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Presbyterian Record.

VOL. XXIV.

OCTOBER, 1898.

No 10

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Watchman, what of the night? The morning cometh, from the night of sin and suffering and sorrow and wrong, and if the vision of the Psalmist seer is a picture of millennial dawn, then seldom in human history has that day brightened so rapidly as during the past three or four months. The summer has brought civil and religious freedom to more of the world's down-trodden millions, ten times over, than were declared free by Lincoln's pen nigh two score years ago.

The victory of the United States over Spain has opened the door of civil and religious freedom to a score of millions in the West Indian and Philippine Islands. The more recent victory of the British far up the Nile means freedom to unknown millions in the Dark Continent. In 1834 Britain freed the slave, throughout her own Empire, the first nation to take that step. In 1898 she has given the final blow to the slave trade of the world. This latter fact, of itself, marks one of the great epochs of human history in the triumph of righteousness.

Other tokens there are, forerunners of a better day, in China, Candia, Canada.

Though the hand of God may not be so apparent in the national issues of to-day as it was in the history of Israel, the principles of His moral Government are ever the same. Blessed is the nation whose leaders recognize

this truth, and perhaps one of the grandest scenes amid the horrors of the war, more striking even than the President's proclamation calling for a national thanksgiving, was that of the officers and men of one of the American battleships at Santiago, at the request of their venerable and beloved commander, standing for a time with bared, bowed, head, in the first flush of victory, in silent acknowledgement of God as the Giver of their triumph.

After the 29th, what? Active, earnest work, no matter what the day may bring forth. If in the vote of the 29th, a majority say they do not wish to prohibit the traffic in strong drink, then the immediate duty will be to make the best of the laws we have and to seek to get better ones. It is a time for special work, because people are interested as never before. The whole country is thinking and talking about the traffic and when men are thinking is the time that work for truth and right always yields best results.

But if the 29th give victory, then there must be diligence in following up that victory and making it yield best results, both in the way of legislation and in the leavening of public opinion to make that legislation as effective as possible. People are thinking about the matter and blows tell best with iron hot.

PASTORAL LETTER BY THE MODERATOR OF THE GENERAL ASSEMBLY.

To the Ministers, Sessions and Members of the Presbyterian Church in Canada:

Dear Brethren:

In the Report of its Committee on Augmentation presented to the General Assembly at its meeting in Montreal in June last there is the following, among other recommendations:

"That the Assembly should require that in all congregations in which the contributions are taken through Missionary Associations, schedules, and such like methods, a Sabbath shall be set apart early in the year, and this year not later than September 18th, in which information shall be fully given to our people, and the desire of the Assembly emphasized that there shall be increased and hearty support given to this Scheme. That in congregations where a Sabbath day collection is relied upon, it be required that similar information be given on either the first or second Sabbath preceding that on which the collection is to be taken. That information such as may be the basis of the appeals thus to be made be supplied to all Ministers and Sessions through a Pastoral letter to be sent by the Moderator of Assembly."

It was agreed by the Assembly to "receive the Report, express gratitude to the Great Head of the Church for the continued progress and helpfulness of the work, and endorse the action of the Committee in placing on the Augmented list so large a number of Missions that have been strenuously pressing forward."

"In view of the increased responsibility thus incurred it is resolved: (1) To adopt the estimate of the Committee, and to authorize an expenditure for the year not exceeding \$28,000 for all purposes. (2) To adopt the recommendations embodied in the Report (page 99), and commend them to attention and sympathetic action on the part of Presbyteries, Sessions and Ministers. (3) To authorize the Committee to secure temporarily the services of one or more suitable persons, who, acting in co-operation with, and assisted and facilitated by Presbyteries and Sessions, shall seek to advance the interests of the Scheme, especially by securing better financial me-

thods, and more harmonious application of the Committee's regulations in aid-receiving congregations."

It is in compliance with these instructions of the Supreme Court of our Church that the Moderator issues this letter.

It is not necessary to dwell upon the history, importance, principles and aims of the Augmentation Scheme, which for four years has been a distinct organization of the Church. Wrought at one time as part of the work of the Home Mission Committee, more lately through a sub-committee known as the sub-Committee on Augmentation, it was, in 1894, separated from that Committee, and entrusted to the management of one under the name of the Augmentation Committee. The late Rev. D. J. Macdonnell, of St. Andrew's Church, Toronto, by appointment acted as its Convener, and the duties of the position, and the interests of the Scheme, had his diligent and efficient services till he was removed to the eternal world. Dr. Robert Campbell, of Renfrew, has succeeded to his place, and he has brought to his work in connection with it experience gained by long service on the Home Mission Committee, and his acknowledged skill and energy.

Proceeding on the principle that the strong should help in supporting the weak—a principle acknowledged and practised in all circles of society from the most intimate to the most remote, which was early brought into operation in the history of the Christian Church, which has ever since prevailed, and is likely to be continued to the end—its aim is that those persons and congregations with whom God has been dealing liberally in his Providence should come to the help of those who are in the fellowship of the saints with them, but who, through lack of means, are not able to attain to that great privilege, the stated administration of word and ordinance by a minister whom they can call their own.

It has been judged, and it is presumed that the wisdom of the judgment will not be called in question, that a salary of at least \$750 per year, with manse, for a married man, and \$700 for an unmarried man, not requiring a house, or as little as should be received by any one who is settled in a charge, in view of the time and outlay spent in pre-

paring himself for the ministry, and of the demands of various kinds made upon him in that position. This holds in respect of the Provinces of Ontario and Quebec, but there are reasons for a somewhat more liberal treatment of those who are called to labor in the North-West. In order to be placed, or continued, on the list of Augmented charges, congregations, except under certain special conditions, must contribute, at least, \$450 per annum to their ministers' stipend (\$500 in cities, Manitoba and the North-West) and a manse, or rented house, or make an allowance of \$50 (\$100 in cities) per annum, towards house rent; and not less than at the rate of \$4.50 per communicant, or \$8 per family, in cases where the disproportion of members to families is exceptionally large or small, towards stipend, at the same time contributing to the Augmentation and other Schemes of the Church. Let it be testified to the credit of such charges that they have almost, if not entirely, fulfilled the obligation laid upon them, and that their liberality has been greater than in the generality of self-supporting charges, the average contribution of the latter being \$8.07 per family, and \$4.44 per communicant, and of the former \$11.82, and \$6.34.

At the 1st April of the present year there were 156 congregations on the Augmented list, there being only 3 Presbyteries of the 40 in the field which had none, namely, Whitby, Superior and Edmonton. The total number of families in the 154 Augmented charges for the year ending with the March previous was 8,244, with 1,284 single persons, representing a population of about 42,404, of whom 14,743, or about one-third, were members in full communion. The amount of stipend promised by these charges was \$98,383, giving the average per family and communicant above stated; and there were also contributed to the Schemes of the Church \$21,957.73, or an average to each charge of \$142.60. Manses were provided in 97 instances.

That ample safeguards are provided against undeserving congregations being placed or continued on the list will be acknowledged when it is stated that applications are in the first place subjected to a careful and rigid scrutiny by the Presbytery within whose bounds the charges are

situated; that there is also a Committee in each Synod before which each must come yearly, thus supervising the action of Presbyteries; and finally, that there is a Committee of Assembly, before which each one is discussed in all its details, and the fullest pains taken to ascertain and decide upon its merits.

The history of the Scheme shows that it has accomplished praiseworthy ends in very many cases, and it may be said in every Presbytery, it has helped Mission Stations to attain the standing of settled charges, and many of these charges to become self-sustaining. Did circumstances permit full proof of this could be adduced by an induction of examples. Reference is made to instances mentioned in the Report of the Assembly's Committee for last year, and there are several charges now on the Fund which in a year or so will decline any further grant and fall back upon their own resources; and it is to help them in their efforts, and to allow of others being taken on from Mission Fields, and which are sadly in need of aid, that this appeal is made to your judgment, your heart, and your liberality.

Ministers and Sessions are respectfully asked to examine the Financial Statement of the Augmentation Committee as it appears on pages 106 and 107 of the appendix to the Printed Minutes of last Assembly. It will be there seen that there are only 2 Presbyteries in the Provinces of Ontario and Quebec that had no Augmented charges. It will also be seen that there are 13 Presbyteries that have contributed to the Fund less than they have drawn from it, and that 10, or reckoning in the 2 without charges, 12, more. Even in some instances in which the amount contributed has been largely in excess of the amount drawn, there was room for giving on a larger scale. Every minister and Session, and let us add Presbytery, is earnestly asked to examine the list, and solemnly inquire as to duty in the circumstances.

During the past year the Committee, as the Report states, have been unable, through want of funds, to gratify their desire to receive all deserving applications, and grant the help sought. The importance of the claim was felt; the force of the arguments pleaded in their behalf was acknow-

ledged; and the benefit that would accrue to the Church was foreseen, but it was not in their power to move in the direction indicated.

Special sympathy was felt with the Mission carried on for so many years in the North-West. In the Synod of Manitoba and the North-West Territories there were at latest date 24 augmented charges, of which 6 were vacant, but had the revenue of the Augmentation Fund permitted there were about 20 more Missions prepared to go upon the list, and thus have the higher place of settled charges; and the prospect was that, in a short time, they would become self-supporting. Here is a wide field from which an appeal comes for your earnest sympathy and help; and, in responding, you will contribute to the prosperity of the Church and the welfare of the whole region.

Encouraging reports come from the Synod of British Columbia, with its 5 Presbyteries, in only one of which there is no augmented charge. That Synod endorsed the judgment expressed by the Presbytery of Kamloops "that the recent introduction of the Augmentation Scheme has given a wonderful impetus to church work in those congregations, where they have been enabled by the help of the Fund to call a minister of their own, and have him regularly settled down there, and has stimulated other Mission congregations as well." And that Synod, further, enjoined Presbyteries "to hold annual conferences on the subject of Augmentation interests, and that an endeavour be made to have some of our best occupied Home Mission Fields transferred to the Augmentation list as a forward step in their development." From this it will be seen that in the remote west the value of the scheme is felt, and the verdict will be entirely borne out by the experience of the east.

It will be remembered that the Assembly has authorized the committee to incur an expenditure for all purposes of not more than \$28,000. The true income of the previous year was \$22,900, which was a decrease of more than \$1,000 on the year before. The average yearly income is about \$23,000, so that the sum required for the year now running is some \$6,000 more than for the preceding year, and \$5,000 more

than the average revenue. That this amount will be required is absolutely certain. It will be cruel if augmented charges are disappointed of any portion of the grant promised them after the most careful consideration and effort to bring down to the minimum of expenditure. How much pain and pinching to ministers in charge, and what discouragement to the congregations to which they minister! Can you think of it without having your compassions stirred and the purpose formed that you will come to their help?

In the section of the Church covered by this Augmentation Scheme there is a constituency of 80,700 families, and of 159,749 communicants, say 160,000. An average contribution of 35 cents by each family, and of 17 cents by each communicant, would raise the sum required. Let these figures be taken into serious consideration by Ministers and Sessions, and lead to proper action. Last year some of the Presbyteries and congregations could have contributed fully three times what they gave, and, it is presumed that, in view of the prosperity with which God has blessed our land their ability this year is greater. Let them hear the cry of those in need "come over and help us," and of the Giver of their worldly substance and religious privileges, as he points to this Scheme and presses its worth and necessities, "Go forward."

That you may be enabled to honor the Lord with your substance and the first fruits of all your increase in this as well as in other appeals made to your Christian sympathy and liberality, to come up to the Scripture rule of giving as the Lord has prospered you, and to experience the force of the words of Jesus, "it is more blessed to give than to receive," is the earnest prayer of

Your devoted Servant,

ROBERT TORRANCE,

Moderator of General Assembly.

Guelph, 1st September, 1898.

Real things are seldom seen. Thought, faith, hope, love, the only lasting realities, belong to the invisible. Sight-walking is but a morning exercise, while walking by faith is a constant journey.

THE SCHEMES OF THE CHURCH, WEST.

Notes by Rev. Dr. Warden.

1. Home Missions.

To enable the Committee to keep pace with the growth of population, and to open up new fields, as well as to furnish regular supply during the whole year, \$82,000 will be required. As the amount received from Great Britain and Ireland is likely to be much less than for the last two or three years, greatly increased contributions will be required from our own Church.

2. Augmentation of Stipends.

This scheme is now under a Committee distinct from the Home Mission Committee. Last year the normal revenue was not equal to the amount required to pay the grants in full. It is earnestly hoped that this year the scheme will be liberally sustained, and that the whole sum required, \$28,000, will be obtained.

3. Foreign Missions.

The amount required this year from the congregations, etc., of the Church, for the ordinary work is \$65,000, fully \$5,000 in amount required by the Foreign Mission from the same source. While the amount required for the Woman's Foreign Missionary Society is \$45,000, 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 \$35,000, 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. The sum asked for Knox College, because of necessary repairs to the building, etc., is \$5,000 more than was got last year, so that largely increased liberality is necessary. 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 would have been nearly \$3,000 in excess of the revenue, but for some special contributions, and it may become necessary 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 this Fund.

7. Aged and Infirm Ministers' Fund.

The additions made to the List of Annuity by the Assembly from year to year, demands increased liberality on the part of congregations. Last year 84 annuitants received benefit and the year closed with a deficit of \$3,233 in the ordinary fund. To make good this deficit and meet the expenditure of the current year the sum of \$24,500 will be required, if the annuitants are to receive full benefit under the rules. Of this sum it is estimated that \$7,500 will come from interest and rates, leaving the balance—\$17,000—to be contributed by congregations. 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 Assembly, and the printing of the annual volume of Minutes, this Fund has to bear all expenses

connected with Committees who have no fund of their own, such as the Committee on Distribution of Probationers, Church Life and Work, Statistics, etc. There is also an annual charge on account of the general expenses of the Presbyterian Alliance. 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 for this Fund at the earliest possible date.

Needed for the Year's Work, West.

Home Missions, \$82,000.

Augmentation of Stipends, \$28,000.

Foreign Missions, \$65,100.

Woman's Foreign Missionary Society, \$14,460.

French Evangelization (including Pointe-aux-Trembles Schools), \$35,000.

Colleges, viz: Knox, \$12,000; Queen's \$4,000; also deficit of \$9,000), \$13,000; Montreal, \$5,000; Manitoba (exclusive of amount from Synods of Manitoba and British Columbia), \$5,000.

Ministers', Widows' and Orphans' Fund (over and above Ministers' Rates and Interest from Investments), \$10,000.

Aged and Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments), \$17,000.

Assembly Fund, \$6,000.

The above statement of schemes, West 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 Presbytery, the results have been generally much more satisfactory than when left to each congregation to give as it pleased.

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.

Facts to Remember.

An average contribution over the whole Church of \$2 per member would 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 by the Assembly to contribute to the Schemes of the Church. This will be found helpful to them as well as to the work.

On more than one occasion the Assembly has recommended that Missionary Associations should be organized in every congregation. Where these do not exist the Assembly has appointed collections to be taken up during the current year as follows :-

French Evangelization, 4th Sabbath July.
Mome Missions, 4th Sabbath August.

Colleges, 4th Sabbath September.

Ministers' Widows' and Orphans' Fund, 3rd Sabbath October.

Assembly Fund, 3rd Sabbath November.

Manitoba College, 3rd Sabbath December.

Augmentation Fund, 3rd Sabbath January.

Aged and Infirm Ministers' Fund, 3rd Sabbath February.

Foreign Missions, 2nd Sabbath March.

Quite a number of congregations fail every year to contribute to one or more of the Schemes of the Church. Last Assembly instructed Presbyteries to take this matter into consideration, at their first meeting after the Assembly rose, 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.

Heretofore about two-thirds of the entire contributions for the Schemes of the Church have been received during the last three months of the ecclesiastical year. This renders necessary the borrowing of large sums of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, the General Assembly recommends all congregations to forward their contributions quarterly. The books of the Church close promptly on the 31st March, 1899.

Our Foreign Missions.

Here is an item from the New Hebrides to be carefully and thankfully weighed. "On the twelfth of the month, in June, writes Dr. Annand, "we had our half-yearly communion service, a spiritually refreshing season to us. Seven of our students, and one woman, sat down at the table for the first time. Ninety-two of us in all partook of the supper. A collection of two guineas, was taken in aid of the Institution. For a few days before the Sabbath, the lads were busy during their play hours in searching land and sea for anything that we missionaries would buy, so that they might obtain a little cash for the collection plate. Coconuts and fancy coral were the objects upon which they realized." What an example to us in Christian lands are these New Hebrides student lads, working and planning for days that they may have something to put on the collection plate at the Communion; and making their collection so large.

A month later, end of June, Dr. Annand writes: "The lad mentioned, as dying, in my May letter, died on the day that the letter was printed. Three hours after death, we laid his body to rest in our burying-ground; the first student to sleep there.

The health of our large family is now fairly good. At present fever and sores are the chief complaints.

Fine weather having set in, cleaning the coffee plantation, and making ready for other planting fully occupy the hours for manual labor. Early in the month some two hundred yards of white coral walks were completed, which add to the comfort and the cleanliness of the station.

The studies of the pupils have been prosecuted with commendable diligence, and progress therein has been made. With many of them, however, the hour at football is decidedly the most popular hour of the day. They go at that game with greater vigor than they go at their studies. Their bare feet prevent them hurting one another, but sometimes the toes suffer from contact with stones. Still we scarcely need the Georgia law here as yet.

A STEP FORWARD IN DEMARARA.

By Rev. J. B. Cropper.

Our school and meeting house at Helena was opened on Sabbath, the 10th of July. On Saturday, the 9th, I went up to Helena and received the building from the carpenter, and made arrangements for the ser-

vice on the following day. Benches and a table were kindly lent us by the Parish minister (Church of Scotland).

We (Catechist and I) spent the Sabbath morning holding an open air service on an adjoining estate; after which we came to the meeting house. People were late in arriving, which at first caused me a little uneasiness. With our East Indian, time is of comparatively little importance, and to arrive half an hour or more late is a matter of very small detail.

They did gather, however, and we had a fair number—twenty-three grown persons and thirty-one children. They were all greatly interested in the service and listened attentively as I tried to explain and apply Solomon's beautiful prayer at the dedication of Israel's temple. There was also much satisfaction apparent, as I impressed on them that this was their own church, and not merely one to which they were invited and in which they were permitted to worship.

Five of the adults and eight of the children were Christians, and most of the others were persons with whom we have been laboring.

Seven children were brought in for baptism; and our little Christian community was increased by that number. There are many hundreds of East Indians in the District; and when the settlers take up their allotments there will be many more.

It was only a small, unpainted wooden building with borrowed benches; only a borrowed table with a pocket handkerchief spread on it, and a borrowed silver basket for a baptismal bowl; only a handful of poorly clad people; but I felt as I have seldom felt before.

There had been much difficulty and frequent disappointment in obtaining a site; and much delay in the putting up of the building. Our Catechist had worked for thirteen months and more among the people without a place, except his own room, in which to invite them to assemble. There had been much sickness and poverty and consequent despondency among the few who tried to settle on their allotments.

But now a definite point was reached,—site secured, building erected, and dedicatory service in progress. From among the hundreds round there was gathered a little band with clean clothes and happy faces.

Some were already of the number who make up the visible Church, and the rest—at least they were joining with the visible church then in her worship. Our church had entered upon proprietary rights on the South American Continent, and the first service was being conducted in her own building.

The future of the Church? The future of the people?? The future of the cause of Christ???

NOTES FROM TRINIDAD.

By Rev. W. L. Macrae.

Princetown, Trinidad, 25 Aug., '98.

Dear Mr. Scott:

Two of the converts from heathenism in this district during the past year are Frederick Chamansing and John Modi.



Frederick Chamansing.)

The former is a Nepalese of the Gorkha tribe. Nepal is a small independent State on the North-east of Hindustan, bounded on the North by Tibet. Its population numbers about 5,000,000, made up of several tribes, of whom the Gorkha is one of the chief. The Gorkha is the military tribe, and hence Chamansing before coming to Trinidad was a soldier.

His features, as his picture will show, resemble that of the Chinese,—oblique eyes, fair complexion, and a comparatively hairless face. This no doubt points to a similar ancestry, as there is no intermingling between them and the Chinese.

The Gorkhas are descended from Brahmans and other Hindoos who migrated from Hindustan many years ago, and hence they are Hindoos and speak the Hindu language with a somewhat peculiar accent.

The few, however, who find their way to Trinidad bear evidence of having at least a mixture of Mongolian blood, which is quite distinct from that of the Arian.

Nepal yet remains without the Gospel and without any means of education excepting that of the Hindu and Buddhist priests. Heathen temples abound, with their pernicious concomitants. The need of the Gospel is therefore very great.

It has been suggested that Chamansing, when thoroughly trained for work, might be sent back to his own country as a missionary. Being a native he would be exempt from the rigid restrictions imposed upon Europeans, and would thus have free access to his people. Of this, however, we shall wait and watch the leading of Providence. He is now under training and we hope to see him become a soul-winner.

John Modi was a Sadhu of the strictest sect. One of their many peculiar notions is that the nearer they approach to a state of nudity in dress the more virtuous they become.



John Modi.

The picture shows Modi in his Sadhu dress as he used to go about instructing his chitas or disciples. He is now clothed and in his right mind. He, too, is under instruction and is endeavoring to lead his erring countrymen into the light of the Gospel.

A UNIQUE FAMILY COLLEGE.

It beats the World's College Record for the proportion of families in attendance.

"Bright and hopeful are the prospects of the Training Institution," writes Rev. Dr. Annand from Tangoa, New Hebrides, in the end of May. "There have been some things to keep us humble, and lead us to more watchfulness, and prayer. Two of our young men gave way under the tempter, and have been dismissed from the school. A third one is dying of consumption; while still another may soon require to leave us on account of his bad health. These things have a depressing influence upon all of us, and take away from our happiness in the work.

On the other hand, we have much to cheer and stimulate us in our duties. There

acres is giving promise of yielding some return in two or three years more. House building has gone on until now we have thirty-one cottages for the accommodation of our large and increasing family. Twenty-seven pounds worth of copra was also made to help cover outlays. The lads have worked well, both at manual, and mental labors.

Class work occupies twenty-two hours a week, exclusive of Sunday work and prayer meetings. A couple of hours more each day is supposed to be spent in learning lessons outside the school rooms. There is little time allowed for idleness. Their leisure hours are spent, either in their own private gardens, or in fishing, or in attending to their own affairs. The whole place is a scene of active life and happiness.

Owing to the large increase in the num-



New Hebrides Training Institution, Rev. Dr. Annand and some of his Students.

are still sixty-three students, many of whom are bright active fellows. Some of them are earnest diligent Christian lads, striving to fit themselves for the work of guiding souls to Jesus. It is a pleasure to teach them, and a privilege to be their guide in seeking the truth.

Twenty-one of these are married, and there are eleven children. Both men and women are being taught; but some of the mothers are so fully occupied with their babies that very little can be done for them in school. The women are instructed in the Bible, and in sewing, and the unincumbered ones are also taught house work and cooking.

The men are engaged in manual labor, about seventeen hours a week. They cultivate yam, taro, bananas, maize, and some vegetables. A coffee plantation of several

ber of the students, and no special effort having been made by any of the churches to supply us with funds, the year closed with a heavy debit balance of £108:10:1. However this is more apparent than real, as we have a considerable amount of trade on hand. We are largely indebted to the "John G. Paton Mission Fund" for the means to carry on our work. Last year the income was as follows: from the "John G. Paton Mission Fund," £252; from Canada, £37:15:10; Victoria, £12; New South Wales, £17; Otago, £5:18; New Zealand north, £4:5; friends in Britain, per Rev. T. W. Leggatt, £25:2:6; New Hebrides, £27:10:2; Institution, £40; total income, £421:11:6.

To show that they have confidence in the Institution, and have sympathy with us in our scarcity of funds, the brethren, at Synod this year, made a collection amounting

to £22:7:6 to help to pay off arrears. The Synod also requested me to secure the services of a lady teacher, at a salary of £75, a year, to assist in drilling the students in the elementary branches of education.

The Synod also sends out a recommendation to all the churches, represented in this mission, to make a grant to our funds. All feel assured that when the usefulness, and the needs, of the Institution are fully known funds will be supplied to carry it on. Exclusive of salaries, the cost per student has not exceeded £6 a year, even in the initial stages."

TWO PRINCIPALS AND THEIR STUDENTS.

Principal King, of Manitoba College, Winnipeg, and Principal Annand, of Tangoa College, New Hebrides, have points of likeness in their life and work, some of which few other principals share. Both of them are training men for the ministry. Both of them teach practically the whole year. Both of them, in addition to teaching, have the business management of their Institutions, providing for the boarding of the students, and all that comes under the head of financial responsibility. Both of them were practically the founders of the Colleges over which they preside, the first and only principals, one appointed for that purpose by the General Assembly of the Presbyterian Church in Canada, the other by the Mission Synod of the New Hebrides. Both are doing a splendid work, our work; let them feel and see that they have our hearty support.

Do we compare or contrast the condition and work of the students. Those of both Colleges combine theory and practice. The New Hebrideans go out on Sabbath in groups to proclaim the Gospel to the heathen in the bush; the Manitobans, to the settlers on the prairie. The former are sometimes in peril from savages, the latter from blizzards. The former, many of them, have their wives at College with them, the latter prefer one thing at a time, College first, wife afterward. The former have small coral lime cottages to live in, the latter, the college building. For relaxation, the former play football, the latter tennis. The former cultivate coffee, the latter drink it. The former go barefoot the year round, the latter at night.

The former, but one generation removed from the lowest savagery, the latter, "heirs of all the ages in the foremost files of time," both are sitting humbly at the feet of Christ, and training for their life work of winning the world to Him. How thin the venter of savagery on the one hand and civilization on the other, that separates men, while beneath throbs a common humanity,

only waiting Christ to enter it, the Holy Spirit to sanctify it, to make both sons of God.

INCIDENTS FROM THE NEW HEBRIDES.

The life of the missionary has its little breaks in the monotony. Dr. Annand, writing in the end of June, says:

"There is nothing of very special interest to report this month. A call from H. M. S. Mildura, and also from a small French inter-island recruiting labor vessel, were the only visitors from the regions beyond. From the former we learned that war had begun between the United States and Spain. Two months have now elapsed since our latest news left Sydney, consequently we are eagerly waiting for fresh supplies.

A boat load of run-away laborers, from the French coffee plantation some eighteen miles east of us, arrived here one day this month. The evening before thirteen persons, men and women, had stolen a boat and put to sea, hoping to reach the island of Pentecost, some fifty miles to the windward. Instead of making their own home they were driven by the strong wind twelve or fourteen miles further away. After weathering a heavy thunder storm, and being fifteen hours at sea, they came into our harbor for shelter and food. They had started without either food or drink, and to make matters worse, some of them were ill with fever.

Resting one night at Tangoa, they again started for home, but while awaiting favorable weather at Malo, they were all captured, and taken back to the plantation. They complained of oppressive work, little food, and plenty of beating. Some of them also said that they had been kept beyond the term of their engagement. These were the reasons that they gave us for running away.

On Saturday last two of our lads in crossing the harbor, in a small canoe, were swamped, but after swimming about for a time, they were rescued by other canoes from the danger of sharks.

The same evening, a couple of hours after dark, an alarm was sounded, that a woman in crossing the harbor had been carried out to sea by wind and tide. We set off to launch our boats and go in search. However on going down the beach a short distance, I found the missing one sitting by a fire with her husband cooking food. She had made the land there, drawn up her canoe, and, to appease her hunger, began to prepare some food. Sometime after her husband had found her there, and native like, instead of coming back to report her safety, sat down with her to discuss the cooking meal, and the events of the day."

IDOL FESTIVAL IN HONAN.

By our Missionary, Rev. J. Griffiths.

Not long since Mr. Goforth and I took four days in which to visit a city forty miles from here at which a great idol-festival was in progress.

After travelling from early morning until night in a Chinese cart (about as comfortable as being tumbled downstairs in a dry goods box), we reached our destination, and found the brethren who had already gone from our other stations occupying the best available hotel in the city. They had rented the whole main building for a couple of weeks.

But do not begin to imagine them extravagant, for the place would not be considered a respectable horse-stable by many people at home, and the entire rental was only about three dollars.

I wish it were possible for me to adequately describe the surging multitudes of heathen worshippers who filled the streets during those days.

The Old Grandmother.

The chief centres of attractions for them were two small mountains outside the high walls of the city. Upon one of these is situated the temple of Lao Nai Nai ("The Old Grandmother"), who is supposed to have the power to grant male children to her suppliants, and upon this boon the Chinaman conceives his comfort and happiness in the future world to depend. This temple is the chief resort for the multitudes of worshippers, and especially for the thousands of women who yearly assemble to pour their entreaties into the deaf ears of the goddess.

The Buddhist and Taoist priests, to save themselves the trouble of fighting over the spoils, have an arrangement by which in alternate years they gather in the revenues from the worshippers.

Almost all the preaching at the "fair" is done either at the inn or on this hill-top, and consequently the priests are very hostile. However, the crowds were more respectful and more willing to listen this year than ever before.

Some "Ways That are Dark."

Upon this hill, too, in the vicinity of the temple, is displayed a scene of noise and activity that seems very strange to a foreigner. Here a long line of booths is erected on either side of the pathway leading up the hillside, where not only Chinese wares of almost every description, but also some articles of foreign manufacture, are sold.

There, again, are great numbers with

their small stock-in-trade spread out on the dusty ground. Among these one sees thread, and other small articles, while one chap had a pile of old empty tins which had once held canned fruits and meats, and which he or his friends had possibly purloined from the premises of some missionary. Elsewhere, Chinese jugglers, ventriloquists, tricksters, medicine-sellers, acrobats and peep-show men were busily and noisily engaged in their attempts to deceive and fleece unwary victims.

Stones of Remembrance.

About a mile distant from this hill is another, upon which are situated several temples, and shrines, the principal one being to Lao Tien Yeh ("The God of Heaven," or "Old Man of the Sky"). Mr. Mitchell and I took about half a day to visit the score or more of such places on the latter hill, and many saddening sights we saw. As we climbed the road leading to the mountain top we passed a couple of men struggling up with a nicely cut and engraved stone, about as large as an ordinary tombstone. It bore the inscription, together with the date, etc.: "Prayed for a son, and received the fulfilment." Later on we saw the place where such testimonials are placed, and it looked as though all the stones from a large cemetery had been gathered and piled together. Some were quite large and fine, and all bore, among other records, the one inscription which I have mentioned. A building close at hand was also crowded with fancy scrolls, placards, etc., recording the goodness and faithfulness of the "Old Grandmother" in granting a happy answer to her suppliant's prayer.

Looking Out For "Cash."

I cannot do more than briefly refer to three or four of the many places we visited on this mountain. The first was a temple to the goddess Lao Nai Nai before mentioned. In it were a number of horrible and high-colored images about six or eight feet high, and apparently representing the twelve animals of the Chinese cycle—the dog, ape, hog, cow, goat, dragon, tiger, serpent, etc. In front of the door, outside, were set some tables, and on these were a great number of little images of boys. As the people came crowding up to this place the priest in charge would, every few moments, strike a gong and call upon them to prostrate themselves in the dust and strike their foreheads upon the ground. However, there was another part of their work which these evil-looking wretches of priests looked after even more sharply, namely, that a certain number of "cash" should be thrown by the worshippers into the baskets sitting at every temple and shrine.

A Chinese "Bethesda?"

After a considerable climb up steps cut out of the solid rock, we next emerged into a small temple, likewise cut out of the solid rock; in it, and reclining on a shelf of rock, lay the figure of a man cut out of black stone. Those who visited this place were supposed to seek either the prevention or the cure of various ills to which human flesh (and especially Chinese flesh) is heir. This very desirable result was to be secured by leaving a sufficient quantity of cash lying upon that particular part of the god's body which the worshipper wished cured or protected in himself or herself. Needless to say there was a considerable quantity of "cash" lying about—especially as a sly and vicious-looking priest stood at hand with a club, ringing his gong, demanding prostration, and refusing access to a higher temple until the dole of cash rang upon the stone floor. He even dared to demand that we offer the customary worship to his god, but after being informed that we had no such custom he subsided into silence and did not further trouble us.

The Temple of Spirits.

Another place of interest was the temple of ten thousand spirits. Here a lot of hideous images, like those first mentioned, were ranged around the wall on the floor. Above them, fastened over all the walls, beams and roof, were a multitude of small images about a foot in length. Without seeing them, you could not imagine a fraction of the grotesque and ugly forms represented. Festooned with cobwebs and surrounded with dirt and dirty worshippers, they produced upon us their only legitimate fitting result—disgust.

Time and space forbid to tell of the varied gambling and other devices of the priests to secure revenues to maintain themselves in their filthy indolence. In two or three temples the lower half of the door was barred across, and a few feet within was suspended a large "edition" of a copper "cash." It was about as large as a dinner plate, and had a hole about three inches square in the centre. In proportion as one succeeded in throwing his money through this hole it insured wealth—for the priest.

Only one other place I must mention. It was a colossal image of Buddha. Though in a sitting posture, it is sixty feet high, and is for the most part cut out of the solid rock on the face of a cliff. I noted that the fingers are about six feet long and other parts in proportion. The other three sides of the lofty temple which encloses the image are built of brick, and one almost wonders how the Chinese ever man-

aged to put in place the heavy timbers which support the roof.

NEW ZEALAND BEAUTIES.

Not Natives but Nature's. Dr. and Mrs. Annand have had a brief and much needed change from the constant moist and enervating heat of the New Hebrides and the wearing work and care of their large Institution, and have spent some weeks in Australia and New Zealand, for repairs. Mrs. Annand writes of the latter to a friend, 9 June:

"We reached home and work again about seven weeks ago, stronger after the rest and change.

Our tour through New Zealand was a very pleasant one. The climate there is fine and bracing. Snow fell upon the mountains during our stay.

We saw some very grand and beautiful scenery; I wish my descriptive powers were good so that I could take you a trip in fancy.

Dunedin is beautiful, parts of it being built on terraces. The morning we landed I thought I had never seen so beautiful a place, every thing so clean and trees and grass so fresh and fair.

We spent a week at Queenstown, Lake Wakatipu; and the day after we arrived there we climbed to the top of Ben Lomond. The mountain is 5,700 feet high and the view from its summit is said to be the finest in the Southern Hemisphere.

The climb took us nearly five hours, but rich was the reward. Just opposite were the rugged mountain tops with their snow-clad peaks. Among them, like a setting of sapphire gems, lay the beautiful blue lake and the many baby lakelets; while far away below stretched the lovely Kawarau valley with its green and fertile fields, an emerald sea.

We travelled three hundred miles by coach. Some of the time we were passing through parts of the country where there are no telegraph lines, and carrier pigeons are used instead. They are taken in the coaches and the drivers send them off to inform the hotel keepers how many guests they may prepare for.

Some parts of the country are of surpassing beauty, the deep gorges draped from summit to base with the most lovely ferns.

We visited the hot lakes and springs and enjoyed some of the baths very much. We saw some of the Maoris cooking their food in the hot ground and boiling their tea in tin cans placed in boiling springs. It seemed strange to see them doing this while only a few feet away the water cress was growing. Some of the geysers were very fine.

Then there were the seething pits of boiling mud, with their unknown depths, some of them fearful to look into.

We met some very fine people during our tour, and shall not soon forget our visit to New Zealand.

We spent the greater part of three weeks with dear Mrs. Geddie and Miss Geddie, and happy weeks they were. Mrs. Geddie is quite active and does much good among the poor of Melbourne."

NOTES FROM THE BHIL COUNTRY.

By Rev. Dr. Buchanan.

From private letters to Mrs. Buchanan the Record has been kindly permitted to make some extracts.

Amkhut, 5 May, 1898.

The tent has been simply like an oven. The leaves are off the trees, so that there is no shade, and no wind gets to us behind these hills; so that with the sun of the hottest part of the season beating straight down on the tents and not a roof for shelter, only the cloth of the tent, you can imagine something of the heat while the midday hours last. The thermometer from 115 to 130 degrees in the tent.

So far as the building work is concerned I might without injury to it go to some cooler place for a little till the hottest of the season is past, but we are laying foundations here more important and more lasting than brick and stone; the foundation of the Kingdom of God in the Bhil country; and as we are just now having special dealings by God among the people, I feel that when He works, that is a sign for me also to be busy.

To-day, Nahilo, of whom I wrote you, and his wife came for medicine. The poor mother is afflicted with that terrible disease leprosy.

They came where we were working at the building. I was on the roof. He seemed at first ashamed to say he had come for medicine. He said he would work too. He did not know that I knew about his diseased family, that I had been praying for him and expecting to see him come along.

He told me very timidly what he wanted. I took him to the tent, sat down with them in the shade, and asked about the woman's history. Then I told them of the work the blessed Saviour came to do, how He lived and died for me and for them; and how He now stands and says to those in this world of sin and trouble and sickness and death, "Come unto me." Their hearts were evidently touched by the Spirit of God.

When the ointment was being applied they told me about Kalaya, their son, who also had something of the disease.

"Bring him over to me," I said, and every one of the family; to any that have any marks, we will give medicine that the disease may be checked; and to those that have not any sign of the dread disease, we will try, by the blessing of God, to prevent their getting it."

Our Buru, who lives in Qua, a settlement very near here, and who has worked with us a good deal, is deeply interested. He spoke to me a few days ago about his mother, who cannot see.

I thought it might be cataract and told him to bring her along. Well, they came, a whole family of them; the old grandmother, father and mother, and the children. I looked at the old lady's eye and how grieved I was to find complete loss of sight from that incurable glaucoma.

I told them all of the wondrous Saviour, and then, especially to the old Bheel mother, of the land where there is no darkness, "no night there." I said to her, "Mother, the great Father sees you in your loneliness and darkness and cares for you. Put your trust in Him and He will give you eyes to see when you get there."

This poor untaught mother Bheel said, "You are the only great father I know, and I come to you," I said, "I am only His poor servant."

I think I told you about Tungia, one of those living on the land given to the Mission, and who had been with us and about us almost ever since we came, and who has been so deeply interested. He was supposed to be too much inclined toward Christianity and suffered some persecution. Indeed it was repeated to me by a Bheel that he was to be killed during the "Holi" when the Bheels all get drunk.

For a while he seemed to keep a little more away from our meetings. But he has lately again been desirous of being ranked as one of the followers of Jesus Christ. God has been working with Him, and to-day we had the joy of baptizing him in the presence of others, as a professed follower of Christ, the first fruits of the Bheels from their native jungle.

I am not at all surprised, though thankful to God, that we have had one received so soon, for I have believed for it, and I believe there will be others very soon.

Nanko, the man who was bitten by the leopard, was present, and seemed much impressed. Three others profess to believe only in Jesus and you may hear of them and of others being received. Who would not gladly endure whatever there may be in our lot here, to gather in these gems to the Saviour's name.

God is working here. I see it everywhere and in all things. I often wonder what He will do next. As I said to one or two here to-day, "If we only work with God, following his guidance, there will be a great ingathering here."

Church Notes and Notices.

CALLS.

From Tilbury, Chatham Pres., to Mr. W. D. McPhail.

From Morris, Manitoba, to Mr. G. S. Meldrew.

From Charleston and Alton, Orangeville Pres., to Mr. James Barber.

From Orangeville, Orangeville Pres., to Mr. R. W. Dickey.

From Port Dalhousie, Ham. Pres., to Mr. W. Wallis, of Knox College, licentiate.

From Treherne to Mr. D. Robertson, of Emerson, accepted.

From Boston Church, Esquessing, to Mr. A. R. Gregory, ordination, 27 Sept.

From Chatsworth, Ont., to Mr. J. Little, of Dornoch, Ont.

From Knox Church, Sydenham and Holland Centre, Ont., to Mr. John A. Black.

From Chatsworth, Ont., to Mr. John Little of Latona and Burns.

RESIGNATIONS.

Of Oakville, Tor. Pres., Mr. S. S. Craig.

Of Tara, Bruce Pres., Mr. A. H. Kippen.

Of Emerson, Win. Pres., Mr. D. Robertson, Rev. Dr. Bryce is moderator of session.

Of First Church, Vancouver, Mr. William Meikle.

Of Bishop's Mills and Oxford, Mr. James Madill.

Of Alice Mission, Pembroke, Mr. Robert Knowles.

INDUCTIONS.

Into charge of Ballinafad and Caledon, Ont., Mr. George Milne.

Into charge of Summerstown, Ont., 11 Aug., by Glengarry Pres., Mr. J. Mathe-son.

Into charge of Mooretown, Corunna, and Courtright, Sarnia Pres., Mr. W. D. Bell.

At Southampton, Ont., Mr. H. Ellison, 27 Sept.

OBITUARIES.

Rev. John Gallaher, was born in Ramelton, County Donegal, Ireland, 3 May, 1845. He was educated in Queen's College, Belfast, the Theological College, Belfast, and Magee College, Londonderry. He came to Canada in March, 1871, and soon after was inducted as pastor of Glenvale, Harrowsmith, and Wilton. In May, 1876, he was inducted into charge of St. John's Church, Pittsburg, where he labored until May last, when he resigned from ill-health, removed to Ottawa, and after severe suffering fell asleep, 12 August, aged 52 years.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness, Orangedale, 27 Sept.
3. P.E.I., Chltn, St. J., 1 Nov., 11 a.m.
4. Pictou, Barney's Riv., 18 Oct., 2.30 p.m.
5. Wallace, Hx. At Synod.
6. Truro.
7. Halifax.
8. Lun. Yar., Lunenburg, 6 Dec.
9. St. John.
10. Miramichi, Newcastle, 27 Sep., 10 a.m.

Synod of Montreal and Ottawa.

11. Que., Sherbrooke, St. A., 13 Dec., 2 p.m.
12. Montreal, Lachute, 11 Oct., 10.30 a.m.
13. Glengarry,
14. Ottawa, Ot., Bank St., 1 Nov., 10 a.m.
15. Lan. & Ren, Crl,n Pl, 22 Nov. 10.30 a.m.
16. Brockville, Kemptville, 13 Dec. 10 a.m.

Synod of Toronto and Kingston.

17. Kingston, Napanee, 13 Dec., 11 a.m.
18. Peterboro, Pet., St. P. 13 Dec., 9 a.m.
19. Whitby, Oshawa, 18 Oct., 10 a.m.
20. Lindsay, Lind., 20 Dec., 11 a.m.
21. Toronto, Tor., Knox, 8 Tu. ev mo.
22. Orangeville, Orangeville, 8 Nov.
23. Barrie, Barrie, 27 Sep., 10.30 a.m.
24. North Bay.
26. Owen S., O. S., Div. Hall, 11 Oct.
25. Algoma, Webbwood, March, '99.
27. Saugeen, Clifford, Kx., 13 Sep., 10 a.m.
28. Guelph, Guelph, Kx., 15 Nov., 10.30 a.m.

Synod of Hamilton and London.

29. Ham., H., Knox, 3 Tu., Nov. 9.30 a.m.
30. Paris.
31. London, 2 Tues., Nov.
32. Chat., Chat., 1st ch., 13 Dec., 10 a.m.
33. Stratford, Strat., St., A., 8 Nov.
34. Huron, Clinton, 8 Nov., 10.30 a.m.
35. Maitland, Wingham, 15 Nov., 10 a.m.
36. Bruce, Paisley, 13 Dec., 10 a.m.
37. Sarnia, Alvinston, 6 Dec., 10 a.m.

Synod of Manitoba and the North West.

38. Superior, Fort Wm., 1st wk in March.
39. Win., Man., Col., 2 Tu., Nov., bi-mo.
40. Rock Lake.
41. Glenboro, Glenboro, 1 Mon, Mar., '99.
42. Portage, P. la Pra., 1 March, '99.
43. Brandon.
44. Minnedosa.
45. Melita, Melita, 1 Tu., Mar., '99.
46. Regina, Regina, 21 Sept., 2.30 a.m.

Synod of British Columbia.

47. Calgary.
48. Edmonton.
49. Kamloops.
50. Westminster, Vancr, St. And., 6 Dec.
51. Victoria, Nanaimo, St. And., 6 Dec.

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

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

The Monthly Topics of the Plan of Study for 1899 will be issued very shortly. As in previous years they are arranged so as to be adapted to the various sorts of Young People's Societies. They are usually set for the second weekly meeting of each month and the Topic is treated in the Record the month preceding, in order that Societies may have the materials for the meetings on hand well in advance.

The special Topic Card for Presbyterian Y. P. S. C. E. Societies will be issued as before and will embrace uniform Topics, the Monthly Topics of the Plan of Study and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.00 per 100.

Booklet containing the same matter and also Daily Readings for the whole year. Price \$1.50 per 100.

Orders for Topic Cards and Booklets to be sent to the Convener, Rev. R. Douglas Fraser, 592 Markham St., Toronto.

Topic for the week beginning November 13th:

JOHN GEDDIE, OUR FIRST FOREIGN MISSIONARY. ISAIAH 60.

Literature.

Dr. George Patterson's Life of Geddie is unfortunately out of print, but may be found especially in many ministers' libraries and probably a few copies here and there in bookstores. It is full and valuable. At the time of his lamented death the author was contemplating a new edition, which it was hoped might have been in time for use now. There is a valuable article on Dr. Geddie by Sir William Dawson in the Record of Feb., 1897. Sir William was one of Dr. Geddie's early and most intimate friends. The "New Hebrides and Christian Missions" by Rev. Robert Steele, D.D., Jas. Nisbet & Co., will also afford information, not to speak of the well known Paton books. Dr. Paton's Life, and Mrs. Paton's Letters. The Reports of the General Assembly from year to year abound in interesting items. Mr. Greatheart, or the story of John Geddie's Life, price 10c., from Mrs. Telford, 72 St. Alban's St., Toronto, is a good summary of his life.

Special attention is drawn to the article by Mrs. Harrington, Halifax, Dr. Geddie's daughter, and to the Reminiscences of Aneiteum following, by Mrs. Geddie, who shared

with her husband the perils, hardships and labors of the pioneer work in the New Hebrides, and who is spending a busy and useful old age (she is now a great-grandmother) in East Melbourne, Australia. Rev. Dr. Annand, who was one of Dr. Geddie's successors in Aneiteum, writes recently of her: "She is still wonderfully strong and well, and does a good deal of work among the poor women of the neighborhood."

Programme.

A simple arrangement of materials for the meeting may be made under the heads of—"Geography," or "Place," "Ethnography" or "Race," "Biography" or "Grace, the grace of God as manifested in and through the missionaries who have labored there.

PARAGRAPHS.

The Field and the Staff.

1. There are now twenty-four missionaries and four associates on the roll of the New Hebrides Synod. "The John G. Paton Mission Fund" purposes sending out another missionary very shortly. The Mission Synod has asked the Melanesian Mission, which at present has no missionary on the three northern islands, Aurora, Oba and Pentecost, to give them over to their charge. If this request be complied with the Synod will then have the whole group under its care. Of the twenty-four missionaries, eleven labor under the auspices of the Presbyterian Church of Victoria. The remaining thirteen represent seven other Presbyterian Churches. Three of them are supported by our church. "The John G. Paton Mission Fund" at present supports two missionaries and two lay assistants; it undertakes the salary of the assistant at the Native Teachers' Training Institution and maintains sixty native teachers, all at an annual cost of \$7,000.

The reports read at last year's meeting of the Synod indicated that great progress had been made during the previous year. A decisive step in advance was taken by the Synod itself in the ordination of Epetefeto of Aneiteum as the first native pastor.—Foreign Mission Report, 1898.

A Big Family.

On December 29th last Dr. Annand, of Santo, writes from Melbourne:—Since our arrival in Sydney, the 9th Oct., we have been busy with social and public duties. We remained in New South Wales, for two months, as we had business to attend to there which detained us. Besides for a time the weather was too cold for us to enjoy life further south. Now, however, we have more than island summer heat to endure even in Melbourne.

Before leaving Sydney we sent away food supplies to our family as follows—Two tons of rice, 800 lbs. of navy biscuits, 336 lbs. sugar and 20 lbs. tea. Also seventy-two shirts and seventy-two pairs of trousers to clothe them. We have now to get a ton of rice every month for them. Besides this we have to provide about six tons of yams or taro every month to supply our ninety-five eaters. There are sixty-five pupils at the Institution (for the training of native workers), twenty of them are married, and some of these have a child each.

By last steamer we sent down to Tangoa a lad who was rescued from a New Guinea war party when he was only three or four years old, and was brought to New South Wales. He was adopted by a couple of Christians and sent to school for ten years. He is now a fair scholar and desires to join our mission, so we have taken him into the institution. We hope to use him by and by as a junior tutor and helper.—Foreign Mission Report, 1898.

Rev. H. A. Robertson.

Rev. H. A. Robertson reports:—It is now twenty-five years and nine months since Mrs. Robertson and I took possession of Erromanga in the name of the King of Kings. Our prayer the night the first "Dayspring" left us here—the day of our settlement—was "Erromanga for Christ!" That prayer has been answered and to God be all the glory. Surely it is no small honor to succeed such men, in their work here, as John Williams, James Harris, James McNair, and the brothers, Gordon; and our Church, too, has been honored, for the Gordons, McNairs, as well as the present missionary and his wife, were all sent out and supported by the Canadian Church.

Again, your three missionaries now in the New Hebrides have been twenty-five years each in the field, making a record, say for one laborer of seventy-five years, and if we add Dr. Macdonald's, who joined the mission, when we did, we have four men, bringing up the record to 100 years for one man. And four of your mission families, namely, the Geddies, MacKenzies, Annands and Robertsons toiled for a quarter of a century in this mission, or equal to 100 years' work of a missionary and his wife.—Foreign Mission Report, 1898.

A Novel Method of Raising Funds.

During the year, or since May, 1897, I have received on the island towards the Teachers' Fund up to the present time (March 5, 1898) in sterling money, the sum of £44, and of this £4. 3s. 9d. was marriage fees! I do not make a charge, but state our needs and say that if any man, young or old, whom I marry, is able and willing to give ten shillings, more or

less, for the Teachers' Fund, it will be gratefully received and applied to that worthy object, which they should all regard as a sacred duty to maintain. A few, chiefly young fellows, who get beautiful young brides (?), respond gracefully, and sometimes an old man who gets a young wife; and a short time ago the bridegroom gave 5s. and the bride came smiling up, after the ceremony, with 5s. too: She seemed pleased with her bargain. Others of the men seem doubtful about it until they get better acquainted with their wives (many of them have never exchanged words with their life companion until the day of their marriage, but most of them have their full share of words after marriage).—Rev. H. A. Robertson in Foreign Mission Report.

The Big Church.

Mr. Geddie got a very large and substantial church erected at his station. He had a wonderful art in getting the people to assist in his various operations devised for their benefit, and he organized them well. They cut down large trees in the interior and carried them for miles. Most of these are beams fifty feet long, which stretch now from wall to wall in the church, the largest and most substantial building in the New Hebrides. It was capable of holding nine hundred persons. Great was the excitement as these heavy beams were borne along. Hundreds of people assisted by poles put under the beam and borne on their shoulders. The chief, Nohoat, stood on the log, with his plumes in his hair, and his best ornaments on his arms. Natives headed the procession blowing conches. A bell was presented to Dr. Geddie by his former congregation in Prince Edward Island for this church, but it was broken on the passage.—Rev. Dr. Steele, in New Hebrides and Christian Missions.

A Grand Epitaph.

Dr. Geddie retired from the field in 1871, and died at Geelong in the following year. Who could wish for a grander epitaph than his? "When he came to Aneityum there were no Christians, and when he went away there were no heathens."

A Personal Recollection.

In Mrs. Geddie's Reminiscences of Aneityum and their work there she refers to a visit of herself and her husband home in the year 1865. The writer recalls with singular distinctness the impression made upon him, as a child then, by Dr. and Mrs. Geddie's stay in his father's house. Dr. Geddie was a silent man, seldom speaking, except when some matter relating to his mission was forward. In the pulpit his style was quiet, but intense. The very

simplicity of the man and of his utterances arrested attention. There was marvellous pathos and power, for example, in the statement: "I have been asked why I did not bring any gods of the Aneiteumese home with me. The fact is that when I was coming away I thought of doing so and went in search of them among the people, but I found none; they had all been destroyed."

Dr. Geddie's reticence was, however, quite atoned for by the rare gift of conversation possessed by Mrs. Geddie. Everyone young and old was charmed by her vivid accounts of life among the cannibal savages. The New Hebrides, and Aneiteum especially, were made as real as the people and places about. It is a matter of profound regret that these descriptions and conversations have not been reduced to print. There has been no more heroic or picturesque missionary experience in any land than that of Dr. Geddie and his brave wife, the pioneers from Canada in the foreign field, the pioneer missionaries indeed so far as the present writer is aware, from any British colony to the heathen.

REMINISCENCES OF ANEITEUM.

By Mrs. Geddie.

It was on a bright July day in 1848 that we landed on the lovely island of Aneiteum. Let me say in passing that the natural beauties with which it was our good fortune to be surrounded were a great compensation for our isolation. The exquisite scenery and wonderful tropical foliage were a constant source of joy and refreshment.

The Rev. Thomas Powell, one of our good friends of the London Missionary Society, with his wife and children, accompanied us from Samoa and remained a year. My husband and he at once began to visit the villages within reach, and with Simeona, the Samoan teacher, who had been for some years on the island, to interpret, they explained to the savages their object in coming among them.

As the accommodation in Simeona's house was very limited it was necessary to set about building one for ourselves. A frame and some material had been brought from Samoa and the work was progressing rapidly when the Samoans took ill. Few of the natives could be persuaded to help, even for payment, so the two missionaries had to complete it themselves.

How thankful we were to have that little home! The walls were of wattle and plaster, thatched roof and floor of coral covered with mats, as boards were an unobtainable luxury. Another building to serve as church and school-house was also put up.

Crowds came to watch the white men

building and while the white men wrought with their hands, they seized every opportunity to acquire the language. Sometimes the natives refused to tell meanings of words without remuneration, and biscuits, known as "hard tack," proved a convenient exchange.

On the sixth Sunday after his arrival, Dr. Geddie addressed the people in their own tongue. To quote his own words: "Our knowledge of the language is, of course, very limited, yet we can tell this benighted people some of the simple truths of the Gospel in their own tongue. This is the object to which I have looked forward with desire for years, and I thank God that I have been spared to see they day when I can tell perishing sinners for the first time of a Saviour's love."

In less than three months the hand printing press given by friends in Pictou was set in order and the first hymn in the language printed. After that sheets of alphabets, syllables and words for the schools and then portions of Scripture.

His methods of work in those early days are best described in his own words: "When we see a native at his work or amusement we request him to follow us and so go on until a little group is collected. Sometimes we collect five or six, sometimes ten, sometimes twenty and sometimes thirty. Then we sit down under the shade of a tree, or by the side of a path or by the seashore, and tell them, as best we can, of sin and a Saviour from it."

Our first impressions in regard to the natives were much too favorable. They appeared gentle, though cold and indifferent in manner, and we began to think the tales of the fierce savages of the New Hebrides somewhat exaggerated.

Soon Dr. Geddie was charged with the crime of offending the "Spirits," who ruled land and sea, by taking coral from the reef to make lime; also, by blocking their path to the sea by enclosing a piece of ground for the church. The fence, it was declared, being an insurmountable obstacle to the spirits, who were either not sufficiently athletic or too dignified to jump it. These charges, absurd as they sound, were likely to cause difficulties or at least strained relations between the heathen and ourselves.

Dr. Geddie's method in such cases was to make every concession possible and to respect the customs of these people, whose ideas of right and wrong are so different from ours.

The time for setting heathen superstition at defiance had not yet come. So, on condition of being allowed to use the coral already on shore, he promised not to take more without permission, and so it was that the floor of our house remained unplastered.

As to the second charge, he explained

that the building in course of erection was sacred and that if allowed to stand, the paths on either side would not be obstructed.

It was in the necessary interference with some of their cruel rites, that the anger of the natives was often provoked. The strangling of widows immediately after the death of the husband was universally practised. In trying to prevent the deed my husband was, on one occasion, surrounded by the male relatives with uplifted clubs and rendered powerless while the rite was performed. He denounced the crime and the actual perpetrator threatened his life, but finding the missionary fearless, at length laid down his club and went away..

It was in scenes such as that that the first eighteen months passed away, but the Holy Spirit was working in the hearts of at least four of the natives, and one of these was a sacred man, "Waihit" by name. This Waihit was one of the fiercest of savages, whose fury, when aroused, was terrible to see. His influence was immense on account of the supernatural powers imputed to him. His manner to us, when not aggressive, was surly.

Presently he began to attend church, then, with his ill-used drudge of a wife, family worship in our home, every evening. The savage grew gentle in manner, and strong in controlling his hitherto ungovernable temper, and became a loyal friend and helper in the work.

Schools were established in the villages and the people induced to attend for an hour in the morning before going to their plantations. In the first school were pupils of all ages, children, fathers, mothers, and even grand parents, all learning together. Thus they learned to read the Word, which delivered them from a bondage so cruel and degrading.

All illusions as to the free, simple, happy life of the untutored savage soon fade before the realities of mission work. The savage is bound soul and body in foolish and revolting superstitions. Many of his practises are such as cannot be named, and his abode is truly the abode of cruelty. Oh, when will the Gospel of Love and Peace be carried to the uttermost parts of the earth and such horrors be no more?

By 1852, or thereabout, the worst was over, and many were our tokens of encouragement. About this time, our coadjutors, Rev. Dr. and Mrs. Inglis, arrived from Scotland, and settled on the other side of Aneiteum, and with their help the work went steadily forward.

After 18 years' absence from Nova Scotia and nearly 16 years' work on Aneiteum, the state of my husband's health and my own warned us that change and rest was much needed. As the Rev. Joseph Copeland was willing to take charge of our station during our absence the way was opened,

and we left, confident that all would prosper in his hands. The memory of the warm welcome from old and new friends throughout Nova Scotia and Canada is still with me and I long to be among them again.

My husband returned to his work refreshed and invigorated mentally and physically, and prepared, as he thought, for many more years of active service. His life was bound up in it and any disappointment in connection with it, cut him to the very heart. None but those of his immediate family knew what a sensitive, intense temperament was behind his quiet, undemonstrative manner. What a wealth of love he had to bestow on those dear to him, only they know.

He may have been unwise in overtaxing his strength, but in his day the harvest was great, and the laborers so very few. I never remember his taking rest except when compelled by illness. His relaxation was change of work, but he loved it all. He never regretted his choice of a life's work and would have felt keenly being laid aside from it, so six years after his return the Master called his every but willing servant home to the everlasting rest and peace of his Father's Kingdom.

JOHN GEDDIE.

By his eldest daughter, Mrs. C. G. Harrington, Halifax, N.S.

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

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

Christian missions to the New Hebrides received their baptism of blood in the martyrdom of John Williams at Erromanga. "I have heard Captain Morgan, of the Camden, on which Williams sailed, tell with deep emotion, how, a few minutes after landing, Williams and his companion Harris were clubbed to death by the ignorant savages, their bodies dragged away to be divided cannibal-fashion, and how the powerless and horrified spectators in the boat had to row out of reach for safety, and carry back their terrible tidings.

Two years later the Turners and Nesbitts, who had bravely settled on Tanna to make a fresh effort, were compelled to leave, the Samoan and Raratongan teachers were killed, and the mission was almost abandoned as hopeless. The degradation of these islanders was profound.

But wonderful are the ways of God! In a distant region of the earth he was preparing another to take up the task. Mr. Geddie was a minister of the United Presbyterian Church in Nova Scotia. He was happily settled in Prince Edward Island and laboring successfully in his Master's work, but the Master had other work for him to do. He and his dauntless wife determined to leave home and friends and native land and go where Providence might send them to make known to the benighted heathen the glorious Gospel of the grace of God.

Parents.

My father's parents came from Scotland, to N.S. They had been deeply stirred by the religious awakening of those days in the Old Land, and had become interested in missions, partly through a former apprentice leaving them to study for the ministry, becoming a director of the London Missionary Society and editor of an evangelical paper which came to them in their new home in Pictou.

My grandfather distinguished himself by his interest in Sunday school work, then an innovation. He was an elder much esteemed in the Church. My grandmother was for many years an invalid, patient and resigned. Before leaving Scotland both mother and father had dedicated their only son to missions, but this was not made known to him until he came, almost with dread, to tell his invalid mother of his decision. She then calmly informed him of his dedication.

Boy and Man.

Quiet, studious, observant, with an excellent memory, his pastimes carpentry or models, interested in delicate mechanisms,—this is what I learned of my father's youth. The child is moulded largely by the literature of the home. The reading matter sent by an aunt from London was varied and eagerly looked for. A part of it was missionary literature, which had a powerful fascination for him, and confirmed the growing desire in the boy's heart some day to be a missionary.

In his student life he organized a Missionary Prayer Meeting. As a pastor in P. E. I. he was so earnest in working up a missionary spirit in his congregation that, for several years before the church had a mission of its own, they sent contributions to the London Missionary Society. Williams' "enterprises, his martyrdom, the Judsons' letters—all were as fuel to the flame in the case of my father.

He worked up the mission idea in his church and convinced them that, few in number and poor as they were, it was an absolute duty to enter a foreign field. As-

sured of the righteousness of his cause he was enabled to bear the opposition he encountered, but who shall tell of the keenness of his suffering at the nature of the opposition? Were these opposers wilfully blind, that they did not see that he was called of God to the work? The mission was decided upon at last, the first foreign mission organized and supported solely by a church in a British colony. The sympathy and enthusiasm aroused were intense and the missionaries were designated and sent forth with hope and fear combined.

The Voyage.

The voyage of 19,000 miles was made in a small brig of 197 tons, and the miseries endured in her from tropical heat and Cape Horn cold, from fierce tempests, the condition of the food and water, the confined space on board, must be left to be imagined.

Samoa.

The astonishment of Rev. Mr. Murray of the Samoan mission at seeing four boats rowed and towed into Pango-Pango harbor from a vessel outside, the landing of those who told him that they were missionaries, on their way to Western Polynesia from far distant Nova Scotia, who shall describe it? Their welcome was delightful and the months that had to elapse before the "John Williams" arrived passed in pleasant preparation; for the Samoan missionaries decided to co-operate in this new effort for the West.

Aneiteum.

When the "John Williams" returned from England she took my parents, some Samoan assistants and one of their missionaries who had volunteered to go with them, to the West, Aneiteum being chosen as the island first to be occupied. The ship remained a week, and they were assisted in raising a small frame house they had taken with them.

In Samoa my father had greatly surprised the people by raising a frame house after the American fashion, as well as by his medical knowledge, gained first from his father-in-law, Dr. McDonald, of Antigonish, a man of uncommon genius.

After the house had gone up the missionaries were left alone to work amidst a people ranked as among the most degraded on the face of the earth.

The mission premises, small and rough as were the buildings, were soon made attractive by my father's handicraft and my mother's taste. Climbing plants over the door and windows, the thatched roof neatly trimmed, the native fence of reeds evened off, the tidy coral paths, all testified to

the establishment of a mission home, and gave the natives their first ideas of the adornment of a home.

Recollections.

Having been left with kind friends in Samoa, it was in the next year that I came to my parents and then only for a farewell visit before being sent to England. For missionaries' children must not grow up among heathen, so revolting are the manners and customs and so defiling.

I remember my first view of these people. Through a window I saw two of them smearing themselves with soot from the pots, whether as adornment or as a sign of mourning I do not know. Once, through the fence, in the evening, I caught a glimpse of a wild dance around the fire accompanied by yells and shouts.

Nohoat and Waihit.

Nohoat, the chief, had consented to the mission party settling in his district, as it added to his importance; but his people objecting, he told them they must not kill them, as he might get into trouble, but that they might steal or refuse to sell the strangers food. They stole whatever they could, and my pet cat, we felt very sure, served as a supper to one of the thieves.

Nohoat frequently came to the house out of curiosity or to talk. His hair was dressed heathen fashion in many strands, twined with fibre, thrown back from his forehead, rather long, and confined around his head by colored bands. Large tortoise shell rings were in his ears, stripes of red ochre or black were on brow or cheek. He would sit on the floor and lean against the wall. When he left, my mother hurried to white-wash the place. I do not recall any Christians then.

Waihit was a terror, "a sacred man." He afterwards was the first converted Western Polynesian to offer himself as a missionary teacher on Fotuna.

Alone in the Midst of Peril.

The missionary from Samoa, discouraged by his own and his wife's illness, returned to his former station with his wife, and my parents were left alone, 1,500 miles from any one in sympathy with them.

For three years they suffered alone. Illness, the hatred of the heathen and this intensified by the dastardly encouragement of depraved white men, the few who joined the worship being persecuted even to the death, the house set on fire, plots against life, as the natives afterwards confessed, food, poor and not plentiful, vain appeals to Nova Scotia and Scotland for fellow laborers,—all this has been told, but not fully. They had counted the cost; they would not complain.

Rev. Mr. Inglis.

Bishop Selwyn, of New Zealand, the life-long friend of my parents, finding them thus alone, represented their need of help in New Zealand, and ultimately carried Mr. and Mrs. Inglis to their aid in his own mission vessel. The work was at a stage that made their arrival providential. The conflict between heathenism and Christianity had strengthened the latter and weakened the former and this advantage had to be followed up.

Transformation.

After an absence of six years I returned to Aneiteum at a time when the great changes wrought were most apparent. I had left armed heathen, painted savages, cruel cannibals.

My home-coming was in this wise. The John Williams carefully rounded the reef at the entrance of Anelcauhat Harbor and sought her anchorage at dusk. A whale-boat, well rowed, came along side. The crew were native lads in Nova Scotian homespun kilts and sailor blouses. The steersman in white flannels and Panama hat, was quickly on board and quickly welcomed by the captain, who, leading him aft, said to me, "Here is your father," and to him, "I have brought your daughter safely to you."

Thereafter the hearty handshakes and beaming smiles of the boat-crew, who counted it an honor to have been chosen, showed that the welcome was to one belonging to our two "Missies." For many days visitors came from far and near to see the "Missies'" daughter, some with presents of food for her or for the Gospel ship that brought her.

The John Knox.

My father's desire had been fulfilled in the arrival of the John Knox, a small srhooner, with which to visit the neighboring islands. With what energy he got her in trim, provisioned her, chose her crew! With what carefulness he navigated her on her first trip! With what emotion he assisted the Gordons to settle on Erromanga! His tact in dealing with natives was exemplified in these visits to other islands and in many ways. He was always received with respect, and even consideration.

A Day's Routine.

The ordinary order of the day at this time was on this wise: The dawn found my father in his study, on his knees, his Bible before him. The translation of the Bible was in progress, and he and Mr. Inglis were constantly at work revising,

comparing translations, with the most intelligent natives as pundits.

My mother, being a rare native scholar, lent her assistance. Her translation of the Pilgrim's Progress was received with great appreciation.

Portions of the Scripture were printed by the mission press, and to start the lads he had instructed in their day's work was one of my father's duties. He visited the early school for old and young.

The manual labor connected with the mission was then portioned out. It might be building a church, or a school house, or repairing them, sawing planks, making a lime-kiln, repairing a boat, sending off the beloved "John Knokis," as the natives called her, or hauling her up and mooring her for the hurricane months.

The advanced classes were held by my mother for training teachers. And these with sewing classes, services, the dispensing of medicine, visiting the sick, advice, remonstrance, council, all sorts of cases being brought to the "Missies." Native and English worship concluded these busy days.

Other Missionaries.

The settlement of the Mathesons, Patons, and Mr. Copeland, on Tanna, was the next exciting event, and invaluable was the assistance rendered by our Aneiteumese in conjunction with my father and Mr. Inglis; and but for the timely visits of the "John Knox" the history of the Tanna mission might have been even sadder than it proved.

Nohoat's Death.

At intervals the outstations were all visited, and these occasions were eagerly looked forward to and generally quite a number of natives from the Harbor joined the party and cemented the good feeling between settlements that formerly would have waylaid and murdered a stranger.

Nohoat was now old and frequently ill, and I think his death demonstrated more strikingly than any other circumstance the changes on Aneiteum.

We had left the Harbor in the early morning for the visitation of the district, and were several miles on the way, our party in single file picking out their way between the boulders, on the sea-shore, when, suddenly, I saw one of the boys from our premises running swiftly to overtake us. As he passed each person he quietly said, "The old man sleeps," and to the best runner in the cavalcade, "Pass on the word." Quietly they exchanged places, the first messenger darting forward to pass the word in the same manner around the Island.

We returned home. My father made the

coffin, and Nohoat, the old chief, was laid to rest as a Christian amidst a large gathering of natives, who recalled with horror the cruel rites that would have accompanied the event in the dark days still within their memory.

Home.

After nineteen years of work and of experiences falling to the lot of few, my parents visited their own country. Warm was their welcome. My father's addresses were impressive from the simple directness of his language, and the absence of any exaggeration of effort for effect.

As one capable of judging once remarked, to me, "Your father's mode of expression always reminded me of the phrase, "A well of English, pure and undefiled." His letters have been characterized as worthy of special notice. Concise and graphic, he wrote rapidly and the pages were almost as neat as print, so few corrections were necessary.

The End.

The years after his return to the work were years of extension. They brought also many anxieties and sorrows, and he was beginning to suffer from the excessive drafts upon his energy in the early stages of his work. He resigned his beloved station. A few hours thereafter he was found insensible on the verandah of the house he had built, and which had been his home through so many experiences, bitter and sweet. This was the beginning of the end. I think his last use of his pen was to note down his own and my mother's subscription to the Bible Society he loved so well.

And so life ebbed away in perfect peacefulness; and on a bright summer morning in December he fell asleep. Loving friends erected a monument to his memory in Geelong Cemetery, where his mortal remains lie buried, while behind the pulpit of the church in Aneiteum, in which he had ministered, has been placed a tablet, with the following inscription in the language of the island:

"In memory of John Geddie, D.D., born in Scotland, 1815, minister in Prince Edward Island seven years, missionary from Nova Scotia to Anecauhat, Aneiteum, 24 years. He labored amidst many trials for the good of the people. He taught many to read, many to work, some to be teachers. He was esteemed by the natives, beloved by his fellow laborer, the Rev. John Inglis, and honored by the missionaries in the New Hebrides and by the Churches. When he landed in 1848 there were no Christians. When he left in 1872 there were no heathens. He died in the Lord, in Australia, in 1872 1 Thes. 1, 5."

Other Workers and Work.

Heathen worship is a costly thing to its devotees. A missionary recently writing from San Wi, South China, says that along the wall of the city he saw a mat shed built for the purpose of advertizing the names of subscribers to a new heathen temple on an adjacent street. There were nearly a thousand names posted, with sums credited from a few cents up to ten dollars. The same missionary says that in that city and five hundred villages nearby, more than \$300,000 is spent and burned up in idol worship annually, and has been for hundreds of years. "Heathenism knows how to get vast sums from a multitude of small givers."

WHY SPAIN IS CRUEL.

A nation, like an individual, is influenced by its early environment. More than one nation has become infamous because it could not rise superior to the heritage of its ancestors. Such a one is Spain. For three centuries Spain was one of the richest provinces of the Roman Empire; but her subjects were slaves, a gloomy type of Spanish America in the fifteenth and succeeding centuries, with this difference, the Spaniards had become the slave-masters instead of slaves.

Fourteen hundred and ninety-two was a memorable year for Spain. It was then that Ferdinand, the Catholic, and Isabella of Castile, conquered the Moors, and began the consolidation of the present Empire. Then it was that Columbus discovered this new land that was to bring fame, wealth and territory to this new empire.

But a few years before the fall of Granada the king and queen had introduced into their kingdom an institution that has wrought incalculable evil for their subjects. Man never devised a more infernal or debasing machine for destroying the character of a people than the Inquisition.

It was originally invented as a means of detecting and punishing heretics, but it was introduced into Spain for political reasons. In their conquests many Jews had come under the control of Ferdinand and Isabella, and they had been compelled to accept Christianity. It was rumored, that they were plotting against the government, and the "holy office" was the cruel power to ferret out and to punish them.

Thomas de Torquemada was the first Inquisitor-general "and during the 18 years of his directorship 10,220 individuals were burned alive and 97,321 were punished with infamy, confiscation of property, or perpetual imprisonment." All classes, including the school children, were compelled

to be present at the public burnings of these Jews or heretics, were to glory in their sufferings, to heap ignominy and disgrace upon them and were forbidden by either look or word to show any sympathy for them.

For 450 years—until 1835—this infamous institution was the terrible schoolmaster of the Spanish peoples, taking from them all the noble qualities which exalt a nation, and developing the worst tendencies of the human heart—cruelty, avarice and oppression.

And when to these evils were added the power of government, is it any wonder that the Spaniards regarded not the rights of the poor natives, but cruelly trampled them under their feet? Is it any wonder that they can look with scorn upon the desires of the Cubans to be free, or regard with unconcern the sufferings of the starving poor? Surely the prophet might say of Spain as he did of Judah: "In thy skirts is found the blood of the souls of the innocent poor."

Another institution, also a heritage of the past, has been a fitting companion to the Inquisition—the bull fight. This has so accustomed the people to sights of bloodshed and cruelty that they can look upon the sufferings of others without any sorrow, and even take delight in the misfortunes of those about them.

Motley says it was the Inquisition that caused the 30 years' war with the Netherlands. It has been the cruelty and oppression of Spain that has driven her colonies to revolt; and it was a knowledge of this cruelty to the starving Cubans that has aroused our people to make Cuba free from her galling yoke. Unhappy Spain! We do not rejoice in her misfortunes, but we do recognize the fact that she is now reaping the woeful harvest that has sprung from these two debasing influences—the Inquisition and the bull fight.—In Pres. Banner.

INCIDENTS IN BOHEMIA.

A colporteur in Bohemia writes: "In many places opposition is intense, but I have found that a quiet testimony about Christ's great love and the rehearsal of some of his choicest words was far better than argument. Many times bitterness has led to desire to search the Scriptures, given place to inquiry, and this, in turn, it is such a joy to be a colporteur of God's holy word."

In March last I tried to sell a Bible to a family. The father derided the book and heaped abuse and profanity upon my head, but I gave a Gospel to his boy of ten, and went away. Two months afterward I met him in the street and his whole manner was changed. He begged me to bring him a Bible and teach him how to use it. This I

did with joy, and he now seems to be near Jesus.

The book has many bitter enemies. Some months ago I sold a Bible to a servant girl. She was kind and faithful in all her work, but persisted in reading a chapter every evening before retiring. Her mistress forbade this, and finally dismissed her, because she could not bear to see her poring over the hated book.

In April I sold a Bible to a young woman whose mother had recently died. She kept house for her intemperate father, who did little for his family but to abuse them. His evenings were generally spent in the inn, but coming home one night earlier than usual, he was deeply touched to hear his children praying for God's blessing upon him. Instead of going to the inn the next evening, he asked his daughter to read something to him from that book she bought of a colporteur. She read the fifty-first Psalm and then other passages, and by God's blessing on his own word he seems now to have become a different man and to have begun a new life."

HOME LIFE IN KURDISTAN.

A Persian Christian girl, educated at one of the Mission schools, married a native helper and went to work in the mountains of Kurdistan. Writing to her friends at the Mission she says :

"I am astonished at the way in which the women here neglect their children. When I look at their heads I really can see nothing except the thick dirt, layer upon layer. When this thick covering of dirt gradually falls off in part, the head resembles the back of the turtles which we have here in the mountains. There is a baby here, the daughter of the chief man of the village, and its mother says that she has not bathed the baby but twice since it was born, and it is now more than a year old !

"One reason why the women do not bathe their children oftener is that they fear the spirits in the water will make them ill. They think the whole world is inhabited by spirits—good and evil; that the good ones are much better than man, but the evil ones are very wicked. Another reason why they leave their children dirty is because they fear the 'evil eye.' When I talk to them about keeping their children clean they answer: 'It is better that they remain dirty, because if clean they will be beautiful and then some woman will devour them with her evil eye and they will be sick and die.'

"One thing which they think good to do for their children is to feed them as much as possible. I have seen women feed their children until they could eat no more and then, by force, push the bread into their

mouths. On account of this custom the majority of children in this village have such large abdomens that they cannot sit straight, and their color is very yellow, and some of them you would think were only one year old when they are two or three years of age."

PROGRESS OF CHRISTIANITY.

One hundred years ago no Protestant missionary had, in modern times, entered Persia or Africa. Australia was inhabited by savage tribes. Christians were shut out from Japan and China. In India the East India Company, controlled by Englishmen, would not permit the Gospel to be preached to the natives. The prevalence of cannibalism in the islands of the Pacific excluded missionaries. Religious intolerance would not allow Protestant Christianity to enter Spain, Italy, Greece, Turkey or Russia. In Mexico and South America, the only religious teachings allowed were those of the Catholic Church. Indeed, at that time the United States, Great Britain, Germany, Switzerland, and to a small extent Austria and France, were the only countries where Protestant Christianity was allowed to establish itself.

But how widely different is the position of Protestant Christianity, with respect to the world at the present time? It is tolerated in every civilized land, except Russia and the Pacific coast of South America. Spain cannot be considered an exception, as toleration will certainly be provided for by the Peace Commissioners appointed by President McKinley. More than eighty thousand of the people of China are Christians. Japan has over seventy thousand Christians, and, as reported in the Presbyterian Banner of last week, a Christian is the chairman of its national legislature. In Australia there is a Presbyterian General Assembly. And a large part of Africa is now open to Christianity.

In the meantime, the incidental effects of Christianity, schools, hospitals, colleges, universities, business enterprises, art, science and the refinements of life, have gone with it to all parts of the world. And when ever calls for help for the sick, for the poor, for hospital service, or for the suffering in any form is made, Christians—and we may say orthodox and evangelical Christians—are the first to respond. In view of all these things, we can heartily exclaim, "What hath God wrought!"—Presbyterian Banner.

We are made in God's likeness. Shall the eagle be tethered to a stake? Shall a lion be harnessed to a cart? Up with your heart, O son of the living God! Make your secular business as honorable as you please; yet your life will be a failure if it exhausts itself upon that.—David James Burrell.

Life and Work.

The law of the Sabbath is the keystone of the arch of public morals; take it away and the whole fabric falls.

How to reach heaven without going seems to be the one puzzle that men are trying to solve.

Afflictions are God's way of building character. They are seldom punishment, but always process.

Impression is the most effective form of an idea. Jesus was an impressionist. Men forgot what He said, but no one ever forgot having heard Him.

Shifting targets are the hardest to hit, so the moving parishioner is always the most difficult to reach. He is frequently a man of good intentions and excessive zeal, but never remains in the same place long enough to be known for what he really is.

One who does right to-day need not be troubled about doing right to-morrow. Every act done is a seed that will bear fruit, each after its kind. The man who is generous to-day will find it easier to be generous to-morrow. An act repeated often enough becomes a habit, and the fruit of habit is character.

The most precious of all possessions is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storm.

"God never works only for to-day. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity."—Bishop Simpson.

Being approved of by good men is no sure sign of being right; neither is being disapproved by good men. The right is the right, whether good men approve or disapprove. He who looks for the approval of his course by the good, will often be mistaken; but he who does just right will so far be right, however others may think of him.

It is within our power to impart joy, or to inflict pain, upon those who are nearest to us. Every member of a family is thus doubly endowed. He can help to make

home an anticipation of heaven, or the reverse. The price that we pay for our nearness to others, with all its best possibilities, is that we give and get the power to wound as well as to gladden.

A Persian moralist, the fable has it, once took up in his hand a piece of scented clay, and said to it: "O clay, whence hast thou thy perfume?" And the clay said: "I was once a piece of common clay, but they laid me for a time in company with a rose, and I drank in its fragrance, and have now become scented clay." I will know the company thou keepest by the fragrance thou hast. If thou hast lain in beds of spices thou wilt smell of the myrrh and the spikenard and the aloes. I will not think thou hast been with Christ unless I can perceive thou savorest of him.—Charles H. Spurgeon.

The need of repentance and conversion is pressing. Sin, with its deadly effects like a canker, eats out all that is good and noble in the character and destroys even the tendencies to good. The exterior which men show to the world may be fair enough, but beneath hypocrisy and sin exist. Time flies swiftly and no one can tell surely if another sun will rise for him, or if another hour will be his. The moments of probation may be quickly drawing to a close while they are being carelessly wasted, and the time may come when repentance will be in vain. No admonition was ever spoken more plainly, "Now is the accepted time."

It is in absolute and loving surrender to the will of the Lord that the secret of true rest and peace is found. This is the alchemy which turns earth's sorrows into heaven's blessings; here is the antidote to every sting, the cure-all of each care, the unailing remedy for all disquietude. Dear Lord, if I am thy child, trusting, loving, obeying thee, how can thy will for me seem "hard"? Nay, rather, I should joyfully meet and welcome it, well knowing that thy love to me could only send a message of peace, however dark might be the envelope which enwrapped it.

The test of conversion is found in the fruit it bears. The truth which sets men free must shine out in the life, and where deceit may once have reigned candor must take its place. All unrighteousness must disappear that purity, honesty, and kindness may prevail. "By their fruits ye shall know them." The results of honest conversion must appear in every habit and thought taking away their evil, and transforming the character into a closer likeness to the Divine character which all may safely take as a model.

HABITS.

Habits are a power for good or evil; they may make or mar the life, and so gradual is their formation that before one realizes it they are fixed and almost unchangeable. An act to-day, the same repeated to-morrow and the next to-morrow until in a very little while that act has become a part of the character.

Habits are helps or hindrances in the way of good living. When they are correct they may have the strength of walls of stone, and serve as barriers against a rushing torrent. When they are bad, they have the strength of the torrent itself in hurling men on to destruction.

Life, so long as it lasts, goes on strengthening habits, and new ones are constantly being formed, but the time when the most lasting habits are established is in youth, and these in time become as strong as iron bands, which can hardly be broken.

Young people are not conscious of the power of the habits they are acquiring until it is too late to change them without making a great struggle, and exercising great strength of will, for which some, unfortunately, are not equal.

While it is true that it is much easier to fall into bad habits than to acquire good ones, yet even the former cannot flourish without some encouragement, which many are too willing to give them, and the best way to discourage their growth is to form good habits, and cling to them with such resolution as to allow no place for those of another type.

In these days, when temptations crowd around each one, it is well if the armor of habit is tightly braced, that it may do its part in protecting the character from their assaults, and while habits are being formed it is well to decide what is to be chosen, and what discarded.

To begin at the fountain-head, correct habits of thought must be formed, since from the thoughts of the heart come the actions. In that inner life, known to oneself alone, are the germs of good and evil; the evil thoughts which blossom into action are there harbored and encouraged, or the pure, honest thoughts which bring forth noble deeds are given a place, and as the habit of thought is, so will the speech be, with its world-wide influence.

If the thought is clean, the speech will be the same; if charity for the failings of others fills the heart, the speech will be guarded when one discusses his neighbor's affairs, and in this matter some have become accustomed from thoughtlessness to speak lightly of the name and fame of others.

Youth is the time in which to learn habits of temperance. It is very much easier to avoid an evil habit than to break away from one, and by their wicked lives

those who have yielded have learned to their sorrow that intemperate habits are hard to overcome.

Temperate habits bring in their train purity of life, they pave the way for that industry which is one of the best preventives of bad habits; the old proverb says truly that "He that works is tempted by one devil, he that is idle by a thousand."

Religious observances build a hedge about the life, and many have been saved from evil by the habits of church-going learned in youth, and the habit of prayer and Bible-reading are cables which prevent the drifting away upon a sea of sin, of those lives which have not found a sure anchorage.

If the importance of good habits could only be understood, then those would be diligently cultivated which make for peace, purity and holy living, those which lead upward rather than downward, and the end would be a well-balanced life, whose influence is all upon the side of right.

Bible references: Prov. 1:30, 31; 5:22, 23; 6:16, 19; 10:26; 11:19; 14:17; 16:24, 28; 18:9; 21:17; 23:20, 21; 24:28; 25:28; 27:15; 29:20; Job 1:1; Prov. 3:10, 11, 21-23; 4:11, 12; 6:6-8; 8:34; 10:9; 12:28; 16:32; 20:11; 21:3; 21; 22:4, 9, 29; 23:17; 27:23, 24; 31:26; Luke 1:5, 6; Acts 10:1, 2.
—Presbyterian Banner.

HONORING FATHER AND MOTHER.

By Rev. Dr. Cuyler.

One of the most touching scenes in any biography is that of the great Dr. Samuel Johnson, in his old age, standing bareheaded, on a rainy day, in the market-place of Uttoxeter to do penance for having disobeyed his father when a boy. Filial reverence is one of the best evidences of a sound heart.

There is not the slightest hope of any wholesome religious and soul converting influence in any family where the parental authority is trampled underfoot.

The word "honor" is very deep and strong; it takes hold of the heart, and roots down into the core of the heart. It amounts, as the twelfth chapter of Hebrews tells us, to "reverence," and this, too, when parents are inflicting wise and loving chastisement. The surest way for parents to forfeit the respect of their children is to be too weak, or too indolent, or too unprincipled, to maintain a corrective discipline. Parents must deserve to be honored, and then they have a right to expect and to require loving and loyal obedience.

What the law on Sinai commanded is re-enacted in the New Testament. "Children, obey your parents in the Lord, for this is right." Filial obedience is thus made a part and parcel of Christian piety. It ought to

be prompt; it ought to be cheerful; it ought to be without protest.

General Havelock once rose from his table and exclaimed: "I left my boy on London Bridge, and told him to wait there till I came back!" He hastened to the spot, and there the brave boy was, and had been for several hours! Such obedience was the groundwork of a noble character. That was a wise advertisement, "Wanted—a boy who always obeys his mother."

The mark of Christian obedience is to follow parental counsels, even when they "go against the grain," and require painful sacrifice or self denial. If a parent has a divine right to correct, it is the filial duty to submit to correction. "A wise son heareth his father's instruction; but a scorner heareth not rebuke." "A foolish son is a grief to his father, and bitterness to her that bare him."

THE FACE A BULLETIN-BOARD.

"What a fine photograph that face would make!" It was just opposite us in the street-car. The eyes were calm and deep, the curves of the mouth firm and restful, the poise of every muscle easy and confident, as though the very Christ who had stilled the tempest sat enthroned on that countenance.

"That face serves a better purpose than posing for a photograph; it is one of heaven's bulletin-boards. Don't you see PEACE written on it in big capitals?"

"Then tell me what is written on the next one."

The sharply drawn lines, the twitching muscles, the restless eye, seemed to placard in poster type the startling announcement, "A RIOT! POLICE!"

That man's conscience was reading the riot act to his practices. The spirit of the world was painting in black lines the sure signs of the unrest which the world gives.

A Christian's face ought to glorify God. There is room for an illuminated edition of the gospel of peace between his eyebrows and chin, whenever he is ready to give the orders to have the printing done. The homeliest Christian may have a face that will awaken in those who see it desires to share in the secret of its content; an expression as different from the self-satisfied smirk of conceit, or the flat, flabby placidity of mere animal amiability, as a Madonna is from a doll.

Why is this stamp of Christ's peace not plainer on the faces of all his followers? Because nature is as honest as a good clock, and the hands will not point to twelve on the dial when it is only six o'clock in our spiritual experiences. The face will not settle into lines of repose as long as there are unsettled issues in the heart between it and God.—C. E. World.

GLADSTONE AND GUTHRIE.

Dr. Guthrie was staying as a guest at Inverary Castle, the home of the Duke of Argyll, and there were many Dukes and Lords, and Nobles there. Mr. Gladstone at the time was Premier, the Duke of Argyll was secretary for India, and a number of the members of the Cabinet had met at Inverary Castle with the Premier to discuss some matters that were to be laid before the Queen. They spent about a week together, and there were many guests at the great castle.

Morning and evening worship was held as usual. It was the habit of one of the Duke's daughters, Lady Mary Campbell, to play the little organ, and they sang the Scotch Psalms, and Dr. Guthrie read the Scriptures, and exhorted every morning.

Amongst the most constant of his hearers, and close to his side every morning, was Mr. Gladstone, and Dr. Guthrie told me that the intense earnestness with which he listened was an inspiration.

One morning Lady Mary Campbell was not at her place, and there was no one to play the tune. Dr. Guthrie looked around amongst the assemblage, and invited some one to come forward and play the organ, but they were all bashful or something else, and did not do it.

"Oh, I wish I had my precentor," said Dr. Guthrie, "my precentor from St. John's; that was where he was a minister in Edinburgh. 'I want a precentor, for I cannot get an organist,' and with that he heard a voice by his side saying: 'Permit me, Doctor.' He looked up, and there was the great, tall form of Gladstone, who had taken the Psalm-book in his hand, and all the congregation rose, while, to the grand old tune of "Martyrdom," Gladstone led the morning Psalm:

"Be merciful to me, O God;
Thy mercy unto me
Do Thou extend, because my soul
Doth put her trust in Thee."

There was a pathos about his singing that made him, to his astonishment, find that he was singing almost a solo to the weeping accompaniment of many. The Premier of England in ringing tones sang that penitential cry to God. Holding the helm of the Great Empire, every one felt that it was true that he put his trust in God.

These, and things like these, have made the people of the British Empire honor the great uncrowned king, who refused any other title than the plain name with which he was born, "Gladstone," or "Gledstones," as it used to be called in Scotland. He might have been Marquis or Duke, if he had cared to be, but was known best of all by this, that he was a man of God.—Sel.

Receipts.

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

Table listing receipts for Knox College Fund, including reported amounts and specific donors like Avonton and Thornhill Friend.

Table listing receipts for Queen's College Fund, including reported amounts and donors like Thornhill Friend and Dalhousie Btside.

Table listing receipts for Montreal College Fund, including reported amounts and donors like Avonton and Dalhousie B'tside.

Table listing receipts for Manitoba College Fund, including reported amounts and donors like Avonton and S. Plympton.

Table listing receipts for Home Mission Fund, including reported amounts and donors like Parkdale thanks and W Williams.

Table listing receipts for Home Mission Fund, including reported amounts and donors like Parkdale thanks, Greenwood ss, and various individuals.

Table listing receipts for Reserve Fund, including donors like Sandon, E. G. W., and Bq James Kay G.

Table listing receipts for Home Mission Reserve Fund, including donors like Bq James Kay G and Guelph.

Table listing receipts for Augmentation Fund, including reported amounts and donors like Komoka, Karnoka, and Avonton.

Table listing receipts for Foreign Mission Fund, including reported amounts and donors like Lamson ces and Parkdale thanks.

Table listing receipts for Reserve Fund, including donors like Bq A Ogston Whitby and Bq Dugal Thomson.

Table listing receipts for Widow's and Orphans Fund, including reported amounts and donors like Komoka, Ratho, and Avonton.

Table listing receipts for Minister's Rates, including reported amounts and donors like A Dawson, J A Morrison, and A H Kippan.

Table listing receipts for Aged and Infirm Minister's Fund, including reported amounts and donors like Komoka, Hills Green, and Avonton.

Table listing receipts for Minister's Rates, including reported amounts and donors like Komoka, Hills Green, and Avonton.

Table listing receipts for Minister's Rates, including reported amounts and donors like Komoka, Hills Green, and Avonton.

Table listing receipts for Assembly Fund, including reported amounts and donors like Avonport and Amherst.

Table listing receipts for various locations including Kentville, Sherbrooke, West R & G H, Ratho, Vancouver, 1st, Wmstown, St A, Brandon, Hensall, Kennebec Road, and S Plympton.

The amount received from the executors of Robert Irvine, Belgrave, for Dhar, India, was \$500; not \$5 as incorrectly stated in last Record.

Table listing receipts for French Evangelization Fund, including reported amounts and donors like Hills Green, Sandridge, Woodville, M McDougall, Wine Hsr, Shrbk, Richmond Bay E, Amherst, Parrsboro,xford, Kentville, Milford, Gay's R., Dalhousie, S Side, Hillsboro, Fordwich, Namur, Vancouver, Ist, Cockburn I, Avonton, Crawford, Wmsford, Centre Bruce, Bervic, Mont, Dufferin st, Summerstown, Dunclos, Katrine, Baddeck Forks, Wmstown, St A, Brandon, Plantagenet, Hargrave, Blake, Jarvis, Bolton, Gro. Guthrie, Greenbank, Lambton L & S Co, Caledon Mel, Nelson, Cro. Central, Dalhousie, Btside, Sandon, Carline, Kippen, S Hunter, Turin, Strabane, Fairbairn, Hermo, W Rankine, E Lancaster, Slocan, Bq James Kay, Tp of Guelph, Leamington, Carlw, Westmeath, Keene, Paisley, Knox, Willbank.

Table listing receipts for Bheel Hospital, including donors like R G Struthers, Mrs A Braden, Tees, and Dr J Buchanan.

Table listing receipts for Knox College Student's Missionary Society, including donors like Culloden, ce and Fergus, Mel ce.

Table listing receipts for Knox College Fellowship, including donors like Rev Dr Robinson and Tor.

Table listing receipts for Contributions Unapportioned, including donors like Almonte, StJno's, St Helen's, Deer Park, Edmondville, and Dundas.

Table listing receipts for Aged and Infirm Ministers' Endowment Fund, including donors like Hymnal Committee.

Table listing receipts for Widows' and Orphans' Endowment Fund, including donors like Hymnal.

Receipts.

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

Table listing receipts for Foreign Mission, including reported amounts and donors like Little Harbor, Friend Picton, S'wath O'dale, M' Musq'd, Amherst, Helm for heathen, Bedford, Kingston N B, Richmond N B, Salt Springs, Mascan R Hebert, Windsor, Harvey & Acton, St Croix, Rev W McLeod, Campbellton, Dalhousie, S'side ss.

Total...\$25,49 07

\$315 50

Total...\$3,708 01

FOREIGN MISSIONS	BURSARY FUND.	COLLEGE LIBRARY FUND.	Whycoonal..... 33 00 Napan, & Black R. 6 00 Campbellton..... 40 00	Receipts.
KOREA. Reported.....\$1663 57 P E I Long R.... 8 75 McLellan's Brook 5 00 Princeton..... 39 36 An Endeavorer. 10 00 M' watch O'dale.. 7 00 Grand River..... 8 00 Mt Stewart..... 12 00 Friend New Mills 20 00 Windsor..... 10 00 \$1783 68	Reported.....\$100 61 Div. Merch of Hx 17 20 Richm'd Bay L 14 2 00 Int. Mrs. Archibald 9 00 Windsor..... 10 00 Div. Un Bkof Hx. 5 25 \$144 96	Reported.....\$38 32 R. B. Lot 14..... 1 00 \$39 32	\$407 84	By other Treasurers. <i>Synod of Maritime Provinces.</i> Received by the Rev. Thos. Sedgwick, D.D. Secretary, from Aug. 1st to Sept 15th. <i>Ministers' Rates.</i>
HOME MISSION Reported.....\$1903 69 Pictou Prince St 114 02 Sydney St. A. 43 50 Div Hx Bank Co. 27 30 " Bank of Hx. 21 00 " " NS. 76 00 Ferrona Zion..... 28 00 Dartmouth St J. 15 00 Milford ce..... 4 23 R'mond Bay L 14 10 00 Hx Grove..... 10 00 B'g Mrs Atchison. 100 00 Mid Mus'g't 31 79 Walton..... 3 00 Kingston NB..... 28 80 Kempt, Walton.. 9 44 Windsor..... 20 00 Campbellton..... 82 00 S John Pres wfms 12 00 Div Un Bk of Hx 5 25 Bridgt'n repay'm't 5 00 \$2565 38	AUGMENTATION FUND. Reported.....\$450 95 Windsor..... 25 00 \$475 94	COLLEGE FUND. Reported.....2403 97 DivMer Bk of Hx 21 50 " " " " " " 56 00 " Bk of N.S..... 228 00 " " " " " " 292 00 Richm'd Bay, L 14 5 00 Int M & W H Rogers 40 00 " Geo J Heisler. 50 00 Truro, St A..... 55 10 Windsor..... 10 00 Int J Watson..... 36 00 Div Un Bk of Hx 138 25 Int J W Insley..... 45 00 " G Millar..... 26 04 \$3417 16	POINTE AUX TREMBLES SCHOOLS Reported.....\$69 80 Dartmouth, ss..... 25 00 Total.....\$94 80 Grand total.....\$502 67	ASSEMBLY FUND. Reported.....\$42 23 Dunlop..... 1 00 W R. St Marys . 2 00 Windsor..... 5 00 \$50 23
AGED MINISTERS FUND. <i>Interest and Collections.</i> Reported.....\$580 89 St. George..... 3 00 Int. J. MacLeod. 30 00 " J. Burrill..... 25 00 " D. J. Welch.. 30 55 Windsor..... 10 00 Campbellton... 4 00 Div. Un. Bk of Hx 26 25 Rev. A. Gray..... 50 00 \$759 69	Rates. Reported..... \$129 50 \$889 19	FRENCH EVANGELIZATION FUND. Reported.....\$310 51 Ferrona, Zion..... 6 00 Bathurst..... 6 77 D'dune..... 2 50 Richmond Bay, L 14..... 3 00	MINISTER'S WIDOWS AND ORPHAN'S FUND. Reported.....\$ 8 75 St George..... 2 00 Windsor..... 5 00 Campbellton..... 4 00 \$19 75	Reported.....\$1199 29 W. W. Leod..... 14 00 J. Forrest D.D..... 14 00 M. G. Henry..... 10 50 J. F. Duxtan..... 14 00 A. F. Thompson.. 14 20 J. A. Cairns..... 14 00 J. K. G. Fraser.. 14 00 Z. McNab..... 21 00 John Fraser..... 15 00 J. A. Cameron..... 14 20 J. A. McLean..... 7 10 A. D. McIntosh... 17 70 D. McDonald..... 70 00 A. B. McLeod..... 14 20 C. S. Lord..... 14 00 A. McRae..... 7 10 I. Rose..... 17 70 R. C. Quinn..... 16 70 J. Robertson..... 10 50 J. S. Sutherland 14 20 G. M. Grant D.D. 14 00 T. Stewart..... 25 30 J. R. Coffin..... 23 98 McL. Harsay..... 14 00 \$1611 67

FORM OF BEQUEST.

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

A DESCRIPTION OF THE BIBLE.

It was never known who composed the following description of the Bible. It was found in Westminster Abbey, nameless and dateless:

A nation would be truly happy if it were governed by no other laws than those of the blessed Book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It gives instructions to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets a husband as a lord of the household and a wife as the mistress of the table, tells him how to rule and her how to manage.

It prescribes and limits the sway of the sovereign, the ruler, and the authority of the master, commands the subjects to honor, and the servant to obey, and promises the

blessing and protection of the Almighty to all that work by its rules.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father, tells him to whom to leave his fatherless children, and whom his widow is to trust, and promises a father to the former and a husband to the latter.

It teaches a man to keep his house in order and know his will, it appoints a dowry for his life, and entails the right of the first-born, and also shows how the young branches shall be kept.

It defends the rights of all, and reveals vengeance to every defaulter, overreacher, and trespasser.

It is the first book and the oldest book in the world.

It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction that was ever enjoyed.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars.