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Presbyterian Record.

VOL. XXV.

SEPTEMBER, 1899.

No. 9.

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Death of Rev. Dr. Morrison. Earth is poorer in the passing of a rarely good and beautiful life, and richer by the example and influence which such a life always leaves behind it, and which can never pass away. If there be one lesson more outstanding than another from his life, it is the value of character. His abilities, though of a high order, were not transcendent, but it is not too much to say that in the measure in which he was known, there has been no man in our Church more honored and beloved. For years, as Agent, his monthly letter of Receipts for the Schemes has been welcomed by the RECORD. It will come from him no more. Three agents have laid down their seals of office since the Union, East and West in turn. The night cometh when no man can work.

The Century Fund. Remember that it consists of two parts. One part, called the Common Fund, is for the Schemes of the Church, to give some additional endowment for the Colleges where much needed, and to provide working balances for the leading missionary Schemes. Another part of the Fund consists of what congregations are encouraged to do in paying off their own church debts. It is hoped that many congregations, besides what they do for the Common Fund, will, with the beginning of the century, make an effort to get clear of debt, and if they report what they have raised they will be credited with having done it for that purpose.

These two parts will make up the grand total of what our Church will do, specially to celebrate the turn of the centuries. All the money that is sent to the agents of the Church for the Century Fund will go to the Common Fund. Nothing will be paid from it for Church debts.

It is hoped that in both these departments, paying off Church debts and helping our Mission Schemes to better work, the great time cycle will be fittingly marked. May the gifts be a worthy expression of gratitude for what the passing century has been to us, and of what we would like to be to the coming century.

Ministers and Last Century Fund. had no small space devoted to the effort. This issue has less. It is now time for thought and action rather than words. There is one page however, 263, that is eloquent in facts and figures. The ministers evidently believe in the Fund and are acting upon their belief. Already less than two hundred of them have subscribed over thirty thousand dollars. They realize the great benefit that it will be to all the work of the Church. As a rule, no one feels the burden of a debt upon the congregation more keenly than does the minister. It hampers in some measure, the work to which he is giving his life. And how it gladdens him when the last dollar is paid.

If interested as he should be, in the missionary efforts of the Church, he feels the handicap that is put upon such Funds as Home and Foreign Missions when they have to borrow to carry on the work through the first part of the year, till the contributions of the churches come in towards the close, and the great relief and saving it would be to have a working balance to save borrowing and interest at the banks.

He realizes too, perhaps more keenly than most men, the opportunities that offer for enlarged operations in the great campaign for the final triumph of truth and right, and that opportunities once past do not come again. Others may come, will come, but not so favorable. Lost opportunity comes no more.

Children and Century Fund. The practical and sentimental move the world. The Century Fund has both. It is intensely practical as a business movement on the part of all who believe that men and women are the world's most valuable asset, that the highest good of men and women is moral and spiritual good, and that this good can only be attained through a knowledge and acceptance of the Saviour Christ, and who through various lines of work carried on by our Church are seeking to win men and women to that Christ. To such it is intensely practical, for it means more and better work along all these lines that are helped by it.

But it has sentiment, the highest, the purest, the best; the sentiment of gratitude for all the mercies, temporal and spiritual, of a closing century, the sentiment of compassion like that which moved Christ when He saw the multitudes shepherdless, the sentiment of loyalty as we seek thereby to hasten His day of triumph, the sentiment of devotion and consecration as we think of a new coming century with all its possibilities, and determine, so far as we can, to fill it with the song of the world's redemption.

Some kinds of sentiment may be over wrought, this never. It is infinite in its grandeur, and the more it sways one's life, the larger and loftier does that life become. Moreover, it will specially appeal to the young, and in preparing for Children's Day collection for the Century Fund, there can be no better line of thought along which to lead them than the sentiment suggested by its theme.

Re-lighting an Old Lamp. One of the early seats of Christianity was the recently conquered Soudan. In the fourth century, Christian missionaries from Egypt visited Nubia, and Christianity took deep root and wide. Khartoum, where Gordon was killed, was for centuries a Christian city. And though the Moslem in the seventh century swept along Northern Africa compelling the choice of Koran, tribute, or the sword, he did not win his way to the far-up Nile. There Christianity flourished, and until comparatively recent times. Now, that Britain's power, the sword of the Lord and of Gideon, has opened the way, the Gospel will once more enter, with all the light and liberty that it brings. And it will enter to remain. The heathen world powers are passing away. No more will pagan or Moslem hordes overrun our world, but the dawning day will continue until earth shall rejoice in the full-orbed light of the Sun of Righteousness.

God in History. Not merely in past history but in that which is daily making. It is interesting to get fast hold of that fact and in the light of it to read the world's daily doings, and see how all is telling steadily to the one grand end, leading earth out to light and liberty step by step, until the highest is attained, the "free indeed." Sometimes error and wrong are so entrenched that the shock of war is needed, and He allows war, making the wrath of man to praise Him. But whether it be by strife of voice or pen or sword, by philanthropy or Commerce science or war, His chariot-wheels roll over forward.

"Meekness, truth, and righteousness

In state ride prosperously."

And all the turmoil is but the jolting of those chariot-wheels over a way made rough by human sin and wrong. But the way is getting smoother. Arbitration and universal peace are winning a larger place in human thought. The Gospel, with all the good that follows in its train, is spreading. The world has more free men and fewer bonds on body, mind, and spirit, than ever before. Christ's kingdom, that kingdom which is righteousness and peace, is coming day by day. Happy they who live in such a time, who share its good and help on its grand consummation.

Something New for Spain. A meeting of Spanish Republicans on the 9th of August resolved that all religious orders should be expelled from Spain, on the ground that they absorbed too much of the nation's wealth without adequate return. The movement is not so much against the Church as against the orders of monks that swarm in such plenty and are the natural fruitage of Rome's teaching and sway. It is one more indication of the spread of the spirit of liberty. Not very long ago such action would have meant imprisonment or death. In Spain as elsewhere, the centuries of darkness, ignorance, and ecclesiastical tyranny are bringing forth their natural results of scepticism and atheism. Turning instinctively from the only kind of religious life and teaching they have ever known, having nothing better to turn to, men swing to the opposite pole and scoff at all religion, for they only know of it from their own experience. In France, in Italy, now in Spain, in some measure in Canada, this is coming true.

The only remedy is to give them a Christianity that will satisfy men's longing, that will commend itself by its fruits, to give them the Word of God. How loud the call to those who have that Word to send it where it is not. The leaves of that tree are for the healing of the nations.

A pleasant call during a recent visit to Toronto was at Chestnut Park, the beautiful seat of the late Sir David Macpherson. A. Bruce now sways the sceptre, see particulars on inside front cover. As with the two temples the outward grandeur may be less than once, but its present use, the training of young Canada for true Christian manhood, gives a glory that takes second place to none.

Another Sea To some the seasons bring no son's Work. change. The press and all that concerns it runs on through sun and frost. Ink may be hard with cold or rollers soft with heat, the hungry girls give, the P. D. waits for copy.

To many the summer brings change, to city dwellers often a measure of rest, the country harder work, but the vacation of the one and the toil of the other both tend to suspend for a time the activities of church work. With autumn, in both city and country, these activities are being resumed. Let it be with heartier will and greater energy. The doors are wider, the calls more urgent than ever before. Our working life is one season shorter. Let the seasons grow better as they grow fewer so that "well done" may be their sentence at the end.

Cuyler on Canada. Good old Dr. Cuyler, the honored and beloved, spent a few July days in Canada, and writes to the *Evangelist*:

"Canada is a noble dominion, and extremely well governed. The British crown sends out Governor-Generals of a high order, like Lord Dufferin, Earl of Aberdeen, and the present Earl of Minto. The national and provincial parliaments are elected by popular suffrage; Canada is practically a democracy, with a good Queen, three thousand miles away to whom they are intensely loyal.

"The people escape some of our perils in the shape of the negro race problem, and the problem of governing colossal cities, and our present problem of new foreign dependencies. The Canadians have some agitating troubles of their own; but they do not have Sambo to be taught, and Aguinaldo to be fought, and a Tammany tiger raging and roaring through the streets of their proudest city.

"The Scotch blood predominates among the Protestant population; and Presbyterianism is a most powerful element for public order, high culture, and sound evangelical religion. It is the

controlling element in the Province of Ontario. Let us be thankful that we have such excellent neighbors."—*The Evangelist*.

In seconding the motion of thankfulness, the RECORD would add, "Let us pray that Dr. Cuyler's generous words may find ever wider, but not fainter echo among our neighbors, and that his kindly spirit may have many incarnations."

THE HEARER THAT I WANT.

BY THE LATE REV. JOHN HALL, D.D.

The following selection was not long since handed to the RECORD for publication, by Mr. George A. Clarke, for years one of Montreal's many worthy Christian business men. He who spake it and he who brought it have both passed away, but the "want" remains. Every minister as he takes up the work of the coming autumn and winter longs and prays for such hearers. Who will join, for the coming year, in filling the "want," in answering the prayer. "I want":--

1. One who has prayed for the preacher, and for the Holy Spirit's influence on all the congregation, in the closet: and, if head of a household, at the family altar.

2. One who is punctually in his fixed place in the church, (so as to be recognized by me from the pulpit), and who has his family beside him.

3. One who has a good Bible in his pew, and who devoutly follows the reading of Scripture, as hearing God speaking to him.

4. One who has his hymn-book, and joins in the singing as earnestly as does the leader of the music.

5. One who follows and in heart joins in the thanksgiving, confession of sin, and the prayer and intercession.

6. One who bears himself with reverence of manner, suggesting devoutness to those around about him.

7. One who looks for the divine impress in the sermon, and not for rhetoric, elocution, or startling statements.

8. One who keeps his eye on the preacher, except when called upon to look at a text quoted and being explained.

9. One who takes the impress to himself, and in his heart looks for God's blessing with it.

10. One who has a look and a word of Christian courtesy for those near him in the church, after the solemn close of the service.

Our Home Work.

Children's Day offering on the 24th of September is for the Century Fund. The ministers are having their innings. The children come in the next special call, then the Church membership at large, which is ever ready, according to ability, for every good work that commends itself to their judgment as worthy.

A remarkable prayer-meeting is that of Princeton, P. E. I., with an average attendance of 300. Is there another in the Church to equal it? True, a prayer-meeting cannot be weighed by its numbers, but it is a matter for gratitude to God where in any congregation so large a proportion of the people take interest enough to attend.

The blank schedules for half-yearly returns and claims were mailed Aug. 5th to the Conveners of the Presbytery Committees on Home Missions and Augmentation (Western Section). If any Con- venger fails to receive them he should at once communicate with Rev. Dr. Somerville, Owen Sound, the Secretary of the Assembly's Committees on Home Missions and Augmentation.

Rev. Dr. Hamill, professor of the Presbyterian College, Belfast, and Con- venger of the Home Mis- sion Committee of the Presbyterian Church in Ireland, is giving a course of lectures in Manitoba College. He is deeply interested in our North- West work and will go West to see something of it. He called on the RECORD in passing, the kind of call that brings sunshine and leaves it. He is to read a paper at the World's Presbyterian Council in Washington in the beginning of Octo- ber, on his way back to Ireland.

The Church Agency, East.

At the request of a meeting of the Conveners of the Standing Committees of Assembly for the Eastern Section of the Church, the Moderator of Assembly has authorized the Finance Committee, Eastern Section, to take such steps as may be necessary to place the business of the Agent's office under the care of Rev. Dr. McMillan of Hal- ifax, until such time as the General Assembly shall appoint a successor to the late Rev. P. M. Morrison, D.D., as Agent of the Eastern Section of the Church. In the meantime, the work of the office will be conducted by Mr. H. T. Morrison, son of the late Dr. Morrison, who is familiar with it, the whole to be under the supervision of Dr. McMillan. The Conveners of the several Stand- ing Committees will be responsible for the corre- spondence and business of their respective com- mittees.

Need of Winter Supply.

It is most important that Home Mission Fields be cared for during the winter or the results of summer labor will be in a large measure lost. Rev. Allan Findlay, Superintendent of Home Missions in Northern Ontario, says of the field under his care:—"Forty-five fields, comprising one hundred and forty-eight preaching stations, were supplied during the winter. Some of our fields were left vacant during the entire season because it was impossible to secure supply for them; others, through the extra exertions of neighboring ordained missionaries, received partial supply. This question of winter supply is a larger and more important one than may at first sight be supposed. It will not be satisfactorily settled till the General Assembly takes it up and deals with it in a manner becoming the importance of the subject. To throw away the results of hard labor in our fields during the summer months simply because we have no proper methods of conserving these results, should stir us up to discover how the work may be better done. To pursue the subject no further, working as we are is simply not business."

The Past Year in the Far West.

Of the Territories and B. C. Rev. Dr. Robertson says:—"During the year 1898-9 there has been a decided advance made in Home Missions in Western Canada. In the Synod of Manitoba and the North-West Territories, Breadalbane, Elva, Cypress River, Binscarth, Yorkton, Basswood, Newdale and Lumsden were placed on the Aug- mented list, and Schreiber, Tarbolton, Beulah and Pipestone, are supporting their own pastors. In the Synod of British Columbia, South Edmon- ton, Innisfail, Trail and Delta, became augmented charges. Shoal Lake and Oxbow are also calling. At least forty more Missions are prepared to qualify under the regulations of the Augmenta- tion Committee, and are anxious to call pastors of their own, but the Committee is not financially in a position to receive them. This is to be re- gretted inasmuch as the development of congre- gations is arrested by such delay."

Trusting in God and doing our duty. These are words which bind us together. If you and I can feel that those who know us best can say of us that we are trusting God and doing our duty, it is enough to teach us that this is a ground of communion which neither the difference of exter- nal rites nor the difference of seas and continents can ever efface.—Dean Stanley.

The Crow's Nest Pass. When the Railway was under construction through this pass, between four and five thousand men were employed, and yet the Presbyterian Church was the only one that appointed a missionary to labor among them. By all classes he was made welcome. The superintendent of construction, a Roman Catholic, became interested in his work and gave \$500 towards it. From this work sprang three promising stations organized at Furnie, Cranbrook, and Moyie Lake. Frame churches have been built at the former two, and both will be prepared to call pastors this autumn.—R.

New Missions in the Far West. The rapid growth of the church is seen in the new missions in the far West, placed on the Home Mission list this spring,—in the Synod of Manitoba and the Territories,—twenty-one:—Mine Centre, Finland Mission, Boucherville, Norman, P.A. & D. Ry., Plum Coulee, Mountain City, Mather, Bates, Mayne, Broomhill, Glenmorris, Aberdeen, Argyle, Orrwold, Esterhaz, Weyburn, Sunnylynn, Summerside, Greendyde, and Highview. In the Synod of B.C. sixteen:—Porcupine Hills, Cochrane, Belmont and Homewood, Stony Plain and Goshen, Lamerton, Fernie, Cranbrook, Moyie, Cascade City, Camp McKinney, North Bend, Rossland Mines, Nelson Mines, Whitewater Mines, Summit and Extension Mine.

Hindrances in the North West. The hindrances to the progress of true religion are many and potent. Everywhere worldliness and the love of pleasure are met; nor is the social degeneracy met in older communities unfelt. In mining districts Sabbath desecration, gambling, drinking, and lewdness are the prevailing vices. Horse races, picnics and games in western districts are occasionally held, but Canadian sentiment is against them.

The strong arm of the law is invoked to put down gambling in its more pronounced forms, but yet it is very prevalent, even increasing, it is to be feared. Frequently prostitution is winked at as a necessary evil; sometimes periodic "raiding" takes place, which can scarcely be distinguished from a mode of licensure. Not unfrequently shops are open in mining camps on Sabbath, bar rooms and saloons doing a large business, unmolested.

The absence of family life and suitable boarding houses greatly increases the danger of the saloon and the brothel. Under the influence of the Gospel, however, a change is taking place, and sobriety, honesty, and purity are sure to prevail in the end, for these are of God.—R.

In Ottawa Presbytery. A feature of the Home Mission work in this Presbytery is that in many of the Home Mission Fields, both French and English work is carried on. Where a suitable man can be obtained, the plan is a good one. The pastor can care for the small English population and do French work as well. Though the two race elements do not coalesce very readily either religiously or socially, this joint working of mission fields helps to a better understanding and has the merit of economy.

Regrouping Stations. In the Presbyteries of Melita, Minnedosa, and Regina extensive changes have been made in the regrouping of stations, rendering missions more compact, reducing the number of stations, diminishing travel, and preparing the missions for the congregational stage. Changes of this nature are inevitable from year to year as the vacant lands are occupied by incoming settlers or new centres of population spring up by the construction of railways.—Dr. Robertson.

The Future of Yukon. There seems a general consensus of opinion on the part of those better informed that the placer mining of the Yukon may last at least 100 years. There are said to be 1,000 square miles of gold-bearing gravel and sand, and it is confidently expected that long ere that is "washed out" the mother lode, from which this vast wealth has come, will be discovered. Wherever gold is found men are sure to flock, and the Church must follow the people and be prepared to make the sacrifices needed to meet their religious wants. The salvation of men's souls is first, the building up of congregations subordinate.—W.

The Workers for the North West. The West requires young men—pioneer work demands youth and physical vigor. In many places it is difficult to get a house, and facilities for education are often absent. The students of the summer session are increasing, and they continue to fill an important place. Accustomed to the country, well advanced in their studies, possessed of considerable experience and aptitude for teaching, they afford Presbyteries large relief when the students of eastern colleges leave their missions in October. The importance of Western Canada to the Dominion is better understood now; Eastern Canada can no longer absorb the growing grist of graduates from spring to spring, and we may confidently expect a larger number of volunteers for the West.—Dr. Robertson.

The two trained nurses, Miss Mitchell of Renfrow, and Miss Bono of Paris, sent out by the Home Mission Committee, have reached Atlin safely, and are at work.

Home Missions in Quebec.

In the Presbytery of Quebec, which, from the city of Quebec as a centre, extends half way to Montreal in the west, to Miramichi in the east, south to the States and north to there are eleven groups of missions comprising twenty-six stations, besides the French fields.

Two facts may be noted in connection with Home work in this Presbytery. First, it is probable that nowhere in the Dominion has Presbyterianism and Protestantism lost more than in the Province of Quebec through lack of home mission work in the days of early settlement. In many places in Old Lower Canada the names of the people are largely Scotch, while the language is French and the religion Roman Catholic. The scattered Scotch settlers, with no religious services of their own, became absorbed in the larger mass of French Romanism.

A second fact is that where small Protestant settlements exist in the midst of Roman Catholic communities, the tendency is to sell out their properties and remove to more congenial surroundings, and in this way mission stations do not grow as rapidly as they otherwise would do. All this however should lead to more earnest and faithful work, that for the sake of both church and country, Gospel light should be kept shining in as many centres as possible.

PRESBYTERIAN CHURCH IN CANADA.

YEAR 1898-99.

Synods	6
Presbyteries	53
<i>Ministers, Elders, etc.</i>	
Pastors, Theological Professors, Secretaries, Agents, etc.	1,013
Retired Ministers and Ministers without charge	188
Ordained Missionaries (Home, French Evangelization and Foreign)	287
Unordained Missionaries (Home, French Evangelization and Foreign)	472
Students in Theological Classes	233
Ruling Elders	7,366
Other Office Bearers	11,998

Congregations.

Pastoral charges (self-supporting)	851
" " (Augmented)	208
Mission Fields (Home)	462
" " (French Evangelization)	36
" " (Foreign)	95
Mansees	762

Membership.

Received on Profession last year	10,118
" " Certificate last year	7,368
Total Membership	212,026
Families (households)	109,980
Infants Baptized during the year	10,602
Adults Baptized	1,045

Sabbath Schools.

Number of Schools	2,419
Officers and Teachers	19,866
Scholars	160,105

Missionary Societies.

Congregational Societies	351
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Young People's Societies.

Societies of Christian Endeavor	934
Young People's Societies	121
Home Missionary Societies	27
Membership of Societies	36,189

Contributions.

For Salaries of Ministers	\$1,012,176 00
For other Congregational purposes	913,274 00
For Church Schemes:—	
Theological Education	\$62,148 72
Home Missions	106,169 74
Augmentation	33,985 12
Foreign Missions	175,222 81
French Evangelization	37,112 89
Widows' & Orphans' Fund	16,839 51
Aged and Infirm Ministers' Fund	21,319 23
Assembly Fund	4,461 49
Several Special Funds	16,676 63
Other Benevolent purposes	\$473,936 14
	111,789 00
Total	\$2,511,175 14

Cost of administering the Missionary and Benevolent Schemes, 3½ per cent.

The above Statistics are approximate.

The Contributions to Schemes are the actual receipts of the Agents of the Church.

ROBT. H. WARDEN.

Toronto, June 12th, 1899.

THE CENTURY FUND.

ADDITIONAL SUBSCRIPTIONS FROM MINISTERS, TO
AUGUST 18.

Rev. J. N	\$ 200
" D. McG. Gandler, Rossland	160
" J. H. Ratcliffe, St. Catharines	125
" W. G. Smith, Calander	25
" G. S. Scott, Okotoks	40
" W. A. Bradley, Mitchell	50
" J. A. Logan, Eburne, B.C.	50
" G. L. Johnston, North Bay	50
" E. B. Rankin, Sydney, C.B	100
" John McMechan, Port Perry	20
" C. Y. Young, Russelltown	75
" Dr. James, Paris	100
" H. M. Wilson, Osceola	110
" D. J. Fraser, St. John, N.B	20
" M. Barr, Seaforth	70
" J. A. McGerrigle, Burnbank, Man.	40
" J. M. Cameron, Burns	60
" N. D. Keith, Leamington	50
" J. Farquharson, Pilot Sound	50
" J. W. Little, Dryden	75
" D. MacDonald, Bendale	100
" T. Davidson, Byng Inlet	50
" J. Anderson, Tiveiton	100
" R. Aylward, Parkhill	50
" J. S. Henderson, Hensall	125
" A. McFarlane, Clear Springs	65
" R. F. Cameron, Shakespeare	70
" J. A. Matheson, Priceville	50
" P. Scott, Cromarty	100
" T. A. Bell, Napier	50
" T. S. Glassford, Sunderland	100
" R. B. Smith, Emsdale	25
" T. A. Nelson, Bristol	100
" A. McTavish, Carduff	160
" M. S. Oxley, Montreal	100
" T. R. Scott, Oxbow	50
" J. C. Stewart, Kamloops	100
" T. Wilson, London	100
" D. A. Themson, Hastings	50
" John Johnston, Paisley	100
" J. Eadie, Point Edward	72
" Dr. J. L. Murray, Kincardine	130
" J. H. MacVicar, Fergus	150
" Alexander Wilson, Newbury	25
" Principal Cavan, Toronto	500
" G. W. Faryon, Dominion City	25
" S. A. Carriere, Grand Bend	50
" J. E. Smith, Cookstown	75
" C. McDiarmid, Oak River	75
" J. A. Brown, Agincourt	100
" G. D. Campbell, Chalk River	50
" A. V. Morash, Elmsvale, N.S.	125
" K. G. MacBeth, Winnipeg	250
" Wm. Gauld, Formosa	100
" John Baikie, Miami	100
" Dr. Amaron, Montreal	100
" R. Henderson, Auburn	100
" D. Strachan, Guelph	20
" A. Lee, Prince Albert	50
" O. Bennett, Hawkesbury	50
" J. H. Jarvis, Austin, Man.	50
" E. McKenzie, Hurricane Hills, N.W.T.	25
" D. G. McQueen, Edmonton	100
" Dr. G. H. Smith, Thamesford	100
" Prof. Baird, Winnipeg	500
" J. Little, Bryanston	80
" Dr. Carmichael, King	100
" John MacMillan, Lindsay	100
" J. W. MacMillan, Lindsay	100
" Dr. Robert Campbell, Montreal	100
" H. Crawford, Mahone Bay	25
" R. C. H. Sinclair, Olivers Ferry	75
" James Malcolm, Teeswater	100
" H. C. Sutherland, Carman, Man.	150
" J. W. Muirhead, Whitewood, N.W.T.	50
" Geo. Munroe, Ridgetown	100
" G. Milne, Ballinafad	25
" J. R. Craigie, Hanover	100
" E. Scouler, New Westminster	30
" G. F. Kinner, Lake Meeganic	50
" D. H. McLennan, Bruce Mines	65
" T. L. Turnbull, Oneida	200
" D	200

Rev. W. A. McLean, Oak Lake	100
" R. Paterson, Neepawa	100
" J. R. Hall, Sarnia	50
" G. Shore, Portsmouth	50
" W. Farquharson, Claude	75
" M. D. M. Blakey, Alice	20
" N. Morrison, Wapelle	50
" H. N. McLean, Newdale, Man.	25
" W. Bennett, Peterborough	25
" J. G. Stewart, London	100
" A. H. Hannahson, Arkona	50
" J. Leitch, Watson's Corners	60
" Alex. Stirling, Clifton, P.E.I.	100
" M. P. Boudreau, St. Hyacinthe	25
" J. W. H. Milne, Stewarion	50
" R. D. Fraser, Toronto	150
" A. Kenne, K. sliu	50
" J. G. Murray, Grimsby	100
" W. J. Herbison, Minnedosa	250
" M. B. Floyd, Killarney, Man	50
" J. McP. Duncan, Woodville	100
" J. M. McLeod, New Mills, N.B	100
" A. Ross, Whyeocomugh, N.S	100
" Andrew, Henderson, Toronto	100
" Prof. Coussirat, Montreal	100
" A. Chisholm, Rapid City	50
" G. Hamilton, Cardstone	50
" G. Arnold, Waubaushe	40
" P. J. McLaren, Belwood	50
" A. Mahaffy, Milton	80
" J. E. Munro, Gladstone, Man.	50
" J. Rennie, Manitowauing	25
" J. J. L. Gourlay, Thornhill, Man	50
" S. F. McCusker, St. Louis de Gonzague	50
" Jas. McCrea, Minto, Man.	40
" Dr. Proudfoot, London	120
" W. H. Smith, Summerside, P.E.I.	150
" D. McColl, St. Silvester West	50
" J. K. Clark, Franklin, Man	30
" P. Strang, Virdon, Man	50
" E. A. Henry, Brandon, Man	75
" A. B. Winchester, Victoria, B. C	100
" R. Thynn, Souris, Man	50
" J. W. Morrow, Medicine Hat	100
" J. Buchanan, North Pelham	50
" D. Spear, Pipestone, Man	50
" J. A. Juffray, McLeod	75
" J. Fraser Evans, Golden, B.C	50
" W. H. Cram, Bath	25
" L. McLean, Dumtroom	100
" Alex. Grant, St. Mary's	100
" C. H. Daly, Oil Spring	75
" Joseph Gandler, Newburgh	150
" Dr. Lyle, Hamilton	450
" John Morrison, Cedarville	50
" Robt. Laird, Brockville	125
" W. Cleland, Toronto	40
" G. B. Greig, Cookstown	100
" Robt. Laird, Sunbury	50
" J. McKinnon, Dalhousie Mills	80
" W. C. Armstrong, Thessalon	100
" J. H. Eastman, Menford	75
" Arch. McLean, Blyth	80
" A. R. Gregory, Mansewood	75
" H. J. T	25
" P. M. D	100
" U.R	150
" J. W. Falconer, Truro, N.B	400
" W. L. Clay, Victoria, B. C	250
" T. Paton, Midhurst	50
" H. McCulloch, Tavistock	40
" J. Argo, Dewart	75
" J. Hastie, Cornwall	100
" Principal MacVicar, Montreal	500
" Dr. R. Johnston, London, Ont	400
" J. A. F. Sutherland, Battleford	20
" M. L. Leitch, Stratford	200
" T. H. Boyd, Albert, N.B	20
" R. Gamble, Wakefield	50
" J. H. Barnett, Kintyre	100
" D. Johnston, Sundridge	30
" A. Russell, Lunenburg, Ont	25
" A. W. K. Herdman, Georgetown, P.E.I.	30
" Professor McLaren, Toronto	200
" F. D. Roxburgh, Bridgeburg	25
" T. A. Sadler, Russell, Que	50
" D. J. Scott, East Tempton	70
" J. S. Muldew, Morris, Man.	30
" D. N. Coburn, Farnham Centre, Que.	10
" John McArthur, Beulah, Man.	50
" John Robertson, Port Dover	90
" A. Henderson, Applin	30
" E. Martin, Markham	25

GRATEFUL FRENCH CANADIANS.

BY REV. R. P. DUCLOS, MONTREAL.

French Canadian converts from Romanism will never forget the men who conceived the blessed thought of giving the Gospel to their fellow countrymen, that they too might enjoy the happiness which the Word of God always brings to those who receive it.

Much is said of Anglo-Saxon union and that feeling is summed up in the phrase "Blood is thicker than water." There is something thicker than either, or both, viz., the religious sentiment. It is right that it should be so for it will survive all others. Therefore, the men who endeavor to permeate humanity with that divine leaven, are the true philanthropists. Seeing a brother in every human being they close their eyes to distinction of blood or race.

It was that broad Christian spirit that inspired the men who over sixty years ago, undertook the work of evangelizing my fellow countrymen. It was not with a view of Anglicizing the French element in Canada, nor to strengthen any political party, their only aim was the salvation of souls, and their successors have continued and are continuing the work on the same line.

Men are perishing for lack of knowledge and the work of the French Board is to give it. They are perishing for not knowing a personal Saviour, and the aim of the Mission and missionaries is to lead them to Jesus the Saviour of the world.

Like the men of Apostolic times the workers adapt themselves to circumstances, speaking to individuals in homes, addressing small and large gatherings, preaching the Word in season and out of season; and thus Christ is brought to souls and souls are brought to Christ and are being saved.

Last Sabbath one of my Sabbath school boys, whose father and mother have lately been converted, came to me with sparkling eyes: "See, Mr. Duclos," he said, "this basket was full of portions of Scripture," (the four first chapters of Matt. in tract form,) "I stood on St. Catherine Street and distributed them all. People called me all sorts of names, but were glad to have them."

A young man nineteen years of age, recently converted, came after service and introduced to me one of his chums, a fine fellow who acknowledged having been impressed by what he had heard. "It is not the first time," continued the young man, "that he has been here and he does not drink any more, he is quite a new man now."

Another came to me after meeting and asked for a Bible and a hymn-book. "I want," said

he, "to worship here with you all. I felt happy to-day."

A brick-layer who used to drink, now rejoicing in God's peace, sends to Sabbath School three fine-looking boys, and attends meetings with a bright and intelligent wife, and says God is blessing him in his work—he is now a contractor.

Another, again after much hesitancy and inward struggle, has finally taken a stand for truth and for Jesus as his Savior. He brought with him his wife and six children. All have been baptized and four are attending Sunday School. Thus the light spreads.

The work we, as a Church, are engaged in, had very humble beginnings—was rocked in a very small cradle, and may have to be nursed for a long time yet—but it is gaining health and strength, and is already following elder sisters in the field; taking some interest in what is being done: scattering seeds and gathering sheaves.

Oh, what a change in our country in the last sixty years! Outside of the very few families who claimed blood relations with the first Huguenot settlers, such as the late Hon. L. J. Papineau, the leader of the Revolution of 1837, who successfully refused at his death bed the intervention of the priests, resting in the peace of Jesus, Romanism was the supreme influence in Lower Canada and had borne its natural fruits, ignorance and poverty—still there was a yearning after liberty, civil and religious—the first manifested itself in the Revolution; the second in religious practices and performances, showing more zeal than knowledge.

I well remember when my father, wrapping me up in the ample folds of his cloak, was taking me to the foot of a cross erected by the wayside, and there kneeling was repeating long prayers. I do not know what they were, nor to whom they were addressed; but I can suppose they were not giving him much spiritual rest, for two years later, awakened to a sense of a more spiritual religion, he seized the first opportunity offered, and devoting many a night to the study of the Word of God, he soon found his religious and intellectual wants fully satisfied.

Another isolated light soon broke out in another range—others had appeared in neighboring parishes. A feeling of brotherhood was soon felt between them. Those first Christian converts could travel long distances to meet brethren and enjoy refreshing religious intercourse.

Ever since the work has been going on, as the current of a river, sometimes quietly, sometimes more swiftly; at all times with gratifying results. We would gladly invite friends to come and see

the work done in and by the forty congregations and preaching stations in connection with our Church only, remembering at the same time that a similar work is carried on by Baptists, Methodists, and Episcopalians.

It has been felt from the beginning of the work that to give strength and permanence to any nucleus thus gathered, it would be necessary to give secular as well as religious education. So our day schools, and boarding schools of Pointe aux Trembles, have proved most effective in preparing our children for life and in fitting them to take and hold their position in the mixed population among whom they are called to live.

It happens, however, too often, that, tired of the constant opposition and ill feelings they have to face, they choose a more congenial centre of activity—going over to the United States—very much to the loss of some of our little French churches in Canada,—though their influence is not lost for being scattered.

What will be the ultimate outcome of that movement to the Church and to the country? It is easy enough to foresee. Wherever the converts are, they compare very favorably with their neighbors; they are generally an element of strength to any congregation, spiritually if not always financially.

That last feature is a source of anxiety to the missionaries, who would like to see more generosity, more self-denial. Still there is this to be said in the way of explanation, if not of justification:

1. In some country places, converts have to impose on themselves pretty heavy taxes to keep up their separate schools.

2. After having been under a system of compulsory taxation from the Church, it is found difficult to make them understand the privilege of a voluntary system of giving.

3. It is a fact that in cities, whatever is extracted from the people, is paid for services rendered, such as baptisms, marriages, and masses for the dead, etc. All these may sum up pretty large amounts, but it is never accounted under the head of contributions for the ordinary work of the Church. Protestants support the pastor who preaches to them, but pay nothing special for baptisms and funeral services,—whilst Roman Catholics pay for the latter not for the former, and need to be trained to it.

4. It is also true that, in cities particularly there are not many rich or influential among the converts, and in that respect they are pretty much as the converts of Corinth. Still it is encouraging to see the amount of time and energy spent in helping the work, in the way of organizing cot-

tage meetings, to which enquirers come, listen, and ask all sorts of questions.

5. But is it true that, in many instances, they do not compare favorably with the same class of contributors in English-speaking congregations? If the sources of information at my disposal can be depended upon, I have to doubt it, though I am not disposed to excuse any selfishness, or lack of generosity, but to condemn it, amongst us specially. But I look with a feeling of anticipated gratitude to God to the time when our congregations, larger and stronger, will be self-supporting and taking their full share of the Church's burden. I will not have the joy to see it, but I trust these glorious days will soon come. I see them dawning already, in the greater spirit of enquiry after truth among people and clergy.

It has taken from Jean Huss to Luther, one hundred years, to prepare the Reformation of the sixteenth century, how long shall it take to prepare ours? This is a secret known to God only. But let us not forget that every individual Christian can help in hastening the time.

I knew a man who on parting with one of his farm hands said to him: "Anthony, before you go, let us pray," and both knelt on the threshing floor, and the prayer was heard in heaven. The young man, who was a Roman Catholic, was converted in the course of years, and often referred to that prayer in the barn as the turning point in his life. He became the father of a large family which has branched out into sixty connections all professing to believe in the Word of God as the only rule of faith and conduct.

A friend laboring in Quebec told me a few days ago, how by the faithfulness of an English-speaking lady, he was enabled to bring to the knowledge of the Gospel a whole family with quite a number of its connections.

I sometimes fear that the Christians of that stamp are taking the back ground, and that others are coming to the front. Not long ago, walking with a friend, we came near a group of Roman Catholic workmen in his employ. As we were talking of mission work the gentleman thought it prudent to change the conversation.

Another time while speaking on religious topics with a Christian lady, I noticed the lady lowering the tone of her voice because her Roman Catholic servant, in dusting the room, had come near. Is that good old time gone, when Christians had the courage of their convictions, and such an interest in their employees or neighbors, that they would seize every opportunity to bring Christ to the front? Let us bear prudently but faithfully our testimony to the power of Jesus as a Saviour.

CHURCH NOTES AND NOTICES.

Will Presbytery clerks kindly send prompt notice of the calling, induction, resignation, or death, of ministers, and of the date and place of meeting of Presbyteries.

CALLS.

From Baddeck Forks, C.B., to Mr. P. K. McRae, of Earlton, N.S.

From Port Hastings and Port Hawkesbury, C.B., to Mr. L. H. McLean. Accepted. Induction 1st Tuesday Sept.

From St. Matthew's Ch., Montreal, to Mr. A. A. Graham, of Petrolca, Ont.

From St. Cuthbert's Ch., St. Lambert, to Mr. McDiarmid, of Kemptville, Ont.

From Burn's Ch., Mosa, to Mr. Isaac McDonald, of Glamis.

From Comber and W. Tilbury, Chatham Pres., to Mr. A. McGregor.

From Dresden, Ont., to Mr. P. W. Anderson, of Mt. Pleasant, Ont.

From Cypress River, Man., to Mr. James Hood,
From Knox Ch., Guelph, to Mr. R. W. Ross, of Glencoe.

INDUCTIONS.

At Newport, N.S., 15 Aug., Mr. A. L. Fraser.
Into Knox Ch., Trail, B.C., Mr. John Munro,
Into Oakville, Toronto Pres., 18 July, Mr. John McNair.

At Oxbow, Melita Pres., into charge of Oxbow, Hope, and Glen Ewen, Nr. T. R. Scott.

Into Ashburn and Utica, 2 Aug., Mr. Hugh Crozier.

At Harrow, Ont., 2 Aug., Mr. T. C. Hood was ordained and designated as missionary to Honan.

Into charge of Campbell's Bay, etc., Ottawa Pres., 25 July, Mr. R. Whillans.

At Port Hope, 30 Aug., Mr. Sinclair.

At Kemble, into Kemble and Sarawak, 17 Aug. Mr. D. McRobbie.

On the 31st July, Mr. James H. Borland, as pastor of Banks, Gibraltar, and St. Andrews,
At Basswood, Minnedosa Pres., 24 July, Mr. H. Feir, ordained and inducted.

RESIGNATIONS.

Of Strabanc, Mr. D. G. Cameron.

Of Bristol, Ottawa Pres., Mr. T. A. Nelson.

Of St. Luke's, Elgin, and West Hill, Mr. Neil Stevenson.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, North River, 5 Sep., 2 p.m.
2. Inverness. Port Hastings, 5 Sept. 2 p.m.
3. P. E. Island
4. Pictou, New Glasgow, 5 Sept., 1.30 p.m.
5. Wallace, Truro, 4 Oct., 9 a.m.
6. Truro, Truro, 19 Sept.
7. Halifax, Truro, at Synod.
8. Lunbg and Yarmouth, Rose Bay, 5 Sep., 2 p.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, 19 Sept., 10 a.m.
13. Glengarry, Lancaster, 18 Sept.
14. Ottawa, Otta., 19 Sept
15. Lanark & Ren., Carleton Pl. 5 Sept. 10.30 a.m.
16. Brockville, Prescott, 18 Sept.

Synod of Toronto and Kingston.

17. Kingston, Kingston, Chal., 20 Sept., 10 a.m.
18. Peterboro, Port Hope, 20 Sept., 2 p.m.
19. Whitby, Whitby, 21 Sept., 10 a.m.
20. Lindsay, Canington, 22 Sept., 10 a.m.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orngvl., 25 Sept., 10 a.m.
23. Barrie.
24. Algoma, Manitowaning, 27 Sept., 10 a.m.
25. North Bay, North Bay, 20 Sept., 7.30 p.m.
26. Owen Sound, 26 Sept., 10 a.m.
27. Saugeen, Harriston, 28 Sept., 9.30 a.m.
28. Guelph, Guelph, 8 Sept., 10 a.m.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox, 6 Sept., 9.30 a.m.
30. Paris, Woodstock, Knox, 12 Sept., 10 a.m.
31. London, London, 13 Sept., 10 a.m.
32. Chatham, Chatham, 14 Sept., 10 a.m.
33. Stratford, Stratford, 11 Sept., 10 a.m.
34. Huron, Clinton, 29 Sept., 10 a.m.
35. Maitland, Wingham, 27 Sept., 10 a.m.
36. Bruce, Paisley, 28 Sept., 10 a.m.
37. Sarnia, Petrolca, 15 Sept., 10 a.m.

Synod of Manitoba and the North-West.

38. Superior, Keewatin, September.
39. Winnipeg, Man. Col., 2 Tu., Sept. bi-mo.
40. Rock Lake, Roland, Knox, 5 Sept., 7.30 p.m.
41. Glenboro.
42. Portage La Pra., Neepawa, 5 Sept., 3 p.m.
43. Brandon. Sep., at call of Moderator.
44. Minnedosa, Birtle, 5 Sept.
45. Melita.
46. Regina, Regina, Sept, at call of Moderator.

Synod of British Columbia.

47. Calgary, Okotoks, 6 Sept., 10 a.m.
48. Edmonton, Edmonton, 5 Sept., 10 a.m.
49. Kamloops, Kamloops, at call of Mod'r.
50. Kootenay.
51. Westminster, Eburne, 12 Sept.
25. Victoria, Victoria 1st, 5 Sept., 2 p.m.

OBITUARIES.

Rev. P. M. Morrison, D.D., Agent of the Church, Eastern Section, died at Chatham, N.B., on Sabbath, 30th July, aged 58 years. He was born at St. Croix, N.B., and studied at Truro and Halifax. His first charge was at St. Stephen N.B. After two years he was called to Bridgewater, N.S., to succeed Rev. Dr. Morton, on the appointment of the latter as missionary to Trinidad. In 1878, he was called to Dartmouth, to succeed Dr. Falconer, who also went to Trinidad, to Port of Spain. In 1886, on the death of Dr. MacGregor, he was appointed Agent of the Church, Eastern Section. For some years his health has been slowly, but surely failing. He attended the recent Assembly in Hamilton, and afterwards went for a few days to Clifton Springs New York. Returning, he spent a day in Toronto, and a day in Montreal. Stopping off at Chatham, N.B., he was taken ill at St. Andrew's Manse, and in a few days passed to his eternal rest.

Rev. E. A. Harrison, was born in Albion, Ont., educated in Toronto University and Knox College, graduating from the former in 1890, and from the latter in 1893, shortly after which he was ordained and inducted at Dundalk, Orangeville Presbytery, where he has since labored. An attack of la grippe last March settled on his lungs, and on August 11th he passed away, at the early age of thirty-five years.

KEEP YOUR TEMPER.

A heathen who stood in a crowd in Calcutta, listening to a missionary disputing with a Brahman, said he knew which was right, though he did not understand the language. He knew he was in the wrong who lost his temper first.

For the most part, this is a very accurate way or judging. Try to avoid debating with people. Tell them your opinion and let them tell theirs. If you see that a stick is crooked and you want people to see how crooked it is, lay a straight rod down beside it; that will be quite enough.

But if you are drawn into controversy, use very hard arguments and very soft words. Frequently you cannot convince a man by tugging at his reason, but you can persuade him by winning his affection.—Spurgeon.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and, the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

Our Foreign Missions.

The New Hebrides Training Institution, on Tanga, Santo, has completed its first four years' course, and sent out its first class of graduates to labor among the heathen.

Korea is full of promise. Mr. Foote writes to Mrs. Dr. Currie, of Hx., "The Koreans are a noble race of people and very anxious to learn. This makes it easy to teach them. The Holy Spirit is continually opening work in new cities and villages, and what we need is men to follow up this work. Twice recently men have been here to persuade a missionary to visit their city, seventy miles distant, only to have their request refused."

Our Largest Mission Sabbath School.

What a grand fruitage of our mission work among the East Indians in Trinidad! Miss Blackadder writes of a recent visit to the San Fernando Sabbath School: "About three hundred were present, well dressed, intelligent young people, lessons well prepared, questions answered. The son of one who was a lad when I came here twenty years ago, presided at the organ. Those who were boys then are now the most useful members of the Church, good business men, and many of them active Christians."

Chinese Work in Canada.

In laying plans for the autumn campaign of Christian activities, it is hoped that our churches will not overlook the Chinese as now found in most of our cities and towns, from Newfoundland to British Columbia. It is to the credit of the Presbyterian Church that it is doing most of this work, and not without the attendant blessing. This effort is of increasing interest and importance, with a number of favoring indications; but the call is to renewed zeal and perseverance in the many Sabbath schools already established, and an entering into this most providential opportunity of foreign missions under home advantages at points not yet undertaken even in Canada, one may with Paul, give the Gospel to those "to whom He was not spoken of, and to those who have not heard." And what element is more susceptible to good influences, or more grateful, in whom is bound up larger possibilities, and what better lever for uplifting much of China. Also this service requires no great qualifications, a loving Christian heart the essential. For helps and suggestions apply to our Chinese missionaries in Montreal and British Columbia, and have in prayerful remembrance this feature of Chinese work towards which our responsibility and opportunity are paramount.—J.C.T.

Mrs. Agnes F. Robinson makes a word of explanation regarding a sentence in her excellent article in the June RECORD, which should have read: "The whole expense of the work of the Western Division of the Church in behalf of heathen women and children is borne by the W. F. M. S.; the Woman's Missionary Society of Montreal contributing the salary of Dr. Jean Dow of Honan."

Swallowing the Moon.

There was a total lunar eclipse here in Honan on the evening of the 23rd. We were made aware of the fact by the incessant and deafening noises from all sides of us, as temple bells, gongs, horns, pans, sticks, fire-crackers, and almost everything else that would make a loud noise, were employed to try and frighten away the dragon of the heavens from swallowing the moon.—Dr. Malcolm.

Rain-makers in China.

In times of drought, writes Dr. Malcolm, the heathen resort to unheard of devices in their vain petitions and repetitions for rain. The people of Hwa Hsien had determined to make a desperate attempt on the 20th of last month, to induce the gods to bring rain. Four men were chosen to walk the streets of their city, wearing nothing but their trousers, each carrying in his teeth an iron rod about seven feet long, first allowing it to be pierced right through both cheeks. Fortunately for the poor victims there was a thunderstorm on the 19th, and they were saved their torture.

How it Rains in Korea. Our Missionary, Rev. W. Foote, writes:—"You can hardly imagine just what a rainy season in Corea is like. When it rains for days without any sunshine everything is wet and mouldy. When possible we keep all the doors and windows open; we sleep under a net to save ourselves from mosquitoes; our flour has to be kept in tin boxes carefully sealed; meats, sugar, etc., in earthen jars; needles, etc., in glass bottles, clothes with layers of tobacco leaves between them, while we do not try to keep gloves or anything made of kid. This season begins the last of June and continues until the last of August. The rain falls in torrents, and the rivers are very high. This season is necessary for eastern countries with their dirty cities. They get washed out once a year, and are much the better for it. The success of the crops too depends on the rains. This is a land of rice, and this grain needs to be well watered."

Hunting for a Stray Spirit.

Looking for a lost child is not unknown in our own land, but the following from Honan we cannot parallel. One day when Mr. Mitchell, one of our missionaries, was on the road, he met a woman carrying a child's clothes in her hand, and calling to the little one's spirit to return. The child was at home sick, and the mother, supposing that its spirit had got lost, took this plan of going over all the places where the lad had been playing, to try and induce the soul to return.

Three Weeks at Cape Horn.

Of the first voyage to New Hebrides, in 1847, Dr. Geddie writes:—"We sighted Cape Horn on April 23rd, but did not succeed in doubling it till May 13th. In our efforts to get around it we were driven into 61° south latitude. Our worst anticipations of Cape weather were fully realized. Our little brig was much injured in her conflict with the elements. Atlantic storms will give one but a feeble idea of a Cape Horn tempest. . . I can scarcely describe to you our feelings of gratitude and joy, when our vessel left the region of wind and tempest in her rear, and we were sailing in the placid waters of the great Pacific Ocean." Of a hurricane some days later, he writes:—"Our little brig strained so much during the storm that she sprang a leak. It became necessary when the gale was at its height to keep the pumps almost constantly going. We sailed with a slight leak in her bow, which had greatly increased off Cape Horn, and this new leakage has occasioned us much uneasiness and makes us more than ever long for the end of our voyage." What a contrast is the ocean travel of to-day. And yet infinitely greater is the contrast, wrought by the Gospel, between what he found at the end of the voyage and what is found to-day.

Strange Beliefs in China.

"Many so-called educated Chinese," writes Dr. Malcolm, "firmly believe that a Kingdom exists where all the inhabitants are pigmies, one where all are giants, another where all are women, and still another where every person has a hole through the centre of the body, and that by means of a pole thrust through this hole, they may be carried from one place to another, and in substantiation of this belief they say they have seen pictures of them. It is believed by some here that we foreigners have no knee caps." . . . "A three-day's theatre in honor of the river-god Tai Wang, and in which they also worship heaven and earth, is now in progress on the river bank at our back gate."

The temperature in our bedroom for the last two or three weeks, has not fallen, night or day, below 85°, writes a missionary.

A Domestic Squall. Littles make up life, mission life as well as other. Dr. Percy C. Leslie in a private note says:—There is nothing especially new in the work here, things move on slowly, but in increasing volume, and it might be added, I believe, if we had the facts, that there are “being added to the Lord daily such as should be saved.” At present I am having a little domestic squall with my boy, he suffers from having too little to do and has grown careless, I therefore today told him that his services were no longer required. Since which I have had three visits from two “peacemakers” on his behalf. They are giving him my ultimatum and in the meantime to-morrow morning’s breakfast trembles in the balance. But now while I write I am interrupted and the two peacemakers enter accompanied by my boy, who makes due apologies, promises to do better, and so the personal life and household affairs of the missionary are reduced to a peaceful calm.

Courage Needed. Rev. Norman Russell writes of the work in his field;—“The people all now know about Christianity, thanks to our outstations and continual preaching. Some listen wonderfully well. What is lacking now is the power to come out in the face of opposition. I think many secretly believe, but fear to make it known. At one of our evening meetings in a small village, we had about three hundred present, and they sat quiet for about an hour and a half listening to the story as told by the pictures.

Touring in India. Touring is one of the modes of mission work in India. With tent and native helpers the missionary travels from town to town in a circle of fifty miles or more, stopping a day, or days, preaching and teaching, sometimes returning from far to the Central Station for Sabbath and back on Monday to the camp. Of a recent tour Rev. Norman Russell writes:

We left Parlia on Thursday and came on to Durgoon, where we had a beautiful camp beneath a grove of mango trees; but it was too cold for most of the men, and some took bad colds. On Saturday I left at 6 a.m., having breakfast shortly after five, and drove twenty miles over one of the worst roads I ever was on, and the cart had no springs. I drove to Barwai and took train up

home to Mhow, thirty .x miles, for Sunday. Everything goes better when I am in once a week to see and advise about it. We have several backsliders creeping back into integrity, and they need much nursing and care. Next Saturday I hope to go in on my bicycle. It will be fifty miles, or nearly so, and a climb of two thousand feet up the Ghats, but I think I will manage all right. The reduction of our school from high to middle standard, and procuring of new teachers, requires much and close inspection. I did not catch the Monday morning train, so I spent part of the day in the school. I came out again yesterday, having the same rough drive of twenty miles. I rode my bike this morning to Mandlesar. The roads are very bad for it, but I will be able to use it on more of the country roads than I expected. Of course the Government roads are very fine.

Next week several of us expect to go to Allahabad to Mr. Meyers’ convention. I am going chiefly to see the model farms, as I am anxious we should have one here in the Mhow district to employ our orphans.

LETTER FROM MRS. MACRAE.

Princetown, 1 June, '99.

Dear Mr. Scott:

To go back for a little, let me mention an escape for ourselves and mission premises for which we are very thankful.

One midnight some weeks ago we were aroused by an alarm of fire, and found to our horror that the home of our nearest neighbor was in flames, and the manse, separated from it by a small garden, fifty feet wide, was in very great danger.

The house was the one formerly owned and occupied by the late Mr. Darling, an English gentleman, an Episcopalian, but one of the earliest and best friends of the Mission, whose name was a familiar one to your readers in past years. He not only gave sympathy, but generous help, and when he died a year ago he remembered the Mission with a liberal bequest.

The mission premises were mercifully preserved from even the slightest damage, except the trees and shrubbery about the manse, which were ruined. Had the manse caught fire, the church, school, and all, must have been swept away.

Our work is advancing encouragingly. The second Trinidad Christian Endeavor Convention was held in our church some weeks ago. There was an afternoon session with earnest and stirring addresses from several Christian workers.

The meetings were well attended, the church in the evening packed to the doors.

We have since had evidences among our young people of desire for more faithfulness and activity in Christian work. Two or three of our young men have begun the work of bringing in to the Sabbath school children from the streets and thus forming new classes. Others are endeavoring to bring in adults to the church to hear the message of salvation. Work of this kind not only encourages the missionary and helps the mission, but helps to develop a more manly type of Christianity in themselves.

SOMETHING FOR THE CHILDREN.

Let me tell the children one incident connected with an afternoon's visiting not long ago. I called at a house in which three families were living, all crunched into two small rooms. They seemed pleased to see me, and, finding me a comfortable bench, they themselves squatted on the floor prepared for a chat.

A pretty little girl about twelve years of age was sitting there. I asked the mother why she was not in school. "Oh," said she, "she cannot go to school now, I must marry her this crop. Coolie people tell me I should be ashamed having such a big girl unmarried." I naturally expressed surprise, and asked whom she was to marry. "We don't know yet; must go out some day and look for boy."

Is it any wonder we find so many wretched homes with so much unhappiness and misery in them, when marriages are brought about in this way—the parties being so young and having no say whatever in the matter.

At the same house I invited the mothers to our woman's meeting next day. They promised to come, and, true to their promise were there, but one of them in coming into church stepped on a stone, injuring her knee so badly that we feared she had broken it.

I went to see her as soon as possible, thinking she would feel this evil had come upon her for attending "Christian meeting." She, however, said that whenever able to walk she would come again, but she must not on any account tell her husband how or where it had happened. She had told him that she had fallen from a tree while at work, and in that way spared herself a beating.

These incidents show how much need there is of careful, earnest and persevering dealing with men, women, and children, in order to lead them to a knowledge of truth and right and salvation.

LETTER FROM MRS. MORTON.

Tunapuna, July 19, 1899.

In my last I spoke of the rum shops of Tunapuna. There are at the present time eleven rum shops, besides sixteen places, all licensed, where wine and malt liquors are sold.

In our Woodbrooke school, Port of Spain, two weeks ago, I found thirteen small boys, who gave smiling assent when asked if they drank rum. In every case it was given to the children by the parents. Several of these joined our Blue Ribbon Band the same day.

I have ordered a fresh supply of magic lantern slides from London, G. B., for use in temperance work.

Our rainy season was very late in setting in this year. Until now, the rains have not been sufficient to relieve the ground of the extra heat stored up through the long drought. It keeps rising between the showers like the atmosphere of a steam-bath. Colds are prevalent, and there is a good deal of sickness among the poor.

The dry heat was just as trying. I quote the lines of one of our missionaries,—not given to exaggerating his trials,—penned on the 25th May: "Oh, the heat! the burning, scorching, blasting, blazing heat! everything here withering, one cacao planter has lost 3000 trees over a year old," etc.

Occasional slight showers kept us from being entirely out of water, but at length one Saturday evening, the last tank was exhausted, and we said, "What shall we drink to-morrow?"

On the early Sabbath morning a good shower fell, which proved the precursor of more. Planting, long delayed, could now be prosecuted with vigor, and in an amazingly short time vegetation put on its very greenest attire, a delight to the eye.

My Bible Class boys are beginning their second year of gardening for the church. Last year they made \$7.77 by the sale of their vegetables, which was very good, as most of the land was unbroken. They raise yams, tomatoes, lettuce, beans, capava, etc.

Vegetable gardening, as a rule, is very roughly done here; we are trying to get the boys to take pleasure in having their gardens neat and orderly.

A marriage procession passed by the other day consisting of a man and the little bride. Four of the men were engaged in carrying her, two by the shoulders and two by the feet, she screaming lustily and doing all the kicking possible in the circumstances.

The father and the bridegroom walked beside. Between the screams he might be heard saying, "Don't cry, daughter; I will come to see you the day after to morrow."

A marriage was being arranged between a troublesome boy and a very wild little girl, in our Tunapuna school. The boy held out that he would not be married in that fashion, that he would wait till he was big and be married in Dr. Morton's church, and he used to run away every time he spied the little girl, so the parents gave up the arrangement. All the parties except the boy were heathen.

We have constant evidence of the value of our school work among the heathen. A boy was repeating a Hindi hymn, learned in school, and some listeners said scornfully, "Oh, yes; he will soon be a Christian."

In visiting one day, I said to a handsome, well-built man, "Is not Trinidad a better country for you than India?" "It might be for some, but not for me," he replied; "I have a large and well-to-do connection in India."

"Can you read?" "No." "Is there any one in this hamlet who can read?" "Yes," he said, and pointed to a very tiny boy, one of our Arouca scholars, who produced a 4th book and began to read fluently; he could read Hindi nearly as well.

It is sad to see noble-looking men of good family not knowing even how to read. Surely, to lighten this darkness must be the will of Him who said, "I am the Light of the World."

TWO CHAPEL OPENINGS IN HONAN.

REV. MURDOCH MACKENZIE.

Chu Wang, June 6, 1899.

Dear Mr. Scott:

On the mission field, as in the Home lands, there are first things in a man's experience that make deep and lasting impressions. Among these might be mentioned the first sight of the field of labor and the strange people, the first attempt at preaching the Gospel in a new language, the first man to declare himself on the Lord's side, the first convert to receive baptism, and the first communion service participated in with the native Christians.

There are those too who have vivid recollections of the first riot or looting scene which they witnessed, and some alas suffer permanently from injuries then inflicted on them.

Advancing years and enlarging experience multiply occasions full of intensest interest to the Christian worker and it is of two of these that we have lately had in Chu Wang you are now to hear.

Our new chapel was opened for the daily worship of God on May 14.

Behind this event there is an interesting piece of history. While in Canada on his first furlough the Rev. D. MacGillivray, addressed a meeting in Crescent Street Church, Montreal. Some hints given by him in said address laid hold of the hearts of the pastor and people of that congregation. The good seed sown bore fruit in the generous sum of \$2,500, contributed by them for building purposes, and placed at the disposal of their missionary, Dr. McClure.

Part of that sum was applied to the erection of a much needed dwelling house for the Doctor and his family. Out of the remainder, a dispensary, operating room, store room for drugs, hospital buildings, and the chapel have been erected.

The dispensary is 24 by 14 feet, the operating room 14 by 10, and the preaching hall 42 by 19. All are built of grey brick, roofed with Chinese tile, the windows are furnished with glass, the chapel has a brick floor, while the dispensary and operating rooms have wooden ones.

Being a mission chapel the platform is a moveable one, and all patients will have an opportunity of hearing the Gospel from it before entering the dispensary for treatment.

The buildings have been erected on a large unoccupied lot purchased for the mission some years ago. Hitherto work has been carried on in rented houses but from this time onward preaching, teaching and healing will be done on mission property and premises.

The outlook for a good audience seemed doubtful on Saturday, as heavy rain fell, but Sabbath burst on us bright and cloudless, and at an early hour the native Christians arrived from the outlying towns and villages.

It was fitting that our pioneer missionary, Mr. Goforth should conduct the opening service. The sermon, based on Philippians 4: 13, was a forcible, persuasive and appropriate one. Two men were added to the Church by baptism and one woman was suspended.

The writer preached in the afternoon from Isaiah 26: 6, at the close the communion of the Lord's Supper was observed, when twenty Chinese sat down with the mission workers to remember Jesus in His own appointed ordinance.

Dr. McClure presided at and led the evening service from 1st Cor. 3d chapter, and with him four of our native brethren took part.

The occasion while a joyful one to us all must have been specially welcome to Dr. McClure. He took a leading part in negotiating for securing the premises in which work has been carried on since 1890, and was in charge of them with Mr. MacGillivray when the looting took place that year.

It fell to him to present the case for compensation to the British Consul in Tientsin at a later stage. He stood courageously by the station in the day of small things, when a dozen patients a day was considered encouraging, and has been permitted to see considerably over two hundred a day at different times since. The property now owned by the Mission was purchased for it by him, and he has acted as architect and superintendent of works for all the buildings thus far erected.

He abandoned this forenoon the dispensary in which his skillful services have been of such signal value to thousands of patients, and in the afternoon began operations in new premises, amid brighter surroundings and more auspicious tokens than greeted him in 1891. The old order of things is changing and giving place to one newer and better. We part with the old premises, gratefully remembering all that God enabled His servants to do for Him in them, and look forward to seeing more efficient work in each department done to His glory in the days to come.

On Sabbath, May 21, it was my privilege to be present with Dr. Leslie and take part in the opening services of another new chapel. This time it was in Tou Kung, one of the out-stations connected with Chu Wang, where the native Christians took steps last year to have one erected.

This is the first time the Honanese in this region have undertaken to erect a place of worship, but the tokens are decidedly misleading if other towns and villages will not soon follow the good example set by the Tou Kung brethren. Foreign influence and money combined aided in the Chu Wang building, and evidence of these, to the advantage of the chapel, is apparent externally and internally.

When it is borne in mind that we have only two church members, seven catechumens and two or three seemingly interested inquirers in the Tou Kung district, all of them in humble circumstances, moderate expectations must be cherished. The little chapel has a few rows of brick in the foundation, it is built of earth, the roofing is millet stalks covered with mud, the floor is an earthen one and paper takes the place of glass in the windows. It will seat about forty persons and was opened almost free of debt.

One of the brightest Christian young men we have is leader, and through the blessing of God on the labors of himself and others there we hope yet to see the little chapel needing enlargement, in order to accommodate the constantly increasing numbers flocking to the standard of the Cross.

The chapel means that Christianity is there to stay. It means that the heathen can see on each Lord's day the worship of the true God without idol, incense, or prostration. It means that the long night of darkness is drawing to a close and will be followed by the shining of the true light in many homes and hearts. It means that Christ is to be exalted in the preaching of the Gospel as the world's Redeemer, and when this is done He will draw all men unto Himself.

On hearing of the generosity of the Crescent Street people, the native Christians in attendance at Chu Wang on the occasion of the opening, drew up a letter of thanks to be forwarded to Rev. Dr. MacKay and to his people.

If, in addition to what they have already done, Christian friends in that, and many other congregations throughout Canada, will now constantly offer up the prayer of faith on our behalf, the time of blessing from the presence of the Lord will come.

The chapels are opened and dedicated to the Lord's service. We work and pray for seeing them the spiritual birthplaces of precious souls. There are many dangers enveloping a young Christian Church in the very heart of the darkest heathenism, and much need for unceasing prayer on behalf of the workers and all connected with the Church of Christ in north Honan.

The outlook at present is encouraging at each of our stations. Work is steadily kept going at each centre, and a large amount of touring over old, as well as in new territory, has already been done this year.

The Honanese too are beginning to observe the ever increasing indications of foreign influence in China. Railway and Mining Syndicates are rapidly forming, composed of men who are ready to sink millions of dollars in business ventures in this province. They do so with the hope of reward on an early or remoter date. There are millions of souls to be won for Christ in Honan. Money and men sufficient for this great business enterprise of the Christian Church, are not given with the same readiness as they are in the other lines named above. If our force were doubled by the end of this year, each worker would still have several hundred thousand persons, who must hear the good tidings from him, or die without hearing them.

We thank God for what he has enabled our beloved Church to do for Him already, and with confidence appeal to her ministry and membership to consider the added responsibility entailed on them, by the ever increasing opportunities presented to their representatives in Honan.

NOTES FROM HONAN.

BY WILLIAM MALCOLM, M.D.

Hsin Chen, June 1899.

Writing from Wei Hui Fu, Mr. Grant says:— "The mining and railroad prospectors and surveyors are passing through the land, and already we can see, in our mind's eye, tall chimneys belching forth their black smoke, and hear the screaming locomotives, as they speed across the plain, with their burden of coal and iron laden cars.

Already the native shop keeper anticipates a vast increase in his pile of cash, and even the rustic swain is planning a summer holiday trip to Peking, to "look see." The surveys are completed, and only await ratification from headquarters, after which men and material will be rushed on the ground as rapidly as possible.

He adds: Touring seems to agree with me. I am very well and happy as a berry. It may soon be convenient to wear foreign clothes down here. My wearing the Chinese clothes causes considerable remark.

Last Saturday, a man was caught in the act of kidnapping a child, and received rough usage at the hands of an angry mob in consequence. When taken before a magistrate and severely beaten, he confessed that he was in the employ of the foreigners, and received Tls. 25.00 for each child. He is now lying at the Yamen gate, with a cangue on his neck, starving to death.

Mr Mitchell and Mr. Grant, touring from different centres, were at a city thirty miles south of here, surprised to find out one evening that the one had been preaching and selling gospels that day on a north street, while the other was doing the same on a south street of the city, neither knowing that the other was anywhere in that vicinity.

They report that the demand for literature is so great, that often they cannot get opportunity to preach.

At a distant village, which can receive at most only a semi-annual visit from the pastor, the first man to receive baptism asked advice on how best to contribute of his means to the spread of the

Gospel, and gave an order for about a hundred books, ten of them New Testaments, to be given to those whom he might interest in the Gospel.

To those who so often accuse the Chinese of being "rice-Christians," the news of such disinterested faith and generosity should be refreshing and reassuring.

MEDICAL.

More than one thousand five hundred treatments were given in the hospital and dispensary last month.

It is encouraging to note that there have been of late, several earnest seekers after the truth among the patients.

A most unusual case of congenital cataract was operated on in the hospital lately. It is not often in a lifetime that one has the privilege of restoring sight to one born blind.

Going to the Dogs.

Patient—"Doctor, shall I feed the dogs with this child?"

Dr.—"What do you mean?"

Patient—"Why, I mean that if I had any more, it wouldn't matter at all, but this is my only boy, and if you cannot cure him, I must throw him to the dogs."

A Dialogue.

Doctor (to patient),—"What is your name?"

Ans.—"Horse."

"Where do you live?"

"Dog village."

"How old are you?"

"I belong to the 'run.'"

"What's the run?"

"The thing that runs when it sees a dog."

"Do you mean a rabbit?"

"Yes."

"But how old are you?"

"Can't you reckon from that how old I am?"

"But just tell me how old you are and have done."

(The patient holds up his hand, giving his age in dummy signs, but answers never a word.)

Dr.—"But when all's said and done, how old are you?"

Patient—"I'm telling you the truth, if I'm not sixty-nine I'm a dog."

Ways and means.

A woman from beyond the Yellow River lately arrived here for eye treatment. Her trouble was intumed eye-lashes. The sight of one eye was gone, and to save what little sight of the other there remained, she had worn for many months, a

cord tied around her head, passing under her eyebrow.

Over this string she drew the loose skin of her eyelid so tightly that it was impossible to close her eye, thus preventing the rubbing of the lashes on the eyeball. She had worn the cord so tight, so constantly, and so long, that it had made a deep fissure in the skin, and a large flap of loose skin hung from the eyebrow, even after the string was removed.

GENERAL.

Dr. McClure and Dr. Menzies with their families have decided, on account of the urgency of the work, to stay inland this summer, instead of taking the holiday to the coast advised by Presbytery for recuperation.

Stamps still continue to be stolen off our incoming mail. The natural assumption is, that while our mail has to pass through such unscrupulous hands, many of our letters and photos are also confiscated.

Ch'u Wang Notes.—Our much needed chapel was opened on the 14th ult. There are at present seven men in the hospital wards who have been operated on for cataract.

One hundred and twenty treatments a day, including several operations, leave Dr. McClure little time for building, or for the onerous duties of Mission General Treasurer.

The number of patients buying Christian literature at present is exceptionally large, and we trust this manner of sowing the seed will bear its own precious fruit. Oh, that there were a Philip for each one of these to begin and "Preach unto them Jesus."

Chang Te Fu Items.—The price of incense has fallen greatly in this region. The cause is the wide-spread preaching of the NEW WAY. Though many do not dare to face the persecution, which is one of the blessings in store for all who will live godly in this present evil world, yet they feel the emptiness of incense worship, and now burn only to keep up a respectable conformity to the usages of the village.

The Christians are the Dissenters and Non-conformists of China meanwhile, and they walk the same road as those of that ilk did before them, in Scotland and England.

Yesterday was the annual festival, in honor of the "monkey-god," which, they say, cures throat diseases. Large crowds, chiefly women, were in attendance. To-day, at another temple, they are paying their respects to the sun.

DHAR, CENTRAL INDIA.

BY AN AGED MISSIONARY VISITOR.

Dhar, India.

Editor RECORD,

I have come out here as a visitor from another mission, and have had an opportunity to witness the various departments of the work carried on at Dhar. I thought it might be of some interest to the friends of this mission in Canada to hear what are the impressions of a British visitor of what he has seen here.

The station is only of a few years' standing, but, if one may judge from the progress already made, the future appears very promising. For one thing the mission is

WELL LOCATED.

It is out in the country, thirty-three miles from the military station of Mhow. Large cities, and military cantonments, have no doubt their advantages, but it is a sad and stern fact that, as a rule, the moral atmosphere of much of the European society is not favorable to real and practical missionary success.

The natives have their own ideas of social customs, and they are keen observers of English habits, some of which are a stumbling block even to the heathen who judge of the Christian religion by the outward conduct of English society, and they look upon every European as a Christian, while they often see only the worst side of their character.

In Dhar, the mission family is the only foreign circle in the place, and as the example set is worthy of the Gospel, it tells in its favor. The many object lessons—of family life—of honoring the Lord's Day—of total abstinence from all intoxicants—of kindness and courtesy to all—of fair dealings in business matters—and of Christian treatment to both high and low—these and such like object lessons in the midst of heathen customs, must tell powerfully in favor of the Gospel which is preached.

And such conduct backed up by many kindly acts of personal self-denial for the good of others, must be a powerful lever to remove much of the heathen prejudice of the ignorant people against the Gospel. Two things will always tell—a holy life, and a loving heart, especially if not obstructed by a contrary influence around.

Besides this we find that dwellers in rural villages are naturally less opposed to the truth and more amenable to the reception of the simple Word of God. Pride of position and of secular

education resent the simplicity of the Gospel, and as those who dwell in great centres of population have more of this than country people, they are not as likely to learn of Him, who is "meek and lowly in heart," as the poor people of the villages.

Another advantage here is, that Dhar is a part of a Native State. The people of India have an idea that missionaries are the servants of the State, and that those who preach or teach in British India are paid by the British Government for their work. This deprives us of much moral power to influence the people for good.

But no one can think that the Rajah of a native State would employ missionaries to preach the Gospel, and they would naturally wonder what the object can be which moves men and women to leave their own country and come out to a native kingdom to labor for nothing.

I am glad to hear that the Canadian missionaries have now stretched out their lines as far as the wild country of the Bheels, a tribe of people greatly in need of Christian instruction. Great care should be taken not to be in any haste to enroll any as nominal Christians by Baptism until they give real evidence of conversion. Let them have the Gospel freely preached to them, as well as primary education, so as to be able to read the Word of God, and let us follow the example of the Master who preached the Gospel to the poor.

The mission in Dhar is not only well located, but it is also well occupied. The staff is small in number, but strong in power—the resident missionary is in the prime of life and a man of great resources—an apt linguist—a good preacher—a skilful builder,—a man of no mean tact to deal with both the native officers of the State and the political agents of the British Government; and best of all, his whole heart is in his work. He is ably supported by a devout and devoted partner in life, who is well versed in both the language and the customs of the people, and whose kindly and amiable deportment is felt by all who know her; while the charming little daughter is the "Pearl" of the family, and a magic attraction to draw out congregations of village women to hear the Gospel in the district around.

Another most valuable feature of the work in Dhar is the medical department.

None but those who have itinerated through the villages of India can form any conception of the importance of medical missions in this land. To witness poor and helpless creatures racked with pain and no one to help them in their sad distress, is enough to fill the heart with sorrow,

and to be able to minister to the painful physical wants of such helpless and afflicted creatures is certainly a source of blissful joy.

Nor is this all. Such alleviation of pain acts as a magic wand to remove much of the native prejudice of the people, and the cure is a golden key to unlock the heart to give heed to the story of the "Balm of Gilead," and the great Physician of Souls.

In Dhar the mission is blessed with the labors of a noble lady who is as full of zeal for souls as she is skilful in her medical profession. One who delights in her work, and who thinks no sacrifice too great to enable her to alleviate pain and succour the afflicted.

I have no doubt that much of the success of the mission here is due to her noble devotion to her medical work. It does one good to accompany her through the town and see the tokens of respect paid to her by all classes of the people. What with hospital patients, dispensaries, and Sabbath schools for girls, and visits to the sick at home, her time is fully and most beneficially occupied, and happy those preachers of the Gospel whose way is being prepared for a ready reception of Spiritual truth by such a medical forerunner as Dr. O'Hara, of Dhar.

In the orphanage here there are now 40 orphans, picked up as skeletons from the effects of the late famine, but now plump and playful, who spend a part of the day at manual labor and a part in school.

There is a small staff of good native preachers and teachers, some of whom have shown their sincerity by giving up a higher salary in secular work for the honor of serving the Lord Christ.

Evidently the motto of the noble laborers here is "Forward!" for I hear them talk of securing new sites in the district around for fresh advancement into the "Regions beyond."

PIETY THAT WASHES OUT.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to Heaven in a drawing-room car, with plenty of select company and a good fare on the road. "Will Dr. A. be in the pulpit to-day? Will the music be up to the mark? Is it likely to clear off? Then I'll try to go to church to-day." With such a soliloquy on Sunday morning, how much grace is there likely to be left for the wear and tear of the week? The piety that Christ wants will stand a pinch and face a storm.—T. L. Cuyler.

Other Presbyterians.

The leading event in the world's Presbyterianism during the next few weeks, is the meeting in Washington, from the 27th of September till 6th Oct., of the seventh Triennial Council of the World's Presbyterian Alliance, with its papers and discussions on high themes from some of the world's best thought.

Over a score of years ago, among the progressive ideas of the age, there came to the front that of an Alliance of the Reformed Churches holding the Presbyterian system. Scotland was foremost in the movement. At length it took shape in the form of an Alliance, with a Council meeting once every three years in different centres of the Protestant world. Three years ago it met in Glasgow, Scotland, six years ago in Toronto, then London, Belfast, Philadelphia, and the first, as was fitting in a matter of world Presbyterianism, in Edinboro.

The Council has no authoritative jurisdiction. The highest court in each of the nearly one hundred different churches composing the Alliance, sometimes a Synod, usually where the Church is large enough, a General Assembly, is the Superior Court of its own Church. But the Council is of great value in different ways. It gives visibility to the essential unity of the Church; it enables each to learn from all and all from each, as to work in their own lands; to plan for concerted and harmonious action in foreign fields where they may be at work; and to bring their combined influence to bear in behalf of the weak and sometimes oppressed churches of the Alliance, chiefly on the continent of Europe.

The Alliance is a step, and one that is having a blessed world influence, in the fulfilment of the Saviour's prayer, "That they all may be one."

While the Council meeting, as stated above, is in a sense, the leading event in the world's Presbyterianism, a matter of more real importance because not a passing event but a permanent advance, is the begun union of Scottish Presbyterianism, of which our readers are aware. The recent meetings of the Scottish U. P. Synod and of the Free Church Assembly, decided the question of union between them. The courtship has been long, the course not always smooth, but the love has been true and now the banners are practically proclaimed, and there waits but the solemn ceremony that shall ere long make them one. For unions such as this, the world's Alliance help to pave the way.

The Rev. Dr. Marshall Lang has the largest Sunday School in the Presbytery of Glasgow. It is attended by 1,142 scholars.

Princeton's growth is remarkable. Within ten years the university's endowments and the number of the dormitories have doubled.

The Presbyterian Church in the United States, (south), has 2,99 churches, 1,471 ministers, and 221,022 communicants. The total contributions last year for all objects, were, \$1,850,771.

Of the \$200,000 which have come to the Free Church of Scotland through the death of Mr. Elder, a sum of \$50,000 is destined to endow the Natural Science Chair, which was lately filled by Professor Drummond.

Another noted Scottish name has passed into history. Rev. A. B. Bruce, D.D., since 1875 Professor of Apologetics and New Testament Exegesis in the Free College, Glasgow, died August 7th, in the sixty-eighth year of his age.

There has been a remarkable falling off in the number of students entering the three Free Church Colleges of Scotland to be trained for the ministry. Six years ago as many as sixty entered in the course of the year, while this year the number has dropped to twenty-seven.

Dr. George Matheson, blind preacher of St. Bernard's, Edinboro, has retired from the active duties of the ministry and will devote himself to literary work. His books, like his preaching, are rich and beautiful in style, in thought, and in all that is good.

Principal Salmond, in a recent address, described two dangers looming up in the religious world of Scotland: "One was the recrudescence of the old Moderatism, which lacked evangelical nerve, and the other was the wave of priesthood and sacramentarianism coming over the Scottish people."

One of the orthodox leaders in the Presbyterian Church, U.S.A., Thomas McDougall, Esq., of Cincinnati, died suddenly of heart disease, July 18th. A little Scotchman, sou' and strong, a lawyer, as an elder he has for years taken a leading and honored part in all the public work of that great church.

The Presbyterian Church, U.S.A., (north), has 32 Synods, 232 Presbyteries, 7,657 churches, 7,312 ministers (many not in charge), 28,252 elders, 9,847 deacons, 983,907 communicants, and 1,429,229 S.S. scholars. They contributed last year for Home Missions, \$1,095,311, Foreign Missions, \$764,976, Education \$143,130, S. S. Work, \$121,177, Church Erection, \$101,597, aid for Colleges, \$261,268, Freed men, \$137,567, Assembly, \$80,163, Congregational purposes, \$10,094,518.

Other Churches and Work.

There are 466 medical missionaries and 166 hospitals in the various mission fields of India.

An enormous mass meeting of over ten thousand was held a few days since in Cardiff, Wales, to denounce Ritualism.

The British Woman's Temperance Association now numbers 19,000 members in Scotland, with between 200 and 300 branches.

In India there are 857 missionaries under the care of 65 Protestant societies, 711 ordained lay helpers, 114 lady assistants and 3,491 native lay preachers.

A young Chinese woman was compelled to eat an entire full-grown dog as a medicine supposed to correct some internal trouble.—Miss. Review.

It is said that the first missionary contribution ever given in England was Sir Walter Raleigh's gift of £100, for the spread of the Christian religion in the colony of Virginia, in North America.

Mission work is being carried on in 48 villages in the Punjab, India. The total church membership December, 1898, was 5,973, with a Christian community of 9,390. In the 102 day schools there are 6,104 pupils.

There used to be a very remarkable missionary-box in the South of Devonshire. It was owned by a doctor, who always put into it a certain proportion of the fees which he received. One year the box contained more than £200.—News From Afar.

It is said that there is a business man in New York who entirely supports forty missionaries. Though his income has increased enormously, he still lives in the simplest style, as he did when a young man, and devotes all his fortune to the support of these missionaries.

Here is a significant fact. The Manchester, Eng., municipal authorities having shown special favor to Roman Catholics, a "Protestant Thousand" has been formed in that city for the maintenance of Protestantism. The lines are being more and more drawn upon this subject, and the battle will be once more fought out on English soil between the Protestant and Roman denominations in Great Britain. When the issue is clearly understood by the people generally, the fires of the English Reformation will be rekindled and Protestantism will emerge from the struggle as positive and vigorous as ever.—*Phil. Pres.*

The *Irish Catholic* says that the distinguished converts to the Catholic Church since the Tractarian movement include 446 Anglican clergymen, 417 members of the aristocracy, 205 army officers 162 authors and poets, 129 members of the legal profession, 60 of the medical profession, and 39 naval officers. Trinity College, Dublin, provided 23 converts.

The clerical party in Rome are in high glee over the results of the recent elections. For the first time since the entrance of the Italian troops into Rome, in 1870, the party which champions the cause of the Vatican and the Temporal Power can boast of having a majority in the Eternal city. The churches have been fantastically illuminated in honour of the event.—*Mission Herald*.

Calcutta has the largest number of college students of any city in the world. The University of Calcutta examines over 10,000 students annually, the first and third year men not being counted. The city has twenty-four colleges and seventy four high schools. In the Calcutta Y.M.C.A. College there is an average weekly attendance at its meetings of 600 non-Christian students, the largest attendance of the kind in the world.—*Missionary Review*.

The awful results of the child-marriage abuse in India can be hinted at, but not expressed, by the fact that, according to a recent census, there were nearly a half million married infants under nine years of age, and over 250,000 widowed children under fifteen years of age in India, doomed by the customs of the country to the ignominy of a life-long widowhood. By and by, perhaps, English might and English civilization will put a stop to this awful state of affairs.—*Dom. Pres.*

The man who first translates the Word of God into a foreign language must always have a foremost place in the missionary roll of honour. In the case of Madagascar this honour belongs equally to two Welsh missionaries of the L.M.S.—Mr. Jones, the founder of the mission, and Mr. Griffiths, who had gone out in 1821. The translation of the New Testament was finished in 1825, but it was not till New Year's Day, 1828, that the first portion of the Bible (the Gospel according to Luke) was actually printed.—*News From Afar*.

Pastor Fritz Fliedner at Madrid succeeded in opening a Protestant college. The building cost \$75,000. It has room for 200 students, 50 of whom may be boarders. The number of Protestant students is small, but Mr. Fliedner calculates on the attendance of the sons of the higher classes, as higher education in Spain is very much neglected. These Catholic youth will then come under Protestant influence. Mr. Fliedner, who is working in Spain for many years met with much opposition while planning his college; the priests do not like him, but he carried his point.—*The Lutheran*.

REFORMED PRIESTS IN FRANCE.

The following paper, remarkable in itself and for the circumstances of its writing, was recently addressed by a number of ex-priests in France to those who still remain in the priesthood :

To the Members of the Catholic Clergy.

GENTLEMEN AND FORMER COLLEAGUES,

We were formerly priests and zealots of the Romish Church, as you are to-day. We served that Church devotedly and lovingly as long as we believed her to be the true Church of Jesus Christ. But after having passed through the painful doubts which many among you know—we have the proof of it—we were forced to recognize that we could no longer hold the faith which she imposes on the faithful : “ My God, I believe all that your Church believes and teaches.” We have seen proof at hand that she has added many human doctrines to the Word of God of which it is written : “ Thou shalt not add thereto or take therefrom.”

If we had taken counsel of flesh and blood we would have remained in that Church and escaped the sacrifices of family, of friendships, and positions, which we have had to make. But, unable to consent to this hypocrisy, we have gone out in obedience to conscience, and “ to God rather than men.”

Now, it has pleased God, who called us by His Grace, to make known His Son as Him in whom we have free and full salvation. Upon learning what we have done, we and more than eighty other priests already in the Evangelical ministry and civil careers, you have thought perhaps that we were unfaithful to God, that in leaving Rome we were abandoning Him, and many among you will have been pained at what they called, no doubt, our defection.

For this reason, gentlemen and former colleagues, we think it our duty to publicly announce that, far from having given up our faith in Jesus Christ, we hold it, on the contrary, in the joy, the peace, the assurance and liberty of the children of God. We believe that “ God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,” (John 3.16). We believe that “ Christ died for us, and that being justified by His blood we have peace with God by Him.” (Rom. v. 8.9.) We believe that we are justified freely by His grace (Rom. iii. 23) and not by our works, lest any of us should boast (Eph. ii. 9) Moreover, our faith is founded entirely on the Word of God, which is able to save our souls (James 1:21). We take it as our rule of life, without adding thereto or taking therefrom, beseeching the Lord to strengthen our weakness. Like the Berean Christians, whose conduct the Acts of the Apostles approve, we ex-

amine daily the Scriptures and test all things by their light.

Such being the case, we are perhaps heretics according to the judgment of the Roman Church. We are certainly Christians after the manner of the Apostles and first disciples, according to the judgment of Jesus Christ, who to instruct and save all nations, ordered His apostles to teach them to observe that which He Himself had commanded them. Matt 29:19-20. That is what we have the happiness of preaching to-day, and with success as you doubtless know.

We could wish that this faith in Christ the Saviour, this obedience to the Gospel, were everywhere announced. We are sure, for we have many examples, that in order to rescue our dear France from the religious indifference which is pervading her more and more, it is not necessary to bring her back to men, whoever they may be, holy or otherwise, even decked with mitre or tiara, but to lead her directly to Christ and to nourish her on His simple and sublime teachings. The teaching of Jesus Christ alone and not that which traditions and human ambitions have made unreal, but that which the Gospel presents, is the truth, the truth which gives liberty and peace of conscience. Far from pitying us, rather envy our joy and assurance. May they be yours some day !

Accept, gentlemen and dear colleagues, the assurance of our fraternal regards in one common Lord and Saviour, Jesus Christ, and may His grace be with you all.

A. Araud, former *Lajariste*, pastor at *Perpignan*.

F. Bonhomme, former Cure and now Pastor of *St. Palais-de-Phrolin Charante-Inferieure*.

Bourderly, former Cure de *Marolles, Aisne*, Student in Theology, in the Faculty of Paris.

J. Claveau, former Cure de *Poie, Indre-et-Loire* Methodist Church, 20 rue Clairant, Paris.

J. C. Corneloup, former Oblat missionary, Director of the House of *Hospitalite, de l'oeuvres des Pretres*, 25 rue Carle-Hebert, Courbevoie.

J. T. Costa, former Vicar in Corsica, Pastor at *Soubrau, par Mirambeau, Char.-Inferieure*.

Dumont, former Cure, Pastor at *Lignieres*.

J. Goubies, former Cure, Pastor at *Mougon*.

Huet, former Cure de *Montmort, Marne*, Agent de la *Mission Populaire Evangelique*.

D. Joyce, former Almoner of the Seminary de *Versailles, Pastor at Vinsotres, Drôme*.

F. Meillon, former Almoner at the Lycee de *Marsailles, Pastor at Nerac, Lot-et-Garonne*.

Nardon, former Vicar of *Jarnac, Pastor at Bilbm, Pay-de-Dome*.

Nezexeaux, former Cure of *St. Loup, Charante-Inferieure*, Agent de la *Mission Populaire Evangelique*, 96 rue Paris, Vincennes.

Percheron, former Priest of *Saint Sacrament*.

Sallé, former Carmelite, 15 rue des *Feuillantes, Paris*.

THE ANTI-ROME MOVEMENT.

The *Chretien Francais* for July contains interesting details of the growth of the reform movement in France and of the increasing unrest amongst the French Catholic clergy.

A learned priest, M. l'Abbe Harrent, author of a work on "The Schools of Antioch," has just sent in his letter of resignation to the Bishop of Soissons. The letter is couched in the severest terms. He speaks of the Roman clergy as the most corrupt of all existing corporations, and winds up as follows:

You will not think it strange that, myself loyal, laborious and independent, I am quitting a world of hypocrisy and idleness, in whose lower ranks reigns servility and in whose upper an odious arbitrariness.

A French Catholic paper declares the discontent of the lower clergy to be everywhere showing itself. It does not attach so much importance to the defections which, considerable in themselves, are small in comparison with the 40,000 members of the regular French clergy. But, says the writer:

It is the troubled spirits of those who remain in the ranks, their ennui, often their anguish, that appears to me so much more interesting and important.

The reform movement at Boulogne, of which we recently gave an account, continues. The mental condition of the French people in reference to religion was significantly shown at a great meeting just held there as a sequel to the one addressed by M. Bourrier.

On this last occasion the Great Salon Sainte-Beuve was crowded with an audience of 2,000, a large portion of whom were Catholics. When the speaker of the evening, M. Tarroux, described the anguish of the priests who were awakening to the falsity of the doctrines which had been imposed on them, and wound up with, "Il faut mentir ou sortir" ("They must either tell lies or quit the church") the report says it seemed as if the roof would come off with the thunders of applause.

The audience, however, was not by any means in a mood of mere negation. The passages of the lecture the most heartily received were those which affirmed the royalty of Christ, and when the orator in a thrilling utterance saluted Christ dying on the cross after a life of sacrifice and devotion to the cause of humanity, the enthusiasm of the auditory was at its height.

The anti-Roman movement of the Continent outside France is not less pronounced. The Commune of Lichenwald, says *The Cologne Gazette*, all Roman Catholics, with the exception of five families, have gone over in a body to the Evangelical Church. The Jesuit Father, Joseph Tawoski, of Bielitz, has left the Roman Church and has gone to Halle to study the Evangelical theology.

In Hungary the reform movement makes daily strides. In the one Commune of Kaczala over eighty families have just embraced the Evangelical faith. At Gablonz the Reformed Church has had during the last eighteen months an accession of 700 persons. The Vienna journals announce that twenty-one Roman priests have asked of

Bishop Herzog admission into the Old Catholic community.—*Christian World, London.*

There are 11,659 men and women laboring under the control of missionary societies in America, Europe, Asia and Australia. With these are enrolled 65,290 native co-laborers. There are 1,121,699 communicants in mission churches, and 913,478 pupils enrolled in the schools. The income of these societies last year was \$2,900,787.—*Ec.*

There is certainly one result of the French occupation of Madagascar which compensates in a degree for the serious embarrassment of the work of London Missionary Society in that island. The French Protestant church is small, but it has risen grandly to the necessities of the case, and inasmuch as the government requires French teachers in the schools of Madagascar, the Evangelical Society of Paris has raised \$25,000 extra for the sending out of men to undertake such missionary work as the London Society can turn over to them. The London Society, while regretting the necessity of passing over to other hands the work which it had so wisely and vigorously inaugurated is glad to transfer it to the hands of such faithful evangelical Christians."—*Missionary Herald.*

FRESH PROBLEMS IN INDIA.

Within two months past, as may be learned from the latest *Spectator's* interesting article on the religious riots which have recently distracted Tinnevely—the southernmost district of Madras, so well known to the missionary world—these disturbances have ended in wholesale conversions, not to Christianity, but to Mohammedanism.

The riots are said to have risen in this way: The Shanars, a particularly low caste, almost outside the area of Hinduism, are very numerous in Tinnevely, and of late years, being industrious and enterprising, have been exceedingly prosperous. As is usual with mankind under such circumstances, they have become socially ambitious, and besides building themselves annoyingly nice houses, they have sought protection as a caste, pretending to be Khshetreyas, or members of the warrior caste, the second in Hinduism, and therefore entitled to admittance to the temples of the Maravars, a most respectable caste of the same district. The claim was put forward in an insolent manner, with threats of using force, or even with forcible entry to the temples.

This was more than the Maravars could stand, for though such promotions are not unknown in Hinduism, they are usually pressed quietly, with heavy fees to Brahmins, and a production of old

records manufactured for the occasion. The Maravars, therefore, rose in arms, called up the bad characters who in every Indian village are always ready for a row, and set themselves to beat and plunder the Shamars. They wrecked their houses, stole their jewels, flogged their women and tore jewels out of their ears, and generally conducted themselves like soldiers in a city taken by storm.

The Shamars appealed to the British officials for protection, and ought, in the *Spectator's* opinion, to have received it, but were foiled by one of the weaknesses of British administration. The officials, naturally enough, inquired of the local native authorities as to the merits of the case. They, sympathizing entirely with the Maravars, and holding the Shamars to be dogs of a particularly impudent kind, lied artistically, and succeeded in concealing the danger of the situation.

The British officials, therefore, did nothing, the riots grew worse and worse, and the Shamars, beaten, plundered, and outraged, have at last sought relief by embracing Mohammedanism in great numbers. Six hundred in one village were converted in a day, other villages followed, and by the latest accounts, the process was still going on so rapidly that the next magistrate may find all Shamars firm believers in Islam instead of the low caste Hinuus.

Besides being relieved from any further oppression, the despised Shamars thus enter at once into the fellowship of the proudest and most united of the castes of India; a corporation which not only never fails to defend its converts, but never dreams of giving them an inferior place. A Shamar, once a Musselman, may marry the Sultan's daughter, and no one will remark upon his origin.

These Musselmans, born Shamars, will become safe, respectable, and even proud and unusually fanatical followers of the prophet. It seems to be a prevalent opinion that Indian Musselmans are mostly foreigners. This is absolutely without foundation. Perhaps five per cent. of them may be foreign in ultimate origin; the descendants of Arabs, Persians, Afghans, or Turcomans, but the remaining ninety-five are children of the soil. Once converted, they do not relapse, first, because they have no wish to relapse; and, secondly, because Hinduism has no place for those who, having once been within its pale, have finally gone outside.

Neither is it true that Hinduism makes no converts. The Brahmins have made scores of thousands within the century among the aboriginal tribes, sometimes admitting a whole clan at once, but they will not take perverts. Their sanctity has been destroyed; they have become, as it were another species of human being; and they can be cleansed, if at all, only after they have been purified by suffering endured through many births.—*Boston Transcript.*

THE WOMEN OF ASIA.

MRS. ISABELLA BIRD BISHOP.

In Asiatic countries, the birth of a girl is at the best a subject for condolence with parents, and none who have heard it can ever forget the wail of the Chinese mother for sorrow that a woman is born into the world. The birth of a girl is a token that the gods are displeased with the mother, and both parents regard them as a bitter well-spring of anxiety and expense.

At a very early age the girl is secluded in the women's apartments, and at her marriage at twelve or thirteen is removed to the seclusion of those of her mother-in-law, where she spends her time in menial offices. She prepares her husband's food, but he does not demean himself by eating with her.

Faithfulness in the marriage relation is not incumbent upon men, and is believed to be impossible for women without the protection of the harem walls. It would be impossible to put into words the deep distrust which all Orientals, especially Moslems, have of woman. Woman is regarded as of no account, not destined to immortality; motherhood her only title to a species of respect.

In China, to teach her to read is counted the height of folly, and she is habitually spoken of as "the mean one within the gates." Polygamy, facilities for divorce, the disgrace which attaches to widowhood in India, and child marriage, enhance the degradation of the lot of our Eastern sisters.

The woman's house has none of the sanctity of home. In rich men's houses there are often as many as 200 inmates. Privacy is unknown and impossible. There are legitimate wives and wives who have few legal rights; slave wives, discarded wives who are practically slaves, female slaves; aged women who act as spies and duennas, girl children, daughters-in-law, and women of several colors and races.

They are totally illiterate; the favorite wives in rich men's houses are precluded by rigid custom even from such a light occupation as embroidery; they are without any possible outgoings in the direction of philanthropy or kindness, and never cross the threshold of their dwellings except in closed chairs.

Their chief occupations are playing with their children, counting their jewels, changing their dresses, eating sweetmeats, dressing their hair, painting their faces, staining their finger-nails, smoking, sleeping, and practising petty tyrannies and cruelties upon their slaves.

Their recreations are the performances of singing and dancing girls and fortune tellers, shopping at home, and small dramas acted by their servants, full of a vileness of language and suggestion perfectly astounding.

In intellect these secluded women are not higher than children, but their circumstances foster an early and gigantic growth of the worst passions which deform humanity—envy, hatred, malignity, unbridled jealousy “strong as death and cruel as the grave,” revenge, slander, greed, impurity—a leprosy of unholiness which affects well-nigh every home and heart, a foul atmosphere in which every generation receives its earliest impulses.

There are no ideals, no examples of goodness to be studied, nothing to raise the thoughts. Influence is represented by intrigue. There are no duties in life other than those to children and parents-in law, and no true companionship can exist between husband and wife. To be the mother of boys is a woman’s highest aspiration.

In all the countries of continental Asia, girlhood with its charm, its brightness and sweetness; its aspirations and enthusiasms; its frequent alacrity of service, and the bright possibilities for the future, is altogether unknown. There is no middle platform between childhood and the loveless seclusion of wifehood. All that is good in a woman’s nature is undeveloped and blighted; all that is evil is developed as in a forcing-house.

To give anything like a correct idea of Oriental womanhood, this sketch ought to have its details filled in and to be painted in much darker colors. The imperfect picture I have given represents womanhood under Hinduism, Islam, Buddhism, Demonism, and is a purely Oriental one.—Miss. Review.

CHINA AS A MISSION FIELD.

BY REV. HARLAN P. BEACH.

Educational Secretary of the Student Volunteer Movement, in *Missionary Review*.

I. China’s material resources are in themselves sufficient to make an already great nation still more strong and prosperous.

(1) From that remote period, more than 4,000 years ago, when their industrious ancestors tilled the district near the bend of the Yellow River in modern Shan-hsi province, the Chinese have been an agricultural people; and so rich is the soil, and so gracious the climate, that vast populations have ever since been supported by agriculture alone, or rather by gardening and horticulture. On the Great Plain, occupying a strip of country in the northeastern portion of the empire, live in comparative comfort an estimated population of 177,000,000, mainly farmers. This average of 850 inhabitants per square mile should be compared with Bengal’s 471 per square mile, and Belgium’s 571, the former heading the list in populous India and the latter in Europe.

The common experience of missionary boards shows that the most permanently fruitful fields are found among the farming classes, rather than

among savage tribes or dwellers in cities, though larger numbers of converts are sometimes gained among the lowest savages. A drawback to work with farmers is often found in the sparseness of population, which prevents the missionary from reaching large numbers of them, while an additional difficulty in many lands, as in India, and portions of Africa, is their dense ignorance. Neither of these obstacles exist in China, as scholarship is omnipresent, and about one-half her inhabitants are densely crowded together on the farms of the Great Plain. Moreover, Chinese farmers are pre-eminently peaceable and open to new ideas, as is proven by the prevalence of secret religious sects among them.

(2) Next to her agricultural resources, is China’s vast mineral wealth, as yet scarcely touched, owing largely to the senseless and destructive belief in geomancy, or *feng-shui*. All the common metals, except platinum, are found, but coal and iron are most important. The famous coal measures of Great Britain are but one-twentieth as extensive as those of China, while the abundance and close proximity of iron ores, coal, etc., that have made Pennsylvania such a key to the iron and steel industry of the globe, are eclipsed by the vast iron and coal plateau of Shan-hsi. Professor Keane does not go beyond the facts when he says that “next to agriculture, the main resource of China lies in the ground itself, which harbors supplies of ores and coal sufficient, some day, to revolutionize the trade of the world.”

China has been endowed from the beginning with resources commensurate with the teeming population which God had destined for its occupancy. There is thus the possibility of their continuance and increase, as is not the case with some other fields, Oceania for instance. In the manufacturing era which is just dawning, the Middle Kingdom has beneath her feet the materials which not only make her the desire of the nations, but which provide for her myriads the means of sustenance and of growing international power. Christian missions have here to do, not with decadent races, but with people who have every requisite for prolonged and increasing influence in the world.

2. A second permanent element tending to make China a most important mission field, is found in the character of the people.

(1) Physically and industrially considered, they seem among the fittest to survive. Whether China’s unparalleled army of willing and patient laborers toil in the unhealthy tropics, on Arctic ships, as navies constructing American railways on Western alkali plains, or in their native land, they have thriven where all save the Anglo-Saxon have failed. Slow they may be and unused to machines, yet they are imitative and will perhaps prove the tortoise in the race with the Oriental hare of the twentieth century. If the reader doubts this statement, let him study the eastern

laundryman, or the Celestial truck-gardener and factory operative on the Pacific slope.

(2) Intellectually the Chinese have millenniums of scholarly progenitors to impart to them any advantages accruing from heredity. Unlike India where the Brahmans have held an almost exclusive monopoly of scholarship and intellectuality, while other castes, especially the lowest and most numerous, have been consigned to age-long ignorance—China has offered impartially to practically all of her inhabitants the rewards of intellectuality. Learning is deified; it sits on the dragon throne; its priesthood is found in the magistrates of every city and hamlet in the empire; official expectants hover about every *ya-mên*; a million students appear each year at her great civil service examination centers, while a still greater host of teachers and scholars are the willing servants of Confucian scholarship.

Granting that at present Chinese learning is mainly a matter of memory, of faultless calligraphy, and of ability to put together intellectual patchwork, it is yet superior to that of any other non-Christian nation, except Japan: It must also be admitted that Chinese scholars lack imagination, so essential for working hypotheses, and ingenuity, equally necessary in an age when so much is learned in laboratories.

Yet, in spite of these admissions, their ability to laboriously plod and unerringly retain the data thus gained, the records made by students rightly trained, the proofs afforded by the writings of the T'ang and Sung dynasties, when Europe was groping in the darkness and torpidity of the Middle Ages, and by the superior ethics and philosophy of the venerable Chinese classics—all these facts are sufficient to make China a most hopeful field for intellectual conquests.

Where printed paper is almost worshipped, and teachers are honored equally with the parent, in a country abounding with ready-made scholars, and where printing outfits cost less than \$2.00, and can be packed in a hand-bag, Christian missions enter with a vantage which requires decades of laborious effort to gain in most missionary lands.

(3) One can not speak in such glowing terms of China's moral condition. For eighteen centuries Buddhism of the Northern type has cast a fitful gleam about the dying bed and held out doubtful hopes of a Western paradise. During 2,500 years Taoism—first a system of Transcendentalism, and later as a borrower from Confucianism and Buddhism, and an inventor of magical charms, elixirs, and demons—has imparted groundless hopes and equally groundless terrors to China's millions.

K'ung Fu-tzu—Confucius—the throneless king of the empire, gathered from Chinese history—largely antedating the reign of King Saul, and much of it at the time of Abraham—a system of ethics and government that stands supreme to day among the sacred books of non-Christian nations.

A possible monotheism, which preceded Confucius by many centuries, exhibits its sublime survival in the imposing ritual and sacrifices performed by the emperor as Son of Heaven at the winter solstice.

Surely if great ethnic faiths and a superlative system of ethics can save a nation, Confucianism, Taoism, Buddhism, and hoary relics of a primitive monotheism, have had an unexampled opportunity to prove their power in China. Have they succeeded in so doing?

Read the answer in the facts so humorously and truly presented in Arthur H. Smith's "Chinese Characteristics," and in the statement of Dr. Williams, than whom there is no more trustworthy authority. He writes:

On the whole the Chinese present a singular mixture; if there is something to commend, there is more to blame; if they have more glaring vices, they have more virtues than most Pagan nations.

. . . Female infanticide in some parts openly confessed and divested of all disgrace and penalty everywhere; the dreadful prevalence of all the vices charged by the Apostle Paul upon the ancient heathen world; the alarming extent of the use of opium . . . destroying the productions and natural resources of the people; the universal practice of lying and dishonest dealings; the unblushing lewdness of old and young; harsh cruelty towards prisoners by officers, and tyranny over slaves by masters—all form an unchecked torrent of human depravity, and prove the existence of a kind and degree of moral degradation of which an excessive statement can scarcely be made, or an adequate conception hardly be formed.

In Isaiah's phrase, "the whole head is sick, and the whole heart faint, From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores."

And it is also true that "they have not been closed, neither bound up, neither mollified with oil." Taoist and Buddhist priests have ceased to preach and teach; even officials rarely comply with the law requiring the reading and exposition of the sacred edicts of Confucianism on new and full moons. So far has the conception of God departed from their thought, in spite of the lofty utterances concerning the Supreme Ruler and Heaven found in the classics, especially the Book of History, that Catholics for three centuries, and Protestant missionaries for one-third that time, have carried on an intermittent logomachy as to the term which will best convey to Chinese minds the conception of "God—a controversy which speaks volumes as to the essential atheism of the Chinese.

Other facts concerning the people might be stated, but enough has been said to indicate on the one hand the wonderful possibilities inherent in the Mongolian race, and on the other their unspeakable need of the Gospel of Jesus Christ.

Youth's Department.

The Plan of Study.

"What our College Students do for Home Missions," is the Monthly Topic for October in the Assembly's Plan of Study. The usual article for the RECORD has not come to hand, . . . a few notes must suffice.

Our College Students help Home Mission work in two ways; first, they go out as Home Missionaries in the employ of the H. M. Committee, during the six summer months when the colleges are not in session. Secondly, each of the Theological Colleges has a Missionary Society, which raises money and supports some of their own number in the H. M. Fields.

In the former way they have done for many years a large part of the great Home Mission work of our Church. Last year there were nearly three hundred of them employed by our Home Mission Committees, East and West, during the summer months, viz., 42 in the Maritime Provinces and 253 in the West.

When the colleges closed in the spring they started forth, and all summer long, among the brave fisher-folk of the Atlantic shore, in the outlying farming settlements through all the older Provinces, on the wide prairie, and among the mining camps in the Western mountains, they told to little groups and in solitary homes their glad message. In the autumn they returned to their college work, but left behind them the results of their summer labor in many a happier and better life, and larger beginnings of future congregations.

Many of the Home Mission fields have to remain vacant during the winter months when the students are at college, because missionaries cannot be obtained.

Our Church grows by Home Mission work. Nearly all our congregations were at one time Home Mission stations, and they slowly grew as the population increased, until they became self-supporting churches.

In this way a great part of our Church owes its existence to the students and their work. What an important part of our Church workers they are, even when studying for the ministry.

The second way in which they help is by having Missionary Societies in connection with each of the colleges, which raise money and support some of their own men in the Mission Fields.

HALIFAX.

In Halifax the Students' Society, like the Moravians, works inhospitable fields. Labrador has been one of its stations.

The Student's Societies in connection with all four of the Western Colleges are engaged in Home Mission Work, and besides fostering the missionary spirit among the students, they conduct mission work in forty-three of the needier Home Mission fields.

MONTREAL.

The society in connection with the Presbyterian College, Montreal, had missionaries employed last year in the following fields:—Commanda, etc., Rutherglen, Killaloe and Tramore, Rockliffe, all in the Province of Ontario; Lochaber, Bay and Cacouna, in the Province of Quebec. In the last named field the work was chiefly French. The receipts of the Society amounted to \$1,191.18. During the present summer the Society employed eight student missionaries and occupy the same fields as last year, with the addition of Kensington and Verdun, in the immediately vicinity of Montreal.

QUEENS.

Under the auspices of this Association the following fields were supplied last summer:—Chelmsford, Hilton, St. Joseph's Land, Canoe Lake and Whitney in the Province of Ontario; Fairlight, in the District of Assiniboia; Moyie City, and Union Bay, both in the Province of British Columbia. The receipts of the Association amounted to \$1,376. In addition this Association contributed a portion of the salary of the Rev. Dr. J. Fraser Smith, Mhow, India. The Association, this summer, are employing eight missionaries, five in Ontario and three west of Lake Superior.

KNOX.

This Society last summer sent out twenty-eight missionaries, five to British Columbia and the North-West, one to the Temiscamingue District, and twenty-two to Rainy River, Algoma, Parry Sound, Muskoka and other districts in Ontario. The receipts amounted to \$3,111.29. During the present summer twenty-nine students are laboring under the auspices of the Society, chiefly in the fields occupied last year.

MANITOBA.

Three fields were worked by this Association last season, one in Manitoba at Umatilla or Gilbert Plains, another at Maryfield, Assiniboia, and the third at Beaver Lake, Alberta. The total receipts for last year were \$1,219, including the amount received from the fields supplied by the Association.

THE HEROD OF SCOTLAND.

A TALE OF COVENANTRY DAYS.

Now when the soldiers came near to the huddled cluster of bairns, that same little heart-broken bleating which I have heard the lambs make, broke again from them. It made my heart bleed, and the blood tingle in my palms. And this was King Charles Stuart making war! It had not been his father's way. But the soldiers, though some few were smiling a little, as at an excellent play, were mostly black ashamed. Nevertheless, they took the bairns and made them kneel, for that was the order, and without mutiny they could not better it.

"Sodger man, will ye let me tak' my wee brither by the hand and dee that way? I think he would thole it better!" said a little maid of eight, looking up. And the soldier let go a great oath, and looked at Westerha', as though he could have slain him.

"Bonny wark," he cried, "deil burn me gin I listed for this!"

But the little lass had already taken her brother by the hand. "Bend doon, bonny Alec, my man, doon on your knees!" said she.

The boy glanced up at her. He had long yellow hair. "Wull it be sair?" he asked, "think ye, Maggie? I houp it'll be no awfu' sair!"

"Na, Alec," his sister made answer, "it'll no be either lang or sair"

But the boy of ten, whose name was James Johnston, neither bent nor knelt. "I hae dune nae wrang. I'll ust dee this way," he said; and he stood up like one at drill. Then Westerha' bid fire over the bairns, heads, which was cruel, cruel work and only some of the soldiers did it. But even the few pieces that went off made a great noise in that lonely place. At the sound of the muskets some of the bairns fell forward on their faces, as if they had been really shot, some leaped into the air, but the most part knelt quietly and composedly. The little boy, Alec, whose sister had his hand clasped in hers, made as if he would rise.

"Bide ye doon, Alec," she said, very quietly, "it's no oor turn yet!"

At this the heart within me gave way, and I roared out in my helpless pain a perfect "growl" of anger and grief.

"Bonny Whigs ye are," cried Westerha', "to dee without even a prayer. Put up a prayer this minute, for ye shall dee, every one of ye."

And the boy, James Johnston, made answer to him, "Sir, we cannot pray, for we be too young to pray."

"You are not too young to rebel, nor yet to die for it!" was the brute-beast's answer. Then, with that the little girl held up a hand as if she were answering a dominie in a class.

"An' if it please ye, sir," she said, "me and Alec canna pray, but we can sing, 'The Lord's my Shepherd,' gin that will do. My mother learned it us afore she gaed awa.'" And before anyone could stop her, she stood up like one that led the singing in a kirk.

"Stand up Alec, my wee mannie," she said.

Then all the bairns stood up. I declare it minded me of Bethlehem, and the night when

Herod's troopers rode down to look for Mary's bonny Bairn. Then from the lips of babes and sucklings arose the quavering strains:

"The Lord's my Shepherd, I'll not want,
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by."

As they sang, I gripped out my pistols and began to sort and prime them, hardly knowing what I did. For I was resolved to make a break for it, and, at the least, to blow a hole in James Johnston of Westerha' that would mar him for life, before I suffered any more of it. But as they sang, I saw trooper after trooper turn away his head, for being Scot's bairns, they had all learned that Psalm. The ranks shook. Man after man fell out, and I saw the tears hopping down their cheeks. But it was Douglas of Morton, that stark persecutor, who first broke down.

"Curse it, Westerha'," he cried, "I canna thole this langer. I'll war na mair wi bairns for a' the earldoms i' the North."

And at last even Westerha' turned his bridle rein and rode away from off the bonny holms of Shield hill, for the victory was wi the bairns. I wonder what his thoughts were, for he, too, had learned that Psalm at the knees of his mother. And as the troopers rode loosely up hill and down brae, broken and ashamed, the sound of these bairns' singing followed after them, and soughin across the fells came the words:

"Yea though I walk in Death's dark vale,
Yet will I fear none ill:
For Thou art with me; and Thy rod
And staff me comfort still."

Then Westerha' swore a great oath, and put the spurs in his horse to get clear of the sweet singing.—S. R. Crockett, in *Men of the Moss-Hags*.

DRIFTING.

A few years ago there lived in the coal regions of Pennsylvania a Scotchman, who had been raised in the Presbyterian faith. Under the influence of the teachings of the missionaries of the Seventh-Day Adventists, this man gave up his time-honored faith in the first day of the week as the Christian Sabbath.

This his drifting began, but it did not end there. Having once given up a tenet of his faith, it became easier to do so again. He became like a child, tossed to and fro with every wind of doctrine. One article of faith was abandoned after another, until to-day he has surrendered all, even his belief in God and a future life, and is living a worldly, churchless, godless life.

This incident points out the danger of the slightest deviation from our faith. One step rapidly leads to another, until, before we realize it, all is lost. Let us guard against the slightest tendency to surrender our faith, our form of worship, or our manner of life.—Exchange.

GUARD THY THOUGHTS.

As our thoughts, so are our actions ;
 As we travel o'er life's plain
 Evil thoughts cause evil doing,
 And are followed e'er with pain ;
 But if thoughts are pure and noble,
 Holy lives will then be led,
 And the sunshine of love's kindness,
 All around us, will be shed.
 As the sowing, so the reaping,
 In our lives, shall ever be.
 If rewards of peace and pleasure,
 For our souls, we wish to see,
 Then let all our thoughts be noble,
 Dwelling on the higher life ;
 So our souls will not be trammelled
 By the bonds of mortal strife.—Sel.

HOW MOTHER HELPED HIM.

A young student at one of the large art institutions decided this winter to try for a prize. He was under twenty and his competitors were all older than he. He wrote his mother about it, begging her to come and pose for him, saying that he knew he could win if she only were his subject. She had a large family at home to look after, and a small baby hardly two months old. Moreover, the spring had come, never an easy time for a mother to break away, pick up a small baby, and establish herself alone in a distant town, merely to sit as a model for a son.

Most women would have hesitated, hoped-for prizes being uncertain quantities, particularly for boys still in their teens, and present home duties being, according to all rules of logic, paramount. But his mother did not hesitate. Her son had asked her to come and so proved a rare loyalty. That was enough for her. At great inconvenience to herself she went, though cheerfully, and the picture was painted.

Now, the papers announce that the young boy-painter has won the prize ! This will send him for a two years' course of study in Paris.

It is like some old story of the masters, and certainly few sweeter stories of painters and their mothers have ever been told.—Harper's Bazaar.

PERSONAL WORK.

On a cold winter evening, said Dr. T. L. Cuyler, recently, I made my first call on a rich merchant in New York. As I left the door, and the piercing gale swept in, I said :

"What an awful night for the poor !"

He went back and bringing to me a roll of bank bills, said :

"Please hand these for me to the poorest people you know."

After a few days, I wrote to him the grateful

thanks of the poor whom his bounty had relieved and added :

"How is it that a man so kind to his fellow creatures, has always been so unkind to his Saviour as to refuse Him his heart ?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.—New York Observer.

A BUSY MAN AND HIS BIBLE.

The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress ; I neglected God's own appointed means for nourishing the divine life.

But I was led to see that the Holy Spirit is the instructor, and the Word the medium by which He teaches. Spending three hours on my knees I made such progress that I learned more in those three hours than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments.

I have read, since then, the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.

Friends often say to me, "Oh, I have so much to do, so many people to see, I cannot find time for Scripture study." There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand.

I have nine assistants always at work, corresponding in German, French, English, Italian, Russian, and other languages. A pastor of a church with twelve hundred believers, great has been my care ; and, besides these, the charge of five immense orphanages, a vast work ; and also my publishing depot, the printing and circulation of millions of tracts and books ; but I have always made it a rule never to begin work till I have had a good season with God, and then I throw myself with all my heart into His work for the day, with only a few minutes interval for prayer.—George Miller.

LAYING ASIDE EVERY WEIGHT.

A successful worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theatre?"

"No; not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from you fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"

AN HOUR A DAY.

The key-note to the character of the young is the way in which they employ their leisure time. A writer to the "Sunday School Herald" tells what an ambitious boy did with one leisure hour a day. There is encouragement in the story for all honest young people.

A few years ago, two poor boys from the old town of Plymouth, Mass., went down to a lonely part of the coast to gather a certain sea-weed from the rocks, which, when bleached and dried, is sold as Irish moss, for culinary purposes. The boys lived in a little hut on the beach; they were out before dawn to gather or prepare the moss, which had to be wet with salt many times, and spread out in the sun until it was thoroughly whitened. They had one hour each day free from work. One of them spent it lying on the sand asleep. The other had brought out his books, and studied for that hour, trying to keep up with his schoolmates.

Fifteen years after, the first boy, now a middle-aged man, was still gathering moss on the coast near Plymouth.

The second emigrated to Kansas, became the leading man in a new settlement, and a wealthy, influential citizen.

"No matter what was my work," he said lately, "I always contrived to give one hour a day to my education. This is the cause of my success in life."—Scl.

THE INFLUENCE OF A MOTHER.

Not long ago an old man lay dying. For days he had lain almost unconscious, only rousing himself to take a little nourishment. Suddenly his strength seemed to return. He raised up in bed. "Mother," he called. "Oh, I thought I heard my mother," and frequently thereafter until his death he talked to those about him of the personal appearance, manners and life of the mother who had died when he was nine years of age.

Think how strong an impression was made by that mother in the brief years her boy had been under her control. He had grown to manhood without her, had taken part in the business, social and political life of his native place, yet at the last, business cares, social pleasures, political triumphs, were forgotten. His mother and his early life at home alone remained in his thoughts. It seems remarkable that mothers so often fail to realize the impressions they are making on their children.

"He will never remember," said a mother lately when her conscience smote her over some acts of injustice to her seven-year old boy. But that boy will remember, and his mother's influence will be weakened by just so much.

A young officer was asked recently how it was he was able to live so noble a life in the midst of such tremendous temptations. His answer was, "I had a good mother."

Another well known man in London society was remarked upon as taking a strong line of his own, both moral and religious, and the question was one day put to him, "By whose preaching did you become the man you are?"

"It was nobody's preaching, but my mother's practicing," he replied. "Her daily teaching and example were enough to influence her children."

This magic power of influence is one of the greatest of God's gifts—and it is in a special manner granted to mothers—only they cannot exercise it if they are giving too much time to society, to visiting, to travelling, or to philanthropic work, which takes them away from their home, and if they decline to give up many pleasures for the elementary duty of devoting themselves to their children's training in the first years of life.

Wherever souls are being tried and ripened in whatever commonplace and homely ways, there God is hewing out the pillars for His Temple.—Phillips Brooks.

Receipts.

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

KNOX COLLEGE FUND.

Table listing receipts for Knox College Fund, including items like 'Reported', 'E Wawanosh', 'Carluke, St Pauls', etc.

\$576 05

QUEEN'S COLLEGE

Table listing receipts for Queen's College, including 'Reported', 'Petrolea', etc.

28 50

MONTREAL COLLEGE FUND.

Table listing receipts for Montreal College Fund, including 'Reported', 'E Templeton', etc.

\$37 39

MANITOBA COLLEGE FUND.

Table listing receipts for Manitoba College Fund, including 'Reported', 'Belgrave', etc.

93 09

HOME MISSION FUND.

Table listing receipts for Home Mission Fund, including 'Reported', 'E Wawanosh', 'Tor. St. H. m. aux', etc.

Table listing various church locations and their amounts, including Vancouver St A, Carlyle, Virden, Innerkip, etc.

\$7259 26

AUGMENTATION FUND.

Table listing receipts for Augmentation Fund, including 'Reported', 'E Wawanosh', 'E Templeton', etc.

909 19

FOREIGN MISSION FUND.

Table listing receipts for Foreign Mission Fund, including 'Reported', 'E Wawanosh', 'Friend, Killarney', etc.

Table listing various church locations and their amounts, including Prospect, High Bluff, Rat Portage, etc.

\$23,741 12

RESERVE FUND.

Table listing receipts for Reserve Fund, including 'Beq R. Craig', 'A. McKinnon', etc.

WIDOWS' AND ORPHANS' FUND.

Table listing receipts for Widows' and Orphans' Fund, including 'Reported', 'E Wawanosh', etc.

\$728 00

Minister's Rates.

Table listing Minister's Rates, including 'Reported', 'Rev J Henderson', etc.

195 30

AGED AND INFIRM MI- STERS FUND.

Table listing receipts for Aged and Infirm Ministers Fund, including 'Collections and Donations', 'Reported', etc.

Table listing various church locations and their amounts, including Eldorado Yukon, E Templeton, Admaston, etc.

\$2406 68

Minister's Rat. s.

Table listing Minister's Rates, including 'Reported', etc.

ASSEMBLY FUND.

Table listing receipts for Assembly Fund, including 'Reported', 'E Wawanosh', etc.

268 38

KNOX EVANGELI- ZATION FUND.

Table listing receipts for Knox Evangelization Fund, including 'Reported', 'E Wawanosh', etc.

\$2695 86

Table listing various church locations and their amounts, including Franktown, Salem, Gillies Hill, etc.

\$3163 39

PO N R AUX TREMBLES

Table listing receipts for Po N R Aux Trembles, including 'Reported', 'E L Chaffin', etc.

\$312 62

GOFORTH FUND.

Table listing receipts for Goforth Fund, including 'Rev Dr Gray', 'R G Scott', etc.

CONTRIBUTIONS UNAP- PORTIONED

Table listing various church locations and their amounts, including St Catherines 1st, Tor Central, etc.

KLONDIKE NURSE FUND.

Table listing receipts for Klondike Nurse Fund, including 'Tor. Miss Straneg', 'Dr Gib Gordon', etc.

DHAR BUILDING FUND.

Table listing receipts for Dhar Building Fund, including 'Galt, Knox', etc.

KNOX COLLEGE STUD. MISSIONARY SOCIETY.

Table listing receipts for Knox College Student Missionary Society, including 'New Glasgow, Que', etc.

Receipts.

Received at Halifax by Rev. Dr. Morrison, Agent during July 1899 Office Hollis St.

FOREIGN MISSIONS

Table listing receipts for Foreign Missions, including 'Reported', 'Picton Knox', etc.

