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Presbyterian Record.

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ANOTHER NEW YEAR.

New year has come again. How quickly the story repeats. The years grow old, pass away, and new ones come. But the old never return. They bear away the record that has been written on them of good or ill, not like the scape goat into the wilderness to be lost and forgotten, but to take their place beside others gone before them, there to wait till the roll of years completes, to pass under review, and, if worthy, to receive "well done" from Him who gave them. The years do not return. Each year past is a year less to live and work, a year more for which to give account.

This New Year is a notable one, the most notable that the world has seen since the first year of the Christian era, for it not only closes a century as eighteen other years of our era have done, but it closes the most remarkable century in the world's history. Never century saw such changes, such progress, as this one has seen. All the wonders of steam and electricity belong to this century, with so much that follows in their train. The work of these two great magicians alone has transformed the world in the century now closing.

Or take the changes along another line, that of uplifting the world to a better life. In the beginning of the century there were eight Foreign Missionary Societies in the world with one hundred and fifty ordained foreign missionaries, but no ordained native missionaries, no unmarried women as missionaries. Now there are three hundred and sixty-seven Foreign Missionary Societies, six thousand six hundred ordained foreign missionaries, and four thousand three hundred missionaries' wives a grand unpaid host of workers. There are four thousand unmarried women as foreign missionaries. There are four thousand two hundred ordained native missionaries, and sixty-eight thousand native teachers and assistants. There are a million and a half of communicants in

Foreign Mission Fields, or seven times as many as in the Presbyterian Church in Canada, while the giving to Foreign Missionary Societies for the carrying on of this great work has arisen during the century from fifty thousand to fifteen millions of dollars.

Take the world by continents and what a change. In Europe a century ago was intolerance and despotism both civil and ecclesiastical. Now the power of the latter is broken and that of the former is being continually limited by the progress of popular rights.

Asia, with its countless peoples, was a continent of cruelest tyranny and idolatry largely sealed to the outside world. Now the missionary, and his aides, the railway and telegraph, with all that these mean, have penetrated its nearly every country.

Africa, a century ago, except some small sections of its coast, was heathen and barbarian, little known of it but its shape. Now, explored through its length and breadth, dotted with mission stations, steamships ploughing its rivers and lakes in the far interior, the Cape to Cairo railway far advanced, the century long slave trade crushed out by Britain's strong right arm, and "Africa's open sore" at last healed, the Dark Continent is moving with rapid strides towards the light.

South America has made the least advance of any continent, but even there the steady, if slow, progress is toward a better civilization, while the Christian missionary, ever the pioneer in the uplifting of the world, has visited its towns and villages and tracked its lonely steppes and forests with his message of life.

North America, our own Continent! What shall we say of its progress? A century ago a strip of settlement along the Atlantic coast, had, as thirteen states, been twenty-four years at nation building; while wilderness, prairie, and mountain, the home of the savage, man and beast, stretched far to the setting sun.

What words can fittingly describe the change, the vast land with its teeming millions, its hives of busy industry, its great wealth, its boundless resources, its agencies for good?

And Canada, fair Canada! Then she had a few small centres on her water fronts of ocean, lake, and river, the nuclei of cities yet to be; while vast unbroken forests and prairies vaster still and more unknown, led to the wildest and most inaccessible and seemingly most valueless of all, the wilderness of snow-topped mountain rocks, that in serried rank on rank, six hundred miles from front to rear, stand guard eternal at the gateway of the west.

And now, a nation too, though daughter in her mother's house, yet mistress in her own, her streams driving industries and bearing the product of these industries to the markets of the world; her fertile valleys and plains yielding their rich plenty, her once unvalued rocks beginning to show their hidden millions, the earnest of the treasures untold which they shall yet reveal; while into her unoccupied territories is pouring from every land material for nation building. Much of it is raw material and needs long and patient work to hew it into shape, intellectually, nationally, morally, spiritually. But if as builders we are faithful to duty and opportunity, the structure will in time be goodly in kind, as great in extent.

In another and very sad way the last New Year of the Century is marked. Our Empire is involved in a war of greater magnitude in the effective fighting power she is putting forth than any she ever had in all her history, and greater in proportion to her strength than any she has had for nearly half a century.

But cruel as it is, it has this sad satisfaction, it is a war to which she was compelled, a war forced upon her by invasion of her territory when she was asking treaty rights for her subjects, a war that thus far has been wholly in British territory and in defence of that territory, a war for the integrity of the Empire, and through that for the best interests and peace of the world. May the year that opens in storm, have long before its close the sunshine of lasting peace.

It matters not what one's regular calling may be—the commonest daily work, or the most lowly office, or the highest duty of earth—whatever it is, it must always be the first in one's thoughts and in the occupation of one's time. There must be no skimping of one's daily task. Even a prayer meeting is not so sacred as one's ordinary duty which fills the same hour, and it will not be right to go to the prayer meeting when in doing so tasks for that hour are left undone.—Forward.

DEATH OF DWIGHT L. MOODY.

Few men, in this or any other age, have left their impress more wide and deep upon the world for good than he who passed away at Northfield, 22 Dec. Great and good men, while doing good along every line that offers, usually give their chief help to the world along some special line. Wilberforce and Gladstone did so in legislation, Carey and Morrison and Duff and Geddie in uplifting some part of the heathen world, Sir William Dawson in the wider opening of God's two books, nature and revelation, and in shewing the beautiful harmony between them, Moody in preaching the Gospel in great world centres and founding his well-known schools. The results of his life work in men and women won from sin to God, in new forces for good set in motion, in other lives stimulated to work, can never be measured by man.

The secret of his constant success has often been asked and variously answered. It is no mystery. A perfect workman with a good instrument always does good work. The worker in this case was God. The instrument was D. L. Moody. The instrument was one of the best of its kind, in body, mind and soul. Keen, alert, brave, wise, good, with strong common sense and a warm heart, he was a MAN in largest capitals. Henry Drummond said years ago, and Sankey repeated a few days ago: "He was the greatest 'human I ever met.'" The secret of his power and success, therefore, was that this splendid instrument gave himself unselfishly and unreservedly into God's hand, to be used by Him and through Him; and with him God wrought, unhindered by the selfish aims and the self-seeking that are so often put in His way by our selfishness and self-consciousness. A man whose powers are completely surrendered to God to be used by Him as He will, always does effective work because God works in him without let or hindrance, and the more complete the human instrument, as a rule, the better the work.

Moody's last hours were in keeping with his life. At eight in the morning he knew that the end was near, and said "God is calling me. Earth is receding. Heaven is opening." Between that and noon he was quite conscious, except two or three short fainting spells. Among other expressions that he used were, "No pain, no valley." Again, "If this is death it is not bad at all, it's sweet." Later—"I have been inside the gates. This is my coronation day. It is glorious."

Few, if any, can fill so great a place in the world's religious history, but each can fill the place God wants him to fill. The highest encomium heaven has to bestow is "Well done, good and faithful." And who-soever will may receive it.

In the Furnace of War.

Two things the present war is accomplishing as nought else could do. It is welding Great Britain, the British Isles, into a more solid unit. Peer and peasant as in days of old are rallying to the defence of the Empire, meeting side by side the hardships and danger and death, while at home the pillows in castle and cottage alike are wet with tears over the loss of the brave and loved. Class and party gulfs with the envy and jealousy and bitterness that sometimes accompany them, disappear, and the British people, one in love and loyalty, band with quiet British determination for Britain and for right. And when the war is past the memory of trials and triumphs will be a common heritage for many a year to come. It is also welding Greater Britain as no other thing has ever done or could do. No longer in sentiment but colonies of an insular kingdom over the sea, but integral parts of a world-wide Empire, from opposite sides of the globe, Canadian, Australian and New Zealand Britons gather in South Africa to defend the homes of brother Britons there. Every soldier enlisting for the common cause, every battle fought, every victory or defeat, strengthens that bond. And if the sad necessity should be, every grave in the far off veldt will be a monument to perpetuate that bond.

Contents of this Issue.

Page four gives hints as to how the Century Fund may be made a success. The "Home and Sabbath School," on page five should be helpful to parents. The "Story of a French Canadian Family" on page six shows the persecution that a French Canadian, child or adult, has sometimes to endure for choosing to leave the Church of Rome. It should call forth our sympathy, and make us work and pray for a more tolerant and Christian spirit among our French fellow countrymen. The retold story of our first Foreign Mission Field, the New Hebrides, on page 11, etc., and the latest Foreign Field, Korea, in Youth's Record, page 20, etc., should interest and profit. "Our Foreign Missions, West," page 10, can be had in tract form from Rev. R. P. Mackay, Toronto. A contrast between Honan and Formosa, on page 17, is well put by Mr. Grant of Honan. Some valuable information as to the best way of giving famine help in India will be found on page 18, while "Brownie in Underland" continues his interesting story in the children's part of the Record.

"David Livingston's daughter will soon take up missionary work on the west coast of Africa. She is her father's child in spirit as well as in flesh and blood."

How to Make the Giving Easy.

It does not come easy, naturally, any more than does drawing teeth. Nor should there be attempt at anaesthetic to lessen the consciousness of the operation. The more fully and clearly and intelligently one realizes the operation, the better, and usually the more easy. But there is a very legitimate way of making giving easy, or rather a method of giving, which like all right doing, is easy, viz.: that of setting apart a definite proportion of what one receives, a fifth, a tenth, a twentieth, or any other proportion, as the Lord's; then all that remains is the apportionment from time to time to different parts of His work of that which is His own. As a tithe was the minimum, besides special offerings, in Old Testament times, it is not reasonable to suppose that from us who have received so much fuller, clearer light, the Lord's proportion should be less. But whatever be the proportion decided upon between ourselves and God, the method of proportionate giving will as a rule insure both easier and larger giving on the part of most.

End of the Church Year, 31 March.

The Calendar year has ended. So quickly it has passed! Our Church year keeps pace and in a few weeks it too will end. It seems but a little since it began, and there appears to be no breathing time between the ingatherings for mission work from year to year. But on the other hand there is no breathing time between the incomings of God's good to us. That goodness is constant. Besides, our own work time too is short. Soon we must leave the work for others to do. Whatever share we have in the world's redemption when finally complete must be compressed into the few short years of our time here. Whenever disposed to feel that the calls for Christ's cause are following each other too frequently, think, think on what He has done for us,—on what would have been our condition had he done less,—on what He is doing for us continuously,—on the needs of those whom we are called to help,—on how brief a time we have to render to Him for what He has done for us. We will have all eternity to praise Him, but only a few days to work for Him. The night cometh when no man can work.

"Could you put the women of India in a column eight deep, and allow a foot and a half for each woman, thus walking in lockstep, you would have a column reaching eight times across the continent of North America."



HOW THEY WROUGHT THE CENTURY FUND.

A simple story, simply told, in the Eastern Chronicle, by Rev. W. M. Tufts, Century Convener in Pictou Presbytery, of work in three country congregations; and yet it is such a good illustration of what is being done in many places, and such a good example of what should be done, and how, in many other places, that we take the liberty of reproducing it, and urging the "Go and do thou likewise." The story is as follows:

"The appeal made to every family of Sunny Brae and St. Paul for the Century Fund has proved a grand success. The very large debt on the manse has been oversubscribed, together with a considerable sum for the common fund. The movement has been so general and so hearty that the results will tell for a long time in quickened interest in the work of the congregation, and in the greater enterprises of the whole church for which the fund has been established. To the Rev. Mr. Rattee of Blue Mountain who devoted ten days to this work, and to the office-bearers who accompanied him throughout the ten districts, only the highest praise is due.

Caledonia has had a manse debt they have been bravely attacking for several years. Under the stimulus of the Century Fund movement they have made a most united and determined effort to close the year free of debt. The ladies led in the work and led so well that they secured \$200 towards freedom. Three weeks before the debt was due the men determined to complete what had been so well begun. Thus the balance was secured and on Nov. 18th \$532 were paid and the last cent of debt on Caledonia congregation was discharged. This is a grand state of affairs for any congregation to be in, and if the Century Fund had been designed to give stimulus only to payment of debts and the breaking down of these barriers which prevent people from seeing any but their own needs, the scheme would still be one of the best the church has planned.

Caledonia will no doubt remember the common fund in a way quite worthy of itself.

Collecting for the Century Fund was commenced in Hopewell on Tuesday of this week. Rev. J. Fraser and the writer called upon most of the families in the village and found the best informed and most cheerful givers any one could wish to meet. In four hours the sum of \$235 was secured with the prospect of more when all the families of the district are seen."

In the above, note these points:

1. A congregation, not large, was divided into ten sections for effective house to house canvass.

2. A neighboring minister spent ten days in the congregation, a day in each section.

3. The elder of the district, or some office bearer of the congregation, accompanied him in each section, or he accompanied the office bearer.

4. In each case it was some other minister than their own who aided in the canvass.

5. The result was not only the gathering of the money but a quickened, deepened, interest in the whole work of the Church.

6. The women in one case took the matter in hand and with such success that the men were stimulated to undertake and complete it.

7. Note especially the heartiness and thoroughness that pervaded the whole work. A scheme undertaken in that spirit cannot prove a failure.

In conversation with Dr. Warden a few days since, he stated that the Presbytery of Toronto was thoroughly organized for the work of the Century Scheme, and would probably raise from \$225,000 to \$250,000, or from one-fifth to one-fourth of the million dollars. Four of the congregations are aiming at \$25,000 each, and some will likely exceed this amount. This is a grand showing. With united and hearty effort from the Island of Newfoundland to that of Vancouver, success is assured.

Balmoral, Manitoba, expects to raise one thousand dollars, half to pay off debt and half for the Common Fund. Moose Jaw has decided to raise twelve hundred dollars, part for debt and part for Common Fund. East, West and Centre are heartily uniting in the Scheme, and the work will in its turn bind them together with a stronger bond.

The Century Scheme grows on one as it is thought over. Its meaning, its grandeur, what it means of gratitude for the past and of hope for the future, all combine to give increased importance. So much is this the case that many have increased their first subscriptions by double or treble what they first thought of giving.

Newfoundland has given to the Century Fund as follows: Bay of Islands, \$525; Harbor Grace, \$623; St. John's, \$5,365; Belle Isle too with some Nova Scotians working at the iron mines sends \$145.

The "Witness" states that Charlottetown will give over \$6,000, of which at least \$4,000 will be for the Common Fund; that Fredericton will give, it is hoped, \$7,000, and Chatham, N. B., \$6,000.

The advantage of a visit to a congregation, of an agent from outside is that their ideal is usually very much enlarged as to what they should do for the Scheme. And not only so, but their willingness is also increased in even greater ratio.

THE HOME AND THE SABBATH SCHOOL CO-OPERATING.

By John A. Paterson, Toronto.

When Robert Raikes in 1781 hired rooms for Sabbath Schools and induced large numbers of the poor children who roamed the streets of Gloucester to attend them, he little thought of the magnificent Sunday afternoon brigade which would gather and grow as one decade succeeded another. In a sense he builded better than he knew, but as he laid the first stone and others followed laying stone on stone and rearing pillar and column, it was never dreamed that while building up the school they were shutting out the Home.

It was intended that home training and school training should grow side by side, lovely in their lives, but it has happened that the apparent growth and life of the school has been the decadence of the home. I say apparent growth, because what is not founded upon and vitalized by the training and teaching of the home—when that is available, is at the best an accretion, a mere building from the outside and not a growing from the inside.

The wise man hath it, "My son hear the instruction of thy father and forsake not the law of thy mother." That seems to be an exploded fallacy, for now it is written, "My son hear the instruction of thy Sunday School teacher, for thy father hath no time and thy mother hath no inclination to instruct thee."

Where the father and the mother are not able or fit for that duty, then indeed the Sabbath School discharges a necessary and noble function, but when they are able, why should they shift that God-given parental responsibility upon some young person, willing perhaps but not always well fitted? And if they do, why do not these parents go themselves to the School and teach the children of those who by nature or training, cannot adequately discharge that parental duty?

Our Sabbath Schools are left too much in the hands of zealous young Christians, who lack the knowledge, weight of experience, and the wisdom of years, as if indeed the concerns of Eternity were almost unimportant.

These same parents act on different principles in seeking instruction for their children in secular matters. Is a daughter to

take music lessons? then the most skillful and successful teacher commensurate with the parents worldly means is carefully sought for. Is a daughter to take Bible lessons? then the parent sends her to the Sunday School and lets the Superintendent do the best that he can, and very frequently the parent does not even know, or care to know, the name of the teacher who guides the child to a saving knowledge of Gospel truth. Thus too often the Sunday School is divorced from the home. God put them together, but man by his nineteenth century church machinery, has put them asunder.

One of the most beautiful object lessons the Savior taught was when he set "the little child in the midst". This lesson has been forgotten and the little child is not set "in the midst" where he properly belongs, but away off to one side where the Sabbath School meets and where the father and mother in the vast majority of cases never go. A successful teacher must have the co-operation of his pupil, and he must also have the co-operation of the parent, and then, and not till then, humanly speaking, will strong and successful work be done.

How are we to secure this co-operation? Let me mention one way of several. There should be co-operation in the preparation of the lesson. I am not putting it too strongly when I venture to say that as a rule there is more co-operation between the secular teacher and the parents in the home in the preparation of the week day lesson than between the Sabbath school teacher and the home in the preparation of the Sunday School lesson. This should not be. The battle of effort that still circles round the question of the "Bible in the Schools" shows how little real religious instruction we can expect from the Public or High Schools. Therefore, let us bend our efforts to have the Bible well taught in our Sabbath Schools—and to have it well taught the prescribed lessons should be well prepared, and to have them well prepared we call upon the Home government to pass its "Orders-in-Council" and to see that they are obeyed.

These are days when the atmosphere is charged with Imperial Federation. That is a cardinal question of Imperial politics. We plead for another kind of Imperial Federation—a heavenly basic federation of influence, sympathy, and effort, between the Home and its offshoot the Sabbath School. When we get that as we should, then the teaching of Gospel truth will be better than it is—then it will be like unto a chime of silver bells. Without it, it will be like unto a clang of sweet bells jangled, and many a strident note will jar the air because the scale wants the fundamental note of Home Co-operation.

STORY OF A FRENCH CANADIAN FAMILY.

A most interesting one it is, as sent us a few days since by Rev. E. H. Brandt, of Pte-aux-Trembles Schools.

"Last Sunday six of our pupils sat at the communion table for the first time. Let me relate here the story of one of them, to illustrate the work which is done through our schools:

Three years ago two of our missionaries went to a remote part of the Province of Quebec. Last winter two boys came to our school from there, and became members of our Church.

One of them had to endure a severe struggle. On the day before the one in which he was to confess publicly the name of Jesus, I remember him saying. "I see my parents surrounding me, and among them a man running at me as a lion, and this man is my father." But truth had the victory, and he confessed Christ before the whole School. A few days after he received the last letter from his father, forbidding him to come home again; the whole family were also forbidden to correspond with that prodigal son.

This boy from time to time wrote to his brothers and sisters, telling them how glad he was since he had accepted the Gospel, and, last summer they followed his example and were converted to simple faith in Christ.

Soon their faith was put on trial—one of them, a girl of about twenty years of age, fell sick, a few weeks after her abjuration. Her father forbade to the missionary—a former pupil of our Schools—the entrance to his house, and sent for priests, who came at once in order to induce this girl to return to her old faith. Roman Catholic women were invited to her death-bed and tried by all means to bring her back to obedience to the priests. No one but God knows how much she endured and suffered. She died as a martyr to the Gospel.

The day on which death bore one child from that house was also the day of departure for all the children of the family. The cruel father saw his daughter carried to her last resting place and put the rest of the family out of doors. They all went away, leaving their father and their friends, to follow Christ, three of them are in our Schools and the others at work.

Mr. Brandt adds,—This is one case among many, showing the courage of our pupils and the difficulties they have to meet. He further adds,—Dear friends and benefactors, we are most thankful to you for all the benefits which God has enabled you to confer on our Schools. Through your constant generosity and your fervent prayers, eyes are opened, souls are consoled, and our Province of Quebec is advancing towards the Kingdom of God.

ESTIMATES FOR 1899-1900. WEST.

The following is a statement of the amounts required for the current year on behalf of the schemes of the Church. It is intended to guide Presbyteries and congregations in the amount at which they should aim, as well as in the appropriation of their contributions. It is very desirable that Presbyteries should at an early meeting give special attention to this matter, and carefully consider what amount they should assume, and then apportion this amount among the several congregations within their bounds. In Presbyteries where this has been done, and where the supervision of each scheme has been committed to some one member of Presbytery, the results have been generally much more satisfactory than when left to each congregation to give as it pleased.—

The right-hand column gives the average number of cents required per communicant. But many will require to give many times these amounts.

	Total	per
	reqd.	com.
		Av. cts
Home Missions	\$87,000.00	—53
Augmentation of Stipends—	28,000.00	—17
Foreign Missions	75,730.00	—46
French Evangelization (in-		
cluding Pointe-aux-Trem-		
bles Schools)	35,000.00	—17
Knox College	12,000.00	— 8
Queen's College (Theological		
Department)	4,500.00	—3½
Montreal College	5,000.00	— 4
Manitoba College (exclusive		
of amount from Synods of		
Manitoba and British Col-		
umbia..... .	5,000.00	— 3
Ministers' Widows and Or-		
phans' Fund (over and		
above Ministers' rates and		
Interest from investments	12,000.00	—8½
Aged and Infirm Ministers'		
Fund (over and above		
Ministers' Rates and In-		
terest from Investments..	16,000.00	—10
Assembly Fund	6,500.00	— 4
	<u>\$286,730.00</u>	

The congregations in both Eastern and Western Sections of the Church contribute for French evangelization, Manitoba College, and the Assembly Fund. The amounts named for the other schemes are for the Western Section alone.

An average contribution over the whole Church of \$2.00 per member will provide the total amount required for the schemes. Many congregations will, of course, greatly exceed this average. It is hoped that an earnest effort will be made to reach the average in every congregation.

Mission Stations, as well as congregations, are enjoined to contribute to the

Schemes of the Church. This will be found helpful to them as well as to the work.

Where Missionary Associations do not exist, the Assembly has appointed collections to be taken up during the current church year, ending 31 March, as follows:

French Evang.	4	Sab. July
Home Missions	4	Sab. July
Colleges	4	Sab. Sep.
W. and O. Fund....	3	Sab. Oct.
Assembly Fund	3	Sab. Nov.
Manitoba College	3	Sab. Dec.
Augmentation	3	Sab. Jan.
A. and I Ministers ..	3	Sab. Feb.
Foreign Missions	2	Sab. Mar.

Quite a number of congregations fail every year to contribute to one or more schemes of the Church. The Assembly of 1898 instructed Presbyteries to take this matter into consideration at their first meeting after the Assembly rose, and endeavour to secure the organization of an efficient Missionary Committee in every congregation and Mission Station within their bounds, so that a contribution may annually be obtained for every Scheme.

Nearly two-thirds of the entire contributions for the Schemes of the Church are received during the last three months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, congregations are recommended to forward their contributions quarterly. The Assembly last month adopted a resolution instructing congregations to forward all money prior to 28th February.

ROBT. H. WARDEN.

NOTES ON THE SCHEMES, WEST.

1. Home Missions.—To enable the Committee to keep pace with the growth of population, and to open up new fields, as well as to furnish regular supply during the whole year, the full amount given in the estimate will be required. As the amount received from Great Britain and Ireland is likely to be much less than heretofore, greatly increased contributions will be required from our own Church.

2. Augmentation of Stipends. — This Scheme is under a Committee distinct from the Home Mission Committee. Last year the revenue was equal to the amount required to pay the grants in full. It is earnestly hoped that this year the Scheme will continue to be liberally supported, and that the additional sum asked will be obtained.

3. Foreign Missions.—The amount required this year is fully \$10,000 in excess of the amount received last year from the congregations, etc., of the Church for the ordinary work.

4. French Evangelization.—The estimate includes the amount required for the Cen-

tral Mission Schools at Pointe-aux-Trembles, and for the general work of education and colportage, besides what is necessary for the maintenance of the French congregations and missions.

5. Colleges.—Since the abolition of the Common Fund in 1888, congregations contribute to one or more of the Colleges, as they think well. The amount required for each of the Colleges is given. It is hoped that every congregation in the Church will contribute for theological education, and that the full amount required may be got. All congregations, including those in the Maritime Provinces, are expected to aid in making up the amount required for Manitoba College.

6. Widows' and Orphans' Fund, West.—The expenditure last year would have been about \$2,500 in excess of the revenue, but for some special contributions, and it may become necessary to reduce the present small annuity given to widows and orphans. To prevent this the congregational contributions should be fifty per cent. in excess of those of last year. Special attention is called to this matter. Ministers' personal rates are payable in advance on November 1st for the year then beginning. Only the widows of those whose rates are paid up regularly are entitled to benefit from the Fund.

7. Aged and Infirm Ministers' Fund, West. The additions made to the List of Annuitants by the Assembly from year to year, demands increased liberality on the part of congregations. Last year 83 annuitants received benefit and the year closed with a deficit of \$1,840 in the ordinary fund. To make good this deficit and meet the expenditure of the current year the sum of \$24,000 will be required, if the annuitants are to receive full benefit under the rules. Of this sum it is estimated that \$8,000 will come from interest and rates, leaving the balance—\$16,000—to be contributed by congregations. Ministers' personal rates are payable annually on or before the fifteenth of January for the year ending on the thirty-first of March following.

8. Assembly Fund.—In addition to the expenses immediately connected with the meeting of Assembly, and the printing of the annual volume of minutes, this fund has to bear all expenses connected with Committees that have no fund of their own, such as the Committees on Distribution of Probationers, Sabbath Schools, Church Life and Work, Statistics, etc. The last Assembly ordered \$500 to be paid from this fund to the ex-Convener of the Sabbath School Committee, so that \$6,500 will this year be required for this Fund. As the large bulk of the expenditure (printing of the minutes, etc.) is hoped to be met in July and August, it is hoped that congregations will remit at the earliest possible date.—R. H. W.

CHURCH NOTES AND NOTICES.

Calls.

From Scotsburn, N.S., to Mr. R. McKay.
 From Stanley Ch., Ayr, to Mr. S. O. Nixon.
 From E. Tilbury, to Mr. McQuarrie.
 From Caledonia, to Mr. D. D. McDonald
 From Hespeler, to Mr. R. Pogue.
 From St. Luke's and Elgin, Man., to Mr. J. R. Robertson.
 From Comox, B.C., to Mr. J. A. Cleland.
 From Elva, to Mr. W. McK. Omand.
 From Bristol, to Mr. J. D. Morrison, of Billing's Bridge. Accepted.
 From Campbellford, to Mr. R. C. Reeves.
 From Renfrew, to Mr. Hay, of Cobourg.

Inductions

Into St. David's Ch., St. John, N. B., Dec. 1, Mr. J. A. Morrison.
 Into St. And. Pakenham, 30 Nov., Mr. R. Young.
 Into Binbrook and Saltfleet, Dec. 5, Mr. H. Ross.
 Into Manotick and S. Gloucester, Dec. 7, Mr. J. A. Moir.
 Into Dundalk and Ventry, Dec. 5, Mr. Buchanan.
 Into Dauphin, Jan. 2, Mr. R. G. Scott.
 Into Bradalbane, Dec. 6, Mr. R. A. Findlayson.
 Into Corbetton, Dec. 12, Mr. G. C. Little.

Resignations.

Of Merriton, Mr. J. L. Robertson.
 Of Crystal City, Mr. J. A. Bowman.
 Of Varna, Ont., Mr. J. A. McDonald.
 Of Pelham and Louth, Mr. J. Buchanan.
 Of Kirkwall, Mr. F. Ballantyne.
 Of Merriton, Mr. J. Lindsay Robertson.
 Of E. Oxford, Mr. A. Leslie.
 Of N. Williamsburg, Mr. D. McEachern.
 Of Rapid City, Mr. A. Chisholm.
 Of Bradford, Mr. F. Smith.
 Of Osgoode and Kenmore, Mr. W. Beattie.

Obituaries.

Rev. T. G. Smith, D.D., passed away 28 Nov., at Kingston. He was born in Dumfries, Scotland, 70 years ago. He came to Canada in 1845, and was educated at Queen's and Princeton. He was pastor of several churches in the United States, of St. Andrew's, Kingston, and St. John, N. B. For the past eleven years he has been financial agent of Queen's University, known widely and well.

Rev. Duncan Davidson died Aug. 16, at Melbourne, Man. In 1857, he came to Canada and studied in Knox College, Toronto. In 1872 he was inducted into pastorate of Langside (now Maitland) Huron Pres., where he remained for over nineteen years. In 1891 he resigned his charge, engaged for a time in mission work in Manitoba and in 1892 retired from the active work of the ministry.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, 3 Jan., 10 a.m.
2. Inverness, Whyco, 20 Feb., 10 a.m.
3. P. E. Island, Charl'town.
4. Pictou, N. Glas., 16 Jan., 1.30 p.m.
5. Wallace, Oxford, 6 Feb.
6. Truro, Truro, 16 Jan.
7. Halifax, Hx., 6 Feb., 10 a.m.
8. Lunbg.
9. St. John, St. John, 16 Jan.
10. Miramichi, Bathurst, 27 Mar.

Synod of Montreal and Ottawa.

11. Quebec, Que. 18 Mar.
12. Montreal, Mont., Knox, 13 Mar.
13. Glengarry, Cornwall, St. J. 13 Mar 10 a.m.
14. Ottawa, Ot. Bank. St., 6 Feb. 10 a.m.
15. Lanark & Ren, Carl. Pl., 16 Jan. 10.30.
16. Brockville, Spencerville, 26 Feb 7.30 p

Synod of Toronto and Kingston.

17. Kingston,
18. Peterboro, Pt Hopa, 13 Mar 2 p.m.
19. Whitby, Whitby, St. A. 16 Jan. 10 a.m.
20. Lindsay.
21. Toronto, Tor, Knox, 1 Tu. ev. mo.
22. Orangeville, 9 Jan.
23. Barrie, Barrie, 6 March., 10 a.m.
24. Algoma, Chelms'd, 14 Mar, 7.30 p.m.
25. North Bay, 15 Mar, Burk's Falls.
26. Owen Sound, 13 March.
27. Saugeen, Palmerston, 13 Mar. 10 a.m.
28. Guelph, Guelph, St. A., 16 Jan. 10.30.

Synod of Hamilton and London.

29. Hamilton, 16 Jan.
30. Paris, Ingersoll, 13 Mar, 11 a.m.
31. London.
32. Chatham, Windsor, 13 Mar. 10.30.
33. Stratford, Stratf'd, 9 Jan. 10.30 a.m.
34. Huron, Hensall, 17 Jan. 10.30 a.m.
35. Maitland, Wingham, 16 Jan. 10 a.m.
36. Bruce, Paisley, 13 Mar, 10 a.m.
37. Sarnia, Sarnia, St. A. 12 Mar. 8 p.m.

Synod of Manitoba and the North-West.

38. Superior, Port Arthur, 1st week Mar.
39. Winnipeg, Man., Col., 2 Tu. Jan. bi-mo.
40. Rock Lake, Crystal City, 6 March.
41. Glenboro, Carmen, 13 Mar.
42. Portage, Gladstone, 6 Mar. 3 p.m.
43. Brandon, Brandon, 6 Mar.
44. Minnedosa, Minnedosa, 6 March.
45. Melita.
46. Regina, Reg., 6 Mar., 9 a.m.

Synod of British Columbia.

47. Calgary, Lethbt'dge, near 1st March.
48. Edmonton, S. Edmon. 6 Mar. 10 a.m.
49. Kamloops, Vernon, 7 Mar. 10 a.m.
50. Kootenay, Greenw'd, near 1st Tu. Mar.
51. Westminster.
52. Victoria, Vict. St. P. 27 Fe. 10 a.m.

Our Foreign Missions.

Their gods Powerless.

"Last month the country was smitten with a great plague of caterpillars. A ridiculous and common, though pitiful sight, was that of bands of worshippers, kneeling before their little fields of millet or corn,—which in a day or two would be nothing but dry stalks,—burning incense, and knocking their foreheads on the ground to the very worms, beseeching that they forthwith betake themselves to some other person's corn patch.—A Honan Missionary.

Four Times Blind.

"Not many years ago I was blind," said a native preacher in Honan,—“but thanks to the foreign doctor, he restored my sight. But when I first picked up a book I found that I was blind still, for I could not read. The characters looked most complicated and very much alike to me, but by hard and faithful study I was at last able to read, when to my dismay I was told that I was still as one blind, for my heart's eye had not been opened. I found that this was true and that I was living in darkness. But by God's grace the Great Physician also opened my heart's eye, so that now I can see, and am able to read my title clear to the mansions above. But after all, while here below, we see only as through a glass, darkly; bye and bye we shall see as we are seen and know as we are known.

Eight-Tenths of them to Die.

A few days ago,—writes Dr. Malcolm, of Honan,—our attention was drawn to a poster opposite our front gate, purporting to be written by official "Hway," just arrived from Peking, with the following message.—First, calling upon the Buddhist goddess of mercy to reveal her compassionate heart; it states that during the eighth moon, eight-tenths of the people shall die, and exhorts men that if at midnight any one shall call on them to open their gates, not to answer, but rather at once begin the rattling of tin pans, to cause the plague to pass over. Then follows the enumeration of ten great sorrows: famine, pestilence, floods, profligacy, etc., which are to come upon the land; with the statement that whoever does not pass on this news will surely die of hemorrhage.

While these statements are manifestly those of a false prophet,—most probably a priest, or a medicine man,—yet there will be plenty of simple men and women not only willing to believe them, but on the appearance of the smallest ailment, will at once run to them with money to get

cured, for fear of being numbered among the doomed eighty per cent.

Pray for Us.

The more widely one comes into contact with foreign missionaries, the more is one impressed with the fact that among their deepest longings is that those at home pray for them and their work. Every day brings to them the lesson of human weakness and the need of Divine help. One, a young woman who recently left Montreal for China, in a private letter to a brother, written as she was nearing her journey's end, says—"As the days have gone by there has come an added joy to think that I will be able to work amongst the women and children of China, at least there is that hope, and I am just longing to be so emptied of self that Christ can work His own work amongst them. It seems to me that I am learning more deeply the lesson that in ourselves we can do nothing; that it is only when there is no power left that Christ comes with His power and the work is done. I like to think that so many at home are thinking and praying for China now and for me. It gives strength to go forward."

New Hebrides Training School.

The latest, only a few weeks since, by Rev. Dr. Annand, principal, is the following:

Two more students, one of whom is married, have been received from North Santo, which brings our adult family up to ninety-nine, and twelve children.

Classes are in session twenty-three hours a week, exclusive of Sunday; and this time is occupied nearly as follows: Bible reading, and explanation of its teachings fill up fourteen hours; singing three more; arithmetic two and a half; writing, copying from the Bible, one and a half; grammar, one and a half; and geography, half an hour.

These classes, with the exception of the evening hour, are for the students only. Their wives are taught in a separate building, by the ladies exclusively. There are also short lessons to be learned outside the class rooms.

Seventeen hours a week are devoted to manual labor. The work done is of many kinds. Working our plantations is the heaviest and most continuous: cultivating yam, taro and cassava, coffee and bananas, takes much time. Then buying and boat-tuging food, copra making and house building, clearing the park and repairing fences, and last but not least cooking, fill the remaining hours.

In taking part in and overseeing all these works, as well as providing for all the wants of our family, our whole staff is kept busy. To us the time appears to slip rapidly away, and we are happy in our work.

OUR FOREIGN MISSIONS, WEST.

Formosa.

In 1897 there were 286 baptisms, and 160 baptisms in 1898. A large number have been baptised this year also, but totals have not reached us. The Lord still sends prosperity.

But the Mission is having its baptism of fire. During the Japanese war 436 members of the Church died. Many of them suffered violent death, and 227 other Church members left the country.

After the war came locusts and the bubonic plague, and then typhoons, so destructive, that at one time nineteen chapels were wholly or partially destroyed.

Since the advent of the Japanese, building material, labor and food, are three times more expensive than formerly. The mission must nevertheless go on; even if at much greater cost. There are 2,000,000 souls in North Formosa that need the Gospel. "How shall they hear without a preacher"?

Central India.

There are in this mission 271 communicants, 431 baptised adherents, and 308 unbaptised adherents. There are thus 1,010 who have abandoned idolatry and are under Christian instruction.

There are 1,205 boys and 903 girls—in all 2,108 children in Sabbath School; this is the average attendance.

There were 26,789 medical treatments by male missionaries and 64,528 by female medical missionaries, during the last year. There are in the half of the Province of Central India occupied by our missionaries 5,000,000 of souls; there are 16,000 to 17,000 villages, with a population averaging from 300 to 400 each, which need the Gospel and are accessible.

Famine has again come with its unspeakable horrors, and this time our own mission field is visited. Between 300 and 400 children were rescued from death by famine two years ago and are now doing well; many of them have accepted Christ and have been already baptised.

The fields are white; precious souls are perishing. The King's business requires haste!

Honan.

In the northern half of this Province there are about 10,000,000 of souls, and ours is the only mission. It is a young mission, only ten years old, and is regarded as one of the most difficult in China. It took a whole year before a foothold was secured within the Province, yet the harvest is beginning to appear.

At the end of the first five years, 1893, they had only five communicants and 24

catechumens. At the end of the second five years, 1898, they had 70 communicants and 152 catechumens.

They that go forth weeping shall return rejoicing.

The villages are as thick as homesteads in rural Canada. These are visited as widely as possible. There are around Chang Te, as a centre, 51 towns and villages, in each of which there are one or more interested inquirers.

One missionary writes: "I can cover with my eye from one tower, an area with a population as large as the whole Presbyterian population of Canada,"—yes, and they too are accessible. China is on the eve of an upheaval. Now is the time to go in and take possession for Christ.

Indians.

We have 20 missions amongst the Indians of Manitoba, the North-West and British Columbia. The Indian is more discouraging than either Hindu or Chinese, yet twenty-six were received into Church membership during the last year. With God all things are possible.

Chinese in Canada.

There are about 15,000 Chinese in Canada, and the number is increasing. Whatever our views as to the Chinese exclusion, they are here, and as a Christian Church, we should not neglect them.

There are 17 Chinese Sabbath Schools taught by the Christian people of Montreal. In British Columbia the work goes on regularly, in Victoria, Vancouver, and Union, in which there are 23 Chinese enrolled as members of the Church. The missionaries also visit Chinese communities throughout the Province.

The estimates for this year require \$13,636.00 more than the amount received last year.

Remember that the Century Fund and other special appeals ought not to interfere with contributions for present needs.—R. P. Mackay.

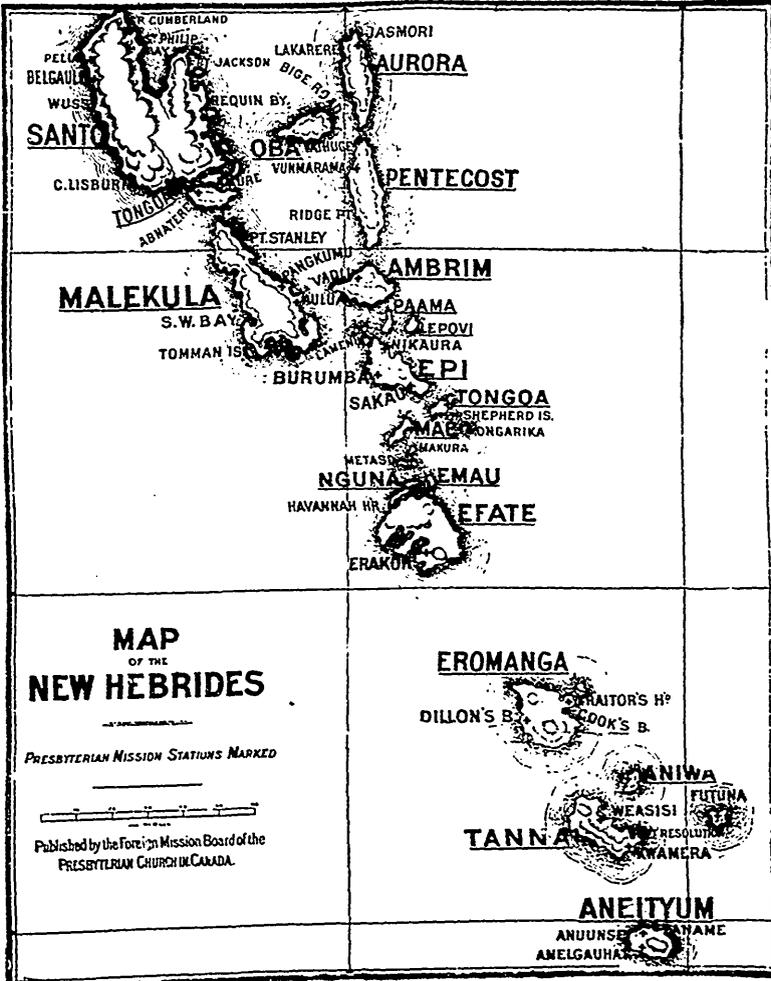
Every Church not coming into this work of Foreign Missions becomes sluggish, inert, effete. We know beforehand that it will, and we know that every Church which enters into this work and glorifies the Gospel by this effort to send it to other peoples of the earth, becomes strong—strong in faith, strong in purpose, mighty in the influence that radiates from it throughout all the communities which it effects."—Dr. Richard S. Storrs.



OUR NEW HEBRIDES MISSION.

The N. H. Mission is unique among the missions of the world. Our Church led the way. Four years later the Reformed Church of Scotland, which afterward united with the Free Church of Scotland, followed. Then in subsequent years the different Presbyterian Churches in Australia and New Zealand joined, one by one, until eight churches in all, with some twenty-five mission families were engaged in all

the principal islands of the group, working it as one mission under the supervision of a Synod which meets annually at some one of the stations. The Synod itself is unique in that it has no Presbytery under it and no Assembly above it; except that each missionary, so far as himself and his field are concerned, would have final appeal if necessary, to his own church. Historically, too, the Mission is unique, being not only the first mission of our own Church, but the first Foreign Mission of any British Colonial Church.



Quiros, a Spanish navigator, discovered the northernmost and largest island of the group in 1606. He thought it was part of a great southern continent, and called it "Tierra Australia del Espiritu Santo" (The Southern Land of the Holy Spirit.) This island is still named Espiritu Santo. On one of its islets, Tangoa, is the New Hebrides' Training Institution.

Captain Cook, in 1774, was the first to

explore the whole group, and named it the New Hebrides, from the likeness of some of the islands to the old Hebrides, on the West of Scotland.

The group lies about 1400 miles east from Australia, extends in length about 400 miles in an irregular line N. W. and S. E., and contains 56 inhabited islands, many of them small and usually counted in with the adjacent larger ones.

Like most other groups in the Pacific Ocean, it is a range of volcanic mountains on the ocean floor, with many peaks rising above the water, forming islands, and many more at varying depths beneath it. The coral insect has taken up the work where the volcano left it, and around the sides of many of the islands, where the water was not too deep, it has built up reefs, lying parallel with the shore, which give protection to ships or boats that may reach the ever calm waters inside of them, but are dangerous to those outside, especially in a storm, or where the reefs are near the surface, but hidden by water.

On many submerged hill tops, where the water was not too deep, this same little insect has in many cases builded to the surface, forming the low flat coral islands, but of these there are scarcely any in the New Hebrides. They are for the most part rugged, evergreen, beautiful, fertile; yielding plentifully yams, taro, cocoanuts, bread fruit, bananas, etc.

They have their two seasons, not summer and winter, but wet and dry seasons, none of them very dry, the latter, December to April, the former, the remainder of the year. The climate is hot, moist, enervating, with frequent hurricanes during the rainy season.

The animals on the group, when discovered, were pigs and dogs. The latter have practically disappeared. The former are much prized and reared in large numbers by the natives. There are no beasts of prey or poisonous serpents. The waters abound with fish, the shores with coral and shells.

The people, when our missionaries began work among them, were very degraded. Customs varied somewhat in different islands, but it was only variety in blackness. Human sacrifices were sometimes offered to their deities. Widows were strangled on the death of their husbands, for the same reason that India's widows were burned—that they might serve their lords and masters in another life. For this purpose in some islands a cord was tied around their necks at marriage and worn till death, or to strangle them with if their husbands died before them. A gruesome marriage ring.

Cannibalism was common. Enemies taken in battle were cooked and eaten, and shipwrecked sailors cast upon their shores met a similar fate. Infanticide was practiced. Licentiousness was the rule.

The men wore nature's clothing, the women a girdle of grass. Their houses were low huts with scarce room to stand upright in the middle, but this mattered less as most of their life was spent in the open air.

Their plantations were small enclosures, with neat fences of reeds. The women did most of the drudgery while the men idled,

or fought, or fished. Labor, for the most part, was beneath their dignity.

They were very religious in their way, or rather, superstitious. No matter what a man undertook, planting, fishing, journeying, feasting, fighting, he made offerings to his deities and sought help from them. They believed in natmasses or spirits, of various ranks and in great numbers. These sometimes had their dwellings in idols, in sticks, in stones, in trees. Great care was taken not to anger these spirits, and if the missionaries unwittingly did that which might offend them the natives were very much displeased; dreading the wrath of the natmasses. Their sacred men, who were supposed to be the human agents of the natmasses, had great influence.

The ten largest islands, beginning at the southern end of the group, are, Aneiteum, 13 x 14 miles in extent. Population, 600; when Dr. Geddie landed it was 4000. Forty miles N. W. is Tanna, 12 x 18 miles, with a population of about 8,000. Eighteen miles from Tanna is Erromanga, 18 x 25 miles, population 2,000. Sixty miles, still N. W., brings us to Efate, about the same size as Erromanga. Still onward we reach Epi and Ambrim, a little smaller than Efate. Then comes Malekula, the second largest, 20 x 60 miles, population 15,000 or more. Largest and most northerly is Santo, 40 x 70 miles. Aurora, 7 x 30 miles and Pentecost, a little larger, lie some 50 miles to the East of Santo. These two, with Oba, a smaller island, have been for many years under care of the Melanesian Mission, and for them the New Hebrides Mission Synod has thus far had no responsibility.

BEGINNINGS OF MISSION WORK THERE.

The pioneers of the Gospel, on almost every island of the New Hebrides, have been native Christians; first from Eastern Polynesia, the Samoan Islands, and later, from the evangelized islands of their own group. These were less objectionable than the whites, and were allowed to remain at times when whites would not have been. They understood native customs and character, and were in this respect also fitted for pioneer work. But with all their advantages, their position was often one of great peril, and many of them fell at their posts as martyrs for Christ.

Rev. John Williams, in the Camden, the mission vessel of the London Missionary Society, visited the group in 1839, and on the 19th of November settled three Samoan teachers on Tanna, "Dark Tanna;" still the hardest to win to the Gospel. The next day while attempting the same good work for Erromanga, he was killed.

Next year two additional Samoan teachers were settled on Tanna, two on Aniwa, and two on Erromanga, where our Robertsons have been for twenty-seven

years. In 1841, at another visit of the Camden, two Samoans were settled on Futuna, and two on Aneityum, afterwards the home of the Geddies. In 1845, four Samoans were settled in Efate, where our Mackenzies have labored since 1872.

On all these islands, familiar as the scenes of our own Mission History, and on many others, Christian islanders have led the way, at the risk and often the loss, of life. They had not much knowledge, but they taught some simple truths, conducted a simple worship, and set the example of a good life. The power of the Gospel has thus been shewn in the South Seas not merely in winning the savages, but in leading many of those who were once in heathenism to risk and even lay down their lives to give to others that which had done much for themselves. These faithful pioneers have had little praise of men, for their work has been largely unknown to the Christian world, but many of them have received the Master's "well done."

BEGINNINGS OF OUR OWN MISSION WORK.

Reference has been made to visits of the Mission vessel of the London Missionary Society, and the settlement of native teachers as early as 1839. The first white missionary was Rev. John Geddie, the Apostle of the New Hebrides, the first foreign missionary sent out by any British colony, who landed on Aneityum, 29 July, 1848, and began our Foreign Mission work.

The story of Geddie is familiar;—his birth at Banff, Scotland, 15th April, 1815, the year of Waterloo;—his mother's vow that if her infant in sore sickness was spared, she would devote him to carry the Gospel to the heathen;—their coming to Pictou, N.S., when he was but a year old;—his boyhood and youth quiet and retiring at school and college in his native town;—his licensure, 2 May, 1837;—his wish to go abroad prevented by his church having no Foreign Mission;—his settlement at Cavendish and New London, P.E.I.; his marriage to Charlotte McDonald, of Antigonish, N. S., with the mutual agreement that if the way opened they would go to the Foreign Field; his activity in organizing missionary societies in his own congregation and presbytery and in stirring up the Church by voice and pen to undertake a mission to the heathen;—as a result, the Synod, representing three presbyteries, thirty congregations, and five thousand five hundred members, at its meeting in Pictou, July, 1844, deciding, by a vote of twenty to sixteen, to appoint a F. M. Committee and collect funds, and next year 1845, authorizing their committee to appoint a missionary and select a field;—his own appointment as their first missionary;—the death of two of their three little children as if to make their going easier;—the designation

services at Pictou, Nov. 3rd;—the sailing from Halifax and farewell to native land, Nov. 30th, 1846;—the stormy first eight days of December from Halifax to Boston in a small coaster;—the search for a ship;—the finding of a small brig of less than two hundred tons which nearly two months later, Jan. 28, 1847, sailed from Newburyport, Mass., to the South Pacific. —the long, long voyage of one hundred and seventy days and nearly twenty thousand miles, around Cape Horn to Honolulu in the Sandwich Islands;—the stay of seven weeks, (spent in studying the missions of the American Board)—before a passage could be found to the Samoas;—the thirty eight days to that group;—the valuable training of nearly nine months there with missionaries of the London Missionary Society, working with them, studying native character, and gaining experience, while awaiting the coming of the mission ship, John Williams, of the L.M.S. to carry them to their destination;—the ten days' voyage to the New Hebrides, intending to settle in Efate;—the calling at the different islands;—the choice of Aneityum;—the arrival there, July 29, 1848, with Rev. Mr. Powell who came with them for a few months from the Samoas, to help them in beginning work;—the toils and trials of the early, lonely years, cut off from the world, save the occasional call of a passing ship. —the long unanswered plea for more missionaries;—the passing of heathenism;—the arrival of helpers for other islands;—the visit home in 1864;—the deep and widespread interest created by the presence of these first missionaries from the Foreign Field;—the return to their loved work and their welcome from a grateful and loving people;—his declining health;—the final departure from the field;—his falling asleep a few weeks thereafter, at Geelong, Australia, Dec. 14, 1872, after twenty-four years of mission work;—and the inscription placed in this church on Aneityum by those who mourned him as a father. "when he came in 1848 there were no Christians, when he left in 1872 there were no heathen";—all this is a sacred memory that our Church will not let die.

When our missionaries landed on Aneityum they found two small bands of foreigners. One of these consisted of six or eight French priests, well housed and provided for, but they made no converts; and two years later departed.

There was also a sandal wood station. The islands then abounded in this wood, which was shipped to China for incense, on account of its fragrant smoke. The men at this sandal wood station were the worst foes of the mission. It interfered with their vices. They did their utmost to stir up the natives against it, and in some measure succeeded. The climax was reached in a plot, incited by them, to burn the

missionary's house one midnight when the family was sleeping. The house was partially destroyed. The family narrowly escaped.

The first four years, 1848-1852, were the most trying ones. They were the years of conflict between Christianity and heathenism, the former gradually winning its way, as it always does, the latter fighting against its doom.

The story of these years, the rage of the heathen as the Gospel came into conflict with their long established customs, the trials and perils of the missionaries, their almost miraculous escapes, the wonderful instances of conversion, the faithfulness of native converts, the trials, the deliverances, the triumphs, told so modestly and charmingly in the letters of Mr. and Mrs. Geddie, some of them in Dr. Patterson's admirable life of Geddie, make one of the most interesting pages of missionary history.

One of the earliest works in the first year of the mission, together with building a mission house, was to erect a small place of worship. In the fourth year it was too small, and another was built by the natives, 25 x 62 feet, and holding 500 people. The logs were borne on their shoulders for two or three miles from the forest, with much noise and shouting and a chief mounted in triumph on the top of them. Soon this was too small, and another of stone was built, to hold 900. It still stands, but even in Dr. Geddie's later years it was too large, the population had so decreased.

One of the sore trials of these four years was that after Mr. Powell, of the L. M. S., returned to Samoa; they were left alone, no other missionary being sent by the home church in answer to oft appeals. The causes were the difficulty of communication between New Scotia and New Hebrides, and the home misunderstanding of the real situation. They had been more than two years and a half there before the first home letters reached them.

But while help did not come from New Scotia, it did from Old Scotia, and four years after their own landing the lonely toilers were made glad by the arrival, 1 July, 1852, of Rev. John Inglis and wife, from the Reformed Presbyterian Church of Scotland, who settled on the opposite side of the island, at Aname. A church had been organized at Mr. Geddie's station a few weeks previously and fifteen baptized, and with the coming of helpers, and the power of heathenism broken, the work in Aneityum was henceforth largely the slow and tedious one of teaching and upbuilding into a church a people who had just come out of the lowest degradation of heathenism.

After the death of Dr. Geddie Rev. J. D. Murray, a young minister of Nova Scotia,

succeeded him in 1872, but was obliged to resign and leave the island in 1876 on account of his wife's illness.

Rev. Joseph Annand and wife, who had been for four years on Fila, Efate, was appointed to Aneityum in 1877, and labored there for the next nine years, until 1886, when owing to decrease in population they proposed that the station should be transferred to the Free Church of Scotland, which now had the station of Aname on the opposite side of the island, and which had been wrought for twenty-five years by Dr. Inglis, while they volunteered to open a new mission in the heathen island of Santo.

Thus ended our direct connection with the historic island of Aneityum, the scene of Dr. Geddie's life and labors, the first foreign mission field of the Presbyterian Church in Nova Scotia, in Canada.

OUR PRESENT FIELDS IN THE SOUTH SEAS.

We have now three stations there with three mission families who have been on the field for about twenty-seven years. There are the Robertsons on Erromanga, the Mackenzies on Efate, and the Annands on Tangoa, Santo.

Our Work on Erromanga.

It was nine years before other missionaries went from Nova Scotia. The first to follow the Geddies were Rev. George Nicol Gordon and Mrs. Gordon. He was from P. E. Island, and studied in Halifax; and when for a short time in London getting some knowledge of medicine, he met his future wife. In May, 1857, they were settled in Erromanga. The natives were savages of the savage, naked, cruel, cannibal, the tribes at constant war.

Williams and Harris had been murdered here eighteen years before, 30 November, 1839. Native teachers from Samoa were landed in May 1840, but after a year of suffering they were removed. Scarcely anything further was done until the coming of the Gordons.

For four years they labored, slowly winning their way. Then came a fearful hurricane, followed by measles left from a passing ship, which swept off its hundreds. The superstitious natives were only too ready to blame the new religion, and were stirred up by an East Indian, a Moham-medan, to murder the missionary. On the 20th of May 1861, a band of nine came from a village eight miles distant. The missionary was at work a short distance from his house. Eight hid themselves by the path. The other went and asked Mr. Gordon for some medicine for a sick man. Together they started for the house. Passing the ambush a native struck him down with his hatchet. The others rushed out; and a devoted Gordon, like minded to Khartoum's, met a martyr's death. One

of them ran to the house and Mrs. Gordon's death completed the dreadful tragedy.

Mrs. Gordon had heard the noise and with a native girl, had come outside. She asked what was the matter. "Only the boys playing," was his reply. She turned, and in an instant his axe was buried in her shoulder, and a second blow severed the head.

When the sad news came home, James D. Gordon, then in the second year of his Theological studies, offered to take his brother's place. He completed his course, sailed for the South Seas in the first Dayspring, which was built by J. W. Carmichael and Co., New Glasgow, N. S., and landed on Erromanga in 1864, taking up the work where his brother had laid it down. He was unmarried and toiled alone. With the exception of part of 1869, spent in pioneer work in Santo, he labored for the next eight years in Erromanga, until 7 March, 1872, when he too fell.

The summer—our winter months—had been wet and unhealthy. The heathen party blamed Mr. Gordon as the cause of the sickness. Two children died to whom he had given medicine. The father and another man came, as on a friendly visit. Mr. Gordon gave them a little present and sat down on his verandah to talk to them. The father, watching his opportunity, with one blow of his hatchet laid the missionary low in death, and another Gordon, brave and true, wore a martyr's crown.

But the fallen standard was not long to lie. Mr. Hugh A. Robertson, of Nova Scotia, who had gone out in the first Dayspring, and had been for some time agent of a cotton company on Aneityum, became deeply interested in mission work, came home and studied for the ministry, married Miss Davson of Pictou, and returned with his wife to the New Hebrides, reaching there but a few weeks after J. D. Gordon's death.

By their own choice they were settled on Erromanga, where for twenty-eight years they have labored. In the earlier days their lives were frequently in peril, but Christianity steadily advanced, and now for many years in thirty odd centres, native teachers, under the supervision of the missionary, have wrought for the uplifting of their fellow islanders, while at times, great communion gatherings, after the fashion of the old Highland communions in Pictou, Cape Breton, Huron, Oxford, or Glengarry, have been attended by five hundred worshippers, two hundred or more of them communicants, and have helped to bind the scattered and once hostile villages into a united people.

One name on our Erromangan staff never saw Canada. Rev. James McNair, a young Scotchman, who was employed by our church, and joined the mission in 1867.

three years after the settlement of J. D. Gordon. He was a man of sterling worth, but not strong, and died there 16 July, 1870.

Our Work on Efate.

The people of Efate were among the strongest, physically, but the most superstitious and the most inveterate cannibals in the New Hebrides. Shipwrecked crews were killed and eaten, while intertribal fights were always followed by a feast on the slain.

In 1845, the John Williams left four Samoan teachers. Others were added later but sickness broke out, murder followed, and in 1850 the remaining Samoans had to be removed.

In 1857 the John Williams called again, and found some of the people keeping up the forms of worship and anxious for teachers. In 1858 teachers were again settled, and others later, and, 13 Sept., 1861, Mr. Geddie, on a visit to the Island baptized eight men and two women, and the Lord's Supper was observed on the cannibal island of Efate. All this had been accomplished through native agency.

Rev. Donald Morrison, a native of C. B., who had been for a time minister in Strathalbyn, P. E. I., went out in the first Dayspring, and was settled in 1864 at the village of Erakor as the first foreign missionary to Efate. His work was brief. Living in an unhealthy grass house, the trying climate and wearing work broke down his health and he was obliged to leave in 1867. Two years later he died of consumption in Auckland, New Zealand, leaving a widow and one child.

In 1872, Rev. J. W. Mackenzie and Mrs. Mackenzie, of Nova Scotia, went out and were settled on Efate, at the village of Erakor. The missionary, still working there, can now look back over twenty-eight years of toil, oftentimes danger, and say with thankfulness, "What hath God wrought." Even within the past two or three years a powerful heathen village, not far from Erakor, that for a quarter of a century was bitterly hostile and had threatened the missionary's life, has accepted the Gospel.

Mrs. Mackenzie, after twenty years of faithful work, died 30 April, 1893. About three years since Mr. Mackenzie was married again to an Australian lady, who is a most valued helper in the mission.

Santo.

The largest island in the group, forty by seventy miles. Its first missionary was the second martyred Gordon. Three years before his death he left Erromanga for a time and spent four months of 1869 in pioneer work on Santo, returning again to Erromanga.

The next was Rev. J. Goodwill and wife, sent out by the Church of Scotland in Nova

Scotia. They landed in 1871, but owing to ill-health they returned to Nova Scotia three years later, in 1874.

For more than twelve years no further work was attempted in Santo. In 1886 Mr. and Mrs. Annand, who had been four years, 1873-1877, on Fila, Efate, and for nine years in Aneityum, as previously mentioned, volunteered to begin a new mission there.

They were settled, July 1887, on Tangua, a small islet off the mainland of Santo, and for eight years toiled on, working the nearest part of the larger island from their islet home, gradually winning their way amid difficulties and dangers not a few.

In 1884 the Mission Synod decided to open an Institution for the training of native teachers and pastors, and established it on Santo with Mr., now Dr., Annand, as principal. The number of students has steadily grown. They come from nearly every island where mission work is carried on. There are in attendance nearly seventy. Some of them are married and have their wives with them, increasing the number to about ninety besides children.

The principal and his wife are assisted by Mr. and Mrs. Lang, the former of whom instructs the students in mechanical arts. A lady, Miss Daisy Symonds, from Australia, has recently been added to the staff. She is supported in part by our Woman's F. M. Society, East.

The care of such an Institution, providing for such a family, and giving instruction in a number of different subjects is a heavy burden on the principal.

The college is not only of great value in training men as helpers to the missionaries in the different islands, but like our colleges at home it sends out many of its students to work on the Sabbath, and is thus proving a valuable evangelizing agency in Santo.

ISLANDS ONCE OUR'S NOW OTHER'S.

On two other islands of the New Hebrides, besides the three now occupied by our Church, have our missionaries wrought, on Aneityum and Tanna. These fields are now wrought by other churches.

Our work on Aneityum has been already mentioned. Tanna has for us an interest deep and sad. Its story, in brief, is the following:

In size, about 12 x 38 miles, it is one of the most fertile islands in the group, but for mission work it has been one of the most trying.

Native teachers had more than once been settled, and in some measure prepared the way. The first foreign missionaries were Rev. J. Copeland and Rev. J. G. Paton, (now Dr. Paton) both from the Reformed Church of Scotland, who came in 1858.

They were joined the same year by Rev. J. W. Matheson and wife, and 6 July 1860, by Rev. S. F. Johnson and wife, all from Nova Scotia. Mr. Copeland had in the meantime been appointed for a time to Dr. Inglis' station on Aneityum, while the latter was in Britain getting the Aneityumese New Testament printed. There remained a strong staff, three mission families, on Tanna.

But soon there came a change. Mr. Johnson, after narrow escape from murder, died six months after his arrival, and Mrs. Johnson in impaired health had to remove to Dr. Geddie's station on Aneityum. Then word reached Tanna of the murder of the Gordons on Erromanga in May 1861, and the natives of Tanna were incited to kill their missionaries also. Mrs. Paton and her infant child died. Early in 1862 Mr. and Mrs. Matheson and Mr. Paton had to flee for their lives seeking refuge on Aneityum. A few weeks later Mrs. Matheson died, 11 March 1862, and 11 June the same year Mr. Matheson passed to his rest. Thus ended in the gloom of the grave the mission work of our Church on Tanna.

That work was afterwards taken up by other churches. The Neilsons, Mrs. Neilson being a daughter of Dr. Geddie, were settled in 1868. In 1869 Rev. Mr. Watt and wife, from Scotland, and supported by the Presbyterian Church in New Zealand, were settled. After some twenty-three years Mrs. Watt passed to her rest. Mr. Watt labors on. He has been toiling there for thirty years, the longest actual service in the missionary roll of the New Hebrides, our own three missionaries coming next, each with a record of about twenty-seven years.

THE WORK OF OTHER CHURCHES.

The work of other churches in the New Hebrides is beyond the scope of this brief sketch. All the important islands are now occupied and the staff is sufficiently large, with native assistance, to complete the evangelization of the group.

A discouraging feature is the gradual decrease of population. In earlier days this was owing to diseases, measles, etc., introduced by passing vessels. In later years it has been due to the labor traffic, many of the young men being taken to labor on the plantations in Queensland, Australia. They are engaged nominally for five years with free return passage, but few live to come back, and those who do return are often wrecked in health and morals and a hindrance rather than help to the mission.

On the other hand there have been many bright examples of heroic devotion to Christ in self-sacrifice for the work of the mission, in readiness to go as pioneers to heathen and savage islands, and to die, as some have done, at their post, the martyr's death.

HONAN AND FORMOSA. A CONTRAST.

By Rev. W. Hervey Grant, Honan.

The first thing to attract the attention of a visitor from China is the great difference in the general appearance of the country from that which he has, but a few hours ago, left behind; for while on the Chinese mainland the mountains appear bare, scorched, and barren, in Formosa they are clothed with luxuriant verdure to their very summits, lending an indescribable charm of beauty to the whole country. So the scene which meets one when steaming across the bar into Tamsui river is truly one of great natural beauty such as one seldom meets.

Nor is this beauty of scenery confined to the immediate neighborhood of Tamsui, but wherever one travels over the island, fresh vistas of grandeur and beauty burst upon the eye. This is all very different from our surroundings in the great plain of North Honan where the monotonous flat is almost totally unbroken by mountains or hills.

Then as to modes of travel. In North China we travel by cart, barrow, houseboat, or walk. In Formosa, we board a steam launch or a native boat at Tamsui and run nine miles up the river to Twatui-tia, where we take train and travel for miles southward to Tek-Cham, the present railway terminus, thence, with a Coolie to carry our baggage, we tramp about on foot, visiting the various stations, climbing up and down mountains and wading across streams, or it may be that we hire sedan-chairs, which is one of the most common modes of conveyance here, and travel with greater ease and speed.

Everywhere in Formosa, we note how luxurious is the natural vegetation, in marked contrast to Honan, where such vegetation is comparatively scant. In Formosa large tracts of mountain land seem to remain in their primitive tangle of shrubs and bush, unoccupied by man. In Honan there is little unoccupied and uncultivated. In Formosa forest is abundant. In Honan I have not yet seen anything worthy of the name.

In Formosa, the population does not seem to be so dense as with us in Honan. In this great Honan plain, floods are of such frequent occurrence as to keep the masses constantly on the thin edge of starvation, while Formosa, being mountainous, is not equally subject to such a chronic state of flood, though floods are frequent and disastrous. What it gains, however, in immunity from floods, it partially loses in the devastations wrought by typhoons and white ants.

The climate of Formosa would seem to be more trying to Europeans than that of

Honan, for while the temperature registered by the thermometer seems to be little, if any, higher than that in Honan, there is constantly so much more moisture in the air that the heat is felt to be more oppressive; moreover, the clear, bracing, frosty weather of the Honanese winter is unknown in Formosa, so that there is little respite from the heat of summer. Then, the dreaded "Formosa Fever," quite outstrips the malaria of Honan in its severity and duration.

As to the people, the Chinese in Formosa may properly be called a "migratory race," since they have settled there only within the last few hundred years, while, on the other hand, the Chinese in Honan are the direct lineal descendants of those who lived here thousands of years ago, reckoning an unbroken descent from the ancients, and regarding Honan as their ancestral possession. In Formosa, in addition to the savages, there are three classes of people, differing in language and race characteristics, while in Honan there is one race and one language.

Here in Honan the population is a consolidated unit of dense heathenism, while in Formosa the population is composed of several well-defined and disintegrated elements, lacking the strength of unity to withstand innovations. The excessive conservatism and antagonism to outside influences, prevalent among the Honanese finds its counterpart in the greater enterprise of the Formosans and their susceptibility to new ideas.

While in Honan the general attitude of the people toward religious matters is marked rather by indifference than anything else, the temples tumbling into ruins, the worshippers worshipping their idols rather from force of custom than from any religious convictions; in Formosa as in South China generally the people are more religiously inclined, keeping their temples in good repair and being faithful in worship. This, as may be surmised, may be a decided help to the Gospel preacher or the reverse, generally the former, for it is usually easier to prove the superiority of the Gospel over any false system of religious belief which may be entertained, and to persuade the idol-worshipper to forsake his dumb idol for Christ, the living Savior, than it is to arouse religious sentiment within a man who has none, that he may appreciate religious truth at all.

There are marked differences between the social condition of the Chinese in Formosa and those in Honan, for while both Honanese and Formosan laborers are uniformly industrious, the former cultivating their wheat, beans, peas, cotton; the latter their rice and tea, the Honanese are poverty-stricken and the Formosans live in somewhat better circumstances. In Honan, a man's daily wages range from five to ten

cents, while in Formosa, a laborer receives from ten to fifteen cents, and a mechanic from fifteen to forty cents a day. On the other hand, the cost of living in Honan is somewhat less than in Formosa, which in some measure compensates for the difference in wages. But notwithstanding this, the wage in Honan is a bare living wage, while in Formosa it may afford a slight surplus.

So far as I can judge, the proportion of educated men in Formosa is somewhat greater than in Honan, and all in Formosa, through being in closer touch with outside civilization, are more conversant with human affairs than are the Honanese.

I presume there is little danger of the missionary in North Formosa being asked what a railroad or a steamboat is like, for the people are all acquainted with them, although in South Formosa the railway is still unknown. But in Honan, such questions are almost a daily occurrence in the experience of the missionaries.

Taking all these facts into account it will be seen how different are the conditions under which mission work is carried on in Formosa and in Honan, differences which would render it most unwise to attempt the adoption of the same methods of work in both fields.

The plan wisely adopted in Formosa is the employment by the mission of suitable natives as preachers of the Gospel, and the laying of the burden of the preaching upon them from the earliest years of the mission, providing out of mission funds the minimum amount necessary for their daily living expenses.

Such a plan can be safely adopted in Formosa, where the wages are so high that the natives usually live quite above want. The mere pittance of sufficient to buy their daily bread can be no inducement to them to become preachers. But were such a plan adopted in Honan, multitudes would crowd the Church, all hoping to receive employment one way or other with sufficient to provide means for keeping body and soul together. In Honan the prospect of a bare living wage is sufficient to induce the majority of the natives to enter the Church merely for the sake of temporal gain.

The measures taken by the missionaries in Formosa for the preservation of health by the erection of suitable residences in the most healthful and convenient situation obtainable must be most highly commended and is worthy of imitation at the earliest possible date in Honan, that we may escape from the pestilential miasma of these low-lying, ill-constructed, badly ventilated native hovels in which it has been the lot of many of our missionaries thus far to live and work.

CHRISTIANITY AND FAMINE IN INDIA.

By Rev. R. A. Hume, D.D., Ahmednagar, India.

Missionaries and Indian Christians should have principles and plans for famine ready in advance. We all have so recently been through famine experiences that every one will have some general principles in mind, but it is well to formulate them. The one great Christian aim must ever be not only to save physical life, but to develop a better spiritual life.

A famine runs hard against such an aim. It tends powerfully to make multitudes of people almost like brutes, who think only of how to fill their stomachs. When by hard necessity people have to herd together in masses, with hardly any shelter, with no privacy, with little clothing, with almost no means for cleanliness, what is there in such surroundings to develop a life much above brute life?

Despite as careful superintendence by higher officials as was feasible, many human cormorants, in the shape of subordinates of various kinds, took their opportunity in the late famine to feed and fatten on the skeletons of their fellow men. Little girls and women were freely sold for lust. Parents deserted their children. No end of lying was resorted to by people who sought charity from Christians and others. How can better life be developed amid such untoward circumstances and such awful temptations? Yet, God is a living God, and by His help every experience can be made to promote men's higher good.

The last famine did in some respects promote the higher life of mankind. It promoted a high motive in the government and a most heroic effort to make such arrangements that not one human life need go for lack of food. Well-to-do people in India gave for famine relief. Multitudes of Christians in England and America had their higher life promoted by sympathy for suffering India, and by giving most generously for the famine-stricken. The sound principles of the government famine relief policy also did much. The main principle was that the people must not be pauperized; that is, must not get something for nothing, but must, as far as possible, work for their livelihood. This principle lies at the base of God's administration of men.

So the famine in some ways really promoted the higher life of India. It developed patience, and some measure of sympathy, and some measure of industry. It led many here to appreciate their government better and to understand the largeness of Christian sympathy in Christian countries. It put thousands of children into Christian schools, where opportunities



and incentive to noble living is assured. It shook faith in idolatry and weakened caste. It brought some to know the living God.

In coming famines all Christians would be wise to keep in mind that, not saving physical life, but promoting a better life, is their chief aim. Now, since pauperizing, i.e., accustoming people to get something for nothing, degrades men even amid the distress and perplexities of famine, we should be wise enough and merciful enough not to give aid without applying some test, and without requiring some labor, if possible. Consistent with this principle, if some work can be furnished which would prevent the people of a community from leaving their homes, this would promote their better life.

For example, if the building of a school, or some widow's house, or improving the water supply, or improving the local roads of a village, or cleaning its suburbs, or cutting down overgrown prickly pear, or any such work can be provided near a village, and grain or money could be paid daily under the superintendence of a mission agent, such famine relief would be far more helpful than giving money or grain or clothing to people who will wander around and in a few days be worse off morally and as bad off physically as if no aid had been given.

If weavers can be aided in carrying on their trade, if their clothes can be bought, or in some way disposed of, such policy will in the end cost less money and will also better promote their true interests than giving them money free.

If wide-awake and reliable men can be helped to open small shops at relief works, or if any one can be helped to carry on any remunerative work by the advance of a small capital, such aid does not pause. In the main, money will usually be best spent by enabling poor people to reach government relief works, and giving them enough grain or money to maintain themselves for two or three days after they start those works or get to them.

But after all, the main service which missionaries and Indian Christians can render to people in a famine is not by money. They can give information. They can encourage and advise the people. They can try to promote a better life. They should not, and do not, interfere with the arrangements of famine camps and relief systems. But in the evenings, on Sundays, and at intervals, they can do great good by visiting the people, inquiring after them, and telling them of the good heavenly Father and the sympathizing Savior.

Neither they nor their agents should believe every story about oppression and mismanagement by subordinates. But when they have good evidence of wrongdoing, they can report it to the higher of-

icials. If they have capable Christian men, even mission agents, who are qualified to act in any capacity, they will do a service both to the officials, and especially to the masses, by recommending such men. But they should be most conscientious to state the true capacity of those whom they recommend, and not to ask favors.

We believe the above are the true lines for all Christians in India to follow in planning and giving relief in times of scarcity and famine. It is not too soon to write to leaders and to friends in Europe and America, describing the situation and prospects and trying to secure aid.

But it can not be too earnestly pressed on kind people at home that relief money should only be distributed through thoroughly reliable and through organized channels. It is not wise nor merciful to send to every one who appeals through private letters or through sentimental letters in newspapers. The wise way is to send to a representative committee, or to the heads of missions, who can best distribute all donations, and who can judge of the relative needs of different sections and different persons.

The living God has blessings waiting for India. Whether by famine or by plague or by plenty, He will seek to draw these millions of His children to Himself; His providence will show. But in every situation by sympathy and wisdom and courage Christians can best reveal Him to the people of this land.

The Opium Curse.

A missionary from Shansi, China, says that the condition of the people of that province, on account of the opium habit, is most deplorable, rendering it almost impossible to get work of any kind done. From seven to nine-tenths of the men, and from four to five-tenths of the women use the drug. Boys of thirteen have the craving, and it is known to be a fact, that in certain cases, infants at the breast, require to have opium smoke puffed in their faces, in order to pass the craving and enable them to nurse.

While this people are trying to eke out a miserable existence, in the midst of the most abject poverty and opium, all the while they are unconsciously treading under their feet untold wealth, for it is definitely stated that running through Shansi and W. Honan is a vein of coal of the first quality, eighteen feet thick, and over three hundred miles long. Prof. Drake states that the supply is practically inexhaustible, and although the native methods of mining are very slow, in some of the coal yards near Hwaiching may be seen heaps of coal worth upwards of 300,000 taels.—Dr. Malcolm.

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- January—Century Fund Evening.
February—Korea—Our Latest Foreign Mission Field.
March—How the Old Testament Grew.
April—How the New Testament Grew.
May—Work and Workers in the Yukon and Northern Gold Fields.
June—How we got our English Bible.
July—The Presbyterian Church Throughout the World.
August—The Place of Song in Christian Worship.
(The History of Sacred Song from Apostolic Days until the Present, suggested as a Study.)
September—Our Work among the Indians in N. W. Territories and British Columbia.
October—The Book of Praise—The Psalter.
(The Psalms in History suggested as a Study.)
November—Our Honan Mission.
December—The Book of Praise—Hymns 1-34.

Topic for Week beginning February 12th.

Korea—Our latest Foreign Mission Field.

PROGRAMME.

Follow the division below. Have four short papers or addresses:

1. The Country and the People. Consult for this, "Korea and his neighbors," by Isabella Bird Bishop. "Korean Sketches," by James S. Gale.
2. McKenzie as a Missionary Hero.
3. The Origin of our Mission to Korea.
4. Condition and Prospect of Missionary Work in Korea.

Above mentioned books should be read for this paper also.

Korea.

Our field is the Province of Hm-Gyong-Do, with headquarters at Wonsan, on the east coast. Find these on the map.

Korea is an independent kingdom in Asia, between Russia and China on the North, and the Yellow Sea and the Sea of Japan on the West, South, and East. It is separated from Russia by the Tumen River, and from China by the Yalu River. On

the northern frontier, in north latitude 42° and longitude 107° 42' east, rises the main peak of the ever white mountains, named Paik-tu, or White Head, in the centre of which lies the Dragon's Lake. Out of this flow the two rivers that divide Korea from Russia and China, making the country, in a sense, an island. The area of Korea is estimated at 82,000 square miles, and its sea coast line at 1,740 miles. The most careful estimates, based on government reports, give Korea a population of 13,000,000.

The face of the country is very broken. A chain of mountains runs north and south its whole length, sending out spurs east and west to the sea. Between these are river basins, generally very fertile, and well adapted to agriculture, although as yet but poorly cultivated.

The climate is bracing, except during the rainy season, which is from June to September. The autumn is nearly cloudless, and the winter means usually a stretch of clear weather, with the exception of occasional snow storms. In the north the winters are long and the cold is severe. Many of the rivers are frozen over four or five months of the year.

The Koreans are worshippers of spirits. Superstitions abound among them. Gale says: "They worship various spirits or gods in the different rooms of their houses. They worship snakes and weasels and pigs, and not a day goes by but the spirit of some animal must be propitiated. The whole existence of Korea, from king to Coolie, is one complicated system of ancestral and spirit worship. For three years after the death of parents night and morning the children offer food, meat and tobacco, before the tablet in the room where the dead ones lived, making besides numerous offerings at the grave." Thus deep degradation characterizes their moral and spiritual life, out of which they cannot be raised, except by the Gospel and grace of the Lord Jesus Christ.

Mr. Horace N. Allan, U. S. Minister to Korea, says: "I believe that the reason that missionaries have made such progress is to be found in the disintegration of the ancient faiths formerly predominant in Korea. The people have practically given up Buddhism, and Confucianism, and they gladly turn to Christianity, because it comes to them with a new hope at a time when they can see no hope elsewhere."

Notes on the life of Rev. W. J. McKenzie

By Rev. Duncan McRae, Wonsan, Korea.
Wm. J. McKenzie was born at St. George's Channel, West Bay, Cape Breton. When a youth his grandfather used to take the lad and another grandchild out under a large tree on the farm and there weep

over them in prayer. When William was growing up he was much troubled by sceptical views. But in his darkest hours the tears and prayers of his aged grandfather and the scenes around the old tree would come back to him and light broke in upon his soul.

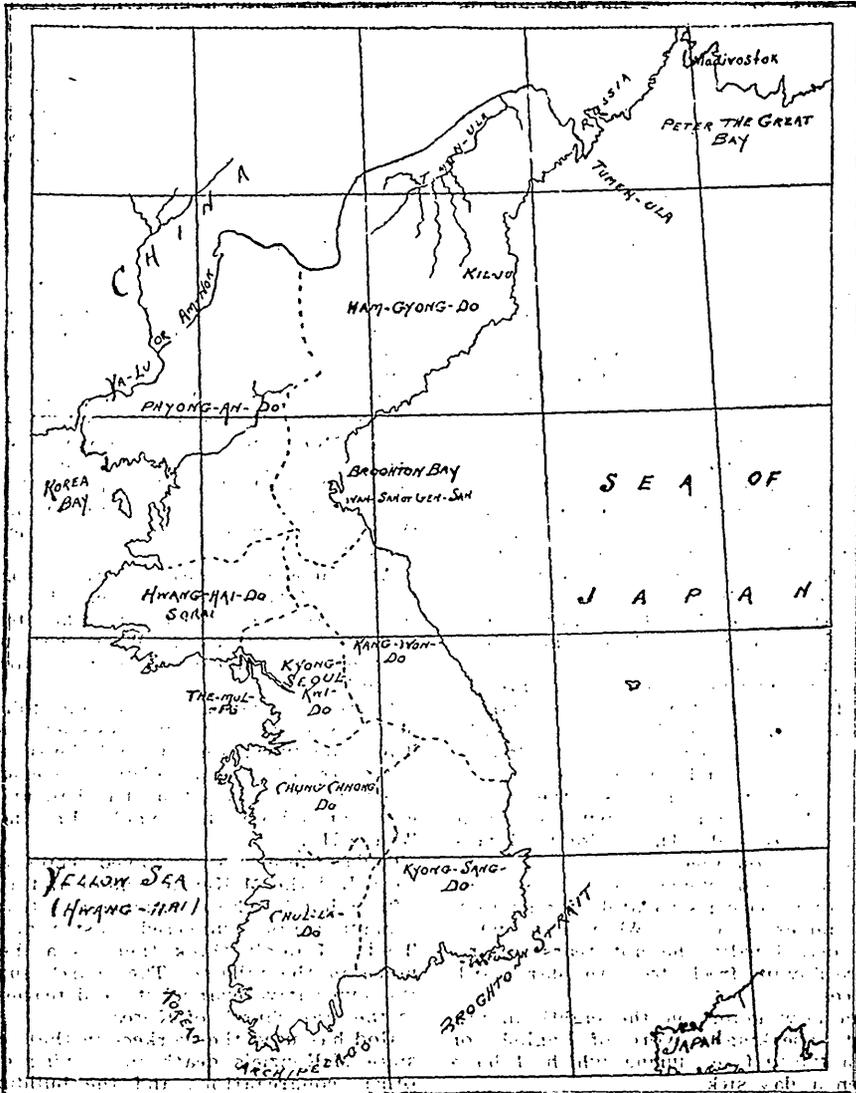
He took his Arts course in Dalhousie University, and his Theological course in the Presbyterian College, Halifax.

During his Theological course, he spent a year as missionary on the coast of Labrador. He took with him from the college library a book entitled, "Korea from the Capital."

One day, as he was sailing in his boat

on the Labrador shore, a terrific gale overtook him. In this gale he resolved if God should spare his life to consecrate himself for the foreign field. This book pointed out to him his future field of labor, and he dedicated himself to Korea. Returning to Nova Scotia he appealed to the F. M. Committee, Eastern Division, to open a mission in Korea. But at that time the Committee could not see its way clear to do so.

For a time he labored in the Lower Steviacke congregation. But he could not remain. The cry of the heathen gave him no rest. He must go to Korea. He resigned his charge and without an appoint-



KOREA, OUR LATEST MISSION-FIELD.

ment from the Board, set out for the Far East, depending on the Lord to provide for his support through Christian friends in his native Province.

About a year and a half was the length of his days in Korea. Out of this time he spent eleven months in the Province of Whang-Hai, in the little village of Sorai, by the sea-side on the west coast. Sorai is one hundred and eighty-five miles from Seoul, the capital.

In May, 1895, he wrote :

"Last spring I came here to live in this village and learn the language in a Christian home. There were then two baptized adults and one child. Then we were shunned, but now and for the last four or five months seventy to one hundred meet twice on Sunday, and nearly as many at the Wednesday evening prayer meeting. So eager are they now to have part in the worship of God, that in the bitter cold, when the snow is falling and the house overcrowded, they will sit outside through the whole service and the women behind the screen will stand holding their children, as there is no room to sit down.

"The people of their own accord have decided to build a church, and already over \$35 in gold is subscribed and much labor. When they began to subscribe a straw roof was their intention, but so willingly and largely have they contributed that now it must be a tile roof. It will cost more, but will be far more lasting. I told them I would not give one cash to help, but would give a stove and pipe when completed.

"It is to be built on a beautiful spot, where devils for centuries received homage, and it will seat over two hundred and fifty. It will be the first church ever built by the Koreans unaided. No seating expenses here, as all sit cross-legged on the straw mats. Several widow's mites were among the offerings, and the small boys gave their few cash.

"About twenty families now observe the Lord's Day, most of whom have family prayers and all ask a blessing at meals. Over twenty take part in prayer already, and several men, and strange to say, women, in spite of custom, visit the neighboring villages during leisure to make known the Gospel. They don't always come home encouraged.

"The men, and women, and boys meet of their own accord separately for singing, prayer and exhortation. What a joy when we see occasionally the hot tears of repentance flowing freely from the dark hardened faces.

"I am now going on the eighth month without speaking a word of English or seeing a white face, during which I have not been a day sick.

"The country is all open and ready to listen to anything, false or true. The

French Jesuits, here one hundred years ago, are busy, and the Japs are pouring in Buddhist priests, while God's people in Canada or the world over, do not seem to be arising in their strength for the occasion. I have one province of near two millions to myself. In proportion as we help others, God will help us. "The harvest is great, the laborers few, pray ye therefore, etc." Over this troubled people Emmanuel must reign."

One month later he was smitten with disease and without skilled medical attendance or nursing, ended his life in the delirium of fever, on Sunday, June 23rd, 1895.

When Mr. Gale, a missionary of the American Presbyterian Church, and author of "Korean Sketches," was last in Toronto, he said to the editor of the Westminster : "McKenzie was the finest specimen of a missionary ever seen in Korea. He was a perfect Elijah in faith and heroism, and yet they all loved him with a rare spiritual affection.

He stood to his post through all the rebellious times before the war, and all the peril of the war itself. His faith was as a strong tower. The people brought their goods to him for safe keeping. He faced the murdering assailants alone and the chief put up his sword and called back his men.

But the strain was too great. The debilitating effect of bad food, the severity of exposure, the weight of heathenism told. Poor McKenzie, giant though he was, broke under it, like many another brave and noble soul. The Koreans will never forget him. The native Christians say there never was a man, so much like Christ."

After McKenzie's death there was mourning and bitter lamentation. The cry of many was, "Our teacher is taken from us and we are not saved. When shall we see another like McKenzie? and we are not saved."

A great spiritual awakening followed. Many who had hitherto resisted, yielded. The good work spread, and Sorai became the centre of an evangelizing movement on the part of natives that has had an influence throughout the whole Province of Whang-Hai.

To-day there is an endowed school at Sorai called the McKenzie School and a beautiful church whose membership (baptized communicants) numbered last year 150. To-day I don't think there is a heathen home in the village. The church supports its own native evangelists and teachers. It is the star church of Korea.

God has used the workers in that church since McKenzie's death in opening up ten other congregations and the building of ten other churches by the natives themselves.

"Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Our Mission in Korea, Its Origin.

By Rev. W. R. Foote, B.A., Wonsan, Korea

Mr. McKenzie had long hoped that some day the Presbyterian Church in Canada would undertake a mission to Korea, and his singular devotion, his success in Sorai, and his early death had created a deep sympathy for his cherished desire.

After the native converts at Sorai had tenderly buried the body of McKenzie, they wrote to the Church in Canada as follows: (translated by Rev. Dr. Underwood, a missionary of the Presbyterian Church, U. S. A., laboring at Seoul):

"As we are presuming to write this letter to you, who are the friends and brother ministers and brethren of Rev. McKenzie, we trust you will condescend to read it and give it your prayerful attention. . . After Mr. McKenzie arrived in Korea he came down to the village of Sorai, and working hard about his Father's business, led many to come out and take their stand for the Lord.

The village of Sorai was always a very wicked place devoid of blessings; now there are many who are trying to follow the principle of Mr. McKenzie. His body is no longer with us, and we, in prayer, want to know God's will. We now, waiting before God in prayer, hope that you, our older brothers in Canada, will pray much and send us out a Christian teacher."

This touching appeal was laid before the Church, through the press, by the F. M. Committee; but the Committee felt obliged to report to Assembly, in 1896, against the opening of a mission in Korea in the meantime, because of the want of funds to carry on efficiently the work already in hand in the New Hebrides and Trinidad.

The report was adopted, and it seemed that the question was finally disposed of.

About this time one of our present missionaries volunteered for work in Korea, and soon a second member of the present staff offered his services for the same object. In March, 1897, the W. F. M. S. approached the F. M. Com., with a proposal to send out the two young men, one of them to be supported by extra contributions from the W. F. M. S., and the other by the increased giving of the whole Church.

The F. M. Com. decided to refer the whole question to Presbyteries, hoping that after careful consideration in Presbyteries a final decision might be come to at next meeting of Synod. A majority of Presbyteries favored the new mission, and the Synod of the Maritime Provinces which met in October of that year, at Moncton, after a long and animated discussion, decided to

authorize the Committee to begin work in Korea.

At the first meeting of the F. M. Committee after Synod, there came an offer from a third student in whom dwelt the spirit of McKenzie. Accompanied by a pledge from the students of the Presbyterian College, Halifax, to support him.

The offer and pledge were accepted. Ordination and designation of the young missionaries to their chosen field followed; and toward end of July 1898, Dr. and Mrs. Grierson, Mr. and Mrs. Foote, and Mr. Duncan McRae, bade farewell to their friends in the east. Sailing from Vancouver Aug. 1st, they reached Seoul, Sept. 8th, where they remained for a time to become acquainted with the customs of the people, acquire their language, and consult with the "Council of Missions" in Korea, holding the Presbyterian form of government, as to their permanent field of labor.

As the result of such consultation the Province of Ham Gyong has been fixed on as the field of the Canadian Presbyterian Mission—a great stretch of country on the N. E. coast, of which Gensan or Wonsan is the chief open port,—and extending northward to the Russian frontier, westward to the confines of Manchuria, and southward nearly to the latitude of Seoul. In this territory, with only two other missionaries one a Methodist and one Independent, a million souls wait for the light of life.

Korea, its Condition and Prospects.

By Rev. Robt. Grierson, M.D., Wonsan, Korea.

As it is not easy to give actual statistics of the numbers of churches, church members, catechumens and native helpers embraced in the various denominations at work in Korea, those who count everything by number rather than by power may be disappointed with this writing.

Yet even they may be satisfied when they learn that this difficulty is in a great measure due to the fact that the constant and steady increase keeps the totals always changing, and the figures given one year are so far below the next that one does not keep it in memory. The increase year by year is now very great. Few if any mission fields of the world can show the proportionate increase now seen in Korea.

The past year has been the most wonderful yet. One missionary returning to Seoul after an itinerating tour among his country congregations of only one month's duration reports over two hundred baptisms, and five new churches started. One station of the Presbyterian Church, U. S. A., Pyeng Yang, reports thirty-eight new churches which have sprung up during the past twelve months.

But while in great numbers congrega-

tions and converts are being multiplied, the cause for greatest joy is not the increase, but the solid and healthy character of the work. It is not a superficial movement rushing thousands half informed into an organization which they will as quickly leave. The new adherents are in most cases persons who have been under instruction as catechumens for many months and in some cases years.

The social conditions here, moreover, ensure that profession of Christ is a serious step, cutting one away from his unbelieving neighbors, and subjecting him to more or less of persecution, which roots him in his faith more firmly.

The increase of church membership is almost entirely the result of the labors of native Christians, who have a burning zeal for the salvation of their fellows; the few missionaries find their time fully occupied in simply following up and guiding work started by the Holy Spirit through converted natives.

In the Presbyterian denominations, moreover, who have united in one organization called "The Jesus Doctrine Church," the natives are thrown on their own resources entirely for church buildings, school teachers, evangelists, etc., and most wonderfully respond in keeping up their self-support.

It is this present healthfulness that makes the future prospects in Korea most hopeful. As the evangelization in its entirety of any nation must ultimately be the work of its own natives, so here we have the native Christian enthusiastically and with great self-sacrifice toiling to save his brethren. And as there are few countries where it is easier to get attentive listeners, and few countries with fewer religious preoccupations or prejudices to prevent the entrance of the Word of Truth, it may well be hoped that the past success will repeat itself many fold year by year.

Some of the churches are preparing for great gatherings. The Northern Presbyterians are asking for seventeen new missionaries, and have enough stations in view even now to place that many new men when they shall have learned the language.

The southern portions of Korea are not so encouraging as the northern and especially the western portions. But even there success is hoped for shortly.

The Province of Ham Gyong, where our Canadian mission is stationed, has responded wonderfully to the little preaching that has been done in it. In Wonsan there is a strong church with several offshoots. In Ham Hung there is the nucleus of a church with very encouraging reports of bands of Christians forming in villages which no missionary has yet visited. In Peuk Chun and Hang Won there are Chris-

tians, but the vast mass of the villages, towns, and large cities of this great province have as yet never heard the Gospel. The future prospects here depend upon three things.

1. The blessing of God granted in response to united prayer.

2. The maintained and increased zeal of native Christians in evangelizing their fellows.

3. The presence of a larger force of missionaries to foster and direct the work as it grows. There is now almost enough work to keep our three men at present on the field busy in supervision only.

HOW HE PACKED HIS FRUIT.

A Story for Farmer Youth.

A housekeeper, after several complaints to her grocer because unsound fruit had been brought her, was one day offered a basket of peaches and a basket of gem melons, accompanied with this assurance.

"You will not find a single damaged peach or melon in either of these packages. If you do, I will gladly refund the money you pay for them."

She found every peach and melon perfect. The housekeeper reported this on her next visit to the dealer's store, and asked why he was so positive in warranting his goods. "Why?" exclaimed the man. "Why, because I have found that the farmer who furnished those baskets never sends dishonest baskets to market."

The farmer's number, among the commission dealer's consignments, was "135." After that the lady always bought Number 135, and the contents of the basket never failed in measure, condition or quality.

Admiration for the conscientious farmer grew upon the housekeeper, and literally made her more conscientious herself. She felt ashamed when she was tempted to slight or "scamp" her work. Number 135 seemed to be looking at her.

One particular that deepened this impression was the non-appearance in market on Mondays of any basket bearing the favorite mark. Farmer 135 would not pick fruit on Sunday, the dealer said. The housekeeper felt her face flush when that was said. She had never been so scrupulous.

The summer and autumn passed, but the sermon of the faultless fruit continued to preach to its buyer when she could buy no more. Careless lapses of duty frequently brought up the thought, "Number 135 would not have done that." She remembered and thanked the unknown man whose integrity had strengthened and helped her. His rectitude represented to her the presence of the sinless Teacher.

The Children's Record.

or rather

THE CHILDREN'S PART OF THE RECORD.

"The Children's Record" is continued in "The King's Own," a weekly illustrated paper, published in Toronto. But in the home the children have a place at table with the older people. So I would like them to have a place in the Record of our Church. If I could only make the Record so attractive that they would be as eager for its contents as for their place at table, wouldn't I be glad! I will begin with

BROWNIE IN UNDERLAND.

CHAP. IV.

The three previous chapters of this pleasant fable were in the Children's Record. It is written for our young people by one of our own Honan missionaries, to picture to them what they would see and hear if they were in China.

Underland is a name he gives to China because it is on the other side of the world.

The first chapter describes Brownie's journey from Canada to China, how he jumped into a spring and down the little hole where the water bubbled up, down, down, away through the earth until he came up on the other side, plumb against a bucket with which a Chinaman was drawing water from a well.

The second and third chapters tell what Brownie saw and heard, his many funny experiences and adventures, and his meeting with Mr. Joe, a nice old Chinaman.

In this chapter Mr. Joe relates the story of his own life to Brownie. Many of the things in Mr. Joe's life are pictures of the things that our missionaries are seeing and hearing and doing. If we were in Honan we might find Mr. Joe and his story to be very real and no fancy sketch.—Ed.

Brownie now settled himself down into a big arm-chair, the Underland kind, to hear Mr. Joe's story. The chair was not very comfortable, but the story was so interesting that he did not think of the chair.

When I was young, said Mr. Joe, I had a better chance to get on in the world than most boys, for my father sent me to school. The other children of my age were the children of poor parents who said they could not afford to send their sons to school.

So while I was being whipped and taught the Chinese books, they were out on the road with a basket and fork gathering all the manure they could, or in the fields scraping together the stubble and fallen leaves, which they carried home in big baskets and piled up in the yard, ready to

be burnt as fuel in the family stove, for wood was too scarce and dear and coal was only used in the city.

When the sun rose we had to rise also, or a little before, and hurry off to the school. Other boys could go barefooted and naked in the hot weather, but we dared not.

We must always wear shoes and stockings and clothes, for the teacher said that little scholars must be very proper.

When we were let out, and romped on the way home, someone was sure to say: How ill-behaved those boys are! And next day the teacher would either punish us with a paddle, or make us kneel on the bare bricks.

My father was in a government office, though he got no salary. He made his living by unjust fees which he took from people in distress.

When there was a show in town the teacher would give us a holiday, and after the show was over I would go in with my father through the big gates of the courthouse, on either side of which were big stone lions with their mouths wide open. Inside the high walls were the jail, offices, courthouse and magistrate's residence.

In those days I looked with fear and pity on the ragged fellows whose haggard faces were sticking through holes in the wooden collars with which they had been furnished for some crime. There was generally a few of them chained to the lions.

When I grew older, however, I got to feel no pity for any of the wretches who fell into my power. For after five years' schooling my father took me in to train me for the same work as himself. Thus I became what is called a "runner." I learned all the tricks of the trade so quickly that I soon was at the top of the profession, and one of the magistrate's most trusted agents.

My young friend, have you read about "the publicans and sinners"? Well, I was one of that class, a pretty fine lot of "toughs" we were. For one cannot be a runner and be an honest man at the same time, such is the state of Underland society.

The tricks of our trade were the best means of arresting a prisoner, of torturing him when we got him, and of getting the most "oil," as we called it, out of him. I mean money.

When the magistrate gave us a warrant to arrest, we first tried to make the man give us so much hush-money and we would report to the magistrate that the man was not to be found.

If the man did not pay up, we would haul him off to some lonely temple, and begin to argue with him. We would tie him up to a beam by the thumbs, which hurt him so much that he would beg to be let down, and he would sell so much

of his land and pay us what we wanted out of him. Oh, our hearts were like stone. I often weep when I think of it, now that I am a Christian. The tender mercies of the wicked are cruel.

All the runners in government employ are slaves of the opium habit. I also speedily learned to smoke along with the others, and many a night, had you gone into our quarters, you would have been almost overpowered by the smell of the drug, for you are not used to it, and we were. Then the hours taken from sleep had to be made up the next day by lying abed as long as we dared.

The magistrate himself was generally an opium-smoker, and preferred trying his cases at night after he had some whiffs of the pipe, which had the effect of sharpening his wits and making him eager for business.

All was going well with me when my eye-sight began to fail. There seemed to be a little white cloud growing over my eye-balls, and the cloud was getting thicker and thicker so that my sight grew gradually worse. I soon became alarmed that I was going blind, and I knew that if I became blind I should have to give up my post, and at my time of life another job would be hard to find.

I tried all sorts of plans to cure the trouble, but in vain. One friend recommended me to smear them with dove's dung; another thought that the cloud could be driven away by a few pokes with a needle.

At this time I had to give up smoking the opium, for I could not see to hold it in the lamp, which was necessary to cause it to give off the fumes which the smokers draw into their lungs with such delight. But I was still a slave to the habit, and had to take another plan, namely of eating the opium and washing it down with water.

But the cloud kept getting darker and darker, and by and by I became totally blind. How could I now arrest a prisoner or do anything else? I had to depend on my grandson to lead me about by the hand.

After some years in darkness, as I was sitting in a tea-shop where I was still trying to keep in touch with the world by listening to the gossip of the tea-drinkers, I overheard two men talking in excited tones. "Say, neighbor, have you seen the foreign devils?" "No! where are they?" "There are two of them at the bridge on a boat. They say they are going to take an inn, heal all kinds of diseases free, sell books and "preach," though I do not know what that is, I am sure."

"What is that you say?" I said, in a voice trembling with excitement. "Two foreign devils," was the answer, "they are just like those I saw in Tientsin. They

wear tight pants and have no queues. When they go out for a stroll they carry short sticks, which are said to be emblems of rank in their country, but they are a clever lot. Why, there was Doctor Ma (Mackenzie) at Tientsin, he cured all sorts of diseases which our doctors did not dare to touch, even blindness of many years' standing."

On this I could contain myself no longer, and feeling for my staff, I called to my grandson to lead me in search of the foreigners. It was easy to find them, it was like going to a show, all we had to do was to follow the crowd. The inn-yard was full of people. In one room a man was explaining a book (the Bible). In another the Doctor was busy with the sick.

After a while they led me in. The doctor was very kind, asked me my venerable age, looked at my eyes, and said that he thought they could be cured, but that as he was to stay only a few days in town he could not undertake the case.

Oh, how disappointed I felt. But he added: "I will be back here, I hope, next year, in the third moon. If you come then I will try to cure you, for I expect to stay longer." In vain did I plead my case. He only said their time was short and they had to visit many other cities.

I went out with a heavy heart, and when I was far enough away for them not to hear, I burst out: "Those foreign devils! they are all a fraud. They either pretend to heal diseases, or they are not willing to heal me! I guess that talk about having no time is all lies, and besides they will never come back again next year as they pretend."

Well, there was nothing for it but wait anyhow. What do you think? They did come back, and a month earlier than they promised. I went at once to the inn, but another disappointment awaited me. For I was shown into a room and told to wait until the other sick people were attended to. I felt sure that this was only a trick to put me off again without doing anything for me.

But much to my surprise in the afternoon I was called in to the doctor's room. "I will have to use the knife," he said, "but it will not hurt." "All right," I replied, "anything but this blindness." Then he took his knife and in a short time I saw flashes of light. "How many of my fingers do you see?" said he, and much to my surprise and joy I was able to give the correct answer. "Now we must cover up the eyes," said he, "for some days to heal."

In due time the doctor took off the bandages, and my eye-sight was restored. But as part of my eyes was gone, the doctor gave me these spectacles to help make up the loss. Of course I gave up forever my wicked life and became a Christian.

Other Presbyterian Churches.

Rev. John Watson (Ian Maclaren) has accepted the nomination for Moderator of the English Presbyterian Synod.

Rev. Donald Guthrie, D.D., a young Canadian minister, for the past few years successor to Rev. Moses Hoge, Richmond, Va., has accepted a call to the First Presbyterian Church, Baltimore.

Prof. Purves, of Princeton, is likely to succeed the late Dr. John Hall, in Fifth Ave. Church, New York.

An almost unanimous vote in favor of the tithe system was cast at a recent meeting of the Pennsylvania Presbyterian Synod.

There are 6,348 Sunday Schools in India, with over 10,000 teachers and 2,500,000 scholars. Of these the Presbyterians have 1,019 schools, 1,838 teachers, and 40,843 scholars.

Princeton's growth is remarkable. Within ten years the university's endowments and the number of the dormitories have doubled.

The Presbyterian Church in the United States (South), has 2,909 churches, 1,471 ministers, and 221,022 communicants. The total contributions last year for all objects were \$1,850,771.

The magnificent bequest of \$450,000 to be divided equally between Home and Foreign Mission work was made during the past summer to the Presbyterian Church, U.S.A., (North), by Mr. Dwight H. Baldwin, piano manufacturer, of Cincinnati.

The Established Church of Scotland reports 648,476 communicants, the U. P. Church 197,476, and the Free Church 293,684. The last two, about to unite, will make a membership of 491,160. The Established Church gave in the past year about half a million of pounds for the support and advance of the Church, while the other two gave about one million of pounds.

The Mission Record says: "In March, 1837, the women of the Church of Scotland decided to send out their first missionary to India. Then there was not a single zenana open to a white woman; to-day our missionaries visit 157. Then the one missionary that we sent out started the first girl's school; to-day we have 49 schools, with over 3,000 pupils in them. Our one missionary has increased to 36, and there are 1,084 women in zenanas under instruction.

The marriage preparations between the United Presbyterian and Free Churches of Scotland are proceeding quietly. The union will probably be consummated some time next autumn, after the report of the joint Committee to the Supreme Courts of the two Churches in May.

Very successful have been the United Presbyterian missions in Nyassaland, Africa. In a land where twenty years ago missionaries entered at the peril of their lives, 4,000 converts recently gathered, spent five days in meditation, prayer and song, and one day 284 converts were baptized, 195 of them adults.

Of the Church of Scotland College at Calcutta, principal Morrison writes,—“The plague scare has passed away, and the Mission College department of the Institution has made a good start with 393 students, which we hope to increase to 600, as many as we can accommodate and teach. Our religious instruction now takes its place as the climax of our days' work with the young men.”

The English Government is giving Presbyterianism greater recognition in the army. It has agreed that Scottish chaplains shall accompany Scottish regiments, in which there are 300 or more Presbyterians going to, or returning from India. The Scotchman makes a good soldier, and wherever he goes, does his duty; but he is all the happier and better for the Presbyterian minister, who understands his national and religious peculiarities. The Church of England chaplain is not to his taste. He prefers and demands one who reminds him of the old Kirk and home, and who can enter into experiences, born of the Catechism and Westminster theology.—The Presbyterian.

The General Assembly of the Presbyterian Church in New South Wales have resolved to celebrate the centenary of Presbyterian worship in the colony and the commencement of the twentieth century (1) by a special mission in each parish during 1900 with the view of reviving and deepening spiritual life; (2) by holding at Sydney, in April 1901, a congress to which the home churches and sister churches in the colonies shall be invited to send delegates, who may also attend the General Assembly of 1901; (3) by the issue of a history of Presbyterianism in the colony, to be prepared by an editorial committee, of which the Rev. Dr. Cameron, of Richmond, has been appointed convener; and (4) by the raising of a fund of a hundred thousand guineas “as an offering of worship and thanksgiving to Almighty God, to be used in the expansion and advancement of the work He has given this church to do in the land.”

Wide World Work.

Bibles are on sale at five of the leading book-stores in Sendai, Japan.

Islam has penetrated every Soudanese village, and the most hopeless ignorance prevails.

The grandson of the first woman in Zululand to become a Christian was recently ordained a missionary.

The first electric car in China went from the city of Peking to the Tientsin railway station, a distance of three miles, June 24, 1899.

Mr. Spurgeon's sermons are making their way in China, and a great future of usefulness is likely to be permitted to them there.

Followers of Shintoism in Japan are making a last desperate effort to interest people in the gods by restating their virtues, but only a few listen.

Church attendance in England early in the seventeenth century was enforced by law. An act of Parliament imposed a fine of one shilling upon every adult who missed church service on Sunday.

If India were roughly divided into 575 districts with a population of 500,000 in each, and if the foreign missionaries were equally distributed in them, there would not be two ordained men for each district.

One hundred and fifty churches in Pittsburg, representing twelve denominations, have associated themselves in a federation for united aggressive work among the foreign population and non-church-goers.

Sweden is the most Protestant country in the world. Of the population of 6,000,000 there are only 2,000 or 3,000 Roman Catholics, the remainder of the people belonging most entirely to the Lutheran Church.

The oldest missionary in Burmah, and, it may be, the oldest missionary in the world, is D. L. Brayton, who is ninety years old, and has served in Burmah for seventy years. For thirteen years he was Judson's companion. He is still active, rising at four o'clock in the morning.

There is a settee carefully preserved in the Tabernacle Church at Salem, on which Feb. 6, 1812, the pioneer missionaries, Judson, Hall, Newell, Nott and Rice, sat on the day when they were ordained for their missionary service. Above it hangs a well-portrayed picture of the scene.

No wonder that Spain is poor. She supports from her treasury 117,000 monks, nuns and other persons under religious vows—nearly five times as many as the former standing army of the United States—Congregationalist.

The income of the Society for the Propagation of the Gospel which was established in 1701, and is one of the oldest missionary societies in the world, amounted last year to \$1,587,560, the highest it has ever received in any year.

Sixteen German foreign missionary societies employ 750 German and 121 native missionaries at 471 stations, having pastoral charge of 110,000 communicants and 70,000 children in schools. Total receipts about \$1,000,000.

"Wretched opium habit! How it binds and enslaves! Its victims are to be counted by the million. It is said that 500,000 Chinese, the most of them being women, annually attempt to commit suicide by the use of it. Life ceases to be desirable, and the drug which has debased and ruined mind and body is courted as a means of ending the miserable existence."

Few results of mission work in the foreign fields equal those in Uganda, eastern Africa. The country was unknown to Europeans in 1856, and the first missionary was a school-master. In 1887 the missionaries numbered 319, and in the next seven years the number doubled, and to-day, counting the men and women, the missionaries and their wives, would raise the total to over 1,000.

Dr. Ashmore says: The entire educational system of China is being overhauled. The old fossilized essay is to give way to a sensible examination for a degree. Perfect penmanship is no longer considered indispensable, and brains in the head are going to be preferred to expertness in the hands. Native female education is attracting attention. Foot binding is assailed, and old China is striking her tents for a march.

Free trade in liquor sold by retail was established in France in 1880, and the result has been an enormous increase in liquor shops. In 1850, there were 350,425 and in 1880 the number had risen to only 356,863. In 1894, however, fourteen years after the alteration in the law, the number of these establishments had risen to 451,000, and they number to-day 500,000. They are most numerous in the department of Eure, where, it is alleged, there is one liquor shop for every three adults. "In other words," M. Dostre says, "one elector in four passes his life in pouring out alcohol for the other three." The consumption of brandy has increased fourfold since 1850.

Receipts.

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

KNOX COLLEGE FUND

Table listing donors and amounts for Knox College Fund, including reported amounts and totals.

\$1029 89

QUEEN'S COLLEGE FUND.

Table listing donors and amounts for Queen's College Fund, including reported amounts and totals.

\$111 91

MONTREAL COLLEGE FUND.

Table listing donors and amounts for Montreal College Fund, including reported amounts and totals.

\$223 40

HOME MISSION FUND.

Table listing donors and amounts for Home Mission Fund, including reported amounts and totals.

Main column of donor names and amounts, including Cranbrook, J McKee, Theodora, Woodville, Kirkton, J Wilson Oil Spgs, Atholstano, J A Grant, Brandn, Pr R V E A McCurdy, Gtation, Edon Mills, Kamloops, Innisfail w m b, Summerside, N Glasgow yphms, Watford, J S Hara, Meri, n, B W River, Dunrae, Winthrop, Escevan, Portil, Linds y, late Ftay, Buras own, Mandaumin ce, Tavisock ce, Boissevain, Wik, 2 friends, Osgd, Hemmingford, Tor, St And whma, McKillop, Pictou, Botany, Ennsvillous, Queensvilles, Waterloo, Port Hope, Ist, D MacDougal & fam, Oranst, Belgrave, Fort William, Hurricane Hills, Be, Mary J Parsons, Ballinaf d, Cornwall, St J, Claude wfms, Brotherstone, Woodville, Hullett, ss, Granton, Edinbg, Lothian, Rd U P, £18-3-6, Port Glasgow, Princes St, J-1-9, Collins Bay, Portsmouth, Edinbg, Barclay, Free £250-0-0, Edinburg, Orange, Free £500, Edinbg, St George, Free £500, Perth, St Ste Free £24, Perth, West Free £110, Collace, Free £110, Forgandenny, Free £100, Brought, Ferr, £ Free £12 15 0, Brought, Ferry, St Lukes, Free £50, Presby, Aberdeen, Free £51 13 0, Glasgow, Kelvin, side, Free £37 18 6, Rothsay, Free £4 12 6, Dunoon, Free £1 0 0, Paisley, St Geo, Free £7 10 0, Friend, £1 0 0, A R C, £2 10 0, A P C, £2 10 0

Table listing donors and amounts, including Roxboro, Svdnham St P, Lt on, Pleas't Val, La Riviere, Brooklin, Langside, Asr, Knox ss, Tor, St And whma, Russ ll, Drummond Hill ss, S, nator McKee, Rev W Gauld, Mono Mills, Ashcroft, Roland, Clinton, Willis ss, Lu'know, Strorrington, Pittsbura, Glenburnie, Williamstown co, R v, Jas Buchanan, Keene, Louth l a s, Corbetton, Walkerton, W Ft William, Friend, Ruthfd, 2 friends, Osgd, Hemmingford, Tor, St And whma, McKillop, Pictou, Botany, Ennsvillous, Queensvilles, Waterloo, Port Hope, Ist, D MacDougal & fam, Oranst, Belgrave, Fort William, Hurricane Hills, Be, Mary J Parsons, Ballinaf d, Cornwall, St J, Claude wfms, Brotherstone, Woodville, Hullett, ss, Granton, Edinbg, Lothian, Rd U P, £18-3-6, Port Glasgow, Princes St, J-1-9, Collins Bay, Portsmouth, Edinbg, Barclay, Free £250-0-0, Edinburg, Orange, Free £500, Edinbg, St George, Free £500, Perth, St Ste Free £24, Perth, West Free £110, Collace, Free £110, Forgandenny, Free £100, Brought, Ferr, £ Free £12 15 0, Brought, Ferry, St Lukes, Free £50, Presby, Aberdeen, Free £51 13 0, Glasgow, Kelvin, side, Free £37 18 6, Rothsay, Free £4 12 6, Dunoon, Free £1 0 0, Paisley, St Geo, Free £7 10 0, Friend, £1 0 0, A R C, £2 10 0, A P C, £2 10 0

\$16,313 98

Reserve Fund.

Table listing Beq Robt Irwin, Vaughan, Beq W Magill, Brampton.

\$2633 35, \$750 00

AUGMENTATION FUND.

Table listing donors and amounts for Augmentation Fund, including reported amounts and totals.

\$2501 95

FOREIGN MISSION FUND.

Table listing donors and amounts for Foreign Mission Fund, including reported amounts and totals.

Main column of donor names and amounts, including J Wilson, Oil Spg, Athelstano, J A Grant, Brandn, Preat tce, Moan, Kamloops, Summerside, J S Hara, Merriton, Fretel, Winthrop, S Hunter, W Flam, Estevan, Portail, Dickie'ssettms, Beq Ftay, Linosay, Burnstown, McIntyre ss, Tavisock ce, Boissevain, Mont, E, skine, Two friends, Osgd, Hemmingford, Hat Portage, McKillop, Miss E de Beaurgard, Ennotville ss, Waterloo, Port Hope, Ist, Scarborough, Knox, Nichol, D Macdougall and family, Oranst, Belgrave, Hurricane Hills, Ballinafud, English Sett, Brucefdd, Un abrsa, Brotherstone, Hullett, ss, Granton, Bridgem, ce, Vow, Svdnham, St P, Lt rton Pleas Val, Collins Bay, Langside, St Louis de Gonz, Asr, Knox ss, Gue ph, St And, R idonan, Portage la Pra, Carberry, Nouclars, Chater, Humeville, Brandon, Rounthwaite, Virden, Modemin, Indian Head, Moose Jaw, Neepawa, Wads'ono, Minnedosa, Cameron, Jan William, Morden, Manitou, Pilot Mound, Boissevain, Deloraine, Meita, Souira, Glen'oro, Trecherne, Garman, Win, St Giles ss, Rola d, Portage ss, Keewatin, Port Arthur, North Bay ss, Mono Mills, Ashcroft, Roland, Clinton, Willis ss, Lucknow, Ymir, Priurose ss, Williamstown ce.

Table listing donors and amounts, including Rev, Jas Buchanan, Wroxeter, mem, Keene, Keady, Weland, Eden Mills, Louth l a s, Walkerton, Frien, Rutherd, Friend, \$83312 62

Foreign Mission Service.

Table listing Beq Robt Irwin, Vaughan, Beq Wm Magill, Brampton, \$1316 65, \$750 00

WIDOWS' AND ORPHANS' FUND.

Collections, etc.

Table listing Reported, Asr, Knox, Hy, nnal Com, \$1202 94, \$121 25

Table listing donors and amounts for Widows' and Orphans' Fund, including reported amounts and totals.

\$1658 38

Ministers Rates.

Table listing donors and amounts for Ministers Rates, including reported amounts and totals.

\$999 30

St Andrews, Quess	7 60	Tor. Dunn Ave ss	21 71
Annapolis ss	6 25	Ham. Central ss	72 97
Aldersrove ss	1	" Knox ss	87
NW Minst St A ss	7	" Knox ss	13
Magnatawan ss	3 25	Bradford Ist ss	57
Durham ss	5 40	Campbellville ss	11
Port Dover ss	6	Wetherill ss	8
Victoria ss	8 36	Hintonburg ss	2
Alli w ss	2	Tor. Wminstr ss	2 25
12 Mile Lake ss	50	Per Rev E A McCurdy	1993 55
Saut St Marie ss	17	Stony Mountain ss	2
Thorold ss	8	Wellington ss	8 85
Battleford ss	3 50	Lower Litchfield ss	1
Nichol ss	1 22	Lakefield ss	4 76
Elmvale ss	7 60	North Smith ss	1 68
Floss ss	3 51	Ivy ss	4
Windham Centrs	1	Cowaline ss	4 2
Ballantruss ss	2	Lunsburg ss	6
Winterbourne ss	7	Collins Bay ss	2 92
Josephsbu g ss	2 7	Portsmouth ss	1 14
Elgin ss	3 4	Wallace, St M t ss	6 60
Ottawa Globe ss	11 53	" Knox ss	4 40
Woodlands ss	13	Bancroft ss	1 9
North Shores ss	2	Belmont ss	11
Roxboro ss	2	Ayr Knox ss	12 51
Moosomin ss	14 60	Wolfe Island ss	3
Maynes ss	4 69	Southampton ss	14 74
Scotch Brook ss	5 55	Glenarm ss	10
Bass River ss	6	Fisherville ss	2 55
Salom Roads ss	2	Eburne ss	12 15
Norval ss	2 25	Big Inch ss	4 30
Yorktown ss	1	Mauche-terres ss	3 81
Tor. Wminstr ss	10 42	Binnarth ss	3 60
Little Current ss	4	Rathwell etc. ss	8
Lansdowne ss	6 35	Licombe, Milton ss	1 60
Fairfax ss	3 30	N pier ss	6 30
Sandbay ss	2 4	Kewaneess ss	5
Kincardine Kx ss	2 5	Oakdale ss	2 22
E Oxford ss	3 65	Mono Mills ss	6
Little Har ss	1 30	St Cath. Knox ss	35 10
Eton Station ss	5 25	Tompo Hill ss	6 31
Braandon ss	31 59	Primrose ss	5 18
Coben ss	9 30	Up Melbourn ss	4 31
Esqueving Doz ss	4 90	Finch Cryster etc. ss	18 97
Mitchell ss	15 16	Buckingham ss	2 29
Port Robinson uss	2 12	Storhewen ss	2
North Day ss	1 10	Little Sands ss	1
Port Sydney ss	50	Yarmouth ss	6 77
Ota Erskine ss	9 32	Heavertn Knox ss	11
Quamsville ss	6 30	Glenmorris ss	4 77
Eganville ss	9 27	Westmeath ss	1
Tor. St Pauls ss	12 21	Bea hburg ss	17
Tiverton ss	11	Hentpath ss	2 60
Hancovers ss	10	Vancouver 1st ss	10 75
Duff Ch ss	14 63	Midland ss	5
Grafton ss	12 1	Normanby Knox ss	2 18
Fleish rton ss	3 80	Kirkton ss	3 20
Kirkwall ss	8 45		
Valens ss	2 05		\$8611 72
Rockwood ss	1		
Amos ss	8 54		
NW Minstr wess	4 35		
Warwick ss	8 0		
French River ss	3 49		
Pt Bath uss etc	6 42		
Franklin ss	7		
Kilbuckan ss	8 50		
E Toronto ss	11		
Hyde Park ss	5		
St Thoma-forb ss	6 17		
Strathclair ss	12		
Riv W G Calder	3		
Gravenhurst ss	16 61		
Stanley Branches	1 25		
McIntosh ss	4 78		
Woodville ss	14 62		
W Essa. Burns ss	7 80		
Sylvan Valley ss	70		
Cramlin ss	12 52		
Morechester ss	16 48		
Prince Wm ss	25 30		
Haney Hammond			
Will oct. etc. ss	16 30		
Hopetown ss	1 75		
Richmond Hills ss	4 20		
Thorahilles	2 50		
Lorwoods ss	10		
Dunpbin ss	11 20		
Tor Oak t etc	8 16		
Tor. St Enocb's ss	10		
Thamesville ss	16 30		
Oneida ss	3		

Chatham, St A ce	5 76	Little Harbor	1
Saksprings St Lu	48	W River Sta	10
wfms	25	Dartmouth, St Jas	56
St Martin's	15	Dundas	5 78
Rogers Hill Unwfms	20	Fort Kent, St Fran	7 71
J H Moser	5	Summerside	21 55
Stellartn, Shar	74	Westville, St Phil	46
Westville, St Phil	68 67 5	Hardwicke	11 50
Hardwicke	3	Kouchibouguac	30
Atex Young	5	Lawrencetown	35
New Annan	15	New Annan	15
Baillie	4 40	AM Muced, rept 10	6 22
New Bandon	11 11	J Nelson, int	59 74
Carnquet	19 18	A J Macdonald rept 15	19 37
Oxford	45 5	J W Nicholson	10
St Uniack	9	Moat Uniack	4
Salina	6 50	Sharbrook	15
Golden Grove	5	Man late HMMc	1
W River, St Mary's	85	Leod	25
Lo report	4 42	F Fisher repaymt	1
Beq A B Fairbanks	200	Salina	6 50
Int M A Kent	6	K G MacKay rept	16
Foxwash	12 52	M Ross rept	10
Southampton	5 13	Golden Grove	5
River Hobert	6 88	J S Ross, rept.	17 76
Ferrona	12 50	Lockport	5 04
Blue Mtn	7 76	J G Colquhoun rept	12
Beaford	2 22	E 00 R F Murray rept	10
St Columbia	12 60	N Saley refund	5 50
Gairloch	13 09	A B Fairbanks	200
Gore, 5 Mile Riv	12 17	Hopewell, Un	3 25
Saltsprings	12 07	W Conrad rept	10
Bass River	4 43	Port Morien wh fms	2
Kingston, Rich	20 1	Port Morien men	10
Newcastle, St Jas	2 50	Dalhousie	46
Bathurst	8 03	E Riv, St Mary's, 42	
New Mills	22	New Glasgow, Un	75
Campbellton	9		
Sydney, St A	12		
Falmouth St	7		
W Riv St Marys	16 65		
Princeton, PEI	4 35		
Summerside	6 78		
Brookfield PEI	5		
Barney's Riv	4		
New Glasgow	15 70		
Pt Morien whfms	30		
men	20		
Dalhousie Mpls	3 50		
Hx Bethany ce	3 73		
West Bay ce	25		
E Riv, St Mary's	54		
Total	\$15725 71		

Port Elgin	19	Up Stewiacke	16
New Maryland	6	St Croix, Ellrshee	3
Leitch's Creek	7 50	Linden	3
Amberst ce	17	Moncton, St J ce	19
ss	25 65	Barney's Riv, Untd	5 15
"	71 50	Georges River ce	30
Little Bras d'Or	10	Hopewell, St Col	8 50
Parrsboro, St Jas	15	Summerside	25
Sunny Brns, St P	33	New London PC ss	4 55
St Martin's	3	Ferrona ce	1
Dundas	5 78	Mrs C Archibald	25
Florenceville	5 24	Port Morien men	5
Ft Kent, St Fran	5	Dalhousie	26
St Francis ce	5		
Ferrona, Zion	8		
Summerside	8		
Hardwicke	8		
Kouchibouguac	4		
St John, St And	131 71		
Wallace	12 60		
Laurencetown	19 37		
New Annan	15		
AM Muced, rept 10	6 22		
J Nelson, int	59 74		
A J Macdonald rept 15	19 37		
J W Nicholson	10		
Moat Uniack	4		
Sharbrook	15		
Man late HMMc	1		
Leod	25		
F Fisher repaymt	1		
Salina	6 50		
K G MacKay rept	16		
M Ross rept	10		
Golden Grove	5		
J S Ross, rept.	17 76		
Lockport	5 04		
J G Colquhoun rept	12		
E 00 R F Murray rept	10		
N Saley refund	5 50		
A B Fairbanks	200		
Hopewell, Un	3 25		
W Conrad rept	10		
Port Morien wh fms	2		
Port Morien men	10		
Dalhousie	46		
E Riv, St Mary's, 42			
New Glasgow, Un	75		

COLLEGE FUND.	
Interest C E. Taylor	\$75, was omitted in last month's receipts, making total \$5,916.44, instead of \$4,941.44.
Reported	\$5016 44
Up Stewiacke	35
Middletown	150
Melvern	150
Nine Mile River	6
Elmsdale	8
S Richmond	145
New Maryland	323
Leitch's Creek	5
Parrsboro	10
Little Bras d'Or	5
S Brns St Pauls	12
Irt P of Lacos	54
St Marins	2
Ft Kent, St Fran	2
Kouchibouguac	3
Wallace	25
Lawrencetown	6
New Annan	7
Musq Harbor	4
Halifax Chal	50
H A MacLaren, int	67 50
Salina	350
Golden Grove	389
G Sanderson int	75
Mrs E Grant int	51 51
New Glasgow, Jas	10
Westville, Carmel	12
Pt Morien men	10
Dalhousie	24
E Riv, St Mary's	19
Total	\$5555 53
BURSARY FUND.	
Reported	\$340 12
Up Stewiacke	2
Nine Mile Riv	2
Elmsdale	2
Sun Brns St Pauls	3
Kingston, Rich	10
Lawrencetown	2
Halifax Chal	20
Musq Harbor	1
Rev J Carruthers	22
Port Morien Men	4
E River, St Marys	3
Total	\$498 12
COLLEGE LIBRARY FUND.	
Reported	\$53 50
Up Stewiacke	2 00
Coll. op'g College	11 81
Rev J Carruthers	59
Total	\$117 31
MANITOBA COLLEGE FUND.	
Reported	\$6 65
Halifax Ch	5
Pt Morien wh fms	6
Total	\$17 65
AGRD AND INFIRM MINISTERS' FUND.	
Interest and Col	
Reported	\$958 77

Receipts.

Received at Halifax by Rev. E A McCurdy, Agent, November, 1899. Office, Metropole Building, Hollis St.

FOREIGN MISSIONS

Reported	\$139 3 53
Up Stewiacke	42
St Croix, Ellrshee	15
Middletown	4 46
Harmony	6 5
Kennebecook Cor.	6 50
Melvern	6 38
West Arichat	4
Port Elgin	19
New Maryland	6
Pt Elgin wfms	24 60
Leitch's Creek	9 50
Dr L. Mem	12
Upper N River	3
Barney's Riv Untd	36 3
Amberst	221 35
Little Bras d'Or	10
ce	6
Parrsboro, St Jrs	15

KOREAN MISSION.

Reported	\$1517 68
Up Stewiacke	15
Stud Miss Ass'n	42
Stanley Bridge ce	5
Students' Assoc'n	110
Total	\$1699 68

HOME MISSIONS.

Reported	\$3419 11
Up Stewiacke	40
Middletown	4 62
Harmony	10
Melvern	6 73
W Arichat, C B	2
Glady's McAskill	1
S Richmond	11 40

