

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

Presbyterian Record

VOL. XXV.

OCTOBER, 1900.

No. 10.

CONTENTS.

NOTES	289	OUR FOREIGN MISSIONS:—	
The Coming Elections	289	Conference in Trinidad, by Rev. Dr. Grant.....	301
Missions and the N.W. Rebellion, by Rev. R. G. MacBeth.....	291	Letter from Formosa, by Rev. Dr. Mackay.....	301
From the Pacific Coast, by Mr. W. Foss	291	Letter from the New Hebrides, by Rev. Dr. Annand.....	302
Letter from Yukon, by Rev. J. J. Wright	293	Report of New Hebrides Training Institution, by Dr. Annand	303
Estimates for Schemes West, by Rev. Dr. Warden	296	Our Honan Mission, by the Editor	304
Assembly's S. S. Committee, by Rev. D. S. Fraser	297	The Missionaries Driven from Honan, by Dr. Percy C. Leslie	314
Experiences of a Synod S. S. Convener.....	298	Letter from Mrs. Goforth.....	317
Church Notes and Notices.....	299	Foreign Mission Notes	318
		RECEIPTS.....	319

Some departments are crowded out of this issue, e.g., Childhood, Preachers' Page, etc. The young people will find their monthly topic, The Honan Mission, fully given, and the story of the missionaries' escape.

To any congregations that are intending to take a larger number of Records next year the balance of this year will be sent free. The method adopted by many is for the congregation to take a copy for each family. It is a good investment. Those least interested and who need it most get its church and mission news, and some seed will surely fall into good ground and bring forth fruit. Where it can be done it saves all the work and trouble of getting individual subscriptions and collecting them.

As we go to press news comes of the sudden death of Rev. J. W. McLeod, of Vankleek Hill, Ont. While watching the progress of the work on their new stone church, nearly completed, the gable fell, he and a workman were killed, and others badly injured. Our Honan missionaries through perils great escape. He, almost at his own door, no seeming danger near, is cut off, and widow and her little ones, are left to mourn. "In the midst of life we are in death." "Be ye also ready," comes to us from those now silent lips.

The present state of the Century Fund is that some 600 congregations have subscribed \$800,000 to the Century Fund, of which about \$340,000 is for the Common Fund, the balance for payment of their own local debts. \$600,000 is the amount aimed at for the Common Fund. Five hundred congregations have not yet reported anything. In some of them the work is being carried on.

Others perhaps, few it is hoped, have not yet begun. Whatever is done, must be very largely done within the next two months. The whole amount can and should be raised. On an average taking any considerable area the amount required for the Common Fund is about twice that given each year for the schemes of the church. We will never have opportunity to help another Century Fund. Let our best effort be given to this one.

THE COMING ELECTIONS.

It is probable that ere many months, perhaps weeks, have passed, the people of Canada will be called upon to exercise their right of self-government by choosing representatives who shall manage their national affairs for the next term of years.

The motherland and the U. S. A. are busied in the same way; a large proportion of the free self-governing people of the world, nearly the whole Anglo-Saxon family, engaging in a function in which that family have been pioneers and ever in the van, our Empire leading.

The elections in Britain are of interest because they affect the Empire of which we are a part, and to those in the U. S. A. we cannot be indifferent because of commercial relations and the attitude of their great parties towards our Empire. But with Canada is our chief concern. Here every Canadian has a duty and responsibility.

There are two considerations that give special importance to the right of self-government. One of these is the price at which that right was purchased. We—like Paul with his Roman citizenship, were "free born"

but "with a great price" our forefathers "obtained this freedom." Through long years they wrought and fought and died that they and their country and their children might be free of despot sway. And the right of self-government purchased at such a price they have left for us. It is a sacred heritage to be well and wisely used.

How we love and cherish, almost venerate, relics of our ancestors, and the more closely they were connected with some special work or sacrifice, and the grander the cause and the nobler the deed which they commemorate the more highly are they prized and the more carefully guarded. The sword of a father or grandfather with which he fought for queen and country and liberty, or the well-worn Bible that was cherished by them as a hid treasure in times of persecution, with what pride such things are shown and their story oft retold.

The franchise, the right to vote, the freeman's right with other freemen to decide how myself and my country shall be governed is a heritage second only to the liberty of conscience, liberty to believe and think and worship as we will, and as such cannot be too carefully guarded and cherished.

A second feature of this right of self-government is even higher than the first mentioned, viz., that it is a God-given trust. Government is Divine. "The Lord is King." He is the head and source of all authority and rule. Human laws are but streams more or less impure from that source. All power is of God. But for the execution of that power among men He employs men. Until men attain the position where they will keep the sum of the moral law, loving God above all and neighbor as self they must be compelled to respect the rights of that neighbor by laws of a lower order enforced by fellowmen. "Whoso sheddeth man's blood by man shall his blood be shed." Rulers are "God's ministers appointed for this very thing," that they may be a terror to evil doers. Though chosen by men they are executing a Divine ministry. "The powers that be are ordained of God." "He that resisteth the power resisteth the ordinance of God."

With us government has attained high ideal, and free men choose from among themselves those who shall for them and in their name bear rule. Chosen by men they are "ministers

of God." As really as the Gospel is a trust given to men for the benefit of their fellow men, so really is the right to regulate the affairs of the nation a trust committed to the voters in a free country.

These two great facts make the trust of the ballot a weighty and serious one. They demand in the first place that every voter use his trust. To ignore it by neglecting to use it is throwing contempt upon the memory of those who sacrificed so much to win that sacred right of liberty which we enjoy, and it is faithlessness to a trust from God.

The right use of this trust demands that it be exercised intelligently, that every voter inform himself as best he can on the questions at issue, on the character and conduct of those whom he may choose. It is often impossible to unravel the tangles of falsehood that are spun by tongue and type, but, for the best knowledge he can get and the best judgment he can form, every voter is responsible.

Further, the choice may be, always will be, between evils. No men are perfect, no party beyond fault. And sometimes when men are trying as best they can to do the right, they may be unable to do what they would like. Many a political sinner can honestly adopt Paul's language—"for what I would that do I not; but what I hate that do I." But sad to say there are many more who cannot thus speak, who sin willfully. Party is all, principle nothing. But the fact that one cannot find purity or perfection is no warrant for not exercising the right of ballot according to conscience and judgment.

It follows also that if the franchise be a trust from God it is only used aright when as in His sight and looking to Him for guidance. "Lord, teach us how to vote," is probably not a very frequent petition, but its spirit should guide every man in the exercise of this trust.

And what shall be said of the man who makes his vote a thing of barter and traffic, sells his birthright as a free man for a mess of pottage, barter away his right of freedom and self-government which his fathers purchased for him at so great a price, trades the trust that God has given him, makes himself a tool, a slave, for a few dimes or dollars, or office, or some other petty gain?

MISSIONS AND N. W. REBELLION.

Vancouver, B.C., Aug. 21, 1900.

Dear Record,—

In your excellent August number, in speaking about "National Digestion" and the Gospel as the best aid to it, you say that "in the Indian uprising in the North-West some fifteen years ago, not a tribe rebelled where missionaries had been at work." If you put the word "Protestant" before "missionaries" you will be correct, and perhaps you had that in your mind as you wrote. This correction, however, is necessary and even important.

I have never thought it fair or just to connect that rebellion with the Roman Catholic church as some have done. Riel, who had never been a docile church member, broke away from the church altogether, and such was his extraordinary influence over the French half-breeds that for a time, at least, most of them followed his example. Besides that, we should always remember gratefully that it was largely owing to Father Lacombe's influence that the Black-foot Indians did not rebel, and we know further that two heroic priests, Marchand and Fafard gave their lives in an effort to save the little company of whites at Frog Lake. Nevertheless, the fact remains that at many points the priests could not or at any rate did not control their flocks. At Frog Lake they certainly could not, as is evidenced by their own death and the frightful massacre that ensued. Near Edmonton that year we came across a priest who was violently Fenian in his hatred of everything British, and whose people would doubtless have risen if they had possessed arms. He came into our camp and our colonel threatened to arrest him for seditious talk.

Some time afterwards a party of one hundred Chippewyan Indians who had been in action against us surrendered, and at their head as they came in and laid down their arms was a priest. He seemed a quiet, inoffensive man and perhaps deserved credit for staying with his people, as likely to be some restraint, but it was clear that his influence was not strong enough to keep them quiet when rebellion was afoot.

In marked contrast to this was the case at the Mistawasis Reserve, where our missionary John McKay labored. The Reserve was near Duck Lake, where the rebels won their first victory, and every one who knows the Indian nature knows how strong must have been the influence that restrained a powerful chief and his men from throwing in their lot with a cause in the full flush of success. That these Indians not only remained loyal, but actually offered their services to the Government, is a splendid tribute to the work of the humble man of God who was then their missionary. The whole subject is fine food for thought.

R. G. MACBETH.

FROM THE PACIFIC COAST.

Mayne Island, B.C., Aug. 21, 1900.

For the "Record,"

A few words from this part of the vineyard may be of interest to your readers.

This mission field consists chiefly of three islands,—Mayne, Pender and Gallano. They lie in the Gulf of Georgia, about half-way between Vancouver city and Victoria. They are like mountain tops planted in the sea, very rocky and hilly, and covered with dense forests, except for the farms—mostly small—which have, with much labor, been cleared in the valleys. They are rich with the most picturesque landscape scenery. They have not the sky-piercing heights or yawning chasms of the Rockies or Cascades, but they present a very mountainous aspect.

Many of the canneries along the Fraser can be seen quite distinctly, and the snow-capped peaks, from fifty to seventy miles away, in British Columbia and in Washington territory, add a grand majestic beauty to the distant scenes, especially on a clear day. Numerous springs throughout the islands provide an abundant supply of fresh, clear, sparkling water.

The woods are being cut away gradually. Several hundred Japs were cutting cordwood all last winter; but the trees are large, tall, straight, and dense, so they can take a good many thousand cords without clearing much land.

Much of the untilled land is covered with ferns from five to eight feet high, and sallah, a small shrub eighteen inches in height, bearing a sweetish purple berry much enjoyed by the birds. These plants render cross cutting practically impossible. The ferns are a great nuisance in the pastures, and ploughing through their roots is very difficult.

Wild flowers are plentiful, and of wild blackberries there is any quantity. Fruit is abundant, both yield and varieties being remarkably similar to that of southern Ontario, except that a great many prunes—a beautiful fruit when fresh from the tree—are raised here. Salmon and cod and deer and grouse reward the devotees of the rod and gun.

The climate is on the whole very fine. The winters are seasons of heavy rainfall, but the summers are for the most part warm and dry. During July and August the islands are a favorite resort for dwellers in the cities; and doubtless in a few years on their fine picturesque bays, along their inviting beaches, will be seen numbers of summer cottages. We have daily steamboat communication with both Victoria and the mainland.

A large portion of the people are engaged in farming, though for the most part it takes the form of ranching, sheep being raised to a considerable extent. The number of ranches is continually increasing.

A number are from various parts of the Old Country, from which they have come to enjoy the freedom of the Pacific coast, where social functions are not so exacting and where they can pass their days comparatively unmolested. Many of them are from the "higher classes," and well educated.

Allow me to say the theory of ignorance in the West becomes an exploded notion to one who has had an opportunity to gain acquaintance with the people of B. C. I would stake the intelligence and education of the people of this district against that of any rural community of Eastern Canada, or urban, either, omitting professors and others par excellence. Each island has a school under a competent teacher, where almost all the children are receiving a good common school education.

Quite a number of the people have come from eastern parts of Canada; a good many of the farmers are of this class. Again, some live by fishing, and, in fact, nearly all the laboring men who can get away spend July and August in the salmon fisheries on the Fraser.

There are a number of half-breeds. Those whom I have met seem very friendly, and I have received repeated acts of kindness from them. Judging from personal experience I must say that within their dark skins is many a heart that would put to shame some of their fairer-skinned brothers.

A great many Japs are here most of the time. On Mayne they have a place where the bossers keep them when they have no work to do. They are a great menace to the laboring men of the West; one has only to live here a short time to realize that the people of British Columbia have many reasons justifying them in their demands for the exclusion of Orientals—from the laborers' standpoint most of all. And the laborers deserve first consideration in any land.

We have a preaching station on each of the islands, two on Galliano. The field was opened some seven years ago, and has been sustained more or less regularly ever since.

Pender is the strongest section of the field. The most of the people there are Scotch Presbyterians—a western Zorra—although a few belong to other denominations, a number to none. Nearly all attend our services more or less regularly. The attendance averages about thirty, sometimes reaching forty or more. We have a Sabbath school, with an attendance of from fifteen to eighteen, of which Mr. A. H. Menzies, brother of Dr. Menzies of Honan, is superintendent. On Thursday evenings we have a prayer meeting from house to house with an attendance which is fair but not what it should be or would be if more realized the blessings to be derived from meeting to study God's word and hold united communion with our Father in Heaven.

On Mayne we have an attendance averag-

ing about twenty. A good many here are Anglicans, and some of them will not attend any other than their own service, if they attend anywhere. We have a "Sunday School" here on Friday afternoon at the close of the day school, for which most of the children stay. On Sabbath I cannot get from one station to another except just in time for service; moreover there are more of the children who stay than would come on Sabbath.

On Galliano, at the southern end, the attendance is about the same as on Mayne. At Retreat Cove, at the other end of Galliano, we have service every fortnight on Tuesday evening. This requires a very interesting ten or twelve mile walk. The trail, with many a crook and bend, stone and mud hole, hill and hollow, meanders through the tall and stately spruces and intrusive ferns.

At the three main stations we have service every Sunday, Pender in the morning, Mayne and Galliano alternately afternoon and evening.

We have some loyal helpers in our work, but the number is not what it should be. By loyalty I mean not merely singing "I am a soldier of the Cross," but buckling on the armour and being a soldier. It is one thing to wear the uniform and another to join the charge. We want Christian workers, but oh! we want Christian livers, who, when the devil comes as an angel of light or a demon of darkness, will never falter. It is not our faithfulness in keeping our talents, but in using them that the Master commends.

But one who is true in these western districts deserves credit, which credit God will not fail to give. There are not the props and outward supports that exist in the thickly populated, older sections of the East, and there are more undermining and ensnaring influences and he who does stand must stand upon the Solid Rock which will never fail; no matter how the billows of life may rage, he shall never be moved.

A number are studying the S. S. lessons, through the agency of the Home Class Department. The people of the mission have subscribed some towards the Century Fund, but all have not yet named the amount they will give. It will not be very large but the mission is going to do what it can to show its sympathy with the work of the Church and appreciation for the help it receives

W. FOSS.

"He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself."—Hannah More.

FARTHEST NORTH.**A Letter from Yukon.**

By Rev. J. J. Wright.

In this north country of magnificent distances, the man who "mushes" ten or twenty miles daily is not noted at all; when he does thirty or forty miles he is "skookum"; but when he has hit the trail for some hundreds of miles he has qualified as a "sour-dough-stiff," and these form the aristocracy in a mining camp.

Such a journey Rev. J. A. Sinclair made

For sixty-five miles over the "cut-off" there are many great hills to climb—the southern slopes of which are bare of snow as in summer. These sides he had to climb on the way north, so he conceived the plan of fitting a pair of wheels about the middle of the sled, just balancing it, and lifting it a couple of inches off the ground, enabling him to send his team over bare spots without that exasperating screech when iron strikes gravel. The wheels were so fixed that they could be removed or attached in a few seconds.



Wheeling up a Bare Slope.

this spring for the Home Mission Committee to find out something of the condition and needs of the mining population working the rich creeks of Klondyke. Should anyone think lightly of such a trip, let him start from Montreal to "count ties" on the Grand Trunk to Toronto. Then let him try to imagine what his feelings would be to be told by Dr. Warden that his walk is hardly three parts done and to report progress to Dr. Thompson in Sarnia.

It was Mr. Sinclair's own plan to house our work for this winter at White Horse, where he had secured a building lot and had some lumber to begin operations, but the Home Mission Committee's word must always go, and so he must make preparation at once for the journey.

He required an outfit, dog-team and sled. When we remember that the outfit must not much exceed one hundred pounds, and that it must include fish for dog-feed, a rubber blanket, an axe, an ice-pole, some hymn books and a camera, it will be seen that no great room was left for luxuries. In Bobs, Dewey and Bismarck he got together a good team, and in the fittings of the sled found a chance for his mechanical gift to show itself.

The White Pass and Yukon Railway men, from Mr. Heney down, all know Sinclair, and many ominous winks were exchanged as he fitted up his "automobile." "Little Willie," the construction boss, so called because he weighs nearly 300 pounds, confided his conclusion, long since come to, that "the parson had wheels in his head." However, on many a hard stretch of road afterward, as the nicely balanced sled rolled smoothly over the bare ground, dogs and men rejoiced in that teaching "the righteous man is merciful to his beast." Whether the plan commended itself because it was humane or because it made time, no matter, the lesson was taught.

It should be told that to these same railway men all along the line our missionaries are indebted for many kindnesses that make their work easier and pleasanter.

The time of year chosen for the trip was about the worst possible, the Yukon breaking up much earlier than usual. Every morning a start was made about three o'clock so as to take advantage of the night's frost, and the sensation of a traveller alone on these ice stretches as he heard the wolves howl in the black forests of the hill-sides, were none too comfortable.

Below Five Fingers Rapids the Yukon was clear from bank to bank, only along the edge was a strip of rim ice so narrow that at times but one runner could be held on the trail, while ten feet below was the current that meant death to anyone caught in its treacherous undertow.

Along this rim-ice the driver pushed the dogs hoping to find the trail striking the solid ice again below the rapids; but no, he must take to the woods along shore. Emerging at the river again, there, still rushing like a mill race, is fifteen feet of water separating from the solid ice beyond. He tries to throw a bridge over, but the shore is too steep to permit the handling of poles.

Now, what is to be done? There is open water ahead, matted fallen timber at the side, a mile of horrible trail behind, and worst of all the stretch of rim-ice covered with gravel and boulders, and still twenty miles from the last road house. To go back is out of the question, to bridge or ford the open channel impossible. Of necessity he must take to the pathless woods, hoping that he will come out at solid ice again.

After another hour spent in cutting and breaking trail, righting a constantly upsetting sled, coaxing dogs along what in-

can be driven at every step, and at last a genuine welcome from the keeper of Mackay's post. Mrs. Wilson, all unconscious that her guests may be angels in disguise, entertains hospitably nevertheless. Small wonder if, contrasting a post like this with other scenes of blasphemy, dissension and cruelty to dumb beasts, the traveller found the difference as between heaven and hell.

At Selkirk it was reported there was three feet of water on the ice between that place and Dawson. Outward bound parties argued that to go on was folly, and cruelty to the dogs. Still he kept forging on in what seemed a charmed journey, each day dry where others reported he would meet flood. It was no miracle, however, but only the justification of a plan to follow the receding top-water. It is characteristic of these rivers that after the first freshets the ice becomes porous enough to let the water drain through, itself remaining sufficiently strong to carry a light load if only the driver is careful to protect the dogs' feet with moccasins from the points, sharp as needles, of the honeycombed ice.

At last Dawson was reached, twenty-one days from Bennett. This included many stops and always rest on Sundays. At the beginning of the trip several parties drop-



They Would Like to get Across.

stinct teaches is an impossible path, again river is in sight, but again the lane of open water, now, however, much narrower. By cutting steps in the ice cake down to the water's level, unhitching the dogs and getting the sled just gripping the other side, he gets himself and dogs across, and soon three miles further on the long-looked for road house is sighted. Coming nearer, again open water seems to intervene between the food and rest so much needed for himself and dogs. One more big risk, over a narrow ice bridge through which the testing pole

of the missionary, who persisted in resting on the Sabbath, with that air of patronizing pity which so many assume towards Christians of the old-fashioned type. These parties would declare they respected his scruples, of course, regretted the loss of his company, but "business is business, you know," and they hoped to see him on arrival of the first boat.

It was my privilege to be with Sinclair when, several hours after his arrival in Dawson, he met some of these people just coming off the river, fagged and cheerless.

and with dog teams generally lame and broken up. Well, maybe Sinclair didn't pour in hot shot about keeping the Sabbath, and maybe they were not a disgusted crowd. Jews and all that were among them, as they heard how, while they had toiled on over slushy trails and were wearied, he took his Sabbath rest and rose early and with dogs

The greatest opportunities for dropping seed come by the wayside. Such scenes as below, "an axe to grind," come, and I know from the man's own lips the uplift that the chance conversation of a few minutes gave his life. The successful missionaries here are the men who can with tact and kindness use these chances.



The Missionary turns the Grindstone.

fresh and strong had beaten them out. It was a great object lesson, and a great joy to me to see the higher critics of an effete Sabbath go down before triumphant orthodoxy. Verily there is "wisdom that is profitable to direct."

The comradeship of Queen's men is proverbial, but just imagine what it is in the Yukon. Change the characters, but keep the spirit of these lines, and you have it.

"She loved me for the dangers I had passed,
And I loved her that she did pity me."

There are scores of men in here who met Sinclair when he kept the gateway to the Klondyke at Skagway in '98, and as these greeted him I learned something of the hold he had on that town during the stirring times of Soapy Smith's regime and the railway riots.

The work on the creeks is that of a circuit rider, with nothing to ride perchance but his hobby. Every Sunday a tramp of twenty or thirty miles, always climbing some dome a thousand feet high that lies between stations. Then the surroundings are not always solemn and decorous. The saloon keeper puts the dining room at your disposal, but a burro-team arrives, upsetting all calculations. Some men are there because they want to help; others lounge about the door because they want to be in it and yet not of it, while others again, maybe, are occupying the bunks that line the room, and these from under cover keep up a running comment on the whole business.

Here is another example of the nature of the work. The missionary drops into a camp and is invited to stay for the night. He has a short service. Then the men turn in and half a dozen or more are in the burks hung round the room. Some one, and he may be a graduate, thinking of something read or said during the evening, begins a discussion in which his superior knowledge of philosophy or some Oriental cult will stand him in good stead. The talk goes on till long past midnight, and when it is done he realizes that this sunbrowned hardy missionary has read as widely and thought as deeply as himself on these questions of good and evil, life and death, and the ways of God in nature and in history. He finds that the widest reading and most fearless spirit of inquiry are not inconsistent with faith in Jesus of Nazareth, as the soul's Lord and Saviour, and he finds too that for this man at least, the Gospel of the Christ is deeper than his greatest needs, higher than his noblest aims, and wider than his broadest charity.

Our Yukon pioneers have compelled respect for the cause and church which they represented here, inasmuch as these Westerners found them men who were unselfish, men of rock-like resolution, yet withal men of great kindness.

Sinclair also has proved himself worthy of a place in that Apostolic succession, and I trust that when he returns East the Church will greet him with a "Well done, faithful servant."

ESTIMATES FOR SCHEMES WEST.

Presbyterian Offices,
Toronto, 10 Sept., 1900.

Editor Record,—

The following is a statement of the amounts required for the current year on behalf of the Schemes of the Church. It is intended to guide Presbyteries and congregations in the amount at which they should aim, as well as in the appropriation of their contributions. It is very desirable that Presbyteries should at an early meeting give special attention to this matter, and carefully consider what amount they should assume, and then apportion this amount among the several congregations within their bounds. In Presbyteries where this has been done, and where the supervision of each Scheme has been committed to some one member of the Presbytery, the results have been generally much more satisfactory than when left to each congregation to give as it pleased:—

Schemes.

(Western Section.)

Home Missions..	\$94,000
Augmentation of Stipends.. . . .	28,000
Foreign Missions..	73,000
Woman's For. Missionary Soc....	56,100
French Evangelization (including Pointe-aux-Trembles Schools)..	35,000
Colleges, viz.: Knox..	12,000
Queen's	5,000
Montreal..	5,000
Manitoba (exclusive of amount from Synods of Manito- ba and B. C....	3,000
Ministers' Widows' and Orphans' Fund (over and above Ministers' Rates and Int. from Investments	14,000
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments	14,000
Assembly Fund..	7,000
	<hr/>
	\$346,100

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other Schemes are for the Western Section alone.

An average contribution over the whole Church of \$2.00 per member will provide the total amount required for the Schemes. Many congregations will, of course, greatly exceed this average. It is hoped that an earnest effort will be made to reach the average in every congregation.

Mission Stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. This will be found helpful to them as well as to the work.

Where Missionary Associations do not exist, the Assembly has appointed collections

to be taken up during the current year as follows:—

French Evangelization.—Fourth Sabbath of July.

Assembly Fund.—Fourth Sabbath of August.

Colleges.—Fourth Sabbath of September.

Widows' and Orphans' Fund.—Third Sabbath in October.

Home Missions.—Third Sabbath in November.

Manitoba College.—Third Sabbath of December.

Augmentation Fund.—Third Sabbath of January, 1901.

Aged and Infirm Ministers' Fund.—Third Sabbath of February, 1901.

Foreign Missions.—Second Sabbath of March, 1901.

Quite a number of congregations fail every year to contribute to one or more Schemes of the Church. The Assembly last month instructed Presbyteries to take this matter into consideration, at their first meeting, and endeavor to secure the organization of an efficient Missionary Committee in every congregation and Mission Station within their bounds, so that a contribution may annually be obtained for every Scheme.

The Scheme which seems at present to receive less than its fair share of attention and pecuniary aid is that of the Ministers' Widows' and Orphans' Fund, the claims of which I would urge upon all Sessions and congregations.

Nearly the two-thirds of the entire contributions for the Schemes of the Church are received during the last three months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, congregations are recommended to forward their contributions quarterly. The Assembly instructs congregations to forward all money prior to 28th February. Special attention is called to this, as hereafter an annual statement in detail is to be submitted to the Assembly of all money received from congregations, Sabbath schools, etc., up to February 28th.

Permit me to add to the above statement a few general notes on the different Schemes of the Church:—

1.—Home Missions.

To enable the Committee to keep pace with the growth of the population, and to open up new fields, as well as to furnish regular supply during the whole year, the full amount given in the estimate will be required. As the amount received from Great Britain and Ireland is now much less than heretofore, greatly increased contributions will be required from our own Church.

2.—Augmentation of Stipends.

This scheme is under a Committee distinct from the Home Mission Committee. Last year the revenue was about \$2,000 less than the amount required to pay the grants in full. It is earnestly hoped that this year the scheme will be liberally supported, so that the Committee may be in a position to receive all Mission Stations desiring to come upon the list.

3.—Foreign Missions.

The amount required this year is fully \$6,000 in excess of the amount received last year from the congregations, etc., of the Church, for the ordinary work. While the amount required for the Woman's Foreign Missionary Society is stated, it is to be borne in mind that this is entirely distinct from the amount required by the Foreign Mission Committee of the Church. The Woman's Foreign Missionary Society raise their money chiefly by means of the Auxiliaries and Mission Bands connected with the Society.

4.—French Evangelization.

The estimate includes the amount required for the Central Mission Schools at Pointe-aux-Trembles, and for the general work of education and colportage, besides what is necessary for the maintenance of the French congregations and Missions.

5.—Colleges.

Since the abolition of the Common Fund in 1888, congregations contribute to one or more of the Colleges, as they think well. The amount required for each of the Colleges is given. It is hoped that every congregation in the Church will contribute for theological education, and that the full amount required may be got. All congregations, including those in the Maritime Provinces, are expected to aid in making up the amount required for Manitoba College.

6.—Widows' and Orphans' Fund.

A misapprehension exists in the minds of many as to the needs of this Fund, the impression being that it is abundantly ample to meet all demands. The reverse is the case. The expenditure last year was \$2,500 in excess of the revenue, and it may become necessary this year to reduce the present small annuity given to widows and orphans. To prevent this the congregational contributions should be fifty per cent. in excess of those of last year. Special attention is called to this matter. Ministers' personal rates are payable in advance on November 1st for the year then beginning. Only the widows of those whose rates are paid up regularly are entitled to benefit from the Fund.

7.—Aged and Infirm Ministers' Fund.

Additions are made to the List of Annuity-tants by the Assembly from year to year. Last year seventy-nine annuity-tants received benefit. To meet the expenditure of the

current year the sum of \$14,000 will be required over and above the income from interest and rates. Ministers' personal rates are payable annually on or before the fifteenth of January for the year ending on the thirty-first of March following.

8.—Assembly Fund.

In addition to the expenses immediately connected with the meeting of the Assembly, and the printing of the annual volume of Minutes, this Fund has to bear all expenses connected with Committees that have no fund of their own, such as the Committees on the Distribution of Probationers, Church Life and Work, Statistics, etc. There is also an annual charge for the general expenses of the Presbyterian Alliance. About \$7,000 will this year be required for this Fund. As the large bulk of the expenditure (printing of the Minutes, etc.) has to be met in July and August, it is hoped that congregations will remit at the earliest possible date.

ROBT. H. WARDEN.

ASSEMBLY'S S. S. COM. MEETING.

By Rev. D. S. Fraser.

Editor Record,

The Assembly's Sabbath School Committee held its autumn meeting in Toronto during the first week of September. All the Synods were represented by their respective Conveners, who met with the Assembly's Con- vener on the 4th, compared notes, and arranged the docket of business for the whole Committee, which held five sessions during the 5th and 6th. A large amount of business was transacted, but here only the most important can be noticed.

The question that was considered as the one of chief interest is that of securing Trained Teachers for our Sabbath schools. There are now many very faithful teachers in our schools, to whom all credit is due, but none will be more ready than they to acknowledge the need that exists in all parts of the Church.

The Colleges are to be asked to help by giving increased attention to training their students in the principles of teaching, with special application to S. S. work. There has been a great change in the educational system of the country within the last twenty years. Formerly nearly all ministers, during their college course, taught in the public schools, and thus gained a valuable practical knowledge of teaching; but now very few of our students are able to avail themselves of this training. With all that may be done to train S. S. teachers by lectures, institutes, or other general methods, the chief dependence must be placed upon our ministers, who should be fully qualified to give the necessary instruction to the teachers in their own congregations. The Committee is framing its plans with this

idea clearly in view, and hope to be able to supply ministers and teachers with the required literature from our own Publications' Committee, which is working in full harmony with the S. S. Committee. The whole question of Teachers' Training was entrusted to a sub-committee to fully consider, and report, if possible, a plan for submission to the next Assembly. For the coming winter, the colleges are to be asked to arrange courses of lectures in convenient centres to meet the need, as far as may be practicable. In the meantime, all ministers are asked to give attention to the training of their teachers, by Bible classes, or such other methods as may be found most suitable in their circumstances.

Presbyterial visitation of Sabbath schools was fully discussed, and a simple suggestive plan was adopted, with suitable blanks and directions to guide those appointed by Presbyteries to do this work. The necessary papers will be sent to all Presbyteries as soon as ready, and it is hoped that they will be able to accomplish a good deal in this way, in deepening interest in, and increasing the efficiency of S. S. work.

The Home Department received considerable attention, and now all the necessary literature and supplies can be obtained from our Publishing Committee. Much is expected from the development of this department of work.

The policy of the Committee is to discourage the closing of any of our Sabbath schools for any part of the year. It is felt that much loss is suffered from the closing of schools in the country in winter, and in some of the cities in summer. But where it is found absolutely necessary to close any schools, either in winter or summer, the Committee are anxious that some provision may be made for the continuous study of the lessons, either by the Home Department or by teaching the lesson from the desk, as is done in some cases when the city schools are very small because of the absence of so many people from city congregations during summer months.

Regarding the appointment of Synod and S. S. missionaries or superintendents, the Committee is of our mind. Whether all the Synods may take action at once is a question, but there is no doubt that the importance of such a step will soon be so manifest that a Sabbath school missionary in every Synod will be an accomplished fact. The experience of other Churches in this matter is all in favor of such appointment. There will be abundance of work of the most practical kind, and the means for their support will be ready at hand when the Synods are ready with the men. The whole question will be before Presbyteries and Synods during the year, and it is hoped that they may be so strongly in favor of such appointment that the next Assembly will be warranted in authorizing them, and in making full provision for their work and support.

SABBATH SCHOOLS.

Experiences of a Synod Convener.

Dear Record,

The following instances from my experience in visiting the Sabbath schools in one of our central Synods during the past summer will show the necessity there is for more earnest and careful attention to Sabbath School work. The instances quoted are from a very limited area, and if it is at all representative of the state of matters in the Dominion, the loss to our Church must be very great.

1. An augmented church, with one afternoon service, was found, two or three weeks after its minister had removed to another charge, to have no school; apparently all had depended on the minister.

2 and 3. Two other schools were found closed, under similar circumstances.

4 and 5. A regular village charge, with an out-station, was a vacancy for six months; when the new minister came, there were no schools.

6. An augmented church, afternoon service; no school, no teachers to be had; the minister's other engagements prevented his undertaking the work.

7. An outlying country school, closed for want of teachers.

8. A small country school, called "union," two-thirds Presbyterians, but no Presbyterian teachers; papers and helps not Presbyterian, not even non-denominational.

9. A large country school, called "union," one-half Presbyterians, but no Presbyterian teachers; hymn book, help, papers, not Presbyterian, not even non-denominational.

10. A village school, called "union," but not held in Presbyterian church, which is vacant in the morning, its service being in the evening. The school is held in the morning in the other church; helps, papers hymn books and minister all of that other church. Half the scholars, and two out of six teachers Presbyterian.

11.—A school, called "union," in a district school house, all scholars and teachers Presbyterian, but the organist of another denomination; hence called "union," and papers and helps not Presbyterian.

12 and 13. Two schools, in district school houses, both closed for lack of teachers, yet two young ministers to-day were boys in one of those schools.

14. A village church, two services and no school.

15 and 16. In these the ministers and their wives the sole teachers. Is this a usual condition of things?

How can our Presbyterian Church expect to grow?

Is our available material trained for Sabbath school service?

Are our Sessions following the instructions of our church, in overseeing the religious instruction of our young people?

CHURCH NOTES AND NOTICES.

The summer session of Manitoba College closed on 18 Sept. Other colleges will soon begin; Montreal and Knox, Oct. 3 and 4.

The Synod of the Maritime Provinces will meet in St. Andrew's Church, Chatham, N.B., Tuesday, 2 Oct., 7.30 p.m. Opening sermon by Rev. M. G. Henry, retiring moderator.

St. Andrew's Church, Sydney, C.B., celebrated its jubilee, 22 August. Fifty years ago there were but eight Presbyterian ministers in Cape Breton. This year there are thirty ministers in charge and eight student catechists.

Rev. D. Cock, Truro, N.S., who graduated from the Presbyterian College, Halifax, in the spring of '99, and is now laboring in the Klondyke, reports that his congregation is self-sustaining. This is the second self-supporting charge in the far North, Dawson having attained that position some two years ago.

It is hard to realize the field for mission work and the need of it furnished by our lumber camps in winter. A committee appointed by one Presbytery, North Bay, reports nearly twenty thousand men in four hundred and twenty-two camps in the limits of the Presbytery. What must be the number throughout the Dominion.

Rev. J. G. Shearer, agent of the Ontario Lord's Day Alliance, and also of the Dominion Alliance, has visited the Maritime Provinces, and been warmly received. Provincial Alliances have been formed in N.S. and N.B. and branches in all the leading towns. The Sabbath is being steadily encroached upon, and constant vigilance will be necessary to preserve it with its priceless blessings to our country.

Knox College has been disappointed. It called Rev. Dr. Forrest, of Shelmorlie, Scotland, to fill its Chair of Apologetics. He has declined. Whereat the Presbyterian Review calls attention to the oft-repeated fact that, while men from abroad may have advantages for such work, our own men have others that counterbalance. They are sons of the soil. They have grown up with the life and work of the Church. Besides, it is a rule of life that a people or class will rise to that for which they are deemed worthy. Many thanks for the good and great from abroad, and utilize the best at home.

Welcome is the following from Rev. D. Sutherland, of Gabarus, C.B., who heads the active ministry of Sydney Presbytery, with forty years of service. He says, referring to September Record:—"Louisburg, C.B., was wrought by me as pastor from my induction in Gabarus, 1875, for several years.

I held services on a chosen hill in the woods at 12 Mile Lake, and in a house at Middle Height, giving the Word of Life to a circuit of many miles not otherwise reached. Finally a great communion was held of five days' continuance, and attended by an overflowing concourse of people. This was the foundation of the present congregation in Louisburg.

College fashions must be followed,—if goods ones, well,—and Manitoba has held its first "summer meeting," August 5 to 10. Special sermons in all the churches, on Sabbath, 5 August, began the work. The following days were full of interest and profit, with papers, addresses, conferences, on a wide range of subjects, ancient and modern, scholarly, historical, scriptural and practical; from "Assyrian and Babylonian Archaeology" down through "Israel's Development," "Old Testament Criticism," "The Apostolic Age," "The Nicene Creed," "John Knox's Book of Common Order," to "Christian Education," "Sociology," and "Our Religious Future;" which, needless to say, was the theme of Dr. Robertson, as with sweep historic and prophetic he surveyed the Western Canada that is and is to be.

A pretty feature of the social evening of the meeting was the presentation to the College of a portrait (oil painting) of Dr. Robertson.

Obituaries.

Rev. J. J. Bourgoin died at Pont-aux-Trembles on the 10th Sept. Mr. Bourgoin was born at Glay, France, 52 years ago. He came to this country at the age of nineteen as a missionary to the French-Canadians, and did colportage work in Quebec city and vicinity until he became a teacher at the Pointe-aux-Trembles schools. A year or two later he was appointed principal of the institution, and has held that position for the past 25 years. He was ordained Nov. 9, 1859.

Rev. Jno. McMillan was a native of Arran, Scotland. Coming to Canada early in life, he studied at Knox College, Toronto. He was ordained in 1856 and labored for six years at Fingal; removing to Mount Forest, he remained twenty years. For two years previous to his retirement he had charge of Havelock congregation. Latterly he resided with his son, Rev. J. W. McMillen, of Lindsay, where he died on Sabbath, 2nd Sept.

Rev. James Donaldson died at Galt, Ont., 11th Sept., in the 52nd year of his age. He was educated at Glasgow and Edinburgh. In 1852 he was licensed to preach by Glasgow Presbytery. Reaching New York in 1857, he remained there four years as city missionary. Later he was superintendent of missions, first of Montreal, then of part of Western Ontario.

Calls.

- From North Westminster church, to Dr. D. McCrae of Collingwood.
 From Thamesford, Ont., to Mr. T. A. Watson. Accepted.
 From Crystal City and Clearwater, Man., to Mr. C. G. Young.
 From Knox church, Ripley, and Bervie, Ont., to Mr. F. J. Maxwell, of Port Credit.
 From Alvinston and Euphemia, to Mr. S. G. Livingstone, of Burn's church.
 From Stayner, Ont., to Mr. L. McLean, of Duntroon.
 From Fairbank and Fisherville, to Mr. J. W. C. Bennett.

Inductions.

- Into Botany, Kent Bridge and McKay's Corners, 21 Aug., Mr. D. M. Robertson.
 Into Tilbury, Ont.; 4 Sept., Mr. J. F. Johnston.
 Into St Andrew's Strathroy, Ont., 19 Sept. Mr. W. J. Knox.
 Into Inwood and Brooke. Mr. Wallace.
 Into Pelham, Ont., 6 Sept., Mr. Peter Reith.
 Into Shelburne, N.S., 28 Aug., Mr. D. J. McDonald.
 Into Kirkwall, 21 Aug., Mr. J. A. Mackenzie.
 Into Belmont, Man., 10 Aug., Mr. Chas. McKay.
 Into High Bluff, Man., 18 Sept., Mr. W. R. Ross.
 Into Revelsok. B.C., Aug., Mr. W. C. Calder, late of Loggieville, N.B.

Resignations.

- Of Weston, Mr. Walker Reid.
 Of Vasey, Mr. Geo. Crow.
 Of Victoria and Dundas, Mr. A. G. Bell.
 Of Souris, Man., Mr. Robert Thynne.

New Churches Opened.

- At Windsor, N.S., 2 Sept.
 At Beechmont, C.B., 26 Aug.
 At Madawaska, 9 Sept.
 At Mikado Mine, Lake of the Woods, a preaching hall, 16 Sept.
 At Orr, Manitoba.
 At Grand Forks, B.C., 5 Aug.
 At Fort Moody, B.C., 19 Aug.

Re-opened after Renovation.

- At Baillie, N.B., 5 Aug.
 St. Andrew's, Guelph, 23 Sept.
 At Alliston, Ont., 2 Sept.
 At Pilot Mound, Man., 26 Aug.

New Congregation Organized.

- At Lyn, Southwold, 4 Sept.

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

2. Inverness.
1. Sydney, Sydney, 26 Sept., 10 a.m.
3. P. E. Island, Ch'town, 6 Nov., 11 a.m.
4. Pietou.
5. Wallace.
6. Truro, Springside, 13 Nov., 2 p.m.
7. Halifax, Halifax, 18 Sept., 10 a.m.
8. Lunenburg.
9. St. John, St. J'n. St. A., 16 Oct., 10 a.m.
10. Miramichi, Dalhousie, 25 Sept., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Quebec, Chal., 24 Sept., 4 p.m.
12. Montreal, Montreal, Knox, 18 Sept.
13. Glengarry.
14. Ottawa, Ottawa, Bank St.
15. Lan. & Ren., Smith's Falls, 16 Oct., 1.30
16. Brockville.

Synod of Toronto and Kingston.

17. Kingston.
18. Peterboro.
19. Whitby.
20. Lindsay.
21. Toronto, 4 Sept., 10 a.m.
22. Orangeville.
23. Barrie, Barrie, 5 Oct., 10 a.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay.
26. Owen Sound, Owen S'd, 18 Dec., 10 a.m.
27. Saugeen, Mount Forest, 11 Dec., 10 a.m.
28. Guelph, Guelph, 20 Nov., 10.30 a.m.

Synod of Hamilton and London.

29. Hamilton.
30. Paris, Woodstock, 13 Sept.
31. London.
32. Chatham.
33. Stratford, 13 Nov.
34. Huron, Clinton, 13 Nov., 10.30 a.m.
35. Maitland, Wingham, 20 Nov., 10 a.m.
36. Bruce, Paisley, 11 Dec., 11 a.m.
37. Sarnia.

Synod of Manitoba and North-West.

38. Superior.
39. Winnipeg, Man., Coll., 13 Nov.
40. Rock Lake, Cartwright.
41. Glenboro.
42. Fortage, Gladstone, 10 Dec., 7.30 p.m.
43. Brandon.
44. Minnedosa.
45. Melita.
46. Regina.

Synod of British Columbia.

47. Calgary.
48. Edmonton.
49. Kamloops.
50. Kootenay.
51. Westminster.
52. Victoria, Nanaimo, 26 Feb., 10 a.m.

Our Foreign Missions.

CONFERENCE IN TRINIDAD.

San Fernando, Sept. 1, 1900.

Dear Mr. Scott,

Our second annual conference closed here yesterday. It opened at 10 a.m. Tuesday 28th August, and closed on Friday at 3 p.m., the 31st.

There were 54 present; four missionaries from Canada, four East Indian ministers, and 46 East Indian helpers. Two elders one residing here and one from Princetown aided in the meeting. We were in session from 7 to 8 hours daily.

Whilst all of our missionaries gave in a paper or treated a subject, the work by no means rested on them wholly. The Rev. P. Bukhan spoke on "Preparation for the Work;" the Rev. D. Ujagarsingh, "Our Private Life;" Rev. Andrew Gayadin, "Hindooism;" Mr. Moolchan Lal, "Mohammedanism;" Mr. A. Girdhari, "Giving, a Christian duty" (he was ably supported by Mr. D. Mahabir, elder); Mr. Chas. Soodeen, on "Hindrances to Success." On the last and I may add the great day of the feast the ever-ready, judicious, and much esteemed worker, the Rev. Lal Bihari, in a very happy way summed up.

Whereupon Mr. Bukhan moved that our conference take place semi-annually, and in this he appeared to have the support of all present. Your missionaries were gratified at the high satisfaction shown by their co-workers, but as such gatherings are attended with not a little expense and toil, no definite action was taken by Council in the matter.

I believe I am only expressing the sentiments of my brethren from Canada when I say that we are surrounded by a body of East Indian helpers of whom we are not ashamed; I do add, of whom we are proud. Most of them are familiar with the teachings of the two great systems here that have to be met, viz., Hindooism and Mohammedanism, and they can use skillfully the Word of God in combatting the molvis and pundits.

There was a manifest consensus in favor of preaching a simple gospel, as to sinners needing salvation, and a resort to argument only when forced to do so. Beecher somewhere said, "If I wished to visit a house where a vicious dog was kept, I would not stand at the gate or at the entrance to the avenue, and arouse the creature by pelting stones. I would prefer trying to slip in quietly." The world over this is the safest and generally the most successful course to adopt.

We were pleased with the evident loyalty of the workers to the mission, and their deep concern to secure the largest measure of success in gatherings and in independence in the up-keep.

The pleasant impressions of this week will long linger.

Yours faithfully, K. J. GRANT.

LETTER FROM FORMOSA.

Formosa, Tamsui, June 27, 1900.

Rev. R. P. MacKay, D.D.,

Last month four students and Koa Kau accompanied me to Kap-tsu-lan on the east coast. We spent some time before starting at Kelung-Loan-Loan and Sia-liau, holding evangelistic meetings.

Then we boarded a Japanese steamer one night and the next morning she dropped anchor in the waters of So' Bay. Almost immediately we were hailed by boatmen from the Christian village Lam-hong-o. We were soon seated in a boat and the rowers pulled us ashore, rolling out hymns of praise to God. Their repaired chapel was clean, neat and strong. All expenses were borne by the villagers. A profitable day was spent there, after which we set out for the plain.

One day when going inland the winding path lay through dense undergrowth, and we lost any trace of it. Then we wandered hither and thither, but at last arrived at our Ang-chha-na chapel. The following day we were told our narrow escape. Savages speared a herd boy where we were lost half an hour after we passed along. Near the mountains and in the plains, savages are as eager and successful as ever in head-hunting! They are neither conquered nor won.

Quite a number of chapels had been destroyed by typhoons, and several have not yet been rebuilt. Still, the converts everywhere declared their intention to re-erect after harvest.

As we stood on the site of "Glengarry chapel" at Tang-ming-thau, our elder there described the terrific storm which swept over their doomed village and left ruins behind. The water rose, and rose, till the thatched roofs floated against bamboo trees, which kept them from being carried out to the raging sea. A number of the villagers previously fled; some were drowned, and twenty were two nights and three days partly in the water and partly on the floating roofs, without food. Two were under and nearly drowned, but a hole was quickly made, and they were pulled on to the top of the roof.

They were all cheered and encouraged by Ho-pa the Bible woman, who prayed and sang in turn night and day. They could hear her voice in the thick darkness pleading with God to deliver them, if His will. "If His will," think of that and the whole scene and the numbers who heard and believed in Jesus in the once substantial chapel.

Think, dear Glengarry friends, whose dollars built the church: Think! I say, and bless the Lord for enabling you to help in days gone by.

There is a new chapel at Pai-Li, quite convenient for Tang-ming-thau converts. The repaired or rebuilt chapels are at Lam-hong-o, Pai-li, Ang-chha-na, Sau-but, Hoau-

sia-thau and Ta-ma-ien. The Bible woman and preacher at the last mentioned village did noble work, quite equal to what we could do in the "Girls' School," and that without additional expense.

I baptized upwards of forty in the plain, and when leaving to return by land, was escorted by Christians singing hymns. Some were in tears. To see them standing on the bank of a stream singing while we crossed and to hear their voices grow fainter and fainter as we marched along was touching.

"We'll crowd Thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise."

I am, yours sincerely,

G. L. MACKAY.

LETTERS FROM THE NEW HEBRIDES By Rev. Dr. Annand.

Tangoa, Santo, 21st May, 1900.

Dear Mr. Scott,—

A few hours after the SS. Ysabel steamed away with our last mail, on the 2nd instant, we found that the measles were among us. About a fortnight before that one of our lads had the disease, but so lightly that we did not recognize it. How he caught it we know not. From him others took it, and so the disease spread, until at present, seventy-five of our company have been laid aside with it.

Last week over fifty men, women and children were down. The majority of them are now recovering, but we hope to get them all safely through, but what the sequel may be we cannot predict. Though the manual labor has largely fallen off, yet our classes have gone on regularly, even if very small at times. To-day we had thirty-one in school, and forty absent.

Very fortunately for us, this is a very mild type of measles; although many of our lads have found them quite severe enough, having been in bed with them over two weeks. James Nanin is acting nurse for us, and he has done his part nobly. The disease is just beginning among Dr. Bowie's people.

Of course all evangelistic work among the bush people has stopped, and our markets have been closed. We are trying our best to prevent its spread among the heathen; but that we shall be able to do so is doubtful. Sincerely do we hope that the work among them may not be hindered by this disease.

This being the first month of our school year, a few facts about the past one may be interesting to you. We closed the year in a healthy condition financially, for which we are thankful. As all our accounts will be submitted to Synod next month, and our balance sheet published in the Annual Report of the mission, I will not now give details.

We began the year with sixty-two stu-

dents, sixteen women and thirteen children, and we closed it with seventy-one students, twenty-two wives, and twelve children. During the twelve months we lost by death one man, one woman, and one child; and in that time there were four births. The student who lost his wife returned home, another was dismissed, and ten finished their course of four years, and left us. On the other hand, we received twenty-two new pupils. The average number of students for the year was 71.8.

Towards clothing this large and lively family we received goods from Canada, New Zealand, Victoria and New South Wales. We are gratified and encouraged by the cheerful and stimulating letters coming from many warm friends of the Institution; and also by many liberal contributions given with earnest prayer for the prosperity of the work.

The work accomplished has been upon the whole better than on any former year. A fine healthy Christian influence has gone out from this centre over the south of Santo, and even beyond.

Intellectually our students do not shine, and their application to their studies is spasmodic; but the childlike faith of those who work among the heathen is highly commendable. Their knowledge is very limited, and their conduct is not always such as we can approve; but their zeal and confidence in God's word are praiseworthy. Possibly in the Lord's sight they may stand higher than we.

Ever yours,

J. ANNAND.

Off Epi, on SS. "Mambare,"

27th June, 1900.

Dear Mr. Mowatt,—

As I am away from home and do not intend to print a letter for this month, I will write a line.

We left home on the 11th instant; went around the group to Tanna, and attended our meeting of Synod there for four days. We were on Tanna six days in all, and now we are homeward bound. The weather has been most favorable all the time that we have been voyaging.

The work of Synod was done without a jar. Reports were cheerful and encouraging. Erromanga has some trouble which we have heard is causing war, but it is not yet fully certain. Some inland heathen have driven away their teachers, etc.

Dr. Mackenzie goes to Hog Harbor. Mr. Foster, who is expected here next trip of steamer, is appointed to Paama and Lopevi, off this island.

An accident happened to-day on board. A native lad fell down a hatch and broke his collarbone and otherwise hurt himself sorely.

We are all well on board, and our outing to the meeting of Synod is a real pleasant time for us.

Ever yours, J ANNAND.

NEW HEBRIDES TRAINING INSTITUTION.

Report for Year 1899-1900.

In submitting this annual report of the Institution we have to acknowledge the good hand of our God upon us. He has been giving us showers of blessings. This has been manifested in several ways among the students. There has been a more spiritual atmosphere around the school than formerly. Of their own suggestion our young men, the better class of them, organized a Friday evening prayer meeting, to which they invited the Tagoans. The purpose of this meeting was, more especially, to entreat God's blessing upon the work of carrying the gospel to the heathen around us. Again on Saturday evening they meet for prayer, and for mutually assigning individuals their work for the next day.

These meetings have been a blessing both to themselves and to those among whom they work on Sabbath. Mr. Bowie's report reveals some of the results of these labors. Upwards of thirty students have been engaged in the Sunday evangelistic services on Santo. In this department the work during the past year has greatly advanced. A large share of this progress is due to James Nanin, a Lifu man whom I have employed as a general help; and who is a fine leader for the boys.

Class duties have been, at least, as faithfully attended to as in former years. The application of the students to their studies is, owing to their want of early training, and the free and easy life they lead, not so good as that of ordinary pupils in the home lands, hence their progress is not very rapid. Ten students completed their course during the year; but I am sorry to add that their attainments were very limited. Their knowledge of English on entering was entirely too deficient.

We began the year with sixty-two students, sixteen wives, and thirteen children; and we closed it with seventy-one students, twenty-two wives, and twelve children. Twelve names were removed from our books, and twenty-two new pupils were enrolled. The average number of students for the year was 71.8. Our classes were taught forty-eight weeks out of the fifty-two.

The health of our little village was good until last month, when we had a somewhat serious epidemic of measles. About eighty out of our whole company were down with them during the month. Fifty-three were ill at one time. I am glad to say that we lost none, and that the disease has now nearly disappeared from our people.

In January we changed our time table somewhat, in order to arrange our hours of manual labor more satisfactorily. Four

and three-quarter hours are now daily spent in class work, and one and a half hours in manual labor; these hours occupy forenoon and a part of the evening. The afternoon is now given to the students so that they may raise their own vegetable food. Those who, henceforth, work little may eat little. The cultivation of food in common under the superintendence of our staff has not been a complete success. We purpose continuing to provide rice for breakfast, a biscuit and tea for the evening, daily, and meat once a week for dinner. In regard to food, we think that this must be about the limit of our economizing.

Miss Symonds is leaving us this year, so we shall require some one else to aid in carrying on the work.

A number of improvements have been made about the station, and a new boat built within the year. Industries have yielded a gross sum of over seventy pounds towards running expenses.

We have to acknowledge, with hearty thanks to the donors, a number of gifts of clothing for our large family; also substantial financial support from some kind friends. It is with sincere gratitude that I announce an increased credit balance. The balance sheet shows the source of our income and the chief items of expenditure. The institution is indebted to the "John G. Paton Fund" for a full half of its income; for which we tender our heartfelt thanks to its board of management and all the contributors. Appended is also a statement of all the free goods received during the year.

Joseph Annand.

Tangoa, Santo,
June, 1900.

Dr. Malcolm, one of our Honan missionaries, tells the following interesting story of a Chinese magistrate, a "Honan Solomon."

"Three men came before a magistrate claiming the same wife. No one would yield his claim to the others; and to settle the affair the magistrate declared that the woman should die. He called for a bowl of wine, and dropping into it a dark lump, bade the woman drink.

"Turning to husband No. 3, he ordered him to take her away. The man said she was not his wife, he did not want her; and signed papers to that effect. No. 2 also forfeited his claim.

Husband No. 1 demurred at first, but, finally, as she was his lawful wife, decided to take her away.

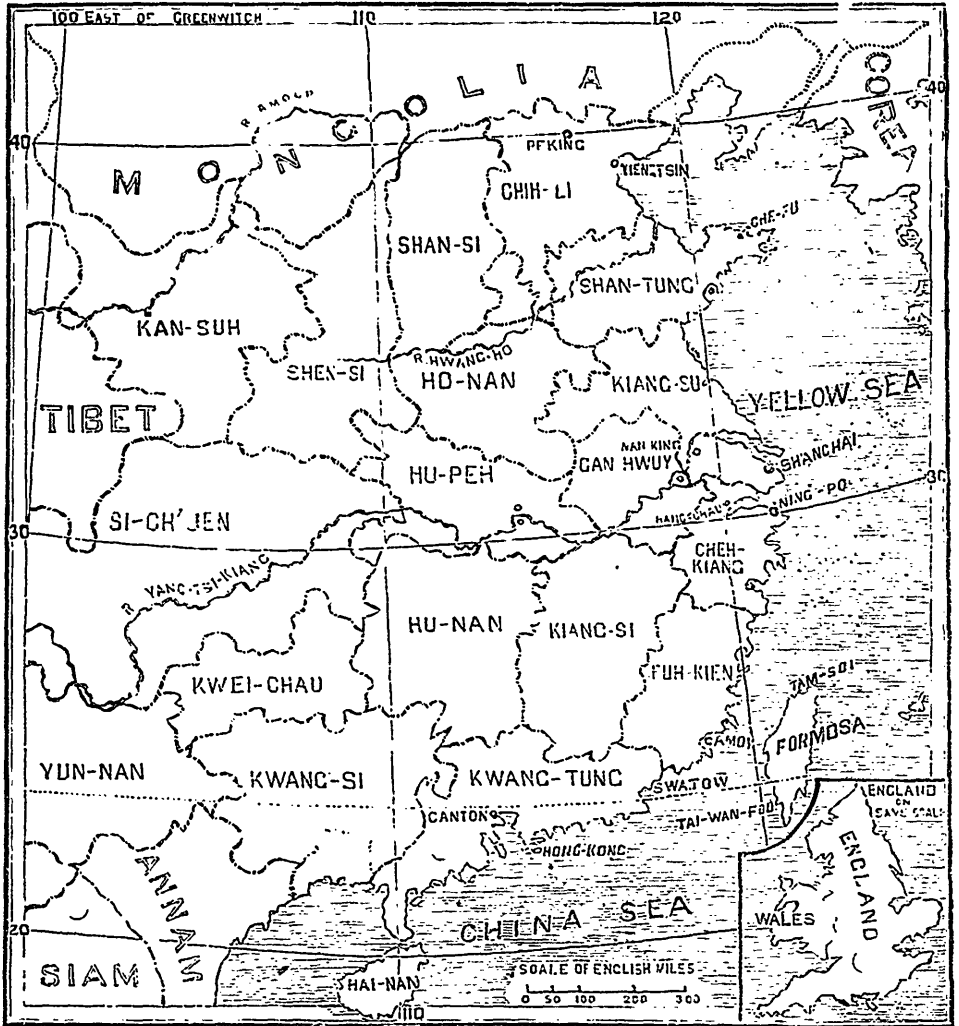
"Then," replied the magistrate, "you have decided wisely, the woman will still be your wife; she is only drunk, for what you saw me put in the bowl was merely a lump of brown sugar."

OUR HONAN MISSION.

Honan is one of the eighteen provinces of China. The name "Honan" means "South of the River," i.e., the Huang Ho, or Yellow River, so named from the quantity of mud which is carried down from the mountains in the far interior. The first map shows its position in the Empire, towards the centre. The second shows the small section of

Each prefecture again is divided into counties. The capital city of a county is called a Hsien city. Where these two words, Fu and Hsien, are found in connection with the name of a city they are not part of the name, but merely tell its rank or grade.

Honan is about 350 miles long and the same in width. (See England on the same scale at the lower right corner of the first map.) Most of it is level as a prairie,



Map of China.

it which lies north of the Yellow River, where our mission is established.

Each Province is divided into prefectures. Of these Honan has ten, three of them north of the river. The capital of a prefecture is called a Fu city. Thus, Chang te Fu means that Chang te is the capital city of the prefecture in which it is situated.

with a range of mountains to the North and West.

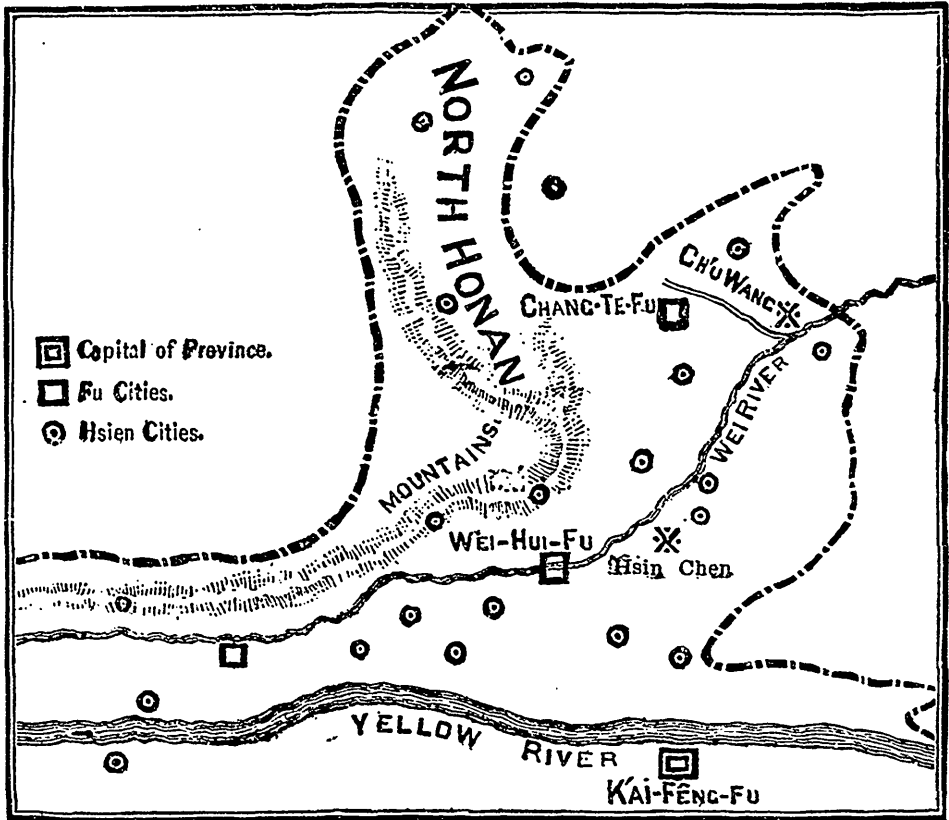
There are no forests, for the country is all carefully cultivated, but every village has its trees. Looking across the level plain, a large number of villages may be in sight, but all that is seen in the distance is the grove, and the numerous villages give

a pleasing effect to the otherwise treeless landscape. These trees are chiefly willow, sometimes elm and ash, and even pine.

Honan is very fertile. Cotton is largely cultivated. Wheat, barley, corn, millet and other cereals abound. The climate is a milder edition of the mildest parts of Ontario, "like that of Tennessee" says one. The rivers rarely freeze over, except for a short time in a specially severe season. The snow fall is light, and it does not often lie more than a few days at a time. In winter the temperature seldom drops to zero, while in summer it rises to over 90

troubles. The foreigners were blamed for keeping away the rain.

Most of the famines, however, have been caused by floods. During the rainy season, in July and August, every little stream becomes a rushing torrent. But specially dreaded is the overflow of the great river. Probably no other in the world has caused so much destruction as the Huang Ho. When it emerges from the hill country to the west, and reaches the level plains, its sluggish flow allows the mud to deposit and fill the river bed, and when the water rises it is driven out to seek new channels.



Map of Honan, North of the Yellow River.

degrees for days at a time, and even reaches 100 to 150 degrees.

Though fertile, it has frequent famines, sometimes caused, as in India, by drought, but more often by floods. From one or other of these causes there is almost always a famine in some part of the immense empire. There are no railways to carry the plenty of one district to the scarcity of another, and even if there were each district has enough to do to supply its own needs. Drought and threatened scarcity was one cause of unrest in Honan in the recent

For generations the people have tried to keep the river in its course by building dykes on either side of it, raising them gradually year by year as was found necessary, until in some places the river bed is higher than the surrounding country. When the floods come these embankments frequently give way, and the country is flooded perhaps for many miles, often with great loss of property and even life. On this account the river is called "China's Sorrow."

Thus, despite its fertility, famine has

been a frequent visitor. The country can scarce do more than provide for the wants of the people in ordinary years, so thickly are they settled, and the flooding of even a small district means a local famine, in which some die of starvation, some eke out a bare existence, and some drag themselves away to beg in other districts. What a sum total of suffering is represented by the eight hundred reported famines in different parts of the province during the past thousand years.

In striking contrast to the floods are the dust storms, which sometimes last for two or three days, and leave everything covered with a coating of fine earth, a little like the dust storms of the South African veldt of which our soldiers tell.

Beginnings of the Mission.

Its visible beginnings were in the missionary societies of the colleges. In the session of 1885-6 Mr. Smith, now Rev. J. Fraser Smith, M.D., moved a proposition which was adopted by Queen's Missionary Association, that the students and alumni should support a missionary in the foreign field. Next summer Mr. Smith labored in St. Mark's Mission Church, Toronto, and lodged in Knox College. Here he met Mr. Jonathan Goforth, also preparing for foreign work, and other kindred spirits, and at their meeting in October Knox alumni decided to support a foreign missionary.

The F. M. Report presented to the General Assembly in June, 1887, in Winnipeg, contains the following:—

"The remarkable interest in Foreign Mission Work that pervades the Colleges of our Church may be well spoken of as a 'sign of the times.' In Montreal, Queen's and Knox, numbers of students, some of whom have completed their Theological course, are ready to go whithersoever the Church may send them, to publish the glad tidings among those who have never heard the name of Jesus. The Missionary Society of Knox College has actually selected Mr. Jonathan Goforth; and that of Queen's College, Mr. J. Fraser Smith, who are prepared to go to the Foreign Field, in the event of their being accepted as missionaries by the Assembly. The Missionary Societies just named have become responsible for the support of these brethren."

The Assembly accepted with thanks the offer of the Colleges, and appointed Messrs. Goforth and Smith as missionaries, empowered the F. M. Com. to select a field, and directed that "should the Province of Honan, China, be found on full investigation to be suitable, that it be accepted."

Mr. Goforth was ordained by the Toronto Presbytery, 30 Oct., 1887, and Dr. Smith by that of Kingston, 24 Jan., 1888.

They had intended starting early in the

summer of 1888, but tidings came of a flood and famine in Honan, and thinking they might be able to give help, and that it would be a good opening for the Gospel, Mr. and Mrs. Goforth, with some money hastily gathered for the relief of the sufferers, set out in January, sailing from Vancouver, 4 Feb., reaching China in the end of the same month.

They intended going in to Honan, 400 miles distant, at once, but experienced missionaries who knew better than they did the unwisdom, if not the utter impossibility, of going into a hostile province with no knowledge of the people or language, advised very strongly against it, and urged that they should spend at least the first year in acquiring the language, and in work at the older stations, and that in this way they would be furthering the true interests of their mission.

Reluctantly yielding to this advice they settled for a time at Chefoo, one of the treaty ports on the coast, where two or three missions had representatives. Chefoo is about two days north of Shanghai, and is of interest as the place where the treaty between China and Japan was concluded some two years ago. It has also been frequently mentioned in the story of the present war in China.

A few days later, 1 March, their house took fire and they lost considerable both in books and clothing, but they were soon at work again at the language.

In July Dr. and Mrs. Smith left Canada, sailing from Vancouver on the 31st of that month, accompanied by Miss Harriet Sutherland, a trained nurse, and arrived in China, 31 August.

The First Tour of Exploration.

On the 13th of September, 1888, just a fortnight after the arrival of Dr. Smith, Mr. Goforth and he, accompanied by two experienced missionaries of the American board, started on a tour of exploration through North Honan. Of their trip into this "land of promise," Dr. Smith writes:—

"The country is level as a prairie. The people generally live in towns and villages. In the district we explored there are over one hundred walled cities, thirty of which we passed through. Every available foot of ground is under cultivation, and the soil is fertile, yielding abundant crops of wheat, corn, beans, millet, etc. In some districts vast fields of cotton were noticed, and hundreds of people gathering it in. The temples, which are very numerous, are always the best buildings, but in many cases shew signs of ruin and decay.

We have great reason to thank God for His goodness to us the whole journey through. We had expected that a people who have shown such hostility to missionaries would be anything but favorably

disposed to us. But our Heavenly Father opened up the way so that from first to last nothing but kindness was received.

We were absent seven weeks, and travelled over twelve hundred miles in Chinese carts. We returned to Chefoo 1st November, and found Dr. McClure, who had arrived in the meantime, and the ladies, hard at work at the language. We must now have patience, and work diligently at this most difficult tongue."

Moving Nearer the Field.

Immediately on the return from the tour of exploration, the Goforths moved inland, 250 miles, to P'ang Chuang, a station of the American Board, about 150 miles from Honan, to learn the work of the missionaries there and to try to engage a teacher from Honan in order to study the Honanese dialect.

They were followed soon after by Rev. D. McGillivray, who, as above noted, reached Chefoo December first. In telling of his inland trip by Chinese cart, Mr. McGillivray writes:

"The cart has doubtless existed in China 'from ancient times,' and is on the whole well adapted to those snares called roads in China. The road is in some places fairly level, in the others it would finish a lady unless there were voluminous padding on the sides, back and bottom of the cart. In that case she might survive.

"There is an immense traffic along this road. Strings of barrows, man propelled, mule and donkey-drawn in combination, a row of dromedaries, pack mules, and infirm, served to vary the monotony of the ruts and the pangs of hunger."

Of the 250 miles he had travelled when he wrote, he says:—"Every two miles on an average since leaving Chefoo a town or village was passed, and, in only two or three, any Christians. How gross the darkness of the people is I am seeing more each day. The marks of their superstition are stumbled on everywhere: tablets, temples, shrines, in repair and out of repair, abound on every side.

Rev. Dr. Smith and Dr. McClure remained during the winter in Chefoo, as there was a better opportunity in the Mission Hospital there for doing medical work, while they studied the language.

Dr. McClure, on the 7th Feb. of that winter, 1889, won for himself and the mission an excellent wife, Miss Baird, a missionary of the American Board in Canton, who was gladly welcomed to our Mission Band; while in September of the same year Rev. Dr. Hunter Corbett, American missionary at Chefoo, made matters even by taking from our workers Miss Harriet Sutherland.

The work to which the missionaries this winter bent their greatest energies was the language, that they might be able to speak

to the people. Of the task Mr. Goforth writes:

"No missionary can afford to stop short of being able to read the Bible in the language of the people. But this requires the memorizing of 5000 different characters. Any one who has seen these must admit that it is more than a holiday task to manage them."

Of the same hindrance, the language, Dr. Smith writes:—"You have no idea how difficult it is to remain unable to satisfy the intense longing to preach the glorious gospel of peace and pardon through the blood of Christ, which the perishing millions so much need."

In the spring of 1889, the McClures moved into P'ang Chuang to join the Goforths and Mr. McGillivray, and, while studying the language, these brethren helped to make preparation for further accommodation at Lin Ching, another station of the American Board, fifty miles nearer to Honan but still one hundred miles from it.

Another Tour and More Missionaries.

In the fall of this year, 1889, Dr. McClure and Mr. Goforth made the first tour for work into Honan. On this tour some four or five towns were visited and quite a large number of patients treated; and the missionaries were well received wherever they went. In one city the mandarin invited them to a feast in his own house.

Towards the end of this year, 1889, came quite an addition to the Mission staff, the men all graduates of that year from the Presbyterian College, Montreal, and all supported in Montreal. Rev. Murdock Mackenzie and wife, supported by David Yuile, Esq.; Rev. John H. and Mrs. McVicar, supported by Crescent Street Church; and Rev. John and Mrs. McDougall, supported by Erskine Church. With these came two lady graduates of the Toronto Training School for Nurses, Miss Jennie S. Graham and Miss Maggie J. McIntosh. The newcomers were welcomed at Lin Ching 5th Dec., 1889.

Forming the Presbytery of Honan.

On the evening of their arrival Mr. Goforth, by authority of the General Assembly, convened them and formed the Presbytery of Honan, though as yet they had not obtained a foothold within the borders of their chosen province.

The chief matter before this meeting was the all-important one of establishing missionary centres in Honan. Two points which had from the first been fixed upon as most desirable for the opening of stations were now formally approved; and then for some weeks, until the opening of boat navigation, all devoted themselves to the language and to Mission work where they then were.

Apostolic Touring.

At their next meeting of Presbytery, 20 Feb., 1890, preparations were made for extended missionary tours, and the following day, 21 Feb., they started, Messrs. Goforth and Smith taking one route and Messrs. McGillivray and McClure another, while the newcomers wrought at the language.

They went in Apostolic fashion, two and two, a medical man in each pair, preserving an apostolic succession of work, in preaching and healing; while they examined the country with a view to the best place for a permanent settlement.

It was during this trip that Dr. Smith, in an operation for cataract, restored the sight of Mr. Chou, who was afterward baptized, the first fruits of the Mission.

Their reception was not in all cases what it had been the previous autumn. Those who had been well enough pleased to have a passing visit from them did not care to have them return if there was any intention of remaining. Sometimes abusive placards were distributed through the city warning them to leave. In one place the opposition culminated in an unfriendly visit from the district magistrate, after which they withdrew.

In another place, after they had remained for nearly a fortnight, preaching, healing, and selling books, a number of the gentry came and secretly calling aside a Chinese servant that was with the missionaries, said that their city was altogether too small a place for two such distinguished men to live in, which in plain English meant "you must go at once."

Difficulties of Settlement.

In this tour while much work was done in the way of preaching and selling literature, they were not successful in finding any place where they could obtain premises to locate permanently. In another tour, however, later in the season, Messrs. McGillivray and McClure, when they could not find an entrance elsewhere succeeded in renting a compound in a market town, named Chu Wang, just within the borders of Honan. It was not where they wished to settle, but it was the only entrance they could then find.

About the same time Messrs. Goforth and Smith tried to effect a similar settlement at Hsin Chen (New Market), some sixty miles farther in the interior of Honan, but it was not until nine months later, in the spring of 1891, that, after many and vexatious delays, they got a lease signed and obtained possession.

But securing premises did not end their difficulties. In Dec., 1890, only four weeks after the first station had been opened at Chu Wang, the mission premises were looted in broad daylight by a band of roughs incited by the gentry, and nearly everything carried

off, though no violence was offered to the missionaries.

They were not, however, to be thus driven from their hard-won post. If they gave up now it would only encourage similar acts in the future and imperil their work; they therefore held the fort, and made application to the viceroy through the British Consul at Tientsin, and received upwards of \$1500 damages for stolen property, and a proclamation that the rights of the foreigners were to be respected.

Not until the following spring, 1891, were the premises at Hsin Chen finally secured, and thus, after three years of struggle there were two centres of work established in Honan, and as Mrs. McClure arrived at Chu Wang in May, the first foreign lady to settle in North Honan, all departments of mission work were vigorously prosecuted. Healing and teaching from morning till night was the work of the physicians, while in preaching to the people as they waited their turn for treatment, and in touring to more distant parts, the other members of the mission were fully occupied the different members of the staff spending 270 days of the year 1891 touring near and far.

The Work Thus Far Accomplished.

The results of these years are not to be measured by two stations opened. There had been the acquisition of the language without which no mission work could be done. There was the work done in the older stations, not belonging to our mission, but in the same great cause. There was the touring, preaching, healing, and selling books, all through North Honan. Dr. Smith writes of many patients and 105 surgical operation in a short tour of 29 days. All this was seed sowing, some of which has already borne fruit, and some will do so many days hence.

And perhaps as valuable as any was the experience gained of the people and the work. Dr. Smith writes in the summer of 1890:—"It is now two years since I landed, and the work in China appears vastly different from what it appeared in Canada two years ago. Now that anything that savored of romance has disappeared, we find ourselves face to face with a stern, cold, indifferent heathenism, which clings most tenaciously to the past, and which is not going to be moved by merely going through the streets with a Bible in one hand and a hymn book in the other, singing hymns and repeating texts of Scripture. The missionary must know the inner life of the people and understand their ways of looking at things."

Opposition and Rioting.

The year 1891 was marked by a wave of anti-foreign, anti-Christian feeling, which passed over much of China. There were

riots, destruction of property, and in a few instances, missionaries were killed.

This feeling had long been simmering, and its outbreak at the present time was due in some measure to inflammatory placards which were posted up in great plenty over much of Central and Northern China, containing the most false and blasphemous statements about Christ and Christianity.

The name for pig, in Chinese, is very much like the name for Lord, and a common form of placard pictured a cross and a pig hanging upon it, while others showed the worshippers of Christ as gathered around a huge pig, doing homage to it. Some of these placards called for the extermination of Christians, e.g., "To kill men is sacrilege, to kill pigs is meritorious." "There are 200,000 teachers in Hunan (a province just north of Honan), and we have all sworn to root out the foreigner's religion. Are there not men in China who will make an oath for this purpose?"

Some of them proclaimed that the missionaries were come to kidnap children, and cut out their eyes and hearts to sell to foreigners to make medicine. Others charged Christians with the basest crimes, and pictured their meetings for worship as scenes of the vilest debauchery. These placards were in a most deceptive style, and claimed to be written by friends of the people and enemies of the foreigners.

In all the opposition and hostility it should be remembered that the bulk of the common people were friendly. Even in the midst of riots by the roughs, the friendly Chinese would give sympathy and help. The opposition was stirred up by the gentry, teachers, officials, &c., and their agents were the rabble who are ready for anything that gives scope to their evil passions. It was the old story over again, of the leaders and "certain low fellows of the baser sort," with this addition, that the rabble in Honan is more rowdyish than in almost any other place on earth.

The most violent manifestation of hostility in our mission was at Hsin Chen, the second station. The premises had been secured in the spring of 1891, and, after temporary occupation for a few weeks, the missionaries returned to Lin Ching to make arrangements for permanent removal. Dr. Smith was detained at the latter place by the illness of his little boy, which soon after ended in death. Mr. McVicar set out to occupy the new station until Dr. Smith's arrival. Passing Chu Wang on his way it was thought better that he should not go alone, and Mr. McGillivray left his own station for a little to accompany him.

For six weeks they were unmolested, but on the 29th of October a band of "beggars" attacked the compound, beat down the doors, seized the two missionaries and dragged them to the street, brandishing

their knives over them as if about to kill. It was indeed a perilous time. For three anxious hours the mob continued in possession, compelled the missionaries to give up what money they had, and in the evening were trying to get them to sign a paper freeing the Chinese from blame, when Dr. Smith and Mr. McDougall unexpectedly arrived. The four then consulted together and knelt down and engaged in prayer. The "beggars" got frightened and left, and soon sent back the money. Application was made to the British Consul at Tientsin which brought a despatch from the Viceroy, Li Hung Chang, stating that the foreigners were not to be molested, and for a time they were undisturbed.

A few weeks later, however, on the occasion of a great fair, there was another riot. The mob attacked the building with stones and brickbats. The missionaries came to the door and stood outside as the safest plan. For a length of time the mob remained, threatening, rushing and hustling. The friendly Chinese were helpful, frequently pushing the others away when they attempted to throw the missionaries to the ground, where they might easily have been trampled to death by the crowd without anyone being directly responsible and liable for punishment.

A little later, in the spring of 1892, there were the "rain riots." The season was very dry. Rain was needed. A story was circulated that the foreigners had an umbrella of human skins which kept the rain off the country, and on two or three occasions the mission premises were attacked, the missionaries succeeding each time, by kindly reasoning, in persuading the rabble to retire.

After the rain riots, complaint was made to the local Mandarin, who issued a proclamation (the most favorable they had ever received) stating that the foreigners had a right to live in the interior. This was better than they could have expected, for they could not claim that right by treaty.

These incidents give some faint idea of the work of our missionaries in laying the foundations in Honan.

The Lady Pioneers.

As already stated Mrs. McClure joined her husband in Ch'u Wang in May, 1891, and at once began work among the women. Mrs. Smith moved into Hsin Chen in December of the same year, and was the only foreign lady at that place during the most trying part of the next six months. By the spring of 1892 all the ladies were settled in Honan. At first the women came in crowds to see the foreign ladies and their children. One day at Hsin Chen at least one thousand women passed within the gates. The ladies of the Mission bravely did their part. The weary days and weeks

of waiting, often in anxiety and uncertainty, with so much of hostility all around them, while the men were touring, were not the least of the hardships they cheerfully endured. But while they bravely faced hardship and danger some of them had to yield to ill health. The wonder is that with the strain the number laid aside was so small.

Miss Jennie Graham was compelled through ill health to return home at the end of her first year. Mrs. McDougall had scarce a day of health in China, and, after trying to bear up for over two years, they were compelled to resign and return to Canada in the spring of 1892. In Mrs. McVicar, the strain showed itself in persistent insomnia. The four physicians then in the field decided that a change was absolutely necessary, and after nearly three and a half years in the field they had to turn their steps homeward.

While some were compelled to give up the work more were coming to take it up. Dr. and Mrs. Malcolm, Rev. W. Harvey Grant and Dr. Lucinda Graham arrived in November, 1892. But the two women of the party did not labor long. On the 13th of October, 1894, Dr. Graham died suddenly of cholera, and eight days later Mrs. Malcolm passed away after a longer illness.

The Beginning of Harvest.

The reaping followed hard on the sowing. In July, 1892, the first converts were baptised; Mr. Chou, whose sight had been restored by Dr. Smith in the first tour, and his son. Besides these some eight or ten adults were baptised in the next two years. A number were on probation. Many were inquiring. Men came from fifty, one hundred, and even two hundred miles distant for medical aid and carried away with them more or less knowledge of Christianity.

Another Year of Trial.

If 1891-92 brought trials from the heathen, 1894 was saddened by those of another kind. As already mentioned Mrs. Malcolm and Dr. Lucinda Graham, after scarce two years in the field, were called away by death, within eight days of each other in the autumn of 1894.

In the spring of the same year Dr. Smith had been laid low with typhoid followed by pneumonia and the long illness left its dregs in the form of plugging of the veins of the thigh of the right leg. While not affecting his general health it rendered him almost unable to walk, and there was the constant danger of a fatal ending if the obstruction should remove and be carried on to the heart. He came home in October, and had the best medical advice possible, but as improvement was very slow, he considered it best to tender his resignation

which the committee accepted with great regret.

Still another feature of the year was the war between China and Japan. Though its influence was but little felt in Honan, yet communication with the coast was not safe. Bands of lawless soldiers were to be met with. In some cases foreigners and missionaries met with ill-treatment and death at their hands, and the fact that no one knew when danger might reach Honan made the situation one of anxiety.

A Honan Flood.

In addition to the other trials of 1894, the district occupied by our mission had the worst flood for thirty years. The rains had been unusually heavy. The river Chang burst its banks ten miles north of Chu Wang and flooded over the level country. It reached Chu Wang 11 August, and some hours later it broke into the mission compound. The average depth of water in the compound was nearly three feet, while in all the houses but two it was of varying depths up to eighteen inches. The buildings, native structures of adobe, or sun-dried brick, crumbled away, and were soon in ruins. In the surrounding country the crops of millet and other grains, which had promised well, were all destroyed, and for a time there was one of China's famines.

Winning a "Fu" City.

But 1894 had its lights as well as its shadows. From the first, even before getting a foothold in the Province, the eyes of the pioneers had been longingly directed towards the Fu cities of North Honan, for a prefectural city, being the chief seat of government for the district and generally the leading centre of trade, had advantages as a centre of missionary operations.

There are three Fu cities in North Honan, but Chang te was the most desirable. The people of that city had from the first been friendly, but shortly before the establishment of any station in Honan, two of our missionaries who visited there were unceremoniously forced by the officials to leave the city. The question of securing property seemed completely blocked, and they were obliged to content themselves in the meantime with stations in the smaller towns of Chu Wang and Hsin Chen, as previously mentioned.

But a series of events in which the enmity of the heathen overreached itself, God making "the wrath of man to praise him," led to the securing of an excellent site in Chang te Fu in 1894.

It was in this wise. In the autumn of 1893 Mr. Goforth, with some natives, while touring among the hills in Western Honan found some scurrilous placards posted in public places reviling the foreigners as kidnappers and murderers of children, and warning all natives against them. Some-

of these placards he took down and brought home with him.

Some time after this Mr. Goforth was stopping at an inn at Chang te Fu, when he was visited by two of the chief city gentry and ordered to leave immediately. This he refused to do until he chose, at the same time appealing to the Emperor's edict of 1891, a copy of which he had with him.

A little later the Mission was advised by a retired missionary in Shanghai to forward to Her Majesty's British minister at Peking any evidence they might have against the Chinese to be used by foreign representatives there in pressing for a satisfactory settlement of a riot and murders in another city.

These placards and an account of Mr. Goforth's treatment at Chang te were forwarded, and to their surprise a reply came back immediately that the matter would be looked into and redress demanded. This was done, and when two of the missionaries visited Chang te a little later they found proclamations posted setting forth the rights of the missionaries in Honan, and forbidding the issuing of such placards as above referred to, and not long after two or three fine premises for a mission property were offered them for sale.

In April, 1894, the property they wished to buy was chosen, the neighbors all consulted as to their willingness to have foreigners so near them, the writings drawn up, and part of the price paid, the remainder to be handed over when mortgages that were on part of the property were redeemed.

"But for ways that are dark," etc. The man who had sold them the property used the money given him, but did not redeem the property. He thought he could in some way evade its delivery and ten months of worry and delay was the result. But a threat that it would be taken to the British minister at Peking, led the mandarin to bring the wily vendor to his senses and the property became the legal possession of the mission.

Some Notes on the Past Five Years.

This story of the Honan mission is already long for an article in *The Record*, and the past five years have many features in common; so that instead of following the narrative year by year, a few notes of general review of that period may be given.

With the establishment of a station in the Fu city, three centres were occupied, having mission premises and resident missionaries. From these three the work has extended, each now having a number of out-stations connected with it.

The methods of work in the centres are, medical treatment daily by the doctors for the hundreds who come for it; all day

preaching and teaching in the chapel adjoining the hospital or dispensary, to those who are waiting their turn for medical treatment, or their friends who are with them, or others that come and go.

From the centres the missionaries go out, with native helpers, touring and preaching, until most of the towns and villages within fifty to one hundred miles and more have heard the Gospel, some of them many times. In these tours as well as at the stations, the sale of books and literature has an important place.

When, in any of these towns, some one is found interested, or a convert is gained, that one becomes a means of interesting others. Meetings are held at his house. Other converts are won. An out-station is formed which in its turn becomes a centre from which surrounding villages are wrought.

For example, a few months ago, Rev. Murdock Mackenzie, with a native helper, visited ninety villages. They made some of these out-stations their centres, met and taught the Christians in them in the evening, and visited the surrounding villages preaching in their streets and selling books and literature during the day. In this way they were able to overtake three villages daily.

Thus has the work gone on until there are now quite a number of out-stations, each of them a centre of light and influence to surrounding towns and villages.

Much of the early work on a building is digging and laying foundations. Much of the early work on a new farm is clearing away forest. And much of the early work in a new mission, particularly among so idolatrous and prejudiced a people as the Chinese, is preparatory. Confidence must be won and prejudices dispelled. As they have little or no conception of spiritual things, they are slow in grasping spiritual truths, and the sowing time is often long.

But, while the work in Honan has necessarily been largely sowing, there have been the first fruits of harvest. Every year for the last half dozen years has seen a few definitely taking their stand as Christians and receiving baptism, and an increasing number enrolled as candidates for baptism, to be kept for a time on probation. The latest report states that during the past year alone, at the station of Chu Wang, fourteen men and three women, having finished their probationary period, were received into full membership on profession of their faith, and eight men and three women were added to the list of catechumens, while three were baptized at each of three of the five out-stations of this one centre. At Hsin Chen three were baptized and eight received as catechumens. And at Chang te twenty-six were baptized, and twenty-seven others received as catechumens during the year.

Medical Work.

At all three central stations the medical work is one of the important features of the mission. Its extent may be inferred when it is stated that at Ch'u Wang station alone the number of treatments during the past year at the hospital was 16,431. Of these 12,036 were old patients and 4,395 new. At Hsin Chen the total treatments were 8,108, including 130 surgical operations, while at Chang te fu were 8,457 treatments and 54 operations. The measure in which these will open a door for the Gospel cannot be estimated.

Women's Work.

In medical work, hospital visitation, women's classes, outside district visiting, speaking to the women who sometimes come in large numbers to see the foreign ladies at the mission compounds, in these and any other ways that may open, sowing beside all waters, the women of the Honan mission, as in all missions, have nobly done their part, and in whatever general progress there may be the women have a goodly share in the agency that has brought it about.

Society for Diffusion of Christian Literature.

There is a Society in China for the diffusion of Christian and General Knowledge, which has promise of great usefulness. Its headquarters is in Shanghai. Its object is to translate the world's best books into Chinese for distribution in China. Last year forty-one books were translated and published to the number of 185,460 volumes. There are about thirty depots throughout the Empire, where their books are sold, and the influence of the Society is being widely felt. One of our missionaries, Rev. D. MacGillivray, who had already given to China her best Anglo-Chinese dictionary, was asked to join in the work of the Society. Our F. M. Committee gave consent. Mr. MacGillivray removed to Shanghai, still supported by our F.M. committee and for more than a year has been engaged in the work of the Society there. So that our field is now wider than Honan. It embraces the whole Empire. On the 3rd of August ult., Mr. MacGillivray was married in Shanghai to Miss L. A. Bovey.

The Roman Catholic "Invasion."

In the early part of this period the Roman Catholics entered the field, established missions near some of our stations, and proved a serious hindrance to our work. They used money freely to induce inquirers, catechumens and church members from our mission to join them. Employment was given as teachers, debts were paid, security against persecution was promised, etc., and quite a number who had given promise of usefulness in the near future were led away. This, as well as the other hindrances in the mission, has to be met with patience, prayer and continuous teaching of the Word of God.

The Missionaries Driven Out.

A stream sometimes, though rarely, disappears in mountain or plain, to appear again at some other point farther on. Rare too is such an experience in the history of missions, but it has come in Honan. The missionaries have had to leave. The work so far as it is ours is closed. Intercourse is cut off. The true Christians will remain faithful. The stream is there, though hidden, and it will come to the surface again.

The story of the exodus is given in the following pages. Let this point be well noted. They were not driven out because they were missionaries or Christians, but because they were foreigners. The present hostility is anti-foreign rather than anti-Christian, and all foreigners shared the same hate and fate. And this farther point should be noted, that while there can be no excuse for the brutality shown by the Chinese, it is no worse than stories that have come of the conduct of the Russians toward Chinese who were in no way combatants. And further, had Britain been subjected to the impositions and injustice which China has suffered at the hands of other nations, she would have resisted and fought against it long ago.

Our attitude to China should be one of compassion, and while they are punished for their excesses, their condition should lead to more earnest prayer on their behalf, and as soon as the door is open, to renewed work and effort for their uplifting, that out of the strife and unrest may gradually come a great nation, strong and true, taking their proper place among the nations of the earth.

List of Honan Missionaries.

Station.	Name.	Arrived
Chang Te,	Rev. J. Goforth,	2 March, 1888.
"	Rev. D. McGillivray.	1 Dec., 1888.
"	Rev. J. Menzies, M.D.,	9 Nov, 1895.
"	Mina A Pyke.	10 Oct., 1896.
"	Rev. John Griffiths,	1 Nov., 1897.
"	Dr. Margaret Wallace,	18 Sep., 1898.
"	Rev. T. C. Hood.	10 Oct., 1899.
Chu Wang,	Wm. McClure, M.D.,	4 Oct, 1888.
"	Rev. M. McKenzie,	8 Nov., 1889.
"	Margaret J. McIntosh,	19 Nov., 1889
"	Jennie I. Dow, M.B.,	9 Nov., 1889.
"	Percy C. Leslie, M.D.,	7 Nov., 1897.
Hsin Chen,	Wm. Malcolm, M.D.,	15 Oct., 1892.
"	Rev. W. H. Grant,	19 Oct., 1892.
"	Rev. J. A. Slimmon,	March, 1895.
"	Rev. R. A. Mitchell,	20 Sep., 1895

Honan Missionaries retired or dead.

	Appointed.	Retired.	Died
Harriet R. Sutherland..	1888	1889	
Rev. J. McDougall..	1889	1893	
Rev. J. H. MacVicar..	1889	1895	
Jennie Graham..	1889	1890	
Lucinda Graham, M.D..	1892		1894
Rev. Kenneth McLennan	1894	1897	

Driven Out.

Like a bolt out of a clear sky, came the warning to escape. There had been unrest, but so has there been since the mission began. They waited for a time and only fled when longer delay would have been a foolish and criminal risking of life.

When duty seemed clear they started. Most of their effects they had to leave behind them. What little they had with them was looted on the way. For four hundred

a day. Let us not forget that it was in doing our work, as our representatives, that they bore and suffered. Let prayer and practical sympathy do what it can to build them up again.

As noted elsewhere, three little ones, the youngest of each of three families, have died. The youngest and only child of the Slimmons, in the journey to the coast; the youngest of the McClure's, in Portland, Oregon, and the youngest of the Menzies, in Winnipeg.



Dr. McClure, Rev. J. Goforth, Rev. M. McKenzie, Rev. D. McGillivray, Rev. R. A. Mitchell,
Rev. J. Griffith, Dr. Malcolm, Rev. W. H. Grant, Dr. P. Leslie, Rev. J. Menzies, M.D., Rev. J. A. Slimmon.

The Presbytery of Honan, Jan. 6, 1899.

miles through hostile country, in constant peril, they travelled by Chinese carts, then four hundred miles by house boat down the river to Hankow, thence six hundred miles by steamer to Shanghai and safety.

The story is told in the following pages, but even from these pages little can be gathered of the perils they passed through. Their escape is an ever-increasing wonder to them all.

The strain of those terrible weeks will leave its effect on some of them for many

Dr. McClure remains in China in British hospital work. Dr. Margaret Wallace is in the same service as nurse. Messrs. Slimmon, Griffith, Hood and Mitchell, are also remaining, some as interpreters in British Government employ; all watching events and the first favorable opening to re-enter Honan.

The accompanying picture of the Presbytery of Honan, taken some months previous, shows all the men save one, Rev. T. C. Hood, who went out in October, 1899.

THE EXODUS FROM HONAN.

By Percy C. Leslie, M.D.

In common with other missions in China, our Canadian Presbyterian mission in Honan has been called upon to pass through a crisis that is unprecedented in missionary work in the Celestial Empire.

To go back to the beginning of this widespread anti-foreign uprising would be a very difficult matter. The seeds of discontent have, apparently, been sowing for years back, and the soil very carefully prepared for the present upheaval of China's millions.

On the 4th day of June last, Drs. McClure and Menzies, with their families, and Dr. Margaret Wallace left Honan by house-boat for a well-earned summer vacation to the coast. At that time everything in Honan was quiet, and our minds free from anxiety, although we did feel that the prolonged drought would cause the people to be uneasy, and the foreigners might be blamed for the lack of rain and consequent suffering.

They had only been gone a few days when active operations began in the North, and Tientsin, Pekin, and all that district was soon in a state of anarchy, the Boxers having centred all their operations in that locality.

On June 13th, while we were quietly seated in our weekly prayer meeting, a letter was thrust into my hands by our officious little gate-keeper, at Chu Wang, which I calmly placed in my pocket, but during the remainder of that meeting I was thinking more about that yellow envelope than what our leader was talking to us about. It turned out to be a special communication from the American Board missionaries at Lin Ching, informing us of the trouble around Tientsin, and the orders which the Consuls had issued to their subjects to leave the country as quickly as possible, or at least to reach a place of safety and neutrality on the coast of China.

We had a brief consultation as to our attitude towards this message and unanimously decided that there was no call for us to leave; that our duty was to stay where we were until more urgent developments took place, and that possibly the whole matter might pass over in a local disturbance.

The next morning we sent special messengers to communicate the news we had received, to our missionaries at the two other stations, Chang-te-fu and Ssin-Chen. Their replies came three days later, and were all a confirmation of our own decision.

By the time we had received their answers, however, the local disturbance became more evident in our town of Chu-Wang, for in the afternoon of June 14th a mob of one thousand or more assembled at our front gate with accusations against us, that we were the cause of the long-continued

drought, and that the new house we had recently erected was keeping away the rain.

Conciliatory measures, however, seemed to quiet the people, and we secured eight soldiers, who remained for some days, to act as a guard on our mission premises. While no security in themselves, they at least demonstrated to the people that we were on friendly terms with the local officials, and the issuing of special proclamations by these same officials also served to quiet the people.

During the next two weeks, however, we were kept in a continual state of anxiety and uncertainty, for alarming rumors were in constant circulation, and we were informed almost daily of some new plot to kill us and to make away with our property.

Three successive special couriers from Lin Ching did not tend to quiet our minds. From these we learned that our friends who left us on June 4th had, on the advice of the American Board missionaries, disembarked and were making their way overland to the capital of Shan Tung province, from whence they would pursue their way to Chefoo. These messengers also brought us the news that matters were constantly growing worse around Tientsin and Pekin; that the Imperial soldiers had probably united their forces to those of the Boxers; that the forts at Taku had been taken by foreigners, and that war was either in progress or imminent.

A telegram from Dr. McClure put our minds beyond all doubt, for when he said: "Come immediately," we knew that there was no question as to what our action should be, and as British subjects in the interior of China, we asked the officials for a safe conduct to a place of safety and neutrality, and made active preparations for leaving Honan at once.

The night before we left Chu Wang we were in doubt as to whether we would live through till the next day, as a violent mob again gathered at our gates, and our Chinese friends and Christians were excited beyond measure, and informed us that it was now a question of life or death. At ten o'clock robbers broke into our yard on the east side of the road, and the soldiers on guard made no attempt to defend us. However, we got another detachment of soldiers, who put the robbers to flight, and patrolled our premises through the remainder of the night.

Sleep was not to be thought of, and our ladies, on the invitation of a Chinese neighbor, took refuge in a little mud hut during these dark and restless hours; fortunately, however, no further disturbance occurred during the night.

As we could obtain no Chinese carter to convey us to Chi-nan Fu, where we had hoped to join Dr. McClure, with his party, we were forced to change our plans and to travel in a southerly direction, with a view

of reaching Han Kow. This plan necessitated a long and perilous cart journey at a season when the heat was liable to prostrate any one exposed all day to the rays of the sun.

We left Chu Wang on the morning of June 27th, joining our friends at Chang-te Fu the same night, and had been there but an hour when a special courier arrived informing us that the mission property at Chu Wang was attacked by a mob an hour after we left, and was in process of demolition. This is the only news we have had of how matters progressed in Honan after the missionaries left, but it is suggestive that the property at our three stations has long since been entirely destroyed.

On June 28th we left Chang-te-Fu, together with our friends from that station, with a caravan of ten carts, and an escort of some twenty-five Chinese soldiers, and plodded on day after day, making about thirty miles daily. On the third day out we joined our Hsin Chen friends, and a party of three engineers, who were with them, at a point on the south side of the Yellow River, which, by appointment, was our meeting place, and continued our journey in company with them.

All went well for the next week, but exhaustion was making itself felt on the weaker members of our party, and it became evident to us that no time was to be lost in getting to the end of our journey. The youngest member of our party, little baby Slimmon, died on the way, after a prolonged struggle, and the body was interred at Han Kow.

On July 7th the party divided, some of us being led by our carters on a wrong road, whereat we were very much displeased, but when we rejoined our friends, the engineers, at noon the same day, we were led to praise God for the apparent deliverance that he had worked out for us through the mistake of our carters, for the engineers had met on the road a party of armed men and priests going out to pray for rain at a neighboring temple, and had barely escaped with their lives, this mob blaming the foreigners for the lack of rain, and the cry of "Kill them! Kill them!" was raised, and they had much difficulty in making their escape. Had our party preceded or followed them, some of us, probably, would have met with death on that occasion.

On the twelfth day out, having travelled about four hundred miles, it was decided, on account of the threatening aspect of affairs, that while the rest of the party remained over night at Hsin Tien, the three engineers and our missionaries from Hsin Chen, Messrs. Slimmon and Mitchell, should move forward more rapidly to Nan Yan Fu, a prefectural city some ten miles in advance, and endeavor to secure a more efficient military escort from the local magistrate, both for themselves and for us.

At our stopping place we heard of a band of robbers who were planning to attack us, and we were advised by the people of the town to buy them off. But after consultation we decided that this would not secure us from danger, and that we would have no communication with them, and immediately made preparation to defend ourselves in the Chinese inn against a night attack, the Town Council promising us all the protection they could give with the small number of soldiers at their command.

We also despatched a special courier to Nan Yan Fu, where the other section of our party was remaining over night, informing them of our position, and asking that special efforts be put forth to secure us a large military escort. The disappointing reply came at 8 o'clock the following morning informing us that they had been in peril themselves all night, that the officers would give them no protection whatever, that they were pressing on, and that we would have to follow as best we could.

We met for a few minutes' prayer in that dirty Chinese inn, and committed our way unto the Lord, and put our trust in Him. We told the reluctant Chinese carters to harness their mules and get ready to proceed at once; and while we felt a certain amount of anxiety we were entirely ignorant of any active measures being taken to attack us.

We left Hsin Tien at 9 o'clock a.m. on Sunday, July the 8th. The street was black with crowds who assembled to see us, but a good guard of soldiers apparently kept this mob under control. It was but a short distance to the town gate, and the town wall was also crowded with spectators.

On exit from the town gate a larger crowd was also assembled, all of whom appeared to be expectant, but no evidence of unfriendliness was manifested until we got into the open country, when several hundreds broke away from the larger crowd, and with fiendish yells and a shower of brick and lumps of hard mud, made an attack upon our little party.

Our carters were panic-stricken, and tried to get away as quickly as possible, and in this way each cart with its occupants was separated from the others, and all were quickly surrounded and overpowered. The three revolvers which were in our possession were soon rendered useless, as two of them were shattered by bricks, one of them before it had been used at all, while my own fell useless from my grasp, as my right wrist was disabled by a Chinese sword.

We all got off our carts at an early opportunity, and hoped by thus doing, and surrendering all, that we would escape with our lives. This did not, however, satisfy our assailants, who yelled that they wanted our goods, and wanted our lives as well, and how any one of us escaped alive is an

ever-increasing wonder to us all, and if it had not been for the good hand of our God upon us, none of us would be alive to tell this story.

But providentially, the plunderers soon began to fight among themselves as to the division of our stuff, and amid this internal strife, we were enabled to make good our escape.

Only one of our carts remained with us, and that was driven, not by the carter, who had run away, but by one of our personal servants, all of whom remained faithful to us. We were soon, however, followed by the carter, who was now unwilling that we should sit on his cart, and we were obliged to get off and take refuge in a little mud guard house by the roadside, about 8 feet square, and here we gathered to face our present situation.

By this time our minds were relieved to know that none of our party had been killed, for the only ones absent were Mr. and Mrs. Goforth and their children, whom, we heard, had been befriended and taken care of in a native house.

We were hungry and thirsty and penniless, but by a little judicious begging in the name of the children, we were enabled to secure some good drinking water and some coarse, dry bread, all of which was very acceptable to us. Some time after noon a small detachment of cavalry, commanded by an apparently friendly officer, came from Nan Yang to our relief. The promises of the officer were very profuse, his expressions of sympathy very great, and as our only hope was in the mercy of this official, we cast ourselves upon it.

The Goforths now returned to us, much to our delight. Our carters, too, having been relieved of everything they carried, returned to us, and we once more started out in our bare carts, with an escort of this detachment of cavalry, which promptly galloped off and left us to ourselves, as we could only follow at a snail's pace.

At dusk we reached the city of Nan Yan, where our friends had slept the previous night, where the soldiers had secured for us an inn. There we hoped for rest and quiet, but from the time we entered until we left it, shortly after midnight, we felt, not without cause, that our lives were in jeopardy, for the official soon informed us that he could not afford us any protection, and we must get out as soon as possible. The threatening attitude of the mob kept us in constant anxiety.

The official assisted us with a small amount of money and fifteen Chinese soldiers to accompany us, and we left this unfriendly city at one o'clock Monday morning. The suspicious behaviour of our escort led Mr. Griffiths and little Paul Goforth to keep a close watch on their movements. To do so they got off their cart and walked behind. In the darkness they got separated

from us, and when we reached the city gate they were missing. Search was made for a time in vain, and we did not see them again all day. We feared they had fallen into the hands of our enemies, and we were powerless to help them.

By daylight all our soldiers had quietly slipped away and left us, and during the remainder of this day, Monday, we were stopped on the road by Chinese mobs not less than twenty-five or thirty times, and demands made upon us for anything that we might have, and it was only the fact that we had nothing left that saved us.

Night-fall came, and we again found ourselves in an official city, and again we were in anxiety, but assurance quickly came when we found that the official was friendly, and gave us adequate military protection. Here too, to our great joy and thankfulness, Mr. Griffiths and Paul rejoined us, having met deliverances on the way as Providential as our own.

One more day of this trying cart journey brought us to Fan Cheng, a point on the river Han, where we met the other section of our party, the Slimmons, Mitchells, and the engineers, and we were able to secure Chinese house-boats to Han Kow. As we entered that dirty Chinese inn in the city of Fan Cheng, it seemed a veritable paradise to our wayworn and weary party. Here, too, we were able to borrow some articles of clothing from our friends who had escaped the looting, while at a second-hand clothing store we obtained some additional garments, and so without further adventure reached the city of Han Kow, and the same night secured steamer accommodation for Shanghai, where we arrived July 24th, four weeks after leaving our station at Chu Wang.

With hearts full of gratitude to God for the wonderful way in which he has led us, we lift our hearts to Him in thanksgiving, and it is impossible for us to express our appreciation of the ready sympathy and help which we received from missionaries and other foreigners who met us at Han Kow and other points.

On arriving at Shanghai we got news from different parts of the country, showing that the disturbance in China was far more widespread than we had anticipated, and so perilous had our journey seemed to others that we had long since been given up for lost.

From every section of the country missionaries and other foreigners were fleeing to the coast or to Japan. The uprising against the foreigner was so fierce and so wide-spread that it affected the Empire of China as nothing else has during the memory of living man. For ourselves and others to have remained would have needlessly imperilled our own lives, and would have endangered the Chinese Christians: by their association with us they would be exposed to the anti-foreign hate; while in our ab-

sence their connection with the foreigner would be less apparent to the people. So that in leaving our place of service at the time we did, we believe that we acted in the best interests of the extension of the Kingdom of God in that field in which we still hope to serve Him.

It is impossible to close this brief account of our flight from Honan, without thanking those friends who have without ceasing helped us by their prayerful intercession, and, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

LETTER FROM MRS. GOFORTH.

In a letter to her brother, Mr. F. M. Bell Smith, of Toronto, Mrs. Goforth gives a vivid picture of the attack at Hsin Tien:—

For some days the attitude of the people had been becoming more and more unfriendly, and when we reached Hsin Tien Mr. Jamieson, an engineer, who was with us, said he would leave us and go ten miles further to the large Fu city of Nan Yang, to see the official in person, and if possible get a larger escort. The gentlemen gave their consent to this as being the best thing to do. We did not feel very easy, but there seemed to be no other way. So here we were, a party of foreigners, absolutely at the mercy of an anti-foreign city.

As soon as I could get the children settled I threw myself down beside baby and was asleep in a moment and knew nothing of any trouble till about midnight, when I was aroused by Mr. G. telling me to get up, as they expected the inn to be attacked. I found that none had gone to rest, and that the carts were arranged so as to form a barrier at the gateway. All night we waited anxiously.

In the meantime a messenger had been sent off to Mr. Jamieson, telling him of the situation and asking for military protection; also one to the official. No attack was made that night, but something about the manner of the Chinese aroused our suspicions that all was not right.

In the early morning our messengers returned, saying that the official had refused protection, Mr. Jamieson had utterly failed, and the attitude of the people at the city was such that he and party, though arriving at 11 p.m., left at 3 a.m. the next morning. Their intention originally was to have waited for us, but circumstances forced them ahead, otherwise they might themselves have been destroyed.

To return to ourselves. There we were well on in the morning, our carters terrified so that they refused to go. Finally they

could only be persuaded to venture out by our gentlemen promising to pay for every loss either to horses, carts or goods.

Before we got into our carts we knelt together and each of the gentlemen in turn committed us into our Father's keeping.

As we issued from the gate there was a strange silence, the roads on either side were densely packed, and as we reached the gate of the city we could see even the wall of the city black with people. Yet no sign of disturbance.

I had just remarked to Mr. G. how well we were getting on when we passed the city gate. Here, too, dense crowds were gathered. Ahead of us, separated from the rest, was a band of several hundred men. When Mr. G. saw them, and that they had swords, guns, stones, bricks, etc., he said in a very low voice, "Rose, there is trouble ahead."

He had scarcely uttered the words, and we had got just opposite them, when as quick as a clap of thunder a tremendous shower of stones and bricks poured down upon us.

I begged Mr. G. not to get off the cart, but he jumped down; by this time hundreds of armed men were upon us.

I heard Mr. G. calling again and again, "Take everything, but don't strike." The only answer he received was a thrust from a sword or a blow from a stone. Twice I saw him fall and rise again, covered with blood. Again and again I heard him calling, pleading for the lives of all.

I covered myself and baby with a coverlet and saved us from many stones. Four armed men came to the cart; one aimed at baby's head, but by God's mercy I dragged him away and the blow fell on the coverlet.

Helen was thrown into my cart, then Paul. But the villains dragged them out, throwing them on the ground. One man aimed with a sword at me from the back of the cart, but could not reach me. His face had the most intense hatred in it.

While hesitating to know what to do, Mr. G. came up to the cart, almost sinking from loss of blood. He told me to get down, which I did. He took the baby, Helen and Paul clinging to him. I tried to get on my shoes, but they were snatched from me.

Mr. G. said we had better try and get away, as he felt he was almost done for. As we tried to move off a number began following us. Some cried "Kill," and one man was coming towards me with his sword raised when another man, who seemed to have authority, pulled him back, saying: "You've killed the man; let them go."

As we tried to get off across the fields we could see the others still struggling with the wretches. Again and again Mr. G. would have gone back, but I saw he was almost sinking, and gradually dragged him along. We were stopped several times, but every one seemed too eager to see what was going on with the others to take much interest

in us, and God enabled us to escape out of their hands.

We went towards a village about a mile away. Twice people wanted to turn us away, but I felt it was an only hope. I went forward, and as we entered the village I pleaded for Mr. G. that some one would give him a place to rest. I took off Helen's blouse to tie up one arm and one of the baby's garments to tie up his head. Every one seemed afraid.

At last I took the baby and gave him to a poor old woman, asking her to save him. This seemed to touch them, and some men came forward saying they would protect us and hide us. They took us to a little hut, where a place was arranged for Mr. G. to lie down. Here they brought us food and drink, and for several hours Mr. G. rested.

They at once sent men out to make enquiries about the rest, especially to try and save our little Ruth. We passed through untold agony of mind for two hours, for we feared all had been murdered, but at last the men returned with the word that none were killed, and only one injured very badly.

A little later Mr. Mackenzie arrived to say all the rest of the party were gathered by the river side with two carts; that almost all were more or less injured, but that Dr. Leslie was the only one who was seriously so. He, poor fellow, was cut fearfully. His right wrist was almost severed, and one kneecap badly injured, besides having many other flesh wounds.

The rest of the party met with a second band, which we escaped. These tore from them even the few little things which had escaped the notice of the others. Watches, pencils, even Miss MacIntosh's outer skirt was torn off her, and Mrs. Mackenzie lost her wedding ring.

FOREIGN MISSION NOTES.

Rev. Duncan Macrae, of our Korean Mission, was married in Japan a few weeks ago to Miss Sutherland, of Cape Breton.

Dr. McClure is on the hospital staff of the British army in China, and Dr. Margaret Wallace in the same service as nurse. Messrs. Slimmon and Mitchell are in the employ of the British Government as interpreters.

Mr. and Mrs. Gault are about returning to resume work in Formosa. They leave two boys behind them, and the baby in a few months' old grave, taking one little girl with them. Leaving the children is one of the frequent burdens which the missionary father and mother bears in doing our work.

Designation services of Dr. Susan McCalla, under appointment to India, were held

in the First Presbyterian church, St. Catharines, 18 Sept. On the same day Miss Corrie Gunn was designated in St. Andrew's church, London, for work among Chinese women in British Columbia.

Though all our missionaries escaped from Honan with their lives, death claimed the baby of each of three different families, all dying on the way. The Slimmons lost their little one, their only child, on that terrible journey, and buried it at Hankow. The McClures' youngest died in Portland, Oregon, and the youngest of the Menzies in Winnipeg.

When Dr. Percy Leslie reached home from Honan, the right hand was powerless. A sword cut had severed the tendons of the wrist and the wound had healed. A few days later he went into the General Hospital; the ends were re-cut, and drawn together. What the result will be in the way of complete union and use of the hand cannot yet be known.

A farewell call from Rev. J. Wilkie. He soon returns to India. Will parents think what it means to leave once more the children behind and go to live and labor for the welfare of a heathen people? We speak of self-denial when some luxury is given up, as indeed is seldom done, for missions. Think of the deprivations of those who go as our representatives.

At Blackheath, 4 Sept., Hamilton Presbytery ordained Mr. J. R. Harcourt to the ministry, and designated him as a missionary to India. In the fall of 1896 he entered Knox. Next spring he went to B.C., and wrought for a year at Golden. Taking the summer session of 1898 at Manitoba College, and the following winter his final year at Knox, he offered for China. Our F. M. Committee could not send him, and for a year he labored at Blackheath and Seneca. Now he goes to India.

The designation services of Miss Mary E. Leach, as a missionary to India, were held in Central church, Toronto, 6 August. Five years ago she offered, but was thought too young. She kept on with her preparation, and has now attained her desire. Her father was a British officer, who spent most of his life in India, and fought through the mutiny, at Cawnpore, Lucknow, etc. Her earliest recollections are stories from the East at a father's knee. The only child of parents passed away, she gives her life along another line to the same grand work, the welfare of India.

After the designation, Mr. Goforth, who had just returned, gave a very vivid word picture of the scenes through which they had passed on their overland journey from Honan.

Receipts.

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

KNOX COLLEGE FUND.

Reported\$1371 89
Exeter 10
Chisellhurst 5 40
Beechridge 1
Beq Mrs Jane Carnochan, Tucker smith 100
Campbellville 25
Ailsa Craig 8
Lake Road 2
Galt, Knox 15
\$1538 35

QUEEN'S COLLEGE FUND.

Reported\$104 83
Galt, Knox 15
\$119 83

MONTREAL COLLEGE FUND.

Reported\$86 28
Elgin 7 90
Beechridge 1
Mont, Taylor, jee 2
Ailsa Craig 8 80
\$104 98

MANITOBA COLLEGE FUND.

Reported\$179 84
Beechridge 1
Beq Mrs Jane Carnochan 200
Hills Green 1 41
Galt, Knox 15
\$397 25

HOME MISSION FUND.

Reported\$10843 73
Sydenham, St P 50
Valcartier 5
Clinton, Willis ce 12
Nassagaweya 12
Athelstane 25
Avonton 39 37
Carlingford 13 50
Aberarder 10
Parkhill 17 95
Turo, 1st la 62 50
Melbourne, Guth 9 35
Glenvale, etc 5 50
W H Warren, NJ 40
Edinburg
Barclay\$36 9.8
Edinburgh, Moning
side 76. 9.6
Glasgow
Westbro 50. 3.0
Paisley
Sherwood 21. 0.0
Perth, west 21. 0.0
Scone 1.15.7

Aberdeen, Presby 51.16.8
J E S 50. 0.0
Colonia 1. 5.0
Mrs Camrie 1. 0.0
M Alloa 0.10.0
Miss Wallace 0.10.0
F 0.10.0
C K E 0. 5.0
\$295.19.5 1435 45

Virden 4 15
Parry Sound 7 40
Beechridge 5
Lancaster, Knox 66 44
Per Rev E A McCurdy 63
John Henderson 1
Anon, McL Brk 5
English Set 57
Geo A 3
Bear Creek 1
Lanark 40
Eramosa, 1st 31
Somerville 25 05
Archd Kennedy 200
John McKay 125
Greenbank 13 22
Campbellville 45
Dalhousie 25
Wroxeter 36 92
Lost River 10
Lake View 5
Pictou 11 05
Kennebec Road 50
Alvinston 25
Keene 10
Galt, Knox 80
\$1333 58

RESERVE FUND.

Beq Mrs Jane Carnochan 200

AUGMENTATION FUND

Reported\$1581 43
Ailsa Craig 23 37
Arkona 2 50
W Adelaide 2 72
Beechburg 23
Dal'ho Mills, etc 25
Komoka 2 85
Glenvale, etc 10
Parry Sound 7 45
Elgin 14
Grand Bend 6
Beechridge 10
Motherwell 6 50
Avonbank 6 50
Omamee 8
Geo A 4
Campbellville 20
Dalhousie 10
Kippen 3 85
Paisley 27 55
Keene 10
\$1804 72

FOREIGN MISSION FUND.

Reported\$17948 85
John McLean, Greenock 1 70
Westneath 5 75
Valcartier 5
Nassagaweya 12
Streetsville 17 50
Avonton 49 20
Carlingford 12
Dal'ho Mills, etc 12
Beverly 5 10

Strabane 4 20
Waterdown 4 30
Burlington 1 15
Flamboro 1
Lynden 1
Rodney 5
New Glasgow 5
Woodstock 2
Cromarty yps 21 38
Okamase, Ind mis 9 90
Komoka 14 32
W H Warren, NJ 5
N Georgetown 40
Parry Sound 7 40
Beechridge 4
W F M S (west) 2500
Mont, Taylor jee 2
Lancaster, St A
and Curry Hill 51 66
John Henderson 4
Omamee 6 25
Geo A 3
Maple Valley ce 12 50
Eramosa, 1st 30
Ballyduff 3 15
Pontypool 3
Hescler 35
Campbellville 40
St Andrew's 21
Lost River 9
Lake View 4
Egypt es 1
Pittsburg 19
Storrington 18
Glenburnie 6
Lake Road 17
Lunenburg, PVA 10
Keene 10
\$21091 31

RESERVE FUND.

Beq Mrs Jane Carnochan 200
In July Record instead of "Est Mrs Marg Pola, \$43 50, it should be Estate Mrs Margaret Paton, T'ship Stanley, \$43 00.

WIDOWS' AND ORPHANS' FUND.

Donations, etc.
Reported\$1081 84
Palmerston 10
Mrs A K Creelman 1
Athelstane 8
Komoka 1 65
Beechridge 2 50
John Henderson 1
Omamee 3 25
Beq Mrs Jane Carnochan 100
Campbellville 10
St Andrew's 9
Wroxeter 3 17
Hensall 2
Okotoks, High Ry 9
\$1242 41

Ministers' Rates.

Reported\$219 70
Dr Moore 10
J R Craigie 8
Don MacGillivray 8
A H Kippen 20
\$265 70

AGED AND INFIRM MINISTERS' FUND.

Reported\$677 20
Palmerston 10
Mrs A R Creelman 1
Komoka 1 85
Beechridge 2 50
John Henderson 1
Okotoks, Hi Riv 1
Galt, Knox 15
\$709 55

Ministers' Rates.

Reported\$205 10
J R Craigie 4
Dr Campbell 50
A H Kippen 10
\$269 10

ENDOWMENT FUND.

Beq Mrs Jane Carnochan 100

ASSEMBLY FUND.

Reported\$290 04
Dal'ho Mills, etc 5
Woodville 11 25
Melbourne, Guth 1 35
Parry Sound 5 26
Elgin 5
Scotsburn 4
Beechridge 1
Sunny Brae & St Paul's 3
Caledonia 2
Hx, Cobourg Rd 4
Kentville 3
Richmond Bay, Lot H 1
Nashawan, Stan 1
Powassan 1 99
Chisholm 1 21
Ballyduff 1 50
Keewatin 2
Norman 2
Hamstead 2
Laguerre, P Lew Wick 10
St Andrew's 5
Whitney 3 50
Claude 3 50
Cypress River 5
Black Bank, etc 7
Lost River 2
Lake View 1
La Riviere 5
Caledon, St A 1 75
Turiff 1 25
Port Marier 4
Fort Steele 1
Vaskada 1 50
Sunderland 3 50
Vroomanton 1
Ross 4
Proof Line 1
Millbank 5
Langwick 4
Black Creek 1
Ditchfield 2
Brookfield 2
Belmont, Onslow Okotoks, Hi Riv 2
Weyvale 2
Van Vlack 1 50
Woodwood 3
Bellfield 2
Fisdale 1 25
Elmsley 3 80

FRENCH EVANGELIZATION FUND.

Reported\$3,115 55
Ingersoll 24 75
Ayr, Knox ch 32 39
Palmerston 10
Cote St. George, etc 15
Point Fortune 5 43
Bluevale 12
Mandaumin ces 7
Rev T Fenwick 1
Elgin 12
Beechridge 2
Mont, Taylor jee 1
Hx, Cobourg Rd 4 10
Kentville 10
Richmond Bay, 114 5
Nashw'k, Stanley 1
Dalhousie 63
Milford, Gays Riv 35
Par-boro 6
Saltsprings, Eben 36
Middle River 7 50
Summerside 18 53
Omamee 4
Beq Mrs Jane Carnochan 100
Eadies Cong 6 96
Eden Mills 7
Bear Creek 3 73
Franktown 18
Avonton 20
Greenbank 14 77
Campbellville 10
Dalhousie 15
Hills Green 2 15
Wroxeter 9 44
Fordwich 9
Millbank 9
Kippen 8 35
Keene 5 75
Galt, Kx 11
\$3,681 50

POINTE AUX TREMBLES.

Reported\$752 31
Ballinafad, ce 6
Barton ss & ce 7 06
S E B, Ingersoll, 25
\$790 37

UNAPPORTIONED CONTRIBUTIONS.

Tor, Bloor\$59 25
Egmondvil 43
Ponoka 2 75
Elphin 15 70
Lm, New St Jas 19 55
Dundas 12 63
Thamsoford 57 75
W Flamboro 11

KLONDIKE NURSE FUND.

Mrs John Beattie\$5
Col Gartshore 5
Ingersoll 16 60
S E A T G, Woodstk 5
Ham, Kx 13 88
Mrs McMaster, Mont 50
Hamph, mem Kx 5
Ham, Kx 6
Rev Dr Hamilton 5
Hlerton 5 70

KNOX COLLEGE MIS- SIONARY SOCIETY

Mandaumin, ce\$ 25

GOROTH FUND.		Piston, St A, co. 52 50	A S Berlin 5	Dequest.	Sunny Brae & St Pauls..... 2
Farmer\$ 1	Mrs Little 3	Mrs & Mrs J Edwards100	Surrey 13	Alex Taylor, St Jobn\$2,000	J H int..... 21
Rev A H Kippen 5	Blackheath, ce., 10	Edmouton las. 52 36	Markham, Mel Gamebridge, ce., 5	Donation,	Coup, Louisburg. 61 20
	Lon, New St J ss 2 76	W Puslinch, KX. 16 50	Mr & Mrs D Jamieson, 2	(less interest for life.)	" Prov N S..... 25
	John Henderson. 5	N Dawn 29 15	Longford..... 5	James Porter ...600	" St John City 30
INDIAN FAMINE.	Miss M A Brown 50	Leaskdale ss 15	Alice..... 21		Div Union Bank, 6 23
Reported.....\$40,634	Guelph, Chal ss. 38 75	John Bell 1	King, Beza 6		Total\$317 95
N Ekfrid 24 60	North York scs. 12 96	Jessie 1	Stayner, ss cl. 2 88		
Sumidale, cor co 4	John Bell 1	Omence 50	Friend 1	HOME MISSIONS.	
Wroxeter, ce 10 60	Omence 50	Drusvivil, ce 10	Hemmingford, etc 25 41	Reported.....\$1,320 74	LIBRARY FUND.
Wroxeter 2	Children of J Mc D Hains 10	C S Czowski..... 25	Pt Lewis 10	Div Merch Bk Hx 21	Reported.....\$33 37
Mrs Wilson, Wrox 2	Turtle Lake..... 5	J. Anderson 1	Per Dr Geikie..... 25	" Hx Banking Co 27 30	---
Mrs McKay, St Cath 4	Harvey 33 50	Mrs Jas Stewart. 1	James Law 3	Scotsburn ce 10 25	
Campbellford 14	Orillia cits 53 50	Mrs R. T. Deans. 1	J. Anderson 1	Brookfield, m soc 7 23	MANITOBA COLLEGE FUND.
Employees Ruth Mine. Sanden. 27 50	Pittsburgh 10	Mrs R. T. Deans. 1	Mrs Jas Stewart. 1	Eliza McAleese. 2	Reported..... \$1
Wm Clark, Car. 3	Ashton 7	J. D. Bird 5	Mrs R. T. Deans. 1	Hopewell, Un 40 45	---
Thamesford ss. 1 65	Appleton 5	Wolseley 10	Miss M L Astley 1 47	Annapolis 2	
Lon. St A. adl 3	Caradoc, Cooke's 5	Miss M L Astley 1 47	\$43,891 80	Bernuda, St A, wfms 12	
Dr McMillan 5	Friend 1			Alex Young, Mrlv 5	
Miss N E Moore. 5	Drumbo, 10 Con ss 4 35			J P M int 36	
A T G Woodstock 50	Strathclair ss 7 35			St Peter's Road 1	AGED MINISTERS' FUND.
Hon EH Bronson 50	Per " Witness " 5			Westvil, Carmel. 46 50	Reported..... \$1
Mont, Chal, jee. 22 60	Mont 521 23			Hx, Grove 20	
Avonton..... 35	N Easthope, wfms 11 60			Dartmouth, StJas 30 00	
Mr & Mrs A Doug- las 5	N Easthope, mem 5			" " " ce 21 29	
Winchester..... 38 80	Hillsburg, wfms. 11			Mid Stewiacke 12 50	Int. and Collections.
Per Miss M J Wilson 10	Ballinafad 13			New Glago, Untd 27 5	Reported..... \$535 51
Kirkhill 2 93	Friend 5			Noel..... 22 90	M A K int..... 10 00
Mrs Woodhaupler 1	Ainsworth ss 10			Annapolis wh fms 5	J J int..... 76
T J Paten, O L S Little Current. 4	Tor, Bonar ss 9 50			Lit Narrows..... 16 50	M C int 15
H Morrison 3	Seulah, Baris 5			Div Bank NS 85 50	Lawson Mem 26 25
Bolton 47 63	Wiek Aux 25 90			Louisburg 20	W Rlv, Green Hill 5
Mt Bridges 6 30	Bridge End, ce 5			Rev Wm McLeod. 4	Total...\$666 76
Rev Jas Wilson. 10	A Lox McKeek, Clu'lt. 5			Lawson Memorial 5 25	
Uptergrove 18	Ohioats Indians. 1			North-West.	
Delaware 19 40	Rev M Swartout. 4			Mem D Stewart, Summerside 23	Rep rted..... \$38 02
J A P Grafton 10	Whitechurch, etc 54 50			Dartmouth, StJas 10	---
Mrs Hugh Bailie. 2	Petrel..... 12 25			Total\$2,085 22	
Matthew McKeek 2	Presbyterian..... 2			AUGMENTATION FUND	FRENCH EVANGELIZATION.
Miss K Houston. 5	Ventry, ce..... 10 70			Reported.....\$4256 32	Allice McAlaise.....\$298 03
W G R Cambray..... 5	Springville..... 6 70			Thorbrn, Suth Riv 35	Eliza McAlaise. 1 00
Cookstown 9 12	Brandon, ce 28 70			W Cape..... 18	Hopewell, Union 17 20
" ss 4 86	Dr J P Fotherghm 5			Total\$4,309 32	Sunny Brae, St P 6 00
" ce 1 10	Columbiass & Mrs Long- lakoton 1 50				Whycocough, 30 00
E B S Elliott 1	Per Dr Geikie..... 4				New Glago, Unit'd 165 00
G D McIlraith 5	Sympathizer 2				Total...\$517 23
Beard Brook ss 15	Victoria, Kx ss 8				
Messrs Strigley & Hooker 4	Bowmanvil ss 5				
Kaslo, ce..... 36 65	Ashburn, ce 15				
" ss 11 50	Ashburn 28 93				
Fort Langley ss. 10 25	Utica 11 38				
Ham, Kx 6	Drummond Hills 1				
Woodville 6 25	Mrs W Mason 1				
Vankleek Rdg, ce 4 50	Rev W A Duncan 1				
Barton, ce 5	Sault Ste Marie, ce 1 25				
Sympathizer 25	Eramosa, wfms. 1				
Arch McCoun 10	Minden, Pres ces & Meth ep lg. 10 50				
Miss Gemell 58	Pickering, St A, wfms 9 35				
" unnington 58	Pickering, St A, ce 2 35				
ailhouse 50	Arnprior, mb 6 50				
Mrs Bronson 50	Friends 9 50				
W G Bronson 10	Quarss Outlet, NY 13 60				
Appleton 17	W F M S, west. 211 25				
J A Y 10	Per Rev A B Winchester 16 50				
Per Orillia Packet 118 17	Kearney, ss & ce 5 40				
Elgin 20 86	Per Miss B McPheron 35 40				
Minosa 6 43	Arca, Regina 35 40				
W F M S, west. 211 25	J A Aikens 2				
Per Rev A B Winchester 16 50	Lancaster, Kx. 20 10				
Kearney, ss & ce 5 40	Vernonville 6 50				
Per Miss B McPheron 35 40	Valletta, wfms. 3				
Arca, Regina 35 40	Wm Armstrong. 2				
J A Aikens 2	" Glennie " 2				
Lancaster, Kx. 20 10	Miss A Constable 1				
Vernonville 6 50	Owen Sid cits. 94 75				
Valletta, wfms. 3	David Morrice.....100				
Wm Armstrong. 2					
" Glennie " 2					
Miss A Constable 1					
Owen Sid cits. 94 75					
David Morrice.....100					

Receipts.

Received during August, 1900, by Rev. E.A. McCurdy, Agent at Halifax, Office, Hollis Street.

FOREIGN MISSIONS.

Reported, \$3,693.71, less \$12.37 interest, credited by mistake, and \$25.00 given to N.W., making the total

Reported \$3,655.84 Lawson Mem. 28 70 fund. 44 60

Brookfield m soc 14 25 Regina, Bir'll mb 35 Eliza McAleese. 2

John Chislett 6 Truro, St Pauls. 40 Bedford 8

Annapolis 2 75 Sherbrooke. 31

Louisburg 20 Alex. Young 3 45

Milford ce. 3 45 Little Narrows 28 12

Mrs A P Miller. 5 00 Loggieville ce. 12 25

Mabou 21 25 Port Hood. 6 75

MEMORIALS.

Reported \$2,085 22

Reported.....\$4256 32 Thorbrn, Suth Riv 35

W Cape..... 18 Total\$4,309 32

COLLEGE FUND.

Reported \$2,279 46

Div Bank N S. 585 " Merch Bk Hx 87 50

De Table Cape 28 60

Funny 50 Sunny Brae & St Pauls 12

Mrs DeY, int. 39 Dartmouth, StJas 53 51

W H R int. 21 60 B L S int. 78 12

ASSEMBLY FUND.

Reported.....\$51 47

Sherbrooke 5 Dartmth, StJasce 10

Maitland, St Dav. 5 Noel 2

River Dennis 4 W Riv, Green Hill 5

Total...\$82 47

WIDOWS' & ORPHANS' FUND.

Reported.....\$8 00

CENTURY FUND.

Paid up Subscriptions.

NOTE.—The totals from the congregations are acknowledged here, as with all the other schemes of the church, the individual sub-