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The Presbyterian Record.

VOL. XVIII.

NOVEMBER, 1893.

No. 11.

THE WORLD'S FAIR.

YES, I went, I saw, I—came back. Like the Queen of Sheba, the half had not been told. Nor can it be.

The grounds cover five or six hundred acres. Besides the many smaller buildings there are fourteen large ones. One covers thirty-one acres, three times the area of St. Peter's in Rome, and, with its gigantic roof span of steel and glass, is by far the largest ever seen. The buildings are white, shapely and beautiful; with grand and costly entrances, mighty arches, lordly domes, colonnades of massive pillars, and surmounted by groups of statuary, the work of master hands. Lagoons spanned by broad roadways intersect the grounds, while, indoors, grouped in their respective sections, are gathered the world's triumphs in nature and art.

The buildings themselves, vast and beautiful, though but temporary, are a wonder. Whether viewed in noontide brightness, their unspotted white showing fair and clear, or at evening time, in the soft radiance of the rows of myriad electric lamps along their grand outlines, they ever impress but never weary.

If to this evening scene we add the accompaniments, the electric launches and gondolas gliding along the waters of the lagoon; and the fountains, lighted by varicolored electric lamps, shooting aloft their changeful streams, now crimson, now purple, now fire or liquid gold; we have a fairy scene such as Arabian Night or Alladin's lamp never dreamed; or adding still, the strains of sweetest music thrilling air and ear, and the gathered, wondering throngs, we have a picture, which, more fittingly than aught of grandeur earth ever saw, turns the thoughts to the multitude whom no man can number, in that spirit city whose builder and maker is God.

Do we look within, we see war's progress in the Krupp steel cannon, the largest ever made, weighing 125 tons and hurling a shot of 2300 lbs., some twenty miles, while in another building, science displays its advance in the world's greatest telescope, more than fifty feet in length, with an object glass forty-one inches in diameter,

carrying human knowledge nearer creation's boundary than ever before. Dr. Field groups these monster tubes together as the Fair's symbols of war and peace. May we not rather class them as twin tokens of universal brotherhood, for the very terribleness of the engines of death will tend to banish war, while the telescope makes neighbor and kin not only our brother man but the "regions beyond."

In another building we meet a huge railway engine that laughs at distance a hundred miles an hour, while in still another, electric discovery, not content with annihilating time and space, unveils the borders of an unseen world around and makes us stand in awe before the revealing of its mighty mysteries.

Thus day after day slips by. We see the wonders of Forestry, Agriculture, Horticulture, Transportation, Manufacture and Art of every kind, and come away with a sigh for time and power to grasp better the multitudinous vastness of the whole.

And so I might go on. But what are feeble words. Size, shape, color, may be given, but these are not the Fair. It will not down on paper.

But our visit has been fruitless and our lesson but poorly learned, if we do not see here more than the works of man. Is there not in it all the hand of God showing the world's progress towards its glorious destiny. In the thought of Dr. Pearson at one of Moody's noonday mass meetings in the Central Music Hall, there are seen in the Fair the seven wonders of the world, all helping to prepare the way of the Lord and giving opportunities that were never enjoyed before and calling upon the Church to be up and at work for Him. There is seen:—

1. World wide exploration. The tributes brought from every land are a visible token that the whole world is explored and that the way is prepared for preaching the Gospel to every creature.

2. World wide communication. The explorers' untrodden pathways have become the highways of commerce. Oceans are bridged and continents spanned. The iron horse treads every land and

iron keels plough all seas. Nations are brought to, and through, each other's doors and the messenger and message of the cross can be borne to the ends of the earth.

3. World wide civilization. In every land where exploration leads and communication follows, there is seen the effect of our modern Christian civilization, with its education breaking down the blind and foolish superstitions of the past, and preparing the way for an intelligent reception of the Gospel.

4. World Wide Assimilation. Men and nations are here seen, no longer at enmity, or standing apart, surrounded by walls of exclusiveness, but meeting in one common fraternity, to compare their life and handiwork, to hold commerce with each other and receive each others best, and, foremost among the best that the best have to give, and which cannot be separated from their material progress, is the message of "Peace on earth, good will toward men."

5. World wide Emancipation. Not long since, even Britain and America, ever in the van of progress, held their slaves. Now, even in Russia, serfdom has gone. Free bodies lead to free minds and free minds to free consciences. When God lets a thinker loose, let tyranny and wrong beware. Free men are the Gospel's hope as well as its work.

6. World wide preparation for another life. The many congresses that have been held at the Fair for the betterment of man's higher being, the decidedly religious tone of multitudes attending it, as shown in crowded services for worship on all days and hours, are but indications that men and women while diligent in business are, in ever increasing numbers, serving the Lord.

7. World wide organization. Co-operation with others in Christian work enables men to do what they cannot do alone. This principle, more and more manifest in the Church of Christ, has been well illustrated in the World's congress of Protestant Christian Missions which has just closed, and which seemed to focus, for men's contemplation and the Christian's encouragement, the world's efforts to bring the world to Christ.

These seven wonders, which, through the centuries, have been, slowly at first, and then more and more rapidly, forging to the front, have attained their highest manifestation in connection with the World's Fair, and in it, one can see not only and merely, earth's progress along the plane of temporal advance, but the stately steppings of the King of kings in His march to universal dominion, when all the triumphs of humanity shall unite to crown him Lord; when :—

The kings of Tarshish and the Isles
To Him shall presents bring;
And unto Him shall offer gifts
Sheba's and Seba's king.

When all the mighty kings on earth
Before Him down shall fall;
And all the nations of the world
Do service to Him shall.

ECHOES FROM THE FAIR.

ONE thing noticeable was the unvarying, un-failing, patience and good nature of the vast throngs. Day after day, amid the hundreds of thousands, jostling and crowding, scarce an ill-word, or gesture, or look, could be heard or seen, except, perhaps, very rarely, a curt answer from some official. Not less remarkable than the products of human genius was the display of human nature. If the world had sent its best manners as well as its finest handiwork for exhibition, it could not have made a better showing, and if the temper there seen were only a sample of the world's products along that line, there would be more of happiness.

Another noted feature, to those who looked for it, was Moody's campaign. He went there in the spring to carry on evangelistic services, thinking he would have to do most of the preaching himself, with the aid, perhaps, of one or two more. The work grew, and leading preachers from the old world and the new came for a time to his assistance.

When at first he tried to hire theatres for the Sabbath, the managers, expecting full houses themselves, would not listen to him. As time passed and the theatres were half deserted on Sabbath morning, while the preaching services were thronged; they were glad to have him engage their buildings for that part of the day, and as many as he could get, were filled. The only limit was the ability to pay for them. The expenditure, for rental of buildings, advertising, etc., ran up to \$800 a day. When he began he thought he had enough money, and proposed taking no collections, but as the work grew he was compelled to it. The Sabbath I was there Moody preached four times in different places, and Rev. John McNeil and others three times. In all about 70,000 attended the various services in connection with his work on that one day. All this does not interfere with the church services, which are thronged as never before.

Besides the Sabbath work there are the different week-day services, forenoon and evening, all well attended. On Chicago Day, the great day at the Fair grounds, he and his helpers had a meeting from ten o'clock till two, at the Central Music Hall, in the city; an opportunity for change of audience being given every hour. Thousands were there, and many turned away.

Rev. John McNeil, Moody's right-hand man in this campaign, has preached twice a day, except Saturday, all summer, with throngs to hear the Old Story, which he tells so plainly and well.

The attendance has been in great part made up of strangers who have come to the Fair. A very large number have been Christians, many of them ministers; and, in addition to the good done in bringing salvation to the unsaved, thousands of pastors have gone home to preach better, and hundreds of thousands of Christian people have been stirred up to better life and work.

The Record It seems but a few days since we for 1804. were planning for 1803, and one more issue will complete the year.

A number of congregations, at the beginning of the year, adopted the plan of ordering a copy for each family, and many testimonies have been given as to the satisfactory results of such a course. One great advantage is that the most careless half, who would otherwise know little of our Church work, is reached. In many of these a deeper interest is awakened, they do more, and the investment thus becomes a good one for the congregation, as well as beneficial to the Church at large. It is hoped that many more will try this plan for 1804.

To all who now send in new orders for next year the December issue will be sent free.

Parcels in any quantity will be sent free to all who wish to distribute them as samples.

The Children's Record. AS WITH THE PRESBYTERIAN RECORD, so with the *Children's Record*, the year drawing to a close has been the best in its history. The monthly issue of the former has been 50,000 copies; that of the latter 21,000.

At this time of year, when congregations and Sabbath-schools are beginning to plan for their papers for the young for the coming year, the *Children's Record*, in Presbyterian circles, should have the first place.

1. It is the only organ of our own Church, authorized by our General Assembly, for the young.

2. We think that its general reading matter will be found as interesting, and wholesome, and cheap for its quantity, as that of any other paper published for the young.

3. It is the only paper for the young that gives them any information about our own missions or Church work. If we wish them to grow up taking an intelligent interest in these missions, we should, among other things, give them the *Children's Record*.

Sample parcels in any quantity will be sent free for distribution.

A Governor. It will not in any way lessen the General cordiality of the welcome which Presbyterian citizens of Canada gave to the new Governor-General and his wife, Lord and Lady Aberdeen, to know that he is a worthy representative of Presbyterianism, an earnest Christian man; and his wife, in every way, a helper true, strong-minded, warm-hearted, whole-souled, active in practical well-doing; both belonging to the "nobility" of heaven as well as of earth; wearers of coronets and heirs to crowns. May they be enabled, by their character, influence, and example, to impress deeply for good both sentiment and life in Canada during their term of residence in our land.

The Opium Traffic. The British Government has appointed a Royal Commission to investigate and report upon the opium traffic in India. The Commission is to take evidence in India. Though Royal Commissions are sometimes merely a pretence, to evade the real issue, yet no pretence can permanently hide a wrong, and this may be viewed as but an additional step in the advance of that righteousness that shall eventually remove from Britain's name and fame the stain that the opium traffic has placed there.

Intolerance in Spain. In the London *Christian* it is stated that Don Alexander, a missionary in Spain, has just been condemned, by the court in Gerona, to imprisonment, for three years six months and twenty-one days, and to pay the costs of lawsuits; and all for what; For stating in the Spanish paper, *En Herald*, the organ of the Protestants there, that "the *wafers* is not the body of Christ and should not be worshipped as such." What an illustration of the toleration of Rome. She demands toleration but does not grant it, and yet she claims to be consistent; for she demands full liberty in Protestant countries, and claims a right to it *because* it is *our* principle, and refuses it in Romish countries *because* it is *not* her principle.

Missions in Turkey. The hindrances to mission work in Turkey are very great. The American Board has for some time wished to erect a college at Anatolia, but the authorities, in spite of treaty rights, will not give permission, unless assured that the building will not be used for church or school purposes. At Marsovan, where one of their buildings was burned last winter, the permit to rebuild is withheld. Besides this the missionaries and converts in some of the stations far inland, away from help, have been subjected to severe persecution. One young American lady was cruelly used by robbers, who were thought to be Turkish soldiers, with the connivance of those high in authority. Such is the gratitude of the "Sick Man" for the care and protection of Christian nations, without which he would long ere this have been swept, as an Empire, off the face of the earth.

From Mr. J. W. Costler, a native of Goshen, Ceylon. Guys Co., N.S., writing to his family and friends from Ceylon, where for nearly three years he has been engaged in Christian work, speaks of God's great goodness in prospering the labors of himself and his fellow helpers there. Many have turned from their darkness and sin unto Christ and in that Island where "every prospect pleases, and only man is vile," the words of Christ are coming true, "I if I be lifted up will draw all men unto me," and man, drawn Christward, is becoming more pleasing than of old.

CHRISTIAN ENDEAVOR.

THE more completely we keep in sight the simple, grand, first principles of our society, the better. By day and night, working and resting, remember that as Endeavorers we are pledged to live "For Christ and the Church,"—"For Christ in the Church,"—"For Christ through the Church."

"For Christ." This means that my work, no matter what it be, is to be done in such a way as will honor Christ; that my recreations and amusements are to be of such a character as will leave me better fitted in body, mind, and spirit for Christ's service, and such as will tend to draw others to Him, and that my worship is to be engaged in, when and where and how, will best glorify Him, even if it do not best please myself. What a grand life! No doing of wrong work, even though profitable; no slighting of work when I am not watched; no sharing in questionable amusements: no running around from place to place of worship, even though I might fancy doing so. Nothing but "whether ye eat or drink, or whatsoever ye do, doing all to the glory of God." Blessed, joyous life!

"For the Church." This is the other half of the Siamese twin motto. It means belonging to a particular church, being in my place in that church when possible, helping that church by my giving and prayers; getting others who may have no church connection to attend that church; speaking well of that church and trying to make it better, helping the minister and elders and not criticizing them. What glad ministers and prosperous churches, and what a triumphant Christ, the million and a half of Christian Endeavorers would make if every one of them would but live the motto to which the society is pledged.

The Ontario Union. The fifth convention of the Ontario Christian Endeavor Union, held in St. Catharines, October 10-12, was large, representative, practical and helpful. Among the prominent speakers were Secretary Baer, of the United Society of Christian Endeavor; Mrs. Scudder, the well-known "Junior" worker; Rev. Dr. Carman, superintendent of the Methodist Church; Judge Senkler, of St. Catharines; Rev. A. P. McDiarmid, of the Baptist Missionary Society; Rev. J. McP. Scott and Mr. G. Tower Ferguson, of Toronto, and many others. The conferences on different branches of the work were specially interesting, and it was quite evident that the Presbyterian societies, which head the list numerically, are also second to none in efficiency and in aggressive work, especially in their missionary endeavors. A most hopeful advance was reported all through the province in regard to missionary, temperance, and other lines of active work. Our "denominational rally" was large and enthusiastic; Rev. J. G. Shearer,

of Hamilton, was in the chair, and led the discussions, which were largely confined to missions and to the relation of the societies to the Church. A general desire was expressed for more information regarding the missionary work of our Church suitable for the purpose of increasing the young people's interest in this great work.

The new president of the Union is Rev. Canon Richardson, of London, who has done much to spread the C. E. movement in the Episcopal Church, and he is surrounded by a strong executive.—*Com.*

RALLY TO YOUR PASTOR.

BY REV. JOHN NASON.

BY praying for him.

By efforts made to win souls to Christ.

By showing spiritual growth as the result of his labors.

By illustrating in practice the truth of his preaching.

By being always ready to assist in the work of the church, when possible, as he may indicate.

By being present at all the regular services of the church, when possible.

By being ready to speak or pray in prayer-meetings.

By attending the Sabbath-school, and doing what lies in your power to aid this department of Christian work.

By speaking well of him in the presence of others.

By opposing anything which would tend to weaken his influence as a Christian minister, or as a pastor.

By not hastily criticising what he does, without any knowledge that his motive is wrong.

By remembering that he has your best interests at heart, and is grieved to see any shortcomings on the part of his people.

By remembering that when he speaks the truth, it is in love; and that, whenever the truth penetrates the conscience to hurt, "faithful are the wounds of a friend."

By casting no reproach upon the church and the cause of Christ by any careless and wrong word or act.

By freely seeking his counsel when in need of spiritual help.

By offering him any kindly suggestion which, if carried out, will increase his faithfulness and efficiency as a servant of God.

By letting him know, by word and act, that he has your confidence.

By supporting him in any enterprise which he may advance for the good of the church.

By being filled with love for one another.

By occasionally giving him a word of encouragement.

By being social; especially by being mindful of strangers who may come to your meeting.

By keeping the Christian Endeavor pledge.—*Golden Rule.*

Our Home Work.

College Openings. Two of our Colleges, Knox, Toronto, and the Presbyterian College, Montreal, held the opening services of their sessions, on the evening of 4 Oct.

With Knox, it is the Jubilee Year. In all there have graduated from it five hundred and thirty nine students for the ministry. Of those who took an active part in founding it, but Dr. Reid remains. It is proposed to mark the semi-centennial year in some fitting way, but the special manner has not been decided. Prof. McLaren delivered the opening lecture, and in it discussed the Sabbath Question.

The Presbyterian College, Montreal, begins its winter work with excellent prospects. It has more students than ever before, and enters upon its second quarter century, with high hopes. Rev. John MacVicar, of Honan, delivered the opening lecture on "The Chinese Problem."

The Theological Faculty in Queens, opens Nov. 1st, and the Presbyterian College, Halifax, about the same time.

"Winter Supply." The thoughts suggested by these words vary according to circumstances. To multitudes the winter supply most longed for is clothing, food and fuel, for the cold and dreary winter. To many the planned-for winter supply is a round of pleasure. Others long for a richer out-pouring of the Holy Spirit. Many a minister is longing for such a "winter supply" for the winter's work in his congregation.

In two very important senses the words apply to Church and Christian work.

1. The "winter supply" of instruction, which our rising ministry receive. The colleges are at work. Strong minds are leading fresh, eager, receptive minds along the paths of learning. That learning will in some measure shape the thinking and character of our future ministry, as well as of our coming lawyers, doctors, and other professional men. These, in turn, have, to some extent, the moulding of our Church and country. Of what infinite importance it is that the leading in our schools of learning, whether secular or sacred, be upward as well as onward; leading ever to higher, purer, holier heights, from which will be ever broadening outlooks over the domain of truth. This should be a matter of earnest prayer by all Christians.

2. The removal of many of these students from their summer fields of labor leads many a frontier congregation and mission station to long for a "winter supply" of preaching. How shall these lone and silent Sabbaths be made vocal? Besides the supply that Home Mission Committees may be able to, give there are three methods by which much might be done; (a) By each set-

ted congregation giving its pastor for one, two, three, or four, weeks during the winter, and carrying on its own services; (b) by elders, where within reach, taking an occasional service (c) by the people in the vacant station meeting together, reading a sermon, or conducting a Christian Endeavor service. In some cases one or other of these methods may not be possible, but if each were employed where best suited, or in some cases, all, in turn, the vexed question of "winter supply" would be in large measure a thing of the past.

Jubilee. Two Halifax congregations celebrate their Jubilee this season. That of Chalmers Church was honored by sitting services on Friday evening, October 6th, and on the Sabbath following. Park Street, better known for many years as Poplar Grove Church, will do so later. Both date their origin from "43." The former was a "Free Kirk"; the latter a "U. P." The former has been ministered to by a succession of able men. The latter has had but two in its fifty years of history. When men celebrate a jubilee, the joy is shadowed by the thought that most of their best days are gone. Colleges and congregations mingle thanksgiving with glad hope as they renew their youth and turn the sand-glass to run another fifty years with growing strength and usefulness. May the zeal and strength of youth and the wisdom of age be happily blended in these two beacon lights in the city by the sea!

Wellington and Northfield. B.C. Rev. Alexander Young was appointed as missionary to these fields in July 1891, about two years ago. Though there were quite a number of Presbyterians, there was then no organization of our church in either place. At Northfield there was a school house, occupied part of the Sabbath by others, and at Wellington, an old hall, also partially occupied. Mr. Young went to work and through the first winter, for eight months, preached morning and evening at Wellington and in the afternoon at Northfield, travelling between the two fields on foot.

In March 1892, Northfield was separated from Wellington. At Northfield a church has been built that will seat 200, and there is a congregation that nearly fills it, and a Sabbath school of nearly 100 scholars, Mr. N. McPherson, student, has been laboring there during the past summer.

At Wellington, where Mr. Young continued his labors, the Dunsmuir Coal Co'y gave the site for the comfortable church and manse which have been erected. The congregation has been organized and promise to give \$800 and a free manse in support of a minister. There are now over 60 families, with about 70 single persons, and more to be gathered in.

It is a matter of deep regret that amid such grand success Mr. Young should be laid aside by ill health. The toil and exposure of the first winter, has resulted in throat trouble and a severe cough, which has compelled him to resign. It is hoped that rest and a change of climate may restore his voice and enable him to continue the work of the ministry.

River In the new West, congregations grow quickly. Nations born in a-day. In the older East the process of "evolution" is sometimes slower but no less sure. As a sample of many such, we may mention River Hebert in Cumberland County, Nova Scotia. Ground was broken here about twenty years ago, the first supply being occasional visits from members of Presbytery. Next, students were employed in the summer, and occasional service was given by members of Presbytery in the winter. In 1889 the field was organized as a Home Mission congregation, and Mr. J. F. Smith, a young minister, since deceased, was placed in charge. In July, '92, while another missionary, Mr. Clarence McKinnon, was laboring there, it was erected into a regular pastoral charge. This autumn it called Mr. Frank Davie, who has just been settled as its first pastor. It is about twenty-one years of age, and has just attained its majority.

It is by presbyteries caring for the outposts, and fostering them, that our Church extends in solid growth. If settled congregations would spare their ministers for a few days each year for this outpost work, they would be blessed in the giving, the waste places made glad in receiving, while in future years, in many places, self-supporting congregations would be the monuments of such self-denial.

Callander. Is an important and rapidly growing village, situated where the northern branch of the Grand Trunk Railway touches Lake Nipissing at South-East Bay. Here the greater part of the large lumber trade carried on around the lake shores is handled, and several mills are located at this point. The country is bare and rocky, and farming almost impossible. Aside from the lumber trade the village at present has nothing to depend upon, but its splendid, island-studded harbor and fine position, must in time attract to it a portion of the tourist travel for which Muskoka has become famous.

The Episcopalians and Catholics are represented and have churches here, but the majority of the people are Presbyterian. In Callander we have a very neat church, opened last October, costing \$800, and paid for, with a few trifling exceptions, without outside aid. Two other stations, Wassie and Nipissing Junctions, are associated with Callander, but numerically are very weak. Indifference and carelessness prevail to a considerable extent, and Sabbath-breaking is far too common; but, in spite of these, there is substantial progress, and the prospects are bright. A spirit of religious enquiry is abroad and a lively interest is manifested by many. Last summer large congregations assembled at this point. Mr. Hazen T. Murray, of the Presbyterian College, Montreal, was the student missionary in charge.—*Com.*

THE SYNOD OF THE MARITIME PROVINCES.

IN St. Paul's Church, Truro, on the evening of Tuesday, 3rd October, the Synod of the Maritime Provinces met for the twentieth time since the Union.

Dr. Isaac Murray, retiring Moderator, preached the opening sermon from 2 Tim. 4.3. "The time will come when they will not endure sound doctrine."

The Synod was then constituted, the roll called, Rev. Allan Simpson, of Halifax, chosen Moderator, and the Court was ready for business, which, after the devotional exercises of each session, consisted in reviewing and planning for its different lines of work, such as Home Missions, Augmentation, College, Foreign Missions, Sabbath Schools, Sabbath Observance, Temperance, &c., and which filled well the time for the three following days.

AUGMENTATION.

Rev. E. Smith, Convener, gave in the Report. Total receipts for past year, \$7,983: expenditure, in aid given to forty congregations, \$7,320, leaving, after all expenses are paid, a small balance on the right side. In P. E. I. Covehead has gone off the Fund, while Brookfield and New Glasgow, P. E. I., have united and do not need aid, thus saving another grant. On the other hand, two congregations, Noel and New Carlisle, have been replaced on the Fund, and with the formation of new congregations, forty-four grants will be required for next year, amounting to \$8,500. As in previous years, the Synod resolved to ask the Church for \$9,000, to cover all expenses, and to allow for any little shrinkage that there may be in the contributions.

The presbyteries and congregations of the Maritime Provinces, have, as a whole, stood nobly by this Fund. The exodus is weakening some of the churches, but the Christ-like principle of the strong helping the weak has been well illustrated, and its corresponding truth, that such help blesses giver as well as receiver, has been realized.

FOREIGN MISSIONS.

Rev. A. Falconer, Convener, made a statement regarding the general work, which is making steady progress in all the fields. In the New Hebrides, Erromanga is largely Christian; Efate is rapidly becoming so, but has lost so much in Mrs. Mackenzie; at Santo the average attendance has risen to 54.

The debt has been somewhat reduced. Dr. Paton's fortnight of meetings, which he kindly gave to the Committee, resulted in collections amounting to \$2,000; Cape Breton, in connection with Rev. E. Smith's visit, gave \$500, and the Women's F. M. Society is to give \$500. This reduces the debt from \$9,000 to \$6,000. Next year is the Jubilee Year of our missions, and it is hoped that it will be celebrated free of debt.

Rev. F. J. Coffin of the Trinidad mission, who is home on furlough, gave a most interesting statement of the work in that Island. There are some 80,000 E. Indians now in Trinidad, and in that and neighboring islands and Demarara, about 300,000, to which about 10,000 immigrants are added every year. In Trinidad we have 6,000 children at school, 39 students in the college, and, for the work of the mission, there is received from all sources on the Island, about as much support as we send to it from Canada.

A Special.

F. M. subject was the consideration of the proposal to open correspondence with the Australian churches with a view to the transference to their care of our work in the New Hebrides. After full consideration the proposal was approved.

This does not mean giving up the work in the New Hebrides, or lessening it in any way, but it does mean, that, as the New Hebrides group lies near Australia, as the churches there are large and rapidly growing, as thirteen of the seventeen missionaries now in the New Hebrides group, belong to Australia and New Zealand, and, as the fields are so far away from us, and there are other fields, equally necessitous, nearer home, crying for help; it would be well to ask these churches, if they are willing, in addition to their present work, to take over the support and care of our three missions in that group, leaving us free to do more work nearer home.

If unwilling, the matter is settled. If willing, the fact will be reported to the Synod and General Assembly, and the fields can be transferred or retained as then may seem best.

The Synod, with full knowledge of the history and facts of the case, by its almost unanimous decision to open correspondence, shows that it thinks the transfer, if it can be satisfactorily effected, will be best for the interests of missions.

HOME MISSIONS.

Rev. John McMillan, Convener, Eastern Section, gave a statement of the work and its needs. At least \$10,000 will be required to meet this year's demand, and the resolution adopted urged liberality, and instructed presbyteries to see that each congregation and station contributes to the Funds before the close of the year. Upon this scheme and its sister, Augmentation, depends the growth and health of the Church.

Rev. Dr. Robertson was present and urged the claims of the North-West, in its effort to care for the spiritual welfare of those from the Maritime Provinces, the West, and other countries, who are making their home in that wide land.

THE COLLEGE.

For the past few years, for many years, the Synod has devoted much careful thought to the College, and now the fruits are being reaped. Never before was it in so satisfactory a condition.

Our young men can here get an excellent theological training. Affiliation with Dalhousie College, with its admirable Arts curriculum, enables the student to complete the work of a very thorough course in six years. The finances of the College are in good condition. It was most cordially commended to the sympathy and support of the Church.

OTHER DEPARTMENTS.

The report on the Aged and Infirm Ministers' Fund showed that many of the younger ministers have not yet connected themselves with the Fund. Synod strongly recommended them to do so, and resolved to overture the General Assembly in favor of making a regulation that they should do so.

The Widows' and Orphans Fund was reported in a satisfactory condition. It is an important one, and every minister should connect himself with it.

The Reports on Sabbath Schools, Sabbath Observance, Systematic Beneficence, and Temperance, shewed in these different departments a fairly healthy progress, and along these lines, in steady, persevering work, the Synod looks forward to the year to come.

The Halifax Ladies' College reported its work, confidence was expressed in it, and visitors appointed for the coming year.

The appointment of a Superintendent of Home Missions for the Maritime Provinces having been brought before the Assembly, was remitted to the Synod with power to act. The Synod having discussed the matter, sent it down to presbyteries to consider and report to next Synod.

An overture for the appointment of a Synodical Evangelist was, after full discussion, sent down to presbyteries to report next year.

The Committee on Public Education and Civil Rights reported, and, in the resolution adopted, sympathy was expressed with the Protestants in Bathurst and other places in their efforts for the redress of their grievances, and urged upon ministers and people to use all diligence in watching against any encroachments upon the rights of the people in relation to public education.

The Hunter Church Building Fund has given, during the year, small grants, amounting in all to \$725, to six weak stations. In all, the Fund has assisted seventy-two churches to the extent of \$50,502.

The *Message*, the monthly leaflet of the Woman's Missionary Society, was cordially commended to the churches.

The report of the Committee on Obituary Notices told of four deaths in the ministry during the year—Rev. A. Farquharson, H. McQuarrie, Dr. Blair, and Allan McLean. Some were cut down in their prime; some, full of years.

After thanks to the good people of Truro, to railways, steamers, and press, and to all others who contributed in any way to the success of their gathering, and thanks and praise to Him whose blessing alone could make its work of any effect, the Synod adjourned, to meet in New Glasgow on the first Tuesday of October, 1894.

NOTES FROM THE NORTHWEST.

BY REV. DR. ROBERTSON.

THE meetings of the Home Missions Committees of the two Western Synods brought up the work done in them during the past summer. Satisfactory progress was reported from almost every mission.

In the Synod of British Columbia there were 30 missions in 1892 and 53 in 1893, and in the Synod of Manitoba and the Northwest Territories the figures for the respective years were 101 and 106. Elkhorn, Killarney and Crystal City passed on to the status of augmented congregations.

The question of winter supply presses this year as usual. The summer session affords substantial aid, but, with the expansion of work, the wants of the field are not met in this way. One of the graduates of Manitoba College this autumn returned to Ontario, and a second went to India, leaving only three for Western work. Students of Manitoba College supply this winter 11 fields within reach of Winnipeg, and there are 12 fields in the Synod without any supply, while in the Synod of British Columbia there are 10 or 11. Neglect of this kind means loss.

The Rev. A. Young, who has done such good work at Northfield and Wellington, has resigned, through ill-health. The Rev. A. Fraser of Comox has also resigned, owing to the ill-health of Mrs. Fraser. He is moving to Southern California. The Rev. Mr. Adamson has resigned Alberni, and a missionary is urgently required for that field. The Rev. A. Tait, formerly of Langley, has been appointed to Comox, while Wellington has become an augmented congregation and wishes to call. In one year this congregation will be self-sustaining. The Rev. T. H. Rogers has resigned Nelson, where he did such good work, and went to the coast.

A new mission has been organized in Victoria, comprising Cedar Hill, Spring Ridge and Fernwood. These stations were respectively connected with St. Paul's (Victoria West) First Presbyterian and St. Andrew's churches, Victoria. At Fernwood and Spring Ridge are two commodious halls, where Sabbath schools are conducted by the Young People's Societies of St. Andrew's and the First Church. Both societies in the most commendable way gave their property to the Presbytery to further the work of church extension in Victoria. Should the movement for a new congregation in Victoria, under the charge of the Rev. P. McF. McLeod, succeed, the wants of Victoria will be met till the present depression lifts. St. Paul's doubled its contributions this year.

Church building was fairly active last season. Four new churches were built in the Presbytery of Calgary. Nanaimo is building a stately brick structure, costing at least \$25,000, and the congregation of the First Church at Vancouver has

just opened a very fine edifice, the cost of which is about the same figure. Mission, B.C., is building, and so are Orkney, Yorkton, South Shoal Lake, South Newdale and Arden. Sinaluta, Napinka, Lauder, Carnduff, Clear Springs, Treesebank, Morris, South Edmonton, Dunmore, Maple Creek, with a few others, make up a respectable list in a dull year. A manse was built at Donald, and one is being built at Olds and another at Stonewall. Mr. J. T. Morton of London, England, has sent the Superintendent £1,100 since the Assembly for building purposes.

The Rev. Thos. Paton was appointed to the Kettle River mission, which has been without supply for two seasons, owing to the unwillingness of any person to labor there. The field is needy. Mr. Paton alone represents Protestantism in the district. Mr. Paton was ordained by the Presbytery of Kamloops.

Mr. Frank H. Russell was ordained by the Presbytery of Winnipeg, and left immediately for his field of labor in India, with the Rev. Norman H. Russell. Mr. T. H. McLeod, a graduate of Manitoba College, and Mr. D. McLeod, a licentiate of the Free Church of Scotland, were ordained by the Presbytery of Regina. Mr. Robert Paterson, a graduate of Manitoba College, is called to Neepawa.

There are three settlements of Hungarians in the West and others are coming. A minister of the Reformed Church of Hungary, now laboring in Pittsburg, Pennsylvania, has put himself at the disposal of the Church to labor among these people. His papers are all of a high order, and he is ready to enter on his work next spring. These Hungarians are the descendants of the men who offered such strenuous opposition to the followers of Mahomet in their incursions into Europe, and who cheerfully laid down their lives in thousands for the principles of the Reformation when attacked by the forces of Rome. In faith these people are Presbyterians.

The Rev. John Kovacs, who comes to minister to them, is a regularly licensed and ordained Presbyterian minister, certified by the President of the Classis and recommended by his co-presbyters. Men of this kind should find a warm welcome, and are sure to do good service. In the West are found Hungarians and Germans, French and Scandinavians, Icelanders and Highlanders. Until they are able to speak English, care must be taken to have the Gospel preached to them in a language they can understand. The Assembly's Home Mission Committee look with favor on this movement, and have put \$600 at the disposal of the Presbytery of Regina to help forward the work for a year.

The missionary called to labor among the Mormons did not enter his work, owing to the opposition offered to his removal by the people among whom he labors now. Another minister is now called.

The question of filling vacancies is becoming troublesome. When distances are great, travelling expenses heavy, congregations weak and fastidious, and probationers few, the Presbyterian system, as at present worked, does not answer well. Vacancies generally arrest all progress, and not infrequently cause disintegration and severe loss, and the loss is apt to be more severe the newer the settlement and the less organized the congregation. A change of some kind is demanded if we are not to lose. In the Presbytery of Minnedosa three of its four self-sustaining congregations were vacant at one time and two are still without pastors.

Rumors of changes in the boundaries of presbyteries are in the air. Unequal development and the construction of new lines of railway necessitate adjustments. The Synod of Manitoba and the Northwest, at its meeting in November next, will likely deal with the matter and ask the General Assembly to erect more presbyteries, and so make the expense of attendance at meetings less and the work of supervision easier.

Testimony should be borne to the good work done by the students in the field all summer. One convener, in forwarding his schedule, puts on the margin, "Only one-half of the grant of the H. M. C. required. Mr. R. (the missionary) did splendid service." Another student, finding a debt of over \$300 on a church built last summer, went to work and had it paid off, and while doing this required only a part of the Home Mission grant voted by the Committee. Another missionary found his field in a disorganized state from a variety of causes. His predecessor preached his farewell sermon to an audience of one, and recommended the abandonment of the field. This student had 8 at his first service, and the figures went up to 18, to 80, to 180, and in the district have been hunted up from 65 to 70 Presbyterian families.

In a new district, where a road was badly needed, a subscription was being taken up to help do the work. The missionary was approached among the rest. His reply was, "Silver and gold have I none, but I have two hands and a spade, and I am willing to give a week's work." Next morning at 7 o'clock he was at work with his spade—and people were kind enough to say that a good navy was lost when M. turned preacher. His determination and readiness to help secured him friends.

A student in charge of a railway mission, finding a pack of cards placed conveniently on a table for use, and fearing the effect of speaking about the matter, ere he was well known, although he saw men playing Sundays and Mondays alike, took the liberty of placing "Grace and Truth," "Gough's Anecdotes," and similar books beside the cards. These books were read

till they showed signs of wear, while the cards were scarcely touched for the rest of the season.

The Lady Aberdeen Association is doing good service in providing literature for remote centres, railway men, miners and shanty men. A consignment of books, papers, etc., was sent to one point for the use of miners, and were all stolen by them—such was their hunger for reading matter—ere they knew the literature was intended for themselves.

PRESBYTERY OF KAMLOOPS.

BY REV. GEORGE MURRAY, NICOLA VALLEY, B.C.

A LITTLE more than a year ago this Province had but one Presbytery. Now it has three and a Synod.

The above Presbytery held its third regular meeting at Enderley, Spallumcheen, where Rev. J. Knox Wright is the efficient and esteemed missionary of our Church. There were present seven ministers, four elders and five student missionaries.

Some of our fields were not represented. Distances are great and travel costly. It took six days for some of those present to make the journey.

A few years ago there was but one Presbyterian missionary east of the Cascade range. There are now thirteen at work in that extensive field, and more are required. Several fields are occupied during summer by students, who do excellent work, but whose influence for good is just beginning to be felt when they must return to college. More licentiates are required. There are difficulties and disadvantages, but not of a kind to deter those who are willing to deny themselves and take up the cross.

And there is compensation. Many are being ministered to who have been too long neglected, and consequently have gone far astray. Others, especially recent arrivals, are cared for before they grow careless and utterly indifferent, as too many do if not followed by Gospel ordinances. The one who comes now to the work exerts a vast salutary influence. There is much good done and great evil prevented.

In the physical domain it is conceded that prevention is better than cure. The same holds good in the moral and spiritual sphere. The Presbyterian Church has done splendid service in this Province, and has won the confidence of the people to a larger degree than any other Church. The progress made and success witnessed are calls to greater activity. There are neglected localities; who will be first to care for them? The Church that is most anxious to fulfil the great commission.

Our Presbytery has had its first licensure and ordination. Mr. T. Paton, who did missionary work in China, but who had to withdraw from the foreign field on account of the health of his

family, has been engaged in the home mission field in this Province for several years. On the 12th September he was licensed, and designated to the Kettle River district.

The Presbytery was chiefly occupied with the wants of the extensive field under its care, which embraces an area larger than the Province of Nova Scotia.

It is still the day of small things with us. There is not a self-supporting congregation within the limits of our Presbytery. Severe depression prevails within the rural districts of the interior. Mining interests, upon which so much depends for population and market, have not advanced as rapidly as prospects indicated. The average contribution is liberal. Some give largely, others the smallest that will save their respectability, which, unfortunately, they rate low.

Our court was highly favored with the presence of Rev. Dr. Robertson, Superintendent of Missions. His wide experience, clear and calm judgment, and great wisdom would make him a valuable member of any church court, but his presence was specially helpful where so much that is new and difficult has to be considered. The Church in the West owes very much to the devotion and ability of Dr. Robertson.

The sad intelligence of the death of Rev. Robert Jamieson of New Westminster reached us while in session. He was the pioneer missionary of the Canada Presbyterian Church to British Columbia. Long and faithfully he served the Master in this field. Amid many trials and difficulties he remained at his post. Ministers came and, after hard service, withdrew. But Mr. Jamieson could not think of leaving the fields uncared for, and in this noble resolve he was encouraged and supported by his devoted consort, one of the best of women, who has preceded him to the Heavenly Home. He cared not only for those of his charge at New Westminster, but did what he could for outlying districts. It can be truly said that he was a great moral and spiritual force in this Western land. In 1884, owing to feeble health, he retired from active service in the ministry, but continued, until the time of his death, chaplain to the penitentiary.

The church to which he ministered in the years of its weakness and struggle, has, with the increase of the city, grown to be a strong and energetic one, and has aided in forming two additional congregations.

The extensive missionary efforts of our own and other Churches in this Province filled his heart with gladness, for these mean that the glad tidings of a full and free salvation are proclaimed throughout many localities long neglected.

The Presbytery Has carried out by deputies a **of Calgary.** thorough visitation of all its twenty four fields, doing as Paul did in his visitation of the churches, encouraging the despondent, stimulating the careless and indifferent, and seeking to awaken a deeper interest both in their

own well being and in that of the church at large. It has especially sought to develop greater liberality in the way of self-support, and also in giving assistance to that great nursing scheme of our Church, the Home Mission Fund. The result of this visitation has been, on the whole very encouraging. Congregations and mission stations have been helped and cheered, and the visiting ministers have gone back to their own fields with better heart for their own work, from what they have seen of progress elsewhere. Presbyterial oversight in the way of visitation of congregations is a most effective agency for good, both in older and newer fields, and Presbyteries that neglect it lose much of their power.

CONDENSED VISITATION NOTES.

BY REV. GAVIN HAMILTON.

PINCHER CREEK.

A NEW church recently built cost \$2,300; well finished inside and outside. A debt of \$769, exclusive of \$500 received from the Church and Manse Board, was immediately met by a subscription list in excess of the required amount, payable in one year. The salary of the pastor has been raised to \$900, and will probably be increased after this year. Rev. Mr. Grant is retained for another year. People are liberal and responsive. Good progress is made all along the line here. Twenty-seven families, eight or ten of these in the village—remainder, ranchers.

LETHBRIDGE.

This is a flourishing church. Excellent progress since it became self-supporting in 1861. No church debt. Ladies' Aid Society undertook to raise manse debt, \$900. The pastor's salary is promptly paid. Contributions to schemes increasing; \$202 were given for this purpose in 1892, and a sum equal to \$3 per communicant promised for this purpose for 1893. Sunday school attendance over 100. Sabbath preaching services very well attended. A good S. C. E., active and helpful. Mission band at work raising money for missions. This church is a strong religious and moral force in the community. Rev. Charles McKillop, pastor.

DUNMORE.

No church building here until recently. One lately bought, good appearance, will accommodate 75 to 90 persons. Half of purchase price already paid. Will be renovated inside and chaired. Desk and other necessary furniture introduced, and an organ supplied. Dunmore is on the C. P. R., six miles from Medicine Hat, at the junction of the Alberta Coal Company's road with this line. It is a good sized village—two hotels, one or two stores and a number of dwellings. No other Protestant denomination works here. Good prospects for future.

MAPLE CREEK.

A new stone church, 40 feet long, 30 feet wide, building, called "Robertson Memorial Church," in memory of Rev. Angus Robertson, late missionary in Northwest Territories. At this point (ou C. P. R.) Ladies' Aid raised money to seat the building. Mr. Flack supplies pulpit as a gift. Subscription list for building \$1,500. People assist in hauling material. It is hoped the church will be opened 1st September, clear of debt. This hope is founded, with God's blessing, on (a) the willingness and hearty co-operation of the people; (b) good planning; and (c) the energy and zeal of the missionary in charge, Rev. R. A. Monro. This field is worked with Dunmore.

MEDICINE HAT.

There is an excellent church and manse in the town. Minister, Rev. C. Stephen. Debt on manse \$900. Managers promised to make immediate efforts to wipe out debt by raising subscriptions payable in instalments. Pastor's salary is fairly well paid. Congregation is augmented \$250 until building debt is paid. The managers promised to take action at once. People were urged to contribute more liberally to schemes, but they are increasing amounts this year, owing to better organization devised by the pastor.

DAVISBERG.

Prosperous farming district, twenty-five miles from Calgary. Soil good. Settled ten years. Ranching and mixed farming. Rainless seasons impoverished the people to some extent. Expectations for good crop for 1893. Promised to increase their liberality in that event. Rev. J. A. Matheson, B.D., pastor. A good, moral community. Church attendance good. Settlers are Presbyterians, Episcopalians and Methodists. All are united. Have Sunday school and Bible class, and a S. C. E. in formation. New subscription lists prepared and opened. People urged to contribute more liberally. Managers promised to wipe off debt and enter heartily into work for 1893. Ought to be an augmented congregation soon in connection with Dewdney.

DEWDNEY.

Field is traversed by C. & E. Railway. Station is here. Village of twelve or fifteen families; hotel, store and steam saw-mill. Davisberg is eight or nine miles off. A wooden church will soon be completed here and opened for worship on 15th August. Three months in construction; 44 feet long by 26 feet wide; ceiling 18 feet high; interior to be plastered; exterior well designed, plainly finished. It presents an excellent appearance and will be an ornament to the village. There is a good surrounding farming district. Dry seasons retarded the growth of this district. Expect good crops for 1893. Church costing \$1,200 will be opened with slight debt, hope not over \$200. Dewdney pays up well. All denominations of Protestants are united here.

NOTES FROM ALGOMA, ETC.

BY REV. ALLAN FINDLAY.

DURING the past six months sixty-five fields have been occupied, twenty-five in the Presbytery of Algoma and forty in the Presbytery of Barrie. Of ordained missionaries there were five in each Presbytery; of students, seventeen in Algoma, and thirty-one in Barrie; and of catechists, three in Algoma, and four in Barrie. Of the forty-eight students, twenty were under the care of the Students' Missicary Society of Knox College, seven in Algoma and thirteen in Barrie.

CHAPLEAU.

After visiting a few of the stations in the Presbytery of Barrie, in the early part of the season I went to Algoma, where the greater part of the season was spent. I first visited Chapleau, an important point on the C. P. R., 173 miles west of Sudbury. I found our people here still anxious for the enjoyment of ordinances in connection with their own church. They had already subscribed liberally for the erection of two places of worship in the village, but now when they expressed a desire to worship by themselves, both of these churches were practically closed against them. Arrangements were finally made for the holding of service in the reading room of the Mechanics Institute, for which rent was paid. The necessity for the erection of a church presses itself very strongly upon them.

On a second visit a few weeks later, the congregation at their own request was organized and a board of managers was appointed to take charge of the temporal affairs of the congregation. Trustees to hold the church property, and a building committee to superintend the erection of their Church, were also appointed. Application was made to the authorities of the C. P. R., for three village lots for church purposes, but owing to delay in securing a site, we are prevented from going on with the church building this season, but trusting that the difficulty may soon be overcome our people will be prepared to push the work vigorously next year. Meanwhile we must have a suitable supply for this field, our people are expecting it and will contribute liberally to the support of ordinances.

CARTIER.

Which has been supplied for a number of years, does not change very much in its general features. Being a divisional point on the C. P. R., there will always be a certain number of railway employees, but here as at many other points along the N. Shore, there is no hope of any agricultural settlement. A little lumbering for a few years may be done, but our chief work will be with the few families connected with the Railway.

AT CHELMSFORD.

Farther East, I found a more hopeful state of

affairs. Here is a comparatively large stretch of good land, for the most part unoccupied, which will yet be taken up by permanent settlers. In the country immediately around the station there is a considerable settlement.

This point had been supplied with ordinances some years ago in connection with the Presbytery of Barrie, but had been overlooked of late years. At the present time we have a considerable number of people here who look forward with satisfaction to the establishment of a church in their midst and the enjoyment of ordinances. There are also a number of French Protestant families, who naturally claim connection with our church, and whose spiritual oversight will necessarily fall to us. A committee of management was appointed at our meeting for organization on the 12th of August.

The need of a church here as at many other points, is very much felt, and must be attended to in the near future. I am glad to be able to report that the Presbytery have taken steps to combine the English and French work here by appointing Mr. E. D. Pelletier at present of Webbwood, to this, as part of a field, of which he will have charge in this connection.

AT WARREN.

I found that excellent work was being done by our missionary there. This is one of those places calling, in an especial manner for the exercise of faith and patience in carrying on the work. On account of the frequent change in population, as is the case more or less in all these milling communities, it is very difficult work and impossible for the most part, to see results such as are desired. We can only sow as opportunity presents and wait in the exercise of faith and patience, for the future to reveal what the harvest shall be.

AT SPANISH MILLS.

I found our people in good heart. Their success seems to attract the attention of their neighbors, if we may be allowed, charitably, to judge of an attempt made, during the past summer, to establish another cause in this community, where there is no room for another and where we are perfectly competent to meet the requirements of the case. As might be expected the feelings of our people were aroused over these undisguised efforts to break down a work already established. Our missionary, however, by wisely guiding and advising our people, smoothed over the difficulty.

Though not intended as such this incident has proved a blessing to our people and a benefit to our cause. Some who before were listless are roused to activity in christian work, while among the people generally there is a firmer determination to stand by the cause they have so long supported, which has done so much for them and is so dear to them.

Our duty in the premises is plain, first, to give its proper value to the cry for union which is so

common in certain quarters, and second, to stand by our people and our cause and give the lie to the statement circulated here and elsewhere throughout our field, "Presbyterians will give you service only during the summer, while we will be with you all the year."

AT OPHIR,

Which is a part of the old Rock-Lake field, worked this year for the first time separately, I found the missionary busy in getting the arrangements completed for a vigorous working of the field. Mining in the proper sense of the term had not yet began, though preparations by the erection of buildings &c., were being made. By another year we may expect to find this a busy scene, as the mine, from present indications promises to be one of the richest on the continent. Meantime attention was given to the development of the other stations in this group.

IN COWARD'S VALLEY.

There is the prospect of a church being erected by another year, as the need for it is greatly felt and the land for Church and burial ground has been secured, Mrs. Coward and family having conveyed to the Trustees appointed for the purpose, an acre of land. For the use of the Congregation during the present season the missionary, with the aid of those interested, had transformed an old blacksmith's shop into a place for worship on Sabbath, which does very well for a commencement, but something more worthy of the cause and more comfortable for the people we hope to see soon among them.

ST. JOSEPH'S ISLAND.

At the request of the Presbytery I visited the field on St. Joseph's Island for the purpose of consulting as to the condition of the field, with the Session and Managers. Mr. Steele had been recently given the status of an approved Catechist, requiring a greater degree of liberality on the part of the people to provide the increase in salary now due to him. The matter was put under way at this meeting and completed at a future meeting whereby an addition of \$50 was made to his salary. This with the grant now received will meet the requirements of the case.

TARBUTT.

I also visited Tarbutt where our people were greatly disappointed last winter in not having an Ordained Missionary sent them. To avoid this undesirable condition of things I thought it best to see them early in the season. I found them still anxious to have an Ordained Missionary and ready to make an advance on the amount promised last year.

AT DAY-MILLS.

I found matters progressing favorably, the arrangement of last year whereby a number of small stations were united at two points, centrally situated, enabling each station on the field to have service every sabbath, is found to work very satisfactorily. A church in one of these,

Bellingham, is very much needed and when this is secured we hope to see an Ordained Missionary among them.

STURGEON FALLS AND CACHE BAY.

Prosperes fairly. Sturgeon is weak and must remain so till a very decided change in the population takes place, this being a stronghold of the R. C. Church. At Cache-Bay which is a mill-village owned by Messrs. Davidson and Hay of Toronto, the cause is much stronger.

AT COCKBURN ISLAND.

Matters are very much as in former years, the only change being that the field has suffered from the removal of some who took an interest in the welfare of the cause. The number of those who take an interest in spiritual things is comparatively small, but the few who are interested are most earnest in their desire for the maintenance of ordinances on the Island.

BURPEE.

Has been connected with the new field formed in the spring, and known as Mills. The remainder of the field, now known as Silverwater, consists of three stations, viz., Silverwater, Elizabeth-Bay, and Meldrum Bay. I dispensed ordinances in Burpee and Silverwater. I was unable to meet with the congregation at Burpee on the Thursday previous, as the distance to be travelled and the condition of the roads prevented my getting forward in time for the meeting. At Silverwater, a meeting was held however, and everything found to be in good working order. I also received reports from Meldrum Bay. Their financial abilities have developed wonderfully of late, so that the loss of Burpee will be scarcely if at all felt.

They also wish service every Sabbath, which is very desirable, but hardly attainable under present circumstances, the greatest obstacle being their distance from Silverwater, 22 miles between services over very bad roads, presents a difficulty not easily overcome.

PROVIDENCE BAY,

At least that portion of it visited by me, I found far in advance of any previous year. This field has been for the past two years under the care of the Students' Society of Knox College. I found tokens of advancement in these facts, that all arrears due to a former missionary had been cleared off, that the attendance at service this year is much better than in any previous year, many attending at the different stations who hitherto have taken no interest in spiritual things, and the desire expressed that soon they may have the services of an Ordained Missionary. This field is a very important one. The country covered by it is second to none on the Island.

KAGAWONG-

On the Eastern side of the Kagawong field I found a strong desire for separation from the western side, and also as it is difficult to keep up

service during the winter, owing to the absence of the men and teams in the camps, a desire was expressed that service be omitted during the winter and that it be given more frequently during the summer. This can be arranged by the Presbytery at its meeting in March next.

MASSEY.

On Sabbath the 17th of September I took part in the opening of the new Church at Massey which had just been completed. The erection of this Church marks a step in the advancement of our work in this part of the Presbytery. Massey is an important centre at present, and everything points to its continuing so in the future. There are facilities here for manufacturing industries which will certainly be taken advantage of in the near future. This station has hitherto been worked as part of the Webbwood field under Mr. Pelletier, who has been assisted at this point for the past three months by Mr. Blouin. As at Chelmsford, so here, we have a community of French and English. This fact has led the Presbytery to unite Massey with Chelmsford that they may be worked together under the care of the Home Mission Committee and the Board of French Evangelization. By so doing the interests of both will be cared for at less cost than if worked separately.

A scheme for holding Missionary Meetings has been adopted by the Presbytery of Algoma, whereby every station within the bounds will be visited during the coming winter. Deputations have been appointed to visit the Augmented Congregations also, as required by the laws of the Assembly.

THE WORK BEFORE US.

Our chief concern at present is to secure supply for our stations for the winter months. After reducing the number of fields as low as we possibly can, we will require at least 50 men for the two Presbyteries. Of this number about 40 only are in view at present.

Unless a greater number than usual can be obtained from the Committee at its present meeting, many of our stations must go without supply during the coming winter. Our work never was in a better condition, to be carried forward successfully, than at present. It will be a pity should it receive a check now and thus cause much of our work in the past to go for nothing. I have corresponded with all the Students within our bounds during the past summer who might take advantage of the summer session, with a view to their giving us their services during the coming winter, but in every case, with one exception, the answer has been "I pray thee have me excused." Our Summer Session which I believe to be the best remedy yet found for the supply of men for the winter work, will prove a failure unless loyally supported by our students. They require, evidently, to be educated up to the point of duty, in this matter.

Our Foreign Missions.

W. F. M. S. The annual meeting of the Woman's F. M. Society, Eastern Section, was held Sept. 12-14, in St. Matthew's Ch., North Sydney, C. B. There were present eighty-two delegates from different parts of the Maritime Provinces. The Treasurer's report shewed that \$6,646.40 had been raised during the year, being an increase of \$800 above last year's income. During the year nineteen new auxiliaries and one new Presbyterial have been formed.

The question of retaining the *Message*, their monthly leaflet, was discussed, and it was decided to continue it.

The officers for the year are : Pres., Mrs. Dodge ; vice-pres'ts, Mrs. Baxter, Mrs. Munro, Mrs. Fotheringham, Mrs. Bayne, Mrs. Laird, Mrs. Isaac Murray, Mrs. Robbins ; recording sec., Mrs. L. Boak ; corresponding sec., Miss Fairbanks ; foreign sec., Miss McCurdy ; sec. of young people's work, Miss McCulloch.

The meeting was a very pleasant and profitable one, the beautiful scenery of Cape Breton adding to the charm of the visit. Now that the railway is open, the Synod will be following the example of the women and returning the compliment to the Cape Breton ministers, who have come to the mainland for so many long years, by meeting them for once at their doors.

Truro cordially invited the Women's Society to meet there next year, and the invitation was as cordially accepted. And now, without pause, but with renewed energy, in fulfilment of the adage that "woman's work is never done," they are zealously aiming to make the coming year a better one than any in the past.

Missionary Farewells. On the evening of October 5th, in St. James Sq. Church, Toronto, was held a most important and impressive meeting, to bid God speed to the missionaries returning to India and to those who are going for the first time. Never did any of our mission fields receive so many laborers at once. There are nine in all, two more than were expected a short time since. Rev. W. A. Wilson and Mrs. Wilson return after their furlough, and Mr. Claude R. Woods, M.D., and his wife, Rev. F. H. Russell, Miss Janet White, Miss Mary Dugan, Miss Jessie Grier, and, Miss Winnifred Butler, go for the first time. Our missionaries in India have been praying for help, how they will be gladdened ! Mr. Macdonnell addressed the congregation and Dr. McLaren the missionaries. Those of the latter who spoke asked especially that they might be followed by the sympathy and prayers of the Church at home. Let their request, as well as that of the lonely toilers on the other fields, be not forgotten.

The Lonely Ones. Our Mission Work, as we take it up for the winter, has much in it of social life, meetings and greetings on every hand. This is the time to remember especially the lonely toilers far afield. Remember those among the Indians of the North West, with the winter's chill and loneliness, remember those in Trinidad worn with heat, remember those in India and China, far apart and much of deep dark heathenism around them, but, remember especially the lonely ones in the far South Seas, the Robertsons on Erromanga, the Annands on Santo, with as yet scarce aught but heathenism around them, and Mackenzie, alone, on Efate. In our glad gatherings remember them in prayer, and write and tell them of it, it will help them more than you can know. God helps, but He does most of His helping through human agency. Let this be our means by which we help those who are doing our work in heathen lands.

Among the Mangs. From time to time notice has been given of the deep interest among the Mangs, a low caste people of Indore, Central India. The movement is going on. Already Mr. Wilkie has baptized fifty heads of families, representing an addition of 200 to the Christian Community. There are crowds flocking to the services on Sunday and week day, and many others are asking for baptism. At first the rejoicing of the missionary was with trembling, lest it might prove but transient, but for more than a year it has been deepening and spreading. To the low caste and down trodden the Gospel message comes with special sweetness,—to the poor the Gospel is preached.

Illness in Honan. The sickness among our mission staff has not been confined to India. In China, Rev. D. McGillivray has been very ill, but is now better. Mrs. Goforth and children, will come home next year on furlough, in account of health. The months of July and August, have been very trying upon them each year. Mr. Goforth although entitled to come home on furlough with them, will remain for another year as the experiences of the mission have been very trying through the sickness of the workers and the many difficulties they have encountered. But the outlook of the work is very encouraging, there is an increasing number of inquirers, and those who during the past few years have gone forth weeping, bearing precious seed, are beginning to know something of the joy of harvest.

Christmas Cards. Mrs. Merriman, in writing of her Sabbath School Class in Princetown, Trinidad, says :—"There are, no doubt plenty of old Christmas Cards lying about many a house at home, that could be made very helpful to the work here, as reward cards." Here is an opportunity. Make missionaries of your old Christmas Cards, or if you wish, send new ones. Send them to Miss McCulloch, Truro, who will see them forwarded, or forward them to any of the missionaries in Trinidad, in any way you choose. Send them at once and you will make glad both children and missionaries at the coming Christmas tide.

Chinese work Mr. C. A. Colman has been in Victoria appointed as assistant to Rev. A. B. Winchester in the Chinese work in British Columbia. The Foreign Mission Committee has agreed to negotiate for the purchase of property in Chinatown, Victoria, in order to secure better accommodation for the school and preaching services.

Formosan Together with his other arduous **Dictionary**. labors, Dr. Mackay has prepared a Chinese Romanized Dictionary of the Formosan dialect. It contains 9,451 distinct characters. The native preachers and students found it very helpful and urged its publication. This has been done. It has been in press two years and is now complete.

The Goulds On Sabbath, August 11th, Mr. in Formosa. Gould was to make his first attempt at public preaching in the Chinese language. When we think of the difficult tongue to be mastered, he has certainly made rapid progress. Fancy an Englishman preaching in Gaelic after a few months' practice, and in difficulty, the language of the Celestial Empire is not behind that of Eden.

Another language has made its appearance in their home, that of babyhood. A fine boy has been given to them. Dr. Mackay speaks in highest terms of Mrs. Gould's quiet, earnest, influence for good in the field.

Dr. Mackay's Twenty-one years have come **visit home**. and gone since Dr. G. L. Mackay landed in Formosa, alone, ignorant of the language, and suspected and hated by the natives. Once, since then, he visited Canada, and now he has come again. Before leaving he made a tour of the field, and in that one tour visited *fifty-six* stations, and baptized *one hundred and fifty-four* persons. A few of these were infants, all the rest had been regular hearers from two to ten years. Six men walked *fifteen* miles to be baptized. They had been converts for several years. Those who remember his former visit will gladly welcome him again, and a new generation that know him not will hear him with deep interest for his work's sake.

The Change When Dr. Mackay landed in **in Formosa**. Formosa, a small hut with leaky roof and miry earthen floor was all the shelter he could get, and that with difficulty. When he and his wife were leaving this time to visit Canada, He says:—

"Heathen and Christian, rich and poor, literary and unlearned, combined to show respect and wish us a safe journey to fatherland and quick return. Bands of music greeted and escorted us from station to station, amid the firing of guns, displaying of banners and whizzing of squibs."

"A military mandarin called on me one morn-

ing at 6 a.m., in a chapel, his body guard accompanied him. Another had a man along the roadside with 100 lbs. of beef awaiting us. 'Wonderful, wonderful,' the changes these eyes have seen in 21 years. As all classes treated me as they liked when making my first tour throughout Northern Formosa, so I allowed converts and others to do just as they felt disposed on this last trip."

"Converts here raised about \$200 to give us presents and a "send-off;" \$100 was presented to me one evening lately, at worship, as they did not know what to purchase for us. I returned the money and asked them to open four more stations with it. These places have been waiting several years. Then the number of chapels in North Formosa will be sixty."

Formosa in Dr. Dr. Mackay writes:—"I **Mackay's absence**. wish the whole church in Canada to know that I would not leave my colleague, Rev. Dr. Gould, here alone so soon, were it not that there are natives thoroughly acquainted with the work. No man, be he ordinary or extraordinary, could come from Canada and in a year superintend and advance all departments of this mission alone. Three men and their wives will be at Tamsui or Hobe to assist Mr. Gould. These are Rev. Giam Cheng Hoa, Jain Sun and Thien Lang. Mr. Gould will visit the people and preach as he is able, see that all mission property is kept in repair, provide preachers, etc., with necessary papers and periodicals, administer baptism and the Lord's supper as occasion arises, and in a word with the three natives, watch over and prosecute the work. This, I am sure, he will do, well and true, as he has shown himself cautious and earnest amongst us."

Our Mission Dr. Webster has been visiting **to the Jews**. some of the principal Jewish centres in the East in order to find the most suitable location for a mission. He has visited Aleppo, a city of 12,000 inhabitants, of whom 10,000 are Jews but with no mission work done among them. The American Presbyterian church, however, is just opening a station there. The F. M. Committee after full consideration of the whole Jewish field, has agreed that Dr. Webster be appointed to cooperate with the missionaries of the Free Church of Scotland in Tiberias, Palestine, and negotiations are to be entered upon for that purpose. The Free Church of Scotland which has had a mission for some years in Tiberias has expressed a desire for such united action. Our field of work among the Jews is therefore as good as settled, and on the shores of Genesaret, where Jesus so often preached; our own missionary, nearly nineteen centuries later, will tell again the story of the Messiah to the Jews who rejected Him so long, long ago.

Mrs. Dr. Buchanan. Among our missionaries on whom severe sickness has laid a heavy hand is Mrs. Mar. Buchanan, M.D., formerly Mary Mackay, M.D., of Stellarton, Nova Scotia, now wife of Rev. John Buchanan, M.D., Ujjain, India. Through a sore year of family sickness and trouble they had come, they had lain a little one in the grave, and were entering with renewed hope upon their beloved medical mission work, but the strain of watching, working, and climate, were too much for Mrs. Buchanan, and for some time she has been very ill. Her husband took her up to a hill station in the Western Ghats, and when they reached there she was completely exhausted. Here, however, the rainfall was very great. He writes: "It is one of the wettest places in the world, having a yearly rain fall of between 350 and 400 inches. Ontario has perhaps 25 or 30 inches, including melted snow, and that distributed throughout the whole year, while here it all falls, or nearly so, during the months of June, July, August and September." On consultation with another physician it was thought absolutely necessary to remove her to a drier plateau in Southern India. But here, too, recovery was slow. Were it not so far and so expensive she would come to Canada for a time to see if the change would restore her strength, but in the meantime she can only wait and pray, and trust.

LETTER FROM MISS JAMIESON.

NEEMUCH, C. I., Aug. 29th., 1893.

DEAR MR. SCOTT:—

REMEMBERING with what pleasure the items of missionary news contained in the RECORD, used to be read in the old home in Inverness, we regret that we have failed to help you in your earnest efforts to interest your readers in missions. But I will in this letter give some account of my school for low caste boys and girls, and hope in the near future to write about the school for high caste girls, and zenana work.

The Chamars of Neemuch live at the entrance to the town, quite apart from any other caste. Their houses are built round a courtyard, in which are a couple of deep wells, and some fine trees. Here the men work at tanning leather after a most primitive style, and from the process issues an odour offensive in the extreme. Native shoes are made from this inferior leather, and the women, boys, and girls are kept busy adorning them with gaudy colors of red, gold, etc.

During the cold weather they go in parties to the jungle to cut hay, which they bring home for sale here. This is a serious hindrance to us, for boys and girls go with their parents on these tours, and remain for weeks at a time, so that it is most difficult to keep up the attendance at school.

When I tell you that these Chamars eat the flesh of any dead animal they can lay their hands upon, you will understand that they are not cleanly in their habits! An Englishman here had a horse which died from a snake bite, and the Chamars wanted to carry it off for food, but he ordered it to be buried instead.

But their houses are quite as clean as those belonging to some of the high caste people. Indeed, the most filthy house I know is occupied by high caste people. The vision of a neat, comfortable house which rises to the mind of most people at home, when high caste is spoken about, is not always found in reality.

Most of the Chamars, among whom I work, dress quite well, but they rarely make even the pretence of bathing or washing their clothes which the high caste people do.

Some of the children are bright and clever, while others have diseased or weak bodies, and defective intellect; the latter, however, are the exception.

For over two years we taught the children who came to us under the trees in the odorous court above named. But the heat of the sun was most trying, and it was impossible to keep up the work in the rainy season.

About six months ago, therefore, the best house in the place, which is happily a little apart from the others for it belongs to the guru, or teacher, was rented for forty cents a month. The walls are, of course, mud, and under the low, slanting, roof, measure only six feet high. We occupy one room which is 22 feet by 10. It boasts of neither window nor any other entrance for light or air, except one door which is so low we must stoop on entering in order to save our heads.

The only article of furniture consists of a blackboard and two cane stools, yet when the children are seated in rows round the wall, there is scarcely space for the teachers to move about.

And the air! Who shall tell it? The heat, and in damp weather, the steam rising from the filthy clothing of the children, is trying enough in a large, well ventilated place, but in a small room, with absolutely no ventilation, except through a door on one side, it is truly poisonous.

But in spite of all this many of the pupils are doing wonderfully well. A few are still at the alphabet; there is a large class reading in the first book; a smaller in the second, while several read fluently. One boy reads fairly well in English, one has lately mastered the alphabet, while others are about commencing that subject.

Some of the larger boys work at road-making about four miles from Neemuch, and we must attend to their lessons at once and let them go. They take their books with them, and occupy their hours of rest in preparing for early school next morning. It gives pleasure in the highest sense to help such earnest students.

I need not say the Bible is taught daily. Many verses have been committed to memory; the life of Christ is pretty well known by all the older pupils, who are now studying from the Old Testament, while an abridged form of the commandments, hymns, &c., have been taught to all.

There is a deformed boy whose spine was injured by a fall so that he cannot sit erect. He lives only about one hundred yards from the school, and yet he requires nearly an hour to travel that distance, for he cannot walk, but crawls slowly and painfully along the ground.

When the boys repeated "Do unto others as you would," &c., a few days ago, I asked them to practice the beautiful lesson taught therein, by helping the poor boy to reach the school. But they have not yet done so. The weak and suffering receive little help or pity among the heathen. It is only our gracious Saviour who teaches "Bear ye one another's burdens."

The girls in this school take little interest in learning to read, and it is most difficult to get them to come at all, for their parents think it waste time to send them.

Indeed, there is much to dishearten in working among the low caste people. But like building a lighthouse there is always much preliminary labour to be done first in building the foundation below the surface of the water. But when all this is accomplished the structure begins to rise in shapely beauty. We are still at the foundation here. But the grand purpose shall be achieved, the light shall appear and go on to shine forever.

To carry on the work effectually, and to preserve health, we require, most urgently, an inexpensive house, which will suit our purpose quite as well as a more costly building.

LETTER FROM MARGARET McKELLAR,
M. D.

Neemuch, August 9, 1893.

FOR THE RECORD:—

THE rains have so transformed the face of nature that one wonders how a month or two ago we were writing of India's sun burnt plains, with deep yawning chasms in the baked soil. "Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof."

For three weeks there was a break in the rains and we were beginning to feel uncomfortably hot, but for the last four days the showers have been coming down with tropical vigour, and we have been fairly deluged with the sheets of water that have fallen. We have had as much as six inches fall in a day, but as the water does not stand upon the ground there is no danger of us being swamped.

In some districts bridges have been swept away, the mud houses of the villages have fallen, and in many places railway tracks have been washed away, but no disasters have come nigh our dwelling. True, a daily process of rubbing must take place or our goods and chattels would be ruined with mildew.

As I write the sun is peeping out so that the leaves of the trees are glistening and sparkling in the sunlight, and the grass is diamonded with rain drops. "And I will cause the shower to come down in his season, there shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase."

India is looking her loveliest just now, in her vesture of emerald green. Even the temples and rude mud walls have not escaped the vivifying touch of nature; they are enriched and beautified by a coating of moss.

When we look upon what God has wrought in nature our hearts cry out afresh "only man is vile." It makes one sick at heart to contemplate the depths of unbelief and superstition into which the crowning work of creation has fallen. Morally they are as black as the noon of night and spiritually as dry and dead as the bones of the valley of vision. Religious they are after their own ideas of religion, but "they have not known my ways," saith God, therefore "they shall not enter into my rest."

The state of our Christians is uppermost in my mind to-day, so if my letter partakes of the hue of the waters of the Mediterranean it will be because I want to convey to your minds the fact that the indifference and inconsistencies of our Christians is one of the great barriers against the progress of christianity in India.

For example, our Indian Christians, with some noble exceptions, are quite indifferent to the salvation of the souls of those who are bone of their bone and flesh of their flesh.

You think, no doubt, (as we all did before coming here) that the converts are so happy in the possession of such a wonderful Saviour, that they are yearning to tell those around them of a full and free Salvation through Christ. But such is not the case. It is not because they cannot talk and preach, for they are born preachers. If I may use the expression of those who have been born into the Christian faith late in life, but is due partly to the placid indifference which is so characteristic of them as a people. Let the missionary appoint a meeting and ask a convert to preach, he will do so readily, but as to their going out of their own accord to tell the heathen about Jesus, they do not do it. They obey the missionary as if he were a task master, but they fail to take in the meaning of "Goye into all the world."

At times, too, they give way to the superstitious beliefs of the heathen.

Last week we were made very sad by hearing that one of our Christian families had been taken in by a so-called holy man. The parents had lost a baby boy some months ago. When the holy man learned this he said he could remove the ill wind that blew around them, and promised that they should have another baby boy. He promised also to turn their silver into gold. So twelve rupees was given him.

A few minutes later he returned a small parcel and gave strict orders to lock it up in a box, and that in two days they were to look and they would find the gold. The crafty fakir knew well that by the end of two days he would have made good his escape.

The appointed time came when they were to look, but instead of glittering gold they found a common stone rolled up in a rag. A search was made for the holy man, but in vain.

This was bad enough, but the sin was aggravated by the principal actor telling a story which was every word untrue, to try and hide their folly. The evidence was too much against them, so they confessed the whole affair and asked to be forgiven. They were pointed to Him who alone can forgive sin.

Then again some of them are very shiftless and get into debt, and then clear out if possible, leaving the heathen shop-keeper crying loudly to the missionary for his money. Is it any wonder that we sometimes hear from the lips of the heathen "If this is all that the religion of Jesus Christ does for one, we do not want it."

I know that some of our missionaries could paint a very different picture about some of their Christian workers, whose lives stand out in striking contrast to those of the heathen round about them. Let us thank God that there are some whose lamps are trimmed and burning. But there are others who cause us many anxious thoughts.

This last week we have been again painfully reminded that India is not going to be saved by the instrumentality of foreign missionaries; India's sons and daughters must be trained for this great work, for on Saturday Miss McWilliams sailed from Bombay for home. I could not help contrasting her appearance as I last saw her, with the bright, healthy Miss McWilliams whom I met in Bombay a year and eight months ago. We trust that the bracing Canadian air may so restore her that she may be spared to do much work for the Master at home.

I have not been three years in the country, and in that time I have seen six of our single lady missionaries return to Canada. Of that number we are expecting only one to return. Since 1877 we have been sending lady teachers to India to work among the heathen, and to-day there is not one exclusively for that work.

Who will volunteer to take the place of those who are fainting and falling in the ranks?

NIGHT SCHOOLS IN TRINIDAD

AND THE STORY OF THE DEMONS.

REV. K. J. Grant, in speaking of his night schools, says:—

We are giving much attention to night school work and it pays well. Adults chiefly attend. We have recently opened two buildings in different places, for instruction and worship. The materials were chiefly from an old sugar shed that I purchased.

In each of these we have a night school. Babu Lal Bihari and I visited both on Tuesday evening. At the larger, Gasparillo, thirty were present, at Marbella, twelve. Some were at the Hindi alphabet, others read the New Testament freely. In addition to the lesson we aim at having a short address, and always praise and prayer.

I asked them if they would not regard it a great privilege to sit down with a kind and patient friend who would never get angry or grow weary in answering all their questions, and whose range of knowledge would be sufficient to enlighten them on every subject on which they might desire information? All readily assented.

Having explained that a good book was such a friend, and that books were available at a small cost on nearly every subject on which they were likely to seek information, etc., etc., I asked Lal Behari to address them. He is never at a loss for a fitting word. Said he:

"When I was a little boy, on seeing my neighbours preparing cakes of opium I asked my mother what was done with it. She replied that it was sent to Calcutta, and that there was a great ship there that had a powerful demon that controlled all her movements; that he required no seamen; that his ship ran direct to a far off country, inhabited only by demons, that opium was their food, and that they gave the wealth of their country in exchange to the captain devil who returned to Calcutta for another supply.

"You see my mother could not read. She had heard this story, likely from another who could not read, and she believed it, and when I heard it I believed it. Reading gives accurate knowledge."

Eyes and ears were on the stretch. He then said:

"This story that my mother told, whilst not true, may teach truth. Opium ruins multitudes. Evil spirits trade in it. Those that use it come to esteem it more than their food, and will give all that they can earn to buy it. We can see every day the effects of using opium.

"Ganja belongs to the same class and so do strong drinks of every kind. There is one captain controlling the whole of this business which trades in the bodies and souls of men. That captain is the devil, and those who encourage his business become more and more devilish.

"Read, seek knowledge, seek the highest knowledge, knowledge of the perfection of God, and of our relation to him."

Where Our Missionaries Work. Rev. R. P. Mackay in the *Review*, quotes from Mr. Russell, of Mhow, with regard to the places where our missionaries work. He says:—

"I was pained the other day when Miss Jamieson took me to the place in old Neemuch where she has to carry on school work. It is open above; it stinks like a sewer, and it is poorly situated, and yet two or three thousand rupees (\$700 to \$1,000) would give a fairly passable building here."

"Dr. Buchanan's building in Ujjain is a very unfit place for a European to work in, and our own school in Mhow is very poor."

In view of the above, it is no wonder that our missionaries and teachers sicken in their work. We must not only send men and women, but give them places to work in where their health will be in some measure preserved. It is shameful that while so many live in comparative comfort at home, our missionaries, in addition to all their other hardships, should have to work amid such surroundings. Yet in spite of all this, Mr. Russell adds: "If I had my choice between new buildings and more men, I would choose the men, for Mhow at least."

The Workers in Mhow. Rev. Norman Russell writes from Mhow to the P. M. Secretary:—

"Three of my families have defected and gone over to the Roman Catholic Church."

"The Roman Catholic Church in India always hangs around the other missions and buys up stragglers. One of my men was paid 60 rupees, another I think, 50 rupees, for becoming a Roman Catholic, I do not know how much the third is to get. Then one of our late converts they have been trying to get, but God is watching over him and though he is very poor he will not go."

"You can't imagine what weak material we have to deal with; they are like a band of children, and have to be watched and cared for as children. I only fear we will have a good deal of trouble in our future church through not giving them sufficient attention and training now."

"You must send us more men. What with the Roman Catholics to fight and Christians to train, and our ordinary school and evangelistic work to overtake, we can't do it. I have not probably felt so weak since I came to India as I do now. I have had a hard summer with chaplaincy work added to my other work. I have had Bible classes all through the hottest part of the season and never a day free at any time. I am looking for word from you about the chaplaincy. If you can't send a man for the work I will have to give it up though I see no one else to take hold of it."

Go ye into all the world and preach the Gospel to every creature.

Sickness in India. Miss McWilliams, who has been laboring for two years, in the Zenanas in Indore, Indip, has been compelled through ill health to give up the work. It is a great disappointment both to herself and her fellow workers.

Rev. Norman Russell, who has been for three years laboring in Mhow, has been very ill, so much so that for a time life was despaired of, but good news has come of his recovery. Some of Mr. Russell's letters in the RECORD, showed that he was over-working himself. Indeed it is hard for them to avoid it, the harvest is so great and the laborers so few. Add to this the care and anxiety, the trying climate, the unhealthy conditions under which they are sometimes compelled to work, as noted in Miss. Jamieson's letter in this issue, and it is no wonder that they sometimes break down. The wonder is in many cases, that they endure it so well. The unhealthy conditions under which they work, we can help in large measure, by providing suitable buildings, and beyond that we can do much to help and encourage them by our sympathy and prayers.

THE MISSIONARY COLLEGE, INDORE.

BY REV. J. WILKIE.

I.—State of the Field.

When, two years ago, I made a calculation from figures then obtainable, I found that about one out of every five hundred of the population were in schools, and that there was one school or college for about every twenty-five thousand of the people.

Many of these schools are:—

(a) Mohamedan—in which only the Koran is memorized.

(b) Shastrie—in which only Hindu Sacred Books are memorized.

(c) Banya—or shop keeper, in which only that connected with their accounts is taught.

The greater part of the people can neither read nor write, and hence are the prey of the cunning priests and their ignorant superstitions, and hence, too, the sale of books, tracts, etc., is very restricted.

In the general awakening, Central India has been moved somewhat too, and hence there is a rapidly increasing number who desire to be able to read and write. Were we able to occupy it, almost the whole field of virgin soil is open to our efforts, and had we but the men, we might have 1,000 schools amongst these people. But how can we have the schools without the teachers? And how can we have the teachers unless we train the young men and boys among our native Christians for the work?

II.—Our Desires.

1st. To educate as many Hindu, Mohamedan and Parsee boys as we can reach, in a Christian atmosphere, and by direct Christian instruction.

We get the boys when their are open to impressions before their prejudices have bound them, and get them day after day, and so can give continuous and progressive teaching; and inasmuch as we are helping them in a way they can appreciate, we can instil Divine truth in a way not possible in the ordinary preaching services we may hold. They regard our words as those of a friend.

Further, we cannot surely, in the awakening in India, in the crisis through which it is passing, allow the young men, the future rulers, to be educated in the infidel atmosphere of too many of the Government colleges, or in the heathen atmosphere of some of those in the native States, if we can counteract that evil influence.

There never was so great a need for a healthy Christian influence in connection with education as there is here to-day, and this only the mission schools and colleges can bring. They are not afraid of us nor our religion, and to me the Bible class hour is one of the most interesting of the day. I teach the Bible to the college and matriculation class, and have day after day about 40 young men before me, deeply interested in our religion, eagerly questioning each step of our way, but yet apparently following me step by step as I seek to lead them up to Christ.

Not a few of them are convinced of the truth of Christianity, some even confessing Christ publicly. If the Gospel is the "power of God unto salvation," as I firmly believe, then I know of no way in which to gather together for daily presentation of the gospel a congregation at all exceeding this one, whether we have regard to the present or the future of these young men.

The fact that heathen colleges are being established only emphasizes all the more the need for ours, i.e., if we keep before us the higher work that we can and should do, and that will not be thought of by these others. The causes that led to infidel France are living realities in India, and even the Government has at last been awakened to a sense of her danger, but her hands are tied.

2nd. But our special aim is to train and educate our native Christians for the work of our Lord in Central India.

Every mission has more work than workers, and we only get those whom misfortune has in some way thrown out of work in their own field, and too often these are far from satisfactory. We must, therefore, train our own men. For some of these the vernacular school course will be sufficient, but we must put the best weapons into the hands of those able to wield them in the keen, earnest conflict that is being waged around the cross of our Lord and Master Jesus Christ.

If a college education and the mental training it brings, are needed at home, how much more so in India. All our Christians cannot be set apart as Christian workers, and of the workers all cannot take a University course, but some can, and for

these we require an institution in our field, where we can take them over the entire course. The Normal School and Theological classes we should more fully develop, but in the meantime we are trying to train, to the extent of our strength, time and ability, in the subjects that seem to be needed for those under training. We do not mean to say that we are doing all we wish, but, till our hands are strengthened, we are trying to cover all that seems possible.

We now have sixty Christians in the school, of whom fourteen form a special class that we are preparing for the position of teacher missionaries in the meantime. The greater part of these are from Indore, but gradually we hope to get the young men from other fields too, when our numbers will greatly increase. These are all taught the Bible outside of school hours, besides the daily Bible instruction given to all the students in their regular classes, and take part in the Christian work, as in Sunday-schools, evangelistic work, &c., &c., as they are able.

III.—Our Need.

Our great difficulty has been want of help and want of accommodation.

For the accommodation we require:—

(1.) A church building large enough to receive the crowds that come to almost every service. We have two rooms turned into one in the new college building, i.e., 50 x 20, but to-night at prayer-meeting, outside in the verandah as well as in the room, the whole was crowded full. Our new college hall, 70 x 40, if completed would help us over this difficulty.

(2.) Room for our classes.

(3.) We would like to have a "Home" for both Christian and other students, so that the Christian influences may the more thoroughly be carried out. Such a building could be erected for about \$2,000, of good materials, but of this I do not care to say anything until the college building is completed.

At present the walls of the entire college building are built, but roofing, plastering, seating, &c., &c., are undone, and to finish it, i.e., to give us class rooms and our hall or church, we will require \$10,000 additional. The entire cost of the building was estimated at \$25,000. Of this \$10,000 was raised in Canada, and it was expected that \$10,000 would be given by the government here. In this I have been disappointed, as the value of silver has thrown the government into serious financial difficulties. If I had obtained this I would easily have managed for the rest; and I earnestly hope some good friends may come to our assistance, and give the money the government was expected to give. I cannot but believe there are many in Canada who will gladly join us in the work, that is theirs as well as ours, when they know the need.

J. WILKIE.

Indore, Sept. 6th, 1893.

Church Notes and Notices.

CALLS.

From Quoddy and Moser River, N. S., to Mr. McLeod Hervey.

From West Bay, C. B., to Mr. A. McMillan, Malgawatch.

From Streetsville, Tor. Pres., to Mr. J. Campbell Tibb, of Sarnia Pres.

From Mt. Albert and Ballantrae, Tor. Pres., to Mr. A. L. MacFadyan. Accepted. Induction, October 19.

From Moosomin, Regina Pres., to Mr. J. A. Redden.

From North Gower, Otta. Pres., to Mr. John S. Lohead, of Parkhill.

From Keady, Owen, Sd. Pres., to Mr. James Hamilton.

From St. And. Windsor, to Mr. J. C. Tolmie, of Brantford.

From Orangeville, to Mr. Donald McKenzie. Accepted.

From Sundridge, Barrie Pres., to Mr. J. J. Cochrane. Accepted. Induction, 24th Oct.

INDUCTIONS.

Mr. W. D. Moss, into Richmond Bay East, P. E. I., 5 Sept.

Mr. A. Gandier, into Fort Massey Ch., Halifax, 19 Oct

Mr. Frank Davie, into River Hebert, cong., N. S., 6 Oct.

Mr. F. S. Coffin, into Lower Stewiacke, 2 Oct.

Mr. James Hodges, into Tilbury Centre, 6 Sept.

Mr. J. A. Sinclair, ordained and inducted at Spencerville, 17 Oct.

RESIGNATIONS.

Mr. A. McRae, of Middle River, C. B.

Mr. P. M. F. McLeod, of St. Andrews, Victoria.

Mr. R. C. Quinn, of New Annan and Wentworth, N. S.

Mr. J. M. Cameron, of Oak St. Ch., Tor. Pres.

Mr. R. M. Hamilton, of Eglinton and Bethesda.

Mr. Langton, of Rockburn and Gore, Mon. Pres.

Mr. Moodie, of Stayner and Sunnidale.

Mr. John Hunter, of Guthrie ch. and Mitchell Square, Barrie Pres.

Mr. A. Young, of Wellington, Vancouver, B. C.

PRESBYTERY MEETINGS.

Brockville, Brock. 1st ch., 12 Dec., 2.30 p.m.

Bruce, Walkerton, 12 Dec., 1 p.m.

Calgary, Cal., 1st Tues., Mar., 1894.

Chatham, Chat., St. And., 12 Dec., 10 a.m.

Guelph, Guelph, St. And., 21 Nov., 10 a.m.

Huron, Brucefield, 14 Nov., 10.30 a.m.

London, Lon., 1st ch., 14 Nov., 1 p.m.

Maitland, Wingham, 21 Nov., 11.30 a.m.

Manitoba, Man. Col., 2 Tues. Nov. 3 p.m.

Montreal, Pres. Col., 9 Jan., 10 a.m.

Orangeville, Orangeville, 14 Nov., 10.30 a.m.

Otta., Bank St., 7 Nov., 10 a.m.

Peterboro, Pet. St. Pauls, 3rd Tues. Dec. 9 a.m.

Quebec, Richmond, Chal., 14 Nov., 5 p.m.

Regina, Ind. Head, 2nd Tues., Mar., 1894.

Sarnia, Sarnia, 11 Dec., 10 a.m.

Saugeen, Clifford, 12 Dec., 10 a.m.

Stratford, Strat., Knox, 14 Nov., 10.30 a.m.

Sydney, North Syd., 1 Nov., 11.30 a.m.

Truro, Truro, 14 Nov.

Wallace, Wallace, 7 Nov.

MISCELLANEA.

WANTED—A copy of the Report of the Rev. Dr. Burns, to the Colonial Committee, of the

Free Church of Scotland. This Report was printed and distributed in Canada, 1834-1835. Any one who may have a copy of the above report, would greatly oblige the Session of Crescent Street Church, Montreal, by sending it to Dr. A. B. Mackay, 1133 Dorchester Street, Montreal. The report would be carefully returned to the owner.

OBITUARIES.

Rev. Allan McLean, was born 1820, on Tyr Hebrides, Scotland. In his infancy his parents came to Whycomagh, C. B. At the age of 24 he entered the Free Church College, Halifax, graduating in 1860. In 1862 he was settled in Dundas, P. E. I. He resigned in 1878. He was settled in Tryon and Bonshaw where he labored for 12 years, resigning 10 May last. After an illness of but a few days, he was called to rest on the 15 Aug. last.

Rev. John Fraser, was born at Ferintosh, Scotland, studied in King's College, Aberdeen, and came to Canada in 1845, as one of the pioneer missionaries of the Free Church. His first charge was Melbourne, Que., afterwards he was settled at Cornwall, Ont., at St. Thomas, Thamesford, Kincardine, and Indian Lands, Glengarry. He retired from the active work of the ministry, about seven years ago. For some years he has lived in Montreal. Last spring he had a stroke of paralysis, and died 24 Sept.

Rev. Robert Jamieson, was born in Belturbet, Ireland, in 1829. Completing his studies for the ministry, he was licensed to preach, and soon after was settled in his native country. In 1856 he came to Canada, and was settled as pastor of Danville, Ontario. In 1861, he removed to British Columbia, thus becoming the pioneer missionary of our church there. He reached New Westminster, 12 March, 1862, and soon after organized St. Andrew's congregation. In 1865, he left it in charge of Mr. Duff and removed to Nanaimo and founded the Presbyterian congregation there. In 1869, after Mr. Duff resigned New Westminster, another minister was sent from Ontario to Nanaimo, and Mr. Jamieson returned to New Westminster, where he labored until 1884, when ill health compelled him to resign. He retained the chaplaincy of the Penitentiary to the end, and after a few days illness died at New Westminster, 6 Sept.

Mr. James Brown, for six years an elder in McTavish Ch. Man., died Sep. 21st, aged 40 years.

Literary Notices.

"SKETCHES ON TRINIDAD and our mission there," by Mrs. Clarke. A few copies still on sale at Messrs. James Hope and Co., Ottawa. Proceeds for the benefit of the mission.

PELOUBET'S SELECT NOTES.—Messrs. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sunday-School Lessons, and, like its predecessors, presents the scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical stand-points.

THE CYCLOPÆDIC REVIEW OF CURRENT HISTORY.—A quarterly, its character indicated by its name. It is useful for reference and review on all leading current topics all the world over. Garretson Cox & Co., Buffalo, N. Y., \$1.50 per year, 40 cts. per No., 8vo. 440 pp.

HOME STUDY LEAFLET for S. Schools. Send to Rev. T. F. Fotheringham, St. John, N. B., for samples.

The Family Circle.

"COME, LORD JESUS!"

BY REV. THEODORE L. CUYLER.

PASTORS and people are once more in their places after the scatterings of the summer season. The prayer bell is sounding again to call God's people to the devotional meeting. Happy is that pastor who can begin a new year's work with a full prayer meeting! Suppose that God should lay before His people now, in all their devotional gatherings, the same privilege that He once gave to Solomon, "Ask what I shall give unto thee." What requests would be made?

Each person in the meeting might have some especial desire to be gratified, or some blessing to be craved. One might urge the case of a sick child or the conversion of a wandering son or an impenitent husband; another might ask for grace to bear a great sorrow; another for a blessing on his or her Sunday-school class; another for a revival blessing to descend upon the whole flock. But suppose that some brother should rise up and say, "Let us all join in a prayer that includes and covers all the wants of every soul here; let us all unite in the prayer of prayers with which the Bible ends, 'Come, Lord Jesus!' Let us send for the Master." Would not his prayer meet the whole circle of wants? For if Jesus would come Himself and impart His spiritual presence and power, then health, light, pardon, strength, converting power, comfort for aching hearts, and sanctifying grace would all come with Him.

Our Master has distinctly promised His presence with His flock, not in bodily form, but by His Spirit. Jesus was as truly in Jerusalem on the day of Pentecost as He was on the day of His crucifixion or on the morning of His resurrection. "Lo, I am with you!" Jesus Christ was as veritably with brave old Latimer at his blazing stake, and with Bunyan in his jail, and with Brainerd in his Indian encampments, and with Spurgeon in his pulpit, as He was with the disciples on the shores of Gennesareth. Aye, there is no door at which we may imagine Him knocking more tenderly than at the door of our prayer-meetings: "Behold, I stand at this door and knock; if ye will hear My voice and open the door, I will come in and sup with you."

The trouble is that Christians do not make Christ *real* as they ought. Because no bodily form moves before our eyes, we think of Him as afar off, and in some vague, shadowy fashion. That our blessed Lord should come into our houses and hearts as really as He came into the house of Jairus and the heart of Lydia, seems like a devout fancy. Why not take Him at His own word? If prayer is anything more than a pious delusion, it warrants the confident expectation that our Saviour will, by His Spirit, enter into our souls and will purify and guide our own lives, and will endue us with power to win others to Him, and will pour out great blessings upon our churches. Let us *believe* this, or close up our prayer-meetings.

If the foremost need of all our churches during the year before them is the personal presence of Christ, so it should be the foremost desire of every minister to have Christ with him in the pulpit. His preaching this year ought to be full of Christ also. That is the best sermon which presents the Saviour of sinners most clearly and powerfully to every sinner in the congregation. That is the most tonic and comforting discourse for Christ's people which brings them closest to His everlasting arms.

There is a system of salvation in the inspired

Bible, and a system of theology, too, which runs through its pages as a system of physical laws runs through the material universe. But it is not the system that saves the sinner or strengthens the saint. It is JESUS, the living, personal Saviour, who is much greater than the system of religion, as the sun at noonday is greater than any treatise on astronomy.

The sinners in your congregation, my brother, will not care to hear about either their depravity or its doom, unless you can lead them to One who can deliver them from their guilt and the power of the devil, and can save them from their sins. They want a pattern to live by. They want an almighty Friend to guide them through dark hours and to shield them in places of danger. Simply for *ethical* purposes there is no preaching so effective as to hold up Christ as the Model, and also as an ever-present Beholder of every step in life. Church members are not so ready to break their word, or to steal trust funds, or to engage in intrigues, or to shirk their duties, when they have their eye on their Master and realize that His living eye is on them. Your young converts will not stray into ball-rooms, or lewd play-houses, or gambling parties, or other "revelings" when Jesus is close beside them as their Protector, and *they know it*.

The air is full of skepticism. Don't try to preach it down, or say much about it. It is nonsense to preach against darkness. *Bring in the light*. Jesus Christ is the one sovereign cure for infidelity. Lead the doubting, the bewildered, the distressed, the troubled to Calvary. If Christ's light cannot illuminate their souls, and if Christ's power cannot save them, they are lost.

To-day the great want of the world is Jesus Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessings for our churches, is Jesus. A personal Jesus accepted is salvation; a personal Jesus obeyed is sanctification; a personal Jesus trusted is a constant joy; a personal Jesus possessed is our only power. Without Him all preaching is empty clamor and all our church machineries but idle clatter. If we covet glorious blessings upon our souls, our work, and our churches, let us open our lips, hearts, and hands to this grandest and most heaven-born of all prayers, "*Come, Lord Jesus! Come quickly!*"

HOW NOT TO HELP YOUR MINISTER.

1. Absent yourself from morning service.
2. Stay at home whenever it rains on Sunday, or it is too hot or too cold.
3. Never let the preacher know if he has ever done you any good.
4. Take a class in the Sunday-school; never be punctual, and frequently be absent.
5. Attend no church gatherings if you have the opportunity of going anywhere else.
6. If a stranger be near you in church never hand him your hymnal.
7. Never speak to any one whom you see there Sunday after Sunday, unless you have been regularly introduced.
8. If you are ill, do not send to your pastor, but let him find it out for himself. He will then probably call by the time you are well enough to get out to work. In the meantime, take every occasion to tell other church people that you fear your pastor is not much of a pastor; that he does not seem to know who are sick; that he has not been to see you for ages; and that all the time you have been so miserable.
9. If times are hard, at once diminish or withdraw your subscriptions, for fear lest, when you have paid for your jewelry, &c., you may have nothing left for your holiday.
10. Always grumble at the sermon, and fear that you cannot stand the draughts much longer.—*The Free Church of Scotland Monthly*.

BURDENS ON YOUNG SHOULDERS.

"**N**OW, boys, you must take upon yourselves the entire responsibility of getting to school in season. I will see that your breakfast is ready on time; but I shall not find your books or hats for you, or remind you that it is time to start. If you go through college, it will take you seven years—three years for preparation and four years for the college course. I will provide clothing, books, all expenses, but you must see to it every day that you are punctual in attendance. I cannot assume that burden in addition to all the rest."

Thus spoke a mother to her two sons, who were just starting on their preparatory studies for a college course. She had double reason for thus throwing upon them the burden of responsibility for punctual attendance upon their school studies. It was necessary that they, being fatherless, should learn early to spur themselves to duty, to hold themselves to account for their successes and failures; and she had already assumed all the burdens she could bear.

From that hour she never reminded them in a single instance that they were likely to be late. She did with great care go over the monthly reports their teachers sent home, and show her gratification when their standing was high. She kept advised of their daily progress, overlooking their studies in the evening, sympathizing with their enthusiasm, and helping in the solution of their duties; but all the responsibility of their progress she made them feel rested upon themselves. By the striking of the clock in their room they knew when it was time to get up, and when it was time to go to bed, and when the hour of breakfast had arrived. If they carelessly laid down their hats and coats out of place, she did not interest herself in the least in trying to find them. It was unnecessary even to remark, "If you had hung them up in their place, you could easily have put your hand on them;" for they had heard from earliest infancy, "A place for everything, and everything in its place;" "A time for everything, and everything in its time."

As a result of this course on the mother's part, the two boys, though walking two miles to school in all weathers, were rarely, if ever, late; and when they entered college, to which they went daily by train, they were uniformly and easily on time. Punctuality had become a habit, and they needed no outside prodding in keeping their engagements. This sense of responsibility gradually enlarged until it embraced an increasingly wide area, and when they reached full manhood they were entirely accustomed to bearing its burdens manfully.

During all this time, of course, the school gave the law to the family life. Every arrangement was made for the easy performance of school duties. Such diversions as would suggest or demand late hours at night were avoided. The evening meal was served at such an hour as would give time for study after it was over; or an early hour for retiring was insisted on, that an hour for study before breakfast might be secured without robbing the time for sleep.—*Central Methodist.*

RETIRING FROM BUSINESS.

Has a Christian a right to bury any talent?

Here is a man of fine business tact. He has acquired a competency. His family are well cared for. He has a comfortable income. He devotes part, perhaps a large part, of that income

to benevolent purposes. He is in good health, advanced in life somewhat, it is true, but capable, on account of his experience and talent, of doing a successful business. He concludes to retire from business. Does he do his duty? And when the account is to be rendered, will he not be required to account for the lost, or buried, talent?

How much better for him to pursue this lawful business, and devote its proceeds to the advancement of his Master's kingdom!

Let us remember that, as Christians we are not our own; we are stewards for God.—*Ex.*

HURRIED, WORRIED, WEARIED.

Hurry is a token of weakness and a cause of weariness. There is calmness in strength; weakness struggles and exhausts itself in fruitless efforts.

"Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we keep cool and calm, we shall be less wearied when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquility of soul and demeanor, we shall get through everything creditably."

"He that believeth shall not make haste."

ENCOURAGE THE YOUNG TO READ.

Life in the country has its drawbacks, but it also has its compensations. If the young people living in farm homes have not the opportunity of having as many things new and strange as their cousins in the city, they have what is far better, viz., plenty of leisure for reading and digesting what they read. If any inclination in this direction on the part of the child should be noticed by the parents, the child should be encouraged to spend time in acquiring useful information in this way.

It may take a little money to secure suitable papers and books, but how can money be spent that will give a better return? In this way, slumbering ambitions will be awakened. The mind will be well stored with useful information which, in all probability, will be turned to good account in the future. A capacity to think and reflect and analyze is also begotten, which brings along with it a power that idlers never know. It may be that, to get these periodicals and books, some sacrifice will have to be made in other directions; but our advice is to make it, so long as it can be done. It may be that some article of clothing of the nature of adornment will have to be gone without. Then let it be so. It may even be necessary to dispense with luxuries in the form of food; if so, dispense with them; for while it may be allowable sometimes to adorn the body and feed it, to some extent, on luxuries, it is always, much more important to properly clothe and nourish the mind. It is a beautiful sight to witness the members of the household, as the shadows of evening fall, gather around the family table and spend an hour or two in feasting on wholesome mental food.

THE CHURCH ON THE SEA.

OVER twelve years have passed by since the Mission to Deep-Sea Fishermen was organized for the purpose of aiding and ministering to the physical and spiritual necessities of thousands of British fishermen and lads engaged in the North Sea fishing trade. Of the blessings which the mission has borne, and the results witnessed, the most gratifying statements are issued.

In earlier days these hardy "toilers of the sea," were a totally neglected class. Unbefriended and exposed to the rigors of the wild North Sea Storms, they suffered alone, without a helping hand being stretched out for their relief. Happier surroundings now attend them; and, amid the pursuit of their hazardous calling, the mission has proved a Heaven-sent benefactor.

At the outset of the philanthropic undertaking there was some misgiving that the peculiarities of the men's occupation, and their isolation, would be almost insurmountable obstacles, and then again there was the difficulty of grappling with notoriously reckless groups of men. Fearless before peril, and hardened, for the most part, in life, these seekers after the harvest of the sea were not the likeliest characters to be reclaimed. With this knowledge, notwithstanding, the first missionaries on their ocean pilgrimages were devoted men, and had the joy eventually, with the help of the good hand of God, in laying the foundation, building up, and establishing the "Church on the Sea." In some degree they have seen the fulfilment of the promise "The abundance of the sea shall be converted unto thee," in an unexpected form.

The fishermen, some twenty thousand in number, are absent from the port and their homes for eight weeks at a time, irrespective of the state of the weather, and after this spell of toil they return for a week's rest and fresh outfit. Evils of many kinds formerly befel them, and very scanty were the means of alleviation. Even the influenza, with its devastating attacks, followed them out to sea, and disabled one of the mission ships.

In some respects the fight with the Dutch "copers" has been the most prolonged and arduous. This style of craft cruised to and fro among the men tempting them with bad drink, adulterated tobacco, and the vilest literature. Gradually this solitary visitor and agent of mischief in olden times, which had a disastrous monopoly, has been pretty well beaten and driven from the field. In winning the victory over the Dutch "coper" the mission has been generously seconded by the British Government allowing the men to have tobacco out of bond free of duty, and thus underselling the Dutch "bird of prey."

Very varied were the services of the mission ships, some eleven in number. Seven of these are mission vessels proper, and the remaining four are utilized for hospital use. In a measure the mission might be called the gospel of splints and bandages, inasmuch as the bearer of these are aware that in relieving the bodies of the men they are employing the best agency by which to touch their hearts. Happily, the endeavors to benefit and succour the fishermen are growingly appreciated. The hospital ships carry a fully trained doctor and all conveniences for the treatment of the sick and wounded. An idea of the frequency of accident may be gathered from the report that in the course of one year 8,300 medical and surgical patients were received and treated.

Except in cases which were not of a serious character and with which the captains of the

mission snips could deal, the man dangerously hurt was transferred to the hospital ship, and another man was sent to do his work. On the seven mission ships, which all took part in the fishing, the skippers in charge were able to render first aid to the injured, besides conducting religious gatherings. Of course, periods occur when the sea is unruffled, and the spectator finds a charm in the divers hues which play o'er the deep in the fantastic shades of travelling clouds on its bosom, or in catching the musical sweetness "of its unrhymed lyric lines." Nevertheless, the life is checkered, and fraught with manifold perils.

It is startling to learn that on an average annually two hundred and seventy-eight of the fishermen perish on the wide, watery stage, eight of which number die from natural causes, and upwards of two hundred and seventy are cut off by wrecks and casualties. Many are the tragic stories told, when vessels return with flags at half mast, of furious gales, and of ships

"That were hailed,
And sent no answer back again."

One of the most pleasing features in the lives of the men is a deepening religious spirit, which shows itself when crews are occasionally separated from the body of the fleet. Not infrequently, through the long, dreary nights, the words of the great Fisherman of Galilee are read and made the subject of address, or the Mariners hymn is heard ascending above the roar of the tempest:

"Eternal Father, strong to save,
Whose arm hath bound the restless wave.
Oh, hear us when we cry to thee
For those in peril on the sea!"

To-day the work is growing, and its influence telling on the habits of the men, both at sea and ashore. A gentleman coming in contact with the fishermen recently, was impressed with their refinement and an absence largely of coarseness of expression. On the other hand, only a few years ago the North Sea men had an unenviable reputation at Hull, Grimsby and similar fishing-ports, for lawless doings.

The Deep Sea Mission ministered to the entire humanity of the men. Temperance work had routed the Dutch vessel, with cargoes of fiery, poisonous spirits. In plentiful supply magazines and books were provided; and, more helpful still, religious instruction and services were arranged in a brotherly manner. The founder of so praiseworthy an organization Mr. E. J. Mather, is venerated by the seamen. His difficulties in promoting its inauguration were narrated in a volume of thrilling interest, "Norard of the Dogger," published in 1888. The movement, which is now firmly established, has the patronage of Her Majesty the Queen, and the hearty recognition of the Board of Trade.

A steady flow of sympathy has been evoked for a toiling class who bear at the present time a good name for honesty, industry, frugality, and kindheartedness. By the labors of the Deep Sea Mission the ocean had become for the majority of the fishermen the school of a better life. Light had shone in upon the darkened souls of fathers and sons, and dear ones putting out to sea indifferent to the claims of salvation had returned new creatures in Christ Jesus. So, at the hour of launching forth on their last voyage, numbers of these may humbly exclaim,

"I hope to see my Pilot face to face,
When I have crossed the bar."

and reach the eternal ocean.—*Rev. James Johnson, of Bolton, Lancashire, England, in S. S. Times.*

Sabbath School Lessons.

Nov. 12. THE GRACE OF LIBERALITY.

Lesson, 2 Cor. 8 : 1-12. Gol. Text, 2 Cor. 8 : 9.
Memory vs., 7-9. Catechism Q. 60-62.

Three peoples have a part in this lesson. 1. The Christians at Jerusalem who were being helped. There had been a famine, Acts 11 : 29-30, and they were persecuted and boycotted by the Jews. 2. The Christians in Macedonia and Achaia, e.g. the Philippians, Thessalonians. 3. The Church at Corinth, rich and prosperous.

When news came of the need at Jerusalem, the poor churches of Macedonia at once gave large help. The rich church at Corinth moved even more quickly, vs. 10, 11, and promised much, but did not carry out its resolves. In comfort they could not sympathize with need, and, amid busy life, forgot those in want, and a year later found little done.

Paul feels that it is not good for them, and this lesson is his reminder of their duty, and has rich lessons for all.

He sets before them, (1) the giving of the Macedonian churches, (2) the greater giving of Christ.

I. Vs. 1-5. "Do you to wit"—make you to know. *Grace*—Their generosity was a result of God's grace. *Trial*—The mines of Macedonia had been taken over by Roman conquerors, the Province was very poor, and the Christians, suffering some persecution, suffered most of all. *Joy*—They had a joy that trial could not take away. Vs. 3. *Beyond* their power. Two features of good giving, viz. generously, and without asking. *Not as we hoped*—i.e. Beyond our expectation. *Give themselves*—This is the true ground of Christian giving.

II. Vs. 6-9. *Titus*—who had been in Corinth starting the movement, had returned to Paul, and is now sent back with this letter to them, to complete his work.

Vs. 7. *In everything*—They were a distinguished church, ready speakers, well grounded in knowledge, busy Church workers, but in the grace of giving they came short.

Vs. 8. *Forwardness*—He speaks, not as commanded by God, but wishes to show them what others have done. *Prove*—Love is poor that does not prove itself by works.

Vs. 9. Then he points them to that infinite love which gave itself for others and we should follow His example.

III. Vs. 10-12. Having pictured to them the splendid example of the Macedonian churches, the infinitely greater example of Christ, he concludes with advice that they should go to work and complete what they had begun a year ago.

Advice, not command; the giving is to be free. Begun before, i.e. before the other churches did.

Vs. 11. *Perform*—Complete. *That which ye have*—God does not expect what men have not.

1. The Liberal spirit is a Divine Grace. Pray for it.

2. Being Divine it may be enjoyed by rich and poor.

3. It gives joy to its possessors.

4. It waits not to be asked.

5. It recognizes all as Christ's.

6. It is necessary to the completion of Christian character.

7. It stimulates others.

8. The great example of it is Christ.

9. It performs as well as promises.

10. God loveth a cheerful giver.

Love so amazing, so Divine
Demands my love, my life, my all.

Nov. 19. IMITATION OF CHRIST.

Les. Eph. 4 : 20-32.

Mem. vs. 30-32.

Gol. Text, Eph. 4 : 32.

Catechism Q. 63-66.

Ephesus, once the chief city of Asia Minor is now a small Turkish village. Paul's first visit there, Acts 18 : 19-22; his three years ministry, Chap. 19; his meeting with the elders of Ephesus at Miletus, 20; 17-38. While imprisoned in Rome, Acts 28 : 30, he wrote them this letter, sending it by Tychicus, who carried at the same time one to the Colossians and one to Philemon. Paul was now about 60 years old, A. D., 62.

The Epistle divides into two parts, 3 chapters doctrinal and 3 practical.

The subject of the lesson is "likeness to Christ,"—first in inner life and character, vs. 20-24; second, in outward life and actions, vs. 25-32. Vs. 30. Shows the power that helps to such life and action.

I. Vs. 21. *Not so learned*—Paul has just drawn a picture of the corrupt heathen life from which the Ephesian Church had been taken, and now says, "Ye have not learned Christ" in such a way as to suppose that ye could continue to live in that dark condition.

Vs. 22. *If so be*—Not doubt as to how they had been taught, but an appeal to them as to how true the teaching had been.

Vs. 23. *Put off*—This is the way that ye learned Christ, viz., that you should "put off" all that was sinful in the old life. *Conversation*—Not speech but manner of life. *Old man*—Your old selves, all that was bad in aim, purpose, life. *Deceitful*—The desires and appetites promise joy and gain, but all deceive.

Vs. 23. *Renewed*—Christianity is not a mere mending of the old, but a complete demolition of it and the creation in its stead of a new nature; with new desires, hopes, aims, purposes, efforts.

Vs. 24. (1) The Christian character is a "creation." (2) It is created in holiness. (3) After the image of God.

II. Imitation of Christ in outward life, vs. 25-29, 31, 32.

He has charged them about the inner life, but the constant battle of the outward life will follow.

He mentions a number of contrasts.

Lie not,—but—speak truth

Steal not,—but—labor

Speak not unclean words,—but—that which is good

Be not bitter,—but—be kind.

Lying—Deceit in act as well as in word.

Angry—Righteous anger against wrong.

Rath—Resentment, revenge. A different word

both in the original and in our version. *Devil*—

All indulgence of the spirit of hate or revenge is giving place to him.

Vs. 25. *Stole*—Some of them, when heathen, had done so, now they must not. "Modern stealing is: 1. Taking what is not ours. 2.

Overcharging the ignorant. 3. False returns to assessors. 4. Cheating the customs. 5. False

labels on goods. 6. Giving too low wages. 7.

Not giving honest work for our wages. 8. Beat-

ing down below value. 9. Overcharging. 10.

Gambling, raffling, lotteries. 11. All business

which injures others in any way. 12. Getting

the benefit of libraries, churches, papers, &c.,

without, as we are able, doing our part toward

their support; &c. *Labor*—not merely for per-

sonal need but to help others.

Vs. 32. Remember how much God has forgiven

you and it will help you to forgive others.

III. *Grieve*—All good is wrought within us by

the Spirit. He speaks and leads by the voice of

conscience. All disregard of conscience grieves

the Spirit.

Nov. 26. THE CHRISTIAN HOME.

Lcs. Col. 3 : 12-25.
Mem. vs. 23-25.

Gol. Text, Ps. 101 : 2.
Catechism Q. 67-69.

Colosse was a city in Phrygia, Asia Minor. Paul never visited there, Col. 2 ; 1, but perhaps had a part in directing the founding of the church, and he took a warm interest in them. This letter was written when he was a prisoner at Rome, and was sent to them by Tychicus and Onesimus, who at the same time carried a letter to the Ephesians and one to Philemon, a Christian living at Colosse.

This letter was on this wise. Epaphras, the minister or missionary of this church, and who also had charge of the congregations at Hierapolis and Laodicea, (Col. 1 : 7, 8 ; 4 : 12) visited Paul at Rome, a long, long, journey, and reported to him the condition of the church. This report led Paul to write them, giving advice and instructions. The letter like that to the Ephesians is very practical.

I. General instruction, vs. 12-14. *Elect*—God's chosen ones are holy in character and are beloved by Him. *Bowels*—A heart of compassion, Rev. ver. *Kindness*—In heart and manner. *Humbleness*—Instead of conceit. *Meekness*—Under provocation. *Long suffering*—toward other's faults. *Forbearing*—Putting the long suffering into exercise. *Forgiving*—There is but one cure for all the occasions of quarrel that arise, viz. the spirit of forgiveness. *Charity*—love, which as a bond keeps all other graces in their place.

II. How to cultivate the Christian graces, vs. 15-17.

Peace—Given by God, John 14 : 17 ; peace with Him ; peace like His. *Rule*—If it rule, disturbing passions will have no sway. *One body*—The Church of Christ. *Thankful*—Cultivate the spirit of thanking God rather than finding fault with men. *Word*—Prayerful study of God's word, and meditation upon it, will, by His Spirit, help to foster these graces. *Whatever*—Let everything—work and worship, play and prayer, business and recreation, be done as to Christ for his sake, in His Spirit, to His glory.

III. Special duties in different relations of life, vs. 18, 19, wives and husbands.

Submit—Not as to a superior, but working in loving harmony with the official head of the home. *In the Lord*—Where duty to husband and duty to God conflict, the latter must be supreme, and the former is enjoined only in so far as it coincides with the latter.

Love—As Christ loved the Church and gave Himself for it. There can be no bitterness where such love rules.

Vs. 20, 21. Children and parents.

Obeys—So great is the importance attached to this command that God gave it a place among the ten. *In the Lord*—As the child grows old enough to know of God, a higher character is given to obedience. It is "in the Lord" as to Him. And then the lower obedience must if necessary yield to the higher. *Provoke not*—By injustice, harshness, severity, oft rebuke and scant praise.

Vs. 22-25. Servants and masters.

Eye Service—Working merely because they see. Remember that God sees and work as in His sight. *Unto God*—How this enables the most menial service. The first verse of the following chapter should be taken to complete the lesson, study it.

Love to God and man should rule in heart and life. This love should show itself in kindly care for others in every relationship.

Dec. 3. GRATEFUL OBEDIENCE.

Lcs. James 1 : 16-27.
Mem. vs. 26-27.

Gol. Text., 1 John 4 : 17.
Catechism Q., 70-72.

James, the son of Zebedee, had long been dead, Acts 12 : 2. This letter is written by James "the brother of the Lord," James the Just, head of the Church at Jerusalem, very devout, both as a christian and in the temple services, and greatly respected.

Many from other lands had been at times in Jerusalem, and many from Jerusalem were widely scattered, and thus many that had been for a time under his ministry were in different lands, and like a careful pastor he does not forget them but writes this letter to comfort and instruct them.

I. God gives the new heart vs. 16-18.

Err—Be not deceived, Rev. ver. referring to what has just been said. Do not blame God for your sin, what He gives is good. V. 17, *Good gift*—Act of giving. *Perfect gift*—The thing given. *Lights* All light, mental, moral, spiritual, is from Him. *No variableness*—Ever the same in His hatred to sin, His justice, love, mercy, truth. Thus we can depend both upon His warnings and promises. V. 18, *Will*—It is of God's gracious purpose that we are made new in Christ. *Begat*—the new birth. *Word*—The agency by which the Spirit works. *First fruits*—The whole creation which groaneth under the curse shall be delivered, and the Christian is the beginning of this deliverance.

II. Man's changes at renewal, vs. 19-22.

V. 19, *Swift*—To hear the word of truth, also to learn from all sources. *Slow*—Not eager to spread abroad half formed opinions. *Wrath*—This dishonors Christ. V. 20, *Worketh not*—Man's wrathful zeal for truth, if he allow it to lead him to strife in debate does not advance God's cause. V. 21, *Filthiness*—Of thought. *Superfluity*—Rather "overflowing" of foul thought in all word or deed. *Meekness*—In a docile, teachable, not contentious, spirit. *Ingrafted*—Implanted, as an ingrafted branch brings forth different fruit from the natural stem, so in our spiritual experience.

III. The new life not only hears but does, vs. 23-25.

V. 22, *Doers*—He has spoken to them about hearing, and now he turns to doing. Be doers, as an occupation, constant. Religion is not mere theory, but practice as well. *Deceiving*—How many deceive themselves with the thought that because they regularly attend church and hear the word, all is well. Vs. 23-25, *Glass*—No permanent picture made, either on the glass or the mind. *Looketh into*—Stoopeth and looketh intently into. *Liberty*—The Bible which so many represent as a bondage, is the law of the only true liberty. *Continueth*—Spasmodic doing is not true doing. *Blessed*—The constant doing of the word is a well-spring of joy.

IV. Tests of the new life, vs. 25-26.

V. 25. The use of the tongue, not in profession, but in kindly, loving words is a test of religion. If the tongue be not controlled, Christ does not rule in the heart. V. 26, *Visit*—In the East the widow's lot was hard, and "visit" includes all needed help. The same principle covers all real want and all true help.

1. Our blessings all come from a loving Father.
2. The tongue a fountain of blessing, giving happiness, or a source of evil, creating misery.
3. Religion does not prove itself true by words but by deeds.
4. Every deed of love to man is an act of worship toward God.

Acknowledgments

Received during August,
by Rev. P. M. Morrison,
Agent at Halifax, Office 39 Duke
st., P. O. Box 338.

FOREIGN MISSIONS.

Prev. ackl'd.	\$2,013 74
Woodstock	15 07
Hardwood Land c.	3 00
Port Hastings	9 02
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C'n's Debt's G Mem l	30 00
Hlx	30 00
Dalhousie	33 00
Scootsburn	85 25
Bridgeport	30 00
Acadia Mines	53 25
Sheet Harbor	31 54
W Cape & Campbell'n	16 00
Alex McLean	2 04
Law'ret'n, Hx Co.	20 10
Elmsdale	8 75
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ss	3 25
L Lomond, a Fr'd I R'd	4 00
Fisher's Grant	6 00
Alex McLeod, Sydney	2 00
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Escuminac, P Q	8 00
Bocabec & Wawcig	11 50
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Baddeck	11 13
Little Narrows	22 00
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Un'd Church & N	300 00
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Night Harbor	160 00
Truro, 1st St Andrews &	74 00
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Reserve Mines, C B.	13 07
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Shemogue	30 50
Clifton, N S.	3 75
Ann Davis Miss B.	3 75
Hlx St Mat Chal Fort	183 43
Massey & St And's	10 00
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Keans cl.	75 20
Shubencadie U m'ing	25 25
Malagawatch	28 84
Barney's R & Glenbard	22 00
Upper Caledonia	25 00
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Whycocomah	16 40
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Salina, etc.	32 14
Anherst	91 66
Pictou Un meeting	46 12
Stellarton	10 80
Shediac ss.	10 80
A B R M, St And's, NB.	5 00
Linden	24 00

Yarmouth	\$4 00
Riverton Y People	37 20
Sheet Harbor w f m s c o	11 15
Pagwash w f m s.	25 00
	\$5,728 96

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Prev. ackl'd.	\$2,094 42
Div Hx Bank	23 40
Mr A W K Herdman	2 00
South Richmond	10 00
Dalhousie	41 50
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New Glasgow James ch	98 02
Bridgeport	20 10
Acadia Mines	37 00
St Johns, St Andrews	19 42
Lawrencetown, Hx Co	19 84
Elmsdale	10 00
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repayment	3 25
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Port Elgin	2 05
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E Bett.	17 15
Barney's R & Glenbard	9 00
Upper Caledonia, N S	10 00
Lower Caledonia, N S	2 00
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Pictou, Prince st.	16 00
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	\$2,852 19

AUGMENTATION FUND.

Prev. ackl'd.	\$263 82
South Richmond	9 08
Lawrencetown, Hx Co.	5 91
Elmsdale	2 00
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	\$305 73

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Div Peoples Bank	90 00
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Int J H Marks	77 75
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Coupons, Annapolis &	100 00
Bridgeport	100 00
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Gays R & Milford	1 50
Moose River Minc s.	3 50
Caribou Mines	2 80
Int St Johns, Moncton	5 00
Barneys R & Glenbard.	6 00
Upper Caledonia	2 00
Lower Caledonia	2 00
Waterford, etc.	2 00
Salina, etc.	
	\$3,729 60

BURSARY FUND.

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C'n's St John Deb'ture.	25 00
Nov'a Scotin	25 00
"Louisburg "	60 00
Acadia Mines	10 00

Dartmouth	10 00
Lawrencetown, Hx Co.	1 00
	\$200 50
MANITOHA COLLEGE FUND.	
Prev. ackl'd.	\$15 00
Elmsdale	4 00
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South Richmond	3 00
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Ant Hannah Barnhill	9 38
Clifton, N S	4 00
Caledonia, P E I.	1 00
Salina, etc.	1 00
	\$856 12

Received by Rev. Wm. Reid, D.D. Agent of the Church at Toronto Office, Confederation Life Building, Room 62-65.

ASSEMBLY FUND.

Rec. to 5th Sept. '93.	\$154 67
Cedar Grove	2 01
Langside	3 00
Markham, Melville	4 39
Dorchester	3 00
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Beachburg & W'tmcah.	6 04
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Walkerton, Knox	2 55
Hanover	2 27
North Normandy	3 25
Underwood	4 32
Tara, Knox	6 37
Port Elgin	1 87
Dunblane	10 00
Paisley, Knox	1 10
Skipness	2 77
Salem	2 30
North Kinless	1 72
Riversdale	0 90
Enniskillen	3 10
North Brant	2 25
Centro Bruce	5 10
North Bruce & St And.	14 42
Chesley, Geneva	8 00
Carleton Place	1 25
Lucknow	9 00
Buckingham	
	\$269 76

HOME MISSION FUND.

Rec. to 5th Sept.	\$5,513 80
Hampden	9 90
Hampden w f m s c o	2 00
Milton	6 08
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Carlew, Mayo	3 16
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Edenham, St Paul's	7 51
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Langside	6 00
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Dorchester	30 00
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Admaston	17 00
Scotch Lino.	5 36

Stratford, Knox	200 00
Nairn	20 00
Fergus, Melville s s.	25 00
Fergus, Mel. I a s	25 00
Casselmar	3 13
South Indian	1 37
Godfrey	2 00
Matherwell	11 00
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Mandaumyn w p m s.	10 10
Clinton, Willis	28 40
Hemmingford	45 23
Rockfield Field	4 50
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Amos	21 49
Three Rivers	7 00
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Mrs I J McEwen, C P.	153 00
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Est of late J D Baikie.	50 10
Markham, St Andrew	8 00
Lucknow	9 00
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Alg. ma Presby (C C)	53 63
Chebe Bay	32 25
St Joseph	22 60
Aspelin	2 00
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Sprucedale	11 15
Nevar	11 75
Port Sydney	7 50
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Pakenham w p s c o.	6 00
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ville	375 00
S B Allan, Galt	18 26
Ayr, Knox	5 34
Balimatad	15 60
Uxbridge	
	\$6,908 22

STIPEND AUGMENTATION FUND.

Rec. to 5th Sept.	\$1,821 75
Cedar Grove	5 09
Buysdale	7 00
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Mill's Green	3 00
Dorchester	8 00
Nairn	25 00
Clinton, Willis	3 00
Markham, St Johns.	19 00
Carluke	11 00
Underwood	3 50
Monkton	2 50
Unionville	3 50
Brown's Corners.	4 00
Lucknow	5 00
Uxbridge	
	\$1,957 35

FOREIGN MISSION FUND.

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Cedar Grove	11 60
Angersoll, St P's ypscc.	3 20
Toronto, St Marks s s.	50 00
Langside	50 00
Par Mrs Jamieson	2 00
Par Mrs Melville, Brussels	2 00
Bowmanville s s.	15 90
Lunenburg & Pleasant	200 00
Valley	5 00
Dorchester	30 00
Galt, Knox	19 00
Nairn	2 00
Fergus, Melville s s.	50 00
A O Bayne, Calabogie.	20 00
Unon	20 00
Underwood	100 00
Montreal, Crest St.	7 55
Monkton	9 00
Lucknow	5 85
Balimatad	9 00
Summerstown	9 00

Theford.....	10 00
Knox College Ass'n.....	602 00
W F M S.....	5 00
Uxbridge.....	8 00
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	\$10,039 00

KNOX COLLEGE FUND.

Cedarville.....	\$5 00
Priceville, St Columbia.....	5 00
Langside.....	3 50
Carleton Pl, Zion.....	30 00
Wroxeter.....	4 68
Eden Mills.....	5 00
Kilbride.....	7 10
Underwood.....	8 00
Beachburg.....	7 00
Lucknow.....	4 00
Londesborough.....	11 00
Monkton.....	1 00
Madoc, St Peters.....	5 00
Ayr, Knox.....	38 47

QUEEN'S COLLEGE FUND.

Wroxeter.....	\$2 00
Malton.....	2 55
Dixie.....	3 35
Eden Mills.....	3 00
Nairn.....	3 00
Beachburg.....	7 00
Carleton Pl, Zion.....	18 00
Madoc, St Peters.....	5 00

MONTREAL COLLEGE FUND.

Wroxeter.....	\$2 00
Madoc, St Peters.....	5 00
Strabano.....	9 00
Beachburg.....	7 00
Carleton Pl, Zion.....	18 00

MANITOBA COLLEGE FUND.

Rec. to 5th Sept.....	\$114 75
Wroxeter.....	1 00
Dorchester.....	3 0
Strabano.....	4 00
Dominion City.....	2 00
Carleton Pl, Zion.....	10 00
Monkton.....	0 50
Madoc, St Peters.....	4 00
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	\$142 25

WIDOWS AND ORPHANS FUND.

Rec. to 5th Sept.....	\$336 76
Cedar Grove.....	2 00
Wick.....	23 00
Langside.....	2 00
Dorchester.....	13 00
Nairn.....	2 00
Strabano.....	8 00
Kilbride.....	1 00
Dominion City.....	1 00
Monkton.....	14 00
Lucknow.....	15 00
Apple Hill.....	6 10
Uxbridge.....	3 00
<hr/>	
	\$386 76

Ministers Rates.

Rec. to 5th Sept.....	\$156 00
Rev Dr Torrance.....	10 00
W J Clark.....	8 00
F Ballantyno.....	8 00
<hr/>	
	\$182 00

AGED AND INFIRM MINISTERS FUND.

Rec. to 5th Sept.....	\$628 07
Hampden.....	2 00
Cedar Grove.....	4 00
Carlow, Mayo.....	2 00
Wick.....	26 00
Langside.....	4 00
Durchester.....	3 00
Crosshill.....	2 50
Nairn.....	3 00
Hensall.....	27 56
Hanover.....	2 00
Lucknow.....	5 00
Dominion City.....	1 00
Spanish River s s.....	5 00

Tnoon.....	5 00
Carluko.....	17 00
Underwood.....	7 80
Monkton.....	1 55
Uxbridge.....	3 00
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	\$749 54

Ministers Rates.

Rec. to 5th Sept.....	\$507 90
Rev J B Mullen.....	1 75
W J Clark.....	5 00
D Mowatt.....	8 00
J B Hamilton.....	3 50
F Ballantyno.....	4 00
J S Loe'ad.....	40 35

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Binbrook & Saltfleet.....	\$18 00
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Scarboro', Melville.....	15 00

JEWISH MISSION.

Brockville Presby s s Association.....	\$20 00
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HIGHER RELIG. INSTRUCTION. Assembly S S Com.

Malton.....	\$2 15
Carleton Pl, Zion.....	3 00

Rec'd by Rev. Robt. B. Warden, D. D., Presbyterian Office, Montreal, to 6th Oct. 1893.

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Already ackld.....	\$3,557 09
Apple Hill & Gravel Hill.....	110 00
Watsons cors s, South-wood, Ont.....	12 00
Cedarville & Esplan.....	9 00
Singhampton.....	8 29
W Gordon.....	50 00
Longside.....	10 00
A Friend, Colinville.....	4 00
Grenfell Assa.....	2 75
Scotch Line, Jas Fraser.....	3 25
St Louis de Gouzagne.....	10 00
Ailsa Craig.....	18 00
Clifton, P. E. I.....	9 20
Ridgetown Y P S C E.....	1 81
Mrs D Irvine, Harrist'n.....	5 00
Bear Creek.....	13 40
E Normanby.....	5 00
Massawippi.....	5 00
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Lost Riv, Lako Settlement & DeSalaberry.....	6 00
Black Riv., N. B., St Stephen's Ch.....	5 00
Manitow, St Aw's.....	10 00
Pengarth, N W T.....	3 00
Ironona N. S., Zion s s.....	2 20
Balla'nafad.....	5 00
Bayfield Road.....	16 00
G D Ferguson, Fergus.....	200 00
Beamsville s sch.....	10 00
Hintonburgh.....	9 00

Per Rec. P. M. Morrison, H. C.

South Richmond.....	4 00
Campbellton.....	30 00
Wallace, Knox.....	13 00
Acadia Mines.....	10 00
Sheet Harbour.....	1 00
St Johns, St Aw's.....	19 43
Lawrencetown.....	6 00
Rev Even McKenzie.....	3 00
Sic Brook.....	10 00
Little Harbor.....	11 74
Clifton, N. S.....	20 00
Barney's Riv & Glenbard.....	2 35
Upper Caledonia, N. S.....	3 20
Lower.....	3 50
Caledonia, P. E. I.....	5 00
Salmia, Ac.....	1 28
A B R M, St Aw's, N. B.....	5 00

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Storrington & C, S sch.....	5 00
Mrs Ellen Burnet, Galt.....	50 00
Friend, Melchiss Brus'ls.....	5 00
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Cornwall, Knox s s.....	50 00
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Note.—Mr W. Gordon will oblige by sending his address to Rev. Dr. Warden.

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Mirlow.....	10 00
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P Laine.....	10 00

SCHOLARSHIP ENDOWMENT FUND.

Exec's late Rev. W. Lochead, Almonte.....	\$800 00
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LIBRARY FUND.

Col at College opening.....	\$30 25
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Received by other Treasurers.

MANITOBA COLLEGE, Ordinary Fund.

Treasurer, John M. King.....	\$700 05
Prev. ackld.....	50 00
Principal Grant (toward expenses of summer session).....	50 00
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	\$750 05

SCHOLARSHIP FUND.

Alex McDonald, Win.....	\$25 00
John M King.....	60 00
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	\$85 00

BUILDING FUND.

Treasurers: John M. King & Alex McDonald.....	\$2,303 00
A McDonald, Win.....	1 pt 100 00
John S Ewart.....	100 00
N D McDonald.....	300 00
Geo Brown.....	2 pt 300 00
Hugh J McDonald.....	125 00
Winnipeg, 2 pt.....	125 00
J Fisher MPP, Win, 2 pt.....	100 00
W F Henderson.....	1 pt 233 82
W Prentice, Hamilton.....	50 00
W Scott, Winnipeg.....	100 00
E A A (sympathizer) Torlo.....	100 00
J S Symington, Sarnia.....	50 00
John McCalla, St Cath.....	25 00
Rev Dr James, Walkertn.....	25 00
Hugh J Wood, Brandon.....	10 00
A C Fraser.....	25 00
Wm Ironsides.....	10 00
A Kelly.....	10 00
Miller & Co., Moosomin.....	10 00
A Friend, Indian Head.....	5 00
W Mowat, Regina.....	10 00
R B Ferguson.....	5 00
Robt Martin.....	10 00
Rev A J McLeod, B A.....	20 00
Regina.....	20 00
Peter Campbell, Camp-bellville.....	30 00
Donald Campbell, Camp-bellville.....	10 00
Mrs McIntyre, Camp-bellville.....	10 00
Isaac Campbell, Camp-bellville.....	10 00
John Bates, Carman.....	5 00
R S Thomson, Glenboro.....	5 00
Jas Chisholm, Hamilton.....	25 00
Wm Moffat, Toronto.....	2 pt 25 00
Miss White, Missionary to India.....	10 00

QUEEN'S COLLEGE FUND.

Received by J. B. McIver, treasurer.....	\$4,406 33
Frenton.....	8 00
Stirling, St Andrew's.....	10 00
Lansdowne Fairfax & Sandby.....	10 00
St Marys, Knox.....	25 00
Montreal, St Mathews.....	10 00
Adamston.....	18 25
Metcalfe.....	6 07
Rylstone.....	10 00

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