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Presbyterian Record

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THE END.

This issue ends a year, a volume, a quarter century of THE PRESBYTERIAN RECORD, and the nineteenth century of the Christian era. There are two points of special interest in anything, whether a piece of work, a period of time, or a human life, *viz.*, the beginning with its possibility and promise and hope, and the end with what has been and might have been.

With regard to the Record, a backward look shows much to be thankful for on its own part, in the kindly way in which it has been received, the many pleasant and helpful words that have been said about it, the generous co-operation of the large number from Atlantic to Pacific who have aided in its circulation, and the helpfulness of missionaries abroad and conveners and secretaries, etc., at home, who have furnished matter for its pages, and thus enabled it to fulfil the purpose for which it was established by the Church.

As to the future may this oft-time plea again be urged, that as it is the paper of the Church, established by the Church for all its families, as many additional congregations as possible take it for every family; and that where this cannot be attained, subscribers will assist those who kindly do the work of distribution, by handing in to them subscriptions as promptly as possible. Further, to subscribe for some other one who is unable or unwilling, may be doing good missionary work, sowing seed that will bring forth a hundred fold.

As to life, year and century endings remind that much of its work is past beyond recall, and that the end of the remainder is hastening apace. Old years may be followed by new,

dead centuries by others yet to come, but human life has its one opportunity, with no other following where mistakes can be retrieved or opportunities recalled.

SCOTLAND'S CENTURY MONUMENT.

Scotland leads in marking the turn of the century. Other monuments she will have, as memorials of God's goodness and as pledges of her own re-consecration, but her chief one will be the union that took place, 31 Oct., after thirty-seven years of prayer and work, between the United Presbyterian and Free Churches of Scotland, one of the grandest scenes in Scottish history.

On Tuesday, 30 Oct., the Supreme Court of each Church met separately in their wonted places, Assembly and Synod Halls, to adopt the Uniting Act. The U. P. Synod was unanimous as for years. In the Free Assembly the vote stood six hundred and forty-three to twenty-seven. Some of the latter with that persistence which has so often made the Scot a winner in field and forum and finance, declared themselves the Free Church of Scotland and met again elsewhere as the Free Church General Assembly.

On Wednesday morning the two bodies gathered as before, and setting out at an appointed time, headed by their respective Moderators, Dr. Ross Taylor and Dr. Mair, marched two and two in long procession, and, meeting on Prince's Street, from either side, like two streams uniting, each successive pair linked arms together, and continued four abreast to the Waverly Market, which was beautifully fitted up for

the occasion. Here, though intermingled, each Moderator constituted his own court. Once more there was put for formal approval the question of Union. In response, the great gathering rose as one man. The Moderators clasped hands in welcome. Then the senior, Dr. Taylor, pronounced the Uniting Act formally adopted, and the two Churches to be one Church under the name and designation of the United Free Church of Scotland.

Principal Rainy, who has perhaps done more than any other man to bring about in the Free Church the happy consummation, and who is the only survivor of the Committee of Union, forty-three in number, appointed thirty-seven years ago, was unanimously chosen Moderator. The evening session was given to congratulations from other churches, next day to Colleges and Missions, and the Assembly for which many had longed and prayed was brought to a close.

SELF-EFFACEMENT.

TWO MEMORY PICTURES.

The opening sentence of an article in last RECORD may be repeated with but one word of change. "Memory's chamber has two companion pictures, one new-hung, the other soft-tinted with the mellowing of a score—decade—and a half of years. The back-grounds are different, the pictures the same."

Some fifteen years ago, largely through the efforts of one of our ministers in Nova Scotia, an institution was established which the Church there had long wished to see.

In the course of a subsequent public discussion regarding its successful completion, more than meed of praise was given elsewhere, while the one most deserving was scarcely mentioned. The writer was sitting with him at the time, and remarked to him on the inaccuracy and unfairness of what was being stated and accepted. "*It matters little who gets the credit so that the work is done,*" was his quiet reply; its very quietness, wholly unpremeditated, giving added grandeur to a sentiment which letters of gold would be unworthy to write.

It has ever since hung in memory's chamber as an ideal picture of beautiful self-effacement, even under unfair treatment, a rebuke to the resentment that is so natural when one sees injustice, and a striking contrast to the self-seeking and self-glorying, that seems so near of kin to poor weak human nature. Love of the good opinion of our fellows is laudable, but it

easily degenerates into vainglorious desire for adulation and praise.

The other picture is of recent date. The first Canadian regiment had done its work in South Africa bravely and well, and, returning, the soldiers' welcome home, beginning in Halifax and continuing West as far as Hamilton and London, was a right royal one. They reached Montreal on the afternoon of Saturday, 3 Nov. An ovation was given them such as the city had seldom witnessed. The Western men remained over Sabbath.

Dr. Barrie, the Y.M.C.A. Secretary, who had been with them through the campaign, addressed, by invitation, two meetings of men during his stay in Montreal, one on Saturday evening, and one on Sabbath afternoon. He had an unbounded field, and quite a legitimate one, for thrilling narrative, and an audience eager to welcome anything from the war.

But he scarce mentioned such. On Saturday evening he gave a quiet, impressive address to the large number of young men who had gathered to hear him, urging them to get themselves right with God. And on Sabbath afternoon, to a still larger audience, he spoke simply of the work that he had been able to do for the men as the representative of the Y. M. C. A. He told of the meetings, night after night, for the two months of shipboard life, going and coming, and in camp wherever the regiment made a halt; of the reading-room established in tent or wherever he could get a shelter, furnished with what reading matter was available, and with paper, envelopes and indelible pencils, where otherwise the men would have been for weeks together, unable to write home; of taking charge of the men's correspondence when they could not get off duty to attend to it; of purchasing, with money sent him from Canada, a quantity of underclothing, etc., for the men when they were suffering for want of it and could not get it for love or money, selling it to them at cost or under, thus turning the money over and over again, making it do the greater good; of individual work for the conversion of men as opportunity offered, etc. In short, he simply gave an account of his stewardship as a Y.M.C.A. secretary. One would never think of the speaker as having endured the hardships or seen the dangers of the campaign but simply as a Christian MAN who had tried to do his duty in the sphere appointed.

But from some of the men a different story was learned. With the regiment through the whole campaign, (except about four weeks

when he was drafted off by the authorities for medical work in the Orange River hospital, where there were some fifty Canadians) he was ever forward where there was danger and need, acting as stretcher-bearer and helper on the field, for which his medical knowledge so well fitted him, helping the wounded and comforting the dying, exposed to all the dangers of battle without the stimulus to bravery of fighting back, ever taking a kindly but firm stand against all evil, and through it all winning such a place in the esteem and affection of the regiment that, as they neared Canadian shores, the non-commissioned officers and men on board the Idaho presented him with a most appreciative address, and, as they could get no other suitable gift, a purse of over one hundred sovereigns.

But it is not of his work that we wish to make special mention, where all did so nobly, but of the self-effacement that was content to dispense with the witching mastery of thrilling his hearers with scenes in which he had borne a part, and which sought rather to encourage them in well doing by simply shewing the helpfulness of what they had enabled him to accomplish for the men. Such are the two pictures. Oh, to rise to their ideal!

There is no trait of human nature so pronounced as selfishness. It is seen in varied forms, some more gross, others less so, but all of them the manifestations of the self-same self, modified by circumstances. Now it is the selfishness of the child with sweets or toys. Then gain at the expense of others. And yet again it takes the more subtle form of vanity, in its almost infinite variety, which ever grows by what it feeds upon. Solomon might well have added it to the things that never say—"it is enough."

Self is not only a pronounced trait of character, it is the ruling principle in life, until the human is displaced by the Divine. "Change of heart" simply means that the supreme allegiance of the heart is no longer given to self but to God. "Conversion" simply means a change of life's direction from the guidance of self to the guidance of God. To "enter into the Kingdom of God" simply means to pass from the sway of self to that of God.

But in all these changes, self contests the ground life long. Now in one subtle form, now in another, it seeks to win what it has lost. Like soldiers whom we ken it knows not when it is beaten, and an otherwise rich and beautiful life may be marred by it.

As with temper and other besetting sins its victim may be keenly conscious of this enemy in life's upward progress and may fight against it. Let no man judge his neighbor's special form of selfishness but examine as to his own. The beam in one eye may be different timber from the mote in another, but it is beam none the less, and those who honestly attempt the work find life all too short for its complete removal. This is a case where men may be excused from foreign work on the ground of need at home.

Christ, as in all else, is the perfect example of self effacement.

Though in the form of God, He was
His only son declared,
Nor to be equally adored
As robbery did regard;

His greatness He for us abased,
For us His glory veiled,
In human likeness dwelt on earth
His majesty concealed.

And the man or woman in whom lives the most of Christ, will, other things being equal, be most like Him in thinking and feeling that "it matters little who gets the credit of it so that the work is done."

What an Eden, yea a Heaven, our dear old world would be if that sentiment prevailed! What a church the church on earth would be if every one sought duty and no one sought self glory! A church where the aim of each was to get work done without thinking of the credit for it! A church where each would "esteem other better than self!" A church where there was no doing of "righteousness to be seen of men!" A church that would efface self and thereby let Christ shine more brightly! A church where the only ambition was to lift men and women out of sin and misery, and raise them to a life nearer heaven! A church where there was no self-seeking nor unworthy ambitions, in General Assembly, in Synod, in Presbytery, in Session, in Congregation, in Sewing Circle, in Ladies' Aid, in Dorcas Society, in Penny-a-week, in W.H.M.S. or W.F.M.S., in C.E. or S.S.! A church after the Divine ideal, robed in self-effacement clean and white! A church like the seers' in vision, arrayed like a bride adorned for her husband! A church militant against self—become the church triumphant over self, realizing in life the ideal that "it matters little who gets the credit so that the work is done."

Contributed Articles.

THE CENTURY FUND.

BY REV. DR. WARDEN, CONVENER CENTURY FUND COMMITTEE.

For the Record.

The time fixed by the General Assembly for the completion of the Century Fund canvass is 1st May, 1901, so that there are now only five months in which to prosecute the work. The Committee are naturally very anxious that no time should be lost in completing the canvass of every congregation and mission station throughout the entire Church. The Agent states that the reports received by him indicate that there will be a large shortage in the Common Fund unless the responses from the congregations not yet canvassed are very general and very liberal. There seems to be no question whatever that \$600,000 or upwards will be got toward the Debt department of the scheme. This will, beyond question, be advantageous in setting free for the general work of the church, a large annual amount expended in the payment of mortgage interest. It will also give new heart and new life to many ministers and congregations where the church debt was felt to be really embarrassing.

Nearly every interest of the church is to be helped by means of the Common Fund. Notwithstanding the unanimity of the General Assembly, the question is sometimes asked, even at this late date, "Was it necessary that any special effort should be made?" The answer to this is easily given. One of our Colleges two years ago resolved to institute a canvass throughout the church for increased endowment. The governing boards of two other Colleges were considering a similar movement, and would almost certainly have gone on with an effort with a view to raise at least \$50,000 each. The Aged and Infirm Ministers' Committee had already appointed agents in almost every Presbytery of the Western Section of the church, with a view to increasing its endowment, and the Committee in charge of the Widows' and Orphans' Fund would have been compelled to take similar steps in order to keep faith with the annuitants. The knowledge of these facts first suggested the idea of a special appeal in connection with the opening of the new Century. Instead of having agents or representatives of four or five different interests of the church going all over the country soliciting contributions for endowment purposes, it was thought to be more desirable and

very much more in the interest of the work of the church generally, that these efforts should be combined in one, and the opportunity given to every congregation and every member to contribute.

In the past, efforts to raise money for the endowment of Colleges or other benevolent schemes have been mainly confined to the members of our church supposed to be better off, in cities and towns, and this would again have been the case had these individual efforts in connection with the several Colleges, etc., been gone on with. It was felt, however, that one combined effort in connection with the closing of the Century would not only prevent a certain amount of irritation, but would more likely reach the entire membership of the church, and the result, thus far, has justified the action taken. Never before has any special effort made by the church reached so large a proportion of our congregations and members, and there is abundant evidence that the privilege it has afforded contributors has been a means of grace to many of them.

Another reason which led to the adoption of the scheme was the evidence on almost every hand that we were entering upon an era of unexampled prosperity which would add greatly to our population, and necessitate the rapid expansion of the church's work. Every live manufacturing industry in the country was increasing its plant to enable it the better to supply the increased demand for its goods. The population of the country was rapidly growing, and the almost certainty is that the first ten years of the new Century will witness an unparalleled increase of population in the Dominion, both East and West. If the church is to be aggressive, and keep pace with the growth of population, it must, equally with business concerns, prepare itself to take advantage of new openings, otherwise it will, in a measure, lose the respect and confidence of the business community. Testimonies are not wanting of the appreciation of business men regarding the efforts which the Presbyterian Church is making to give the Gospel to the settlers in newer, as well as older, provinces and districts of the country. To enable the church to keep pace with the rapid growth of the country, it was deemed necessary to make a special effort on behalf of all of our funds and the meeting of the two Centuries was the opportunity taken advantage of for this purpose.

There are many encouraging circumstances in connection with this Century Fund movement.

It is believed that it is welding together our church, as a whole, and preparing us to begin the new Century with an aggressive policy which cannot, by God's blessing, fail to be of immense benefit to the country and to our people generally. It is raising the scale of giving and in many ways proving helpful.

It is useless to conceal the fact that discouragements have been met with. Especially are these to be found in connection with some of our larger congregations and among our wealthier people, whose influence and example, it was expected, would be most helpful in the prosecution of the work throughout the country generally. These are the very congregations and people who naturally would have been expected to contribute most largely to special appeals by individual colleges, etc., for increased endowment. When the Church decided on one united appeal, it was reasonable to expect that these would generously and promptly respond. Many of them have done so, and done it nobly, but others have, thus far, held back, and up to the present time contributed little or nothing. It should be stated, however, in connection with some of these, that special reasons exist why the canvass has not, thus far, been prosecuted, and within the next few weeks the total amount subscribed to the Common Fund will, doubtless, be greatly increased by the contributions of such congregations.

It is very desirable that there should not be a single congregation or mission station or Sabbath School in the whole Church that has not, to a greater or less extent, helped in this Century Fund movement. Where no action has thus far been taken, it is hoped that within the next week or two kirk sessions will carefully consider and give practical effect to a systematic plan for securing contributions from every member and adherent under their care. It will not be to the credit of our Church if, having put our hand to the raising of this thank-offering to God for all His goodness and mercy to us, we fail to reach the amount aimed at, because of indifference or lack of interest upon the part of office-bearers in any of our churches.

Only about 40,000 of the special Century Fund banks that were prepared by the Committee, are in use. There are at least 150,000 young people connected with the families of our Church, who, thus far, have not used them. If one of these banks were put into the hands of each of those 150,000 young people within the next ten days, there is little doubt that before the first of May next the Century Fund

would be benefited to the extent of at least forty or fifty thousand dollars. The banks can be secured on application to Mr. F. B. Allan, Old Upper Canada College Building, Toronto. Will not the pastors, superintendents and teachers of every Sabbath School throughout the country that have not ordered these banks, see to it that an order is sent without delay to Mr. Allan for such a number as they can profitably use?

While the Sabbath Schools as a whole, have done well, a very large number have sent nothing to the Fund, either last year or this.

WHEREVER THE OPPORTUNITY IS GIVEN

the children and young people will do their share. The discouraging feature is that the opportunity has not been given in very many Schools. It is hoped that even yet the officers of every Sabbath School will take steps to secure the sympathy and practical help of their scholars in this movement.

This Century Fund movement was devised and the money is needed in the interest and for the furtherance of the Saviour's Kingdom. It will give a great uplift to every department of the Church's work. Can any of our congregations or Sabbath Schools afford to stand aloof? When one thinks of the unnumbered mercies and blessings which, as families and individuals, we are daily and hourly receiving from the hand of our Father in Heaven, and especially when one reflects on the amazing love and grace of Christ in His sacrifice for us, can we allow anything to stand in the way of our helping forward a movement which was so unanimously adopted by the General Assembly, and which, it is believed, will greatly tend to the furtherance and extension of the Saviour's cause? It is earnestly hoped that in these closing weeks of the Old Century there will be many generous gifts to the Century Fund, in token of God's goodness and in remembrance of all the way in which He has led and prospered His people. During the last few days handsome contributions have been received from several of our people, in memory of loved ones called home. Others have resolved to become their own executor and to pay *now* sums which they had left in their wills, as bequests to the Church. Are there not many who will follow such examples and go and do likewise? "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to penury." "Freely ye have received, freely give."

THE LORD IS NOT SLACK CONCERNING HIS PROMISE.

BY REV. PROF. FALCONER, B.D., HALIFAX.

For the Record :

Impatience has been the note, even of the best men, wherever in the Bible the story of faith struggling against fearful odds is told. The prophets foreshortened history. They were confident that God's purposes would be accomplished speedily, but disappointment always followed on their hope; and they did not live to greet the Messiah. Even when Jesus entered on His public mission the terms of it were placed before Him in the Temptation, and He alone of all men had wisdom to chuse the slowly maturing purposes of God instead of the hasty results for which the people clamoured. But His Church, even His most profoundly sympathetic apostles, did not rise to His height. They could not work themselves free from their native hopes and human weakness, fretting as children do under the delay of His coming.

At first Israel was expected to repent at once. The Lord could not tarry long. Hopes rose and fell as the world was hard or friendly; and the promise of His return was like some white-sailed ship hovering on the horizon-line ready to bring instant succour to His beleaguered Church when it was most sorely pressed. Did missions grow apace and the apostles plant the gospel in every city? Then they lingered less on the promise of the Return. But as persecution swept away apostles and other leaders, the afflicted remnant grew passionately confident that there could be only one remedy for their distress—the Lord must come. It was the old cry for lightning from heaven, and for the greatest sign of all, the appearing of the Son of Man. But the sign was not given either to the Church or to the world. And it has not been given since.

To-day again multitudes are asking almost with trembling, certainly with impatience, Where is the promise of His coming? Is evil lessening at all? Why the upheaval in China of what we had hoped was a solid foundation for the Kingdom in that land? Is not the scoff of the man of the world at the handful of converts among the millions of heathen justified by the indifference of our God? This starts the world-old problem, coming new to us as it is thrust forward by the hard conditions of our life. The only answer that can be returned to the impatient Christian is that which was given long ago: "Forget not this one thing, beloved,

that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise as some count slackness, but He is long-suffering to us ward."

And yet we should with our experience of the Christian centuries be able to see a little further into the reason of God's purpose. As the world is aging are we not losing some of the perverse child-spirit? We know now that we are often sent to the school of struggle and stress and failure in order to learn faith. There is no faith in self-confidence or in the security of one's own strength. Success and ease have always bred arrogance; and faith that goes softly but surely in the strength of Jehovah, has in the past whenever it has fallen on days of ease, soon forgotten how weak mortal man is, and has taken on the haughty look.

Never in the history of God's people has the way of the Kingdom been strewn with roses. The cross is the glory of Christianity, and as far as we can look into the future its shadow is cast on the path. Where there is no cross there is little faith. Jesus discovered that the world was not sweetly reasonable to Him. Nor will it be to His followers. His disciples in their superficial knowledge and weak faith, childishly petulant, actually rebuked Jesus for talking of death. His reply was that the cross lay athwart their life as well as His own. "He that will come after me must take up the cross and follow me." We misread our religion if we hope for a way without a cross. Our struggle at home may perchance not be so hard as in days of persecution. But is our faith as strong as that of the missionaries who have fled for their lives, or of their converts who are suffering now? Who have most hope for China—they or we?

Still the demand is for speedy results. So the world judges of success. The daily newspaper would soon be a most powerful advocate of missions could it only see conversions in multitudes, tribe after tribe casting their idols away, abandoning ancestor worship and exchanging Confucius for Christ. Such a sign as this the world has always craved. But such success has not been given. Jesus after He overcame in His temptation never gratified the world with the Kingdom for which it asked.

A most pregnant phrase was that struck out by Paul, "the Fulness of the Time." Till the Incarnation men of faith were not ready to receive the mature truth of the Kingdom. A Paul, the product of three civilizations, Heb-

rew, Greek and Roman, the greatest interpreter of the Gospel, could not have arisen. All things move at the bidding of God to prepare for great crises and great persons. Even as Messiah first came in the Fulness of the Time, so also will the Son of Man appear at that Day known only to the Father.

Wherefore let us not grow impatient. The Kingdom is coming and its consummation is secure, though for us as individuals its fullest blessings are kept in store beyond. But for those who will come after us, on this earth there are greater endowments than our world has ever seen. Rich forms of life are being produced by the seeming delay of God. Civilizations are in the making from which riper Christian character than any hitherto will appear. Civilizations grow slowly, first the blade, then the ear, then the full corn in the ear. No race has ever yet possessed more finished types of character than the Anglo-Saxon. The "homes of England" are unsurpassed for their purity of life and their beauty. But the English Christian of to-day is the heir to an inheritance won by many a struggle, many a defeat, through ages of fewer bright days than dark—by Alfred and Wycliffe, the barons who wrested the Magna Charta, the martyrs of the Reformation, Puritan warfare as well as Elizabethan victory. And the walls of her homes have withstood assailants; their lawns and trees been tended by generations of toilers. So each long drawn out struggle in heathen lands, each reverse at home, each inroad of the powers of darkness, each apparent defeat, does not argue indifference on the part of God. He is maturing new forms of Christian life. He hastes not, but neither does He rest.

All this slow movement is apparently regardless of the fate of the individual, for we die off one by one before the three score years and ten go round; and a generation of men is as nothing in the purpose of Him with whom a thousand years are as one day. But Jesus taught us that this life is only the discipline for that which is to come. We shall share in the glories of the coming Kingdom. How endlessly varied shall those glories be. Men shall come from the East and from the West, from the North and from the South. Patriarchs, Psalmists, Apostles, Greeks, Romans, Anglo-Saxons, Teutons, from Latin races, India, China and the Islands of the Sea. In the character of each as in a facet, distinct in shape and brilliancy, a unique glory will be reflected so that the multitudinous wisdom of God may be manifested to wondering worlds. Then shall we know that

the Lord was not slack concerning His promise which will have been fulfilled in the Fulness of the Time.

FRENCH EVANGELIZATION A FORM OF CHRISTIAN PATRIOTISM.

By Rev. PRINCIPAL MACVICAR, D.D., LL.D.

For the Record:

Patriotism may be defined as love of one's country and devotion to its welfare.

This love may show itself in many ways, and the highest is that which is distinctively Christian. According to the teaching of Christ and His apostles we should hardly set limits to what may be accomplished by love. It is the synonym of God, the highest word in our language, and designates the most elevating force that moves the human heart.

It drew the Son of God from His throne in glory down into our narrow nature to endure the contempt and derision of the religious and the profligate, and to pass through mockery and scourging and crucifixion in order to save the guilty.

This was Divine love. But human love also, the apostle Paul declares, "suffereth long and is kind; is not easily provoked, taketh not account of evil, beareth all things, hopeth all things, endureth all things. Love never faileth."

It is this principle that should permeate our patriotism and govern our conduct in relation to our country, whether we till its broad acres, handle the rich products of its mines, lakes, rivers and forests, direct its great manufacturing establishments, control its ships and railways, manage its commerce and trading enterprises with all parts of the world, or wrestle with the complex problems of social economics and government.

For the present, however, we are limited to the specific question, how can French evangelization be regarded as an expression of patriotism?

We think it can be fairly reckoned such on account of the methods which it follows in seeking to promote the intellectual, moral and spiritual welfare of the people.

1. It aims at the removal of ignorance. This is both patriotic and Christian, and that there is urgent need and abundant scope for such effort is evidenced by the fact that in the Province of Quebec, out of a population of 1,500,000, there are 600,000 who can neither read nor

write. Why is this? Let readers acquaint themselves with the historic past and they can readily answer the question.

The Church of Rome has been educationally and politically dominant in this province for two centuries. She has ample resources, along with the Provincial Government which she controls, to educate all the people. The wealth of the Sulpicians alone—one of the many opulent sects embraced by Romanism—is sufficient for this purpose; but notwithstanding, the fact of the illiteracy of the people is as just indicated.

What should be the attitude of the Churches of the Reformation regarding this state of things? Is it wise, is it patriotic, is it safe for the best interests of the Dominion to do nothing? Emphatically no. Our General Assembly and Board of French Evangelization are therefore right in invading this mass of ignorance by teachers, missionaries and mission schools.

Thirty-six mission fields with ninety preaching stations are occupied by a total staff of sixty-seven active agents. These are doing a difficult and heroic work, the influence of which extends far beyond Canada, and were Christian patriotism what it should be, they might be multiplied an hundred fold.

The two schools at Pointe-aux-Trembles, founded in 1846 and purchased by the General Assembly of our Church in 1880, have educated upwards of 4,000 French-Canadians. Many of the pupils have become ministers, teachers, physicians, lawyers, merchants, etc. As showing the character and work of the schools I quote from the last annual report.

"Pupils are admitted between the ages of thirteen and twenty-five, the average age last year being about fifteen. A preference is given to the sons and daughters of French Roman Catholic parents and to the children of recent converts from Rome, living in parishes where there are no Protestant schools. Many of these are unable to read or write when received into the schools. The session begins in October and continues for seven months. The pupils all reside in the buildings, and thus enjoy the advantages of a Christian home under the watchful care of earnest and devoted teachers. They all take their share of housework. The day's duties are thus laid out:—Rise at 5.30 a.m. All are in the class-room studying from 6 to 7. Breakfast at 7. House and out-door work from 7.30 to 8.45. Family worship, when all as-

semble together, boys and girls, at 8.45. School begins at 9 with united Bible-class for all, and continues till 12. Dinner at 12, followed by recreation to 1.30. Then classes till 6; tea at 6; recreation till 7; studying privately in class-room till 9, then family worship (boys and girls in their separate buildings) at 9, and all in bed and lights out at 9.30 p.m.

There are eight thoroughly qualified teachers resident in the buildings which are fully occupied by pupils. These teachers are all earnest Christians actuated by a fervent missionary spirit and truly consecrated to their work."

Nineteen smaller mission schools throughout the province are rendering similar service, and greatly stimulating the desire of the people for Christian education. Many such schools within recent years have been transferred to the Protestant School Commissioners of their respective municipalities, thus relieving the Mission Board of expense and enabling it to enter other and more destitute places. The limited extent of this work, which is utterly inadequate, is not due to lack of openings or to opposition offered by the French people. They are in many localities demanding better educational facilities than are now within their reach. The limitation is simply due to the lack of a true, high-toned fervent spirit of patriotism in those who are perfectly able to furnish the means of extending the work indefinitely.

2. The Board of French Evangelization aims at teaching Christianity according to Christ. This does not embrace approval directly or indirectly of many practices long established among the people, such as the worship of the Host, of the Virgin Mary and of saints and angels, auricular confession, the observance of seven sacraments, the payment of money for the relief of souls said to be in purgatory, prayers for the dead, the use of charms and scapularies, pilgrimages to the shrines of saints where innumerable miracles are alleged to be wrought, etc. None of these things are put forward by the missionaries of our Board as instituted or sanctioned by Christ.

They earnestly teach and strenuously maintain that there is but the One Mediator between God and men, the Man Christ Jesus, and that to the exclusion of the Virgin Mary and of saints and angels, that He was offered ONCE for the sins of men, and not daily as in the sacrifice of the mass, that in the case of true Christians there are no sins left to be atoned for

or removed by the fires of purgatory, because the blood of Jesus Christ cleanseth from all sin. They teach that Christ, and Christ alone, is the Head of the Church which is His body, and that no man has the right to set himself forward as the infallible head of that body. They try to persuade all the people to have the inspired word of God in their hands, and to read and study it constantly for themselves, and to take ' as their supreme counsellor and guide in all matters of duty to God and man.

Is this patriotic work? Let those answer who really believe what God says touching His own word: "It shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." (Isa. 55-11.)

Do we accept the testimony of history as to what the Bible has done for Britain and for all civilized Christian nations, and shall we not deem it eminently unpatriotic to fail to do our utmost to scatter it broadcast, so that, as in apostolic days, many who "have used curious arts" may believe, and the name of the Lord Jesus may be magnified.

3. The Board of French Evangelization aims at the removal of racial discord and bitterness among the people.

Mere politicians, ambitious to rule, may think it to their advantage to foster perpetuate and intensify race feelings. They may thus gain certain ends. But the Saviour assures us that a house divided against itself cannot stand. And a country divided against itself, and educating certain sections of its population away from one another—a country separated into contending factions looking down upon one another, cannot be strong and prosperous. And therefore true patriotism sets its face against all such wicked strife and indefensible narrowness, and takes its stand upon the broad platform occupied by the apostle when he declared that God "made of one every nation of men for to dwell on all the face of the earth." (Acts 17-26, R.V.). This is our position; and our missionaries diligently insist upon the precepts of the Sermon on the mount, and lay special emphasis upon the Saviour's words—"One is your Master, even Christ; and all ye are brethren." (Mat. 23-8.) But they do not imagine that this high ideal of concord is to be realized by political intrigue, by compromising or withholding the truth, or tacitly accepting medieval superstitions. The goal of real lasting national unity is to be reached on the basis of the truth of God. Hence the supreme aim of our missionaries is to

be found steadily, wisely and lovingly "holding forth the word of life" that thus they may remove prevailing feuds. Is not this God's method of making an end of strifes, of casting down walls of separation and harmoniously uniting the hearts of men? "For it pleased the Father that in Him (in Christ) should all fullness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself."

4. The Board of French Evangelization aims at training free, independent and loyal citizens. This implies nothing to the disparagement of the loyalty of French Canadians in the past or present. History testifies to their heroic bravery, and no fair-minded man will refuse to recognize and commend their loyalty to the British Crown in 1776 and 1812, as well as in 1900 in connection with the South African war.

What is asserted regarding our aim is not to the discredit of any class of our population; but, inasmuch as personal independence and loyalty to the sovereign are great factors in national life and true patriotism, we wish it to be distinctly understood that these virtues are carefully inculcated by our missionaries. Indeed, it cannot be otherwise; for a healthy Scriptural Christianity always develops these features of character. The Master said, "Render to Caesar the things that are Caesar's," and His apostle declared that every soul should "be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God." (Rom. 13.)

And in order that these powers may be what they should be, the same apostle exhorts "that, first of all, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 1. 1-2.)

So we teach and so our converts believe.

On these grounds, therefore, and others that might be urged, we plead for the continuance and enlargement of the support of our work by all true patriots, old and young, throughout the Dominion.

If one has knowledge which others lack, and need, it should be imparted. We have the Bible. Most of our French fellow-countrymen have it not, and need it. We should give it to them, for their sake, for our own sake, for our country's sake, for Christ's sake.

PRESBYTERIAN MISSIONS
AND THEIR RELATION TO OUR LAND,

BY REV. ROBT. JOHNSON, D.D., LONDON, ONT.

For the Record :

True patriotism is a Christian sentiment. There is a loud-voiced loyalty that finds expression mainly on gala occasions and on the political hustings, that claims for its motto the questionable sentiment, "Our Country, right or wrong," and that is often very far from being Christian in any true sense ; but there is also a Christian sentiment that rejoices in one's obligations to the land of one's birth, and that, recognizing that land as truly the Lord's as ever the Promised Land of Israel was, not only longs with a great desire, but strives with a great endeavor to secure in the land the righteousness that exalteth a nation and that makes for permanency.

It is the duty of the Church of Christ to foster a true patriotism, and it goes without saying, therefore, that in her supreme work of evangelizing the world she is engaging in a work thoroughly in harmony with patriotic sentiment, and in no part of that work opposed to it. It is necessary to emphasize this, for there are not wanting many, who, from the platform and through the press, oppose certain lines of missionary effort as contrary to the best interests of our land, nor are there wanting in our congregations many who thoughtlessly accept such opinions, and on this ground excuse themselves from all evangelizing effort.

FRENCH EVANGELIZATION AND CANADIAN UNITY.

Perhaps the greatest opposition from an avowed patriotic standpoint has been towards the work of evangelization among our French Roman Catholic countrymen. It is urged that such work sows seeds of discord and causes dissension, where otherwise quietness and concord would reign.

It is not necessary to prove here that quietness is not the supreme good of national existence ; it may be purchased at too great a sacrifice of other elements of national prosperity : nor is it necessary for us to hold the narrow view of the Roman Catholic Church and regard all within that Communion as hopelessly lost. That men should be saved from eternal death is not the whole purpose of Christ's Gospel. That purpose includes as well, their salvation from error, from false views of God, from narrowness and all bigotry, from, sin, and it is the entrance

of God's Word that brings light and dispels the shadows.

The moral theology studied by French-Canadian priests is debasing and degrading. The system of priestcraft has always been and still is a system paralyzing to the principles of true freedom. Where the conscience is enslaved thought is trammelled, liberty of action is confined, and progress is stayed. In loyalty to our land as well as in love for our countrymen, desiring that the principles of freedom and progress should everywhere prevail, as well as desiring the establishment of Christ's Kingdom in the hearts of all men, Canadian Christians should have no divided opinion regarding this important work, but should rally to its support with a greater enthusiasm than has yet been exhibited, and Presbyterians in particular, who know what an open Bible has done for Scotland, should be ready to bear, if need be, the scoff of politicians rather than withhold from their fellow-citizens the privileges which they themselves enjoy as a precious heritage.

HOME MISSIONS AND A CHRISTIAN CANADA.

To no people and to no generation has God given a more glorious heritage than that which He has given to the youth of Canada to-day. We have become accustomed during the last few years to speak in high-sounding terms of our country and its coming greatness, and we may be excused if occasionally we endeavor to use language in some measure corresponding to the surpassing possibilities of our land ; and the more shall we be excused, if, along with some conception of our possible greatness, we cherish a recognition of our enlarging responsibilities.

Our land is attracting, has already attracted, to its shores multitudes who are coming in ever-increasing number from every part of the world, from over-populated Europe, from superstition-laden Asia, from Utah, the home of bigotry and false religion, and these all bring with them to our young country the unsolved problems of other lands, some of them hoary with age.

The peril to our land is great, and our only hope for safety is in establishing everywhere in our land the religion of Jesus Christ. Whether Canada is to be Christian or non-Christian, whether mammon is to be supreme, or God, whether our land is to enjoy a Sabbath, quiet and holy, or whether the spirit of secularism is to destroy this precious heritage, whether, in a word, the religion of Jesus Christ is to prevail or the spirit of materialism, this it would seem must be answered, and must be answered by

this generation. To-day, for Canada, is the day of opportunity. We are laying the foundation of a great nation. Is it to be laid in purity, strength, and righteousness, or is selfishness to prevail. Are we, in a spirit of indifference, to permit the time to pass, when, more than at any other, we may work effectively for the making of our land Christian.

I venture to appeal to the young people of our Church, first for the sake of Him who is Lord over all and Whom it is ours to enthrone both in heart and life, and then for the sake of our land not to withhold any effort possible for the planting and strengthening of the Church of Christ in every part of Canada. Where the Church is strong, life is pure, where it is weak or wanting, wickedness abounds.

And do not grudge sacrifice. If men are ready to die for the Empire's honor, shall we not be prepared to do, to dare, and to deny ourselves, that so the land that we love may be Christian. Of this be assured, that in reviewing life in years to come, among the things that you will regret there will not be anything that you have done or have sacrificed for the extension of the Kingdom of Christ in our great new land.

FOREIGN MISSIONS AND CANADA'S OPPORTUNITY.

The argument is often used that our Home Mission work is so pressing and so demanding that we in Canada should be excused from any serious share in the evangelization of the heathen world, and if such an argument was ever valid for any land it is surely valid for ours. But our Lord's command says "all the world," and Canadians even, may not alter the terms of the Great Commission.

And the argument for devotion to the work of Foreign Missions from the standpoint of patriotism is just as strong as for that of Home Missions; that argument is this—that every land, if it would be true to its own interests, must be true to the work which God's providence opens before it.

The motives on either side that led to the late war in the Transvaal have been much discussed, but, without canvassing these, the great lesson of the war, viewed, as all events of history must be viewed, in the light of God's providence, is very plain. That lesson is this—a lesson written in the downfall of scores of nations in the past—that the nation that fails in its duty, in the day of opportunity, writes its own condemnation. With the Bible and the knowledge of God for generations, the Boers

allowed the Zulus, Kaffirs and Basutos, to live in ignorance and with no enjoyment of the rights of their masters; and the day came when God said "the day of opportunity for the South African Republic is past."

That word God can utter and will utter concerning Canada, if our land is faithless in the day of opportunity. We feel, and I believe rightly feel, what we may not be able perfectly to express, that in some way the Gospel of Jesus Christ is committed to the British people, that our Empire has been raised to its high position for the making known to the world that Gospel through which its own prosperity and renown have come.

As the middle-link of that Empire Canada must bear her share in this great and honorable work. Liberty is to be given to lands enslaved, customs cruel and superstitious are to be removed, darkness is to be dispelled and the bondage of the heathen religions is to be broken. It is not commerce nor civilization that will accomplish these ends. It is the entrance of the Gospel of Jesus Christ. Canada can only hope to prosper permanently as she realizes her mission in the world and responds heroically to the pressing cry of the heathen world for the light that brings freedom and joy.

The spirit of the religion of Jesus Christ is the truest patriotism, for only as the spirit of the Gospel prevails within our borders, is our land Christian in any true sense, and only as it is Christian can it be truly great, prosperous and enduring.

MANITOBA COLLEGE.

By REV. DR. KILPATRICK, OF WISSEBEE.

For the RECORD.

I. *Its Function.*—Manitoba College is of no mere sectional or local importance. It belongs to the Presbyterian Church as a whole, and is the Church's instrument for doing national work. The Canadian west is a national heritage of untold value. Its resources of prairie and forest, mine and ocean, are to all intents and purposes inexhaustible. So vast a territory, from the Great Lakes to the Pacific, from the Southern boundary line to the frozen North, is a possession of which the Canadian people ought to be proud.

At the same time, it constitutes a grave responsibility and a most serious problem. These wide lands are being rapidly filled with an immense influx of population. It is only a ques-

tion of time and of no very long time, when the population west of the Lakes shall be as great as that to the east of them, when Winnipeg shall be more than merely the geographical centre of the Dominion, when it shall be the rival of Montreal in commercial importance.

Here, therefore, lies the task of the Canadian Church, to hold this great country for Christ. If Canada is to be, what, as Canadians, we believe it may be, the strongest, wealthiest, and most prosperous, of all the free and federated peoples which constitute the British Empire, it is certain that the nation must be won to the Sovereignty of the Redeemer, and kept under His gracious sway.

There is no true and lasting prosperity, not even any permanent place in God's world, for the nation, which is not, as a nation, Christian. "The Nation and Kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted." It is the work of the Christian Church, committed to her by her Head and Lord, to preach Christ in these new lands, to vindicate His rights over every department of national life, to penetrate the nascent civilization of the West with the Christian Spirit, and to call these great populations to the obedience and service of the King. In this work, the Presbyterian Communion has been enabled to take an honourable part. Thank God for Dr. James Robertson, thank God for the hundreds of ministers and missionaries, who amid hardships and privations, are serving Christ, and serving Canada in these frontier lands.

But how is this great missionary task to be made permanent? How is it to be conducted toward greater issues than any yet attained? The answer brings us to the work of the College.

Two great needs of the West, are sought to be met in the College. The first is Education of the highest order, conducted under Christian influence. It is certain that if the West is to be filled with an intelligent, liberty-loving, high-minded people, there must be spread throughout all classes intellectual culture of the best description, penetrated by the Christian Spirit. A non-Christian education is very apt to be an anti-Christian education. We want all ranks and classes to be highly educated, and we want that education to be such a training of the mental faculty as naturally rises to the recognition of Christ as the Way, the Truth, and the Life. This education we are seeking to give in the Arts faculty of Manitoba College.

The second is an educated Christian ministry. The ministry we believe to be of divine appoint-

ment. The first quality in the ministry is consecration, an inward consecration of spirit, to which ordination is witness and seal. The second is near to this, and consists in a trained intelligence, a mind disciplined by study of the word of God, and exercised in the great truths revealed therein. A merely emotional religion can never stand. A merely emotional preaching can never build up a strong church.

We have no use in the prairies for pious weaklings. We have there scepticism, virulent and aggressive; doubt, weary, perplexed and wistful; heresies, manifold, heterogeneous, blatant, ignorant and boastful. To cope with all these, we must have ministers who are men of faith, men of strong character, and also men who are competent theologians, well grounded in Biblical learning, and thoroughly acquainted with the movements of thought, modern as well as ancient, with respect to the great verities of our religion.

And in case any should say that Eastern colleges might suffice for this end, it must be added that for deeper than geographical reasons, a Western College is wanted. The ministry of the West must be trained in the West. It is true that we have many noble workers in the West who have come from Eastern colleges. Such men are needed and are most welcome. But the whole ministry cannot be so provided; and, even with respect to Eastern college men, who propose to work in the West, their preparation would be helped and their fitness increased by a year in the Western College. Manitoba College seeks to give training which in respect of scholarship shall be adequate, and which in tone and spirit shall be distinctly missionary.

II. *Its History and Organization.*—Two of its founders still render it their service. In the early seventies, Prof. Bryce and Prof. Hart came to Kildonan to raise the school begun by Dr. Black to the rank of a college of higher learning. Their work was by no means confined to the college. They were pioneers of the Church; and the Church owes to them a debt of gratitude which ought never to be forgotten.

In 1883 Dr. King came from Toronto to begin the Theological Faculty and to be Principal of the College. He was a most precious gift of God to the Canadian West. For the College, and for the West, he gave his life. A man of singular modesty, with a pure heart, and a single eye, of absolute sincerity, stainless honour, and utter unselfishness, he served God and the Church with absorbing devotion. For his sake, Manitoba College, because he believed in it,

loved it, died for it, ought to have a warm place in the affection of the Canadian Church.

The College, as at present constituted, contains two faculties;—The Arts Faculty, with two professors, Dr. Bryce and Prof. Hart, and four lecturers, teaching the usual curriculum preparatory to the B.A. degree; The Divinity Faculty: with three professors, Principal Patrick, Prof. Baird, and Dr. Kilpatrick. The students in Arts numbered last year about 140; this year there are somewhat fewer. The students of theology in the summer session just closed numbered 35.

It ought to be added that the Divinity professors also do work in the Arts' Faculty, and teach for half the session. They have thus nearly nine months teaching in the year, and have each an amount of work which is ordinarily divided among three men. Prof. Baird has to teach (1) Hebrew Grammar, (2) Church History, (3) Political Economy. Dr. Kilpatrick has to teach (1) Systematic Theology, (2) Apologetics, (3) A branch of Philosophy—this year, History of Philosophy and Ethics. Dr. Patrick has to teach, (1) O. T. exegesis, (2) N. T. exegesis, (3) English Literature in one of its branches. It may be claimed that a professorship in Manitoba College is not a "soft job!"

III. *Its Present Necessities.*—These are numerous and urgent. Four may here be mentioned.

1. The abolition of the summer session in theology. The burden on professors and students alike is too hard. There are other drawbacks; but the physical strain involved is enough to condemn the system. Good work has been done; but at the cost of health and vigour. Help has been given toward the supply of mission fields; but the price has been too heavy. Life itself is at stake. The workers in Manitoba College desire to serve the Church to the utmost of their powers. But the present system is not the use, but the destruction of their powers.

2. Increase of the College staff. The sketch given above of the work done, or attempted to be done, by the professors, is enough to show the need of this. No men can do that work and survive; or, if they survive, the work cannot be well done. A fourth professor in the Divinity Faculty, who shall also do work in the Arts' Faculty, is an absolute necessity. 3. Addition to the library. This is urgently needed. Books are the students' tools. Every day in the session the student seeks and seeks in vain for requisite works on the subject he is studying. 4. Additional scholarships for students. The value of such prizes, as stimu-

lating labour, and as assisting to defray the cost of living, during student days, is obvious. A few do exist, but more are needed.

Manitoba College makes its appeal to the Canadian Church, West and East. The West does its best. The East must still, for years to come, be its main support. For that support, ungrudgingly and generously given, the workers in the College are deeply grateful. But they need its continuance, and, if possible, an increased measure of it. Dr. King is not here to plead, as he pleaded, and never in vain, for his beloved College. Let the College itself plead, in name of its devoted workers of other days, in name of the work it seeks the means to do, and in name of its abounding necessities.

REQUIRED FOR SCHEMES, WEST.

BY REV. DR. WARDEN.

For the Record.

With a view to guiding congregations and missionary societies in the allocation of their missionary money, the following statement has been prepared by the Rev. Dr. Warden, for the Record.

The first column shews the total amount needed for each Scheme for the current year. The second column gives the average per member required to make up these amounts. The last column shews the proportion which each of the schemes should receive of every one hundred dollars to be allocated by congregations:

		Cents.	
Home Missions.....	\$ 94,000	.58	\$ 29 00
Augmentation.....	28,000	.18	9 00
Foreign Missions....	73,000	.45	22 50
Woman's Foreign Miss. Soc.....	56,100	...	.....
French Evan. (in- cluding Pointe-aux- Trembles).....	35,000	.17	8 70
Knox College.....	12,000	.09	4 60
Queen's College....	5,000	.04	2 30
Montreal College....	5,000	.04	2 30
Manitoba College(ex- clusive of amounts from Western Synods).....	3,000	.03	1 60
Ministers' Widows' and Orphans'.....	14,000	.18	9 00
Aged and Infirm Ministers'.....	14,000	.18	9 00
Assembly Fund.....	7,000	.04	2 00
	\$346,100	\$1.98	\$100 00

It will be observed that the constituency varies in several of the schemes. The whole Western Section of the church contributes for Home Missions, Augmentation, Foreign Missions, Ministers' Widows' and Orphans' Fund and Aged and Infirm Ministers' Fund; the whole church, including both Eastern and Western sections, contribute for French Evangelization and the Assembly Fund. The congregations in the Provinces of Quebec and Ontario contribute for Knox, Queen's and Montreal Colleges. The congregations in the Maritime Provinces, as well as in Ontario and Quebec, contribute for Manitoba College. Over and above the estimate here given for Manitoba College, the congregations in the Synod of Manitoba and British Columbia are responsible for an additional amount.

As the contributions for the Woman's Foreign Missionary Society are got through auxiliaries and mission bands, and not directly from congregational missionary societies, the average per communicant is not specified above.

Special attention is called to the fact that the church year now closes on the 28th February, prior to which all contributions for the schemes should be forwarded. Hereafter, instead of individual congregations sending in a statistical return embracing the sums they have contributed to the several schemes, the Treasurers of the Church in Toronto and Halifax are now required by instruction of Assembly to publish annually and submit to the General Assembly a detailed statement of all moneys received by them for the year ending 28th February.

The church, as a whole, is responsible for the entire amount required for the several schemes, and it is earnestly hoped that congregations will not only liberally contribute, but that, in allocating their money, will have respect to the proportions required for the respective schemes. Where congregations are vacant, it is expected that the office-bearers will see to it that the missionary and educational work of the church is not allowed to suffer because of the vacancy. Mission stations, as well as congregations, are enjoined by the Assembly to contribute to the schemes of the church.

It is hoped that when the detailed list of receipts are published, there will be no blanks opposite the name of any congregation or mission station, but that all will contribute to every scheme, and that the contributions will be, in a measure, proportionate to the ability of the congregations and mission stations.

CHURCH NOTES AND NOTICES.

Please read carefully the "Contributed Articles" in this RECORD, all good and helpful.

The individual communion cup is gaining ground, the latest reported adoptin it is Knox Church, Trail, B.C.

The average giving in the Maritime Synod for Home Missions has increased a cent per communicant per year for the past ten years.

"One missionary and two hundred tons of liquor" is said of the ship that carried Rev. John Pringle from Vancouver on his return journey to Atlin.

Labrador is being cared for. Mr. J. S. Ross is our missionary there. The people have decided to build two school-houses instead of the church, which has become unfit for use. Halifax Presbytery will endeavour to secure and ship the lumber from Halifax in the spring.

Mira congregation, C. B., celebrated its jubilee, 18 Nov., and the following days. It is the charge to which Rev. Dr. McLeod ministered so long, and where, in his prime, his massive eloquence moved and charmed and swayed the Highland hosts that gathered to hear the Gospel in the Gaelic tongue.

The Rev. Dr. Kilpatrick, of Winnipeg, gave a course of lectures on "The Person and Work of Christ" in Knox College, Toronto, the first few days of November, which were very highly appreciated. He has left behind him a deep and abiding impression of his own personality, and a deeper and more abiding one of the Personality of whom he taught.

Presbyterians that have gone from Canada, especially from the Maritime Provinces, to the New England States, have found, in many cases, no Presbyterian Church where they settled. Some have joined other churches. Some, longing for their own church in a strange land, have banded together and formed new Presbyterian congregations. Such is the case at Haverhill, Mass. In response to the call of a small band of fellow-provincials, Rev. McLeod Harvey, of Nova Scotia, went there a few years ago. His work has prospered. The congregation now numbers 87 members and 250 adherents. They have purchased a commodious and handsome church from the Universalists, which was dedicated 21 Oct. ult. Thus does the sturdy, sterling young life from our Presbyterian Canadian homes bless in different ways the land of its adoption.

The Presbytery of Wallace, 13 Nov., celebrated at Linden, N.S., the jubilee of Rev. W. S. Darragh, the venerable ex-pastor of the congregation.

All contributions for the Schemes will require to be on the hands of the Agents at Halifax and Toronto on or before 28 Feb., as the books of the year close at that date.

The Report of the World's Ecumenical Conference on Missions, that was expected by 1 Oct., will, it is now definitely reported from New York, be ready by 15th Dec. The work was found both by compilers and printers to be much greater than was anticipated.

Two ministers in eighty-two years, Rev. Arch. Henderson and Rev. Dr. Paterson, and no gap between them, for the latter was ordained as assistant to the former, is the history of our congregation in St. Andrews, Que., for more than four-fifths of the closing century, from 1818 to 1900.

"The church burnt," is sad news to any congregation. Onslow, near Truro, N. S., one of the oldest congregations in Canada, and a mother of churches, lost its church home by fire in the night of Sabbath, 18 Nov. The loss is heavy. May the practical sympathy of a warm-hearted Synod do much to make it less.

A diploma, free, for every Sunday-school scholar in our church repeating correctly the Shorter Catechism or two hundred selected verses of Scripture, has been decided by the Assembly. Rev. R. D. Fraser, Toronto, will supply cards with the selected verses at the rate of fifty cents per hundred. Rev. John McEwen, Toronto, issues diploma and certificate.

It is probable that the so called "Foreign Mission" work, among our Northwest Indians, will ere long be transferred to the care of the Presbyteries as Home Mission work. This would be a wise step. There is no reason why the Foreign Mission Committee should carry on work among the Indians and Chinese, while the Home Mission Committee has all the other foreigners of divers tongues and creeds. A further step in the same direction that would be of advantage in many ways would be the transference of French work to the same control. One Committee, working through the various presbyteries, should have supervision of all the mission work in Canada. The work could be carried on, at once more economically and efficiently.

"That there be held in every congregation on the first Sabbath of 1901, a Communion Service, at which the Church throughout the Dominion shall on the threshold of the new Century renew its allegiance to its risen Lord," is a recommendation that has been sent out to all the Sessions in our Church by the Assembly's Century Fund Committee.

SYNOD OF MANITOBA AND N. W.

"The best we have had" is no euphemism as applied to its annual meeting in Westminster Church, Winnipeg, 13-15 Nov. The "old-timers" renewed their youth, after Isaiah, and the new-comers, especially the additions to Manitoba College staff, Principal Patrick and Prof. Kilpatrick, are an addition, distinct and strong, both in intellectual and spiritual power, to the work in the West.

Prof. Baird, retiring Moderator, opened the meeting with a sermon, after which Rev. John Hogg was chosen to the chair.

The Reports on Church Life and Work, on Manitoba College, on C.E. Societies, on Sabbath Schools, on Home Missions, on Augmentation, on Indian Missions, on Century Fund, were all encouraging, and the prospects hopeful.

The Wednesday evening given up to Personal Religion, more especially "The forward Evangelistic movement for the New Century," was one of unwonted uplift and power.

A forenoon was given to the S. S. Report, and at the close a resolution passed approving of a Synodical S. S. Missionary, who would at the same time look after the Home Missions of the Synod.

Dr. Warden and Dr. Campbell were both present in the interests of the Century Fund, and the Home workers heartily co-operated.

Perhaps the progress of the year within the bounds cannot be better summed up than in the two definite marks of growth mentioned in the Reports, viz.: First, that nine new missions have been opened during the year, sixteen missions have become augmented congregations, and eleven augmented congregations have become self-sustaining; and,—second,—that several of the Presbyteries require division, Superior and Portage la Prairie into two, and Regina into three. The last was an overture, and adopted for transmission to Assembly.

The Synod meets next year in St. Andrew's Church, Winnipeg, on the second Monday of November.

CHURCH AND PRESBYTERY.

CALLS.

- From Knox Church, Toronto, to Mr. A. B. Winchester. Accepted.
 From Alameda, Man., to Mr. J. R. Frizzell.
 From St. John's Church, Halifax, to Mr. J. S. Sutherland, of Sussex. Accepted.
 From Dominion City, Man., to Mr. R. A. Lundy, of Manitoba College.
 From Orr and Roseisle to Mr. Jno. Smith.
 From St. James Square Church, Toronto, to Mr. A. Gandier, of Halifax.
 From St. Andrew, Markham and Zion, Cedar Grove, to Mr. R. Hamilton, Brantford.
 From Town Line, Essa and Ivy, to Mr. G. J. Craw, of Moonstone.
 From Duff Church and Tait's Corners, to Mr. D. J. Ellison, of Tottenham.

INDUCTIONS.

- Into Glenora, Man., Rock Lake Pres., Mr. Jas. Pullar, O.M.
 Into Fisherville and Fairbank, Tor. Pres., 18 Oct., Mr. J. W. C. Bennett.
 Into Wapella, N. W. T., Regina Pres., 6 Nov., Mr. J. W. Inglis.
 Into Melville Church, Scarboro, Tor. Pres., 30 Oct., Mr. Hugh G. Crozier.
 Into Russelltown, Que., Mont. Pres., 11 Oct., Mr. C. Haughton.
 Into Claude and Mayfield, Ont., Orangeville, Pres., 9 Nov., Mr. E. A. Wicher.
 Into Pelham and Louth, Ont., Pres. Hamilton, Mr. Reith.
 Into Pisarnico, St. John, N.B., Mr. L. A. McLean.
 Into Admaston and Barrs, Ont., Pres. Lan. and Renfrew, 6 Nov., Mr. J. R. Elmhurst.
 Into St. Paul's Church, Vaughan, Tor. Pres., 6 Dec., Mr. W. G. Back.

RESIGNATIONS.

- Of Athens, Mr. J. J. Cameron.
 Of Hartney, Man., Mr. S. Niven.
 Of Tilsonburg, Paris Pres., Mr. M. McGregor.
 Of White Lake, etc., Mr. David J. Graham.
 Of Harbour Grace, Nfld., Rev. J. P. Grace.
 Of Watford, Ont., Mr. Robt. Haddow.
 Of First Ch., Brantford, Mr. R. M. Hamilton.
 Of Linden, N.S., Mr. Kirk.

NEW CHURCHES OPENED.

- Myrtle, Man., 14 Oct.
 Dryden, Ont., 21 Oct.
 Millerton, Ont., 14 Oct.
 Dunn's Church, Essa, Ont., 7 Oct.
 Oak Lake, Man., 18 Nov.
 Baldwin, Man., 4 Nov.
 Mather, Man., 4 Nov.
 Century Church, Edenvale, Ont., 4 Nov.

CHURCHES RE-OPENED AFTER RENOVATION.

- St. Andrew's Church, Fort William, 4 Nov.
 Long laketon, 23 Sept.
 Morrisburg, 23 Oct.
 Durham, Ont.
 Avonbank, Ont., 4 Nov.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, 5 Dec., 10 a.m.
2. Inverness, Whycocoma, 29 Jan.
3. P. E. Island, Ch'town, 5 Feby.
4. Picton, New Glasgow, 15 Jan., 1.30 p.m.
5. Wallace, Tatgeh, 4 Feby.
6. Truro, Truro, 15 Jan., 11 a.m.
7. Halifax.
8. Lunenburg, Lun'bg., 4 Dec., 10.30.
9. St. John, St. John, St. A., 15 Jan., 10 a.m.
10. Miramichi, Newcastle, 18 Dec. 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 11 Dec., 8 p.m.
12. Montreal, Montreal, Knox, 11 Dec.
13. Glengarry, Maxville, 18 Dec., 11 a.m.
14. Ottawa, Ottawa, Bank St., 5 Feby., 10 a.m.
15. Lan. & Ren., Carleton Pl., 15 Jan., 10.30.
16. Brockville, Prescott, 11 Dec., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 11 Dec., 11 a.m.
18. Peterboro, Peterboro, 18 Dec., 9 a.m.
19. Whitby, Whitby, 15 Jan., 10 a.m.
20. Lindsay, Lindsay, 18 Dec., 11 a.m.
21. Toronto, Toronto, 4 Dec., 10 a.m.
22. Orangeville, 8 Jan.
23. Barrie, Barrie, 11 Dec., 10.30 a.m.
24. Algoma, Sudbury, March.
25. North Bay, Novar, 12 Mar., 10 a.m.
26. Owen Sound, Owen Sound, 18 Dec., 10 a.m.
27. Saugeen, Mt. Forest, 11 Dec., 10 a.m.
28. Guelph, Guelph, Chal., 15 Jan., 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox, 8 Jan., 9.30 a.m.
30. Paris, Paris, 15 Jan. 10 a.m.
31. London, St. Thomas, Kx., 8 Jan , 11 a.m.
32. Chatham, Chatham, 11 Dec., 10 a.m.
33. Stratford, Stratford.
34. Huron, Seaforth, 15 Jan., 10.30 a.m.
35. Maitland, Wingham, 15 Jan., 10 a.m.
36. Bruce, Paisley, 11 Dec., 11 a.m.
37. Sarnia, Sarnia, 18 Dec. 11 a.m.

Synod of Manitoba and the North-West.

38. Superior.
39. Winnipeg, Man., Coll.
40. Rock Lake, Manitou, 5 March.
41. Glenboro, Treherne, 4 Dec., 3 p.m.
42. Portage, Gladstone, 10 Dec., 7.30 p.m.
43. Brandon, Brandon, 4 Dec.
44. Minnedosa, Shoal Lake, 5 March.
45. Melita, Carnduff, 2nd wk., March.
46. Regina, Regina, March.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Strathcona, 19 Feby., 10 a.m.
49. Kamloops.
50. Kootenay, Rossland, 27 Feby.
51. Westminster, Vancouver, 4 Dec. 3 p.m.
52. Victoria, Nanaimo, 24 Feb., 10 a.m.

Our Foreign Missions.

AMONG THE BOXERS.

LATEST FROM OUR MISSIONARY, REV. J. SLIMMON.

TIENTSIN, CHINA, 29th Sept., 1900.

***** My reasons for taking a position as interpreter with the British force were: that I might render them all the help I could in restoring order in China; that I might remain as near as possible to our own field in Honan, and, if possible, help to care for our people there and relieve the Board of the expense of keeping me in China *pro tem*. I shall at least be able to pay back into the Church funds my full salary for the time that I shall be employed as interpreter.

I find the work most enjoyable. My post is at Headquarters in Tientsin, under General Campbell. My duties here have been examination of prisoners—presumably boxers; translating Chinese documents; making contracts with builders, etc. Occasionally I go out on an expedition. Three weeks ago I was out as guide and interpreter on the Tu Lin expedition, and had some exciting work in the way of riding ahead with despatches to Chinese Mandarins, and work of that kind that could only be done by one who not only knew the language, but understood the Chinese themselves.

When some of the officers expressed surprise that I should dare to take such solitary rides, I tell them that missionaries are always accustomed to taking rides like that, and think nothing about it.

One officer declares that I tried my best to get him shot, because when we were out scouting with half a dozen Indian cavalry, I led him right into a fortified town, and then pointed out the mounted guns which he had not noticed. I assured him that I had been quite accustomed "rushing" positions much more dangerous than the one we had just taken.

I am writing this at headquarters while waiting for orders, and have just been told that I am wanted to go out on another expedition that starts west in three or four days. We are certainly going as far as Sheng-fang, a wealthy town ten miles west from here, and I expect that we will go on as far as Pao-Ting.

Sheng-fang was a strong boxer centre at one time, and they fully expect to be punished. The people of that town are offering to pay one

hundred and twenty-five thousand taels to have their town spared, and would probably pay twice as much if we pressed them at all, but there is great difficulty in accepting fines from these towns, as we would not know how to dispose of the money seeing that there are so many nations interested in the affair.

This fact is leading to all sorts of confusion, and China stands a good chance of escaping proper punishment. Li Hung Chang is taking full advantage of that fact, and is publishing proclamations throughout the country that create the impression that the allies have been defeated.

The last proclamation I heard of is to be found in all the towns and cities between Pao-tung-fu and Peking, stating:

1. No foreigners are to be allowed into the interior. They must all reside at treaty ports, such as Shanghai.
2. All native Christians are to be seized and made to recant or be killed.

3. The Boxer movement is to be suppressed. If the authorities here realized the effect these proclamations will have, they would immediately place Li Hung Chang under arrest in spite of any possible protests by Russia.

LETTER FROM THE NEW HEBRIDES.

BY REV. JOSEPH ANNAND, D.D.

Tangoa, Santo, 15 August, 1900.

DEAR MR. SCOTT:

What a great boon to the missionaries and their families are our annual Synod meetings. The steamer on her trip round the group gathers us, and in Ancityum, Dr. Geddie's old station, the missionaries and their families spend a week together, doing the work of the Synod, and enjoying the fellowship of kindred minds, after a year of isolation among the natives.

This year we left Tangoa 11 June, and reached home again on the 30th. The weather was beautiful. The four days of Synod were packed with work and happy social life. The large new steamer "Mambare," with her naphtha launch, is a great advance beyond anything that we have had before in the group. The launch, running at a speed of six or seven miles an hour, without oars, sails, or even smoke, is a great wonder to the natives.

On reaching home the resignation of Mr. Lang, my assistant, was placed in my hands to take effect in October. He has purchased land on a neighboring island, where he will open a plantation. We will miss him after having worked together harmoniously for five and a half years in the various duties connected with the Institution. We earnestly hope that the Lord may soon guide some other couple to offer to fill the vacant place.

At present there are seventy young men, and twenty-one women, wives of the students, in training for teachers and preachers. These have to be instructed not only in the Scriptures, but also in the way by which they may make their life most useful. They are to be under-shepherds of the flock in these islands, hence the responsibility of the workers in connection with the Training Institution.

In my May letter I spoke of the epidemic of measles that was raging among our students and their families, and that we were doing our best to prevent it spreading to the heathen villages. I am glad to be now able to say that all our people have completely recovered, and that the disease did not pass beyond Tangoa.

The evangelistic work, which was suspended for over two months, has been resumed by the students. Our markets have also been re-opened. Two companies of the heathen, from whom we buy food, have, to show their good-will, made us a handsome present of yams. This is the first gift to us from the bush tribes of Santo. To keep up the kindly feelings, we of course have, later on, to make a return present, which often costs more than the market value of the food received.

Five of our students, who have finished their term of four years with us, leave us this month for their homes in Malekula. These five, four of whom are married, represent the older men among the students. They all bear Scriptural names, though they may not all prove themselves intelligent Biblical Christians. Samson, David, Solomon, James and John should, if followers of their namesakes, show their strength, zeal, wisdom, stability and love. However, these characteristics have not been particularly conspicuous in them while in the Institution.

Quiet steady work, resulting in fair progress, expresses tolerably well the state of things among us. The early morning hour, spent over our New Testament lesson, seems to me to be the most profitable one of the day. An explanation of the verses, read by the members of the class in rotation, with a few questions

interspersed, keeps the attention fixed. Before me there sit about thirty young men, the most of whom, with eager, earnest faces, are trying to grasp the meaning of the lesson.

In the other end of the room my helpers impart, as they best can, the truths of the gospel to the less advanced ones. This is the harder task, as some of the pupils possess such a very limited knowledge of English that they understand only a small proportion of the truth set before them.

The two and three quarter hours more of the forenoon, spent daily in teaching, are filled up with more general instruction. The Bible lessons are then from the Old Testament. Reading, writing and spelling are daily, while arithmetic, geography, grammar and dictation are taught two and three days a week. As much as possible of these is compressed into this too brief a space of time.

The last half hour of this is occupied with a general Bible lesson. Just now my class is working at the harmony of the gospels. In this half hour we go over the several books of the Bible, about twice a year, giving an outline of the contents of each, and their relation one to another.

Our students having been told that the missionaries at the Synod communion had taken a collection of £12 10s to aid the famine stricken in India, we suggested that a collection for the same object should be taken here. Accordingly on the 8th, when about eighty-five of us sat at the communion table, we took £5 for the famine fund. This, with the Synod collection, I am forwarding to the Canadian Presbyterian missionaries in India.

By the last steamer here we received three valuable boxes of mission goods from Nova Scotia for the use of the Institution. In these boxes also came little mementoes from old friends in that distant land; these tokens of loving regard are by us very highly valued. May the Lord reward his dear people for their kind favors.

We had a pretty marriage gathering in Mr. Bowie's church a short time since, when I married five couples. Three of the men had each two wives in heathenism. Having finally decided upon the wife to be kept, they were married to the favorites, and two of the rejected ones were married to other men. One is now independent, and apparently happy. Thus the community is gradually coming into Christian form. There is still one man in the village who has nominally two wives.

THE STORY OF OUR INDIA MISSION.

1. SOME NOTES ABOUT INDIA.

For its position consult a school geography with maps.

Its population, from the census of 1891, is over 286 millions, of whom over 220 millions are in British India, governed directly by British officials, while 66 millions are in Native States, belonging to Britain but having some treaty rights, among them that of being governed by their own native princes, instead of by officials of the British Crown. Our own missions are in some of these Native States.

As to their religious beliefs, by the same census there are 207 millions of Hindoos, 57 millions of Mohammedans, 7 millions of Buddhists, over 2 millions of Christians (including all Europeans, Protestant and Catholic) besides some smaller bodies, as Jains, Sikhs, Parsees, Jews, etc., and some 9 millions of forest tribes.

During the past twenty years, with all the missionary activity, the native Christian population has increased by nearly a million, but the natural increase, during the same time, of the Hindoo and Mohammedan population has been some forty millions. This looks discouraging for missions.

On the other hand, multitudes who still bear the names of the old faiths, are losing faith in them, and the advance of Christianity is gaining in rapidity year by year. Many, even of the Hindoos, make no secret of their conviction of what Christians believe, that their old systems are doomed and that Christianity is to be the future faith of India. Above all there is God's sure promise, that "The heathen shall be given to Christ for His heritage, and the uttermost parts of the earth for His possession."

2. OUR MISSION FIELD IN CENTRAL INDIA.

Malwa, the district of Central India in which most of our work lies, is, for the most part, a comparatively high table land, and the climate is less subject to extreme heat and drought and consequent famine than much of the great Indian plain.

The people live in villages and towns, smaller or larger, often in low mud huts of ten feet square, with earthen floors, grouped around an open court yard sixty or eighty feet across. From these the men go forth to their toil, in fields or at other work, while the women in some cases do the same, and in others spend their lives in their bare homes.

Most of them are poor. A common wage for a laboring man is two to three dollars a month,

the women and children also working to help increase the scanty store. On this the family, often large, must be maintained. And when we think that receiving Christian baptism often means the loss of work and possible starvation, we need not wonder if many are kept back from publicly joining themselves with the Christian Church.

As a result of their poor food, unsanitary conditions, and the immorality which so largely prevails, many are physically weak, "honey-combed with disease," as a missionary expresses it. Intellectually they are acute and keen, accustomed to keen and subtle reasoning not found among the uneducated in western lands.

Our mission now occupies, as centres from which its work and influence radiates in ever widening circles, the following seven stations: Indore, Mhow, Neemuch, Rutlam, Ujjain, Dhar and Amkhut. The first six of these are in four different Native States, are all connected by railway, except Dhar, and they extend some 160 miles from Mhow on the South to Neemuch on the North. The seventh station, Amkhut, is in the Bhil political Agency.

Indore, including the native city, 83,000, and the residency, where mission buildings are, 10,000 population—is the Capital of the native State of that name, which has a population of over one million, and is ruled by a native prince, the Maharajah Holkar, under British control and protection.

Fourteen miles further South, also in the State of Indore, but under direct British rule, being a British cantonment or military station, is Mhow, with a population of 30,000. A body of some 5,000 troops is stationed here to maintain British authority in Central India.

Neemuch, native city 7,000 population, and cantonment, 15,000, is the most northerly centre of the mission, 160 miles north of Mhow. It is also a camp or military city, and is in the State of Gwalior, the largest of the tributary Native States of India, whose ruler the Maharajah Scindia holds sway over three and a half millions of people.

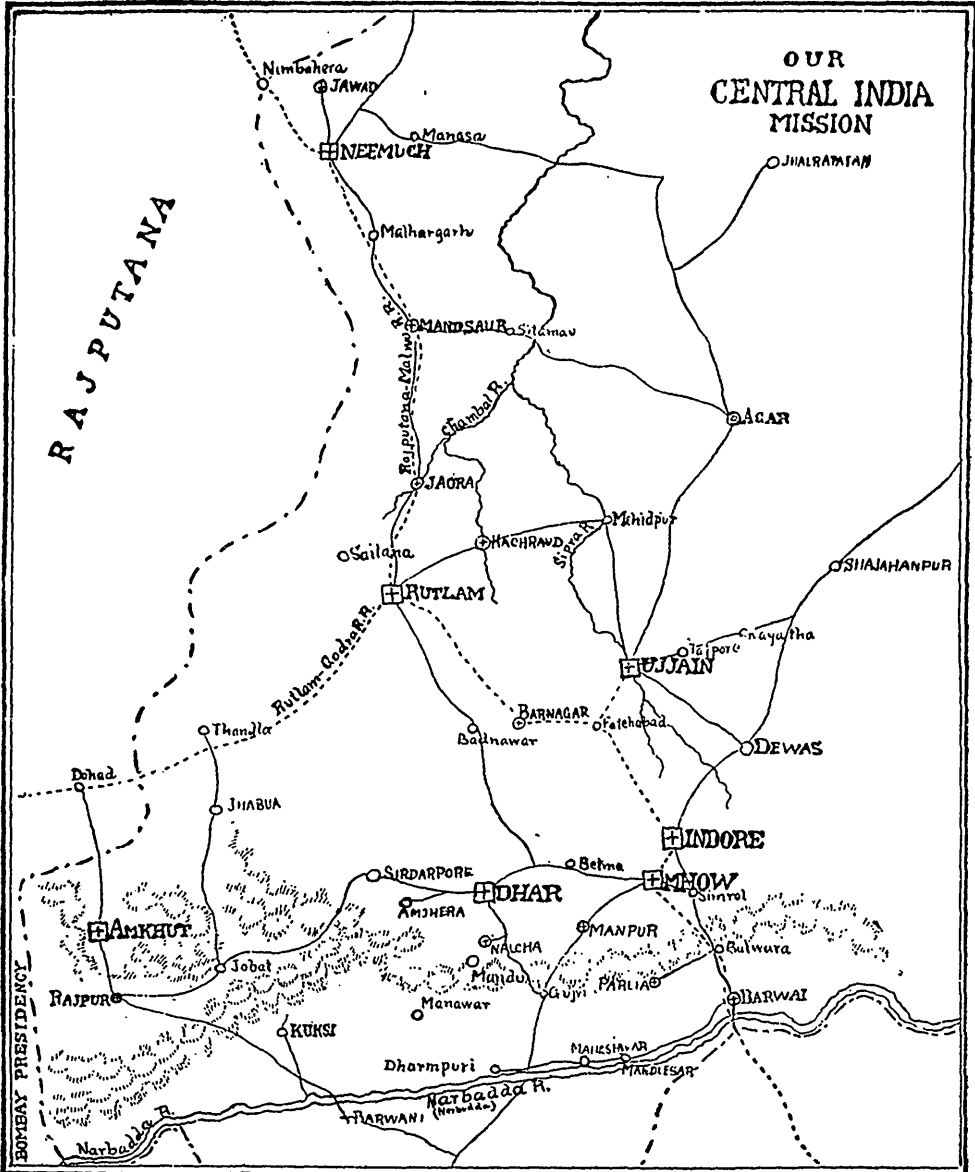
Ujjain, a native city of about 35,000, while in the State of Gwalior, is over 100 miles south from Neemuch, and but 36 miles north from the city of Indore. It has been called "the oldest city in India," and is one of the sacred cities of the Hindoos, the "Benares of Central India."

Rutlam, 30,000, is the Capital of the Native State of Rutlam.

Dhar is a native city Capital of the State of that name. It lies about 33 miles west of Mhow with which it is connected by a good macadamized road.

Amkhat is the centre of our Bhil mission, and

missionaries to give them the Gospel, is a heathen population of over five millions, almost as great as that of Canada. The whole Christian world owes the Gospel to India and China, the great world-centres of heathenism. Britons



is 40 miles, by rough jungle road, from Dohad, the nearest railway station.

Besides these there are twice as many more important centres near, that should be occupied at once, and in which, with their neighboring towns and villages, with none but our

especially owe it to their fellow subjects in India. This small part of India, a population equal to Canada, is specially given to the Presbyterian Church in Canada, to hold and win for the Empire and for Christ, for only the latter can hold it loyally to the former.

BEGINNINGS OF THE MISSION.

Its beginnings were on this wise. The Foreign Mission Committee of the Canada Presbyterian Church (not "The Presbyterian Church in Canada, for the latter did not begin until the Union of 1875") in its report to the Second General Assembly of that church, at Toronto, November, 1871, says:

"During the past year another class of laborers, whose services are found of essential value in many parts of the heathen field, have offered themselves for employment by the Church. Three young ladies from Montreal have intimated their intention of devoting themselves to Foreign Mission work. A resolution from Erskine Church, Montreal, of which these ladies are at present members, was sent to the Committee, urging them to consider 'whether arrangements might be made, without delay, to employ them in some of those fields where female labor is so urgently needed.' This resolution was accompanied with the intimation of liberal aid towards sending them to the field."

The Assembly expressed hearty satisfaction, and instructed the Foreign Mission Committee to give all due encouragement to these young women in preparing them for their work, to select a field of labor for them, and as soon as expedient, to send them to the foreign field.

After some two years of preparation by the workers and careful inquiry by the committee India was chosen, and in October, 1873, Misses Rodger and Fairweather sailed from New York and began work in India with the missionaries of the American Presbyterian Church in one of their fields.

For three years Misses Rodger and Fairweather labored there, meantime pleading earnestly with our church in Canada to undertake a mission of her own, the American Presbyterian missionaries seconding the appeal, urging that we should take up Indore, in Central India, where none of the churches or missionary societies had entered.

The Church too felt that the Union of 1875 should be marked by some forward movement worthy of her strength, and made repeated efforts to get one or more ordained missionaries for that field.

The call was responded to in 1876, by Rev. James Douglas, then of Coburg, Ont. His designation took place at Coburg in September of that year, and soon after he sailed for India, with instructions, should the way be open, to establish a mission in Indore.

He landed in Bombay 22nd December, and received a cordial welcome from other laborers. one of the Am. Pres. brethren going with

him to Indore to aid in choosing a station. They also supplied him with a trained native catechist by whom the work of preaching could be at once begun.

On January 25, 1877, they reached Indore, a city of about 83,000 people and the Capital of the State of that name. As Indore is a native State under British protection, but not directly under British rule, there was some doubt as to how missionaries would be received, but after consideration it was deemed a suitable opening, and Mr. Douglas decided to settle in the British Residency, or Camp, which has a population of about 10,000, beside the native city. Miss Rodger and Miss Fairweather at once removed, and from that date our Church has had there a regularly organized mission.

THE MARITIME PROVINCES AND INDIA.

About the time of the departure of Misses Rodger and Fairweather, the attention of the Church of Scotland in Nova Scotia was turned to India. In 1874 Miss Johns, Lady Principal of one of the Halifax public schools, offered herself for mission work. The Synod accepted her, and she was sent to Madras to engage in orphanage and zenana work there in connection with the Scottish Ladies' Society for promoting female education in India. She was a member of St. Matthew's Church, Halifax, and was supported by that congregation. She took ill soon after reaching India, was obliged to come home, and died shortly after her return.

It is worthy of note that our pioneers in mission work in India, both from East and West, were women, and their voluntary offer of service led to their own going, and, in a sense, to the work in that great field by our church.

Just before the Union of 1875, Rev. James Fraser Campbell offered his services to the Church of Scotland in Nova Scotia for Foreign Mission work, and was accepted and appointed to labor among the English-speaking natives of Madras. After the Union, before his departure, at the request of the Foreign Mission Committee, West, he visited many of the congregations in Ontario and Quebec, greatly deepening the interest in India.

Mr. Campbell then went to Madras, from the Maritime Synod, but his stay was brief. It was thought better by the church at home that her forces in India should not be divided, and he was transferred to the care of the Foreign Mission Committee, west, and in July, 1877, six months after the opening of the mission, he joined the staff in Central India and settled at Mhow, 14 miles north of Indore.

FIRST PERIOD, TEN YEARS, FROM THE OPENING OF THE MISSION, JAN., 1877, TO THE ORGANIZATION OF INDORE PRESBYTERY, IN OCTOBER, 1886.

Mr. Campbell's arrival is already mentioned. Another six months pass and the closing days of 1877 bring the wife and children of Mr. Douglas, and two more unmarried women, Miss Forrester of Nova Scotia and Miss MacGregor of Ontario. Misses Fairweather and MacGregor, an older hand and a new, remained in Indore, while Misses Rodger and Forrester went to Mhow. A little more than a year later, February, 1879, Miss Forrester was married to Rev. J. F. Campbell, the missionary at that station, and has attained her majority as one of that noble band of largely unpaid workers, the missionaries' wives, who, in India and elsewhere, are so great a factor in the work. In a threefold capacity does their influence tell; in direct mission work, in giving to the missionary a home and care that largely increases his effectiveness, and in giving to the heathen that which they otherwise could not have, the object lesson of a Christian home.

In 1879, Miss Fairweather, after seven years' service, retired from the mission, and Miss Rodger returned from Mhow to fill the vacant place at Indore.

Near the close of the year, 26 Dec. 1879, Rev. John Wilkie, who had been ordained by the Presbytery of Guelph, arrived with his wife and settled at Indore, where for twenty-one years they have held the fort. What a change they see to-day; what a contrast to twenty-one years ago.

For three years the staff remained unchanged, but in 1882, after five years in the field, Rev. James Douglas retired from the mission and returned to Canada, and in December of the same year Miss Isabella Ross arrived to assist in the work at Indore.

Twelve months later, Dec. 1883, Rev. Joseph Builder and wife arrived and proceeded to Mhow to take charge of the work in the absence of Mr. Campbell, who after nearly eight hard wrought years came home on furlough, our first furlough from India, and like most of those that followed, it was a time of hard and almost constant work, addressing missionary meetings in as many churches as he could overtake, all over the land, in all roads and weathers.

These furloughs are of great profit. They build up the missionary after the torrid climate of India, and they tone up the church, making her see, somewhat as the missionary does, the

condition and need of the heathen world. The missionary might do without the furlough, though at the expense of shortened life and work, but the church cannot afford to do without it if she is to maintain interest in her great work of evangelizing the world.

Another year passed, and in December, 1884, Rev. Wm. Wilson and Mrs. Wilson arrived, and with them Dr. Elizabeth Beatty, our pioneer in medical mission work in Central India. The Wilsons went for a time to Mhow, with Mr. Builder, to assist while studying the language, Dr. Beatty remaining in Indore. As already mentioned, women were our pioneers in India both from East and West. So was it with our medical mission workers there.

In December, 1885, Mr. and Mrs. Campbell on their return from furlough were accompanied by Rev. Robert C. Murray, from Pictou, Nova Scotia, and in the allotment of stations at a council of the missionaries a few weeks later, Jan., 1886, it was decided that the Wilkies should remain at Indore, the Builders at Mhow, that the Campbells should open a new centre at Rutlam, while the Wilsons who had been for a time with the Builders at Mhow, should go 160 miles North to Neemuch and open a station there; Mr. Murray remaining for a time at Mhow to learn the language.

INDORE PRESBYTERY ORGANIZED.

Six months later the following important message reached the field: "The General Assembly, June, 1886, has sanctioned the organization of a Presbytery in Central India, to be known as the Presbytery of Indore."

The workers gather in their new ecclesiastical capacity, and one of the earliest Presbyterian acts is to give permission, October, 1886, to Rev. R. C. Murray to settle in the ancient, sacred city of Ujjain.

It is December once more, the time of year when missionaries from Canada can safely come to begin their work. Miss Marion Oliver, M.D., comes to join the band at Indore, and with her is Miss Charlotte Wilson who has come to be the wife and fellow missionary of Rev. R. C. Murray, at Ujjain.

With the coming of these helpers and the close of 1886 ends the first decade of the mission.

Our backward glance has been rather at the workers than the work. In a survey of the latter two features mark this first decade.

1. Extension. Five of the seven stations now wrought as missionary centres, were, at the end of that first decade, occupied by an ordained

missionary and his wife from Canada. Besides these there were five unmarried women, two of them medical missionaries, at Indore, the three Misses Stockbridge, teaching and doing zenana work at Mhow, and a large staff of native catechists, teachers, colporteurs, Bible women, &c., &c.; of whom there were four at Ujjain, five each at Neemuch and Mhow, nine at Rutlam, and nineteen at Indore.

2. Another feature of this first decade was the struggle for toleration. In the second year of the mission, 1879, the first two converts were seized and threatened with gaol, and had to flee to another State to be baptized. The Maharajah Holkar issued an order forbidding all Christian work, and a little later, April, 1880, the only mission school in Indore city was forcibly closed by the authorities. If the missionaries attempted to speak or teach, even on private grounds, the police drove off all who would listen to them, and the missionaries sometimes received insult and even blows from the same source.

Appeals were made to the Resident British Agent General, but he too was hostile. The missionaries then sent complaints to the Viceroy of India, but received unsatisfactory replies, as the principal papers bearing on the case had been pigeon-holed by unfriendly subordinates.

Other missionaries at Calcutta took the matter up. They realized that the question of religious toleration in the Native States had been raised, and could not be dropped until settled satisfactorily. The Vice Regal ear at length was reached, and, partly through the friendly attitude and quiet private influence of the viceroys, Lord Ripon, and afterwards Lord Dufferin, from without, and the patient perseverance of the missionaries amid opposition and trial, and the better understanding of them and their message by the native rulers and people, the hindrances and vexations of several years came to an end, the fullest liberty was gained, and from members of the native royal family has valuable help been since received.

THE SECOND PERIOD, FOURTEEN YEARS, 1887, TO 1900, INCLUSIVE.

As already noted the features of the first decade were the extension of the mission and the long and victorious struggle for toleration. To this might be added the health of the missionaries.

Somewhat different features marked the second period. The opposition of the authorities has passed away, the only occasional signs of hostility being from Hindoo and Mohammedan

priests and bigots. Sickness and death have shadowed the mission. In September, 1887, Mrs. Murray was cut down after a few hours illness, when she had been less than a year in the field. Three months later, 20th December, Mr. Murray was suddenly called away. Early in the following year, 1888, Mr. Builder, whose health had been for some time failing, had to come home, and died, 14th November, of that year. Sickness has also compelled several of the unmarried women to retire temporarily or permanently from the mission. To crown all there have been the famines, first in 1896, and still more terrible in 1899-1900, the latter desolating districts, that so far as recorded, never knew famine before, so that the close of the century sees our largest missions, China and India, shadowed as in no former years.

A BRIEF SUMMARY OF THESE FOURTEEN YEARS.

Two men went out in 1888, Revs. G. McKelvie and J. Buchanan, M.D., and three unmarried women, Misses Sinclair and Scott, and Dr. Mary Mackay. Mr. McKelvie resigned in 1891, for other work for Christ in India. Miss Scott retired in 1890, on account of illness. Dr. Mary Mackay was married to Dr. Buchanan shortly after arriving in India, and they settled at Ujjain where the Murrays had recently fallen. Miss Sinclair still labors at Indore, where she has a large boarding school for girls.

In 1889 two more unmarried women arrived, Miss Margaret Jamieson and Miss Amy Harris. After two years Miss Harris had to retire through ill-health, and died in London, England, on her way home. Miss Jamieson still labors in Ujjain. In addition to her other work she has gathered a class of blind children, and has brought to them the Word of Life.

In 1890 the staff was reinforced by Rev. W. J. Jamieson, Rev. N.H. Russell. Miss Margaret McKellar, M. D., and Miss W. Grant Fraser, M.D. Miss Fraser returned from the Mission in 1896. Mr. Jamieson, after repeated and severe attacks of typhoid, was compelled in 1898 to resign and take up work in Canada. Mr. Russell's centre is Mhow, and Dr. McKellar labors at Neemuch.

In 1891 came Miss Elizabeth McWilliams and Dr. Margaret O'Hara. Miss McWilliams retired in 1893. Dr. O'Hara, after some years at Indore, removed 8 July, 1895, to Dhar, where she was the first missionary to permanently settle, and where she still labors, together with Mr. and Mrs. Frank Russell, who came a few weeks later, 22 Aug. '95.

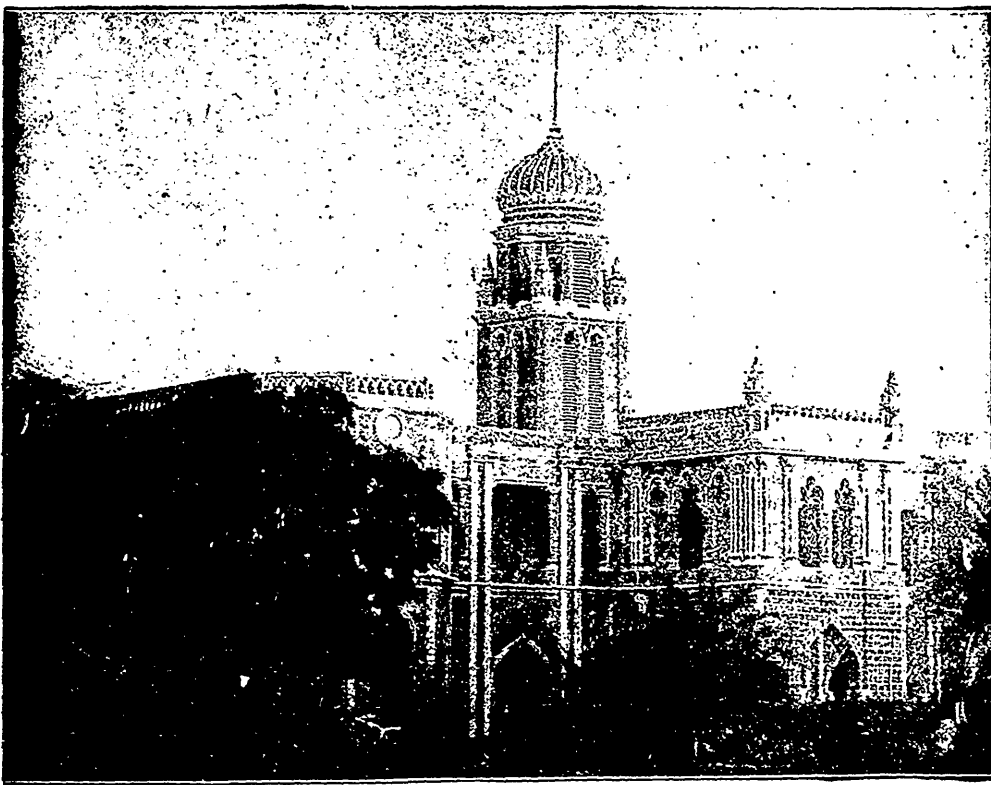
In 1892 Miss Agnes Turnbull, M.D., Miss Catherine Calder, and Miss Jessie Duncan arrived. Miss Calder retired in 1899. The others are still connected with the mission.

In 1893 there were six new arrivals. Rev. F. H. Russell, Mr. C. H. Woods, M.D., and wife, and Misses Jessie Grier, Janet White and Mary C. Dougan. Miss Dougan retired in 1900, Misses Grier and White labor at Indore, Dr. Woods at Ujjain, and Mr. Russell at Dhar.

In 1894 Miss Catherine Campbell was the sole arrival. She is stationed at Neemuch.

five centres already occupied, and in reaching out from these centres to surrounding towns and villages. But in 1895 there were forward movements in different directions.

One of these was the opening of a new centre at Dhar, some 33 miles west of Mhow. It had been visited by the missionaries in their preaching tours, but the opening of Dr. Margaret O'Hara's dispensary, on her removal there, 8 July, 1895, was the first permanent occupancy, followed in August by the settlement of Rev. F. H. Russell.



Our Mission College at Indore, Central India.

In 1895 Rev. A. P. and Mrs. Ledingham, Mr. J. J. Thompson, M.D., Miss Bella Ptolemy, and Miss Rachel Chase joined the mission. Dr. Thompson seemed well and strong, but sudden illness compelled retirement in 1897. He came home, lingered for nearly two years, and died of consumption, leaving a young wife who had gone to India to marry him after his first year of service there.

This year, 1895, was an important one in the history of the Mission. During the previous seven years work had been carried on at the

Another extension of the work this year was the establishment of the mission to the Bhils. These people are supposed to belong to the aboriginal tribes of India. They live back among the hills, nearly a million of them, a timid people, despised by the Hindoos, yet possessing some good qualities. To this work Dr. and Mrs. Buchanan felt themselves drawn and guided, and although they had spent several years of hardship and toil, in unhealthy and unsanitary conditions, from which Mrs. Buchanan never

fully recovered, in getting hospital and other mission buildings erected at Ujjain, and were now in a position to do their work there with more of comfort, at the request of the Mission Council they gave it all up to those who might come after, and went forth to found a new mission in the Bhil jungle.

A new effort started by Dr. Buchanan at Ujjain early this same year, was a home for lepers. Hitherto uncared for and helpless, their condition was a most wretched one. Dr. Buchanan used to gather them, dress their sores and teach them, and was engaged in securing land for a home, which a native gentleman had promised to build, when he was called to the Bhil Country.

In the short time that he remained in Ujjain the results were most satisfactory. The work is still carried on by Dr. Wood, and is supported by the native congregation at Ujjain.

Another feature of this year was the opening of the new College Building at Indore, by the Agent to the Governor-General in Central India, with whom were present many local dignitaries, giving cordial sympathy and support. A striking contrast it was to the time, a few years previous, when the mission was regarded with such disfavor.

Still another advance this year was the establishment, by the Presbytery, of training classes for native agents to fit them for teaching and preaching. During the rainy season a junior and senior class were held for a period of six weeks each, and instruction given by Revs. W. A. Wilson and N. H. Russell.

The work has been regularly kept up since that time, the classes meeting at different stations in successive years.

The year 1896 was marked in a very different way from the preceding one, viz., by famine and plague. Had it not been overshadowed by the still more awful scourge of the present year, it would have been long remembered. Our mission field suffered for the most part indirectly. The high lands of Central India have usually their share of rain when all around is stricken with drought. But famine in the neighborhood causes famine prices. The poor people want, and multitudes from without throng thither in search of food. Many orphans, whose parents had died of famine, and who themselves, many of them, would have perished, or been taken to lives of shame, were gathered by the missionaries. They are now receiving a Christian training, and will soon be a great strength to the native church.

The mission received as helpers this year Rev. J. Fraser Smith, M.D., and wife, formerly of the Honan Mission, Miss Jessie Weir and Miss Jean M. Leyden. Dr. Smith was appointed to the chaplaincy of the British troops at Mhow, which is paid for by the British Government, and at the same time did much valuable work for the mission, but health has again compelled him to exchange the mission field for work in Canada. Miss Leyden retired during the present year.

In 1897 Miss Harriet Thompson arrived and was settled at Indore.

In 1899 Rev. J. T. Taylor, Mr. Alex. Nugent, M.D., and Miss Bessie Goodfellow joined the staff, Mr. Taylor going to Indore, Dr. Nugent to Ujjain, and Miss Goodfellow to Mhow.

The closing year of the Century, the year 1900, will long be remembered as one of the darkest in India's history.

The country depends for its food supply upon its crops. These depend upon the rainfall; and this again upon winds, which bring in the moisture laden clouds from the Indian Ocean on the West to water the land. The rains failed in some measure in 1899, and in the closing months of that year the pinch of famine began to be felt in the rise of the price of food, which cut it off from multitudes of the poor.

As the days and months passed it grew worse. Malwa, where famine had been hitherto unknown, was stricken with the rest. Water failed. The suffering from want of it was almost as great as from want of food. Some six millions were fed at government relief works. Half a million or more have perished.

Rains at length came, a few weeks ago, and then followed cholera and plague, which the weakened natives could not resist, and multitudes were carried off by it.

It has been the severest famine visitation in the known history of India, and the article in last Record—"The Aftermath of the Famine"—by Rev. Norman H. Russell, shews how serious and lasting will be the consequences.

But the results are not entirely dark. The part that the missionaries have taken, in their self-denying efforts to relieve want and suffering, aided in this as they have been by funds from home, has shewn the heathen what practical Christianity is, and many a heart ill be open to the truth as never before.

Many orphans too have been saved, who would otherwise have perished. There are twenty-two hundred of them in the different stations of our mission. These will be trained

under Christian influence, and away from the surroundings of heathen homes, and in a few years will be a great source of strength to the churches there. Rev. J. Frazer Smith, M.D., writes, that no money expended in mission work is so fruitful in results as that used in caring for famine orphans.

One result of the famine that should call forth sympathy and prayer on their behalf is the strain through which our missionaries have come in trying to help the perishing multitudes. The health of some has given way.

Miss Duncan. Of the latter, Miss Leach and Miss McCalla, M.D. With them go also Revs. Murdoch McKenzie and W. Harvey Grant, of Honan, who, at the request of the missionaries in India, and of the Foreign Mission Committee, are giving a helping hand there till the door again opens in China.

THE MISSION AT THE CLOSE OF THE CENTURY.

Nearly a quarter of a century has passed since our work was begun in Central India. The Church has sent out to this mission sixty-six workers, including Messrs. McKenzie and



The Indore Presbytery's Training Class.

Others have won through, but at a sacrifice of strength that can never be wholly made up. What these self-denying, heroic men and women have undergone will never be fully known to their fellow-men. They did not work for praise.

The cloud is beginning to lift. The worst of the famine is past, and a goodly band of helpers has just gone out, some of them returning after furlough, some going for the first time. Of the former are Rev. J. Wilkie, Miss Ptolemy and

Grant, of Honan, for a time, as above mentioned. Of these, twenty-one were men and forty-five were women, including the wives of the missionaries. Of the men, eighteen were ordained, two of whom, with three unordained, were medical doctors. Of the twenty-eight unmarried women, six were fully qualified medical doctors. Some have retired from the work, several of them compelled by impaired health. Some have died. The list below gives the full staff and its changes.

The work is now carried on in and from seven principal centres. In all of these, except the latest, Amkhut, regular congregations have been organized.

Indore, pop. 92,000.—This, the oldest station, has its native congregation, with over one hundred communicants, and nearly two hundred adherents, one third of whom are baptized. Of the orphans of 1896 it has over sixty boys and one hundred girls, training for useful lives. Many of them are Christians. It has its Sabbath Schools for boys and for girls, with over thirty teachers and five hundred scholars. Besides the regular preaching services Evangelistic work is carried on in different parts of the city. It has the College with some twenty students, Bible study having a prominent place. It has High School with nearly two hundred from lowest to highest grade. It has Boys' Industrial Home, with fifty, and Girls', with same. It has girls' schools for different classes and castes, with over two hundred. It has a boarding school with over sixty. It has its hospital, with last year 220 in-patients, over five thousand new cases of out-patients, and fifteen thousand treatments.

Mhow, pop. 30,000.—There is the native congregation with some fifty communicants, and a hundred and thirty adherents, one third of them baptized. In the Sabbath Schools there are seventeen teachers and four hundred pupils. A successful High School had to be closed for want of funds. Other schools are carried on, with attendance of over one hundred. There is an orphanage with fifty of the 1896 famine children, who are cared for, trained and taught useful trades. Many of them are professed Christians. There are three out-stations where native workers are settled. Evangelistic work is a prominent feature. Within a radius of ten miles of Mhow are 200 villages, and as many as possible of these are visited each touring season. Sometimes ten villages are visited in a day, sometimes several days spent in one town. The magic lantern, with its pictures of Scripture scene and incident, is much used in such services. Women's work also extends to at least ten neighboring villages, with an average attendance of thirty.

The chaplaincy of the troops has been part of the work at Mhow. For this service the Government pays our mission.

Ruttam, pop. 30,000.—The native congregation consists of fifty-six communicants and one hundred and twenty adherents, three-fourths of them baptized. There are two out-stations,

which with their neighboring villages are regularly visited. There are week-day schools with seventy-five children, and Sabbath schools for boys and for girls with two hundred. There is medical dispensary work, in charge of a native doctor, with 2,850 new cases, and a total of 8,080 treatments reported last year. Of more than one hundred famine widows and children of 1896, cared for at this station, thirty-six were baptized last year on profession of faith. Some of them, young as they are, go out to assist in mission work in the villages.

There is a printing house, under control of the mission, where *The Indian Standard* and *Gyan Patriki* and tracts and hymns are printed.

Neemuch, pop. 21,000.—The native congregation has thirty communicants, besides over a hundred adherents, three-fourths of the latter baptized. Evangelistic work is carried on in the surrounding villages, and the leaven of Truth is spreading. In primary and middle week-day schools there are two hundred children, and in girls' schools the same, while the total attendance at Sabbath Schools is four hundred and fifty. In woman's medical work at this station there were last year 3,700 new patients, and a total of 13,500 treatments.

Ujjain, pop. 34,000. Its congregation has sixteen communicants, and sixty other adherents, half of them baptized. There are about eighty in the week-day schools for boys, sixty in the same for girls, and nearly two hundred in the Sabbath Schools. In the medical work last year there were over four thousand new patients, and a total of nearly twelve thousand treatments.

Work for the blind and among the lepers are special features of this station. Miss Jamieson's class of blind girls is pictured on *Children's Page*. In the home for lepers some fifteen of these unfortunates are cared for. Several of them are decided Christians.

Dhar. But five years opened, this station has a church, a hall, a bungalow for the missionary, a hospital and an orphanage. The congregation consists of twenty-five communicants and sixty-five adherents, nearly half of them baptized. The orphanage, with over fifty of the orphans of 1896, is built in an eight-acre lot, presented by the Maharajah, and the young people cultivate it. The Sabbath schools for boys and for girls have a hundred and seventy-five children; three primary week-day schools have sixty; a girls' school has fifteen. The hospital had last year 275 in-patients, 8,442 new

cases of out-patients, and 20,300 treatments. Twenty zenanas are regularly visited.

Amkhat. This latest station is the centre of work among the Bhils. It differs from all the others in the character of the people and their wilder and more unsettled habits of life. The first years had to be spent in overcoming, not their hostility, but their timidity and fear. Their only knowledge of the outside world was their Hindu masters and oppression and wrong. One method that Dr. Buchanan employed to win their confidence was, instead of getting Hindus to put up his mission buildings, to superintend the work himself, getting a number of Bhils to work, gathering stones and building, having worship with them and teaching them twice a day. In this way he builded economically and made it a means of mission work. There are ten communicants and fifteen baptized adherents, a Sabbath school with over forty. The famine and plague has scourged them with special violence. Leprosy prevails among them. The cases are not isolated, and the disease spreads. This makes Dr. Buchanan's work all the more difficult.

SOME CLOSING NOTES.

A feature of the work as a whole is the attitude of the native rulers. Hostile at first, not knowing what Christianity meant, they have gradually come, in most cases, to be warm friends and supporters, making generous gifts of land for mission premises, hospitals, etc.

India is, in population, more than half the British Empire, containing two hundred and eighty-six millions of its four hundred millions of people. Under British rule, civilization is spreading. Even the native rulers are establishing schools and colleges. Thirty thousand of India's youth pass out of these and their high schools every year, and are becoming an increasing power. As their education is non-Christian, often anti-Christian, they will tend to become an increasing element of unrest and disaffection. The only way in which the people of India can continue, as so many of her native rulers and people now are, contented and loyal constituents of the world-wide Empire, is by leavening the land with Christianity.

The numbers of famine orphans at the different stations, as given above, refers to those of the famine of 1896, a total of about 350. The latest reports give the number as over two thousand.

No words can tell what the famine has been, with its hunger and thirst, and the plague and pestilence following. What some of our mis-

sionaries have passed through with that terrible hunger wail ever in their ear, none will ever know, for it must be experienced to be known. The darkest is past. India brightens to the dawn of a new century. May it be the rising of a better sun, of material and spiritual prosperity, and these millions of our Empire take their place with its myriads in other lands, as loyal subjects of the King of Kings.

LIST OF STATIONS AND THEIR MISSIONARIES.

Station.	Name.	Arrived.
Indore.	Rev. Mr. and Mrs. Wilkie.	Dec., 1879
"	Rev. A. P. Ledingham.	Nov., 1895
"	Rev. J. T. Taylor.	May, 1899
"	Dr. Marion Oliver.	Jan., 1886
"	Miss J. V. Sinclair.	Jan., 1889
"	Miss Janet White.	Nov., 1893
"	Miss Jessie Grier.	Nov., 1893
"	Miss Bella Ptolemy.	Nov., 1895
"	Miss Rachel Chase.	Nov., 1895
"	Miss Harriet Thompson.	Dec., 1897
Mhow.	Rev. N. H. Russell.	Dec., 1890
"	Miss Bessie Goodfellow.	May, 1899
Neemuch.	Rev. W. A. Wilson.	Dec., 1894
"	Dr. Margaret McKellar.	Oct., 1890
"	Dr. Agnes Turnbull.	Nov., 1892
"	Miss Jessie Duncan.	Nov., 1892
"	Miss C. Campbell.	Dec., 1894
Rutlam.	Rev. J. F. Campbell, D.D.	Dec., 1876
Ujjain.	Dr. C. R. Woods.	Dec., 1893
"	Dr. Alex. Nugent.	May, 1899
"	Miss Margaret Jamieson.	Nov., 1889
"	Miss Jessie Weir.	Dec., 1896
Dhar.	Rev. T. H. Russell.	Nov., 1893
"	Dr. Margaret O'Hara.	Dec., 1891
Amkhat.	Rev. J. Buchanan, M.D.	Dec., 1888

NOTE.—In addition to the above, Rev. Murdoch McKenzie, Rev. W. Harvey Grant, Rev. J. H. Harcourt, Miss Leach and Miss McCalla, M.D., are now on their way to India, and their stations are not yet definitely known.

MISSIONARIES WHO HAVE RETIRED OR HAVE BEEN CALLED AWAY BY DEATH.

	Appointed.	Retired.	Died.
Miss Fairweather	1873	1880	....
Miss Rodger	1873	1891	....
Miss Forrester	1876	....	....
Rev. J. M. Douglas	1876	1882	....
Miss M. McGregor	1877	1888	....
Rev. Jos. Builder	1883	....	1888
Rev. R. C. Murray	1885	....	1887
Rev. G. McKelvey	1888	1891	.....
Miss Amy Harris	1889	....	1892
Dr. Elizabeth Beatty	1884	1892	..
Miss E. B. Scott	1888	1890	....
Dr. Mary McKay	1888	....	....
Miss E. McWilliams	1891	1893	....
Miss W. Grant Fraser	1890	1896	....
Dr. J. J. Thompson	1895	1897	....
Miss J. Ross	1883	1898	....
Rev. W. J. Jamieson	1890	1898	....
Miss C. Calder	1892	1899	....
Miss Mary C. Dougan	1893	1900	....
Miss Jean M. Leyden	1896	1900	....
Rev. J. F. Smith, M.D.	1896	1900	....

Youth.

YOUNG PEOPLE'S SOCIETIES.

Topics for 1901.

January.—Our Missions as Christian Patriotism.

February.—Comparative view of the four Gospels.

March.—Native Agency in our Foreign Fields.

April.—Luther and the German Reformation.

May.—The Teaching and Practice of Jesus.—The Home.

June.—The Teaching and Practice of Jesus.—The Sabbath.

July.—The Teaching and Practice of Jesus.—The Business of Daily Life.

August.—Missions to Lumbermen and Fishermen.

September.—Calvin and the Reformed Churches.

October.—Knox and the Scottish Reformation.

November.—The Presbyterian Churches.—Their gift of Liberty to the modern world.

December.—The Presbyterian volunteer movement.

These Topics are set down for the second week of each month, and the Topic will be in the Record of the month preceding, as has been done this year.

The Topic cards and booklets, with daily readings, will be ready early in November. Orders and remittances to be sent to Rev. K. D. Fraser, Confederation Life Building, Toronto.

These Topic cards and booklets contain the above twelve monthly Topics, the questions from the Shorter Catechism for each week, and the whole series of "Uniform" Topics chosen by the United Society of Christian Endeavor.

They can therefore be used by all societies whether adopting the Assembly's "Plan of Study" or not.

Prices same as previous years:—Topic cards, \$1.00 per 100, and booklets, \$1.50 per 100.

There are two special articles in this Record, on the Topic for January, one by Rev. Principal MacVicar, D.D., on "French Evangelization a form of Patriotism," and one by Rev. Robt. Johnson, D.D., on "Christian Missions and Patriotism." The articles will be found near the beginning of this Record.

There is a third article, kindly contributed at the request of the Record, which is very closely connected with the subject, *viz.*, "Manitoba College," by Rev. Dr. Kilpatrick. It could scarcely have been more fitting had it been prepared in connection with the Topic.

Do not think, because the sermon in your department is addressed to students, that it applies to them only. It is just as suitable for young men—and women—in all lines of work. The principles and practices that guided Daniel are just as helpful on the farm, in the mine or factory or store, as they were at the Royal Chaldean College in Babylon, and will as surely give success, whatever one's work may be.

QUESTIONS ON INDIA.

Will the young people please read carefully the History of our Mission in India, in a former part of this Record, and answer from it—first, the questions on "Children's Page" in the latter part of this Record, and then the following additional questions:

What are the principal religious systems of India?

How many followers have each of the principal systems?

How much has Christianity increased during the past twenty years?

How much has the heathen population of India increased in the same time?

How is Christianity making its influence felt in India besides the mere increase in the number of its followers?

What is the general character of the country in Central India, where our mission is?

How does its character affect its liability to famine?

What is the general condition of the people with regard to wage and food?

What their condition physically, intellectually and morally?

What is the difference between "British Territory" and "Native States"?

In which of these is our own Mission?

In how many of the Native States is our work carried on?

What kind of reception did our missionaries meet at the outset?

How has the kindness and favor of the Native Rulers been shown in recent years?

Of what great event in our Home Church was the India Mission in some measure a monument?

What features mark its first decade?

What event marks the beginning of the second period?

What are some of the features of the second period?

What different things combine to make 1895 an important year in the Mission?

What are some of the principal lines in which Mission work is carried on?

Name the different stations and their missionaries.

In what different ways may mission work be expected to benefit from the sore famine through which India has just been passing?

THE STUDENT OF THE ROYAL CHALDEAN COLLEGE.

By REV. A. J. MOWATT, MONTREAL.*

The student's name is Daniel. Translate it, and it means—God my judge—a very good name for a student to bear. There is something in a name.

When Daniel was a growing lad of sixteen or thereabout, a dreadful thing happened. Jerusalem was besieged by the Chaldean army, under the leadership of Nebuchadnezzar, the greatest conqueror of the age, and had to surrender. Daniel among others was dragged away into captivity. You see the tall, fine-looking, princely youth, under a military escort, marching hundreds of miles across deserts, and over mountains, and through woods and jungles, to Babylon. That was the way Daniel went to college. That was the way God chose to lead him, and it seemed a hard way. Daniel found, as Jeremiah found, and young men of to-day find, "that the way of man is not in himself; it is not in man that walketh to direct his steps."

The student of to-day journeys to college in a magnificent railway-carriage with sleeper and dining-car, or aboard a luxurious steamship with parlor and stateroom and every comfort. And still, superior as your way of going to college is to that of Daniel, do not despise the old time student, trudging along on foot day by day, and sleeping on the hard ground at night. His way is God's way for him, and your way is God's way for you.

You see the pious youth on his knees, as he lies down to sleep, committing his way to God thus: "O Lord, I know that the way of man is not in himself." Then when it is morning, and the—tramp! tramp!—across the desert begins, he prays the same prayer, for good Jeremiah had taught it to him in the days of the siege, and it seems just the prayer he wants to pray: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

And so he is led on, dragged rather, driven indeed at the spear-point. And sometimes his faith all but gives way, and he wonders and questions whether the Lord has anything to do with his leading.

*A sermon to students, preached in Erskine Church, Montreal, on Sabbath evening, 11 Nov., from Daniel 1: 4. "And that he should teach them the learning and tongue of the Chaldeans." If any parent would like a copy sent to a son at college, drop a card to this office with name and address, and it will be sent.

AT THE ROYAL CHALDEAN COLLEGE.

After a long weary march of hundreds of miles the captives at length reach Babylon. Babylon at the time is a great city, the greatest city of the then world. A grand triumphal entry is accorded the conquering hero. Arches are erected at the gates and along the principal streets. Banners wave. Bands of music parade. The people go wild with joy. They throng the walls and streets and squares, and shout and sing.

For Daniel and his friends it is far, far, other than a triumphal entry. It is a humiliation and degradation to them, and they are made feel it. Still the captive has faith in God. He believes that in some way God will turn it into blessing. So he is not in despair. Faith never need despair. It bears up the lad, and captive though he is, his bearing is such as to compel respect and admiration.

The captives and spoil are apportioned among the leaders of the campaign, Nebuchadnezzar himself getting of course the lion's share, the best going. Daniel, as it so happens, along with certain young friends of his own, falls to the King. Is there no hand of the Lord in that?

But what will the King do with them? He may do a thousand things with them—make them personal attendants, palace-servants, temple-sweepers, and what-not. But he is led to give some of them an education at the Royal Chaldean College of Babylon, and Daniel and three others, young men of great promise, are selected for the purpose.

And so Daniel finds himself at seventeen or thereabout a student at the best-equipped college of the world, his tuition and board and lodging and clothes, and everything else indeed, provided and paid for by the royal munificence. True he is a captive in a heathen city. He does not belong to himself. Still, the Lord takes this way of giving the world a brilliant student, the foremost man of the age, a Daniel.

What an educational opportunity is put in his way, and he appreciates it! The scholars and scientists of the world are professors at that college. What they do not know, of astronomy and astrology, of the theories of cosmogony, of politics, of alchemy, of necromancy, of jurisprudence, of mathematics, of literature and of many other things, is not worth knowing. I suppose as a college it is far-famed for its learning, particularly for men versed in occult science, and so has a name in that day that not even McGill has to-day. And then it enjoys the

royal patronage, the King himself being at the head of the great institution, and taking a deep interest in its success. Such then was the college at which Daniel was entered as a student.

Students—I speak to you to-night—value your opportunities as students of McGill. You have a college to be proud of; let her be proud of you. What university education can do for young men, you have the advantage of. Make the most of it; Daniel owed no little of his brilliant success in life to the fact that he was a college graduate, passing with honors at the Royal Chaldean College of Babylon. No young man can hope to attain the top positions in science, in law and medicine, in philosophy and theology, who has not taken a college course.

THE STUDENT AND TEMPERANCE.

There was a refectory at the Royal Chaldean College, and the students took their meals there. Good wholesome food has its own place in student-life. The bill of fare seems to have been on a generous scale, and the man at the head of this department believed in good living for students. Meat was served. So also wine.

High living, luxury, gluttony, intemperance, were Babylon's sins. She was a drunken city. The King himself drank. His wise men drank. The ladies of the court drank. The officers of the army drank. The professors of the college drank. The students drank. Everybody drank, and the wine flowed freely.

At the college table there seems to have been no option—you had to drink. You were reported if you did not drink. Your head was in danger if you did not drink to the King's health. That is where the student at the Royal Chaldean College yonder finds himself, and he is in a hard place. He objects to both meat and drink—objects on the ground of the meat and drink being offered in sacrifice to the idol before they found their way to the table. That was the student's main contention. So he made a request for himself and his three friends to the head steward to be excused the use of both the meat and the wine. He asked for a ten days' trial of a purely vegetable diet—beans instead of beef, water instead of wine.

His request was acceded to with the happiest results. Simple living won the day. Wineless dinners for students were the best. So said the head steward. Daniel and his three friends looked better, felt better, studied better, were in every way better than the meat-eaters and the wine-drinkers. And so it was a victory for plain living, a simple vegetable diet, total abstinence.

Now, students, I put in a plea to-night for plain living, simple wholesome food, total abstinence from all intoxicants, including wine. I cannot indeed go as far as some of my brethren and include meat-eating. But some I know eat no meat, and certainly they do not suffer from the want of it. My neighbor down the way is a case in point, a hale, hearty, vigorous old man, after more than fifty years in the ministry, and he attributes it to his abstinence not only from intoxicants, but also from animal food.

If you will pardon a personal word, I have been a total-abstainer since a boy, and the longer I live and the more of life I see, the more convinced I am that no student, no minister, no doctor, no public man of any sort, should be a drinking man. Even a very little liquor tells on a man. You see it in his manner. You hear it in his speech. You feel it in everything about him.

I am liable to be called upon as a minister at all hours of the night and day, and what, if at any moment I should not be quite myself? Do I, or you, want a clergyman to come and pray with us at a critical moment, who is even just a little under the influence of wine? Do I, or you, want a physician to come and prescribe for our child, set a broken bone, perform some delicate surgical operation, when his hand is even a little unsteady because of drink? Do I, or you, want a lawyer to look into our case at court and plead our cause there, who has indulged too freely in wine? I tell you, students, the world of to-day has no use for public men who are at all given to drink. There is no call to the pulpit for the drinking preacher, no use in the sick-room for the drinking doctor, no place on the floors of Parliament for the drinking politician. If you are a student who drinks, my advice to you is—pack your trunk to-morrow morning and go home; or, better still, dare to be a Daniel, and drink water instead of wine.

THE STUDENT'S COMPANIONS.

We know the names of Daniel's companions—Shadrach, Meshach, and Abed-Nego. They were kindred spirits. They were with him on the wine question. It will never be known till the Books come to be opened at the last day, how much of both his goodness and greatness he owed to his young friends and companions. They were with him, backing him up, and standing by him in all he did, and so he went ahead. It might have been otherwise if he had had no one to stand by him and back him up.

But they stood with him, and so he was strong.

Students, who and what are your companions? What they are you are. If they are bad, how can you be good? If they are young men of evil habits—gamblers, drinking young men, spendthrifts, fools—I know what you are. If on the other hand they are true young men, you will be true like them.

The companionships formed at college are often so happy, and as helpful as happy, and as life-long as helpful. But then you must be as worthy of them as they are of you. You cannot have good student companions unless you are good yourself. No busy student wants a lazy one within a block of him. Some students go to college to fool away their time, and they hunt up other fools to help them do it. Others go to study.

Daniel and his companions were hard students as well as pleasant companions. They ate their plain food together. They had interests in common. What one knew they all knew. What one studied they all studied. When they went out for a walk, they went out together, and they were thus a mutual protection. Happy the student who is happy in his companionships. They are a safeguard to him as well as inspiration, and the future will probably hear of him, even as it heard of Daniel.

THE STUDENT ON HIS KNEES.

As a student Daniel was much on his knees. He prayed over everything—prayed over his food, prayed over his lessons, prayed over his going out and coming in, prayed over his recreations, prayed over his sleeping and waking—carried everything to God in prayer. When he could not see through a difficult problem, or had a tangled piece of Chaldean to translate, you would find him on his knees about it. He knew the power of prayer in the matter of study, and so Luther's motto was his—*Bene orāss, bene studuisse*—to have prayed well is to have studied well.

Go to your knees, students, before you open a book or tackle a problem, and God will be with you and help you. Pray over geometry. Pray over your Lucian and Horace. Pray over the passages you have to translate. Pray over the essays you have to write. Pray over your football matches. Pray that you may be kept from hurting the other fellow, and from forgetting that you are a Christian on the campus as well as in the college. Is not God your Father, and just as a father takes an interest in his

child's play as well as work, so your Heavenly Father takes an interest in your college sports as well as classes. Recreation has its place as well as avocation. If then you cannot go to your knees before a football match, you had better not go into it.

The student on his knees has power. He has power in the class-room. He has power on the campus. I do not say he will come out an honor-man or a gold-medalist. I do not say his side will always win. Disappointment and defeat have their disciplinary value to a student as truly as success. The hero of a lost cause is as much a hero as the one who sweeps the field.

A young man said to me after an election. "How hard I prayed as well as canvassed for my father's election, and yet he was defeated!" And he felt as if the Lord had not been as true to him as he had been to the Lord. But the man's defeat at that time may have been a blessing in disguise to both father and son; and so both to-day are shining in honorable public positions. The Lord has his own way of answering our prayers, and He answers better than we ask.

GRADUATED WITH HONORS.

After a brilliant course of three years at the Royal Chaldean College Daniel and his three young friends passed with honors the final examinations. The King himself seems to have been one of the examiners, and the examination was conducted orally. That was the old way, and it could be made, and was made often, most searching and thorough. The Chaldean students and the captives were examined together, and if any favoritism was going, the Chaldeans would enjoy the benefit of it.

But the King was an honest examiner, and the honors came where they were honorably won. And so Daniel and his three friends led in the examinations by a large percentage. We have here an extract from the examining board's report, and it reads thus: "And in every matter of wisdom and understanding, concerning which the King enquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm."

Learn this, that it does not hurt a student's success to be a true Christian young man. Other things being equal, it is better for a student, whether of the Royal Chaldean College of Babylon, or of McGill, to be total-abstinent as to wine and strong drink, and to be devout and prayerful and thoroughly conscientious. Fear

God and follow Jesus, and you will find, as others have found, that God is with you, and the student God is with, while he may not graduate with first-class honors, nor turn out a Daniel or a Paul, will have a shining career.

As one who was a student himself once, but with fewer advantages than those of to-day, I would affectionately counsel you to seek the Kingdom of Heaven first, to decide for Jesus without delay. If ever there was a time when students needed to be loyal to Christ, and to the Word of truth, and strong in faith and mighty in prayer, that time is now. The country needs consecrated education, public men in every walk, who are not only University graduates, but earnest Christian men. They are needed in the pulpit. They are needed on the bench and at the bar. They are needed in parliament, where the destinies of the country are in their hands. They are needed on the field to lead our armies. The eyes of the future are upon the students of to-day. What they are, it will be. Oh, then, for strong, true Christian students! God help you, young men, to be the Daniels of this generation.

A DERELICT.

The term is commonly applied to a ship which has been deserted or given up by its owner or guardian and allowed to float on the sea. Such a vessel is a great stumbling-block to the other vessels which ply the ocean. The greatest care has to be taken by the captain and crew of a steamer lest their vessel should run into a derelict and get shipwrecked by it.

"One of the ocean dangers that captains fear almost more than anything else," says Rev. J. Wilbur Chapman, "is the danger of coming in contact with a derelict, as a ship abandoned at sea is called. There are now supposed to be about thirty of such vessels floating about at the will of the currents in the Atlantic waters. They are without pilot, have neither crew nor rudder, are bound nowhere and carry no cargo to any port. One of them, which has a cargo of mahogany on board and is level with the water's edge, has been drifting since March, 1891.

There is scarcely any peril at sea which is so terrible to the mariner. No sound will reveal their nearness, no temperature of air or waves will make known their approach. Though it carry no guns a derelict is often a more deadly enemy than a man-of-war. The ship that steers for no port can only have one influence, and that is to be a stumbling-block in the way to send other ships to the bottom of the ocean."

Such a derelict is a forcible illustration of the human character and influence of the human derelict. There are thousands of such ones all over our land. Many of them once made a fair profession of faith in God and love for Christ, but not having the real life of God in them, they kept drifting away from spiritual light, abusing their privileges, practically denying Christ, until they were abandoned by the Holy Spirit.

And one of the worst features of the case of many of these is that they are still spoken of by

some unconverted ones as being Christians. Indeed these derelicts, in many instances, persist in calling themselves Christians. And what awful stumbling-blocks to the unconverted they are! To assume to be a Christian, when in fact one is nothing but a rudderless, pilotless person, abandoned by God, is a most fearful thing. Avoid such a condition.—C. H. Wetherbe in *Sabbath Advocate*.

THE DAWDLER.

One way of wasting time is in dawdling. There are some people who are forever flying from one thing to another. They do a little at this piece of work and then leave it and take up something else, only to drop that in a minute or two for a spasm of diligence in still another direction. So they dawdle on through the hours of their day, touching a score or more of things and staying at nothing with persistence. They imagine that they have a great deal to do and are very busy, but they accomplish nothing worth while. It would be immeasurably better if they would take one thing at a time and do it with energy, finishing it before leaving it, then taking the next waiting task and dealing with that in the same way.

Says Dr. William Mathews: "Next to the youth who has no calling, he is most to be pitied who toils without heart, and is therefore forever dawdling—loitering and lingering instead of striking with all his might."

A young man in Massachusetts who was recently offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parable of the prodigal son and that of the good Samaritan, or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm; or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along."

For a young person the safest temper is one of reverence, and the safest place one of obscurity. Certainly at present, and, perhaps, all through your life, your teachers are wisest when they make you content in quiet virtue; and that literature and art are best for you which point out in common life and familiar things the objects for hopeful labor and for humble love.—Ruskin.

A worthy life is the best success; whether it is attended by wealth or poverty, or by that most preferable condition of all, a modest competency. Pure, up-right living, and steady devotion to principle are the surest foundations of any success worth having.—Julia Ward Howe.

TWO PICTURES OF WHISKEY.

"BOB" INGERSOLL'S PICTURE.

"I send you some of the most wonderful whiskey that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer and autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man."

A REPLY PICTURE BY J. M. BUCKLEY.

"I send you some of the most wonderful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine, chased by a shadow cold as Arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven. Drink it, and you shall have 'woe,' 'sorrow,' 'babbling' and 'wounds without cause,' 'your eyes shall behold strange women' and your heart shall 'utter perverse things.' Drink it deep and you shall hear the voice of demons shrieking, women wailing and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs; for 'at last it biteth like a serpent and stingeth like an adder.' For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may 'put an enemy in your mouth to steal away your brains.' And yet call myself your friend."—*Ex.*

SHE COULD NOT REFORM HIM.

"I knew a young lady who had everything which usually constitutes the happiness of those who have not yet climbed the golden stairs of matrimonial paradise. Her age was twenty; she was a brunette, of graceful figure, with a peculiarly animated expression of countenance. Her complexion was rich and warm, her large gray eyes were merry, and her features would pass muster among sculptors. At receptions held in the Armory of the Twenty-third Regiment she was always observed with admirable interest, and she had beaux by the score.

Well, at length she came to a decision, and I heard of her marriage. I knew the young man whom she chose, and was startled. That was five years ago.

A year ago I was riding up town in a car. The car was crowded, and I stood by the front door reading. I heard my name pronounced,

and looked down, but did not at first recognize the face, which was faintly smiling at me. It was wondrously pale and wrinkled and careworn. I looked puzzled for a few moments, and then it dawned on me that this was the wreck of one of the prettiest girls in Brooklyn.

I accompanied her as far as the door of her house. It was a tenement-house. "I won't invite you in to-day," she said, "my rooms are somewhat disordered." I said nothing, but I understood. It was pitiful to see her try to keep up the pretense of being high-hearted, happy and prosperous. A week ago I heard her husband was in a lunatic asylum and her baby dead. Now she has gone home to begin life over again. She had married a man to reform him.—*Brooklyn Eagle.*

OVER-SENSITIVENESS.

BY MALTBE D. BABCOCK, D.D., NEW YORK.

Over-sensitiveness may come from overwork or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out, our nerves are worn to the quick, and writhe at the touch of trifles. Then—rest for our life. We cannot afford not to. But there is an irritability that is not physical. It is moral—or immoral. It comes from being self-centred. We live, but will not let live. We want our way anyway. If we are interrupted we are visibly annoyed. Interference, corrections, suggestions, light our firecrackers, and we explode. Other people's pleasures and pains, their children, cats and dogs and canary birds, are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the cross of Jesus and learn to love. We shall always be in relations in all the world. Let us make them loving relations. Hell is not loving. "Which way I turn is hell; myself am hell." Let us look out for hyper-sensitiveness. It means peril for body or soul.

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults, says an exchange. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—*The Presbyterian.*

A GOOD TONIC.

A woman who had gone through much sorrow, said to a friend once, "Whenever I feel especially sad or lonely, I just go and do something I particularly dislike to do—some duty I shrink from. The effort to do it, I find, is the best tonic the nerves can have."

Her recipe for nerves is one that many might use with advantage. Instead of indulging in vain regrets or selfish sorrow, go and help others. Do something you find difficult and unattractive. It will brace you up. Work is God's tonic.-- Young People's Paper.

THE INFLUENCE OF CHEERFULNESS.

Nothing is more fatal to success than discouragement. The people of Israel became disheartened over the unfavorable report of the spies concerning the land of Canaan, and failed to march directly into their possessions, and thus made a long journey of forty years in the wilderness necessary. The discouraged man imparts his mood to others, and thus it spreads like a contagion.

It is better not to display the feeling of depression, even if it cannot be wholly driven from the mind. The man who can be cheerful under all circumstances will command the best influence over others, and the very effort he makes to look on the bright side of his misfortunes will have its reflex influence upon his own mind, and change his desert into an oasis ere he knows it.—Lutheran Observer.

THE KINGSHIP OF SELF-CONTROL.

Man has two creators—his God and himself. His first creator furnishes him the raw material of his life and the laws in conformity with which he can make that life what he will. His second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts.

Man is placed into this world not as a finality, but as a possibility. Man's greatest enemy is himself. Man in his weakness is the creature of circumstances; man in his strength is the creator of circumstances. Whether he be victim or victor depends largely on himself.

Man is never truly great merely for what he is, but ever for what he may become. Until man be truly filled with the knowledge of the majesty of his possibility, until there come to him the glow of realization of his privilege to live the life committed to him, as an individual life for which he is individually responsible, he is merely groping through the years.

At each moment of man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness; as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day creates a new self from the sin and folly of his past—then he is a king. He is a king ruling with wisdom over himself. Alexander conquered the whole world except—Alexander. Emperor of the earth, he was the servile slave of his own passions.—Sel.

WHERE DO YOU ATTEND?

"What church do you attend?" was once asked of a bright young fellow, doing business in one of our large cities. "Oh, I just run around," he answered, gayly. "I don't understand the difference between the Churches; in fact, there is a great deal in the Bible itself that I don't understand, and, until I do, of course I can't join any Church." "How many hours a day do you spend studying this matter?" asked the questioner. "Hours?" he repeated in surprise. "Well, then, minutes?" The young man was dumb. "Ah," said his companion, with patient sadness, "not one! If you thought a knowledge of geology necessary to your success in life, or astronomy, or shorthand, you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning."—Our Young Folks.

PRAYER AND ITS TWO ENDS.

Prayer, like a ladder, has two ends. If angels are at the top ends, there must be a human being at the foot. If the sunshine and the rain are sent, man must plow and sow, else there will be no harvest. God recognizes and uses human agencies in the carrying forward of his purposes.

When Hudson Taylor, the veteran missionary, first went to China it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed and it was slowly drifting shoreward, unable to go about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God.

"I will," said Taylor, "provided you set your sail to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done. The missionary retired to his state-room to pray. While engaged in prayer, there was a knock at his door.

"Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And, sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat, so that the cannibals were cheated out of their human prey.

Sails are made to catch the wind. This part of the prayer, namely, the spreading of the sail, the sailors could do. It belonged to God to send the wind. The application of all this is, if your prayer is for wind, be sure to first spread the sails.

Children's Page.

SOME QUESTIONS ON INDIA.

DEAR CHILDREN :

Will you please read the story of our Mission in India in another part of this Record, and see if you can find answers to the following :

What is the population of India?

How is India governed?

In what part of India is our own Mission Field?

How many people are there, dependent upon our church for the Gospel?

When did our church begin mission work in India?

How many missionaries has our church sent to India?

How many of them were men?

How many were women?

How many of each were medical doctors?

How many mission centres are now occupied there? Name them.

What are the names of the missionaries at each station?

What great troubles came upon India during the past year?

How many famine orphans are being cared for by our missionaries?

Who will compose the native church in India twenty years hence?

Who will be the workers in our church at Home twenty years hence.

When should they begin to learn to do this?

SOME OF MISS JAMIESON'S BLIND.

BY REV. N. H. RUSSELL.

FOR THE CHILDREN :

Blind children in Canada are tenderly cared for. In India it used to be far otherwise. They begged or starved or led bad lives.

Some years ago Miss Jamieson became interested in the many blind children on the streets of the great sacred city of Ujjain, where she is laboring. Daily she gathered them into a class and taught them the beautiful Gospel stories, until these poor neglected ones learned that there was some One all powerful, all loving and ever watchful who really cared for them.

THE STORY OF NATTHU.

See the end boy at the left of the picture. His story is a sad one. When quite small he suffered from sore eyes. A female village quack was called in who poured in ground glass, with of course the natural result that he was soon totally blind.

His poor parents cried bitterly when they found he was blind, for he was their only son. Soon after, his mother died and his father went away off to the jungle to work on railroad construction as coolie. Here he also died, and poor Natthu was thrown on the world.

For some time a railway guard took him up, then he became a beggar, enduring terrible privations, especially as the famine came on. He joined a crowd of children who were being taken to some orphanage, only alas to find on

his arrival that he could not be received because he was blind. Finally, however, he was brought to Ujjain, where he has found a home, and better still a Saviour.

A beautiful little story is told by Miss Jamieson of one of these. One morning he came to class with such a happy face. "Miss Sahib," he said, "I had a beautiful dream last night. I dreamed I was in heaven, and oh! it was so lovely, and do you know, Miss Sahib, no one ever said to me, 'get out of the way there.' There was lots of room for even me there."

Besides those on the streets she has gathered some homeless little blind ones and provides for them. Let me tell you

HOW THIS LITTLE ORPHANAGE BEGAN.

One day a lady missionary was going through Ujjain, and, being obliged to stop over to make connection with the trains, she met Miss Jamieson. She had with her a lot of famine orphans, and among others one little blind girl. She heard of the work among the blind in Ujjain, and there and then it was arranged that this little odd member should stay with Miss Jamieson. Thus was begun the blind orphanage. More were sent from the Central Provinces, another came from among the Dhar orphans; Rutlam and Indore also gave their contributions. And thus from different parts of this great dark Central India have been gathered these poor little blind waifs and strays.

See the second from the right of the picture, on the ground. She came from Dhar. One day a man and woman with three children came to our mission bungalow at Dhar, there offering to sell a little girl. She was naked, merely skin and bone, and terribly diseased.

It seemed mockery to call her Jyoti, which is the Hindi for light, for she was almost totally blind. Our missionaries did not buy her, but she was left with them, and it turned out that she did not belong to her companions, but was used by them as a means for begging, being purposely kept in her dirty, naked, half-starved condition.

Jyoti was not only blind physically, but also morally. She lived with the other orphan girls, and would often steal their food, sometimes begging off from prayers on the plea of sickness, that she might take what she could find while others were at prayers.

One night, when all were sitting at food in their house, the light blew out, and before it could be lit again another little girl's food was gone. Jyoti, on being accused, declared that a dog had stolen it, for, "I saw him."

Marvellous however is the change which has come over this little waif. She is now one of the kindest and best behaved little girls they have. One has to see them in their clean neat clothes, sitting at their lessons with their busy delicate fingers skimming over the raised letters, or to hear them answering so intelligently questions on the Bible, to fully realize what a change has come over them.

They read in the Moon system, as sufficient books are not to be had in Hindi in the Braille

system. They are very quick, tracing up the place almost as fast as one with the use of his eyes, and knowing the different books immediately by passing the hand over the cover.

They have also learned to cook, after many severe lessons of burnt fingers. The girls can

Some of them have been baptized, the first fruits, let us pray, of a great work.

These results, however, mean great labor and patience on the part of the busy missionary who has them in charge.

But to see Miss Jamieson's delight in her



Some of Miss Jamieson's Blind Children.

sweep, one little girl being able to tell anything she picks up off the floor.

They also have boxes for their clothes and keep their things very neat, being able to dress themselves without any help.

They help to support themselves by making chicks, a sort of bamboo screen hung in front of the open door, and much used in India.

work, and to hear her interesting stories of her charges, one can see that the work is its own reward, for it is a labor of love.

And in the sweet beyond where the little blind boy's dream comes true there will be a happy reunion, all the happier in that no blindness can shut out the light of the Lamb.

A CURIOUS CUSTOM.

A custom, said to be general among Russian peasants in regions where food is scarce, is told by the British Medical Journal, as follows:—"Not having provisions enough to carry them through the whole year, they adopt the economical expedient of spending one-half of it in sleep. This custom has existed among them from time immemorial.

At the first fall of snow the whole family gathers round the stove, lies down, ceases to wrestle with the problem of human existence, and quietly goes to sleep. Once a day every one wakes up to eat a piece of hard bread, of which an amount sufficient to last six months has providently been baked in the previous autumn. When the bread has been washed down with a draught of water, every one goes to sleep again. The members of the family take it in turn to watch and keep the fire alight.

After six months of this reposeful existence the family wakes up, shakes itself, goes out to see if the grass is growing, and by-and-by sets to work at summer tasks. The country remains comparatively lively till the following winter, when again all signs of life disappear and all is silent, except we presume for the snores of the sleepers. This winter sleep is called *lotska*.

LOST HIS TEMPER.

George III. once gave a hard hit at Lord Kenyon, one of the most uncomfortable noblemen in the English court. He came into the royal presence one day in great excitement, and seeing the surprise depicted on the face of the monarch, said in self-defense, "I have lost my temper."

The king was quick at a repartee, and, without waiting for the explanation which was to follow, said: "I congratulate you. I hope you will find a better one; for your old one was the worst I ever knew."

The courtiers laughed, and even Lord Kenyon could not hold out against the general merriment.

The man had not really lost his temper; he had lost control of it. But the fact is, no man can handle the thing himself. But Christ can do it for him. The thing to be done is to give one's self, temper and all, to the Lord Jesus, and let Him have absolute control of the being. If that is done, then, really and truly, the temper will be lost, and the soul will constantly grow in likeness to its Lord.—Messiah's Herald.

PAINTING HER OWN PORTRAIT.

"If I could be such an old lady as that, so beautiful, serene, sweet and lovable, I shouldn't mind growing old," said a young girl the other day, speaking of a white-haired visitor who had just departed.

"Well, if you want to be that kind of an old lady, you'd better begin making her right now," laughed a keen-witted companion. "She doesn't strike me as a piece of work that was done in a hurry; it has taken a long time to

make her what she is. If you are going to paint that sort of portrait of yourself to leave to the world, you'd better be mixing your colors now."

The merry words were true; and whether she willed it or not, the girl was already "mixing the colors" for her portrait and drawing day by day the outlines of the mature womanhood which shall yet brighten or darken the lives around her.

Many a careless, selfish girl has in her inmost heart no higher ideal than "to be like mother" when she shall have reached mother's years; but in the meanwhile she is content to be as unlike her as possible. She has an idea that age brings its graces with it, and that a beautiful character comes like silver hair, naturally and without effort.

Girls, you are outlining your future and choosing its coloring now. The woman you wish to be must begin in the girl.—Sel.

WHEN TO BECOME A CHRISTIAN.

"How old must I be, mother, before I can be a Christian?" The wise mother answered, "How old must you be, darling, before you love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother, "but you have not told me yet how old I shall have to be."

The mother made answer with another question; "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms around her neck.

The mother asked again: "How old will you have to be to do what I want you to do?" Then the child whispered, half-guessing what her mother meant, "I can now, without growing any older."

Then the mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?" The child answered "Yes." Then they both knelt down and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be His.—Children's Friend.

THE BOYS WHO PROSPERED.

"Twenty-five years ago I knew every man, woman and child in Peekskill. It has been a study to mark the boys who started in every grade of life with myself to see what has become of them. It is remarkable that every one of those who drank is dead; not one living of my own age. Barring a few who were taken off by sickness, every one that proved a wreck and wrecked his family, did it from rum and no other cause. Of those who were church-going people, steady and industrious, every single one of them, without an exception, owns the house in which he lives."—Chamney M. Depew.

HIS LAST ROLL-CALL.

An English chaplain tells the following: The hospital tents had been filled up as fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battlefield—that sleep that knows no waking until Jesus shall call for them. The surgeons had been their round of duty, and for a moment all was quiet.

Suddenly this young man, before speechless, called, in a clear, distinct voice, "Here!" The surgeon hastened to his side and asked what he wished. "Nothing," said he. "They were calling the roll in heaven, and I was answering to my name." He turned his head and was gone to join the army of the Lamb. In the great roll-call of eternity will your name be heard? Can you answer "Here?"

HIS FRIEND WOULD NOT WAIT.

Some months after a lad's conversion he met one of his old friends, who was overjoyed to see him, and wanted to treat him to a drink in a neighboring public-house. He refused, saying,

"I have a friend with me."

"I don't see anyone with you."

"You can't see Him, but He is here."

"Bring Him in with you."

"No. He never goes into a public-house."

"Then let Him stay outside."

"No! no!" was his final answer, "My friend is Jesus Christ, and if I go in with you He'll not wait."

A noble answer! And, like his Lord, he was delivered by it from the power of evil.

Remember this best Friend "will not wait" for you outside places of sin. No one can take His place if He leaves you.—Messenger for the Children.

PROHIBITION SAVES THE BOY.

"Where were you born?"

"In a little village about sixty miles from Bangor, Maine."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and subsequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rum shops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

That is all there is in it. If the boys of the country are not exposed to the drink habit the men are very sure not to be. This man and his schoolmates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who know not the poison until they are twenty-one. It is the youth the whiskey and beer men want.—*North American Review*.

"I WEAR THE RED."

A convict in the Elmira, New York, Reformatory, lay dying. In spite of every inducement offered by the humane regulations of the place, he had remained in the lowest grade, among the uncaring and incorrigible, says the *Youth's Companion*.

Kind attentions were given him in his sickness, but he showed no appreciation of them. Faithful hospital service, religious ministrations, even the occasional gift of a flower, from tender-hearted visitors, elicited no sign of gratitude. To the last he continued unresponsive and taciturn, as if surrounded by enemies instead of friends.

Like many other men arrested for evil-doing, he had concealed his early history, and the name with which he had labelled himself gave no clue to his family connections. To the gentle questioning of a clergyman, who had been specially requested to talk with him, he only replied, as he had replied to the chaplain:

"No one knows my name, and no one ever will know."

If desire to protect a mother or any living kindred from the pain of his disgrace was the motive of his secrecy, it was his onesign of right feeling. He expressed no contrition, asked for no sympathy. He would die where he had drifted—a shipwrecked soul.

His one miserable response answered every hopeful invitation, "I wear the red?" "I wear the red?" It was the burden of the man's last thoughts, and will be remembered as his last words: "I belong to the red; I wear the red!"

In the Elmira Reformatory an honor system appeals to the inmates, and tests their self-respect. All new arrivals are encouraged to earn by good conduct their release from their first suit—a suit of red. If they respond to this encouragement, they are promoted to a suit of blue. If they win still higher praise, they are allowed to wear citizens' clothes.

The words of the dying convict meant that he was hopelessly stranded among the worst. He wore sin's conventional color; and it was a color that clung. It always clings.

But the despair of that unhappy young man could have found its antidote—where all the human race can find it—in humble appeal to Him who said, "Though your sins be as scarlet, they shall be as white as snow."

Receipts.

For the month of October by Rev. Robt. H. Warden, D.D., Agent of the Church. Address:—Presbyterian offices, Toronto.

KNOX COLLEGE FUND.

Reported	\$1,562 68
Mt Forest	10
Carleton P. Zi	25
Mt Pleasant	2 35
Maple Valley	2 18
Singhamton	1 16
Centre Bruce	2 50
Nassagaweya	36
Greenbank	2 61
Regista Fees	102
Ayr Knox	12 63
Woodville	22
Minden	1 28
Queensville	3
Normanby, Kx.	3 55
E Wawanosh	2
Hills Green	1 19
Millbank	6
—	\$1,795 13

QUEEN'S COLLEGE FUND.

Reported	\$123 08
Dalhousie	3
Carleton P, Zi	7
Apple, Grav Hill	4
—	\$152 08

MONTREAL COLLEGE FUND.

Reported	\$105 98
Carleton P, Zi	18
Apple, Gra Hill	5
E Templeton	2 43
Three Rivers	3
Westmeath	5 50
Avonmore	9
—	\$148 91

MANITOBA COLLEGE FUND.

Reported	\$423 76
Mt Forest	2 50
Carleton P, Zi	10
Dundalk	5 75
Ventry	1 83
Centre Bruce	2 50
Pinkerton	2
E Wawanosh	2
Riversdale	2
—	\$432 36

HOME MISSION FUND.

Reported	\$15,780 60
Kinnmount	6 50
Swan Lake	2 50
Dalhousie	5
Broadview	7 40
Sterrington	7
Mission City	2 50
Agassiz	2 50
Ch of Scot	£100 00
Eding, St Geo	50 15 0

Kilma'ck, St A	3 0 0
Jas Paterson	5 5 0
A B	1 0 0
Rev R Koss	1 0 0
—	£161 0 0
—	\$778 16

Mt Forest	25
Wyevale	2
Tor Pres return	22 66
Per Agent, Hx	5 70
Smith's Setlmt	8 60
Shakespeare	15
D. McRae	2
Galt, Central	70
Adamsville	1 06
Mar	2 85
Red Bay	1 92
Pike Bay	1
Maynooth	6
Glenalk	35 50
Zeechwood	16 35
Erin	3
Peabody	5
Vancouver, St A	100
Dr McClure, Chin	100
Dundalk	5
Ventry	7 40
Mimico	6
Sawbill	21 40
Lon Junc, St Geo	4
Eden Mills	11
Chiselhurst	6
Lon, St James ss	1 20
Mont, Cres ss	65
N Burke, Tr Riv	8
Plantagenet	22 50
Penelton	3 50
Quebec, St A	50
Proof Line	22
Wilber, etc	7
Clare	2 70
Aylmer	3 50
N Bay Pres mis.	18 43
Barrie missions	35 56
Algona	31 48
Phan Coulee	2 50
Winkler	2 50
Motherwell	8
Aronbank	9
Viridn, Camil ss	1 70
Stones Cor'rs, etc	8 25
Tor, Bloor	10
Greenbank	4 60
Rev W McKay	25
Dor Sta, NS	19
Warwick	5
Bluevale	5
Clinton, Willis	15
Chesterfield	22 20
Caledon, Mel.	3
Brooklen	12
Crowland	6 15
Lachute	50
Theford	23 55
Pinkerton	5 30
Harrison, Kx	13
Brantfd, Ziy men	25
Espin	2
Tor, Bloor	82 38
Outa, St A	81 14
E Templeton	8
N Bruce	8
Porcupine Hills	3
London, Eng, St	310 66
Johns Wood	11
Tavistock cc.	11
Langside	10
Ernestown, Bath,	7 10
etc.	12 70
Metcalfe	12 70
Martint, St A	2
Cranbrook	26
Halliburton	2 15
Allsaw	1 76
Twelve Mile La.	1 05
Minden	3
Posen	7
Scotstown	5
Clearwater	2 25

Acton ce	35
New Glasgow	3
Three Rivers	20
Lake Charles ce.	1 25
Scarboro, Kx	234
Normanby, Kx.	19 15
E Wawanosh	14
Cardstone	4 10
Ste Therese, etc.	8
Friend	1
Riversdale	4
Grafton	25 50
Pricqville	10
Rockwood	18 25
Harvey	2 50
—	\$18,534 66

RESERVE FUND.

Beq W McNab	\$20
Sydnm	\$20
Beq Jas Kelso	81 75
Inv	81 75

AUGMENTATION FUND.

Reported	\$1,971 75
Dalhousie	15
Fergus, St A	13
Mt Forest	5
Petrola	5 16
Beechwood	6
English Setlmt	17
Peabody	1
Dundalk	1 50
Ventry	1 45
Mimico	15
Lon Junc, St Geo	5
Lon, St Ja ss	1 20
Aylmer	10
Guelph, U mtg.	18 33
Nassagaweya	25
Stones Corrs, etc	8 25
Clinton, Willis	15
Bristol	27
Pinkerton	3
Amos	16 25
E Templeton	2
Metcalfe	2
Mor, Lyndhrst.	5
Ilderton	2
Beq Jas Kelso	81 75
Inv	81 75
Three Rivers	25
E Wawanosh	1
Avonmore	20
Harvey	2 50
—	\$2,322 14

FOREIGN MISSION FUND.

Reported	\$21,857 16
Souris ces	9 65
Mount Forest	20
Shakespeare	25
D. McRae	1
Galt, Cent.	60
Finch	50 67
Crysler	26 15
English Setlmt	42
Peabody	4
Osgoode Line	15
Dr McClure, Chin	100
Mitchell, yps	50
Dundalk	1
Ventry	5 85
Memico	7
Lon Junc, St Geo	3
Lachine, mem.	25
Chiselhurst	5 50
Lon, St Ja ss	1 20
W Begg, Los Ang	5

Plum Creek, ce.	5 50
Creelman Bros.	20
Wilbur, etc	3 22
John Richards	4
Niagara, ce	20
St David's ce.	12
Thos Oliver	3
Pictou	11 10
Que, St A mb.	25
Rev W McKay	NS
NS	25
Mont, Sta'y, lady	10
Newtonville	13 25
Fergus, Mel ss	50
Somerville	28 58
Bluevale	21
Amnan ss	25
Caledon, Mel.	3
Lachute	3 80
Pinkerton	5 20
Amos	43 50
A M Boosey	30
St George	2 41
Richmond	4 43
Forwich	3 73
Friend, Wh lake	35
Gore	1 50
E Templeton	7
Tavistock, ce	11
Langside	11
Metcalfe	4 48
Cardinal	23 80
Mainville	5 25
Minden	1
Ilderton	9 40
New Glasgow	2
Three Rivers	15
Mont, Tay Chinn	10
E Wawanosh	14
Engadry, Pres	220
Gladies	14 37
Otokots, Hi Riv	5
Friend	1
Newtonville	1
Riversdale	9
Ormsdown, ce	20
M Barrie	5
Pricqville	15
Westport	10
Harvey	2 50
—	\$23,153 35

RESERVE FUND.

Beq W McNab	\$20
Inv	\$20
Beq Jas Kelso	81 75

WIDOWS' AND ORPHANS' FUND.

Collections, etc.

Reported	\$1,325 48
Dalhousie	5
Mt Forest	5
Kennebec R.	7
Carluke, St P.	2 50
Maynooth	4
Mrs AR Creelman	1
Peabody	1
Dundalk	50
Ventry	1 12
Lon Junc, St Geo	2
Centre Bruce	2 50
Grand Bend	3
Pictou	1
Pinkerton	1
E Templeton	2
Metcalfe	7 20
Minden	1
Maple Valley	3 23
Singhamton	2 31
Grande Mere	2
Claude	3
Rev Jean Rey.	1
Hyde Park	5 70

E Wawanosh	1
Grand Forks	4
Ayr, Kx	10 54
Fordwich	5 50
Avonmore	10
Blake	4
Hills Green	1 19
Millbank	5
Bridgen	8 32
—	\$1,434 09

Ministers' Rates.

Reported	\$348 50
M Barr	8
H McLean	8
H Cowan	8
Dr Ure	8
W J Clarke	8
J L Campbell	8
H D Leitch	19
W J Martin	48
E F Seylaz	8
J McD Duncan	8
W Benett	8
H Morrison	8
J D Anderson	8
W M McKay	8
A Wilkie	8
J Wilkie	10
T Paton	12
D B Macdonald	8
G H Peachell	20
G Bremner	8
M H Scott	8
Dr James	1
And Handerson	8
D L Campbell	8
J Stewart	12
A P Ledingham	8
Dr J F Campbell	8
Dr Nugent	10
Dr Buchanan	8
W A Wilson	8
J T Taylor	8
J Eadie	8
A Stevenson	8
D P Oswald	12
J MacNabb	8
T Wilson	8
J Mackie	10
C B Ross	8
J Hastio	8
J M Aull	8
Dr Fletcher	8
A McDiarmid	8
F Nicol	8
Dr McLaren	8
H McKellar	8
W R Walker	8
Jos White	8
A B Dobson	8
G Cuthbertson	8
N Waddell	8
—	\$831 60

AGED AND INFIRM MINISTERS' FUND.

Collections.

Reported	\$761 32
Dalhousie	5
Fergus, St A	7
Mt Forest	5
Shakespeare	8 50
Kennebec Road	7
Mrs AR Creelman	1
Dundalk	50
Ventry	1 12
Lon Junc, St Geo	2
Centre Bruce	2 50
Grande Mere	2
Magnotawan	7
Thos Oliver	8
Pictou	1
Newtonville	3 23

Thedford	4	90
Pinkerton	1	1
Amos	11	85
Gore	1	
Weyvale	1	
E Templeton	2	
E Wawanosh	1	
Okotoks, Hl Riv.	1	
Kingstn Cookes	6	
Avonmore	10	

\$849 67

Minister's Rates,

Reported	5	287 10
H McLean	3	50
W J Clark	4	
W M Martin	3	75
E F Seylaz	4	
W M Kay	3	75
J Wilkie	4	
A Wilson	6	
W H Scott	4	
C B Pitblado	10	
And Henderson	5	
A P Ledingham	5	
Dr J F Campbell	5	
Dr Nugent	3	
Dr Buchanan	4	
W A Wilson	4	
J T Taylor	4	
J Mackie	3	
C B Ross	5	
P Nicol	4	
D M Jamieson	4	
H Waddell	4	
H McKellar	4	
W R Walker	3	75

\$393 85

ASSEMBLY FUND.

Reported	5	577 87
Dalhousie	3	
Puce	75	
Renaud Line	70	
Carleton Pl. Zi.	10	
Point Fortune	2	60
Richmond Bay	1	
Sydney, St A.	5	
Black River	2	
S Gut, Eng'town	4	
Riverside	3	
Westville	3	
E Normanby	2	
Clan William	2	
Cornwall, St J.	9	
W Guillimbury	4	
Dundalk	1	
Ventry	1	15
Lon June, St Geo	2	
Mont, Taylor	5	
N Easthope	3	75
Several Funds acct, printing Assembly Reports	1317	89
Hartney	3	25
E Templeton	1	
12 Mile Lake	1	
Minden	1	
Fitzroy Har, etc.	9	30
L Bras d'or	1	
King, St A.	7	
New Glasgow	1	
Three Rivers	1	
Chatham	2	50
Macdonald	85	
Longburn	3	
Oakland	1	75
Forwich	4	75
Avonmore	4	
Riversdale	1	

\$2004 01

FRENCH EVANGELIZATION FUND.

Reported	4	1074 38
Fergus, St A	15	
Storrington, etc.	7	
Puce	1	
Belle River	1	
Renaud Line	1	
Mount Forest	8	
Richmond Bay	11	
Merigomish	17	25
French River	13	30
Sydney, St A	30	
Black River	8	
Little Narrows	14	80
Gays Riv, Milford	5	
S Gut, Eng	10	
Blue Mt, Garden	25	
Wallace	15	
Strathalbyn	16	
Linden	4	
D McKae	1	
Carlue, St P	7	50
Peabody	1	
Ventry ss	3	55
Dr McClure, Chinda	40	
Dundalk ss	1	50
Lon June, St Geo	2	
Londesboro	6	93
Nassagaweya	11	
Rev W McKay	3	25
Caledon, Mel	3	75
Pinkerton	2	60
E Templeton	3	
Beverly	24	
Metcalfe	6	95
Wetfield	7	53
Cardinal	22	60
Mainsville	5	25
Minden	2	
Martin'wn, Burn	2	
Paisley, Kx	31	95
Three Rivers	12	
Normanby, Kx	8	55
E Wawanosh	5	
Chatham ss	5	
Ste Theres, etc.	14	
Friend	1	
Avonmore	20	
Riversdale	5	
Hills Green	50	
Motherwell, etc.	19	
Harvey	2	50

\$4545 06

POINTE AUX TREMBLES.

Reported	8	806 37
D McKae	1	
Cornwall, Kx ss	50	
Pinkerton	2	
Mrs J G Smith, Vt	10	
Vankleek Hills ss	50	
Rat Portage cc	25	
Scarforth, Ist ss	50	
Beauharnois	10	51
Chateauguay	12	47
Friend	1	
Barton ss, cc	7	
Rossland cc	4	25

\$1029 90

KLONDIKE NGRSE FUND.

Mr, Mrs Northup	10	
Mrs Dav McGee	10	
E J T	2	
Anon, Galt	20	
Miss C McGregor	1	
Mr, Mrs H M Mot	5	

St Thomos, Kx	18	34
Mrs Gilbert Ross	5	
K D G, Westmt.	5	
Mrs John Goldie	25	
Mrs Hugh Campbell	2	

UNAPPORTIONED CONTRIBUTIONS.

London, Kx	200	
Acton	22	35
Wminster, St A	265	
Markham, Ist A	25	
Glencoe	51	35
Pakenham	25	
Brussels, Mel.	66	
ss	6	94
St Helens	40	
Tor, Bloor	238	
Norwood	60	
Embro	70	
Egmondvil	30	
Dundas	31	13
Brussels, Mel.	13	79
Ormsdown	288	
Winchester	39	69

KNOX COLLEGE STUDENTS MISS. SOCIETY.

Mandaamin cc.	15	
Rev W McKay	10	

GOFORTH FUND.

Rev J McDunean	10	
" W J Clark	10	
" W M Kay	5	
" G F Kinnear	5	
" A Edington	10	
" A Henderson	5	
" P. Nicol	5	

INDIAN FAMINE FUND.

Reported	5	44,704 41
Tor, Fern Ave.	10	
Friend, Ross	1	30
Pr Orillia packet	5	
Glenallan wctu.	10	
Parkersvil cc	5	
MISSMK Wolesey	4	
W F M S.	217	47
Pr Agent, Hx	95	68
Finch	35	
Crysler	33	
Crawford	50	
A McDonald, Man	2	
Friend, Carlisle	5	
Friend, Grimsby	20	
Rat Portage, Kx	2	25
Kilsyth	2	50
Two Friends	1	
Dr. Law	2	
Bells Corners	15	75
Stittsville	9	45
Havelock	1	25
Lakefield	4	
Mont, Chal	51	91
W Wallace, Bolsover	1	
Erin S S, No. 11.	5	
Friend, Stayner	1	
John Richards	1	
Niagara cc	3	
Owen Sd, Div. m b	10	
Lancaster, St A	16	10
Avonbank, wfms	14	
Mrs A E Charlton	10	
Griswold Mon ss.	10	82
Warwick	1	82
Lucknow ss.	21	77
Plattsville ss.	21	40
Mrs H Baptz	1	25

Pr Kingston Times	2	
Bayfield	4	
Marthaville cc	3	50
Port Dover picnic	18	
Lanark, St And	10	
Stirling, &c	1	
T. H. Bryden	1	
Ira Copeland	2	
Woodville	3	
Bresylor	4	
Drumbo, 10th ss.	3	40
Aitamount, &c	14	
Mrs. Angus McMullan, Laggan	4	93
Roxboro wfms	4	
Baltimore, unamp't	5	
Oro, Central cc	10	
W O Common, Mont	15	
W F M S, West	71	75
Mrs Paterson	1	
Pr Rv Jas Fraser	10	
Friend	1	
Verschoyle	5	50
Caradoc, Cookes	2	
Ormsdown cc	15	
Privy A P Dobson	2	50
Rossland	6	85

Total \$45,579 06

CENTURY FUND. SS. Committee.

Reported	5	280 66
Ellisboro ss	5	40
Rosewood ss	2	85
Sutton west ss	2	
Tor, St Marks ss	7	25
Minesing ss	2	26
Edenval ss	6	
Cobourg ss	15	
Weyvale ss	3	
Giison ss	2	
Kingstn Cookes ss	17	
Corbeton ss	5	
Riverview ss	4	
Ailsa Craig ss	7	50
Brooke, Chal, ss.	5	80
Napier ss	12	45
Seymour ss	15	91
Campbellford, Seymour ss	10	50
Stirling ss	8	27
Martintown ss	19	58
Mont, St Marks ss	6	77
Ayr, Stanley ss	6	60
Rosemount ss	4	
Snow Road ss	7	
Morewood 9 ss.	9	
Dundas ss	27	
Waldemar ss	3	
Midhurst ss	5	
Plum Creek	11	
Brucefield ss	6	91
Lit Rapids ss	3	20
Harrow ss	7	
North Bay ss	3	70
Goldsmith ss	2	05
Holstein ss	3	25
Lucknow ss	3	65
Guelph, St A ss.	13	
Penelon Falls ss.	1	75
Burford ss	7	25
Fitzroy Harb. ss.	3	50
Stayner ss	4	
Wales ss	4	21
Winchestr Spgs ss	3	40
Dixon's Cors. ss	3	65
Iroquois ss	7	89
Shannonvil ss.	6	37
Carp ss	6	11
Baynes ss	2	
Caledon, Mel ss.	1	88
West Lorne ss.	5	
Oshawa ss	10	43
E Garafra ss.	12	38
Sirathroy ss	13	18
Lakhurst, &c	4	

Sheet Harbour	4	50
Harmony ss	3	30
Mt. Brydges ss.	7	06
Bear Creek ss.	2	22
Richmond ss	3	
McTremmon ss.	7	67
Wallbridge ss.	6	11
Ashburn ss	5	
Botany ss	7	18
Kent Bridge ss	1	70
Harwich ss	2	73
Stewartvil, &c, ss	19	
Chisholm ss.	3	19
Markham, St J ss	3	82
Emiskillen ss.	3	
Gananoque ss	36	04
Tenth Line ss	2	81
Malta ss	3	27
Zeats ss	1	91
N Bruce, etc	10	
Cranbrook ss	5	
Lion's Head ss.	5	
Maple Valley ss.	10	
Hampton ss	4	
Bealwood ss	6	
Maitland, Chal ss	3	20
Crystal City ss	3	40
Morris ss	10	11
Summerstown ss	7	
Grenville ss.	3	70
Brantfd, Zion ss.	27	80
Hristol, O. 1, ss.	2	25
Sand Point, ss.	4	
Hartney ss.	11	70
Birtle ss.	13	25
Solgarth ss.	5	45
Mountain City ss	15	
Boissevain ss	10	10
Mt Pleasant ss.	2	88
Brooke, Emis ss.	3	65
Tottenham ss.	3	50
Castlerough ss	3	50
Oakville ss.	3	75
Hilldale ss.	25	
Cook's Crk. ss.	1	60
McArthur's Mills ss	2	
Scotstown ss.	6	
Pristol, Brick ss.	9	40
Temps ss.	2	
Woodland ss	8	60
N Luther, &c. ss.	10	20
Norman ss	5	
Cheltenham ss	4	
Mansfield ss	3	65
Adamsville ss.	1	27
Mar ss.	1	40
Whitney ss.	2	
Norwood ss.	4	50
Morningside ss.	2	57
Mitchell ss.	13	57
Aberdeen ss.	2	85
Bornoch ss.	8	35
Midmay ss	3	60
Ayton ss	12	13
Hesper ss	16	
Cypress Riv. ss	5	
Nelson ss.	8	
Thorntill ss.	4	50
Meadow Lea ss	3	31
Beaver Creek ss.	10	65
Wellington ss.	7	70
McGregor ss.	10	70
Antioch ss.	3	63
Belmont ss	7	57
New Glasgow St A ss.	9	27
Pt Coulonge ss.	5	02
Sanbury ss.	4	
Sand Hills ss	11	
Que. Chal. ss.	2	31
Cypress ss.	2	40
Richmond ss.	2	50
Erin No. 1 ss.	3	21
Wroxeter ss	9	58
Graud Valley ss.	6	
Proof Line ss.	4	15
Upper McCall ss.	3	30
Copper Cliff ss.	5	
Stanley, No. 1 ss.	9	
Crainville ss.	6	20
Oak Bank ss.	5	
Baumockburn ss.	2	
Spanish River ss.	7	

Apple Hill ss ... 5	Lynden ss ... 8 60	Marney ss ... 6 95	HollandCentre ss ... 3 60	Carlingford ss... 2 77
Eglington ss ... 12 33	Westboro ss ... 7	Janetville ss ... 3 92	Alliston ss..... 6	Bristol ss..... 3 60
Byng Inlet ss ... 14 25	Glensandfield ss. 3 70	Ballyduff ss ... 7 90	Avonton ss ... 6	E Notawasaga ss 4 35
Crawford ss ... 5 75	Moonstone ss. ... 3	Pontypool ss ... 1 40	Marthaville ss ... 6 27	Oil Springs ss... 6 61
Hensall ss ... 9	Albertson ss ... 2 25	Ogilvie ss ... 7 50	Eeniskilm, St J ss 3 83	Shadeland ss ... 13 25
Glenallan ss ... 8 50	The Ridge ss ... 3 85	McDonald's Cors ss ... 5	Beechridge ss ... 4	Point Edward ss. 4 05
Hollens ss ... 4	Merrickvil ss ... 15 57	Albani Ind homo ss ... 3 50	Lilmartin ss ... 5 07	Brandon ss ... 35 63
Shallow Lake ss. 4 42	Tamworth ss ... 3	Mont, Taylor ss 20	Little Rapids ss. 4 80	Roland ss ... 4 20
Wetaskewin ss. 2 50	Havelock ss ... 21 50	Greenwood ss ... 1 75	Victoria, St Col ss 17 10	Duthel ss ... 4
Fleming ss ... 5	Chalk River ss ... 7 75	Greenwood ss ... 1 75	Eramosa, 1st ss. 4 61	Alexandria ss ... 13
Sioean ss ... 9 10	Greenbank ss ... 6 26	Little Britain ss. 4 50	Colinville, uss ... 2 10	Danvil ss ... 5
Nelson ss ... 25 13	Bucefield, un ss 5	Hrbr Grace, St A ss..... 15 25	EPuslinch, Duffss 12 46	Scotch Hill ss ... 2
Nakusp ss ... 5 85	King, St A ss ... 24	Myth ss ... 4 10	Sapperton ss ... 3 80	Waterloo ss ... 21 39
Port Haney ss ... 3 85	Sundridge ss ... 4 50	Win, St Giles ss 10 75	Colben ss ... 6 50	Livingston Ck ss. 1
Oscocla ss ... 6 75	Chiselhurst ss. 4 70	Galician Miss ss.. 1	Delhi ss ... 9 50	Calgary ss ... 16
Portage la Pra. ss 35	Bimbrook ss ... 4 04	Brant, etc. ss ... 3 50	Puce ss ... 2 50	Macdonald ss ... 50
E Gloucester ss. 11	Clifford ss ... 8 50	Drumm'd Hill ss 7 75	Renau Liness ... 2 20	Longburn ss ... 2 10
Streetsvillss ... 5 85	Bervie ss ... 3	Markham, St A ss 13 70	Cumook ss ... 2 16	Oaklands ss ... 83
Carleton Pl Zi. ss 15 13	Centre Bruce ss 3	Port Dalhousie ss 3	Longlaketon ss. 1	West Hall ss ... 12
Egmondvil ss ... 6 11	London, St J ss. 26 81	Holyrood ss ... 1 70	Sandwick ss ... 19	Perth, Kx ss ... 15
Sparrow Lake ss. 1 77	S Indian ss ... 5 60	N Ward ss ... 15	Dog River ss ... 3 10	Beeton ss ... 6 97
Blackstock ss ... 9	Barrie ss ... 13 69	Berhany ss ... 3 40	Ymir ss ... 7	Cranbrook ss ... 6 50
N Pelham ss ... 8	Omagh ss ... 1 70	Calcedon, St A ss. 4 50	Kolling River ss. 4 50	Sturgeon Falls ss 4 39
Louth ss ... 2 10	Hornby ss ... 7 75	Tor, Cooke's ss, co 33 90	Beaver Dale ss ... 9 50	Catch Bay ss ... 3 27
Vernonvil ss ... 3	Lakefield ss ... 6 40	Argyle ss ... 5 53	White Sand h ss 1 65	Revelstoke ss ... 43
Sunderland ss ... 10	N Smith ss ... 1 45	McLean ss ... 2	Eadie's ss ... 3	Grande Mere ss. 6
Vroomantou ss. 2	E Zorra, 10 Line, u ss ... 8	Rapid City ss ... 6	Hawkesvil, etc, ss 4	Okotoks ss ... 3 65
Petite Cote ss ... 5 60	Springfield ss. 2 50	Dovor ss ... 4 25	Wales ss ... 9 23	High River ss ... 3 95
Portsmouth ss... 4 30	Barnhamois ss. 5 20	Lower Litchfid ss 8 40	Lunenburg ss ... 6	Maple Leaf ss ... 50
Collins Bay ss ... 4 03	Chataguay ss ... 8 40	Rockburn, Gress 3 50	Mimosa ss ... 9	Glady. ... 3 30
Wakfield ss ... 7 55	Sea Island, etc. 27 69	Elnesley ss ... 10	Bruce Mines ss. 5 75	Pembroke ss ... 22 66
Masham ss ... 7 15	Big Slough ss. 3 05	Fairbank ss ... 4	Kydal Bank ss ... 5	Ardrea ... 2 10
Blyth ss ... 12 50	Kirktown ... 5 20	Markham, Mel ss 4 50	Orange Hall ss. 3 25	Lamon ss ... 5 71
Mosa ss No. 7 ... 1 50	Fletts Spgs ss ... 1 15	Farnham ss ... 4 74	Oro, St Andrew ss 5	Roseland ss ... 4 27
Drysdale ss ... 2 25	Farrans Point ss 4 50	Regina, Ind sclss 27 53	Black's Cors ss ... 15	Lachino, St A ss. 5
Bethesda ss ... 7 50	Ventnor ... 7	Shake-peare ss ... 3	Willoughby ss ... 6	Chatsworth ss ... 2
Vanc, Fairview ss 6 10	Kearney ... 2 25	St Andrew's ss ... 3	Aitkins Corner ss 10 69	Barton ss ... 11 30
Chilliwack ss ... 17 25	Croft ss ... 3 70	Harriston, Kx ss 7 31	W Flambora ss ... 9 37	Durham ss ... 10 48
Fort Steele ss ... 6 55	Magnetawan ss. 3 63	Holland ss ... 3	Richmond Hill ss 4 1	Davisburg, etc, ss 5 50
Drummond ss ... 2 50	Dunchurch ss. 1 37	Wardwick ss ... 7 50	Thornhill ss ... 2 91	N Brant ss ... 6 82
Verschoyles ss. 2	Spence ss ... 4	Georgetown ss ... 12 4	Central Park ss ... 3 35	Campbellvil ss ... 16
Kendall ss ... 2	Mt Bridges ss ... 3 35	Pender Island ss. 3 50	Killarney ss ... 17	Dauphin ss ... 16 60
Erin ss ... 10	Blake ss ... 2 40	White Lake ss ... 16 10	Craighurst ss ... 8	Valley River ss. 4
Chicoctimi ss ... 6 50	Windham Cent ss 2 40	Avonbank ss ... 6 10	Wmlaw ss ... 2 85	Wmstonw b'ch ss 1 30
Egremont ss ... 9 40	West Essa ss ... 5 67	Hill-burg ss ... 16	Orono ss ... 10 60	Everett ss ... 2 30
Scratchair ss ... 11	Leary ss ... 5	Newbury ss ... 6	Smith's Falls, St 7 40	Mont, Amex ss. 4 20
Dundalk ss ... 13	Mayfield ss ... 6 40	Grimsby ss ... 9 40	Markdale ss ... 7 20	Morowood ss ... 7 78
Ventry ss ... 15 63	Russell ss ... 10	Annan ss ... 11 07	Metalfe ss ... 5 5	Ederville ss ... 3
Amos ss ... 5 10	Burnside ss ... 6 15	Leith ss ... 2 75	Farbut ss ... 4 57	Wardville ss ... 3 31
Victoria, St A. ss 5 10	Cookstown ss ... 8 82	Creswell ss ... 4	Woodville ss ... 5 75	Brummo ss ... 3
Black Bank ss ... 5 77	Austin ss ... 3 25	Leuburn ss ... 3 15	Pictou ss ... 30 13	Franklin ss ... 8
Sawyerwil ss ... 4	Bradford, St J's ss 7 50	Bright, etc. ss ... 5 82	Tweed ss ... 10	Belmont ss ... 1 20
Greenfell ss ... 15 78	N Easthope ss ... 4	W Adelaide ss ... 2 07	Indian Ford ss ... 5 50	Langside ss ... 6 42
Stonewall ss ... 9 61	Cadmus, etc. ss ... 2 21	Carleton Pl, St A ss 20	Alsaw ss ... 1 10	Skippers ss ... 3
Cadureis ss ... 8 75	Abingdon ss ... 1 50	St Cath, Hayner ss 4	Minden ss ... 2 65	Crosshill ss ... 2
Leeds Village & C. ss 9 71	Dunbar ss ... 9	Sharbot Lakes. ss 3 80	Manotick ss ... 10	Lake Charles ss. 1 07
Hastings ss ... 7 86	Raymond ss ... 17 91	De-boro ss ... 4	St Gloucester ... 11	Varna ss ... 1 25
Merritton ss ... 2 70	Kiworthy ss ... 6	Lansdowne ss ... 2 61	Riverbank ss ... 2 10	Lake Charles ss. 1 10
Ely ss ... 2 35	Allan's ss ... 7 7	Almonte, St J ss. 34	Pt Hope Mill ss. 4 05	Rossland ss ... 13 50
Jarvis ss ... 5 70	Oakley ss ... 95	Quaker Hill ss ... 6 23	O-pringe ss ... 1 52	Aberarder ss ... 5
Scotch Bush ss. 6 56	Muskoka Falls ss 1 83	Woodstock, Kx ss 12 50	Queensvil ss ... 8 35	
Douglas ss ... 6 92	Silver Water ss 4	Keene ss ... 11 21	Chatsworth ss ... 3 75	
Bethel ss ... 4	Woodstock, Chal ss ... 10 75	WPushlinchKxss 3 50	Claude ss ... 10	
Kilsyth ss ... 1	Booktown ss ... 6 76	Sudbury ss ... 8 27	Sonya ss ... 9 55	
Torbolton ss ... 14 25	Miami ss ... 5	Underwood ss ... 3 65	Glenburnie ss ... 3 40	
Pakenham ss ... 6 21	Moosom n ss ... 14	Bullock's Cor, ss 5 5	Grand Forks ss. 4 30	
Rocky Saugen ss. 4	Woodville ss ... 2 40	Douglas ss ... 5 63	Sea Island ... 50	
Ignace ss ... 2 25	Clegg ss ... 6 60	Wolsley ss ... 18	Ottawa, Kx ss ... 16 81	
Trout River ss ... 2 50	Midway ss ... 4 65	Fordwich ss ... 31	Th rold ss ... 6 71	
Keady ss ... 11 15	Distill Cors ss ... 2 85	Ham, Locks ss ... 2 50	Cotton, Beaver ss 3 50	
Dobbington ss ... 10	Martin'tn, Brns ss 17	Scarboro, Kx ss ... 6 82	Manotick ss ... 10	
Smithville ss ... 14	Black Creek ss ... 6	Leaskdale ss ... 2 75	St Gloucester ... 11	
Lon June St Geo ss 19 60	Sarnia, St A ss ... 39 73	Tara ss ... 4 82	Atiens ss ... 5	
Fergus, St A. ss ... 19 21	Tolsta ss ... 2 30	Clearwater ss ... 9	Rennetcook ss ... 2	
Gut, Central ss ... 15	Merivale ss ... 6	Poplar Grove ss. 4 05	Euphrasia ss ... 2 79	
Comber ss ... 9	Gillanders Mt. ss. 3 23	Binscarth ss ... 9	For, St P ss ... 13 02	
Cornwall, St J ss 15	Gravenhurst ss. 25 43	Fairmont ss ... 5 40	Normandy, Kx ss 6 43	
Stittville ss ... 4 35	Brown's Corner ss 6 25	Cent Ont June ss 1 40	Silver Hill ss ... 7 25	
Bells Cors, Drum ss 5 15	Newdale ss ... 6 59	Rylstone ss ... 9 13	Atiagon, wms 10 86	
St Aidan ss ... 12	Black Creek ss ... 3 59	Brooklyn ss ... 6 60	Pamphlets ... 86	
Poplar Ptss ... 11 25	Elnvale ss ... 2 45	Maxville ss ... 15	Faymedo ss ... 3 31	
Rosedale ss ... 7	Cent Arm ss ... 7 18	Fairbairn ss ... 4	Shoal Lake ss ... 5 15	
Lansdowne ss ... 9 44	Ormniston ss ... 1 70	Woodlandss ... 11	Oakburn ss ... 5	
Clayton ss ... 16 25	Mekewin ss ... 2 65	Carlisle ss ... 6 20	Vanc, 1st ch ss. 44	
Blakeney ss ... 10	Neepawa ss ... 17 20	Arkona ss ... 8	Theyhead ss ... 5	
Stewarton ss ... 29 36	Alice ss ... 25	Wick ss ... 1 25	Lancaster, Kx ss 16 46	
Creeford ss ... 6 05	Devars ss ... 9 44	Tremain ss ... 2 75	St Thom's, Kx ss 24 10	
Ghatham 1st ss ... 12	Goshen ss ... 12 03	Barelay ss ... 1 85	Sunny Plains ss. 2 63	
Springvil ss ... 5	Warren ss ... 3 05		Pittsburg, St J ss 12 88	
Victoria 1st ss ... 11 40			Nassagaweya ss. 16	

\$4,531 88

Receipts.

For the month of October, by Rev. E. A. McCurdy, Agent of the Church. Address: -Metropole Building, Halifax.

FOREIGN MISSIONS.

Reported ... \$16,240 74
Beauford ... 27
Alhagon ... 20
Trigonimish, wms 10
Pamphlets ... 86
Newcastle, St Jss 25
Charlot tn, Zi, ce 20
Stellarton, Shar. 64 85
Shediac ... 17 81
River Charlo ... 4
Caraque ... 16 25
Bay of Islds ... 2 13
Millsvil ... 10 75
Annapolis ... 3
Blue Mt, Garden 25

Hx, Coburg Rd.	14
M A E	10
Northport, ce.	2
W Bay, in ce.	30
Brookfield m s	9 75
Harvey, Acton	45 18
M H	5
Dartmth, St Jas	74
Springside	20
Riv John, St Geo	20
W Br.	25
Clyde, Barrington	7
Kingston, Rich	4
Carriboo Riv	16 75
John McCaskill	4
Richmond	22
Up Stewiack	40
Indian Road	2
Salem	2 25
Admiral Rock	1 30
Three Brooks	6 55
Parrsboro, St Jas	15
Waterford, adl	2)
Total	\$16,873 17

HOME MISSIONS

Reported	\$2,401 11
Mahone	20
S Richmond	11 55
Newcastle, St Jas	25
Montague	6 43
New Richmond	40
Scotsburn	41 50
Annapolis	4 15
Blue Mt, Garden	20
Hx, Coburg Rd.	8 50
Sherbrooke	28 80
Goldenville	14 15
Wine Harbr	4 05
Margaree Harbr	5 05
Brookfield, m s	8 25
Springhill	30
Harvey, Acton	1
Fredericton	100
M A E	10
Riv John, St Geo	6 50
W Br.	15 25
Baddeck	12
John McCaskill	2
Sunny Brae	19 01
St Pauls	5 70
Richmond	17
Up Stewiack	20
Dorchester, Rock	20
Three Brooks	4
Indian Road	2
Salem	2 50
Admiral Rk	1
C. A Myers, rep	10
Parrsboro, St J.	15

Northwest.

Parrsboro, St J.	13 31
Up Stewiack	20
Thorburn	22 75
Total	\$2,998 16

AUGMENTATION FUND

[NOTE.—Reported should have been in Sept. Record, \$716.04; in Oct. \$782.14; in Nov. \$85.14.]

Reported	\$993 15
Mahone	20
Waterford	30
Lit Narrow	8 80
Riv John, St Geo	10
W Br.	10
Richmond	12
Up Stewiack	25

Indian Rd	1 80
Salem	1 45
Admiral Rk	85
Parrsboro	10
Total	\$1,123 15

COLLEGE FUND.

Reported	\$4,904 84
Div, Bk of B N A226	30
S Richmond	2 15
J W O int.	45
T int.	75
Hx, Coburg Rd	10
Riv John, St Geo	5
W Br.	4
Kingston, Rich	22 90
G S S int.	75
Int on Deposit	64 86
F int	25
Richmond	7
Up Stewiack	10
Parrsboro	6 70
Total	\$5,483 75

BURSARY FUND

Reported	\$353 05
Hx, Grove, int	18
E F H int.	60
Whycooma	4
S S int.	18
Richmond	5
Up Stewiack	2
Total	\$465 05

LIBRARY FUND.

Reported	\$33 37
Alumni Assoc	50
Up Stewiack	2
Total	\$85 37

MANITOBA COLLEGE FUND.

Reported	\$ 4
Kingston, Rich.	4 82
Total	\$8 82

AGED MINISTERS' FUND.

Interest and Collections.

Reported	\$721 24
M A K int.	15
Red Bank, Wmt	8
C int	1 05
Blue Mt, Garden	6
Hx, Coburg Rd.	5
H B int.	24 75
Cardigan	4
Kingston, Rich.	26 80
Whycooma	15
F G int.	34
Up Stewiack	5
Total	\$862 44

Rates.

Reported	\$55 02
J W Crawford	4
A Campbell	3 75
R G Vans	3 50

L W Parker	4
A B Dickie	4
C Muoro	5
J D Murray	3 75
T Cumming	4
E S Bayne	3 75
A H Foster	4
Adam Gunn	3 75
D Fraser	4
A F Carr	5
J H Kirk	6
Wm Peacock	9
Total	\$122 52
Grand Total	\$984 96

FRENCH EVANGELIZATION.

Ordinary.

Reported	\$686 58
Kingston, Rich	10
New Richmond	7 75
Roderick McKay	1
Melford ce.	3 18
Blue Mt, Garden	3 30
Little Hrbr.	5 50
Up Stewiack	5
Parrsboro	8
Total	\$730 31

Pointe aux Trembles.

Musq Hrbr	2 32
Total	\$2 32
Grand Total	\$732 63

ASSEMBLY FUND.

Reported	\$100 4
Alberton	5
Musq Hrbr	3
Annapolis	2
Saltsprings, St La	2
Riv John, St Geo	2
W Br.	2
Up Stewiack	5
Total	\$121 47

WIDOWS' AND ORPHANS' FUND.

Reported	\$15
S Richmond	5 90
Total	\$20 90

NEW COLLEGE BUILDING.

Paid up Subscriptions.

Reported	\$16,699 05
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CENTURY FUND.

Paid up Subscriptions.

Reported	\$14,195 14
Rev M G Henry	25
Port Morien	86 50
Blackville Ind'n	12
Rev J Calder	20
New Glasgow, Js	226
Rev J D McGilvry	50
T Nicholson, 2pt	10
Clifton	39

Musq Hrbr	21
Mrs Jas McKay	5
Rev T Cumming	1
1st pt.	25
Mid Musq	112 35
Rev A B Dickie	17
Coldstream ce.	13 25
Gays River ce.	5 57
Milford, Gays Riv	17 81
Alberton	14
Cavendish	223
Rev E S Bayne	1
1st pt	15
G S McCurdy	5
A M King, Anpls	15
Grant Glenn Chey	1
Maclean Glenn	1
Rev D Maclean	30
Rev W B Bruce 3rd	25
Belfast, St Johns	5
Rev Wm Maxwell	5
Black Riv, St Ste	36
Thorburn, 2d pt.	52
St Stephen, St Sto	13 34
Glassville	25
Rev D Macintosh	2
Douglstn, Nelson	36
New Mills, Charlo	1
etc	94
Wallace	13 40
B onfld, O'Leary	41
Hannah Wilson	1
S H Smith, Acadia mines	30
Capt Fulmore, Walton	20
Nine Mile Riv	20 50
Richmond Bay	23 3
Ehmsdale	5
Wolfville	40
Kingston, Rich	31 50
Campbelltn, St A	366
Rev O Carr, 2 pt.	14
J J Marshall	1
St Peters Road	16 50
Middle River	10 24
Sunny Brae, St P	35
Three Brooks	6 50
Indian Road	1
Salem	1
Admiral Rock	1 80
Riv John, Salem	85 30
Milford ce.	4
Up Stewiack	15 60
Sale of Banks	7 5
Adhar books	90
Mine Mill Riv, etc	1
Rva D McDonald	1
1st pt	25
Carlton ce	10
Carlton	60
Total	\$16,426 10

CENTURY FUND.

Collections from Sunday Schools.

Reported	\$2462 18
Sackville	90
Hx, St And.	15 53
Hx, Chal	16 78
Summerside	18 50
Pope's Hrbr	2 50
Up Kennetcook	3
St John, St Jno.	16
Jardinevil	1
Hardwicke, Un.	2
Strathlorno	7 50
Neil's Harbour	5 75
Goldenville	5 3
Reserve, Lorway	12 63
Hopewell, Un.	7
Clevaland	2 80
Tat'magouche	26 46
Georgetown, St D	8
Marble Mt.	3 90
Port Morien	21 50

CENTURY FUND.

Collections from Sunday Schools.

Reported	\$2462 18
Riverside	9 60
Charlot'n, Zi	14 25
Mt Unacke	3 42
Habu	21 60
Port Hood	3 40
Cavendish	14
Tat'magouche	1
New Richmond	30
New Mills, Chal	1
etc	20
Thorburn	9 27
Sutherland Riv	5
Woodstock	6
Buctouche	4 40
Mill Creek	1 52
Springside	4 25
Mountain	3 10
Orwell	4 55
Caladonia	2
E Pleasant Bay	1 10

Bloomfld. O'L, etc 19	Elmrsdale..... 12	New Glasgo, Un. 48 01	Kinstoke..... 2	Red Bank, etc.... 30 47
Middle River ... 4 10	Lower Montague 4 61	Westvil, Carmel. 24 24	Coldstream 3	Bank*, Clifton... 42 38
Aoadia..... 14 25	Montague, St A. 8 62	Mt William 1 80	Riv John, Salem. 5	Total \$4194 83
LaHave, Cross rds 20	Boularderie, West 2 42	Bello River, etc. 27 60	Scotch Ridge.... 4 43	
Blackville, L. ... 1 00	Kennington Cove 2	Little Branch.... 5	Mt Thom..... 4	
9 Mile Riv, etc. 9 50	ix, St Johns ... 7 72	S Nelson..... 2	Sunny Brae 6 65	
Little Sands.... 4	Lawrencetown ... 3 72	W River, Eben .. 8	St Paul's 1 43	
Lower Kintore .. 2 10	Kingston, Rich .. 6	Dartin, St Jas. . 28 67	Port Hastings . 3 73	
Upper 1 86	Riv John, St Geo 7 60	Chatham, St A. . 29 51	Pt Hawkesbury . 3 23	
Up Kincardine .. 1 69	W Br. 11 15	Greenfield..... 4	Parbora..... 5	Reported..... \$2000
"Interval" 12	Bridgewater.... 20	Sydney, Fal St. . 10	Mechanic'sSetmt 5 42	D Fraser..... 200
Little Hr..... 12	Feirrom..... 13	Welsford..... 2	Baddeck Forks. 12 61	Total \$2203
Church Pt. 5 92	Big Glace Bay. . 11 80	Three Brooks... 3	Lowr Wentwrth. 3	
West Milford... 2 67	Whvocomo..... 17 45	Trenton..... 12 44		

FORM OF BEQUEST.

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

A SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA, from the earliest to the present time, by Rev. Dr. Gregg, Toronto. Third Edition revised. The trite saying, "It ought to be in every Presbyterian family," is in this instance no commonplace or conventional form. It is comparatively small, 250 pages, and costs but little, but it gives a very careful and complete history of our Church in all the Provinces. There are few books, after the Bible, that would be more profitable to Presbyterians in Canada to study. The Poole Publishing Co., Toronto.

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