some may bewail the shortage in Common Fund, they need not mourn overmuch, considering that so great a preparation has been made for pressing the large work which now faces the Church.

The whole amount contributed is \$1,591,000. This has been given willingly, and with a good spirit, and there has not been the slightest sign that the ordinary contributions have been injuriously affected, as some feared might be the case. Congregational reports are optimistic. The mission treasuries are fuller than ever. We have only been learning our strength and finding out that it is an easy and pleasant thing to give well, and in these respects our forward movement has been a blessing to the Church.

Some hoped that there might be a wave of spiritual revival at the beginning of the century, and may be disappointed at the lack of pentecostal showers. All would have been rejoiced had there been striking results of that kind. If there have not been such, it is not because they were not sought after. Our Agents were no mere money hunters, but in all their presentations of the Scheme sought to stir up gratitude to God in the hearts of our people, and entreated young and old to give themselves, first, unto the Lord. Further, there have been organized and effective series of meetings under Presbyterial direction in most of our congregations. And who shall say that what "wind that bloweth where it listeth" has not breathed upon many hearts? Is it not rather the case that those who have ears open have heard a sound of going in the tops of the "maple" trees that has been the call of God to more and more to go forth into the battle? We may well believe that many more in these days are going heartily to His work, for our records show that. May we not say, also, that this is the Lord's doing in fulfillment of His promises and in answer to our prayers? May this fulfillment be yet more abundant in fruits of righteousness and in purer spiritual life throughout our Church in all our widespread land, and amongst all the varied peoples who are hastening to her shores, and they may develop her resources by our side.

PIONEER WORK AND WORKERS IN EACH OF THE PROVINCES.

FROM NOTES BY R. MURRAY, LL.D., JAMES CROIL, Esq., et. al.

WHAT is the Presbyterian Church which has occupied so much territory in our Dominion, and which at the beginning of the new century has shown Christian liberality so signally? Daughter of that sisterhood of Churches who, in Britain and on the continent, stood for Christ and for pure doctrine in the great reformation of the 16th century; churches that were most scriptural both in doctrine and in government. Daughter, very specially, of the Church of Knox, who dipped her blue banner in much martyr blood and became as a "shadow of a great rock" to so many of our forefathers. A worthy daughter, who has been most responsive to the command of her Divine Master to go into all the world and to "preach the Gospel to every creature." The Bible is her great statute book; she has no head on earth but the Lord Jesus Christ, and His name she hallows and seeks to glorify everywhere.

Early in the 17th century gallant Huguenot pioneers, attracted by the promise of liberty to worship God according to His own word, left their homes in France and crossed the stormy sea, hoping to earn their bread and to find quiet resting places in Acadia and, what is now, the Province of Quebec. They were brave, venturesome, hardy men and loyal to France, until she cruelly flung them away to shame, exile and death, because of their faith. Practically no trace of the early Huguenots is left among us now, for zealots of the Papal Church were let loose upon them wherever they could be scented out, and they were piteously hounded out of our country, out of the homeless wildernesses even, of the continent.

The broad and deep river of Presbyterianism, now flowing freely throughout Canada, had thus its origin in a remote past. It has had many tributaries since then, English, Scottish, Irish, Dutch, German, French, Hungarian, Galician, Indian, as it were all peoples have to come to it, and coming have been refreshed. The rise and the swelling of the stream in the earlier years in each of the Provinces is traced in the following rapid sketches.

PROVINCE OF NOVA SCOTIA.

Nova Scotia, including New Brunswick, came permanently under the British flag in 1713, and in 1758 Prince Edward Island and Cape Breton were annexed. Then, under the auspices of the British Government, commenced an immigration of Protestants from Britain, from Europe and from the older colonies. The Church of England was established by law, but "Dissenters" were to have full liberty of conscience; might build meeting houses; might choose their own ministers, and were not to be taxed for the support of the Established Church.

In 1761 the first distinctively Presbyterian congregation was formed at Londonderry, N.S., amongst the Irish settlers, led there by Col. McNutt. These applied to the Presbytery of New Brunswick, New Jersey, in 1764. In response the Rev. James Lyon was sent and preached there, and at Truro, Halifax, Onslow and other places for some years; we do not know how long.

In 1766 the Rev. Mr. Kinloch broke ground at Truro, where he laboured with great acceptance for about two years. He was from the Burgher Synod and returned to Scotland.

Neither of these being inducted, the first permanently settled minister was the Rev. James Murdoch, appointed by the Scottish Anti-Burgher Synod as a missionary to Nova Scotia, "or any other part of the American continent." He arrived at Halifax in 1767 where he preached for a time in the "Protestant Dissenter's" Church, afterwards St. Matthew's. He settled at Horton, itinerating through Cornwallis, Windsor, Schubencadie, Gay's River, Stewiacke and Musquodoboit, where are now more than twenty congregations. Through troublous times and over roads infinitely bad, this kindly pious man wrought faithfully for thirty-three years, leaving his impress for good on the whole region. He was at length drowned while crossing the Musquodoboit River.

July 3, 1770, is notable as the date of the first ordination of a Presbyterian minister in Canada. For sixteen years the Dutch Calvinists of Lunenburg County pleaded for a pastor from Holland, but failed. Then they chose Bruin Romacas Comingoe, a man with fair education, of blameless character, deep piety, a fluent speaker and mighty in the Scriptures, and petitioned Messrs. Lyon and Murdoch, with Messrs. Secombe and Phelps, Congregational ministers, to unite in ordaining him. Meeting as a Presbytery, they set him apart to the ministry. He continued to discharge its duties over a wide district of country with great zeal, with sound judgment and with much success for over fifty years and died, greatly honoured and beloved, at the age of ninety-six. Rev. Adam Moschell then ministered for twenty years to the congregation, which, afterwards, became connected with the Synod of the Church of Scotland.

The first regular Presbytery was formed at Truro, in 1786, by the Revs. Daniel Cock, David Smith and Hugh Graham, with Messrs. Johnston and John Barmhill, ruling elders. Revs. George Gilmour and James McGregor were present, but did not identify themselves with this Presbytery.

Mr. Cock, who followed Mr. Kinloch, was the first called pastor of Truro. The people engaged to pay him, in 1772, £60 N. S. currency for two years, £70 for the next two years, and £1 additional for each succeeding year; half cash and half produce at cash price. This is a sample of early stipend arrangements in Canada. The amount promised was often less; the amount received was almost always less. Mr. Cock made long excursions from Truro in his earlier years, through which means he gathered round him a large and greatly attached congregation. He died there in 1803. The Rev. D. G. Cock, for two years in the Klondike, and now a missionary in Central India, is one of his descendants.

Mr. Smith succeeded Mr. Lyon at Londonderry in 1771, continuing there until his death in 1805. He was prompt, resolute and fearless in the discharge of his duties, and, though physically weak, he never spared himself, but was the faithful fellow-labourer of Mr. Cock in visiting the regions beyond. The Rev. Hugh Graham accepted a call to Cornwallis, in 1775, and continued there until 1780, when he was called to Stewiacke and Musquodoboit, an extensive and laborious charge, where the people were still grappling with the virgin forest. He was a man of peace, of eminent piety and an eager worker amongst that scattered people. He eventually became pastor of Stewiacke alone, dying there in 1829.

Rev. George Gilmour was a U. E. Loyalist, who fled from Connecticut coming to Nova Scotia in 1784. He had a grant of land at Arboise Hill and preached throughout the County of Hants. His people were very poor and his family suffered much. At one time he offered, in Halifax, his land and house as security for a barrel of flour and some pork, but could obtain none. In 1787 he

received a pension, and in 1791 removed to Horton, where he laboured until his death, at the age of ninety-one. He was connected with the Church of Scotland and frequently assisted the Rev. Thomas Russell, then pastor of St. Matthew's, Halifax, at communion seasons.

The first addition to the Presbytery of Truro was the Rev. James Munro, originally of the Church of Scotland, who came in 1792 and laboured as a missionary in Onslow, Musquodoboit and Stewiacke until, in 1807, he was settled in Antigonish, where he was a faithful and labourious minister until his death, in 1819. The Rev. John Waddell and the Rev. Matthew Dripps were sent by the Associate Synod of Scotland in 1798. In that year Mr. Waddell was inducted as Mr. Cock's colleague in Truro and Onslow; afterwards becoming minister of Truro alone, where he proved a patient, kind and sympathetic pastor. He died there in 1842. Mr. Dripps laboured for some years as an evangelist, visiting Prince Edward Island, Bay of Chaleurs and even Quebec and Montreal, although his health was very poor. He at length settled in Shelburne in 1805, in another of Col. McNutt's settlements, formed in 1764, where, amidst great disadvantages, this eminently good man laboured for twenty-three years until his death in 1828.

The Rev. James Robson was inducted to the pastoral charge at Halifax, where he gathered a good congregation, being greatly esteemed for his sincerity and for his true goodness. He retired in 1820 and did not again accept any pastoral charge. He was Clerk of the Synod of Nova Scotia from 1817 to 1838, when he died. The Rev. John Laidlaw and the Rev. Robert Douglas were sent by the Associate Synod. Mr. Laidlaw laboured for a short time in Musquodoboit, whilst Mr. Douglas took charge of Onslow, when it was divided from Truro in 1816, labouing there until 1821, when he went to Prince Edward Island.

The Rev. James McGregor was present at the first meeting of the Truro Presbytery, but as it was largely of Burgher origin he did not connect himself with it. He went on to Pictou County, in which there was a large number of Highlanders settled, some of them for many years previously. They had made their desitution known to the Scottish Anti-Burgher Synod, who, in 1786, deputed Mr. McGregor to minister amongst them. When he came to Pictou the forest grew down to the water's edge, and he found the pioneers suffering much and living in great discomfort, whilst some of them were very profligate. Everything was disappointing, but he heroically set to work, preaching in the open air, when weather permitted, and in barns and shanties in rougher weather. He visited diligently from house to house; in course of time overcoming the opposition of the profligate men, who had mostly been soldiers, many of whom enlisted again, in 1793, for the war against France. His stipend was to have been £40 in money, with £40 in produce. After fifteen months he received £27 in money, and with the produce part he had been able to pay his board. For nine years he preached, in Gaelic and English, visited and explored in his wide field alone. He even pressed on into Cape Breton, Prince Edward Island and New Brunswick, visiting, dispensing sacraments and encouraging his countrymen to look for the day when they too would have ministers.

In 1795 two ministers came to his aid—the Rev. Duncan Ross and the Rev. John Brown. They immediately formed "the Associate Presbytery of Nova Scotia." Mr. Ross then divided the charge of the County of Pictou with Mr. McGregor, with headquarters at West River. As he was able to preach in both Gaelic and English his ministry was very fruitful. He was the first to encourage the organization of temperance societies, and in every way he sought to uplift the moral and social life of the people. Dying in 1834, he was succeeded by his son, who afterwards became principal of Dalhousie College. Mr. Brown was assigned to Londonderry, where he continued his ministry until 1848, gathering around him a large congregation and gaining the respect and reverence of all classes in the community. Dr. McGregor continued his apostolic labours until, in 1830, he entered upon his everlasting rest. He was the great missionary of the early days of Nova Scotia, his life and work having proved a lasting boon to the Church and country.

In 1804 Rev. Thomas McCulloch took charge of Pictou town, if town it might be called. Like Dr. McGregor, he was a man of intense energy. Being an eminent scholar, he had a burning zeal for the promotion of education, both as the handmaid of religion and as essential to the prosperity of the country. His activity turned in that direction, in which congenial sphere he long laboured, leaving his imprint on the Church and on the Province of Nova Scotia.

The Rev. Alexander Dick, a licentiate of the Scottish Church, arrived in 1802 and was ordained into the congregation of Douglas on June 21, 1803, this being the first ordination by a permanently constituted Presbytery in the Dominion of Canada. He ministered for nine years over a tract of country extending over sixty miles, when he died. He was an earnest worker and his loss was greatly lamented.

In 1809 the Rev. John Mitchell, who had been sent to Canada by the London Missionary Society, joined the Presbytery of Pictou, becoming the first minister of River John, as also of Tatamagouche and New Annan, until, in 1826, they were erected into a separate congregation. He was a good man and a sound practical preacher, whose memory is revered. In 1815 the Rev. William Patrick, from the General Associate Synod, was settled at Merigomish, where were many disbanded soldiers of the 82nd Regiment. He laboured very diligently, preaching Sabbaths and week days and visiting through the whole district. He died in 1844.

In 1816 the Rev. T. S. Crowe became minister of Maitland, labouring there for upwards of fifty years. He was so powerful an advocate of temperance that in the bounds of his extensive charge there was no liquor sold. He was greatly respected by the whole community. In the same year the Rev. Robert Blackwood became minister of Nine Mile River, Gay's River and Shubenacadie, where he laboured with great zeal until, in 1840, he went to Tatamagouche and New Annan, and later in his ministry of forty-three years took charge of New Annan alone. He was an eloquent, broadminded man, who gathered to his ministry men of all denominations.

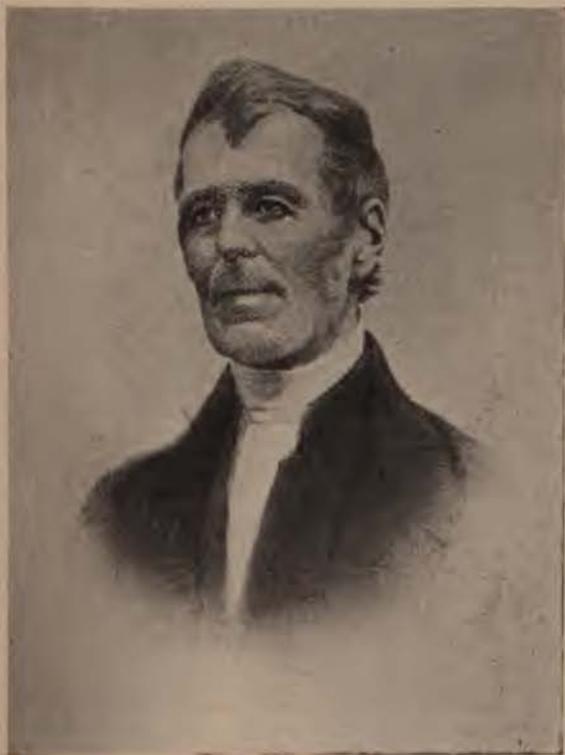
The Rev. John Cassels came in the same year to Windsor and Newport, but very shortly after removed to St. Andrew's, New Brunswick.

Turning now to the Church of Scotland, in Nova Scotia, we first notice St. Matthew's Church, Halifax, organized in 1749, as a congregation of Dissenters, ministered to generally by independent ministers, in the early days, amongst whom were Messrs. Cleveland and Secombe. After 1783 it was always supplied by ministers from the Church of Scotland, although it did not become formally connected with that Church until very much later. In 1783 Rev. Thomas Russell was ordained by the Presbytery of Paisley as pastor of this congregation, but, finding it difficult to reconcile the American sympathizers, he returned to Scotland in three years. The congregation then asked the principal and two professors of Edinburgh University to select a minister, and in 1787 they sent the Rev. Andrew Brown, who remained pastor for eight years, being very acceptable to the people. He then returned to Scotland, eventually becoming a professor in Edinburgh University.

Again the congregation asked certain Edinburgh professors to choose for them. They sent the Rev. Archibald Gray, in 1796, who continued in the pastorate for thirty years, although for some time before his death he was stricken with paralysis, and the work was carried on, first, by the Rev. Robert Knox, and then by the Rev. Ebenezer Renny, as assistants. He is said to have been an able and accomplished preacher.

At Shelburne, amongst Col. McNutt's settlers, the Rev. Mr. Fraser, who had been chaplain of the 71st Regiment, became the first minister, about 1785, when they made some effort towards erecting a church, seeking help from the British Government, which was not granted. Mr. Fraser did not remain long, and nothing further was done until the burgher Presbytery settled Mr. Dripps. The Rev. Mr. Forsythe began his labours in Cornwallis in 1800, continuing for thirty years his laborious efforts through Wilmot, Bridgetown, Granville, Annapolis and Digby.

It will thus be seen that, up to 1817, only sporadic missionary operations had been carried on under the Church of Scotland auspices. But there came a change after that, with speedy progress as the result. In 1817 the Rev. Donald A. Fraser settled at McLennan's mountain. Being an eloquent Gaelic preacher and an enthusiastic missionary, he swept through every Gaelic settlement in Eastern Nova Scotia, besides extending his visits to Prince Edward Island and Cape Breton, ministering to his fellow-countrymen and gathering them into



REV. DR. McCULLOCH.

congregations. Twenty years later he went to the Lunenburg congregation, and afterwards to Newfoundland.

In 1821 the Rev. John Martin undertook the pastoral charge of St. Andrew's church, Halifax, which had first been organized in 1818 by Rev. Henry Patterson, of the Scottish Relief Church. Mr. Martin was from the Church of Scotland, an earnest worker in his own congregation and an indefatigable missionary explorer, who visited many destitute localities, fostering new congregations. Wielding a facile pen, his reports informed the Scottish Church as to the needs of the field and brought large help to the work. Later he became Superintendent

of Missions, continuing in that position for seven years after his retirement from St. Andrew's, in 1856.

The Rev. Hugh McLeod took charge of Salt Springs, with Gairloch, Roger's Hill and Cape John, in 1822, but only remained a few years. The Rev. Kenneth McKenzie, a man of distinguished ability and an eloquent Gaelic preacher, became minister of Pictou town, in 1824, where for fifteen years he did valiant service, was the uncompromising champion of his Church, and when he died was greatly lamented.

After 1825 the Glasgow Colonial Society took an active interest in the work of this Province, which manifested itself first, in 1827, when three additional ministers arrived. The Rev. James Morrison, who laboured from Dartmouth eastward for three years, then became superintendent of the Acadian School in Halifax, and afterwards went to Bermuda. The Rev. George Struthers was for a time at Horton, then went to Demerara, but, returning, became minister of Cornwallis. The Rev. John MacRae, father of the Rev. Dr. D. MacRae, was for seventeen years the active and efficient labourer over a wide field on the east and west branches of the East River, where on his return to Scotland in 1844 he was succeeded by his son. A further relay in 1820 brought the Rev. Dugald McKichan to Merigomish and the Rev. Gavin Laing to Shelburne, where they laboured as missionaries for two or three years. In 1831 the Rev. Hugh McKenzie became a missionary in Wallace amongst a people, many of whom had only heard one sermon in the Gaelic language during twenty years. He continued there till 1840, when he removed to Lochaber.

Eventually, in 1833, a Synod was constituted in connection with the Church of Scotland. In that year seven ministers came from Scotland, and thereafter the work was prosecuted with ever-increasing zeal and success.

In the meantime, through the union of the Burgher and Anti-Burgher Presbyteries, the Synod of Nova Scotia had been formed in 1817, with the three Presbyteries of Halifax, Truro and Pictou and nineteen ministers, two of whom were in Prince Edward Island. It was intended to include all Presbyterian ministers in the Provinces, but, for various causes, there were four who did not connect themselves. During the next seven years the Synod had several accessions who broadened the work in this Province. This was specially the case in 1818, when the Rev. Andrew Kerr became first settled minister in Economy, where he wrought for thirty years. The Rev. John Liddell went at the same time to Amherst, but did not remain long. Then, also, the Rev. Thomas Trotter became colleague at Antigonish, extending his labours to Cape George, Lochaber and other distant points. Through many years this gifted, earnest and beloved man continued his work, in which he endured much hardship, until his death in 1853. At the same time the Rev. Alexander Lewis began a seventeen-years' ministry at St. Mary's, Guy's County; afterwards he went to Caledon, Ontario; in both Provinces he rendered good service. The Rev. George Sprott then began a two-years' tour as missionary at large, after which he became minister at Windsor and later at Musquodoboit; throughout he was energetic and highly successful. But one other name need be mentioned, that of the Rev. John McKinley, who succeeded Dr. McCulloch in 1824 as minister at Pictou. He was a most conciliatory, able and faithful pastor, who continued, until his death, in 1850, to command the esteem of all classes in that community.

From 1824 the supply of ministers from the Synodical College became constant, and here the pioneer stage may be said to close, as far as this Province is concerned.

PRINCE EDWARD ISLAND.

The Rev. Dr. McGregor paid visits to the island in 1790 and in 1794, spending several weeks on each occasion, visiting such points as Cove Head, St.

Peter's, Princetown, Tryon and Bedeque. He found much poverty and ignorance, there being full grown men and women who had never heard a sermon, with numberless unbaptised children. There was a strong desire on the part of many for a settled minister, but, though Dr. McGregor pleaded on their behalf, many years passed before he secured a response.

In 1800 the Church of Scotland was, in some way, moved to send a missionary, and the Rev. Mr. Urquhart then spent two years upon the island. It was not till 1806, however, that permanent work began. Then the Rev. Peter Gordon, a licentiate of the Scottish Secession, was ordained and inducted to Cove Head, St. Peter's and Bay Fortune. For three fruitful years he laboured, became greatly beloved, accomplished much foundation work and then died.

In 1810 Rev. John Keir was settled at Princetown, where he laboured, for forty-nine years with untiring energy and zeal, living to see marvellous advances, to which he largely contributed. In his later years he was Professor of Divinity as well as pastor of Princetown. He was a great missionary and a successful teacher, whose memory is much revered in the island and throughout the Church.

The Rev. Edward Pidgeon succeeded Mr. Gordon at Cove Head in 1811, but retired after nine years service, though he continued to live amongst that people and was an active Christian worker. In 1818 the Rev. And. Nichol was inducted at Richmond Bay, part of Mr. Keir's field, but, to the great sorrow of his people, he lived only a year. In 1821 the Rev. R. Douglas was translated from Onslow to St. Peter's. In the same year the Rev. William McGregor was ordained at Richmond Bay, including Bedeque in his field, for four years. He was a most effective preacher and was widely respected for his warm personal piety. He laboured there up to his retirement, in 1848.

In 1821 a Presbytery was formed, and in the following year Mr. Hyde, formerly an Independent minister, was settled at Tryon and Traverse. Two of the first graduates of the college followed, doing good missionary service. The Rev. R. S. Patterson went to Bedeque in 1825, when there was not a mile of a road, but he lived to see it a beautiful country, and in all the fifty-seven years of his ministry was the faithful and devoted pastor of a people by whom he was greatly beloved. The Rev. Hugh Dunbar was the first minister of Cavendish and New London, labouring with acceptance there from 1827 to 1835, when he became a teacher. The Rev. Daniel McCurdy was the first resident missionary at Murray Harbour, where he spent three years, beginning in 1832, and then went to New Brunswick.

Two ministers of the Church of Scotland shared the hardships and triumphs of the island pioneers. The Rev. John McLennan, who took up his work in 1823 at Beltast, being a man of ability, with missionary instincts and command of the Gaelic language, did much good service in the island, as well as in visiting Cape Breton, which was sorely neglected in those days.

In 1827 the Rev. Donald McDonald, of the Church of Scotland, came to the island, where he laboured for forty years, dying at the age of eighty-five. This prophet-preacher and man of marvellous power, gathered round him 5,000 people, built thirteen churches, visited them as a circuit, and exercised an extraordinary influence over a wide region. They still remain in connection with the Church of Scotland, and were ministered to after his death by Mr. Goodwill, who had been a missionary in the New Hebrides.

ISLAND OF CAPE BRETON.

This, which was formerly a separate Province, was long a needy and destitute field. It appears that Dr. McGregor touched the Island in some of the tours of his early ministry. No minister was settled there, however, until 1821, when the Rev. William Millar was placed in charge of Mabou and Port Hood by the Synod of Nova Scotia, and continued his ministry for forty years amidst

great difficulties and discouragements. He life from first to last was a weary, wasting round of ill-requited toil which the good man bore uncomplainingly to the end.

From 1825 and onwards several missionary evangelists were sent by the same Synod, amongst whom were the Rev. Hugh Ross and the Rev. Hugh Dunbar, but, as a field for missionary efforts, it was then very discouraging. It was reserved for the Church of Scotland to make the most important advances on this Island. In 1827 the Rev. Donald A. Fraser and the Rev. John McLennan made an extensive exploratory tour, investigating the necessities of the various settlements. They reported to the Colonial Society, giving most pathetic details of the destitution and darkness, as well as poverty, that then existed. The interest of friends in Scotland was greatly aroused, and after a time special efforts were put forth to supply the destitution. Mrs. McKay, of Rockfield, Sutherlandshire, was mainly instrumental in forming the "Edinburgh Ladies' Association," who devoted their funds to missions in Cape Breton. The Rev. Alex. Farquharson arrived in 1833, itinerated through the whole Island for a year and then settled at Middle River, where he wrought till his death in 1858. This prince of missionaries accomplished a great work. He drew up a plan for the division of the island into ten parishes, with twenty-two churches, which was wrought upon to a very considerable extent. The Rev. John Stewart followed in 1834 and continued until his removal to New Glasgow, extending his labours from St. George's Channel as a centre to all the regions round about. The Rev. Mr. McKichan went about the same time, making his headquarters at the Strait of Canso, whilst working through Baddeck and other adjoining communities. The Rev. James Fraser and the Rev. Peter McLean followed in 1837, and later the Rev. Hugh McLeod, whose influence was so great throughout the Sydney and Mira regions.

PROVINCE OF NEW BRUNSWICK.

By way of Amherst early tours were made into Southern New Brunswick by Dr. McGregor, whilst, about 1804, the Rev. M. Dripps did evangelistic work on the Bay of Chaleurs. The Rev. Mr. Urquhart settled at or near Newcastle in 1802, remaining there till 1814. About 1805 Mr. Mitchell, then Independent but afterwards Presbyterian, wrought at New Carlisle, from which he toured into New Brunswick. A little later Mr. Pidgeon, of the London Missionary Society, travelled extensively about the Bay of Chaleurs. Not much is known of the results achieved by these earlier missionaries.

In 1817 Rev. James Thompson, a Scottish Anti-Burgher, was inducted at Chatham and Newcastle. He was a kindly, courteous, zealous pastor for twenty-five years, and was succeeded by Rev. John McCurdy, who did large service until 1868.

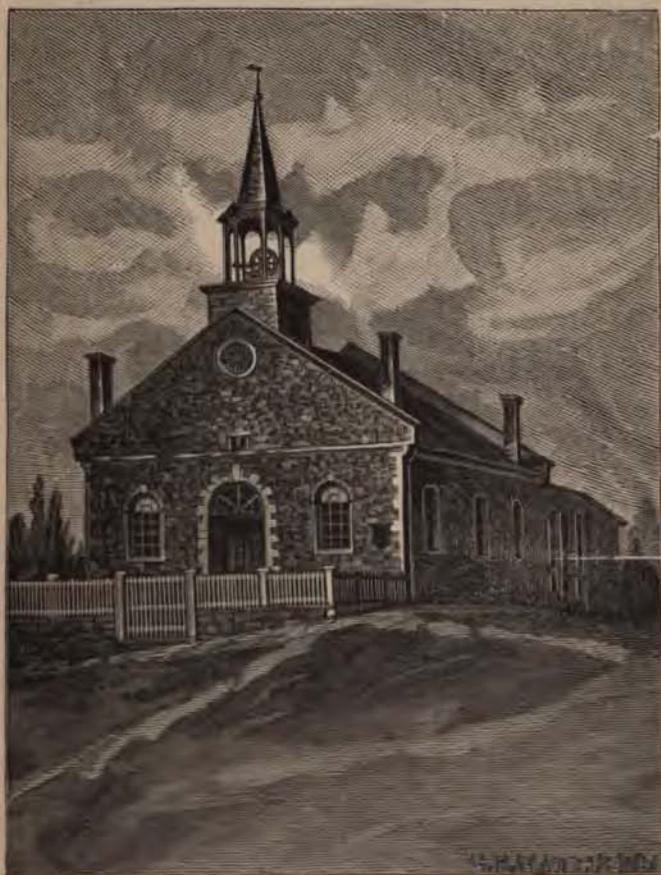
In 1825 Rev. John McLean wrought for a year as missionary in the Restigouche district; then coming south he settled in Richibucto, where for four years, when his health failed, this eloquent man was zealous in Sabbath school and temperance work. In 1832 the Rev. James Waddell was inducted to New Mills and Bathurst, but remained only two years.

In 1832 the Presbytery of Miramichi was erected by the Synod of Nova Scotia. The next year the Rev. A. F. MacKay began a three years' ministry in New Carlisle and in New Richmond. In 1834 the Rev. D. McCurdy, whilst acting as a teacher, opened the Nashwaak stations, which were afterwards carried on by the Church of Scotland.

About 1820 a Presbytery was formed in the West, including Rev. James Wilson, St. Andrew's; Rev. W. Fleming, Fredericton; Rev. S. Sturgeon, St. George, and Rev. John Cassells, probably at St. James. It was taken under the care of this Synod for a few months and then suspended. Not much is known of their work.

The Church of Scotland was ably represented in St. John, from 1717 to 1831, by the Rev. George Burns, first minister of St. Andrew's Church. His successor was the Rev. Robert Wilson, also an acceptable, earnest, faithful pastor. The church here was erected in 1816.

From 1824 to 1843 Rev. Alexander McLean held St. Andrew's, where the



OLD ST. GABRIEL STREET CHURCH, MONTREAL.

elegant and commodious "Grennock" church had been presented to the congregation by Mr. Scott.

Both Mr. Burns and Mr. McLean were active missionary leaders, who influenced the Glasgow Colonial Society, of which Dr. Robert Burns was Secretary, to do much for this Province. The Rev. John Martin, of Halifax, made a tour of

investigation in 1829, and on his report a strong forward movement began, resulting in the occupation of many fields. In 1830 the Rev. James Souter entered on his thirteen years zealous and efficient ministry in Newcastle, with Rev. Robert Archibald as his near neighbour in Chatham, from 1834. In 1831 Rev. F. Steven made his headquarters at Campbellton and Dalhousie, with Bathurst, New Carlisle and Port Daniel as out-stations. Overtaking his work on foot or on horse-back, along the sea shore, never daunted, never failing, he occupied that post till his death in 1864. In 1832 Rev. John Berk mire went to Fredericton, previously wrought by Ebenezer Johnston, a licentiate, and remained till 1841, when he returned to Scotland, being succeeded by Dr. Brooke. A church was erected here in 1830.

In 1833 the Presbytery of New Brunswick, in connection with the Church of Scotland, was erected, and the work went on apace. A valuable report on the field in 1834 shows much missionary zeal, marking out broad lines to be realized as soon as possible. Others who followed immediately were the Rev. James Hannay, the active and efficient minister of Richibucto; the Rev. P. McIntyre, who soon died at his post in St. James and St. Stephen, and the Rev. S. Fraser, who ministered in Gaelic to the Tabusintac and Black River Highlanders, many of whom had been there fifty years without hearing a sermon in their own tongue.

In 1835 the Synod of New Brunswick, with the Presbyteries of Miramichi and St. John, were formed, and at this period the prospects for the work were very bright.

The Reformed Presbyterian Church had likewise a Presbytery by 1832.

The Rev. William Somerville itinerated for some months in New Brunswick in 1831, where he became minister of Horton and Cornwallis. The Rev. Alexander Clark also itinerated in New Brunswick, from his headquarters at Amherst, and erected a number of churches in the eastern part of the Province.

NEWFOUNDLAND.

Rev. D. A. Fraser, the veteran who had done so much service in Pictou, Cape Breton and Lunenburg, became the first minister of St. John's, Nfld., in 1842, and died there after three years' service, during which he had laid the foundations of St. Andrew's Church, for some years the only Presbyterian congregation in the colony.

PROVINCE OF QUEBEC.

After 1759 there was one Province of Quebec, until 1791, it was divided into Upper and Lower Canada, afterwards Ontario and Quebec.

In 1765 a small congregation was organized which worshipped for many years in the Jesuit Barracks. The Rev. George Henry, a former chaplain, a good man and an acceptable preacher, ministered to them until his death. He was succeeded by Mr. Spark, a man of great simplicity and beauty of character, beloved by his people and a source of strength to the congregation. After his death, in 1819, the Rev. John Harkness, an able, generous-hearted and fearless man, did vigorous and fruitful service until 1835, when he died. Then came the Rev. John Cook, who for nearly fifty years was one of the outstanding leaders in Canadian Presbyterianism, and was chosen first moderator of the United Church in 1875. St. Andrew's church, which was built in 1810, was enlarged from time to time as the congregation increased.

In 1830 the present Chalmers' (then St. John's) congregation was organized, prospering much under the faithful and devoted ministry of Rev. John Clugston, who returned to Scotland about 1847.

The second vantage point was Montreal, where many enterprising men soon gathered. There the Rev. John Bethune, a loyalist chaplain, organized a Presbyterian congregation in 1786, which met in a hired house in Notre Dame street,

but he went to Glengarry the next year, when services were suspended until 1790. Then came Rev. John Young as "stated supply" from the Presbytery of Albany. He continued till 1802, securing the erection of the church in St. Gabriel street, opened in 1792, and still standing, though not in use. It was the first Presbyterian edifice for public worship in the Canadas, though a private chapel had been built at Berthier six years before. There was brotherly kindness in those days, for both the Presbyterian and Episcopal congregations were housed at first in the Church of the Recollet Fathers, and the Episcopalians long joined in the use of St. Gabriel street church.

In 1803 Rev. James Somerville, a licentiate of the Relief Church, was ordained by the Presbytery of Montreal—the first Presbyterian ordination in the Canadas. This Presbytery met previously in 1793 in connection with Mr. Young's position, and on both occasions Mr. Bethune and Mr. Spark were the ministers present. In 1803 it adjourned to a fixed date, but is not known to have met again as then constituted. At that time there was an off-shoot from St. Gabriel street, who called Rev. Robert Easton, of the Associate Reformed Synod of Scotland, in 1804. He exercised a fruitful ministry, building up a large congregation, who worshipped in a church erected on St. Peter's street in 1807. When Mr. Easton retired, in 1821, the congregation took the name of St. Andrew's and connected with the Church of Scotland. This action led to the formation of the American Presbyterian Church, whose history has been marked by great success. St. Andrew's was ministered to for two years by Rev. John Burns; then came the Rev. Alexander Mathieson, whose strong and beautiful character made him one of the most trusted leaders of the Church.

Meantime St. Gabriel street church grew under the kindly influence of Mr. Somerville, a man of culture and broad sympathies, who became virtual founder of the "Natural History Society" and "Montreal General Hospital." His many afflictions broke his health, but, as provision was made immediately for a colleague, he continued senior pastor until his death, in 1837.

In 1817 Rev. Henry Esson, a brilliant scholar, preacher and conversationalist, yet guileless as a child, became colleague. His congregation were proud of him and he was a social leader in the city.

In 1823 a second colleague was provided, to which office the Rev. Edward Black was called. St. Paul's church was opened on St. Helen's street in 1834, being another off-shoot from St. Gabriel street. Thither Mr. Black, as minister, attracted a large and attached congregation, amongst whom he remained till his death, in 1845. Rev. Dr. McGill followed, and a succession of able ministers has made this congregation always influential.

Mr. Esson remained in St. Gabriel street until 1844, when he was appointed a professor in Knox College, a position which he adorned until his death. At that time St. Gabriel street congregation connected with the Free Church. Eventually the building was returned to the Church of Scotland on suitable conditions, and Knox church was erected. There a succession of able ministers led up to Mr. Fleck, whilst Dr. Robert Campbell has since ministered to the historic St. Gabriel's, now in a new church.

In 1833 a "Secession" congregation was organized under the Rev. Dr. Taylor, taking the name of Erskine church. They first built on Lagachetiere street, afterwards on Dominion square, and finally on Sherbrooke street. Dr. Taylor was a scholar and a noble Christian gentleman, the impress of whose character and ministry still lasts in the splendid congregation of which he was pastor for forty-three years.

In 1844, the present Crescent street congregation was organized, building first on Cote street. This congregation, having always been well manned, ranks high amongst the Presbyterian influences of the city.

The work in the country districts went very slowly until assisted by the Glasgow Colonial Society. East of Quebec many disbanded Highland soldiers settled about Murray Bay. These lapsed into Roman Catholicism through neglect. Mr. Harkness and Mr. Wilkie, a teacher in the city, cared for Val-

cartier, where the first minister went in 1833, in the person of the Rev. David Brown. Points south of Quebec were visited by Mr. Harkness and Mr. Clugston. To the Scotch settlers at Leeds, and in regions further on, the Rev. Duncan McAulay came as their first minister in 1833.

From Montreal, Lachine was soon touched. The Scottish immigrants, who found their way to the Chateauguay River, were also visited occasionally by the Montreal ministers. The first settled pastor in that district was the Rev. John Merlin, who, from 1822 to 1855, made his headquarters at Hemmingford, labouring faithfully between Lake Champlain and Russelltown. About 1832 Rev. A. Colquhoun took charge of Georgetown, and the Rev. Duncan Moody at Dundee. These were followed in 1833 by the Rev. Walter Roach, long the devoted pastor of Beauharnois. Soon after this whole district became well and ably manned, and has always been a stronghold of Presbyterianism. Amongst those who contributed to this result may be specially mentioned the Rev. Dr. Muir, of Georgetown, so long the Nestor of the district. He was a class fellow of Dr. Cook, a man of similar scholarly attainments, and one who for nearly fifty years commanded the affection and esteem of the surrounding communities, as well as of his own congregation.

Another stream of immigration followed up the Ottawa river, where, as early as 1818, the Rev. Archibald Henderson, from the Secession Church of Scotland, entered the County of Argenteuil; there with St. Andrew's as headquarters, he ministered to the scattered Presbyterians in that whole region with great fidelity. He lived to the great age of ninety-three, seeing the Union of 1875, into which there entered not a few congregations, to which he had carried the message in the pioneer days. His first neighbour was Rev. William Mair, sent by the Glasgow Society, and settled in 1833 in the townships of Chatham and Grenville, where he remained till his death, in 1860.

PROVINCE OF ONTARIO (UPPER CANADA.)

The Rev. John Bethune, who first exercised his ministry in the Carolinas as a chaplain in the Revolutionary War, and who had suffered imprisonment, besides much loss as a Loyalist, came to Glengarry from Montreal in 1787. Settling at Williamstown, he made frequent and laborious missionary journeys amongst his Gaelic countrymen in Glengarry and Stormont until his death, in 1815. The fruits of his vigour and devotion remain in the prosperous congregations of Lancaster, Cornwall, Martintown and elsewhere, all of which were first organized by him.

His successor was Rev. John McKenzie (1819-55), a faithful man and greatly revered, who became first Moderator of the Synod of the Presbyterian Church in connection with the Church of Scotland. At the same time Rev. John McLaurin commenced his ministry amongst the settlers in Lochiel and Vankleek Hill, who quickly responded to his effective preaching, soon becoming strong and vigorous congregations. Cornwall was occupied by the Rev. Henry Leith in 1822, but Mr. Johnston, from the Secession Church, had been inducted there in 1818. Mr. Leith soon removed to Osnabruck, being succeeded at Cornwall by the Rev. Hugh Urquhart, who, during a long ministry, exercised a commanding influence in all that district.

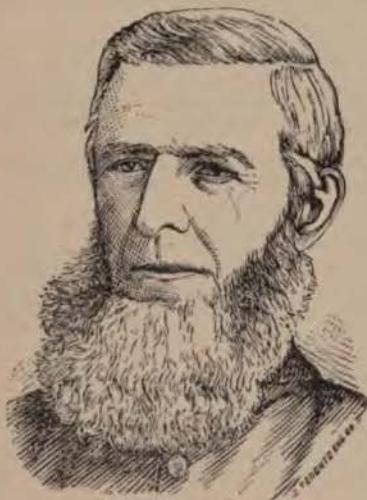
Martintown was occupied by the Secession Church in 1819, when the Rev. Alexander Fletcher took charge. He left in 1824, and in 1825 the Rev. Archibald Connell, of the Church of Scotland, took charge of that part of Mr. Bethune's field, where he laboured for eleven years, gained the high esteem of his people and was honoured by his Church.

In Stormont and Dundas there was a considerable Dutch element. The Presbyterians joined with them in attending the ministrations of Rev. John Ludwig Broeffle, who itinerated through the counties from 1795 to 1815, with Osnabruck and Williamsburgh as special centres. He endured all manner of

privations and hardships and was a good and faithful pastor. He came to his death, at the age of seventy-six, through over-exertion in walking fifteen miles to hold service at Osnabruck.

In 1798 Rev. Alexander McDowall was sent to Canada by the Dutch Reformed Synod of the United States. His parish was from Glengarry to York, with headquarters at Fredericksburgh, where his church, renovated a few years ago, is still in use. He was of high character, deeply devoted to Presbyterianism and full of missionary zeal. He had not the organizing faculty, but his loving ministrations in scattered settlements and in isolated homes were great blessings to very many.

In 1794 ground was broken at Newark (now Niagara), then the capital of Upper Canada, by the Rev. John Dunn, from the Church of Scotland, but after two years he turned aside to mercantile pursuits. The church building seems to have been fit for use in 1795, though finished and opened later. The Rev. John



REV. JOHN BLACK, D.D.

The Apostle of the Red River.

Young came, in 1802, for a short time. He was succeeded by the Rev. John Burns, who came to Stamford, in 1804, from the Associate Synod of Scotland, soon after taking charge also of Niagara, where he laboured until 1821. In the war of 1812-13 the church was burned. Mr. Burns was taken prisoner and carried to the American fort, where he was required to do chaplain's duty for six months, after which he returned to his charge. The Rev. Thomas Fraser followed Mr. Burns for a short time; then came, in succession, the Revs. Robert McGill (1829), John Cruickshank (1845), and the Rev. J. B. Mowat (1849), all men of high standing, whose faithful ministry made a lasting impress on the great congregation and on the surrounding district.

The great missionary worker of the Niagara district was Rev. D. W. East-

man, of the Associate Secession, who came to Canada in 1801 and settled at Beaver Dams, near St. Catharines. With his fellow-labourer, the Rev. Lewis Williams, of St. Catharines, he made periodical and prolonged missionary journeys from Niagara, on through the Gore district to Ancaster, and in all the regions round about. This he did until his sight left him, whilst even after that he preached at times, until his death, in 1865.

Further west there was a solitary labourer in the County of Norfolk, Rev. Jabez Collver, who came to Canada in 1793 at the invitation of Governor Simcoe. Though likely an Independent, he organized a congregation according to the Presbyterian form, to whom he ministered faithfully till his death in 1815.

Again looking eastward, we learn that the Dutch Reformed Church of the United States continued its interest in Mr. McDowall's field, deputing ministers at various times to make extended missionary tours through the district. They organized some congregations in this way, notably the congregation of Brockville, who had frequent supply from 1797, but they were greatly disappointed when Mr. McDowall did not accept their call. On account of the intermittent supply which was thus given, there was little permanent result, and finally, in 1819, the Synod quietly withdrew from the work.

In 1811 the London Missionary Society sent out Rev. William Smart, who ministered regularly at Brockville, Elizabethtown, Lyn, Yonge and Augusta, also taking missionary oversight of the whole district from Cornwall to Gananoque and northwards towards Perth and Lanark. He continued to take deep interest in all this region throughout a long and useful life, being spared to see the Union of 1875.

There came to his help afterwards the Rev. William Bell sent to minister to disbanded soldiers settled near Perth in 1817, and the Rev. William Taylor, who took charge of Osnabruck in the same year.

Then Messrs. Smart and Bell negotiated with Rev. Robert Easton as to the formation of a Presbytery. In January, 1818, they met at Cornwall for the ordination of Mr. Johnston, but the formal meeting for organization was held in Montreal in July. All Presbyterian ministers in Canada were invited, but no minister of the Church of Scotland, nor any west of Brockville, responded. It took the name of the "Presbytery of the Canadas," and carried on its own work very vigorously in Eastern Ontario.

In 1820 it had been joined by Mr. McDowall and Mr. Eastman; also by the Rev. William Jenkins, who, in 1817, had begun a labourious and successful ministry, having headquarters in the township of Markham, with all the region about York and Whitby under his care. A meeting was therefore held at Cornwall at which the "Synod of the Canadas" was organized, with three Presbyteries. This Synod met each year until 1825, but as the Presbyteries were very irregular in their meetings, it was at length realized that the time for a Synod had not come. During its continuance Rev. Robert Boyd, from the Irish Church, was settled at Prescott, where he was pastor for forty years. He was indefatigable in missionary work throughout the County of Grenville. The Rev. Mr. Buchanan was settled in Beckwith in 1822, where he endured many privations during a ministry which continued till his death, in 1835. In 1823 the Rev. Mr. Gemmell was settled at Lanark, where he ministered until his death in 1844. The Rev. Mr. Evans, also about 1823, took charge at St. Therese, the Province of Quebec.

More notable was the occupation of Toronto (then York), where a church, built on the present site of Knox was, with its grounds, presented to the congregation by Mr. Jesse Ketchum. The Rev. James Harris was ordained and inducted on July 10, 1823, by the Presbytery of Brockville. He continued to minister there until 1844, when he retired, but acted as an elder in the congregation. At that date the congregation, joined by many members of St. Andrew's church, cast in their lot with the Free Church, calling the Rev. Dr. Burns, of Paisley, Scotland, who assumed the pastorate of Knox church, and became a most potent force in all missionary work in Canada. He was succeeded by Rev.

Alex. Topp, D.D., that man of beautiful character, who long wielded such influence for good in the city. He remained pastor till his death, in 1877.

The next congregation organized in Toronto was St. Andrew's, in connection with the Church of Scotland. A church was built on Adelaide street, after which application was made to the Glasgow Society, who sent out the Rev. William Rintoul. He was introduced by Mr. McGill, of Niagara, in 1841, but, after three years, he accepted the office of missionary agent. In 1835 the Rev. W. T. Leach took charge, remaining until 1842, after which he took orders in the Church of England and became, later, a professor in McGill College. The succession went on through the Rev. Dr. Barclay, a scholarly man, to the Rev. D. J. Macdonnell, whose rare powers brought accessions of strength to St. Andrew's, which in his time was removed to the present beautiful edifice on Simcoe street.

When the removal took place a few who remained behind were organized as the congregation of Old St. Andrew's. Rev. Dr. Milligan, one of our seers, came immediately to the pastorate. A new building was soon erected on Jarvis street; there this beloved pastor still ministers to a large and influential congregation.

As the congregation on Richmond street, now Knox, always held a somewhat independent position, until 1844, the Rev. Dr. Thornton, of Whitby, organized a congregation of the "United Secession Church" in 1837. Their first building was on Bay street, where the Rev. Dr. Jennings exercised his ministry from 1839 to 1874. He was succeeded by the Rev. John Smith, who died in 1888. Eventually the congregation removed to the present Erskine church. Under a succession of faithful pastors this congregation has been one of the strong moral influences of the city.

In 1853 a congregation, which was an off-shoot of Bay street, called the Rev. Dr. Taylor, who remained for eight years in what was known as Gould street Church. For two years afterwards the congregation was supplied by the Rev. Dr. Robert Burns. The Rev. J. M. King, D.D., then assumed the pastorate. When the congregation outgrew its old home it removed to St. James Square. In its whole history this congregation has been served by men of marked earnestness and power, and has rendered very large aid to the mission work of the Church.

A second off-shoot from Bay street church occurred in 1875, at which time Central Church began its career, the first pastor being the Rev. P. McF. McLeod.

The three mother churches, Knox, St. Andrew's and Erskine, are all rejoicing to-day in the vigorous company of daughters who are doing such splendid service in all parts of the Queen City.

After 1825 the Upper Canadian members of the "Synod of the Canadas" formed the "United Presbytery of Upper Canada," which developed in 1831 into the "United Synod of Upper Canada." Work was pushed west of Toronto, where the Rev. Andrew Bell, son of Mr. Bell, of Perth, was ordained to Streetsville in 1828. Being an accomplished scholar and zealous missionary, he exercised much influence in that region. The Rev. John Bryning was ordained at Mount Pleasant in 1830, becoming a faithful and earnest worker through the adjacent counties. The Rev. Duncan McMillan, who became minister of Caledon in 1831, laboured for more than half a century there and at East Williams. He was held in great veneration. The Rev. Peter Ferguson, who ministered at Esqueness from 1832 to 1863, built up a congregation by whom he was very highly esteemed. In the eastern district the Rev. Robert Lyle had become minister of Osnabruck in 1828.

In 1832 the United Associate Synod of Scotland, having decided to commence missionary operations in Canada, immediately began to send out men. One of the first three sent, the Rev. Mr. Robertson, fell a victim to cholera at Montreal, but the other two went on to Upper Canada.

The Rev. William Proudfoot, after making extensive missionary journeys,

at length settled at London, where he became a tower of strength to the Church, and to the cause of Christ. When the Theological Hall was established in 1844 he was appointed Professor of Theology, Classics and Philosophy. His son succeeded him in the pastorate of London, wielding much of his father's influence through that district. The Rev. Mr. Christie, a like-minded man and zealous missionary, finally settled at West Flamboro', Dumfries and Beverley, where, after thirty-eight years work, he rejoiced in seeing a number of congregations established within the bonds of his early field.

Of other three who were sent in 1833, the Rev. Dr. Taylor settled at Montreal; the Rev. George Murray wrought for twenty-five years in Dumfries and Blenheim; the Rev. Robert Thornton wrought east from Whitby for fifty miles along the lake shore, eventually becoming the honoured and beloved minister of Oshawa, and an acknowledged leader in his Church. The next year the Rev. James Skinner began extensive missionary labours throughout what is now the London Presbytery. After his pioneer work was done he remained there in the pastoral charge of English Settlement and Bethel until 1865. In that same year the Rev. John Cassie settled at Port Hope, but pushed his way northward into the settlements of Caven and Monaghan, doing valiant service and gaining the love of the people in a large district.

In 1835 the Rev. William McKenzie, who had been trained at Picton Academy, began a most successful ministry amongst the Highlanders in the County of Huron, working out from Goderich. He was associated with Dr. Proudfoot as instructor in Hebrew in the Divinity Hall. The Rev. William Fraser, also from Picton, entered West Gwillimbury, Tecumseh, Essa, and Innisfil, where his ministry of forty-five years was very fruitful, many congregations being organized by him. He became Clerk of the Synod and Joint Clerk of the General Assembly.

Meantime most of the ministers who had been sent by the Associate Synod differed from their brethren of the United Presbytery on the matter of State aid. Accordingly they formed, in 1833, the "Missionary Presbytery of the Canadas" and wrought vigorously from that time in Western Ontario. They even sent missionaries to the United States. In 1843 this Presbytery developed into the "Missionary Synod of the Canadas," with the three Presbyteries of London, Flamboro and Toronto and the Missionary Presbytery of Canada East.

Turning again to the East, to follow the operations of the Church of Scotland, it may be remembered that little had been done outside of Glengarry, before 1829. In Kingston, where there were Scotch and American parties, a handsome church, called St. Andrew's, was built by the former. They asked the Church of Scotland for a minister. The Rev. John Barclay, who arrived in 1822, greatly increased the congregation by his pious and devoted ministry, but he only lived five years. In response to another application there came the Rev. John Machar, who was their successful and beloved pastor for thirty-five years, during part of which time he was also acting Principal of Queen's College. In all his ministry he was an earnest promoter of missionary work. In 1828 the American party also established a congregation, which eventually merged into the Canada Presbyterian Church.

In 1830 ground was broken at Bytown (now Ottawa). A church was speedily erected under the direction of the Hon. Thomas McKay, who was then building the Rideau Canal. The Rev. John Cruickshank was in charge for thirteen years, when he went to Brockville, which had previously enjoyed the ministrations, in St. John's Church, of the Rev. P. C. Campbell, who became Classical Professor in Queen's and afterwards Principal of Aberdeen University. In 1830 Perth was occupied by the Rev. T. T. Wilson, first minister of St. Andrew's Church, and still remembered as a devoted and earnest pastor. The same year the Rev. William McAllister entered Lanark and Dalhousie, covering a hundred square miles of territory, where he laboured with untiring zeal until 1842, when he went to Sarnia. He died later at Metis.

In June, 1831, the Synod of the Presbyterian Church in Canada, in connec-

tion with the Church of Scotland, was constituted, including the ministers in both Provinces, with their congregations, under its jurisdiction; an onward step which was fruitful in progress, especially as there had previously been no organization of any kind in this branch of the Church.

In 1834 Mr. Romanes became minister of Smith's Falls, where he exercised a diligent pastorate until he was appointed Classical Professor in Queen's. In 1833 Mr. Smith began an eighteen years ministry, during which he gathered a large congregation at Beckwith. In the same year Mr. Fairbairn went to Ramsay, where he was succeeded in 1842 by the Rev. John McMorine, who for his lifetime was a useful and highly respected minister, whose labours were abundant through all that district.

In the Upper Ottawa the Rev. Alexander Mann took charge, in 1840, of the



PUBLIC MONUMENT ERECTED TO REV. JOHN BLACK, D.D., IN
KILDONAN CHURCHYARD.

whole region from Tarbolton to Pembroke, with the County of Pontiac as out-field. Eventually he restricted his labours to Pakenham. The Rev. David Evans became his neighbour at Richmond, and the Rev. Joseph Anderson at South Gower.

Gananoque was occupied in 1837 by the Rev. Henry Gordon, who had been previously in Newmarket and King for four years. This earnest and devoted pastor continued in Gananoque, greatly beloved, until his death, in 1880. The Rev. James Ketchian became pastor of Belleville in 1831. He was a vigorous

missionary worker, who exercised a healthy influence throughout the surrounding counties until his retirement in 1844.

The Rev. Albert Millar, who took charge of Cobourg and Colborne, in 1833, was a singularly earnest missionary worker. He filled for some time the office of missionary agent, which work he still delighted in and carried on after he became pastor. He was drowned while returning from a tour in which he had gone as far east as Ramsay in 1834. The Rev. J. M. Roger, who entered Peterboro, in 1833, extended his work throughout the whole surrounding district, in which he established many congregations. His next neighbour was in Thorah and Eldon, where Rev. Mr. McNaughton broke ground the same year. To the south his neighbour was the Rev. James Douglas, who from 1834 to 1879 wrought in the townships of Monaghan, Cavan and Emily. He was an impressive preacher, a man of dignified presence, highly respected in the community. The Rev. James George ministered in Scarboro' from 1834 until he was appointed Professor in Queen's. He was an eloquent preacher, who attracted a large congregation.

West of Toronto the Rev. James Sheed became first minister of Ancaster and Flamboro' in 1827, but after five years of good work he died there. In the same year the Rev. Alexander Gale went to Amherstburg, where he did much missionary service. Eventually he became first minister of Hamilton, where he remained until appointed a Professor in Knox College. He was a successful minister and teacher and was for some years Convener of the Synod's Home Mission Committee.

Rev. Angus McIntosh laboured for three years as missionary, chiefly through the Niagara district; afterwards he settled in Thorold, continuing his labours with great earnestness till 1845. He afterwards returned to Scotland. Rev. Mark Y. Stark, an accomplished scholar and a successful pastor, succeeded Mr. Sheed in Ancaster and Dundas in 1833, where he continued until his retirement thirty years after. He was Moderator in the Synod in 1844, when the disruption took place, and also Moderator of the first Free Church Synod. From 1835 to 1872 the Rev. Donald McKenzie exercised an exceedingly fruitful ministry in Zorra, where his memory is still fragrant. Another great name connected with that year is that of the Rev. John Bayne, of Galt. He was a preacher of singular ability and power, who built up what was, and continues to be, one of the largest congregations in Canada. Others who came at the same time were the Rev. John Taylor, who was in Lachine until 1843, when he returned to Scotland; the Rev. James Anderson, the first minister of Huntingdon; the Rev. William McKillican, who was inducted at West Gwillimbury, and afterwards translated to St. Thomas, and the Rev. Thomas Alexander, who succeeded Mr. Miller at Cobourg, who returned to Scotland for some years, but again came to Canada, ending his fifty years ministry at Mount Pleasant, where he retired in 1884.

MANITOBA AND NORTH-WEST TERRITORIES.

About 1810 Lord Selkirk purchased from the Hudson's Bay Company a large tract of land on the Red and Assiniboine rivers, undertaking to form a settlement. The North-West Company strongly opposed this movement. Nevertheless, he sent out, in 1811, a band of seventy Sutherlandshire Highlanders, with fifteen or twenty from the west of Ireland. Wintering at York Factory, they arrived in 1812; found the North-West Company hostile and the half-breeds insolent and harassing; took refuge at Pembina for the winter, returning in summer to attempt farming, but made little progress for two years. In 1813 a fresh band arrived, which made matters worse. Poverty on the one hand, oppression on the other, together with failure of crops, led many to accept an offer made to deport them to Ontario, whither the majority went, many of them settling in Gwillimbury and Zorra. In 1815 a further detachment arrived, when it was hoped that these, with the remnants of the other bands, might be allowed to remain in peace. The

Governor of the Hudson's Bay Company took measures to that end, but in 1816 an armed demonstration was made, culminating in the battle, or massacre, of Seven Oaks, in which the Governor, four officers, fifteen servants of the company and one settler were killed, whereupon the settlers retired to Norway House. Meantime Lord Selkirk, who with 100 disbanded soldiers was making his way to their assistance by Lake Superior, was pressing on and reached the settlement in 1817. The banished were brought back, holdings were allocated, two lots were set apart for a church in Kildonan, a minister was promised, as had been done before when Mr. Jas. Sutherland, an elder, was clothed with authority to baptize and marry. Lord Selkirk returned to Scotland in 1818, but soon after died. Mr. Sutherland was banished; no minister came; reiterated appeals to the Church of Scotland secured no response; appeals made to the Free Church, at a later date, were not answered for long; but at length that appeal was sent on to the Presbyterian Church of Canada; Rev. John Black was appointed, and arrived in Kildonan in 1852. Then, after forty years, some 300 persons who had found a place in the Church of England, went back to the Church they loved, and as one of them said to the writer, "The greatest occasion ever known in Kildonan was the day when we had our own church and minister again." Mr. Black organized other stations, where, after a while, missionaries came to share his labours.

Rev. James Nesbitt, who arrived in 1862, went on to Prince Albert in 1866 to organize a mission to Indians, a work in which he was exceeding successful, and in which he remained until his death. The Rev. Alexander Matheson then took charge of the Red River stations, but soon returned, though he eventually went west again. The Rev. William Fletcher began his labours on the Assiniboine in 1868, whilst in 1869 the Rev. John McNab took charge of the Red River stations, with Little Britain as a centre.

In 1870 the four ministers with their congregations were erected into a Presbytery. In 1871 Professor Bryce went to open the College, after which he and Dr. Black held regular services in Winnipeg. Professor Hart and the Rev. W. C. Clark, of the Church of Scotland, followed in 1872, additions being made at the same time by the Canada Presbyterian Church, amongst whom may be specially noted the Rev. Edward Vincent, who for a short time assisted Mr. Nesbitt at Prince Albert, and the Rev. Hugh McKellar, who succeeded him there. Presbyterianism never divided, but all wrought in amity, awaiting the Union which was then at hand. At length the Rev. James Robertson took charge of Knox Church, Winnipeg. After that date the mission work clusters round his name, as may be seen in the Home Mission sketch.

BRITISH COLUMBIA.

This Province was first touched by the Rev. John Hall, a missionary of the Irish Presbyterian Church, who went to Victoria in 1861. The Canada Presbyterian Church sent out the Rev. Robert Jamieson, who made his headquarters at New Westminster, but toured extensively both on the Island and on the mainland. From 1862 to 1872 he was looked on as a foreign missionary; afterwards he was under the care of the H. M. Committee. He continued his work until the congregation became self-sustaining; then he retired, and Mr. Scouler succeeded him.

The Rev. Daniel Duff, sent out in 1864, was the first minister of any Church who reached the miners at Cariboo. In 1865 his report speaks of a mining excitement in Kootenay, to which place he was ready to go if the Church saw fit. He remained a few years labouring faithfully and enduring much hardship; then he returned to Canada. The Rev. Mr. Aiken next spent three years, from 1866, in the Province assisting Mr. Jamieson in his extensive work.

In the meantime the Colonial Committee of the Church of Scotland, who took deep interest in the field, supplied St. Andrew's, Victoria; Nanaimo; Comox; Ladner's; Yale, and other places. A succession of able men also held the fields.

amongst whom the names of McGregor, Stephen, Dunn, Anderson and Murray deserve to be mentioned as those of faithful missionaries.

There was also a second congregation in Victoria which drew its supply from the American Church.

The Scottish ministers, the minister of Pandora Street, Victoria, and Mr. Jamieson were in the field about the time the C.P.R. opened connection. Negotiations began, looking towards union, but were not immediately successful. Pandora Street, however, called the Rev. Donald Fraser, then of Mount Forest, who became a power for good in the city and Province. The Rev. T. G. Thompson was appointed to Vancouver; the Rev. John Chisholm to Kamloops; Mr. Dunn and Mr. Murray, with their congregations, united with our Presbytery. Eventually the Church of Scotland withdrew its missionaries, whereupon the whole field came under our care. About that time the Rev. D. McRae and the Rev. P. M. McLeod went to Victoria, and the Rev. E. D. McLaren went to Vancouver, opening a second congregation. The work went on, prospering greatly. The Rev. D. McRae had been now longest in the field; the Rev. Dr. McLaren, who was long the superintendent's right hand man in the Province, is now general mission secretary himself. It is pioneer work still in many parts, but it is sure to prosper.

HOME MISSIONS.

BEFORE AND AFTER THE HOME MISSION COMMITTEE PERIOD.

IN 1765 a solitary Presbyterian missionary had broken ground; more than fifty years passed ere there was a Synod or a Home Mission Committee. Slowly additions were made to the mission ranks, each of whom had charge of several central points and pushed out into the settlements beyond, preaching, visiting, baptizing children, and encouraging the settlers to wait till more supply could be given. When Presbyteries were formed more methodical and continuous efforts were attempted, yet the personal factor was long in the ascendant, as each of the few men in a province knew best the requirements of his own locality, and, as a rule, he had to provide for them himself, though in rare cases he might have a catechist-assistant.

Naturally, the temperaments and ideals of various men influenced their relations to the regions beyond. Some found ample scope in a field covering a county. Others scarce thought of central stations, but carried their message, with its comfort, far and wide. One in a score had the balanced energy and organizing power which enabled him to serve his parish well and also to range his Province in extensive tours, as did Dr. McGregor, of Pictou, or, near a century later, Dr. Robertson, of Winnipeg. Most had to choose between the two other methods, with permanent results telling in favour of the first; yet we must ever gratefully remember the noble work of men like Murdock, McDowell and Eastman, whose lives were one long missionary journey, and thank God for what they did.

Hard conditions called for strenuous work and extreme self-denial in those early days. "The forests came down to the water's edge"; "there were 'blazed' tracks through the dense woods"; "here a bridle path led to some small clearances"; "there was a road in which the oxen were mired many times a day"; "we took, then, to canoes, but in many miles saw but one or two clearings." It was Algoma or Kootenay experience, accentuated by the facts that there was no open prosperous country behind these forests, nor any alert, vigorous Church planning to supply both labourers and their needs.

Such poverty, too, "that for the whole winter the family had no food but frozen potatoes," but there was rejoicing for many a day after "father carried a bag of wheat on his back forty miles, and brought back the flour and a pound of tea"; "whilst we lived in shanties, and money was almost unknown till the pot-ash kettle and the lumber camp put it in freer circulation." "The children were taught by father or mother on winter evenings, as they gathered round the blazing pine knots on the hearth, but I was fortunate, as when I was a man grown I went to school for a winter." It was a hard and pent-up life, but it was a home life, and often the godly up-bringing of the old lands was perpetuated in these "nooks in the bush" with very rich results. Otherwise, many settlements would have lapsed into practical heathenism, as it was always long, and sometimes twenty years or more, before they had regular services.

Amidst these surroundings the mission problems were—First, to secure

heroic men who would go out, "not knowing whither they went" and, second, to get these men to crown their heroism by such utter self-denial as to remain for years, perhaps a lifetime. No wonder the first was hard to solve and men came slowly. Thank God so many of the pioneers never flinched, but went on and on, many of them labouring with their own hands to eke out a living, and preached for their whole lives to those who, for long, could do little more than honour and love them for their work's sake, and that so many more gave the years of their prime to this pioneer work.

The chief problem, then, was to get men who were willing to go. As in all new countries, men must come from without, and many pathetic appeals were made by the early missionaries and settlers, piteously imploring such aid from the Churches of the old lands and the neighbouring colonies (later states). Stirring petitions, accompanied by luminous descriptions of the field, were forwarded later by Presbyteries; indeed, all influences were brought to bear, but the response was slow and meagre. The colonial Churches who understood the conditions best moved early in behalf of Nova Scotia, but the War of Independence soon stopped intercourse, though greatly to their credit, the Presbyterian and Dutch Reformed Churches of the United States afterwards gave strong support to mission work in the Canadas. The Church of Scotland was late in making organized effort on behalf of her Canadian children, but some volunteers came early, who after a while stirred the home Church to vigorous action. Most of the pioneers hailed from the poor but active sisterhood of Secession Churches in Scotland and Ireland, whose long continued and even present interest has been of prime value to our home mission work.

The supply was ever inadequate and therefore desultory. The missionaries overtaxed their own energies and those of catechists pressed into the service, yet the work languished in many strong Presbyterian districts, though godly men and women kept the light shining by teaching the children the truths which had moulded their own spiritual life. These so longed for Sabbath services that when there came amongst them warm hearted Methodist or Baptist preachers, whose "soundness," but not their piety or self-denial, might be doubted, many of our choicest members regretfully adhered to those Churches whose more flexible methods enabled them to provide earlier and fuller supply. Whole districts were lost—not so many in Nova Scotia—and many of the most devoted missionaries of those sister Churches thus sprang from Presbyterian stock which, let us believe, was the sowing of the seed from which we are now reaping abundantly in the ever increasing unity of sentiment that animates the sisterhood. The Gael clings to his mother tongue and Church with such tenacity that, from Cape Breton to Kildonan, he was mostly immovable, and waited till he could enjoy worshipping in the old way.

Conditions were most favourable in Nova Scotia. There was reasonable compactness in Truro Presbytery, and much resourcefulness in laying out the work. In Pictou Presbytery there was intense energy and brilliant leadership. By 1817, when these united in the Synod of Nova Scotia, preaching stations were dotted over the whole province—fewer in the west and south-west, though even there Comingoe and the Church of Scotland brethren were hard at work. Prince Edward Island had been endowed with Keir, whose leadership already promised much that came later, but no more than touring had been done in New Brunswick by these Presbyteries, whilst Cape Breton had been sighted only by McGregor.

Effective home mission work began in New Brunswick in 1817, when Rev. George Burns, of the Scottish Church, came to St. John. From that time the Church of Scotland and Secession brethren vied with each other in overtaking the work—quietly assisted by the Reformed Presbyterians. Thereafter there was no Province where the early mission work was more efficient or its promise brighter than in this corner of the field.

In the Canadas there were a few men of apostolic zeal, facing an enormous field, whilst additions to their number were few and far between. Splendid *individual efforts* were made in the Niagara district, in York and central

Canada, yet the Presbytery of the Canadas, formed in 1818, with its successors down to the Union of 1840, was always hampered in the work by lack of men and means. But when, in 1833, the United Associate Synod of Scotland entered the field, telling work was immediately begun, under such leaders as Proudfoot, Thornton, Christie and others, and, as Western Ontario was fast filling up, splendid results were achieved. These, however, soon formed a separate Presbytery.

The Church of Scotland really had no organization till, in 1831, a Synod divided into four Presbyteries was formed. Bases had been occupied previously



DR. P. G. MCGREGOR.

at Quebec, Montreal, Glengarry, Kingston, Niagara, Amherstburg and Aldboro, but, except in Glengarry, little outside territory had been exploited until, through reports from Clugston, Mathieson, Machar, McGill and Gale, all valiant leaders, the Glasgow Society began, in 1829, to pour in men. Speedy results followed; more was done in the next four years than in the previous forty; above all the continuous loss of fields was stayed,—and the work prospered in all directions.

The Synods wrought many changes, laying out the work on broader lines. The most far-reaching and statesmanlike move was that which had origin with Drs. McCulloch and McGregor, who had long been convinced that the chief

problem of the mission field could only be solved by providing a native ministry. They carried their views in the Synod; secured the generous support of the people, and began the "first school of the prophets" in 1820 (whose earliest graduates went into service in 1824), which was ever after a mainstay of the mission work. This College was the avant courier of the Free Church College of Halifax, with which it afterwards united; of Queen's and Morrin, in connection with the Church of Scotland; of Knox and Montreal Colleges; of the Theological Seminary of the U.P. Church at London; and, most statesmanlike venture of them all, the Missionary College that preceded and that has so grandly fostered the majestic home mission work of the North-West and British Columbia, nurtured in Kildonan and finally planted in Winnipeg. No one doubts now that successful mission work must rest on this basis, but not every one had faith and foresight and pluck enough to proclaim that idea and to give it concrete form at the earliest moment, as did McCulloch and Black in their respective spheres.

The other great move was more obvious, every Synod appointing a Home Mission Committee. But Presbyteries were very jealous of their "rights"; individuals were very sure of the value of their local knowledge, whilst both were ready to resent any active interference by the "higher Court," and especially by a Committee. The Home Mission Committees' functions were, therefore, long confined to investigating, discussing and advising about missionary operations, and to blazoning abroad the need of more men, that perennial problem becoming more claimant as the country prospered and the settlement expanded.

Before the College was instituted, a "Committee on Domestic Missions" was appointed in Nova Scotia Synod, where its care and the impulse of the union were speedily felt. Overlapping, of which there had been examples, ceased; available men were used to more advantage; missionary agents went into the outer territory marking out new fields, Mr. Murdock being specially useful and clear-sighted in that capacity; appeals to the old land, being more authoritative, brought fuller and speedier response; then came that supply of graduates from the College; hopefulness and success bred new enthusiasm; many missions became well established congregations, helping to extend the work into new districts; the result was that the mission field in Nova Scotia was fairly well overtaken. Prince Edward Island, too, had its Presbytery of three members, in 1821, with good additions afterwards, very rapid advances being made as the Island developed into the "garden" Province.

In the eastern counties of New Brunswick, also, satisfactory progress was made, resulting in the formation of a splendid missionary Presbytery.

Cape Breton, which has been the weak spot, received attention, a minister being settled there in 1821, who was assisted afterwards by several missionary evangelists and catechists.

At this period, also, a number of gifted, enthusiastic, masterful men, who were fired with missionary zeal, championed the Church of Scotland's cause throughout the Maritime Provinces. By 1833, the Synod of Nova Scotia, in connection with the Church of Scotland, was formed, including ten settled ministers, with one or two missionaries. Two years after, a sister Synod was formed in New Brunswick, with an equal number of ministers. Union between these two bodies was proposed, which, being declined by the Synod of New Brunswick, did not come about until 1868. This was unfortunate as far as New Brunswick was concerned, for soon afterwards the work there met with severe setbacks through the loss of leaders and frequent changes of missionaries, which caused small progress to be made in that mission field in a crucial period of its history.

The first care of the Synod of Nova Scotia, in connection with the Church of Scotland, was to appoint a Home Mission Committee, amongst whom the Rev. John Martin, the Rev. D. A. Fraser and the Rev. Mr. McGillivray were prominent. Funds were requisitioned for aggressive effort; the work was greatly strengthened in the south-western counties and pushed forward in Pictou and Prince Edward Island; whilst special attention was given to Cape Breton, where large results were achieved.

Parleying as to union with the Secession Synod went on, but, for various reasons, there was no result. The Kirk Synod was at a disadvantage through lack of a college, though some relief was obtained by sending young men to Scotland and elsewhere to be educated, yet so excellent and aggressive were the missionary operations that by 1844 there were twenty-three ministers, one of whom was in Bermuda, and another, Rev. D. A. Fraser, the pioneer Presbyterian missionary, at Newfoundland.

At that epochal period there were about sixty Presbyterian ministers in the Maritime Provinces, and 110,000 Presbyterian people, who were then reasonably well supplied.

Onward from 1831, the Canadian Synod, in connection with the Church of Scotland, enjoyed the assistance of the Glasgow Colonial Society, and, later, of the Colonial Committee, who provided men and means liberally. A Home Mission Committee, with Rev. Matthew Millar, and, afterwards, Rev. W. Rintoul as active and enthusiastic agents, laid out the work, and the results were speedy and important. In Quebec district, up the Ottawa, St. Lawrence and Chateauguay rivers and through the inner field between Glengarry and Perth, the territory was well occupied by 1840. In central Canada the progress was very satisfactory, whilst west of Toronto there was steady advance through Hamilton, Guelph and London fields, down to Amherstburg, and, also, in the direction of Orangeville and Barrie, to the north.

The United Synod of Upper Canada, also formed in 1831, laid down broad lines for missionary effort, suggested chiefly by Rev. Andrew Bell, who made extensive investigations in the field west of Toronto. The Toronto Auxiliary for the "Home District" gave valuable aid in opening many new stations. But there was lack of men, several ministers passed into other connections, and the large work which had been mapped out was not fully realized. Eventually came union with the Church of Scotland Synod in 1840, after which the fields were re-arranged, supply was everywhere increased, Queen's College was opened, and the outlook for missionary operations became very bright.

The Missionary Presbytery of the Canadas, which developed later into the United Presbyterian Church of Canada, began extensive operations in 1832, as has been already mentioned. Alongside of it stood the Niagara Presbytery of the American Presbyterian Church. Acting in unison, these bodies reclaimed much territory in Western Ontario, where for years they were foremost in serving the mission field. During the rebellion in 1837, the American ministers left the twenty-two churches under their care, and there was a long interregnum. As they had trained their people in the use of protracted meetings and other emotional methods, many of these were lost to Presbyterianism at that period. The Missionary Presbytery's work continued to prosper, and, in 1843, the Missionary Synod of the Canadas was formed with the Presbyteries of Toronto, Flamboro and London, to which were added, in 1844, the Missionary Presbytery of Canada East, in all of which there were twenty ministers. A Divinity Hall was opened at London immediately, clearing the way for still more rapid advance.

"The Disruption" rent the Church of Scotland in 1843. In 1844 there was a sympathetic division in all our Synods, in connection with the Church of Scotland, resulting in what were popularly known as the "Kirk" and "Free" Synods. In Nova Scotia nineteen ministers went with the "Free" and really only two were left in the "Kirk"; in New Brunswick ten remained in the "Kirk" and three became "Free," whilst in the Canadas sixty-seven were of the "Kirk" and twenty-two "Free."

Thereafter these two bodies, together with the "U.P.," or Secession Synod in each province, exploited the same territory with an added energy and enthusiasm, which led sometimes to bitterness and loss of power through overlapping, but, on the whole, proved of immense benefit to the mission field. The colleges busily provided missionaries; students wrought in the mission field during summer; lay catechists were eagerly sought out and employed; the Com-

mittees' powers were extended and their methods systematized; all of which led to a brilliantly successful era of mission work. The possible exception to this was in New Brunswick, where there was no college, and the fields were too poor to bear division.

From a Home Mission standpoint, the Maritime Provinces had then largely passed the pioneer stage. But, in the Canadas, through the Eastern Township to the Upper Ottawa, central Canada and through the region west and north to Toronto, there was purely pioneer work for another generation at least.

The consuming zeal of Dr. Burns touched many fields, and, under his inspiration, wise organizers and earnest missionaries carried forward the home mission work of the Free Church with marvellous strides. The Kirk and U.P. Synods were alert and earnest also, steadily pressing onward and doing yeoman service



KILDONAN CHURCH.

in the widespread field. It would be impossible to indicate when, and by whom the various districts were explored; suffice it to say that the operations were extensive and fruitful, above all, that no settlement was long neglected in the days. In course of time it was clearly seen that, for the work's sake, union was desirable, and every year added to that sentiment.

Union of the Free and U.P. Churches was consummated in 1860 in the east and in 1861 in the west. From that time, almost, the negotiations began which terminated in the union of 1875, by which the whole Presbyterian family in the Dominion were gathered into one strong, well equipped Church, ready to go into the new broad west-land, to face the task which has strained all our energy and resources ever since.

Before proceeding further, some notice may be taken of the lines on which

the various Home Mission Committees wrought, as showing how the present Committee's constitution and methods were evolved.

The Kirk Synods naturally leaned to endowment and to sustentation as a substitute. In the Lower Provinces these ideals were never attained. The Committees were largely the correspondents of the Scottish Church, and of friends there, informing them and distributing the men and means they supplied. In their brightest period, however, they controlled central funds gathered in the congregations, from which provision was made for Synodical agents, besides assistance given, through Presbyteries, to destitute outlying fields.

The Committee of the Kirk in Canada had the same general features in the early days. Then came endowments under the care of the Temporalities Board and, later, there was a Sustentation Fund, which gathered additional endowment funds and afterwards wrought through annual collections. These "Funds" were very helpful to missionary operations but, after their inception, each Presbytery controlled its separate mission fund, securing missionaries through the "Committee on Correspondence with the Colonial Committee" and the "Missionary Association of Queen's College."

In the U. P. Churches the Synodical Committees gravitated toward a central supplementing fund, from which probationers and missionaries were partly paid. They also controlled the supply, which was distributed to the Presbyteries in proportion to their needs; and took care of weak charges by providing supplements from the central fund. This last continued to be part of the duties of the Home Mission Committee in the Canadas till the union in 1861, whilst in the Lower Provinces, this department was relegated to a separate Committee.

The Free Churches, following the Scottish lead, made sustentation their ideal and wrought in that direction for some years but, failing in that, a Home Mission Committee was appointed, controlling a small central fund, through which outlying districts were aided. Otherwise the Presbyteries controlled their own work and funds, reporting results to the Synodical Committee, whose real power lay in securing outside help,—such as, from the Colonial Committee of the Free Church of Scotland,—and in advising as to the necessities and possibilities of fields.

After the union of 1861, it took some time to adjust the constitution of the Committee in the Western Church, there being strong opposition to centralization. In 1865, the principle of a central fund was affirmed, with full control by the Committee of grants, and all workers in the mission stations and in fields where ordained missionaries are employed, each Presbytery being represented on the Committee. The distribution of probationers, also, was in the care of a sub-Committee, but, some time after the larger union, a separate Committee took charge of this duty. The central fund provided also for supplementing weak charges. This went on till 1884, when an Augmentation sub-Committee was appointed and eventually this became the work of a separate Committee. The late Dr. Laing, supported by Drs. Thornton, Topp, Inglis and Ormiston, carried this constitution through, and for some years after he was convener. In the Eastern Section there had already been separate Committees for Home Missions and Supplements. These went on, with some modifications to bring east and west into unison, the Committee on Supplements quite naturally becoming the Eastern Augmentation Committee in 1884.

As the Synod of the Maritime Provinces always had virtual control of its own work, with good results, the tendency in the Western Section has been to enlarge the powers of the Synodical Committees. The Assembly's Western Committee, however, maintains its control of the central fund, also of the appointment of missionaries, with direction of the policy in the whole field. No detail could here be given of the work of these Committees since 1875, but two or three brief sketches seem desirable.

At that time, the Rev. G. M. Grant became convener of the Eastern Com-

mittee (succeeded later by Dr. McMillan and Mr. Stewart), with the veteran Dr. McGregor as secretary. Bay of Islands and Labrador, in Newfoundland, with points in Cape Breton that had previously been reached only by catechists were provided with fuller supply; the same was done in parts of Halifax and Lunenburg Presbyteries. But the chief effort was made in the Presbytery of St. John, where eventually a superintendent for the Presbytery was appointed, Rev. J. Ross, whose work has resulted in material progress in districts that had fallen behind and in the new settlements that have been formed. The tale has been one of small beginnings with progress, which was often slow but sure in almost every case. The experience of a trip up the St. John river or through other parts of this superintendency would be a missionary education worth seeking. The problem of how to get churches and manses in such a district was one that lay heavy on the heart of the true and brave man who is so splendidly spending his life and energy in that field, but that has been met through the "Building Fund" created by the Century effort. It will be a blessing to the field, and Mr. Ross will handle it well. The progress will be more rapid and the strain less in the days to come.

In the Western Section, Rev. Dr. Cochrane, of Brantford, a man of intense energy and omniverous capacity for work, was convener at the union, continuing till his death in 1899. Rev. Dr. Warden, who was secretary during those years, then became convener. Others who had prominence in the Committee were Dr. Laing, Dr. King, Dr. T. G. Smith, Rev. D. J. Macdonnell, and Messrs. McCrae and Taylor.

A nearer work, which began in Muskoka about 1870, then received large attention, which care has been continued ever since. This northern field was largely fostered by the Missionary Association of Knox College; later on, by other College Associations as well. Ordained missionaries began to take up the work after 1875. At length the Rev. Dr. Findlay, one of the pioneers, was appointed superintendent. There he has toiled throughout all these years, many of them years of depression, when the lumbering and saw-milling operations were at the very lowest ebb. Journeying on foot, in the saddle, by lumber wagon and by canoe, he went through an increasing district, dispensing ordinances and organizing fields. Then came railways and more settlers, requiring more men and longer journeying. The field became Muskoka, Parry Sound, Algoma and Manitoulin; then were added Nipissing, Western Algoma and Temiskaming in succession. There are now two Presbyteries, with vast promise for the future as they embrace the much-spoken-of new Ontario. There are now seven self-sustaining charges, seven augmented charges, twenty-one ordained mission fields, thirty-nine missions, 172 preaching stations. For giving visibility to the work a "Building Fund" has been provided by the Century effort.

In the mission field of the great North-West and on the Pacific, the work began in Kildonan, occupied by Dr. Black in 1852, whilst British Columbia was entered in 1862 by Mr. Jamieson. There were nine stations, under four ministers, when the Manitoba Presbytery was formed in 1870. Immediate additions followed, when Professors Bryce and Hart, with a few others, wrought along the Red and Assiniboine rivers. Winnipeg grew rapidly, and soon Drs. Robertson and Pitblado were placed there, whilst Mr. Bell was settled at Portage la Prairie and Mr. Scott at Emerson. These are names of pioneers and organizers of the great future work who should not be forgotten. After James Robertson went west he was soon acknowledged as the leader. Whilst yet minister of Knox Church, he many a time travelled far to see and open up new ground, or to report upon the progress of this or that field. This he continued, until he was appointed superintendent in 1881.

It was growing time then; the Canadian Pacific Railway was being built over the prairie country; the company were not letting the grass grow under their feet; nor did the new superintendent. He viewed the field in a 2,000 mile journey in August and September, 1881. Then he laid

new work, sought more men, thought out the problem of means: means for supporting labourers; means for getting them over the best possible territory in the least possible time; means for building churches and manses; means for strengthening the College as the hand-maid to Home Mission work. He talked in those days of outfits, ponies, saddles,



REV. DR. ROBERTSON.

boards, sites, building material, transportation, as if he had been a merchant, and he was, but the merchandise was better than of silver or gold. He went to each tent-town as it sprang up, as if he had been a speculator, as if he was, and his speculations turned out well for Church and country. Day and night he journeyed; went west; came east; fought his way in the committee, or in the Assembly; button-holed business men, plying them with

information; spoke strongly to congregations; haunted the Colleges, fascinating the students by his talks; but few knew what to think of him in those days.

In 1882 and 1883 the railway went on from Brandon, but he went on ahead, posting his men wherever a station was laid out; sending them far afield also, to occupy vantage points, from which those outer districts that would soon be settled might be reached. The railway went on into the mountains and also from Lake Superior to Winnipeg; he placed men all along the line of construction, specially holding Port Arthur, Rat Portage, Calgary, Donald, Field, and Revelstoke. It went down into the valley of the Fraser and reached Vancouver. He seized Kamloops and North Bend by the way; then hastened down to plant his men at Vancouver, and over to the island to occupy Victoria. When the Southern Western was built he followed it through the Rock Lake and Turtle Mountain region, onward to Deloraine. The North-Western opened up the Minnedosa country and he seized all points as it went on to Yorkton. By this time over a hundred labourers touched every point on the railways and wrought out into the adjacent fields. Cities and towns sprang into existence quickly, and soon every one of them had its own church and minister. Country districts grew apace, but not one of them was neglected. He was recognized by the Canadian Pacific Railway magnates as a strong fellow worker, whilst by the end of seven years the Church began to understand the many-sided man, and to follow his lead, though as yet it was in a dazed, half-hearted way.

To the Assembly of 1899, the following statement showed the advance made in those years. There are also added the figures in Dr. Robertson's last report to Assembly.

	1871.	1882.	1884.	1888.	1889.	1899.
Presbyteries	1	1	3	5	6	12
Congregations and mission stations	9	129	251	433	473	1,000
Families	189	2,027	3,893	5,839	6,797	18,400
Communicants .....	...	1,355	3,728	6,906	7,977	27,000
Churches	6	18	52	100	123	250
Mansees	2	3	13	26	26	50

The expenditure for 1888-9 was \$33,276.00 and the receipts were \$13,000.00 short. The Church asked if this was right, found out it was, paid off the deficit and then the work went on. For other ten years this strenuous man carried on the policy that he had evolved in the previous seven. When the Northern Pacific began its work; when the "Soo" line came in; when the Crow's Nest Pass was occupied, and when numerous branch lines were built, he seized every strategic point, was there first and there to hold the ground with the best available men. In the Dauphin country; in the Souris and Cypress River districts and onward through the Moose Mountain and Portal regions; in the Qu'Appelle and Saskatchewan valleys; through the Red Deer country, Southern Alberta and all the fertile valleys of British Columbia, he and the good helpers he had, planted stations everywhere. When the rush was made to the Kootenai his men touched not only Rossland and Nelson but almost every camp. When the cry of gold at the Yukon came, Grant and Dickey, Pringle and Sinclair were quickly on the scene. There was lack of funds, but he and C. W. Gordon sounded the note that awakened the British Churches and brought aid from friends there. There was lack of men, but he requisitioned them from the lands, secured much help through the summer session at Manitoba College, gathered numerous catechists, many of whom had been prepared in various training schools and for them he secured in his last year an opportunity of special training in the Winnipeg College. He wrought at organizing in the winter, and came east in the winter to stir up the Church, securing from many congregations and individuals pledges of \$250 a year, for special missions in

In all these years he carried with him the Missionary Associations of the West, who gave him valuable assistance in opening out new fields. At length he was fully recognized as the "Apostle of the West" and was listened to with the deepest reverence. We saw him fading away, but his spirit was very strong to the end of his days. He went on, talking to us as he had never talked before; then he turned to make his last journeys west and east, and when they were done, he went to lay his work before the Master just as the first year of the century had.

English speaking Christians everywhere have recognized in this work a masterpiece of Home Mission operations. Dr. Robertson led; behind him were the best men in all the fields,—choice men as organizers at every important point. Gray at Port Arthur, Bryce, Gordon, and Baird at Winnipeg. Farquharson at Fort Mound, Wright at Portage la Prairie, McDiarmid at Pettapiece, Henry Brandon, Carmichael at Regina, Muirheard at Whitewood, McKillop at Lethbridge, Herdman at Calgary, McQueen at Edmonton, Gandier at Rossland, Hart at Kamloops, McLaren at Vancouver, and Clay at Westminster—these, and others, were valuable co-workers), whilst the best talent of the Church, led by Dr. Warden in the Assembly's Committee, and by Dr. King and others in the Synodical Committee, co-operated in every way with the great missionary enterprise. At the last he dwelt much upon the problems that began to press when the foreign population poured in, and when the American occupation came into view. "Can we hold them for Canada and for Christ?" "Will our Church and our Churches keep those ends in view and work for them?" "Will we be able to keep our land pure when the great rush comes?" These were his questions which he sought to make them every man's questions. He went to the continent the last year to get men who could preach the Gospel in their own tongue to many of these foreign peoples. He pleaded for money that schools and churches and hospitals might be built for them and that teachers and physicians might be sent among them as well as missionaries. This policy he specially commended to his flock, and to the whole country, as necessary to the welfare of his beloved land.

Being dead, he yet speaks in this and other messages to those who remain. There are indications that those messages are not forgotten, for the work goes steadily on. It ought to go on, for as he said often, "what we do in the North-land in the next twenty-five years will largely determine the spiritual and moral outlook of the great Canadian nation that is to be."

In 150 years the little one has surely become a thousand; let us be earnest pressing forward the work that has hitherto been so nobly done.

STATEMENT SHOWING WHOLE H. M. WORK AS REPORTED IN 1902.

	Fields.	Stat'ns	Ch'ch's	F'milies	Single Persons	Com'mun. cants.	Av. Attendance	Fields Paid.	H. M. Grant.
Western Provinces...	76	231	157	1,885	.....	4,084	12,108	\$15,401	\$8,924
Ontario and Quebec...	134	422	249	6,068	1,132	7,699	18,775	38,827	27,366
P. & B. C.	244	808	186	6,918	2,941	6,700	18,206	49,842	39,695
Total.....	504	1,461	586	16,474	4,073	18,483	49,189	\$104,160	\$75,995

THE CHURCH AND MANSE BUILDING FUND OF MANITOBA AND THE NORTH-WEST.

BY SIR THOMAS WARDLAW TAYLOR.

AT the meeting of the General Assembly in 1881, an overture from the Presbytery of Manitoba, praying that steps be taken for raising a fund to assist in building churches in the North-West, was sent to the Mission Committee. The following year a report of the Committee in favour of raising such a fund was adopted, and a board for its management appointed with authority to apply for an Act of Incorporation.



In May, 1883, an Act (46 Vict. ch. 97, D.), was obtained, and under the provisions of which a Board appointed annually by the Assembly, is empowered to hold and manage any funds acquired by subscription or otherwise, for purchasing and holding real estate, and for the purchase and erection of churches, manses and buildings, and for their maintenance for the uses and purposes of the Presbyterian Church in Manitoba and the North-West, and also for the purposes of lending m

the security of real estate or otherwise as may seem best, and also for the purpose of acquiring, holding and receiving property for the use of particular congregations or mission stations in connection with the said Church. By a subsequent Act (51 Vict. ch. 107 D.), the objects for which the Board was incorporated, and the powers conferred upon it, were extended to all that part of the Province then included within the limits of the Synod of Manitoba and the North-West Territories, thus embracing all Ontario lying west of and including Winnipeg, Manitoba, the North-West Territories and British Columbia.

Assistance is given for building churches and manses by way of loan at a rate of interest, or by grants of small amounts in specially necessitous cases. When the Board began its operations the Presbyterian Church owned only seven churches and three manses between Lake Superior and the Pacific

During the twenty years it has been in existence assistance has been given for building 419 churches, ninety manses and four schoolhouses, and the Board has been put in possession of property worth \$603,835. Where the Board failed to erect primitive log or unpretentious frame buildings, congregations strong have since replaced these with substantial stone and brick churches, five and in some cases ten times the value of the original buildings. Only one-fifth of the capital entrusted to the Board has been used in the erection of new churches, yet the rent saved by these would pay ten per cent. interest on the capital the Board has ever had under its control.

The assistance given by the Board has provided congregations with a home, provided shelter for missionaries and their families, and given visibility to Presbyterianism. Repeatedly have Presbyteries acknowledged that the success of Christian work within their bounds has been in no small degree due to the assistance of the Board. With the good work done by the Fund must ever be associated the honoured name of Dr. Robertson, by whom it was originated, who bestowed great thought and labour on carrying forward its operations.

AUGMENTATION FUND.

(EAST AND WEST.)

FOR a much longer period than may be generally understood by friends throughout the Church, Augmentation has been the active conductor of Home Missions, a faithful "little sister" taking up and completing the work which the elder sister had begun. Those branches of the Church which drew together in 1860-61, and were all happily united in 1875, had established a department of Home Missions, concerned with the care of weak congregations, to whom annual grants were apportioned to aid them in maintaining "settled" ministers. In the earlier days the total stipend aimed at through congregational contributions and supplementary grants combined was from \$350 to \$400 per annum; later, the standard was raised to \$500; by the time of the union of 1875, \$600 was the recognized minimum.

The Maritime Provinces Synod, in 1863, divided the Home Mission Work and under the care of "the Committee on Supplements" gave the "little sister" her own establishment and private purse. This change was abundantly justified as is shown by the report of the Committee who, in 1876, pointed with legitimate satisfaction to the fact that, "though the work had grown on their hands from fifteen supplemented congregations in 1863, to forty in 1875, and from \$1,000 required in the former year, to \$4,000 in the latter, they have been enabled so to fulfil every obligation into which they have entered." Rev. Dr. Waters, St. John, N.B., was then the energetic Convener, whose task was lightened by the ready contributions of an interested constituency, as well as by liberal annual grants from the Scottish and Irish Churches.

The "old land" grants having been withdrawn about 1880, the outlook was not quite so cheering for the then Convener, the Rev. Dr. Sedgwick, Tatamagouche. There was considerable financial strain; though grants were pared yet the deficits grew from year to year; the astute leader, however, awakened the Church, and, in 1883, headed a strenuous effort through which the debt was cleared and the foundations of a reserve fund laid. The Irish Church having opportunely restored its grant about the same time, the Committee again rejoiced in easy circumstances.

Meantime, the Home Mission Committee (west) wrought on the old line making grants to weak charges from the one central fund under their control. This method had served admirably for the well balanced operations and output of previous years; but now the pure Home Mission work flourished exceedingly it advanced so rapidly that the expenditure rose from \$25,000, in 1876, to \$35,000 in 1881; this meant deficits, reduction of grants and dissatisfied questionings about the proportionate share of the central fund which should be devoted to each department. A crisis came in March, 1870: the available funds would not meet the obligations; twenty-five per cent. of the preceding six months' grant was deducted; the ministers of weak charges suffered greatly, though in the end the reduction was largely recouped to them.

This incident gave pause to the Church. At the next Assembly a number of wise and willing laymen, and well-placed ministers, proposed the launch of a Sustentation Fund, from which all ministers should draw an equal dividend of at least \$750 per annum with an allowance for a manse, where that was

provided. The Scheme was formulated in 1880 and, when sent to Presbyteries for their consideration, was well supported, yet with considerable divergence of opinion. In 1881, a modification of the supplementing regulations was proposed, providing for a separate central fund and for a minimum stipend of \$750 with a manse. Both schemes were under consideration during the next two years, but the advocacy of their respective merits became so warm that, in 1883, both "Supplement" and "Sustentation" were set aside and "Augmentation," which was thought to have some features of each of the other schemes, was the accepted plan for future working.

Its features, as finally formulated, were—(1) A separate central fund. (2) The minimum stipend to be in ordinary cases \$750 and a manse, or an allowance of \$50 per annum for the same; in Manitoba and the North-West, \$900 and a manse; in cities and in towns, where the cost of living is high, from \$800 to \$1,000, with an allowance of \$100 where there may be no manse. (3) Congregations to contribute at least \$400, \$500 and \$600 in the respective cases just mentioned, besides which they must contribute at the rate of at least \$4.50 per communicant for ministerial support. (4) No grant to exceed \$300 unless in exceptional circumstances. (5) From a "Surplus Fund," exceptional liberality to receive special consideration. (6) A "Reserve Fund" to be immediately instituted, to provide against occasional deficit and to form a working balance. (7) No congregation to be settled without a thorough canvass under direction of the Presbytery, and every year a visitation of Augmented congregations by the Presbytery in the interests of the Fund.

The "Surplus Fund" feature soon lapsed; the "Reserve Fund" had practically the same fate in the west though maintained in the east; there have been modifications and subsidiary regulations enacted, but the great outstanding features are practically unchanged down to the present time. The chief modifications have been that the stipend of unmarried men has been fixed at \$700 and the grant in ordinary cases is now not to exceed \$250. During the discussions, it was much insisted on that there would be such large additions to the number of congregations on the supplemented list, as well as such great increase in the grants required, that the Church would not be able to provide anything like a sufficient income. As will be seen in the following pages, these fears proved to be groundless. Of course there were additions and more income was required, but there was no strain placed on the Church's resources but what might at any time have been easily borne.

Turning again, then, to the Maritime Provinces; the Committee on Supplements became the Augmentation Committee (Eastern Section.) Still under the patronage of Dr. Sedgwick, they systematically began a campaign of education, deputations being sent to inform congregations of the new regime, of the added responsibility, and the necessity of advance all along the line. All this took time, it having been wisely determined to do the work thoroughly and without undue haste. The result was that no attempt was made to get in line with the new regulations until July, 1884. The report of 1885, as compared with 1883, shows what had been accomplished. In 1883 the number of supplemented congregations was thirty-nine; so well had the preliminary work been done that, in 1885, there were only forty-six on the Augmented list. The income in 1883 had been \$3,943, in 1885, it was \$8,566, whilst in the meantime a "Reserve Fund," amounting to \$4,546, had been provided.

These figures show the cordial reception that had been given to the new scheme, and tell of the deep and even enthusiastic interest which had been aroused on its behalf. The Revs. D. J. Macdonnell and R. H. Warden had contributed to these results by visiting the Provinces, where they were heartily welcomed, and gave valuable assistance through conferences and otherwise. This satisfactory inception of Augmentation operations, gives the cue to the success which has marked that effort in the east throughout its history. They were satisfied that it was to be a helpful movement. They have never

varied in that opinion. With one accord and one mind they have gone to the work; there has never been a set-back, but, rather, real advance has been the order of their doing from year to year.

In 1885, Rev. E. A. McCurdy was Convenor, and under his guidance a plan of operations was initiated, which deserves to be detailed, because it has had such marked influence in securing uninterrupted success. The Synod meets in the month of October. At that meeting a full report is given in, showing the results of the previous year's operations. It also forecasts the future, especially giving a careful estimate of the requirements for the ensuing year; suggesting also the amount which each Presbytery may be equitably expected to contribute. The Synod discusses the report very fully; examines and points out the weak spots; then assigns the equitable amounts, as finally accepted, to the various Presbyteries, enjoining that they shall be raised. The Presbyteries having this injunction laid upon them use all diligence to secure their quota, and in turn assign equitable amounts to the congregations within their bounds. These assignments are reported to the Committee, who then work in unison with the Presbyteries to the end that the full requirements of the Fund may be met. They are good Presbyterians in the east, have strong views as to Presbyterian authority, exercise that authority wisely, and the Committee are greatly assisted by these methods.

Further, the Committee have always exercised the greatest care in admitting congregations to their list. Every year, as the reports show, a number of doubtful cases are held over for further investigation and for Synodical sanction. It is no matter of course, that a congregation shall have a place, if only it meets the minimum requirements. It must be shown to be doing its duty, to get a place, and it must be shown to be continuously doing its duty if it is to remain in that place.

Thus when ten years had passed, the Rev. Edwin Smith, who assumed the Convenorship in 1891, gave in a most satisfactory report to the Assembly of 1895. There were then fifty-three congregations on the list, the year's income had been \$8,263, and the expenditure \$8,358; whilst the "Reserve Fund" stood at \$3,907. So well assured had they become of the strength and excellence of the Fund that they had relieved the Home Mission proper by undertaking from the beginning of that year, to pay the grants of ordained missionaries settled for two years in congregations that could meet Augmentation requirements, thus considerably increasing the responsibilities of the Committee. There were forty-two on the list during the previous year; this number was at once increased to fifty-three, and since that time the average has been about fifty-five. The result was that for three years a small sum, averaging about \$12.00 a year, had to be deducted from the grants, whilst the "Reserve Fund" was also somewhat reduced. Since then the grants have been paid in full, most commendable efforts towards self-support having been made by the aid-receiving congregations, whilst more was contributed by those that are aid-giving. The report of 1902 shows that they have been gradually overcoming the tendency to a small deficit, and as this year the "Reserve Fund" will be restored to at least \$5,000, through its portion from the Century Fund, the outlook is very hopeful. The number on the list was fifty-five, and the grants amounted to \$9,262.

Never for a moment had they faltered in the support of this scheme, but have steadily and handsomely carried it on. Thus working they have added largely to the number of self-sustaining congregations; have given new heart and life to many of the weak ones in untoward corners of the field; have laid hold of mission fields at the crucial period of their history and have helped them forward to their great comfort and joy; in all these ways they have used the scheme to the utmost advantage for the promotion of Christ's cause and the upbuilding of the Church in their corner of the vineyard.

In the Western Section the Home Missions Committee carried on Augmentation operations through a sub-committee, of whom Rev. D. J. Macdonnell,

of Toronto, continued Convener during all the years of that relationship. Immediate action was taken, the new regulations coming into force in October, 1883. It was then ascertained that 256 congregations in the Western Section



REV. D. J. MACDONNELL.

were below the minimum of \$750, with a manse. As there had only been 108 congregations on the supplemented list for the previous year, the necessity for education and uplift was quite apparent. Delegates to Presbyteries and to

important congregations were appointed. For months the field was scoured. In all quarters and by all available agencies,—the pulpit, the church papers, the secular press, tracts and pamphlets,—instruction, discussion and appeal went on. Such willing workers as Revs. A. B. McKay, R. H. Warden, J. M. King, Dr. Laing, with many others, aided the Convener, who was in himself a host, creating enthusiasm wherever he went. Able, earnest laymen, also, brought much influence to bear in favour of the movement, whilst the Presbyteries were busy during the winter months arousing and setting forward the weaker congregations in the scale of self-support.

The March meeting of 1884 found that only 170 congregations, of whom thirty-four were vacant, need be placed on the list, but before the year closed it was learned that only 159 required assistance. The congregations that did not come on the list had, to that end, increased their contributions by \$3,565 per annum. Those that sought assistance had made an aggregate addition to their giving for self-support of \$4,915. The Reserve Fund stood at \$17,000, with \$1,322 at credit of the Ordinary Fund. All things had wrought fairly well, though some who might have done much, had responded in a half-hearted way, or not at all.

The result of the first full year's operations, as reported in 1885, created some apprehension, as the income ran \$5,000 behind the expenditure of \$31,000, necessitating a draft of \$4,000 on the Reserve Fund. Although the strength of the Church had not been evoked in certain quarters, the Convener, who was always optimistic, would not allow that there was real reason for discouragement. He held that the heart of the Church was right, as would be shown by increased rallying to the support of so helpful and blessed a movement. Not even when year after year passed without adequate and reasonable response, would he despair. He rallied his own congregation and those of friends—how earnestly and unselfishly he wrought—to stand with him in the breach, that threatening disaster might be thrown back. At length the reserve was gone, but he maintained that the Church had just been leaning on it. Now it would be different, when the need became apparent. So one year's deficit was allowed to stand; then in sorrow, he and those who wrought with him, agreed, in March, 1890, to deduct \$25 from the last half year's grant in ordinary cases, with \$35 and \$50 in the cases of the North-West and the cities respectively. "It will shame the Church into the proper attitude" was his consoling thought, but shame did not enter appreciably into the case. By personal effort he did much to relieve the suffering entailed; the Church gave a little more the next year, this with a legacy saved the position for two years. Then in March, 1893, a deduction of \$10, and in March, 1894, one of \$36, from the payment of each grant, had to be resorted to, the income standing at about \$23,500 and the expenditure at about \$4,000 more.

At the Assembly at 1894 a special committee considered the position. On its report, guided by the experience of the Eastern Section, extensive changes were made. An Augmentation Committee, West, was appointed; Synodical Committees were arranged for; modifications were made, allowing only \$700 for unmarried men, and \$850 and a manse in the western field; a moot point also, as to city grants, was remedied.

Mr. Macdonnell continued to be Convener. Having great confidence in the new position, he planned much before the October meeting. Very careful revisions of the grants were then made; delegates were appointed to confer with each Presbytery as to the possibility of making the suggested reductions, and much cordial feeling was evoked by these conferences. The urgency of the Convener's appeals also touched the springs of liberality to some extent; the year's income reached \$25,500; this amount, together with the reductions made brought the deficit within \$800. In reporting these matters he addressed his final words to us, "What is the outlook?" "If the Church will only think *and be generous,—not to the Committee, but to her own children whom she*

should delight to nurture into robust strength,—then there is no fear of failure." He went home to die and to this hour the Church is feeling, and many are mourning over, the loss of one that did her much good service, but whose greatest, and to him dearest general Church-work—the one which in his view was of largest consequence to the Church's weal,—was that which gave him the title of "The Apostle of Augmentation."

Here let us sum up what had been accomplished in twelve years under his leadership. 261 congregations passed from the Augmentation list and became self-sustaining; including those that were still on the list in March, 1895, with a few that had lapsed to the mission list, 450 congregations in the Western Section, at that date, had been encouraged and helped forward by the kindly care of the Augmentation Committee. If those congregations had devoted all their collections for the Schemes to the Fund that took them by the hand and led them into broad places, there would have been double the income that ever went to Augmentation provided for that Fund from year to year.

The extent and value of the Committee's operations are not always appreciated by the casual observer, who is apt to be caught by the idea that "it's always the same old list." But not always the same old congregations, as is evident when put in this way. In 1883, 170 congregations were on the list, and in 1895 there were 142. In the meantime 261 congregations had passed through Augmentation to the self-sustaining stage; in the same period over 250 missions had been taken on the Augmentation list and, of these, 102 had become self-sustaining charges; all of which means that, in spite of her continuous embarrassment, the "little sister" had been doing noble service for the Church, and sharing well with her elder sister in the work.

One is tempted to think how much more would have been accomplished by the scheme after its new departure, if only the ever optimistic man, who had guided it through the wilderness journey, had been spared to be leader of the work still, but it is useless to dwell on what might have been. Two great benefits resulted from the new departure. The Augmentation Committee shaped its own policy and, standing squarely before the Church as directing large operations for her benefit, the Church responded to that idea. Again, the Synodical Committee brought the scheme into closer touch with Presbyteries. This evoked more care on the part of Presbyteries in asking for and in revising grants, whilst there was more confidence in the fairness of any reduction that had to be made. Practically every man on the Synodical Committee knew the whole field, and, that being the case, all were satisfied with decisions made. If only the Western Synods would now go into augmentation matters as thoroughly as is done in the Eastern Section, it seems certain that we might strike still richer veins of sympathy and help.

With these advantages, the record shows that the new administration has resulted in continuous avoidance of deficits and in largely extending the Committee's operations in the North-Western field. When the next Convener retired, in 1899, the result of his four years' guidance was, that there were 146 congregations on the list, as compared with 142, in 1895, the income was \$25,158, as compared with \$25,539, and the balance on hand was \$3,025, as compared with a deficiency of \$760, in 1895. During this period, also fifty-eight congregations had passed to the self-sustaining stage, fourteen had been returned to the mission list, whilst seventy-four had been received from that list.

The three following years being marked by great prosperity and expansion in Home Mission work, the limitations imposed by the small income provided for Augmentation can hardly be better illustrated than by referring to the reports of 1900-01-02. Evidently the necessities of the case and the Church's weal demanded that many missions should be advanced to the Augmentation stage. This was attempted in 1900, when the list was largely increased by the taking on of rapidly-advancing missions. If the Church had understood what this meant, she would have provided a larger income, but at March 1901, the Committee

found itself so embarrassed that whilst in that year twenty-one congregations became self-sustaining, it was felt that not more than eleven missions could be advanced. Thus to restore equilibrium, only 149 were on the Augmented list for the following year, whilst it would have been a great boon to the Church and to waiting missions if there could have been 200, or more, provided for. Up to March, 1902, 361 congregations in all had passed to the self-sustaining stage; there were 143 then on the Augmented list, the income for the previous year had been \$26,476, the balance on hand was \$3,196, and the outlook was very favourable, though much more ought to be done by the Church.

Let us get away from the Church work and think of business methods for a moment. Here is a large foundry and machine shop, whose director and proprietor intends taking advantage of prosperous days. He has the means to carry out his intention. He doubles, yes, even trebles, the capacity of his foundry, pouring out castings to a corresponding extent. Then, a saving fit seizing him, he determines to do with the twenty-year-old appliances of the fitting, finishing, and erecting shops, working them also with the no larger number of men. The castings litter the yard, where they lie rusting or are carried off by accommodating neighbours. He grumbles because he is not making headway, but yet persists in his saving methods. His more enterprising neighbour, advancing all along the line, prospers exceedingly, which does not please him at all. To the business community, and to all men of common sense, the course he should have taken is plain. When he doubled the capacity of his foundry, and the number of its workmen, he should have doubled up in the finishing shops as well.

Perhaps the Presbyterian Church will some day come to understand this parable and to believe that doubling the expenditure in the pure home mission field, which means doubling the number of fields and labourers there, cannot give the best returns unless there is doubling up in the "little sister" scheme that lays hold of the fields nurtured by home mission funds, and helps them on to the self-sustaining stage. Meantime she should not grumble if there is some lack of prosperity, nor if it sometimes happens that enterprising neighbours come into her yard and bear off the results of the pioneer work which her missionaries have done. She has wise leaders who have proclaimed this doctrine to her for many a day. None put it more strongly than the late Dr. Robertson. When it is accepted and earnestly acted upon, there will be a great accession of power and prosperity to the Church.

FOREIGN MISSIONS.

BY REV. J. MCDUGALL.

BY the Articles of Union in 1875 it was stipulated that all the missions of the several Churches should be prosecuted by the United Church. The Foreign Mission Committee continues, however, to be divided into two sections. The Eastern administers missions in the New Hebrides, Trinidad, Demerara, and Corea, and draws its revenue from the Maritime Provinces; the Western, in Formosa, India, Honan, Shanghai, Macao, and among the Indians and Chinese in Canada, drawing revenue from the remaining Provinces.

THE NEW HEBRIDES.

This group, in the South Seas, contains fifty-six islands, with an area of 5,110 miles. Four have been occupied by our Church:—Aneityum the southernmost, and key to the chain; Tanna, the venerable Paton's isle, with its flashing volcano, the great lighthouse of the Pacific; Erromanga, the martyrs' blood-stained isle; and Santo, the most northerly and richest of all. All are mountainous, wooded, fertile, and rich in tropical beauty. Perpetual summer reigns, the heat ranging only from sixty to ninety degrees. But the humid climate is trying, malaria prevails, and earthquakes and hurricanes are frequent. The inhabitants, 100,000, when the mission began, were the veriest ruins of mankind. Divided by over twenty languages; almost devoid of social, and even tribal life, they lived in abject dread, under tabu, and practised polygamy, polyandry, strangling of widows and the aged, infanticide, cannibalism, and human sacrifice.

John Williams, the apostle of the South Seas, first sought to reach them. After his career of light on the Society, Hervey, and Samoan groups, he placed Samoan teachers on Tanna, and landing on Erromanga, suffered martyrdom. His society, the London Missionary, appealed to the Presbyterian Churches to take up the field. The Rev. John Geddie, dedicated in infancy by his parents as a missionary, ordained pastor of New London, in P. E. Island in 1838, heard the appeal, and, through the pulpit, press and Church Courts, moved the Synod of Nova Scotia to appoint a Foreign Mission Committee, of which the late Sir Wm. Dawson was a leading member. Geddie went forth as the first missionary from any Canadian Church or any British Colony. After 208 days at sea, chiefly on a whaling vessel, and eight profitable months on Samoa, the "John Williams" placed him on Aneityum in 1848. In 1852 he reaped the first fruits, baptizing thirteen converts. Twelve years later the language had been reduced to writing, sixty schools established, and 2,000 persons taught to read. Once Dr. Geddie visited the home Church, greatly deepening the missionary spirit. His tablet bears the words, suggested by the epitaph of Gregory of Cæsarea. "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathens."

Williams died on Erromanga in 1839. In 1857 Rev. G. N. Gordon was sent out, laboured four years, translating Luke, Acts, and other books, and with his wife, suffered martyrdom. Bishop Pattison, himself a martyr afterwards, visited

the island to read the burial service over his friends' graves. J. D. Gordon, still a student, volunteered to fill his brother's place. In 1864 the "Dayspring," built at Glasgow, for the mission, brought him out. In 1872, while translating Acts at Stephen's death, he was murdered. The Rev. H. A. Robertson, who arrived a few weeks later, bravely took his place. In the same year Rev. J. W. McKenzie joined the staff, and a year later the Rev. Jos. Annand. Dr. Annand has been twice transferred to new islands, and has mastered three successive languages. He is now Principal of a Training College for the group. These three, Robertson, McKenzie and Annand, after thirty year's service, are veterans in the high places of the field. Others who have served the Canadian Church in the group, and whose memories still are fragrant are Rev. Messrs. Matheson and Johnston, Morrison and McCullough, McNair and Goodwill.

Meanwhile, after other churches had entered the field, Dr. Duff urged the first Pan-Presbyterian Council to have all Presbyterianism make the mission its own, as a grand experiment in comity. To-day eighteen missionaries from eight churches—six Australian, one Scottish and one Canadian—forms a unique Synod. All will eventually be handed over to the Australian Churches.

The Mission has been the most difficult in the South Seas. The hindrances are—(1) The low condition of the natives, society being wholly disintegrated, and there being no strong chiefs—such as Pomare, in Tahiti—to become champions of the faith. (2) Almost every island has its own language. The Bible has been translated into ten languages, and the missionaries preach in twelve. (3) The vileness and decimation resulting from the sandalwood trade, the importation of liquor and firearms, and the Kanaka labour traffic. As the outcome of Missions, a legitimate trade, with imports of \$98,000, and exports of \$112,000, now exists, but the population becomes smaller every year.

The methods used in this field are: the territorial system for each missionary, with native agents under his direction; mission improvements made by native free labour, and the Scriptures paid for in arrowroot, a step towards self-support; prominence given to Sabbath observance, family and public worship and education, founded on the study of the Bible.

This interesting field has enriched the world with many gems of missionary literature, amongst which "Erromanga, the Martyr Isle," by H. A. Robertson; "The Life of Dr. Geddie," by Dr. Patterson; "The Autobiography of John G. Paton," and the "Letters" of Mrs. Paton, may especially be noticed.

TRINIDAD.

An island off Venezuela, with tropical climate and fertile soil, producing sugar and cocoa. When Britain freed her slaves they were indisposed to work, and labourers were brought from the East Indies. The interests of these coolies are safeguarded. After five or ten years' service, each has the option of returning or of receiving a land grant if he remains. Most of them remain, and now form a progressive community, numbering 85,000, one-third of the whole population.

In 1865, Rev. J. Morton, of Bridgewater, N.S., who visited the Island for his health, seeing the need of the people, laid their case before the Synod, offered his services, and was appointed missionary in 1867. At Jere was an abandoned U. P. Mission, with church and house, which were transferred to Mr. Morton. Finding the site unhealthy, he removed to San Fernando, and later opened Princetown. Rev. K. J. Grant went, in 1870, to the charge of San Fernando, where the first church was built, in 1872, at a cost of \$3,260, of which the coolies paid \$800. Then the first communion was held, with twelve East Indian young men, the first fruits. Amongst these were C. Soodeen, now of the Government Board of Education; B. Balaram, a valued helper at Neemuch; and Lal Behari, ordained minister of San Fernando. A Presbytery was also formed, including the three U. P. ministers in Trinidad.

In 1873, Rev. T. Christie arrived, and was stationed at Couva, the owners of the estates there paying his salary and the cost of the schools, Miss Blackadder went in 1876, and has rendered splendid service. In 1880 Rev. J. W. McLeod took charge of Princetown, when Mr. Morton opened Zunapuna. From these four centres, aided by native agents, the whole island is reached.

The salient features of the work are: (1) The employment of lady superintendent teachers from Canada, one at each station, engaged for periods of five years, and supported by the W.F.M.S. (2) An ordained native ministry, of whom Lal Behari was the first, and there are now five. Besides these, there are forty-six native catechists and twelve Bible women. (3) Day schools have been opened, which now number fifty-nine, with enrollment of 5,023. They are so appreciated that the Government pays three-fourths of their cost. There are also seventy-four Sunday Schools, with enrollment of 3,526, and an average attendance of 2,027, with very marked spiritual results. (4) A Theological College, presided over by Dr. Morton, with Dr. Grant and Revs. W. L. MacRae and Lal Behari as lecturers,



REV. DR. GEDDIE.

and twelve students. Each teacher when in residence fills the entire time with his special subject, as all have their full work as missionaries in addition. All the Catechists attend in relays. (5) There are now four fully organized churches, with 801 communicants, contributing \$5,578.00, San Fernando paying the full salary of its missionary. From time to time Revs. J. K. Wright, W. L. MacRae, T. G. Coffin, A. W. Thompson, S. A. Fraser, and H. H. Morton, son of Dr. Morton, were added to the staff, of whom Messrs. Wright and Coffin have retired.

DEMERARA.

This Province in British Guiana has a daughter mission of that in Trinidad, amongst 120,000 coolies. In 1885, the Presbyterian Missionary Society of Demerara offered to pay all incidental expenses, with half the salary of a

missionary. The Western Division provided funds, and sent Rev. John Gibson, whose work was to be directed by the Eastern Section. He died of fever two years later. Mr. J. B. Cropper, a young Government Agent, felt God's call, came to study at Halifax, and returned to Demerara in 1896. Mr. Crum-Ewing, of Glasgow, who had for years supported services on his own estate of "Better Hope," made over church and manse, with an annual grant of £100 sterling. When, in 1899, Rev. George Ross was placed at Better Hope, the Rev. Mr. Cropper broke ground at Helena, where he still resides and works zealously, although he combines with his work the Government office of "Superintendent of East Indian Settlements." He has associated with him Rev. G. A. Grant, son of Dr. Grant, of Trinidad, whilst the Rev. G. A. Sutherland has succeeded Mr. Ross at Better Hope. The Mission is flourishing, and commends itself to the Church, to the Colony, and to the assistance which is so freely given by estate owners.

KOREA.

This land is in the latitude of Italy, but with Canadian climate; a land of mountains and streams, rich in timber and minerals, and of surpassing fertility, with twelve millions of inhabitants. Last of the "Hermit Nations," this "Land of morning calm," after centuries of seclusion, was suddenly thrown open to missions in 1884. Already John Ross, of Monkden though never in Korea, has mastered the language, and had translated and sent in the New Testament; thus the missionaries found whole communities awaiting their teaching.

In 1893, Rev. J. W. McKenzie, of Lower Stewiacke, went out, supported by personal friends. He lived less than two years, but his zeal was very great. Thus, after his death, twenty families of converts appealed for a missionary, but the Foreign Mission Committee could not see their way. Revs. R. Grierson, M.D., and W. R. Foote volunteered for the work; the W.F.M.S. offered to support one; the Presbyteries were favourable to sending them; the Students' Association at Halifax further undertook the support of the Rev. D. MacRae, and these three went to Korea in 1898. The Rev. A. F. Robb, Miss MacMillan, M.D., and Miss McCully have since been added. The Council of Presbyterian Missions for Korea advised them to enter the North East Province, where there is a population of a million, and where Wonsan and Ham Hung have been occupied as centres. The joy of harvest has been their portion from the outset. Their aim is a self-supporting Korean Church.

FORMOSA.

This Island, off the coast of China, lies one-third within the tropics. On the west is a broad alluvial plain; in the centre a wooded mountain chain; on the east a glorious rock wall, 5,000 feet above the sea. Over the heated waters of the Japanese current, the monsoon blows, cools against the mountain, and pours down 100 inches of rainfall from November to April. Hence, luxurious and varied vegetation, turning the plain into a commercial garden, but dooming man to malaria and fever. The Chinese drove the aboriginal Malaysians from the plains. On the eastern plateau these became Sinicized, and are called Pi-po-hoan, "Barbarians of the Plains." In the hills they are unsubdued. A Japanese element has been added since the cession. Population, three millions. In 1871 the Assembly of the Canada Presbyterian Church determined to open a Foreign Mission in the Orient, for which work Rev. G. L. McKay had offered himself. Eventually China was chosen as the field, and the location left to McKay. He visited Southern Formosa, where Dr. Maxwell, of the English Presbyterian Church, had in twelve years, established thirteen stations, with 1,000 communicants and 3,000 worshippers. He then decided to occupy Northern Formosa, and, after remaining some months, whilst studying the language, went on to Tamsui, taking with him a Chinese servant as teacher. In five months he preached his first sermon, and seven months later admitted five converts to communion, one of whom was Giam

Chen A-hoa, a man of great ability, and, afterwards, the first ordained pastor. Another early convert was Tan-He, afterwards pastor of Sin Tiam, a scholar and an impressive speaker.

For three years Mr. McKay laboured alone, opening seven stations, with chapels, under the care of native preachers, and baptizing thirty-seven converts. He was then joined by the Rev. J. B. Fraser, M.D., who wrought for three years, proving himself an efficient missionary. His wife died, and he returned to Canada with his young children. By that time the Rev. K. F. Junor had been called to the work, and, after only a year and a half in Formosa, was left in sole charge, when Mr. McKay took furlough in 1880. During Mr. McKay's absence a new Consul sought to inflict grave injury on the mission. Mr. Junor appealed to the Minister at Peking, without satisfaction, and then, through the Committee, laid the facts before Earl Granville, Secretary of State, through whom redress was given, and the Consul removed.

From the first, Mr. McKay sought to be a Chinese to the Chinese, and, in 1878, wedded a Chinese wife. She accompanied him, when, after eight years of toil, such as few men could endure, and of success such as few missionaries have attained, he came home on furlough. His visit shamed lukewarm Christians and aroused missionary zeal. Queen's made him D.D. The Presbyterians of his native County of Oxford gave him \$6,215.00 to build "Oxford Training College" for preachers. Previously, Mrs. McKay, of Windsor, had given \$1,700.00 in memory of her late husband, to found "McKay Hospital" at Tamsui. A woman's training school was also provided by the W.F.M.S. In every way equipment was more complete, and the interest deeper, after this visit.

Mr. Junor's health was shattered, and he retired shortly after Mr. McKay returned leaving one child's grave in Formosa. The Rev. J. Jamieson succeeded him, and laboured for seven years, when he was called away by death. These were eventful years; 1882 saw 1,000 East Coast Pi-po-hoan throw away their idols; 1883 a larger number; 1884 brought the French invasion, with forced departure of missionaries, destruction of chapels, and looting and torture of Christians. An indemnity of \$10,000 was paid, and more substantial churches erected. In 1886, a grand celebration at Tamsui commemorated the fourteenth anniversary; 1,273 Christians gathered from all parts of Northern Formosa. Congratulations came from the British Consul and residents, and from the Chinese Mandarins, merchants and head men. A tour, undertaken afterwards, brought many into the fold, and the roll, as then made up, showed thirty-eight stations, two pastors, fifty-three elders, forty-two deacons, and 2,247 baptized adults and children.

In 1892, the Rev. W. Gauld reached the field, and the next year Dr. McKay again took furlough, and, with his wife and children and one native preacher, remained for some time in Canada. Again he stirred up the Church, and during this visit "From Far Formosa" was written. In 1895, Formosa was ceded to Japan as a result of the war, and a military occupation of the Island followed. In the confusion the Christians suffered from both sides, especially from Chinese bandits, who hunted them in the mountains. The Japanese officers and the Government soon learned their true position, and then protected them in the work. Yet poverty following the war, and intensified by disastrous cyclones, caused great loss, and the mission was much reduced in numbers.

Mr. McKay returned, and, with all his energy, pushed on the work, doing much to retrieve the loss and to establish the mission on permanent foundations. But on June 2nd, 1901, this most intense of men, who was one of the most zealous of Christian missionaries, passed to his reward. In 1902, the Rev. Thurlow Fraser was associated with Mr. Gauld, and together they carry forward the work. Special mention should be made of those good physicians, whose free service in the mission hospital has been so valuable to the cause of humanity and of Christ. Dr. Ringer gave eight years' daily attendance; Dr. Johansen and Dr. Rennie each rendered six years' service, and Dr. Angear is still carrying on their noble work.

CENTRAL INDIA.

This is a political division of India, which has two parts. Malwa is the part in which the mission lies. It consists of a group of States, under native princes, guided by British residents. Of these, Gwalior is the largest, with three million five hundred thousand people; Indore next, with one million. The country is fertile, not tropical in aspect, not often touched by famine, and is the seat of the opium industry. The classes met with are Mohammedans, one-fifth of the population; Jains, the wealthiest class, who take no animal life, fierce opposers of the Gospel; the Hindus, Brahmans, whose religion is their craft, Rajputs, most accessible of the Hindus; Banias, traders, who hold aloof; Sudras, or Low-Castes, and outcasts, of whom the Mangs have been most reached; and the Bhils, aborigines, found in the jungle, not forming village communities, and devoid of caste.

In 1871, Erskine Church, Montreal, asked the Canada Presbyterian Church to send Misses Rogers and Fairweather to "some field where female labour is urgently needed." India was chosen, and, arriving there in 1873, they wrought for three years under the American Presbyterian Board. In 1874 the Church of Scotland in Nova Scotia sent Miss Johns to Zenana work in Madras. The Rev. J. Fraser Campbell was also appointed to Madras in 1875, and Miss Johns died in that year. The American Church and the lady missionaries had pleaded that a mission should be opened in Central India, then unoccupied territory, and, immediately after the union, the Rev. James Douglas, of Cobourg, was sent to Indore. He was at once joined by Misses Rogers and Fairweather, and soon after Mr. Campbell was placed at Mhow, a British cantonment, fourteen miles from Indore City. Then Misses Forrester and McGregor went out, followed, in 1879, by the Rev. J. Wilkie, who was mission treasurer, founder of the College, and a potent force in the struggle for toleration.

The feature of the early years of the Mission was this struggle for toleration. The first two converts were threatened with gaol, and forced to flee to another State for baptism. Maharajah Holkar forbade all Christian work, closed the school, and broke up all gatherings, through the police. Sir Lepel Griffin, the Agent General, was hostile, and refused assistance. Leading newspapers, under British control, took a stand against the mission. The question of religious toleration in the Native States was, therefore up, and all missionaries joined with ours in the contest, which could not be dropped until settled satisfactorily. At length, partly through better understanding of the work by the native rulers, but chiefly through the friendliness of Viceroy Ripon and Dufferin, the fullest liberty was gained, and land valued at \$20,000 donated by the ruling family.

The following are the stations now occupied :—

(1) Indore, the capital of Indore State, with mission premises within the cantonment, and therefore, directly under British law. There is a native congregation of 130 members and a Sabbath School of 300; Primary School, with a roll of 210, and High School with 150; Industrial Schools, boys ninety, girls ninety-four; and a woman's hospital, with 250 in-patients. There is a College, whose curriculum covers the full course leading to a B.A. in Calcutta University, with thirty students. It has also a Normal class, which is of great value, because of the defective methods of teaching in India's schools. Further, there is a training class, for native Christian workers, and the bible is in daily use in all classes. There is a very beautiful building, erected by funds collected by Dr. Wilkie in Canada. The staff includes Revs. J. T. Taylor and R. A. King; Misses Dr. M. Oliver, Dr. Turnbull, Jean Sinclair, Janet White, Jessie Grier, and Bella Ptolemy.

(2) Mhow, also a cantonment, where the Chaplaincy duties are paid for to the mission. The native church has fifty members, and the Sabbath School has 400 attendants. There are Primary Schools, with 265 pupils, and an Industrial

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School with eighty. There are three out-stations, with settled native help and evangelistic and village work are prominent features. The members of the staff are Rev. J. R. Harcourt and Misses Jennie Weir and Mary E. Leach.

(3) Rutlam: The church has an ordained native assistant pastor, members, 300 adherents, and 200 in Sabbath School; sixty-five adults baptized in 1901. At Jaora most hopeful work has been done, and, besides there is another out-station. In the Primary Schools are 170 children; in Industrial, 105. There are 300 famine boys and seventy girls and widows. The "Gyan Patriha" and "Indian Standard" are published, under the care



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Dr. Campbell. The staff consists of Rev. Dr. J. F. Campbell, Rev. F. J. Arson and Dr. Claude R. Woods.

(4) Neemuch, a cantonment in Gwalior, with native church, having 1 communicants, and a substantial stone building. There is large medical work with a hospital and two dispensaries, and it has been decided to concentrate the famine children in an orphanage which is being built here. Already children are being cared for, and there are 200 widows in the "Widow's Home." There are two strong out-stations. On the Staff are Rev. W. A. Wilson, Misses Dr. McKellar, Dr. C. Oliver, Jessie Duncan, Catherine Campbell, Harriet Thompson.

(5) Ujjain, one of India's sacred cities, where the native church has thirty members and 130 adherents, two-thirds of them baptized. The medical work is large, with 6,765 new patients last year. The School for the Blind, with forty pupils, and the work among lepers, are special features here. The staff are Dr. Alex. Nugent, and Misses M. Jamieson and Bessie Goodfellow.

(6) Amkhut, the centre of work among the Bhils, of whom there are 218,000 in the district, was opened in 1897. It took a year to overcome their timidity and fear; then their confidence was gained. Dr. Buchanan employs them in building operations, which he superintends himself, thus teaching them to work, and bringing them at the same time under daily Christian instruction. He intends that the native catechists shall be supported by the people. The success so far is encouraging. In 1901 there were ninety-one adults baptized, besides twelve children. The staff consists of Rev. J. Buchanan, M.D., and Rev. W. G. Russell. There are also under appointment the Rev. D. G. Cock, Rev. D. J. Davidson and G. H. Menzies, M.D., though their stations are not yet known.

HONAN.

A Province of China, containing nine Fu, or Prefectures, three of which—Chang Te, Wei Hui and Huai Ching,—lying north of the Yellow River, constitute the mission field. For its literary reputation and historic associations, Honan takes high rank. It was the original "Middle Flowery Kingdom," the classic ground of Confucius. Proud of her antiquity, learning and prowess, Honan has been second among the Provinces in opposition to foreigners. The three Prefectures north of the river are low-lying, rich in coal fields, and their population is probably 7,000,000.

The mission was born in the Colleges. In 1886 the Alumni of Queen's and Knox undertook the support of Revs. J. F. Smith, M.D., and J. Goforth. Mr. Goforth's departure was hastened by tidings of flood and famine in Honan. "China's Sorrow" had burst its banks, overflowed 10,000 square miles, and reached the sea by a mouth four degrees distant from its old one. In September, 1888, Messrs. Goforth and Smith, accompanied through the country the A.B.C.F. Mission, by Revs. A. H. Smith and F. M. Chapin, set out on a tour of 1,200 miles, visited twenty walled cities and claimed Honan for Christ. They were soon joined by Wm. McClure, M.D., and Rev. D. MacGillivray, and shortly afterwards by Revs. M. Mackenzie, J. H. MacVicar and J. MacDougall, and two trained nurses, Misses M. J. MacIntosh and J. Graham. On the arrival of these, Mr. Goforth, by authority of Assembly, convened the six ministers and one elder, and constituted the Presbytery of Honan, though as yet they held no premises in the Province. Two of the Fu cities were chosen as centres for the mission. In the meantime, Pang Chuang and Lin Ching, in Shantung, formed bases from which all work was carried on by touring. The missionaries of the American Board, at these points, have the lasting gratitude of the Church for their invaluable help. The Encyclopaedia of Missions notes two unique facts regarding the inception of this mission: (1) It was an outcome of the students' movement. (2) Their salaries are all provided for in a manner that indicates a new departure in missionary finance. Three are supported from single congregations; two are supported by students' missionary societies; the remaining two by private individuals. The congregations are: St. James' Square, Toronto; Erskine and Crescent Street, Montreal; the private individuals, D. Yule, Esq., of Montreal, and the Hon. J. T. Morton, of England.

Hudson Taylor, when told by Mr. Goforth of the selection of Honan, said: "If you enter that Province, you will do so on your knees." Almost three years passed before the first building could be secured, at any rental. Even then the Fu cities were still closed, and premises were leased in two market towns, Chu Wang and Hsin Chen. When Chu Wang was opened the premises were

looted at noonday by a mob, incited by the gentry. All the missionaries' possessions were carried off, but with no violence to their persons. An indemnity of \$1,700 was paid, through the intervention of the Viceroy, Li Hung Chang, and a proclamation, the first to recognize the right of missionaries to reside outside treaty ports, issued. Hsin Chen suffered from rioting, with personal violence, in 1901. That year was marked by a wave of anti-foreign feeling in China, a premonition of the Boxer paroxysm. Inflammatory and obscene placards, charged Christians with the basest of crimes, pictured their places of worship as scenes of the wildest debauchery, the adorable Redeemer as the filthiest of beasts, His servants as ghoules and vampires. But the crisis passed, and after successive riots, the foothold gained after much prayer, was held for the Church.

In 1892, the first converts, the Messrs. Chow, father and son, were baptized. The father, a well known Mandarin's official, who had his sight restored by an operation by Dr. Smith, became an able and zealous unpaid Christian worker. Another early convert, Mr. Wang, a proud scholar, with good hope of office, gave up all to preach Christ. All converts were made to undergo a full probation before baptism, and this was well, for when the testing time, even unto blood, came at length, they were found faithful.

As the wide extent of the field and the spiritual destitution of its millions became better known, the Church sent out more workers. The Rev. W. H. Grant, Wm. Malcolm, M.D., and Miss J. Graham, M.D., were sent in 1892. Rev. K. MacLennan in 1894, Rev. J. A. Simmons, who had for ten years been an able worker in the C.I.M., and Revs. R. A. Mitchell, J. Menzies, M.D., and Miss Jennie Dow, M.B., in 1895. The next four years brought Miss M. A. Pyke, Rev. J. Griffith, P. C. Leslie, M.D., Miss M. S. Wallace, M.D., and Rev. T. C. Hood. But a baptism of suffering came to many of them. Miss J. Graham returned in broken health after a single year. Mr. and Mrs. MacDougall, Mr. and Mrs. MacVicar, Mr. and Mrs. MacLennan, Dr. and Mrs. Smith returned through the same cause. Dr. L. Graham, who at once volunteered to take his sister's place, and Mrs. Malcolm, were taken away by cholera within a few days of each other, and the cost to the missionaries in the lives of their children has been very heavy.

Property was secured in Chang Te Fu, while the city was still hostile, and work begun in 1896. It was in this wise: Mr. Goforth, while touring, was ordered to leave the city. He found scurrilous placards posted in public places, and secured copies. Later, the mission was advised to forward to Her Britannic Majesty's Minister at Peking any evidence they might have against the Chinese authorities. When next they visited Chang Te they found proclamations already posted, setting forth their rights, and fine properties were offered them for sale. When the station was opened they were simply overwhelmed with opportunities. Thousands thronged the compound, and for many months, from dawn to dark, the missionaries, to the utmost limit of their strength, preached and healed in the name of Jesus.

The policy of the mission had been to do thorough and abiding work; to plant and edify by purely spiritual means an indigenous Christian Church, not in a few centres only, but to leaven the entire field at every point. They have been careful that there should be little appeal to cupidity. The missionaries' homes have been thrown open to the multitudes,—no light cross to bear for Christ. Touring, the enforced method at first, is still the missions chosen means, fruitful if laborious; the very extensive medical work has never been for relief chiefly, each medical missionary is an evangelist as well. Work for women, as well as men, has been the settled policy throughout. Converts are examined at home, and baptized in the presence of their neighbours. Classes for instruction in Christian truth began at an early date, and are held regularly at all stations and out-stations. Schools for children from Christian homes are begun. The policy is to found the School and College on the Church.

In 1900 the Boxer uprising swept China of her missionaries. This upheaval, effected by secret societies, fostered by the Court, was anti-foreign, not anti-Christian, and had as its object the expulsion of all foreigners and the cessation of intercourse. Repeated, but unheeded, warnings had been given foreign Governments by veteran missionaries. When the storm burst, a party of our missionaries on the way to the coast for health, were saved by a providential delay, which brought them to the last point where warning could meet them, just as word reached other missionaries there to flee. They left their boats, escaped overland to Chi Han Fu, where a safe escort was given them by Tuan Ship Kai, the noble Governor of Shang Tung. The rest, warned at great personal risk by Mr. Perkins, of Lin Ching, fled southward across the Yellow River. For 400 miles, through hostile country, in constant peril and through fearful hardships, they travelled in Chinese carts to the Han River, then 400 miles by boat to Hankow, and thence 600 miles by steamer to Shanghai and safety. Two days before reaching the Han they were attacked. Five of the men were wounded by sword cuts, two almost fatally. Dr. Leslie had the tendons of his right wrist severed. One child died of exhaustion on the way; another later, as the result of hardship. But the lives of the rest were spared, though 180 persons belonging to other missions passed through tribulations of which men shall never know, to their rest with God.

The Honan Christians bore severe persecutions, but none were put to death, though thousands suffered elsewhere. Never did the Christian Church, in all her days of martyrdom, prove more faithful than then in China. The return of the missionaries, who had been utilized in work at home or in other fields in the interval, was, against their wish, a triumphal procession. Every official recognition which could atone for the ignominy of the flight, was shown. At Chang Te Fu 200 Christians gathered for the first communion season, and Wei Hui Fu and Hui Ching Fu were opened as stations. Since the return the staff has suffered a great loss in the death of Mr. Hood of cholera, while alone at Huai Ching, but has been reinforced by the appointment of Revs. J. H. Bruce, E. G. Robb and H. M. Clark.

SHANGHAI.

In 1889 a call was addressed, through the Foreign Mission Committee, to Mr. McGillivray, from the "Society for the Diffusion of Christian and General Knowledge among the Chinese." The call was accepted and ratified, and Mr. MacGillivray, still under our Foreign Mission Committee and Honan Presbytery, removed to Shanghai, to employ, with able coadjutors, his great literary powers in supplying China with a Christian literature.

MACAO.

The Chinese in Canada came from the district of Canton. Those of them who become Christians give freely for mission work. For some years a native preacher has been maintained by them at Macao, near Canton, whose work was directed chiefly by Dr. Thompson, Chinese missionary in Montreal. The work and the interest grew, and the call for a missionary became so definite that, despite the pressing needs elsewhere, the Foreign Missionary Committee in 1902 appointed Rev. W. R. MacKay to this field, upon which he has now entered, and will be in touch with many who have returned from Canada, as well as with those who may come to us in the future.

CHINESE IN CANADA.

There are in Canada about 15,000 Chinese. Rev. A. B. Winchester, superintendent of work in British Columbia for six years, retired in 1901; Rev. J. Ewing

succeeds him. Mr. C. A. Colman, Mr. W. Hall, Mr. Ng, and Mr. Ma Seung, labour in British Columbia, where 11,000 Chinese are found.

Rev. J. C. Thompson, M.D., is employed in Montreal, where there are 800 Chinamen, and visits other centres in Quebec and Ontario, organizing and directing congregational efforts for the Chinese. In both sections the work is meeting with much encouragement.

INDIANS OF NORTH-WEST AND BRITISH COLUMBIA.

There are about 109,000 of these, who, before 1867, were purely nomads, and depended upon hunting and fishing for subsistence. Their other wants were supplied through the great fur companies, with whom they traded. The Dominion Government has gathered them in reserves, but, as their formerly boundless food supplies have been largely cut off, they have become a helpless, dependent race, of whom shiftlessness and readiness to copy the vices, rather than the virtues, of white men, are prominent characteristics. Moral degradation and physical degeneration have wrought havoc amongst them, and they seem to be amongst the dying races of the world. Our mission amongst them began when the late Rev. James Nesbitt went to Prince Albert, in 1866. The progress was slow, because this nomadic people could scarcely be reached effectively; but, now that they are on reserves, there is more hopefulness about the work. Some bands have become Christians, in name at least, a prominent example of which, was Mistawasis' band, who under the leadership of that chief, and under the influence of the missionary McKay, took a firm stand. The work has its most hopeful side in what is being done amongst the children. There are several day schools on the reserves, which have done something, but their work is hampered by very irregular attendance. The best results have been in boarding and industrial schools, into which the children are gathered, and not only taught, but trained to work. The chief of these is at Regina, supported by the Government, and there are subsidiary schools of the same kind in other places; all are under the care of the Church, and have been valuable agencies for Christianizing, and for preparing the children for the duties of life.

In British Columbia the chief seat of the mission is at Alberni, besides which, points on Barclay Sound have been occupied. The whole work here is on the Island of Vancouver, and under care at the present time of Mr. Motion (Alberni), Mr. Russell (Ahousaht), and Mr. Swartout (Barclay Sound).

In earlier days several white men with Indian blood rendered good service in this mission, especially in the North-West, amongst whom Solomon Tankansuicye, John Thunder, D. H. MacVicar, Flett and MacKay, whilst Jacob Bear continues in the work at Round Lake.

The Rev. Mr. MacLeod, who died there, began a noble work in Regina, which was vigorously carried on by Mr. Sinclair. There is no grander missionary than Hugh MacKay at Round Lake, whilst other devoted and honoured men are Messrs. Moore (Mistawasis), Henry (Portage la Prairie), MacKenzie (Hurricane Hills), McPherson (Okanase), McKittrick (Lake of the Woods), Farrer (File Hills), Pritchard (Lizard Point), and there are others. The self-denying women who are in this service include Miss Baker and the Misses Cameron (Prince Albert), Miss Gillespie (File Hills), Miss Fraser, Miss Baird and Miss Finnie, Miss MacLaren and Miss McLeod at Birtle, and a strong staff at Crowstand.

Amongst those who have retired from the work, Messrs. McArthur, formerly at Beulah; Gilmour, of Crowstand; and McDonald, of Alberni, deserve to be remembered for their work's sake. The memory of Rev. J. Nesbitt, who initiated the Mission in 1866, should ever be fragrant throughout the Church.

AUXILIARY SOCIETIES.

(1) Juvenile Mission Scheme. In the early years the Sunday Schools of the Church, East and West, were organized under this name, and supported Orphanages, Schools and Zenana workers. The Dayspring was largely built and maintained in this way, and much was done in India, through the Scottish Churches to support orphans.

(2) Montreal Women's Missionary Society. Organized 1864 to assist in French Evangelization, this society engages also in Home and Foreign Work. Its Auxiliaries, twenty five in number, are all within the bounds of Montreal Presbytery. It supports French Bible Women in Montreal, pupils at Pointe-aux-Trembles School, a native preacher at Macao, and a lady missionary in Honan and in India.

(3) Women's Foreign Missionary Society, Western Section. David Abeel, of China, when in England in 1834, on his way home to America, spoke upon the condition of women in India and China, till then imperfectly known, called for a new branch of service, "Women's Work for Women," and urged that the women of the Church organize as a base of supplies. Little did Mr. Abeel know the force he was evoking. "The W.F.M.S. of the Presbyterian Church in Canada" was organized in 1875, with headquarters in Toronto. The non-centralization of the Foreign Mission Committee, however, caused its development in two sections, East and West. The Western Division exists solely for work among the women and children of heathen peoples, and this, not because the members lack interest in other mission work, but because they have pledged themselves that what they give for this object shall be special and additional to their contributions through the congregation, to the other missions—a principle seldom lost sight of by them.

The Women's Foreign Missionary Society does not seek to share with the Foreign Mission Committee in the active administration of the work. All appointments are made by the Committee, to whom alone the workers are responsible, though applications are referred to the Women's Board, who examine qualifications and advise concerning them. The growth of the Society has been phenomenal; its business methods models of efficiency; its reflex influence marked and salutary. There are now 21,840 members, in 684 auxiliaries; and 316 mission bands, embraced in twenty-seven Presbyterian Societies. Its income in 1902 was \$47,000; bales of clothing went to the North-West Indians, valued at over \$11,000; four missionaries were maintained in Honan; seventeen, besides native helpers, in India, with thirty-six missionaries, matrons and teachers in the North-West. It publishes a monthly pamphlet, "Missionary Tidings," with a circulation of 18,000; conducts a literature depot, and maintains a training school, called the "Ewart School," in remembrance of its long-time President. The Executive Board, which centres in Toronto, is now presided over by Mrs. Shortreed, and is composed of a most devoted band of missionary sympathizers.

The Eastern Division was organized in 1876 as the "Halifax Women's Foreign Missionary Society," which was changed in 1884 to the Women's Foreign Missionary Society, "Eastern Section," when the auxiliaries more than doubled in one year. This section does not limit its work to that amongst women and children. One male missionary in Korea is supported by it. The membership is over 5,000, in nine Presbyterian societies. 220 auxiliaries and 103 mission bands; its income is over \$11,000; it publishes the "Message" monthly, with a circulation of 3,000; maintains four missionaries and twelve bible women in Trinidad, three catechists and a bible woman in Demerara, schools in St. Lucia, native teachers in the new Hebrides and two lady missionaries in Korea. As in the West so also in the East, no agency has done so much for the spread of missionary information and for arousing interest not only in foreign, but in all

mission work in our congregations. It has been a great mission school for the children of the Church gathered into the mission bands ; it has caused a missionary atmosphere to pervade the home ; in these ways has been the helper of every missionary enterprise, and the fruitful source of spiritual life amongst our people. Year by year the income of the Society has increased. Its membership has enlarged ; its operations have become more extended ; there seems to be no limit in sight of the progress which may be expected in these directions.

No missionary sketch would be complete without recognition of the part played by the "Presbyterian Record" under its successive editors in fostering foreign, and all other missions. Catholic in scope ; full and accurate in information ; publishing the most interesting letters from the front ; ever unflagging in commending the vast field to the attention of our people, it has been a true missionary magazine, and has wielded an immense influence in promoting interest throughout our Church.

FRENCH EVANGELIZATION.

FROM NOTES BY REV. PROFESSOR JOHN CAMPBELL, LL.D.

AMONG the adventurers who came to our shores in the early days of French occupation, there was a considerable and influential Huguenot element, essentially Presbyterian. A naval officer, Chauvin or Calvin, founded a settlement at Tadousac in 1599, and was followed in 1604, by DeMonts, who^{se} associates, largely Huguenots, enjoyed freedom of worship both at Quebec and Port Royal, Nova Scotia. The DeCaens brothers, superintendants of the Colony, were devout men, and religious services were held from 1621 to 1627, but in 1623, the Edict of Nantes was revoked for the Colony, the Jesuits intervened in 1625, and the charter of the DeCaens was rescinded.

From 1629, when Champlain surrendered to Sir David Kirke, until 1632, when the Colony was restored to France, the Protestants, then about half the population, enjoyed liberty of conscience. Then came the "Hundred Associates" and after that, the constant aim was to suppress the Huguenots.

"French speaking Protestants shall not live in Canada" was the watchword of the Romish Church, and it is said that in 1774, exclusive of the army, there were not more than 400 Protestants in the Province of Quebec. Two Frenchmen, acting as colporteurs, sold Bibles prior to 1795, but through priestly hostility, they were forced to retire.

"We shall shed the light of the pure Gospel into every hamlet and, as far as possible, into every heart," has been the watchword of French Evangelization. Let us see how the work began, and how it has continued and made progress down to the present day.

The first missionary, the Rev. Jean de Putron, who was sent by the British Wesleyan Conference, in 1815, laboured till 1821, when he retired. Captain Anderson, R.A., a godly man, stationed on St. Helen's Island, interested himself in obtaining an agent of the British Reformation Society, who was here about 1830, but there is no trace of his name or influence.

In 1834, the interest of the Swiss Church was aroused, and Henri Olivier and his wife came to Montreal where they formed a small Baptist Church, with three converts as the result of a year's labour, but returned home at the end of the year. Before they did so, Madame Feller and M. Louis Roussy joined them and continued the work, establishing under great difficulties, the Grand Ligne Mission, and giving such impetus to educational and evangelistic work as has made the Baptist Mission powerful down to the present time. These were the two founders of French-Canadian missions, and were much assisted by the brothers Haldane, who, in 1835, formed in Edinburgh an interdenominational Committee for the management of the work.

The Montreal Auxiliary of the Bible Society, as early as 1836, had a colporteur in the city, and by 1838, had another visiting country districts. This work has been continued by the Bible Society and the Tract Society, through whose agents there has been the scattering of countless volumes of the Bible, or its parts, as well as much other religious literature. Bread has been cast upon *the waters in this way* with much evidence that it has not been cast in vain.

A great step in advance was taken when, through the instrumentality of Rev. James Thomson, agent of the Bible Society, "the French Canadian Missionary

Society" was formed. It was undenominational, but largely supported by Presbyterians and Congregationalists. In 1840, came M. and Mdme. D. Amaron, M. Moret and M. Prevost, soon followed by Rev. J. E. and Mdme. Tanner, M. Chevalier, and M. Vessot, whilst in 1839, the British and Foreign Bible Society sent M. Lapelletrie to further their work in the Province. These are names that deserve to be recorded as faithful, and even noted, missionaries in a peculiarly difficult and unresponsive field.

The undenominational basis of the "French Canadian Missionary Society" had special attractions for its founders, because they hoped that this might be the means of uniting all the agencies and missionaries in one French Canadian Reformed Church; thus greatly strengthening them in facing the solid phalanx by which they were opposed. A Synod was formed in accordance with this idea in 1858, and at one time as many as ten congregations were connected with it, but for various reasons, the movement did not succeed, and in 1878 the Synod disbanded. In the meantime the Baptist Mission had prospered, the Church of England had become rooted at Sabrevois, the Methodists had laid the foundations of the flourishing French Institute in Montreal, and the Presbyterian Church, in connection with the Church of Scotland, had opened St. John's Church in Montreal.

In 1859, there began a movement which had immense influence in furthering French Canadian missions. The celebrated Father Chiniquy, known throughout the Province as "the Apostle of Temperance," a man of commanding eloquence, had been selected as parish priest of Ste. Anne, Kankakee, in the State of Illinois, with the purpose of keeping his fellow countrymen attached to the Church and to gain ascendancy for it in that State. Having become convinced of the errors of Rome, he renounced connection with it, carrying with him hundreds of his parishioners. For a time, he and his congregation wrought under the American Presbyterian Church but, about 1864, was received by the Canada Presbyterian Church and placed in care of the Presbytery of London. This led to the appointment of a Committee on French Evangelization, whose operations were chiefly in the County of Essex, Ont., and in Illinois.

The relations between this Church and the French Canadian Missionary Society thus continued on a most cordial footing. The Society superintended the work in the Province of Quebec, and encouraged and assisted the Church to begin French work in Montreal College, where Rev. D. Cousirat was appointed to train a native ministry, a long and important step in advance. The students became colporteurs, or evangelists, during vacation, and soon many new missions were established. The report of Dr. R. F. Burns, the first Chairman of the Board, to the Assembly of 1871, aroused interest in the work, and further impetus was given to it when, in 1874, Principal McVicar became Chairman. With characteristic earnestness and determination, he entered the service, and soon there was no small stir in this department of the Church's effort.

Dr. McVicar called Father Chiniquy to help in Montreal in January, 1875, where, amidst much excitement he preached nightly for two months. The services began in the Craig Street church of the French Canadian Missionary Society, crowds of eager listeners being attracted by the eloquent preacher, but the mob soon gathered, smashed the windows and stoned the preacher and his hearers. As even more sanguinary opposition was feared, it was difficult to procure another meeting place, but Cote Street church soon opened its doors and the meetings continued. Three hundred determined men kept guard in the basement, whilst students acted as ushers, and, for a long time, peace prevailed. But one evening, when the students had a college gathering, and many guards were absent, another determined attack was made, and the brave old father had to save his life by flight. Among the citizens prompt measures were devised, for all felt that a crisis had come. Next night the guards were in full force, yet again an attack was made, and they would have been overpowered by the furious mob, but twelve hundred trusted volunteers, in plain clothes, marched to the rescue and charging the crowd, quickly scattered them. The battle for liberty in the city, and,



THE BOYS' SCHOOL.

THE CHAPEL.

THE LITTLE GIRLS' SCHOOL.

the whole Province, was that night fought and won, and, on the whole, been peace ever since. Three hundred converts renounced their the after fruits being such also as showed that a strong forward move-began.

after the Union of Presbyterianism, Rev. C. A. Tanner was appointed whilst other steps in advance were also taken. Dr. McVicar was still and when, in 1876, the Rev. R. H. Warden was appointed Secretary—the progress became rapid and enduring under their strong guidance. French Canadian Missionary Society, whose record is so honourable, that their work was done, and disbanded. The Craig Street Church d over to the Methodists; the Pointe-aux-Trembles schools were pur—the Presbyterians, and all the other work was placed in their care. ly Russell Hall was purchased in the east end, Canning Street Church t the west end of the city, and great expansion followed in the rural Chiniquy came to Montreal as pastor of one of the churches, but his was done in itinerating through the Province, and, by his commanding commending the Gospel to his countrymen. The college was by this g out its annual supply of French ministers, by whom new fields were very year. Dr. Warden was called to the General Agency of the



J. VESSOT, MISSIONARY, ARRIVED FROM SWITZERLAND 1840.

806, but retained the Treasurership of the Board, whilst Rev. S. J. o speaks French fluently, was appointed Secretary, and has proved mirably adapted for the work. He has under his care as able and and of labourers as can be found in any department of mission effort. Vicar continued Chairman to the day of his death, spending the hour sad event in presiding at a meeting of the Board. There is not so sion now as in the exciting times of twenty or twenty-five years ago, d work is more in evidence. Much has been done to uplift the French-people, yes, even to uplift thousands who still cling to the old Church. h herself has become more liberal through learning to respect the er wandering children.

ard works on three main lines of efforts:—

colporteur is generally the pioneer. With his supply of tracts, Gos-ments or Bibles, he goes out into the parishes—often where there is e Protestant. He fraternizes with the people—a hospitable people

they are. He talks with them as they gossip at the street corners, and as the crowd increases—for the habitant is like the old Greek, always anxious to hear some new thing,—holds a simple service and preaches Christ and the remission of sins in His name. Or he enters some home, where the neighbours come to see the stranger. He reads, and they listen and again Jesus and His salvation are proclaimed. "It is a good book," and its stories are enchanting. They buy it or they receive the gift or loan of the book, or a portion, and "it is no vain thing, it is life"; it gives life. So the rush light is kindled. After a while comes the dawn to family circles and to communities that long dwelt in darkness. The colporteurs have hairbreadth escapes often. Their books have been seized and frequently burned, their efforts hindered and denounced, but the work tells, and only the great day will reveal the many sheaves which these humble labourers have gathered in.

2. The schools have been a mighty agency in French Evangelization. Pointe-aux-Trembles schools (and the same may be said of Grand Ligne and Sabrevois) have been a tower of strength to mission work. From far and near boys and girls—many of them from Roman Catholic homes—are gathered into these residential schools, where the Bible is in daily use, where the Gospel is preached as the studies of the day go on, where Christian influences are brought to bear in most attractive and helpful form. All this is in a formative period of life, when impressions are made which will mould the character of these young people, and which will continue with them through all their years. They go back to their homes and tell, by word and by life, of the rich treasures they have found. The young women become centres of influence in social circles that they have been fitted to adorn, and later, in homes over which they preside, and that influence is Christ-ward. The young men, being well educated, are fit to take their places in the social circle too, but especially in the battle of life. Many have entered the professions, and are teachers, lawyers, doctors or ministers. Whatever their place or occupation, few of them forget, or do discredit to, Pointe-aux-Trembles. Thus the work done by the Amarons, the Tanners, and Vernier, in the earlier days, and by the Bourgoins and Brandt, in the present generation, has done much to disseminate the pure truth of the Gospel throughout the Province. The schools can accommodate about 110 boys and 75 girls, and over 5,000 have been trained in them. The cost per pupil is about \$50.00 per annum for board and tuition. Many Churches, Sabbath Schools and individuals have shown their interest by paying in that amount, or some multiple of it, for the support of a pupil or pupils, and there are few investments that are so satisfactory. Rev. S. J. Taylor, Y.M.C.A. building Montreal, can always arrange such investments.

There are other schools in the cities of Quebec and St. Hyacinthe, in towns and villages, in country places, and in other Provinces, as well as in Quebec. They mostly confine themselves to elementary work, but they are very helpful in their own districts, and are the nurseries from which have come many of the brightest pupils of Pointe-aux-Trembles, of our college and of the university.

3. The preacher of the Gospel is in this, as in all missionary work, the most honoured agent. The living message of a living man has everywhere and always the greatest power for convincing, for converting, for upbuilding the spiritual life of God's children. There is no people, who can be more easily stirred by the spoken word than our French-Canadian brethren. And there are no ministers more generally endowed with persuasive eloquence than those who have sprung from that people. There are now forty missions, with twenty-five preaching stations, embracing 865 families and 384 persons not connected with those families, with 1,108 communicants and 942 children in the Sabbath School. In the work there are thirty-one pastors, sixteen student missionaries or colporteurs, and seventeen teachers. Last year the average Sabbath attendance of persons over ten years of age was 2,027, and the attendance at the mission day schools 548, of whom 263 came from Roman Catholic homes. A *pleasing feature* of the work is, that there are fields in which there are both

French and English stations. These have been planted in districts where once here were good English congregations, but gradually they dwindled, and the doors would have had to be closed had it not been possible to plant a French mission beside them. Thus the light has been kept burning in fields where it would have gone out, and, well may we be thankful that by the "mixed field" such a calamity has been averted.

Besides these agencies there has been good work done through the press, especially through "L'Aurore," the French-Protestant paper, which has a large circulation not only amongst protestants, but among Roman Catholics as well. "Why are there not more French-Protestants?" There are more than our reports tell us. It is estimated that there are between 30,000 and 40,000 in the Province, whether they go to church or not. There are probably as many more who have sought larger liberty and better opportunities for advancement in the other Provinces. The time is more and more at hand, however, when such emigration will not be necessary, and when that day comes, and our English Protestants might bring it in at once, if they acted as they talk, and were as ready with the helping hand as they are with their prayers, then our statistics will begin to show the desiderated larger numbers.

The ordinary expenses last year amounted to \$22,000.00, and, for the Pointe-aux-Trembles schools, \$11,700.00. There are many openings for more work, but more funds would be required. Should we not as a Church so consider the importance of the work that we shall have the means which will permit us to occupy every field that is open to receive the Gospel? So let us sow the seed, and "In due season we shall reap if we faint not."

PRESBYTERIAN COLLEGE, HALIFAX.

BY REV. R. MURRAY, LL.D.

THE fathers of the Presbyterian Church in the sea Provinces early recognized the necessity of a native ministry, if the spiritual wants of the scattered settlers were to be adequately supplied. There came into their midst also the very man who could launch the new enterprise. Dr. Thos. McCulloch, an ardent and enlightened educationist, was settled in Pictou in 1804. At once he projected an institution for the benefit of those who were conscience-bound to refuse the tests then imposed by King's College, Windsor. The working out of the idea took years, during which he taught in the Grammar School. In 1817 he opened the Pictou Academy, which became so famous in the educational annals of Nova Scotia. There were twenty-three students in its first classes, and many of these, and of those that came after, were preparing for the ministry of the Presbyterian Church. In 1820, the Synod of the Presbyterian Church requested Dr. McCulloch to become their first Professor of Theology, and he generously undertook this new duty without at all abating his work in the Academy. The first graduates of this humble theological school were Angus McGillivray, John McLean, John L. Murdoch, and R. S. Patterson, and these were licensed on June 8, 1824, by the Presbytery of Pictou. On the first of September of that year Mr. McGillivray was ordained and inducted into Upper Settlement, East River, Pictou County. He was the first Presbyterian minister trained in Canada, and for forty years he continued in the same congregation.

Messrs. McLean, Murdoch and Patterson went at once to Glasgow, not to study, but to stand the university examination, so that it might be known to all that their training at Pictou was not of a defective character. They received from the University the degree of M.A., and on their return from Scotland were speedily settled. Mr. Patterson was a pioneer at Bedeque, P.E.I. He went there in 1826, before there was a mile of road or a comfortable dwelling, and he continued there for fifty-four years in a pastorate, which was not only prolonged but abundantly fruitful. Mr. McLean was settled at Richibucto, N.B., and Mr. Murdoch at Windsor, N.S., and both proved themselves faithful workmen. Dr. McCulloch trained many like bands of young men in the years following, most of whom became eminently useful in the wide mission fields of those days. Mr. James Waddell was conspicuous for his ardent advocacy of the Foreign Mission enterprise, and was the first Secretary of the first Foreign Mission Board in this country.

Pictou Academy suffered severely from the party strifes that prevailed in that county and in the Province. In 1838 Dr. McCulloch accepted the Presidency of Dalhousie College, Halifax. He still remained the Synod's Theological Professor, and conducted classes until his death, in 1843, but the number of students became few after he left Pictou. His name is still a household word in Nova Scotia, and many distinguished Canadian publicists and professional men had their mental and spiritual awakening under the influence of this accomplished man, an apt and ardent instructor.

The Rev. Dr. Keir became Professor in 1844, and in 1846 the Rev. James

then past or at West River, Pictou, a man well versed in literature and oratory, was called to the chair of Biblical Literature. It soon became known that the supply of students must cease. Dalhousie College had closed its doors mainly in consequence of the death of Dr. McCulloch; and Pictou Academy could then give a sufficiently extensive course. The Synod, therefore, opened a Seminary at West River, Pictou, in 1848. There Professor Ross took charge of the literary classes, and Professors Kier and Smith came up annually and lectured a six weeks' course in Theology and Biblical Literature. After six

months Professor Thomas McCulloch, the younger, was called to the chair of Mathematics and Physics, whilst Professor Ross continued to lecture in Classics and Philosophy. The Seminary gained popularity, and the number of students increased so that more accommodation and better appliances became requisite. These were provided in a commodious and suitable building erected at Truro, completed in 1858. The Seminary had but small endowment and depended



REV. PRINCIPAL POLLOK.

upon the voluntary contributions of the people. Thus many years passed. Prof. Ross found it feasible to give up pastoral work, and none of its duties were ever overburdened with their salaries.

The Free Church Synod had also started a college in 1848 at Halifax. The Rev. Andrew King, D.D., was Professor of Theology, and Professor McKenzie lectured on Classics, whilst preliminary instruction was given in "the Free Church Seminary." Professor McKenzie died shortly after, and was succeeded by Dr.

Dr. Forrester lectured in Natural Science and Dr. Honeyman taught Mathematics, and when he retired was succeeded by Dr. McKnight, who afterwards

became Principal of the College. In the first session there were fifteen students, of whom three were in the Theological classes. The numbers increased afterwards, and very many labourers were sent out into the field. This College had also a small endowment, and was favoured by receiving from the Colonial Committee of the Free Church of Scotland, for several years, the salary of the Theological Professor. Both of the colleges received valuable aid also from Scotland in books and in money.

When the churches were happily united in 1860, there was a rearrangement of the college work. The Arts classes were taught at Truro, where Professor Lyall became associated with Professors Ross and McCulloch. The Theological Hall was continued at Halifax under Professors King, Smith and McKnight. Three years after this Dalhousie College was revived and received very hearty support from the Presbyterian Church. The three Arts Professors were, therefore, transferred from Truro and became part of the Dalhousie staff, whilst still supported by the Synod. The Church of Scotland Synod also endowed the Mathematical chair with \$20,000, and Professor Charles McDonald was nominated to the position. He was eminently fitted for the work, and filled the chair for nigh forty years with great success. The Church still supports this chair but the other three, having been endowed by private munificence, the Church has been relieved of the burden of their support.

The Theological Hall continued in affiliation with Dalhousie. Professor Smith resigned in 1868, and Professor King in 1871. Dr. McKnight was elected to the chair of Theology, and Dr. Currie to the chair of Hebrew and Exegetics. Dr. McKnight early introduced into his Hebrew teaching what we may call Biblical Theology; and afterwards he continued to lay greater stress on Biblical than on systematic theology. His prelections were always fresh and refreshing. He was a man of vigorous intellect and an original and convincing thinker. Both as professor, and afterwards as principal, he was held in highest esteem by his students and the whole Church. Prof. Currie, who came to the chair with a great reputation as a student of Oriental Languages, has more than sustained that reputation. These two professors gave great impulse to the Theological department, bringing it up to the very highest rank amongst the colleges of the Church. In 1875 they were joined on the staff by a genial and like minded colleague. In that year, the Colonial Committee of the Church of Scotland undertook the support of the chair of Church History and Pastoral Theology, and Dr. Pollok was appointed to the position for which his scholarly attainments, his broad outlook, and his zeal made him so admirably qualified.

The Union brought other good things to the College. In 1876 an endowment fund of \$80,000 was projected and speedily attained, the late Principal Grant being specially prominent in this movement. The College Board purchased the property at the North-West Arm, the most beautiful College site in Canada. There, within sight and hearing of the sounding sea, and overlooking the quiet waters of the "Arm," Theology ought to be, and no doubt it is, studied to advantage. Five or six buildings accommodate the professors and students, and, not only is there the original building used for class rooms, but also a brick building erected in 1898, at a cost of nearly \$20,000, which furnishes adequate accommodation for the library, the gymnasium and additional class rooms. In 1892 a fourth chair was instituted, to which Rev. R. A. Falconer was appointed in the first instance, for three years as Lecturer, and after that as Professor of New Testament Exegetics.

When Principal McKnight died in 1894, Professor Pollok was elected Principal, whilst the Rev. D. M. Gordon, then minister of St. Andrew's Church, Halifax, was appointed to fill the vacant chair.

The ranks of the teaching staff have quite lately been broken, Professor Gordon having been called to the Principalship of Queen's College, Kingston, that university knowing from happy experience that a man from Halifax would be likely to fill well the highest position in her gift. No one in Halifax doubts that *Principal* Gordon will worthily follow in the footsteps of *Principal* Grant.

As has been already indicated, the relations between the Halifax Theological College and Dalhousie College have always been very close, although Dalhousie has no other than an historic connection with the Presbyterian Church. It is in Dalhousie, therefore, that the majority of Presbyterian students receive their literary training, and, very largely, those that enter upon the study of Theology are graduates of that university. The Theological College, which has power of granting degrees in Divinity, has always exercised such power with such discrimination, and with such requirements as to scholarship as make these degrees worthy marks of distinction.

The library consists of 10,000 volumes, many of them recent. It is especially strong in patristic literature, and has very valuable collections of documents connected with the history of Presbyterianism in Eastern Canada.



PRESBYTERIAN COLLEGE, HALIFAX.
(PINE HILL.)

A number of valuable bursaries and prizes have been founded, which give assistance and encouragement to deserving students. At the jubilee gathering in connection with Principal Pollok's fiftieth year in the ministry, there were founded, "The Principal Pollok" and the "Catherine Pollok" Lectureships. In this way friends marked their affection and esteem for one who is honoured throughout the Church and beloved by a large inner circle of those who know the man at his best.

The financial condition of the College is now quite satisfactory. There is no debt on any of the buildings and the general endowment fund amounts to \$151,000.00. The circumstances are not so easy as to enable the College to depend entirely on income from investments, and this is well, for it brings the

College and the congregations into closer touch with each other, as from year to year an appeal has to be made for a sufficient sum—which is in the neighbourhood of \$4,000.00—to meet the working expenses of the institution. Such is the confidence of ministers and congregations in the value of that work that there is never doubt or difficulty with regard to that response. Thus it has been in the past, and thus it will no doubt continue to be.

Since the inception of our Theological Seminary in 1820, 365 young men have been trained for the ministry within its walls. Three-fourths of the ministers now in charge within the Maritime Synod are its graduates. Nearly all the missionaries sent to the foreign field by the Eastern Section have been trained at this College, as well as several sent out by the Western Section of the Church. Its alumni are in every quarter of the globe.

We look back again, and recall Dr. McCulloch and his scanty outfit at Pictou, or the Seminary at West River, or the comparatively palatial buildings at Truro, or the dingy quarters of the Free Church College at Halifax, and when we do this, we can the better appreciate the advantages and comforts and aesthetic surroundings of the students of to-day. But it is not on outward beauty and amenity of site and surroundings that the friends of the College lay the greatest stress. They whisper of Principal Pollok's unsurpassed intimacy with Church History, of Dr. Currie's minute critical knowledge of all jots and titles of the Hebrew Bible, and his insight into the heart and soul of Hebrew poetry and prophecy. They are thankful, too, for having on the staff a New Testament exegete of Dr. Falconer's ability and high attainments. They are mourning just now over the loss of a rare and beloved Professor of Theology, and, hoping that whoever may take his place may win the students' hearts, as did Dr. Gordon. They are convinced that a College which has braved the storms and basked in the sunshine of eighty years should continue to enjoy the full confidence and the enthusiastic support of the Church. The days of sunshine should be many, now, for the true-hearted men who are working out the destinies of Halifax College at the present time.

PRESBYTERIAN COLLEGE, MONTREAL.

FROM NOTES BY PROFESSOR JOHN CAMPBELL, LL.D.

AFTER the union of 1861, the whole educational work of the Canada Presbyterian Church centred at Knox College, Toronto. The Church was progressing rapidly in Western Ontario, and the quickly growing fields there attracted a great majority of the graduates of Knox. Thus, to friends in Montreal and elsewhere in the East, it "became clearly apparent that the number of ministers and missionaries required to be greatly increased, in order to meet the wants of the Church and its mission fields, especially in the Province of Quebec, Central Canada, and the Ottawa Valley, and that the destitution of these regions demanded immediate attention."

This feeling grew rapidly. In the early months of 1864 repeated conferences were held in the houses of Mr. John Redpath and Mr. John C. Becket, of Montreal, and, as a result of their discussions, a public meeting of the three city congregations was called, at which it was unanimously agreed "that a theological school should be founded, in close affiliation with McGill College." The Presbytery overtured the Synod, held that year in Toronto, concerning their proposal, and it was finally agreed to "sanction the formation of a Theological College, as craved by the Presbytery of Montreal; and for this purpose authorize that Presbytery to prepare and obtain a charter, similar to that of Knox College, and to report to next Synod."

No time was lost; the charter was secured, and the Presbyterian College, Montreal, was announced to the Synod of 1865. The Synod, however, "declined in the meantime to bring the College into active operation, and remitted to the Presbytery of Montreal to mature arrangements for the adequate support of, at least, one chair." The financial requirement was so successfully provided for that, in 1867, the Synod expressed satisfaction; agreed to unite the Presbyteries of Brockville and Ottawa with that of Montreal in the effort to erect and maintain the College; to appoint the Rev. George Paxton Young as Professor of Divinity; and to empower the Board, in the event of his declining the appointment, to make provision for classes during the next winter."

Rev. Mr. Young did decline, but Mr. Gregg, of Cooke's Church, Toronto, and Mr. Aiken, of Smith's Falls, were pressed into service, and each spent three months lecturing to the ten students who attended during the first Session, 1867-'68. They met in a room in the basement of Erskine Church, whose authorities kindly provided heat and light. There, with a few plain desks, and book-cases containing not very many volumes, the College was domiciled during the five sessions that elapsed, before a move was made to a permanent home.

Mr. Young's declinature disheartened some of the friends, but the majority felt that they must press on. They understood that their great problem was to secure the right man for the work in hand,—one who could teach and attract students, and who could also face and solve the financial difficulties.

pressed on every side. Naturally enough, they looked abroad for such a man, and overtures were made to the present Professor Dods, to the late Professor Bruce, and to the late Principal McCosh, as well as to the late Dr. Ormiston, of New York. As none of these were available, at length the Board began to look at home. Their choice fell on the minister of Cote Street Church (now Crescent Street), who at first refused, but was finally prevailed on to accept, and on October 7, 1868, Rev. D. H. McVicar was inducted, and delivered his inaugural lecture as Professor of Divinity. This title was changed to that of Principal and Professor of Systematic Theology in 1873.

Those who made the appointment builded better than they knew. The right man had indeed been found, a wise administrator, a leader of men, a great teacher. From that date down to the sad day in December, 1902, when he "fell asleep" within the College walls, he held the helm with strong grasp. With such unflinching faith, and with such magnificent success, did he steer the College through all its difficulties, that none may doubt that the choice of this man was directed by God Himself.

During that and four following sessions, the Professor was assisted by Dr. Munro Gibson (now of London, England) as lecturer in Exegetics. As these two earnest men entered with enthusiasm upon their work, it soon became known that a potent force had been imported into the life of the Church. In a trice, all doubts as to the success of the College were removed. Students were attracted from far beyond the bounds of the territory that had been marked off. The finances flourished, and the day could not be long delayed when the question of building must be faced.

In 1869 a step in advance was taken. For years the work of French Evangelization had been prosecuted in the Province of Quebec, but nowhere on the continent had there been provision for training French ministers. Dr. McVicar, grasping the situation, secured the sanction of the Synod for the establishment of the French department, which has been so distinctive of the work of Montreal College. Providentially, the services of Rev. Daniel Coussirat, a thorough scholar and an able teacher, were immediately available. With a short intermission, he has held the position, at first of lecturer and afterwards of French Professor of Theology, down to the present day, and the majority of the French missionaries labouring at present in Canada and in the United States have been trained under his care.

By 1870, "the Professor" had thoroughly gained the ear of the solid men of Montreal, and the confidence of the Church at large. So when he said: "We must arise and build," all agreed that it was necessary, and united with him in counting the cost and in providing the means. At first it was thought that a building might be purchased, but, happily, that idea was abandoned. Then the grounds on McTavish street, adjoining those of McGill College, were purchased; suitable plans were prepared, and the work was pressed. The buildings were ready for the session of 1873, and, in October of that year, were formally opened with suitable demonstrations, and much thankfulness and joy.

The class-rooms and dormitories were then thought more than ample, but no long time elapsed when they were found to be so overcrowded that the progress of the college was endangered. Then Mr. David Morrice, Chairman of the Board, and the close personal friend of the Principal, came to the rescue, intimating his intention of providing the necessary accommodation. The plans provided so successfully for the grouping, on the same grounds, of the old building and the new, that the result was the imposing and symmetrical pile of buildings, of which the alumni and friends of the College are so justly proud. In November, 1882, "The David Morrice Hall and Library" was publicly handed over, and the great difficulty about buildings, which at first seemed insurmountable, was so fully solved that long years will elapse before more will be required.

The year of the opening of the first building was marked, also, by an increase of the staff, through the appointment of the Rev. John Campbell,

minister of Charles Street Church, Toronto, as Professor of Church History and Apologetics. He had been known as a brilliant scholar, filled his position with great satisfaction to the authorities from the outset, and since then to the delight of many classes of students. There he remains yet, acknowledged by men of erudition and culture throughout the world as "free of their guild."



REV. PRINCIPAL MACVICAR.

In 1873, the present Professor McLaren, of Knox, lectured in room of Dr. Munro Gibson, and in 1874, the Rev. John Scrimger, of Calvin Church, Montreal, took up the exegetical work. Having approved himself as *ex* excess

way suitable, he was appointed Professor in 1882, and still holds the position, with much advantage to the students.

That year 1882 was epochal in the history of the College. The opening of "The David Morrice Hall" was followed closely by a wave of liberality, which, though more in evidence at the first, has been maintained even to later years. The endowment of the "John Redpath Chair" was initiated by Mrs. Redpath, and has since been completed. Then followed the "Joseph McKay Chair," founded by his brother Edward. The brothers soon rejoining each other, the "Edward McKay Chair" was founded by his three nephews. Not many years after, a friend, whose name is withheld, made provision for still another "Chair," whilst a number of gentlemen have banded together to provide, yearly, a sufficient sum to meet the shortage, which reduction in the rate of interest on these endowments has made inevitable, and their benefactions provide for the "Exegetical Chair."

Thus, in 1893, the Rev. James Ross, then minister of Knox Church, Perth, a distinguished graduate of Queen's College, and a preacher of great repute, was called to the Professorship of Practical Theology. So the College stands equipped with five professors, besides occasional lecturers, and is well abreast of the work entrusted to its care. Never again did the Board, after its first series of disappointments in that direction, look beyond the seas. Educated in Canada themselves, these professors have trained bands of men, who have done good work for Canada, contributing much to the strength of the Church and to the moral uplift of our Dominion.

In another direction the progress has been marked. The library in the basement of Erskine church was very meagre; that in Morrice Hall is replete with rich treasures. It now consists of over 14,000 volumes, nearly all fundamental and permanently valuable works. Amongst the most notable gifts have been, the complete "Patrologia of Abbe Migne," in 387 volumes; the "Parker Society Publications," a complete set of the "Bampton Lectures," and many other standard works, presented by the late Mr. Peter Redpath. The Emperor of Russia sent a fac-simile copy of the "Codex Sinaiticus," in four volumes. The late Rev. George Coull gave a fac-simile copy of the "Codex Alexandrinus," and the Rev. L. H. Jordan a fac-simile of the "Codex Vaticanus." Besides these, there is the still more notable "Sebright" collection, containing, amongst other rare works, the "Complutensian Polyglott," published under the direction of Cardinal Ximenes, in six volumes, at a cost of £23,000 sterling for 600 copies. This copy is believed to be the only one in America, and was printed nearly 400 years ago.

Altogether, it is probably the best small library in Canada, and a veritable paradise to the book-lover and scholar. There was formed the nucleus of a library endowment fund, but, as the gentleman who led the movement died, the results have not been large as yet. There exists here a most inviting field for the generosity of those who have literary taste, which should be cultivated and taken advantage of by them.

Generous provision has been made for Travelling Fellowships, Scholarships, Bursaries, Medals, and Prizes, furnishing incentives, and in many cases much needed help, to worthy students. These benefits extend to the literary, as well as the Theological, classes. The literary classes, it may be said, have been, for the most part, the usual arts classes of McGill College. In earlier days it was necessary in this, as in our other colleges, to provide a certain amount of literary training for those who came unprepared to matriculate in Arts. But the facilities for secondary education have so increased throughout the Provinces that, now the almost universal rule is, that the student having the ministry in view, matriculates and takes the full course leading to a degree in Arts. The affiliation of Montreal College with McGill has given unsurpassed facilities for literary training, which have been taken advantage of to the full by the *Presbyterian students*, many of whom have been among the most distinguished graduates of that University.



PRESBYTERIAN COLLEGE, MONTREAL.

The Presbyterian College has sought, however, to bring all students with the ministry in view under her own care and influence from the beginning of their course. This has been accomplished through her excellent residential accommodation, to which they are invited, and where lodging is free and board provided at a modest sum. Thus, the freshman and the sophomore come into daily contact with the more staid theologists, very much to their mutual advantage.

As will be understood, honours and degrees in Arts are obtained only through the University. The Presbyterian College has its own honour courses in Theology, which lead to the degree of B.D., and even of D.D., by examination. The degree-conferring power is further used for marking acknowledged merit by the bestowal of D.D., *honoris causa*.

The roll of Alumni now includes over 330 names, of whom 101 are serving within the bounds of the Synod of Montreal and Ottawa. The hopes of the founders as to help which would be rendered by the College to the Eastern District have thus been richly fulfilled.

More than those hopes, however, have been met. Graduates have gone to the old West and the new North-West, to British Columbia and the Yukon, to the mission fields of the Orient, and, indeed, to all lands. They have approved themselves workmen needing not to be ashamed, and the work accomplished by them, both far and near, has brought joy to many hearts.

The opening of the College was delayed for two years, that provision might be made for maintaining one "Chair." Now, there is an endowment of \$250,000, there is the stately pile of buildings; there is the magnificent library; there are many students; there is a staff of professors, much respected for their learning, and greatly beloved as men. There is nothing lacking but "the touch of the vanished hand" of the first professor and Principal, so lately called to rest. He was the instrument, in God's hands, in gathering together all that is there; and it is difficult, as yet, to think of Montreal College without the guidance of Dr. McVicar. But the God who directed the choice of the right man in 1868 may be trusted to guide the Board, and the Assembly, in 1903, so that the man will be found to fill the large place which has been left vacant at His call. Thus it is altogether certain that the College shall continue to prosper, and that the years to come shall but extend the influence which has been steadily increasing in the past.

QUEEN'S COLLEGE, KINGSTON.

BY MISS SAUNDERS, LIBRARIAN QUEEN'S COLLEGE.

EARLY in 1832 the Presbyterian Synod pressed upon the Government the necessity for endowing an institution, or professorships, on lines which should be broad enough to meet the requirements of all classes of the community. This continued to be pressed, until it became evident that the Government could not be moved. The Synod, being in great need of facilities for training young men for the ministry, at length determined to found a college in its bounds, and, in 1838, appointed a commission to solicit subscriptions to its endowment, and to apply for an Act of Incorporation to the Provincial Legislature. The project met with hearty support. Enthusiastic meetings were held in Toronto, where £600 was subscribed on the spot; in Kingston, where £700 was subscribed; in Montreal, Hamilton, Cobourg, and other places, and £1,000 was reached. This, which was really an astonishing subscription for those days, gave most encouraging evidence of the general interest taken in the projected college.

The Provincial Act of Incorporation, passed on February 10, 1840, and on the 20th of that year the trustees met, under the chairmanship of the Hon. William Morris. It was then determined to apply for a royal charter, which delayed the opening of the institution some months. The royal charter was issued on November 16, 1841, and before the end of that month the Colonial Committee of the Privy Council of Scotland, who had undertaken the support of the Principal of the college, appointed Dr. John Liddell to that office.

As in Scotland, they had the idea that all preparations were complete to begin work, Dr. Liddell, hurriedly arranged his affairs, left his wife and children behind him, sailed for Canada, and arrived in Kingston at the end of December. Everything had been prepared; the few students intending to come up had not been fixed; no house had been procured, and the situation was somewhat painful. Some time was lost; it was decided to hold a partial session; a small frame building on Colborne street was secured; Rev. P. C. Campbell, who had been appointed Professor of Classics, was summoned, and on March 7, 1842, the first session of Queen's College opened.

Ten students passed the matriculation examination, the names of these pioneers being George Bell, John McKinnon, Thomas Wardrope, Aeneas McColl, Aird Ross, Lachlan McPherson, Robert Wallace, John B. Mowat, John MacFarlane, and H. R. F. Farnden, of whom Dr. Wardrope yet remains, is a trustee of Queen's, and greatly beloved throughout the Church.

The session of 1842-43 began in a stone house on William street, and, in the following year, a preparatory school was opened under the supervision of Professor Campbell. This school, which was an absolute necessity in the earlier days, was a most important handmaid of the College, until 1864, when it was amalgamated with the Kingston Grammar School, which was then affiliated to the University. In this second session the staff were: Dr. Liddell, Principal; Professor of Theology and Moral Philosophy; Rev. P. C. Campbell, Professor

of Classics and Belles Lettres; and Dr. Williamson, Professor of Mathematics and Natural Philosophy.

Dr. Liddell, who was a man of eminent ability and great force of character, was untiring in his efforts to strengthen the position of the College, but there was much discouragement at the outset. He more than once suggested to the Trustees the wisdom of dropping the Arts course, and when, in 1844, the disruption of the Presbyterian Church divided the friends of Queen's, and temporarily lessened her resources, he openly and strongly advocated that policy. The outlook was indeed gloomy; the number of students was reduced from twenty-one to thirteen, the others having gone to Toronto; but the supporters of Queen's, being none the less full of confidence for the future, would not hear of the change. Thus, in 1846, Dr. Liddell resigned and returned to Scotland. Professor Campbell had resigned in 1845, and returned to Scotland also, where he afterwards became Professor of Greek, and later Principal, in Aberdeen University. He was an elegant and accomplished scholar.

In 1849 the Principalship was again offered to, and accepted by Dr. Liddell, but he withdrew his acceptance, and became a parish minister. After Dr. Liddell's withdrawal, the Rev. Dr. Machar, of Kingston, accepted an interim appointment as Principal, which he held until 1853, lecturing also in Divinity and Hebrew; but the duties of his pastoral charge did not admit of his retaining the position permanently. His high character and wide influence were exceedingly helpful to the interest of the College. Dr. Machar was temporarily succeeded by Dr. George, then Professor of Systematic Theology, and, afterwards, of Mental and Moral Philosophy. He was a mighty force with his students, and is still remembered by one of them as "the most stimulating thinker I have ever known, and a very eloquent preacher." After him came Dr. Cook, of Quebec, as interim Principal. He was offered the permanent position, and it had been well for Queen's if he had accepted, for he was a forceful and highly educated man, who made his mark on Canada in the position in which he preferred to remain.

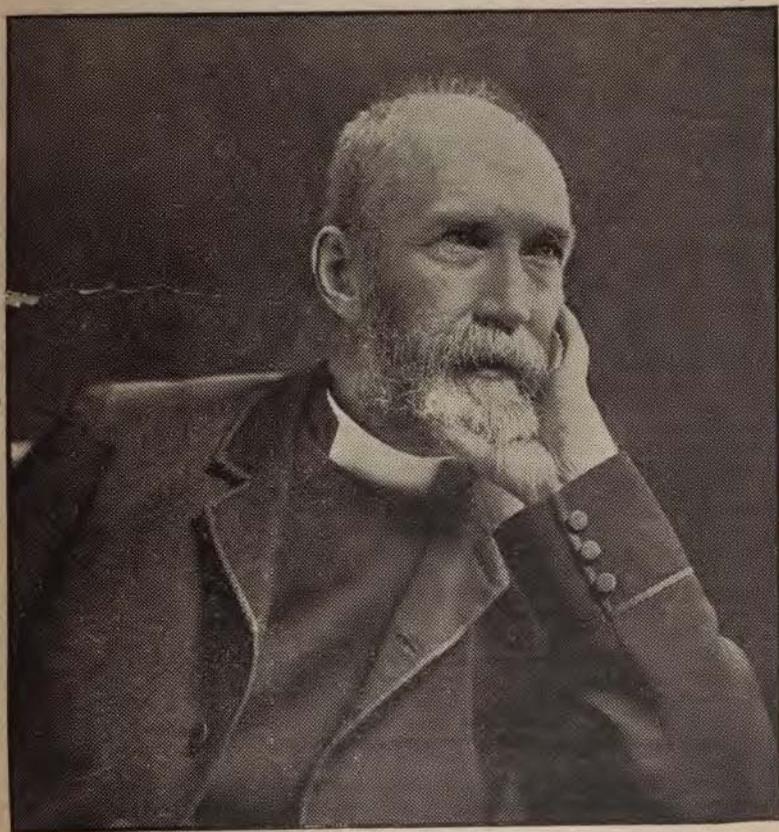
The other Professors on the staff in those earlier years were Mr. Urquhart, acting Professor of Church History and Biblical Criticism, a man well known in the educational annals of Eastern Ontario; and Mr. Romanes, Professor of Classic and Moral Philosophy. Mr. Romanes was succeeded by Mr. Malcolm Smith, who became, a little later, Professor of Church History and Biblical Criticism. He was drowned while on a visit to Scotland.

The Classical Chair has been very strongly held from the beginning down to the present hour. Mr. Weir, who succeeded Mr. Smith, was a most accomplished scholar, and the beau ideal as a teacher. After him came the Rev. John McKerras, the students' friend, and "man greatly beloved," who gave his life for Queen's in the day of her dire need. He was succeeded by Mr. Fletcher, now of University College, Toronto. In his day, the Chair was divided, and Mr. McNaughton became Professor of Greek; both of them were adored by their students. Mr. Fletcher was succeeded by Mr. Glover, now St. John's College, Cambridge, and Mr. Pike is now the Professor.

The same strong occupancy has marked the succession in the Chair of Philosophy. Dr. George, who has been already spoken of, was strong, original, and brilliant. He was succeeded by Dr. J. C. Murray, now of McGill, a man of culture, and an exceedingly successful teacher. After him came Dr. John Watson, one of the world's strongest men in his department, ranking along with Green and Caird. In 1869, the Chair was divided, and Dr. Dyde, a pupil of Professor Watson, is his colleague in Mental Philosophy. All through these years, and onward, moved Professor Williamson, teaching at some period in every department, and fitted by his broad scholarship to hold his own in any of them. He spent his life in the service of Queen's, loving her as a father does his child, and, to the end, the simple-minded, grand old man had the warmest place in the affections of her graduates and students.

The year 1854 saw the establishment of the Medical Faculty, with Dr. Sampson, and afterwards Dr. Dickson, as President. In 1865 this faculty

re-organized as the "Royal College of Physicians and Surgeons," in affiliation with Queen's. In 1891 the original status was resumed, additions were made to the staff, and an interchange of services arranged between Arts and Medical faculties, which has proved of mutual benefit to both. The number of students has largely increased, and Queen's medical graduates are highly respected throughout Canada.



REV. PRINCIPAL GRANT.

The College long remained without a permanent home, but, in 1854, the house and grounds on which the present College buildings stand were purchased, all classes being held there until 1858, when a large building was constructed in the rear, in which the medical classes met, and part of which was a Convocation Hall. The Arts and Divinity Classes continued to use the old building until 1869, when the Medical Faculty removed to a building in the city. Then their quarters

were used by the Arts and Divinity Faculties, whilst the old building was changed into residences for the professors. This arrangement continued until 1880, when a new Arts building, with Library, Museum, and Convocation Hall, was occupied. The Medical Classes then returned to their former quarters, where they still remain, the building itself having much enlarged and improved.

In 1860, Dr. Cook, Dr. Barclay, and Mr. A. Morris, in conference with the Colonial Committee of the Church of Scotland, selected as Principal the Rev. Dr. Leitch, of Monimail, a close friend of Dr. Norman McLeod, and a truly remarkable man, recognized throughout Scotland as a distinguished astronomer and an eminent theologian. He took great interest in the Kingston Observatory, which through his efforts, was transferred to Queen's, being subsequently directed by Dr. Williamson and Professor Dupuis. Unfortunately Dr. Leitch entered upon his duties amidst internal troubles, which required the utmost skill and wisdom to allay. His position was, therefore, beset throughout by harrassing anxieties and misunderstandings. His health failed and he died of heart disease in May, 1864.

In 1859-60 the Alma Mater Society began a career, throughout which it has played no small part in the student life of the University. It has its officers and regular meetings, and, encouraged by the Senate, much of the government of the students is carried on by themselves, through the medium of this society. In 1860-61 the Law Faculty was established under the guidance of Sir Alexander Campbell, and has maintained a fitful and somewhat nominal existence ever since.

Dr. Leitch was succeeded in 1864 by Rev. Dr. William Snodgrass, then of St. Paul's church, Montreal. He came to the heritage of difficulty that shortened his predecessor's life, but was master of the situation from the outset. He was a man of caution and of far-seeing judgment, and though, at first, he had not the unanimous support of his co-workers, and had to meet determined opposition from influential men at the Trustee Board and in the Synod, he speedily piloted Queen's into calm waters. Scarcely had he accomplished this, when the storm burst in another direction. In 1867-68 the Government grant, which began at £452, in 1842, and which had, from time to time been increased until it reached \$5,000.00 a year, was withdrawn. In the same year the failure of the Commercial Bank swept away the greater part of the endowment. A special meeting of the Synod, called to discuss the situation, met at Kingston on January 6, 1866. It was a gloomy meeting. Many counselled the closing of the doors, but Dr. Snodgrass, in his quiet way, stemmed that tide, whilst Professor McKerras, in a brilliant speech, set all thoughts in the opposite direction. It was determined to go on and to raise an endowment sufficient to meet the great losses that had come. Those two offered themselves for the work of canvassing. In less than four months, as a result of their constant and self-denying labours, \$70,000 were subscribed, and \$25,000 paid into the College treasury. Still they wrought on, until, in May, 1873, \$113,000 had been subscribed, and over \$100,000 had been paid. In succeeding years further amounts were received, and the great crisis passed.

Perhaps this was the most remarkably successful of all Queen's endowment schemes. Considering the wealth of the people, their liberality might be called unbounded, and the result was a widespread increase of interest in the university, which showed itself especially in the eagerness of young men to avail themselves of the advantages she offered. The work was very arduous. It was a house-to-house visitation that crowned it with success. The hardships and fatigues to which it was exposed sowed the seeds of the illness which, afterwards, proved fatal to Professor McKerras, and even the robust health of Dr. Snodgrass was strained by the long campaign.

In Dr. Snodgrass's Principalship the germs of much of the later extension, which went on under Dr. Grant are to be found. The higher education of women, especially, may be noted in this connection. Dr. Murray opened classes for them in English in 1870, his example being followed by other professors,



QUEEN'S UNIVERSITY.

although the academic course leading to a degree was not opened to women until 1878-79.

In 1872, the Alma Mater Society launched the College journal, which has since bravely kept on its way, and has admirably fulfilled its purpose, as a medium of student opinion, and as a chronicler of College events.

The Union of Presbyterian Churches, in 1875, had an important bearing on the future of Queen's. She was to stand in similar relations to the Presbyterian Church in Canada to those which she had formerly held to the Church of Scotland in Canada. But her trustees became a self-perpetuating body and have moulded her destinies on the broadest and most undenominational lines. Changes were made in the constitution, providing for a University Council, and for a Chancellor and five additional trustees, who are elected by the Council. These five have almost always been chosen from outside the Presbyterian Church.

The first Chancellor of Queen's was Dr. Cook, her former Principal, and the first Moderator of the United Church. He was succeeded by Mr. Fleming now Sir Sandford Fleming, K.C.M.G., who is unanimously re-elected every three years, for he loves Queen's well, and Queen's, as, indeed, all Canada recognizes the worth of the man and his eminence as a scientist.

In 1877, Principal Snodgrass, foreseeing that there must be another appeal for funds, and knowing that his impaired health would not stand the strain of such an effort, showed his greatness by resigning, and his clear-sightedness by pointing out the one man for the position, saying: "Get Grant, for I am sure he will do all that I should like to do, but cannot."

The Rev. George Munro Grant, then of Halifax, thus became Principal, entering upon his work in December, 1877. His predecessor had laid the foundations well, and he built upon them with the genius of a Master. He was a born leader, who gathered round him, from the outset, a band of co-workers, who never failed to lend a generous support to all his plans, but he himself was the great worker, and gave his very best thought and effort for the advancement of Queen's. He undertook the second appeal for endowment, which Dr. Snodgrass had foreseen as necessary, and it was brilliantly successful. By 1888 he had the new building, an enlarged staff, a great increase in students, with all things working in harmony. Queen's was decidedly on the up-grade from that period.

Again, in 1887, another effort was planned, when it was determined to raise \$250,000, to be called, in honour of the Queen's Jubilee. "The Queen's Jubilee Fund." This was accomplished in little more than six months, but the Principal's health being broken, he had to take rest. He travelled some months, circled the globe in doing so, and then came back to his post with renewed vigour. More professorships were instituted, and in every way the College advanced with rapid strides. Federation at Toronto was proposed about this time, but he and the friends of Queen's had learned to think of her as having her place at Kingston, with her position secured as one of our national universities; so there was no removal, and events have justified that decision.

As has been said already, co-education began in the Arts Course in 1878. It was extended to the Medical Course in 1880, but, as there were difficulties there, a Women's Medical College was opened in 1883, and affiliated with Queen's. It continued for several years, but, on account of similar facilities offered at Toronto and elsewhere, it was closed in 1894.

As the result of a donation the "Carruthers Science Hall" was opened in 1891, with increased facilities, through laboratories and such like, for scientific training. The University soon instituted a Faculty of Practical Science, which the Dean is Professor N. F. Dupuis, a man of such varied accomplishments, as, have made him one of the pillars of Queen's, whilst his name is known and respected in the scientific world.

At the same time, the School of Mines, which has been so generously supported by the Government, was opened, under the Directorship of Professor

Goodwin, who has so brought enthusiasm and ideas to bear upon his work, that already it is a marked success. Dean Dupuis and Director Goodwin, who have wrought harmoniously together, have laid the foundation of a Science School which will be noted in years to come. Two additional and stately buildings have been finished for its accommodation during the year. It has done so much in Ontario and Canada already, that if the Government continues its support, and increases it as need requires, it will make no mistake in its investments.

It is impossible to mention particularly all the faithful men (such as Professors Ross, Marshall, Nicholson, Fowler, Ferguson, Cappon, Nicol, Short), who have been among the makers of Queen's, but two names should not be forgotten. Professor Mowat, who was one of Queen's first students, held the Chair of Hebrew and Biblical Criticism for forty-four years, in all of which his light shone, for he was an earnest teacher and a true Christian gentleman. Dr. T. G. Smith was for years Financial Secretary and the Principal's right-hand man, a genial, earnest worker, who journeyed far and wide, making new friends for Queen's wherever he went. He wrought till his death, in 1899, and left a large blank when he "crossed the bar."

Principal Grant's last year was very sad. Racked with pain, he watched the new buildings going up, and planned for the extensions to come when they were opened. His Church had consented that Queen's should go into the broader life of a distinctly national university. The trustees would meet on the last Wednesday of April, when the plans would be unfolded and perfected. On Tuesday he lay down to die, and went to his rest on May 10, 1902. Another must present the plans and carry them out. His long-time friend, Dr. D. M. Gordon, who fills the vacant place, will no doubt rejoice to further the projects of his great predecessor, and to guide Queen's in the forward and upward way.

There is a week now in every year, when many sons of Queen's come back to spend a few days within her halls in conference, hearing lectures, discussing great problems of the present day in Theology, in Science, and in Sociology; and becoming boys again, they renew their love to Queen's. These Alumni Conferences are very valuable, both to the College and to the men who come.

The Library has 40,000 volumes, including many valuable collections and donations. Its quarters are too small now, but place has been left for a new library building between the two Arts buildings, one of which was the gift of the citizens and the other of the City of Kingston. Alongside of them students and graduates are building Grant Hall in memory of their "friend," and perhaps someone may add the needed library as well. There are Scholarships, Bursaries, Tutorships, and Fellowships, all making the path more pleasant for deserving students. Queen's has always been poor, but she has many poor friends with big hearts, who are ever ready to share their bite with her. Her one safety has been that every year she tried to have a shilling on the right side of the balance sheet. Last year her revenue was not quite \$50,000, but it was used to as much advantage as is many another revenue of \$100,000. She needs \$100,000 revenue, which she ought to get from her friends soon; none can use it better than she.

She has a roll of 2,148 graduates, of whom 275 have been, or are, Presbyterian ministers, and 815 have been, or are, medical men. Her graduates are to be found everywhere; many of them hold very honourable positions; most of them have played their part well, and not one of them forgets Queen's. There will be larger rolls soon, as this session there are nigh 900 students in the several Faculties, and every session tells of increase.

"Semper floreat?"

KNOX COLLEGE.

BY REV. R. N. GRANT, D.D.

ON November 5, 1844, fourteen young men met in a room in the house of the Rev. Henry Esson, James street, Toronto. The furniture of the room consisted of a long wooden table, two wooden benches and a few chairs. The walls were adorned with such books as were usually found in the library of a scholarly Presbyterian minister fifty years ago. Along with the fourteen men was the Rev. Henry Esson, who had a short time before been pastor of the St. Gabriel Street Presbyterian church, Montreal, and the Rev. Andrew King, who was a Free Church deputy from Scotland.

This room in Mr. Esson's house contained the germ of Knox College. Mr. Esson had been appointed to teach Literature and Science; Mr. King to teach Divinity. The names of the fourteen students were, as nearly as can be ascertained, John Black, Thomas Dickson, Patrick Gray, Andrew Hudson, Angus McColl, John McKinnon, James Nisbet, John Ross, W. R. Sutherland, Robert Wallace, David Barr, John Jamieson, W. J. McKenzie and Duncan McRuar.

The number of students has increased to about 100, who meet in the goodly building in Spadina avenue. The ordinary endowment fund of the College is over \$300,000; the scholarship fund, about \$30,000, and the library endowment, \$20,000. The library contains over 15,000 volumes. Seven hundred and thirty students have been graduated by the institution, and of these, about 400 are in active service.

The session of 1845-6 was held in Adelaide street. Many changes had in the meantime taken place. The staff of teachers had been increased. Divinity was taught by Dr. Michael Willis, afterwards Principal of the institution. Dr. Willis, like Mr. King, was in Canada as a deputy from the Free Church of Scotland. Dr. Burns, who had also visited Canada as a deputy in 1844, and the year following, had been inducted as pastor of Knox Church, Toronto, taught Church History. The Rev. William Rintoul, then pastor of the Presbyterian Church, Streetsville, took charge of the classes in Biblical Criticism and Hebrew. The number of students had increased from fourteen to twenty-two, and the College, mainly through the aid of Dr. Burns, had been provided with a library of about 3,000 volumes.

The third session saw more changes and continued growth. The College was moved to a building on Front street, now a part of the Queen's Hotel. Dr. Willis had returned to Scotland, and his place was taken by the Rev. Robert W. McCorkill, also a deputy from the Free Church of Scotland. The Toronto Academy was established as a preparatory department for the College. Young men, who had not the ministry in view, were permitted to attend, and some of the foremost public men of Canada began their studies in this institution. The Rev. Alexander Gale was Principal, and no teacher ever exerted a more salutary influence on the minds and hearts of students. The number of students in the College had now increased to thirty-seven, and the

youthful institution was, to use Gladstone's well-worked phrase, going forward by leaps and bounds.

For seven years the College remained on Front street, and, in 1854, was moved to Elmsly Villa, the Toronto residence of Lord Elgin, while he was Governor-General of Canada. A wing was added to the building for a boarding-



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space for the students, and some changes made in the structural arrangements of the vice-regal establishment. The larger rooms of the old part of the building were used as class rooms, and many a Knox man heard lectures, and read his college discourses in the chief drawing-room, formerly occupied by the great statesman and diplomatist, whose name will ever be associated with the early

history of Canada. The Central Presbyterian Church now stands on the site occupied by Elmsly Villa and old Knox College.

Changes in the teaching staff seem to have been even more frequent than changes in the location of the college. Dr. Willis had made an excellent impression during the session he taught Divinity, and when Dr. Bayne, of Galt, was sent by the Synod to Scotland, in 1847, to select a Professor of Divinity, with the approval of the Colonial Committee, he chose Dr. Willis. The doctor returned to Canada in time to take charge of the Theological Classes at the next session. Ten years afterwards he was appointed Principal of the institution. For nearly a quarter of a century his name was closely identified with the College, and his impress put on a generation of Knox graduates.

In the following year, Mr. Rintoul was appointed Professor of Hebrew, but two years afterwards, arrangements having been made for the teaching of Hebrew in University College, he accepted a call to St. Gabriel Street Presbyterian Church, Montreal. When Professor Esson, who had been connected with the College from the first day of its existence, died in 1853, the Synod decided to reconstruct the Preparatory Department and to appoint a Professor to succeed Professor Esson. Apologetics, Mental and Moral Philosophy and Logic were grouped, and the Rev. George Paxton Young, pastor of Knox Church, Hamilton, was appointed to teach all the subjects. If any man could do justice to as many subjects that man, certainly, was George Paxton Young. Three years later Dr. Burns, then pastor of Knox Church, Toronto, was appointed Professor of Apologetics and Church History. The staff now consisted of Willis, Burns and Young, three men of marked individuality and as unlike one another as it was possible for three Presbyters to be. Dr. Willis was an orator, a theologian deeply read in patristic theology, a man who loved the rhetorical and delighted in speeches, sermons, poetry and ecclesiastical discussions. George Paxton Young was a natural born teacher, who shunned some of the things in which the Principal revelled. Dr. Burns was the typical missionary man, whose tours through the new settlements revived discouraged congregations and woke up whole Presbyteries. The three worked well together, but they were soon to be separated. In 1861, the Divinity Hall of the United Presbyterian Church and Knox College were united. Three years afterwards Dr. Burns and Mr. Young resigned. Dr. Burns was in his sixty-eighth year when appointed a Professor, and his working days were over in 1864, so far as College duties were concerned. To him more than to any man living, or dead, the College owes its library of over 15,000 volumes. Mr. Young, soon after his resignation, became Inspector of Grammar Schools, as they were then called, continuing in that position until he came back to Knox College, in 1868, as Professor of Mental and Moral Philosophy. He taught with all his old vigour and success for three years, and was then appointed Professor of Metaphysics and Ethics in University College, Toronto.

In 1864, Knox had just the same number of Professors as when the institution opened twenty years before, it had one. Principal Willis was the only member of the staff left. The work was done for several sessions by Lecturers, and a number of these Lecturers afterwards became Professors. Dr. Caven gave lectures for two sessions in Exegetical Theology and, in 1866, was appointed Professor. Seven years later he was appointed Principal, the position which he still adorns. Dr. Gregg lectured for a number of sessions, and was appointed Professor of Apologetics in 1872, but, on account of increasing years, resigned in 1900, though his resignation was not accepted. Part of his work was given to the Rev. R. Y. Thompson, who had been appointed Professor of Old Testament Introduction. After several more years of faithful service, Dr. Gregg again tendered his resignation, which was accepted. In 1871 the late Dr. Inglis, then pastor of McNabb Street Presbyterian church, Hamilton, was appointed Professor of *Systematic Divinity*, but his love for the pulpit overcame his love for the *Professor's chair*, and, when a call came to him from a Dutch Reformed Church in Brooklyn, he accepted. Dr. MacLaren, then pastor of Knox Church, Ottawa,



KNOX COLLEGE, TORONTO.

was appointed Professor of Systematic Divinity, in 1873, and for thirty years he has discharged the duties of that position with credit to himself and marked advantage to the Presbyterianism of Canada. In 1867 Dr. Proudfoot was appointed Lecturer in Homiletics, Pastoral Theology and Church Government, a position which he held until advancing years compelled him to resign.

In addition to these Lecturers, who afterwards were appointed Professors, quite a number of prominent ministers taught classes while chairs were vacant, and thus rendered most useful service to the College. Among others may be mentioned Dr. John Campbell, of Montreal Presbyterian College, who became a Professor, but not in Knox. More recent appointments were those of Mr. Ballantyne, who teaches Church History; Dr. Robinson, who is now a Professor in McCormick Seminary, Chicago; Mr. Halliday Douglas, whose unexpected death so suddenly ended a most promising career, and Professor McFadyen, who is doing most excellent work in Old Testament Introduction. The Chair in Apologetics is now vacant.

After twenty years occupation of Elmsly Villa the College authorities began to look for a site for a new building. The lot on which the goodly pile now stands, in Spadina avenue, was secured, and the corner-stone laid in 1874. The building is now in the centre of the city, but, at that time, the site seemed away out on the commons. An addition may be made to the building in the near future. A new room for the library is much needed, and steps are being taken to secure one.

For the half century of its existence Knox College has had two distinctive features. Orthodoxy in Theology, and aggressiveness in mission work. Whatever the future may bring old Knox has always stood for evangelical theology of a pronounced type. With comparatively few exceptions, the men of Knox have always been ready to do battle for a conservative theology as opposed to the latitudinarianism so popular in many quarters.

Knox graduates and Knox students have covered the Home Mission field from Montreal to the Pacific coast. The Students' Missionary Society has always been one of the features of the institution. There are few corners in Western Canada to which Knox men have not at one time or another preached the Gospel. The institution has also many representatives in the foreign field, and, though nearly sixty years has passed since the fourteen young men met in Professor Esson's room in James street, old Knox seems as lively and vigorous as ever.

MANITOBA COLLEGE.

FROM NOTES BY REV. PROFESSOR GEO. BRYCE, LL.D.

THERE are too many colleges," was a strongly supported proposition in the east some twenty or twenty-five years ago, and there are some who are of that opinion still. But your true Western man takes no stock in that idea. He has visions, rather, of the many more colleges which must be founded and nurtured by Church or State—in some way called into existence—to meet the need that has arisen, or which will soon arise, in that imitable land of his. "A college in Winnipeg should suffice." Make that suggestion to your Western friend and he will smile, and begin to talk of the time when there must be one at the coast,—“it should be there now.” One so at Prince Albert, whose first attempt was but a little before the time. Another at Calgary, and, after a while, more. Such is his programme, and he shall say that he is not right?

For, out there, as strange a thing happened thirty years ago. In the east had scarce begun to realize that we had more than one congregation, together with a few missions, home and foreign, when we were startled by the news that they wanted a college. A college in the wilderness! What can it be needed for? It is surely the wild imagining of some foolish dreamer? So looked to many of us at a distance, but we were too far away and not posted on the circumstances of the case. There was the vision of sane and earnest men, for Rev. Dr. Black and his Kildonan parishioners had pondered over it and cherished it for years, and they, as we all know, were men who, when they had grasped a great idea, never let it go. They might have to wait ten years, or for generations, but from father to son the idea would be handed down until it had been wrought out. Thus these Red River men were for years inspired by the vision of the College in their midst, and with prudence and patience pressed on to its realization. They began with a well-equipped parish school, organized on the lines they had known in the old land. It was established in connection with the kirk, and stood near by it. Notice was taken here of the “lads o’ pairts,” and they were sent to the minister for grounding in the classics. When prepared, they were sent to some far off eastern college to finish their studies. Some of them had come back to enter on a profession, some even to fill the pulpit, and to carry the Great Message to the scattered settlements of their own land. “Why should not more have the opportunity of reaching such heights as these:—sons of those who could not find to send them east?” That was their question, and, as they discussed it in their homes, it took ever firmer hold until at length they could wait no longer. Then they arose and went to work. The officers of the Hudson’s Bay Company were sympathetic, and financial assistance was arranged. Dr. Black, assisted by Mr. Whimster, the parish schoolmaster, began classes in preparation for the opening of the college. An appeal was made to the Canada Presbyterian Church for recognition and help, which were finally granted. The Rev. George Bryce, then a recent and distinguished graduate of Knox and University Colleges, Toronto, was sent out, arrived in Kildonan, October, 1871, and entered on his work early in November.

The erection of a log building had been begun during the summer, at a

beautiful spot on the river bank, in close proximity to the church. It could not be completed, however, before the winter, and, at the beginning, the class of seven students had their "hall" in one of the rooms of the Kildonan school-house. The number of students having afterwards increased to seventeen, it was necessary to get larger quarters, which were found in the comfortable stone house of Mr. Donald Murray. The "log" building, which was ready for occupation in the session of 1872-73, served the purpose of the College until the removal to Winnipeg, in 1874. It is said that the famous Princeton College had a similar "log" home at the outset. May the parallel hold in all respects!

During the first session Dr. Black taught Classics, Mr. Bell was Commercial Master, and the young Professor overtook the other branches. Teachers and students were alike enthusiastic, and, though the difficulties were many, they were bravely faced, and mastered to such an extent that "the session came to a close with a hopeful feeling for the future."

The Professor hurried east at the close of the session with many projects in his mind. The Assembly, moved by his representations, agreed to apply for a charter, which was obtained, and brought into operation by the Assembly of 1873, who appointed a board of representative western men, with Hon. A. G. B. Bannatyne, who did noble service for years, as chairman.

The Church of Scotland Synod, which was in session in Kingston in 1872, had appointed a committee to secure and send out missionaries to Manitoba. Professor Bryce hied to Kingston, interviewed the committee, and obtained their consent that one of these should be an educational missionary, charged to give assistance in the College. As a result of this arrangement, Rev. Thos. Hart, who had gained a wide reputation as head master and classical teacher in the Perth Grammar School, and who had just returned from further prosecution of his studies in Edinburgh, was appointed. He went west in September, and entered on his duties in the session of 1872-73, as Professor of Classics and Modern Languages. A further, and very pleasing result, was that, as the union negotiations were pending, the Church of Scotland Synod practically held back from further effort, and thus there never was a divided Presbyterianism on the prairies.

The second session thus began in favourable circumstances, with an increased number of students. A cloud, however, at least the size of a man's hand, and threatening to spread, appeared. Kildonan had won its College. But Winnipeg, about five miles distant, was growing apace, and had become a city of 1,000 inhabitants, with all appearance that it was to be the commercial, as well as the political centre of Manitoba and the North-West.

The permanent site of the College should certainly be there, but the Kildonan men, who had waited and prayed and wrought so long, could not realize that in a day, and no wonder that they could not. Then came Drs. Ure and Cochrane, as a deputation from Assembly, to see all the work, and to advise on all matters. They mediated in the difficult position; finally, it was arranged that another session should be spent in Kildonan, after which there should be removal to Winnipeg, and, happily, the cloud was scattered.

Thus, in 1874, the session began in a hired house on Main street, Winnipeg, with thirty-nine students in attendance. The financial difficulty was very pressing, but, with characteristic western pluck, the leaders pressed on; purchased a plot of ground, with a building (now occupied as the "Franklin House") and entered upon the next session (1875), with a domicile in the city. One who took part tells with what zeal, vigour and success the work was carried on in these buildings during the next six years, and how the College gained power, becoming one of the special forces in the life of the city and of the Province.

That all this was the case was manifested as, in 1881, it was found necessary to secure larger premises, which were erected on the fine plot of ground in the western part of the city, in close proximity to Wesley College and the building lately opened by the University of Manitoba. The new building was occupied in 1882, and, besides commodious class rooms, was provided with a residence.

it became too small, and was later doubled in size, need only be referred to. Days of wandering were over then, as what is likely to be the permanent site of the College was reached.

Hon. Alex. Morris, who when Governor of the Province, took a deep interest in educational matters, pressed upon his ministers the project of a University of Manitoba, to which they finally consented. "The Act was framed with the plan for a time, having the University as a mere examining body, and of affiliating Colleges, so that they might have a large share in the direction of the affairs



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of the University." Each college was assured full control of its affairs, liberty of science was strictly guarded, and examinations might be held either in French or English, as students desired. All degrees in Arts, Science, Medicine and Law were to be under control of the University, whilst the Colleges were allowed to confer degrees in Theology. There were some misgivings as to the scheme, but the Colleges entering into it in the right spirit, "there have been no difficulties encountered which could not be solved by forbearance and fair dealing." At first it looked like a paper University, but a substantial land grant was

arranged for in the Charter, and a son of the Red River, the late Mr. A. K. Isbister, of London, Eng., being deeply interested in the venture, bequeathed \$80,000 as a Scholarship Fund for assisting worthy students.

The land values having greatly increased, the University has gone so far as to erect buildings, in which provision has been already made for teaching in Science, with the prospect that classes will be opened later in Mathematics and Modern Languages. This digression has been made to show that the general scheme of education in Manitoba is on a very comprehensive and liberal basis. It also shows that the burden of maintaining properly the Manitoba College, as well as the other affiliated Colleges, will not be so great as had been feared. There is little doubt that all the non-controversial subjects will be relegated to the University, as it becomes more and more enriched through its land grant. Thus, a small staff in Arts will always be possible in Manitoba College, and that without sacrificing the efficiency and breadth of its literary and scientific courses.

Another force, working to the same end, has for years been in operation. To make the most of the small staff which each could afford a scheme of co-operation, especially in honour classes, has been wrought out as between St. John's, Wesley and Manitoba Colleges, and the same policy of forbearance, and fair dealing as has been referred to, in connection with the University, has given valuable results. Whether, with the growth of the College, such co-operation shall continue or be increased or diminished, one may not predict. Sufficient is it to know that for the past and present stress, it has been of greatest help and has tended largely to good feeling and harmony.

So far nothing has been said of Theology. The fact is that this subject was very gingerly approached by the General Assembly, where there were strong views, as has been said, as to the number of Theological Colleges. The truer fact is, that from the first year instruction was given in Theology in the Manitoba College, but the Assembly guarded the position by declaring that this was to be under the care of the Presbytery. From year to year the number of students in Theology increased, receiving instructions from Dr. Black, Dr. Robertson and the Professors. It was evident to all acquainted with western needs that the hope of the mission work lay in a well-equipped Theological department, sending out men who knew the country well. Yet the recognition tarried until, in 1883, the Presbytery of Manitoba pressed the matter on the Assembly.

Then the recognition came, and along with it a great boon. The Rev. John King, D.D., then minister of St. James' Square Church, Toronto, was appointed Principal and Professor of Theology. It was at great sacrifice to himself and to his congregation that he undertook the position, but his extensive influence in the Church, and his ripe and varied scholarship, as well as his large knowledge of affairs, made it an appointment uniquely beneficial to the College and to the interests of the Church in the North-West.

He went, and prosperity went with him. He came east from time to time, and went to Scotland also, always returning full handed. He taught as it is given to few to teach. He made us aware of a versatility that we had not suspected. He was abundant in his labours in all affairs of College and Church and even State. He lived many years in few as time is counted. He had colleagues given to him, able colleagues. First of these was Dr. Baird, the distinguished missionary who drove 800 miles to hold the fort at Edmonton and because he was a scholar, too, returned to teach in Manitoba College.

The next was Rev. Dr. Kirkpatrick, found by Principal King in Scotland, and transplanted to the west, where he is looked upon as an ideal Professor and preacher. But withal, the Principal wrought on at high pressure, teaching Arts classes in winter and Theological classes in summer, as had been arranged, so that there might be more supply in winter for the mission fields. He introduced, in that connection, the special feature of inviting eminent men from the Eastern and the Scottish Colleges to give courses of lectures in the Theological Hall of Manitoba College. He planned and wrought, and, through overwork, weakened his constitution and died, in 1899; died too soon, as it looked to us, but not till he

service which shall endure, by placing Manitoba College in a secure leaving it as a monument of the faith and courage and the mental and death of the Principal and the Professors who laboured with him there.

Loss was great, but his successor, the Rev. Dr. Patrick, who came from in 1900, has already more than justified the hopes on which his appointments based. He has in many respects filled the vacant chair, especially of himself to the western people by the enthusiasm with which he has of their ideas, and by the adaptability which he has shown for their of work.

remains to speak of the library, which now consists of 7,000 volumes, and mented by the proximity of the University and the Legislative Libraries. to mention that, besides the University Scholarships, of which at least a nate share fall to Manitoba students, there are an increasing number of ularships, provided for both literary and theological students. These of special assistance to many men working in the vast mission fields.

Mission work, indeed, is ever present to the minds of all connected with ge. The Professors are missionaries, who preach almost every Sabbath.

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MANITOBA COLLEGE, WINNIPEG.

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have approved themselves as efficient missionaries. These courses more work on the Professors, but they take up the burden cheerfully, tever the result of the experiment may be, there is no doubt their work tell and faithfully done.

ing the thirty years the number of Alumni has increased to 454. Of these graduated as B.A. from Manitoba University, and 132 have graduated in of whom seven have obtained the degree of B.D. The first D.D. was in October, 1902, on Rev. J. Carmichael, lately appointed Superin- of Missions in the Synod of Manitoba. Ministers who have obtained cation, as a whole or in part, in the College, now number 200, and at the here are in the classes sixty men, studying with a view to the ministry. endowments stand at the respectable sum of \$95,000, with prospect of ind, it may be trusted, steady, increase. The revenue last year, which he expenditure, was \$24,901.

has Manitoba College grown and prospered, and played her part well shing life of the west; and what has been accomplished is, in all pro- but an earnest of the greater things that are in store for her in the

OTTAWA LADIES' COLLEGE.

BY REV. DR. ARMSTRONG, OTTAWA.

THE Ottawa Ladies' College had its inception at a meeting held in the City Hall, Ottawa, in July, 1869. At this meeting the Mayor, John Rochester, Esq., presided. There were present a number of the leading citizens: J. B. Lewis, Dr. Sweetland, J. Bronson, E. B. Eddy, J. M. Currier, G. M. Rose, Rev. Dr. Moore and others. The meeting was called to consider the propriety of establishing in the City of Ottawa an institution for the higher education of young women, under sound Protestant religious principles. At that time the need for such an institution was keenly felt in Eastern Ontario; for lack of it many Protestant parents felt constrained to send their daughters to convent schools for the advantages they desired. It was unanimously resolved that an attempt should be made; a subscription list was opened, and several thousand dollars subscribed on the spot. An Act of Incorporation was secured in December of the same year.

The College was organized as a Protestant school, and was opened in September, 1872, the Rev. John Laing, M.A., afterwards pastor of Dundas, Ontario, being the first Principal. The enterprise owed much of its success to the energy of Rev. Dr. Moore, then pastor of Bank Street Church. In 1879, the Board of Directors applied for and received the recognition of the General Assembly of the Presbyterian Church, and, in 1888, the Assembly authorized the Board of French Evangelization to purchase the College for the purpose of developing it into an English-French school in connection with that mission. From 1889 to 1897 it continued under the auspices of the Board as Coligny College. The number of young women of French origin who took advantage of the education thus offered was comparatively limited. It was, therefore, deemed better that it should revert to its original design.

In 1897, the College was transferred by the Assembly to a Board of Trustees, to be carried on for the higher education of young women, under wholesome religious and social influences, and is the only institution of that kind solely owned and controlled by the Presbyterian Church in Canada. Its graduates are to be found everywhere throughout the Dominion and elsewhere, and, by their influence in the Church, in their homes, and in society amply vindicate the wisdom of those who brought it into existence, and the attention given to it by those who have since been called to manage its affairs.

The present Lady Principal is Mrs. Anna Ross, who has under her a staff of competent and experienced teachers. The Rev. Dr. Armstrong has been Director for some years, and under his efficient supervision many beneficial changes have been wrought. In a new building, a conservatory of music, under most talented supervision, has been organized. The various courses are up-to-date in their arrangement and efficiency, and nothing is lacking to make the College worthy of the Church and of the confidence and support of our people.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

SYNOD OF THE MARITIME PROVINCES.

THIS fund was constituted in its present form by the amalgamation of the Widows' Funds of the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces, in connection with the Church of Scotland. A few notes of its history will now be given.

One of the first steps taken after the Union, in 1860, of the Synods of the Presbyterian Church, and the Free Church of Nova Scotia, was towards the organization of a Widows' Fund. The matter came before Synod, in 1861, by overture from the Presbytery of Pictou, when a Committee was appointed to prepare a scheme. In 1865 it reached maturity, when the Committee reported that an Act of Incorporation had been obtained from the Legislature of Nova Scotia, and regulations for the management of the fund were finally adopted. Its basis was the annual rates of ministers, though, at the outset, to enable all ministers on the Synod roll to become connected with it, contributions were asked from the Church, which, though considerable for that period, did not amount to any very large sum. In this connection, the names of Drs. Bayne, Blair, Roy, Patterson, Mr. J. Stewart, and of Messrs. Roderick Macgregor, all of whom have passed away, and Howard Primrose, who is still with us, should be mentioned as having much to do with the origination and development of the fund. This is especially the case as regards Dr. Patterson and Howard Primrose (the former acting as Secretary and the latter as Treasurer, up to 1883), whose generous devotion to its interests contributed largely to its growth and prosperity.

In 1872, or 1873, a similar fund came into existence by the action of the Synod of the Maritime Provinces, in connection with the Church of Scotland, and, with equal, perhaps greater, prospects of usefulness and success, though on a somewhat different basis, the collections of congregations being an essential part of the scheme. Prominent in this movement were the late Principal Grant, then minister of St. Matthew's Church, Halifax; Principal Pollok, Dr. A. McLean, J. J. Bremner, the late G. P. Mitchell and W. C. Menzies, Esqs.

After the happy union of 1875, each of the four churches possessing a Widow's Fund, efforts, which proved unsuccessful, were made to amalgamate them. But in 1882, the Committees of the two funds in the Maritime Provinces received power from the General Assembly to take all needful steps towards their amalgamation, and in 1883 the amalgamation was effected, under an Act of the Parliament of Canada, the basis of the new scheme being the annual rates of ministers, this being the recommendation of the Synod of the Maritime Provinces, and under regulations, which remain, in substance, the same now as then.

At the date of the amalgamation the assets were as follows: Fund, Church of the Lower Provinces, \$26,710.23; Fund, Church of the Maritime Provinces,

\$12,217.17 ; in all, \$38,972.40. The assets at present amount to about \$130,000 a large increase, arising, no doubt, in part, from legacies received, but mainly from accumulations and appreciation in value of securities held by the trustees. It may be well to set down here the legacies received : From the estates of Alex. McLeod, Esq., Halifax (in 1884), \$20,000 ; D. Waddell, Esq., \$333.33 ; Miss Janet Ross, \$250 ; James McKinlay, Esq., Pictou, \$300.00 ; and Miss Margaret Little, \$4,000.00, which will soon be paid, and will produce about the same amount.

The total payments to widows have been upwards of \$78,000. The number now in receipt of annuity is seventeen, and of orphans eight.

The number of ministers connected with the fund at the date of amalgamation was sixty-one, and is now about 150.

The rates, which, in 1865, were \$10.00 and \$20.00, according to class, are now, by successive reductions, \$6.00 and \$12.00 ; while the annuities to widows, which were then \$60.00 and \$120.00, are now \$97.50 and \$195.00.

It should be added that, in 1896, the state of the fund was submitted to an eminent actuary, who reported that, in his judgment, it was in a highly satisfactory position.

On the whole, then, it may be alleged, with some degree of confidence, that, without appealing to the liberality of the Church, the fund is fitted, and has been able to accomplish, in large measure, the objects for which it was instituted, that it has been carefully administered, and that its future is promising.

May the blessing of Him who is the Father of the fatherless and the Husband of the widow, continue to rest upon it ; may its founders and benefactors be long kept in mind ; may many be stirred up to follow their example ; and may all who are able to do so be moved to avail themselves without delay of the advantages which it offers.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

(WESTERN SECTION.)

THIS fund had its origin in the Free Church Synod, when, in 1846, certain members of the congregation of Ancaster presented a memorial, setting forth reasons why the Church should make provision for the widows and orphans of ministers, who, during their lifetime, had given it faithful service, but who were precluded from making suitable provision for their families, because their incomes were, in general, so very small. Thanking the memorialists for their disinterested suggestions, the Synod charged the "Committee on the Funds of the Church" to devise a scheme by which effect might be given to their desire.

At the next meeting of the Synod the Committee presented a scheme, which being cordially approved, was sent on to the Presbyteries, who had the whole subject under their consideration for the next two years. The way, however, seems to have been hedged with difficulties, for, in 1850, the Committee reported that "they despaired of carrying out such a Fund, in an effectual way, so long as there were no Sustentation Fund." At the same time the idea was thrown out that congregations should be recommended to assist such ministers as had families in insuring their lives. This suggestion was then made to the constituency by the Committee, but it was learned that there was not much real hope of relief in that direction.

In 1851 the suggestion of Mr. John Fisher, a leading member of the Committee, that, throughout the Church, there should be an immediate effort made to collect at least \$8,000 as the nucleus of an Endowment Fund, was cordially approved. Mr. Fisher was then appointed Convener, and the Committee was authorized to prepare a statement and appeal to the Church in accordance with his suggestions. Active steps were at once taken, with such satisfactory results that the way was immediately opened for bringing the Fund into operation.

Accordingly, in 1852, regulations were approved by the Synod; annual collections were to be taken throughout the Church; ministers' rates were to be, ordinarily, \$8 per annum; annuities were to be \$120 per annum for each widow, with certain additions for minor children, together with larger provision for children who were entirely orphaned.

In 1853, Mr. Gale was appointed agent, but, in 1854, the Rev. Dr. Reid took that position, and, until his death, he was specially interested in, and expended much time and thought on the advancement of this fund. The first step in that direction was taken when he and the Hon. John McMurrich prepared, and scattered broadcast, a further statement and appeal, seeking for continuous interest on the part of congregations and individuals. Thus, in May, 1855, they were enabled to report that the endowment had reached \$17,102; that the income from ministers' rates for the year had amounted to \$612; that congregational collections had totalled \$1,210, whilst annuities for the year had amounted to \$780. This was rightly considered to be a very fine showing. All were

enthusiastic as to the progress made. So elated were they that they all but determined that annual collections might thereafter be dispensed with as unnecessary, but, having prudently determined to consult an actuary, they were turned from that course, which, as he pointed out to them, would have been disastrous.

At this period, Mr. Fisher having left the bounds, Mr. James Osborne became Convener. For over thirty years he continued in that position, taking a deep and helpful interest in the furtherance of this fund. Other laymen also, such as Mr. John Redpath, of Montreal, and the Hon. John McMurrich, continuously and successfully used their influence on its behalf, thus making it one of the most popular Schemes of the Church.

At the Union of 1861 a canvass was made amongst the United Presbyterian congregations for the purpose of providing a fair equivalent of capital, and thus their ministers became privileged to rank equally on the fund. At that time the capital was a little over \$30,000, but it increased so rapidly that by the time of the Union in 1875, it had reached \$85,000, whilst in that year the congregational collections amounted to \$2,408; the ministers' rates to \$1,764; interest on investments, to \$5,370; and the annuities required an output of \$4,179. The annuity to widows was then increased to \$150, besides allowances to minor children. There has been no change made in this respect since 1875.

The great prosperity, with the apparently perennial tendency to increase both in capital and income, began, a little later, to cause some slackening off in the congregational collections. The Assembly gave ground, also, for believing that there would be continuous increase, by ordering that only one collection should be made for the Ministers' Widows' and Orphans' and the Aged and Infirm Ministers' Funds, combined. The number of annuitants increased more rapidly than had been expected, with the result that, in 1896, the expenditure over-ran the receipts by \$2,000, and, since that date, there has been considerable difficulty in making both ends meet.

A measure of relief has been afforded through the addition to capital provided from the Century Fund, but the position is still such as demands that ministers and people should revert to the interest and enthusiasm that carried forward this Fund so triumphantly in its earlier days. Since Mr Osborne's time, Sir Thomas Taylor, the late Professor Kirkland, and Mr. Joseph Henderson, have successively filled the Convener's chair. The interest and the prudent management of such thorough business men have been a very great advantage to the Scheme. The present Convener, and other like-minded laymen, have acted so prudently and earnestly that they have been wonderfully successful in carrying the Scheme through the time of strain. But that time should not last, for the history of the Fund shows that when the circumstances are fully understood, very hearty support can be evoked on its behalf. It cannot be doubted, therefore, that the steps that have been, and that will be taken, will speedily restore this Scheme to its wonted popularity, and that it will become even more prosperous than it was in former years.

The last report shows the endowment to be about \$170,000, and the income for the year amounted to about \$19,000. There was a deficiency, however, and the ordinary income from collections and ministers' rates should be at once brought up to at least \$15,000, something which the Church is well able to do, when the matter is thoroughly understood.

AGED AND INFIRM MINISTERS' FUND.

(EASTERN SECTION.)

BY REV. ANDERSON ROGERS.

THIS fund was established in June, 1869, with the purpose of making some provision for the old age of those who had laboured faithfully for Christ and the Church, whose stipends had generally been small, and who could, therefore, make no provision of their own for their declining years. The needs, also, of those whose health had broken by the way were recognized.

The first minutes of the Committee are dated 1874, the late Rev. Geo. Patterson, D.D., being Convener. At that time there was but one annuitant. In 1875 there were two annuitants, and the expenditure was \$250. As the fund then amounted to \$6,500, and congregations were sending in contributions, the Committee were able to add a snug little sum to capital. With much promise, indeed, this rivulet of benevolence began its course in the fair provinces by the sea. For many of those who understood how meagre the incomes of the revered aged ministers had been, and who wondered much that they had been able to exercise their proverbial hospitality, and to educate their sons and daughters, were greatly interested in the inception of this scheme, and contributed gladly to its success.

Figures are generally regarded as uninteresting, but, to those amongst our people who have shown their concern about the stability of this fund, and to those ministers who are looking forward to the time when from it may come their chief, or sole means of support, the following figures will not be dry. From 1874 the number of annuitants has increased, until at the present time we have twenty-four participating in the benefits. Two years ago the number was twenty-eight, but the falling off does not indicate that we have reached a maximum. Rather, we may expect that the number of annuitants will be increased in coming years.

In all, sixty-three have received benefits in years past, to the amount of \$70,371, being an average of \$1,117. Of these, ten served the Church for periods of less than twenty years; eleven, from twenty to thirty years; twenty-two, from thirty to forty years; nineteen, from forty to fifty years; and one, the late Rev. Dr. McLeod, of Sydney and Mira, served for fifty-four years.

The number of years that beneficiaries remained upon the fund is as follows:—Seven were annuitants for one year, or less; five, from one to two years; twenty-one, from two to five years; fifteen, from five to ten years; and fifteen, ranging from ten to twenty years. The average time during which annuitants have drawn benefits has been six and a half years. Small as the annuity has been in the Maritime Provinces, for the largest grant is \$200, even to those who have longest and most faithfully served the Church, the fund has, nevertheless, accomplished more, in cheering weary and discouraged children of the King,

and in delivering some of them, at least, from the very jaws of cruel want, than will ever be known on earth.

Up to February, 1902, the invested capital had reached somewhat over \$31,000, and, since that date, over \$10,000 have been added from the Century Fund, which is a hopeful and helpful addition to the endowment, bringing the income from that source up to about \$2,000 annually. From other regular sources of income, such as congregational collections and ministers' rates, the receipts last year were a little over \$3,000, and the extraordinary income, arising from special appeals, and from a donation from the Hymnal Committee, was nearly \$600. The outlook is, therefore, somewhat more favourable, but there is room yet for great improvement, as a large number of the congregations send no annual collection, and many ministers are unable, or unwilling, to pay the annual rates.

The fund has encountered various difficulties. It has suffered, perhaps, most of all at the hands of its friends, or of those who should have been its friends, who have not been vigorous in pressing its claims, and who have been divided, in some respects, as to the policy which should mould its action. It is very likely, that if the payment of rates had been made obligatory on all ministers, from the date of ordination, as has been done in case of civil servants, and by many railway companies, the objection to such an ordinance would have speedily passed away, and the benefit to the fund would have been very great. However, that has not been the policy, and the result has been that the fund has suffered through a lack of general interest on the part of those who would have benefited much if it had been more successful.

Again, the rules have been frequently changed, and this led to a measure of distrust. Of course, the justification is to be found in the fact that, at different times, new opinions prevailed, and the regulations were changed, with the desire of conciliating all parties. Nevertheless, the general effect of these frequent attempts at improvement and conciliation has been unfavourable.

The fund has had to contend with a great difficulty, from the fact that the rates paid by ministers have hitherto been low, too low, indeed. Certainly the contributions from congregations, and the interest accruing from capital, are to be taken into account; but all three combined have not been able to carry the burden in the last few years. There is no doubt that the new rates which have been put in force are nearer the safety mark, and, as safety is the great consideration, it may be hoped that these rates will be generally acceptable, and that many more ministers will connect themselves with the fund.

Another difficulty has been that, notwithstanding the low rates, some have disliked the mingling of the insurance and benevolence principles, and have resorted to straight insurance. But the main explanation why two-fifths of our ministers have not paid rates is to be found elsewhere. Often they did not understand the rules, and, as there were urgent demands on their income during the earlier years of their ministry, they deferred attending to this matter; at last, they awakened to find it impossible to pay the accumulated back rates. The regulations which have just been adopted commend themselves to those who have been put in that position, as they afford a new opportunity for ministers under fifty-five years of age to connect themselves with the fund. This they may do, not by the payment of a large accumulation of arrears, but by beginning now an annual payment of rates, which are graduated according to the age at which connection with the fund is made, a concession which will be seen to be very valuable. It will not be out of place to suggest that ministers not yet connected with the fund should embrace this new opportunity.

Here and there a voice may be heard declaring that the Church is bound to make provision for her aged and sick ministers, whether they have seen fit to pay rates or not. The Church has made some provision. In the Eastern Section, during the first twenty-five years of the fund's existence, nearly one-quarter of the revenue was given in annuities to those who paid no rates. The new regulations contemplate some provision for all who entered upon

the work before 1895. There has, indeed, been a proper solicitude for the welfare of all the aged ministers who are with us still, but the circumstances of those who are younger ministers to-day have been, at least, so far improved that it has become the clear, strong judgment of our people that, if ministers are to expect their congregations to contribute liberally, they themselves must lead the way, by becoming active and loyal supporters of the fund.

The gravest difficulty is that, as possible beneficiaries of this fund, ministers seldom enforce its claims, as they do in the case of missions. This serious drawback might be met by prominent laymen, who understand the whole case; who know that the stipends to-day are, in the changed circumstances, nearly as inadequate as those of fifty years ago; who believe that ministers now need more books, and must live up, in a measure, to the standard of those around them; who recognize that, whilst in certain quarters these points will not be appreciated, they ought to gain sympathy in other quarters, where generous aid is easily available. Men with such knowledge might take up the work, as has been done in the Western Section by Mr. J. K. Macdonald and others. Having intimate relations with those who can well help, they would make the claims of this fund so effectively known that a stream of liberality would flow to it through annual collections, donations, bequests, and the like, and it would soon reach permanent success. There is reason to expect such a result when divided counsels cease, and earnest laymen are thus encouraged to speak out. Lord Strathcona gave \$20,000 lately to the Western Section and offered more on certain conditions. He did this because informed and reminded by active business men. Men of smaller, and yet abundant, means, are likely to follow such a lead, if similarly informed and reminded. They ought to do so, and we believe they will, if fairly and openly met. For, in the Century Fund canvass, quite large contributions were made on the ground of interest in this fund, as was thus well expressed:—"My family of boys have grown to be the men they are, through their mother's influence, and that of the now aged minister, who was our best friend in the old home. I was not thinking of giving, but, for his sake, put each of them down for \$200." We are persuaded that a like feeling is prevalent amongst many whom God has well endowed, and that it but needs to be touched, through information imparted by earnest laymen, to become the source of great prosperity to the fund. When such an awakening comes, as we believe it will come, it will be fraught with blessings to those who give, as well as to those who may receive. May it come quickly!

AGED AND INFIRM MINISTERS' FUND.

(WESTERN SECTION.)

BY REV. A. H. SCOTT, M. A.

“IS your father well, the old man of whom ye spake?” Put into this question Paul’s idea of spiritual “fathers,” and it becomes pertinent to the subject of this sketch, which tells of the provision made for aged ministers, and for those whose health has broken by the way. The question suggests that tender solicitude for these “fathers” may reasonably be expected of those who are their spiritual “children,” and of the whole body of brethren in Christ, who, under the guidance of the Spirit, set them apart to minister to others in holy things. There is cause for rejoicing that such kindly thought has been given to this subject, as is manifest in both these directions. Only the other day a Century Fund agent, talking with a lady who is blessed with ample means, discussed the subject of provision made under this Scheme for aged ministers. Her interest was at once aroused, and she said:—“I did not know that such Funds were to be helped. My old minister, one of my truest and dearest friends on earth, is having his declining years made bright and comfortable by that Fund; on that account you may add \$1,000 to the sum I have already mentioned.” That spirit may not be everywhere, though a little consideration would arouse it in most cases, but it has a place in many hearts; and those who had largest acquaintance with the facts, being persuaded that many most devoted and self-denying “fathers” of the Church might have to face want, or almost want, in old age, or when sickness came, determined that a Fund should be provided, which should, in some measure, make it well with them in those days.

Earnest and comfortably situated laymen, especially, took the matter up, and, in 1860, the Aged and Infirm Ministers’ Fund became a Scheme of the Church, its cardinal principles being that “some adequate provision shall be made for those ministers who are permitted to retire from active service, either on account of age or ill-health”; “and that the provision shall be according to certain well-defined regulations, and proportionate to the length of service.”

The first Convener of the Committee charged with the management was the Rev. John McTavish, who was re-appointed year by year for seventeen years. On the second year after the Fund was organized, benefits were paid from it. For ten years the income, which was mainly from congregational contributions, was more than sufficient to meet the annuities. These ran from a lower sum up to a maximum of \$250.

During the second decade in the history of the Fund the ministerial rate was introduced. The members on the Fund increased, and, now and then, its claims exceeded the annual income. As the ten-year period drew to a close, insufficiency of funds called for a reduction of the maximum annuity from \$250 to \$220. With the beginning of the third ten-year period, there was a new earnestness manifested for the improvement of the Fund. In 1883, after the Committee in charge had been thanked for their efficient administration, the General Assembly

expressed its gratification that the revenue of the previous year had exceeded the expenditure, and the hope was emphasized that, through the growing interest in the Fund, the Committee might be enabled to grant a maximum annuity of \$300, which, by this time, was allowed by the regulations. The Fund was commended to the liberality of the Church; and the Sessions and Presbyteries were instructed to give their best consideration to the matter of increasing both the income and the capital. Three years later a plan was devised for raising an endowment of \$100,000. At the Assembly of the following year it was decided to multiply this by two, in giving practical shape to the work. Rev. Dr. Middlemiss, who became Convener of the Committee in 1877, continued in office until 1883, when Mr. J. K. Macdonald was associated with him. The period of joint convenership ran on until 1887. From 1887 until the time of this writing, 1903, Mr. Macdonald has been Convener. When the movement for endowment was entered upon, Rev. Wm. Burns was appointed special agent.

The Church was working toward the endowment as the third ten-year period gave way to the fourth. In 1892, the subscriptions and bequests amounted to \$105,000. The Committee in charge of the Fund made some special examinations about this time, and reported to the Assembly that, of the 762 ministers in the Western Section of the Church, nearly half were not in connection with the Fund. In the following year 250 congregations were reported as having given nothing to the Fund in any way. A remarkable statement was made by the Convener to the Assembly, to the effect that when the capital had reached \$116,000 the subscriptions represented in this total had come from only fourteen cities, towns and villages. The stringency of the times rendered the difficulties in the way of obtaining the authorized endowment very great.

In 1897, eleven out of every hundred ministers in the Western Section of the Church were drawing from the Fund. The year following was marked by the sudden death of the agent and secretary. The paid-up capital, in 1898, was \$132,000, out of a subscribed capital of \$143,000, and the Committee was laying plans for a fresh endeavour in behalf of the Fund, when the Church began to speak of the New Century movement. Grasping the larger idea, the endeavours of the Committee were merged into the million-dollar project, which time has pronounced a marked success.

At the first General Assembly of the twentieth century, the great majority of the ruling elders present held, by themselves, a series of meetings in the interests of the Funds for Aged and Infirm Ministers, and for Widows and Orphans. The claims of these two Funds were discussed, and the outcome of the conferences was a memorial to the Assembly, urging the necessity for greater prominence being given to these Funds at the sittings of the supreme court of our Church. The memorial further urged that, in the judgment of the elders, the Assembly should take steps by which all ministers of suitable age would be required to become connected with these Funds; that there should be introduced a larger application of business principles, along with the philanthropic, than has belonged hitherto to the management of the Aged and Infirm Ministers' Fund; that the scale of rates to be paid by ministers should be re-considered, and that they should be increased, and made the sole basis for all ministers at present connected with the Fund, as well as for those seeking connection. The Assembly gave special consideration to the memorial, and directed such steps to be taken as might be deemed wise to afford fuller explanation, and arouse greater interest, with specific instructions to address the Sessions of the Church.

During the year the Committee carried out the Assembly's instructions. At the Assembly of 1902 a special committee was appointed to reconstruct the regulations. The new and altered form submitted by this committee was sanctioned by the Assembly, and the rules for the administration of the Fund were put in operation forthwith. Two sections of the new rules are of special importance: 1st. Settled pastors, ordained missionaries (home and foreign), professors in colleges, and church agents, shall, in order to participate in the full benefits of

the Fund, pay into it an annual rate of: Six dollars for those who connect between the ages of twenty-five and thirty, inclusive; seven dollars, for age between thirty-one to thirty-five; nine dollars, for ages thirty-six to forty; ten dollars, for ages forty-one to forty-five; twelve dollars, for ages forty-six to fifty; and sixteen dollars for ages fifty-one to fifty-five. All ministers already connected with the Fund must now pay according to the new rates, their age at the time of connecting with the Fund determining the annual amount which each shall pay. The same principle will be applied in determining the rates of those who have delayed connecting, and hereafter, no accumulated back rates will require to be paid. Meantime rates of ministers shall go to the endowment side of the Fund, and shall not be used for the payment of current annuities. 2nd. When a minister is allowed by the General Assembly to retire, after ten years' service, he shall receive, if the state of the funds permit, an annuity of seventy-five dollars, with ten dollars for each additional year of service up to thirty, and, for each year over thirty, and up to forty, \$12.50 additional.

At the present time there are seventeen ministers on the list of annuitants who served forty years, or over; thirty-three, served between thirty and forty years; nineteen, between twenty and thirty years; and eleven, between ten and twenty years. The ministers who have served forty years will this year receive \$350 instead of \$275, as under the modified rule in operation during the last few years, and the increase will be proportionate for shorter periods. The total paid in 1902, to eighty annuitants, was \$18,000; this year payments will reach \$20,400.

These advances, which will make many glad, are the outcome of new hopefulness regarding the powers of the Fund, and the condition of the finances, promising better things to come. The share from the Century Fund completed the endowment of \$200,000. Lord Strathcona added \$20,000 to this, and offered more on certain conditions, which look to making the endowment the means of bringing up the maximum annuity to \$400 per annum. The interest shown by such a man, and by many others of like spirit with him, and with the lady whose gift has been already mentioned, is very gratifying. Indeed, the most hopeful feature about the Fund at the present moment is that there has arisen amongst our well-to-do classes, a band of earnest men, able and willing to give the needed information, and determined to press upon their confreres the claims of this Scheme. We may not doubt, therefore, that through the renewed interest thus aroused, the aim suggested will be speedily attained, a result which will be as helpful to the Church at large as it will be blessed to the aged "fathers."

DETAILED RECEIPTS.

Following pages are given the detailed receipts of money raised for both arments of the Fund, Common and Debt. Contributions specially designated Halifax College are marked, "H.C.B."; for Ottawa Ladies' College, "; for Indore College, "I.C."; for Queen's College, "Q.C."; for Knox "K.C."; for Montreal College, "M.C." "L" means local debt and "O" church debt outside that of the congregation itself.

1.—SYNOD OF MARITIME PROVINCES.

Items.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
SYDNEY—					
Lines.....	\$733.14	\$100.00	Boularderie	\$505.50	
Ruggles	1.00		" H.C.B.	25.00	
.....	810.00	O 6.00	Bridgeport and Reserve	300.69	\$2,000.00
n.....	156.10	200.00	" H.C.B.	75.00	
Lines.....	26.00		Cape North.....	183.40	
and 5 Islands	366.90	60.00	Englishtown and S.		
Age.....	352.05		Gut.....	239.90	133.87
.....	35.75		" H.C.B.	20.00	185.25
squodoboit..	101.00		Gabarus.....	241.25	L 114.00
gher's Grant	15.75		" H.C.B.	6.00	O 20.00
Swiacks.....	213.73	800.00	Glace Bay.....	1,196.00	2,500.00
squodoboit..	504.05	400.00	Grand River.....	100.10	700.00
ewiacks and			Lake Uist.....	17.16	
Id.....	764.29	10.00	Little Lake.....	5.80	
and Gay's			" H.C.B.	5.00	
.....	621.89	300.00	Little Bras D'Or.....	36.43	
er.....	10.25		" H.C.B.	10.00	
em.....	11.24		Leitche's Creek.....	58.55	
.....	108.85		" H.C.B.	5.00	
Barnhill.....	25.00		L. Lomond and Fram-		
and Mosher			boise.....	96.97	128.00
.....	95.00	425.00	" H.C.B.	3.35	
.....	280.05		Louisburg.....	286.35	500.00
rbour.....	375.00	398.75	" H.C.B.	4.50	
adie.....	136.44	104.00	Marion Bridge.....	191.85	400.00
.....	357.62		" H.C.B.	20.00	
rst.....	2,006.75		Mira.....	25.00	
Andrew's..	1,746.75	2,000.00	Nell's Harbour and		
C.B.....	25.00		Ingonish	126.50	
Paul's.....	215.00	2,000.00	N. Shore and N.		
ndonderry ..	454.25		River.....	304.15	
squodoboit..	133.00	L 450.00	North Sydney	225.00	5,655.00
ose River....	46.00	O 10.00	" H.C.B.	50.00	
Swiacks.....	310.00	154.35	Port Morien	302.00	
memory of			" H.C.B.	15.00	
E. G. Creel-			St. Peter's	102.28	
nan.....	50.00		Sydney, Falmouth st.	524.50	955.00
McGillivray	150.00		" H.C.B.	15.00	
.....			Sydney, St. Andrew's.	936.87	L 2,744.55
.....	\$11,228.85	\$7,418.10	" H.C.B.	40.00	O 180.00
sh (H.C.B.)..	25.00	O 16.00			

Presbyteries and Congregations.	Common Fund.	Debt Fund.
SYDNEY—Continued.		
Sydney Mines	\$315.00	\$425.00
" H.C.B.	15.00	
Totals.....	\$6,639.38	\$16,640.62
of which (H. C. B.)	308.86	200.00

INVERNESS—

Arichat and L. Ferry	\$8.00	
Baddeck	315.35	L \$294.00
		O 15.00
Baddeck Forks	117.51	226.00
Lake Ainslie	39.82	
Little Narrows and Borrowstown.....	111.02	
Mabou and Pt. Hood..	129.00	
" H.C.B.	5.00	
Malagawatch.....	356.17	
and River Dennis		
" H.C.B.	14.70	
Margaree Harbour..	78.33	
" H.C.B.	2.00	
Middle River.....	162.10	258.00
Pleasant Bay.....	45.30	
Port Hastings.....	235.03	15.00
and Hawkesbury....		
" H.C.B.	31.00	
River Inhabitants..	46.33	
Strathlorne.....	161.02	231.00
West Bay	636.20	50.00
" Rev. J. W. Nicholson..	15.00	
Whyoccomagh	356.50	700.00
" Rev. A. Grant.	10.00	
Totals	\$2,924.48	\$1,789.00
Of which (H.C.B.)	52.70	15.00

HALIFAX—

Annapolis & Perotte.	\$264.36	\$183.25
Bay of Islands	85.42	465.00
Bell Island.....	15.00	120.00
Bedford, Sackville and Waverley	114.90	
Bridgetown	110.75	836.65
Canard	266.11	476.00
Dartmouth.....	1,429.75	1,466.00
" H.C.B.	68.00	
Montague Mines. S. S. Elmsdale and Nine-mile River	380.00	L 1,672.00
" H.C.B.	37.75	O 48.00
Gore and Kennetcook..	199.90	210.00
Halifax City.		
Chalmers Church ..	1,000.00	L 255.00
" H.C.B.	108.00	O 40.00
Cobourg Road	416.57	354.00
" H.C.B.	215.00	
Fort Massey	3,015.21	L 4,266.00
" H.C.B.	871.00	O 25.00
Grove Church	256.63	300.00
Park Street	469.50	2,904.50
" H.C.B.	105.00	
St. Andrew's.....	1,774.82	2,500.00
" H.C.B.	737.75	
% John's.....	233.72	1,024.50
" H.C.B.	15.00	

Presbyteries and Congregations.	Common Fund.
H'f'x, St. Matthew's..	\$2,462.32
" H.C.B.	1,070.00
Hamilton, Bermuda...	172.40
Harbour Grace	575.25
Kempt and Walton ..	211.50
" H.C.B.	5.00
Kentville	217.50
" H.C.B.	41.00
Labrador	16.65
Lawrencetown and Cow Bay	78.82
Maitland	535.56
" H.C.B.	5.00
Middleton and Malvern.....	48.50
Mt. Unlace.....	7.92
Musquodobolt Harbor.	274.35
Newport	256.86
" H.C.B.	43.75
Noel	354.33
" H.C.B.	6.50
N. W. Arm and Rockingham	28.05
St. John, Nfld.....	2,201.95
" per R. G. Reid H.C.B.	500.00
St. Croix and Ellershouse	139.60
" H.C.B.	75.50
Waterville and Lakeville	89.00
" H.C.B.	17.00
Windsor and Hantsport.....	655.94
" Maggie Burton	10.00
" J. B. Campbell	100.00
Wolfville.....	303.00
" Louisa P. Avery, Grand Pre.....	50.00
" H.C.B.	50.00
Totals	\$22,795.64
Of which (H.C.B.)..	568.00

PICTOU—

Antigonish	\$567.38
Barney's River	99.90
Blue Mt. and Garden of Eden	118.34
West River, St. Mary's up.....	81.16
" H.C.B.	2.00
" Lower	
Cape George	81.09
Cariboo	2.00
Country and Isaac's Harbour	3.00
East River	214.75
Ferrona and Eureka..	156.00
Glenelg and E. River..	147.75
Hopewell and Middle River.....	496.13
" Rev. A. McLean.....	15.00
Little Harbour and Fisher's Grant	183.00
Merigomish and French River	316.47
Mulgrave	2.95

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
PICTOU—Continued.			LUNENBURG AND YARMOUTH—		
New Glasgow James Church	\$944.00	L \$1,502.00	Bridgewater	\$115.00	\$145.00
" H.C.B.	211.00	O 100.00	Carleton and Chebogue "	59.75	L 151.00
N. Glas., United Ch. " H.C.B.	707.18		"		O 4.00
N. Glas., New St. An- drew's	105.00		Clyde and Barrington. Lehave.....	113.95	270.00
"	21.07	640.00	Lockport.....	183.15	275.00
Pictou, Knox	198.62	154.00	Lunenburg.....	28.50	411.00
Pictou, Prince St	1,277.91	905.00	" H.C.B.....	463.25	593.00
" H.C.B.	80.00		Mahone Bay.....	5.00	
River John, St George " West Branch ..	103.00	102.00	" H.C.B.....	164.65	393.00
Saltsprings, St. Luke's West River, Bethel ...	255.00	95.00	New Dublin, etc.....	10.00	
Saltsprings, Ebenezer & Scotsburn, Bethel.	432.05	68.50	Riversdale.....	120.00	567.00
" In memory of W Dunwoodie	40.00	445.50	Sheburne.....	72.75	230.00
" H.C.B.	657.70	245.00	Yarmouth	88.25	
Sherbrooke and Gold- enville	100.00		Totals.....	\$1,458.16	\$8,519.00
Stellarton	50.00		Of which (H.C.B.)	15.00	O 4.00
" H.C.B.	437.95		PRINCE EDWARD ISLAND—		
Sunnybrae and St. Paul's	427.00	400.00	Alberton	\$412.88	\$85.50
Thorburn, etc.	80.00		" H.C.B.	5.00	
" H.C.B.	102.13	562.00	Bedeque	403.00	447.44
Trenton	400.52	700.00	Belfast	462.85	
Union Centre and Lochaber,	10.00		Bloomfield.....	272.00	150.00
W. River and Green Hill	22.44		Brookfield, etc.....	487.65	816.00
" H.C.B.	400.11	23.00	Caledonia.....	166.00	157.00
Westville, Carmel	629.87	353.00	Cardigan.....	9.33	776.00
" H.C.B.	25.00		" H.C.B.	11.10	
Westville, Carmel	349.70	305.88	Cavendish.....	328.25	1,577.00
" H.C.B.	5.00		" Miss M. Clarke. " Rev. G. C. Robertson ..	100.00	
McLellan's Brook	7.50		" H.C.B.	23.00	
Totals	\$10,565.67	\$10,980.28	Charlottetown, St. Jas.	1,700.00	L 2,500.00
Of which (H.C.B.)	568.00	O 105.00	" Zion	972.53	O 100.00
WALLACE—			Clifton.....	898.46	1,100.00
Amherst	\$52.47	\$732.00	" Rev. A. Ster- ling.....	100.00	24.75
Earlton	220.25		Cove Head, St. Pet- er's and Brackley Pt.	309.45	
and New Annan.	29.35		" H.C.B.....	19.70	
Lندن	98.75	230.00	Dundas	164.75	
" H.C.B.	3.00		Georgetown	187.50	387.85
Oxford, St. James.....	575.76	442.00	Montague	464.87	431.00
" A. R. McAr- thur.....	50.00		Mt. Stewart and St. Peter's West	301.01	200.00
Parrsboro'.....	813.05	1,300.00	Murray Harbor, North Murray Harbor, South New London and North Kensington ..	191.30	100.00
Pugwash.....	232.39	250.00	Orwell	233.00	45.00
River Hebert.....	175.34	350.00	Princeton.....	692.40	
River John, Salem.....	467.13	126.00	" H.C.B.	222.90	150.00
" H.C.B.	40.55		" H.C.B.	599.55	L 150.00
Shemogue and Pt. El- gin.....	160.25	539.50	" H.C.B.	41.57	O 50.00
Springhill.....	634.16	400.00	Richmond Bay	594.97	447.00
Tatamagouche.....	901.05	250.00	" H.C.B.	15.50	
" H.C.B.	25.00		Souris and B. Fortune St. Peter's Bay	124.00	463.00
Brule S. S.....	6.50		" H.C.B.	306.37	600.00
Wentworth and West- chester.....	149.04	29.50	" H.C.B.	25.00	
Wallace.....	435.85	136.00	Summerside	568.20	1,567.00
C. E. Union.....	15.00		" H.C.B.	55.00	
Totals	\$5,085.90	\$4,775.00	Strathalbyn	179.30	200.00
Of which (H.C.B.)	68.65		Rev. A. Stewart	10.00	
			Tignish, Montrose	610.00	\$40.00
			Tryon, Bonshaw, etc..	118.50	

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
PRINCE EDWARD ISLAND—Continued.					
Valleyfield	\$353.45	\$362.00	St. John—St. Stephen.	\$557.22	\$535.00
		O 15.00	“ Mrs. McAdam.	20.00	
West and Clyde Rivers	71.25	440.00	Three Brooks.....	24.75	139.00
West Cape and Campbellton	167.57		Waterford and Mechanic's Settlement.. . . .	109.86	
Woodville.....	486.50		“ H.C.B.	2.00	
			Waweig	17.00	L 300.00
				O 10.00	
Totals	\$13,457.77	\$13,818.55	Woodstock	291.16	566.00
Of which (H.C.B.)	195.87	O 165.00	Robert Thompson..	600.00	400.00
			Mrs. Robt Thompson	10.00	
ST. JOHN—			Totals	\$10,988.17	\$23,412.84
Andover	\$12.00		Of which (H.C.B.)	897.00	O 38.00
Baillie and Lymfield..	48.30	\$41.00			
Buctouche	92.42	113.00	MIRAMICHI—		
Cabano	5.00		Bathurst	\$306.84	
Carleton	275.00	205.00	Bass and Nicholas Riv.	164.32	\$75.00
Chipman	228.00		Black River and Napan	513.15	
Dorchester, etc.	157.00		Blackville	106.15	500.00
“ Rev. G. Lamb.	5.00		Campbellton	960.11	1,920.00
Edmondston and St. Francis and Fort Kent	28.00	50.00	Caraget	10.85	
Fairville	60.10	92.00	Chatham, St. Andrew's	745.15	5,000.00
“ H.C.B.	22.00		“ H.C.B.....	60.00	
Fredericton	923.00	4,632.92	Chatham, St. John's..	212.41	L 4,812.00
Greenfield	78.15	550.00		O 20.00	
Glassville	93.35	190.00	Dalhousie	770.00	440.00
“ H.C.B.	1.00		Douglstown	58.00	250.00
Grand Falls and St. Leonard's	21.95	262.36	Escuminac	70.00	119.00
Grand Bay and Jerusalem	8.00		Flatlands and Metapedia	24.25	
Harvey and Acton .. .	94.67		Harcourt, etc.	29.27	
Hampton	25.00		Hardwicke	5.20	
Milltown	149.06	\$32.00	Kouchibougouac .. .	6.25	
Moncton	621.21	1,564.00	Kingston and Richibucto	859.50	158.50
“ H.C.B.....	37.00		Loggieville	263.25	
Nashwaak and Stanley	87.00	176.00	Millerton	329.28	180.00
New Kincardine	60.45	140.00	New Carlisle and.....	106.27	117.75
Norton and Campbells	48.25		Pt. Daniel, H.C.B.....	2.00	
“ Wm. Boyle,			Newcastle	218.00	
“ Nortondale	1.00	17.13	New Mills, Charlo, etc	912.00	2,052.00
Pisarino	6.45	70.00	New Richmond	584.00	543.00
Prince William	103.00		Red Bank and Whitneyville	249.87	
Richmond	144.25	1,538.00	Tabusintac	91.02	231.00
Riverside	44.00	302.00	Upper Miramichi	126.00	
South Richmond	97.06	256.00	Totals.. . . .	\$7,783.13	\$16,418.25
Shediac	26.64		Of which (H.C.B.)	62.00	O 20.00
Springfield and English Falls	36.00				
St. Andrew's, Grennock Church..	307.25	156.38	DONATIONS NOT ASSIGNED TO CONGREGATIONS.		
St. Geo. and Cocabec	128.67	150.00	GENERAL—	Common Fund.	
St. James and Little Ridge	123.18	L 40.00	Abercrombie S S.	\$1.35	
		O 28.00	Beachville S. S.	4.11	
St. John.			Beaton, Rev. L.	10.00	
St. Andrews.....	697.64	3,316.55	Burk	11.00	
“ H.C.B.....	285.00		Colquhoun, R., Clarke's Harbour.	5.00	
St. David's.....	1,387.38	5,963.86	Cox, Mrs. John .. . . .	.50	
“ H.C.B.....	415.00		Crozier, Henry, Hamilton		
St. John's.....	27.30	1,573.00	P.E.I. H.C.B.	1.00	
“ H.C.B.....	30.00		Douglas, Jane B., Boston	25.00	
St. Stephen's	1,554.70	1,897.00	“Friends,” Massachusetts	7.00	
“ H.C.B.....	105.00				
St. Matthew's.....	78.33	597.00			
Milledgeville S. S. . .	4.50				
St. Martin's	14.35				
Sussex	572.07	830.00			

Detailed Receipts.

Name and Address.	Common Fund.	Name and Address.	Common Fund.
GENERAL—Continued.		McRae, Rev. D. M.	\$25.00
"Friend"	1.00	Grant, Rev. Dr., Trinidad	25.00
"Friend," Halifax	4.00	Morton, Rev. Dr., Trinidad	50.00
Fitzpatrick, Hugh	2.00	McRae, Rev. W. L., Trinidad	25.00
Ferhome, Ethel	5.00	Thompson, Rev. A. W.	25.00
Fraser, Rev. T. A.	25.00	Couva District S. S., Trinidad	20.00
Fraser, Rev. D.	10.00	Princetown S. S., Trinidad	28.76
"Gratitude"	100.00		
Irving, Rev. T.	30.00	"KIRK" DONATIONS—	
Kirk, Mary and M. Scott	15.00	Rev. J. W. Fraser, Scotsburn, N.S.	\$100.00
"L.C.," Halifax	10.00	Scotsburn congregation	90.00
Lang, Agnes, Greenspond, Nfld.	5.00	Westville, St. Philip's Cong.	62.76
"M.A.M."	1.00	Westville, St. Philip's S. S.	44.45
Mitchell, Jennie	2.00	J. W. McIntosh	25.00
Malcolm, Mrs. E. J., in memory of	25.00	Rev. John McIntosh	25.00
McArthur, Rev. J. F.	25.00	Mrs. John McIntosh	25.00
McAlec, Eliza	5.00	St. Columba, Hopewell, (H.C.B.)	25.00
McDonald, G. E.	10.00		
McDougall, J. M.	5.00	OLD LIST CONTRIBUTIONS TO H.C.B.—	
McGill, James	1.00	Rev. D. McRae, Korea	\$10.00
McKim, Eben. (S. S. scholar)	1.00	Rev. Dr. Morton, Trinidad	40.00
McLeod, Rev. Wm.	10.00	J. W. McDonald, Halifax	12.50
McLeod, Marlon	1.00	W. Sinclair, Hamilton, P.E.I.	1.00
McLeod, late H. M. (Lot 35)	25.00	Caledonia	3.00
Ness, Mrs. Bessie	10.00	Refund of succession dues on bequest of Rev. G. M. Clark	100.00
Piers, Harvey	5.00	Andrew Malcolm	25.00
Pyehe, Mrs., Halifax	5.00		
Ross, Mrs. R. D.	25.00	Totals to Mr. McCurdy	\$1,541.27
Simpson, Rev. Allan	40.00	Of which (H.C.B.)	227.50
" (H.C.B.)	10.00		
Sale of Adhar's Book (W.F.M.S.)	10.95	DONATIONS SENT TO DR. WARDEN—	
"Thanksgiving" for answered prayer	15.00	Master Gordon Firth, Glencoe	\$0.50
"Thankfulness"	100.00	Old Presbyterian Dominion, No. 1 S. S.	5.00
Union service, St. John	11.65	Total	\$5.50
FOREIGN MISSION DONATIONS—			
Annand, Rev. Dr. Santo, N.H.	\$50.00		
McKenzie, Rev. J. W. Efate, N.H.	19.48		
Robertson, Rev. H. A., Erromanga	10.00		
Foot, Rev. W. R., Korea	28.76		

2.—SYNOD OF MONTREAL AND OTTAWA.

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
QUEBEC—					
Chicoutimi	\$246.39		Quebec, Chalmers	\$5,019.19	L \$3,060.82
Danville	179.00	\$400.00	" Rev. Dr. McRae	140.00	O 1,069.00
Grand Mere	62.00	50.00	Quebec, St. Andrew's	3,042.00	L 7,109.56
Hampden	115.00	180.00	" Rev. J. Robertson	10.00	O 700.00
N. Whitton S. S.	1.00		Portneuf	269.00	
Inverness	333.01	141.00	Richmond and Melbourne	139.43	2,232.50
Kingsbury	2,367.25		Sawyer ville	9.00	152.00
and Flodden	50.75	O 545.00	Scotstown	40.50	117.00
Lake Megantic	24.70	68.00	Sherbrooke	93.98	
Leeds	10.00		St. Cyprien	10.00	
Levis	13.75	2,347.00	St. George	4.50	
Lingwick	116.50		St. Sylvester	26.96	
Marlow	121.55		and Leeds Village	84.24	
Marrsboro	105.00		Rev. D. McCall	60.00	
Massawippi, etc.	22.00				
Metis	28.60				

Presbyteries and Congregations.	Common Fund.	Debt Fund.
GLENGARRY—Continued.		
Martintown, Burns ..	\$293.25	\$918.00
" St. Andrew's.....	954.16	500.00
Maxville.....	948.00	2,150.00
Roxboro.....	386.00	189.60
Summerstown.....	218.40	79.20
Vankleek Hill.....	203.40	401.90
Williamstown, Hephzibah.....	249.00	127.00
Williamstown, St. Andrew's.....	701.30	423.91
Woodlands.....		
and Aultsville.....	194.82	80.00
Wales.....	153.44	97.00
Totals.....	\$12,156.77	\$9,454.59
Of which (Specials).	50.00	O 125.00

OTTAWA—		
Aylmer.....	\$71.60	
Aylwin and Desert.....	28.00	\$860.00
Bearbrook.....	5.87	
Bell's Corners and Stittsville.....	161.10	167.00
Billings' Bridge.....	57.00	334.00
Bristol.....	424.75	10.00
" O.L.C.....	25.00	
Bryson, Campbell's Bay and L. Litchfield.....	45.71	
Buckingham.....	718.00	
" O.L.C.....	1,000.00	
Casselman and S. Indian.....	81.18	70.00
Carp and Kinburn.....	148.11	3,700.00
Chelsea.....		170.00
Cumberland.....	206.50	L 131.50
		O 20.00
Rockland.....	136.00	
East Templeton.....	103.00	
" O.L.C.....	15.00	
E. Gloucester.....	72.90	
Fitzroy Harbour.....	51.50	
Fort Colongue.....	514.47	
Hawkesbury.....	496.50	
Hintonburgh.....	50.50	99.00
Hull.....	69.00	250.00
" O.L.C.....	20.00	
L'Original.....	170.15	81.00
L'Ange Gardien.....	2.00	
Masham.....		147.00
Manotick and South Gloucester.....	187.25	350.00
New Edinburgh.....	502.13	L 450.00
" O.L.C.....	135.00	O 100.00
North Gower.....	137.00	135.00
" O.L.C.....	25.00	
and Wellington.....	74.00	
Osgoode and Kenmore	35.00	910.00
" Mrs. McTavish	5.00	
Orslow and Eardley ..	2.00	
Ottawa City.		
Bank Street.....	811.77	7,760.57
" I.C.....	20.00	
" O.L.C.....	242.00	
" G. R. Blyth.....	105.00	
Erskine Church.....	18.32	2,000.00
Glebe Church.....	73.63	

Presbyteries and Congregations.	Common Fund.	Debt Fund.
Ottawa City—Con.		
Knox Church.....(A)	\$3,982.00	3,558.55
" O.L.C.....	1,250.00	
" I.C.....	100.00	
Stewarton.....	207.36	2,250.00
St. Paul's.....	779.30	1,877.00
" O.L.C.....	650.00	
St. Andrew's.....	B 7,323.45	O 50.00
" O.L.C.....	6,734.36	
" I.C.....	2,300.00	
" Friend of Missions.....	5,000.00	
" Friend per G. M.G.....	5,000.00	
Plantaganet, etc.....	23.40	
Portage Du Fort, etc.	66.98	
Russell.....	454.30	541.00
and Metcalfe.....	164.82	501.33
Rev. J. Goodwillie.	25.00	
Wakefield and Masham.....	278.64	
Westboro.....	150.00	10.00
and Merivale.....	213.60	
Richmond.....	3.00	
Piperville S. S.....	10.11	
Farmers' Corners.....	.57	
Rev. Joseph White..	52.00	
Totals.....	\$41,815.79	\$26,523.95
Of which (Specials)	12,541.36	O 170.00

Designated as follows:—
 (A) A. & I. M. Fund..... \$600.00
 (B) Home Mission Reserve West. 4,200.00
 Ch. and Manse Bldg. Fund..... 1,000.00
 M. W. & O. Fund..... 1,000.00
 A. & I. M. Fund..... 1,000.00

LANARK AND RENFREW—		
Admaston.....	\$197.75	
Barr's Settlement.....	170.25	
Alice and Petawawa..	240.00	
Almonte, St. Andrew's	302.85	951.00
Almonte, St. John's...	688.75	
Arnprior.....	1,000.40	5,063.53
Ashton.....	35.00	
and Appleton.....	64.84	
Balderson and Drummond.....	56.55	1,500.00
Bathurst.....	50.95	259.00
Beachburg and.....	913.89	60.00
Westmeath.....	100.20	
Beckwith and Franktown.....	157.30	1,133.00
Calabogie.....	24.25	157.00
Carleton Place, St. Andrew's.....	1,174.88	2,396.00
Carleton Place, Zion..	1,202.63	
Castleford and Stewartville and Dewars	464.94	
Chalk River.....	282.50	275.00
Cobden and Osceola..	38.65	
Dalhousie, etc.....	108.40	1,000.00
Douglas and Scotch Bush.....	210.80	
Elmsley.....	47.55	11.00
Eganville.....	183.00	286.50
Lanark, St. Andrew's..	10.50	1,380.00

Presbyteries and Congregations.	Common Fund.	Debt Fund.
LANARK AND RENFREW—Continued.		
Rev. J. Wilson	\$100.00	
Middleville.....	188.00	
Pakenham and Cedar Hill	237.60	\$1,874.00
Pembroke.....	1,551.74	4,102.97
Perth, Knox.....	820.70	2,759.20
" O.L.C.....	25.00	
Perth, St. Andrew's...	372.84	2,772.00
" O.L.C.....	100.00	
" Q.C.....	180.16	
Ramsay.....	62.25	\$35.00
Renfrew..... (A)	9,761.00	L 310.00
" Q.C.....	350.00	O 500.00
Ross.....	197.90	
Smith's Falls, St. R.. (B)	900.75	1,229.00
" Rev. S. Mylne	100.00	
Smith's Falls, St. Paul's	1,666.78	1,748.52
" Rev. Dr. Crombie	100.00	
Stafford and Scotland	104.30	390.50
White Lake.....	333.48	
and Burnstown....	127.00	116.00
Totals.....	\$25,002.79	\$31,727.72
Of which (Specials)	657.16	O 500.00
(A) Legacy of late Charles Nev- ers.....		\$1,617.05
In memory of Alex. and Wil- lie Barnet, for H. M. Work- ing balance, W.....		5,000.00
(B) For Foreign M. Working bal- ances W.....		150.00
BROCKVILLE—		
Brockville, First.....	\$3,474.14	\$8,000.00
Brockville, St. John's George Hutch- eson	320.00	5,080.00
.....	300.00	
Chesterville.....	255.02	

Presbyteries and Congregations.	Common Fund.	Debt Fund.
Cardinal.....	\$262.40	
" O.L.C.....	25.00	
Mainville.....	199.33	
Dunbar	236.65	L \$4 O 1
and Colquhoun.....	118.97	
Elizabethtown, First..	105.50	
North Augusta and Stones.....	36.00	
East Oxford.....		1
and Bishop's Mills...	24.75	1
Hyndman, etc.....	222.00	
Iroquois and Dixon's..	308.89	L O
Kemptville.....	207.75	6
and Oxford Mills....	157.56	
Lyn.....	528.65	L 2,1 O
and Caintown.....	441.80	3
and Mallorytown... ..	129.50	
Morton and Lyndhurst	118.50	1
Merrickville.....	22.20	1
and Jasper	34.40	
Morewood.....	510.45	O 1
Morrisburg.....	317.46	1
N. Williamsburgh, etc	48.00	3
Prescott.....	415.42	4,2
South Mountain.....	121.70	1
and Pleasant Valley, and Heckston	15.00	1,8
.....	161.00	
Spencerville.....	353.10	9
and Ventnor.....	119.77	5
Toledo.....	89.12	
and Athens.....	19.93	
Winchester.....	270.00	4,1
Westport.....	87.00	1,1
Totals.....	\$10,034.96	\$30,7
Of which (Specials)	25.00	O 10
For Individual Contributions of Synod not assigned to any congregat see page 126.		

3.—SYNOD OF TORONTO AND KINGSTON.

KINGSTON—		
Amherst Island	\$174.75	\$152.00
Bath and Ernestown..	2.00	195.00
Belleville, John street	728.00	673.52
" St. Andrew's...	546.79	184.50
Camden and Newburg	382.17	160.00
Consecon and Hillier ..	6.00	
Carlow and Mayo	32.00	
Demorestville	6.55	
Deeronto	642.90	904.00
Gananoque	1,446.19	1,474.00
Glennvale		30.00
and Harrowsmith ..		67.00
and Wilton	92.75	23.00
Kingston, Chalmers ..	1,435.00	L 1,522.47
" Prof. Jordan ..	15.00	O 35.00
Kingston, Cooke's ...	195.52	729.50
Kingston, St. An- drew's.....	2,080.00	2,198.23

Kingston, Zion	\$61.00	\$61
L'Amable and Ban- croft	40.41	
Landsdowne	38.68	
and Sand B. and Fairfax	51.44	22
Madoc, St. Peter's	440.70	1,21
" St. Columba ..	151.65	L 1,30 O 5
and St. Paul's	32.68	
Marmora	5.00	
" J. H. Fidler ..	172.47	12
Melrose, Lonsdale, etc.	245.39	2
McDonald's Corners ..	78.30	12
and Elphin	198.97	
and Snow Road ...	57.50	46
Napanee	50.00	
" Q.C.		6
Ompah		57
Pictou	334.13	L O 3

byteries and egations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
STON —Continued.					
urg, St. John's..	\$83.97	\$220.00	LINDSAY —		
t and Lavant ..	48.75	74.00	Balcover.....	\$88.19	
nouth and Col-			and Kirkfield....	9.10	\$144.30
y ..	62.39		Beaverton, Knox	686.00	347.00
and Thurlow,			and Gamebridge ..	428.45	50.00
.....	304.00	40.00	Beaverton, St. An-		
ur ..	302.77	33.00	drew's ..	758.00	
Rylstone	140.93		Bobcaygeon.....	117.90	2,125.00
ot Lake	23.80		and Dunsford ..	166.41	
g ..	125.12	279.00	Cambray and Oakwood	76.67	
Huntingdon ..	25.00	61.00	Cannington	72.38	
ngton ..	155.01		Coboconk ..	54.35	
orth ..	8.50	500.00	and Kinmount ..	42.50	69.50
K.C.C.	2.50		Eldon ..	185.56	196.00
t and Ridge. . .	3.85		Fenelon Falls	330.71	1,099.65
ill ..	4.50		and Somerville ..	213.21	
n ..	179.28	250.00	Glenarm ..	473.05	
and Fuller ..	13.00	950.00	Leaskdale ..	197.75	211.00
and Mandel's ..	27.10	22.00	and Zephyr ..	184.80	
Island ..	119.05		Lindsay ..	1,415.39	5,719.00
als ..	\$11,374.06	\$15,621.78	" Late Rev. J		
which (Specials)	52.50	O 110.00	McMillan ..	100.00	
BORO —			Minden and Hallburton	56.60	
ore ..	\$249.00	\$197.00	and Allsaw ..	11.10	
Soldsprings ..	308.00		and 12-Mile Lake ..	42.15	
da ..	184.60	90.00	Scott and Uxbridge ..	294.45	
Roseneath ..	97.19		" C. Wren ..	8.00	
on ..	14.30	560.00	Sebright.....	35.55	
slford and ..	1,162.69	L 425.00	and Uphill.....	17.35	
ir W. S. S. ..	15.00	O 25.00	Sonya and Cresswell..	309.05	389.00
ille ..	562.51	560.00	Rev. A. Currie ..	20.00	
g ..	830.50	L 1,283.00	Sunderland.....	300.07	L 125.00
.....	262.77	O 15.00	Uxbridge, Chalmers'..	48.50	O 25.00
.....	41.35	610.00	Wick ..	555.43	1,633.00
.....	147.15	36.00	and Greenbank ..	280.48	
.....	34.06	423.00	Woodville.....	1,063.65	
.....	62.31	285.00	Grass Hill S. S.....	.73	
.....	28.20	144.50	Totals.....	\$8,543.44	\$12,132.35
.....		1,565.00	Of which.....		O 25.00
.....		706.00	WHITBY —		
.....		L 133.50	Ashburn and Utica ..	\$316.03	\$30.00
.....	89.15	O 5.00	" Miss E. Christie	20.00	
.....	1,783.04		Bowmanville.....	466.40	3,135.00
.....	500.00		Claremont.....	153.00	
.....	379.00	175.00	Columbus.....	193.15	653.00
.....	61.79	1,585.00	Brooklin.....	129.05	56.80
.....	4.00		Dunbarton.....	23.65	336.00
.....	139.02	509.50	Enniskillen.....	7.00	57.00
.....	188.75	55.00	and Blackstock..	39.67	60.00
.....	689.65	1,087.00	Newcastle.....	56.75	60.50
.....	90.50	1,045.00	and Newtonville..	153.40	
.....	2,188.00	915.00	Orono.....	402.30	
.....	500.00		and Kendall.....	50.43	
.....	1,524.45	L 187.00	Oshawa.....	181.79	2,261.00
.....		O 190.00	Pickering.....	118.25	32.50
.....	567.32	513.00	and Brougham..	8.60	81.60
.....	10.05		Port Perry.....	24.00	493.00
.....	30.40		" Rev. J. Mc-		
.....	82.25	79.25	Mechan ..	70.00	
.....	174.50	597.50	Scarboro, Melville ..	1,445.42	
.....			Whitby.....	608.10	727.05
.....	\$12,801.48	\$13,817.25	" Miss J. D.		
.....	1,000.00	O 145.00	Thomson ..	25.00	
.....			Totals.....	\$1,000.34	\$1,362.35

Presbyteries and Congregations.		Common Fund.	Debt Fund.	Presbyteries and Congregations.		Common Fund.	Debt Fund.
TORONTO—				TORONTO—			
Toronto City.				Toronto City.			
Bloor St	(A)	\$11,270.52	L \$11,973.37	Markham, St. John ...		\$7.57	
Bonar.....		500.00	O 1,950.00	Malton.....		10.00	
Central	(B)	6,171.73	L 4,000.00	Milton.....		11.34	
			O 600.00	Morningside.....		11.57	1.0
College Street....		69.50	L 3,522.00	Mt. Albert and Bal-		59.02	
Chalmers'.....		224.50	O 1,384.00	lantrae.....		400.00	
Cooke's Church		145.79	L 6,000.00	Newmarket.....		208.27	
Cowan Ave.....		281.63	O 1,384.00	Norval and Union..		13.75	3.1
Church of Covenant.		74.14	L 363.00	Oakville.....			
			O 25.00	" Rev. D. Cam-		100.00	
Deer Park		72.50	L 2,000.00	Queensville.....		41.65	
Dovercourt.....		32.27	O 704.00	and Ravenshoe....		43.20	
Dunn Ave.....		760.36	L 2,115.34	and Mt. Pleasant...		2.88	
			O 1,450.00	Richmond Hill and			
Emmanuel.....		152.00	L 1,250.00	Thornhill.....		89.01	
Erskine.....		982.00	O 3,650.00	Scarboro, Knox....		355.00	
" Rev. W. Meikle		10.00	L 2,500.00	Streetsville.....		166.85	
Toronto Junction..			O 250.00	Scarboro, St. And'w's.		600.00	
" Mrs. Fletcher..		10.00	L 2,963.00	and Scarboro, Zion..		100.00	
Knox Church	(C)	2,917.92	O 350.00	Stouffville.....		7.00	
Queen St. East....		325.00	L 1,105.00	and Markham, Mel-		515.71	
Southside.....		112.97	O 865.00	ville.....		106.85	
St. Andrew's.....		1,755.00	L 14,444.00	Unionville.....		94.00	
Old St. Andrew's...		2,613.25	L 4,474.00	and Milliken.....		31.15	
" I.C.....		500.00	O 350.00	and Brown's Corners		209.81	
" North West				Vaughan, St. Paul's...		130.00	
Missions		500.00		" St. Andrew's....		349.86	
St. Enoch's.....		210.00	L 1,618.00	Woodbridge.....			
			O 32.00	Totals.....		\$55,131.64	\$120,
St. Giles.....		18.16	O 2,125.00	Of which (Specials)		1,000.00	O 6,
St. James Square...		9,526.55	L 15,342.32				
			O 600.00	(A) Includes:—			
" Rev. Dr. Caven		500.00		Rev. Dr. Robertson.		\$501.85	
" Rev. W. D.				Rev. R. D. Fraser....		35.00	
Ballantyne ..		65.00		Est. Isabella Smith..		370.76	
St. John's.....		500.00	L 1,300.00	Mrs. Heyland.....		5.00	
			O 136.00	(B) Includes:—			
St. Mark's.....		14.75	O 575.00	Rev. R. Hume.....		100.00	
St. Paul's.....		414.35	O 934.00	Rev. J. McEwen.....		50.00	
West Church.....		685.31	L 2,616.00	D. A. Wilson.....		25.00	
			O 105.00	(C) Includes:—			
Westminster.....		3,402.25	L 9,391.12	Individual Contribu-		1,077.00	
			O 560.00	tions.....			
Aurora.....		46.63		ORANGEVILLE—			
and East King.....		51.50		Ballinfad, Knox....		\$164.01	
Bolton.....		544.14	200.00	and Ballinfad, Mel..		187.88	
and Vaughan, Knox		649.23		Caledon, Cen. and			
Brampton.....		1,287.90	800.00	Alton.....		16.20	
Chester.....		25.25		Caledon, St. Andrew's		36.00	
Dixie and Pt. Credit..		10.00		and Caledon, E.			
Eglington.....		142.37	L 275.00	Knox.....		3.00	
and Bethesda.....			O 25.00	Camilla and Mono			
Egypt, Sutton, etc....		12.00	L 247.50	Centre.....		28.25	
			O 25.00	Cheltenham and Mt.			
Esquesing, Boston Ch.		618.03	L 1,045.80	Pleasant.....		70.94	
Fairbank.....		21.00	O 175.00	Claude.....		302.00	
and Fisherville.....		15.05		and Mayfeld.....		131.70	
Georgetown.....		418.50	1,086.00	Corbett and River-			
and Limehouse.....		200.42		view.....		35.40	
Hornby and Omagh...		135.91	154.00	Dundalk.....		86.21	
King, 11th Line.....		42.50		and Ventry.....		87.73	1
King, St. Andrew's..		701.00		Erin.....		262.21	
Laskey.....		156.20		and Ospringe.....		45.02	
and West King.....		66.00	37.00	Flesherton.....		3.60	
Markham, St. And'w's		397.57		Grand Valley.....		10.60	
and Cedar Grove...		99.50					

Detailed Receipts.

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Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
ORANGEVILLE—Continued.					
and South Luther ..	\$45.84	\$318.60	Essa, Dunn's Church.	\$8.97	\$860.00
Hillsburg.....	225.00	L 214.00	Essa, Town Line ..	101.20	114.00
		O 25.00	and Ivy ..	101.50	
and E. Garafraxa...	232.73	90.00	Esson and Willis Ch.	97.84	91.75
Horning's Mills.....	16.80	220.00	Franklin and Sparrow Lake.....	7.61	
and Primrose.....	77.00		Gravenhurst ..	1,210.10	490.00
Laurel and E. Corners	349.95		Kilworthy and Malta	35.53	
Maple and Waldemar.	12.40		Midhurst ..	146.21	2,000.00
Maple Valley.....	55.28		and Minessing.....	3,451.00	
and Singhampton....	19.00		and Edenvale ..	31.32	
Maxwell.....	25.50	832.00	Midland ..	280.00	1,971.00
and Feversham, etc.	12.65		Orillia ..	2,827.85	2,500.00
Mono Mills and Mono E.....	84.37	47.50	" Rev. G. Grant	50.00	
and Adjala.....	85.00	296.40	" Rev. Dr. Gray.	42.75	
Orangeville	20.00		Oro, Central ..	308.00	86.00
Priceville.....	221.68	930.00	and Oro Station ... }		75.00
and Swinton Park...	127.97	86.45	and Oro, Guthrie	510.25	198.00
Rosemont, Mansfield, etc.....	24.03		Port Sydney.....	12.75	
Sheburne.....	4.50	653.00	and Uttersen and Parker's.....	10.70	
Tarbert and Keldon...	14.25		(Raymond) ..	30.94	
			Penetang ..	183.20	305.20
			and Wyebridge ..	5.50	
			Port Carling.....	23.00	
			Severn Bridge ..	8.00	
			and Ardtrea and Gray.....	8.20	
Totals.....	\$3,124.70	\$7,933.20	Stayner.....	84.00	1,925.00
Of which.....		O 25.00	and Sunndale Cor- ners.....	106.75	5.00
			Tottenham ..	259.85	160.00
			and Beeton.....	425.22	
			" Rev. G. Crystal	20.00	
			Uptergrove.....	146.70	259.50
			and Longford....	133.80	
			Vasey ..	15.52	
			and Moonstone ..	8.48	
			and Victoria Harbor	10.30	
			Waubashene ..	103.10	82.00
			and Fesserton ..	51.40	
			and Coldwater ..	41.75	185.00
			Wyevale ..	110.35	
			and Vanvlack and Gibson.....	55.52	
			Allan's ..	.77	
			Oakley ..	.95	
			Muskoka Falls ..	1.83	
			Reay ..	1.17	
			Doe Lake ..	.45	
			Uffington ..	1.25	
			Baxter ..	2.54	
			" Rev. T. McKee		20.00
			Gilchrist ..	10.00	
			Rugby ..	7.00	
			W. B. Hulton ..	10.00	
			Totals	\$13,139.06	\$23,162.25
			NORTH BAY—		
			Aspden.....	\$18.90	
			Bonfield ..	21.00	
			" Allan S. Reid..	10.00	
			Burke's Falls ..	69.70	\$150.00
			Byng Inlet ..	80.25	
			Carling ..	12.00	
			Commanda and Res- toul	11.35	

Detailed Receipts.

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
SAUGEEN —Continued.					
and Cotswold.....	\$10.00	\$164.15	Glenallan	\$227.06	\$500.00
Gordonville.....	8.00		and Hollin.....	63.15	300.00
Totals.....	\$3,091.05	\$13,937.87	Guelph, Chalmers'.....	3,057.57	L 2,500.00
GUELPH —			" Knox.....	171.75	4,363.50
Acton.....	\$515.65	\$198.00	St. Andrew's..	797.73	1,744.57
Alma.....	129.00		Hawkesville and Lin-		
and Nichol.....	5.98		wood.....	28.55	230.00
Baden and Eden Mills	52.03		Hespeler.....	557.20	540.00
Bellwood and St.			Nassagaweya.....	284.00	
John's.....	34.00	200.00	and Campbellville..	119.20	
Mimosa.....	51.63		Puslinch, Duff's and..	453.14	
Berlin.....	60.00	2,500.00	Knox.....	103.70	
Doon.....	30.50	120.00	Rockwood.....	1.00	L 316.00
and Preston.....	81.00	499.00	Waterloo.....	133.39	O 45.00
Dracon and Metz.....	11.69		Winterbourne.....	109.80	
Elmira.....	8.00		Guelph, Pres. C. B. S..	79.16	
Elora, Chalmers'.....	119.00	745.00	Rev. W. Milligan.....	25.00	
" Knox.....	283.45	777.00	Totals.....	\$13,747.24	\$33,755.32
Fergus, Melville.....	804.40	1,100.00	Of which.....		O 95.00
" St. Andrew's..	503.89	21.00	(A) This was asked to be for a Foreign		
Eramosa.....	159.33	338.00	Mission Building, in Memoriam.		
Galt, Central.....	1,205.69	6,432.25	For other individual contributions not		
Galt, Knox.....	1,475.00	107.00	assigned to congregations see page 127.		
" Est. Martha					
McRae.. .. (A) 2,000.00					

4.—SYNOD OF HAMILTON AND LONDON.

HAMILTON —			Lyndoch Hon. John		
Alberton and Ancaster	\$53.75	\$38.75	Chariton	\$5,000.00	
Beamsville and Clin-			and Carholme... ..	45.75	
ton.....	923.77	747.25	Merrittion	44.55	\$350.00
Beverly.....	137.50	3,777.00	Nelson and Dundas St.	11.55	
Blackheath.....	67.50		Niagara Falls.....	539.17	520.00
and East Seneca..	37.00	197.50	Niagara-on-the-Lake .	152.00	100.00
Bridgeburg.....	18.16	50.00	North Pelham.....	91.25	186.00
Burlington.....	5.50	7.00	and Louth and		
Caledonia.....	299.75	L 1,009.00	Rockaway..	68.03	
Carlisle.....	302.08	1,671.00	Onelda	12.30	530.00
Cayuga.....	861.35		Port Colborne.....	57.00	200.00
Drummond Hill, etc..	206.98		Port Dalhousie.....	9.42	609.00
Dundas.....	3,001.69		Port Dover.....	531.31	129.29
" I.C.....	305.00		and Pt. Robinson..	4.12	
Dunnville.....	388.00	372.00	Saltfleet and Binbrook	218.57	
Grimsby.....	408.53	352.00	and Abingdon	123.05	
" D. J. McKin-			Simcoe.....	713.71	219.00
non.....	700.00		" Rev. J. Lees.	100.00	
Hagersville.....	50.00	1,800.00	Smithville and Muir's	91.68	95.00
Hamilton, Central..	4,787.75	13,561.25	St. Ann's and Wel-		
" W. Hendrie I.C.	500.00		landport.....	47.57	
Hamilton, Erskine... ..	1,010.00	2,240.00	St. Catharines, First..	1,104.07	490.00
" Knox.....	2,000.00	2,053.00	" Haynes Av.....	206.45	1,640.00
" McNab.....	2,450.25	2,772.25	" Knox.....	1,145.44	3,283.50
" St. John.....	699.26	3,041.00	Strabane.....	118.00	44.10
" St. Paul's.....	5,940.00	2,858.00	St. David's.....	3.65	
" Wentworth St..		2,083.00	Thorold.....	132.34	265.50
Jarvis and Walpole....	148.25	1,200.00	Trafalgar.....	3.00	
Lockstreet and Barton	77.85	50.00	Waterdown.....	11.00	
Lynden.....	214.85		Welland.....	84.50	656.00
Lyndoch.....	110.81	175.00	West Flamboro.....	752.55	87.50
			Totals.....	\$37,177.83	\$48,565.94
			Of which (Spectals)	\$95.00	O 95.00

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
PARIS—					
Ayr, Knox.....	\$89.51	\$371.50	Kintore.....	\$263.60	\$415.00
Stanley St.....	121.60	700.00	Kintyre.....	388.08	97.50
Brantford, Balfour St. and Onondaga.....	5.16		and North Caradoc..	91.90	
First.....	132.54	544.00	Lobo.....	304.00	50.00
St. Andrew's.....	100.00	830.87	London City.		
Zion.....	4,020.32	L 1,370.00 O 750.00	Chalmers'.....	15.22	681.00
Chesterfield.....	242.96		First.....	5,633.75	2,482.00
E. Oxford and Blenheim.....	36.95		Junction.....	19.75	1,165.00
Embrow.....	908.71	4,300.00	King St.....	285.50	1,400.00
Glenmorris.....	357.53	315.90	Knox.....	1,520.23	1,541.00
Ingersoll.....	591.70	321.80	New St. James.....	67.00	4,950.00
Innerkip.....	165.70	400.00	St. Andrew's.....	8,057.22	6,807.49
and Ratho.....	40.05		Mosa.....	227.80	1,300.00
Mount Pleasant.....	125.25	259.00	Newbury.....	23.12	222.00
Norwich.....	252.25	14.25	and Wardsville.....	69.08	
and Bookton.....	108.33		Port Stanley.....	10.00	400.00
Paris.....	3,483.77	1,596.00	Riverside.....	142.50	
Harold G. Smith.....	5.00		and Melbourne.....	126.83	325.20
Rev. Dr. James.....	100.00		Rodney.....	506.30	833.98
John Penham.....	1,800.00		and New Glasgow.....	305.50	106.00
Princeton.....	\$4.60		St. Thomas, Alma St.	181.00	700.00
and Drumbo.....	98.00		Knox.....	1,718.17	6,800.00
Rev. W. K. Shearer.....	50.00		Tempo and South Delaware.....	4.00	125.00
St. George.....	78.73	240.00	Thamesford.....	478.32	
Tilsonburg.....	95.00	397.00	Wallacetown.....	189.25	
Verschoyle.....	22.60	628.00	Westminster, First and St. Andrew's.....	1,000.87 59.14	165.00 197.50
and Colloiden.....	147.80	133.00	Totals.....	\$28,748.00	\$36,358.62
Windham Centre.....	8.00	507.50	CHATHAM—		
and Delhi.....	22.78	246.92	Bent Path.....	\$2.60	
Woodstock, Chalmers' Knox.....	449.12 105.30	947.99 10,924.28	Botany, Kent Bridge	40.26	
Totals.....	\$13,845.26	\$25,803.01	Rlenheim and Guilds	50.30	
Of which.....		O 750.00	Bridge End, Bethel and Ridge.....	238.22	\$1,000.00
LONDON—					
Ailsa Craig.....	\$441.90		Blytheswood and Goldsmith.....	124.55	10.00
and Carlisle.....	116.54	\$78.00	and Strangfield.....	54.00	15.00
Aldboro, Argyle.....	344.90	228.00	Chatham, First.....	96.83	2,168.00
and West Lorne.....	172.50	254.50	K. Urquhart.....	50.00	
Appin.....	113.85		Mrs. J. Walker.....	50.00	
and North Ekfrid.....	22.22		Miss McDonald.....	5.00	
Aylmer West.....	114.30	168.50	Chatham, St. Andrew's Comber and Tilbury West.....	216.28	
and Springfield.....	37.00		Comet S. S.....	3.80	
Belmont.....	674.82	939.00	Dover, McColl, etc.....	31.45	
and Kilmartn.....	299.52	393.75	Dresden.....	5.00	T 737.00 O 12.00
Bethel and Bryanston.	170.15		Duart.....	30.50	30.00
Caradoc.....	136.35		Essex.....	105.86	
and N. Delaware.....	32.69	708.00	Florence.....	177.40	78.00
Dorchester.....	703.23	164.07	and Bothwell.....	35.00	365.50
and Crumlin.....	661.52	450.00	Harrow.....	15.50	
Dunwich, Chalmers' and Southwold.....	77.00		Leamington.....	75.25	1,445.00
and Lawrence.....	245.00		Rev. W. Forrest.....	20.00	
Dunwich, Duffs.....	\$120.50	\$938.00	Maldstone.....	2.85	
and Tait's Corners..	125.93		Morpeth.....	50.00	
Dutton, Knox.....	441.00	533.40	Rev. W. Stevenson.....	10.00	
English Settlement.....	129.50		Puce and Renaud Line and Belle River, etc	20.84	
and Iderton.....	43.29	29.00	Ridgetown.....	163.00	1,972.05
Fingal.....	285.00		Rutherford, Dawn Centre.....	169.17	240.00
P. Barber.....	150.00				
Glenora.....	1,192.92	710.73			
Hyde Park.....	173.98				
and Komoka.....	52.35				

Detailed Receipts.

byteries and regations.	Common Fund.	Debt Fund.
PHAM— Co. tinued.		
l Oakdale.....		\$49.00
nesville and Turm	\$779.60	L 9,199.50
try	104.96	O 350.00
tta and Fletcher.	275.75	271.00
aceburg	47.35	3,730.00
isor	1,414.00	3,690.82
Rev. A. Mc-		
Diarmid.....	20.00	
Rev. A. Tolmie	100.00	
otals	\$6,128.45	\$25,862.87
		O 362.00
IA		
iston and Euphe-		
.....	\$235.84	\$1,768.24
na	36.14	338.00
l W. Adelaide	279.51	100.00
Creek	111.05	
l Brigden	7.12	271.50
ke, Chalmers	62.50	2.00
l Napier	57.31	297.44
nna	50.00	260.00
l Mooretown		110.00
l Courtright	15.00	15.00
l Moore, Knox Ch.		150.00
achie	264.85	
l Aberarder	320.00	
ull, etc.	22.00	
rie, Plum Creek..	143.50	100.00
l Black Creek		22.75
od, 10th Line, etc.	13.77	240.00
laumin.....	66.34	184.00
l Vyner	11.17	
st	342.50	806.11
e, Burns' Church	486.65	
e Line	378.00	
n	646.00	60.00
l Beechwood.....	539.00	59.00
prings.....	108.51	614.40
l Oil City	59.75	300.00
hill	446.25	
l McGillvray	165.00	
lea	660.00	1,767.00
t Edward	77.31	50.50
ia, Albert St.....	166.48	271.00
ia, St. Andrew's..	1,852.23	2,081.00
Q.C.	300.00	
hroy	232.88	2,359.00
ford and Lake Rd.	702.47	
ford	631.12	
l Warwick	254.50	
t Williams.....	519.00	
l East Adelaide ..	44.61	
ming	84.87	
l S. Plympton	145.70	
byterial Y. P.		
ion	169.26	
th Line S. S.	2.52	
otals	\$10,710.81	\$12,226.94
f which (Special)	300.00	

ITFORD—		
ood	\$462.35	\$200.00
l Carlingford	108.27	
ston	96.86	252.75

Presbyteries and Congregations.	Common Fund.	Debt Fund.
and East Zorra	\$152.00	
Brooksdale... ..	156.41	
Granton	31.50	
Hampstead	390.42	
and North Easthope.	413.75	
Harrington West ...	470.00	\$502.00
Hibbert	691.36	
Listowel	272.65	2,250.00
Lucan and.....	125.78	
Fraser Church	6.95	
Millbank	197.50	241.05
and Crosshill	200.00	75.00
Milverton	226.17	421.00
and Wellesley	110.00	
Mitchell	227.10	2,800.00
Monkton and Logan..	40.75	200.00
Motherwell	679.00	
and Avonbank	188.35	
North Nissouri	89.28	
and South Nissouri..	293.22	
North Mornington ...	190.50	260.00
Shakespeare	332.10	
St. Mary's, First	601.29	532.00
" Knox	490.87	
Stratford, Knox	2,250.27	900.40
" St. Andrew's..	700.00	1,459.50
Tavistock	275.59	73.50
Totals	\$10,400.29	\$10,239.58

HURON—		
Bayfield and Bethany	\$34.25	
Bayfield Road	60.00	
Blake and Varna	118.35	\$466.00
Blyth	653.00	113.00
Brucefield	948.66	116.00
Clinton	1,270.71	613.50
Egmondville	100.62	166.55
Exeter	11.61	
and Chiselhurst	44.70	
Goderich	611.17	3,682.65
Grand Bend and Cor-		
bett	111.00	1,600.00
Hensall	666.75	
Hullett	64.06	
and Londesborough..	64.99	
Kippen	256.62	
and Hillsgreen	78.75	
Leeburn	166.15	
and Goderich Tp.		
Union	18.40	
Manchester & Auburn	117.50	
and Smith's Hill	259.00	
McKillop	146.40	
and Winthrop	154.00	
Seaforth	1,306.04	L 1,633.00
Thames Road and		O 9.00
Kirkton	1,066.40	
Totals	\$8,831.12	\$8,419.70
		O 9.00

MAITLAND—		
Ashfield.....	\$142.00	\$280.00
Belgrave.....	247.30	412.00
and E. Wawanosh..	91.80	

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	De Fu
MAITLAND—Continued.					
Bluevale	\$218.50	\$20.00	Allenford	\$133.93	\$12
and Eadies	54.40	52.00	and Elsinore	50.65	
Brussels	1,028.65	500.00	Dubbinton, etc.	25.15	
Cranbrook	204.54	198.20	Glammis	31.45	
and Ethel	140.25		Hanover	296.25	11
Dungannon	1.50	500.00	and Hampden	203.00	1
and Pt. Albert	22.00	266.00	North Brant	136.82	
Kincardine	397.00	741.00	and West Bentinck	16.25	
Lucknow	219.60	1,455.00	N. Bruce and Saugeen	545.80	2
Molesworth	82.56	431.00	Paisley, Knox	683.79	5
McIntosh and Belmore	125.98	430.00	Pinkerton and West Brant	915.16	4
North Kinloss	207.03	100.00	Port Elgin	609.25	6
and Riversdale, etc.	101.07	21.75	Southampton	194.74	3
Pine River	122.50	799.00	Tara	52.82	
Ripley, Huron Ch.	60.00		Tiverton	186.75	4.0
Ripley, Knox and Bervie	17.53	200.00	“ Rev. J. Ander- son	100.00	
South Kinloss	100.00	524.00	Underwood and Centre Bruce	311.53	
St. Helen's	386.32	1,533.00	Walkerton	580.06	3.1
and E. Ashfield	63.75	113.00	West Arran	206.35	1
Teeswater	1,450.18	400.00	and Dunblane	65.73	
“ Rev. D. Ward- rope	50.00		Chesley	51.45	
White Church	3.00	494.00			
and Langside	6.40		Totals	\$5,396.93	\$9.3
Walton	5.00				
Wingham	161.89	1,835.00			
Wroxeter	182.13	877.00			
Totals	\$5,898.15	\$12,181.95			

For other individual contributions assigned to congregations see page 12

5.—SYNOD OF MANITOBA AND NORTH-WEST TERRITORIES.

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	De Fu
SUPERIOR—					
Dryden	\$5.00	\$1,138.00	Kildonan Rev. A. Ma- theson	\$20.00	
Emo	25.00		Little Mountain	20.50	
Fort William	352.16	4,372.00	Little Britain	14.50	
Ignace S. S.	4.00		Meadow Lea, etc.	77.31	
Keewatin	485.38	1,300.00	Morris	192.08	\$8
and Norman	400.00	215.00	Mosgill S. S.	2.35	
Port Arthur	400.00	1,360.00	North and South Plympton, etc.	6.25	
Rat Portage	198.50	4,172.55	Oakbank	5.00	
Schriber	72.00		Prairie Grove	1.70	
Totals	\$1,543.04	\$12,557.55	Seikirk	132.60	L 1,0 O 10
WINNIPEG—					
Blythefield	\$40.00	\$25.00	Stonewall, etc.	308.91	
Clandeboye	13.10		Stoney Mountain	17.00	
Clearsprings, etc.	291.70		Sunnyside	6.40	
Dominion City	55.75	1,000.00	and Cooke's Creek	1.60	
Emerson	19.80	700.00	Suthwyn	3.00	7
Glenlea, etc.	7.85		Tyndall		1.0
Gonor	1.00		Victoria, etc.	192.40	4
Gretna and Rosenfeld	71.95	250.00	Whitemouth	4.50	
“ Rev. N. Stev- enson	25.00		Winnipeg City		
Headngly	101.40		Augustine	2,195.60	
Kildonan	520.50		Beverly	9.00	1.2
			“ Rev. Dr. Pat- rick	250.00	
			Knox	4,919.05	9.3
			Pt. Douglas	280.75	2

Detailed Receipts.

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
Winnipeg City—Con.			PORTAGE LA PRAIRIE—		
St. Andrew's	\$1,401.00	\$1,500.00	Arden	\$90.00	\$1,000.00
St. Giles'	136.30	315.00	Austin	89.00	49.00
St. Stephen	2,020.39	1,325.00	Bagot	22.00	
" Rev. Prof. Hart	200.00		Burnside	95.15	
" " Rev. Prof. Kilpatrick	10.00		Franklin	45.00	1,400.00
Westminster	3,706.75	4,636.00	Gladstone	873.11	735.00
Oakville	10.00		High Bluff	50.90	
			McDonald, etc.	270.93	2,532.00
			McGregor, etc.	551.05	
Totals	\$17,292.99	\$24,740.00	" Rev. A. Chisholm	50.00	
Of which		0 100.00	Meadows and Meekin	2.65	
BOOK LAKE—			Neepawa	502.25	500.00
Bellafield	\$9.00		Ogilvie S. S.	7.50	
and Dunrea	32.50		Plumas	3.00	
and Tisdale	3.00		Portage la Prairie	1,164.30	3,000.00
Belmont		\$567.00	Prospect	305.00	
and Baldur	24.70	150.00	Rosedale	249.00	670.00
and Alma		0 50.00	Sidney	59.00	
Bolsevain	775.80	226.00	" J. R. Michie	16.60	
Burnside	61.50				
and Lyonshall	71.00		Totals	\$4,446.34	\$9,886.00
and Ninga	57.36		DAUPHIN—		
Crystal City	57.50	1,486.00	Dauphin	\$82.80	\$675.00
Glenore and Wigton and Dry River	28.83		" A. T. Kirkpatrick	5.00	
Killarney	294.75	300.00	Ethelbert	1.65	
and Highview	19.90		Swan River	5.80	
Manitou	605.10	400.00	" Rev. E. W. Johnson	50.00	
McKenzie	92.00		Unatilla	10.90	
and Kingsley	4.00		Valley River	4.00	
and La Riviere	54.00	112.00			
Miami and Nelson	274.37	265.00	Totals	\$160.15	\$675.00
Minto and Margaret, etc.	273.03		BRANDON—		
Morden	1,332.15		Alexander, etc.	\$37.70	
Mountain City	32.00		Arrow River and Minota	107.40	\$300.00
" Mrs. M. J. Ainslie	10.00		Blyth, etc.	111.82	
Pilot Mound	554.20		Brandon	1,049.13	41,316.00
Plum Coulee, etc.	5.00		" Mr. and Mrs. Irwin and children	15.00	
Roland and Myrtle	133.05		Breadalbane, etc.	83.00	
Rosebank, etc.	30.60	437.00	Carberry	396.05	283.00
Swan Lake, etc.	21.02		Chater, etc.	298.75	350.00
" Rev. S. Polson	10.00		Douglas and Creeford	57.25	
Thornhill	116.00	900.00	Elkhorn, etc.	18.05	
			Griswold	11.50	594.50
Totals	\$5,032.36	\$4,898.00	" Rev. J. W. Penman	10.00	
		0 50.00	Monteith, etc.	50.75	45.00
GLENBORO—			Oak Lake and St. David's	1.00	
Carman	\$241.50	\$1,266.00	Petrel	28.00	
Cypress River	181.50	231.00	Pipestone	82.50	706.00
Elgin and West Hall and Fairfax, etc.	303.75	1,850.00	Riverbank, etc.	3.26	
Egremont, etc.	33.00	210.00	Tarbolton, etc.	134.05	
Glenboro	133.80		Two Creeks, etc.	45.00	
Holland and Camilla	13.20		Virden	17.25	2,186.00
Hilton, etc.	25.00		and Wallace		1,270.00
Indianford, etc.	13.50	600.00			
Orr and Roseisle	25.75				
Sauris	470.45	1,759.00			
Treherne and Olive	2.00	1,200.00			
Wawanesa	335.00	838.88			
Totals	\$1,778.95	\$9,844.00			

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	De Fu
BRANDON—Continued.					
Wellwood.....	\$89.75		Buffalo Lake.....	\$235.00	\$1.
Zion, Hunter and Mayne.....	54.60		Cottonwood, etc.....	16.55	
Totals.....	\$2,701.51	\$47,049.50	Lumsden and Forest...	201.00	8
			Boggy Creek.....	2.00	
			Longlaketon.....	35.50	
			Maple Creek.....	64.00	
			Regina.....	633.25	
			Regina Indian School.	144.85	
			Summerside and Caron	20.00	
			Moose Jaw.....	150.00	1,8
			Totals.....	\$1,502.15	\$2,7
MINNEBOSA—					
Argyle.....	\$7.55		QU' APPELLE—		
Beaverdale, etc.....	44.25		Abernethy, etc.....	\$25.00	
Birtle and Saigirth...	79.45	480.00	Balgonie.....	4.00	
Binscarth, etc.....	73.10	104.00	Broadview, etc.....	50.85	\$1
Beulah.....	417.86		Ellisboro.....	212.45	
Cadurcis, etc.....	261.35	550.00	Fairmede.....	8.85	
Clan William, etc.....	14.15		Fleming and Welwyn.	14.45	
Crowstand.....	80.00		Fort Qu'Appelle....	114.00	
Hamiota and Scotia ..	127.10	474.00	Grenfell.....	61.03	
Minnedosa.....	81.25	4,100.00	Highview.....	25.00	
Newdale and Marney.	32.45		Hillburn.....	6.00	
Oak River.....	144.35	145.00	Hurricane Hills.....	9.00	
and Shanks.....	128.50	202.50	Indian Head.....	1,194.35	1
Rapid City.....	28.45	625.00	Moosomin.....	51.10	1
Rosburn.....	26.75	560.00	Poplar Grove.....	37.30	
Russell, etc.....	247.07	560.00	Qu'Appelle.....	161.65	1
Saltcoats.....	113.75	145.00	Round Lake.....	100.00	1
Shoal Lake and Edge Hill.....	223.90	402.00	Sintaluta.....	44.20	1
" R. Menzies	10.00		Valley View.....	10.00	
Strathclair, etc.....	110.85	497.00	Wapella.....	14.00	
" Jos. William- son.....	15.00		Whitewood.....	29.35	
Upper Assiniboine.	51.15		Wolseley, Moffat, etc..	363.25	
Yorkton.....	13.89	475.00	New Stockholm S. S..	2.50	
Totals.....	\$2,332.17	\$9,319.50	Totals.....	\$2,538.33	\$1,4
MELITA—					
Alameda.....	\$65.00	\$300.00	PRINCE ALBERT—		
Arcola, Percy, etc.....	113.15		Battleford..	\$68.50	
Carlyle and Manor....	104.50		Colleston	29.90	
" Three Friends, Manor	8.25		Kinistino	10.00	
Carnduff.....	68.00	696.00	Prince Albert	645.80	
" Rev. G. Brem- ner	20.00		Melfort	1.15	
Deloraine.....	30.00	2,000.00	Rosthern	10.00	
Elva.....	625.00		Saskatoon	5.00	
Hartney.....	410.15	916.00	Snake Plains	130.13	
Lauder.....	2.00	125.00	Willoughby.....	78.00	
Melita.....	9.15	325.00	Totals.....	\$ 978.48	
Old Deloraine, etc....	114.00		For other individual contributions assigned to congregations see page 1		
Oxbow	105.68	1,033.00			
Pierson, Winlaw, etc..	64.00	925.00			
North Portal and Es- taven.....	40.00	725.00			
Totals.....	\$1,153.88	\$7,670.00			

6.—SYNOD OF BRITISH COLUMBIA.

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
CALGARY—			GRAND FORKS—		
Bow River and Gleich- en			Grand Forks	\$4.30	
Calgary	\$38.50	2,475.00	Greenwood	1.75	\$1,150.00
Cardstone	336.10		Kaslo	12.40	
Cochrane, etc.	50.00	90.00	Midway	24.65	
Davisburg and Pine Creek	113.00		Nakusp and New Den- ver	5.85	200.00
E. Calgary and Glenore	184.05		Nelson	261.88	
Lethbridge	53.00		Rossland	88.50	
McLeod	480.90	579.00	Rossland Mines	3.15	
Medicine Hat	152.39	350.00	Sandon		252.00
Okotoks and Gladys, etc.	285.00	1,188.00	Slocan	129.45	L 199.00 O 22.00
Pincher Creek	355.85	450.00	Trail	20.45	
	5.50	760.00	Ymir	54.00	
			Phoenix		3,450.00
Totals	\$2,114.29	\$5,892.00	Totals	\$785.73	\$6,273.00 O 22.00
EDMONTON—			VICTORIA—		
Belmont, etc.	\$3.30		Alberni	\$153.80	
Edmonton	293.20	\$3,746.35	Cedar H. and E. Vic- toria, etc.	47.60	\$424.00
Ft. Saskatchewan	163.30	230.00	Comox and Sandwick.	90.60	500.00
Glory Hill, etc.	7.70		" Geo. Grimes	20.00	
Leduc and Clearwater	21.75		Cumberland	19.00	
Lacombe and Fairview	136.50	40.00	Mt. Tolmie	25.00	
Olds and Bowden		1,000.00	Nanaimo	25.00	3,200.00
Red Deer	11.70		Pender Island	21.00	
Strathcona	10.90		Union Bay S. S.	4.25	
Wetaskiwin	2.50	115.00	Victoria First Church	59.50	3,254.00
Angus Ridge	16.00		Victoria, St. Andrew's	425.25	5,719.00
Lamberton	28.50		" Wm. Hender- son	100.00	
Totals	\$686.85	\$5,131.35	Victoria, St. Paul's		600.00
KAMPLOOPS—			WESTMINSTER—		
Ashcroft	\$19.50	\$428.00	Aldergrove S. S.	\$1.00	
Clinton	53.50	67.00	Williwack	29.35	
and Lilloet	15.30	88.00	Dawson City	687.25	
Kamloops	216.05	1,486.00	Eburne	419.85	\$50.00
Kelowna	26.75		Fairview, etc.	18.70	100.00
North Bend	3.10		Langley	15.00	103.85
Princeton	2.50		Mission City, etc.	4.50	
Revelstoke	63.50		Mt. Lehman		50.00
Salmon Arm	18.30		Mt. Pleasant, Van- couver	260.80	1,172.75
Spallumchene	8.30		" Rev. J. S. Gor- don	25.00	
Vernon	86.60		Port Moody	4.00	\$65.00
Deep Creek	3.50		Sapperton, etc.	71.60	770.00
Totals	\$506.90	\$2,069.00	Surrey and Tyne Head	13.00	63.00
KOOTENAY—			TEXADA ISLAND—		
Ainsworth	\$17.25		Texada Island		400.00
Columbia and Cascade	2.00		Vancouver, First	324.75	2,018.00
Cranbrook	153.10	\$1,000.00			
Fairview	2.00				
Fort Steele	5.00				

Presbyteries and Congregations.	Common Fund.	Debt Fund.	Presbyteries and Congregations.	Common Fund.	Debt Fund.
WESTMINSTER.—Continued.					
Vancouver, St. Andrew's.....	1,432.99	8,757.60	White Horse	\$60.00	
Westminster, St. Andrew's.....	306.35	514.00	Bonanza		\$100.00
" Rev. T. Scouler	15.00		Russell		125.00
Wharneck, Haney, etc.	70.15	55.00	Totals	\$3,759.29	\$14,644.20
			For other individual contributions not credited to congregations see page 127.		

7.—FOREIGN MISSION PRESBYTERIES.

Presbytery.	Common Fund.	Presbytery.	Common Fund.
INDORE—		HONAN—	
J. Wilkie, D.D., Indore.....	\$100.00	Dr. Percy Leslie.....	\$450.00
W. G. Russell, Indore.....	5.00	James Menzies.....	157.00
A. P. Ledingham, Indore.....	2.00	Rev. J. Griffith.....	100.00
Dr. C. R. Woods, Ujjain.....	50.00	Rev. J. Goforth.....	150.00
N. H. Russell, Ujjain.....	50.00	Rev. T. C. Hood.....	60.00
R. A. Wilson, Ujjain.....	50.00	Rev. M. McKenzie.....	120.00
Total.....	\$257.00	Rev. R. A. Mitchell.....	100.00
		Rev. W. H. Grant.....	100.00
		Miss McIntosh.....	25.00
		Total.....	\$1,262.00
FOSMOSA—			
Rev. W. Gauld.....	100.00		
Dr. C. L. McKay.....	50.00		
Total.....	\$150.00		

INDIVIDUAL CONTRIBUTIONS, NOT INCLUDED IN ANY OF THE FOREGOING CONGREGATIONAL RETURNS.

(WESTERN SECTION.)

1.—SYNOD OF MONTREAL AND OTTAWA.	Name and Address.	Common Fund.	Common Fund.
Name and Address.	Common Fund.	Name and Address.	Common Fund.
"Friend of Missions"	\$600.00	Miss Minnie Campbell, McDougall	1.00
H. B. Woodrow, Longueill, Que..	417.86	"The Girls at La Brule," Que....	6.15
"C." Westmount.....	5.00	"J. C. T."	23.00
Miss Maggie Aird, Athol, Ont....	5.00	"R. M." Richwood, Ont.....	1.00
Miss M. Lindsay, Kars, Ont.....	5.00	Mr. and Mrs. Allen, Montreal....	25.00
Mrs. Hugh McLennan, Montreal.	100.00	"C. F. S.," Montreal....	23.00
R. H. Frizzell, Dwyer Hill, Ont...	2.00	W. R. Thompson, Kinnear's Mills	5.00
Miss Jessie McMaster, Westmount	15.00	"P. C. J.," Westmount.....	10.00
"A Friend," Inverness, Que.....	5.00	Per Alex. Younger.....	31.02
		Miss Christina Gardner, Ottawa...	58.00

Name and Address.	Common Fund.
D of MONTREAL AND OTTAWA.—Cont.	
L. " Leeds Village ..	\$5.00
L. McNab, Cornwall.....	25.00
Friend".....	2.00
N. McPhee, Maxville.....	5.00
Not Forget".....	40.00
J. Mackie, Lachute.....	20.00
Total.....	\$1,429.03

SYNOD OF TORONTO AND KINGSTON	
ph Goodfellow, Kingston.....	\$6.00
ymous, Keady.....	10.00
Duncan, Davisville, Ont.....	3.00
C. B. Young, Waterloo, Ont.	5.00
R. Gray, Toronto.....	20.00
Henderson, Toronto.....	5.00
Friend," Toronto.....	5.00
Nicol, Guelph.....	300.00
no" (G. A. B.).....	15.00
E. W. Watson, Toronto.....	10.00
Friend of the Church".....	2,400.00
Atkinson, Toronto.....	2.00
memo, R. J. and Mrs. Mc	
regor, Inglewood.....	25.00
Caroline McDonald, Toronto.	5.00
inkoffering".....	1,000.00
onymous" (Toronto).....	5.00
o Mites," Peterboro.....	2.00
rs. Duncan, Toronto.....	6.00
M. Campbell, Livingstone	
ek.....	1.00
Friend," Toronto.....	10.00
C. L.," Belleville.....	5.00
onymous," Toronto.....	5.00
M. Hogg, Toronto.....	12.00
Campbell, Manitoulin Island	2.00
Armstrong, Manitoulin Island	2.00
end," Kingston.....	2.00
McLellan, Ophir.....	2.00
lla Benson, Belleville.....	1.00
Somerville, Toronto.....	1.00
R. Leask, Toronto.....	70.00
W. McWilliam, Toronto.....	100.00
Steele, Toronto.....	25.00
Minister".....	350.00
onymous," Toronto.....	5.00
Friend," Toronto.....	2.00
John Cameron, Durham.....	2.00
D. McCurdy, Toronto.....	10.00
s McDonnell, Fergus.....	3.00
G. Cuthbertson, Toronto.....	35.00
H. Sinclair, Toronto.....	25.00
Total.....	\$4,494.00

SYNOD OF HAMILTON AND LONDON.	
Ellen Clark, West Zorra...	\$10.00
McRae, Springfield, Ont.....	5.00
J. Bell, Woodstock.....	25.00
Bruce, Tara.....	18.00
M. M. Gardner, Farquhar.....	5.00
onymous," Seaforth.....	1.65
rt Gardner, Farquhar.....	5.00
Mc Park, Abingdon.....	1.00

Name and Address.	Common Fund.
Rev. A. Stewart, London.....	\$46.00
Rev. J. McRobble, Petrolea.....	25.00
Synod of Hamilton and London..	250.00
Total.....	\$390.65

4.—SYNOD OF MANITOBA AND N.W.T.	
Miss Sarah Archibald, Alcester...	\$5.00
"Friend," Manitoba.....	3.00
John Ovans, Fitzmaurice, N.W.T.	1.00
Angus McDonald, Perkin, Assa..	1.00
Mrs. Teskey, Golden Stream, Man.	.25
L. Kennedy, Winnipeg.....	3.00
Moody Bros, Gladstone.....	25.00
J. D. Campbell, Foxton, Man.....	10.00
Total.....	\$48.25

5.—SYNOD OF BRITISH COLUMBIA.	
W. Swartout, Dodger's Cove, B.C.	\$25.00
Miss Kate Cameron, Alberni.....	10.00
Miss C. A. Gunn, Victoria, B.C.	7.00
Total.....	\$42.00

6.—GENERAL.	
"Nemo".....	10.00
Miss B. Sutherland, Schuyler, U.S.	1.00
"In Memoriam".....	20.00
D. G. McIlraith, Chicago, U.S.....	10.00
"A Presbyter".....	100.00
Miss Clark (in memoriam), Chi-	
cago.....	25.00
"In Memoriam," J. R.....	5.00
R. R. Elliott.....	5.00
Rev. W. M. Roger, Scotland.....	43.30
Miss T. D. Nalsew.....	3.00
"His Own".....	3.00
Paul and Florence Goforth.....	.70
"Friend," Schenectady, N.Y.....	10.00
"Anonymous".....	1.00
Charles F. Cooper, Kentville, Ont.	1.00
In Memory of Rev. J. P. Baikie by	
the Mrs. Baikie.....	50.00
"Anonymous".....	.25
"Two Tenth Givers".....	10.00
Barry P. Hill, Yankee Dam, Va.,	
U.S.....	10.00
In Memory of the Rev. Dr. Wm.	
Donald by Wm. Donald, N.Y.....	100.00
and Miss Lynda Agnes Donald	
"A Friend".....	10.00
"Friend".....	1.00
"Friend".....	2.25
"Enlighten".....	10.00
Total.....	\$431.50

INTEREST ACCOUNT.	
Received by Mr. McCurdy to Feb.	
28th, 1903.....	\$3,029.39
Refund to Mr. McCurdy.....	20.70
Received by Dr. Warden to Feb.	
28th, 1903.....	\$15,029.54

SUMMARY OF RESULTS TO MAY 20, 1903.

SYNOD.	COMMON FUND.			DEBT FUND.	
	Total Subscribed.	Total Paid.	Of which Special Sub. and Paid.	Total Paid.	Of which Outside.
Maritime Provinces.....	\$96,817.92	\$94,481.92	\$6,391.72	\$138,318.89	\$676.00
Montreal and Ottawa.....	171,529.22	168,699.61	20,123.52	214,569.94	22,254.56
Toronto and Kingston.....	142,217.72	139,167.93	3,052.50	268,906.36	6,558.00
Hamilton and London.....	124,879.76	121,827.60	1,105.00	189,492.96	1,131.00
Manitoba and North-West.....	50,450.68	41,508.90	.....	130,813.05	150.00
British Columbia.....	11,348.22	9,007.16	.....	48,036.55	22.00
Foreign Mission Presbyteries, West.....	1,669.00	1,669.00	.....	.....	.....
General Individual Contributions, West.....	431.50	431.50	.....	.....	.....
Unpaid Individual Subscriptions.....	1,100.00	.....	.....	.....	.....
Totals showing Cash Payments.....	\$600,444.02	\$576,793.62	\$30,672.74	\$990,137.75	\$30,791.56
Secured Amounts,					
(a) Toronto Presbytery.....	500.00	500.00	.....	.....	.....
(b) Hamilton Presbytery.....	5,700.00	5,700.00	.....	.....	.....
Totals including Secured Payments...	\$606,644.02	\$582,993.62	\$30,672.74	\$990,137.75	\$30,791.56
Interest to Feb. 28, 1903, and Refund, Halifax..	.....	3,060.09	.....	.....	.....
Interest to Feb. 28, 1903, Toronto.....	.....	15,029.54	.....	.....	.....
Grand Totals.....	\$606,644.02	\$601,083.25	\$30,672.74	\$990,137.75	\$30,791.56
Total Payments for both Funds.....				\$1,591,221.00	