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Presbyterian Record.

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The last issue of another year has come. On behalf of its readers, and of the Church whose work it seeks to help, the RECORD gives heartiest thanks to those who have kindly aided in its circulation during the year.

Troublesome their work has sometimes been, but not fruitless. It is not too much to say that no little of the interest of our Church in missions. Home and Foreign, is due to the missionary letters and other information given in the RECORD. This information is only useful as the RECORD is circulated, and thus the helpers in its distribution are among the most effective agents in our church work.

May they not grow weary in well doing, but try this year to make the circulation larger than ever and the RECORD will try to be more worthy of their efforts. Subscribers can do much to lessen the difficulties of these willing helpers by promptly handing in their subscriptions in advance.

THOUGHTS FOR THE CLOSING YEAR.

First, and chief, with every man, should be the thought—"What is my attitude towards the one upon whom I depend for life, for every breath I draw, for all that I am and have? Am I in an attitude of friendship or enmity, obedience or disobedience, of humble trustful reverence and love or of careless disregard? Is the aim and effort of heart and life pleasing or otherwise to Him? If the former, it is well. If the latter, then another year of life has not fulfilled the end

for which He gave it. His patience and kindness for a year have been wasted. What if that patience should weary, and no more years be given?

2. How have I grown in character? I may be richer or poorer in pocket, weaker or stronger in body, but these changes are of lesser importance. The great question as to wealth, health, strength, is, am I richer or poorer, more or less healthy, weaker or stronger, more beautiful or ugly, in character, which is eternal. Life is given to shape character for eternity. That character is taking on fixity. Soon it will be past change. What progress have I made this year towards attaining that shaping of character which I would like to have crystallized into permanency?

3. What use have I made of my opportunities for others? What suffering have I tried to relieve; what sorrow to cheer? How have my words and deeds helped others: into a better way, or the opposite. So little will sometimes give help or encouragement to another's weakness or sorrow, or direction upwards or downwards to another's life!

4. What use have I made of the year's opportunities of sending to the world's dark, hopeless millions, that knowledge which has put into my own life so much of brightness?

5. Turning from my own doing to God's doing, from my disregard of Him to His care for me, from my filling of the year for Him to His filling of the year for me, how full His seems by contrast. Egypt's seven fat years against the lean, are

poor to illustrate God's plenty to us in the year now nearing its end. What cause for gratitude as we review His filling of the year for us!

6. The end of the year suggests the end of the years. What will be then the review? Simply the sum of the years and days as they pass. If we would make the backlook from life's end a glad and grateful one, it can only be by filling well each year, each day, as it comes. Once past it comes no more.

"THE YOUTH'S RECORD."

We are starting a new paper, monthly, for the young people of our church, slightly larger than the *Children's Record*, but at the same price, only fifteen cents a year, in parcels of five and upwards.

The *Children's Record* will continue as heretofore, but there is room for another, along the same lines, for an older class of young people. To make it uniform with the other two *Records*, it will be called *Youth's Record*. We will then have three Missionary *Records*, one for the children, one for the young people, and one, the PRESBYTERIAN RECORD, for all, young and old.

The approval of the General Assembly for this step was asked and given more than a year ago, but this year has been so occupied with the publication of the Sunday-school Helps, that it was delayed. Now that these have been transferred to Toronto the way is clearer to undertake it.

We trust that this effort will meet with a hearty response. It is the only paper for the youth of our church. It is the only paper for these youth that will give them news of our own missions, in the knowledge of which they should be trained. Take other papers if necessary, but give our own *Records* a first place among papers for the young.

Samples sent free on application. Address Rev. E. Scott, Y.M.C.A. Building, Montreal.

In this connection, while cordially welcoming the bright, attractive papers for the young that come from abroad, the mind of many is that there is no little, in even the best of them, that we can well do without.

The "Presbyterian Board" in Philadelphia is making an earnest effort to circulate in Canada its youth's paper, *Forward*, and sample copies scattered liberally among us had quite a Canadian flavor.

But it seems hard for our friends across the line to get away from the life long tendency and habit of seeking to prejudice what is British. Stories of revolutionary days, in which the "Yankees" are always heroic, noble, and true; and the "red coats," the British, almost as

invariably tyrannical and brutal, are served up ad nauseam. One of the latest copies of *Forward* that we picked up and read, had its two leading stories of this class. No wonder that their young people grow up with a bias and prejudice that makes them incapable of judging fairly anything British.

It is little short of criminal for these religious educators of the young to persist in this course, as has been done for so long, and which has had so evil an influence. At all events, if they wish to educate their own young people along that line, we do not wish such food for our youth, and it would be a loyal, patriotic, Christian, thing to allow foreign periodicals to stay at home until they can find something better for the mental and moral food of their young people than the carrion of issues a century dead.

OUR COUNTRY.

BY REV. A. J. MOWATT, MONTREAL.

The lines have fallen unto me in pleasant places; I have a goodly heritage. Ps. 16:8.

In his recent thanksgiving sermon from this text, Rev. A. J. Mowatt, of Erskine church, Montreal, made his theme the duty of cultivating the Psalmists spirit of content and thankfulness, and loyalty to our own; seeing the best of, and making the most and best of: (1) Our own place and work in life; (2) Our own home; (3) Our own congregation and church; (4) Our own country.

We give below some good, strong, words that he spoke upon the last subject; and in seeking to live out the thought let us remember that one of the most effective methods of making our country great, and without which no new country can come to goodness or greatness, is the active and earnest carrying on of our Home Mission Work, leavening the new regions of our wide land with the Gospel. Mr. Mowatt said:—

In the few words I have to say on this point, I want you, and myself too, to be fired and inspired with the old psalmist's love of country. To him there was no country like Canaan. It was not much of a country in size. It was all broken up with mountains and wadies. But to his love and loyalty there was no country the sun shone on to be at all compared to it. It was the country God looked upon with a kindly interest. Towards it God felt as he felt toward no other; and he did for it what he had done for no other.

Every hill was sacred. Every crag and torrent were historic, emblematic, full of inspiration to the devout soul. A bit of rock land in Canaan, that you could hardly get a plough into, was

more in his eyes than the fat acres of Euphrates or Nile, and so of that bit of rock land he sang of "lines fallen to him in pleasant places" and of his "goodly heritage."

As Canadians we should be animated by a like love of country. There should be no country like ours to us. It is our home land. We were born in it. We grew up in it, or we are growing up in it. We learned our first lessons in it. We heard the Gospel here, bowed in prayer, felt our need of Jesus and found him, looked up and saw God and heaven so near our soul. A father's and mother's precious dust lies yonder over the hill.

True its winters are long and rigorous. Its snows deep. Its woodlands and wastes so wild. And it is not so advanced in the culture and progress that are the glory of other lands. But we are not true Canadians, if, after having seen other countries; sunny Italy, beautiful France, the land of Luther, the rich Orient, we do not come back to Canada, saying:—Canada is good enough for me. Here let me live and labor. Here let me pray and work for my country's good. She has possibilities before her, a future awaiting her, that no country on the face of the earth has. Let me believe in Canada. Let me sing the praises of Canada. Let me feel that God has his eye on this land for good, and that he wants to bless her people with his choicest blessings.

Thus this thanksgiving day, I would like to preach love to our country, loyalty to her institutions, devotion to her interests. Instead of croaking at the way things are managed, or mismanaged, praising every country and seeing good in every country but our own; let us change our tune, let us harp on another string, even as the patriotic psalmist teaches us here, and let us count ourselves happy that we are Canadians, and sing of the lines that have "fallen to us in pleasant places" and of our "goodly heritage," our glorious Dominion.

Opposition enlivens trade, even in miracles. For long, the Redemptorists have had their famed shrine of Ste. Anne de Beaupre, with its alleged miracles and immense pilgrimage, enriching the coffers of the Order. Now the blatant Fathers are competing for the homage and the pence of the faithful. Their shrine at Cap la Madeline, near Three Rivers, Que., is rapidly gaining fame for its healing power, and bidding for a first place among Canada's wonder-working resorts. It is said that during the past summer one hundred thousand pilgrims visited the shrine.

There has recently been erected a number of hotels and boarding houses, and a magnificent church, costing \$180,000. Progress backward!

Two sister churches have, during the past two weeks and months, lost each two men, whose names and work have long been prominent.

The Auld Kirk in Scotland is poorer by the passing of two notable men, Principal Caird and Dr. John McLeod. The former lacked but two of fourscore years, and was called away by death on the very day that his resignation of the long-filled Principulship of Glasgow University was to take effect. The latter, younger by a score, carried off in his prime by typhoid, had been Minister of Govan for twenty-three years; his presentation to that parish being the last time that Glasgow University exercised this privilege before the abolition of patronage in 1875.

More recently the Presbyterian Church, U.S.A., has lost Dr. John Hall and Dr. Mutchmore, both nearing the seventies, men of great stature, with a great life work well done.

Dr. Hall had gone, as usual, for his summer vacation to "dear old Ulster," as I heard him once say in a sermon in Cooke's Church, Toronto. He never returned.

Dr. Mutchmore, besides the pastorate of one of the largest churches in Philadelphia, has for years been proprietor and editor-in-chief of the *Presbyterian*, a bulwark of Evangelical orthodoxy, and one of the leading religious weeklies of the U.S.A., and at his two-fold ministry, he wrought till near the end.

In other churches, as in our own, the workers change, the work goes on. Let our "shift" be well done.

LETTING SELF GO.

There is no greater source of misery than being occupied with one's self. The habit develops an excessive sensitiveness to every breath of opinion and comment, and a suspiciousness of such comment where none is uttered. The mind comes to a state like that of the body in which every prick of a pin festers, and turns to a sore. Nothing is a more wholesome cure for this than the power and practice of getting outside of self, and becoming interested in the men and women around us. It is one of the great uses that childhood renders us that it gives us human beings of wonderful interest, who awaken in us no false sensitiveness, and charm us into forgetfulness of our claims, our sores, our private griefs. The world is kept young by having this fresh life poured into its bosom that we may forget our selfishness and our grievances. The man whose interests are with those around him has no time nor opportunity for selfish misery.—Sel.

Our Home Missions.

Will East, as West, please read carefully the articles that follow, on Home Missions and Augmentation. The writers are western and have taken the western field for texts, but the sermons are continent-wide, the articles for the most part dealing with principles which are unaffected by longitude.

The Maritime folk have as usual gone about the raising of their brotherhood fund, the Augmentation Fund, in a methodical, business like way. The Synod at its recent meeting stated the amount that it thought each Presbytery should give. The Presbyteries have had their meetings and have divided up their respective allotments into the smaller sums which they think each congregation should give, and now the congregations, most of them, will as heretofore, loyally give the amount asked of them, some of them more; and many a small congregation that would otherwise have "occasional supply" will be able by their own liberal efforts, thus aided, to have their own minister, their regular Sabbath services, in their own church home. A good deed, well done.

It is of the utmost importance that action West be taken at once and the work carried on with enthusiasm and vigor. Envelopes have been prepared for special collection on behalf of Augmentation. Ministers and others can obtain a supply of these, as well as additional copies of leaflet, by addressing the Rev. Dr. Warden, Presbyterian Church Officers, Toronto, to whom all contributions should be sent.

STATE OF THE FUNDS. WEST.

The Church year now ends on the 31st March. It may be of interest to know how the Funds stand at this date. In the following column, the first table shows the estimated amount required for the current ecclesiastical year, the second column shows the amount received by the Treasurer to this date, and the third column shows the amount still required before the end of the year, 31st March :

	Estimate for year.	Received to date.	Amount required.
Home Mission.....	\$ 82,000	\$11,300	\$ 70,700
Augmentation	28,000	2,300	25,700
Foreign Miss'n.....	65,100	9,100	56,000
French Evangel'n...	25,000	5,500	19,500
Pt.-aux-Trembles	10,000	600	9,400
Knox College.....	12,000	1,800	10,200
Queens College.....	4,000	220	3,780
" deficit.	9,000	—	9,000
Montreal College...	5,000	220	4,780
Manitoba College....	5,000	600	4,400
Widows & Orphans..	10,000	950	9,050
Aged & Infirm Min..	17,000	1,650	15,350
Assembly.....	6,000	1,750	4,250
	<u>\$278,100</u>	<u>\$35,990</u>	<u>\$242,110</u>

If in the habit of making collections for the Schemes of the Church throughout the year, and allocating the whole sum among the different Schemes at the close of the year, and then forwarding the amounts to the Agent of the Church, please make this change: forward the collections as they are made, and save the Schemes paying interest while your gifts lie idle. Then at the year's end make your allocation and state to the Agent of the Church the amounts to be credited to different Schemes.

HOME MISSION FUND, WESTERN SECTION.

Toronto, 28th Nov., 1898.

Every since the union of the churches in 1875, the Annual Home Mission circular has been written by the late Rev. Dr. Cochrane, the energetic and loved Convener of the Committee, whose recent death the whole Church mourns. On the very day of his death he dictated several letters in connection with the work of the Committee, so that up to the closing hours of life, he was engaged in furthering the interests of the Scheme.

In consequence of his removal, and under a deep sense of responsibility, I send out this circular, reminding you of the claims of the Home Mission scheme, and soliciting your hearty cooperation on its behalf. May we have abundant evidence that while the workers are providentially removed, the Master does not permit the work itself to suffer loss.

Steady progress is being made from year to year. In the older Provinces of Ontario and Quebec, there are at the present time, 171 Mission fields, with 436 preaching stations, in connection with which there are 6,144 families. Last year the Committee expended \$24,650.00 in helping these families to maintain ordinances.

It is interesting to note the great change which has taken place in the method of working these fields of recent years. Formerly, most of them were supplied by student missionaries, who conducted services regularly during the summer half-year. In the winter, however, many of the fields were without service, while in others, only an occasional service was held. Now, however, the large majority of them have continuous supply during the whole year, by means of ordained missionaries. As a result, it is believed that ere long, many of them will call their own pastors and become augmented charges, and will soon thereafter reach the self supporting stage.

While the number of mission fields has greatly diminished in many of the Presbyteries of Ontario and Quebec, in others the number has been increasing of late years. More especially is this true of the Presbyteries of Montreal, Ottawa.

Lanark and Renfrew, Kingston, Barrie, North Bay and Algoma.

To the west of Lake Superior, we have now 14 Presbyteries, where twenty-five years ago there was none. In these Presbyteries there are at present 90 self-supporting congregations, 33 augmented charges, and 197 mission fields, with 684 preaching stations. The present vigorous and hopeful condition of the Presbyterian cause in the Western Provinces is largely owing, under God, to the efforts of the Home Mission Committee during the past twenty-five years. The work in the West is likely to grow even more rapidly in the next ten years than it has during the preceding decade. Immigration is greatly on the increase of late, and the successful opening up and development of new mining districts, with the building of new branch lines of railway, are rapidly increasing the population, rendering desirable the opening of new mission fields in larger numbers than the funds at the disposal of the Committee justify.

The recent reception into our College at Winnipeg of two young Galicians, who are studying with a view to Christian work among their fellow countrymen, of whom there are now 14,000 in the Northwest, is a most hopeful sign.

At a meeting of the Executive last month, in response to a request from the Presbytery of Kamloops, and upon a report from the Rev. C. W. Gordon, who had recently visited the country opened by the Crow's Nest Railway, the Committee decided to commence work among the men engaged in the mines in the neighborhood of Rossland, Nelson, and Whitewater. This is a work such as has not hitherto been undertaken by the Committee, and one which will not only entail a heavy expenditure of money, but which will require men of special gifts. At present, the Committee are on the outlook for suitable missionaries to labor among the miners.

Last year the Committee undertook work in the Klondyke gold district. The first missionary, the Rev. R. M. Dickey, left in Sept., 1897, followed soon after by the Rev. A. S. Grant, and more recently by the Rev. J. Pringle and Rev. J. A. Sinclair. Ours was the first Canadian church to send missionaries into this new territory, and it is encouraging to report that we have been able fairly well to overtake the work there. Owing to the uncertainty as to the future of the district, the Committee, did not feel justified in increasing the number of missionaries this fall. They await developments, expecting that on the opening of navigation next season, it will be necessary to largely increase the staff. The Committee have been disappointed as to the financial returns from that country, believing that while the outlay was exceptionally heavy at the start, the salaries of the missionaries would, ere long, be borne by the people themselves. This expectation has not

been realized. Almost the entire expenditure, both as to outfit and salary, has thus far been met by the funds of the Committee. This has not been owing to any fault of the missionaries, who deserve the warm sympathy and support of our people for their self-denying labors in a peculiarly difficult and trying field, but owing to the exceptional circumstances of the district.

A church building is being erected in Dawson City, at a cost of \$11,000.00, which is expected to be entirely provided by the people themselves. In Eldorado—a district adjoining Dawson City—a lot has been secured, on which there is a building which is used meantime for services. Until some decision is definitely reached with reference to the building of a line of railway, via Glenora and Teslin Lake, no action has been taken by our missionary at Glenora towards the erection of a church. The expenditure last year on the work west of Lake Superior, including the Klondyke, exceeded \$45,000.00.

The estimated amount required to carry on the work of the Home Mission Committee this year is \$82,000.00, in addition to whatever may be necessary in connection with the work among the miners. Last year the total amount received for Home Missions from the congregations of our Church, including Sabbath Schools, Christian Endeavor Societies and private individuals, was \$58,160. The sum of \$12,000 was obtained from bequests, and \$11,800 from Britain.

This year, thus far, very little has been received from bequests, and the contributions from Britain are only \$4,130. It seems, therefore, that of the total amount required this year, at least \$75,000 will need to be got from our own people. This is about 30 per cent. in excess of of the amount they contributed last year.

Considering the improved condition of the country, it is reasonable to expect a large increase in contributions for Church work, and the Committee's earnest hope is that they will not be disappointed. They look for this increase in all sections of the Church.

Will you kindly present the claims of the Home Mission work to your congregation and Sabbath School and other organizations connected with your Church.

Soliciting your cordial co-operation.

Believe me,

Yours faithfully,

ROBT. H. WARDEN.

P.S.—The Church year now closes on March 31.

P.P.S.—Copies of the above in Leaflet form, free, for distribution, may be had from Dr. Warden.

As early as possible in the line of the day make a bend in the Divine direction, if you wish every hour of the day to bring you nearer to God.

THE AUGMENTATION SCHEME.

BY DR. CAMPBELL, RENFREW, CONVENER, WEST.

To my Brethren in the Ministry:—

Expansion meets us everywhere in these days; on Eastern traffic lines, at Western mines, and best of all, all along the line in the growth of our Mission Field.

Clear headed business men rejoice in it, and declare that it is the making of Canada to hold the trade by meeting the expansion now, at almost any cost. Shall not they and we together show like wisdom and decision in the other sphere, where the making of Canada, in the highest sense, is being wrought out? Doubtless, earnest men amongst them are waiting and ready to be with us in any decided movement; only they would say, "It is in your line, so you must plan and tell us what is needed, for we are very busy men."

Have we any plan? Loving hearted and clear headed men wrought out the Augmentation Scheme, with the intent of meeting the Home Mission Committee at all its terminals, and of handling, without loss or delay, all material offered to the Church's further care. It may not be the ideal plan, but it is what we have just now, and so useful has it been that this may be said: "If at any gathering of business men, called to consider some pressing material interest, a plan similarly tested and successful should be presented, the money needed to carry it through would be provided in a single hour."

And we, brethren, if we go to the work unitedly, and with whole-hearted conviction, can accomplish the same thing in half an hour. Give me half an hour in which each of you, in his own pulpit or in that of an exchanging brother, shall speak from heart to heart, informing our people and appealing for their aid, and I have no fear as to the result.

Something behind that of course; the situation grasped, conviction graven on your hearts and minds, and above all, love on the spring; then there can be no failure. This gift I shall surely have, your Church shall have, your Master shall have, for I abide in this faith, that "for Zion's sake you will not hold your peace, and for Jerusalem's sake you will not rest, until the righteousness thereof shall go forth as brightness, and the salvation thereof as a lamp that burneth."

AUGMENTATION, WEST.

BY REV. W. T. HERRIDGE, OTTAWA.

The work which the Augmentation Fund has accomplished since its creation in 1883, is itself the most eloquent testimony to its worth, and

the greatest incentive to its enthusiastic support by every member of the Presbyterian Church in Canada. At the same time, it becomes necessary from year to year to set forth its conditions and requirements.

Our first word must be one of grateful thanks for the large measure of support which was given to the Funds during the past year. More generous interest was shown in many quarters and very hearty response from many old and tried friends. Thus, the Committee was enabled, though in an exceedingly modest way, to meet the needs of the various congregations under its care, and even to show a small balance on hand. This was mainly because something over \$2,500 came from "British Grants," a source of revenue which was ours for the first and last time.

The ordinary revenue ran behind the expenditure by \$1,500, and when it is remembered that this year, the Committee, with the express sanction of Assembly, added as many fields in new districts as will increase the expenditure to at least \$26,000, as compared with \$23,000 last year, it will be understood that between \$4,000 and \$5,000 more will be required from our people to keep pace with the demands which are fairly made upon the Fund.

In fact the Assembly authorized the Committee to go the length of \$28,000, and, in another year, so pressing are the demands, even more than that may be necessary; but with the good help of Presbyteries, who have shown great carefulness in securing moderate claims, the Committee have kept down expenditure to a point lower than was expected, and are hopeful that the Church's response to the appeal now made may be so generous, that again they may make ends meet.

DISTRIBUTION OF RESOURCES.

The aim of the Augmentation Fund is not to pamper congregations, but rather to stimulate them to the point of complete self-support. That such efforts have been successful is proved by the fact that each year a number of charges are removed from the list altogether, while many that remain have diminished grants given them. In some cases, of course, owing to peculiar difficulties, growth is exceedingly slow; and it is just here that the assistance of the Fund is most required, if Christian ordinances are to be maintained at all.

Quebec and some parts of Ontario call for our aid as urgently as the Western Provinces of our Dominion; and while the results may be less exhilarating, they are not less beneficial.

The work of the Assembly's Committee is assisted by exact reports from Synods and Presbyteries, and each case is submitted to the most rigid investigation. The Committee might be accused, perhaps, of enforced parsimony, but

never of extravagance. It may be safely asserted that no Fund of the Church is administered with greater care.

GROWING REQUIREMENTS.

While there are yearly removals from the list of augmented charges, a still larger number seeks admission to it. This arises from the advance of Home Mission Stations to a point at which they are entitled to a place on the Fund, and is, therefore, a gratifying sign of the Church's growing strength in the Dominion.

It has been usually found, as might be expected, that when a congregation acquires the right to call its own minister, much stimulus is given to its liberality, not only in supporting him, but in doing what it can for the Church at large. The Augmentation Committee rejoices in the relief which is thus from time to time afforded to the Home Mission Fund, and in the opening given for that aggressive work which is so imperatively called for, especially in the Northwest and British Columbia.

But unless the Augmentation Fund receives generous aid, it becomes impossible to assume the new obligations which are thus imposed upon it; and, as a consequence, the whole cause of missions in Canada suffers injury. In supporting Augmentation, you are practically helping, in a kind of double way, to bring the message of the Gospel to the frontiers of civilization, and no one needs to be told how much that message contributes to the real welfare of our beloved land.

All this is illustrated fully by some recent remarks of Dr. Robertson. He was asked: What of the growth of missions last season? "Twenty-one new missions; fifteen missions advanced to be augmented congregations, and ten missions and congregations become self-supporting. About a score more are ready to go on Augmentation list, but the Committee is too poor to adopt so many orphans just now."

But is it not a pity and is it not a loss to the Church that the Committee is kept thus poor when there is such grand work to be done?

UNITED ACTION.

The Augmentation Fund relies for its support upon the gifts of the whole body of Presbyterians, and not alone upon those of a few wealthy congregations. In order to succeed we must all do what we can. The strong should bear the infirmities of the weak, but even those congregations which are not so very strong will find their efficiency increased by coming to the aid of others.

It is pleasant to help those who do their utmost to help themselves, and from year to year figures assure us that the average contribution per

family to this fund, from augmented charges, is greater than that of self-sustaining congregations. That is, without doubt, a gratifying state of affairs, though one which ought not to be accepted with mere complacency. For unless it means that augmented charges are giving too much to the Fund, it must mean that self-sustaining congregations are giving too little. We appeal, therefore, to every minister and every Church member to do the utmost in order to make the support of this Fund more nearly universal than it now is; and we are persuaded that our appeal will not be in vain.

HELP FROM OUR YOUNG PEOPLE.

The Committee records with much pleasure the growing interest manifested by Sunday Schools and Young People's Societies and kindred organizations. There is room, however, for much further development in this direction. It will be most beneficial to the young people of our church to acquaint themselves with our needs, and the work which we are seeking to do; and the more thoroughly they understand these things, the more generous will be their aid.

THE OUTLOOK.

We speak of crucial periods; but each year is crucial in the progress of our young Dominion. We are bound as a Church to see that none of our children are in want if we are at all able to keep them. The rapid development of Western Canada calls for energetic action, if we wish to keep pace with the needs of our fellow-countrymen in the prairies, the forests, and the mines. Our brothers there are well worth attention. Many of them will lack those helpful influences, with which we are so familiar, unless we come to their aid.

And while it would be pharisaical to suppose that we are by nature any better than they, yet amid the peculiar menaces to morality which frontier life presents, it becomes doubly needful that the inroads of materialism and vice should be kept back by the might of Christian principles.

It will be largely our own fault if gain in gold means loss in manhood. The noblest patriotism calls us to the task of laying secure foundations for our country's welfare. The religion which we profess is, above all things, a religion of unselfishness. If Christ is to be believed, the only way of saving our own lives is by seeking to save the lives of others. It is our works which prove the genuineness of our faith in him. Presbyterians have never been slow to meet their responsibilities; and as, year by year, fresh obligations are presented before us, we are sure that the heart of the Church will be stirred to achieve the noble and inspiring task which God has given it to do.

CHURCH NOTES AND NOTICES.

CALLS.

- From St. Andrews, Truro, to Mr. R. G. Strathie, of Newport, N. S.
 From Thorburn, N. S., to Mr. J. A. MacKenzie, of Acadia Mines, N. S.
 From Woodstock, N. B., to Mr. Ireland. Accepted.
 From Mount Forest, Ont., to Mr. James Berber.
 From Kintore, Ont., to Mr. J. Lindsay, of Collingwood. Accepted.
 From Buckingham, Que., to Mr. Wm. Patterson, of Leamington.
 From Uptergrove and Longford, to Mr. W. P. McEachern, of Watertown.
 From Hillsburg and Bethel, Ont., to Mr. M. McKinnon, of Fenelon Falls.
 From Kintore, Ont., to Mr. John Lindsay.
 From East Ch., Toronto, to Mr. H. A. MacPherson, of Acton, Ont.
 From Bethel and East Normanby, Ont., to Mr. J. G. Reid.
 From Culloden and Verschoyle, Ont., to Mr. A. Stewart, of Stratford.

INDUCTIONS.

- At Harbor Grace, Nfld., 18 Oct., Mr. J. P. Falconer.
 At St. Peters, C. B., 15 Nov., Mr. Calder.
 At New Dublin, N. S., to be ordained and inducted 6 Dec., Mr. A. G. H. Fraser.
 At Kirkland, N. B., 1 Nov., Mr. W. J. Fowler, called from Sherbrooke, N. S.
 At St. John's French Ch., Montreal, 16 Oct., Mr. Valentine de Genova, ordained as missionary to the Italians of Montreal.
 At Knox Ch., Sydenham, Ont., 1 Nov., Mr. Black.
 At Chatsworth, Ont., 2 Nov., Mr. Little.
 At St. Andrew's Ch., Orangeville, 8 Nov., Mr. R. W. Dickey.

RESIGNATIONS.

- Of St. Luke's Ch., Bathurst, N. B., Mr. A. F. Thompson.
 Of Airlie, Blackbank, and Banda, Mr. W. Gallagher.
 Of Aylmer and Springfield, Ont., Mr. W. H. Anderson.
 Of Mosa, Ont., Mr. Alex. Fraser.
 Of St. Andrews and Shakspeare, Ont., Mr. R. Pyke.
 Of Listowel, Ont., Mr. Wm. Cooper.
 Of Knox Ch., Sutton West, Ont., Mr. James Fraser, after a pastorate of nearly forty years.
 Of Summerside, P. E. I., Mr. E. M. Dill.

OBITUARIES.

Rev. Geo. E. Dyde, was born in Ottawa; was educated at Kingston Collegiate Institute and Queen's University; in January of the present year he was ordained and appointed missionary at Sharbot Lake and Bedford Station. In the early summer failing health compelled his resignation, and on the 17th Oct. he was called to rest at the early age of twenty-eight years,

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness, Little Narrows, 14 Mar., 11 a. m.
3. P. E. Island, Charl'tn, St. Jas., 7 Mar., 11 a. m.
4. Pictou, New Glasgow, 10 Jan., 1.30 p. m.
5. Wallace, Amherst, 7 Feb.
6. Truro, Truro, 10 Jan., 11 a. m.
7. Halifax, Hx. Chal.
8. Lunenburg Yar., Lun., 6 Dec., 10.30.
9. St. John, St. John, St. A., 17 Jan.
10. Miramichi, Newcastle, 21 Dec., 10 a. m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, St. A., 13 Dec., 2 p. m.
12. Montreal, Mont., Knox, 13 Dec., 10 a. m.
13. Glengarry, Maxville, 13 Dec., 10.30 a. m.
14. Ottawa, Otta., Bank St., 7 Feb., 10 a. m.
15. Lanark & Ren., Carlton Pl., 22 Nov. 10.30 a. m.
16. Brockville, Kemptville, 13 Dec., 10.30 a. m.

Synod of Toronto and Kingston.

17. Kingston, Napanee, 13 Dec., 11 a. m.
18. Peterboro, Ptrbro., St. P., 13 Dec., 9 a. m.
19. Whitby, Pt. Perry, St. J., 17 Jan., 10 a. m.
20. Lindsay, Lindsay, St. A., 20 Dec., 11 a. m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Orangeville, 10 Jan., 10.30 a. m.
23. Barrie, Barrie, 13 Dec., 10.30 a. m.
24. North Bay, Ermsdale, 17 Jan., 9 a. m.
25. Algoma, Webbwood, March.
26. Owen Sound, O. Sd., 20 Dec., 10 a. m.
27. Saugeen, Mt. Forrest, 14 Dec., 10.30 a. m.
28. Guelph, Guelph, Kx., 17 Jan., 10.30 a. m.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox, 17 Jan., 9.30.
30. Paris, Paris, 13 Dec., 10.30 a. m.
31. London, St. Thos., 9 Jan., 2 p. m., 10th, 9 a. m.
32. Chatham, Chatham, 1st, 13 Dec., 10 a. m.
33. Stratford, Strat., Kx., 10 Jan., 10.30 a. m.
34. Huron, Clinton, 17 Jan., 10 a. m.
35. Maitland, Kincardine, Kx., 17 Jan., 1 p. m.
36. Bruce, Paisley, 13 Dec., 10 a. m.
37. Sarnia, Alvinston, 6 Dec., 10 a. m.

Synod of Manitoba and the North-West.

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

Synod of British Columbia.

47. Calgary, Lethbridge, (provisionally, 22 Feb.)
48. Edmonton, Lacombe, date not fixed.
49. Kamloops, Revelstoke, date not fixed.
50. Westminster, Vancouver, St. And., 6 Dec.
51. Victoria, Nanaimo, St. A., 6 Dec., 10 a. m.

Our Foreign Missions.

The beauty of the opening paragraph of Mrs. Harrington's paper in October RECORD, about her father Dr. Geddie, was obscured by its arrangement in type. It should have been as follows:

My father, John Geddie, was,—
born in Banff, Scotland, April 10, 1815;
* * * * *
licensed by the Presbytery of Pictou, May 2, 1837;
* * * * *
sailed from Newburyport, Mass., Jan. 28, 1847;
* * * * *
landed on Ancityum, New Hebrides, May 29, 1848;
* * * * *
entered into rest at Geelong, Australia, Dec. 14, 1872.

“Through the naked words and mean,
May we see the truth between.”

The couplet is a quotation from Kipling, and the article that followed was a filling in of the “truth between,” in order, the above lines serving as divisions of the subject.

A FAULT, A LOSS, A REMEDY.

An ill that affects our Foreign Mission work, as well as all the other Schemes of the Church, is that in some congregations it is the custom for the treasurer to hold the missionary money collected throughout the year, and then forward it in one sum to the Agent of the Church, some time between January and March, in time to be put in the church accounts before the closing of books at the end of the church year, on the 31st of March.

The result is that, as the work of the Church at home and abroad is being carried on all the year round, money has to be borrowed and interest paid upon it, until the collections come in at the end of the year to pay it off.

If treasurers would forward the money as it is collected, this interest would in some measure be saved. If collections are kept back until the end of the year, part of the amount has to go for the money that had to be got in place of them to carry on the work. If a congregation collects one hundred dollars, and it is kept lying on hand for most of the year, it is not worth more to the Schemes of the Church than, say, ninety-five dollars would have been at the beginning of the year, because a part of itself has to go to pay for money that was needed to carry on that amount of work throughout the year. A small amount of interest may sometimes be obtained upon it when it is

kept in a bank, but not so much as has to be paid for the use of the money.

All collections should be forwarded promptly, whenever they are made. It is the Lord's money, needed for the Lord's work, and should not be kept “laid up in a napkin.”

If the custom is to collect during the year and then allocate the amounts at the end of the year, among the different Schemes, then forward the amounts as they are collected, and the funds will have the use of them, without paying interest, and the statement of the amounts to be finally allocated among the different Schemes can be sent at the end of the year, and be credited accordingly.

The amount that has to be spent yearly in carrying on the work of the church, in the shape of interest, while small sums are lying idle in treasurer's hands all over the church, would of itself be of no little help in carrying on additional work. Thus the Lord's cause is in that measure hindered.

THE LATEST FROM KOREA.

BY OUR MISSIONARY, REV. MR. FOOTE.

“Our first glimpse of the rugged mountains of the Hermit Nation, Korea,” writes Mr. Foote, in the *Pres. Witness*, “was on Sunday afternoon, the fourth of September.

“Korea is decidedly a mountainous country, giving a stranger the impression that it might be an uninhabited, barren, treeless waste. But the mountains are broken by large, fertile, beautiful valleys, through which flow rivers of great importance to navigation, forming highways through the most populous districts into the interior of the country.

FIRST GLIMPSE OF KOREAN LIFE.

It was Sunday evening when the “Higo Maru” dropped anchor in the harbor of Fusan, and Monday morning we set foot for the first time on Korean soil.

Fusan is the largest and most important city in southern Korea. The new city, consisting of three settlements, the Korean, Japanese, and Chinese, occupies low ground close to the water's edge. Old Fusan, three miles distant, is situated in one of the fertile valleys of Korea.

Between these two cities crowds of people move to and fro, the gentlemen dressed in white and scrupulously clean, with a black hat made of split bamboo, horse hair, and silk, held in its place by bands tied under the chin; the coolie, with clothes once white, and no hat at all, carrying an enormous load of three hundred pounds

on a "jockey" fitting closely to his back, or assisted by a neighbor, bearing a Sedan chair containing some foreigner or official, or it may be guiding a heavily burdened pony toward some business centre, to barter his load for household necessities.

MISSIONS IN FUSAN.

On a high hill, ten minutes' walk from New Fusan, are the mission premises of the Presbyterian missionaries of the U. S. A. North. That church is represented here by Dr. C. H. Irvin, Rev. Mr. Ross, and Miss Chase. The last two arrived recently, and are busily engaged with the language.

Dr. Irvin has been on the field six years. He has a Hospital and Dispensary partly equipped at his own expense. Last year he anesthetized over three hundred patients, and received about six hundred dollars in fees for the mission.

Although Fusan has been occupied since 1891 by missionaries, it has experienced nothing of the religious awakening of Northern Korea.

We also met here Rev. Mr. Adams, who labors at Taigu, a new station one hundred miles inland. He has recently returned from an itinerating trip and reports a large sale of books, and deep interest among all the people.

At Old Fusan are three missionaries of the Australian Presbyterian Church. Rev. Mr. Adamson, Miss Menzies, and Miss Brown. It was in Fusan that the first missionary to Korea, of that church, the saintly and scholarly Davies, died in 1890, of cold, persecution, and neglect, while travelling among these people, breaking unto them the Bread of Life.

NEARING OUR JOURNEY'S END.

We left Fusan on the 5th of September, Monday evening, and on the morning of the 7th arrived in Chemulpo. The following day we took a river boat and steamed up the Han river, fifty-five miles, meeting here friends of the Presbyterian Church of the U. S. A. North, who were expecting us. At dark we reached Mr. Miller's residence, feeling that our seven weeks' journey, covering about ten thousand miles, was at an end, and that we had reached the land where our strength would be used in our Master's service.

Sunday morning was spent with Rev. S. F. Miller, in visiting four villages on the river Han, four miles from Seoul. The Korean knows no Sabbath until he becomes a Christian, and as there are few or no believers in these villages, all were spending the Lord's day as other days.

But the good seed is being sown, the light is breaking, the leaven is at work, and unconsciously the heathen Koreans of these villages are being influenced by the Gospel.

We distributed about six hundred tracts, full of gospel truth, concerning the Holy Spirit contrasted with the evil spirits which they worship. Men were eager for the message. They ceased their work and came forward to listen to the words spoken.

We had been out only a short time when a crowd of men, each with a tract, gathered by the river side under the shade of large trees. One of the number read the tract to the others, who listened with close attention. As he finished, they addressed questions to Mr. Miller, and he now took advantage of this opportunity and preached a sermon to them explaining the way of life.

Such gatherings occurred several times during the day. The Koreans have inquisitive minds, and the truths of the Gospel presented in this way have a wonderful effect.

In the afternoon Mr. Miller preached at a regular service.

Dr. Grierson and Mr. McRae attended the Korean service at Seoul, and each spoke to the people with the aid of an interpreter.

The knowledge of Christ has spread in a wonderful way over the whole land. There is no need to look for an opening or an opportunity to preach. The people are eager to hear and the field is already white for the harvest. Missionaries leave their homes for weeks at a time visiting village after village, superintending the work growing up around them. The great problem now is to train a sufficient number of native Christians of ability and piety to become pastors of the churches already established.

WHERE MACKENZIE LIVED AND DIED.

We have received a warm welcome from the Koreans, but nothing touched our hearts so deeply as the presence of two men from Sorai with an invitation for us to make our home with them.

One was Mr. Saw, with whom Mr. McKenzie lived, and in whose house he died. He is a noble, intelligent-looking man, and said to be one of the best native Christians in Korea. His signature is attached to that letter sent to our Board by the Christians of Sorai. These people now feel that their prayer has been answered and look for our help.

There is now an endowed school in Sorai known as the McKenzie school. Before his death Mr. McKenzie gave Mr. Saw one hundred and forty dollars, requesting him to use it as he thought best. Land was purchased, and the Christians erected a school building at their own private expense. The rest is sufficient to pay a teacher's salary.

As soon as possible we will visit this province and make arrangements to locate permanently when spring opens.

TWENTY-FIVE YEARS ON ERROMANGA.

"I have baptized about seven hundred adults and eight hundred children, ordained thirty elders, married over three hundred couples, trained, more or less, over one hundred teachers, all of whom were employed for a longer or shorter time on their own island, and some of them on other islands." So writes Rev. H. A. Robertson of his quarter century on Erromanga. "I have baptized infants and little children, and when they grew up married them and baptized their children, some whom are now old enough to be married.

Nearly all the older people when we took up our work here have long since passed away, and to-day there are very few old men on the island.

For all the blessed changes that have come over Erromanga since that never-to-be-forgotten 28th of June, 1872, when Messrs. Watt, Milne, and Macdonald, and their wives, sailed away in the first "Day-spring" after commending ourselves and our work to God, we are truly thankful to God, and to Him be all the glory.

That night after I walked back to our lonely house, after the dear old Day-spring with our missionary friends on board had faded into the gloom and shadow which settled down upon the waters, we prayed that we might see the day when Erromanga might be won for Christ. "Erromanga for Christ."—was the burden of our evening prayer, and thank God that is now largely true. Your prayers, our prayers, the prayers of God's people the wide world over have been answered for one of the darkest spots anywhere, and one of the most degraded, most cruel, and savage people in all the Pacific. We have now twenty-two elders, thirty-six teachers, and three hundred church members.

ERROMANGA'S "GRAND OLD MAN."

The New Hebrides Islands have among their older Christians some grand men, who were brought up in heathenism, and were among the first to accept Christianity.

The Christian party being so small, and heathenism so hostile, the stand taken by any of the leading men, led by the Spirit of God, tended to develop in them still greater strength of character, and being amongst the first of the Christian party they naturally became leaders in the native Church as it extended.

Many of the earlier converts have passed away but some still live, of whom Yomot has perhaps the first place on Erromanga, the "Martyr Isle."

For forty years, since before the murder of the Gordons, he has been a faithful helper and protector, and for 22 years a teacher. Of him Rev. H. A. Robertson writes:—

'After a most faithful service of over twenty-two years as teacher, Yomot was relieved from the active duties of teacher in March last, and appointed to visit the surrounding districts as much as his strength will permit, in order to urge the teachers to greater faithfulness in their special duties, and to press upon the people to aid an encourage their teachers in all their work among them.

Dear Yomot has been for forty years the warm and true friend of the Erromanga Mission, and at least since we came, twenty-five years ago, he has been by far the strongest and most fearless supporter we have had in our varied work and difficulties among his countrymen.

He is, like us all, far short of what he ought to be. He has his weak points and his turns of laziness. At times he is crotchety and self-willed, and I often think would have done more good if he had been more gentle and mild, so as to draw men to him, but these points are not natural to him. He loves to rule in his own abrupt manner and for many years he has had more influence than any other native on the island, not excepting even the chiefs.

Dr. Gunn well described him on a visit here. A number of our teachers were standing in a group. I asked Dr. Gunn if he had seen Yomot. He said he had not. "Well he is one of that group, can you point him out?" He at once did so, and said, "I would call Yomot 'An iron man.'"

Notwithstanding his faults and failings, Yomot has been the ablest and best friend of the Erromanga Mission for many a long year, and when our lives were in danger, during the first seven years we spent on the Islands, Yomot seemed completely without fear as to his own safety, and not one of the loud talking savages would meet him fairly and single handed, but he was ever watchful for us, day and night he kept near us, and if he had to rest or go to his plantation he took good care to get some of his friends to promise not to leave us until he returned.

For his faithfulness to us in these earlier years, for his affection for all God's servants, and especially for the whole souled boldness and courage after James Gordon fell, and for his warm admiration of the noble brothers Gordon, we shall never forget him.

Yomot has a clean character and a record of missionary work that any man might well be thankful for. He was ordained the first elder on Erromanga, in July, 1852, at our ever memorable communion service held in the open air, the Martyr's Church not being large enough to hold one-half the assembly.

The grass smells the sweetest that is cut down. The Christian's sufferings should make his life more fragrant.

NOTES FROM CHINA.

BY OUR MISSIONARY, DR. PERCY C. LESLIE.

Shanghai is rich, both foreigners and Chinese possessing much wealth. The foreign or European part of the city is quite modern and has many fine buildings of stone.

The shipping is immense, boats of every description thronging the harbor and receiving and distributing merchandise through their own land and all over the world.

JUNKS AND WHAT THEY SAIL IN.

The Chinese junks are curious things and reminded me very much of the pictures of the fleet which Columbus brought to America. It is difficult to distinguish between bow and stern, except that the stern has a structure much like a small house built on the deck. Another striking thing about the Chinese boats is the water they float in. They cannot well help floating, it is so thick that it would be difficult to sink. It must be substantial diet for the average Chinaman.

It was our privilege to be present at the monthly meeting of the Shanghai Missionary Association and meet a number of those who have been in service for many years, including Rev. Dr. Muirhead who has celebrated his 50th anniversary of service, and his natural force is not abated.

CHINA'S MILLIONS.

In our short stay at the native city of Tientsin I understood as never before the meaning of the multitudes of China. Everywhere one turned it seemed as if there must be a Jubilee celebration or Laurier demonstration. It was almost impossible for us to get through with our rikshas, and time after time we were in a deadlock and could not go forward nor turn back. The streets are about ten feet wide and no such thing as a sidewalk. The people are as sheep without a shepherd.

RIVER SAILING; FROM COAST IN TO HONAN.

Slow progress. When there is a favorable wind, our crew hoist a sail, and at other times they get out and harness themselves into the ropes and pull the boat along. We average daily about twenty-five miles, not fast enough to take your breath away.

The inside of the boat is divided into three sections: kitchen, saloon, sleeping-room.

This form of travel is much more comfortable than I had expected. We get out and walk every day and thus have an opportunity to see the country, and when we pass through a village as we do daily, we are sure to have a mob staring at us, many of the boys, and others too, calling us "Foreign Devils."

There is no trouble in gathering a congregation to listen. One day we were looking at a temple and quite a crowd gathered inside, and the oldest man in the number started talking to our spokesman. He freely confessed that the gods there

could not hear or see and they only worshipped them because they were told to by their emperor. The priest was there listening and did not have a word to say.

This particular temple was one of the best we have seen, and is very old, belonging to the former dynasty, which makes it over 200 years old. The temples are bare, dirty, places and have room for very few people at a time; the people are only supposed to come and bring their offerings, worship and go away; there is no church service as we understand it.

Daily we pass scores of villages and cities and we are frequently within easy seeing distance of twenty villages at once. Many of these are very small, but some of them run up into the thousands and tens of thousands.

The country here is much like our Western plains at home and is very rich. There is no rice grown in this part of China at all, but abundance of wheat and other grains and vegetables of all kinds.

Of the hundreds of villages that we pass through on this journey, only one has a foreign missionary resident, and only two or three others have native preachers, while the vast majority have never heard the Gospel, and many have never seen a foreigner before. One old man was astonished to learn that our country was lighted by the sun; he thought it was China's sun exclusively, like a good many people at home who believe that the Sun of Righteousness belongs to them alone.

LIVING ON THREE CENTS A DAY.

At present there are twenty-five men staying in the compound at Chu Wang who have come to attend the station class for the study of the "doctrine." They get an allowance about equal to three cents a day to pay for their food while here, for they are very poor and this pittance is ample for their wants. Some of these are recorded catechumens or probationers, the others are seekers after the truth.

A NATIVE COMMUNION.

Yesterday, Sunday, was a great day for us, for six of these men were baptized into full membership with the Christian Church, after being on probation for one, two, or three years, our rule is one year at least,—and having passed an examination by the missionaries on the fundamentals. Mr. Mackenzie preached on the eunuch and Phillip, and after this the men received the ordinance of baptism, kneeling on the brick floor. It was an impressive scene. In the afternoon we had communion, to give these men an opportunity of participating, and about twenty sat down at the table, including seven missionaries.

Of course we have other converts but they were at home in other villages, where the sacrament is observed at intervals. Most of the new members are very ignorant, but two of the six are promis-

ing young men and it is hoped that they may both become native agents of the church. We have no native pastors yet, for the native churches could not support them, and strange as it may seem to you, it is well established by experience that it is best to wait till they can do so, for after once helping them it is almost impossible to begin self-support.

"HINDRANCES" IN CHINA.

Let me try and tell you some of the difficulties that a Chinaman has to confront before he takes his stand as a Christian.

In the first place, he thinks his own religion is as good as any other and sees no reason for changing; as one old man said, after listening to us attentively, "that is your religion, this is ours."

A man will frequently admit that the teaching is better than his own and that he should believe it; but then the next difficulty arises—"How am I to give up the worship of my people." The fact that it has been the custom of the Chinese to worship gods for past thousands of years is quite sufficient argument for the average man to adhere to the "custom."

Their worship includes the worship of their ancestors and every man counts this a sacred right, and wishes his offspring to remember him. This is a real difficulty which you cannot realize until you see the people and enter into their feelings on this matter.

Another reason which presents itself is the fear of persecution. Every man is a unit in a family of a dozen to thirty, composed of his parents and brothers with their wives, all living in the same yard, off which open their houses of one or two rooms.

He will want to read his Bible if he can read at all, to have worship with his family, to keep the Sabbath; and all these things, combined with his disregard for the gods, create such a radical distinction between him and the rest, that annoyance and persecution is quite natural.

Another hindrance is that the Gospel offers no loaves and fishes, for many are going around in a chronic state of hunger, sometimes doing on one or two meals a day. It is often harder to refuse them than to help, but if that plan was started the crowds will come for that reason alone and misinterpret the meaning of the Gospel. That is the plan the Catholics have of getting converts, and it is very effectual to get members into the Church.

But the greatest difficulty of all is that "ye will not." When we combine the influences that tend to keep the Chinese away from the Gospel, we are led to give praise for every soul who is gathered from these hundreds of millions into the kingdom, for it is nothing less than a miracle of grace.

NEW HEBRIDES JOTTINGS.

FROM REV. DR. ANNAND.

Taouga, Santo, Aug., 1898.

Dear Mr. Scott:—

We have our times of depression, as well as our time of elation. The month just past has been one of the former times. Some few of the students lately received into the institution, who have had more intercourse with white men than most of the others, were dissatisfied with the food and clothing supplied to them. Before we were aware of it, they had stirred up discontent among many of the younger lads. Seeing that something was wrong, we made particular inquiries, and learned the facts. The ring-leaders were publicly rebuked, and threatened with dismissal, unless they at once gave up their unreasonable murmuring. Now the bad talk seems to have ceased, and all is again running smoothly.

Even among the heathen in the bush, there are troubles, as we learn from the following incident. Mr. Lang was lately requested not to take any more jew's-harps to the market, where we buy yam and taro, until the taro planting is over; because, "Mary (term for woman in general) make him jew's-harp all time, no work along taro. Bym by plant him taro finish, we speak him, you bring him." The English, used generally about the group, can hardly be commended for its purity.

A bush lad working with Mr. Bowie, came to him the other day for medicine for a sore on his leg. When told that he was injuring his health by over much eating, he replied, "What name you make him? This fellow, him no belonga kaikai." That is, he did not put food into his sore leg.

The same lad being called, but not hearing the call, soon came with the question, "You talk along me? One fellow he speak me, you talk along me. Me no hear him you talk. This fellow (tugging at his ear) along me fas" (fast); meaning that he was dull of hearing.

It is very difficult to get some of the students to give up this style of speaking. Among themselves we frequently hear such phrases as, "Him he here." "That fellow belonga me." "What for you make him that fellow?" "What name you make him?" &c.

Two weeks ago the "bana" were on our coast, for several days. They are the fry of some fish common here. They come in myriads, darkening the water for yards along the shores. The natives scoop them up with baskets and buckets and even with their hands. Fishing and feasting is the order of the evenings while the bana are around. They are a very palatable dish, and they are not despised even by the missionaries, although about a dozen are required for a very moderate bite.

The work of the Training Institution being largely routine, there is little of interest to report in our daily labors. In this quiet place we have few visitors, and those we have get very little time on shore, as the steamer's stay is always short. Our neighbors, Mr. and Mrs. Landels, were with us four days early in the month, after the death of their little boy. This sudden bereavement was a very severe blow to them.

During the past month, the weather has been favorable; food has been abundant; the health of the people has been good; and upon the whole, despite our time of depression, we have had great cause for thankfulness. The Lord be praised: in Him is our hope.

The S. S. Ysabel arrived a few days ago, bringing seven more students, all unmarried men and lads, from Mr. Milne's parish. This addition to our number brings the total up to seventy.

Through the kindness of Mr. Cronstedt, a settler on Tongoa, the natives of that island have contributed, for the Training Institution, the sum of £14: 11: 4.

The subscription sheets, from twelve districts, show gifts, collected by chiefs and teachers, from one penny up to two shillings and six pence. Probably more than six hundred people helped to make the generous amount. Mr. Cronstedt and his family made up the balance of £10: 12, and he sent me an order for it on a Sydney firm.

From Sydney we have good news for our station. A young lady, a graduate of the University there, and well recommended for her missionary zeal and good work, is reported to be willing to accept an appointment as assistant teacher in our Institution.

All are fairly well, and the work moves on hopefully. With greetings, Yours ever.

KOREA AS A MISSION FIELD.

Now that Korea is one of our mission fields, we should seek to have an intelligent knowledge of it. The following from Bishop Joyce of the U. S. A., who has recently visited it is most encouraging. He says:—"The Korean field is ripe and ready for the best work of the Church. I am more and more convinced that now is the golden opportunity for the Church of Christ in Korea; and of such conviction is every man who knows the real situation of that country as it is to-day. Not to heed God's call to do our very best now for the spiritual good of Korea's 12,000,000 of people will be to close our eyes upon answered prayers, and refuse to do the very work that we have been asking God to give us the opportunity of doing.

"All our schools are crowded with pupils; we could have greater numbers if we had room for

them, and more teachers to instruct them. Our medical work is reaching more people than ever before, and the good influence of our hospital work was never so widespread and potent as it is at this time. I wish all our people at home could realize the vastness of the work they are by their prayer, their sympathies, and their gifts, helping to carry forward in these ends of the earth."

NOTES OF A HONAN TRIP.

BY REV. MURDOCH MACKENZIE.

Chu Wang, Honan, Aug. 28, 1898.

Dear Mr. Scott,

Some brief notes of a visit recently made to a number of Chinese villages, may help in enabling your readers to understand the nature of the difficulties confronting our native Christians in Honan.

In the first village visited there are four men and six women who have made a profession of their faith in Christ. To do so means that they have abandoned the customs in which they formerly took part as heathen. The ancestral tablets are removed from the place in which for generations they stood. The household gods had to be removed from the conspicuous position accorded them in the Chinese home. Our Christian friends are not to be seen in the precincts of the idol temple on the 1st or 15th of each month, the dates on which all faithful worshippers are expected to perform their devotions.

To the average idolater this is the one aspect of Christianity thrust on his attention, the Christians have given up what they formerly practised. To us the main attraction is the beliefs and conduct, which have taken the place of the idols and their service.

The little company here meet for the worship of the true God each Lord's day. The leader is far from being a strong man, but he is the best in the group. He is the only one in the company who can read and attempt to explain portions of God's Word. Being a busy working man, he has very little time to spare for reading or study. His fellow-Christians trust him fully, however, and thus far all look up to him.

One of the women has suffered at the hands of her son on account of her faith in Jesus, but she is resolved on following him, even though her foes are those of her own household.

The native church in this village is composed of men and women who are honest in their profession, desirous of doing what they know to be right, and severing themselves wholly from the idolatrous ceremonies of other days. Their knowledge is limited but steadily increasing. As yet they are babes in grace. Lacking a strong leader they are not able to take up an aggressive attitude, and they add to their number slowly.

The evening spent with them drew us closely together in Christian devotion and love. They joined in the hymns sung and showed in various ways how Jesus and his truth are influencing their hearts and homes.

An hour's observation was sufficient to convince one of the discouragements they constantly meet. Their idolatrous neighbors are numerous, violently opposed to Christianity, many of them slaves of the deadly opium habit, and some addicted to more degrading vices. The whole atmosphere seemed tainted there. Groups of boys and girls stood outside the inn, seeing scenes, and listening to words, which cannot but have a most pernicious tendency.

Accustomed only to such sights and sounds, how can they preserve any regard for purity, truthfulness, love, or kindness? In such an environment what will their future be? A man does not require the gift of prophecy to forecast it.

Before visiting the second village on our list, a night had to be spent in a town having no follower of the Lord Jesus.

On entering the inn yard what was our surprise to find about sixty tramps taking up quarters in it for the night. They were members of a professional band of peripatetics who left their native district some months earlier in the year. They practically terrorize the towns and villages they visit. The man who does not possess cash or silver when these men are on hand may esteem himself fortunate. Begging, stealing, threatening, beating, are all in their line of business. To curse, gamble, use opium, and cast aside the ordinary proprieties and decencies of life, all seemed easy for them that evening.

While I was taking a stroll to avoid them, one of the inhabitants of the town met me, and, after delivering himself in a manner more forcible than polite concerning the tramps, he inquired whether I was prepared to buy the little girl he held by the hand. He seemed greatly surprised when informed that Christians reprobated such practices.

The native Christian who accompanied me engaged in conversation with one of the tramps until a late hour and was puzzled to know how to answer some of his objections.

Early next day, I visited the only Christian known to us in that region. He is a bright, hopeful, fairly intelligent, aggressive, and sympathetic man. At present he stands by himself in his home and village, the only man on Christ's side. It takes faith and courage to enable a man to do so singly in Homan.

I could almost wish that this man were in the village referred to above. His presence there would aid greatly the little Christian community. We are hoping that God will use him in advancing his cause in his own village shortly.

Somewhat mingled feelings took possession of my heart in visiting village number three. It

was the centre of a busy circle of Christian workers three years ago. In the spring of 1896 we had the names of sixteen persons taken on as catechumens there. Some of these belonged to other villages and towns, but all met with the Christians at that centre from time to time. We then trusted this was to be our banner village for aggressive evangelism.

What has happened to disappoint this hope? Two of those recorded have come under the influence of the Romanists and now oppose the Jesus religion. Two have taken to the use of opium and are now its slaves. One man tampered with money not his own, and was forced to flee for a time. The leader of the band is owing some money to his fellow-Christians now. Death has removed one, and discord keeps another from heartily uniting with the remaining members of the band. One of the best of the younger men has become a medical assistant, and he is not now in a position to render much assistance to the cause of Christ, where he was among the first to identify himself with it. Another member of the band, who rendered yeoman service to Mr. Goforth in opening the station in Chang Te Fu, is home now suffering from what will probably be his last illness. He was the only man there that day to speak courageously and fearlessly for Christ. A change has passed over the once hopeful scene presented there. The cause of Christ lives but does not grow there.

To add to the misfortunes of the little church, its leading member has a man in the village who is his sworn foe. He loses no opportunity of manifesting his dislike to all connected with the leader's family. The latter put up with it patiently for a time, but is now getting wearied of such experiences, and is anxious to have the missionaries intervene with a view to making a repetition of past scenes impossible. It is far from easy work getting such a foe to desist, and even the Christian brother may think, with a show of reason, that if the missionaries were in his place they would feel and act as he is now doing. It may take time and tact, faith and much prayer, forbearance and forgiveness, before we see that village occupying the position it once did among our rising Christian communities.

Somewhat different is the scene presented in the fourth village visited. We have three baptized Christians and one inquirer there. They are hearty and hopeful, testifying for Jesus as opportunity is given, and praying to God for a time of soul-awakening to visit their fellow-villagers.

The leading Christian spirit there is at present troubled in heart as to his duty in the matter of paying the temple dues. These are levied on all the inhabitants, and his landlord has given him notice that if he refuses to contribute his share he must leave his house. As temples and theatricals in China are ordinarily associated with idolatry,

he is unwilling to pay the sum asked from him, yet if it is not given he may soon be homeless. We, of course, advised him not to compromise with evil, but to explain manfully his position as a follower of Jesus, and abide by the consequences.

Hitherto his influence has been most helpful to other members of the little Christian bands in that and neighboring villages, and we will regret seeing him take a step backward. The path of duty in his case is far from being an easy one. If he should yield it will give a show of victory to the idolatrous party.

Coming to the last place visited on the tour, the heartiness of the welcome given should be noticed. It did my heart good to meet our Christian brethren in that town. They praised the Lord joyously in the singing of hymns, and entered with genuine interest into the study of the passage of Scripture read. The leader here is a young man of considerable promise. He is able to read, is thoughtful, ready to take his stand for Christ openly and courageously, and realizing clearly what his so doing will necessitate.

His father is a professing Christian also, but holds that when harvesting operations are being carried on it is not necessary to observe the Sabbath. If displeased with any member of the church he absents himself from the services held on the Lord's Day, even when work is not pressing.

This conduct on his part causes anxiety to his son, as he is told by some to make a good Christian of his own father before trying to make Christians of them.

Then his wife, not as yet a decided Christian, is strongly influenced by her friends at times against her husband on account of his opposition to idolatry. The young man has borne his trials patiently, but is beginning to feel now as if he may be forced to divide the home in order to have some peace.

A friend of his now desires to take to his home, and train up for himself, one of this leader's children. According to Chinese custom he should be willing to part with his child. As said friend is an opium user, and violently opposed to Christianity, the father insists on inserting as one of the conditions of parting with his child that he will be permitted to be a follower of Jesus. To this condition his friend refuses assent. In the circumstances it is likely that the child will remain with the father.

An uncle of this young man has been on our list of catechumens for some years now. He is a polygamist, and hitherto our mission has not seen its way clear to admit such men to full communion. While pursuing his calling of a peddler this man does a considerable amount of preaching and is well thought of by his brother Christians.

His son, a bright young lad, unfortunately does not possess their confidence to any great extent.

They still believe that he gambles and drinks wine too freely. On this account, although he passed a good examination in Christian knowledge last spring, he has not yet received baptism.

The father naturally feels somewhat grieved over this refusal and it is not easy getting him to look at the matter from our standpoint.

At an earlier date the young man was refused admission into the school, and on applying for a situation in the mission was rejected there also. We are thankful to see father and son regularly meeting with the little band of Christians and aiding in extending the Redeemer's kingdom. We trust the day will soon come when they too will both be received into full membership. Meantime we are doing what we all believe to be best in their case.

The Church in that town bids fair to be the most aggressive and prosperous connected with this station. The experiences through which they are passing will purge and strengthen them.

Contact with our Christians here opens our eyes to some of the difficulties attending an open confession of the religion of Jesus in China. Even the missionary finds it hard to understand how trying the position of some of the converts is. He has had nothing answering to it in his career as a Christian and so is not well fitted to counsel the man who is beset with obstacles.

These men have the Master's tender sympathies and require all the assistance His servants can give them. Their lives are very precious in His sight. It was for these, and such as these are, all over the world, that He laid down his life. His Gospel is getting rooted in their hearts meantime, and in coming days its fruits will be apparent to all. It is gradually introducing a new set of ideas, influences, and motives into their lives.

Christianity is wakening their faculties, sweetening their lives, purifying their hearts, and leading them to take up a new attitude to all the customs and systems of their native land. It is arousing a spirit of inquiry, which to some of us is one of the most hopeful features of the work.

We want to see them read God's word for themselves, find out its treasures of grace and of truth, and know what light it will give on all the problems which the religions of China have hitherto left in midnight darkness. The bible will solve for them many of these, and also raise many others peculiar to itself.

These men are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. The number of the redeemed is constantly increasing. Slowly and steadily the work of the Lord is going forward at present. It will move with rapid strides in coming days. We confidently appeal to Canadian Christians to aid in bringing on that time by their intelligent interest, sympathetic consideration, generous givings, and believing prayers.

BAJALI THE FAITHFUL BHIIL CONVERT.

LETTER FROM REV. J. BUCHANAN, M.D.

Indore, India, Oct. 13, 1898.

My dear Sister,

I left Amkhut day before yesterday at the first peep of day, and with a man for guide through the by-paths of the jungle, made my way through the jungle grass, often higher than my head when seated on the pony.

At the close of the rains here we have very heavy dews, and as I brushed through the grass and weeds, down came the showers from the dripping grasses, so you can imagine what a bath I had for about two hours in the damp cold morning.

Then the sun came out and in a very short time the heat was intense. I got to Dohad, heated, hungry, and weary, about one o'clock in the afternoon.

This is one of the deadly times to make a trip through the jungle, but as I am living in the midst of it and going about continually, I did not see any need for hesitating to make the trip when it seemed necessary, as it now did. Doing the will of God one can tread upon serpents and they can do no hurt.

I am expecting Mary and the children in about one month, but will not take them into the jungle till the malarial season is fully past. They will probably stay awhile in Mhow and then at Rutlam, till at least the 1st of December.

Saturday week Bajali came again and wished to be received as a follower of Jesus Christ and be baptized. She has suffered a good deal of persecution, and it is wonderful how well she has stood and with how little knowledge of the Word and will of God. It has been impossible for her to come oftener than every ten days or two weeks, and then for an hour or so, as her relatives are very much opposed to her having anything to do with Christianity. Yet, while buffeted and treated as an outcast all these months, in the midst of temptations from Bhils and Mohammedans, she has, so far as one can see, continued faithful. The last time she was here she said: "You don't receive me;—and my people, because of my desire to serve God, reject me. How much longer am I to go on like this?" She seemed to want to come and stay with our Christians.

I comforted her, but urged her still to endure for Christ's sake and the sake of her friends, and that so she might win father, mother, brothers, and sisters, and many others to God.

After talk and prayer she went away, but early the next morning, Sunday, she was with us for family worship. I asked her if she had been home. No. She had not stayed with us either. She had lain down and slept somewhere, perhaps by the wayside or in the jungle; tigers, panthers, and hyenas, less dreaded than the bow and arrow of angry kinsmen.

After the worship was over I had a long talk with her, and then I explained to her that I felt certain that it was God's will for her to take up the cross in her own home. That while she had received strokes, and had had them continually railing upon her, she had not yet suffered unto blood. No serious bodily injury had been inflicted. Her life was threatened, but God was the Ruler of all, and that morning we had as our lesson the eyes of the young man being opened to see the horses and chariots of God filling the mountain. "Trust in Him," I said, "and nothing can come save what he may permit for your good and his glory."

She said with trembling and tears, "Well, I shall go and tell them of my decision. I do not mind if I am beaten, but if I am killed what good will that do?" She had faith enough to take her life in her hand and go.

It was after earnest prayer and careful thought that I urged her to go. I knew it was duty. I knew that God's way was best, but what it might be that lay before this simple sturdy Bhil girl I knew not.

With faith, and yet with fear and trembling, she set out for home. God cared for her. He did not fail to her. Last Sunday morning early she again appeared. Can you imagine with what thankfulness and gladness of heart we received her.

She told her story. On going home she told them where she had been, and that she had been there to learn of God, and wanted only to follow Him.

They were very angry with her from day to day during the week as they scolded her. She held to her purpose to obey and serve God, the Maker of heaven and earth. One of her brothers threatened to kill her on the spot. He was restrained in some way, who can doubt but by the power of God. Still she refused to retract.

Then Sunday morning early she told them that it was Sunday and that she wished to go and worship God on his day. All being gathered together they thrust her out, saying, that if her heart was there and she was determined to go, never to show her face among them again. So she came early on Sunday morning and stayed with us. Her face was bright and happy that day.

Surely God had fulfilled his promise and kept her in the midst of dangers.

On consultation with the three senior Christians it was decided that she be not sent back, just now at any rate, as that course seemed to be closed for the present. She went to work on Monday to earn her own living and be a charge to no one.

Bapu is to drill her an hour daily in a little catechism, "Guru Gyan," which gives a brief statement of God, man, and salvation; and thus Tuesday morning before daylight I came away.

Two men seen on Monday evening sitting about seemed to catch her eye. She seemed to fear it might be some one coming to take vengeance. It was a relief to see that they were Amkhut men.

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

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

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

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

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

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

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

For 1899.

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

THE TOPICS ARE AS FOLLOWS.

January—Our Missions on the Pacific Slope.

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

March—Our Work in the West Indies.

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

May—Church Membership, definition, privileges, duties.

June—Thomas Chalmers and his times.

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

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

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

October—What our College Students do for Home Missions.

November—Duff and Missions in India.

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

Topic for the week beginning
January 8th.

OUR MISSIONS ON THE PACIFIC SLOPE.

Mark 16: 14-20.

Literature.

Professor Gregg's Short History, \$1.00, gives a few points. The amplest details may be found in the Reports of the Home and Foreign Mission Committee in the General Assembly's Minutes, in the RECORD, and also in "The Missionary Tidings," published by the W. F. M. S., Western Section.

Programme.

1. Describe the mountains, rivers, forests, of the Pacific Slope.

2. The mines and the miners.

3. The fisheries and the fishermen.

4. The Indians of British Columbia and what we are doing for them.

5. The Chinese and Mission Work among them.

The above are some hints of the wealth of matter for the evening. The anxiety should be to take only such points as can be pretty thoroughly treated within the time. It would not be surprising if some societies might have to devote two evenings to this topic.

Paragraphs.

Rev. Dr. Campbell has found room in his article only for the mission to the Chinese. Readers of the RECORD will be glad to know that he promises articles on the other missions on the Pacific Slope later.

AT THE MINE'S MOUTH.

One of the last thoughts of the late Rev. Dr. Cochrane in connection with the Home Mission work, which, as Convener of the Assembly's Committee, he directed with such enthusiasm for nearly thirty years, was for the miners in the mountains, who, far up on the sky line, are shut off by the distances, and by the ruggedness of the region, from the towns below.

The Committee over which he presided less than a week before his death, decided to begin a special miners' mission at three places. The missionaries will live with the miners, and the building to be put up will be at once, church, manse, and general rendezvous for the miners, a place where the men can come and go freely.

The work will require missionaries of special gifts, but, even as when the call for a special sort of men for the Klondike was made last winter, men were found, so without doubt, stalwart, manly missionaries, with the necessary grit and grace will be ready to go now.

This special work, so needful, will cost considerable in addition to the ordinary Home Mission work of the Church. All who wish to help should send their contributions for this work to Dr. Warden without delay.

"The growing importance of the mining industry in British Columbia will appear from a few figures. The value of the mineral output was as follows :

	1898.	1896.
Gold	\$ 25,000 00	\$1,250,000 00
Silver	193,000 00	2,100,000 00
Lead	79,000 00	722,000 00
Copper	16,250 00	191,000 00
Coal	981,000 00	2,550,000 00

The total value of the mineral output for 1897 was \$10,500,000—40 per cent. in advance of 1896."

HINDRANCES.

"Everywhere worldliness and a love of pleasure are hindrances to the progress of true religion. To these, in mining districts, must be added Sabbath desecration, gambling, drinking and lewdness. Picnics and games are occasionally found on Sabbath, but Canadian sentiment is against them, and such practices will likely cease. Public sentiment and the strong arm of the law are putting down gambling in its grosser forms ; in mining camps, however, shops and saloons are frequently open on Sabbath—the latter seldom closed—and the pimp and his proteges are seldom molested. The absence of family life and suitable boarding-houses greatly increases the danger of the brothel and saloon. Sentiment is steadily changing, however, in favour of a quiet Sabbath and clean and sober towns."

THE INDIANS OF BRITISH COLUMBIA.

The names of the tribes sound strange and uncouth. Here are some samples :

Tribes.	No of people.	Winter Villages.	Summer Villages.
U-clul-ahts.	179	Ucluelet,	Scattered.
To-quahs.	21	Toquah.	Mah-a-ko-a
O-hi-ahts	200	Dodgers Cove.	Noo-muck-a-mis.
Hew-chuck-les-ahts.	40	Various	How-chuck-les.
*Shesh-ahts.	160	Various islands.	Alberni.
*O-pitch-es-ahts.	65	Various islands.	Alberni.

The various agencies, preaching, Sabbath Schools, week-day schools and medical work, are succeeding in breaking in upon the old standard of morality, and at Ahousaht it is said that

"The standard of morality is higher. Polygamy has practically ceased, wife-desertion and ill-treatment are less frequent, but little liquor comes to the reserve, and gambling is not so general. Seven or eight Indians came to Mr. Russell, our missionary, asking to take a pledge, renouncing cards, liquor, and impurity, and without exception the pledge has been kept."

The great hope of work among the Indians is in the children.

"Our Missions on the Pacific Slope."

BY REV. J. CAMPBELL, PH.D., VICTORIA, B. C.

When asked by the Committee on Young People's Societies to write an "article of a couple of pages for the RECORD on "Missions on the Pacific Slope," I agreed. But in reviewing the field I find it so extensive, that I can do but scant justice in so small a space, even to one of the three departments of Missionary work in our Province, Home Missions, Missions to the Indians, and Missions to the Chinese. I will, therefore, confine myself in this issue to work among the Chinese, leaving our work among the Indians, which is interesting and important, and that in the Home Mission field, which is rapidly expanding, for future issues.

The Mission of our Church to the Chinese in British Columbia was commenced by the appointment of the Rev. A. B. Winchester, by the General Assembly's F. M. Committee, in December, 1891. He arrived in Victoria on the 21st of April, 1892. The Mission was made visible by the opening of the evening school on the 9th of June.

Soon after Mr. Winchester's arrival, Mr. C. A. Colman returned to Canada from Canton, China. As the language of the North of China, which Mr. Winchester had studied during his two year's residence as a missionary there, was of no use as a medium of communication with the Chinese in British Columbia, all of whom are from the Province of Kwang-tung, Mr. Colman, who speaks Cantonese fluently, was engaged as Mr. Winchester's assistant. He has remained in the Mission up to the present, with the exception of one year which he spent in Ontario. He is faithful, conscientious and successful in his work, and by permission of the General Assembly is pursuing a special curriculum, under the supervision of the Westminster Presbytery, with a view to ordination.

I. THE STAFF.

The staff of teachers at present consists of the following :

Rev. A. B. Winchester, Supt., Victoria ; Mr. C. A. Colman, Vancouver ; Mr. L. W. Hall, Union : Mr. Ng Man Hing, Victoria, and Mr. Lo Chung. Mr. Winchester and Mr. Colman were appointed by the General Assembly's Foreign Mission Committee.

Lo Chung was chosen by the Chinese Christians at a religious conference held in Victoria nearly two years ago, to be *their* missionary, and is supported by themselves. They, at the same conference, agreed to support Ma Seung at Canton Presbyterian College, with the view of his assisting in mission work among his own countrymen in this Province.

II. THE FIELD.

British Columbia is 700 miles long and 400 miles wide. The most important points where the Chinese have settled can be reached by railway or water.

The distances are so great, and travel so expensive, that it has hitherto been practically impossible to attempt the evangelization of the Chinese, except those residing on or near the seaboard.

Within a radius of 100 miles of Rossland there are about 1,000 Chinese, but the distance from Victoria and return is 1,250 miles. It can be at once seen that this region cannot be operated from Victoria as a centre.

At the Forks of Quesnelle, Barkerville, Quesnelle, Lilloet, Clinton, and smaller centres in Cariboo, there are about 1,000 Chinese. But from Victoria to Barkerville and return is a journey by steamboat and railway of 576 miles, and by stage 700 miles, in all 1,276 miles.

Travelling in Cariboo, Kootenay, and Cassiar, is much more difficult than in the Eastern Provinces, owing to great mountains, weary passes, stormy lakes, and dangerous coast-line.

Early last summer our missionaries determined to make a tour through the Province, explore the interior in relation to the Church, and give them an opportunity of hearing the Gospel.

When the enterprise was in danger of being abandoned, for want of funds to defray expenses, Mr. Colman received a letter from India enclosing £20 to be used in this work, and another came to Mr. Winchester from China with a draft of \$100, to be used in special work, and the Christian Endeavor Society of First Church, Victoria, gave \$20, and the Sabbath School \$10, for this exploration trip.

Messrs. Winchester and Colman started on May 28th, and returned on July 6th, spending six busy weeks, yet only part of the field was visited. Mr. Colman and Mr. Ng Hing are now again going over the principal points visited in the summer.

The plan is to begin the "attack" on the strategic centres of Kootenay. There should be a man placed at Revelstoke or at Rossland to operate the centres between these points.

Our missionaries, on their trip to the interior, preached the Gospel to Chinese who never before heard it, some of whom have been in British Columbia thirty or forty years. "Tell it not in Gath!"

In Revelstoke, Rossland, Nelson, Kaslo, and Trail, are many Christians who would assist in this work if there were a missionary placed there who could organize and speak to the Chinese in their own language. It would cost only about \$600 per year, including travelling expenses, to support a Chinese preacher placed at Revelstoke or Rossland, to superintend that wide territory.

It is scarcely credible that there should be 1,000 Chinese in the country from Revelstoke to Golden, and south to the boundary, left to perish in this Christian land, without once hearing the Gospel. But it is a fact, a crying shame to the Christians of Canada, and especially so when \$50 per month would provide a missionary.

There are also at least 1,000 Chinese north of Ashcroft, besides those at Yale and Lilloet districts, for whom nothing is being done to lead them to Christ.

The Chinese Christians do what they can for themselves and their countrymen, but that is little. They support a student in the Presbyterian College at Canton, and another as catechist at New Westminster, under the direction of Mr. Winchester, the Superintendent of Missions for the Chinese. Two others, excellent young men, would study for the ministry, but it costs \$50 per annum to keep each of them at the College at Canton.

The points occupied and the order of their occupation are, Victoria, Vancouver, Union Mines, New Westminster and Steveston.

Victoria has a Chinese population, for eight months of the year, of about 3,500, and for four months about 2,500. Vancouver has about 1,500; New Westminster about 600. Union had about 1,200 until two months ago, when the Provincial Government enforced the Mining Act, prohibiting Chinese from working underground, which reduced the Chinese population there to a small number. It is just now impossible to say what the future of Union may be, viewed from a Chinese Mission standpoint.

At all these points, except New Westminster and Steveston, regular week evening and Sabbath services are held. At Victoria the average attendance at the week evening school was 22. This year it is much larger. At Vancouver the attendance is very encouraging. At New Westminster last year the attendance was 20. This year it was very good, but since the fire there the work has not been resumed. At Union Mr. Hall and his zealous wife have done excellent work. At Steveston during the canning season, there are between 3,000 and 4,000 Chinese to whom the Gospel is preached by our missionaries stationed at Victoria and Vancouver. It is hoped that work will soon be commenced at Rossland, Nelson, Chiliwhack, Wellington, and Revelstoke, under the oversight of the Superintendent.

III. RESULTS.

To those who imagine that all we have to do is to go in among the Chinese, and proclaim the Gospel, and that these idolaters within our land will at once comprehend the Plan of Salvation, receive the Gospel, and be converted, the results must appear very small and discouraging. But to those who consider the numbers, conditions, and need, of the Chinese, who remember the age-

long superstition, and false faith, which must first be uprooted, before their hearts are prepared for the good seed of the Kingdom, the implacable hatred of the carnal heart to the Gospel message, and the insensate rage of the Chinese against those of their number who ally themselves to a hated foreign sect, and refuse to perform the most sacred idolatrous rites at the shrines of their ancestors, to all such our work will be seen to bear the seal of God's approbation, and to be full of encouragement. We sow; God will bring the harvest.

In addition to those received into the Church, there are some in Victoria, Union, and Vancouver, who are on a kind of probation, and we hope before long they may be received into the Church.

Some have gone back to China who were diligent students in our schools, and attentive listeners to the preached Word, and some have been called to the Great Beyond, of whose salvation there is good ground for hope.

We cannot close this short article without referring to the assistance given our missionaries in their work by the Christian people in the Province. Wherever there is a week evening school they give much help as teachers, without which help the work could not be carried on.

The Christian Endeavor Societies of St. Andrew's, First, Zion, and Mount Pleasant, Churches of Vancouver, have supplied teachers and paid the rent of the Chinese school at Vancouver. Those of First, St. Andrew's, and St. Paul's, Churches, Victoria, have assisted in teaching; and First Church Society and Sabbath School have contributed to the school expenses. Those who have been most faithful in this work bear witness that their own spiritual lives have been strengthened by the service.

May the Lord awaken others also, especially many Christians in our Church who have hitherto done little or nothing for this work, to embrace the splendid opportunity of giving the Gospel to a heathen people, whom the Lord in His Providence has placed at our very doors; who, when they have heard, may become, like the woman of Samaria, preachers to their own people, as some already have become. They are the Lazarus at our gate asking to be fed with the Bread of Life.

“Can we, whose souls are lighted
With wisdom from on high,
Can we, to men benighted,
The lamp of life deny?”

A poor colored man in the West Indies brought to one of the missionaries the sum of \$13 to help in spreading the Gospel, and when asked if that were not too much for him to give, replied, “God's work must be done, Massa, and I may be dead.”

PAY THE LORD ONE-TENTH.

Will you not commence paying the Lord his tenth? No matter what your income, nor from what source it comes. No matter how old you are, or how young. You receive something. Set aside one-tenth of it; try it for a year anyway. It pays! Pays in spiritual blessings; pays in embraced opportunities for usefulness and doing good; pays in a higher, deeper, broader, happier Christian experience—pays in every good sense.

CULTURE OF HABITS.

Youth is eminently the fittest season for establishing habits of industry. Rare, indeed, are the examples of men who, when their earlier years have been spent in dull inactivity or trifling amusements, are afterwards animated by the love of glory, or instigated even by the dread of want, to undergo that labor to which they have not been familiarized. They find a state of indolence indeed, not merely joyless, but tormenting. They are racked with cares which they can neither explain nor alleviate, and, through the mere want of pursuits, they are harassed with more galling solicitude than ever disappointment occasions to other men. Not trained up “in the way in which they should go,” when they are young, they have not the inclination, and when they are old they have not the power, to depart from idleness. Wearied as they are with doing nothing, they form hasty resolutions and vain designs of doing something; and, then, starting aside from the very approach of toil, they leave it undone forever and ever.—*Dr. Parr.*

PRACTISING.

What was Christ doing in the carpenter's shop? Practising. Though perfect, we read that he learned obedience, and grew in wisdom and in favor with God. Do not quarrel, therefore, with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort, nor for agony, nor prayer. That is your practice. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not grudge the hand that is moulding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection. Therefore keep in the midst of life. Do not isolate yourself. Be among men, and among things, and among troubles, and difficulties, and obstacles.—*Henry Drummond.*

The World Field.

It is said that widow re-marriages are reported to be on the increase in India, a hopeful sign.

Nearly six hundred thousand dollars were last year contributed by the native Christians in heathen lands.

Mr. Samuel Smith, M.P., England, has notified that he will move for a Parliamentary Commission of inquiry into the alarming growth of Romish practices in the Established Church.

The Philippines comprise twelve hundred little islands, the summits of a group of submarine mountains, many of which are active volcanoes. In consequence, earthquakes are frequent there, and sometimes very destructive.

The *Indian Standard* reports a revival of the barbarous custom of hook-swinging at seven separate places, by which twelve couples lately suffered inhuman torture. The inspiration of the movement is from well-to-do classes, while the victims are low castes.

At a public meeting held in Calcutta last August, for the purpose of organizing a "Society for the Protection of Children," a Justice of the courts said that two cases had come before him of little child-wives who were branded with red-hot irons.

The Philippine Islands, 1,200 in number, with population of 7,500,000 are without a single Protestant missionary, but the British and Foreign Bible Society has maintained a depot at Luzon, and the language in which portions of Scripture were offered is the Pangisauan.

Normandy, once so free from intemperance and so prosperous, has begun to show the effects of the cider brandy industry established there twenty or more years ago. During the past fifteen years the mortality has increased eight per cent.; infant mortality, fifteen per cent., and illegitimacy, twenty-five per cent.

The Waldenses in the northwestern part of Italy number about 27,000 souls, and they have 48 churches and 45 missions. In the city of Rome itself there are 15 Protestant churches, while prior to 1870 there were none. In the near future another will be built, viz., the "Lutherkirche" (Luther Church) of the German Lutheran congregation located there. The funds are already in hand.

A writer in *Life and Light for Women* gives a pitiful account of the sufferings of Chinese wives. They endure their miseries as long as they can, and then perhaps some dark evening a splash is heard in the nearest well, a low cry, and all is over. "I have heard," says the writer, "the bustle and commotion sure to follow that act, and an inquiry the next day elicits the fact that the young wife, goaded to desperation, had ended all. 'They dragged the well for her,' said the voluble informant, 'and her husband was awfully mad, because it made the water turbid.'"

It has been remarked lately that a movement seems to be going on among the Mohammedans over India. There are signs of a stirring among these very dry bones. In Poona several young Mohammedans of culture have been approaching various of the missionaries to inquire about the truth. Some of these attend a Sunday Bible class in connection with the Presbyterian church. It is a class intended for Christians and is at present engaged over the Gospel of St. John, "which," said the Mohammedans, "is the very thing we want to study." In it surely they cannot fail to recognize "the glory of God in the face of Christ Jesus" to which their race is so blind.—*Indian Standard*.

A Belgian missionary upon the upper Congo says in the *Missionary Herald* that on a market day there it is customary to take prisoners of war up and down, with marks on their naked bodies, showing the parts the purchasers have selected as soon as the bodies are cut up. The object is to attract purchasers, and when the best parts are sold, the prisoner is killed. One case is mentioned in which no purchaser could be found for the man's head, and the buyers of the legs and arms became impatient, and these were accordingly cut off, and the vendor proceeded with his search for a purchaser of the head. And yet there are those who say that the religions of the heathen are good enough for them, and that it is useless to disturb them in their opinions and practices.

The changes in Central Africa since Livingstone's day have been marvelous. Along the shores of Nyassa, Livingstone threaded his way a lone explorer thirty years ago. It was then an unknown wilderness, the people were cruel savages who had never heard of Jesus Christ, and it took months, even years, to send and receive communications from England. Now, as the steamers of missions and commerce plow the waters of the great lake, along the shores may be seen Christian towns with their churches, and the familiar telegraph poles, over whose wires a telegraphic message may be sent to London in the early morning, and an answer received alittle after sunset the same day! All this is wonderful, but lays a correspondingly wonderful responsibility upon the Church of Christ.

THE WALDENSIAN CHURCH.

The restlessness among the priests of the Romish Church in Italy and Sicily—many having already come out from her communion—is a significant sign of the times. The ancient Waldensian Church is making her influence felt in many directions. One result of her mission enterprise in Rieti, in Sicily, is most encouraging. Last month the new church there, which had been in process of erection for some months, was opened amid many congratulations. Pastors and delegates from various parts of the island, and some from Southern Italy, took part in the rejoicings. They were met at the gate of the town by a band of music, which played the Italian National Anthem and the hymn of Garibaldi.—*Seq.*

THE PHILIPPINES AND THE PHILIPPINOS.*

BY F. DE P. CASTELLS, GUATEMALA.

Formerly agent of the British and Foreign Bible Society in the Philippines.

The Philippines were formerly annexed to and taken possession of by Spain in 1565, when Legazpi, with his retinue of friars and warriors came, forty-four years after their discovery by Magellan. The Pope had decided that all lands to the west of America belonged to Spain, but the king was under obligation to establish and maintain "the Catholic religion" in all of them.

The friars who came, therefore, endeavored to do the two things: turn the natives into Romanists, and combine with the soldiers to establish the Spanish authority. The zeal with which they entered into this double work was extraordinary. It is said, for instance, that to "convert" and baptize the whole population of Cebu took only eight days. The people had, however, probably already been overawed by the doings of the cowl-men.

The islanders of that time, far from being savages, had already attained a considerable degree of culture. They believed in a Supreme God the Creator of all things, whom they named *Bathala*, and also in a multitude of other invisible beings, called *anitos*, whom they worshipped and sought to propitiate by the sacrifices offered in the temples by their priests and priestesses. They held commercial relations with the neighboring countries, and their political organization was fairly good, the supreme power being hereditary. They were masters of the musical art, and had a system of writing all their own. In the north monogamy prevailed, and the women were respected.

The part which the friars took in the conquest, however, gave the Roman Church that supremacy which has worked so disastrously both for the colonies and for Spain. For in reality the Philippines have always been a dependency of the Pope rather than a Spanish colony. Not only is the Roman Church here established by law, to the exclusion of all others, but her clergy are under a charter which makes them inviolable, while each individual priest is a monarch in his own parish, where he keeps reaping the only benefits that ever came of colonizing the country.

The clergy of the Philippines is composed of the following: The archbishop of Manilla; three

bishops, with their sees at Vigan, Nueva, Caceres, and Cebu; 600 parish priests, who are nearly all regulars; 200 nuns; and 1,400 other friars in various institutes. It is from these islands that the Catholic missions in Formosa, Tonkin, and Southern China are being maintained, and from them, too, that the last Carlist war of Spain, lasting through seven years, received most of its funds.

Observing the baneful effects of priestly domination, the liberal governments of Spain tried honestly to mend things, but their schemes were always defeated by the strong reactionary influence of the friars and their home supporters. For instance, a late colonial secretary, Senor Bocerra, had thought of extending the civil code of Spain to these colonies. The cortes decreed it so, and the officials in Manilla were instructed accordingly. Then the colonial board and the viceroy's counsellors, chief of whom were the bishops and archbishop, had a meeting, and decided to veto the resolution of the Spanish parliament, so that the Spanish civil code has never yet operated in the islands, and such liberties as that of conscience, of assembly, of speech, of worship, of the press, enjoyed to some extent in Spain, are still unknown there.

No patriotic man could ever be satisfied with such a state of things. To guard against public opposition, therefore, the friars have ever been wary about admitting natives into the priesthood, or to any position of influence. But yet the protest came. Thirty odd years ago a revolution was set on foot; suppressed, it broke out again last year. The movement was a social rather than a political one. The cry was for reforms, not for independence. The monks proposed the extirpation of all those involved. At the same time the liberal press in Spain urged the government to be just, and deprive those heartless friars of the power wielded these three hundred years. Instead, however, there was a compromise, and everything resumed its usual course. The present revolution wears a new aspect. The ultimate outcome of this rests wholly with God—even the God that can make the very wrath of man to praise him.

In 1883 the population of the Philippines was estimated at seven and three-quarter millions; later it was down at nine millions; but even this latter seems to fall below the actual number. Allowing the official figures to stand, however, in the matter of religious profession, we should have to distribute them thus: Romanists, 7,000,000; heathen, 1,300,000; Mohammedans, 700,000.

Mohammedanism was first introduced in the XIVth century, and has made a great advance in the south. Of the heathen mentioned, about 250,000 are in Luzon, as many again in Palawan and the Visayas group, the balance being in Mindanao and other southern islands.

*Many do not realize that the area of the Philippine Islands is almost equal to that of Japan, though their population is less than one-fourth that of the Mikado's empire. They are rich and fertile, but the climate and misgovernment have combined to keep the natives from progressing industrially, intellectually, morally, or spiritually.

The Chinese population is about 100,000, and their descendants, styled *Sangleys*, by native women, are also numerous. These Chinese are not allowed to practise their idolatry, and on marrying must become Catholics, the priest only being able to effect such a union.

In the mountainous parts of the interior we come across the dwarfish Igorrotes, or Negritos, a people of the Papuan or New Guinea type, but as they are beyond the control of the authorities, little is known about them. They are the aborigines of the country, the term *Igorrote* being an adaptation of the Papuan patronymic "Igolote." The Spaniards and the Spanish mestizos together can hardly muster more than 25,000.

Roughly speaking, the population of the Philippines is composed of two main sections: the *Tagalogs*, inhabiting the northern portion of the archipelago, and the *Visayas* occupying the southern part. But all, with the exception of the Igorrotes, belong to one and the same race—the Malayan. As the seat of government is in Luzon, and this is the largest and most populous of the Islands, the Tagalogs are the best known of these people, and have taken the lead in every respect.

The general character of the islanders exhibits, in a striking manner, the ruinous effects of sin, and manifests the failure of Romanism as a moral force. For among those people we see much licentiousness and drunkenness, witchcraft and idolatry, lying and stealing. But yet the same people are naturally endowed with qualities, and present traits which, under the sanctifying influence of the Gospel, should make them a great blessing to that part of the world. For instance, they are grateful, sensitive, and hospitable; have a most remarkable aptitude for the fine arts, being "the Italians of the East."

Though commonly accused of indolence, they are a great improvement over all the other branches of the Malay race. The priests testify of their liberality in giving for the erection of churches and the support of religion generally. Hardly a town is without its band of music, and they delight in using their talent in the service of their superstitions. The Tagalog ladies are also very musical; the harp is their favorite instrument. At the time of the conquest they were greatly addicted to the *coryapi*, which is a sort of viol.

In their simple-mindedness they are very credulous, and mix the Divine name with most profane and foolish things. They still retain many of their old heathen customs, but in a modified form and tinged with Romanism. The word *Evangelio*, "Gospel," is by them employed to signify a small bag made of cloth, containing a scrap of paper, with the first fourteen verses of the Gospel of St. John in Latin. This is worn by nearly every female, hung around the neck for an amulet, the idea being that it wards off sickness.

These people live on simple food, chiefly rice and fish, and dress in light clothes. The Spaniards have introduced bull-fights, but the natives prefer their own cock-fights. These latter are the general pastime on Sundays and all feast days.

Quite a variety of dialects are spoken in the islands; and it is interesting to see how the clearer becomes their affinity with the Malay. The inflections and grammatical construction of the northern dialects are, indeed, in great contrast with the simple syntax of the classic Malay; but that the elements of the language are Malay, is altogether too obvious to be disputed. And when we reach Sulu, or Jolo, near Borneo, the fact becomes more apparent than ever, owing, no doubt to the ancestors of the present people having come from the south, and by way of western Borneo, where we may also find the Malays in possession of all the waterways, and the aborigines driven inland.

The importance of some of these dialects, from the missionary's point of view, will appear from the fact that Visayan is spoken by about 2,000,000 people, Cebuano by some 400,000, Tagalog by 1,300,000, Vicol (a dialect of the latter) by 325,000, Ilocano by 350,000, Pangasinan by 300,000, Pampango by 200,000.

The three principal products of the islands are sugar, hemp, and tobacco, quantities of these being exported annually which are worth about \$25,000,000 in U. S. currency, a great deal more than the imports amount to. The public revenue is equal to ten million dollars, American money, most of it coming from direct taxes, customs, monopolies, and the official monthly lottery. The census of 1883 admits that there are over 600,000 people who are not subject to civil authority, and pay no tribute at all.

The climate of the Philippines is decidedly hot, especially at such a low level as that of the capital. The range of the thermometer during the year is from 65° to 95° Fahrenheit, in the shade. The year is divided into a dry season and a rainy one, of nearly equal duration. It often rains in torrents and inundations take place, when travelling in the interior becomes quite impracticable. Occasionally there occur long droughts and the crops are ruined. This, together with the earthquakes, the hurricanes, the volcanic eruptions, and the devastation caused by locusts, are serious drawbacks to the material development of the country. Of the volcanic action, which is in operation in these islands, the words of Sir John Bowring, writing in 1859, may give us some idea:

"The destructive ravages and changes produced by earthquakes are nowhere more remarkable than in the Philippines. They have overturned mountains, they have filled up valleys, they have desolated extensive plains; they have

opened passages from the sea into the interior, and from the lake into the sea.

"There are many traditional stories of these territorial revolutions, but of late disasters, the records are trustworthy. That of 1796 was sadly calamitous. In 1824 many churches in Manilla were destroyed, together with the principal bridge, the barracks, a great number of private houses; and a chasm opened of nearly four miles in length. The inhabitants all fled into the fields, and six vessels in the port were wrecked. The number of victims was never ascertained.

"In 1828, during another earthquake, the vibration of the lamps was found to describe an arc of four and a half feet; the huge cornerstones of the principal gate of the city were displaced; the great bells were set ringing. It lasted between two or three minutes, rent the walls of several churches and other buildings, but was not accompanied by subterranean noises, as is usually the case."

Since the above lines were penned, two very disastrous earthquakes have been added to the list; one in 1863, the other in 1880.

The question now asked on all sides is, "What will be the future of the Philippines? Are they at last to be opened to missionary effort? It seems they will be, and I earnestly trust and pray that it may be so. "God works in a mysterious way His wonders to perform;" and He will yet vindicate His truth, *somehow, some time*, despite human wickedness and folly. If God is pleased to open up the way, we shall begin work quietly at some convenient centre, and then go on enlarging, just as the Lord Himself may direct. The evangelization of this archipelago of six hundred inhabited islands, is a very large undertaking, and it will therefore require great abnegation on the part of the workers, and great liberality on the part of the Church.—*Missionary Review*.

A Hindu, who lived a long distance from any missionary, and who had never been inside a Christian church, was led to believe in Christ by reading the Gospels. Finding a command to eat and drink in memory of our Lord's death, and knowing nothing of church order and ritual, he was accustomed each day to take a little rice, saying, "This I do in remembrance of Christ;" then, drinking a little water, he would say, "I drink this because Christ died for me." Thus in his solitude this disciple was taught of the Spirit.—*Et.*

A movement seems to be going on among Mahometans over India. There are signs of a stirring among these very dry bones. In Poona several Mahometans of culture have been approaching various of the missionaries to enquire about the truth. Some of these attended a Sunday Bible class. It is a class intended for Christians and is at present engaged over the Gospel

of St. John "which," said the Mahometans, "is the very thing we want to study." In it surely they cannot fail to recognize "the glory of God in the face of Christ Jesus" to which their race is so blind.

News has just reached England of an unparalleled incident in Christian missions. In a village three hours distant from Ning-po, China, a Buddhist temple, its idols, and some very valuable land and gardens attached, have been voluntarily assigned by deed of gift to the Free Methodist mission, for use as a Christian mission station. The head men of three villages surrounding the temple have given their written consent to the establishment of the mission there.—*Ex.*

A COURTEOUS LIFE.

Every one who is trying to lead a good life should also try to lead a winsome and courteous life. By abandoning gentleness of disposition and graciousness of word and deed he throws away a means of growth and an effective weapon. And yet it is not uncommon for men and women to think, or to pretend they think, that rudeness of manner and a neglect of the courtesies of life are evidences of a strong character, and that a rough and uncivil habit of speech is an admirable proof that the speaker is a "plain blunt man," who is above shams and pretenses.

It is a grave mistake to adopt a rough manner of speech or action, for not only does it degrade one, but also lessens one's chance of doing good work. Rude and rough people are ready to excuse themselves for their own coarseness; but after all, they despise it in those who are striving to instruct and help them. Cleanness and brightness and winsomeness in thought and word and deed and manner and material surroundings are always able to help what is good. Roughness and rudeness and ugliness are evils that must sometimes be endured, but can never be defended as virtues in themselves. Indeed, as one wise writer one said, "He who makes goodness disagreeable commits high treason against virtue."

Think of the world's greatest necessity. It seems to me, as I think of it, that I can hear a cry coming over the deep sea, like the pitiful, earnest, entreating cry that came to Jesus long ago, "Carest Thou not that we perish?" And Jesus has given His answer to that question: "I lay down my life for the sheep." We who belong to Jesus, you and I, what answer shall we give? Shall we not follow Him in service, in sacrifice, in life and in labor? Shall we not lay down our lives day by day that we may faithfully do our part in bringing these perishing souls unto God? —BISHOP TUCKER, of Uganda.

FROM DAY TO DAY.

My days are stairs that lead to life's great end,
 And one by one I steadily ascend;
 Climbing with purpose through the upward road
 That brings me to the city of my God.

Sometimes the step is bright with the full sun
 That shines in cloudless radiance thereon;
 Sometimes a shadow falls upon the way,
 But, dark or light, I need not go astray.

One stair is rough, with thorn-points all bestrown
 But shoes of iron tread the nettles down;
 And one, so steep, my weary, crippled feet
 The painful ascent scarcely can complete.

Sometimes it is a slippery step I tread,
 And fierce temptations make my soul afraid;
 But held in Christ's dear hands, so tender, strong,
 The next I mount with courage and a song.

—Sel.

"I have seldom found it to be a lost thing to give a present of a Testament. I was greatly astonished about a month ago. A cabman drove me home, and when I paid him his fare he said: 'A long time since I drove you last, sir.' 'But,' said I, 'I do not recollect you.' 'Well,' he said, 'I think it is about fourteen years ago; but,' he said, 'perhaps you will know this Testament?' pulling one out of his pocket. 'What,' I said, 'did I give you that?' 'Oh, yes,' he said, 'and you spoke to me about my soul, and nobody had done that before, and I have never forgotten it.' 'What,' said I, 'haven't you worn it out?' 'No,' he said, 'I could not wear it out; I have had it bound,' and he kept it very carefully indeed."—*Spurgeon*.

THE BLURRED SIDE.

Somebody once sent the poet Whittier a blue fringed gentian carefully pressed between two discs of glass; but whether or not the gift was a beautiful one depended upon the side one looked at. From one side it had no definite form, and appeared like a blurred and indistinct mass of something without beauty or color; but when seen from the other side, all the exquisite color and delicacy of the lovely flower were revealed, with every tiny fringe defined, and every faintest veining perfectly shown.

The poet hung it against the window, putting the blurred side out, and the beautiful flower side toward his room. Passers-by on the street who chanced to glance up at the window, saw only the gray shadow against the glass, but the one on the inside looking out saw the perfect flower.

People have their blurred side, too, and so have actions, and often we look upon this and never guess the beauty of the reverse side. We take a hasty glance at a person, or what he does, and condemn as unlovely what perhaps is full of grace and beauty "on the flower side." We misinterpret each other because we do not fully know each other. A better acquaintance, a heart-to-

heart knowledge of friend and friend, will give the fairer view. Let us train ourselves to look for this in the people we meet. Let us strive to put the best possible construction upon the actions of others. Our hearts will be the richer for the charity given in this way.—*Sel.*

SINS OF THE TONGUE.

The Bible texts under the headings of tongue, lips, words, mouth and speech, as they are arranged in the concordance, form an exceedingly profitable study.

No Christian can study them and not be impressed with the solemn consequences which follow on a right or wrong use of the organs of speech.

That it is the most important factor in our religious life is evident from the language used in first chapter of James and the twenty-sixth verse.

In Prov. 18: 21 we have, "Death and life are in the power of the tongue," and again "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles"—chapter twenty-one, verse twenty-three.

We do not expect irreligious people to be especially careful in this respect, but we do expect it from Christians, and that the sins committed by them just along this line are numberless and far-reaching in evil results no one can deny.

"In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." Unprofitable conversation leaves the mind enervated, and hinders spiritual growth.

The very opportunities to-day afforded us for social intercourse tend to foster this evil. When the country was sparsely settled, distances long, means of locomotion difficult, and social and religious gatherings were comparatively few in number, people had not much chance for idle chit-chat.

Labor-saving inventions, the appliances and conveniences of modern home life, leave a large margin of time for what is after all simply "idling away the hours." With increasing ease and luxury seems to come a trifling spirit, quite the opposite of "redeeming the time."

"By thy words thou shalt be justified and by thy words thou shalt be condemned." Are these declarations of the Master considered in their solemn bearing upon our eternal interests?

Thomas a Kempis says, "It is easier not to speak a word at all, than not to speak more words than we should."

A poor and ignorant man once came to a scholar to learn some texts of Scripture. The first one given him was this: "I said, I will take heed to my ways, that I sin not with my tongue." "I will not return," said the man, "until I have learned this." Months passed and he came not. His teacher inquired the reason. He replied, "I have not mastered this lesson."

If we trace to their source neighborhood disturbances, broken friendships, church contentions, which result in unprofitable service for Christ, impaired usefulness and severed relations between pastors and people, we will find it more often than not in some one's careless, gossiping, or perhaps spiteful tongue.—*Sel.*

DON'T ROB YOUR MASTER.

BY REV. DR. CUYLER, IN C. E. WORLD.

The chief thing for every true Christian to remember is that he belongs to Jesus Christ. He is not his own; he has been redeemed by precious, atoning blood. How much do you owe to your Saviour, my young friend? You owe him the best that you have; he has the first claim on your thoughts, your time, your talents, and your influence. The best is none too good for him, and you should never put him off with anything less. Whatever else may be stinted, never rob your loving Master.

The primal idea of all healthy and happy religion is your giving to Jesus all you have and all you are. That is the real meaning of the word "sanctification." Some people use that word to signify a process of soul-purifying; and there are some who claim that they have attained to sinless perfection, but my old friend Spurgeon used to say that he was rather shy of "perfect people."

The Bible meaning of the word "sanctify" is to set apart, to consecrate to God. When our Lord said, "I sanctify myself," he did not assert that he was putting off sin, and becoming perfectly holy; for he had always been wholly without sin. He meant to say, "consecrate myself to the fulfilment of my Father's will, and to the glorious purpose of laying down my life for the salvation of sinners."

A genuine Christian life is the constant consecration of our bodily powers, of our talents, of our affections, of our money and our influence, to Him who bought us with his blood. The more willing you are to give Jesus Christ the best you have the more you are attaining to the Bible idea of holiness.

STEALING MONEY FROM CHRIST.

How many of you give a fair honest share of your income—be it large or small—to your Master? Perhaps you are earning very little; but it cannot be less than the poor widow's "two mites," and Jesus praised her liberality.

I have known Christians to say, "I cannot afford to give as much as I once did." That may be, but when you began to retrench, it is quite possible that you began by cutting down your contributions to charitable and Christian objects before you curtailed in anything else. If anybody was to be scrimped, it was your Master, whereas he had the first claim, and everything else ought to wait until he has been served.

"When I get any money," said the learned Erasmus, "I buy books; if I have any left, I buy clothes." There spake the genuine scholar, who cared more to feed his mind than to adorn his body.

Too many Christians say by their practice, "If I am making money, I will treat myself to a fine

turnout, or my wife to costly jewelry, and what I have no use for, I will put into the contribution-box." The fattest sheep is killed for the table of selfishness. The poor "crow-bait" is palmed off for sacrifice on the altar of charity.

The punishment of all such petit larceny of the Master is that the perpetrators become mere "crow-baits" spiritually, and never become athletic in grace, or rich in heavenly treasures. "The liberal soul shall be made fat," all the rest are only skin and bone.

Every young Christian ought to begin with a systematic plan of beneficence, and lay aside a certain amount out of his income or his earnings for Jesus Christ. That must not be touched. If you take a dollar of that for any selfish use, you are robbing your Master.

I once had in my church an excellent member who lived in a very modest house and in very plain style, and yet put his check for quite large sums into the contribution box on Sundays. When I once asked him to help in building a new mission chapel, he modestly said, "The next thing I give must be a piano to my daughter." I know that a man who had given hundreds on a Sabbath before he would treat his child to a piano had put Christ in possession of his purse. He soon became a very prosperous man, and has given his thousands to support missionaries and endow colleges and many other benevolent purposes.

My observation has been that Christians who give the Lord the first place in their bestowments of money usually have prospered. The same conscientiousness that kept them from robbing their Lord and Master kept them from extravagance and spendthrift indulgences and reckless speculations.

STEALING TIME FROM CHRIST.

What is true of money is equally true of time. Your soul needs a certain amount of time for your Bible-reading and your private devotions. If, in order to feed your soul on the Bread of Life or to have a proper time for prayer, you must rise earlier in the morning, then quit your pillow the sooner. Don't cheat your soul or your Saviour.

John Wesley had a fixed rule to be out of bed and at his devotions at a certain very early hour. On one very cold morning he was tempted to break his rule: but presently the glorious old man was heard to say, "Well, John Wesley, you may do as you like, but I am going to get up," and out he sprang. If Wesley had not learned how to make self obey Jesus Christ in small things, he never would have founded Methodism.

If your morning hours must be so ordered as to secure time for your Bible and your devotions, see to it that nothing short of the sharpest necessity keeps you from your place in the evening gatherings of your Endeavor society. Say to, other tempting invitations, "I am engaged for

this evening," and stick to that engagement as scrupulously as a bank-teller does to his engagement to be at his post every day when the bank opens.

The reason why so many Endeavorers desert their meetings for pleasure parties, for bicycling, or places of amusement, is that their consciences fail to see that they are really robbing their Saviour. The pledge of attendance was not given merely to a society; it was given to Jesus Christ! The Master will miss you, even if nobody else does. Small excuses do not avail with him; and when you play loose with conscience, you rob your own soul and your master also.

SOME THINGS CHRIST HAS A RIGHT TO.

If Christ has a right to the best you have and the best you can do, then you should make the best preparation possible for every meeting you attend. Certainly if you were to take part in a prize debate, or were appointed to read a paper before a literary club, you would give time and thought to it; is it not as much your duty to give thought and preparation to your interviews with your Lord? You dress carefully when you are invited to a social company; will you let your soul stroll in careless rags to a meeting with the King? When you complain that a meeting is "dull," it is because you carry into it a dull heart or a listless mind; the best cure for a cold meeting is to carry a live coal there in your own soul.

It is charged that some Endeavor societies rob the spiritual life of the church more than they recruit it. That can be the case only when they are robbing their Master by refusing him the best they can give him. Consecration is a deep, far-reaching, perennial process. It is not a pious spasm, or the formal signing of a pledge too soon forgotten. It is enthroning the Lord Jesus Christ in the heart with full sway over your time, your purse, your brains, your affections, and your influence.

Never commute with your Master for a "half-fare," or a cheap ride to heaven. If you go empty-handed into heaven you will be ashamed to face your Saviour there. I entreat you not to turn him off with the "candle-ends" and "cheese-parings;" your very best is quite too little for Him who endured the agonies of Calvary that he might redeem you from sin and hell, and write your name in his "book of life" forever and evermore.

Unbelief does nothing but darken and destroy. It makes the world a moral desert, where no divine footsteps are heard, where no angels ascend and descend, where no living hand adorns the fields, feeds the birds of heaven, or regulates events.

A CONVENIENT SEASON.

"Have you never seen a man waiting for a convenient season? There is such a great fascination about it, that though you may have great respect to the truth of Christ, yet somehow there is in your soul the thought, 'Not quite yet. It is not time for me to become a Christian.'

I say to a boy: "Seek Christ." He says "No; wait until I get to be a young man." I say to the young man: "Seek Christ." He says: "Wait until I come to mid-life." I meet the same person in mid life, and I say: "Seek Christ." He says: "Wait until I get old." I meet the same person in old age, and say to him: "Seek Christ." He says: "Wait until I am on my dying bed." I am called to his dying couch. His last moments have come. I bend over the couch and listen for his last words, I have partially to guess what they are by the motion of his lips, he is so feeble; but, rallying himself, he whispers, until I can hear him say: "I—am—waiting—for—a—more—convenient—season,"—and he is gone.—DR. TALMAGE.

NEVER TOO DARK TO SEE HIM.

With fear and trembling and great humility a young minister accepted a charge in which there were reputed to be many intelligent and highly educated people.

He was greatly perplexed as to what the subject of his first sermon ought to be; until upon visiting the church, in order to see the interior, he found engraved in large letters on the pulpit the words, "We would see Jesus." Such a flood of light and warmth filled his soul as he realized that he was there to show forth "Jesus Christ and him crucified," that when the hour for the services came on the following day, he spoke as one inspired, and the whole congregation felt that they had had such a glimpse of the beauty of that Life as never before was vouchsafed them.

Ah! what different lives would ours be, if in the worry and turmoil and weariness and anguish we would just stop long enough to "see Jesus."

A little girl, as she lay dying, looked up into the face of her mother, who was standing at her bedside, and said, "Mother, I cannot see you very well; it is growing dark." Then she closed her weary eyes, and there was silence for a brief space. Presently she opened them again. There was a glad light in their heavenly blue, while a celestial smile illuminated her pallid countenance as she added, "But I can see Jesus!"

And so with us as we toil along, though the way be dark and lonely, and our eyes heavy with weeping, yet we may still "see Jesus," who is our sun and shield, and a very present help in every time of trouble and distress.—*Union Gospel News.*

Receipts.

For the month of Oct. by Rev. Robt. H. Warden, D.D. agent of the Church, address: Presbyterian, 6 Mica, Toronto.

INOX COLLEGE FUND

Table listing receipts for Inox College Fund with columns for location and amount.

\$1792 51

QUEEN'S COLLEGE FUND.

Table listing receipts for Queen's College Fund with columns for location and amount.

\$174 65

MONTREAL COLLEGE FUND.

Table listing receipts for Montreal College Fund with columns for location and amount.

\$85 00

\$111 03

MANITOBA COLLEGE FUND.

Table listing receipts for Manitoba College Fund with columns for location and amount.

\$404 76

\$453 03

HOME MISSION FUND

Table listing receipts for Home Mission Fund with columns for location and amount.

\$9535 40

Main table listing various church funds and their receipts, including AUGMENTATION FUND, FOREIGN MISSION, and various local church funds.

Table listing receipts for WIDOWS' AND ORPHANS' FUND and other miscellaneous funds.

Table listing Minister's Rates and Collections, including reported amounts and individual names.

ASSEMBLY FUND.

Reported	....	\$413 87
Alma	.....	1 50
Eglishtown	.....	3 00
New Richmond	.....	4 00
Rev Dr Crombie	.....	5 00
Pottersburg, StG.	.....	2 00
Nichol	.....	4 00
Maxville	.....	5 00
Lucknow	.....	4 00
Gore Bay	.....	4 00
Morden	.....	6 00
Clinton, Willis	.....	5 00
Chatham, Pt Far	.....	5 00
Riverside	.....	1 85
Fergus, St And	.....	9 54
Eng Riv, Eowick	.....	7 00
Wellington	.....	3 53
Sydenham, Knox	.....	3 00
Roxboro	.....	4 60
Carnduff	.....	2 00
W Williams	.....	4 00
Blenheim, St A	.....	5 00
Cornwall, St J	.....	8 00
Lansdowne, etc	.....	2 00
From Ch Schemes	1240 18	
Oro, Willis	.....	2 50
<hr/>		
		\$1742 37

**FRENCH EVANGELIZA
TION FUND.**

Reported	....	\$4754 65
Williamstown, ce	.....	5 00
Alma	.....	1 20
Tor, Southside	.....	10 60
Com Cable	.....	12 00
Waveig	.....	7 00
Wallace	.....	19 00
Englestown	.....	8 00
Hopewell	.....	38 75
Newcastle	.....	10 00
New Glasgow, Un	161 07	
New Richmond	.....	7 00
B River, ce	.....	11 87
John Watts, sr	.....	5 00
Rev Dr Crombie	.....	2 50
Nichol	.....	4 00
Prescott, ss	.....	6 15
Miss McIntosh, Ch	10 00	
Bayfield Road	.....	12 50
Oblion	.....	1 15
Napanee	.....	19 50
Wick	.....	20 70
Lucknow	.....	5 00
Starbuck	.....	3 60
Oak Bluff	.....	1 45
Blythfield	.....	3 00
Kingscourt, ss	.....	4 00
Angers	.....	5 00
Perkins Mills	.....	2 00
Cartier	.....	6 47
Carlisle	.....	4 00
Morden	.....	16 00
Mt Forest	.....	3 00
Quebec, Fr Pr Ch	.....	5 00
Waterloo	.....	2 40
Sutherland, R wms	.....	7 00
Orange Ridge	.....	2 00
Chatham	.....	11 00
Pt Fortune	.....	5 38
Ballyduff	.....	2 50
Janetville	.....	2 50
Pontypool	.....	8 00
Riverside	.....	2 10
Vernonville	.....	1 00
Bristol	.....	30 72
Hurricane Hills	.....	2 00
Osceola	.....	7 18
Simcoe	.....	19 28
Wellington	.....	5 00
Adjala	.....	3 00
Waterdown	.....	3 00
Burlington	.....	2 00
Havn, St John's	.....	1 30
Beverly	.....	5 70
Nevelson	.....	4 05

Ft Coulonge	.....	7 40
Grimby	.....	4 85
St Catherines	.....	3 65
Port Dover	.....	1 75
Victoria	.....	2 55
Flamboro	.....	6 15
Lynden	.....	5 00
Calgary	.....	5 00
Londesboro	.....	6 15
Roxboro	.....	14 00
W Williams	.....	10 20
W Puslinch	.....	2 00
Blen'eim St A	.....	2 00
Pt Edward	.....	6 35
Lansdowne, etc	.....	8 00
Ripley, Knox	.....	3 00
Beverly	.....	38 00
Lodebar	.....	1 00
Oro, Willis	.....	3 00

POINTE AUX TREMBLES

Reported	....	\$410 65
New Glasgow United	86 00	
Drummond Hills	25 00	
Caledon St A Kn	3 00	
Seaforth vml bel	7 70	
Middleton wfms	12 00	
Thamesford ss	50 00	
Edward ss	2 50	
Lodebar	.....	1 00
John Gibson	.....	2 00

**CONTRIBUTIONS UNAP
PORTIONED**

Westminster 1st	\$129 00
London 1st	400 00
Elora, Chal	37 30
Brussels, Mel	66 49
Bowmanville	190 00
Acton	25 60
Gravenhurst	30 98
W Flamboro	12 00
Ham Central	180 00
Dundas	19 92
St. Helen's	36 00

**KLONDIKE NURSE
FUND.**

Pr Mrs McCau'n	1049 15
Mr Mrs Jas Andrsn	10 00

BHERL HOSPITAL.

Hespeler Miss Sgs	3 00
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S. S. COMMITTEE.

Wick	\$ 9 71
Manitow	7 00
Middleton ss	4 40
Middlton	3 70
Gandiers ss	1 50
Bolton ss	.....	5 42
Carlton P Zionss	5 00
Guelpth St And ss	3 71

**KNOX COLLEGE STUD.
MISSION SOCIETY.**

Rev P. Scott	\$2 00
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**PRESBYTERIAN COL-
LEGE.**

Eregetical Chair.

Beq T Davidson,	Mont	25 00
W Robb,	Mont	25 00
Henry Morton	Mont	50 00
Mrs R Langwill	Mont	30 00
Geo Hay, Jtta	Mont	10 00
Jas Gardner Mont	Mont	25 00
Colin McArthur,	Mont	25 00
Jas Rodger	Mont	15 00
T C Hodgson	Mont	25 00
J Herdt	Mont	25 00
Hugh McLennan	Mont	25 00
W Yuile	Mont	50 00
D H Hogg	Mont	25 00
Jonathan Brown	Mont	25 00
H Birks & Sons	Mont	25 00
H J Johnson	Mont	10 00
T Badenach	Mont	25 00
John Stirling	Mont	100 00

ENDOWMENT FUND.

Prof Coussirat,	Mont	100 00
Jas Moffat, Carle-	ton Pl	300 00

Reported	\$540 00
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CORRECTION.

Two hundred dollars in October Record for Knox College Fellowship Fund, as from Rev. Dr. Robertson, Toronto; should have been "per Rev. G. L. Robinson."

Receipts.

Received at Halifax by Dr. Morrison, Agent during Oct., 1898 Office 39 Duke St.

**FOREIGN MISSION
FUND.**

Reported	....	\$14,083 69
Economy	.....	4 00
Kensington St	.....	25 00
Harcourt	.....	13 00
Brookfield ms	.....	8 00
G H Moser	.....	5 00
West'le, St Phil	.....	41 35
" ss	.....	70 52
Quoddy Mos Riv	.....	17 65
Strathalbyn	.....	34 00
Fredericton, St P	.....	29 00
A B R M	.....	5 00
Mahone	.....	35 00
P'port, mitte box	.....	2 05
Shubenacadie	.....	45 80
Up Londonderry	.....	25 00
Kentville	.....	10 00
Tat'rouche c e	.....	25 00
Balfour c e	.....	20 00
Brulo c e	.....	15 00
Little Narrows	.....	27 05
Salina, C Set't	.....	20 00
Annapolis	.....	8 00
Coburg Rd	.....	14 00
B Elder	.....	5 00
Int Wid Fund	.....	6 61
Stellarton	.....	76 51
RH Centre, wfms	.....	20 00

Laurencetown	30 00
N Sydney	8 00
Sheet Harbor	3 00
Scotsburn, B	123 75
Andover	5 00
Milford, Gays Riv	3 24
Cousins	10 00
Summerside	22 67
Hopewell, Mid R	18 87
Port Morien	30 00
Wolf'le, St A, ce	5 00
U. Muequodoboit	27 00
Mid Stewiacke	21 04
" "	27 22

Sum'side val & scl	20 15
" "	20 15

KOREAN FUND.

Reported	....	\$2,874 44
W A Morrison	.....	15 00
Bedford	.....	4 60
Brookfield m s	.....	2 00
Noel c e	.....	6 50
St J, in memory	.....	5 00
Rev Wm McLeod	.....	5 00
Salina, Cam Sett	.....	15 00
Lake Ainslie	.....	7 50
Riv John, St G ce	.....	8 00
Mid Stewiacke	.....	2 40

HOME MISSION

Reported	....	\$3,130 60
Brookfield m s	.....	8 00
Economy	.....	5 00
Charlottet'n, St J	36 00	
Amherst, St S	.....	22 00
Quoddy, Mos Riv	.....	13 79
Dalhousie, N B	.....	54 00
A B R M	.....	5 00
Mahone	.....	30 00
Shubenacadie	.....	12 51
Noel	.....	1 55
Up Londonderry	.....	25 00
Kentville	.....	26 00
Red Bank, W't'vl	.....	18 00
Spring'side	.....	8 00
Annapolis	.....	4 00
Coburg, Rd	.....	6 00
Tryon, Bonshaw	.....	19 00
repayment	.....	5 00
Fisher's Grant	.....	3 00
B Elder	.....	3 00
Rev D Campbell	.....	20 00
repayment	.....	7 50
Rev P McD	.....	7 50
Bridgetown	.....	5 00
Lawrencetown	.....	15 00
Little Harbor, F	.....	7 00
Grant	.....	7 00
N Sydney	.....	9 58
Little Narrows	.....	5 50
Andover	.....	45 00
Westville	.....	4 00
West Point	.....	10 00
Summerside	.....	12 25
Mid Stewiacke	.....	12 25

North West.

Ch'r'l'town, St J	15 00
Rolly Vil, c e	6 00
R John, St G c e	1 00
Salina, Cam Sett	8 00
R John, St G c e	8 00
Wish'twerc More	10 00

Reported	\$3,620 28
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ACCOMMODATION FUND.

Reported	\$526 85
Economy	12 00
Springfld, Eng Set	30 00	
Bridgetown	5 00
Lawrencetown	15 10
Milford, Gays R	3 44

Reported	\$3915 96
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COLLEGE FUND.

Reported	\$3915 96
Economy	3 00
Rent, Profs qtrr	300 00	
Dartmouth	13 00
N Sydney, St M	.....	25 00
Amherst, St S	.....	35 00
Ch Point	.....	12 62
Quoddy, Mos Riv	.....	11 76
Strathalbyn	.....	20 00
Up Londonderry	.....	10 00
Div Bk of B N A	188 58	
Elmsdale	.....	12 00
Nine Mile river	.....	8 00
Annapolis	.....	3 00
Coburg, Rd	.....	2 00
B Elder	.....	2 00
Lawrencetown	.....	7 00
Com U Asa Co	.....	8 33
Scottish	.....	8 34
Royal Ins Co	.....	8 33
Int A McKeen	.....	44 00
" N Gardner	.....	33 00
Wallace	.....	25 00

BURSARY FUND.

Reported	....	\$173 56
Strathalbyn	.....	5 00
Elmsdale	.....	2 00
Nine Mile river	.....	2 00
Int E F Hart	.....	60 00
Lawrencetown	.....	2 00

**COLLEGE LIBRARY
FUND.**

Reported	....	\$39 32
Alumni Asso	.....	75 00

MANITOBA COLLEGE.

Reported	....	9 00
Charlot'tn St J	.....	10 00

**AGED MINISTERS
FUND.**

*Interest and Collec-
tions.*

Reported	....	\$1191 51
Int. McD	.....	6 01
Charlot'tn St J	.....	10 00
Amherst St S	.....	10 00
Clifton	.....	14 00
Elmsdale	.....	5 00
Int B & Wney'v'l	.....	7 60
Red P. Monham	.....	6 00
Annapolis	.....	1 65
Coburg Rd	.....	2 00
Hx. Co. L'town	.....	3 00
Quoddy Moser R	.....	3 00
Int. H Barnhill	.....	24 75

Hopewell Mid R.	5 65
Strathalbyn	5 00
Int J Burrill	20 00
Wallace	6 00
Total	1320 56
	259 50

Grand total ..\$1580 06

Ratee.

Reported	175 50
J Valentine	7 00
D McDonald	3 75
E Gillies	3 75
A Dickie	4 00
L Parker	4 00
R G Vaus	3 50
H G Gratz	5 00
A J McDonald	4 00
E B Rankine	4 00
T Cumming	6 00
P M Morrison	5 00
W H Smith	4 00
D Fraser	4 00
R C Quinn	4 00
R Cumming	4 50
A V Morash	4 00
C Munro	5 00
Dr Burrows	5 50
	\$259 50

FRENCH EVANGELIZATION FUND.

Reported	\$670 53
Economy	2 00
N S Sydney St M.	17 00
Quoddy Moser R.	8 53
Strathalbyn	18 00
A. B. R. M.	5 00
Clifton	14 00
Noel	16 35
W Riv Green Hill	32 50
Elmsdale	4 00
Kingston & R.	7 15
Fisher's Grant	3 00
Lawrencetown	3 00
Ebenezer	22 60
Lit'l Har. F Grant	4 00
Clifton	13 00
Summerside	10 00
	\$850 06

POINTE AUX TREMBLES SCHOOLS

Reported	180 80
Amherst St S	50 00
Hx Park St ss	50 00
Total	280 80
Grand Total	1130 86

ASSEMBLY FUND.

Reported	57 23
Charlot'tn St J.	10 00
Strathalbyn	5 00
Elmsdale	2 00
Red Bank, etc.	1 00
Westville	3 00
Summerside	10 00
Lawrencetown	2 70
	\$90 93

WIDOW'S AND ORPHANS FUND.

Reported	148 75
Charlot'tn St J.	5 00
Elmsdale	1 00
Summerside	5 00
	159 75

Receipts.

By other Treasurers S. S. Committee.

Received by the convenor, Rev. T. F. Fotheringham, during the month of October 1898.

Lornevale	\$200
Pleasant Harbor	75
Sheet Harbor	1 00
Spees Harbor	1 00
Great Village	5 00
St Andrew's Truro	6 70
Mid Stowacke	7 25
Shubenacadie	6 40
Middleton	3 40
Brookvale	72
Port-au-Pique	3 65
Verfleur	10 40
Deane's	2 60
Kempt Head	1 50
Boulevardie	4 50
Dutch Brook	50
Sydney Forks	50
South Gut	88
Englishtown	312
Wreck Cove	120
Loch Lomond	40
Trou Lake	70
Marion Bridge	1 35
Falmouth St Syd	2 00
St. Peter's	3 00
Little Lake	1 50
Bell's Creek	1 10
Cross Roads	1 40
Glacier Mines	75
Greenwood	3 78
Valley View	3 36
West Bay	2 27
Balmoral	80
Hunter's Mt	1 00
Gillander's Mt	20
Whycocomagh	2 80
Kewstocok	1 25
Hillsboro	3 74
Port Hood	1 00
Mabon	1 66
Port Hastings	2 12
Port Hawksbury	1 50
Port Massey	14 76
St Matthew's Hx	10 00
Chalmers' Ch Hx	5 00
Cobourgh Road	3 00
Clam Harbor	1 05
Elmsdale	4 07
Nine Mile River	1 00
Maitland	4 25
Urbania	1 40
Hantsport	1 86
St. Croix	4 00
St. John Road	91
The Falls	1 70
Earltown	1 00
Wallace	5 00
Amherst	8 00
Parrsboro	3 75
Shiniquas	1 25
New Annan	1 50
Lowen Wentworth	85
Salem	1 25
Princo St Pictou	5 00
First Ch Trenton	6 40
Scotsburn	8 50
Mt. Thom	3 00
Union Centre	1 00
Up South River	85
Loch Broom	1 00
Roger's Hill	1 25
Green Hill	75
Sutherland's Riv	1 80
Greenwood	1 00
Sherbrooke	1 30
Chandville	2 00
Goldenville	3 00
Bianchar Rd	1 20
Garden of Eden	3 00
Bluo Mt.	1 16

Knox Ch. Pictou	5 00	Rockburn	2 00	Herman	1 00
Cape George	1 00	Gore	2 00	M'Arthur's Mills	2 50
St. James Ch'town	2 45	St Laurent	4 47	Hillier	1 20
Graham's Road	2 45	Orinstown	12 09	Bancroft	65
Souris	2 75	St Mungo	55	Milhaven	1 00
Campbellton	1 78	Up Lachute	3 00	First Ch Pt Hope	8 00
Glenwood	2 19	Petit Cote	5 00	Mill St, Pt Hope	2 00
West Point	7 83	De Salaberry	3 15	Garden Hill	3 00
Brookfield	3 84	McCrinnian's	1 81	Brighton	1 50
Peter's Road	70	Apple Hill	1 75	Bobcaygeon &	
Belle Creek	5 00	Glen Sandfield	2 01	Norwood	8 25
Glen William	1 20	Woodlands	5 00	Coburg	5 00
Caledonia	2 00	Newington, Plea-		Janetville	70
Orwell	6 00	sant Valley and		Pontypool	90
Alberton	4 40	Lunenburg	5 70	Norwood	5 50
Murray Har, S'th	5 25	St John's, Cnwall	5 00	Warsaw	3 00
Hartsville	60	Avonmore	2 86	Ha-tings	8 38
Rose Valley	1 06	Alexandria	3 25	Urono	2 00
Long River	2 00	Picnic Grove	4 00	Oshawa	2 00
Kensington	3 70	Martintown	16 00	First, Cartwright	2 40
Cavendish, North		Laggan	1 3	Columbus	3 65
Rustico & Stnly	10 61	Wales	5 05	Asburn	3 25
Bloomfield	9 00	Laggan West	3 25	Sunderland	2 35
Milburne	2 40	Shead's Mills	2 69	Jaunebridge	5 78
Bonshaw	3 00	St And, Otta	5 00	Cresswell	6 76
Bedeque	3 00	Hintonburgh	2 00	Greenbank	2 10
Mahone Bay	2 00	Wakefield & Mashm	1 25	Zephyr	4 40
Shelburne	5 50	Fairview	4 00	Chalmers, Uxbge	12 00
Waweig	5 00	Kinburn	2 00	Cannington	2 90
St Stephen's, St Jno	12 00	Lowry	1 00	soyva	10 00
Lower Kincardine		Manotick	2 38	Beaverton, Knox	7 60
& Lower Kintore	2 40	Bristol	10 00	Leaskdale	4 00
Buchouche	3 00	Bristol Corners	1 50	Wick	9 71
Pisarinco	1 6	Maple Ridge No 1	2 77	Port Credit	6 15
Andover	1 77	Maple Ridge No 2	1 25	Bethesda	3 10
Upper Kincardine	1 93	Iron Mines	1 00	Norval	2 39
Glassville	4 00	Billerica	4 00	Agincourt	6 71
Kirkland & Eel		Metcalfe	10 79	Cedar Grove	3 00
River	2 75	Plantag nct.	1 00	Oakville	2 25
St And, St John	10 95	Perkin's Mills	2 00	Milton	90
Florenceville	1 28	River Desert	1 55	Central, Toronto	7 80
St John's, St John	10 25	Lacerne	1 10	St And'w	12 50
East Galloway	2 50	Stittsville	2 70	Jalton	2 35
Main Riv	2 00	St John's, Aln'to	5 50	St John's, M'khm	1 00
Kingston	3 00	Pembroke	5 01	Deer Park	2 00
Dundee	3 20	Admast'n & Barrs	4 50	Wychwood	4 00
Kempt Road	2 65	Knox, Perth	10 31	Kew Beach	5 50
St And, Chatham	16 03	Roxboro	3 00	St Enoch's, Tor.	2 01
Nappan	3 24	Loch w'nooh, C'rs-		Blour St, Toronto	15 49
Loggieville	8 00	well, Harvey,		Fern Ave,	2 00
Church Point	2 21	Stew'tvie, Brae-		Streetsville	5 00
Tabusintac	1 00	side & Sand Pt.	15 00	Bolton	5 42
Black River	1 10	Chalk River	1 00	Black's Cor	5 00
Little Branch	2 00	Packenham	4 67	Horning's Mills	3 25
New Mills	6 00	White Lake &		Dundaik	1 75
Harcourt	2 50	Burnstown	8 00	Ventry	3 40
New Carlisle	1 00	Dalhousie	2 00	Waldemar	2 00
Paspebiac	1 00	Brightside	1 00	Melville Ch	2 50
Port Daniel	1 31	St James	1 00	Bainnafad	1 50
Red Bank	1 15	Zion Ch, Carl'n Pl	5 00	Gandier	1 50
Whitneyville	1 46	Prescott	7 26	Grand Valley	3 75
Strathadam	2 50	Ventnor	3 40	Jlaude	6 87
Hubbard Stlmt	1 50	Oxford Mills	2 44	Erin	5 50
Doktown	2 14	Cardinal	3 40	Maple Valley	5 27
Pleasant Ridge	1 00	Mainsville	2 25	Sunnidale	2 00
Douglastown	5 50	Morewood	3 40	Stayner	3 45
Up Neguac	4	Ninth Line	1 45	Barrle	8 83
Albion Sett.	1 25	Chesterville	1 75	Beeton	5 81
Flatlands	3 50	Hallyville	5 75	Kilmvalo	2 65
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St Sylvester and		Colquhoun	1 00	Essex Ch Oro	3 00
Leeds	3 50	Winchester	5 00	Craigford	2 04
Flodden	2 22	W. Winchester Sp'gs	2 75	Bradford	2 20
New Rockland	1 70	Glanburnie	2 5	2nd Wg willimbury	3 41
(Welsh Presb)		Gananoque	10 00	St Johns	2 97
Chicoutimi	1 32	Trenton	5 80	Ivy	2 7
Portneuf	2 30	Cooke's, Kingst'n	2 30	Townline	3 43
Sherbrooke	1 00	Pittsburga	2 50	Sault St Marie	3 53
Richmond	4 82	Newburgh	3 72	Little Current	2 20
Victoria	3 05	Camden East	1 39	Manitowaning	1 00
Tolsta	1 25	Rylestone	1 80	Marksville	50
Valcartier	1 18	Wolfe Island	2 00	Div St O'n Sound	11 00
Taylor Ch. Mont.	7 40	Elphin	4 35	Shallow Lake	5 00
Westminster, M.	11 28	Shannonville	5 65	Saraway	4 00
Beechridge	5 00	Tweed	3 00	Berkeley	1 50
English River	1 00	Fuller	2 50	Latona	5 60
First Ch Lachute	3 00	C'nt Ont 1'n Mar-		Burns Ch	2 50
Howick	6 25	m'ra & B'v'r Bk	4 20	Woodland	4 09
Laquerre	3 00	Rannockburn	1 40	N Luther & Egerton	5 10
Norton Creek	3 00	Sharbot Lake	1 00	Jorris	7 00
St Andrew's	2 77	Thirborne	1 00	Amos Ch	4 00
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