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Presbyterian Record.

Vol. XXV.

OCTOBER, 1899.

No. 10

WHAT OF THE NIGHT.....	289	THE WORLD FIELD	
AN ABUSE OF THE CENTURY FUND.....	290	Progress in Africa.....	307
OUR HOME WORK.....		The Negro in the South.....	307
New Presbyterians in the West.....	292	Kurdistan, Rome in England.....	308
Letter from Atlin, by Rev. J. Pringle.....	293		
H. M. Jottings, the Yukon.....	294	YOUTH'S RECORD	
Do the French need more light.....	296	Notes.....	309
CHURCH NOTES AND NOTICES.....	298	Dr. Duff and India Missions, by Mr. R. Murray...	310
OUR FOREIGN MISSIONS, NOTES.....	299	Students and Home Missions, by Dr. Robertson...	312
Varied Life Scenes in India.....	299	A Country Girl's Experience.....	315
New Hebrides College, Tangoa, Santo ...	300	It Might be Worse.....	316
An Old Letter from Dr. Geddie.....	301	The Good of Tithing.....	317
A Morning's Incidents, Rev. R. A. Mitchell, Honan	304	Going Without Religion.....	318
Incidents of the Bull Mission, Rev. J. Bucha-		RECEIPTS.....	319
man, M. D.....	305		

"WATCHMAN, WHAT OF THE NIGHT."

The Dreyfus Case and the 72d Psalm.

One mark of the world's coming day and of the reign of Christ, is justice, even for the poorest, something that was unknown in the corrupt Oriental Courts of the prophet's time, except in Israel, and not often there.

The Psalmist thus foretells a feature of the days of Messiah's Kingdom: "He shall judge thy people with righteousness and thy poor with judgment.

"He shall judge the poor of the people; he shall save the children of the needy and shall break in pieces the oppressor.

"He shall spare the poor and needy, and shall save the souls of the needy.

"He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight."

What a rare and beautiful picture to minds whose knowledge of kingly rule was the familiar travesty of justice before Eastern Monarchs, where money and favoritism, not justice, gained the day, and where the poor and friendless might bid farewell to hope.

The Dreyfus case has afforded new gleams of coming day. For weeks, the race, the civilized part of it, listened to the so-called trial and weighed the so-called evidence, and when at length "guilty" sounded around the world there was a universal protest of indignant execration, such as had never been before in the face of greater wrongs. The world's sense of justice and right has grown deep and strong. It was outraged by the verdict, and as it was able, it made its power felt.

The power that it put forth was a moral one. No strong arm enforced its will to reverse the verdict. But the sentence has been changed. The prisoner has been freed, and no doubt the voice of the world had its part in bringing this about.

Thus in two ways we see the advance of Christ's Kingdom, in the growing sense of right, and in that sense making its power felt and winning bloodless victory.

Read the 72nd Psalm and then the story the Dreyfus case, the plotting, the persecution, the punishing of the innocent to shield the guilty, the agitation for the right, the second so-called trial, the world sentence triumphing over the verdict of the court-martial and setting the prisoner free, and see in this close of the century tragedy a fulfilment of the Psalm. And if so, then a guarantee of yet better days to come when earth's remaining wrong, great though it be, shall go down before the right, when "the kingdoms of this world shall become the kingdom of our Lord and of his Christ." When

The King who reigns in Salem's towers
Shall all the world command.

Free parcels of back numbers of the "Record" or "Children's Record" will be sent for distribution to any who may wish them.

Thanks to those who have kindly sent sent S. S. Helps. For a copy or two of "Teachers' Monthly" for January and June, 1898, and "Primary Quarterly," first quarter 1898, we would be thankful.

This issue delayed by illness.

Line upon line that there may be no room for mistake. Only for the objects named below is the Common Century Fund. The Assembly recommends that giving be simply to the Fund as a whole, but if any one wishes to designate his gift to a special one or more of the objects named, he can do so.

THE CENTURY FUND SCHEME.

The Common Fund, which is the Century Fund proper, the real Century Fund, is for putting the colleges in a better position; for aiding the benevolent Schemes of the Church; for aiding Building Funds, a necessary part of Church extension in new districts;—and for providing working balances for the missionary Funds and thus saving interest during the year before the receipts come in from congregations.

The objects to be aided and the amounts to be given them are as follows :

Home Missions, East	\$ 6,000.00
Home Missions, West (to make up \$50,000)	30,000.00
Augmentation, East (to make up \$6,500)	3,000.00
Augmentation, West	15,000.00
Foreign Missions, East	15,000.00
Foreign Missions, West (to make up 50,000)	20,000.00
French Evangelization	15,000.00
3. The following shall also be embraced in the Common Fund :	
Presbyterian College, Montreal ...	\$40,000.00
Queen's College, Kingston (Theological Department)... ..	40,000.00
Knox College, Toronto	40,000.00
Manitoba College, Winnipeg	40,000.00
Presbyterian College, Halifax	15,000.00
Church and Manse Building Fund, Northwest (of which \$10,000 for N. Ontario)... ..	60,000.00
Church Building Fund, N.B., P.E.I. and Newfoundland	24,000.00
Aged and Infirm Ministers' Fund, West.....	60,000.00
Aged and Infirm Ministers' Fund, East	12,000.00
Widows' and Orphans' Fund, West.	60,000.00
Foreign Missions, West, for a Building Fund	50,000.00
Foreign Missions, East, for a Building Fund	10,000.00
Augmentation, West, for a Building Fund	25,000.00
French Evangelization, for a Building Fund	20,000.00

AN ABUSE OF THE CENTURY FUND.

Not an existing abuse, but one that might arise, and against which a word of caution may not be out of place, viz.: that of evading our share of responsibility for the Century Common Fund for helping the schemes of the Church, and of using the sentiment of the occasion and the general interest which is being awakened throughout the Church for our own ease and benefit, by devoting our chief energies to erecting buildings for ourselves and paying our own debts, giving the crumbs to the Common Fund, and then taking to ourselves credit for having given liberally to the Century Fund because there is a column in that Scheme where the payment of church debts is acknowledged.

It is true that in launching the Century Scheme, congregations are encouraged to pay off debts on Church property, and thus make the hundredth year, as the Jew made the fiftieth, a year of release from debt. It is also true that all sums thus reported as paid will be marked as having been paid, not to the Century Fund proper, but by such congregations for debt. But it was never intended that churches should turn their main efforts, except in rare instances, of special need or burden, towards helping themselves in this way.

That special provision was made to meet the case and the wish of some heavily burdened congregations that under adverse circumstances have been carrying a load of debt which they were ill able to bear, but it was not intended that they should shift their ordinary building and debt paying upon the Century Scheme, and then claim credit for having helped that Scheme.

Church building and debt for such building are, and will always be, a right and necessary part of church life and work. New churches will always be needed in new fields and to replace old ones in old fields. It is in most cases necessary to spread the payment over a number of years. This may be done before building, by laying up in store year by year, or after building, paying it off year by year.

The latter is more practicable, for it is difficult to get people to give money that will not be used for years to come. Besides there is the risk of its being lost in the interval through bad investment. It is

sometimes necessary to pay afterwards, for a church may be needed before the money can all be raised. It is also generally more equitable, for in this way those are paying for the church who are enjoying the use of it.

Now, if church building, and therefore church debt, are an ordinary and right part of church life and work, it is unfair and unjust for some to use the chief part of the interest and impulse of the Century Scheme for their own congregational work, adding to their church buildings or paying their ordinary church debts, and leaving to others the raising of the Common Fund, unless the circumstances be exceptional.

Take an illustration, (a supposable case, but we trust that it will not become a reality with loyal and liberal Presbyterians). A congregation has built a church and paid for it year by year. It is free of debt. Another has no debt, but will have to build in five years. Both these throw themselves heartily and loyally into the Century Fund, besides bearing their own burdens. A third has builded recently and has some debt, while a fourth must build in three years. These last, under the impulse of the Century movement, raise amounts equally large with the first two, but they use most of it for themselves, one pays off debt, the other builds a year in advance. Both of these last give to the Common Fund a tithe or two of the whole, and then, because money spent in paying debts will have a column for its recognition, claim that they are helping the Century Fund.

All this would be manifestly unfair to the other congregations that have paid for their own work or will soon have to assume the burden of it. If the four congregations have equal ability and differ only in the date of their building and debt paying, they should give about equally to the Common Fund for the missionary and benevolent work of the Church.

Further, it would be unfair to the Church at large. The Church has not made the occasion, the end of the century, but the Church has made use of the occasion and worked up a general enthusiasm for putting in a better position its chief missionary and benevolent Schemes. And it would not be

fair to the Church, for congregations, unless in exceptionally burdened circumstances, to take advantage of the sentiment thus called forth on behalf of her Schemes, and to use it for paying church debts or erecting new buildings.

Again, it would be unfair and harmful to the Fund and would hinder its success. A great enterprise has been undertaken. We are to commemorate the turn of the century by putting all our leading missionary, educational, and benevolent schemes in a position to do more and better work. That enterprise requires the united efforts of all, and so far as it does not receive such united effort, so far must it fail of success. In addition, the fact of any thus evading their rightful share of the Common Fund would tend to discourage those who are working for it and to lessen their efforts.

Once again, such diversion of interest, except in cases where there are special burdens, would help to defeat in some measure the highest aim and end of the Century Fund, the uplifting, the deepening, of the spiritual life of the Church. This point was strongly emphasized in starting the Fund. Only as thought and aim and effort are drawn forth beyond ourselves, can such result follow. If churches that are quite able to bear their ordinary burdens, instead of sharing with others the burden of the Common Fund, were to borrow the impulse of that Fund to ease themselves, still claiming credit for helping in the Century Scheme, there could not be much spiritual uplift. The tendency of such an attitude is always in the opposite direction. It would not be "what Jesus would do." It would be too nearly allied to selfishness to uplift and enoble the character, moulding into the likeness of the Divine

"But we are persuaded better things" of the Presbyterian Church in Canada. One thing that has marked her history has been her ever generous response to "Come over and help us" from whatever quarter the cry of need came. And now as she looks back with gratitude over the old century and forward with hope to the new, she will respond with heart and hand to the effort of making our Church and her work a mightier agency for the world's good.

From the coming years with their ever growing success may those who have to do with our missionary and benevolent Schemes be enabled to look back with gratitude for the impulse given at the century's beginning by the Century Fund.

Our Home Work.

Bleak and lonely is the coast of Labrador, but the young men of the Maritime Provinces do not leave it uncared for. Mr. Fred. S. Vance has just left, via Quebec, for that place, where he will labor as teacher and preacher till next summer.

The Maritime Synod meeting in Truro, 3rd Oct., will be a thing of the past ere these lines are read. Truro is central and hospitable and always has a good meeting. It was in Truro that Rev. Dr. Morrison was chosen agent of the Church. The matter had been referred to the Synod by the General Assembly. And now the vacant place is again to be filled. The Synod will probably make a nomination. May the mantle of his beautiful life fall upon his successor, whoever he may be. The Century Fund, too, falls to be considered at this meeting. It will get a loyal support, as do all worthy schemes.

In the Home Mission field the summer has been a busy one. Over three hundred student missionaries, most of them devoted, earnest, young men, have been working from Victoria, B.C., to Victoria, C.B. Who can measure the influence of that summer's work in moulding the life of our Dominion? Many of them are now returning to their colleges for the winter. But the work need not stop. Effort will be made to supply as far as possible all vacant stations by grouping fields, by elders in neighboring congregations taking a service, by ministers giving an occasional Sabbath to the nearest mission fields. But where there is no outside help the work need not stop.

All can join in a C. E. service. An elder or teacher can conduct devotional exercises and read a sermon. And even if there were a station where no one would venture to pray in public, there are always some who can read, either scripture or sermon, and the young people are always ready to lead in singing, and all can join in the Lord's prayer. Forsake not the assembling. Let there be no silent Sabbaths.

NEW PRESBYTERIANS IN THE WEST.

Not people, but papers. The family is growing. It has been enlarged by twins.

"The B. C. Presbyterian," a promising infant, comes from Vancouver. It is pub-

lished weekly by the "B. C. Presbyterian Publishing Co.," under the auspices of the Synod of B. C. For nursing fathers it has a good strong editorial committee of six ministers, Logan, Winchester, Gandier, Gallup, Jeffrey and Wilson; one of them, Rev. J. Logan, with two gentlemen of Vancouver, Alderman McQueen and Mr. A. Philips, being a publishing committee.

Close thereafter the prairie finds voice in "The Western Presbyterian," fresh each fortnight from Winnipeg. Rev. R. G. MacBeth is editor and the Rev. C. H. Whyte, business manager.

Best wishes for both. There is a place for them. It is an ideal to which we have long looked forward. Our Presbyterian weekly for the Dominion is unpractical and impracticable. A Presbyterian weekly must have local news, both secular and religious. By the time such news could be gathered from the Maritime Provinces, Atlantic or Pacific, sent to a common centre, printed and returned, it would be three weeks stale.

Such a weekly must be a medium of local interchange and intercourse. Fancy B. C. men discussing some live B. C. moral, religious, Presbyterian matter affecting B. C. interests, in a paper published in Toronto. One writes an article. In three weeks it is read in the constituency interested. An earnest reply occupying a few days in writing, reaches the same constituency three or four weeks later. Slow for B. C.

Such a weekly, to be interesting, must record local work and incident, sometimes minutely and at length, an impossibility in a field four thousand miles long.

Such a weekly, while having a broad, world outlook, should, to some extent, breathe a local atmosphere and have local and provincial sympathies, and to this end should be published in the centre of such atmosphere and sympathies.

One Presbyterian weekly for the Atlantic Maritime Provinces, one for the same on the Pacific, one for the prairie region, and—two or more, (provoking one another to love and good works) in old Canada; with the "Record" monthly, as a bond of union and to keep before the whole the missionary, educational, and benevolent work which all have in common,—and one Sabbath School literature, helps and papers,—for all these there is ample field in working together to make Canada a better land and her Presbyterianism a growing factor in her upward progress.

A LETTER FROM ATLIN.

Rev. Dr. Warden has forwarded the following letter, received by him from the Rev. John Pringle, missionary of our church at Atlin. As our readers are aware, two nurses were sent out to this district under the auspices of the Home Mission Committee of our church and of a committee of ladies in Toronto. Referring to these, in a private letter to Dr. Warden, Mr. Pringle says: "The nurses—well, God guided you and our women to choose and send them, that is all."

Atlin, B.C., 25th August, 1899.

If you do not like climbing, don't come with me. I want you to go with me where weak hearts and weak lungs are sorely tried. It is "no trick" to go to Pine City, and besides you have been there with me before for a short time. So we shall hurry right through to Surprise.

No, we won't either. There is a spot called Spruce Junction, where Spruce Creek trail joins the main trail running East. There until recently I held service every Sunday at 1.30 p.m. It is a little cluster of tents, where I can gather very few for service.

But one Sunday not long ago, I had just removed my hat before beginning, when two young men came down the Trail from Discovery (Pine City). "Ah!" I said, "I've caught you on the fly." They took the hint and sat down with those gathered.

When I had closed the thirty minutes' service, one of them, a Scotchman, said, "This is the first time I have been in church for 12 years." That evening the first face my eyes rested upon, when I rose to give out the first hymn, was that of my Spruce Junction hearer.

Suppose I had preached some theory or opinion, upon some social question, wouldn't I have been sorry. I was glad I spoke about Zaccheus and Jesus that day, for that, like my meeting with this young man, was a wayside incident.

I think a good many are turned away from church because they go expecting to meet with Christ some time when they need him very much, and, disappointed at not seeing Him and hearing Him, think he is not there at all.

One is overwhelmed here with the importance of holding Christ up for the contemplation of the people, because you preach on any Sunday to a very large number of men and women, who hear you then for the first and last time. It is your opportunity and it never returns.

I don't know whether it is right to switch off in this way or not. I don't know what the editor and the readers will think of my side-tracking them in this way. But you must let me tell my story in my own way.

Now, come on with me, through Pine City over Nuggett Hill again, over the new bridge which a Cameron from Bruce built, and to Surprise at the head of Pine Creek. We are 800 feet above Atlin and 3100 above the sea. Better sit down and have a rest, a drink from Otter Creek, and a bit of hard-tack from the minister's pocket. We have come 13 miles since breakfast.

The trail follows the bluffs along Otter Creek for four miles. It is up, up, a climb all the way, sometimes along the edge of banks 200 feet high on a very narrow trail, where, if you have lived in Manitoba, or in one of the level countries of the East, you may get dizzy and have to sit down to get on an even keel, so to speak.

You can see men and women in the canyon away below you, can hear their voices, but cannot distinguish their words. The women wear sun-bonnets, and make you think involuntarily of old days and of gentle faces that are dust, which appear to you in memory, protected by sun-bonnets.

We meet here and there men from Otter and Wright, far up, travelling to Arthur or Discovery — some of them, you will learn, if you question them closely, travelling to — home. They have had enough of the wilderness with its hardships and its disappointments.

And now you see that poplar pole by the way side, with a sliver from a candle box tacked to it. Read its legend: "To Wright Creek." We turn to the left and go right over the "divide." Up the mountain side, scrambling over rocks and through the willows, panting, perspiring, perhaps repenting. We are at last over the ridge.

Stop just a minute, get up on that boulder, which the glacier found too heavy to carry any lower, and look around. Surprise Lake, a pond, away to the north. Boulder Creek, ten miles distant, flowing into Surprise Lake from the north, the tents, stretched for three or four miles along its banks, appearing, as you look down upon them, like houses lining a city street. Mountain above mountain irregularly piled—a sea of mountains, all around you.

Over there, to the East, is Wright Creek. We descend until we cross the stream of muddy water which has run through the sluice-boxes and rockers above, separating the "dirt" from the gold; and then climb up the bluff on the East side of the creek and go south, still rising.

At number 6 above "discovery"—for the claims are all numbered above or below the claim on which gold was first found,—we stop, 2500 feet above Surprise and 5600 above the sea.

Did you notice the brilliant phlox, the blue forget-me-nots, the sombre colored larkspur and monkshood, and even here and there a bit of broom with pink blossoms here and white blossoms there, and among the willows now and again a cluster of

Columbine. You never saw, I know you never did, such a varied and luxuriant flora in any part of the East. But our time is going and besides the editor is getting impatient.

Our service is on number 6. At the upper side of the claim a ditch about two feet deep has been dug and through it the water rushes. A little below it, nearer the creek, is a "prospect hole" about 12 feet deep. I stand on the earth piled beside it and you sit on the grass with your back to the ridge of earth shovelled out of the ditch. I'll put you in very good company. Cameron, of New Brunswick, on one side; Maloney, of Owen Sound, on the other. They are Teslin trail men. Two women sit on the grass on the other side of the ditch. We sing the old hymns. The mountains seem to rejoice with us, and the torrent to sing its song, in harmony with ours, as it threads its way amid the rocks.

Look along the line of faces on either side, remember what they are here for, and their condition; look up at the mountains and then at the sky, and tell me about what and whom you would preach, if you were in my place, even if you had taken the gold medal in metaphysics and moral philosophy. Just one thing and no other, an old message: just one person and no other, Christ. Old fashioned! Yes, and life is old-fashioned and so is death, and so is judgment. Christ is our life, and if He is, then death is the opening, not the closing of a door, and we must all stand before the judgment of Christ.

You get a good bed, half a miner's bed, and you sleep right well, for you are tired and so am I. The snoring of the old sled dog beside the bed does not disturb you, and the 7.30 whistle blown by our host, the signal to get ready for breakfast, is the first sound of which you have been conscious for 8½ hours.

I go to Otter next day and Boulder the day after, but you have had enough for a tenderfoot, and I let you go. I meet you on my return to Atlin. We call on the nurses. What cheery, consecrated, efficient women they are. I say twenty times a day, "I am glad they have come." If you are one of the unhearty ministers in this venture of sending nurses, I take you to the hut in which the sick lie, cared for by our Church, and there is instantaneous conversion.

Thank God the women of our church have begun to do that part of Christ's work, our work, for men and women, which the minister cannot do, or can do very poorly without special training. I was sick and ye visited me. The work of the nurses for one month has done more to make people believe we have the spirit of Christ, than a year's preaching could. I have no words to tell the church how glad and thankful I am for this beginning in Atlin. It has strengthened my hands and made the old church

dearer to her own people, and exalted her in the opinion of those of other churches and of no church. Best of all, the gentle ministering hands of our nurses will open many a heart to the Gospel and Spirit of Jesus.

I got a letter from a little boy, a very little boy, in Quebec. It was a good letter, with a word of cheer between the lines from his mother. He shall hear from me ere long.

Dr. Robertson told me what the young people of the Presbytery of London are going to do for our work up here. They, too, shall have as good and helpful a letter as I can write, when my mind and the sky are at their brightest. For I sometimes think that we get all the helpful things said to us and about us, when the boys and girls and men and women, who are doing the planning and sacrificing and giving have no word of cheer at all, and only see at second eye what they are accomplishing. There are thousands of men and children who will thank God forever for the work our church has done in the West and North.

I have tried your patience, it's a foggy day, but this is the end at last.

HOME MISSION JOTTINGS—THE YUKON

It was expected that the American Presbyterian Church would have sent in a missionary to Skaguay early in the spring, and that Mr. Sinclair, our missionary there, would then leave for Bennett, which is forty-three miles distant and in Canadian territory. Owing, however, to delay in sending in the American missionary, Mr. Sinclair has been doing duty at both points for several months past, dividing his time equally between them.

In a letter recently received from him by Dr. Warden, he says, "Mr. Cock has arrived here, and I am to detain him for a few weeks, so as to keep the work here (Skaguay) and at Bennett in hand till my successor arrives at Skaguay.

"When I went to Bennett two months ago," writes Mr. Sinclair, "I found about 500 or 600 people there, and the number increasing every day, waiting for the opening of navigation. On my first trip I selected a new church site, as the one formerly selected was too far out of town. All the prominent citizens joined with me in a petition for the site to the British Columbia government.

"On my next visit, however, I found the site built upon. I had to select another on the Government reserve, and, in order to prevent this being also 'jumped,' I went for our large tent, which was in the shack, to hold down the lot, but I found the tent so cut up and so much of it gone as to make it utterly useless. The thieves were found, tried, and sentenced, but this did not help us out of the difficulty.

"I spoke to several, and found that the proposal to build a church was warmly welcomed by all. Finding a large number of Klondikers waiting in idleness for navigation, and willing to give volunteer service, I at once made a rough plan, ordered 7,000 feet of lumber, and called for volunteer carpenters. In two weeks we had the floor laid, the frame of the walls up, and a borrowed tent pitched on the floor for use in the course of erection. On the 24th of May the corner stone was laid by John Hyslop, Esq., C.E., of the railway.

When I left, a couple of days ago, we had used the closed in building for two Sabbaths without the tent. Up to that time the cost amounted to \$1,400, towards which we have raised about \$1,200.

"We had hardly completed our canvass of Bennett for the church building, when an Anglican missionary appeared on the scene. I was glad we had the work done, as it could not have been accomplished with divided forces. I have been happy to invite them to use our building since it was fit for occupation, and they hold all their services in our church at present.

"We have a free social evening in the church every Thursday, the object of which is to bring the men into contact with what family life we have in the town. It is remarkable how an introduction to wives and daughters make the average man without a family more particular about his conduct and associates.

"The building is now open at all times for reading and writing purposes. I provide writing materials, and we are doing what we can to get as full a supply as possible of books and periodicals. Kindly send me a cut of our church crest (the burning bush) that I may have it in our little paper.

Donations of good books or magazines from our families or churches in the East would be gratefully received and would be used in providing entertainment outside the saloon."

In a letter dated 12th July, Mr. Sinclair writes: "I expect to take a run over to Atlin to-morrow with Mr. Cock, to see Mr. Pringle, and then the former will go on to Dawson next week. I have enjoyed very much Mr. Cock's visit. He is everywhere making a very favorable impression, and I feel sure that his was a very fortunate appointment.

Mr. Grant, who is returning East, has done magnificent work at Dawson. A few days since, Rev. Mr. Dawson, who has been minister of the Church of England there for some time past, passed through Toronto and called upon Dr. Warden. In that interview he, in the strongest language, spoke of Mr. Grant's work and of the great service he had rendered, not only to the Presbyterian community, but to the city generally, and more particularly in connection

with the General Hospital, at which, all along, he has been the moving spirit.

It will be an added cause of regret to the Church that Rev. R. M. Dickey has been compelled to leave his field at Eldorado on account of impaired health. He also has done extremely good work, and, as the pioneer missionary of our Church in the Yukon, his name will long remain associated with that territory. The arduous nature of his duties and the almost inconceivable difficulties he has had to cope with, have been the cause of his breaking down in health. It is hoped, however, that he may be soon restored and enabled to render efficient service in some other field of labor.

In a recent letter received by Dr. Warden from Mr. Dickey, he says that nearly the entire amount necessary to meet the cost of the building and lot in Eldorado has been provided by the people. "All winter we have had a reading room, lighted and heated every evening, and often every day. This notwithstanding that coal oil costs \$2.50 per gallon, wood \$30 and \$40 per cord, wages \$1 per hour, outside papers, \$1.00, etc. We also had a small gymnasium and some games.

"Then the building was used for a social club weekly and occasionally by the Miners' Association. In fact, everything was done to make the church the centre instead of the saloons. During the winter the Sabbath collections were very small, only sufficient to pay the care-taker, so that since early in the year I have been care-taker myself, but since the spring came there has been a steady improvement in collections. For instance, during the month of May there were \$11.80, \$14, \$17.45 and \$18.40, or a total of \$61.65 for the month."

Mr. Dickey goes on to speak of the great need there is for a library and also for an organ. Mr. Dickey's ideas as to the method of raising money for church purposes are very definite. Nearly all the subscriptions he has got for the work have been voluntary, and the few that were asked, were from people known to be in hearty sympathy with the work. From these alone he thinks money should be obtained. Mr. Dickey has been the means of accomplishing much good, and the result of his labors will, we hope, be seen in the earnest Christian life of many of those who have come under his ministry.

There never was any heart truly great and generous that was not also tender and compassionate; it is this noble quality that makes all men to be of one kind; for every man would be a distinct species to himself were there no sympathy among individuals.—South.

Never does a man portray his own character more vividly than in his manner of portraying another.—Jean Paul Richter.

DO OUR FRENCH COUNTRYMEN NEED MORE LIGHT?

(By Rev. C. A. Doudiet, Montreal.)

The question of the propriety of missions to Roman Catholics, depends largely on the proof, negative or affirmative, of the right of the Church of Rome to be called a Church of Christ. We do not care to contest its right to call itself a Christian Church. It is as much Christian, as it is apostolic, having at many important points, departed as widely from apostolic doctrines as it has from Christ's.

A commercial house often keeps its original title, although its founders have long since passed away, and the new managers of the business carry it on in a totally different manner from that of their predecessors. Thus Rome has kept the original title, but under shelter of that name of Christian, has allowed large numbers of anti-Christian errors to flourish.

The apostles had foreseen this. The Spirit had spoken expressly, that in latter times, some should depart from the faith, "giving heed to seducing spirits and doctrines of devils." 1. Tim. 4: 1, 2. It was revealed to Paul, that in the very heart of the Church, in the Temple of God, "a man of sin" would exalt himself above all that it called God, and show himself that he is God. The Apostle graphically described that coming of the "son of perdition," with all power, and signs and lying wonders, and all deceivableness of unrighteousness. 2. Thess. 2: 1-12.

True, Rome is not expressly named in these quotations. And so it is explained that certain Gnostic sects were meant, that the "man of sin" is an antichrist yet to come, and that the "scarlet woman" of John in Revelation, was symbolical of Pagan Rome "drunken with the blood of the Saints." Rev. xvii: 6.

Therefore in contesting the claim of the Roman Church of today, to call itself a Church of Christ, we try its spirit, according to the counsel given by John (Ep. iv: i) to see whether it is of God. Jesus once said to his disciples: "If ye abide in my word, then are ye truly my disciples." Let the Church which has departed from the words of Christ be judged from these words for "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God, he that abideth in the teaching the same hath both the Father and the Son." 2 John. 9.

So we ask: Can a Church be a Church of Christ, which discourages and forbids the reading of God's word? Paul writes that "Faith cometh of hearing, and hearing by the word of God." Rom. x. 17. James says that "God begets his people with the Word of Truth." Jas. 1: 18. It was written, Paul again says, "for our learning, that

we through patience and comfort of the Scriptures might have hope." Rom. 15: 4, therefore he commended his fellow Christians, not to priests or bishops, but to "God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

In all this, the apostles follow the precedent of the prophets, who referred opponents and dissenters "To the law and the testimony, if any one speaks not according to their word, it is because there is no light in them." Is. 8: 20. The law of God, writes David, is perfect. The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times. Ps. 12: 6. That word was to be diligently taught even to children. Deut. xi:19, a command repeated by our Lord in John v:39.

But here many Roman Catholics and not a few Protestants, will say: Rome does not forbid the Scriptures to her adherents. The unauthorized versions alone are forbidden on the double ground of incompleteness and incorrectness. Incompleteness, because lacking the "Apocrypha". Incorrectness, because they flatly contradict Romish doctrines in many places. We do not care to discuss these assertions here. If the Church of Rome wished to give her people the Scriptures, she has wealth and learning sufficient to publish cheap editions of the Bible, revised and corrected to date. She has not done so, and she does not seem in any hurry to do it.

The fact which cannot be successfully denied is that the people as a whole, in the Province of Quebec, and generally in all Roman Catholic countries, have not got the Scriptures, nor liberty to have and study them.

The Word of God is Light, and it is a suspicious circumstance, to say the least, when a church dares not put that light in the hands of its adherents, lest they should discover wherein they are deceived, and led away from the Truth.

Now, our mission work among the French-Canadians is to persuade as many as we can to procure the Bible, and to read it. As Augustine wrote (De gratia c. xviii) so we speak to all who consent to hear and say: "We are brethren! Why do we yet dispute among ourselves? Our Father did not die without leaving us His Testament. Let us open it. Let us read it! We are brethren, why should we dispute with each other?"

When an honest seeker after Truth thus takes hold of God's word, he discovers such things as the following: That in kneeling to statues and images, from the crucifix down to the representations of the virgin, angels and saints, he breaks a formal command of the Law of God. Ex. xx:4.5. That there is but "One Mediator between God and men, Jesus Christ, who gave himself for us." 1. Tim. II:5. One who is "able to save to the

uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them." That the blood of Jesus Christ cleanseth from all sin. 1. John 1:7. That the Saviour calls all that are weary and heavy-laden to come to Him, and He will give them rest. That by not obeying the words of Jesus, a man also disobeys the command of the "Blessed virgin," for did she not say, speaking of her son Jesus, "Whosoever he saith unto you, do it." John 2:5. That when Jesus instituted the Lord's Supper, He never even thought of such an absurdity as transubstantiation, since he said, "Do this in remembrance of me," and it is plain that no man celebrates the remembrance of a friend, if that friend is visibly and tangibly at his side. 1. Cor. xi 24.25. That "vain repetitions" of prayers, are not Christian, but heathen practices, "Be ye not therefore like unto them," said Jesus in the Sermon on the Mount. Mat. vi: 7,8. That "meats" do not sanctify or defile men, therefore that the so-called fasts of the Church of Rome are unscriptural and needless. Matt. xv:11. That after death comes judgment, Heb. 9:27, and therefore that purgatory is not a scripture doctrine, etc., etc., etc.

In fact, the Word of God is an all sufficient mission agency for any upright man, desirous to know the truth of God. And in striving to have it accepted by Roman Catholics, as the only reliable rule by which men learn to glorify God and to enjoy Him forever, we are working in the cause of true liberty, as well as in that of elevation of the morals and hopes of our people.

We are sometimes asked: Do you then believe that Roman Catholics cannot be saved? We answer with the apostle Peter: "God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness, is accepted of Him." Acts x:34. The fear of God, and the ability to work righteousness are God's gifts. Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Jas. 1:17. And therefore we labour to remove obstacles that keep men in the dark.

Adherents of Rome are as a vast multitude, shut in by massive walls of human traditions, from the Light of God. Their religious guides have carefully closed every avenue through which the Light might reach them. But notwithstanding all their efforts beams of the Sun of Righteousness come down from Heaven, and from every crevice in the walls reach the pavement of the prison of error. Every man in the multitude who longs for the light, may put himself in the way of the light, and look up. That small beam then becomes for him as "this great world's altar stairs, that slope through darkness up to God." That man may be enlightened in spite of the walls

raised by human hands, and therefore may be saved. But it is not because of his Roman Catholic teaching, but in spite of it, and thus even from the "land of the enemy" Christ sees of the travail of his soul and is satisfied.

Now, is it not a noble work for every loving Christian heart, who like Our Father in Heaven, wishes that all men be saved, to do what can be done to remove obstacles and bring his fellow men face to face with the light of God. In doing this, are we not labourers together with God?

HOW TO GET TO HEAVEN.

"Well, I cannot understand why a man who has tried to lead a good, moral life, should not stand a better chance of Heaven, on the ground of his good moral life, than a wicked one," said a lady, a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one: "Suppose you and I wanted to go into a place of amusement where the admission was a dollar; you have a half a dollar, and I have nothing, which would stand the better chance of admission?"

"Neither."

"Just so; and, therefore, the moral man stands no better chance than the outbreaching sinner. But now suppose a kind and rich person saw our perplexity and presented a ticket to each of us at his own expense. What then?"

"Well, then we could both go in alike."

When the Saviour saw our perplexity He came; He died, and thus obtained eternal redemption for us, and now He offers you and me a free ticket. Only take good care that your half dollar does not make you proud enough to refuse the free ticket, and so be refused admittance at last.—Selected.

HOW TO GO WRONG.

When one declines from religion it is usually by gradual steps. It is not easy to tell just where it began. Often it is in neglect of secret devotion. This is soon followed by occasional neglect of public worship, and then by more frequent neglect, till it is given up altogether. Once excuses were given for neglect, but these are no longer offered. When the house of God is forsaken, the soul is then open to the attacks of Satan and is in danger of almost any temptation. When decline begins, none can predict the end. How much we need to resist and guard against the beginnings of evil and secret ways, and especially the neglect of private religious habits! After a tree has fallen, it often reveals the fact that there was decay at the heart a long time before it was suspected. The rottenness within prepared it for its downfall when an unusual strain came upon it.—

CHURCH NOTES AND NOTICES.

Calls.

From Fenelon Falls, to Mr. F. D. Nichol
 From Innisfail, to Mr. W. L. Atkinson.
 From Brucefield, to Mr. E. H. Sawyers,
 From Dunn Ave. Church, Toronto, to Mr.
 A. L. Geggie, Truro.

Inductions.

Into St. Paul's Ch., Winchester, 31 Aug.,
 Mr. E. S. Logie.
 Into Alma St. Ch., St. Thomas, 22 Aug.,
 Mr. H. W. Reade.
 Into Knox Ch., Guelph, 14 Sept., Mr. R.
 W. Ross, late of Glencoe.
 Into Monkton and Logan, Mr. James
 Abery.
 At Port Hastings, C.B., 5 Sept., Mr. L.
 H. McLean.
 Into Ferrona, N. S., 5 Sept., Mr. A. M.
 Thompson.
 Into St. Catherines, 26 Sept., Dr. G. H.
 Smith called from Thamesford.
 To be inducted at Mosa, 3 Oct., Mr. Isaac
 McDonald.
 At Knox Church, Galt, 20 Sept., Mr. John
 Taylor, ordained as missionary to India.
 Into St. Andrews Church, Toronto, 14
 Sept., Dr. Armstrong Black.
 Into Knox Ch., Guelph, 14 Sept., Mr. R.
 W. Ross, called from Glencoe.
 Into First Ch., Brockville, 6 Sept., Mr.
 Robert Laird, called from Campbellford.

Resignations.

Of Knox Ch., Ripley, and Knox Ch., Ber-
 vie, Maitland Presbytery, Mr. Colin Sinclair.
 Of Malcolm, Ont., Mr. D. Duff, from ill
 health after a pastorate of twenty-eight
 years.
 Of Chalmers' Church, Toronto, Mr. S. R.
 McClements.
 Of Gretna, Man., Mr. T. H. Rudd.
 Of Portapique, Truro Pres., N.S., Mr. W.
 H. Ness.

Obituaries.

Rev. Charles Campbell died at his son's
 residence in Toronto, 24 August, aged eighty
 three years. He was born in Glasgow,
 Scotland, in 1816. On the 25th August 1856,
 he was ordained pastor of Niagara on the
 Lake, where he labored for twenty years.
 Since that time he has lived in Toronto.

Rev. Daniel Duff, of Malcolm, Ont., died
 August 27th, at the home of his brother-in-
 law, Rev. John Morrison, of Cedarville,
 Ont., aged sixty-seven years. He was born
 July, 1832. Entered Knox College, Toron-
 to, 1857, graduating in 1863. In 1864 he
 went to British Columbia, and was the first
 missionary to Cariboo. In 1868 he was set-
 tled as pastor at North Brant.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, at Synod, Truro, Oct.
2. Inverness, at Synod, Truro, Oct.
3. P. E. Island.
4. Pictou, N. Glas. 7. Nov. 1.30 p.m.
5. Wallace, Truro, 4 Oct., 9 a. m
6. Truro, Truro, 2 Oct., 7 p.m
7. Halifax, Truro, at Synod.
8. Lunbg, Yarmouth, 5 Dec., 10.30 a.m.
9. St. John, St. John, St. A., 17 Oct.
10. Miramichi, Newcastle, 26 Sept., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Shbk. or Que., 2 Oct., 2 p.m.
12. Montreal, Mont., Knox, 12 Dec., 10 a.m.
13. Glengarry, Maxville, 19 Dec. 10.30 a.m.
14. Ottawa, Ot. Bank St, 7 Nov. 10 a.m.
15. Lanark & Ren., Almonte, 7 Nov, 10 a.m
16. Brockville, Prescott, 18 Sept.

Synod of Toronto and Kingston.

17. Kingston, Kingston, 12 Dec.
18. Peterboro, Port Hope, 20 Sept., 2 p.m.
19. Whitby, Whitby, 21 Sept., 10 a.m.
20. Lindsay, Lindsay, 19 Dec. 11 a.m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Orngvl., 25 Sept., 10 a.m.
23. Barrie.
24. Algoma, Manitowaning, 27 Sep., 10 a.m
25. North Bay, North Bay, 20 Sept.
26. Owen Sound, 26 Sept., 10 a.m.
27. Saugeen, 12 Dec.
28. Guelph, Guelph, St. A., 21 Nov., 10.30

Synod of Hamilton and London.

29. Hamilton, Ham., Kx, 20 Nov, 9 30 a.m.
30. Paris, Woodstock, Knox, 12 Sept.,
31. London—14 Nov. 10 a.m.
32. Chatham, Chatham, 14 Sept., 10 a.m.
33. Stratford, Stratford, 11 Sept., 10 a.m.
34. Huron, 14 Nov., 10 a.m.
35. Maitland, Wingham, 27 Sept., 10 a.m.
36. Bruce, Paisley, 28 Sept., 10 a.m
37. Sarnia, Petrolea, 15 Sept., 10 a.m.

Synod of Manitoba and the the North-West.

38. Superior, Keewatin, September.
39. Winnipeg, Man., Col., 2 Tu, Nov bi-mo.
40. Rock Lake, Crystal City, 6 March.
41. Glenboro.
42. Portage, P. la P., 11 Dec., 7.30 p.m.
43. Brandon, Sep., at call of Moderator.
44. Minnedosa, Minnedosa, 6 March.
45. Melita.
46. Regina, Reg., at call.

Synod of British Columbia.

47. Calgary, Okotoks, 6 Sept., 10 a.m.
48. Edmonton, S. Edmonton, 6 Mar. 10 a.m
49. Kamloops, Kamloops, at call of Mod'r.
50. Kootenay.
51. Westminster, Wmstr, St. A., 5 Dec.
52. Victoria, Wellington, 5 Dec., 2 p.m.

Our Foreign Missions.

A missionary reception was held in Park Street Church, Halifax, 28 September, at which the mission loving Presbyterians of Halifax will bid farewell to Mrs. Grant and her daughter, who are returning to Trinidad, and to Rev. Geo. E. Ross and his wife, our new missionaries to Demarara.

"A man of this street," writes one of our Honan missionaries, "is known to have coaxed his twenty-two year old half-witted son out to the field, and then made him dig a big pit on a false pretext, in which he afterwards buried him alive." Such deeds of darkness soon disappear when missionaries come.

In a private note, Rev. Dr. Grant, of Trinidad, writes :—

Heat excessive, weather unreasonable. The rainy season, but little rain for several weeks, dust flying like snow drifts.

Never have we had more enquirers or greater encouragement in our work, and yet rarely does a day pass without its trials.

"A scorpion three inches long was caught in the dispensary yesterday at Hsin Chen," writes one of our medical missionaries. "The medical assistants tethered it on the window sill, as they said, to prevent inquisitive sight-seers outside from obstructing the light by crowding their heads in and obstructing the light from the window."

At Chu Wang, Dr. McClure has moved into his new dispensary, which, with its wooden floor and separate operating room, is a great improvement on the old den. A patient, mistaking the new dressing and operating stand or table in the centre of the floor for a shrine of some sort, was found prostrating himself before it.

The heathen in his blindness
Bows down to wood and stone.

"Only this afternoon we were called in greatest haste," writes our Honan missionary, Dr. Malcolm, to the children, "to resuscitate a boy that had been drowned in the river while bathing. We were hurrying along the street, when lo! a messenger met us, saying that we need not go any farther, because the boy was buried. You think this strange? Remember we are in China."

The W. F. M. S. East, held its annual meeting in the middle of September in Yarmouth. The total receipts of the year, including a balance of \$307 from the previous year, are the splendid sum of \$11,206. The previous year was exceptional, but this one marks a still further advance.

They have given, for the New Hebrides, \$1,182; for St. Lucia, \$1,000; for Trinidad, \$5,000; for Demerara, \$1,100; for Korea, \$1,000; and \$1,300 to the General Foreign Mission Fund.

Last month we had Captain Whitford's wife and two children with us on a visit of four weeks. When he came, in his schooner, to take them home, he made me a gift, for the mission, of the lot of land, that he owned on Tangoa. Many men, whom we would not wish to have as neighbors, were desirous of getting this land; but the Captain, true to his friendship for us, would not sell it at any price to the enemies of the mission.—Dr. Annand.

We hesitate about the following. It was not intended for publication. It seems like intrusion into private life. But it is too good to keep. Many who know of Mrs. Grant's sufferings for years, while bravely keeping to her post and work, will rejoice with her. In a private note Dr. Grant says :

"For neuralgia, to which Mrs. Grant has been a martyr for several years, a facial surgical operation was performed 1st July by Dr. Stewart, of Halifax, and since that day she has been entirely rid of pain, and before the end of October she will probably be in her place in the mission field."

What a boon to humanity, is the skilled physician! What a grand profession his, and all the more when, as here and so often, it is adorned by highest worth.

LIFE SCENES STRANGELY MINGLED.

"It is not often," writes our missionary, Dr. Margaret McKellar, in F. M. Tidings, that one is called to attend a birth, a death and a marriage within a few days in one home. I have had this experience.

When I opened the dispensary in old Neemuch city in 1892 one of my first patients was a Boorah woman (a class of Mohammedans), named Mariambai from the camp. She was suffering with a chronic disease which was very obstinate in yielding to treatment, and necessitated a daily attendance at the dispensary. She came for many

weeks, and never once was she heard to murmur with her hard lot.

Her husband is a worthless sort of a fellow, so that the family is miserably poor, and the lack of good nourishing food delayed the cure which we wished to bring about.

A few weeks ago she went to visit another Boorah woman who was very ill, and when returning she fell down a narrow flight of stone steps and received several severe bruises from which she suffered greatly. A day or two afterwards I was called to stand "beside the unveiled mysteries of life and death" in that home. The baby for whom she was to give her life preceded her into the unseen. She had a presentiment that she would never recover.

We did everything that love and science could suggest, but in spite of all our efforts she passed away quietly and gently as she had lived. Shortly before she died her father made her repeat some of their prayers, in which the names of Abraham, David and others of the prophets came, and in every pause she of her own accord would say, "Aur Gishu Masih, Aur Gisuh Masih," which means, "And Jesus Christ, and Jesus Christ." All the Boorahs believe in Jesus as a prophet, but I fain would believe that Mariam believed in Him as the Only Begotten Son of God and as her Saviour.

When speaking to her mother and mother-in-law, in her presence, about them believing in Jesus only as a prophet, I turned to her and said, "You believe in Jesus, Mariambai?" and the answer came quick and bright, "Yes, Miss Sahib," and we will look for her where sin and pain and death have no entrance.

The marriages of two of Mariambai's daughters had been arranged for in the very week when she was so ill, and she desired very much to have the ceremony performed, but she was too ill for us to allow her to have such excitement going on in the house, but the week after her death I was called to the double wedding. As I looked on the gay, thoughtless crowd of women partaking in the festivities, I could not help weeping, for I thought how much Mariam would like to have seen what I was looking upon.

The prospective mother-in-laws sat in state, one at a time, and decorated the brides with the bridegroom's presents, and gave about a thimbleful of some sweet decoctions to each of the guests, then the grandmother, doing duty for mother, provided a repast for all present. The food was brought in on large trays and placed in the midst of a group of women on the floor, and each woman helped herself by dipping into the food on the tray with her fingers. A day or two afterwards the bridegrooms, in gay, gaudy tinselled clothes, were led around the bazaar streets, on carparisoned horses, followed by the male Boorah world of Neemuch.

THE NEW HEBRIDES TRAINING COLLEGE.

(By Rev. Joseph Annand, D.D., Tangoa, Santo.)

In looking over our books I find that we have had in all no less than seventy-five students with us within the year ending in April. Nine new names were added to the roll, and thirteen were taken off. Of these thirteen six graduated. Three were dismissed, and three others left us from ill health; two of them on account of their own health, and the other because of his wife's illness; and one died here. The average number with us for the year was sixty-six. Our present number is sixty-two, with sixteen wives, and thirteen children.

As anticipated, we closed our year in a healthy condition. The larger number of mission boxes received reduced our cash expenditure for clothing. However, we had to pay out over £31 for that item in addition to the goods sent us. The progress made by the pupils during the year has been encouraging; and at no time in the past has the Institution given such good promise of accomplishing the end for which it was established as at the present.

The Bible is our chief text book, and it is carefully studied. Three lessons therein are given each day. The whole book from Genesis to Revelation is read over, and the truth brought as near as we can bring it to the minds and hearts of our pupils.

Then to the senior classes a comprehensive view of the whole is given, as well as the relation of its several parts to each other. In addition to the public studies, we have arithmetic, geography, grammar, dictation, writing from the scriptures, and singing; opportunities also of public reading, speaking, and praying are afforded to all. The women also are taught daily in separate classes, as well as instructed in sewing, and household duties.

In regard to the industrial labors I need not say much. All have been kept diligently employed during the hours set apart for those works. Our copra making has yielded a net sum of nearly £50; while maize has brought in a few pounds more. The quantity of taro, yam, bananas, and maize cultivated, and eaten, has not been estimated, but it has helped greatly in keeping down expenses.

I am sorry that our coffee plantation, of some four or five acres, is not doing well. The soil does not appear suitable and many of our plants are dying when we expected them to yield. Much labor has thus been thrown away; however we will now plant the ground with breadfruit, and cocoanut trees. With this as with other sowing, some seeds fall by the wayside, some labor fails of fruitage.

AN OLD LETTER FROM DR. GEDDIE.

In a Presbyterian home in P. E. Island, is a prized relic, an old letter written by Rev. John Geddie, on his search for a mission field in the South Seas, to one of his former elders. The ink is so faded as to be almost illegible. The letter is worn with many a loving reading. The blot where the ink bottle upset upon it with a lurch of the vessel is still there, faded like the rest.

It is of deep interest, both in itself and for the place it occupies at the very beginning of that work which has grown in half a century to large proportions, and is found in many lands, the Foreign Mission work of the Presbyterian Church in Canada.

Mrs. Sutherland, of Charlottetown, has kindly copied the letter for the Record. It will be read with interest by many.

Ship Crescent, Pacific Ocean,
Lat. 5.55 N., Long. 1.57.
Sept. 30th, 1847.

James McCallum, Esq.,

My Dear Friend :

Two long years have nearly rolled by since I bade you farewell, with little expectation of ever meeting you again on this side of the grave. A space of 20,000 miles now intervenes between us, but distance, instead of weakening, has only added to the vigor of my affection for the many dear friends whom I have left behind me. I think about P. E. Island every day of my life, and the thought of that dear isle never fails to bring to my mind a train of deeply interesting associations.

Since I parted with you, the path which a mysterious, yet gracious Providence has marked out for me, has in some respects been rugged.

My trials commenced when I parted with the dear brethren of the P. E. I. Presbytery, with a beloved congregation, and many attached relatives and friends. Then followed the loss of two darling children, whose bodies repose in the stillness of death, in the same grave; and besides all this, I have been assailed, as well as our mission, in every form and with every weapon which an ungenerous opposition could invent.

But I thank God who has hitherto sustained me, and the painful events to which I have alluded instead of turning me aside have only confirmed me more and more in the impression that it was my duty to persevere in the cause to which I had devoted myself.

It is no unfavorable sign of an object, when intense storms of opposition rise against it, and I should indeed have trembled for the success of our mission, had we been permitted to go smoothly on. It is a great work in which I have embarked and perhaps all that I have encountered has been a needful preparatory discipline.

But there is a bright, as well as a dark,

side to the picture which it may not be improper to notice.

Ever since I left the Island, the cause has been gaining ground in the several parts of the church. I visited every congregation in Nova Scotia with the exception of Shelburne, and the interest manifested everywhere far exceeded my most sanguine expectations. The cause of missions has now taken a firm hold on the hearts of our people, and the waters of much opposition will not quench their love to it.

But I must hasten to tell you how it has fared with us since our departure from America. After crossing to the United States, I engaged a passage on the American brig Eveline, 197 tons, for the Sandwich Islands. We sailed from Newburyport, Mass., on the 28th of January last. The first part of our voyage was favorable, with the exception of a severe storm which we encountered in crossing the Gulf Stream.

After reaching the latitude of the Rio del Platte on the coast of South America, we found that we were approaching the region of storms. From this point of our voyage, until we reached Cape Horn, we encountered a continuation of very severe weather. We sighted the dreaded Cape, April 23rd, and this was our first glimpse of land since we left America.

The day on which we made the Cape was fine, and we hoped to get around it without encountering any of those tempests for which it is celebrated, and which have sent many a noble ship to the bottom. This pleasing dream was soon dispelled, for we were suddenly overtaken by a tremendous storm, which only proved to be the forerunner of a succession of tempests, of which no person can form a just conception, except one who has experienced the like.

By the violence of the repeated gales we were driven into 61 degrees south latitude. There was much sleet, hail, and snow, and the weather was cold. Being the commencement of the winter season in this high latitude, we had only about seven hours day, which added to the gloom of our situation. Our little brig strained so much in every part as to become very leaky, and during all the time that we were off the Cape, we slept on wet beds.

We occupied three weeks in effecting our passage round the Cape, and I will not attempt to describe our feeling of joy and gratitude, when we left the region of tempests in our rear. To the Father of mercies we are indeed indebted for our preservation amidst no common dangers. I never before saw the beauty, and felt the force of these words so much as off the "Horn": "God is our refuge and strength, a very present help in trouble, therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea."

Our voyage was prosperous after we left

the Cape, until we reached 10 degrees north latitude, when we encountered a typhoon, accompanied with dreadful thunder and lightning. In the midst of the hurricane our vessel sprang a leak, and took in much water during the remainder of the voyage.

On the evening of July 17th we cast anchor for the first time since we left the States, outside of the coral reef which forms the harbour of Honolulu, Sandwich Islands, after a voyage of 170 days, having sailed, according to our log book, over 19,000 miles.

During the whole of our voyage we enjoyed uninterrupted and excellent health, slight seasickness excepted. And this is the more remarkable as we crossed the equator twice, and penetrated to the very borders of the southern frigid zone, so that we were exposed to the extremes of heat and cold. I preached every Sabbath during the voyage, with the exception of the first Sabbath that we were at sea, and the three which we spent off Cape Horn.

The Sandwich Island group consists of ten islands, eight of which are fertile and contain a population of about 100,000 souls; the remaining two are barren rocks. The principal and only town in Honolulu is on the Island of Oahu.

It is a place of some importance, being visited by about three or four hundred whale ships annually for supplies, and besides, the British, American, and French ships of war make this a place of frequent rendezvous. It contains a population of 10,000 inhabitants, 600 of whom are foreigners.

It is about 27 years since these islands were first visited by missionaries, sent out from America. They have laboured hard in the cause of Christ, and they have not labored in vain. Much has been accomplished, though much remains to be done.

The American Board of Missions expends about \$38,000 annually for the support of this mission. At present there are between 30 and 40 missionaries in the field. They have a seminary for the education of native young men, another for females, and another still for the children of the missionaries. Common schools taught by the natives are to be found in all the islands. The whole Bible has been translated into the language of the islands, and some time ago an edition of 10,000 copies was struck off. The Sandwich Island mission is in some respects the most advanced one in the Pacific Ocean.

I had a letter of introduction from the Rev. Dr. Anderson, secretary of the American Board in the United States, to their missionaries in the Islands. This letter made us at home at once with those valued brethren. They extended to us the right hand of fellowship when we arrived among them, and during our short sojourn they proved themselves to be friends indeed.

They appear to be devoted men, and their great aim seems to be to bring sinners to Jesus. I visited several of the missionaries at their stations, and their piety and devotedness to the cause of Christ, as well as their kindness, has greatly endeared them to me.

I was delighted with the spirit of brotherly love which appeared to reign among them. It brought me back in imagination to the time that I spent among the dear brethren of the Island presbytery. I will not soon forget the sweet season of delightful and refreshing intercourse which I spent among the American missionaries.

Our prospective mission has excited considerable interest in these islands. I have addressed some of the native churches on the subject, and they have given evidence of their interest, by contributing of their means for its support. One native church gave me \$20.00, U. S. currency; another \$26, another \$10, and several individuals have given private contributions. The very day before I left, two natives came to their missionary, and offered themselves to accompany me.

The Rev. Mr. Armstrong, missionary at Honolulu, requested me before leaving, to write him about our field of labor and prospects, and said if I wished native assistants from the Sandwich Islands, that they would endeavor to send them, and maintain them, too.

I mention these things to show that the Lord seems to be sanctioning our feeble endeavours to advance his cause. All the opposition and discouragement that we have encountered has been in the very bosom of the church where we might have expected sympathy and aid. I am much indebted to persons of all classes, from the king to the humblest subject.

I had the honour of a formal introduction to the king and his principal chiefs in the palace. He made several enquiries about our mission, which I answered through the medium of an interpreter.

The palace is a very fine building, erected at an expense of \$10,000. The room in which I was introduced was spacious and richly though not gaudily furnished. His Majesty was neatly dressed in white trousers and a blue military coat with an elegant cane in his hand. His queen, who sat beside him, was richly attired in silks and satins, with a wreath of yellow feathers around her head. The chiefs and their ladies made a very respectable appearance also.

What I saw of Hawaiian royalty was something more than I had anticipated, where the people thirty years ago were degraded and savage. The gospel effects great changes in the temporal as well as the spiritual condition of the people who receive it.

The present monarch of the Sandwich

Islands is Kammehameha III. His Majesty has been pleased to furnish me with a letter addressed to the chief of chiefs of any island where we may settle. I intend to forward a copy of it to Mr. Kier and you will perhaps see it. I am indebted likewise to General Miller, British Consul General for the Islands of the Pacific, to the Hon. R. C. Wyllie, Minister of Foreign Affairs, and many others for marked attention and kindness.

During my residence at the Sandwich Islands I had some opportunity of judging what the gospel has done for the people there. It has indeed wrought a change which no other agency could ever have effected. A few years ago they were sunk in a base and cruel idolatry. I visited some of their ancient Hawios, and saw human skulls and fragments of bones, the relics of sacrifices offered to their gods.

Formerly they were sunk in ignorance, inconceivable, now the majority of the people can read and write, and have the word of God printed in their own tongue. Formerly, theft and robbery were so common, that the people were called a nation of thieves, and no article, however concealed, was safe, and now violation of the eighth commandment is not more common than in more civilized countries. Formerly licentiousness abounded to such an extent that the whole of the Islands presented nothing but a dead sea of pollution; now though scenes often occur most offensive to a chaste mind, yet this odious sin is fast hastening into concealment.

But I would not wish you to over-rate the state of a people who are just emerging from a state of barbarism. It is scarcely possible for those who live in a Christian land to form a conception of the native convert sufficiently humble. You may find much grace in the heart, but usually amidst much corruption. A person converted from the pollutions of heathenism is a very different character from the converted man who has been educated from his youth, in a respect for morality and religion. The churches in the apostolic days exhibited, after the departure of the Apostles, the influence of old habits and prejudices, and every church partakes more or less of the previous character of its converts.

The conversation and character of native converts too often comes far short of the pure standard laid down in God's word. Nevertheless, there have been bright examples of piety among this people.

The Sandwich Islanders have not advanced as rapidly in civilization as might have been expected, considering their privileges. Many of their houses, I am informed, are not much in advance of what they were when the missionaries went among them here. Their dress is still very scant, though they are in general decently attired on the Sabbath day, yet many of them in other days

of the week wear nothing but a common shirt, and I have seen many of them with nothing but the maro, that is a narrow strip of cotton around the waist. This, however, is common only among the old, who have not been accustomed to clothing, and the rising generation will evidently be far in advance of their progenitors in this respect.

After a delay of about seven weeks in the Sandwich Islands, I engaged a passage in the whale ship Crescent, for the Navigators. This letter is written on board of her. This will account for the imperfections in the writing, and a heavy lurch of the ship has just upset my bottle of ink, and made the blot on this page. I can say nothing about my future procedure until I reach the Navigators. I may mention, however, that New Caledonia is already occupied by Roman Catholic missionaries. By the last accounts there were a bishop, two priests, and two monks settled there, and a vessel lately touched at the Navigators Islands, on her way thither with a reinforcement of more priests; and it is supposed that there is an intention to colonize it with French emigrants.

I exceedingly regret these circumstances, as it was in many respects an inviting field of labor. Thus, while a part of our church have been quarrelling whether they should send the gospel, and where, an enemy has been silently taking possession of the ground. It is a dangerous thing to tamper with and oppose the cause of Christ, and eternity alone will reveal the consequence; but if we are shut out in one quarter, there is a voice crying out in many of those islands: "Come over and help us."

Of my companion, Mr. Archibald, I can say but little, as yet. He is a young man and untried. I should have preferred one of more years and experience. I hope the church at home will not relax its efforts until another minister is sent into the field. My greatest earthly desire, I believe, would be accomplished, had I another minister to divide with me the responsibility of our mission, especially when I know that there are very many at home watching and praying for my success, while there are a few as eagerly watching for any false step.

I have in this letter opened my mind to you, as I know your interest in my own welfare, and that of the mission, but I must come to a close. Remember me to Mrs. McCallum, Elizabeth, and the rest of the family, also to your brother Neil and family, David Lawson, John Miller, Sr.

Sincerely and ever yours,

JOHN GEDDIE.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical; but it may be ours to be noble and sweet and pure.

INCIDENTS OF A MORNING'S PREACHING.

By Rev. R. A. Mitchell, our Missionary in
Honan.

Hsin Chen, Honan, China,
July 14th, 1899.

Dear Mr. Scott,

A good deal always appears in mission reports about the work of touring. Of course every man has his own favorite plan of trying to meet the people, whether by a continuous stream of preaching by native or foreigner from morning till night, or by quieter conversational methods in the inn or elsewhere; yet, whatever his pet plan, he must sometimes meet with the crowds, whose first object is not usually to hear the truth and who are therefore not in the least restrained by a sense of the sanctity of the occasion, or any kindred sentiment. Let me mention a few of the things we hear in the crowd during a morning's preaching to the heathen.

The foreigner appears on the street with a handful of books. Some boy sees him and shouts: "Foreign Devil." A scampering of youngsters into the house, a grunt from a man at the counter with a gesture of chin or hand, and lo! the doorways are filled with women and children, the shops lined with clerks, smiling or laughing at the ridiculous figure with sickly-pale skin, prominent nose and queueless head.

Having spotted a place with some shelter from the sun and some space for the crowd the foreigner takes his stand, back to the wall, and the crowd gathers around. The small boy is there, wearing a hairstring and a pair of shoes, and however large the crowd, he gets right to the front, causing a commotion and many remarks in the process. After satisfying himself with looking he gives his neighbor a fillip of the thumb or pulls his queue, gets quarrelling with unrepeatable words, and the preacher is interrupted with the shout of half the crowd, telling them to "shut up."

The farmer is there with his shirt thrown over his shoulder; the loafer too, minus his shirt and with his trouser leg above the knee for coolness, as the hot weather is coming on. The shopman is also represented, a somewhat neater man, and a few of the scholars who have not yet been induced by the heat to discard the long gown.

One man, coming along the street, shouts to another: "Come along and see the devil," and then pushing his way to the very front says in a loud voice: "Where did you come?" This man is disposed of as soon as one well can, and yet retain him as a hearer. But presently another asks, "What is your honourable name?" Mi. "What Mi?"

The name is explained either by a brief description, as the Mi with a protecting top or by giving the four names among which it goes to form one line in the Book of one hundred surnames.

"How old are you?" quickly follows. If this question comes at another time from preaching when one has time to talk, it is quite interesting to answer. "I belong to the dragon year." It ends in a discussion among the hearers whether it is 32, 44, or 56, eventually requiring a decision by the foreigner, to which somewhat incredulous assent is given with the question: "How does it come you have grown a moustache so early?"

One may have been getting along for a time with a fairly attentive audience, especially one man who, looking you squarely in the eye, is drinking in your words and raising your hopes, when suddenly he asks: "What did your spectacles cost?" It is the first of a lot of remarks which follow. "Let me try them on." "They are old age spectacles?" "Are they crystal or glass?" "Don't they burn your eyes?" "How small they are!" "Aren't they neat!" "The hooks on the ears won't let them fall off." "Did you bring them from your country or buy them here?"

Presently we get away from the glasses, when one says: "Why, we understand what he says. Of course, he talks the official language; everyone understands that. If he spoke the language of his own country we would not understand a sentence. He's been out a long time."

Having got them away from discussing the language to listening to it, we presently meet another question: "What country are you from?" "Ying" (the Chinese for the British Empire.) "Is it great England?" "Isn't there a great France also?" "And a Japan?" "And a Corea?" "Where is Russia?" "What is the largest country in the world?" "What direction is your country from here?" "How far is it?" "Ten thousand miles?" "Yo hi! It would take us a year to go that!" "How long does it take to come?" "It couldn't be done by land, but their steamboats go quickly." "Is it the same sun there?" "Are the grains the same?" "Are there any Chinamen there?" "Is that book in your hand for sale?" "Yes." He takes it and smells it. When it is opened there comes a chorus of remarks: "What thick paper!" "How clear the print is!" "It is probably movable type." "Aren't those characters like ours?" "Of course, they're all our sage's characters." "Are your country's characters the same as these?"

The price of the book (a gospel) is asked. "Eight cash," (about 18 cash to the cent.) "A yah!" "What is that worth?" "It's not enough for the paper. Wouldn't pay for the work." Meantime some one offers five cash for it.

Seeing the titles of other books gives rise to exclamations: "What! Can one go to heaven?" "After a man is dead can he live again?" "Who is this Jesus?" "O, he is their sage." "He is the foreigners' emperor." One day I heard it "Jesus is the devil's emperor." How like it sounded to the blasphemy of the scribes and Pharisees!

On spiritual things many are satisfied with the little saying: "We're farmers and have never read anything. What can we grass-and-wood men know? On the 1st and 15th of the month we burn incense and knock our heads. Everybody does it. One man alone cannot change, but if you get an edict from the Emperor it will be easy to spread your doctrines."

After listening for some time, one man sums it up: "The world over reason is the same; he, too says it is best to do good. The end of it all is worship heaven and earth and honor your parents." When asked what filial piety is, he will probably reply "Give the old folks something to eat and something to wear," or even add, "don't quarrel with them."

Some one may say, if that is all, why waste time preaching to such people? It is not all. In an hour's preaching one may meet with nearly all the above irrelevant questions and many more, some of which are evaded, some of which are best treated by answering. It may lead to short diversions from the gospel truth, but the preacher always keeps his aim before him and returns to it as soon as possible.

There are, too, in nearly every crowd, some who are impatient of these numerous questions and who quite freely tell the interrogators to keep quiet and listen to the foreign gentleman preach. Others again are met who ask intelligent questions about the soul, the state after death, the one God, the place and manner of worshipping God, the means of escaping sin, etc., etc. By these a real interest is taken in the new doctrine. Books are bought and carried home. And we trust that under the blessing of the spirit, this Christian literature is breaking down many prejudices, enlightening many consciences, and preparing the way for a gathering in of many souls when we have the laborers to follow up the work.

This touring work is carried on in all our districts, spending a day or two, a week or ten days, in a place, preaching on the street, selling books, talking with the visitors who come to look at or talk to the foreigner in the inn, etc. It is a necessary work for our fields are large and we cannot confine ourselves to one place, but must to some extent cover our field. The pitiable part is that our visits to the same place must be so few and far between. The laborers, both native and foreign, are all too few. Pray that the Lord of the harvest may thrust forth laborers.

AN INCIDENT OF THE BHIL MISSION.

(By Rev. J. Buchanan, M.D.)

It was in the hot days of April, '98. The British Agent and the Superintendent of the Alirajpur State had both agreed to the granting of the site as marked on a map, it had not been surveyed or handed over to the mission though we had begun to build on the lot. The surveyor came on the first Friday of April, and had the land marked off.

The Bhils seeing what was being done and noting the land to be included in the mission property became quite excited. Saturday morning one of the families declared they would not clean out their houses (in a part of which the cows are kept) but would run away at once.

The Superintendent of the State came along, called together the Bhils concerned, granted them other land in the place of that to be given to the mission and took their "ramazandi," but still they were not pleased, but remained in a state of ferment.

A number of neighbours, of kin to those whose land was involved united with them and all said they would leave the place as they did not know what trouble would be given by the Sahib. Things were running at a wild pitch.

Jairam and Bapu (catechists) came to me and stated that the Bhils were very much excited, and urged that I should refuse certain portions of the land, otherwise they were afraid something terrible might happen. I said to them, "I don't know what it may be necessary to do, but let us wait on God. He is working here. I have not sought so large a piece of land and I do not feel free to reject it till He makes it perfectly clear, that such is His will."

Saturday evening the Superintendent came to my tent and said that all was ready, that he would come in the morning and go over the land with me and hand it over formally, as marked off, for the mission.

Here was a temptation, would it really be a breaking of the Fourth Commandment. It would settle this land question and after the many disappointments we have had, no one knows what might not turn up and so we might lose the land altogether. Something like these were the thoughts that flashed quickly through my mind.

But I said to myself "God is working here, I shall therefore implicitly follow his commands." Accordingly I told the Superintendent that after all his kindness it might seem ungrateful not to meet his wish in this matter, but that he was aware, that as Christians we did not do any secular work on the Lord's day. He very politely replied that it was all right. He would just wait over till Monday morning and then come and hand it over.

On Sunday morning it was reported that

the Bhils were still very much excited and were going to run off to the jungle. The Superintendent had gone to Alirajpur, promising to return on Monday morning. Would he come or would we after all lose the land? Notwithstanding that we believed that God was in this matter and that he would complete His work, still those who have had much to do in securing land for mission work in any of the Native States will appreciate our feelings that day as we were driven back in utter helplessness upon God.

Between five and six in the evening we were having worship in the tent, and in prayer we laid our burden with regard to this land question before the God in whom was our trust and only hope.

When the sermon was finished a little excitement was manifest, a number of the Bhils having come to the tent.

It appears, that in the intensity of their feeling, being unwilling to work, they had gone on a hunting expedition that day, probably intending to get drunk in the evening. One of those who was concerned in the matter of the land and had decided to run away had been mauled by a panther. Kayla his son, who had previously been successfully treated for a nasty gash by a wild boar, was among the Bhils who had gathered in a little knot outside the tent. He asked me to go and see his father. Here was a link within a link. Surely God's hand was clearly seen. The Bhils were in such a state of excitement, that it is probable very few of them would have been willing to trust themselves in the hands of the missionaries. But Kalya, in this very similar case to his own, could.

Asking the brethren to continue in prayer, I gathered a few things together, pocket case, caustic, washes, bandages, etc., and went to the hut with Kalya. Many were standing about, some evidently wishing I had not been called. Others, especially near relatives, were doubtless thankful that notwithstanding all that they had said and thought, I was among them, with those mysterious instruments, trying evidently to save the life of a much respected father, brother, friend.

I did my work quietly, saying very little to the people. It was a time for action not for words. God was dealing with the people. He was speaking to them, I could hold my tongue. Only giving the necessary directions along with the medicine I commended Nanko in prayer to God and took my departure promising to return at 9 in the evening, which I did. At that time the stage of reaction from the violence of the shock was setting in. Before leaving I told Kayla to be sure and call me if any change came during the night.

On the Monday morning while at worship, singing our Hindi song of praise, Kayla was seen coming and my heart stood still. What will be the word! Yes, Nanko was

doing all right but he wanted me to go again, which I did and a number of times during the day. The Superintendent did not come that day; some providential letter had called him in another direction, and before he did return Nanko was seen to be improving. When he came he found me at Nanko's hut dressing the ugly wounds.

The Bhils had had time to calm down and so the land was handed over without any disturbance whatever. In fact some of them seemed to feel that the Superintendent spoke truly when he told them that it was a good thing that I had been at hand otherwise Nanko would have died. Had the land been handed over on Sunday while the Bhils were in that excited condition no one can tell what the result might have been. In God's dealings with his people there is no chance. Thus the mission got peaceable possession of a splendid plot of about 16 acres.

HAVE ME EXCUSED.

The parable of the Great Supper and its excuses, finds parallel in India. Dr. Margaret O'Hara, of Dhar, writes in F. M. Tidings the difficulty of getting girls to school.

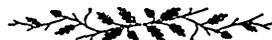
The girls' school re-opened, after four weeks' holidays, with a small attendance. This forenoon the teacher and I went about to several of the homes to look up our pupils.

In the first house we were told the girl was ill. On expressing our willingness to see her she was brought. She did not look well, so I examined her and prescribed, but her grandmother told me the child could not take any liquid medicine from me. I then prepared some powders, and these had to be laid on the ground floor. The grandmother then lifted them, and we came away not knowing whether the medicine would be given or thrown away.

A second woman said, "My children have cough." She was told as the school was upstairs in the dispensary building that medicine could be had for the asking. She then said: "Feel their pulses and tell me if the cough is caused by heat or by cold. If you tell me which I may see about sending them."

In the third place we were told: "The girls are now married, so cannot go to school."

At a fourth place the women and girls refused to see us, but a boy of about ten or twelve years of age said: "They cannot come," in English. We asked "why," but were again assured "They cannot come." A priest then came out, and told us it was not necessary for girls to be educated."



The World Field.

PROGRESS IN AFRICA.

Kongo Free State.

The Baptist Missionary Society's report states that its farthest station up the Kongo, at Yakusu, is within 500 miles of Mengo. In that case it is within 300 miles of Toro, and less still by some 50 miles from the outstation across the Semliki River that Bishop Tucker, of Uganda, visited last year. In other words, the chain of missions across Africa, which Krapf dreamt about, and predicted, now actually exists.

Livingstonia.

The year 1898, which is only the twenty-third in the history of this mission in British Central Africa, has proved even more remarkable in fruitfulness than its predecessor. It began with 557 native communicants in the five congregations of Livingstonia, Bandawe, Ngoniland, Karonga, Mwenzo. It closed with more than double that number, besides hundreds of candidates for baptism or full communion. The year began with 10,976 scholars on the roll, or 13,122, adding those under our Reformed Dutch Church coadjutors. It closed with an addition of several thousands to these high figures.—(Free Church Monthly.)

Twenty years ago there was scarcely a mile of good wagon-road in Egypt. During the last six years more than 1,000 miles of fine roads have been constructed. Egypt today has more miles of railroad than Spain, or Portugal, or Austria-Hungary.

Under the Ptolemies it is estimated that the population did not exceed 8,000,000; under the Mamelukes it fell to 3,000,000. When the British began their rule in 1882 the population was less than 6,000,000; it is now almost 10,000,000, an increase of sixty-six per cent. in sixteen years. British enterprise and British government, joined with modern methods, have wrought wonders in this land of the oldest civilization of historic times.—(Missionary Review of the World.)

Uganda.

In many fields there are found instances of a warm and zealous missionary spirit. The church in Uganda affords the most conspicuous example. Bishop Tucker last summer visited Toro, under the shadow of Ruwenzori Mountain, supposed to be the famous "Mountains of the Moon," to the far West of the Uganda protectorate. He found there twelve churches with accommodation for 3,000 worshippers; 2,000 were able or learning to read, 100 were communi-

cants, and 45 of these were engaged as teachers, supported by the natives themselves. The pioneers of this work had been native evangelists from Uganda. Moreover, these Uganda missionaries have penetrated to the confines of Stanley's Great Forest, and the bishop came in contact with two individuals of the remarkable race of Pygmies who were under instruction. Speaking of these evangelists, the bishop says: "These men are living lives of such self-denial and devotion as almost to make one ashamed of the little one has given up in the same great cause."—(C. M. S. Report.)

THE NEGRO IN THE SOUTH.

He has reduced his illiteracy 45 per cent. in thirty-five years. Negro children in the common schools number 1,500,000; negro students in higher institutions, 40,000; negro teachers, 30,000; negro students learning trades, 20,000; negro students pursuing classical courses, 1,200; negro students pursuing scientific courses, 1,200; negro students pursuing business courses, 1,000; negro graduates, 17,000.

There are 250,000 volumes in negro libraries; 156 negro higher institutions; 500 negro doctors; 300 books written by negroes; 250 negro lawyers; 3 negro banks; 3 negro magazines, and 400 negro newspapers.

The value of negro libraries is \$500,000; of negro school property, \$12,000,000; of negro church property, \$37,000,000; of 130,000 negro farms, \$400,000,000; of 150,000 negro homes, besides farms, \$325,000,000, and of negro personal property, \$165,000,000. Since the war the negro has raised for his own education \$10,000,000.

The friends of the negro should not be ashamed of this record; and if he has any enemies, they surely must admire the battle which he has fought and won for himself and for the South. If we turn on the light of the Eleventh Census we find that:

1. Negroes are more eager for education than whites. The whites enrolled 14 per cent. of their population in 1870, and only 22 per cent. in 1890; the negroes, 3 per cent. in 1870, and 19 per cent. in 1890.

2. The whites have 9 criminals to every 10,000 of their population; the negroes, 33 to every 10,000. But the whites have 100 to 1 in educational advantages, have the entire machinery of the courts in their hands, and 100 chances to 1 to evade the law and to escape punishment.

3. Whites and negroes each have 8 paupers to 1,000 population; while the whites are 64 to 1 in wealth, and 100 to 1 in good paying positions.

4. The negroes die twice as fast as the whites; but the whites have greater comforts, and many advantages as regards skilled medical attention.

5. The whites have 61 of 1 per cent. divorces; negroes, 67 of 1 per cent. The whites have more than two thousand years' advantage in civilization.

6. In the whole country there are 25 negroes to 75 whites who own their homes: the proportion should be 1 negro to 6 whites.

7. Of the negro homes, 87 per cent. are freeholds; of the white homes, but 71 per cent.

8. Of farms owned by negroes 89 per cent. are unencumbered; of those owned by whites, but 71 per cent.

9. Forty-one per cent. of negroes are engaged in gainful pursuits; while only 36 per cent. of whites are thus engaged.

10. Government reports show that the negro is the best soldier in the regular army.—("The Future of the Negro," by President W. H. Council in the July Forum)

KURDISTAN.

There are 3,000,000 people in Kurdistan consisting of Kurds, Yezides (Nestorian), Chaldean, Christians and Jews. All Kurds are Mohammedans; they have no literature or education. The Yezides are devil worshippers, and are equally ignorant. Yezides and Kurds speak the same language, and that is the great business language of the country. The Christians suffer greatly at the hands of the lawless Kurds, and their distress is hardly known in other countries. The need of sympathy, relief, education, and evangelization is truly great. Work among these people has for some time been in progress under the care of Pastor Khamis and his three sons.—(London Christian.)

BOOKS BY THEIR FRUITS.

"The Hindu shastras have given us India; the Koran has given us Arabia, Turkey and North and Central Africa; the doctrine of Gautama Buddha has given us Burma, Tibet, and Siam; the teachings of Confucius have given us enfeebled, distracted China.

The Bible has given us Britain, Germany, the United States—nations which, though unhappily afflicted with numberless evils because the Bible is not yet allowed full supremacy in the individual and national life, are in the van of human progress, enlightenment, and civilization.

In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of Christendom.

Neither Asia nor Africa for twenty generations has contributed a single idea from which the world is reaping comfort, enrichment or uplifting impulse. How is this? Are men blind that they fail to perceive the philosophy of such a state of things? Truly, the light shineth in the darkness, and the darkness comprehendeth it not.—(Indian Witness.)

WHAT HE HAD DONE AND EXPECTED.

An old Buddhist, bent with age, nearly blind, scarcely able to walk, spoke thus to a Wesleyan missionary in Ceylon of his hope for the future: "I am ninety-six. I have climbed Adam's Peak (where Buddha is said to have left his footprints) twenty times; I have visited the 'Temple of the Tooth' in Kandy seven times; I have had a number of Buddhist books copied and given to Buddhist priests; I have never killed an animal, only on a few occasions have I caught some fish. So you see I have plenty of merit, and I shall be born well in my next life.—Missionary Review.

ROME IN ENGLAND.

As an illustration of the extent to which the ritualistic party in the Church of England has drifted Romeward, prebendary Webb-Peploe, at a recent meeting, in London, gave the following from "one of our own bishops": "What language of man can speak the dignity of the priesthood and the greatness of the priest? He is a man who every day, when he pleases, opens the gates of heaven, and, addressing himself to the Son of the Eternal, to the Monarch of the world, says to Him: 'Descend from your throne! Come.' Docile at the voice of this man, the Word of God, He by whom all things were made, instantly descends from the seat of His glory and incarnates Himself in the hands of this man more powerful than the angels, than the august (?) Mary. And this man says to Him, 'Thou art My Son, this day have I begotten Thee. Thou art My Victim,' and He lets Himself be immolated by this man, placed where he wills, given to whom he chooses: this man is the priest."

Lord Halifax, a leader among the ritualists has been advocating the use of the title of Mother of God to the Virgin Mary on the grounds that a refusal to do so is equivalent to a denial of the Incarnation. If Mary is not Mother of God, he argues, either the Word was not made flesh, or the Word was not God. Even the Ecclesiastical Gazette pronounces this statement of Lord Halifax as one of the most extravagant it has ever heard.

The gospel of happiness is one which every one should lay to heart. Set out with the invincible determination that you will bear burdens and not impose them. Whether the sun shines or the rain falls, show a glad face to your neighbor. If you must fall in life's battle, you can at least fall with a smile on your face.—Wellspring.

The truest saints are saints in the small things of life, as well as in the large ones.

Youth's Record.

You will find some good things in other parts of the Record this month. There is one of the very first letters written in connection with the Foreign Mission work of our Church. It was written by Rev. John Geddie on his way to the South Seas more than fifty years ago. There is one from Honan, China, from Rev. R. A. Mitchell, telling of incidents of daily work in that mission field. A very interesting story from India you will find in a letter from Rev. J. Buchanan, M.D., of the way in which land came to them for a mission station among the Bhils, and how the knowledge of medicine enabled him to help and quiet these people.

You have heard of Atlin with its gold. Read the letter from our missionary, Rev. J. Pringle, from the gold fields. And then a paper, a good one, by a French pastor, of the need of giving the Gospel to our French Canadian fellow-countrymen.

Your C. E. Topic for week beginning 8 Oct., is "What College Students do for Missions?" A paper on the subject by Rev. Dr. Robertson, which should have been in September Record, was delayed. Dr. Robertson was unwell.

The article has just come. It is good Read it on another page.

There is something for young men in that paper besides Home Missions. The perseverance of the students in overcoming difficulties in some of the incidents told by Dr. Robertson, is a splendid example for young men to follow not only as missionaries but as workers in every line. Men who face their work in life with such earnest determination are sure to succeed, whether as farmers, mechanics, merchants, lawyers, doctors, or in any other occupation.

Besides the valuable picture of Dr. Duff's great work for India, given on next page, for your November Topic, there is a very striking lesson taught by one incident in the story. When Dr. Duff left Britain he took with him a valuable library, and much else that he supposed would be helpful to him in his work. He lost all in a shipwreck off the Cape of Good Hope, except his Bible and Psalms, which were washed ashore. The only thing saved was

the word of God. While other books are valuable, the one that is absolutely necessary for every man, for guidance for himself and for helpfulness to others, is the Word of God. "Thy Word is a lamp unto my feet and a light unto my path." Following that book a young man is safe anywhere; disregarding it, he must miss the chief end of life.

You have often seen New Year and will perhaps see it often again. It is an important time. We honor it in different ways. We give thanks for the past, we make promises for the future. Soon, if you live, you will see a new century. You never saw a new one before. You will never see another. Our Church is making a special offering to help all her mission schemes. It is to be called the Century Fund. It is a token of thankfulness to God for the good that has come to us in the century just closing. It is to do all the good we can for the new century. You will find something about the Fund in the first pages of this Record.

The new century is your century in a very special way. The old people will soon pass away and you will have it all to yourselves. You should take a special interest in the Fund that will specially help your century. What will you do for it?

A mistake of young people is in thronging to the cities. Duty or necessity may call some, but there are many who would do far better to remain on the farm. The work is sometimes hard, but in the city often harder, with fewer resting times. There is not much money, but a far larger proportion live more comfortably than in the city. The poor in the country often have comforts that only come to the city rich. Then there are the times without employment, when one must go in debt if he can get credit—for even a place to lay his head, while few in the country but have a home. Worst of all is the often long and weary and sometimes fruitless search for work to buy the daily bread. Young people read of one successful, but do not hear of scores who are grinding out a life of hardship and perhaps want. In the country life's wrecks are few. The city is thick strewn with them, of all kinds, financial, physical, and moral.

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Conducted by Rev. Alfred Gandier, Convener.

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Monthly Topics For 1899.

October—What our College Students do for Home Missions.

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

Topic for the week beginning November 12.

DR. DUFF AND INDIA MISSIONS.

By Mr. Robert Murray, Halifax, N. S.

About three-fourths of the inhabitants of the British Empire dwell in India. Missionaries carried the knowledge of Christ into various portions of that vast country long ago, but the true faith took slight hold on the people. Christianity was hardly visible when Carey bravely ventured on his work in the closing years of last century. Even to this day the Christian population of India does not exceed three millions. Our thoughts naturally turn to our own young and prosperous mission in Central India, happily but one of many missions sent from churches in Europe and America since Dr. Duff entered the field in 1829.

The man who has done most to bring the religious needs of India before the Presbyterian Churches throughout the world was Alexander Duff. He was but one of many eminent men who devoted themselves to the great task; but he was pre-eminent.

Duff was born April 25, 1806, at Moulin, Scotland. His parents were godly peasants who brought up their son in the fear of God. At the age of fifteen he was sent to the University of St. Andrew's, where he appeared "a tall, eagle-eyed, impulsive boy." When he entered college he received from his father the sum of twenty pounds. From that time he entirely maintained himself by winning prizes and bursaries.

At this time St. Andrew's enjoyed the presence of Dr. Chalmers, and young Duff at once felt his influence and power. He wakened intellectually and spiritually, and began to show that interest in missions which proved life-long.

In 1824 a "Students' Missionary Society" was formed, of which Duff was an active

member, and which aided in developing the missionary spirit in Scotland.

In 1829 Duff was licensed to preach the Gospel. His first sermon was preached in St. Giles's, Edinburgh, his text being, "For I determined not to know anything among you save Jesus Christ and Him crucified."

The motto of the Reformed Church of Scotland, adopted in 1560 was, "And the glad tidings of the Kingdom shall be preached through all the world for a witness unto all nations, and then shall the end come." The long, fierce struggle against prelacy, and for liberty, prevented Scotland from taking due part in making known the Gospel.

In 1815 the Church of Scotland sent Rev. James Bryce as chaplain to Calcutta. He organized a Scotch Church, but made no effort to convert Hindus. In 1824, at the suggestion of an enlightened Brahman, Rammohun Roy, he memorialized the General Assembly to begin missionary and educational work in India. It was agreed to send to India one ordained minister and two teachers.

In 1827 the position was offered to Duff, but modesty led him to decline the offer. His college mate, John Urquhart, was preparing to go, but he was suddenly cut off by death. In 1829 Duff accepted the appointment. On October 14, he and his wife sailed from London for India. Violent storms were encountered, and finally a hurricane drove the ship on a desert isle near Cape Town, South Africa. All escaped with their lives, but Duff lost his large and valuable library and, in fact, all his possessions.

Many weeks passed before another ship for Calcutta called at the Cape. In March the arrival of another ship enabled him to set out again for India. It was late in May when they reached the mouth of the Ganges. When seemingly safe, the monsoon burst upon them, and after great peril the ship was flung upon the shore of an island a total wreck. All escaped and found shelter in a deserted temple. Boats arrived next day to bear them to Calcutta.

Of all the equipment with which Duff left Scotland nothing remained to him when he landed in India but a Bible and a psalm-book which had drifted ashore from the wreckage near Cape Town.

In July 1830, Duff, in opposition to the views of other missionaries (except Carey) commenced teaching in Calcutta. He was greatly aided by Rammohun Roy, who handed over to him the building and the pupils of his own institution, and became himself a pupil. This cultured Brahman continued Duff's friend and helper till his death in 1833. The college became a decided success, though long watched and denounced by the Orthodox Hindu party. Converts to Christianity were won in hopeful numbers.

Success called forth from time to time furious outbursts of opposition and persecution. Duff aimed at establishing colleges where all Christians would co-operate, and where the English language, literature and science should be taught. He had in most of his plans the enlightened co-operation of Macaulay (afterwards Lord Macaulay) and of Mr. Trevelyan, who were then in India in high office. The issue was favorable to the Christian cause, and English education came to be in extensive demand.

When Mr. Bryce came to Calcutta to set up a Presbyterian church he met with much opposition from the Anglican bishop, who first tried to prevent the erection of a building and then persistently insisted that there should be upon it no steeple! The congregation did not prosper: it was nearly killed. So the old chaplain suddenly left for Scotland, and Duff had to step into the pastorate. There were then twenty members; before the end of his year there were eight hundred. This year's pastoral work led to valuable and urgent reforms in the manner of life of many of the people.

In 1834 his health utterly broke down, and he was compelled to return home. He was five stormy months at sea. He devoted his energies to the task of rousing the church and people of Scotland to a sense of their duty to the heathen, and he succeeded wonderfully. His eloquence was a sudden revelation to the Scottish people and he made use of it to touch their hearts and consciences in the interest of the perishing millions of India. He traversed Scotland from north to south, from east to west; addressed all the synods and presbyteries and hundreds of congregations, and formed missionary societies wherever possible to do so. He also spent months in England, speaking where and when he could on behalf of India.

As a result of his labors at home the income for missions had increased fourteen folds in five years; and India secured a hold on the heart of Scotland, of England and America such as it never had before, a hold that has been strengthening with the lapse of years. Before he left Scotland the degree of D.D. was conferred upon him by the University of Aberdeen.

When the Disruption took place in Scotland Dr. Duff and his associates in India identified themselves with the Free Church. This made it necessary for them to secure new sites and new buildings for their colleges, schools and churches. Happily these difficulties were surmounted, and progress was steady and rapid.

Notable conversions of Hindoos led frequently to much agitation against the mission. Hundreds of pupils were at times withdrawn from the colleges and schools. At one time so keen was the antagonism to the mission that a society was formed to institute a college for anti-Christian teaching. It was also resolved that Dr. Duff should be

put to death by an assassin. The plot against his life was made known to him, but he took no precaution further than to appeal to the moral sense of his enemies.

Dr. Chalmers died in 1847. It was felt in Scotland that the fittest man to take his place was Dr. Duff. He was accordingly invited to take Dr. Chalmers' chair in the new college. He declined the invitation greatly to the delight of the supporters of missions in India. Brahams, Hindoos, Eurasians, missionaries of all denominations, the British community in Calcutta, expressed grateful appreciation of the missionary's decision in favor of India.

Dr. Duff accepted an invitation to visit Scotland partly to strengthen the missionary spirit among the people, and partly because his health was again greatly impaired. Before coming home he visited Southern India and Ceylon and also the valleys of Ganges, the Jumna, and the Indus. He observed closely and noted carefully with a view to the establishment of mission stations by his own church and other churches that might be led to take part in the great work.

In 1850 Dr. Duff revisited Scotland. The General Assembly listened with rapt attention to his pleadings for India, and for three years he gave all his strength to the task of developing and organizing missionary effort in Great Britain. He attended the meetings of the Parliamentary Committee in London which dealt with the charter of the East India Company, and his influence told powerfully on the educational policy then adopted.

In 1854 he visited leading cities in the United States and Canada and was welcomed everywhere with enthusiasm.

He resumed work in India in time to witness the tragic "Mutiny" of 1857-58. It was a terrible catastrophe. Calcutta itself, where Dr. Duff resided, narrowly escaped a general massacre of Europeans. The peril was extreme. The appointed day, a Sabbath, arrived. Dr. Duff preached and toiled as usual. The coming of a Highland regiment helped to defeat the plans of the conspirators, and the day of the expected massacre passed in peace. After the suppression of the "Mutiny" Dr. Duff remained in India, laboring as he had labored before, with all his heart and strength, till 1863, when failing health compelled his return home from the mission.

Demonstrations in his honor were numerous and impressive, but the most telling of all was by the Scottish merchants of India who gave him a house in Edinburgh and £11,000 sterling.

In Scotland he was welcomed as a hero of many battles and victories. He was appointed Convener of the Foreign Mission Committee of the Free Church. A chair of evangelistic theology was established, and Dr. Duff appointed to occupy it. For the

second time he was appointed moderator of the Free Assembly, in 1873.

On February 12, 1878, he entered upon his everlasting rest.

A special feature of Dr. Duff's work as a missionary was the importance he attached to education. When he went to India the highly educated natives were atheists. He rescued many from Atheism, and some became notable Christian teachers and evangelists. It was he who planned the great Christian colleges that are now doing such splendid work for the true faith in India. He lived to see his plans matured and crowned with signal success.

Space does not allow me to speak of what India owes to other eminent missionaries, of whom there has been a splendid galaxy. I cannot quote Queen Victoria's declaration of her faith as a Christian when assuming her position as Empress of India. All I can do further is to give a short summary of the present situation.

At present there are in India 2,800 Protestant missionaries, an increase during the past year of 339. Of these 470 are Presbyterian; 298 are Methodist; 430 are Episcopalian; 5,000,000 of the people now speak English. Nearly a thousand books in English, many of them dealing with religion, were published in India last year. Nearly 500 medical missionaries labor among the people. Zenana missions are extending.

Far beyond the limits of mission stations the benign influence of the religion of Christ is being exerted. The old-time cruelties and abominations of heathenism have in many provinces been either abolished or shamed into obscurity. Conversions are becoming increasingly numerous, and the prospect is that ere long whole tribes, whole communities, will move in a mass towards Christianity.

Our own Church has a mission in Central India which is steadily growing in importance. Counting ministers, physicians, and ladies from Canada engaged in the work, we have 27 at present in this field and we sent thither in all 46. Millions await the Gospel from our Church.

Dr. Duff, by his writings and his matchless eloquence, gave to Indian missions an impulse not yet exhausted. His educational and evangelistic labors, his reform policy, his wise use of highly educated natives, his influence with the rulers of India, and above all, his devotion to Christ and his burning zeal for the salvation of the heathens, have secured for him a name and a place in the front rank of Christian missionaries.

There may be times when silence is gold, and speech silver; but there are times, also, when silence is death, and speech is life—the very life of Pentecost.—Max Muller.

WHAT OUR COLLEGE STUDENTS DO FOR HOME MISSIONS.

By Rev. Dr. Robertson.

For October Topic,

According to the reports presented to the Last General Assembly, the Home Mission Staff, in the two sections, numbers 608. Of these, 38 are catechists, 233 ministers and licentiates, and 337 students. The missionaries appointed by the College Missionary Societies are included among the students. In addition, about 25 students, who take their theological course, in summer, in Manitoba College, and 10 or 12 more from Eastern Colleges, do duty all winter in Northern Ontario or Western Canada.

In all these Home Missions there are about 15,193 Presbyterian families, 4,211 single persons, not belonging to these families, and 18,777 communicants. And, in many places, the Presbyterian element forms but a small part of those for whom our missionaries care.

Thus more than 55 per cent. of the Home Mission field of the Church are manned by students. And when it is borne in mind that one-seventh of the families and single persons of the Church are found in the Mission Fields, and that in the newer Missions, where the students are found in largest numbers, there are thousands of people, not Presbyterians, who enjoy no services but our own, it will be seen how important a place these young men fill. Nor is it too much to say that, but for the help given by them, the great majority of these missions would not be in existence to-day.

Students are Pioneers.

Of late years, students have been invariably the pioneers in new districts. Algoma, Parry Sound, Muskoka and a great part of Western Canada were explored, mapped out and organized by students.

When the Klondike Mission was determined on, minister after minister was approached to accept the appointment, but in vain. A student was selected; he accepted, was specially ordained, and the whole Church knows the rare service he rendered. As our pioneer missionary, he encountered great difficulties, but he bore himself as a man and a Christian, and commended himself to all classes as the right man in a field that God intended to be occupied.

Not a few of our missions receive no supply but from students, till ready to be organized as congregations. Such congregations are hence valuable contributions made by these young men for the enlargement and strengthening of the Church, and for her better equipment in advancing educational philanthropic and missionary enterprise.

The Mistake of Early Days.

In the early decades of this century, the Church was conservative, guided more by what was done in Britain than what the conditions in Canada demanded. The number of licentiates and ministers available was very limited; and the Church being divided, the most could not be made of those available.

There was an aversion to the employment of lay agents. Large settlements of Presbyterians were neglected, and other Churches, more liberal in their views, with an origin and history different from ours, and with more adaptability, stepped in where we hesitated, employed such agents as were available, ministered to our people, and swept them by the ten thousand into their folds.

Thus Western Nova Scotia, New Brunswick, the Ottawa Valley, Central Ontario, and the region lying between Niagara and Windsor, Ont., were largely lost to the Presbyterian Church. In this way the Church has been weakened in numbers, impoverished in spiritual life, and robbed of no small share of her intellectual wealth.

In recent years the Church has become more Canadian, adapting herself better to the needs of the country, and the blood-letting of former years has been checked. In this new departure, students have been the Church's most valuable agents.

Causes Producing the Change.

The change became more manifest in 1844, and afterwards. Painful as the disruption was, and disastrous to the unity and peace of the Church, yet it was not an unmixed evil. A good deal of missionary spirit was evoked. The students of the different colleges were in the van in caring for new settlements. There may have been a good deal of denominational rivalry, and yet there was enterprise and missionary zeal, and no small success.

The strength of the Presbyterian cause in Huron and Bruce, in Grey and Lambton, in Middlesex, Northern Ontario and the Upper Ottawa, and in many parts of New Brunswick more recently, is due, in no small degree, to the missionary activity of the students of the early fifties and subsequent years.

Nor has time quenched this early enthusiasm. From whatever college they hail, students to-day can be depended on to labour, up to the full measure of their ability, to advance the cause of religion and morals, whatever and wherever their field.

The Churches Influenced.

The value of students in the mission field has constrained so conservative a Church

as the Anglican to modify her policy. She has taken a leaf out of the Presbyterian book, and appoints her students to labour in the mission fields like our own.

The American Presbyterian Church North has also relaxed her regulations in requiring her missionaries to be licentiates or ministers; and students are now employed, and their success in the work has broken down former prejudices and removed previous scruples. This change was largely brought about by the experience of the Presbyterian Church in Canada.

Results of the Change of Policy.

A few figures may help to show the extent of the service rendered by students in the past in the Mission field. It is to be borne in mind that, large as is the proportion of student missionaries at present, the proportion was much larger in past years.

At the time of the Union of 1875, there were in the Western Section 132 missions, and 590 more have since been organized. Of these 722 missions 201 have become self-supporting charges, 92 augmented congregations, and the rest are still on the Mission list, or have been merged into other charges.

In proportion to numbers the record in the Eastern section is equally satisfactory. The great bulk of the work by which the Church gained this large accession of strength was done by students.

Advantages and Disadvantages of Student Supply.

There are undoubtedly disadvantages in the employment of students. They are young and inexperienced; their knowledge of men and the world is limited; their theological information not very extensive, nor their minds yet trained.

And yet still such men succeed where more experienced men, and men better trained, failed. In new missions especially, they are preferred to such ministers as are willing to accept appointments in frontier districts.

Nor is the reason far to seek. New settlements are largely made up of young men and women, and students have more in common with them than have men of maturer years. The student is not so cautious as his senior; he is more venturesome and more optimistic. His enthusiasm has not been quenched by disappointment. His life is all in the future, it is dressed in roseate hues, which have not been browned by the frost of failure; and his spirit is infectious. Young settlers see visions, and the student gives these visions shape. In busy season he is not ashamed to throw off his coat and lend a hand. He is a favourite with the children, all of whom he calls by name. In a word, he is one of the people, and, for his own and his Master's sake, he is beloved.

Some Striking Incidents.

A few incidents will serve to make clear the kind of work done by students. One of them labored along the Crow's Nest Pass Railway for a year, doing what he could for a force of 4,000 men. He was the only missionary. He ate and slept as he had opportunity. Two congregations and two church edifices testify as to his diligence. One of these will be self-sustaining from 1st October, and the other a year later.

Another was sent to Trail and Rossland. He was the pioneer of all the churches. He preached at Trail in the forenoon, walked to Rossland, 8 miles, ascending 2500 feet, and preached in the evening. Rossland is now self-sustaining and gives \$300 a year to support a mission; and Trail is an Augmented Charge.

Before me lies a report, just received, of a visit to Commaplix, Thompson, Trout Lake and Ferguson. The weather was stormy, thunder, lightning, rain. The trails were almost impassable, and so precipitous and dangerous in some parts that the student's heart was many a time in his throat.

But in spite of the rain and the cold he "rounded up" an audience of 35 here, from 45 to 50 there, and of 40 yonder; and the people, who had not heard a sermon for more than a year, urged him to return.

When at Trout Lake, a man called early in the morning at the hotel, and left word that a horse was at the missionary's disposal free of charge "to go to Ferguson or anywhere." This was no slight contribution, where a horse and saddle cost 25 cents a mile. He is to go back fortnightly. There are about 1,000 souls in the district, and, in two years, there are likely to be 5,000.

Here is another report: "Reached Duncan City a quarter to seven p.m., but resolved to hold a service that evening. Notices were written and posted, every public place visited and people invited, and then a cracker and cup of tea were hurriedly swallowed and I was ready.

When in the Queen's, a saloon kept by a Manitoba man, a Scotchman in the room was invited to the service. "What, are you a preacher? Where did the sky pilot come from? What are you, a Presbyterian? I'm another. Put her there. Wont you have a drink? A cigar? I am proud of you, and all the more that you don't drink."

There was a good meeting. In the district there are from 600 to 1,000 men, and the student pleads that he may be appointed to labour there for two months this autumn.

Here is another. The missionary arrived at the railway station; his field was 30 miles distant, and the country covered with water. He bought long boots, packed a few things in a small valise and waded out to his field. His trunk could not be taken

out for weeks. Stations were visited and services arranged for; explorations went on and new settlements were found; and instead of the three stations he was told to supply, he reports eight, and is justified in asking the mission to be divided.

Another: A graduate in Arts is sent to a mining district; he finds the triple blight of gambling, drinking and lewdness everywhere. Here is a new town that promises to grow. Before a single lot was offered for sale, there were 18 applications for saloon licenses; fifteen tents full of women were camped there waiting to build and corrupt. There is a new mine started; two sawmills are in the neighborhood; a saloon license is secured and reaches the place at 5 p. m. Before the hour of closing that night over \$80 are taken over the bar.

The student had a service that evening in a room adjoining the bar, and not a few who seemed to be interested turned into the bar room after service. And yet the slender youth has got a foothold, and his work is telling. There are 3,200 men in his parish and he is alone.

Another student was sent to a mining district where he found a large amount of unbelief. No one would attend his services. He was accused of laziness. He got work in a saw mill near by. He soon rose from being labourer to the position of sawyer—he came from the Ottawa Valley.

Men soon learned that he was not lazy, that he could earn far more as a sawyer than as a missionary, that he believed in the truth of Christianity and hence became a missionary. They attended his services, changed their views, and to-day we have a good congregation there, and the student's memory is as green as when he left the mission.

 REST.

It is only when we see what it was in Him that we can know what the word Rest means. It lies not in emotions, nor in the absence of emotions. It is not a hallowed feeling that comes over us in church. It is not something that the preacher has in his voice. It is not in nature, or in poetry, or in music—though in all these there is soothing. It is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God. It is the mood of the men who says with Browning, "God's in his heaven, all's well with the world."—Drummond.



A COUNTRY GIRL'S CITY EXPERIENCE

Being a farmer's daughter, the eldest of a large family, and my father in rather close circumstances, I concluded to go to the city and engage in something, with the hope of bettering home finances. I procured a situation with a private family and went to work.

But the contrast between my life there and at home was so great that I remained but three weeks. At home I was a leader among my friends and associates; there I was not deemed worthy to associate with the family whose roof sheltered me. At home I gathered with father and mother, sisters and brothers, around the family altar morning and evening; there I was denied this precious privilege except on Sunday mornings when I did not attend church. At home I sat with the family at the breakfast table and discussed with them the topics of the day; there I took my meals in the kitchen in loneliness and silence, and they almost choked me.

I often glanced at the family gathered around the tea-table or library lamp of an evening, and it always filled me with a longing desire for home. My work was light and the people were kind to me, but I could not endure that loneliness and lack of companionship. How I did wish they would invite me into the library with them just one evening anyway.

That room, with its well-filled bookcases, beautiful statuary and rare paintings had an almost irresistible charm for me; but it was too sacred for my country-bred feet to tread except with a broom and dust-cloth in my hand, and I wondered why it was so.

I do not know whether my experience would be called a failure, a success, or a mistake, but I believe it was all three. I made a failure as a servant girl, but I gained knowledge concerning the "hired girl problem" that I could have gained in no other way. My object in writing this article is to convince other girls that home is the best place.—Practical Farmer.

A PEEP THROUGH A WINDOW.

An old physician, as well known for his shrewd philosophy as for his skill in healing, tells what shaped his life.

"My character," he once said to a friend, "was to a degree formed by a single incident in my childhood. Our home was a log hut in the suburbs of the town in which we lived. The door and two windows opened into the squalid street, a pigsty and a vacant lot into which the refuse of the town was thrown. But through a small window, hardly more than a chink, at the back of the house, we had a glimpse of the mountain tops, about which the clouds hung and shifted perpetually.

"My mother had a habit of closing the door and side windows, and opening this little chink, whenever we children were tired or cross, or discouraged. She knew, though we did not, that that glimpse of wonderful peace and beauty would probably help us.

"When I was leaving home to seek my fortune, I said to her, 'I wish I could take that with me,' looking up at this window. 'You can't do that, John,' she said, 'but I am sure there never will be a place in your life so mean and poor but that some chink in it will open on something beautiful and good. Keep it open.'

"I have tried to obey her," said the old man. "If there is but one hopeful symptom in a patient, I keep it in sight for him and myself. If there is but one good trait in a man's character, I try to look at it alone and shut out all the rest.

"I see that God sends pain into men's lives as a discipline, but he does not hinder them from finding comfort in many ways—books and jokes and songs and harmless fun. I help them to find it. Life is hard and squalid enough sometimes, but there is always a 'chink' somewhere through which one can see the mountain tops and sun-lit clouds."

There is always a crack in the barest life through which the stars shine, if we choose to look for it.

It was in the night of his poverty and blindness that Milton saw the heavens unclose and breathed immortal airs.—Selected.

WHAT TO LIVE FOR.

Thousands of men breathe, move and live—pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world, and none were blessed by them; none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished; their light went out in darkness and they were not remembered more than the insects of yesterday.

Will you thus live and die, O man immortal? Live for something. Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love and mercy on the hearts of the thousands you come in contact with year by year and you will never be forgotten. No, your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. They will shine as brightly on the earth as the stars of heaven.—Selected.

Nothing but leaves. The Spirit grieves over a wasted life.

THINGS THAT LEAD THE YOUNG ASTRAY.

1. Disobedience to God and to parents.
2. Prodigality.
3. Bad associates.
4. Novel reading.
5. Neglect of the Scriptures.
6. Neglect of the Sabbath-school.
7. Roaming at late hours.
8. Desecrating the Sabbath.
9. Inconsiderate marriages.
10. Covetousness.
11. Intemperance.
12. The dance-hall.—Selected.

THE CONTENTED SPIRIT.

If young people realized how lovely the spirit of contentment is, and how unlovely discontent is, they would all strive to learn the lesson, whatever it may cost them. Discontent mars the beauty in the face, makes persons old before their time, makes them petulant, disagreeable and uncomfortable companions. On the other hand, contentment gives peace, quietness and simplicity. It makes the face sweet, and puts into the eyes a calm and holy light. It makes one a comfort to others, too, a benediction. We all know how much discomfort a fretful person produces in a home or in any association, and how a contented person diffuses cheer and pleasure everywhere.

"IT MIGHT BE WORSE."

"I confess that I rather dreaded to visit her," said my friend, "for, during her early married life, she was of those over-careful housewives who give all under their roof a feeling the reverse of restful. I found her, however, so greatly improved that I would gladly have prolonged my stay. I puzzled not a little over the calmness of my hostess, in meeting what in other days would have vexed her sorely; but I did not learn the secret of the change until on the eve of my departure, I said, 'Your home is a haven of rest, these days.'

"Now I did not intend to let slip 'these days,' but though readily understood, they gave no offense, for they called forth the laughing rejoinder:

"You need not blush for hinting at the truth, for I, too, realize that my home was not restful during those first years of my married life; and I cannot find words to express my gratitude that my eyes were opened before it was too late to bring sunshine into it."

"I did not venture an apology for my thoughtless words, for they had given a hint of my true feelings. So I merely said: 'Do tell me what brought about the change.'"

"I will, cheerfully," rejoined the one so greatly changed, even if it is rather humiliating that I first saw myself, my foolish habit of fretting over trifles, when I was brought in daily contact with an ignorant cook, who was such a sunny creature that I took pleasure in going into the kitchen. Besides, I wanted to see if the smiles did not sometimes give place to frowns. I soon learned, however, that she was hopeful and cheery under all circumstances.

"If company came unexpectedly, when things were the reverse of what she would have liked, or the grocer failed to put in an appearance, it was always met by, 'It might be worse.'"

"She was such a constant rebuke to me that I one day asked her how she came to meet everything so bravely. Then she told me that she was bound out to a woman who 'Jawed from mornin' till night.'" Said her mistress so worried the life of "the best man that ever lived," that he took to drink and that her only son ran away.

"'But,'" said Kate, with a merry laugh, "her jaw was worth a sight to me, for I was that contrary I begun to be just the other way, 'n' when things went all in a heap I laughed 'n' says, as how it might be worse. So I kept on a sayin' it, 'n', plaze God, I'll say it so long as he lets me live."

"'After a time,'" continued my hostess, this veritable sunbeam married, and I lost sight of her for a while. Then I heard that her husband, who was a mason, had fallen from a high building and had barely escaped with his life. I went immediately to poor Kate, with no other expectation than of finding her, for once, the reverse of sunny. But, greatly to my surprise, she came forward to greet me with so beaming a face that I jumped at the conclusion that if there had been an accident it must have been of a very trifling nature, but before I had time to inquire, Kate began, as if telling me some good news, to tell how her husband had fallen and broken his right arm and two ribs.

"But, Kate, how can you talk of it in such a light-hearted way? queried I, a bit rebukingly; I fear Mike will be laid up for months, and that is a serious matter, to my way of thinking."

"'Sure'n you are right!'" was the cheery answer, 'but all the same, I'm that thankful that the ugly fall didn't knock the breath clean out o' his body that I'm not thinkin' o' how we're goin' to live. It's a bit onlucky, to be sure, but it might be worse, you know.'"

"'As the years rolled on Kate's sweet spirit was sorely tested in many ways, but she faced every trial with a cheery "It might be worse!" and in justice to her I must confess that the change you note in me was brought about by the bright example of my humble Irish servant; whose motto all would do well to adopt.'"—Ex.

A LESSON WITHOUT WORDS.

It is an education to come in personal contact with a good man. He may not utter a precept, but his example is an efficient teacher. The Rev. Robert Balgarnie, an English clergyman who preached at Scarborough, once rendered, unknown to himself, a great service to a young man by the influence of his silent example. The unconscious benefit is described by the Rev. Newman Hall, in his "Autobiography."

A lady wrote to Mr. Balgarnie, saying that she owed him more gratitude than she could express. She had a son who was struggling against the evil habit of drinking. She dreaded his going to Scarborough lest the customs of society might lead him away. She dreaded the example, not of the worldly, but of Christian professors, who took wine.

Her son had written to say that he had been at an evening party where wine was handed round. He was about to take it, following the example of some respectable and good people, when he saw that Mr. Balgarnie refused it. This fortified him to resist the temptation, which with him might have led to ruin.

Mr. Balgarnie's silent example not only saved the mother's boy, but expressed the rule of the great apostle: "If meat make my brother to offend (to stumble), I will eat no flesh while the world standeth, lest I make my brother to offend."—Youth's Companion.

THE GOOD OF TITHING.

"The value of systematic giving is precisely like that of family prayers, grace at table, church attendance, Sabbath observance, etc. It keeps the God-hypothesis of human life and duty and destiny fresh and present in the mind.

"None of these is essential, necessarily. If one can walk with God without these stimuli, they are of no importance to him, except in so far—and that is very far—as he owes it to his Maker and himself to live well not only himself, but also to set a pace for others who are weaker; for in Jesus Christ one must not only do what is 'lawful,' but also what is 'convenient.'

"But of them all, giving of one's income is the most steadily and incorrigibly systematic. Next to breathing and eating and sleeping, earning is the most regular and the most universal occupation, and more inclusive than either of the other ways of worship mentioned.

"For one to say, 'With every breath will I praise the Lord,' sounds well; but is not so safe a contract as it would be to say, 'Of every dollar that I earn I will give the Lord ten cents!' For breath, being automatic, is

independent of the will and would not wait to settle its account.

"But earning money is of the will and the struggle and the planning and the persistence, and so tithing keeps God, going by man-power, in the thick and heat of life, and thus ennoble the man and the work at the same time. And by the time that one's income gets to be almost as vasomotor as breathing, he has set up the habit of honoring God with his substance as well as with his breath.

"'As a man thinketh in his heart, so is he,' A man who starts the day with prayer then bows his head at breakfast and gives thanks, then goes to his work with the understanding that every dollar is to leave a dime for God as it goes through the business, and that God has not only a per cent. in the dollar, but also a per character in the quality of the work or goods or truth of statement — and then, when he makes up his cash at night, settles with God, he will have covered pretty much the whole volume of his affairs into the treasury 'where neither moth nor rust doth corrupt, and where thieves do not break through and steal'—all for, say, ten per cent. of the cash receipts, which is cheap insurance from every point of view.

"The love he gets out of it, and the honor and grace and character, are 'net,' for they are sovereign things and pay no tax.

"To give to God by a fixed proportion conduces to honesty, which is pre-eminently the quality that needs cultivation in Christian character.

"Generous people are far more numerous than honest people, and the Church could afford to swap generosity for honesty, and give 'boot.'

"On the other hand, if the Church was able to calculate its approximate income, it could leave off its mendicancy, and get the respect of itself and others, and multiply its power for good manifold; which, however, is outside the scope of this corner.

"Systematic and proportionate giving, checks the love of money, and teaches one to look upon a dollar as worth less — not more — than its face.

"It conduces to cheerful giving. Your tither never growls at giving, he is never embarrassed; he is usually 'flush'; he has money to give. And when you come to think about it, that is a condition that contributes to the greatest repose and the highest welfare in all the ways of life, spiritual and material.

"It conduces to promptness and economy. The tither knows what he has and approximately what he is to leave; he does not undertake too much and get 'balled up' in his benevolences.

"And by the good of tithing we may measure the level of systematic and proportionate withholding of what is due to God."—John G. Woolley.

GOING WITHOUT RELIGION.

By James Russell Lowell.

Young men should carefully read the following, from that poet statesman, who was not long since United States Ambassador to Britain. At a public meeting where some of the speakers had spoken slightly of religion, he said:

"I do not think it safe. I am formulating no creed of my own; I have always been a liberal thinker, and have, therefore, allowed others, who differed from me, to think also as they liked, but at the same time I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us, of religious feeling and religious conviction; so that, whatever it may be safe for us to think—for us who have had great advantages and have been brought up in such a way that a certain moral direction has been given to our character—I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

"Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which is simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools; the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up and persuade men to live without God, and leave them to die without hope.

"The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of man, who, but for Christianity, might long ago have eaten their carcasses, like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French revolution.

"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found on this planet a place ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find

such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there ventilate their views.

"But so long as these very men are dependent upon the religion which they discard, for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

A STATESMAN'S SABBATH.

When John Quincy Adams was minister to the court of Holland, he joined a society of learned men, who met once a week for mutual improvement. Mr. Adams, though one of the youngest members, soon became a great favorite; his finely trained mind and delightful conversation won him many friends and, receiving as much as he gave, he was always punctually present.

On one occasion, however, as the story runs, the meeting was adjourned to Sunday evening. Mr. Adams was not there. It was appointed on the next Sunday evening. Mr. Adams was not there. His fellow members noticed and regretted his absence. On the third Sunday evening it met. Mr. Adams' chair was still vacant. Many were surprised that he who formerly was so prompt and punctual should thus suddenly break off. How did it happen? The press of business, it was supposed, kept him away.

At last the meetings were returned to a week-day evening, and lo! there was Mr. Adams in his place, brilliant and as delightful as ever. The members welcomed him back and expressed their sorrow that press of business, or the duties of his office should so long have deprived them of his company. Did he let that go as the reason?

"No business engagements hindered me," replied he; "you met on the Lord's day; that is a day devoted to religious uses by me."

He told them he had been brought up in a land where the Sabbath was strictly observed; and from all that he had felt and seen he was convinced of the unspeakable advantages arising from a faithful observance of it.

John Quincy Adams' example of moral courage is a safe one to follow. How many youths, going from pious homes to the cities, to the far West, on the sea and land, are thrown among Sabbath-breakers—reckless Sabbath-breakers and respectable Sabbath-breakers—before whom they fail to stand up for their Sabbath education.—Richmond Advocate.

Receipts.

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

KNOX COLLEGE FUND.

Table listing contributions to Knox College Fund with names and amounts.

QUEEN'S COLLEGE FUND.

Table listing contributions to Queen's College Fund with names and amounts.

MONTREAL COLLEGE FUND.

Table listing contributions to Montreal College Fund with names and amounts.

MANITOBA COLLEGE FUND.

Table listing contributions to Manitoba College Fund with names and amounts.

HOME MISSION FUND.

Table listing contributions to Home Mission Fund with names and amounts.

Table listing various donors and their amounts, including Beq N McTavish, S Mountain, Hon R B Dickey, etc.

ATGEMENTATION FUND.

Table listing contributions to Atgementation Fund with names and amounts.

MINISTERS' IDO AND ORPHANS' FUND.

Table listing contributions to Ministers' and Orphans' Fund with names and amounts.

FOREIGN MISSION FUND.

Table listing contributions to Foreign Mission Fund with names and amounts.

Table listing various donors and their amounts, including Dewittville c.e., Hurricane Hills, Lancaster Knox, etc.

Foreign Mission Service.

Table listing contributions to Foreign Mission Service with names and amounts.

MINISTERS' IDO AND ORPHANS' FUND.

Collections, etc.

Table listing contributions to Ministers' and Orphans' Fund and other collections with names and amounts.

Table listing various donors and their amounts, including Pike Bay, Wellington, Mar., Keldon, Gandier, etc.

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Table listing contributions to Aged and Infirm Ministers' Endowment Fund with names and amounts.

MINISTERS' RATES.

Table listing Ministers' Rates with names and amounts.

Table listing names and amounts: J Little, Dr Hamilton, etc.

ASSEMBLY FUND.

Table listing contributions to Assembly Fund with names and amounts.

FRENCH EVANGELIZATION FUND.

Table listing contributions to French Evangelization Fund with names and amounts.

MINISTER'S RATES.

Table listing Ministers' Rates with names and amounts.

POINTE AUX TREMBLES

Table listing contributions to Pointe aux Trembles with names and amounts.

MINISTERS' RATES.

Table listing Ministers' Rates with names and amounts.

GOFORTH FUND.

Table listing contributions to Goforth Fund with names and amounts.

<p>MACAO MISSION. Lyons Brook ce. 2 65 Beg D Woodside. 100 00 Parrsboro. 35 00 Lit Narrows. 21 20 Summerside. 18 53 Summerside ss. 22 75 Cow Bay Hx Co. 5 00 Geddie Mem Fd 30 00 Dalhousie. 125 00 Dal Summerside ss 3 00 Bridgewater. 10 00 Rev W C Morrison 5 00 M H. 5 00</p>	<p>TRURO ST AND. Truro St And. 55 00 Parrsboro. 9 86</p>	<p>North West. Truro, St And, lm & bs. 50 00 2244 84</p>	<p>Middle River: NS 13 70 Richmond Bay, 16 5 00 Campbellton, NB 40 00 opowell, Un. 21 30 arrsboro. 20 00 ummerside. 15 00 alhousie. 62 00</p>
<p>S. S. COMMITTEE. Kempdown ss. \$1 00</p>	<p>AUGMENTATION FUND. Reported. \$497 97 Campbellton PEI 10 10 River John St G. 10 00 W Br River John 10 00 Bass River N S. 5 45 Parrsboro. 25 00 Cow Bay Hx Co. 2 16 Milford, ce. 5 35 West Cape P E I. 12 00</p>	<p>BURSARY. Reported. 119 07 Richmond Bay, 14 2 00 Richmond Bay, 26 2 00 Int Mrs A. 9 60 Coup Louisbg. sc 48 60 Coup Prov of NS 25 00 Div UB of Hx. 5 25</p>	<p>POINTE AUX TREMBLES Reported. \$127 00 Grand Total. 415 77</p>
<p>UNAPPORTIONED CONTRIBUTIONS. Egmondville. 23 00 Tor Floor. 541 90 Thames Road. 86 00 Meaford. 85 00 Geolph, Knox. 150 00 Ham Knox. 300 00 Priceville. 10 00</p>	<p>COLLEGE FUND. Reported. 3007 63 Int Dr Forrest. 75 00 Richmond Bay 14 5 00 Richmond Bay 16 3 00 Int Dr Reid. 60 00 Bass River N S. 4 00 Hopewell Union. 1 75 Summerside. 30 00 Cow Bay Hx Co. 2 00 T Coup An'nolis. 50 00 Coup P H School 10 200 Coup Guysborosc 160 00 Int J Watson. 36 00 Bridgewater. 5 00 Div U B of Hx. 138 25</p>	<p>KOREAN MISSION. Reported. \$415 23 John Chislett. 7 00 Princetown, PEI. 28 80 Moose River, BC 15 00</p>	<p>MANITOBA COLLEGE FUND. Richmond Bay, 16 2 00</p>
<p>KNOX COLLEGE MISSIONARY SOCIETY. Mandaamin ce. \$25 00</p>	<p>HOME MISSIONS. Reported. \$1710 58 Bermuda, Ham wms. 27 00 Monacton, St Johns 50 60 Scotsburn, Beth. 36 00 Richmond Bay, 14. 10 00 Middle Riv, NS. 25 00 Richmd Bay, 16. 15 00 Campbelltn. 80 00 Three Brooks. 2 00 Shediac, etc. 12 50 Riv John, St Geo 10 00 W Br, River Jno 15 00 Brule "Kirk". 3 00 Bass River, NS 14 96 Int E S Hubley. 25 00 Westvil. Carmel. 46 00 Hopewell, Un. 33 25 Parrsboro. 35 00 Scotsburn, ce. 6 30 Summerside. 10 00 Cow Boy, Hx Co. 3 00 Bridgewater. 15 00 Rev W C Morrison 5 00 Div U B of Hx. 5 25</p>	<p>AGED MINISTERS' FUND. Interest and Col. Reported. \$458 36 Richmond Bay, 16 1 00 Campbellton, PEI 4 00 Bridgewater. 2 00 Div UB of Hx. 26 25</p>	<p>WIDOWS' AND ORPHANS' FUND. Reported. 9 00 Richmond Bay, 16 2 00 Campbellton. 4 00</p>
<p>Receipts. Received at Halifax by Rev. Dr. McMillan, acting Agent during August 1899. Office Hollis St.</p>	<p>Collected by Prof. Falcomer. Bedeque. 6 00 Campbellton J. 1 38 Bloomfield. 5 92 Tyne Valley. 5 68 Lot 16. 1 32 Long River. 3 95 Clifton P E I. 11 73 Cavendish. 1 84 Strathalbyn. 1 88 Clyde River. 3 44 Wardville. 2 75 Calidonia. 2 50 Murray Har N. 1 16 Murray S. 3 07 Montague. 2 82 Dundas. 7 85 Souris. 8 60 E St Peters. 8 00 Mt Stewart. 5 93</p>	<p>MINISTERS RATES. Reported. \$31 75 Rev H R Grant 20 00</p>	<p>PAID UP SUBSCRIPTIONS TO COLLEGE BUILDING, HALIFAX. Reported. 13,323 38 Summerside. 6 50 Malpeque. 8 57 Wm Hunter Albtn 5 00 Richmond Bay, 16 2 00 T C Grant, Westvl 5 00 Port Morien. 15 00 Gabarus. 3 00 Master A McLeod 25 Rev E Annand. 1 00 Mrs Annand. 4 00 S Gut, Engrtn. 20 00</p>
<p>FOREIGN MISSION. Reported. \$1706 97 Afol'wer of Christ 250 00 Milford ce. 8 47 A few Strathlbn. 5 00 Richmond Bay 14 1300 Richmond Bay 16. 30 00 Campbellton. 32 00 Dorchester etc. 25 00 Meitland. 11 80 Dr Lawson Mem F 12 75 Riv John St Geo 23 15 W Br Riv John 25 00 Brule (Kirk). 3 85 Bass River. 11 23 Ottawa New Edss 25 00 Hopewell Un. 3 75</p>	<p>GRAND TOTAL. \$563 36</p>	<p>FRENCH EVANGELIZATION. Reported. 1 (\$77) Richmond Bay, 14 3 00</p>	<p>GRAND TOTAL. \$13,393 70</p>

FORM OF BEQUEST.

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

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