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Presbyterian Record.

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Another Volume Completed.

This issue closes the twenty-fourth volume of the Presbyterian Record. Its failures and short comings are in the past. May their lessons remain and aid the future. Thanks for all the help that our co-workers have so kindly given in distributing it. Will subscribers, where the Record is taken by subscription, please make the work of the agent as light as possible by promptly handing in their names with payment. Will not some more churches celebrate the quarter century of the Record, as well as the century's close, by taking it for every family. It will thus reach those least interested. There are few ways in which Home Mission work can be done at less cost than by giving the Record to a family for twelve months. It will help to increase interest which may now be small, and such interest will aid more or less the givings of the congregation and the Schemes of the Church. Please try it for a year. Sample parcels sent free.

Grand to Die for Empire.

A young British nobleman, dying on the field of battle in a foreign land, remarked to a comrade as life ebbed slowly out, that "since one must die it is grand to die in such a cause, for the extension of the Empire." There is a kingdom grander and better. All the world shall yield to it and it shall never end. The standing orders of its King are: "Go ye into all the world"—"Make disciples (subjects) of all nations." It conquers but to bless. It subdues to make free. How grand the life, in army or navy, on farm, in factory, or mine; in kitchen or drawing room, office or shop, that lives for the extension and establishment of that kingdom, in heart or home or country or the world, and at the end can say: "I have fought a good fight; I have have finished my course; I have kept the faith."

Dividing Missionary Money.

A very important point that churches, missionary societies, young people's societies, Sabbath Schools, etc., should bear in mind, in dividing their monies, as many will be doing at the end of the year, is that these monies should not be voted to anything outside the Schemes of the Church. Appeals of various kinds are sometimes made for other things, and generous hearts are ready to vote money to them. But the Schemes of the Church represent obligations that we have undertaken, debt that we owe as a church, and for which each church member is responsible. If we can give, and wish to give to other good and charitable objects, well, but we should not vote away to them missionary monies collected in our Church work.

A Missing T.

The importance of little things is seldom realized until they are absent. The letter "t" is small, but the want of it made the opening sentence of last month's "Record" egotistical and almost meaningless, "I will help, not hinder, etc.," should have read, "It will help, not hinder," meaning that the new Century Scheme there proposed, that of putting the "Record" into every family in our congregations, would help, not hinder, the great Century Scheme now in hand as well as all other of the Church Schemes. Since the unwelcome error intruded itself, let us make it pay tribute by learning of it the lesson that no matter how poor, weak, insignificant, we may think ourselves, no matter how humble our home or work, there is a place in the world's great plan for us to fill. We may think our work of little consequence, but if in the path of duty it is as important as seemingly greater work.

The place which God gives us to fill in life is to be measured not by the work, but by Him who has appointed it. All true work is God's work; and He for whom life's work is done makes it great. Never be a missing "t."

Giving the Record to all.

It will pay in the good done to those who get it. There is no cheaper agency for the distribution of good religious literature. The outside back cover alone, as a tract, twelve times a year, is a silent preacher that cannot but do good in many a home.

It will pay financially. The giving to the Church as a result of the distribution of the Record to all its families, will in most cases result in more than the small sum necessary to provide it for these families.

It will increase contributions to the Schemes of the Church. Its missionary letters will do their own work.

A Disgrace to Canada.

In last Record, under the above heading, regret was expressed that there should be "ANYWHERE," the spirit whose measure of the patriotic scenes, with their sad and tender associations, which our country has recently witnessed, is the amount of political capital that can be made out of them.

Some of Canada's party press, instead of honest self inspection, has seen fit, as is often done with sermons, to quote the Record's words as to "the other fellow;"—still trying to play partizan discord on the harp of thousand strings, heart strings, that stretch, tense and sore, to South Africa.

To repeat the words of last Record, "It is pitiable that there should be anywhere"—journalism—"whose measure of"—any effort to keep such scenes out of the mire—"is the amount of political capital that can be made out of it."

Sir William Dawson.

Born in Pictou, N. S., 13 Oct., 1820. Died in Montreal, 19 Nov., 1899. Earth is poorer for his passing, but richer for the work he did and the life he lived. He was educated in Pictou Academy and in Edinburgh University; was for three years superintendent of Education in N. S.; and, from 1855, Principal of McGill University for nearly forty years, until failing health compelled rest, and he resigned in 1894. Since then his busy pen has given to the world several valuable books. As a scientist, his place has long been in the first rank. As an administrator and man of affairs, the success of McGill University through long years of upward struggle is witness. In teaching the Bible he had few equals. Most plough, he subsoiled. One of the beautiful things about his life was to see such profound scholarship and wide culture learning with humility and reverence from the Word of God,—which was for him supreme. He was a school mate and playmate and intimate companion of our pioneer missionary, Dr. Geddie, and was the last survivor of our first F. M. Committee that appointed Mr. Geddie to the Foreign Field.

THE CENTURY FUND.

Three of the congregations in Toronto are aiming at \$25,000 each for the Century Fund.

Only 1029 of the Sabbath Schools have as yet responded with Children's Day offerings for the Century Fund. Where are the 1409?

It is a large work. Some have grasped the idea of its magnitude and are entering upon it with earnest effort. It is the one Century effort of a life time with all.

The ministers' subscription list has about six hundred and fifty names with an average of about one hundred dollars each. The Convener earnestly asks that the others will respond at as early a date as possible.

Subscriptions to the Fund have thus far ranged from the one dollar of a seven year old who is going to save his cents, to the five thousand of the men who have already saved their cents. There is room between and beyond the above for multitudes.

Many Presbyteries and churches are taking it up with great heartiness. The plan most commonly followed is to divide the Presbytery into four or five sections, each with its convener, and the whole ground is thus thoroughly covered.

In the Maritime Synod there have been touching instances of loving giving to the Fund, in memoriam, as the departed "would have done if living;"—and a mistress of the manse on her dying bed, but a few hours before her translation, made a gift,—her last gift—to the Fund.

THREE IMPORTANT POINTS.

In Regard to the Century Fund.

The First Point.

Why is the Church asking this large sum of money from the people? and why should I give a contribution to it? These are proper questions to ask.

(1) The appeal is made to us by the General Assembly. The wisest and best men in the Church consider the movement to raise this money a wise one, and that the money is required. And it is asked as a becoming acknowledgement of God's mercies to us as a people. He has blessed us abundantly in things temporal and spiritual, and we desire at the close of the century to recognize His goodness. We cannot do this in any more appropriate way than by making such a contribution to His cause. Further, we desire to enter on the twentieth century with a determination to maintain in our

lanu. His ordinances and His laws, to whose protection and blessing we owe all our prosperity. Our united church during the past quarter of a century has grown with rapid strides to a position of great influence in the country. We desire by this offering to pledge anew our loyalty to Him, to whom we owe it all. Therefore, the church asks every man, and woman, and child, within her borders, to take part in this great Christian and patriotic work.

(2) Another reason and a very practical one is, that the church requires this money to meet the claims of this growing time in our country. God has called us to do a great work in this land. We have been trying to do it. But we need more money and we need it now. We need it to carry the Gospel into all parts of the Dominion. Our population will probably double itself in the next decade, and upon our church rests in part the responsibility as to whether that great population will be leavened by Christianity. We need it also for our colleges in order to have an adequate supply of ministers. We need it for our benevolent funds, for our aged ministers, and for our widows' and orphans' fund. And we should be thankful that it is needed.

(3) Another reason why it is asked is because it is the duty of the Church to provide it. It is not a matter of sentiment only, but a matter of duty. If it is not provided our cause must suffer. We will not be able to take advantage of the opportunity God is everywhere setting before us. Our church will be much crippled. We will fall behind in the work required of us. This the church should not allow. God is calling us to go forward and we should obey His call. Let everyone then come to the help of the Lord in this crisis.

(4) Another reason why it is asked by the church is, because our people are abundantly able to provide it. We do not contribute up to our ability, large as our givings may seem to be. Confident in the church's ability the Assembly informs us of what is required and we rejoice that the church is so cheerfully responding.

All should bear in mind that what is given to the Century Fund is over and above our regular contributions to the Schemes of the Church.

The Second Point.

How much should I contribute to the Common Fund and how much to the local debt Fund.

This is a question which each of us must answer for himself. In the Century Fund there are two parts. There is first what is called the Common Fund, for which \$600,000 00 is desired. This money is required for the missionary, educational, and benevolent work of the Church. To this it is desired everyone should contribute. If we do

not get this money the object of the Twentieth Century Fund will not be gained. This part of the Fund is that which is most needed by the Church. Every loyal friend of the Church should contribute as largely as possible to this Common Fund. It should not be neglected in order to do more for our own congregational needs.

The second part of the Fund for which it is hoped \$400,000.00 will be raised, is for the wiping out of local debts. It is hoped that 60 per cent. of that which is raised in our congregations, with debts of their own, will go to the Common Fund, and 40 per cent. to the local debt. This Century Fund is payable by May, 1901, in such instalments as suit the contributor.

Remember this is a special and extraordinary Fund. It is only this once a contribution is asked for this Common Fund. Other years remain in which to wipe out the local debts. This is to be done now. Therefore this occasion should not be used for the wiping out of the local debts to the injury of the Common Fund. Such is the appeal that is made to us. We are assured our members will not be behind those of other churches in their liberality; but will be in the front, as they should be.

The Third Point.

The third point is an important one. Namely: What connection has my contribution to this Fund with my religious life? It is desired by the Church that we should not only contribute with intelligence, but from right motives. We are asked to help in this work as those who are in sympathy with the Church of Christ. In this movement God sets before us our opportunity of advancing His cause. It is a test of our faith. It is an endorsement of our prayers. Thus to consecrate our substance to God is a condition of our enjoying a continuance of His blessing.

With this gift let our prayers go up to God, for a revival of His work in our own lives, and in our families and congregations, so that the beginning of the twentieth century will mark a great spiritual awakening and a mighty forward movement in all good works. If our faith is real and living, we cannot stand aloof from this great effort the Church is making.

Let it be a call to us to consider anew our responsibilities, and pray for that willing heart which makes our offerings acceptable to Him. That we acted generously, that we did our part as we ought to do, that we stood by the cause of our Lord in this day of effort, will assure us anew of the reality of our faith. This will be an exhibition of the meaning and the spirit which we put into our prayers. So presented, this sacrifice of thanksgiving will bring down upon us and upon the whole Church an abundant blessing.—Com.

THE IMPORTANCE AND RESULTS OF HOME MISSION WORK IN CANADA.

Rev. Robt. Johnson, D.D., London, Ont.

The following is the only Canadian Paper read at the Council of the World's Presbyterian Alliance recently held in Washington, Ed.)

Mr. Chairman,

In speaking of the Home Mission work of our Canadian Church, it would seem to be still necessary to define the field of our operations and the character of the work accomplished.

The necessity of such definition was impressed upon me but recently while attending a great convention at one of the religious centres of this continent. Upon a wall of the pavilion there hung from day to day a map, indicating by a variety of colors the need of the world for the Gospel. Imagine my astonishment to find it declaring in unblushing whiteness that the whole of Canada, with the exception of a narrow strip of territory bordering on the great Lakes and the St. Lawrence, was—uninhabited territory! I could have forgiven the ignorance of the designer had he colored our rich and populous provinces in any inky blackness and called us "heathen," or even declared us "unexplored," but "uninhabited territory" created an amazement that lingered long on the borderland between indignation and amusement.

Sparse our population may be, Sir, in many parts, and for years must continue so, but in this good land which the Canadian Church is called upon to go up and possess for Christ, stretching as it does from sunny sea-girt Prince Edward Island and from Newfoundland's misty coasts across four thousand miles to where Pacific's waves lave Vancouver's shores and Klondyke's ridges hold in frosty grip the precious ore, peopled already with nigh six million souls, there is, from one extreme to the other, scarce a considerable stretch of territory, in which, from far off fishing station or from quiet agricultural settlement, from thriving hamlet or from busy mining camp, there does not come a call, a call to which no church can afford to turn an unheeding ear, a call for the Word of Life.

The work in this new land is far different in detail and method from that with which many in this Alliance are familiar, under the name of Home Missions. Here the work is not the recovery of the masses, the rescuing of the lapsed or the establishment of Missions in the centres of congested populations. It is, if I may so call it, the more inspiring and vastly more hopeful work of laying the foundations of future life that shall exclude such conditions. It is the pre-empting, in the name of the Lord, lands but newly

opened, the occupying by pioneer work of soil just now ready for tillage.

The importance of this work, I desire in the moments at my disposal, to emphasize in the light of three considerations :

First:—The boundless possibilities of the field and its evident destiny in the future.

Transcontinental railways and luxury in travel have rendered it less necessary than formerly to expatiate on the extent and resources of the West, but even yet there is room, especially in the Church, for larger appreciation of what these resources mean. That such should be necessary on the part of others, I cannot wonder at, when I remember that it is but as yesterday that Canadians themselves awoke to some appreciation of the place among the nations of the world to which Providence has evidently destined our land. And in that appreciation, the Church, I rejoice to believe, is a sharer.

Realize for a moment, if you can, the extent of this land so rapidly being peopled with tens of thousands of every race. Our land of the Lakes and the North Star possesses areas almost as great as those of entire Europe, forty times as great as those of the British Isles, and twelve times that of the Republic of France. An American writer speaking of his own land says: "Take five of the first-class powers of Europe, Great Britain and Ireland, France, Germany, Austria, and Italy. Then add Spain, Portugal, Switzerland, Denmark and Greece. Let some greater than Napoleon weld them into one mighty empire and you could lay it all down in the United States, west of the Hudson River, once, and again, and again,—three times."

But what say you to a land in which the great Republic itself might be set down, and from the half million square miles of territory remaining over, kingdoms might still be carved. I confess, when I speak of our broad Dominion, clasping three oceans in her embrace, I feel like the little lad in one of the schools in Chicago, who, when asked by his teacher the other day to give the boundaries of the United States, called upon his loyalty to cover his lack of exact knowledge and said, "Why, Ma'am, since the war there ain't no East, West, North, nor South, to this glorious Republic."

The resources of our land are an even more important factor in determining its destiny, and these are on a corresponding scale of magnificence with its extent. The climate is so varied that it includes that of central and southern Italy, and that also of sterile Siberia and rugged Norway. Here the Sicilian may cultivate his fruit trees and trim his vineyards, and here the hardy Finlander may follow the chase over snow-clad plain and grow the hardier grains under Summer suns.

Between these extremes lie the vast agricultural resources of the greater part of our land. The Prairie Province of Manitoba is one vast wheat field producing this staple product for the world's supply in a quality and with a generosity declared by official investigation to be unrivalled elsewhere.

Our mines alike in the Maritime Provinces and more especially in British Columbia and in the Yukon are attracting the gold hungry from every corner of the earth, the gold mines alone promising large returns for one hundred years to come, and the more valuable deposits of the commoner minerals being simply exhaustless.

An American authority declares that, "No country in the world possesses so much iron and nowhere is it quite so accessible to manufacturers." History, it is said, has proved that, "no nation has become great, that has failed, for natural or other causes, to develop an iron industry"; if this is so, the importance of Canada's iron deposit is evident.

Her coal deposits are as valuable and as extensive, and in the great central provinces they exist in forms so easily accessible that the furnace room may have its coal supply at its very door.

Measurements and statistics are useless here. In all those natural resources that have formed in other lands the foundation for material prosperity Canada stands in the front of the nations. Here are fields waiting but the tickle of the agriculturist's machinery to blossom into harvests sufficient to fill the granaries of the world; here are forests waving their invitations to woodmen, to find in them ready material for easy settlement and thereafter the source of a wide-world commerce; here are mines ready to satisfy the hungry maw of the furnaces of the Empire, to supply material for the world's fleets, and to fill with their glittering contents the vaults of many mints and banking houses; while in the rapids and rioting water-falls which the country's rugged formation has brought into existence on a thousand streams, is unlimited power, waiting but to be harnessed, to drive ten thousand factories and light the streets of our towns from Halifax to Dawson City.

Do you say these are but evidences of material wealth but they mean nothing to the Church? I protest they mean much. Not with the pride alone of a Canadian do I speak, but with the ardor of a Christian, believing in the purpose of God for our land as strongly indicated in nature as in grace.

A population of six millions scattered over this vast territory seems insignificant, but you ask me to lay aside my belief in the Eternal intelligence that is behind creation when you ask me to dream that God watered the ridges of our land so richly simply to leave them untenanted save by the

red man, the grizzly, and the buffalo. As truly as Henry Clay from a jutting crag of the Alleghanies, looking across the valley of the Ohio to where the prairies stretched as yet all desolate, heard "the thunder tread of the coming millions who are marching over the mountains to possess these prairie lands, away and away to the setting sun," so for Canada do I hear

"The tread of pioneers
Of nations yet to be;
The first low wash of waves, where soon
Shall roll a human sea."

And when I realize that already the outposts are occupied and the strategic points secured, that villages already stand where cities are to be; that thousands are scattered where millions are to congregate, I realize that for the Church in her work for Canada "now is the nick of time."

If it is true that as the foundation is laid the superstructure is to stand, that as the child is the man will be, then is it true that Canadian life and character are receiving now the stamp and impress they are to bear for generations to come, and in this aspect of Home Mission work its importance is beyond the power of words to describe.

I know that other work clamors at your doors and ours, work pressing and important, but none more important than this. Canada is to have a place among the dominant nations of the world, a large place some of us are bold enough to think, and with that in view there is room for a spiritual strategy in the toil and effort for the furtherance of the Kingdom of Christ. It is better to save the nation that is to be dominant than the nation that is dying. Happy the Church that has the strength to do both. Happy the Church, that if either must be neglected, has the wisdom to choose the more important and pressing.

Second:—Canadian Home Mission work is of supreme importance in view also of the perils incident to a heterogeneous population coming from every part of the earth.

The tide of emigration from Europe and the East to the New World has already been great. It is rapidly becoming greater. And while it is true that the Republic to the South of us must continue, for some time to come, to attract the greater number of those seeking a home in the West, those who have watched emigration statistics have noted that the tide has already set strongly toward Canadian soil.

Emigration fluctuates with the financial prosperity or depression of the country and the commercial revival which has marked the world in the last years, a revival in which Canada has enjoyed an exceptional

share, has encouraged settlers from other lands to knock in tens of thousands at our doors, and, with a generosity learned from the land which for a century has extended open arms to the world saying "Come in, Uncle Sam is rich enough to give you all a farm," we have welcomed them, and they are beckoning to tens of thousands multiplied, to follow them.

And who are these who are to become with us the builders of this middle link of the Empire? They are men and women from the four corners of the earth. They come from the British Isles, from the lands we love to call the mother lands, from crowded city and from rural glen, and we welcome them, one with ourselves in religion, in life and in lofty purpose. Some, too, cross the border from the South land and bring the brightness and the vigor of American life.

But these are not all who come. From Sub-Arctic Iceland to the sunny Isles of the Hellespont, from the Pillars of Hercules to the fastnesses of the Caucasus, there is scarce a State that has not sent its contingent to our shores. They come to us degraded by poverty and ignorance; sullen under oppression, and often with habits odious and corrupt. They carry with them, too, the seeds of Nihilism and Anarchy, and a spirit antagonistic to Western progress and to Christian institutions; they bring with them for our solution the problems that have staggered European governments and baffled their statesmen.

At our Western doors the non-assimilative Chinese clamor for an entrance, forgetting, alas, to leave their heathenism behind them or their immorality that puts even Western vice to the blush.

The Mormons are with us too, and the problems presented in their unchristian and God-dishonoring system faces us as it faces the Church of the United States. A vigorous and growing colony fostered by zealous teachers and missionaries from Utah exists in a fertile corner of Alberta and is rapidly becoming aggressive and missionary in its methods. This caricature of the Christian religion, this system of mediaeval ecclesiastical despotism, alike subversive of religion and of law, is a menace both to British settlers and to foreigners, for no church is more aggressive in missionary effort, none is more determined and restless in its endeavors to proselytize.

What solution has the Church of Christ in our land for the problems that attend the coming of these people? What provision has she for their deepest need? What but the Gospel that has proved itself the solution for such problems in other ages? What but the Gospel that is still the power of God unto salvation unto every one that believeth, rude barbarian or cultured Greek.

The hopeful feature in connection with

the problems of immigration is that, in coming to a new land, the minds of men are inclined to open to new influences and to accept the spirit of new surroundings. Leaving behind, oftentimes, conditions with which they have grown weary, they find in the new world a freedom which they recognize with astonished gladness, and finding this associated with the religion of the land that they have adopted as their own and that they are prepared to love, their minds are rendered at least free from unhappy prejudice.

The work of evangelization among them may be difficult, but it is possible. It is most easily possible while the life that they have adopted is new.

It is not to be dreamed of that the Church is to neglect these strangers. Neglect means national peril and religious decline. Evangelize them, and among the heterogeneous multitudes flocking to us there may be created not only a national spirit, but what is of far greater moment a healthy morality and a regard for Christian institutions which will stand as a bulwark for the land in days of peril.

Every reason that can be urged, from that of our own safety to that of love for our King and desire for His glory; is here to encourage us in the work. Not only is the responsibility pressing, but the opportunity is inviting. It is another Pentecostal opportunity for the Church. Here are men speaking the polyglot languages of Europe and Asia, who, if evangelized, will serve the Church to-day as did those long ago, who carried from Jerusalem to their own lands the treasures of the Gospel.

Every consideration which has weight for the encouragement of those missions, which are called "Continental," carried on by the Churches of Great Britain, and many of those considerations which weigh with all our churches in the noble enterprise of Foreign Missions to the heathen, are here to encourage and constrain us in the prosecution of a work, a grander and more hopeful than which God never gave to any Church. With no humbler watch-word than "Canada for Christ," can the Church be satisfied; to labor to that end is a privilege high and inspiring.

I mention one other consideration in view of which the importance of Home Mission work in Canada is apparent :

Third:—The perils incident to the rapid accumulation of great wealth.

That opportunities for such accumulation of wealth are here, the resources of our land and results already attained clearly show. That these opportunities are not to be allowed to slip past for want of eager hearts and hands, the spirit of our age assures us.

While no age can be referred to as one in

which material prosperity was despised, it is nevertheless true, that there has been none marked by a greater lust for gold than our own. The almighty dollar looms large on every horizon of life, and in a new land, where circumstances lend themselves to the rapid accumulation of riches, the dangers attendant thereon are especially menacing. Men are seeking the West with the glitter of gold before their eyes. Not alone those who dare the dangers of the Klondyke trail, but those also who come content with the toils of the cattle-ranch or the prairie-farm, come with this object before them; material prosperity.

The Pilgrim Fathers turned the prow of the Mayflower toward the setting sun and steered for Plymouth Rock in the fear of the Lord, seeking in the new world "freedom to worship God."

"Will they thus afar?"

Bright jewels of the mine?

The wealth of seas, the spoils of wars?

They sought a faith's pure shrine."

But the thousands that throng the portals of the New World to-day seek one thing:—wealth, and all too often are content to secure it at the cost of sacrificing religious privileges, holy ordinances, and even the form of religion. In this fact lie dangers most serious that menace the religious life of our land, dangers that, in my opinion, loom threatening and near above all others—the dangers of mammonism and consequent luxuriousness.

Commercial interests are all too frequently supreme; they not only control our elections, frame our laws, and decide our policy towards other lands, but they trample upon those institutions of the home and of religion which are essential to a healthy national life.

Commercial interests override the Sabbath and make of a holy day a holiday, of a day of rest a day of toil. They invade the home and refuse the time required for the simplest forms of family religion. They establish, buttress, and protect that Moloch of all evils, the liquor traffic. They support the hydra-headed monster—vice. And worst of all, they degrade vigorous manhood into a mere gold-gatherer and debase him from his heaven-born destiny to a state of satisfaction with earth. That these evils are magnified and intensified in new lands where everything encourages to unresting toil, and no church-bell rings to bid men look up from earth to heaven, I need not pause to assert.

What is to save our land from these dangers? What is to give to our young men the open eye and the upward look? What is to permeate our commerce, our mining, our manufacturing, our farming, so that upon the wheels of the reaper and the rake, upon the shuttle of the loom, the lever of the engine, the pick and shovel of the mine,

shall be engraved "holiness unto the Lord"? One thing and one thing only—the Gospel of Jesus Christ ministered by His Church, which is His body. We have not lost faith in the power of the Gospel to meet every need of the soul and of society, we must not lose sight of the responsibility of the Church charged with the Gospel's message. If ever there was need in Canada for a liberal and aggressive policy of Home Mission effort it is to-day when the youth and manhood of our land are dreaming that the word "Success" has but one meaning, and that an earthly one.

As one who loves his land I would rather see a foreign foe upon her shores, and hear the roar of hostile guns at her gates, and listen to the call summoning the young man of the land to the perils of the quarter-deck and the loneliness of the sentry's watch, if so they might learn lessons of hardship and unselfishness in the service of their country than I would see them self-centred, spending the summer days of peace, looking eagerly with earth-filled eyes for gold, and finding it, spending life in an effeminate luxury.

Were there no perils of emigration, were there none of rapid settlement, this feature of life in the new land should be sufficient to summon the Church to her most earnest and untiring efforts in the work of Home Evangelization.

The results of Home Mission work, results already evident—although the work thus far has been mainly the sowing for the harvest yet to be reaped—it would require time to tell. They cannot be tabulated, can only indeed be but dimly indicated, and yet they are sufficient to cause the whole Church to say with humble rejoicing, "What hath God wrought?"

The existence and prosperity of the entire Presbyterian Church in Canada may rightly be described as the result of Home Mission effort, for our Church to-day with her thirteen hundred ministers and more than two hundred thousand members, with 1 out of 6 of the population worshipping in her temples and expressing loyalty to her teaching, and with her total income of two and a half millions, all this is the fruit of the toil of early pioneers, who, from the churches of the British Isles, from the Dutch Reformed Church and other Presbyterian bodies of the United States, were stirred by the spiritual needs of Canadian colonists and came to labor over presbyteries that in those days comprised entire provinces.

It were an honor to mention them, Kinloch of Ireland, Macgregor and Cock and Smith of Scotland, Gilmore of the Loyalists, Bethune at one time the only Presbyterian minister in what is Ontario, McDowell of New Jersey, and others like-minded who sowed the seed of which to-day we reap the harvest. The Canadian Church would be disloyal to her own past were she to cease to put in the forefront of

all her enterprises the work of Home Evangelization.

Our Home Mission Work covers a period of over thirty years. During that period quite four hundred aid-receiving congregations have become self-supporting, and more than that number of new fields have been opened up, while contributions for church schemes have increased six-fold.

The work of French Evangelization, which may be regarded as a department of Home Mission effort, has, under the fostering care of Dr. McVicar, made marvellous progress. Ninety-two stations are supplied by the sixty-eight workers among the Roman Catholics of Quebec, and it is estimated that quite thirty thousand French Canadians call themselves Protestant, while, greatest gain of all, there is perfect liberty in preaching the Gospel in every part of the Province that is chiefly Roman Catholic.

It is, however, in the new districts west of the Great Lakes that the most remarkable victories of Home Mission effort have been achieved. Thirty years ago there was in all that territory one presbytery, consisting of one self-supporting congregation, two missions to white settlers and one mission to Indians. Four workers manned the field.

To-day that same territory is occupied by two synods, comprising fifteen presbyteries. A staff of three hundred and fifty ministers and missionaries takes the oversight of one hundred and seventeen self-supporting congregations and more than two hundred mission stations, together with twenty-four missions to Indians and Chinese—in all providing religious ordinances in more than a thousand centres. A college efficiently equipped numbers about two hundred students in its classes of Arts and Theology, and the two hundred communicants of thirty years ago have increased to twenty thousand.

Do the figures seem small in a land so great? Remember they are the promise of the harvest, the earnest of the coming victory. There are results that cannot be indicated in figures.

The Presbyterian Church has done the pioneer work, and gained for herself a place in the respect and affection of the settlers of which she may be humbly proud. Her strong doctrine and simple worship are congenial to the bracing spirit of the West. Her missionaries have not fainted at the hardships nor been overcome by opposition; they first for the Church followed the trail into the Klondyke, and now four noble standard-bearers labor at the mine-mouths to save the gold-hungry multitudes from perils unseen but real. They were the pioneers in the Kootenay and Kettle River districts. They have followed the lumberman and the settler to the far outposts of British Columbia and Northern Ontario, and they have not been forgetful of the claims of the dusky red man deprived of his hunting

grounds, nor of the almond-eyed visitor from the Middle Kingdom.

Noble men our home missionaries have proved themselves and they have been nobly led, among others by our Bishop Missionary whom Providence gave to our Church in the hour of her need; to whose Scotch grit, American enterprise, and Canadian loyalty, sanctified by a noble devotion to Christ, our land owes more than to the policy of statesmen or the adventure and enterprise of capitalists, our Superintendent of Home Missions in the West, Dr. Robertson.

The Presbyterian Church has done the pioneer work, she has been honored in doing it. Is she to hold the place so well won or are others to enter into her labors? The answer, I know, is with ourselves, and yet not wholly with ourselves. I venture to utter a word of appeal to the representatives of the British churches. This work is your work as well as ours, for you and we are One. For

“When men unto their noblest rise,
Alike forever see their eyes;
Trust us, Old Britain, we are true,
And in your noblest, one with you.”

As we are one with you in fealty and faith, so we cherish the hope that you will recognize your unity with us in our common interest of conquering and conserving this middle link of the Empire for Christ. We have had your interest and your aid in the past. We need it still, for not yet are our resources sufficient to undertake the work alone. Yours are many of the sons and daughters who come to us and your privilege it is to aid us in surrounding them with those ordinances and Christian safeguards that have served so effectively to develop the sturdy Presbyterianism of the Old Land. Yours it is to be sharers with us in the toil and yours too, shall be a share in the triumph.

For the triumph will come. “Canada for Christ” shall still be our watch-word. Three years ago we lit with you our bonfires round the world in jubilant thanksgiving for the long reign of her whom five hundred millions love to call their Queen. From Rocky Mountain summit and prairie mound the fire-light glowed. From Lake Superior’s pictured rocks and fair Muskoka’s myriad sun-lit lakes, from where St. Lawrence rolls to the music of Niagara’s orchestra on through the fairy maze of Thousand Isles, and past Quebec’s grim walls, and from the rugged shores of Labrador’s stern rocks the blaze that hailed Victoria, Queen, ascended.

But not with this are we content, nor shall be, until from every hearth and home, devotion to our Savior King ascends, and our brave Dominion, in boundless width, exhaustless wealth, and beauty unsurpassed, is placed a glistening jewel in the coronal of our King on Whose head are many crowns.

WHAT HAS BEEN ACCOMPLISHED IN FRENCH WORK.

Every now and then, we may hear good Presbyterians complain that notwithstanding all our efforts and expenditure, little or nothing has been accomplished by our French Missions. And yet we venture to affirm that few, if any, of the foreign mission fields can show such results.

The writer of these lines has been more or less connected with French Mission work for the last fifty-five years, and knows whereof he speaks. He remembers well how fifty years ago, the only French Protestant place of worship in Montreal was a small room in a one-story wooden house, at the corner of Dorchester and Bronsdon's lane, and when a congregation of a dozen people, half of whom were Swiss, or French from France, was thought to be "good attendance." If the collections paid for the candles used at evening service, they certainly did not do much more.

They were exciting times, those early days of French missions. Times without number, meetings have been rudely interrupted by stones thrown through the windows, or by groups of hearers who came for the special purpose of breaking up the meetings and insulting pastor and people. More than once our missionaries have been assaulted, and in some cases grievously hurt.

Fifty years ago, a traveller might have gone through every town and hamlet of the greater part of the counties of the Province of Quebec, without meeting a single family of French Canadian Protestants. Today, the difficulty would be to find a town or country side of any great dimensions, without a sprinkling of French Protestants.

As to the cities their dwellers need not be told now, that French Protestantism is a living force, and that it has come to stay. Stone and brick churches have long replaced the homely places of worship of the past, and the members of these churches are prominent in not a few cases, in the learned professions, or prosperous traders and manufacturers.

What is of higher importance, spiritually, many of the French Protestants now understand and appreciate the higher Christian life. They are more than converts, they are Christians, and appreciate true Christianity. Controversial sermons they put up with, for the sake of Roman Catholic hearers present, but they themselves prefer some edifying exposition of Scripture.

The schools in connection with our French Protestant churches are doing and have done splendid work. They have not only trained the pupils in the true faith of the Gospel, but they have given, and are giving them a good, solid, up to date education. The "Pointe aux Trembles" mission school, had one hundred and seventy pupils during the session 1898-99, and during the session twen-

ty-six of these joined the Church in full communion.

It must be borne in mind that our Presbyterian French Mission is only one of several agencies, working for the spiritual enlightenment of French Canadian Romanists. The Anglicans, Methodists and Baptists are all doing noble work on the same lines.

The summary of our own mission, published in the minutes of Assembly of 1899 shows that we have now 36 mission fields, with 95 preaching stations and 13 colportage districts, occupied by 29 ordained missionaries and licentiates, 17 colporteurs, evangelists and students, and 18 missionary teachers, a total staff of 64.

The average Sabbath attendance was 2314, the number of families 1019 and single persons 267. Sabbath scholars 1091, attending prayer meeting 896; 1650 copies of Scripture and 32,050 religious tracts and publications have been distributed or sold. The fields have contributed \$5,835 for salaries and expenses, \$1,454 for schools, a total of \$7,289." As the above report observes, "Moral and Spiritual results cannot be tabulated. It is upon them, however, that stress must be laid, and not upon figures, however instructive and encouraging."

The battle for free speech was for a time a hard one, but it has been practically won. It is not likely that the scenes enacted in Montreal, Quebec and other places, when Protestant churches were invaded and wrecked by angry mobs, will ever be repeated. French Protestantism has now got too firm a foot hold, to be put down by any opposition that could be brought to bear against it. And if we read the signs of the times correctly, the French Protestant element of our population bids fair to increase much more rapidly in the future.

Why should it not? Many educated and intelligent French Catholics, no longer satisfied with the pomps and ceremonial of Roman Catholic worship, have drifted into deism or atheism, and are finding these "waters which cannot quench the thirst of the soul." Let us urge upon them a trial of the water that Jesus gives and of which he says: "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." John iv. 14. They may, like the old heathen philosopher, Justin, find out that a worship of God in Spirit and in truth, is sometimes more satisfying by far, than all the pomp of heathenism, and accept the truth of the Gospel in love, even if the consequence was the addition of "Martyr" to their names.

Let a moderate number of such men cast in their lot with our Evangelical Churches and it may prove the beginning of a reformation such as we have long prayed and hoped for. To the Lord all things are possible.—C. A. Doudiet.

THE DEACON'S CONVERSION.

A Home Mission Story.

At the sound of carriage wheels on the gravel driveway, Mrs. Bennett stepped into the vine-covered porch. "Silas! Oh, Silas!" she called, her voice trembling with excitement. "How did the meeting turn out?"

Silas Bennett reigned up his horses with a jerk, the wrinkles on his brow deepened unpleasantly.

"They voted to ask for his resignation. What in common sense did you expect they would do?" Without waiting for a reply, he continued: "A church with a \$200 debt on it could hardly do anything else."

A look of bitter disappointment settled on Mrs. Bennett's face, her chin quivered piteously. "Silas Bennett! do you intend to let the church die for a pittance like that when you have more money than you can use? Why, it's a great wonder the Lord don't punish you right here in this world for such daring unrighteousness!"

It was not often that Silas Bennett's wife expressed herself; when she did, it was most unpalatable to her husband.

"For goodness' sake, Lucinda, I wish you wouldn't be forever harping on that strain; if I choose to keep my own money, why, it's my business, and not yours. If I'd give all I have to keep up the churches, we'd soon be in the poorhouse ourselves."

With a defiant toss of the head, he drove on to the barn. He had just returned from the church meeting, where it had been voted to ask John Arnold for his resignation as minister of the Danville Church.

When he came to dinner a few minutes later, he was walking very erect, but with little jerks, indicating that he was still very indignant. Years ago, when he was young and poor, he had longed to enter the ministry, but as the opportunity had offered itself he had gradually grown away from the desire. Now he was so absorbed in the accumulation of wealth that he cared for little beside.

To-day he was the richest man in the county, and although he was deacon in the little church at Danville, his heart was so callous that seeing the work given up did not move him. He paid twenty dollars a year on the minister's salary, besides throwing a few small coins into the contribution basket on Sunday mornings, and considered himself very liberal.

"As for missions, they were a perfect absurdity to which he never gave a cent; the heathen must look out for themselves as he did for himself," was his never-failing reply when asked to help.

But his wife was different; her whole heart was in the work. To her, missions were a sacred, God-given trust, not to be lightly used.

"Why, I couldn't enjoy Heaven if I had

never tried to bring some other poor soul there," she would argue with her husband, but to no avail. Evidently, Silas Bennett could not be reached.

The two lived alone in the old, yellow farm-house to which they had come on their wedding-day, thirty years before. They were without relatives, except Dick, their handsome, reckless, wayward boy, from whom they had not heard for two years. Slowly but surely he had drifted from his mother's side, and entered paths of vice. By nature thoughtless and easily influenced, he had been led into the use of intoxicants by merry companions, and at last, while under the influence of liquor, he entered his employer's store and stole a sum of money; it was not large, but he was arrested and thrown out of employment in disgrace.

Then followed a stormy scene between him and his father, which ended in his leaving home, only to sink deeper in sin. For the first year he had written occasionally to his mother, but resolutely refused all invitations to return home. After that the letters ceased. During those two years of silence the name of their missing boy was never mentioned between them, yet each knew that it was a crushing weight on the other's heart.

It was in the afternoon of a late day in April. Mrs. Bennett stood in the doorway looking at the familiar landscape, the rugged, wood-crowned hills, the broad pastures just putting on their vivid, clean, fresh green of Spring, and the great, brown, furrowed field that stretched far up the valley. It was very beautiful, this Western home, despite the gloom that had settled about her own life.

As she stood thinking over the past, a neighbor, coming from town, handed her a letter that gave to her troubled heart the wildest thrill of joy it had known for months. It was from Dick. He had written to say that through the tireless effort of a home missionary in Dakota he had been rescued from a life of sin and debauchery, and had given his heart to Christ. "And," he added, "if father will forgive me, I am coming home. Precious word, how much it means to me now."

Trembling beneath the weight of this new-found joy, she ran to the distant field where her husband was at work.

"Oh, Silas! A letter from our boy. He's coming home if you write him; you will, won't you?"

With eager, trembling hands he took the letter and read it through; when he handed it back his face was white and drawn.

"You'll write for him to-day, won't you, Silas?" she repeated.

"No," he replied firmly, and turned away that he might not see the tears streaming down her faded cheeks.

He came in to supper early, but left his

food almost untasted. "I have to go to town, and I'm in a hurry to get back against milking-time," he said by way of explanation.

Once out of sight of his own house, he drove furiously. The telegraph operator was an old friend. "See here, Ben, I want you to send this message for me, and don't say anything about it." He handed over a scrap of paper on which was written an address and these words, "My dear boy, come home."

To ward off questioning he hurried from the office.

The first Sunday in May was one of the sweet, calm days when the whole earth seems filled with light and love and hope. Fit emblem of the blessed opportunity of bringing the "light of life" into Christless hearts and homes. A murmur of surprise ran through the audience when they saw Dick Bennett sitting between his father and mother, his face lighted with a new-born joy.

At the close of the service John Arnold read his resignation in a sad, wistful voice. "But," he added, "I am made to rejoice even now, for our last offering is our very best. This morning we have given fifteen dollars to send the 'Bread of Life' to hungry souls.

When he ceased speaking there was a hush all over the church; then a murmur of voices and suppressed sobs. Deacon Bennet rose suddenly: "I believe it was on account of a church debt that Brother Arnold was obliged to resign. And I want to say that we won't hear anything of it! We can't let him go!" He drew a paper from his pocket "Here is a check for five hundred dollars to be used by this church; and while I don't want to dictate, I would suggest that two hundred be paid on the minister's salary, and the other three be added to our Home Mission collection. For I am satisfied now that once America is converted, we shall take the world for Christ."

For a moment there was awed silence; then Dick, in a strong, sweet voice, started the hymn, "There's sunshine in my soul." One after another took up the strain, and, as the music rose heavenward, the hearts of the people rose with it.

The next day John Arnold drove out to the Bennet farm. After a long, serious talk, it was settled that Dick should "brush up his mind," as he expressed it, and be ready to enter college in the fall to prepare for the ministry.

"Oh, father," cried Dick, after a pause, "Brother Stanley's oldest boy, Harold, is studying at home with his father because they are too poor to think of sending him to school! Couldn't we pay his way, too, and let us both go together? I'd be willing to live on half rations myself to make up for it."

When the kindly letter was received in the

lonely little Dakota home, there was great rejoicing, for it not only contained an offer to send their boy to college with Dick, but also two crisp, new ten-dollar bills.

"Mother, dear," said Harold, as he laid his arm lovingly across the tired shoulders, "your kindness to that boy was bread cast upon the water, and no mistake."

"It is ever so, whether we see the results or not," responded the mother, gently. — Christian Standard.

No man ever knew, or can know, what will be the ultimate result to himself, or others, of any given line of conduct. But every man may know, and most of us do know, what is a just or unjust act. And all of us know, also, that the consequences of justice will be ultimately the best possible, both to others and ourselves, though we can neither say what is the best, or how it is likely to come to pass.—Ruskin.

CHURCH NOTES AND NOTICES.

The item in November "Record" with regard to Dresden having called a minister, was in error. The party named had not preached there, neither had they called any one.

Calls.

From St. Andrew's, Shakespeare, to Mr. Hugh Cowan.

From Breadalbane, to Mr. R. A. Finleyson
From First Ch., St. Thomas, to Mr. L. S. Hall.

From Bristol, to Mr. Marsh.
From St. Andrew's Ch. Pakenham, to Mr. Young, of Trenton.

From Clayton and Blakeney, to Mr. Conn, of Ottawa.

From Knox Ch., Elora, to Mr. W. R. McIntosh, of Allandale.

From Mt. Pleasant Ch., Vancouver, to Mr. G. A. Wilson, of Vernon.

From St. David's Ch., St. John, N. B., to Mr. J. A. Morrison. Accepted.

From Whitechurch and Langside, to Mr. J. Burnett.

From Manotick and S. Gloucester, to Mr. J. A. Moir.

From Strathclair, Man., to Mr. D. Sutherland. Accepted.

From St. Matthew's, Montreal, to Mr. E. A. McKenzie, of Chesley.

From Mattawa, to Mr. J. P. McInnes.
From Lyn, Caintown, Mallorytown, to Mr. C. H. Daly.

From Cavendish, P.E.I., to Mr. M. McIntosh.

From Binbrook, Abingdon and Saltfleet, to Mr. Hugh Ross. Accepted.

INDUCTIONS.

- Fenelon Falls, 26 Oct., Mr. R. C. H. Sinclair.
 Powassen, 25 Oct., Mr. J. Steel.
 Dunblane and Burgoyne, 1 Nov Mr. S. D. Jameson.
 Shelburne, Ont., 17 Oct., Mr. P. W. Anderson.
 Rosedale, Man., 5 Sept., Mr. A. L. Manson.
 Parkdale, Tor., 7 Nov., Mr. A. L. Geggie.
 Richmond, N. B., Nov. 21, Mr. A. D. Archibald.
 St. John's, Port Perry, Ont., Nov. 7, Mr. W. Cooper.
 Wapella, Oct. 31, Mr. D. Bell.
 Moosejaw, Nov. 7, Mr. S. McLean.
 N. W. Arm, Hx., Nov. 16, Mr. J. C. Wallace.
 Durham, Oct. 31, Mr. Wm. Farquharson.
 Kemptville and Oxford Mills, Nov. 14, Mr. J. Chisholm.
 St. Andrew's, Berlin, Nov. 6, Mr. W. A. Bradley.
 Plum Coulee, Nov. 2, Mr. J. Russell.
 St. Matthew's Ch., St. John, Mr. A. H. Foster, Ord. Miss.
 Margene, Mr. W. C. Morrison. Ord. Mis.
 Merivale and Westboro, Dec. 5, Mr. A. S. Ross.
 Orwell, P.E.I., Nov. 21, Mr. A. J. McNeill.
 Alorton, P.E.I., Nov. 23, Mr. H. G. Gratz.
 Grand Valley, Ont., Nov. 28, Mr. R. T. Cockburn.
 Cape North, 22 Nov., Mr. L. Beaton
 Emerson, 1 Dec., Mr. D. H. Jacobs.
 Beech Ridge, Mont. Pres., Nov. 23, Mr. G. F. Kinnear.

RESIGNATIONS.

- Of Gretna, Mr. T. H. Rudd.
 Of Shelburne, Ont., Mr. J. E. Wallace.
 Of Knox Ch., Cannington, Mr. A. E. Duncan.
 Of Wolfville, N. S., Mr. P. McDonald.
 Of Grand Falls, Mr. J. Valentine.
 Of Mount Albert, Mr. A. L. McFayden.
 Of Elmsdale, and Novar, Mr. R. B. Smith.
 Of Loggieville, N.B., Mr. W. C. Calder.
 Of Walton, Ont., Mr. D. Forrest.

OBITUARY.

Rev. D. McNaughton, M. A., died July 29th, while on a visit to his old field at Kemble. Mr. McNaughton was born in 1826 His earlier ministry was mission work in Missouri and Kansas. He was received into our Church in 1871. In 1873 he was called to Kemble. He resigned this charge in 1877 to engage in mission work in N. Ontario. He retired from active work in 1899 and has since resided in Glenallan.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, 3 Jan., 10 a.m.
2. Inverness, Whyco, 20 Feb., 10 a.m.
3. P. E. Island, Charl'town.
4. Pictou, N. Glas., 16 Jan. 1.30 p.m.
5. Wallace, Oxford, 6 Feb.
6. Truro, Truro, 16 Jan.
7. Halifax, N. W. Arm, 16 Nov.
8. Lunbg, Yarmouth, 5 Dec., 10.30 a.m.
9. St. John, St. John, 16 Jan.
10. Miramichi, Newcastle, 19 Dec.

Synod of Montreal and Ottawa.

11. Quebec, Rich., 12 Dec. 4.30 p.m.
12. Montreal, Mont., Knox, 12 Dec. 10 a.m.
13. Glengarry, Maxville, 19 Dec. 10.30 a.m.
14. Ottawa, Ot. Bank St., 6 Feb., 10 a.m.
15. Lanark & Ren., Carl. Pl., 16 Jan. 10.30.
16. Brockville, Prescott, 12 Dec. 2.30 p.m.

Synod of Toronto and Kingston.

17. Kingston, Napanee, 12 Dec. 2 p.m.
18. Peterboro, Peterboro, St.P. 19 Dec. 9 a.m.
19. Whitby, Whitby, St. A. 16 Jan. 10 a.m.
20. Lindsay, Lindsay, 19 Dec. 11 a.m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, 9 Jan.
23. Barrie, Barrie, 12 Dec. 10.30.
24. Algoma, Chelms'd, 14 Mar., 7.30 p.m.
25. North Bay, 15 Mar., Burk's Falls.
26. Owen Sound, Knox, 19 Dec. 10 a.m.
27. Saugeen, Harriston, 12 Dec, 10 a.m.
28. Guelph, Guelph, St. A., 16 Jan. 10.30.

Synod of Hamilton and London.

29. Hamilton, 16 Jan.
30. Paris, Brant., 12 Dec. 10.30 a.m.
31. London.
32. Chatham, Ridgetown, 12 Dec. 10 a.m.
33. Stratford, Stratford, 9 Jan. 10.30 a.m.
34. Huron, Hensall, 17 Jan. 10.30 a.m.
35. Maitland, Wingham, 16 Jan. 10 a.m.
36. Bruce, Paisley, 12 Dec. 10 a.m.
37. Sarnia, Watford, 12 Dec. 10 a.m.

Synod of Manitoba and the North-West.

38. Superior, Port Arthur, 1st week Mar.
39. Winnipeg, Man., Col., 2 Tu. Jan. bi-mo.
40. Rock Lake, Crystal City, 6 March.
41. Glenboro, Carmen, 13 Mar.
42. Portage P. la P., 11 Dec., 7.30 p.m.
43. Brandon, Virden, 5 Dec.
44. Minnedosa, Minnedosa, 6 March.
45. Melita.
46. Regina, Reg., 6 Mar. 9 a.m.

Synod of British Columbia.

47. Calgary, Lethbridge, near 1st Mar.
48. Edmonton, S. Edmonton, 6 Mar. 10 a.m.
49. Kamloops, Vernon, 7 Mar. 10 a.m.
50. Kootenay, Greenwood, near 1st Tu. Mar.
51. Westminster, Wmstr., St. A., 5 Dec.
52. Victoria, Wellington, 5 Dec., 2 p.m.

Rev. J. Pringle in Atlin.

The Atlin nurses speak of the missionary: "We think Mr. Pringle cannot be surpassed in this work. If ever a man was spending and being spent for Christ, he is one. The sick and the troubled are his particular care. He has calls innumerable on every kind of business, and there is not a pastor in Canada more beloved by his people. He preaches four times on Sabbath, besides holding services with the boys in their tents. Every day he is out on the trail. He has a small tent behind his own where he keeps his scurvy patients, and there has always been one or more in it since we came. The men are not very sick, all able to wait on themselves. The treatment is raw onions and potatoes, raw also, and they soon get well."

Gold and a Woman's Touch.

There are three men working claims on Spruce Creek, writes Nurse Mitchell, of Atlin. They came over the terrible Teslin Trail and lost all their supplies, etc., and have been sick. They told us today they really do not know how they lived through last winter. At one time they had nothing but tea, and another lived for days on corn meal alone. But now their claims give good promise of turning out well. Others have strange stories to tell of such hardships as I never thought a human being could stand. They lived for three weeks at one time on moose meat alone without another thing, and another time, on flour. When these men come into our cozy little house they look around and say how home like it is and what a difference it makes to have a woman to look after things.

There are few places, however remote and wild, where men have gone that women have not followed; sometimes for gain, sometimes for love. Where husband has ventured, they, too, would go. And they, too, suffer.

Another patient with typhoid fever arrived from Discovery the other day, being carried the eight miles on a stretcher by six men. She is the first female patient we have had and is a bad case, being very nervous, and of course the long journey here would tend to augment that trouble.

The man who calls himself a Christian and gives less than one-tenth of his income to the Lord is a meaner man than Jacob, and has a lower standard than the King of Sodom, who was evidently accustomed to count the giving of tithes a duty.—H. C. Trumbull.

Our Foreign Work.**Presbytery of Indore.**

At a meeting of the Presbytery of Indore, held some weeks since, it was agreed to organize a congregation at Rutlam, in response to a petition from the Christian community there. Arrangements were also made for the annual Christian Mela, to be held at Dhar early in November, and for the preparation of a report for the Ecumenical Conference meeting at New York in April.

A Honan Fable.

A parallel to the old nursery tale of the loadstone mountain in the sea, which was the cause of so many shipwrecks, by drawing the nails out of any ship that was unfortunate enough to sail close by its side, is found here in a commonly believed myth to the effect that in this little river that runs past our door, and just above the town of Wu Ling, the river has a loadstone bed, and boatmen who cast anchor in that spot must cut their cables, for they can never hope to raise their anchors.—Dr. Malcolm.

A Contrast in the New Hebrides.

On a New Hebrides Island, where a dozen years ago unbroken savage heathenism reigned, there recently met for a week, a Presbyterian Synod, with twenty missionaries. Most of their wives were also present for the Synod is in its way as important and helpful and necessary for them and their work as for their husbands. Some of the members of their families, true mission helpers, were also there. The contrast was all the more striking from the fact that some of the members of Synod were housed as when our Assembly meets in Halifax, Montreal, Kingston, Toronto, or Winnipeg, in the College, where some sixty-six young New Hebrideans, from different islands, are being trained as teachers and preachers.

Two River Incidents in Honan.

On our way home by house boat from Chang te Fu to Hsin Chen, writes Dr. Malcolm, we were overtaken by the Sabbath, and is our custom, we tied up for the day in a quiet bend of the river. Passing boats hailed our captain, asking if we were anchored on account of the Sabbath, and when answered in the affirmative, one of their boatmen tried to strike up a hymn, imitating the foreigner's voice, but he apparently could not recall any more than the two characters "Yie su" (Jesus).

At different times, corpses were noticed floating past us on the river, and yet for drinking purposes, we prefer to use river rather than well water. Wells are so liable to contamination from cesspools, dirty buckets and the like, as pumps are not used.



Heathen Opposition in Santo.

Some of the heathen near us are still doing their utmost to prevent us getting food, writes Rev. Dr. Annand. A few of them last year professed to destroy our taro by witchcraft, but on every opportunity, they turned off the irrigation water. They are still trying the same old tricks.

I heard also the other day, that these enemies have been saying to the more distant bush people, that they ought to kill the missionaries and the teachers when they visit them, as the men-of-war cannot punish them, they live so far in the bush; adding that they themselves can do nothing, because, they are too near.

Just now the report from the friendly bushmen is, that the hostile parties are watching the paths to the market, to shoot any one who may be bringing us food. This opposition must eventually die out, as the Gospel influence gradually extends. Mr. Bowie and his helpers are diligently and faithfully working among them. He has a service every week with the people who come to the market. Some of our students take a part in speaking to these people, hence my mentioning this work in connection with the Institution.

Mad Rivers in India.

"These streams fall and rise very quickly," writes Rev. Dr. Buchanan. "A few days before I came in to this station a very sudden rise took place in the river. It was ordinary knee-deep when they went in to dinner, and when they came out it was away up over the banks, higher than the oldest remember to have seen. It is told me that five persons with two camels were crossing the river, and mid-stream it was only up to their knees, when all at once, like a wall, the torrent came down and carried them away, camels and all. Some of the places I came through yesterday were probably two or three times the height of a man on horseback a very short time before, while when I crossed and came along down the stream there was less than a foot. Moreover, being so steep in its descent, the river is very, very rapid. Chanos said it moved and looked as if it were mad.

BREAD UPON TRINIDAD WATERS.

"Two weeks ago, guided by an elder," writes Rev. Dr. Grant, of San F'do. Trinidad, "I went to seek out a lad that I had not often met for seven or eight years. Our path led us through long grass then low tangled brush wood, and again through a cocoa plantation to the modest thatch-covered dwelling of our young friend. He and all his family were under shelter as

we reached the house in a tropical down-pour.

The youth is now about twenty years of age. At twelve he was baptized and left school. I soon found that he had kept up his knowledge of reading, both in Hindustani and English. Finding his father and mother, and other three members of his family, interested in religion, and even enquiring for Christian baptism, I made careful enquiry and found that the boy George read the Bible and sang hymns in Hindustani every night and regularly prayed in the hearing of all the family.

In his school we had used hymns found in "Sacred Songs and Solos," and though he did not possess a copy of the book, he sang one hymn after another, giving the words correctly and also the number of the hymn. I was surprised at the grip he had of the truths hard at the centre and core of our holy religion. In that home five became candidates for baptism.

Within three hundred yards was another home, three children with their parents. The father of these children attended the same school as the lad mentioned above, but he had made little progress in book learning. The influence of the neighbor was here, too, felt for good, and all were candidates for baptism.

Thus under two roofs that day I found ten persons, six of them adults and four children, influenced, partially instructed, I trust, saved, largely through the influence of one good boy.

A YEAR IN THE NEW HEBRIDES.

What a year has brought forth is seen in the following minute of the recent New Hebrides Mission Synod, based upon the reports of the various stations on the different islands :

We desire to thank God for another year which has ended in blessing.

Generally speaking, the past year has been most encouraging. At several stations the influence of the name of Jesus has prevented war and brought peace. At Kwamera fighting was lessened by it, and it was noted that at Aulua, Pangkumu and Nikaura, even amid suffering, peace had been found by the Christians effective in winning over the savage heathen for Christ.

At Fila, this year, a large tea meeting was successfully conducted and brought decided gain towards seating the new church. Marriage fees had, in some places, been given by the natives to aid in missionary work. A distinct advance has been made in the teaching of English.

At Fila, Mr. McKenzie reported encouragement in his English services, and he has hopes of much future blessing from the white residents, especially the younger men. The year has been one of great sickness

among the natives, and the death rate has been heavy in all the islands. In most mission families, also, there have been fever and illness, and many of the missionaries' wives have been seriously ill. Mr. and Mrs. Landels have lost a child, and to them, in their sorrow, we offer our tenderest sympathy. To no other mission house has the Angel of Death come, and Synod would express its gratitude to God for His mercy.

Recruiting to Queensland and elsewhere had hurt the work, taking the strongest and best, many of whom may never return.

A new church had been formed at Lennkel, where eleven natives had acknowledged Christ.

Owing to the large quantity of arrowroot now made, it is becoming more and more difficult to dispose of it, but the natives have begun to give collections freely. The cost of the teachers is now partly borne by the natives themselves. At Tongoa, increased contributions were encouraging, under the circumstances. Nguna, Erakor and Fila have more than paid their teachers, and in Havannah Harbor and Erromanga, where this system was tried for the first time, the natives heartily responded. At Nikaura, Aniwa, and all other stations, the people had given more freely.

Miss Symonds has proved already an efficient helper to the Training Institution; Miss McNeill has been assisting at Epi; Miss Milne, under the Otago church, has been teaching English, singing, sewing, etc., on Nguna; Mrs. Morris has done valuable work with her brother at Mripiv; Miss Paton and Misses Nellie and Annie Robertson, have all been helping their parents in mission work; a pleasing feature of much encouragement for the future. As usual, much manual labor had to be undertaken by the missionaries.

The native pastor has had a year of blessing. His office has stirred him up, and he has renewed his strength. In the absence of the missionary he has solemnized marriages, dispensed the communion, and visited the people regularly.

In many places Christ's cause has only progressed amid much trial. At Kwamera, the lives of Mr. and Mrs. Gillies were in danger, but God gave help in time of need. Each convert on Malekula has been gained only after a hard struggle. At Port Resolution encouraging signs are not wanting. Aneityum and Futuna were weakened by sickness and death, but Dr. Gunn has noted more heartiness among the people.

Weasisi's prospect is hopeful. Mr. Macmillan, after an absence of six months, returned to find the work extending.

At Lennkel 90 left in labor vessels, but the attendances at school were even more encouraging than in the past.

At Aniwa the entire New Testament has been given to the people. For this they practically have paid in full. From this

small island several couples were sent, and at Dr. Paton's last Sabbath services on the island every soul but seven were at church, these seven being too infirm or dangerously ill.

Erromanga has sent out 10 natives as helpers to other islands; the people have paid their own teachers.

Fila has had a year of blessing. Two new churches have been erected, and increased liberality had been shown by the natives.

At Havannah Harbor, the last heathen village, where Samoan teachers long ago were murdered and eaten, has now come in for Christ. The attempted settlement of a French priest hastened their decision.

In Mr. Milne's district 42 new members were added.

In Mr. Michelsen's district a new large book of Daily Readings has been printed.

At Mr. Fraser's the Gospel of Luke has been given to the people. We gladly note the unvarying success in spiritual matters of these five stations.

The Lopevi volcano broke out and Mr. Smail's care for the homeless people made an entrance for the Gospel. Paama became willing to receive teachers through the influence of Mr. Blair, a Christian trader. The Ambrim Hospital was closed for a time, Mr. Mansfield having had a severe accident to one eye. A new impetus to the work will be given by Dr. Bowie's advent.

At South West Bay teachers are so eagerly desired that villages almost fight for each new teaching couple.

A cry for more teachers comes from Tanna and all the stations of the Northern islands and gratitude was expressed to Messrs. Robertson, Milne, Macdonald and J. W. Mackenzie, whose people are helping to evangelize the North.

At Aulua, Pangkumu and Uripiv the work has been blessed, and at Uripiv the Gospel of Luke has been published.

Mr. Leggatt and Mr. Landels have their first pupils back from the Training Institute, and much is hoped for from these.

Mr. and Mrs. Bowie assisted in the Institute during the six months' absence of Mr. and Mrs. Lang.

Dr. Bowie emphasizes again the fact that medical and surgical work are valuable in effecting an entrance into heathen homes.

Dr. Sandilands speaks of the peace which has come to his district through the Gospel; the people sometimes with difficulty have kept their promise to refrain from fighting.

Mr. Mackenzie reports increased progress in all departments of his work.

The work in the Training Institution will now begin to tell, as the first students have finished their course, and are about to enter on active service. On the whole, this has been a prosperous year. "The Lord hath done great things for us, whereof we are glad."

LETTER FROM DR. MACKAY, FORMOSA

Formosa, Tamsui, Sep. 28th, 1899,

Rev. R. P. MacKay, Sec. F. M. C.

My Dear Bro.—We are now under Japanese administration and that entails a great deal of unusual work at the outset. Plans and measurements of mission lands, sites and buildings—courses of subjects taught in college and schools—authors and publications of books used and the biographies of all teachers engaged, must be prepared and handed in to the chief officer here. Then applications—written in Japanese — asking permission to continue work in hospital, school and college, must be forwarded to the prefect. I have engaged the British Consul's Japanese secretary, with the hearty approval of the former, at the rate of five dollars a month, to translate documents during non-office hours.

Armed bandits continue with little interruption to rob helpless natives and kill Japanese police. Not a few of the latter are low, ignorant and haughty in their demeanor towards the former. People dislike the police force as a body, though some of them are better behaved than their fellows.

Again this year a violent storm swept over North Formosa and left more or less destruction in its train. Chapels, as usual, suffered, especially in Kapsulan. We have already repaired chapels at Heioa, Pat-li-hun, Ki-li-gan, Go-Ko-Khi, Koe-land, Tsui-tug-Kha, Teng-siang-Khoe, Ta-ma-sen and Pai-li. At the last mentioned place the people built a chapel which was destroyed by the typhoon, then re-built it and asked for a small sum to assist them.

Recently at a country station I baptized fourteen and 38 observed the Lord's Supper. At another place, 10 were baptised and 40 received the "Cup of blessing."

A number of Christians came to Tamsui from three neighboring stations, 31 were baptized and 118 sat at the Lord's table; 202 were present.

At Sin-tiam 17 were baptised, 140 partook of Communion; 210 heard the Gospel in the church.

In Bang-kah I baptised 31 and engaged in the "Breaking of bread" with 92 believers; 224 were in attendance. On the 17th inst. I preached there again on Rom. 2:4 to a packed house.

Last April six senior students went forth as Heralds of the Cross, and now there are 13 students in Oxford College in the first division and 12 in the second. I am busy with these every day and evening when in Tamsui.

There are stations here where the Holy Ghost is changing the hearts of sinners as in days of old. Visible as noonday sun can be seen the effects.

Glory be to the Father, Son and Holy Ghost. One God.

SORE FAMINE IN INDIA.

Our missionary to the Bhils, in India, Rev. J. Buchanan, M.D., writes to his brother, Dr. D. Buchanan :

* * * * *
We are face to face with, I suppose, one of the worst famines India has seen for many years. The extent is so great.

Cattle are being sold for Rs. 2 (two rupees) say 66 cents, for the best quality, and less, much less, for the poorer.

There is no grass in some places and the leaves from the trees have been cut down for the animals, and now even that source is stopped and no hope of any help for the next nine months. A single rain storm that may occur between now and next Christmas, and which cablegrams like to flash over the world are utterly useless so far as crops on the burning, unwatered plains are concerned.

Here, so far as grass is concerned, we are not so badly off as in Gujerat, because being right in the jungle, a little grass did grow and now I am helping the poor Bhils who have utterly lost their rainy season crop (and they will sow no winter one) by buying all the bundles of grass they bring on their heads at four times the price the state officials (native) are offering when they force the Bhils to work for them. What I am giving is not an extravagant sum, either.

At such times of stress the Bhils swing back at once into the old wild habits of looting. A number of towns in the Bhil country have been completely sacked by the Bhils.

It is chiefly stores of the bunayas that attract the Bhils. The same grain that the avaricious bunayas bought from the Bhils, four months ago, at the rate of 128 lbs. to the rupee, they now hold at 24 lbs. to the rupee.

Besides that, the bunaya in the matter of money lending has no conscience; e.g., a Bhil who lives just besides us here, between seven and eight years ago borrowed ninety-two cents. He has paid it over four times in that time and now the bunaya says it is still Rs 7 (\$2.31), including interest. And previous to the drought he threatened to take away the Bhil's oxen if the sum were not paid. Naturally, therefore, the first thought of the Bhil is toward the bunaya in these times of scarcity.

But the pangs of hunger make them act in a wild savage way even among themselves. The father of one of the men who is working for me on the bungalow, while watching the little corn he had, was strangled to death. There have been a good number of housebreaking cases and grain carried off.

The other day the man who was bringing my mail from Rajpur nearly lost his life for the sake of about 74 cents he was bringing for me, and 10 lbs of grain for himself.

An arrow was sent just past his neck. It turned out that it was four men of the village he was passing through, one of whom was the brother of his late wife. They were good friends, and it just shows to what an extent men may be driven toward the beast type by the pangs of hunger among themselves and their families.

I have a temperature in the house these days of about 98 deg., and of course much hotter outside.

A TRIP IN THE BHIL COUNTRY.

The round journey from Amkut was about 125 miles, writes Rev. Dr. Buchanan. There was a road as far as the Narbuddah river, but beyond that the map shewed mountains, mountains of jungle, and no road, and all that any one seemed to know was that a wild thieving lot of Bhil people, known by the special name of "Naik," lived there.

On arriving one evening at the river, forty three miles from Amkut, we went down and bathed our hot dusty bodies in the "sacred waters of Mother Narbuddah." As the river is famed for its crocodiles, we kept in shallow water and kept our eyes open.

Then in the evening a number of Bhils gathered about and I had a talk with them. Afterward they went down to the river, and soon had for us a fine fish, lacking but an inch of three feet long, from which the weary missionary and his helpers made a good supper. After this, worship, a sleep under a verandah, and up early in the morning to cross the Narbuddah.

Then in the Barwani State, we got some Bhils,—here called Naiks,—to carry our bundles, and we made a start to climb, up and down, away over the hills. It appears that the Naiks are a kind of convicts, or outcasts. When any Bhil behaved himself so badly that he could not be tolerated among his fellows, he was cast out of their community, and as they multiplied they formed a community of their own. The people on the north side of the river have no dealings with those on the south side.

On we trudged, our way now a wild jungle path over very steep high hills, and again the stony bed of the Jharkel river, which we crossed and recrossed again and again. On, on, the hot sun of India's hottest month, beating down upon us. On again, after much climbing of mountains, barren and bare, and at 2.15 p.m. we came to a small Naik village called Umbapari.

Beneath the shade of some friendly mango trees we had breakfast, and then on to Charni, another Naik village.

Here we stayed all night, under the protection of one Thanadar Mohan Lal, slept

outside, and in the early morning left for Foran Mal, passing through a nice village, Sindi, on the way.

And then the climb! It seemed almost straight up from about 1300 feet to about 3,600 feet above sea level.

What a pleasant change in the temperature from the heat of the lower levels, as under a tree, beside a beautiful lake, I lay down, wearied, and had a delightful sleep with the thermometer only 88 deg.

While I slept a sound sleep my puggery disappeared. The puggery is a long piece of cloth. As worn by the natives it is wound round and round the head for a cap. I had a few yards wound round my pith helmet to help protect me from the sun. Saul's head was spared while he slept, because of mercy in the heart of David. Probably in my case the motive was different. In Foran Mal, the end of our journey, we had a nice gathering, and preached the word. The people speak Hindi and Bhili, better Hindi than they do at Amkhat.

It may be that Foran Mal may be another point for work among the Bhils, and that with the two places as headquarters we shall overtake the people who are around and between these points.

We got down to Narbuddah next day in one day, eighteen or twenty miles. Preached along the way.

LETTER FROM REV. N. RUSSELL.

Mhow, 27th October.

Dear Mr. Scott,

As the shadows deepen towards the last year of the century, a famine more portentous than any English rule has yet experienced, threatens a large part of our Indian Empire. It is so wide-spread, from Hyderabad and the Deccan on the south to the Punjab on the north, and from the eastern extremes of the central provinces to the Indian Ocean.

It has attacked countries hitherto exempt from its ravages. Gujarat, Malwa, and Niwar, the latter two the scene of our Church's mission, have not known famine for one hundred and fifty years. It has few redeeming features. No bumper crop in other parts of India goes to make up deficiencies. Fodder for cattle is simply not attainable in many districts, and these poor animals, most precious to the Indian farmer, are dying by thousands.

Even water, that most urgent of all Nature's demands, is not to be had except at exorbitant prices in some parts. Many of our wells are dried up, others are almost empty. In some places the women are out till late at night trying to get their vessels filled with the slowly trickling water.

It is now the end of October and the long looked for rain has been almost given up, and the crops which have been kept in

the ground in hope that at least enough rain would fall to bring them to a head are now being cut for fodder. In a few weeks the fields will be bare and as no grain has been shown the whole face of the country will present a very desolate appearance—burnt-up hill-sides, bare plains and dried-up river-beds.

But this is not the worst. At present we have none of that terrible distress which always accompanies famine in India visible upon the people of the district. But on every hand it is beginning to be felt. All marriages, fairs and merriment are being dispensed with. A sad and anxious look is upon all faces. The one topic of conversation everywhere is the lack of rain and famine.

Already the poor are terribly pinched for food. Grain is double, treble the usual price, and is only sold in small quantities. Every means is being used to increase the daily dole. The meal instead of being made into bread as usual, is by many made up into porridge which, though it gives no more sustenance, better satisfies the stomach. Weeds from the field are cooked and eaten.

At present the poor still have some work, grass being so scarce, requires more laborers to cut it; wood also is in demand; and there are still a few crops in the field. But a few weeks will see this work stopped, and the poor have nothing ahead but starvation. As many of them have said to me: "Sahib, we don't expect to live; who will care for us?"

Native states are not like British territory, where they have sympathetic British officials to look after them. It is not surprising, therefore, to get news daily of looting going on in the villages—the poor people breaking into the shops and stealing grain. All of our men are out in different parts of the districts getting information as to the situation and the present need.

Though actual starvation is not yet manifest among the people of the district, we have in our midst many immigrants from the country north of us. In Rajputana not only have crops failed, but water is not to be had. Thousands upon thousands have emigrated, many south into Central India, selling implements, ornaments, cooking vessels, cattle, carts, everything they have, working their way along, ever hoping to find some haven. For over a hundred years this district has been the home of the famine refugee, but now we are in the same plight, and these homeless wanderers are the first to suffer.

Mr Ledingham and I have been spending the day visiting a large camp of these people, good workers, but alas stripped of everything.

It is sad to see no old people. They are gone. The children, too, are few; many have fallen. And alas! some new souls have

been born into the midst of the awful trouble. It is only the beginning of terrible scenes, but it made our hearts burn to see these helpless mites, too weak to cry, dependent on mothers who can give no sustenance, and yet lying out in the blazing sun beside the toiling parents, with no shade to protect them, slowly letting the life ebb out. Sickness and disease are doing havoc with their emaciated bodies.

These, however, have work, by the kindness of Maharaja Holkar. How about the thousands who have nothing to do? I have seen many of them as they toil on from town to town vainly searching for some place where they will find help, generally forbidden to stay more than one night in a place.

Nor is it only on man that the burden has fallen. In some districts most of the cattle have died. Some way to the north of us a Rajput Zemindar, whose wealth consisted in cattle, sought to save them by taking them to a district where they would find fodder. But alas! the further he went the more difficult it became. He got at first some very poor grass, but at a higher price; and at last he reached a village where even this was refused. Heart broken, and in despair for his beasts, he threw the money in the face of those who refused him grass and went and hanged himself.

I have given you but a glimpse. Gujarat, Khandesh, Kathiawar, Rajputana, Siud and many other places are the scenes of awful distress, and the central provinces, which have not recovered from the 96-97 famine, are threatened with one much more severe. We in this section have never experienced famine, but this year it seems to be a terrible certainty.

What is to be done? We must have help, and this help should be in money. The famine is not of grain, but of work. Though grain has not been raised, the great net work of railway will bring it in as needed, though of course at greatly enhanced prices. Nor do we wish to pauperise these people by feeding them for nothing, except such as cannot work. What we should have is the means to start relief works, road building, wells digging, or coolie-work of any kind. Especially in native states, our church's help will probably be better used in the hands of the missionaries than in any other way. We know the people, the country, and can personally supervise the work and save the loss from rascality of native employees.

May the hearts of our people go out to these suffering millions, with a longing to help. And let us pray that God may use these terrible scourges to turn them from their idols to Himself.

Note.—The F. M. Com. has not issued an appeal. They may later, on fuller knowledge. But anything that is given should be for our own missionaries through Dr. Warden.

THEY WERE "WORTH SAVING."

The time was almost up. The great ocean grayhound lay at her dock with steam up, panting to start once more upon her trip across the Atlantic. Tears had been shed, partings were over, and the captain's cheery "All aboard!" would soon be heard.

Two people still lingered on the wharf. A handsome boy of twenty-one, tall, and of athletic build, with one foot on the gang plank, ready to dart on board, was holding in both of his the daintily gloved hands of a woman whose perfect figure, clad in a faultless gown of black, as well as her speech and manner, announced her at once to be a type of the well-bred, aristocratic New York woman. Not alone the widow's veil, but the wrapt expression of mother love and pride, as well as her earnest words and falling tears, told even a casual observer that this woman was saying good-by to her heart's idol, her boy, her all.

"Don't worry, little mother," Donald Frew was saying; "every fellow ought to travel, you know, and after the grind of college life I fairly long to spread myself like the green bay tree and luxuriate in climes where professors don't thrive, and where Greek roots and all their kin are unknown."

"Be careful, Donald, — promise me, — you know" — but the shout of "All aboard!" rang out, and with a last kiss and boyish hug Donald was gone, the gang plank was hauled in, and the great vessel trembled, throbbed, and left her moorings.

Mrs. Frew stepped into her carriage, and with a loneliness which only a mother who has just parted from her heart's best treasure can know, was driven to her beautiful home.

"I wonder if he got everything in, — the medicine chest, blanket, porous plasters, — I should have been so uneasy if he had not taken a supply of those, and, — oh, dear, I suppose I should have put in his Bible, and said something about his 'being good.' But then Donald is always good, and I only hope he will not contract any of those dreadful fevers one hears so much about and which seem to be so prevalent in Asiatic cities."

In fact Mrs. Frew, who would have been shocked had you thought her anything but a devoted churchwoman, and who was indeed a large contributor to several different charities, thought a great deal more of her son's temporal than she did of his spiritual welfare, and in packing his trunks had entirely overlooked the Bible.

Mrs. Frew belonged to a large and fashionable church, paid liberally toward the salary of the pastor, bought tickets for all the entertainments, and rented the highest-priced pew in the church. She exchanged calls with the leading women of the congregation and always entertained the minister

and his wife at dinner once a year. Here she considered her duty done.

Once she had been called upon in her home by a quiet little woman in brown whom she had often seen on Sunday morning (Mrs. Frew never went to church Sunday evening) and asked to join a missionary society. But she had declared very positively that she was not a believer in foreign missions, that the heathen would be taken care of some way, and that as far as she had observed they were really not capable of understanding religion as we know it, and concluded by saying, rather impatiently, "From all I have heard, they are not worth bothering one's self about."

The little woman in brown wasn't much of a talker, and besides, the elegance of Mrs. Frew's drawing-room quite overwhelmed her, so after an almost inarticulate sentence about it's "not being so much whether they were worth it as whether we obey Christ's command," she took her departure, and Mrs. Frew settled herself for an hour's work on her Battenburg embroidery, in the depths of a comfortable rocker.

Once, a part of her visitor's last sentence — "whether we obey Christ's command" — did run through her mind, but if she ever thought about the millions whose lives are lived in misery and wretchedness in other lands, she did not allow her sympathies to become aroused and promptly put aside those thoughts, considering such people too far beneath her to allow their misfortunes to disturb her peace of mind.

At first frequent letters came from her absent son, — letters full of descriptions of places and people of interest, full of enthusiasm which foreign travel is sure to excite in one going through the experience for the first time, and then for three long months there was a terrible silence, and all word from Donald ceased as utterly as though the earth or the sea had swallowed him up.

His last letter was written from Bombay where he had met an old friend of his father's who had been there engaged in business for years. Everything was being done for the boy's pleasure, and he was soon to leave with a party for a trip into the interior. "We may have some exciting sport while I am in the jungle, mother dear, and if I bring down a tiger you shall have his skin," he wrote, in the old joking way that pleased her so.

Three whole months of agony passed away, in which all search came to naught. Three long, weary months in which Mrs. Frew had many hours in which to wish, with tears and heartache, that she had said something to Donald at the wharf about "being good," and that the Bible which she had always kept in his room, and which lay there now on his table, had been put in somewhere. What wonder was it that for the first time in her life her thoughts turned toward the dark-skinned people of India?

Somewhere there, she was ever fearing, under the palms and tropical verdure, her darling boy lay in his last long sleep. Those people were heathen—if any had been near him in his suffering, would they have helped him? Oh, if she could only have been there! If she could only have wiped away the death-dew from his forehead! Was any one, even a heathen woman, near him at the last? Question after question arose, only to be answered by the silence and her tears.

But one bright morning, before she had left her sleepless bed, a quick rap at her door hurried her to open it, and Nora, her maid, with her good-natured Irish face aglow, said, "It's a letter I knew you'd be wantin', ma'am," as she handed a foreign-looking missive to her.

One glance was enough. It was addressed in her boy's own hand. With what trembling eagerness the mother opened it, how her heart throbbed, and how her very breath seemed to leave her, you must imagine. It was to her as a message from the dead.

It was not a long letter, but it told in Donald's own way certain things which changed his mother into a different woman from that hour. He had gone on a hunting expedition into the interior from Bombay and, his father's friend having been detained in the city, had taken with him some trusted guides.

After several days' travel in which they saw some sport, two of the men, after plundering Donald's baggage one night, stole away in the darkness, leaving him with only one other to go on alone to a village some distance farther to obtain supplies for their journey home. The weather was hot, the way longer than they had thought, and just as they neared the town poor Donald sank, exhausted and burning with fever, by the road-side. The remaining native guide, struck with fear of the plague, left him to his fate and fled.

"Only one thing could have happened, mother darling," he wrote; "I should have died in this strange land alone, far from you and home. My brain was on fire, excruciating pains racked my body, a horrible thirst consumed me, and maddening visions danced before my eyes in my delirium.

"Just then, the sweetest voice I ever heard, except your own, fell upon my ears. 'The Sahib is ill—Rahil will bring water'; and a woman's face, dark but beautiful, with great black eyes full of sympathy, bent over me.

"And then I knew nothing more until, six weeks after, I learned that she herself with her little child ten years old had carried me—just think—to their poor little home on the edge of the village, and there, with her humble facilities and the pittance which she earned each day, she nursed me back to life.

"She spoke in the prettiest broken English you ever heard; and one morning when I

awoke from the first natural sleep I had had, I heard her and the little child praying for me. Not to some strange divinity, but to the same God to whom I prayed when a little boy.

"When I was strong enough to listen, she told me that years before she had attended a girl's school in Lucknow, and had learned of Jesus from the American missionaries there. Afterward she had come back to her village, married a native who became a Christian, and who had but recently died. She was now a Bible-woman teaching her own people.

"Her great joy was that she had found me by the road-side that day, and had saved the life of one who had come from the land where the teacher who had taught her of Christ had lived. And, mother, there in that humble home, with a little English Bible before me, which she prized above all things, I found Christ too. Wasn't it strange that a Hindu woman in India should point me to Him?"

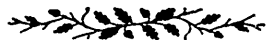
How Mrs. Frew's heart smote her as she kissed and wept over that letter. To think that one of those "heathen women"—"not capable of comprehending religion as we know it"—"not worth saving"—instead of her, his mother, had guided her boy to the Savior.

Her own colossal selfishness rose up before her, and the "heathen women" all over the world seemed reproaching her that she had never out of all her abundance helped to relieve their wretchedness. And there on her knees in the most solemn hour of her life she consecrated herself and all that she had to His service who had said: "Go ye into all the world."

Donald's home-coming was a joyous one, and no less warm was the greeting which the two dark-skinned strangers who accompanied him received. For the little Hindu girl was to be educated in America, and her soft-eyed young mother became Mrs. Frew's constant friend and companion.

And when some years later the missionary society of which Mrs. Frew was the president held for the Hindu woman a farewell meeting, previous to her return to India to open the Donald Frew school for Hindu orphans, which out of the gratitude of Mrs. Frew's heart she had caused to be erected, the little woman in brown, who had made the missionary call upon her once, had tears in her eyes as she said to herself, "I am so glad she knows now what they are worth."—Women's Missionary Friend.

He lives longest who best uses most of the hours of his life. Age is not a matter of years but of employment.



Youth's Record.

Y. P. SOCIETIES. "PLAN OF STUDY."

Topic for Week beginning, 21 Jan.

The Century Fund.

The Committee recommend that this be a Century Fund Evening, and that it be made the occasion of a demonstration and of a banding together for aggressive work in behalf of the Fund among the young people of our congregations.

The pastor should be present and give fifteen minutes to an exposition of the Century Fund—its nature and purpose, and to the answering of questions. In this matter line upon line, precept upon precept. The meaning and purpose of the Century Fund cannot be set forth too frequently or too plainly.

Addresses or papers might be prepared on some such topics as :

1. "The young people of to-day the connecting link between the Old Century and the New.

2. "The need of a forward movement at Home, in this, Canada's growing time."

3. "The need of an advance movement in the Foreign Field at this particular time,"

"Can ye not discern the signs of the times? Who knoweth whether thou art come to the kingdom for such a time as this?"

At the close of this meeting subscriptions might be taken from the young people present, and a committee appointed to canvass every young man and every young woman in the congregation, who had not already subscribed. Our societies should not rest until every youth and maiden in any way connected with the Church had been given an opportunity and encouraged to subscribe.

Five things should be remembered.

(1) The Century Fund is extra, and must in no way interfere with present contributions.

(2) Subscriptions need not be paid in full until April 1901.

(3) It is the earnest desire of those who have the good of our Church at heart that every one should have a part, however small, in this the greatest and grandest effort our United Church has ever made.

(4) Contributors of five dollars and upwards, members of Young People's Societies contributing at least two dollars, and Sabbath School scholars contributing at least one dollar, shall have a place in the Historic Roll, and shall receive a suitable certificate of enrolment in due time.

(5) All Young People's contributions will be set to the credit of the congregation.

A collector's book, specially prepared for Young People's Societies has been sent to each minister and one to the secretary of each society as far as known. If any society should require an additional book, one can be obtained by sending to the Convener, Rev. Alfred Gandier, 12 South Park St., Halifax.

Literature.

The Catechism on the Century Fund, published by Executive Committee of Century Fund, Confederation Life Bldg., Toronto; all the church papers; the reports of colleges and mission boards in printed minutes of Assembly, the Record, and the following article.

The Century Fund and Young People's Societies.

Rev. W. J. Clark, London.

The outlook of any community for its future rests upon its young people. The spirit of hope which constrains all normal young people in their work and pleasure is a spirit that knows not failure. Each generation pours its tide of fresh young life out lavishly that the affairs of humanity may be kept moving. All the wisdom gained by experience, and the power held by men and women who have found their place in the world would be as nothing, unless there were wedded to it the enthusiasm and hopefulness of youth. There are certain characteristics which we justly associate with young people, and one that is peculiar to them is that of generosity. An avaricious old man or woman is not rarely found, but an avaricious young man or woman is a monstrosity.

It is natural, then, that the Church should in making the special appeal to the loyalty of its members and adherents implied in the Century Fund, think with special hopefulness upon its young people. There will be men and women of mature life to whom God has given great gifts in temporal wealth, whose eyes have been so blinded by the glitter of the gift that they see not the giver, and who will foolishly clutch their treasure closer and refuse to respond to the opportunity that God puts before them. If there is any hope of rousing these let it be done by the young men and maidens who have not yet gathered gear to themselves, and whose eyes are clear to see that all good comes from God. "Both young men and maidens let them praise the name of the Lord." And in so doing they shall gain for themselves one of the most precious possessions, that of a liberal spirit.

According to the report contained in the last Assembly's minutes, there are within

the bounds of the Presbyterian Church in Canada 1,082 Young People's Societies, with a total membership of 36,189. Probably there is not one of all these members who can be said to have wealth, and many of them have an exceedingly small sum of money which can be called their own. It is not a great contribution that should be expected from these, but a general one, and so set the pace for those who have money-bags in possession.

But it is not only from the Young People's Societies that the gifts should come. Within the membership there is a disparity between the sexes, and in a great many churches there are young men particularly; who, while attached to the Church as members or adherents, have not, and do not intend to, become members of the Young People's Societies. And many of such young men, and young women too, while in receipt of fairly good salaries, or a goodly share of pocket money, have in the past let the matter of church contributions be attended to by their parents. Here is an opportunity for them to indicate their interest in the church of their fathers. There is something seriously amiss with the young person who has no feeling of gratitude to the Church where baptism was received, and the Sunday School in which was taught the principles of the Christian religion.

Our young people have money to spend on picnics and excursions; on bicycles and summer trips; on the latest style masculine and feminine. Nor do the older people grudge it. The springtime of life is the time for gay apparel. "Rejoice, O young man in thy youth," but with all thy rejoicing "Remember also thy Creator." We do not know what the Church may be doing when the twentieth century draws near its conclusion, but we do know that the youth of this day will long ere that time have gone to render an account of the use of these powers now in their charge. This is the only Century Fund they will have an opportunity to contribute to. Let them show their seniors a noble example, and by the hard way of self-denial gain the heights of true Christian manhood and womanhood.

If the young people fail, the outlook for the future of the Church is sad. Christianity may be said to have its peculiar attraction for the young, for Jesus of Nazareth never grew old. It was as a young man that He did the work that His Father laid to His charge, and it is young hearts which are particularly ready to respond to His call for service. May the young people of the Presbyterian Church in Canada so generously do their share in this great undertaking that their names shall always be associated with it, and when they are old they may pass on the word to a newer generation and be able to tell these of what the young people of their day did for the 20th Century Fund.

A LETTER TO THE YOUNG PEOPLE.

Dear Fellow Workers :

The Committee on Young People's Societies recommends, for study during 1900, the Prayer Meeting Topics, suggested by the United Society of Christian Endeavor, with the slight change, that a special subject of our own choosing be taken for the third weekly meeting in each month.

The Committee again recommends to Societies the study of the Shorter Catechism, in line with the Sabbath Schools, which have Questions 1-56 during 1900. It is asked that five minutes of each meeting be given to the study of the Doctrine taught in the Question for the week, during which the Question may be recited in concert, and a short paper given on some chief point in it. At times, when the Question for the evening is one of special importance, it may be well to vary the meeting by giving the whole time to the study of it.

In view of the urgent need of bringing more of the young men into the membership of the Societies, and an active interest in the work of the Church, the Committee appeals to Sessions to take a deeper interest in the young people of the Church, to make such modifications in the constitution of our young people's Societies and in the method of study and work, as local conditions may require, in order to make their Societies more attractive to the classes of young people not now reached, particularly the young men.

A word on one other matter. The Committee is anxious that our young People, whose interests in the new century are so large, should all have a share in the great Church Movement that is to mark the beginning of this new era. Young People's Societies throughout the Church are requested to co-operate with sessions in securing subscriptions to the Century Fund from every young person in our congregations. There should not be one young man or young woman, one growing boy or girl within the bounds of any one of our congregations, without a definite share in the Century Fund. There are one hundred thousand young people who if they could not do more, could at least give one or two dollars between now and May 1st, 1901, and that would mean more than a tenth of the whole amount. Members of Y. P. Societies are asked to do this work among the young.

Special subscription books for this purpose have been prepared by the Committee and forwarded to ministers and secretaries for use by Societies.

Century Fund Evening, the third week of January, will be a suitable time to inaugurate this campaign among the young.

ALFRED GANDIER, Convener.

12 South Park Street, Halifax.

THE MODEL CHURCH.

By Theodore L. Cuyler, D.D.

We must go back to the Bible, not only for the model preacher and the model Christian, but also for the model church. What were the characteristics of that first Christian church that was founded in Jerusalem under the immediate supervision and guidance of the Holy Spirit? We find them all described within the space of half a dozen verses. Here they are: Acts 2: 42-47.

1. The first characteristic was that the church was based on sound doctrine. We are told that they continued steadfastly in the "apostles' teaching" (Revised Version); that is, in the fundamental truths which Peter and John had taught them. The Gospel was a fresh revelation from Heaven, and its two cardinal principles were repentance towards God and faith in the Lord Jesus Christ.

2. Those early converts were well rooted and grounded in vital truth; and no young convert ought to be admitted into any church unless he can "give a reason of the hope that is in him." One reason why so many church members are weak-backed is that they are not well vertebrated with Bible truth. They are not fed on solid food. Phillips Brooks never said a wiser thing than that "the preachers who have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience.

3. The second trait of that model church was their fraternal "fellowship." The demon of caste had not got in. They loved one another, became well acquainted with one another, and bore one another's burdens. I will warrant that no stranger ever came into one of their meetings without being spoken to and receiving a hearty welcome. It has been reserved for some of our stiff, stately, frigid modern churches to allow strangers to come to God's house and go away again without even a nod or a civil greeting.

4. As the pentecostal church was born in a prayer meeting, it follows as a matter of course that they continued to be men and women of prayer. It was their breath of life. No substitute can ever be found for prayer in the pulpit or in the social meeting. Preaching is good, singing is good, but God's people cannot live and grow on either of them; they will starve to death without prayer.

5. Such a brotherly-minded band of Christians as they were did not allow their poor members to suffer. In order to supply the wants of the needy, those who were well off sold as much of their possessions as was required to provide for those wants. There was no compulsory abandonment of proper-

ty according to the reckless "socialism" of these days; but as there was only "one heart and one soul" among them, the strong provided for the weak. Charity was the rule, not the exception. Money was given to Christ when the heart was given. That church consecrated its purse. What splendid giving it was, too! Brother Barnabas was the noble leader and model for all time in the Christly practice of systematic beneficence.

Suppose that somebody had come into one of those Jerusalem meetings and announced that the time would yet come when Christians would live in ceiled houses and ride in fine carriages, while "Boards of Missions" were smothered with debt and missionaries were starved out by having their salaries "scaled down" to a pittance. Barnabas would cry out, "The Lord have mercy on their stingy souls!"

6. The last stroke in the picture of that model church was just what we might expect. A brotherhood of true believers, who studied the Word, and provided for the poor and enjoyed their holy sacramental hours, and abounded in prayer, and copied after Christ, was bound to grow. There were added to the church daily.

The Holy Spirit has not changed; the Bible has not changed; human nature has not changed; the promises have not changed; and why should there not be thousands of just such churches as that all over this country?—The Watchman.

DICKENS'S ADVICE TO HIS SON.

When Charles Dickens's youngest son was about to leave home and go to Australia, the great novelist wrote to him:

"I put a New Testament among your books for the same reasons, and with the very same hopes, that made me write an easy account of it for you when you were a little child—because it is the best book that ever was, or will be, known in the world, and because it teaches you the best lessons by which any human creature can possibly be guided.

"As your brothers have gone away, one by one, I have written to each such words as I am now writing to you, and have entreated them all to guide themselves by this book, putting aside the interpretations and inventions of man. . . . I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Christ Himself, and the impossibility of your going far wrong if you humbly and heartily respect it."



Receipts.

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

KNOX COLLEGE FUND.

Table listing receipts for Knox College Fund, including items like 'Reported', 'Normanby', 'Nassagaweya', 'Blake', 'Greenbank', 'Point Edward', 'Ayr, Knox', 'Grand Bend', 'N Kinloss', 'Hille Green', 'E Wawanosh', 'Mt Forest', 'Alma', 'Reg Fees', 'Tara', 'Seaforth', 'Sydenham, Knox', 'Centre Bruce'.

\$955 33

QUEEN'S COLLEGE FUND.

Table listing receipts for Queen's College Fund, including items like 'Reported', 'Hemmingford', 'Grand Bend', 'Alma'.

\$112 75

MONTREAL COLLEGE FUND.

Table listing receipts for Montreal College Fund, including items like 'Reported', 'Riversdale', 'Hemmingford', 'Salisbury, Arund.', 'Grand Bend', 'N Kinloss', 'White Lake'.

\$115 08

MANITOBA COLLEGE FUND.

Table listing receipts for Manitoba College Fund, including items like 'Reported', 'Davis, Pine Ck.', 'Riversdale', 'Friend, Dakota', 'N Kinloss', 'E Wawanosh', 'Mt Forest', 'Alma', 'S Plympton', 'Tara', 'Seaforth', 'Edmonton', 'Centre Bruce'.

164 00

HOME MISSION FUND.

Table listing receipts for Home Mission Fund, including items like 'Reported', 'Granbrook', 'Sarnia, Albert'.

Table listing various locations and amounts, including 'Wapella', 'Kingsbury', 'Mitchell', 'Davis, Pine Ck.', 'Malton', 'Kgatn, Rohibucto', 'Wyovale', 'Woodville, N.W.', 'Normanby', 'Friend, Dakota', 'London, St James', 'Adamsville', 'Mar', 'Red Bay', 'Coboconk, Kinmt.', 'Wilbur ss', 'Cote des Neiges', 'Melbourne, Guth', 'Goulsc's River', 'Bay', 'Parry Sound', 'Friends P B C', 'Gordonville', 'Plant-genet', 'Glenvale, etc', 'Woodville', 'Greenbank', 'Midland co', 'Guthrie co', 'Wyovale co', 'Collingwood co', 'Fesserton co', 'Flos co', 'Staynerce', 'Sunnidale co', 'Deerhurst co', 'WNottaw'sage', 'Bond Head co', 'Jutton co', 'Muskokoka Falls', 'Baysville', 'Wandermore', 'Carling', 'Foley', 'Conger', 'Trout Lake', 'Shebeshekong', 'Eyg Inlet', 'Warren', 'Spanish River', 'Medonte', 'Point Edward', 'W A C, Toronto', 'Westfield', 'Delta', 'Louth', 'Consecon, Hil'ra', 'N Kinloss', 'Caledon, Mel', 'Valcartier', 'Stoneham', 'W Williams', 'Friend, Sarnia', 'Calabogin ss', 'Crawford', 'Williamsford', 'Clinton, Willis', 'E Wawanosh', 'Metcalfe', 'Mrs E Clark Zorra', 'Parry Sound', 'Port Perry co', 'Mt Forest', 'Calgary', 'Alma', 'London, Eng, St', 'John's Wood', 'Crowland', 'Ottawa, St And', 'Vernonville', 'Macdonald', 'Chesterfield', 'Shallow Lake', 'Grafton', 'Scarboro, Knox', 'Tara', 'Rat Portage', 'High Bluff', 'Prospect', 'Mont, Erskine'.

Reserve Fund.

Table listing 'Beq Jas Kelso, S', 'Hx, Que' with amount '\$150 00'.

AUGMENTATION FUND.

Table listing receipts for Augmentation Fund, including items like 'Reported', 'Sarnia, Albert', 'Eden Mills', 'Carman', 'Melbourne, Guth', 'Nassagaweya', 'Blytheswood', 'Glenvale, etc', 'Muskokoka Falls', 'Foley', 'Spanish River', 'Rockwood', 'Hellafield', 'N Kinloss', 'W Williams', 'Clinton, Willis', 'E Wawanosh', 'Mrs E Clark, Zorra', 'Hibbert', 'Mt Forest', 'Calgary', 'Alma', 'Aylmer', 'S Plympton', 'Shallow Lake ss', 'Tara', 'Mont, Erskine', 'Seaforth', 'White Lake', 'Three Rivers', 'Beq Jas Kelso, S', 'Hx, Que', 'Edmonton', 'Wolsley'.

\$2210 55

FOREIGN MISSION FUND.

Table listing receipts for Foreign Mission Fund, including items like 'Reported', 'Sarnia, Albert', 'Embros', 'Outremont ss', 'Carman', 'E Lancaster', 'Davis, Pine Ck.', 'Riversdale', 'Com Cable Co', 'Friend, Dakota', 'Hillsburg', 'Norral', 'Brampton', 'Anon', 'Metcalfe co', 'Mont, Taylors', 'Lakewood', 'Cote des Neiges', 'Lost River', 'Parry Sound'.

Table listing various locations and amounts, including 'Stayner ce', 'Friends P B C', 'Glenvale, etc', 'Dutton', 'Trout Lake', 'Miss Lake', 'Lunenburg, P Val', 'Louth', 'N Kinloss', 'Caledon, Mel', 'W Williams', 'Friend, Sarnia', 'Rev R Robinson', 'E Wawanosh', 'Mrs E Clark Zorra', 'Glenngary Pres', 'Beverley', 'Mt Forest', 'Calgary', 'Alma', 'Millbrook', 'Blackheath co', 'Tara', 'Oak Lake mem', 'Hltertton', 'Mont, Erskine', 'Osgoode Line', 'Verchoyle co', 'Rev W M Kay', 'Seaforth', 'Minister', 'Ormsstown ce', 'White Lake', 'Three Rivers', 'Wolsley', 'Sydenham, Knox', 'H.McBrown', 'Victoria, St Col', 'W F M S, Tor'.

\$30,966 35

Foreign Mission Service.

Table listing 'Beq Jas Kelso, S', 'Hx, Que' with amount '\$150 00'.

WIDOWS' AND ORPHANS' FUND.

Collections, etc.

Table listing receipts for Widows and Orphans Fund and Collections, including items like 'Reported', 'Michell', 'Woodville', 'Friend, Dakota', 'Hillsburg', 'Cove Hill', 'Carling', 'Trout Lake', 'Spanish River', 'Wick', 'Mrs A Creelman', 'Dobbington', 'Salem', 'Gillis Hills', 'Ernestown, etc', 'N Kinloss', 'Dunwich, Duff', 'W Williams', 'Friend, Sarnia', 'E Wawanosh', 'Beverley', 'Mt Forest', 'Alma', 'Londeborough', 'S Plympton', 'Mandaunin co', 'Tara', 'Kennebec Road', 'Dawson City', 'Seaforth', 'Rev E W Johnson'.

Table listing 'White Lake', 'Three Rivers', 'Edmonton', 'Sydenham Knox', 'Centre Bruce' with amounts.

\$1202 34

Ministers Rates.

Table listing names and amounts for Ministers Rates, including 'Reported', 'R Gray', 'J S Henderson', 'J Gourlay', 'Dr Proudfoot', 'Dr Armstrong', 'W J Clark', 'O Oswald', 'G Milne', 'J L Simpson', 'W Bennett', 'J A Matheson', 'J G James', 'J F Murray', 'T Paton', 'C Ross', 'C Cameron', 'G Bremner', 'F Ballantyne', 'Dr McVicar', 'Dr Gray', 'W J McCaughan', 'D P Oswald', 'Dr Laing', 'H Peachill', 'Dr Sutherland', 'W Forrest', 'Dr Gregg', 'P Strath', 'A H Kippen', 'J Stewart', 'A Lee', 'E F Seylaz', 'J Anderson', 'W W Craw', 'Dr Parsns', 'J B McLaren', 'W Patterson', 'J McLaren', 'N Waddell', 'J Turnbull', 'D J Scott', 'Dr J B Fraser', 'J Mcd Duncan', 'H McQuarrie', 'W D Bell', 'S W Whaley', 'A Henderson', 'T A Bell', 'A McDiarmid', 'W Lochead', 'W P Adam', 'N Campbell', 'A Leslie', 'W McKay', 'Dr Robertson', 'D Stewart', 'A Henderson', 'J A Carmichael', 'J McNair', 'J D Anderson', 'A McFarlane', 'A MacTavish', 'A Wilson', 'J A R Dickson', 'J Mackie', 'J Rennie', 'J MacNabb', 'W Millican', 'J Eadie', 'A Findlay', 'T A Mitchell', 'G Cuthbertson'.

\$999 30

AGED AND INFIRM MINISTERS' FUND.

Table listing 'Reported', 'Carman' with amounts.

\$2650 72

Friend, Dakota...	250
Hillsburg	10 00
Hemmingford	14 00
Coe Hill	2 00
Mrs C M McLean	5 00
Red Deer	22 00
Mrs A Creelman	1 00
W Gwillimby 1st	4 00
Prescott ss	3 70
N Kinloss	2 00
Dunwich, Duff	3 40
W Williams	5 00
E Wawanosh	2 00
Beverly	5 00
Mt Forest	6 00
Alma	25
S Plympton	685
Tara	4 00
Kennebec Road	6 00
Dawson City	12 00
Seaforth	2 70
White Lake	3 00
Three Rivers	10 00
Edmonton	6 9
Kingston, Cookes	5 10
Wolsely	1 00
Sydenham, Knox	2 00
N Ekfrid	2 36
Centre Bruce	3 44

Reported... \$2789 47

Minister's Rates.

Reported	\$161 30
A Wilson	6 00
J H Henderson	4 00
J Gourlay	25 00
C B Pitblado	4 50
Dr Proudfoot	10 00
Dr Armstrong	6 00
W J Clark	5 00
T Oswald	3 75
F Ballantyne	4 00
Dr Laing	7 00
Dr Sutherland	5 00
P Straith	4 00
A H Kippen	4 00
A Lee	5 00
E F Seylzo	4 00
Dr Parsons	12 00
J B McLaren	4 50
J McLaren	4 00
N Waddell	4 00
E G Walker	6 00
J Turnbull	3 00
Dr J B Fraser	3 75
W D Bell	5 00
W McKay	3 75
D Stewart	3 25
J A Carmichael	4 00
D W Morrison	10 00
J Mackie	9 00
J Ronnie	3 75
A Henderson	5 00
Dr Robertson	8 00
A Henderson	3 88

\$355 43

ASSEMBLY FUND.

Reported	\$582 66
Prince William	5 00
S Gut, Englishn	4 00
Woodville	12 00
Melbourne, Guth	7 20
W Williams	4 00
E Wawanosh	1 00
Mt Forest	4 60
Alma	3 86
S Plympton	5 05
Lakeview	1 25
Lost River	2 25
Three Rivers	2 00
Wolsely	1 00

In the September Report the \$26.50 credited for French Evangelization to St. Thomas Knox Church should have been credited to Theodford, Knox Church.

POINTE AUX TREMBLES

Reported	\$447 20
Barro ss	5 00
Barton ss & ce	12 15

Mrs A Mann	5 00
Grimby	7 50
Belleville, John s s	5 00
Chateauguay	10 00
Beauharnois	19 00
Lower Orastown	25 00

\$446 23

FRENCH EVANGELIZATION FUND.

Reported	\$4571 49
Prince William	5 00
Newcastle	8 00
Gays Riv, Milford	30 00
N G aso United	148 68
Baddeck Forks	8 09
S Gut, Englishn	10 00
Blue Mt Garden	12 00
Oxford	16 62
Friend, Milford	5 00
Wallace	16 00
Riversdale	5 60
Normanby	10 85
Com Cable C	100 00
Friend, Dakota	10 00
Pr Ry W M Roger	218 00
London, St James	6 53
Hemmingford	25 00
Lakeview	3 50
Lost River	6 50
Melbourne, Guth	9 20
Parry Sound	18 00
Friend P B C	5 00
Charles Shibley	10 00
Prescott ss	4 28
Dutton	10 00
Carling	2 00
Point Edward	5 00
ss	2 60
ce	70

KNOX COLLEGE STUDENTS' MISS. ASSOC.

Calloden ce	3 00
Acton ce	10 00
Tor, W'minster	15 00
Rv J G Shearer	10 00
Rv J W Cameron	7 00
Rv S Henderson	5 00
Rv Dr J B Fraser	5 00
Rv J M D Duncan	5 00
Rv J B McLaren	5 00
Rv Dr Proudfoot	5 00
Rv A Edington	19 00
Rv W J Clark	5 00
Rv G F Kinnear	5 00
Rv S H Eastman	10 00
Rv J McNichol	4 00
Rv A Henderson	5 00

GOPORTH FUND.

Markham, St A	\$30 00
Tor, College St	8 00
W'minster, 1st	15 00
Petorboro, St A	67 85
ss	11 82
Petrola ss	10 00
Egmondville	30 00
Embo	45 10
Tor, Bloor St	315 17
Brussels, Mel	68 00
St Helen's	46 00
Barrie	153 00
Dundas	60 20
Swinton Park	8 00
London, Chal	2 10
Mont Erskine	600 00
Orms town	468 00
Orms town Vil	83 74
Dundas	37 59
Tor, Bloor St	173 50

\$5,26 95

NEW HERRIDES.

Mont, Erskine	\$20 00
Tor, Bloor St	\$51 55
Mrs H Campbell	2 00
Tor	2 00
Mrs Grant, Tor.	1 00
J M M, Toronto	2 00
KLONDIKE NURSE FUND.	
Tor, Bloor St	\$51 55
Mrs H Campbell	2 00
Tor	2 00
Mrs Grant, Tor.	1 00
J M M, Toronto	2 00

SABRATH SCHOOL COM MITTEE.

Century Fund.

Reported	\$1124 76
Win, Augustn ss	1 00
Rosenfeld ss	2 70
Bear Brook & Vars	2 87
Granbrook ss	7 15
Eldon, PEI, ss	3 50
Martintn, St A ss	19 36
Pipestones	16 00
Prince Albert ss	12 55
Victoria, 1st ss	3 10
McColl ss	4 40
Sawyer ss	5 00
Bookton ss	682
Dixon Corners ss	137
Iroquois ss	533
Keits Harbor ss	450
Port Hope, Mill ss	6 00
Emerson ss	19 80
Woodsides ss	3 00
Eramosa, 1st ss	4 15
Class River ss	15 10
Annapdale ss	4 46
Harrows ss	5 00
Long River ss	4 50
Scotch Ridge ss	10 00
Up Lit Ridgtn ss	1 38
Kingsbury ss	17 00
Oak Mountain ss	2 15
Bloomfield St ss	50
St Stephen ss	17 00
Nelson ss	3 55
W Rrant ss	10 53
London, Chal ss	9 22
Thornhill ss	2 45
Madoc, St Pet ss	22 70
Snow Road ss	2 70
Boissevain ss	18 00
Chilliwack ss	3 10
Landebouys ss	5 00
Mont, Chal ss	37 03
St Cath, 1st ss	12 92
Carluke ss	1 50
Petorboro, St P ss	23 00
Berkeley ss	1 61
Markham St A ss	9 00
Cedar Grove ss	7 00
Grassmerr ss	7 40
Shaws ss	11 00
Churchville ss	5 00
Crefford ss	6 00
Hillsburg ss	15 00
Caradoc Cookess	4 24
Curry Hill ss	11 36
Davisburg ss	1 55
Strathcona ss	10 90
Raymond ss	10 00
Trails ss	9 20
N Caradoc	2 00
Lancaster ss	26 00
Carp ss	4 65
Lowry ss	5 00
Kinburn ss	8 95
Springfield ss	2 00
Tor, West ss	33 31
Monkton ss	2 00
Harrison, Guth ss	10 20
La Hve Cross Rd ss	22 50
Mid La Hve ss	3 65
Livingstone ss	7 03
Lindsay ss	16 55
Teeswater ss	3 00
Umsertown ss	5 00
Onondago ss	5 16
Nowbury ss	6 67
Farran's Point ss	4 32
Abingdon ss	1 55
Claude ss	10 00
Cartwright ss	4 30
Blackstock ss	4 16
Clam Harbor ss	1 30
Stanley PEI ss	5 00
Sarnia, A. bert ss	10 00
Black Creek ss	6 00
Prairie Grove ss	1 20
Barrie ss	25 75
Sudbury ss	6 50
Spanish River ss	4 00
Lucknow ss	10 00
Markham St Jno ss	3 75
Pt Hope, 1st Ch ss	20 00
Minnedosa ss	14 50
Vernon, 1st Ch ss	17 20
Brantfrd, Zion ss	38 93
Montrose ss	2 00
Win, Augustness	2 60
Kenyon ss	20 00
Glencoe ss	157
Eagle Lakes ss	200
Cut Arm ss	400
Morewood 9th ss	3 00
Kouchibougnacs	500
Fox Harbor ss	235
Poplar Point ss	900
Lockerby ss	115
Adamsvilles	1 50
Berviss	1 70
Centre Bruce ss	1 60
Hawkesv. Lin. ss	4 55
Point Edward ss	8 50
Fort William ss	12 20
Clearwater ss	15 00
Pinchur Creek ss	5 50
Mont Taylor Ch. ss	1300
Dr River ss	4 73
Markdale ss	5 51
Myrden ss	5 00
Lake Mechanics	3 30
Timbury E ss	5 40
N Creek ss	6 00
R Rusticos	3 00
Wilbur ss	2 00
Rosland ss	3 68
Gannaque ss	10 15
Eniskillen ss	4 00
Tarbolton ss	8 65
Campbellton ss	5 00
West Point ss	2 00
Rapid City ss	7 00
Bell's Cor Drum ss	8 00
Mid Section ss	3 00
Guthries	3 44
ost River ss	3 50
Lakeview ss	2 50
McGonish, N. S. ss	8 85
French River ss	7 20
Piedmont ss	4 08
Big Island ss	4 00
Low Barney's River	2 30
Ponds ss	1 35
Red Pine, NB, ss	1 00
Winthrop ss	5 00
North Bay ss	12 00
Westminster ltes	15 58
Huntingdon ss	5 57
W Williams ss	16 45
E Adelaide ss	3 55
Ravenswood ss	11 75
Still W. ters ss	2 68
Parry Sound ss	12 00
Demorestville ss	5 00
Inverness ss	8 50
Saperton ss	6 70
Wapella ss	4 00
Melrose ss	4 20
St Ann's ss	1 00
Winlaw ss	3 15
Mayfield ss	1 00
Petorboro St And ss	14 87
Mt Pleasant ss	8 00
King ss	10 00
Echo Bay ss	2 45
Bar River ss	1 75
Petrola ss	10 00
Mt Tolmie ss	13 00
Cardinal ss	15 00
Nevdale ss	19 00
Thornhill ss	1 00
Clay ss	2 85
Calif Mountain ss	5 10
Port Arthur ss	10 50
Macled ss	11 80
Mac Uniacke ss	3 50
Lawrencetown ss	4 50
Antioch ss	3 18
Forest ss	12 30
Lumsden ss	10 00
Boggy Creek ss	2 00
Belmont ss	3 70

Heron Island ss	200	Kilsyth ss	7 00	Milburn ss	2 25	Sandhill, Pitbg ss	6 75	Shubenacadie	40 40
Gibson ss	1 12	Pugwash ss	7 0	Wakoleid ss	4 50	Brighton ss	5 70	Grand River	10 00
Van Vlack ss	1 15	Havelock ss	6 7	Masham ss	6 00	Cooktown ss	7 50	Sale of pamphlets	25
North Shore ss	2 00	Londelboro ss	2 80	Kendall ss	3 43	Scarboro, Knox ss	11 20	W Riv, Green Hill	2 00
Kincardn Ktress	2 60	Kulter ss	10 23	Mortals ss	1 50	St David's ss	2 00	Three Brooks ypm	5 00
Up Kinore ss	2 00	Clifford ss	6 07	Pleasant Har	2 65	Rodney ss	7 70	Pleasant Bay	11 00
Up Kincardinc ss	3 66	Woods' L, Chal	18 00	Sandringham ss	3 50	Huntsville ss	8 50	m box	1 50
Bonshaws ss	9 68	Ylmer ss	6 00	LonLrd ss	5 20	Allanville ss	2 03	Hx, Coburg Rd	20 30
Rockburn ss	5 50	Horton ss	1 04	Uptertergrove ss	3 00	Tor, BloorSt Chs	63 96	Maitland	6 00
Gores ss	2 50	Ridges ss	2 65	Wooten ss	6 6	Lynedth, Carlhuss	30 00	Windsor, StJohns	30 00
Orwell ss	3 04	Ross Day School	7 5	Epstin ss	3 28	Keane ss	22 15	Blue Mt, Garden	11 00
Alma ss	3 55	Toleta ss	1 60	Lecharville ss	3 26	Fairbairn ss	2 20	Thanksgiving	5 00
Black's Corners ss	13 00	Almonte St J's ss	20 00	annan ss	7 41	Brussels, Mel, ss	19 65	Bay of Islands ss	4 05
Sunnyside ss	6 40	Burbridge ss	8 80	Leith ss	1 90	Fordwich ss	16 00	Hx. Park St, ss	12 50
Ainsworth ss	5 00	Monk ss	7 00	Oro, Guthrie ss	12 00	Vernonville ss	7 56	Friend	500 00
Holstein ss	3 70	Burford ss	7 00	NewStockholm ss	2 50	StThomasKnox ss	2 50	Kentville	25 00
Fairmeads ss	5 25	Theoford ss	3 87	Carmuncock ss	3 00	New Glasgow ss	6 00	Strathalbyn m. s.	50 00
N Easthope ss	5 75	West Halls ss	10 00	Underwood ss	5 10	Aldboro, No 1, ss	1 50	MrsC Murray	6 00
Roseisle ss	4 60	Ennotville U s	2 05	Oak River ss	9 00	Uxbridge ss	15 00	Waterford	27 00
Laurel ss	8 75	Bran, Argyle ss	2 30	Shank ss	7 00	Cote ue Neiges ss	6 50	Millsvil, Hermn.	14 00
Ballinafad ss	2 62	E Hawkessbury ss	11 00	Colquhoun ss	2 50	Miami ss	7 17	Springhill	50 00
Killarney ss	10 00	Apple Hill ss	6 00	Lower Napan ss	2 00	Marian Bridge ss	10 00	Lit Harbor	4 34
Unionville ss	2 56	Fox Harbor ss	1 00	Three Rivers ss	6 45	Acadia ss	11 30	Old Barnes ce	5 90
Tor, Doyercourt ss	3 70	Beech Grove ss	2 00	Bradford ss	2 8	Lornevale ss	6 45	StJohns, Nfld E ss	50 00
Mountain ss	2 18	Dundas PEL ss	3 30	St John ss	4 51	Tor, St Jas Sq ss	37 25	Lit Harbor	10 00
Creswells ss	4 00	Barrington ss	2 60	Scotch Sett ss	5 21	Bellef, John St ss	15 00	DrLawson memfd	200 00
Camille ss	7 35	Ivan ss	6 45	Midhurst ss	2 5	Lower Napan ss	1 00		\$13,913 23
Tweed ss	3 00	Maple Creek ss	9 00	Rat Portage ss	30 25	Castleford, etc ss	33 41		
Olive ss	2 00	Danville ss	5 25	Pine Creek ss	6 00	Valleyfield ss	13 80		
Sunderland ss	4 60	Scotch Hill ss	2 00	Riverfield ss	6 35	Ravenshoe ss	5 50		
Sonya ss	7 50	Parkerville ss	8 0	Howick ss	9 15	Albert Bridge ss	1 50		
Aspdin ss	2 05	Union Bay ss	4 25	New Campbelln ss	11 45	Bridgburg ss	3 85		
Bond Head ss	5 00	Keady ss	5 28	Cornwall, Knox ss	24 00	Dracon ss	6 50		
Walpole ss	3 20	Vaughan St 1's ss	8 14	Summerside ss	10 23	Metz ss	5 19		
Tottenham ss	5 00	Streetsville ss	5 00	The Ridge ss	1 00	Pender Ids ss	2 50		
Hillsdale ss	7 00	Brookdale ss	3 61	Southwyn ss	3 00	Pilot Mounns ss	15 06		
Craighurst ss	7 00	Turville ss	8 0	N Whitton ss	1 00	Belle River ss	2 10		
N Caradoc	6 6	Up Seima ss	2 50	London, King ss	20 01	Price ss	1 40		
StCath, Hayness ss	10 00	Oxbow ss	17 25	Forest ss	17 50	Maidstone ss	2 85		
Wroeter ss	8 5	Carluke ss	9 17	McKillop, Duff ss	5 00	Oro, StAnd ss	2 50		
Prescott ss	9 15	Pictou, Knox ss	10 00	London, St Jas ss	13 19	Dugald ss	2 25		
Corawall StJ's ss	15 00	Bristol cor. ss	2 25	Richmond, Chals	7 18	Richie Britain ss	20 06		
Hornings Mills ss	3 00	Erin ss	5 00	Grand Falls ss	1 50	Manitou ss	27 50		
Sermour ss	13 36	Rosburn ss	8 00	Horse Hills ss	2 00	Middleton ss	11 93		
Goldenville ss	5 60	Woodville ss	3 65	linwood ss	3 70	Chesbeque ss	5 00		
Deer Park ss	10 00	Woodville ss	10 00	Lechinvar ss	6 30	Ormestown ss	14 70		
Bridgen ss	5 02	Culloden ss	4 70	Janetville ss	3 06	Alban's Cor ss	1 25		
Cuth Line ss	2 52	Verschoyle ss	3 10	Ballyduff ss	2 50	Chance Har ss	2 25		
6th Line, BearCkss	1 80	S Mountain ss	1 35	Pontypool ss	1 69	Maxville ss	8 50		
Cascade City ss	2 00	Stake Roadss	7 00	Carberry ss	17 75	Milltown ss	1 80		
Ashburn ss	8 4	N Glasgo, St A ss	4 55	Kensington ss	7 50	Glen William ss	3 60		
Betheds ss	5 60	Lyne Brook ss	5 63	Bayville ss	1 00	Manitowaning ss	9 00		
Wick ss	5 23	Merivale ss	5 60	RivJohn Wm's d'ss	2 50	Wolsley ss	3 60		
Salisbury ss	2 00	Big Hill ss	1 50	Glenburnies ss	3 00	Kaslo ss	4 75		
Smithville ss	1 00	S Gut ss	2 50	Mont, Calvin ss	22 00	Esson ss	9 29		
McCrimmon ss	7 60	English'n ss	8 0	Cardinal ss	40	Dundas ss	1 10		
Warsaw, Dum ss	3 5	MosaT, No 7 ss	8 0	Mainsville ss	1 10	Cumberlnd StG ss	19 00		
Richmond ss	2 00	Big Baddeck ss	10 90	Mont, LaCroix ss	3 21	Wakefield ss	1 00		
Dundas ss	39 00	Holland ss	6 35	N Nissouri ss	1 60	Clear Springs ss	10 10		
Allandale ss	16 60	Iltidon ss	1 1	S Nissouri ss	7 32	Rosewood ss	2 60		
Ham, Erskines	32 5	Poplar Point ss	1 04	Shoal Lake ss	4 60	Holland Centres	1 36		
Lienry ss	10 00	Bl' thfield ss	2 30	Edge Hill ss	6 50	NewEdinburgh ss	30 00		
StThos, Alma ss	8 00	Lefroy, Central ss	6 15	Lynnfield ss	5 1	Madoc, St Col ss	10 00		
Orono ss	7 70	Barrington ss	4 00	Dunsford ss	2 70	Campbellford ss	20 00		
Uxbridge, QHills	8 20	Crstal City ss	9 35	Alice ss	10 00	Belmore ss	2 10		
Ross ss	5 14	Belmore ss	7 10	Little Rapids ss	3 27	Cypress Riv ss	3 15		
Beaverton, StA ss	7 16	Lacombe ss	7 60	Pittsburg StJno ss	3 51	MontW'minst's ss	13 20		
Lachiness ss	5 00	Georgetown ss	5 60	Trent Roadss	1 80	Carlton PIZions	28 00		
Guelph St A ss	17 00	Shannonville ss	4 15	Englsh'n's Rivss	2 1	London St A ss	119 24		
Dobbington ss	10 00	Brown's Cor ss	3 15	Rocky Saugens ss	2 00	Wellesley ss	4 00		
Norwich ss	5 00	Edmonton ss	40 60	Scotia ss	13 50	Blyth ss	15 00		
W Bentwick ss	2 25	Drumbo ss	3 00	M Musquod't's ss	5 28	Crosshill ss	3 00		
Sunderland ss	2 22	Caradoc ss	6 8	Latona ss	4 50				
Cockburn Ids ss	1 20	Florencess	8 07	Tamworth StA ss	5 60				
Pelham ss	9 15	Lake Charles ss	1 50	" Knox ss	2 5				
Louth ss	8 25	Eadie's ss	6 40	Napan ss	4 45				
Up Black Riv ss	2 19	Newburgh ss	17 00	Perth, Knox ss	3 82				
Murray Riv ss	2 00	Thamesford ss	12 40	Douglas ss	7 55				
Port Daniel ss	1 00	Welland ss	2 50	Austin ss	4 40				
Portauquess	8 00	Fergus St And ss	10 00	Chesterfield ss	4 52				
Lockstead ss	1 00	Vancouver Sand ss	4 50	Bright ss	4 33				
Cremore ss	9 85	Win. PtDogglass	20 75	Tor, Knox ss	20 00				
Oxford Mills ss	2 00	Marble Mt's ss	5 00	Tara ss	13 00				
Lit Branch ss	4 00	Que Chal ss	10 83	Shallow Lake ss	1 50				
Tremain ss	5 00	Hartroy ss	14 00	Mandaumin ss	6 00				
W Wmstown ss	1 00	Camden East ss	13 60	Vyner ss	4 7				
Broadview ss	11 00	Iderton ss	1 91	Bristol ss	5 00				
Meadow Lea ss	7 5	Hl'kess	2 25	Douglas ss	6 04				
Leeds VIL, StArl ss	11 70	Hills Green ss	1 75	StLouiseGonz ss	5 00				
Ham. Lock ss	4 50	Centerville ss	7 31	Markham ss	2 36				
Meadowville ss	4 02	Cumberland ss	12 00	Avonbank ss	5 49				
Holton ss	5 25	Walton ss	5 00	Sunbury ss	5 60				

KOBEAN MISSION.
 Reported ... \$1508 03
 Grand River ... 4 65
 Port Morien ss ... 5 00
 \$1517 68

HOME MISSION FUND
 Reported ... \$318 44
 Lennox Ferry ... 12 00
 St Nich Riv ce ... 2 50
 Gay's River Kerrs ... 1 17
 Tabusintac, B Ch ... 4 00
 Cove Head ... 4 01
 Brackley Pt Rd ... 1 00
 Grand River ... 10 04
 W Riv, Green Hill ... 5 53
 Hx, Coburg Rd ... 15 00
 Northport 2 mem ... 5 00
 Windsor ... 20 00
 Blue Mt, Garden ... 2 00
 Wood Stewiacke ... 32 63
 Thanksgiving ... 5 00
 Bay of Islands ... 4 00
 Georgetown ... 12 00
 Georgetown ... 5 00
 Lit Harbor ... 4 34
 Lit Harbor ... 7 50

North-West.
 Blue Mt. Garden. 10 00
 Port Morien ss.. 5 00
 Merigomish, FRIV 3 00
 Truro St A, Imbs 50 00
 Total.\$3419 11

Receipts.

Received at Halifax
 by Rev. E A McCurdy,
 Agent, October, 1899.
 Office, Metropole Building,
 Hollis St.
Foreign Missions
 Reported \$12709 09
 2 46 StNicholas Riv ce 2 50
 5 60 Baddeck 10 40

AUGMENTATION FUND.
 Reported \$634 45
 Little Narrows ... 13 25
 Tabusintac etc... 11 42
 Windsor ... 40 00
 Blue Mt. Garden. 6 00
 Bay of Islands . 17 05
 Noel ... 15 00
 Little River. Hx. 15 00
 \$792 17

COLLEGE FUND.		St Croix, Ellershe 4 00	Red Bank, Whit. 1 00	St John, Fairville 11 00	Flatlands, Meta- 12 00
Note-\$60 00 reported in September Record from Stellarton Sharon Ch. was intended for New College Building, where it is now reported, making correct total for College.		Hx. Coburg Rd 5 00	Windsor..... 5 00	W Riv, Green Hill 13 71	pecu, Lunymede 825
		Int, Sydney St.M. 180 00	Bay of Islands 1 25	Earltowa 5 00	Port Hastings ... 325
		Kingston, Rich. 4 00	Sydney, St And 5 00	St Peters Road 10 00	Port Hawkesbury 300
		Bay of Islands 2 0	Strathalbyn 4 00	Gays Riv, Milfd adl 1 52	Pisarinco 300
		Whyoccomagh 12 00	Little Riv, Hx 2 00	Westville, Carmel 29 00	Truro, St Pauls 15 00
		Strathalbya 6 00	Grand Total \$75 08	Red Bank 5 71	Hx, Fort Massey 33 70
		Clifton 13 22		Strathadeen 4 27	Flat Bras d'Or. 400
		Int J Gorbell 30 00		Whitneyville 3 35	Bay of Islands 300
				Allison Sett. 3 40	Port Mon. ce 500
				Hubbard Sett. 3 17	Shubenacadie 11 70
				Strathadeen ce 1 00	St John, St Ste 15 70
				Princeton 23 20	Lunenburg 35 00
				Montague, Hx 2 25	St Nicholas Riv. 250
				Glassville 4 00	Noel 5 83
				Baddeck 11 25	Sydney, Fal St 10 00
				Baddeck Bay 1 25	St John, St Johns 11 30
				Loggieville 18 70	Doaktown, 10 00
				Louisburg 9 00	Kentville 10 00
				Richibucto 8 46	N Lochaber 4 90
				Kingston 5 82 S	Union Centre 2 45
				Jordanville 2 00	Union Centre 3 70
				Mill Creek 1 25	Goshen 2 51
				Wentworth Sta. 3 70	Campbelt St And 1 500
				Bruls 6 50	Kempt Road 4 17
				St Croix 9 00	Lockport 3 00
				Kirkland, Eel Riv 4 75	Whyoccomaville 6 25
				Springside 5 60	Renstoke 2 45
				New Mills 7 30	Roseburn 2 10
				Burnside 4 79	Skye Glen 1 75
				Eastville 5 02	Stewartdale 1 50
				Cross Road 3 11	Blue Mills 1 00
				Village 5 53	Skye Mount 95
				Union Hall 4 08	River Hebert 15 00
				South Branch ... 2 70	W'cheat, Went'hn 1 50
				Springville 9 00	Sydney, St And. 25 00
				Bridgeville 10 00	Souris 6 00
				North Salem ... 2 77	Bay Fortune 6 00
				Mill Village 2 11	Charlot'n, Zion. 16 23
				Indian Road 1 81	Middle Riv, C B 6 00
				Admiral Rock ... 2 35	Hopewell, Union. 5 68
				Elmsdale 7 50	Sydney Mines, StA 15 00
				Nine Mile River, 7 25	Scotsburn 9 22
				Hardwoodland. 2 65	Salt Springs, Eben 7 86
				Jeddore, O Pond 5 73	Millsville 2 92
				Moncton 6 37	Boularderie, K Hd 4 65
				St Peters Bay ... 2 36	" Knox 9 70
				Westchester Mt 1 53	" BigRasd'Or 5 47
				Sta. 3 20	" Black Rock 42 00
				Little Lake, C B. 21 77	" Black Brook 1 00
				Sherbrooke 3 60	" Millsville 1 76
				Hardwicke 1 11	Hillsboro, Mabou 21 50
				Cape North 6 00	Village 3 50
				Chatham, St A ... 37 59	Woodstock, St P. 5 85
				N Sydney, St M. 32 00	Lot 11, P E I 3 31
				Little Harbor ... 3 00	Victoria, West. 3 55
				Pleasant Bay ... 4 60	Tyne Valley 6 78
				Lower Section ... 65	Lot 16, PEI 4 91
				Maitland 10 00	Lot 14, PEI 5 47
				St Peters, C B ... 8 57	Salt Springs, St Lu 6 00
				Lochsde 43	Oxford, St Jas 18 82
				Truro St And. 25 00	Hautsnot 8 00
				" t Hilden. 5 60	Great Valley 18 50
				Newport 8 51	Musqdt Har. 6 05
				Windsor 15 60	Subscriber, Fort 51 00
				Brookfield, PEI. 9 00	Massy 51 00
				Loch Broom 3 25	Rev J D Murray, 1st payment. 1000
				Chatham, St J. 22 41	
				N Richmond, Que 13 00	
				Dalhousie, N B. 11 00	
					\$1558 57

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."

The Century Fund.

Additional subscriptions from Ministers to November 21.

E A McCurdy, Halifax	.....\$300
A McMillan, West Bay, CB	..... 29
A C Bryan, Westport	..... 51
D McLaren, Alexandria	..... 49
W T Hall, Belgrave	..... 75
J M McLean, Chatham, N B	..... 67
D Fraser, Kingston, N B	..... 25
G S Carson, Picton, N S	..... 25
W M Tufts, Stellarton, NS	..... 100
W M Burton, Langley, BC	..... 50
A G Sinclair, Port Hope	..... 61
A H Foster, St John, NB	..... 50
E D Millar, Yarmouth, N S	..... 250
A B Dickie, Milford, N S	..... 100
E J Rattee, Blue Mt., N S	..... 50
A H McGillivray, Newmarket	..... 50
J M Black, Massie, Ont	..... 50
D McD Clarke, Chipman, NB	..... 100
G MacArthur, Cardinal	..... 25
Jas Maclean, Great Village, NS	..... 110
T Stewart, Dartmouth	..... 100
W M Haig, Millbank	..... 50
K MacDonald, Williamston	..... 25
M McLeod, Enslishtown, CB	..... 61
P McVahl, Kilsyth	..... 100
W D Bell, Corunna	..... 25
D Stewart, Leguere	..... 25
A McDonald, Montrose, PEI	..... 40
W M Reid, Leaskdale	..... 61
J Fraser, Indian Brook, CB	..... 60
J McEwen, Toronto	..... 51
W H Jamieson, Blenheim	..... 2
W Peacock, Scotch Ridge	..... 25
J Macnair, Oakville	..... 61
J Hood, Cypress Riv., Man	..... 30
Dr Battisby, Chatham	..... 121
J V George, Montreal	..... 75
H Edmison, Rochsav	..... 50
Dr Falconer, Picton	..... 150
J L Small, Kewatin	..... 130
D Y Ross, St George	..... 25
A Blair, Nassagaweya	..... 100
II Currie, Theford	..... 40

J D Boyd, Kingston	.....100
N D McKinnon, Glenallan	..... 40
A McLeod, Valley Sta., N S	..... 20
J Roxborough, Musqdt Harb., NS	..... 50
A Boyd, Pisarincio, N B	..... 50
L H Maclean, Hastings, N S	..... 67
Geo Fisher, Dalhousie, N B	..... 50
G McMillan, Kentville, NS	..... 100
D McDonald, Strathlorne	..... 50
W A Mason, Kempt, N S	..... 70
D A Frame, Wallace, N S	..... 50
D McDougall, Baddeck, C B	..... 40
S F Coffin, L Stewiacke, N S	..... 100
Wm McLeod, Isaac's Harbor, NS	..... 25
Dr McMillan, Halifax, N S	..... 250
J P MacDonald, Caledonia, NS	..... 50
D S Fraser, U Stewiacke	..... 40
J R Coffin, Durham, N S	..... 50
R Murray, Lawrence town, N S	..... 41
F W Murray, Milltown, N B	..... 25
E J Rattee, Blue Mt., N S	..... 50
J F Curdy, L Caspacia	..... 10
J K Bearstio, Glassville, N B	..... 30
J A McKenzie, Thorburn, N S	..... 50
P M McDonald, Wolfville, N S	..... 25
T Stewart, Dartmouth	..... 100
G S Carson, Picton, N S	..... 25
J A McLaughlin, Bridgeport, C B	..... 10
H H McPherson, Hx., N S	..... 100
E S Bayne, Hillsbro, C B	..... 30
W H Ness, Portauquie	..... 25
F W Thompson, Up Musq., N S	..... 100
A Campbell, Merigomish	..... 50
J A Cairns, Barney's River	..... 50
J P Falconer, Har Grace, N B	..... 50
L G MacNeill, St John	..... 200
Jas Maclean, Great Village, NS	..... 100
W T Bruce, MD, Tabusintac	..... 75
J P Foley, L Musquodoboit	..... 50
A L Gessie, Truro	..... 100
J B Maclean, Stewiacke	..... 49
A W Mahon, St And, NB	..... 50
C McKinnon, Halifax, N S	..... 120
R J Douglas, Hampton, N B	..... 25
R Cumming, Westville, N S	..... 75
A M Hill, Digby, N S	..... 25
S W Thompson, Qu'Appelle	..... 40
John Hogg, Winnipeg	..... 30
C Fletcher, Thames Road	..... 100
N MacKay, Marsboro, Que	..... 50

W J Hewitt, Severn Bridge	..... 80
J B Duncan, Woodville	..... 50
J E Duclou, Valleyfield	..... 25
J M McLennan, Stornaway	..... 25
A M Thompson, Ferrona	..... 50
J Steele, Powassan	..... 50
W A J Martia, Brantford	..... 200
Alex Cameron, N Glasgow, N S	..... 50
M G Henry, St Croix, N S	..... 50
J Carruthers, N Glasgow, NS	..... 150
A Craise, Mt Stewart, N S	..... 25
A Robertson, St John's, Nfld	..... 100
E D McLaren, Vancouver	..... 250
Dr Thompson, Sarnia	..... 5 0
W Atkinson, Innisfail	..... 20
Jas G'christ, Minden	..... 10
W H Reid, Leaskdale	..... 60
D H Hodges, Ancaster	..... 40
J W Rae, Toronto to Junct	..... 100
T Matheson, Hilton	..... 25
P Musgrave, Seaforth	..... 75
H McKellar, Martintown	..... 50
D McLeod, Borrowston, CB	..... 30
John Young, Hamilton	..... 100
D B McKrae, Cra brook	..... 30
N McPherson, Hamilton	..... 200
J H Kirk, Linden	..... 40
J Burgess, St John, West NS	..... 50
W W Nairn, Sheet Harbor	..... 50
J W McLeod, Riverfield, Q	..... 30
T D McCullough, Harriston	..... 75
S G Livingstone, Sarnia	..... 50
D McGillivray, China	..... 400
James Menzies, Chica 150
E G Walker, Valcartier Q 25
C S Lord, Grafton 50
Prof Hart, Winnipeg 200
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