

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Presbyterian Record.

VOL. XXV.

JUNE, 1899.

No. 6

CONTENTS.

NOTES	161	YOUTH'S DEPARTMENT.	
FOUR SYNOD MEETINGS	164	Notes	182
CHURCH NOTES AND NOTICES	164	The Widow and her Mites, by Dr. White.....	183
OUR FOREIGN MISSIONS.		The Complete Christ, by Iau McLaren.....	183
Letter from Rev. J. Goforth	166	Woman's For. Miss. Soc. East, by Mrs. Dodge	186
Our Twenty Sixth on Erromanga, by Rev. H. A. Robertson	167	The Home Letters.....	184
Letter from Honan, by Dr. Jeannie Dow.....	169	Judgment.....	184
Honan Budget, by one of our Missionaries.....	170	The Bible	185
Letter from Dhar, by Rev. F. H. Russell.....	172	What to Remember	185
A Visitor from Canada, by Rev. N. H. Russell.....	173	Woman Missionary Society, P. Q., by Mrs. Campbell	187
A Funeral in Korea, by Rev. R. Grierson, M.D.	174	Womans' Foreign Missionary Society, West, by Mrs. Robinson.....	189
Among the Bhils in 1898, by Rev. J. Buchanan, M.D.	175	Womans' Work in the Northwest, by Mrs. McBeth.	190
Honan, by Rev. W. Harvey Grant	177	RECEIPTS	149
Letter from Trinidad, by Mrs. Morton	178		
How the Kurmi was saved, by Rev. N. H. Russell.	180		
"Care" of the Chinese Insane, by Rev. J. Griffiths.	181		

The 25th General Assembly of the Presbyterian Church in Canada meets in Central Presbyterian Church, Hamilton, on Wednesday, the 14th June, 1899, at 8 o'clock in the evening. The business committee which consists of the Clerks of Assembly, together with the Clerks of Synods and Presbyteries who may be commissioners, will meet in the Central Church, Hamilton, at 4 o'clock in the afternoon of Wednesday the 14th June.

Between eightieth birthday **For Queen and Empire.** and sixty second coronation, with loving thanks for both, stands a loyal people. Soon another sovereign will reign and both these days will be a memory. But if Providence has a hand in all good, the thought of "Empire Day," linking these in long remembrance may surely be called an inspiration. Mind is mightier than matter, life than work, and the good life of our beloved Queen in her high station has done more for the Empire through these three score crowned years, than any other human agency could have done, while the simple thought that has resulted in "Empire Day" will do more than mightiest armaments to bind that world wide Empire with bonds that cannot break.

Contents of This Issue. Thanks to our missionaries in all fields for the interesting letters which fill so much of this issue, one each from the New Hebrides, Trinidad, and Korea, four from China, and four from India. Letter-writing is a fruitful department of mission work, showing to the Church at home, through the eyes of the missionaries, the heathen world in its darkness and sin and its begun recovery to a better life and hope. Through the RECORD they can speak to the whole Church, a wide field for seed-sowing, and much of

it "good ground." Thanks, toilers far a-field. Be not weary in such well-doing.

The RECORD would like to have more regarding the all-important work of Home Missions. True, it is better known, and the Home Missionary may think he has little to write, but there is many an incident of Home Mission life, and many a thought in the mind of the Home Missionary, which, if given to the RECORD, would impress the need and importance of this great scheme.

The story of Woman's Work in our Church is told in brief and well by four of themselves, in Youth's Department of this issue, and should furnish incentive to all.

Nowhere is the fight of **A Triumph of Right.** Mammon fiercer than for the Sabbath, to get that strongest stronghold of human liberty and Divine authority in the world, and occupy it for pleasure and gain; and the efforts of its holders must be as unyielding and unceasing, even though at times there seems failure and loss.

An incident in England is full of cheer. Two of the great London dailies, the "Mail" and "Telegraph" following the bad example of this Continent, recently decided to issue Sunday editions, and there arose such a storm of opposition that they had to be discontinued. Rich and poor, rulers and ruled, ministers and people of all denominations, were united in the determination to defend the Day of Rest from this invasion, and public opinion triumphed.

We have been thanking God for Queen and Empire. Here is a new cause for gratitude, that in the Capital of our Empire, the world's greatest and best, there is a public opinion of such health and strength. It is one of the "secrets of Britain's greatness." May her colonies follow her

example with equal energy and it will be with equal success.

Nearer home there has been a victory on lesser scale, but for anything, thanks. The Evangelical Alliance of St. John N. B. has been working for a better Sabbath law, and some lines of work that have flourished are now illegal.

On the other hand Principal Caven's statement before the Synod of Toronto and Kingston, "The Lord's Day Act is in ruins" tells of reverse in Ontario. An Act that was intended to give some measure of protection to the Sabbath, and to man for whom the Sabbath was made, has been "riddled by the decision of the courts," so interpreted as to allow almost anything on the Sabbath that the Sabbath breaker may wish. The task of putting up fences without holes is before the people and their representatives in Ontario. May they be faithful in it.

"Human nature is full of contradictions." the Czar has asked a conference of the nations to consider disarmament and universal peace, and during the few months between the call and meeting of the conference, which is now in session in Holland, Russia has been more active and aggressive in preparing for war and encroaching on helpless China, than ever before in her history during times of peace. Much of the hope for the world's future, is, under God, not from such sources, but in the attitude and power of the two great Anglo Saxon nations. If they join heart and hand they can keep the world's peace. Still, men often build better than they know, because God is Architect. And the very fact of the world's representatives being gathered in Conference to consider universal peace is an epoch in the world's history, a ray in millennial dawn.

A successful session of the Point
Pt. aux T. aux Trembles mission schools came to a close on Tuesday, 25th April.

During the term, one hundred and seventy pupils, ninety of them children of Roman Catholic parents, have been in attendance. Twenty-six have united with the Church on profession of faith, and at the communion service, on the Sabbath before closing, seventy sat down at the Lord's table. These figures alone shew admirable work done.

An additional feature of great importance is that these young people from different parts of the Province of Quebec, become more or less leaders, in virtue of their better education, in the different settlements where they may live, and thus help their countrymen up to more of light and liberty.

Many good friends of French Evangelization have been in the habit, during the past years, of sending their gifts to Rev. Dr. Chiniquy. Everything in the way of French Mission work that he represented, except of course his own fervid and forceful eloquence, has been transferred since his death to the Board of French Evangelization of our own church, and all givers that used to send to him for "The Chiniquy Mission" can continue their good work by sending these same gifts to Rev. Dr. Warden, Toronto, the Treasurer of our French Board.

The Pope has granted an indulgence for the reading of the Scriptures. The Brief of the Pope, granting the indulgence, is given in the Catholic Times as follows:—

His Holiness Leo XIII., at an audience on December 13th, 1898, with the Prefect of the Congregation of Indulgences and Relics, made known that he grants to all the faithful who shall have devoutly read the Scriptures for at least a quarter of an hour, an indulgence of three hundred days, to be gained once a day, provided that the edition of the Gospel has been approved by legitimate authority.

Furthermore, the Sovereign Pontiff grants monthly a plenary indulgence to all those who shall have read in this way—*fait cette lecture*—every day of the month when, after Confession and Communion, those who have fulfilled the conditions shall have offered up the customary prayers for the intentions of the Holy See.

Given at Rome on the 13th December, 1898.

For any approach to Bible reading by the people, all lovers of liberty and truth will be thankful, but two thoughts are naturally suggested:

1. What is the value of liberty to read the Bible "provided the edition of the Gospel has been approved by legitimate authority"? It refuses to allow God to speak directly to the people without the intervention of the Church. God's simple message is not allowed, until it passes man's censorship. From such facts as the recent burning of a Bible, reported by a French missionary in Montreal, and the claim of Rome to be always and everywhere the same, one wonders what kind of Gospel will be "approved by legitimate authority."

2. Even after the Gospels are supplemented to meet the "approval of legitimate authority," instead of going to them, drawn by love, as a child to a Father's letters, to get direction and help and comfort, the "faithful" are taught to look upon reading it as a penance, for which indulgence will be given. What a view of our Father and His Message of Good News!

Twenty-six ordained missionaries, in charge of grouped stations or congregations, and forty student catechists, are engaged in the work of the Home Mission Committee, Maritime Provinces.

The Sabbath School Helps of our own church in charge of Rev. R. D. Fraser, have made very good progress during the present year. The present address is Confederation Life Building, Toronto. If not using them send for samples.

A YUKON MISSIONARY'S HELPER.

Rev. James Sinclair, our missionary in Yukon, writes to the *Westminster* :

Not long since, at my regular Sunday evening service, I announced the subject for the following Thursday evening meeting: "Proper Subject for Prayer." A partially intoxicated miners near the door, promptly retorted, "Klondikers!"

I was somewhat uneasy lest his next possible interruption might not be so timely, when I saw a fellow whisper a few words in his ear. Then both immediately darted out of the door. Snatches of an argument could be indistinctly heard outside. Then the companion came in quietly and carried off the drunk's hat, which, in his haste, he had left behind.

Next day a jolly looking chap stopped me on the street, and said: "Well, parson, didn't I do a slick act in gettin' that drunk out of church last night 'thout disturbin' you?"

"Yes, indeed," I said; "was it you? How in the world did you manage it so quickly and quietly?"

"Ah, every man to his trade, you know, parson. Your deakins couldn't have turned a hair on that chap 'thout a row."

"But," I urged, "how did you do it?"

"Well parson," he said with a merry twinkle in his eyes, "If you must know the trick, and won't be shocked, I'll tell you, I just whispered to him, 'Say Jim, hurraw and hev another drink,' and, as I knowed, he would follow me quicker'n lightning."

I thanked him, expressing the hope that he didn't give him any more drink. He added good naturedly, "You're onto your job, preachin', parson, and your deakins kin take up collections, but you jist leave the drunks to me. I'll all's be at the door and 'll git in my work on them." And "Ted," in his own ways, "does all's give the parson his moral support."

One evening Ted showed in a very emphatic way that he has a decided sense of proprietorship in our church affairs. Owing to long exposure

in the cold water washing out gold on his claim, Ted cannot sit long at a time without taking cramps in his legs, consequently he prefers to stand up during service. My most attentive usher on the evening in question urged him to take a chair. "Hang it, I b'long to the institution and I'm agoin' to stand or sit as I please!" was his abrupt retort.

And one is refreshed by the "moral support" of such as Ted. Their attitude comes to be all the more appreciated because of the unconventional terms in which it is expressed. It is likely to be all the more genuine and energetic when it coins its own language.

What? Where? By Whom? By our church, in China. The Society for the diffusion of Christian and General knowledge among the Chinese with headquarters in Shanghai, asked that Rev. D. MacGillivray of our Honan Mission, be allowed to remove to Shanghai, still supported by us, and take part in its work of translating and preparing a Christian literature for China's millions, and our F. M. Com. West, has given assent.

China is waking from the sleep of ages. It is a crisis time. The most multitudinous people in the world, some four hundred millions, are beginning to ask for Western knowledge. The field for the introduction of Christian literature is unequalled in the world's history. The society above mentioned, now eleven years old, is composed of ministers and laymen of different churches, supported by their own churches, and it works through the missionary societies of all the churches, and aims at the great task of providing such a literature.

The scholarship of Rev. Donald MacGillivray, who has already given to China her best dictionary of her own language, will make him a valuable worker in this field of China's evangelization. To our mission staff in Honan it will be a meantime loss, to China a gain, to our church a new field for interest and prayer.

Report comes that President Diaz, who has done so much for Mexico, proposes to put an end to the brutal sport of bull-fighting in that republic.

Here is an unparalleled incident in the history of Christian missions. A Buddhist temple near Ning-po, its idols, and adjoining land, have been presented to the Free Methodist Mission of England for the establishment of a Christian mission.

FOUR SYNOD MEETINGS.

Two of our six Synods, those of our Maritime and Prairie Provinces, meet in the autumn, and the remaining four, three of them in Old Canada and one in British Columbia, meet in the spring. The latter four have had their annual gatherings during the past few weeks. Full reports have appeared in the local daily and weekly press. Repetition, beyond brief mention, would be needless and stale, and the figures and statistics of the Church as a whole, in which all our readers have an equal interest, will appear in next issue.

During the past few years the Synods in Old Canada have adopted the plan of making their meeting a combination of Court and Conference; the business to be transacted on the road between Presbytery and Assembly is small, and conference on some great theme makes the meetings more helpful.

The Synod of Hamilton and London, consisting of nine Presbyteries, was the earliest of the four, meeting in Brantford, April 24-27. Rev. Mungo Fraser, D.D., was chosen to succeed Rev. Finlay McCuaig as Moderator, and Rev. J. Ratcliffe as Clerk, in room of the late Dr. Cochrane.

The second day was given up to conference on high practical themes, seven in all, introduced by papers with discussion following, viz., "The Message of the Church to the Nation," by Rev. Dr. Thompson; "The Minister God's Messenger," by Rev. Dr. W. G. Jordan; and other subjects and writers, whose themes and names we have not.

The routine business of Synods, while varying little in itself, varies with the tastes and ability and diligence of different men in presenting their reports; different branches of work receiving attention in different Synods, according to the height and depth and breadth of their presentation. Dr. Robertson was there, and Home Missions, our great patriot scheme, did not suffer.

The Synod of Montreal and Ottawa, representing six Presbyteries, met in Knox Church, Cornwall, May 8-11, Rev. J. Hastie succeeding Rev. Geo. McArthur as Moderator.

Much that was good, both practical and devotional, filled its sessions. Papers and discussions on "Methods of Bible Study," by Dr. McNish; on "Worship," by Dr. James Ross; on "Preaching the Word," by Rev. A. H. Scott; by Dr. Kellock on Augmentation, and by Dr. Robertson on Home Missions in the North-West, varied the routine of work and made for pleasure and profit.

The Synod of Toronto and Kingston, made up of twelve Presbyteries, met in Knox Church, Toronto, May 8-10. From Gracey to Gilray in the chair required but a motion and vote.

The ubiquitous superintendent of Home Missions, Dr. Robertson, was there, too, heating the iron and striking when hot; Dr. Warden's figures, that always strike, with figures of speech that made them stick, set forth the needs of some of the smaller but important Schemes, as Aged and Infirm Ministers' Fund; while Dr. Caven stood on a broken arch of the Lord's Day Act, not supinely sketching ruins, but urging vigorous rebuild.

In the far West, the Synod of British Columbia met in Calgary on the 3rd of May. Its five Presbyteries were represented in Synod by twenty-four settled pastors, five missionaries, and four elders. Rev. J. Knox Wright, as out-going Moderator, opened the Synod, and Rev. D. G. McQueen, as in-coming, closed it.

It is essentially a Home Mission Synod. In one of its Presbyteries, Kamloops, nine new preaching stations were opened during the past year.

If you would see the result of Home Missions, "Look around you." This Synod itself and the work it represents is a meet and not mute memorial of the trials, toils, and triumphs, of the brave and persevering western missionary. Grand dividends for our investments in Home Missions.

CHURCH NOTES AND NOTICES.

CALLS.

From Saltsprings, N.S., to Mr. A. H. Denoon. Accepted.

From Noel, N.S., to Mr. Wm. Forbes.

From Fenelon Falls and Somerville, Ont., to Mr. Horne.

From Burgoyne and Dunblane, to Mr. Moir.

From St. Andrew's Church, Toronto, to Dr. A. Black, of Birkenhead, England. Accepted.

From Oakville, Tor. Pres., to Mr. John McNair, of Waterloo.

From Knox Church, Listowel, to Mr. J. S. Hardie, of Ayr.

From Ailsa Craig and New Carlisle, to Mr. W. H. Geddes, of St. Catherines.

From St. John's Church, Chatham, N. B., to Mr. J. M. McLean, of Blakeney and Clayton.

From Latona, Owen Sd. Pres., to Mr. Wm. Graham, of Bayfield, Ont.

From Newport, N.S., to Mr. A. E. Sinclair.

INDUCTIONS.

At Louisburg, 25 May, Mr. L. A. McLean, ordained as missionary.

At Quoddy and Moser River, N.S., Mr. A. F. Fisher, to be ordained as missionary, 31 May.

At Nashwaak, N.B., Mr. J. C. Robertson, ordained as missionary

At Springhill, N.S., Mr. R.J. Douglas, ordained as missionary for Hampton, N.B.

In United Church, New Glasgow, N. S., Mr. Arthur Ross, as missionary for Andover, N.B.

At Avoca, Que., 30 May, Mr. Christopher Haughton, ordained as missionary.

At Calvin Ch., Pembroke, 3 May, Mr. G. D. Campbell, ordained as missionary for Chalk River Mission, Ont.

In James Church, New Glasgow, N. S., Mr. D. G. Cock, ordained as missionary to Yukon.

At Grand River, C. B., June 1, Mr. William Grant, called from Port Morien.

Into St. Andrew's Church, Guelph, 30 May, Mr. Eakins.

Into Thamesville and Turin, 1 June, Mr. J. McInnis, called from Elora.

Into Tara, Ont., 9 May, Mr. D. A. McLean, called from Kemble and Sarawak.

Into Immanuel Ch., E. Toronto, 18 May, Mr. T. H. Rogers.

At Dunchurch, into charge of Magnetawan, Dunchurch and Ahmic Harbor, Mr. J. Becket, formerly of Thamesville.

At Glassville, N.B., 16 May, Mr. J.K. Bearisto.

RESIGNATIONS.

Of Grand Valley and South Luther, Mr. Hugh Crozier.

The resignation of Shubenacadie, N.S., by Mr. John Murray, noted in previous RECORD, has been withdrawn at the earnest request of the congregation.

Of Onslow, N.S., by Rev. J. H. Chaso, from ill health, after a pastorate of 30 years.

Of St. Andrew's Church, Lancaster, Ont., Mr. C. E. Gordonsmith.

Of Pelham and Louth, Ham., Pres., Mr. Jas. Buchanan.

Of St. Andrew's ch., Shakspeare, Mr. R. Pyke.

Of Merivale, Bell's Corners and Skead's Mills, Ottawa Pres., Mr. Robert Whillians.

Of Manotick and S. Osgoode, Ottawa Pres., Mr. D. Findlay.

Of Campbell's Bay, Ottawa Pres., Mr. Wm. Black.

Of Rosedale, Portage la Prairie, Pres., Mr. I. H. Guthrie.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Louisburg, 25 May, 11 a.m.
2. Inverness.
3. P. E. Island.
4. Pictou, New Glasgow, 3 July, 1.30 p.m.
5. Wallace.
6. Truro, Bass River, 18 July, 2.30 p.m.
7. Halifax.
8. Lunenburg.
9. St. John, St. John, St. A., 4 July.
10. Miramichi, June.

Synod of Montreal and Ottawa.

61. Quebec, Sherbrooke, 4 July, 2 p.m.
11. Montreal, Mont., Knox, 27 June, 10 a.m.
12. Glengarry, Alexandria, 11 July, 11 a.m.
13. Ottawa, Otta., Bank St., 1 Aug, 10 a.m.
14. Lanark & Ren., Carlton Pl. 5 Sept. 10.30 a.m.
15. Brockville.

Synod of Toronto and Kingston

17. Kingston, Belleville, 4 July, 1 p.m.
18. Peterboro, Peterboro, St. A., 4 July, 9 a.m.
19. Whitby, Whitby, St. And., 18 April, 10 a.m.
20. Lindsay, 27 June, 11 a.m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Orangeville, 11 July, 10.30 a.m.
23. Barrie, Barrie. 26 June, 10 30 a.m.
24. North Bay, Huntsville, 4 July, 10.30 a.m.
25. Algoma.
26. Owen Sound, O. Sd., Knox, 27 June, 10 a. m.
27. Saugeen, Mt. Forest, 11 July, 10 a.m.
28. Guelph, Guelph, Knox, 18 July, 10.30 a.m.

Synod of Hamilton and London

29. Hamilton, Hamilton, Knox, 18 July, 9 30 a.m.
30. Paris, June.
31. London, Port Stanley, 11 July, 11 a.m.
32. Chatham, Blenheim, 11 July, 11 a.m.
33. Stratford, Stratford, Knox 11 July, 10 30 a.m.
34. Huron, Clinton, 11 July, 10.30 a.m.
35. Maitland, Wingham, 16 Sept., 10 a.m.
36. Bruce, Port Elgin, 11 July, 2 p.m.
37. Sarnia, Sarnia. St. A., 12 July, 11 a.m.

Synod of Manitoba and the North-West.

38. Superior, Keewatin, September.
39. Winnipeg, Man. Col., 2 Tu., July, bi-mo.
40. Rock Lake.
41. Glenboro, Holland, 11 July.
42. Portage La Pra., P. la Pra., 5 July.
43. Brandon, Carberry, 11 July, 10 a.m.
44. Minnedosa, Newdale, Knox, 3 July.
45. Melita, Carnduff, 11 July.
46. Regina, Ft. Qu'Appelle, 12 July.

Synod of British Columbia.

47. Calgary, Okotoks, 6 Sept., 10 a.m.
48. Edmonton.
49. Kamloops, Kamloops, at call of Mod'r.
50. Westminster, Vancouver, 6 June, 2.30.
51. Victoria, Victoria 1st, 5 Sept., 2 p.m.

Our Foreign Missions.

The Foreign Mission department of this issue is one of the best the Record has ever had. The New Hebrides, Trinidad, Central India, Honan, Korea, something good from all of them. Taste and see.

A neat pamphlet before us is entitled "Proceedings of the First Trinidad Convention of Christian Endeavor," held during the past summer in Susamachar Church, San Fernando. Hindi names among the officers and on committees,—Soodeen, Tulsie, Kunjah, Ramessar,—mingled English and Scotch,—Sinclair, Inmiss, Grant, Forsyth, Clark,—remind us of the progress of our mission, and are among the best encouragements to do more and better. Six societies were represented, with an active membership of 107, and 124 associates. Addresses by missionaries and others made it a most interesting and profitable gathering. One good result is that it not only binds together the different fields of our mission, but strengthens the strong and growing bond between the older congregations in Trinidad, such as Greyfriars, Port of Spain, and our mission churches.

That A fact not wholly inspiring to those who are giving themselves, their health and **Cut.** life, in doing our work for us, is contained in an opening sentence of the Report of our Mission in Central India: "Owing to retrenchments, there has been no expansion of work during the year. In some quarters there has been serious curtailment and inability to hold ground once occupied. It is depressing to realize the crying needs of the field we have undertaken to evangelize while finding the Church failing to put forth adequate efforts to meet them." This retrenchment was made because there was more work in 1897 than there were funds to meet, and a number of branches of mission work had to be curtailed. Let the giving of the future be such as that there may be enough for the ever-growing work.

Hopeful Signs in Central India. "No special movement of any class towards Christianity has been noticeable," says the Report of the Indian Mission for 1898, "but there is in several districts an increasing willingness to hear Christian teaching. The increase to the Christian Church has been chiefly from among the orphans.

The results of constant Scripture teaching are seen in marked improvement in moral character and in the desire to profess the Christian faith."

"The Annual Mela, or Conference, was held in Mhow and was well attended by both Missionaries and Indian Christians. The programme was drawn up with a view to give a devotional and spiritual tone to all the exercises. The meetings took the form of a religious conference, and a fine tone prevailed. Several excellent addresses were given by the Indian brethren, which were stimulating and refreshing to all. The feeling was general that it was good to be there."

India's Theological Classes. Theology and practice combine in the training of our native workers in India.

Yearly they are gathered for some weeks at a central station to receive instruction and training. This year they are to meet in Indore and be taught by Mrs. W. H. Wilson and N. H. Russell. Mr. Russell gives the opening lecture of this Theological Session in July. Manitoba is not the only college with a "Summer Session" in heat as well as name.

No position in life is more responsible or important, or far-reaching, than the teaching of teachers. These men may do as much to mould India's future in the few weeks of such work, as in their other months of heavy and varied missionary toil, and it must be a satisfaction to all who work and pray for missions that there are few, if any, whose influence upon a body of native preachers and teachers could be more healthful and helpful than the few meantime professors in our verandah seminary in Central India.

LETTER FROM MR. GOFORTH.

Chang to Fu, Honan China,

Feb. 6th 1899.

Dear Mr. Talling,

So far this winter we have had no snow. It is strange even for a Chinese winter. The sun is out bright and clear every day. It bodes ill for the wheat harvest unless we have snow or rain soon. The mild weather however is a blessing for the hundreds of thousands of houseless ones in the flooded district of the yellow river.

The political outlook at present is not hopeful. There are rebellions and discontent in many parts. The nearest rebellion is about two hundred miles from us.

Ever since the old Empress usurped the throne the scholars are not at all so friendly, still we have no cause to fear for our safety, for the Em-

press is wise enough to see that she had better look after the safety of the foreigners throughout the Empire.

Have been taking bands of Christians with me to preach in the surrounding villages. The weather being so favorable we have been out almost every day. We have preached in more than a hundred villages.

We have met with considerable opposition in some places and have been greatly cheered by the friendly reception in others. Our opponents are mainly the scholars. We find very little trouble to silence them in fair argument, but they get angry and revile us.

I hear that the price of incense used in idol worship is falling on account of our preaching. Multitudes seem persuaded that the idols are false but the fear of man makes them cowards. They have not yet come to the point of forsaking all for Jesus' sake. But the Lord's flock is increasing. We have since I came here in 1895 recorded about 120 names to our church roll.

You will remember that this station was just opened by buying a house the spring I went home on furlough, but nothing was done till I came back. I have now been living here about three and a half years.

Of the names on our church roll 44 are baptized (adults) and the remainder catechumens. Last year we baptized 23 and recorded 56 as catechumens.

In connection with this station there are about fifty towns and villages and in each one or more believe. This is about twenty-five places added during the year. We are praying for a great outpouring of the Holy Spirit and hope to see thousands forsaking idolatry in the next few years.

OUR TWENTY-SIXTH YEAR ON ERROMANGA.

BY REV. H. A. ROBERTSON.

This year the Sacrament of the Lord's Supper was dispensed four times, and each time at a different district. In January we met at the North end of the Island; in May at the East end; in July at Dillon's Bay on the West side; and in November in the South-west side.

In January and May we had a gathering of about 600 people. In July, at Dillon's Bay, we estimated that between 800 and 900 were present, the largest number we expect to see at one time on this Island.

In November, not more than 300 were present, partly owing to the out-of-the-way place of meeting, but more especially on account of the severe sickness among our poor people in almost all parts of the Island.

One pleasant feature of the evening Service, on these occasions (the Communion being held in the morning) is the part taken this year by our native Christians. We got a number of our best elders and teachers induced to speak a few words, give out a hymn, offer a brief prayer, or read a short passage of Scripture, without being specially called upon at the time or appointed previously.

At first the newness of the plan and a measure of modesty, appeared too much for the trial, but gradually they took hold, and if the results and encouragements favor us, as they have done so far, we intend to continue these Gospel services. We remember with delight such bright services at home and to this day we are being benefitted and cheered by them.

We have had our Communion gatherings at no less than nine distinct places, and at several of these many times.

As a family we have enjoyed excellent health throughout the whole year. Indeed, we have not been for years better able, physically, to grapple with all the work of our extensive field, than during 1896 and 1899.

Mrs. Robertson, though not strong, has kept on day after day, during these three years at all her manifold duties, connected with the care of our own home and her more direct missionary work.

Our second daughter who has been now nearly four years with us, since her return from school in Australia, has been able to give us much valuable help in all our schools at the two central stations, as well as assisting her mother when I am at out-stations. She can attend to many requests of the people which Mrs. Robertson usually had to attend to without any help.

While we as a family have enjoyed health, our poor people have been passing through a period of great and severe sickness, and the death rate has been exceptionally high. The sickness, influenza, began in the month of October, and since that time, or in three months, upwards of 70 people have died on the Island.

Among these were four of our best and most useful teachers, who were also honored and able elders in the Church at Erromanga, and our warm personal friends ever since they knew the Saviour. We feel keenly this blow for the work has lost some of its most painstaking and successful laborers, and their places will not be easy to fill. They were all high chiefs on the Island. One had

been four years employed as teacher, one fifteen, and the other two twenty years.

One of them we specially mourn. His wonderfully refined manners, his winsome way of attracting everyone to himself, and to the truth which he not only preached but lived, his unrivalled power as an orator, his exemplary home life in his own family, all combined to draw our hearts strongly to him. I do not expect ever to see another Erromangan like Nosoreki, who combined so many graces. Besides these teachers we have lost quite a number of members by death.

We have been trying for a number of years to induce the chiefs and people to gather into a few large and fertile districts of suitable and workable portions of the island in order that we might instruct them more thoroughly and with greater regularity and with much less toil to ourselves, as we could employ the time now largely wasted in travelling over miles upon miles of country, where the people are few in number, to more regular and frequent visits to them if they would only gather into large and compact villages.

But though they are usually willing to fall in with our plans, this plan of colonization is certainly an exception. They do not see any necessity for gathering into large central settlements. Their own old way of living, here and there, where their fathers lived, is good enough for them. As to adopting any scheme of a broad and general nature, which would embrace in its plans the common welfare of the entire island, such matters do not give them a moment's thought. They do not and will not look at it.

Each man follows what best seems to suit his own selfish ends and there is no use in getting a few of them to leave a village to join another unless all go, for we would still have to teach and visit those who will not remove from where they are.

From the native standpoint they have strong reasons for remaining as they are. They have their own fruit trees, their special spots where they love to dwell and many of them are chiefs and great men in their own old districts. where their people lived for, it may be, hundreds of years, but when they come to the camping ground of another people, they are nobody; they cannot pluck fruit of their own, and if they build a camp among strangers, or make a plantation, there are some who would not hesitate to tell them they are thieves, and if any party feeling crops up over a marriage, or any other dispute, they are told to go about their business that they own nothing where they are, and unless we prevent it, they are sure to go back to their own haunts.

But we intend to keep at them, and by and by a few small villages may unite and they will be better able to aid in paying their teachers and we would be able to give the teachers a better training for their special work as there would be fewer to train.

We long to see villages like Dillon's Bay, where we have gathered a large number of people old and young, but this can only be done where the missionary has his principal station, and where he spends the most of his time. It is in Dillon's Bay that all our teachers are trained, and the women who have made the best wives to teachers, and where all the industrial training has always been done. From these reasons and from the influences of our own example and teaching, the people of Dillon's Bay are now most industrious and in a climate like this they work as diligently as could be expected of them.

This is especially true of them between the months of May and December when nearly all their clearing and digging and planting are done.

In a word, Dillon's Bay, as the centre of training for the children and youth of Erromangan is the hope of the Island,

At this station, each Sunday, there is a service in the church at an early hour, and another at 4 o'clock in the afternoon. The Sunday school is held at noon when the whole village turns out; and Mrs. Robertson our two daughters and I, teach, along with a number of men and women. While the adults are engaged towards the close of the school in repeating their catechism lessons for the day and portions of Scripture, our girls take the smaller children outside to some shady place, where they are taught to sing English as well as Erromangan hymns, and are taught texts of Scripture and asked simple questions.

A morning school for adults, is taught four days in each week, and a school for young boys and girls immediately after the school for adults. In the afternoon of those four days, our daughters teach a number of little children, and of late these are being taught English.

On Wednesday afternoon a few women have been formed into a class to learn English.

At 4 o'clock each Wednesday we have our weekly prayer meeting, and on each Thursday morning from 9 to 10 o'clock, I conduct a candidate's class, and have at present fourteen attending.

There are two services and a Sunday school each Sunday in all the districts where we have teachers, and a morning school, four days each week, and prayer meeting on Wednesday afternoon, and at our Easthead station (Port Narevin)

there is, besides all these, a class for children, four days in each week.

Our young people are beginning to like going to school better than formerly, and certainly a number of them have become fond of learning to sing our English hymns, and of picking up English words and phrases, and Mrs. Robertson, our daughters, and myself are doing our utmost to gratify their wish in these things.

The entire population of this island was only a little over 1400, when we took the census in July of the now closed year 1898. There may be about 200 or more Erromangans in Queensland now, but we never count any who are there, for few return. The males and females on this island are about equal in numbers, the males slightly in excess.

Owing to our influence there is not much child-marriage now. There are quite a number of little girls, not only at Dillon's Bay, but in other parts of the island, who would have all been married long ago, were it not for Christianity.

Woman, while in a sense is still married by arrangement of her friends, yet is seldom so married now against her own wishes, and I am not quite sure, after all, that the native custom of arranging the marriages is not the best in the circumstances for such races as these.

There have only been 7 Christian marriages this year, and 6 of these paid a small marriage fee, amounting in all to fifty shillings, which as usual has been applied to the Teachers Fund. Since the beginning of May, we have received £35 in cash, on the Island, for support of teachers. I hope we may make it up to £40 before Synod meets in June.

But we have done better this year in preparing arrowroot than ever before; we have got 5000 lbs. If it sells, we have promised the natives, that one third of the proceeds, less expense, shall be applied to the teacher's Fund.

The great difficulty now is to obtain sale for it at prices that will make it worth while for us to go to all the expense and toil and care connected with the gathering, preparing and shipping of it. We must have casks, tubs, seives, sheets, bags etc., and these cost money, and then there is the freight to Sydney, and trans-shipping expenses there.

Our good friend, Mr. Barnett of Glasgow, Scotland, has managed to get an Aberdeen Steamboat Co. to carry our Erromangan arrowroot from Sydney to Glasgow free so that saves considerable, and he himself, though his firm is entirely in the linen trade, handles all our arrowroot, and has done so for 15 years, without one penny of commission.

But Mr. Barnett has written to us instructing me not to send any more at present until he works off last years shipment.

Our hope for supporting our own native teachers is not so bright as when we could get sale for all our arrowroot, but some will be sold and will help. But I was so hopeful that we might be able to pay for the printing and binding of the entire New Testament in Erromangan, by the proceeds of arrow root.

I reduced my estimate for my teachers from £100 to £75 last year, and this year I hope to reduce it to £50. And if we can only get a market for our arrow root I hope in 1900 to ask nothing in the estimate for teachers.

LETTER FROM DR. JEANNIE DOW.

Honan, March 6th, 1899.

Dear Mrs. Grier,

Your letter came. It is so good to have a reminder once in a while that loving thought follows us. A fresh expression of your interest gives fresh inspiration.

One of our Christian women in a neighboring vilage, has recently followed her husband to the grave. So soon as we could, after hearing of her illness, Miss McIntosh and I went out to see her, but found on arrival that she had passed away.

The family had just finished weeping, that is, the customary spell of wailing. There are left four sons and two daughters. The smallest boy is three years of age, a little prattling baby quite unconscious of its loss.

The daughters, to whom we were warmly attached, are both married into heathen homes, where they get no sympathy but strong opposition in their purpose to worship God.

Their names were recorded with us before their marriage, and they seem still to hold on to their faith, though in their homes they dare not pray openly. When their husbands command them they bow down to the gods or to heaven and earth, but they say that they know the idol is nothing.

With few of the Chinese have I felt the tie of kinship as with these two girls, followers of Christ but under such unfavorable circumstances. Truly they need our sympathy and prayers. We would be glad of an opportunity to teach them to encourage them, but it is impossible at present, either to get access to their homes or to bring them here for instruction.

The eldest son was married just after the death of his father, before the funeral took place.

The reason for this was, his mother was not in good health and some one was needed to help in the house, and unless the marriage took place then, before the term of mourning for the parent had been entered upon, it would have to be postponed until after the expiration of the three years.

The young wife is but fourteen or fifteen and small for her age, much too young to take care of herself. In the meantime, their maternal grandmother is living with them. The third boy is a pupil in the school at Chang Te Fu.

RESTLESSNESS IN CHINA.

During the past week we have had a delightful visit from a college classmate of mine, Miss Dr. Hill, of the American Presbyterian Mission in Shantung. She leaves to-morrow. It is four days' journey by cart to her station. I hope her visit may do her as much good as it has done us here.

The region in Shantung, in which their mission has its station, is much disturbed at present by rebellious demonstrations. The rebels are said to be armed and very reckless.

A few days ago some excitement arose all over this neighborhood, by the rumor that the rebels from South Honan had marched northward, and were then in possession of a town 10 or 15 miles from here. People of the villages fled for safety to the nearest walled towns, and scouts were sent out to see whether the reports were true. Later it was found that the soldiers had really crossed the Yellow River but were marching in a westerly direction, quite away from this part.

China seems much disturbed in many regions. It is difficult to tell just what is to be the outcome. The T'Chow Fu riots mentioned above, are distinctly anti-foreign and anti-Christian, especially anti-German and anti-Roman Catholic, but they are not usually able to make clear distinctions between one foreigner and another, so all are in danger. Thus far, we have been wonderfully safe and peaceful, and we hope to escape suffering from the spirit that prevails in so many parts of the land.

HOSPITAL WORK.

During the past year patients came and many heard the Gospel. Not a few seemed glad to listen and learn. Some expressed their intention of ceasing to give worship to the idols when they returned home, and let us hope not all found the cost too great for the strength of their convictions.

OUR CHRISTIAN WOMEN.

You ask about our Christian women. I know Miss McIntosh will forgive me for trespassing upon her domain, so I take the liberty of mentioning one or two of them.

My dispensing chemist, Mrs. Han, passed an unusually satisfactory examination, and has been quite a help already, conversing with and teaching the patients, and gives promise of being unceasingly useful as she advances in her Christian life and becomes better informed.

She has instituted a Sabbath evening singing and prayer-meeting with the women of two other families in her compound, and it stands to her credit that one night when they were singing they heard neighbors laughing in derision, the women wanted to stop, but she said, "No, we will sing No. 77." No. 77 is "I'm not ashamed to own my Lord."

Mrs. Li, one of our Christian women, slow but plodding, gave clear answers when examined as to her knowledge of Christianity. She has a reviling landlady who is a great trial to her. It is hard to "revile not again" when one has from infancy been taught that evil speaking is an accomplishment.

Mrs. Chang is "still preparing the way." When the weather is good she hunts up families to which she may take Miss McIntosh to visit. This winter she has not been so vigorous as last. She has a cough which sometimes takes the strength out of her, but warm days restore her.

The couple who were married according to the Christian ceremony, have evening family worship in which his mother and two sisters-in-law join.

OUR HONAN BUDGET.

BY ONE OF OUR MISSIONARIES.

Hsin Chen, Honan, April, 1899.

It is just thirty-two years since the cry "The Rebels are upon us," struck terror into the hearts of the people of Hsin Chen, when, as the great T'ai P'ing rebellion swept northward, the Long Haired Rebels alighted on this since-benighted town. The marks of knife or cutlass are still to be seen on our hospital doors, as they took, and held possession yet at the sword's point, for eleven days.

A few days ago, at noon, the same cry "Fan" was heard, and the frightened villagers were seen to be fleeing within the walls of our town from all directions.

It was a sad sight. People seemed crazed and frantic with fear. Here a child leading a blind man, who is carrying on his back a blind woman, presumably his wife. There, mothers and daughters with their crippled feet, carrying what of earthly possessions they can. Children are crowded off the ferry-boats and are drowned. The boats themselves sink beneath the crowds.

It has its ridiculous side too. One man in his haste had put all his freshly-baked batch of buns into his roomy trousers, the only safe and convenient place he could find.

A request that our hospital buildings be thrown open to the refugees is granted. Who can tell the suffering of this night? The thermometer has fallen $^{\circ}38$ in almost as many hours.

But what of the rebels? After a weary night's watching, horsemen return from many miles distant, and from different directions, reporting that nowhere are the rebels to be seen. It was all a false alarm, and the people begin quietly to return to their homes.

The real cause of the scare may ever remain a mystery, but our landlord explains, most satisfactorily, to himself at least, that it was all due to "Climatic influence."

We learn later that the "Rebel Scare" extended over several hundred miles of territory. Ch'u Wang, Chang Te Fu, and Hsun Hsien, all being affected in the same way.

We are glad to learn that Mrs. MacKenzie, who has not only been confined to the house, but who has also been a great sufferer, is much better.

Mr. Slimmon is touring in Hwai Ching Fu and region, about one hundred miles to the south west of here.

Mr. Mitchell and Mr. Grant are at present visiting Christians on the other side of the Yellow River.

Beggar bands are numerous all over the country. Stealing, highway robbery, and manslaughter are common, especially about the end of each moon when the nights are darkest.

The time has arrived when it is wise to carefully shake out ones clothes each morning before dressing, for the frolicsome scorpion has again appeared in the land. The first of the season was captured lately in the writer's bedroom.

A wofully common and characteristic sight in China, also a suggestive sign of China's rapid and inevitable decline, is that of a dirty, sallow, and cadaverous looking opium smoker, on the roof of his delapidated dwelling, tearing off the tiles and bricks to sell for opium in order to get temporary respite from the craving of the insatiable fiend within.

A few days ago we witnessed the annual Spectacular in honor of the "god of fires." The procession was led by men, wearing idiotic looking false heads, followed by children artistically dressed and painted, and carried high in the air, then musicians (?), impossible performing dragons, etc. It is the one day in the whole year when the "beauty and modesty" of China may appear on the public street without opprobrium.

We are sorry to have to report for this month, a death in the hospital following an operation for "stone," on a lad eight years of age, the stone removed weighing over an ounce.

A second Lithotomy was also performed on a man of twenty-five, three days later, the stone in this case weighing over four ounces, and measuring eight and a half inches in circumference.

Small Pox is more than usually common in Hsin Chen this spring, and it is little wonder that Dorothy Malcolm, who has so many callers, has become infected. The attack promises to be very light, as she has been so recently and thoroughly vaccinated.

By last courier we learn that dysentery, measles and varioloid are among our missionary neighbors at Lin C'ing.

The ubiquitous and notorious native quack, who plies his nefarious traffic at the expense of an over gullable public, is a standing attestation to the efficiency of foreign medicine and surgery, as found in mission hospitals and dispensaries throughout China, for if the medicine vender can only persuade his customers to believe that what he advertises is really foreign medicine it is then easily effected, and to this end he uses many and strange devices, including slight of hand tricks, e.g. "loadol" pills that will do his bidding, following the motions of his hand, while holding a concealed magnet.

To increase his constituency, he affirms that his nostrums will not only cure the sick, but will do the well no harm, and besides have the virtue of remaining in the constitution as a prophylactic, and should disease eventually overtake one, it is there all ready to cure.

As a last and convincing proof that these are really foreign medicines, he says: "You see they are wrapped in foreign paper, (newspaper) on which is printed the directions for taking, just as the foreigner put them up and gave them to me.

The annual fair at Hsun Hsien this year was attended by three foreign pastors, and a big staff of native preachers. They report as having had good attention and a good time.

In their idol-worship, the heathen sometimes manifest a faith that might put many a so-called

christian to shame, a faith worthy of a nobler deity. An official was lately seen on his way to a heathen temple to pray for rain, having his palanquin covered with old cloth.

Chang Te Fu, Honan

In this city, from the 5th to 15th of the first Chinese moon, the Pearly Emperor's fair is held. The chief attractions are, jugglers, acrobats, female story-tellers, peep-shows, and gambling-tables. Large crowds came in from the surrounding country.

This year with several of the native Christians, we preached daily to the crowds. We never yet have found the people so ready to hear. Sometimes even when the sun had gone down, upwards of a hundred men crowded around us eager to hear more. Even the children, contrary to their usual habit, were most attentive.

One station class, conducted by Mr. MacGillivray, which has just closed, was most encouraging. Thirty-two names were enrolled in all, these coming from twenty-seven different villages. The members of the class provided all their own food.

Perhaps the most regular and hardest worker of the class is a man named Lee, an ex-captain in the army. That he is a man of valor, we cannot doubt, as he has three wives.

LETTER FROM REV. F. H. RUSSELL.

Dhar, C. I., April 27, 1899.

Dear Mr. Scott:—

I wrote you some weeks ago about our Mission Hall here. At the time I had hope of being able to open it in a week or two, but failure to obtain workmen, with other causes, has delayed the opening until now. I am glad to say, however, that we have succeeded at last in getting the Hall so nearly completed that services can be held. The want of windows, which are not yet ready, is not a serious matter at this time of year, when we want all the air we can get.

We held our opening services on Thursday last, the 20th inst. Our distance from the railway made it difficult for brethren from other stations to come out for the occasion. But we were glad to see an old friend from Winnipeg, Rev. C. B. Pitblado, who came out for a two-days' visit from Mhow accompanied by my brother,

Mr. Pitblado, who, as you are doubtless aware, is on a trip round the world, having been spending a few days in Central India, visiting friends and seeing something of the work of our Church in this field. We should be glad to see many others follow in his lead.

Even so short a visit, however superficial the impression it may make, will give an understanding of the conditions of work here that those who stay at home can hardly gain.

On Thursday morning we held a service in Hindi, chiefly for our own Christian people, though we welcomed a number of outsiders, who came in and occupied the vacant seats in the rear. My brother, Mr. N. H. Russell, led the service, directing our thoughts away from the "building made by hands to that which is being builded together for an habitation of God through the Spirit." He also reminded us that this hall was not only or chiefly for the use of the Christian community, but rather for the ingathering of those who are without.

In the afternoon we had a meeting in English, with a double purpose: first, that we might take advantage of Mr. Pitblado's presence, and second, that we might get together a number of the higher caste people, to whom a chance of hearing an address in English would prove an attraction.

In this we were not mistaken. A number of the official class were present, and a good representation from the State High School, of which the boys in the higher standards have a fairly good acquaintance with English. Several of our Christian youths were also present, and helped in the singing.

After opening exercises, I spoke a few words, explaining the object of our meeting, and then called on Mr. Pitblado to address us. He spoke at first of the personal interest he had in India, and his appreciation of the ability of the people of this land, going on to point out the points of contact between our modes of thought and theirs particularly in matters of religion, emphasizing the purpose of missionary work as not concerned so much with overturning the religions of the peoples of India, as with giving to them for their imperfect and partial revelation of God the fullest possible revelation, as presented in the Lord Jesus Christ. Mr. N. H. Russell then followed, calling attention to our purpose in erecting the building, and expressing the hope that all would co-operate with us in making a profitable use of the Hall.

Deep interest was shown, and we have every prospect of good meetings in the days to come. The central and conspicuous position of the building makes it much easier than it would otherwise be to gather together a good audience. Our services since we began to hold them in the hall have been very well attended, and as a rule we find the seating accommodation quite insufficient.

"A VISITOR FROM CANADA."

BY REV. NORMAN H. RUSSELL.

Mhow, Central India, April 27, '99.

Dear Mr. Scott :

We have just had the exceeding pleasure of a visit from one of our Canadian ministers, Rev. C. B. Pitblado.

It was unfortunately the beginning of our hot season, and travelling and sight-seeing are not undertaken with quite as much zest as in the colder months, to say nothing of the discomfort, especially to one unused to oriental climates.

Mr. Pitblado, however, faced the problem of doing a month's sight-seeing in a week, with all the energy and earnestness of a Canadian. In Mhow he found us at our regular routine of duties, and he just attached himself to the missionary and spent a day with him.

The afternoon he arrived he attended our two daily enquirers' classes, one for women and the other for young men and boys, and the latter were very pleased to have a few words spoken to them by one who had come so far to see them.

He accompanied us in the evening to the Bazaar, where four nights in the week we preach to the great crowds that come in from the neighboring villages and that are constantly going to and fro through the town.

The following morning we had our visitor up before six and off to a neighboring village; for every morning, two, and sometimes three, villages are preached to. This morning it happened, in the regular course, to be among a lot of Mohammedans, whose attention was won by showing in how many points we agreed, but who still had many objections to be answered; and the home minister had a glimpse of some of the furnishings necessary to a successful herald of the Cross.

From the village we drove to the Orphanage, and saw these bright little fellows busy at their weaving and carpet-making, and Dr. Smith explained to us the good prospects for making this rug-weaving a very successful trade.

An hour was spent visiting the schools, both girls' and boys'. The pretty little Parsee girls sang to us in English, some of the sweet familiar hymns of the home land, and presented the visitor with a sample of their handiwork. At the boys' school Mr. Pitblado gave an address, much to the boys' delight, and crowned it with asking for them a half-holiday.

In the evening again, instead of Bazaar preaching, we had a magic lantern meeting at the

school-house, the notice for which having been drummed through the bazaar, a large crowd gathered to hear the Gospel as preached with the aid of pictures.

On Monday afternoon one of the state carriages had come in from Dhar so we took opportunity of its returning on Wednesday morning, to visit my brother and the work there. We left shortly after five o'clock, accompanied by Miss Dr. O'Hara and little Margaret, and had a very pleasant drive of 33 miles, arriving about 9.30.

Mr. Pitblado remarked that he saw more of the real nature of the country in that few miles drive, than in many hundreds of miles of railroad travel.

My brother had arranged that during our visit the new Preaching Hall, the gift of Knox Church, Galt, to Dhar, should be opened. It is a very handsome, though plain and inexpensive little building, standing very conspicuous on the main street of the city. Its front is of country stone, the walls of brick, with mud floor and tiled roof. It has a seating capacity of over 200.

On Thursday morning we had the opening services for the Christians in Hindi, when the sermon was preached from the words "Whose house are we." (Heb. 3: 6.) It was pointed out to them that this building was intended not so much for a church, but as a means for preaching the Gospel to the people of Dhar.

In the evening the services were in English, and a large number of the officials and high school students had accepted the invitation to come.

Mr. Pitblado, as the speaker of the evening, was given a most hearty welcome and his earnest address on the first chapter of John was listened to with closest attention.

One could not but be struck with the great possibilities in such meetings, and our experience on this and on other similar occasions, leads us to feel that more than in educational work, in regular meetings, not merely of school boys, but of educated men, to discuss religious questions, is to be found the secret of gaining a hold on India's higher classes.

The audience seemed very pleased to hear that the Hall was to be used for such meetings.

In the evening we returned to Mhow in the moonlight, not in the state carriage this time, but in the missionary's tonga. It was necessarily a longer journey and we did not reach Mhow till 1.30.

The following day, after a good rest, Mr. Pitblado left for Indore and Rutlam on his way across India to Calcutta, after having cheered the missionaries with a most delightful visit. What a help and pleasure such a visit is to the missionaries in their isolation.

A PICTURE FROM KOREA.

BY REV. ROBERT GRIERSON, M.D.

Wonsan, Korea, April 3, '99.

Dear Mr. Scott:

In order that you may appreciate the amount of zeal that is concentrated in the "Class" for native Christian workers, held here in Wonsan for a fortnight about the middle of February, let me relate an incident.

I was going down through the native town of Wonsan with one of these men, my teacher, who has only been a Christian for about two years. We were going to visit a patient of mine with a carbuncle on his back the size of a Rugby football, and my teacher came along to interpret for me, preach to and pray with the people after I had finished the dressing, and teach me some Korean as we journeyed.

When we were just about the middle of the town, I saw by the front gate of a house two great bamboo poles, surmounted by a gaudy umbrella, with colored streamers attached, held by two men. On coming up I saw that it was a native funeral getting ready to start.

In the courtyard was a throng of men and boys, onlookers, twelve coolie pall-bearers, preparing the immense bier, mourners standing by in their sombre coarse clothing, and some women and children crying and sobbing to the utmost capacity of their lungs.

The bier consisted of six short stout poles, about six feet each, laid parallel to each other on the ground, about five feet apart. On these were lain two long stringers, fairly stout, and over thirty feet long, and then a sort of box body placed upon this framework. This box was covered with colored material, and had carved figures about half life-size at the four corners, representing men and birds. On this the coffin was placed, and over it a beautiful canopy of blue and red material with oriental figures and adornments upon it.

All the time that the coolies were building this great chariot, the women and children kept up a continuous crying in all keys of the word,

"Aigo! aigo! aigo! aigo!"

the Korean expletive to indicate grief or pain. The cries were so plaintive and the tears so real that it would have been hard to believe that they were simply hired mourners, had they not been seen to cease instantly when the master of ceremonies wished silence to repeat some invocation to the spirits, and begin again on exactly the same key when he had finished. Besides, after the funeral had gone they were quite quiet and smiled.

When all was ready, the coolies placed long braided ropes under the six cross-pieces on either side, and after fighting for the best places with even more than the usual coolie noise, lifted, all together, on the slack of the rope between two adjoining poles, and caused it to rest upon their shoulder.

Then followed a performance, the like of which I never saw before, never heard of, and cannot find any missionary who has. The miniature sedan chair, carrying the ancestral tablet, and an offering of various foods and fruits, was carried on before and passed out of the courtyard. It was now proper for the hearse to follow, but, instead of doing so, the coolies, as if by pre-arrangement, backed up like balky horses and partly broke down a light fence at the rear of the yard.

Great excitement followed among the mourners; the chief relatives were greatly exercised to find out what inauspicious circumstance caused the spirits to retard the progress of the bier. At last they noticed one who should have been a mourner not dressed in the straw-colored sack-cloth, and with a rope around his neck and head as the others were; so somebody snatched his black hat off, and put on a more proper mourning adornment of white. All this time the bearers had been surging backward and forward coming a few steps gradually and slowly toward the street and then retreating rapidly with great force as if pushed from in front.

Still however it did not move: so after consultation among the mourners one of their number climbed to a sort of platform in front of the conveyance, where he stood like a motorman on a trolley car, having a bell above his head and a basket in his right hand. Somebody passed him up a long string of Korean brass cash and he emptied it into his basket. Then he began his invocation of the malignant spirits, casting handfuls of the cash into the air in front, ringing the bell, and setting up a gay chant which the coolies laughingly answered at regular intervals by a chorus. The burden of his cry was

"Ossa Kaja! Ossa Kaja!"

which means "quickly let us go! quickly let us go!"

Alternately with his handfuls of solid cash he threw into the air handfuls of white paper, cut exactly the size and shape of the money, by which to fool the spirits that did not know good money; but withal it was fully half an hour before the coolies at last passed on and carried the bier out into the street.

But all was not well yet. It so happened that

the route of the procession was in the face of a rather strong breeze from the west, and when the long hearse with difficulty swung out into the narrow street it went backward some thirty or forty feet as if pushed by some strong spiritual force in spite of evident efforts in the part of some of the bearers to prevent it.

Here again the same performance was enacted, only as the light paper could not be cast effectively into the teeth of the wind, more solid money was called for, to the great pleasure of the crowd of boys who were scrambling for it.

After a long time, like a ship released from her moorings, the conveyance bore away and I saw it no more; but stood to see the women of the house bring out into the middle of the street a large crockery tub full of coals, which they threw down with such violence as to break it into many pieces; then burning on it belongings of the dead.

WORK AMONG THE BHILS IN 1898.

BY REV. J. BUCHANAN, M.D.

Under God, our Mission owes much to the healing art as a pioneer Missionary agency among the Bhils. We have not treated very large numbers, only having 537 patients and 1,330 treatments recorded. Still considering the way the Bhils are scattered, their timidity, and the fact that we have been much of the time tied to one place, it is a fair beginning.

There have also been many treatments of goats, cows and oxen, and as a yoke of oxen is often the sum total of a Bhil's wealth and the means by which he gets gets corn for himself and family, care of the ox is highly appreciated; hence a little carbolic and tar often helps the Bhil to understand that the aim of the missionary is to build up and not to destroy. We have had at times waves of confidence and again all but panics among the people. While we have taken care in treating the people and done our best, still we cannot ascribe it to skill or chance but to the special providence of God, that during the fourteen months, so far as we know, not a single patient under medical treatment has died. Some were dangerously ill and we almost despaired of them. One man, Gulab, brought his ox for treatment but through some superstitious dread refused to take medicine himself. The ox got better but the man died.

A stupid or malicious Hindoo gave the warning, "Don't take the Sahib's medicine. He will give you good medicine at first but afterwards he will give you bad medicine and kill you." Only

on seeing the dread that spread suddenly through the neighborhood could one appreciate God's tender care that even these simple ones might not be offended.

Some of the cases have been specially helpful in gaining the good will and confidence of the people.

One poor old woman, Ditali, who was supposed to be dying, away from her home, was brought to Amkhut in an ox-cart over about twelve miles of rough road. I was asked to go and see her, and found her barely alive but unable to speak or take food. She rallied and was about once more. The news spread. A man from the neighboring community came and asked me to give his family medicine. He did not even think it necessary for me to go to his house, as it had been reported that Ditali, whom he knew, had been dead and was alive again; still he was not displeased that I did go.

The son and heir of the head man of Amkhat was successfully treated for bite by the deadly cobra.

Capt. Mosse, a Christian officer, while out hunting about fourteen miles distant sent in an old man who had been mauled by a panther. Along with him came quite a number of friends and relatives. All were lodged under the small dispensary roof with ourselves, where we already had eleven families represented. After some days in closest contact with us he recovered, not without good results to the mission.

Nanku, another man also mauled by a panther, was successfully treated. The result of this was far-reaching in connection with the handing over of the land. But of this as of much else I have not room to write here.

It has been a great grief to find so much leprosy among the Bhils. Out of 537 patients 30 were lepers. As the Bhils do not cast out their leper friends, but mingle more or less freely with them, there is great danger that this dread disease will still further spread. If one can judge by Amkhut and its neighborhood, there must be an alarming amount of leprosy in the country. There are numbers of cases in each of the communities with which I am specially acquainted.

The witch-priest doctor of Amkhut, who goes about from hut to hut in his business, and at least two of his family, are lepers. I have warned friends of lepers, as I had opportunity, of the danger. But something more should be done.

During the months of September, October, and November particularly, the malaria of this jungle is very pernicious. The Christian catechists, carpenters and their families were simply prostrated

at that time and are still afflicted. I had intended spending a little time out of the jungle during September or October but was unable to stay away, for on being absent only three or four days I found on my return a row of sick ranging along the verandah.

Next year at that season, I think it may be well to have as few as possible of outside Christians in the Bhil jungle. If women or children are to be in the Bhil Mission it may be necessary to have a small bungalow built for the Missionary in some other part of the Bhil country, say Sirdarpur the headquarters of the Bhil Agency, where he could carry on his work for six months of the year, less exposed to malaria. But Amkhut has such special advantages from a mission point of view that work must be fully pressed here.

BUILDING.

About sixteen acres of land have been granted by the State to the Mission and also a considerable quantity of timber free of cost save that of cutting. The Superintendent of the State has also shewn kindness in having the roads somewhat repaired between Bhabra and Amkhut, especially at the time Mrs. Buchanan was expected, as also that to Ali Rajpur.

We are still going on with our building work as reported last year, making the construction of the necessary mission buildings an evangelistic technical school, and employing no Hindoos or Mahomedans among the Bhils. During the year two Christian carpenters have been secured and more recently a Christian mason. In this matter as in many others we are indebted to the Rajputana and the Irish Presbyterian missions.

Ba pu has expressed the desire to continue permanently in the Bhil work though it means that he will have to be absent from his family for months every year living in the malarial jungle instead of in the city. He and Chanõ have put their hands to work, and the Bhils, seeing missionary and helpers working in wood, stone, and clay, are in less danger of getting a false idea of Christianity

EVANGELISTIC.

Morning, noon, and evening, a piece of old rail hung up has served as a bell to call together to the worship of the true God. During the season when the Bhils were free from their farm work to join us in building operations (about half the year) we had splendid gatherings of from twenty to one hundred and fifty men, women and children. Even during the season when few came, the song of praise rang out in the still evening hours,

through the valleys and was echoed from the hills. On the Lord's day generally a few dropped into the worship.

Owing to the suspicious nature of the Bhils our village evangelistic work has consisted rather of talks by the way than the ordinary method of preaching. As one goes to visit the sick, to buy a goat, or to see about building material, he always finds little groups that know the worldly business upon which he has come, and so do not, as they are otherwise so apt to, imagine that the religious talk has some mysterious worldly gain for the missionary, and injury for them.

For the same reason Sunday school work has not been pressed in the outside communities. One Sunday school held by myself, and another, part of the time during the cold season by Mrs. Buchanan, have been conducted in the mission ground, at which all the Christians and a few Bhils are present. A number of the Bhils can now sing, and love to sing, some of the Christian hymns.

Mariyambai for six months and Rutnobai for a short time did Bible women's work among the Bhils. They visited the huts morning by morning, were kindly received and felt that the work was encouraging. Since September '98 the estimates for Woman's work being disallowed. While Mrs. Buchanan was in the district a class for the study of the Bible was held every Friday for the Christian women.

Lungia, a Bhil who lived on the land granted to the Mission and was therefore brought into close contact with the Mission from the very beginning, was the first to be baptised. He was a steady man even before conversion, and had the respect of the community. Later on his wife, Hirabai, and two children Maglia and Mariyam were baptised.

Bhajali a Bhilalli young woman after being held back for months and enduring very bravely much opposition and persecution was baptised. She has a bright happy disposition, as well as a very determined one, and, by the blessing of God, has already overcome much of the ill will, which she at first experienced from her relatives and friends. Thus there have been five Bhils baptised during the year. The truth is beginning to tell, even in so short a time.

Few missions have been more successful than the China Mission of the English Presbyterian Church. Fifty years ago it commenced by sending out the Rev. W. C. Burns, and since that time remarkable progress has been made.

HONAN.

BY REV. W. HARVEY GRANT.

“The wicked are like the troubled sea.”

The present is, throughout China generally, a time of great unrest, in which the Province of Honan has experienced its full share.

During the last six months, in addition to the struggle for supremacy between the Empress Dowager and the Emperor in the Palace at Peking, which has happily not resulted so disastrously as it at one time threatened to do, several serious rebellions have been raging in various parts of the Empire, mostly at points remote from North Honan.

Now, however, a rebellion has broken out nearer at hand, on the borders of Honan and Anhui Provinces, having its centre some two hundred miles S. E. from here. The rebels are according to reports, numerous and comparatively well-armed. It is said that their efforts are wholly directed against the official classes, and that thus far they have swept all before them. This rebellion which began only two or three months ago is spreading rapidly, and the Imperial command has gone forth to the Governors of the two Provinces of Honan and Anhui to co-operate in using all means necessary for crushing it speedily. This they may find to be no easy task.

Rumors, thick and wild, are circulating among the people, to which the superstitions and credulous Chinese completely without the means of gaining any reliable information, lend only too ready an ear.

Two weeks ago the report flew with almost incredible speed over the country that the rebels were moving northwards, and had already crossed the Yellow River fifty miles south of here. At once with one consent those dwelling in villages, stampeded with all haste to the walled towns and cities for protection, bringing with them as much moveable property as they had means for conveying, and leaving the older and more helpless members of their families at home to guard the remainder and to take their chances as best they could when the rebels might come.

This stampede seemed to extend simultaneously over the whole of our field, and continued night and day for about a week. The Taiping Rebellion still remains fresh in the minds of many, and loses none of its horrors in being orally transmitted to those who are younger, thus preparing a people ready to become panic stricken upon the slightest rumors of the repetition of such dreadful scenes as were enacted here thirty-two years ago.

This time, however, we are glad to be able to say that the rumors have proved to be quite groundless, and the officials have, by issuing proclamations, induced the multitudes of terrified villagers to return to their homes.

It is worthy of note that, so far as we can ascertain, the native Christians have remained undisturbed at home during the panic. While the heathen have imagined vain things, “the” “Lord of peace has given His servants peace.”

The crops in this region are suffering seriously from drought; we have seen but few flakes of snow all winter, and have had no rain to speak of since September. Many prayers for rain are being offered in every city, town, and village, to Gods of clay and wood, which hear not neither can answer.

Among these vain repetitions of the heathen we met with one a few days ago which is worthy of note. There is a sacred well in connection with a temple in Han Tan Lsien, a city fifty miles north of Chang te fu, into which tablets of iron are dropped at intervals.

The belief is that when one of these is drawn out of the well and carried to another place, even though remote, and then deposited in some temple and prayers offered before it by the magistrates, rain or snow will surely fall. If rain falls, theatrical plays are performed for several days in the temple court in honor of the iron tablet, as the rain giver, then with great ceremony, it, together with a new tablet, is sent back and dragged again into the well to be drawn out later and carried elsewhere as occasion may require, and there anew bestow its blessings.

While recently at a fair in Hsin Hsien, we heard that one of these iron tablets had lately been received by the city magistrates, and deposited in one of the temples. We visited the temple and examined the tablet; it was about ten inches long by six inches wide, and one-sixteenth of an inch thick, and had characters engraved upon it meaning “Let a refreshing rain descend everywhere,” with the date, showing that it had been made in A. D. 1888.

Special messengers despatched by the chief officials of the district, had brought this, rusty and dirty, from the sacred well, one hundred miles away, being careful not to allow it to touch the ground at any point in transit, else the rain would have fallen there instead of at the desired destination.

Thrice daily, morning, noon, and night, the civil and military officials, accompanied by large retinues of attendants, visited the temple in which this iron tablet was deposited, to worship it, pray-

ing for rain, and the common people viewed with satisfaction their great men beseeching that piece of cold iron on their behalf for rain. So far are both rulers and people from knowing the living God.

While at Hsun-Hsien, we were witnesses of a genuine Chinese street-row, an occurrence which, doubtless, would happen much more frequently, were the Chinese less lethargic and less accustomed to paying off a score with abusive language alone.

One evening, in returning from our preaching booth to the inn where we were staying, we were turned aside by two men running rapidly down the street, followed by a dense crowd. A Chinese seldom runs unless there is some trouble a-brewing. Both men were stripped to their shirt-sleeves, and one of them was flourishing a carrying-pole, about eight feet long, with iron chains and hooks attached to the ends. The man who was empty-handed soon spied another carrying-pole lying idle at a shop door, and armed himself with it.

The mob proceeded a short distance further down-street, till they arrived opposite the stand of a food-seller, who was the object of their wrath. Here the men with the carrying-poles, with whoops like wild Indians, proceeded at once to demolish the belongings of the food-seller, upsetting his cooking-range, smashing his utensil, and beating him, and his friends who came to his assistance, over the heads, or wherever the blows might fall, regardless of consequences. Soon at least a dozen were engaged on either side, using bludgeons, sticks of fire-wood, or whatever weapon first came to hand, and striking right and left.

But Chinese skulls seem to be thick, and their wadded clothes deaden the effect of the blows upon their bodies, so that no one was killed. The attacking party gained the day, and soon had the food seller prostrate, beating him soundly with their poles, while we passed on, wondering how we would feel being hounded by a Chinese mob, as not a few of God's servants have been, even unto death.

Nor could we refrain from contrasting the actions of these devotees of the great clay image in the temple on the hill, who had assembled for the avowed purpose of worshipping and fulfilling righteousness, with the lives of the followers of the meek and lowly Jesus.—“By their fruits ye shall know them.”

Sad! sad! the condition of China these days; but the promise is sure, and the day is gradually yet surely coming when all these saddening sights

shall be ended and Christ shall rule in peace over these heathen who now are raging and imagining vain things.

LETTER FROM TRINIDAD.

BY MRS. MORTON.

Tunapuna, 8th April, 1899.

I must begin, according to promise to tell about a corner of the Tunapuna district where work was begun only last year.

My last letter was about Maraccas to the N. W. of Tunapuna; I am now to tell you something about Guaico, to the East of Tunapuna, and about thirty miles distant from Maraccas.

Not very long ago it was a serious journey to get to Guaico, especially in the wet season; the railway that passes through Tunapuna has now been extended, and a station made within a quarter of a mile of the spot where our school-house stands. Guaico is now easily accessible to any one who has five shillings in his pocket to pay the fare and return to Tunapuna.

Dr. Morton was engaged elsewhere so I went alone one fine morning, with a good parcel of clothing, some books, and smaller gifts for our school children. I was nearly alone in the car, so had plenty of time for meditation. What a nice rest I had from the bustle of work that makes life in the Tunapuna manse a real struggle for existence!

And this railway, roughly and noisily as the cars jump along at some spots, what a boon it is to the missionary of the Tunapuna district, who reigns from the Gulf of Paria on the west to the Atlantic ocean on the east over a wide strip of country, with all his principal centres of work just at the railway stations. Beginning at Port of Spain and travelling east to Guaico we pass San Juan, St. Joseph, Tunapuna, Tacarigua, Arouca and Guaico, each with a school house used also as a chapel, very close to its station.

As far as Arima or nearly so, the cultivation is sugar; beyond that to the Atlantic is forest or else cacao plantations that might be taken for forest, because the cacao trees about the size of the apple, have to be shaded in Trinidad by a splendid forest tree, the “bois immotelle.”

In the district we are speaking of the natural forest is fast being changed into cacao plantations and for this reason is a very important one for mission work, because it is the East Indians who are changing it, either as laborers or small proprietors.

Here none are indentured; all lead a lonely life; most have known the missionary while working out their indenture on the sugar estates; probably, for fear of public opinion they have not listened to him there, but in the free atmosphere of the forest, all are glad to see him and more likely to welcome his message; so Dr. Morton kept pace with the navy and opened a school at Guaico in May 1898.

The settlement is not a large one yet, but it was none too soon for the needs of the settlers. Ignorance, rum, and ganja (narcotic,) were all there before us. Yet the work is hopeful and some have been already gathered in.

A young man who married one of my "girls" is teacher and catechist at Guaicō; they have three little children, and are quite content in their quiet home; the neighborhood is fairly healthy, and cooler than the lands near the Gulf of Paria.

About three miles further east, and over two from the present railway terminus, is Sangre Grande. Here the settlers are working along with Dr. Morton to get a school-house and teacher as soon as possible. Some Christian church must do this work as the forest lands open up; it is for the Presbyterian church in Canada to say whether after going so far as she has gone she will go no further.

Who is to do it? None of the Protestant churches in Trinidad can do more than keep themselves afloat. The Roman Catholics, a large and influential body might perhaps do it, but have shown very little disposition to help the East Indian. The Anglicans have made some desultory efforts, but in the Tunapuna district, a part from an orphanage supported by Government where East Indians are received along with West Indians, their efforts have been confined to St. Joseph, where they have been long trying, with little success, to undermine our work, and to coax away our school children.

It seems to take me a long time to get to Guaico school-house to-day; on the day of my visit I reached it about 10.45 a.m.

It was too near the breakfast recess hour, so I visited among the little cots, and ate the bread and butter I had brought with me, along with a cup of tea made by my "girl" Elizabeth the teacher's wife. This is a luxury not to be enjoyed in our outings, except in the neighborhood of a "home" girl. In some places one cannot even get a glass of water that one cares to drink.

At one o'clock I went into the school; my first effort was to instruct the children as to temperance work, and to administer the pledge to seven

of the larger boys—one Mohammedan, four Hindoos, and two Christians. The teacher will look-after these and work to get in others.

It is necessary to impress upon our members the solemnity of the promise they are making, "by the help of God."

In doing so lately at Maraccas, I asked for the name of a king who was a very bad man, and who yet was ashamed to break his promise. The answer came promptly, "Herod."

To satisfy myself that the children knew the story, I asked, among other questions, "Why did Herodias want John the Baptist's head?" "She wanted to spit upon it and throw it to the dogs," was the truly Oriental answer.

Blue Ribbon work finished, I took the roll of last year's attendance and rewarded the children accordingly. This is my special work in all the schools in the first quarter of each year.

This year, besides a good deal of clothing and small gifts, and dolls sent from home, we have given about \$20 worth of books, mostly Bibles, Testaments, Hymn-Books, and a few copies of the Pilgrim's Progress. I think about half the books were English, and half were Hindi. They were mostly given to children who were not in need of clothing.

A book is the prize most eagerly sought after, and of all books a Bible or a Testament; if they already possess that, a hymn-book is the object of desire.

Christian parents supply their children pretty well with books, but the mass are heathen very poor, and altogether illiterate; hence the need.

I had on hand for books, \$15.46 from some little friends and some older friends in New Brunswick and Cape Breton. A complete Bible in Hindi costs 48 cents, a Testament from 18 to 24 cents, a hymn-book 32 cents, Hindi Gospels, single, in paper covers, 2 cents each. All our dolls and small gifts for little ones, came from the ladies of a Women's Foreign Mission Society Auxiliary. Small children dearly love a picture book.

After distributing the gifts, and a scramble for nuts, given me by a kind merchant in Port of Spain, I departed from Guaico with my valise much lighter than before. We two reached home safely at 4.30 p.m.

"Total of baptisms in the year, 37, on their own profession, and 2 infants;"—and "About half of the communicants give a tenth of their income, to my knowledge, a few give more, some less,"—are two brief but weighty sentences in Rev. Dr. J. Fraser Campbell's Report of his work in Rutlam for 1898.

HOW THE KURMI WAS SAVED.

BY REV. NORMAN H. RUSSELL.

A few days ago, I stood upon the massive wall of the old fort at Allahabad and looked down upon the *Sungum*.

It was a beautiful sight. Away to the left in wide expanse the dark and turbid waters of the Ganges rolled on towards the sea, while from the right, and away beyond far as the hillsides of Central India, fed even by the little stream that passes our doorway in Mhow, flowed the blue and lucid waters of the Jumna, and I could almost have made a pencil mark so clear was the line where the purer water lost itself in the dark and troubled stream.

Few spots in India are more sacred to the Hindu than the *Sungum* or junction of the Jumna and Ganges. On the great white plain left uncovered by the lessening waters of the stream could be seen long rows of grass booths where tempting wares were being displayed; low wooden benches covered with palm leaf umbrellas, where fakirs lolled lazily or occasionally read their shastras; long bamboo poles with the flags of the various religious teachers flying from their tops; and in and out with gaping mouths and wondering expectant eyes, surged a countless tide of human beings, at once the plague and victim of shop-keeper and holy man alike; for every year the Hindus have a great mela or pilgrimage to this meeting place of the waters, to bathe in the sacred stream and to carry away a blessing from Mother Ganges. And as I looked out from the mighty battlements guarded by red-coated British soldiers and shielding monster British guns, upon this city of a day in the dry river-bed below, I thought of another contrast between the sure footing on the rock of Christ and the shifting sands of Hinduism.

Some three years ago, there came to this great *Mela* two men, a Kurmi and a Chhatri, from the foot of the mountains of Nepaul. They came in the hope of winning salvation by bathing in the sacred rivers. Many a weary mile they tramped in company with a Brahmin from their village who cheered them with a sure promise of speedy salvation. How their hearts must have leaped as they came up over the hill and looked down for the first time upon the sacred *Sungum*.

Their mountain garb and strange speech proclaimed them to be strangers from a distance, and they soon had many tempting offers to relieve them of their money, under promise of the gods' blessings. They soon found that there was little or nothing to be had without paying for it and

that the salvation of Mother Ganges was largely a matter of money.

The only thing they got for nothing was a tract, a little book put into their hands by a man who was evidently not a pilgrim nor taking any part in the worship, and whom they afterwards learned was a Christian.

This Brahmin friend also received a little red covered book costing a pice ($\frac{1}{2}$ cent) and these they added to their more costly treasures.

With somewhat disillusioned and unsatisfied hearts they started on their tramp homewards. The roads were more dusty, the sun hotter and the hills steeper, than on the outward journey, for they had less of hope to buoy them up.

Little did they realize the precious burden they were bearing in their packs. It was not till they had reached the cool hillsides and sat down on the rude stone verandah in front of their own home, that their curiosity moved them to read the tract.

The first one was about the new religion, against which they had heard not a few remarks while at the Mela. It was very interesting and it led them to seek more. Their Brahmin friend had no use for his little book and gave it to them.

Such is the fate of men: they will keep the shell and give away the pearl; they will retain the glittering stones and give away the diamond.

It was a Gospel of St. Luke in Hindi, and it proved the very bread of life to these men. They read it till they knew the story by heart.

For two years they had no further light, and then some business took them off to Gorakhpur, a station of the Church Missionary Society, some fifty miles away.

Here, standing in the bazaar they heard a man preaching the wonderful story they had read in the Gospel. Eagerly they questioned him, telling him they wanted to learn more, beseeching him to teach them to pray, and if he had any more of this wonderful story to give it to them.

"The interview" says the missionary "was a most interesting one, and after much conversation and prayer, we gave them a New Testament and other portions and let them go to their homes to carry a further message to their friends." Though fifty miles away, a connection has now been established, which will result we hope in the bringing of, it may be, the whole village to Christ.

And what was the beginning of this work? A simple Hindi Gospel which sells for half a cent. Who knows the Mighty Power in this wonderful Gospel, and what an encouragement to us to spread it broad cast. The India Bible Society sells these Hindi Gospels at this very low figure at great loss to themselves.

"CARE" OF THE CHINESE INSANE.

BY OUR MISSIONARY, REV. J. GRIFFITHS.

Chang Te Fu, Hon.L.

An incident which happened at this station several weeks ago, may also be of some interest to you, as, between the lines, you may be able to read something concerning the condition of society, neglect of the insane, etc.

One Saturday about noon, just as Mr. Goforth was talking with some visiting gentry from one of the yamens (Mandarin's court) in the city, someone began a furious pounding of the heavy wooden doors at the back of our compound. The premises are surrounded by a brick wall about seven feet high, and though the front gate is always open in the daytime, that at the back is usually locked.

The old man who attends to the gate was afraid to open it, as the battering outside was accompanied by a rabid reviling of the "foreign devils," and, the same thing having occurred the night before, he was afraid some evil was intended.

Mr. Goforth, however, quickly got the key, and calling to me to follow him, threw open the gate. Instantly a fist drove for his face, but he warded the blow. Then the assailant—a well-built, well-dressed, and altogether fine-looking young Chinaman—instantly clinched with him, and seemed to possess abnormal strength.

A crowd of Chinese had gathered outside of the gate, out of curiosity, but as none of them seemed inclined to help their belligerent countryman, we quickly overpowered him and brought him inside. He was in a towering rage and acted so strangely that we concluded he was either drunk or crazy, and gave him in charge to some of our employees to send away.

Little more was thought of the incident until next morning (Sunday) when the offender's elder brother came and apologised for what had happened, asking us to overlook it. He said his brother had been in a very good position in the city and had saved some money. This money another brother borrowed and, following the almost universal Chinese practice of gambling, had lost it all. In a fit of fury at his loss, the loser had gone insane.

We told the elder brother to set his heart at rest concerning our attitude, and he immediately started for home—two or three miles away. Upon arriving there he found the maniac sharpening a large knife, and asking his intentions, was informed that the "foreign devils" must be killed.

"Then" said the elder brother, "you will have to kill me first." "Well," was the answer, "I will kill you first," and the maniac started in pursuit. The elder brother reached the house first and getting inside locked the door.

Fearing, however, as the lunatic began cutting out the frail window, that he had but shut himself in a trap, he made a rush to get out again. Unfortunately, his clothing caught in the door, and in a moment the would-be murderer was upon him and had become a murderer in actual fact. He cut off the head of his victim and carried it to the city. Holding it aloft, and slashing it with his knife as he went, he marched along the main street to the great Drum Tower in the middle of the city.

In China it is pretty much "every man for himself" so no one had dared to say a word. At the Drum Tower the maniac deposited the ghastly evidence of his crime and, in answer to a question said he would now go over and "do up" the "foreign devils." When near the city gate he happened to notice that he was covered with blood, and laying down his knife by a well-side, began to wash himself. That gave the crowd a chance and he was quickly overpowered. We never saw the poor fellow again and no doubt some horrible torture ended his life soon afterwards.

This is not a very pleasant story and I only tell it that you may see how utterly the unfortunate are neglected. The insane run at large, if not killed, or perhaps chained up in their own homes, but an insane man's family, (as well as himself,) is held responsible for any crime he may commit. This fact doubtless accounts, in some measure, for the elder brother's desire to protect us.

In China the murder of an elder brother by a younger, is regarded as one of the worst of crimes, and the mandarin within whose jurisdiction it occurs, forfeits his office—unless he is prepared to spend about a thousand dollars in soothing the consciences (?) of those in authority above him. In this case the mandarin has actually lost his position and another has come to take his place.

Did you spend much time in discussing how far Cana was from Sychar?" one teacher said to another as they came from the class-room. "I didn't mention it," was the quick reply. "I was too much taken up with the thought of how far some of my scholars were from Christ."—
Lookout.

Youths' Department.

"Remember now thy Creator in the days of thy youth."

In your department of this RECORD there are some pages of special interest to girls. They tell of the women's work in our church, a work which a few years hence will be done by girls of to-day. It should also be studied by the boys and young men for they will there find an example of diligence and faithfulness which they may well follow.

Every young man and woman should have some knowledge of work to which they look forward and some training for it. Nearly all the work of our Church, in its great Schemes of Home and Foreign Missions, Colleges, etc., will be done, twenty years after this, by those who are now young, and they should learn of it what they can.

Study the pictures, pen pictures, in other parts of the RECORD. There is a pen picture from the New Hebrides, by Rev. H. A. Robertson, who went there as a missionary before most of you were born. There are other pictures, very vivid some of them, from Trinidad, India, China, and Korea, telling of strange life and customs and how they are learning of truth and goodness and of Christ who is the source of all truth and goodness.

Young Canadians, from Atlantic to Pacific, are citizens of the best colony of the greatest and mightiest and best Empire in the world. "The lines have fallen to us in pleasant places; we have a goodly heritage."

One great secret of Britain's greatness is her righteousness. She is not what she might be or ought to be, but there is much that is good. God is with her. When a foreign ruler once asked our good Queen, "What is the secret of Britain's greatness?" she pointed to an open Bible, "That is the secret of Britain's greatness."

What will make Canada great, and ever greater? Her rivers and fields and forests and mines may yield her wealth; but an open Bible, read and lived, can alone make her truly great, and with the young people of to-day, who are soon to manage the affairs of our country, it remains to say what Canada shall be.

One way of making and keeping Canada good and pure is by giving it the Gospel. Strangers

are coming into our North-West by thousands, and many of them are ignorant of God and the Bible and the Way of Life. One great work that we have to do is send Home Missionaries to them to teach them of that God and that Bible and that Way of Life.

Rev. Dr. Robertson one day in the North West visited a new settlement. He saw some of the girls were playing together. Dr. Robertson stopped, spoke pleasantly to them. "You are Galicians, are you not?" "No, sir; we Canadians," was the answer. Coming as strangers to our free land, they are glad to take our name. Let us live to make that name "Canadian" another name for all that is good.

The first step in this great work is to decide that the little bit of Canada of which I have control, myself, my life and work, will be what the nation should be, good, God-fearing, and true. It is by each one making one's own life right, that all will be right.

GOING TO BE WEIGHED.

In a small village there once lived an industrious little lad who was desirous to earn his own spending money. So he began the gathering of bones and old iron. One day a buyer came, and as the colored man was weighing in his balances the boy's merchandise a bystander said: "Now, old man, don't cheat the boy."

"I certainly won't," he replied, "as I am not going to stay here long." "Where do you propose going?" he was asked. "I am going to judgment. As I weigh here, so shall I be weighed there, and in that balance I do not want to be found wanting."—The Battle Cry.

THE HABITUALLY CHEERFUL.

How delightful it is when a man is habitually cheerful. Wherever such a person goes he carries gladness. He makes it easier for others to live. He puts encouragement into the heart of every one he meets. When you ask after his health he answers you in a happy cheerful way that quickens your own pulses.

He does not burden you with a list of complaints. He does not consider it necessary to tell you at breakfast how poorly he slept, how many hours he heard the clock strike during the night, or any of the details of his miserable condition in the morning. He prefers to speak only of cheerful things, not staining the brightness of the morning for you with the recital of any of his own discomforts.—*Ex.*

A PRAYER.

BY THE POET WHITTIER.

If there be some weaker one,
 Give me strength to help him on ;
 If a blinder soul there be,
 Let me guide him nearer Thee.
 Make my mortal dreams come true
 With the work I fain would do ;
 Clothe with life the weak intent,
 Let me be the thing I meant ;
 Let me find in Thy employ
 Peace that dearer is than joy ;
 Out of self to love be led,
 And to heaven acclimated,
 Until all things sweet and good
 Seem my nature's habitude.

THE WIDOW AND HER MITES.

BY REV. DR. WHYTE, EDINBORO.

I have an ancient friend in this congregation, who also has God's law in this respect written in her heart. Like Paul's Macedonian saints, she has little more than a willing mind. She puts on her old bonnet once a year, and is announced into my study with five shillings in her hand. Where she gets it I cannot imagine ; but this is what she does with it.

I have another fellow-communicant who calls on me annually with a pound. But the five shilling one touches me most ; for her little room looks to me, when I visit it, as if she had far more need, not of five shillings, but of five pounds every year either from me or from the poor's box. But she has always a clean chair and a cup of tea for me when I call to see her.

"A shilling," she said to me the other day when she came on her annual errand, "for Armenia. A shilling for the Jewish schools in Constantinople. A shilling for the Miners' Mission. A shilling for the Zenana ladies. And a shilling, over and above Dr. Chalmer's penny a week, to the Sustentation Fund."

I would be a brute if I refused to take it. I would have yet to learn the first principles of the grace of God, if I were tempted to say to her to take it away and to buy coal and clothes with it. For all the coals and all the coal mines in Scotland would not warm her heart and mine, and, shall I not say, my Master's heart, as her love for these causes of his warms his heart, and hers, and her minister's heart.

A well-to-do worshipper sent me the other day a hundred pounds as a special donation, over and above the hundred he gives in monthly installments to his deacon. For more reasons than the coming dividend in May I was mightily delighted with his noble and timely donation.

But the five shillings melted my heart far more.

He who "sits over against his treasury" here will himself tell you in your hearing that day what he has to say on that day about these two, and all such like princely minds.

"That,"—it was said by a great preacher in a land of vineyards and olive yards, in illustration and in enforcement of this very same subject of a willing mind—"that which comes from his people at the gentle pressure of their Lord's simple bidding, comes as the fine and sweet and golden-colored olive oil, which runs freely from the fruit almost before the press has ever touched it. That, again, is as the dark and coarse dregs, which is wrung out by the force of a harsh constraint at the last."

THE COMPLETE CHRISTIAN.

BY LAN MCLAREN.

CHRIST did not come to cramp any one's manhood ; he came to broaden it. He did not come to destroy our manhood ; He came to fulfil it. A thoroughgoing Christian is a man with a stronger reason, kinder heart, firmer will and richer imagination than his fellows—one who has attained to his height in Christ. A bigot, or a prig, or a weakling ; a half-developed Christian, one not yet arrived at full age.

What ought a Christian to read ? Every book which feeds the intellect. Where ought he to go ? Every place where the moral atmosphere is pure and bracing. What ought he to do ? Everything that will make character.

Religion is not negative, giving up this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad.

There are two ways of lighting a dark room : one is to attack the darkness with candles, the other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character : one is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is best, because it is surest—the virtue replaces the sin.

Christianity is not a drill ; it is life, full, free, radiant, and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of Perfection ; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is fellowship with Jesus Christ.

There is no good substitute for wisdom, but silence is the best that has been found.

THE HOME LETTERS.

YOU young people who are away from home do not realize how much the people at home care for your letters. We saw a very anxious mother a few days since who had not heard from her daughter for nearly three weeks and it gave her great concern. The letter came at last and all was well. It was simply that the daughter had not taken note of the time that had elapsed since she last wrote. She thought it very foolish for her mother to be so worried. But mother will be worried when children are away and do not write home as often as they should.

Do you realize how important it is to keep mother as free from worries as possible? You are light-hearted, or at least you are hopeful, and you say, "What's the use of worrying?"

But hope grows weak as people grow older. There are times when it seems almost impossible to throw off anxiety. The children are out in the world amid its dangers and temptations, and mother's heart is burdened with the thought of what may come to them. And when the expected letter fails to reach the old home, she spends many a wakeful night in consequence.

Write home often, children; do not let your own pleasures interfere with the first duty to those who have so tenderly cared for you. "I hate to write letters" is the excuse of many young persons. "I know I ought to write oftener but I dread to 'get at it.'"

It ought to be a pleasure to write to the dear ones. Remember your letters make up a little at least for the loss of your presence, which has been such a comfort in the home. Surely there ought to be many pleasant things to write to mother; and how happy your letter will make her!

It is hard for the loving, anxious mother to look day after day for a letter from her absent child and be disappointed. Remember this, young people, when you are tempted to put off the home letter that you may have more time for pleasures for yourself.—*Sel.*

RECREATION AND ITS USES.

"Many are injured morally and spiritually through an excessive fondness for company and pleasure. A certain amount of diversion is both right and proper, but it should be well-chosen, wisely timed, and moderately indulged in. Recreation must have a beneficial purpose, having regard to the invigoration of the body, the relief of the mind and the good of the soul.

When, then, one finds his enjoyments interfering with physical, mental or moral improvement, timely notice is given to him that he must either moderate them or relinquish them. He is wise who observes this rule, both as respects the kind and degree of his amusement."—The Presbyterian,

FAMILIARITY WITH SIN HARDENS.

When you go from the fresh out-door air into a crowded room, you are keenly conscious of the noxious effluvia floating around you, and are strongly impelled to seek some ventilated point where you may avoid drawing the deleterious matter into your lungs.

Neglect that precaution a few minutes and you feel less need of it. Neglect it a little longer and you will feel none at all. The lungs becoming familiar with the vitiated element, soon cease to have any sense of it.

So it is that a man becomes indifferent to the sin that is all about him in the world. Neglecting actively to oppose it, to testify against it, to call it by its right name, and to feel toward it a due degree of loathing and reprobation, familiarity (which he cannot wholly avoid) produces insensibility, and contamination follows.—*Cut Gems.*

JUDGMENT.

Judgment is consequence.

The principle of judgment is involved in everything.

Nothing can be so insignificant as to escape its own destiny.

Our most secret thoughts are subject to this law of judgment. Thoughts are a part of ourselves.

Judgment is a constant thing. God's disfavor is not reserved entirely for the final hour. Not the morrow, but the day thou eatest thereof thou shalt die.

Temporal judgment is corrective. So long as men are conscious of being miserable, happiness is a possibility.

When one swears and fails to hear himself, or lies without an effort, he is getting beyond the sight of his father's house. The unpardonable sin is this very thing. Not a specific act but a soul condition.

To be left alone, untroubled and unnoticed, is the ostracism of God.

We create our own judgments. God simply voices the real characters we have formed.

The final test of every man is character; not what others say of him, but what he will ultimately say of himself. We will all finally arrive at a just estimate of ourselves.

The soul that does not indulge in the luxury of giving is sure to become sordid and small. To save our own lives we should be systematic and proportionate givers,

HUMBLE GOODNESS.

CERTAINLY, in our own little sphere, it is not the most active people to whom we owe the most. Among the common people whom we know it is not necessarily those who are busiest, not those who, meteor-like, are ever on the search after some visible charge and work. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.

It seems to me that there is a reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

THE BIBLE.

It is a Book of Laws, to show the right and wrong.

It is a Book of Wisdom, that makes the foolish wise.

It is a Book of Truth, which detects all human errors.

It is the Book of Life, that shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a complete code of laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a book of biography.

It is a book of travels.

It is a book of voyages.

It is the best covenant ever made; the best deed ever written.

It is the best will ever executed; the best testament ever signed.

It is the young man's best companion.

It is the schoolboy's best instructor.

It is the ignorant man's dictionary, and every man's directory.

It promises an eternal reward to the faithful and believing.

But what crowns all is the Author that it has.

He is without partiality, and without hypocrisy; "With whom there is no variableness, neither shadow of turning.—*Scf.*

WHAT TO REMEMBER.

Remember that happiness, when it comes at all, usually comes to those who do not go in search of it.

Remember that in the struggle of life it is always possible to turn one kind of defeat into another kind of victory. Try it and see.

Remember that if you cannot realize the ends of your being in one way, you can in another. Realize something!

Remember that there is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self.

Remember that, as you grow older, nature's tendencies are laying their grip upon you.

Remember that you can get the better of tendencies if you fight hard enough, although you can never get the better of nature's laws.

Remember not to talk too much about yourself.

Remember that having fine sentiments is a poor substitute for being a man. Thoughts are gifts; but your life and your acts speak for you.

Remember to judge people by what they do, not by their sentiments, especially yourself.

Remember that you may have your best friends amongst those who disagree with you. Men can disagree with their heads and agree in their hearts.

Remember that the easiest person in the world to deceive is yourself. You can make yourself believe almost anything about yourself if you try it.

Remember that the self of the selves is never deceived. It keeps a record of what you are, and it puts down everything. An act can never be undone. It has to stay.

Remember that the true way to conquer prejudice is to live it down. Do not talk about it with others; do not talk about it to yourself.

Remember that prejudice hurts the one who cherishes it much more than the one against whom it is aimed.

Remember that to give up the struggle when it is in part over, because you cannot get the chance you want, may show that you deserved no chance at all. Take what chance you can get, and fight it through.

Remember that to keep chaffing because fortune favors others more than you is the way to get even less out of fortune. Be a man!

Remember that great yearning and noble ambitions usually die away just about the time they are most wanted. Act on them now.

Remember that it is brave to be in the minority. That is where the strong usually are. Weak natures like to hide behind a majority.—*Scf.*

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

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

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

The special "Topic Card" for the Presbyterian Y. P. S. C. E. Societies has been issued as before. It embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.80 per 100. "Booklet" containing the same matter, and also Daily Readings for the whole year, price \$1.50 per 100; For balance of the year 75c.

"Booklet" containing the same matter, and also Daily Readings for the whole year, price \$1.50 per 100 for balance of the year \$1.15.

Send to REV. R. D. FRASER,
Confederation Life, Toronto.

Monthly Topics For 1899.

June—Thomas Chalmers and his Times.

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

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

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

October—What our College Students do for Home Missions.

November—Dr. Duff, and Missions in India.

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

Topic for the week beginning July 9.

"The Work of Our Women's Missionary Societies." Ps. 67.

Literature.

Reports of Home and Foreign Missions, in the Minutes of the General Assembly; Reports and Literature of Women's Societies; the "Message," published by the W. F. M. S., East; and "Missionary Tidings," by the same, West.

Programme.

Perhaps the Societies cannot do better than to put this meeting into the hands of the women who are members of the Auxiliaries or Mission

Bands. They will count it a privilege to be invited to set their work before the young people, since the hope of the Women's Societies, as of all missionary endeavor, lies in interesting the young people in missions as they grow up. A simple and effective way of dealing with the Topic, would be to take it geographically: the work in the East; in the Province of Quebec; in the Western division; in the far West; of which the papers given below treat in the same order.

THE W. F. M. S. EASTERN DIVISION.

BY MRS. FLORENCE DODGE.

We confess to a profound respect for the good old-time missionary sewing circle; all the more that, without question, in these circles was fed and fostered the germ, which has now grown and developed into the Women's Foreign Missionary Society of these Maritime Provinces.

This germ was evolved when the missionary movement originated in the ardent soul of John Geddie, more than half a century ago. The women whose hearts, like Lydia's, had been "touched," met from week to week in each other's parlors, or in the church vestry, and cut and fashioned the simple garments that were to make the naked savage presentable for church or school; or perhaps some daintier article for a missionary's wife or bairn, and as busy fingers plied needle and thread, the hearts of the workers were insensibly and irresistibly more and more drawn out in living sympathy with the cause of Foreign Missions.

Rev. J. Fraser Campbell, it was, then on the point of starting as a missionary to India, who was the instrument in bringing the matter into its present form. On the 13th of October, 1876, about a year after the organization of the W. F. M. S., West, there was gathered a little band of women in the parlors of St. Matthew's manse, Halifax, and after some discussion of ways and means, they formed themselves into a Society along the same lines as that of their Western sisters, for the purpose of assisting in the work of missions, especially among the women and children of heathen lands.

This society was called the "Halifax Women's Foreign Missionary Society," which, in the eighth year of its existence, 1884, was altered to the "Women's Foreign Missionary Society, Eastern Division," the name it now bears.

The year after it changed its name, the number of auxiliaries, previously nineteen, was more

than doubled, being increased to forty, besides three Young Peoples' Branches and six Mission Bands.

In 1884, the first Presbyterial was formed, that of Halifax, and in the following year that of Pictou.

At the close of its first decade, or two years after it became the "Women's Foreign Missionary Society, Eastern Division," it numbered sixty auxiliaries and bands, containing 1500 members, and had raised for foreign missions about ten thousand dollars.

Now, at the close of its twenty-second year, it consists of 9 presbyterials; 220 auxiliaries; 103 mission bands, with a membership of 2,657; 330 scattered helpers; 111 life members; 5,148 members in ordinary, who last year sent out to mission fields 65 boxes valued at \$715.42; while the total amount raised for the year was \$11,031.33, of which over \$1,900 was from Mission Bands.

While the constitutions of the Western and Eastern Divisions are practically the same, there remains one distinct difference, viz., that we do not confine ourselves exclusively to work among women and children. After meeting our special obligations,—and even these are not entirely along this line—instead of having any surplus, which might be on hand, placed to our credit for the following year, we invariably hand over the amount for the general work of the Foreign Mission Committee. This we consider not only more helpful to the Church at large, but to ourselves in particular.

In 1893 was first published a missionary leaflet called the "*Message*." At first a small quarto sheet, it has grown to a little pamphlet of sixteen pages. It is issued under the supervision of a special committee, and is the official medium of reports from our lady teachers. It is also devoted to the publication of letters from missionaries, etc.

This little "*Message*" it is our aim to introduce into every Presbyterian household in the Maritime Provinces, which should not be a difficult task as it costs only the modest sum of 12c a year. Already the circulation has reached 3000 copies. It has done much to bring us into closer touch with the workers in the field, as well as with one another. Last year it reached self support with a surplus of \$29.

At present the Society supports four lady missionary teachers in Trinidad, besides the Bible women who also do good service. In our Demarara Mission it supports three catechists and a Bible woman, and assists the mission school. It also provides for schools in St. Lucia. It supports some of the native teachers and preachers in the

New Hebrides, and last year, in conjunction with a Women's Society in Sydney, Australia, sent out a lady assistant to Rev. Dr. Annand in his Training Institution in Tangoa. And it is responsible for the salary of one of the three missionaries sent out last year to open up our interesting and promising mission in Korea.

For the last two or three years our Mission Bands have done specially good work. The Board of Management feeling that a special object to which they might devote their funds, might stimulate interest among the young, asked them to provide the salaries of the lady teachers in Trinidad.

This was found very satisfactory, though not of course, the ideal way of doing Church work. Last year they raised over \$1900, and are looking forward to still better things.

It is a hopeful sign for the future when we consider that 2500 of our young people, who are to be the future supporters of the work of the Church at large, are being trained in our Mission Bands.

The Montreal Woman's Missionary Society.

BY MRS. DR. ROBERT CAMPBELL.

This Society differs from other organizations of the same character in the Presbyterian church in Canada in that it carries on under one Executive Committee, work in each of the departments of missions undertaken by our church: Home, French and Foreign.

The reason for this separate existence apart from the larger and stronger societies of the Eastern and Western sections of the church lies chiefly in the fact that French Evangelization was its first and principal work from the time of its formation in 1864, and that Home and Foreign work were grafted on to this original stem at intervals since; this being deemed better in the circumstances than the creation of several different societies.

Organized in the year 1864 as an auxiliary of the "French Mission Committee" of the Church of Scotland in Canada, much enlarged and strengthened after the union of the various branches of the Presbyterian church in 1875, we find that in 1878 the "Ladies French Evangelization Society" reported an income of \$1,200 expended on the support of two bible women, teachers in two day schools, and the rent of a "Mission Home" where classes were held and the poor cared for.

With the introduction and rapid growth of "Woman's Foreign Missionary Societies" in the

Dominion came the suggestion of the present constitution with its extended field of labor.

Of the twenty-five auxiliaries now in connection with the Society thirteen are in the city of Montreal, and among them one in St. John's French Presbyterian church, which claims to be the fruit of the work done long ago by the "Ladies French Evangelization Society."

For the year 1898 the treasurer reported at the annual meeting in March last an income of \$3,020, which is expended in the salaries of missionaries and the support of education.

Madame Cote, the French Bible woman, has been employed for the past fifteen years in going from house to house among her compatriots, making known to them the Gospel in its purity. Several pupils are supported at Point aux Trembles, and other sums devoted to the work of the Board of French Evangelization.

Miss Jennie Dow, M. D., is the society's well beloved medical missionary in Honan, China, and Macao, Canton, South China, a native chapel and preacher has been undertaken. Certain sums are devoted to Zenana work in India, but the society confidently hopes soon to have at least one missionary of its own in that needy field.

Missions in the Klondike and in British Columbia receive their share of the funds, and a trained nurse is employed among the sick poor of Montreal, whose work for many years past may well be classed with that of the medical missionary.

In addition to contributions in money the society yearly sends out to mission fields valuable boxes of clothing and reading matter which are most helpful to the missionary and his people.

A superintendent and small committee take oversight of each mission and report monthly to the executive.

Notice of motion was given at last annual meeting to alter the name of the society to that of "The Woman's Missionary Society of the Province of Quebec," (in connection with the Presbyterian church.) It is hoped that the change, if carried, may help the extension of the work throughout a larger sphere than has yet been occupied.

The Woman's F. M. S., Western Division.

BY MRS. AGNES F. ROBINSON, TORONTO.

The Woman's Foreign Missionary Society has been before the Church for almost a quarter of a century. Its constitution and history are more or

less familiar to the majority of Presbyterians. It was organized in 1875 to aid the Foreign Mission Committee in the evangelization of heathen women and children, and it has grown steadily and extended throughout the Church.

There are now 27 Presbyterial Societies, embracing 642 Auxiliaries and 302 Mission Bands, with a membership of about 21,000. The contributions in the first year were \$1000. At the close of the twenty-third year \$45,513.28 stood to the credit of the Society.

The W. F. M. S. is strictly auxiliary to the F. M. Committee, and has no administrative powers in the foreign work. All appointments are made by the Foreign Mission Committee, but during recent years the Woman's Board receives applications, makes inquiry as to the fitness of applicants, and reports thereon to the F. M. Committee with recommendations.

It supports at the present time 17 lady missionaries in India, with the necessary native helpers; 4 in China; and about 36 workers, including missionaries, matrons, teachers, etc., among the North-West Indians.

The whole expense of the work of the Church in behalf of heathen women and children is borne by the W. F. M. S. Estimates for salaries, buildings, travelling, etc., are placed annually in the hands of the Board, and the requisite funds are raised by the Society.

The home work of the organization is entirely in its own hands. There is consequently much executive business to be done. This is vested in a Board of thirty-six ladies resident in Toronto, elected by the Society at its Annual Meeting, at which all who have paid the annual fee of one dollar, and all life members, are entitled to vote.

The Board meets to transact business every week for the greater part of the year, the various committees as occasion requires. Correspondence is kept up through the Secretaries with the workers abroad and with the Home Societies. Letters from the missionaries, and other matter pertaining to the work are first presented at the Board and then published in "Foreign Missionary Tidings," issued monthly. Its circulation is now upwards of 16,000, all mailed from the home of the Secretary, besides many thousands every year of leaflets, thank-offering envelopes, pamphlets, books and maps.

The sending of supplies of clothing, gifts, prizes, furnishings, etc., to the Northwest schools, and a proportion of the same to India, with second-hand garments for the aged and feeble on the Reserves, is also under the charge of the Board. The need of supplies of the latter

description is, however, constantly diminishing as mission work prospers and the Indians become self-supporting.

In addition to the Central Board there is in every Presbyterial an executive body which manages the local affairs of the branch, the whole Presbyterial composed of representatives from all its Auxiliaries and Mission Bands meeting for business and conference, once, or at most twice a year.

The bone and sinew of the organization is found, however, in the Auxiliaries and Bands, where women and children meet in little groups to pray, to receive and impart information regarding the Lord's work, and to gather the money for its support. Methods of conducting meetings have greatly developed, programmes are carefully prepared, libraries are increasing, and are found most useful.

It is the heartfelt prayer of those actively engaged in the Society's work that the young women of the Church may in large numbers identify themselves with it. It may be safely said that there is no organization where their presence and help is more needed, and none which offers more ample scope for their varied gifts and graces, as there is no better place for the development of a true missionary spirit.

This help may take shape in the formation of Young Women's Bands, where no Auxiliary exists, or where circumstances point to the need of both. In the former the work done is of much the same character as Auxiliary work. They are, in fact, Auxiliaries composed of young women and girls. And very delightful and inspiring Auxiliaries they are, with the enthusiasm and energy of youth brought to bear upon the devising of ways and means for sending the good news of salvation to all the world.

It is in the Juvenile Bands, however, that the great work of our young women lies before them. Could we but enlist them generally in this most vital branch of Christian Endeavor, we should not have to deplore from time to time the defection of Bands, which began with high hope, and perhaps in a few months ceased working. There ought to be a Mission Band in every congregation, just as there is a Sabbath School. We need leaders, not one in each Band, but many.

The best results are accomplished where a sufficient number of young women undertake to gather the children together and form them into classes, to kindle their enthusiasm by interesting them in the strange customs and religions of foreign peoples, in stories of missionary heroism and devotion, always attractive to young minds; in-

struct them in our own Church's work and their part in it; impress upon them the great need, the great commands, the great responsibility—not overlooking the necessity for something tangible, so important in keeping up the interest of children, and which may find expression in making gifts for the schools, such as scrap-books, dolls, quilts, rag-carpets, etc.

The preparation of these things, in company with loved leaders to help and encourage, will fill many a happy hour, wise teaching going hand in hand with the work. Here surely is work for young women worthy of their high calling in Christ Jesus. All honor to those who are doing it.

A new departure of special interest to readers of these columns was made in 1897 by the opening of the Ewart Missionary Training Home, so named in memory of the late beloved President of the Society, Miss Ewart. It is hoped that very many young women may be led to avail themselves of the advantages this institution offers.

It is intended primarily for the training of candidates for foreign work, and for testing their fitness for that special calling; but young women who desire better to fit themselves for Christian work in any sphere will be made welcome, as far as the accommodation of the Home permits.

The course of study is thorough, practical and liberal, embracing lectures on the Old and New Testament Scriptures, Church History, Christian Doctrine, Evidences of Christianity, Sabbath School work, Christian Missions, and Sanitation, with classes in Elocution and Book-keeping.

The instructors hitherto have been men who are masters in their subjects, who, recognizing the importance of the work, have most generously given their valuable services to the Home.

The classes, which are held at Knox College, are open to all who may wish to attend, free of charge. Students in the Home are privileged to engage in work among the sick and poor, in association with the Nursing-At-Home Mission. Evangelistic work is also carried on by them in several directions, as opportunity offers.

There are a few fundamental principles by which the Society has been guided, and which, without doubt, have contributed greatly to its success, such as:—caution and economy in management, loyalty to the F. M. Committee and to the Constitution, individual responsibility, systematic giving for the love of Christ, the power of prayer, the diffusion of knowledge, the spirit of thanksgiving,—all these, under God's blessing, have enabled the W.F.M.S. to live and labor for Him in the past years, and will, we trust, continue to guide them in years to come.

Woman's Missionary Work in the Northwest.

BY MRS. R. G. MACBETH.

The country west of Lake Superior is distinctly a Home Mission field and in extent and possibilities must be considered as one of the greatest fields in the world for the enterprise of the Church in home work.

There was a time (doubtless) when the West seemed to be almost a Foreign Field to the Eastern Church. The going forth of John Black nearly fifty years ago to the far Red River was a more difficult undertaking than sending missionaries to-day to China or Korea. But now that East and West are linked by rail, and the sons and daughters of the Eastern and Maritime Provinces are scattered all over the West, communication is easy, and the task of interesting the whole Church in Western work should not be difficult.

It may seem somewhat strange to say that notwithstanding the constant presence of the Home Mission question amongst themselves the women in the Western congregations are in very few cases organized into societies for aggressive Home Mission work. So far as I know at the present time, Augustine church in Winnipeg has the only regularly organized Woman's Home Missionary Society in the West.

This particular Society has existed for some years and holds its meetings on the same day with the Foreign Mission Auxiliary. Most of the ladies who take hold of missionary work in the congregation are members of both Societies and so the meetings are held consecutively in the afternoon of the first Tuesday in the month. Papers are read on certain points in the work and letters from Home Missionaries are often received and discussed.

Considerable financial aid has been given to some of the weaker fields by this Society and generally the givings for the year are about equal to the amount contributed by the Foreign Missionary Auxiliary in the congregation. There is not the slightest antagonism between these two auxiliaries and we wonder that the plan is not more generally adopted.

Though there is not a regular Home Missionary Society in many congregations, almost every church has a Ladies Aid Society, which is generally one of the most active of organizations. These societies raise a considerable amount of money in various ways during the year, most of which is devoted to some part of the congregational work but some of which is at times devoted to help some city or other mission.

There is, therefore, a sense in which these are helping considerably in Home Mission Work by assisting the work of the congregation and thus putting it in a position to give more to work outside its own bounds.

The Woman's Foreign Missionary Society is the largest and most active of all the women's church organizations in the West. Almost every established congregation has an auxiliary and many of the mission fields as well. There is no lack of scope for our efforts and no difficulty in having news of thrilling interest for the meetings.

The amounts contributed are generally liberal and the experience is that those who take most interest in the work of Christ abroad are the most ready to bear their full share of the burden at home.

The work amongst the Indians of the Northwest is one of great interest. Wonderful transformations have been wrought by the missions and by the industrial and boarding schools. These are carried on by as devoted a band of men and women as can be found in any mission field at home or abroad.

The several Foreign Missionary Auxiliaries of each Presbyterian Society undertakes each year to furnish certain kinds of clothing for the Indians and the work engages many willing hands.

The Indian who once dwelt in tepees and subsisted on the precarious proceeds of the chase are now for the most part dwelling in neat houses of their own construction and are supporting themselves by farming and stock raising. The most hopeful part of the work, of course, is that amongst the young and it is pleasing to know that so much is being done for them with such good success.

Another interesting Woman's Missionary Society is an undenominational organization in Winnipeg called the Victoria India Orphan Society. It is under Presidency of Lady Schultz (Episcopalian) and has ladies of all denominations amongst its members. It came into existence through the special interest aroused on behalf of the orphan children of India in the time of the great famine two years ago. The Society carries on its work of child saving in India in connection with our Presbyterian Mission at Dhar by consent of the General Assembly's Foreign Mission Committee, and has done considerable work at that point. The work is undoubtedly a good one, and as the ladies composing the Society are very devoted to the undertaking it is likely that it will be carried on with good success while present arrangements and methods prevail.

Receipts.

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

Table listing receipts for Knox College Fund, including entries for Belgrave, Tor Fern, D A V, Farwell, Tor West ss, Bryanston, etc.

QUEEN'S COLLEGE FUND.

Table listing receipts for Queen's College Fund, including entries for Earnestown, Hay Bay, Bath, Sandhurst, etc.

MONTREAL COLLEGE FUND.

Table listing receipts for Montreal College Fund, including entry for Mont, Chal.

Table listing receipts for Manitoba College Fund, including entries for Laskey, W King, Tor Fern, Pipestone, D A V, Coldsprings, etc.

HOME MISSION FUND.

Table listing receipts for Home Mission Fund, including entries for Glenora, Telegraph Creek, Belgrave, Thamesville, W Williams ss, Rat Portage ms, Tor Fern, Hibbert, Pipestone, D A V, Wmstown, StAnd, Earnestown, Hay Bay, Bath, Sandhurst, Farwell, Casselman, McReady, Westminster Ist., Blyth, Cardston, Mountain view, Whity Pres ce, J R G For M, Keady, Shoal Lake, Valley ch, Mrs A McDougall, Bryanston, Mont Stanley ce, De Salaberry, Poland, etc.

Table listing various donors and amounts, including entries for Elora Knox, Glenora, Stratford, Knox, Mont Chal, Methwin, Per Dr Morrison, Chatham 1st ss, Dr McClure, Union ss, Alameda, Cottonwood, Millbrook, Stratford, StAnd, Bethany, N Luth'r, Tor East, Lethbridge, Tor Bloor, Moonstone Vassey, Victoria H., Sandon, Bowmanville ss, S Luthr ce, G Goodbrand, S W Fisher, J F Thompson, Swan Lake, Caradoc, Cook's, N S Plympton, Portland, A Friend Hibbert, Burks Falls, Skipness, Tor W minister, Virden, Boissevain ce, Beverly, Smithville, Mines, Coldsprings, Bristol, Maple Creek, Rev G Hamilton, Kingsbury, Dutton, Little Rapids, Wingham ss, Camden, August McNish, Rossland, Dr Menzies, Hox, Wife Friends, Woodstock, Chalce, Per W minister, Streetsville, Lake Road, Galt, Central, G'low, Clarem, Greenock, Greenbk, B'stard, Fisher, Mrs Jarr, Edinburgh St George, Glasgow, Paisley, Broughty Ferry, Broughty Ferry St, Friend, Friend, Kinfauns, Perth, Free, Stanley, Free, etc.

Table listing various donors and amounts, including entries for New Lowell, Keady, Amberburg, Shoal Lake, Valley, Ninga, Mont Chal, Ballyduff, Pontypool, Tor East, Bethany, Moonstone etc, Rev D Duff, S Luthr ce, Maple Creek, Beq J Kingsburg, Dumfries, E Oxford, Camden, Londeboro, Streetsville, Crosshill, N S Plympton, Ely, Berriedale, Skipness, Coldsprings, Metcalfe, etc.

FOREIGN MISSION FUND.

Table listing various donors and amounts, including entries for Belgrave, Mr. Smith, Lucan, Mont Chal, Petrolia ss, Tor Fern, Pipestone, D. A. V., Hay Bay, Sandhurst, Farewell, Ste Therese, Ay'r Knox ch, Blake, Mrs A S Jamieson, Keady, Shoal Lake, Valley ch, Mont Stanley, Wick, Poland, Dr P C Leslie, W S Leslie, Mooretown, Mont Chal, Lauphine, Mrs J McCallum, Chatham 1st ss, Mrs Mrs McDougal, Mont F B, Dr McClure, Hon, Bethany, Proof Line, N Luthr, H Mc Campbell, Tor East, Moonstone, etc, Fordwick, Bowmanville ss, S Luthr ce, Mont Erskin, Morewood, Wmstown, Friend, Hibbert, Skipness, Smithville, Mines, Storrington, Pittsburg, Glenburnie, Coldsprings, Centre Bruce, Maple Creek, Com. Cable Int, Friend, London, Camden, Anon, Bervie, etc.

AUGMENTATION FUND.

Table listing receipts for Augmentation Fund, including entries for Belgrave, N Dawn, Tor Fern, D. A. V., Hay Bay, Bath, Farwell, August, etc.

Table listing various donors and amounts, including entries for Mont Crescent, Streetsville, Glencoe, etc.

WIDOW'S AND ORPHAN FUND.

Table listing various donors and amounts, including entries for Collections, etc., Belgrave, Tor Fern, Pipestone, D A V, Farwell, Mrs A Creelman, Shoal Lake, Valley Ch, Bryanston, Mont Chal, Tor East, Moonstone, etc, S Luthr, Coldsprings, Galt Central, Lachute, etc.

Minister's Rates.

Table listing various donors and amounts, including entries for A M McClelland, J Mackie, G Melin, N Macphoe, A M D Haig, G Melin, etc.

AGED MINISTER'S FUND.

Table listing various donors and amounts, including entries for Belgrave, Tor Fern, Pipestone, D A V, Ay'r Knox, Mrs A Creelman, Shoal Lake, Valley Ch, Jasper, Poland, Mont Chal, Tor East, Lethbridge, Moonstone, etc, Rev D Duff, Jas Atcheson, S Luthr, Rev J L Campbell, Moore Burns, Smithville Muir's, Claude, Coldsprings, Metcalfe, Beq J Kingsburg, North Bay, Ballinafad, Londeboro, Lake Road, Rev R Keefer, Mr, Mrs M Mildmay, Brockville 1st ss, Galt Central, etc.

Ministers' Rates.

Table listing various donors and amounts, including entries for C McKillop, R P Mackay, N Macphoe, R Hyde, D MacRae, etc.

ASSEMBLY FUND.

Table listing receipts for Assembly Fund, including entries for Belgrave, Tor Fern Ave, etc.

Table listing various donors and amounts, including entries for D A V, Bath, Shoal Lake, Valley Ch, Kingston Cooke's, Peterboro St Pauls, Grand Bend, Onslow, Montague, St John St A, Lochaber U Cent, Shediac, Middle River, Bridgeport, L Stewiacke, New Carlisle, Truro St Pauls, Cavendish, Tor East, Moonstone, etc, W Guilimbury 1st, Coldsprings, etc.

FRENCH EVANGELIZATION FUND.

Table listing various donors and amounts, including entries for Belgrave, Tor Fern Ave, Pipestone, D A V, Shoal Lake, Bryanston, Mont Stanley ce, Poland, Stratford Knox, Mont Chal, Montague, St John, St A, Bridgeport, L Stewiacke, Truro St Pauls, Cavendish, Frintceton, Park St, Brookfield NG, Lochaber, Union Centre, Yarmouth, Hx Cobourg Rd, Bridgewater, Stedartton ss, Sydney Mines, Margaree, Kent Bridge, Dr McClure, Honan, Avonbank, Motherwell, Tor East, Moonstone, etc, Kingscourt ss, S Luthr ce, Mont Erskine, Morewood 9 con ss, Skipness, W Guilimbury 1st, Coldsprings, Beq J Kingsburg, S Dumfries, Chiselhurst, Streetsville, Mrs M Lowry, Port Hope, Mill St, Erre Ch of Scotl'd, ColCom, etc.

AGED MINISTER'S FUND.

Table listing various donors and amounts, including entries for Belgrave, Tor Fern, Pipestone, D A V, Ay'r Knox, Mrs A Creelman, Shoal Lake, Valley Ch, Jasper, Poland, Mont Chal, Tor East, Lethbridge, Moonstone, etc, Rev D Duff, Jas Atcheson, S Luthr, Rev J L Campbell, Moore Burns, Smithville Muir's, Claude, Coldsprings, Metcalfe, Beq J Kingsburg, North Bay, Ballinafad, Londeboro, Lake Road, Rev R Keefer, Mr, Mrs M Mildmay, Brockville 1st ss, Galt Central, etc.

POINTE AUX TERMBLES SCHOOLS.

Table listing various donors and amounts, including entries for Elora Knox, Brooklin ss, Truro 1st ss, Bowmanville ss, Mrs J G McFarlane, Mrs J A Brober, Wm Lang River, St John's, Miss M Lowry, etc.

MACAO MISSION.
Mont American Ch
Chinese .. 50 00

KNOX COLLEGE STU-
DENTS MISSIONARY
SOCIETY.

Scarboro Knox . 15 50

UNAPPORTIONED CON-
TRIBUTIONS

Acton 22 73
Dundas 70 06
..... 52 80

Egmondville..... 31 00
Tor Bloor St.....528 86
Pakenham 27 65

Avonton..... 3 91
Tor Knox 52 09
Westminster Ist..14 00
Cayuga 22 10
Embro 70 00
Brampton..... 87 61
Brussels Mel 77 24
..... 5 76

W Flamboro 20 25
St Helen's 44 00
Elora Chal 23 90
Campbellford 64 00

Foreign Mission Re-
serve.

Beq Alex McCaa. 50 00
" Helen's 50 00
" JKinsburgh 160 00
" Flora Patern 100 00

Home Mission Reserve.
Beq J Kinsburgh 220 00

KNOX COLLEGE FEL-
LOWSHIP FUND.

Rev Dr Caven. 20 00
Rev W McWilliam 5 00
Friend per Dr Gregg 25

KNOX COLLEGE SCHO-
LARSHIP FUND.

Tor St James Sq 120 00

GOFORTH FUND.

Mr T C Hood..... 3 00
Dr Manzie, Honan 10 00
Rev W Graham 10 00

AGED AND INFIRM
MINISTERS ENDOW-
MENT FUND.

John Elliott 2 00
Jas Findlay 6 00
D Ferguson 1 00

Receipts.

Received at Halifax
by Rev. Dr. Morrison,
Agent during March
1889 Office Hollis St

FOREIGN MISSIO: S

Sale of pamphlets \$18 37
Mont, Erekinss. 50 00
Tor, St And ss 5 00
Lower LaHave ss 40 00
Malagawatch, etc 10 50
W hycocomagh 55 00
NW Dublin Conq 13 00
Dundas, Anndql. 1 15
Mahone Bay 14 00
Summerside 31 41
..... ss 23 59

Nw Glasgo, Unitd 4 37
..... ss 32 21

PH 40
Tryon & Bonshaw 6 01
Synoy St A wfms 8 50
Cape N. rth 5 00
Windsor ss 25 00

Total \$343 53

KOREAN FUND.

Students' Mis. As \$65 27
Five Islands wfms 15 00
Truro St Pl. js. ce 18 00
Carleton St Johns 5 00
Economy, 5 Is. ce. 20 00
NW Glasgo Unitd 2 56
Rev AH Campbell 50 00

..... \$175 77

HOME MISSION.

Senator McKeen \$100 00
Dundas 8 00
Malagawatch &c. 7 83
Hx. Park Et ss . 15 00
Millsvil. Hermon 10 32
New Dublin &c . 12 00
Dundas, Andl 1 15
Mahone Bay 12 00
Summerside 12 00
Amherst ss 30 00
Georgetown PEI. 3 00
Windsor ss 25 00
Economy 5 Isd. 2 60
NW Glasgo, Unitd. 31 36
Tryon, Bonshaw. 6 00

..... \$694 26

Λ h West.

Hx, Park ss 20 00
Summerside 25 00
Wdsr Mrs Carvs cl 25 00
Truro, St A. lm & bc 61 00

..... \$694 26

AUGMENTATION FUND.

Maitland \$85 00
Clyde, Bar. ington 4 00
Malagawatch &c. 11 00
New Dublin &c . 20 00

Mahone Bay 15 00
Amherst 56 00
" " " " " " 7 00
Hx. St And 10 00
Waterford 33 00

..... \$241 00

COLLEGE FUND.

Div B of B N A. \$188 58
Five Islands wfms 7 50
Saltsprings, Eben 15 00
Int GG Sanderson 75 00
W hycocomagh. 20 00
New Dublin &c. 7 00
Rent of Houses 300 00
Int Mrs E Grant. 90 00
Economy, 5 Isd 14 00

..... \$717 08

BURSARY FUND

New Dublin &c. \$ 2 00
..... \$2 00

AGED MINISTERS' FUND.

Interest and Col.

New Dublin &c . \$ 3 00
Int Geo Wood..... 75 00

..... \$78 00

Ministers Rates.

Rev John Rose .. 3 75
Rev T C Jack.... 4 00

..... \$ 7 75

Grand Total \$85 75

**FRENCH EVANGELIZA-
TION FUND.**

New Dublin \$ 2 00
Summerside 15 00

..... \$17 00

POINTE AUX TREMBLES

Truro, St And ss. \$50 00

Grand Total \$67 00

ASSEMBLY FUND.

Malagawatch... \$ 6 50
New Dublin &c. 1 00
Economy, 5 Isds. 2 40
Sydney, St Math. 4 00

**WIDOWS' AND OR-
PHANS' FUND.**

Summerside \$5 00

.....

Reported ... \$1185 77
HW Cam ron Hx. 10 00
Wm Robertson " 75 00
Wm Fraser 7 00
Eliza Campb ll ' 25 00
Earl town 11 26
Souris 10 00

Rv A Stewart PEI 5 00
D S Campbell " 1 00
Mr McTowan " 50
Rv AH Campbell 5 00
Rv JS Sutherland 10 00
C B Spear 1 00
PB Zwicker, Ma-
hona Bay 5 00
Donald Keith, Hx 50 00
Middle Rivr..... 9 75
Baddeck 1 00
W hycocomagh... 7 00
Little Narrows... 3 50
Forks Baddeck 4 00
JR Cowans Spngl 100 00
Rev D Wright " 25 00
A E Fraser " 10 00
John Murray, jr " 10 00
Jno. Wm Wilson " 5 00
A H McLeod " 2 00
A A McKinnon " 2 00
John Murray, Sr " 2 00
NLMcDougall " 2 00
EB Fairbanks " 2 00
J D Soley " 2 00
H E Calkin " 2 00
C W McLeod " 2 00
R B Murray " 2 00
Geo Dunn " 2 00
Dr RL Murray " 2 00
Dr D Sutherland " 2 00
David Anderson " 2 00
John E Simpson " 1 00
Ed McKenzie " 1 00
J S McDonald " 1 00
G R Fraser " 1 00
Clinton McKay " 50
Ross & McLeod " 50
Watson Ross " 50
J W Fraser " 50

..... \$12,210 73

**PAID UP SUBSCRIPTIONS
TO COLLEGE BUILDING,
HALIFAX.**

Received by J. B
McIver, Treasurer.

Belleville John st 70 00
Bellevil, subs ... 30 00
Poland 4 00
Douglas, S Bush. 5 00

..... \$12,210 73

**QUEEN'S COLLEGE
FUND.**

Received by J. B
McIver, Treasurer.

Beachbg. Wmeatle 6 00
Otta, St Pd. 30 00
Otta, St Paul's ... 5 00
Otta, Erskine..... 2 00
Hull, Zion 5 00
Arnprior, St A ... 10 00
Lancaster, ce ... 3 00
Monteburg, PVal 5 00
Lunenburg, Erskie .. 10 00
Bristol 5 00

..... \$12,210 73

**MISSION TO LUMBER-
MEN.**

Rev. M. H. Scott
Hull, Treasurer.

Receipts.

By other Treasurers.

**QUEEN'S COLLEGE
FUND.**

Received by J. B
McIver, Treasurer.

Belleville John st 70 00
Bellevil, subs ... 30 00
Poland 4 00
Douglas, S Bush. 5 00

**KNOX COLLEGE STU-
DENTS MISSIONARY
SOCIETY**

Received by Wm.
Bentlie, Treasurer, in
March and April.

Owen Sd, Di r.... 21 05
Orangeville, co .. 24 82
Bolton, ce 25 01
Rev T Fenwick .. 1 00
Sudbury 4 00
Moses Baikie ... 2 00
Bradford, ce ... 7 60
Mrs Mills, Temis. 2 00
Armstrong, Knox
Cull 5 00
Sault Ste Marie,
ce. 5 00
Norwood, ss 5 00
Chatham, St A ... 10 00
Hollen 3 08
Glenallen, Knox 9 00
Goderich, Knox. 12 75
Normanby, ce.... 5 00
Prof Ballantyne. 3 00
Harkham St A . 10 00
Cedar Grove Zion 3 75
Rev A A Laing. 5 00
Parkdale 30 00
Mrs Semple 3 00
Tor, St Jas Sq . 7 40
Tor, J Henderson 10 00
Ingersoll 11 75
Barrie, Pres. 9 00
Mrs Bell, Wdstock 5 00
Mt Forest, ce ... 18 50
Tor. Bonar, ce ... 9 00
Peterboro, ce ... 5 00
" ss 5 00
Chatsworth 4 65
Turin, ce 5 65
Armour, ce 8 30
Billingham 10 00
Erin, Burns 2 75
Tor, West. ss ... 15 00
Markham 2 45
Norval 25 00
Guelph, Knox ce 20 00
Bridgebg, Girls' mb 12 00
Es a. Ist 2 70
West Essa 5 30
Dunns, ch 2 00
Umatilla 2 00
Bolton, boysce . 5 00
Tor, W ss boys, cl 5 00
" Chester, ce . 3 00
Tavistock, ce ... 2 50
Scarboro, Knox .. 15 50

FORM OF BEQUEST.

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