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CONTENTS.

NOTES :—

A Pilgrimage to St. Anne	220
Church Notes and Notices	231

OUR FOREIGN MISSIONS :—

School Work in Trinidad, by Mrs. Morton.	232
Letters, Dr. and Mrs. Annand.	233
The Famine Outlook in India.	234
Letter from Rev. J. Buchanan, M.D.	235
Touring in Honan, by Rev. J. Goforth.	236
Some Honan Notes, Dr. Malcolm.	238

YOUTH :—

The History of Christian Praise, by Rev. Prof. Ross, D.D.	240
Our Work Among the N. W. and B.C. Indians, by Rev. Prof. Baird.	244
Our Indian Schools, by Mr. Alex. Skene.	248
What Drink did for one Man.	248

CHILDHOOD :—

How Mickey Saw the Queen.	247
The Story of Pyarl.	248
His First Shot.	250

THE MINISTERS' PAGE.

RECEIPTS.	251
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In this issue the "History of Christian Praise," by Rev. Dr. Ross, is of exceptional interest and value. Rev. Prof. Baird and Mr. Alex. Skene tell of our work among the Indians. All our Foreign fields are represented save Korea and Demarara. Mr. Goforth's letter has a sad interest, as the last for a time from Honan, and it shews how unexpected must have been their enforced flight. In the famine sketches by Revs. Dr. Buchanan and Norman Russell, a lurid light is cast upon the suffering and want in India. Mrs. Morton shews the important place of school work in Trinidad. From the far New Hebrides, Dr. and Mrs. Annand tell of steady progress.

Many hearts were anxious for the safety of our missionaries in Honan. Many were the prayers in their behalf. Many are the heartfelt thanks that all have escaped. Part of them came out one way, reaching Chifu. The others, after a longer overland journey, are also safe. Nothing is yet known of the happenings in their field or on their journey, save that one, at least, of the principal stations, Chu Wang was destroyed, and the overland party plundered, insulted, abused and some of them injured on the way. By the time these lines are read, letters will probably have come with full particulars. A cable from Dr. McClure states that resumption within a year is improbable. But it is cause for great thankfulness that all have escaped with their lives, when, so far as can be learned, many missionaries have been put to death, some of them with great cruelty. Let prayer now be that the wrath (of man) may soon be overpast, and the way

once more opened for that Gospel which alone can uplift China.

"Distress of nations with perplexity" finds wide fulfilment to-day. Famine is scourging India as never before in history, while plague and cholera are following hard after it with like awful results. In South Africa strife still lingers. China is seething with passion and slaughter, and none can foretell the issue. In these is distress. In all other nations is perplexity; as to what is become of friends and representatives, and what the future is to be, and in their perplexity they are hurrying armies to the scene to be ready for emergencies.

But what a contrast when we look upward and remember that God reigns. With Him is no perplexity. From His eternal calm He looks upon the unrest, and makes even that a means of furthering His own grand purposes of wisdom and love toward a sinning, suffering world. We look too constantly at the perplexity, read about it, talk about it and come to partake of it. Better if we would oftener turn to the Supreme, remember that He rules, and the very look will be a "Peace be still."

When a traveller is in the mire, every step out of it is with more or less of difficulty. With a world of sin, every step outward and upward toward firmer ground is toil and pain. In a wider than strictly theological sense, "without the shedding of blood there is no remission." The Southern slave was freed, but the land ran red with blood. There will be freedom for black and white in South Africa under the British flag, such

as was not hitherto known, but at what fearful cost has oppression and injustice been put down. Wrong resists to the uttermost before it yields. Satan contests his kingdom inch by inch. Sad as are strife and suffering, they are the harbingers of better things. And whatever form the outcome of China's ills may take, it will be an advance upon the past. Foreign ideas may be resisted without, but knowledge and truth and righteousness will work within. There is leaven in China now, and even though little, the lump must be leavened.

The chief theme in ecclesiastical circles in Scotland is the approaching marriage of the U. P. and Free Churches, whereat many a glad song of thanksgiving. For this consummation true hearts long have prayed. Each of the Churches has held its last supreme Court, Synod and Assembly, but while there was a subdued sadness and tenderness at the thought that these would be no more, it was the sadness of the bride's farewell. Not a few of their older men, who for it have faithfully wrought, will echo the prayer of Simeon.

As is natural, the spirit that precedes marriage pervades much of the Church literature in Scotland. The thirteenth of First Corinthians is working free and wide, and that good old land which has seen so much of separation and division for truth and conscience sake, is now witnessing churches that have won to light and truth by different roads, becoming one for the upholding and extension of that truth.

In the Presbyterian Church, U.S.A., the subject just now making most noise (not claiming most attention of the earnest workers) is revision of the Confession of Faith. A committee was appointed at their last Assembly to inquire, to get the mind of Presbyteries, and report, and sad to say some of the sentiments evoked in the discussion are different from the love songs in Scotland. Not a few who are forward in the matter have been called by their congregations from other denominations, their knowledge of Presbyterianism and their sympathy with it are less than should be. In a sense they are in it but not of it. Hence, a cry against some of its doctrines

(which are often misrepresented) is sure of a wide hearing. Many, too, of her own children seem to stumble at some of the doctrines of the Church, doctrines which the world certainly does not like, but which are as plainly taught as any can be in the Word of God.

One feature of the controversy that has arisen is that the advocates of revision, like the witnesses at Christ's trial, are by no means agreed among themselves. And the result will probably be that the good old Confession and Catechism will stand the unrivalled summary that it is of the teaching of the Word of God.

INDIGESTION AND ITS CURE.

Indigestion means more food taken into the system than the body can take up and turn into strength for itself. Such food is not only useless, it is hurtful. It weakens, decays, sometimes kills.

A writer has said that most nations die of indigestion. They conquer more territory and peoples than they can take up and convert into strength, and these peoples by their enmity become a source of weakness, decay, sometimes death.

There is another way of bringing on national indigestion, by the incoming of alien elements into a country. If these come faster than they can be assimilated, they are a source of weakness.

One of the best aids to national digestion is the Gospel. If a man is a true Christian he will be a true patriot. In the Indian uprising in the North-West some fifteen years ago, not a tribe rebelled where missionaries had been at work.

Never had the Dominion need for better digestive powers than at present. From all parts of Northern Europe, where love to Britain does not flourish, immigrants are coming. From the Western States, they are coming to the North-West, and not for love of the meteor flag. The only thing that can make true, loyal, patriotic citizens of these strangers within our gates is the Gospel of Jesus Christ. Win them to Him and they will be elements of strength to the nation. Let them be beyond that pale and they will as certainly be the opposite.

To us who live to-day is given a rare opportunity to work for our country's weal.

Let us remember that the measure of opportunity means the measure of responsibility. Well for ourselves, and for our children after us to whom we shall leave the country, better or worse, if we are found faithful.

"BOER" AND "BOXER,"

So the language grows. Some words are lightly added, others with untold pain. A few months since these two words in their present meaning were practically unknown. Now, none more widely, one standing for a history of struggle and suffering and death, with life-long sorrow in many a home; the other a prophecy of perhaps worse to be.

The Boer war was one of self-defence for the Empire, just if ever war was just. The tyrannous few dealt injustice to the many in spite of treaty rights, and used as brutes the native tribes, while every step has shewn that their aim, long cherished and prepared for, was to drive the British from South Africa altogether. When asked to grant treaty rights to British subjects, their reply was armed invasion of Natal, and Britain's only alternative was to yield to the invader and surrender part of the Empire, or fight to retain her territory.

The Boxer war, if such it may be called, is different. True, it is dark with savage cruelties, which the other, bad as it was, knew not, but apart from these excesses the nations are reaping what they have sown. They may have sown wind and reaped whirlwind, but one is the fruitage of the other.

Whether the Boxers, in their hatred of the foreigner, represent more or less of China, the native has justice on his side. Little by little have they been forced in their helplessness to yield to the aggressions of the Western powers. One by one they have seen their seaports with hinter-lands taken from them, and their vast and valuable railway and water privileges absorbed by foreigners, sometimes with scant regard to native prejudices or rights.

While, so far as possible, the guilty should be punished, to insure safety in the days to come, it is to be hoped that the issue of the present struggle will be a united, independent China, which will compel the powers in all their future intercourse to say "By your leave." We do not want too

many Chinese in Canada, and we should do the best possible for those who have come, but they should have their own land to make of it their best. And there is little doubt that whatever the immediate result, they will in the not far future assert their right and might.

MISSIONARIES "RESPONSIBLE."

An "irresponsible" traveller blames the missionaries for the troubles in the Far East, and the daily press publishes broadcast the utterance of his oracle. He simply maligns the missionaries. His statements shew that he knows little of them or their work. There are several facts which it would be well to bear in mind, and which cannot be gainsayed by those who examine the history of modern Protestant missions.

1. That other Europeans, scientists, merchants, travellers, etc., owe more of their safety in recently or presently heathen lands, to the influence and work of the missionaries, than the missionaries do to them or even to the soldiers of Western lands.

2. Wherever these missionaries have gone and found the natives hostile it has been more often than otherwise the result of what they have seen and experienced from other foreigners.

3. Wherever these modern Protestant missionaries have remained and labored, they have invariably, sooner or later, won the favor and friendship of the natives, and made the country of their adoption safe for civil foreigners of any land.

4. The work of these missionaries, moulding public opinion, winning the heathen to different ways of thinking, is the only way in which permanent safety can be secured in any of these uncivilized lands. Force may keep them in check for a time, until they realize their strength, but no longer. Let the people themselves be changed and all will be well.

Our own missionary, Mackenzie, of Efate, New Hebrides, tells of former shipwrecks on that island, when the stranded crews were distributed among the native villages, killed and eaten; and sometimes it was in revenge for the atrocities of traders. He also tells of more recent shipwrecks when the crews were likewise distributed among the villages, to be fed and cared for till

they could get away home on some passing ship. This is a picture of the result of Protestant Evangelical Mission work the world over. We cannot say as much for many of the Jesuit missions for they have been too often plotters for political influence.

A sceptical traveller, talking to a Fiji chief, expressed surprise that he should be so foolish as to believe what the missionaries taught. "Do you see that stone," said the chief, "that is where we used to kill any whom we might capture. If it had not been for the missionaries, you would have been killed there and eaten."

Violence breeds revenge. Love begets love. The only thing that has changed and can change any people from cruelty and savagery to kindness and peace is the Christianity which these missionaries practice and teach. "Ye are the salt of the earth" is ever true.

RESPONSIBILITY OF THE CHURCH.

The Christian Church has a responsibility along a line that is of greatest importance, but little realized, and that is, not only the pointing out of the way of salvation to the souls in darkness, but the permeating of the world powers of heathenism with Christian principles, so that when they awaken to the consciousness of their strength, they will have within themselves controlling elements of right, otherwise the civilization of this world may have a bitter struggle to maintain its supremacy, a struggle that will be but a righteous retribution for neglecting to spread that knowledge which alone can give true and permanent civilization.

Much of the world control to-day is that of brute strength by intelligent weakness, because the brute is not conscious of its strength. A man controls a horse or elephant because the latter do not know their strength. Sometimes they find it out and are then beyond control.

India is to-day a part of the Empire, partly, no doubt, by the intelligent loyalty of her best people, and grand men some of them are; partly because some of them realize the benefits that come from connection with the Empire, but partly because a very large prejudiced and heathen element does not know its numbers and strength.

But young India is being educated faster than it is being Christianized, and already far-seeing men are sounding notes of warning that if India is to be held in the Empire, its learning of Christianity must go on more rapidly than it has done; that only as it is Christianized will an educated India be pillar instead of millstone to the Empire.

Especially is this principle true of China. The Western powers have steadily encroached upon her. Russia, France and Germany have been making demands and seizing lands with slight pretext and slighter rights. China has yielded, partly because of corrupt officials, and partly because unconscious of her strength.

That strength however is there. Four hundred millions, one-fourth of the population of the globe, the greatest unit of people in the world, make up what is called China. Their land is rich in agricultural and mineral wealth. The people as a rule are keen, shrewd, and brave. A German officer who was training them, said they are among the best fighting material in the world. A trader speaks of them as the leading commercial race of the world. It is said that forty millions of soldiers could be raised. Armed and drilled China might bid defiance to the world, and even successfully contest pre-eminence abroad. China is becoming conscious of her power; and if that power is to be guided by heathen fanaticism, the world may well tremble. True the issue is certain, but the process may be hard.

The only power that is mightier than the power of China is the power of Christianity. The only influence that can make China's awakening a blessing rather than a curse to the world is Christianity. The only thing that can tame the "yellow terror" is the voice that tamed the demons in the long ago. And Christ has bidden his followers speak that voice in all the world, to every creature.

In some measure the Church has embraced her opportunity in China. Who will say that she has done what she could? The door is now shut for a time. The opening is in God's hand. But other doors are open. Let India be kept for Britain by being won for Christ. Let the Christian Church be faithful to her trust.

A PILGRIMAGE TO ST. ANNE.

Dear Record;

After preaching in Quebec, 8 July, I utilized Monday forenoon, waiting return express to Montreal, to visit St. Anne de Beaupre, some twenty miles down the river, on the north shore of the St. Lawrence.

This is the leading Roman Catholic shrine in America. Here miracles are said to be wrought by the good St. Anne. Pilgrimages, sometimes numbering thousands, come during the summer from various parts of Quebec, from Ontario, and from the United States; the sick to get healing, the well to get merit and blessing.

But who is St. Anne? The Mother of Mary.

Of course, the Bible tells us nothing of Mary's mother, or what her name was, but she is one of the leading saints in the Roman Calendar. A church was here built in her honor two centuries ago, in Canada's early days, but it is only in the last score or two of years, since a small piece of her finger bone was brought here that the present miracle-working reputation has arisen.

Until recently, the only way of access to the place was by steamer, or the long drive by carriage from Quebec, and the large pilgrimages were necessarily by boat. Now a pleasant run of an hour by rail from Quebec, skirting the river, running close below the Montmorency Falls, brings one to the famous shrine, so that hereafter the railways will probably, in large measure, monopolize the pilgrimages, and good St. Anne have opportunity in winter as in summer to practice the healing art.

Before leaving Quebec, a friend said, "Let me give you a hint. Buy a second-class return ticket. The people here do it. The cars are not cushioned, but painted and clean. The first-class are cushioned, but the sick take them. (A good nesting place for microbes in the cushions). "Besides," he added, "it will only cost you half."

Reaching the station, one finds a pretty village of one street, nestling close under the long, almost cliff-like, hill, that for many a mile once formed the bank of the ancient St. Lawrence. Hotels and boarding-houses are prominent. The Church is very large, with a well-kept square of two or three acres in front.

Some large pilgrimages were expected that

evening or next day, but for the moment the coast was comparatively clear, and the two or three dozen tourists and visitors who came from the train were shewn through by a priest, who, with fine voice, fair English and French accent pleasantly quaint, explained, a la guide, the points of interest.

To suggest his accent may impair his English, but I trust he will pardon.

"Here is ze crutch. Ze people who were cure by ze good St. Anne no longer need him, and have leave him here to shew ze cure," pointing to stacks of crutches and trusses and similar helps of all sizes and kinds, ranged around stone columns to the height of twenty feet or more.

"Here," in front of the railing before the high altar, "is ze place where prayer is make for ze healing, and where ze cure in most case do come."

Through the rear of the great church, across the road, we came to a fountain with several taps running water.

"Here is ze well of St Anne. Its waters are said to have healing powers. Ze poor people come here and do drink of it in all simplicity and confidence. They put it in a bottle and take it home to their friend, or may be drink it themself when they are sick, and sometimes they get well. I do not pretend to explain. I simply state ze fact."

Just back of the fountain a quaint little church, built wholly of the materials taken from the first church of St. Anne which stood on the same spot.

Quite near, on the hillside, is another chapel, about 40 x 50 feet, the Scala Santa (the holy stair), in which the chief feature, occupying the centre of the chapel, is a very broad stairway of some thirty steps, in imitation of the Scala Santa at Rome, said to be the stairway, brought from Jerusalem, which Christ climbed as he ascended to Pilate's judgment hall.

"Here is ze Scala Santa. You see those medallion on ze front of each step. Each one do contain some relic. Ze pilgrim ascend ze stair on their knee, and stop and make a prayer on each step." (A woman was slowly ascending on her knees as we looked.) "At pilgrimage time it is crowded. One thing about ze praying up this stair is that they do receive the same benefits and blessings that they would receive if they should go to Rome and ascend the Scala Santa there."

The above was so naively and innocently put, with such a suggestion of sly humor behind it, that one would like to have been able to read his thoughts at the moment. Not even the most sceptical would doubt his statement.

One is reminded (not by the priest) that it was while Luther was slowly and painfully ascending the Scala Santa at Rome, seeking peace for his troubled soul, that there flashed across his mind the text, "The just shall live by faith," and that his eyes were opened by the Holy Spirit to the folly of seeking salvation by such dead works, and that he was used to awaken Germany and beyond to the great truth of salvation by faith in Christ alone.

Oh, that some of these climbers could see the same truth. The trouble is they do not know it. They have not been taught the Word of God. Most of them have never seen it. Hence the necessity of the great work of giving the Bible to our French Canadian fellow-countrymen, that the Holy Spirit may have His sword at hand to use. This is a work which our Church is carrying on but how much remains to be done.

Up a narrow stairway (the broad must not be used except for worship) we reach the second floor. Around the wall, a series of pictures of scenes of the crucifixion. "These pictures that you see are stations of the cross. The pilgrim make prayer at each one. You see they do pray much. We find it good to keep them praying much. There is one thing about prayer in this chapel, they do receive the same benefits and blessings which they would receive if they were to go to Palestine and pray at the station of the cross in Jerusalem itself."

Back to the large Church (the Basilica), and into a basement room in its rear, where are counters and show-cases filled with beads, crucifixes, etc., etc. "Here is the treasury of the Church. If you wish to get souvenir to take to your friends, you can buy them here. Then bring him up stair and I will bless him for you."

At one side in a large wall show case was a special collection of valuables; gold and silver vessels for holy purposes, some of them very ancient and some of skilled and curious make; sacred vestments made by royal hands in the old world long ago and presented to this shrine, silver pots of half a

peck measure filled full of votive offerings of the faithful, gold watches, chains, lockets, pins, jewelry of all sorts. From time to time these are sent to Paris and manufactured into sacred vessels for the use of the Church. On dit that of a box of watches recently sent, the larger part were returned as not being gold. Buttons in the collection box.

Up stairs to Chapel above.

"I will now show you the most valuable relic, but one, that we possess. It is a part of the finger bone of St. Anne. It was the first relic of her that we had, and was only one until two years ago, when we did get a larger piece of bone about three inches long, but the large one is only exposed on one day of the year, St. Anne's day."

With that he stepped inside the altar rail, carefully closed a small window lest the air should blow upon this holy of holies, donned a priestly robe, knelt with due ceremony, advanced to the altar, opened a tiny door, took out a little gold box like a watch cover with a glass face, within which lay the precious relic.

"Now, you will please stand along this rail so that you may see it. It is a part of the little finger bone of good St. Anne. You see there is also a piece of dried skin on it." And then he walked slowly along holding it to the view of each one as he passed.

"Now, I will bless your souvenir." And he touched the glass face of the box to one thing after another, as one would touch a stamp on letter after letter. Some kissed the glass with deepest reverence and awe.

They asked for bread, the Bread of Life; they are given for adoration a bit of withered bone.

Every one has a right to retain and maintain his personal religious convictions. Religion is sacred to the individual. But no one has any right to claim one thing and be or teach another. The distinctive doctrines of every Church are clearly defined. The prayer book of the Episcopal Church and the Confession of the Presbyterian are as explicit as language can make them. The Episcopalian minister who indulges in masses and the confessional is simply dishonest to his trust, and the Presbyterian clergyman who hears other voices than God's in His Word belongs elsewhere.—Presbyterian.

CHURCH NOTES AND NOTICES.

Calls.

- From Salem, Dobbinton and Gillis Hill, Ont., to Mr. D. B. Marsh.
 From Keady and Peabody, Ont., to Mr. D. Currie, of Wallaceburg.
 From Beverley, Ont., to Mr. J. A. McKenzie.
 From Gretna, Man., to Mr. N. Stevenson. Accepted.
 From Tweed, Ont., to Mr. Robert Harkness, of Admaston.
 From Marmora, etc., to Mr. Alex. Robertson, of Mille Isles, Que.
 From Belmont and Baldur, Man., to Mr. Chas. Mackay.
 From Norwood and Tenth Line, Brooke, to Mr. P. W. Currie.
 From Guthrie, etc., to Mr. Daniel Johnston, of North Bay.

Inductions.

- Into Woodland and North Luther, 3 July, Mr. Geo. Kendall.
 Into Cobourg Ont., 24 July, Mr. Wm. Beatty.
 Into Chesley, Geneva Ch., 24 July, Mr. J. J. Patterson.
 Into St. John's Ch., Belwood, 28 June, Mr. A. W. McIntosh.
 Into Knox Ch., Drayton and Metz, 29 June, Mr. Scott.
 Into Middle River, C.B., 3 July, Mr. M. A. McKenzie.
 Into Dracon, Ont., 29 June, Mr. R. S. Scott.
 Into Swan Lake, 22 June, Mr. S. Polson.
 Into Little Current, Ont., 6 July, Mr. R. Burton.
 Into Gore Bay, Ont., 5 July, Mr. Wm. F. Orr.
 Into Sherbrooke, N.S., 17 July, Mr. R. McKay.

Resignations.

- Of Bethesda and Alnwick, Ont., Mr. Jas. Ross.
 Of Austin, Man., Mr. J. H. Jarvis.
 Of Weston and Woodbridge, Ont., Mr. Walter Reid.
 Of Lansdowne and Fairfax, Mr. J. Fairl.
 Of Wallaceburg, Ont., Mr. D. Currie.

It is related of Lord Clyde that on one occasion he asked his officers to pick him the bravest men from his small army before Delhi, to form the forlorn hope in a desperate attack. It was on a Sunday evening. "There is a prayer meeting going on now," they said, "in the camp. If you go there you will find all the bravest men."

"The inner side of every cloud
 Is bright and shining;
 I therefore turn my clouds about,
 And always wear them inside out
 To show the lining."

Presbytery Meetings.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness.
3. P. E. Island, Ch'town, 7 Aug., 11 a.m.
4. Pictou
5. Wallace, River John, 7 Aug., 10 a.m.
6. Truro.
7. Halifax.
8. Lunenburg, Rose Bay, 4 Sept., 10.30.
9. St. John, St. John, St. A., 16 Oct., 10 a.m.
10. Miramichi, Dalhousie, 25 Sept., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Quebec, Chal., 11 Sept., 4 p.m.
12. Montreal, Montreal, Knox, 18 Sept.
13. Glengarry.
14. Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.
15. Lan. & Ren.
16. Brockville.

Synod of Toronto and Kingston.

17. Kingston.
18. Peterboro, Port Hope, 18 Sept., 2 p.m.
19. Whitby.
20. Lindsay, Laskdale, 18 Sept., 11 a.m.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville.
23. Barrie, Barrie, 11 Sept., 2 p.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay.
26. Owen Sound, Owen Sound, 18 Sept.
27. Saugeen.
28. Guelph, Guelph, Chal., 18 Sept., 10.30.

Synod of Hamilton and London.

29. Hamilton, St. Catharines, 18 Sept., 10 a.m.
30. Paris, Paris, 11 Sept., 10 a.m.
31. London,
32. Chatham, Chatham, 11 Sept., 10 a.m.
33. Stratford,
34. Huron,
35. Maitland, Teeswater, 18 Sept., 9.30 a.m.
36. Bruce, Walkerton, 11 Sept.
37. Sarnia, Sarnia, 18 Sept., 11 a.m.

Synod of Manitoba and the North-West.

38. Superior, Rat Portage, 11 Sept., 10 a.m.
39. Winnipeg, Man. Coll., 11 Sept., bi-mo.
40. Rock Lake,
41. Glenboro,
42. Portage, Neepawa, 3 Sept.
44. Minnedosa,
45. Melita,
46. Regina,

Synod of British Columbia.

47. Calgary, Lethbridge, 5 Sept.
48. Edmonton, Edmonton, 4 Sept., 10 a.m.
49. Kamloops,
50. Kootenay, Greenwood, 1st week Sept.
51. Westminster, Chilliwack, 4 Sept., 3 p.m.
52. Victoria, Victoria, St. A., 4 Sept., 10 a.m.

Our Foreign Missions.

IMPORTANCE OF SCHOOL WORK IN THE TRINIDAD MISSION.

By Mrs. Morton.

For the "Record."

One way in which the importance of our school work is seen is in the fear the Mohammedans have of it. Many of them that want education for their children hesitate to send them to our schools lest they should be "influenced in their religious views, or, if happily preserved from this, lest they may acquire some of the many vices of so-called Western civilization." This quotation is from an advertisement in one of the Trinidad daily papers of the Mahomedan Islamic Society, offering to provide education for Mohammedan children, combined with the observances of their own religion. This looks like a movement in self-defence. It is the second of the kind that I have recently seen.

But they accomplish little, and, after a due amount of hesitation, the children are usually sent to our Canadian Mission Schools. And this is my point to-day, the Importance of School Work in the Trinidad Mission.

Our best teachers at times feel the secular work of the schools a burden, and long for wider opportunity. With a deep sense of the greatness of the aim, they are pained at the slowness and apparent weakness of the means.

Yet the same is true of all other agencies for reaching the heathen. This work is too grand to be done hastily; the means used must ever be in themselves weak that God may have all the glory.

In Evangelistic work, as we are compelled to do it, there is the same apparent inadequacy. Most of the adults are away from their homes all day, or, at least, till the early afternoon. House after house is found locked when we go out for an afternoon visiting. All who can work are away endeavoring to earn the scanty living of the family. When they return, they will be occupied till dark with cooking, eating, etc. They go to bed early, and dislike leaving their little homes even to go a short distance to a meeting after dark. Our catechists and Bible women are thus much hampered in the work of teaching from house to house.

Sunday is with the heathen one of the very busiest days of the week. Crowds of East Indians through the markets selling and buying. Later, some members of the family will be engaged in household tasks for which they have not found time in the week, while others will garden, or go out to visit, to collect little debts, to arrange a marriage, etc.

These are a few of the difficulties of Evangelistic work as we have it. All we can do is to toll in the heat from house to house, trying to say a word that may be blessed to bring one little ray of light to some careworn and darkened mind. Books are of small use, so very few are able to read.

With such difficulties meeting us among the adults, we cannot afford to make light of the opportunities afforded by school work among the young. We do what we can by night schools for adults. These are helpful, but here also are difficulties. The heathen do not wish to learn. It is very difficult to get the high class help that is necessary to make a night-school effective; our catechists being otherwise sufficiently engaged, and funds are usually wanting. We fall back upon the day school. Mohammedans in Trinidad have now given testimony to the value of this agency, and the diligence shewn by your missionaries in making the most of it. The above is the second association for the protection of their children that has lately been advertised in our newspapers.

A night-school in the Tunapuna School-house, which is taught by our youngest missionary and myself, is attended by four lads from the family of a bigoted Mohammedan neighbor. Three of these, with a younger brother, also attend the day school. The old father may be often seen at night peeping in at the school house door, keeping a jealous eye on his olive branches. He feels "the danger to their religious views," but he wants them to read English and Hindi too, so he must risk it. As soon as he thinks they read well enough, and probably long before they do, he will thankfully take them away.

What Hindi hymn is that he hears them singing so heartily before the evening's lessons begin? He goes to the school house door stealthily to listen. Oh, horror! it is "Iai Prabhu Yisv Swami," "Praise to the Lord Jesus, our Master," the oft repeated refrain.

I was at the little organ, and stopped to call him in but he immediately disappeared. The next evening all four of the lads were absent; they, however, returned the second night.

The family are as poor as the average East Indian and the lads among the wildest, but some change is noticeable in them all, and one has taken on the bright thoughtfulness of face that the missionary is so quick to recognize and to give thanks for as the promise of all things good.

The Lord Jesus Himself has told us that it is the Truth that purifies. The end of all mission school work is to find an entrance for this Truth, and this our schools are effecting. Each day, in every school, the first hour is given up to Hindi reading and religious instruction.

For a long time to come the Hindi language must necessarily be the medium for reaching the religious thought of the people. About our central schools may be always found some young people who might be, and are, to some extent taught the Bible in English, but these are few.

Our son, Harvey, the present incumbent of Tunapuna, is now busily enforcing the rules by which we try to make our schools religiously effective. These rules oblige the teachers to have two Hindi hymns sung every day, and to teach every East Indian scholar the Catechism, Story of Jesus, and hymns all in Hindi, besides Hindi reading.

There is a great stream of children passing through our schools who never learn to read English; it is so difficult for them and few remain long enough; but a large proportion remain long enough to learn Hindi, while religious instruction in their own language is sure to be passed on to their homes, especially the hymns sung to their native tunes.

Sometimes in the neighborhood of a school, a group of children, all or nearly all heathen, may be found sitting on a cart, or about a doorstep singing the hymns learned in the schools. In these few words I have tried to emphasize the fact that our Primary Schools are a most effective agency for teaching the Gospel in Trinidad, though much depends on the teacher being faithful and earnest in the teaching of Hindi and in the religious instruction.

LETTERS FROM DR. AND MRS. ANNAND.

Dr. Annand writes:—

The usual routine duties fill the days. Ours is in some ways an uneventful life, but it is at the same time full of responsibility, and also of real happiness. Very few vessels call here now excepting the bi-monthly steamer which serves us. Could we receive our mails more frequently, in these stirring times, we should be pleased; but we have learned to be content with such things as we have.

However, while we have little excitement, and consequently no thrilling news to send you, we see great changes taking place around us. Faithful and long continued labor produces good results in all departments of work; and we are cheered by the remarkable difference in the scenes around us now from those we used to look upon twelve and a half years ago. Then Tangoa was a tangled wilderness of bush inhabited by a class of people bearing a very bad name even among our New Hebridean cannibals. The naval officers, who had to deal with them at times, called them "A bad lot." Now the islet itself is a thing of beauty, and the people (we trust may be) a joy forever.

The five years' work of the Training Institution has been quite as useful as we

anticipated. Some of our graduates are undoubtedly very poorly equipped for the responsible work of teaching and preaching the gospel; but others are certainly capable of doing good work. Our experience here fully agrees with that of those in other training schools, which is that to turn out good and efficient workers the material sent in must be also good. More care ought to be exercised in selecting our pupils than has been given. We have now some fine young men in our school from whom we are expecting good things; but with them we have a few others who should simply not be here.

About one-half of our students now engage in evangelistic work on Santo. Last Sunday five companies were out in as many different directions. One company of six did not return home until Monday evening, which caused some anxiety among their friends, as threats of shooting had been several times made by bad fellows inland. However, they arrived home safely a little after dark, greatly pleased with their visit. A heavy thunder shower had swollen a river on their way so much that they could not well return sooner. They report that they saw 750 people, and that they had services with them all. One of the boys in writing his report to me says, "Everywhere we went we taught them." "They gave us some food, which we received and thanked God for it, because he cared for us."

Five boys from Tangoa have now completed their four years here, and they return home by this trip of the steamer. This leaves us sixty-five on the roll, as one more than we anticipated left us by the last steamer on account of his health. Possibly we may have some added to our number by the boat that is now due.

This has been a very fine season for the fruit crop, and consequently there is a great abundance of bananas, breadfruit, oranges, and many other kinds of good fruit.

Mrs. Annand writing under same date to Miss Kerr, of Galt, says:—

"The orange and lime trees are loaded with beautiful fruit, and we have a good supply of fine mangoes. We are never without limes, and in the season, which is just over, we have delicious pineapples. We have quite a number of fruits all of which we have introduced. The custard apple is now in season. Watermelons do well here. Of breadfruit there is a large crop this season. We have much to thank our Father for, so many comforts.

You will rejoice to hear that the good work among the heathen is still going on. All around us they are asking for teachers. The men of one of the inland villages have built houses nearer the shore and come down in order that a teacher may visit them more frequently. They say that they wish peace. The women will come down as soon as a teacher can be got to settle there.

Some of our students are doing a grand work among the heathen. It will be a great cause of joy to Mr. and Mrs. Bowle upon their return to find all the people of Tangoa and many at a second village so changed. To God be all the praise.

The French steamer "France" brought the sad news to the islands lately, that they have the fearful plague (bubonic) in Noumea, not far from our group, and that it is cutting down thousands of people both black and white. We sincerely trust that it may not reach the New Hebrides. If it gets among our poor natives I fear that there will not be many left. But God reigns; all will be well.

THE FAMINE OUTLOOK IN INDIA.

Rev. N. H. Russell.

The insufficiency of the present rains in India and its most probable consequences give rise to feelings almost of despair. Even had the rains been at their best, the problem of relief, from the unprecedented and far-reaching nature of the present famine, would only have begun to be solved.

Lord Curzon in his last budget speech gave us some statistics which show how greatly this present distress exceeds that of any previous visitation. In the Central Provinces, now one of the centres of greatest scarcity, there were in '97 some 700,000 persons on relief work, whereas to-day there are between one and a half and two millions. In the district of Rajpur over thirty per cent. of the population are in receipt of relief and the same percentage holds good for several sections in Bombay. Altogether there are over six millions being relieved, which means that a population larger than that of Canada has been stripped by distress of everything in their possession of a marketable value and have become homeless, starving outcasts.

That this result is most closely associated with a visitation of nature will be seen by a comparison of this year's with the normal staple crops of India. The wheat crop of India averages some six million tons and is valued at about \$120,000,000; this year the crop has been only three million tons.

Take again the cotton crop, whose average value is \$60,000,000; this year it is worth not \$25,000,000, a loss of over \$35,000,000. It has been computed on careful returns that the loss to the agriculturists of Bombay Presidency in food-stuffs alone has been \$60,000,000, besides \$15,000,000 on cotton.

The loss of cattle is another terrible blow, depriving the farmer not only of a large source of revenue, but still more serious of his only means for tilling the ground. In four of the most smitten districts, out of some 1,300,000 cattle, not 300,000, or less than one-fourth have survived. Rajputana

and Gujerat have been almost denuded of cattle.

One cannot but feel that this state of affairs is beyond the power of any human government to fully alleviate. The Government of India had not recovered from the '97 famine when she was called on to meet an expenditure of upwards of \$50,000,000 on this present famine, and that out of a depleted treasury. Nobly, however, the Government faced it, and one cannot but think what would have been the frightful loss of life had not the foresight and energy of the British officials provided not merely a subsistence wage to all willing and able to avail themselves of it, but also the means by railways of distributing food throughout the suffering districts.

The immensity of the task, the pre-occupation of the British people with the crisis in South Africa, and the well-known generosity of the Canadian people, were sufficient reasons for our making an appeal in our home land. Nor can we speak too highly of the disinterested and spontaneous charity of the people of Canada to their unfortunate fellow-beings in India.

Naturally it has been our endeavor in using the money you have so nobly furnished us to work in harmony with the experienced methods of Government, therefore, though our hospitals have been open to and crowded with sufferers from starvation and its accompanying diseases, and though no case of genuine distress has ever been neglected by us, we have been careful after repeated warnings from experienced officials not to dissipate charity in indiscriminate giving.

Government's test of distress has been the applicant's willingness to leave his own village and go some distance to relief work, where he will be paid a bare subsistence wage. This plan we have also tried to follow, though the lack of missionaries to superintend the work has greatly curtailed our usefulness in this direction.

It has been generally conceded, I think, that missions can be most useful in saving the children during famine. Many of them are too young for relief work and all require some care and supervision. While Government can carry on relief work and conduct temporary workhouses and hospitals she cannot take permanent charge of orphaned children; this duty, therefore, they gladly leave to the missionary.

During this famine the orphans have all been gathered from our own district. In fact, we have been obliged to send many to other missions, as already our numbers have gone considerably beyond a thousand. Some of these may not remain with us after the famine, but the majority will require attention for four or five years to come. Our endeavor is to feed, clothe and instruct them at the lowest possible figure and give all a trade or calling whereby they may become independent. Their average

age when they come to us is about seven or eight years, and they will require our assistance for upwards of five years.

Even though we had abnormal rain this season, the liberality of the Canadian people would not need to slacken if these one thousand children and more are to be properly cared for. But with so many millions, including not a few Christians deprived of home and all, with the loss of cattle and seed grain to the farmer, and above all with a possibility of another failure of the rains creating a problem hopeless of human solution, the sympathy and assistance of the Church in Canada cannot find a better or needier field for their charitable efforts.

LETTERS FROM

REV. J. BUCHANAN, M.D.

Our missionary, Rev. Dr. Buchanan, has now a double charge, his Bhil field, forty miles distant by rough cart road from the nearest railway station, Dohad; and, because of the great dearth of missionaries, he has charge of Ujjain until reinforcements arrive. We have been kindly permitted extracts from recent private letters to friends, which throw a lurid light upon the state of matters in India. The letters are written from Amkhat, his home among the Bhils.

"I shall have to break away for a brief run over there (to Ujjain), from time to time, although the work here, now increased by famine, is so pressing.

"I have just sent six ox carts to Dohad, over jungle roads, for corn, and then the corn is given out and sold here. All who are able to do even the smallest service are required to do that. I shall leave to-morrow evening about four o'clock, ride on horseback to Dohad by moonlight, buy the grain, and probably come back the next night. The carts take longer time to travel.

"It is so hard to listen to the sorrowful wails of the hungry that continue to go up from every roadside, from villages and cities, from dry water tanks and withering shrunken shrubs of the jungle, to the ear of the Lord God of mercy and love. Oh, that His people had more of His Spirit.

"Stealing and bloodshed are common among the Bhils; yesterday a man was brought in. He and a friend had got into a dispute probably about a little grain. Arrows were exchanged. The young man who was brought here in a cot borne by four had in his body an arrow driven in fully five inches; (arrows are iron pointed). He had in turn given his opponent one in the bowels, and the latter had died on the spot.

"With a heat of about 104 degrees in the shade on the verandah I gave chloroform, and with some difficulty removed the arrow. One of the catechists (no medical assistants here) fainted away."

Later.—"I have been at Ujjain. In addition

to the hunger they are having a terrible scourge of cholera. Immediately on reaching there I got our native Christians banded for work among the poor people congregated on the banks of the river in thousands. Among these the cholera was specially severe, and they were lying there dying and none to care for them. With a native assistant we treated cholera patients as follows: Saturday evening, 95; Sunday morning, 206; evening, 254; Monday morning, 246.

"We gathered a good many children and some widows. The sights that met my eye were something appalling. Most of them are people from the villages and towns about Ujjain. The famine may not be quite so severe here as in Gujerat, Rajputana, or among the Bhils, but the groups I waded among, of wasted forms, seized by that gaunt enemy, cholera, made me feel more than ever that famine and its accompaniments is an awful scourge and that it is with us. The sickening sights, sickening even to a medical man, who usually compels his sympathy to take the form of help, I could not fully describe. Just an incident or two of many:—

"Here is a group of three sisters. They were alike, I suppose, in their life, alike in their privations, and now alike in the shrunken, awful collapse of cholera. But no—one is already dead. The two are each given a dose of medicine, but we know they cannot live. They were gone before evening. We could not stay.

"With the many we came to the common question was 'Is he gone?' 'Yes.' 'No, see he breathes.' Life and death is with many of them so much alike that it requires close observation to distinguish them. A little two year old child does not know what is the matter with mother as it climbs up and sits astride a dying wasted body lying in the burning sand. The scavengers are overworked. The dogs are busy too.

A girl of twelve is watching beside her group. She has tied up a baby of two years, as a child could best do it, in the form of Hindu burial. The mother with hollow eyes and sorrowful dried countenance lies dying, and in her arms a little one like herself so far gone that as with herself we can hardly tell whether they are dead or alive. The little girl will stay and watch.

"Since I began this I had a turn of fever, but am better. Part of my journey to Ujjain is by rail, but the hard ride of eighty miles on horseback in the hottest of Indian weather and the work in the sun has its own effects.

"I am now among the Bhils again. The famine is getting worse. The oxen have become too poor in many cases to draw grain and what adds to the difficulties of our position is that the raging of the cholera all around has greatly frightened the Bhils, so that they would rather stay and starve than go to what seems certain death.

"Our old Ramji Tarvi told me yesterday, when I asked him to try and help me get carts to go to Dohad for grain, that in a trip that had been made with nine carts (and therefore eighteen men), only two men lived to get back. This is probably an exaggeration, but the cholera seems to be of a very deadly type. It may be the weakness of the victims that makes the dread enemy so strong; anyway the effect is terrible.

"This is the first I have begun to feel of what real famine without a railroad means. I sent yesterday men with three donkeys to Bhabra (12 miles distant) to try and get as much grain as these faithful little animals could carry. The word has come back that they could get no grain there and that they had to go on to Gharbarda (15 miles further), to try there, and if unsuccessful, they were going on to Dohad. The people are, as I have said, very much frightened and many of them starving. We have had to give them pice lately instead of grain and insist on their taking that for work. But the poor people can't eat copper. I also doled out short, very short, allowance to some who seemed most hungry and destitute.

"Later.—My dear Sister:—The additional labor of looking after Ujjain is almost more than I can do. On my way out from Ujjain, coming through Dohad, our nearest railway station, I found there a terrible epidemic of cholera, and seven thousand people on relief work were sent off further south.

"Getting to Gharbarda by horseback, thirteen miles, I got the most harrowing reports of cholera. It seems to be of a specially severe type.

"A man is lifting a pick to strike, but the pick and the man fall together, one only to rise in the hand of another man, the other never to wake till the judgment call.

"One is just going to place a bucket of earth, but ere it is done he falls to rise no more. It is among the Bhil villages on every side. Three or four in a family are suddenly swept off.

"A man told me of three carpenters who because of the cholera left Gharbarda, and where he stood he pointed out where one fell at a rivulet near, and another there just opposite, while a few hundred yards beyond the third fell. All died on the spot.

"Where they were working in the pond clearing out the earth to give more room for water when the rains come, one hundred and fifty are reported to have been taken up.

"I do not think I am exactly afraid even of this awful disease (we treated here going from one to another, some four hundred and fifty in one day), but going on from Gharbarda in the dark, some fifteen miles alone, after seeing them lying dead by the way side, I could not help thinking that it would be rather awkward, with no medicine, alone on the jungle road, to be overtaken by the disease.

"Daniel, a native Christian, asked me to stay with him over night, but feeling the uncertainty of how I should find things here at Amkhut, I rode on, committing myself to Him who keepeth Israel, who neither slumbers nor sleeps.

"At Bhabra something of the same story was told, but not so severe. Two villages were reported as dying off in this way. This indicated two things; first, that the cholera, spreading from the north had probably not got so far south as Amkhut, and second that it was fast approaching.

"I staid all night with the Dharrader (native collector), and left at peep-of-day, to find on reaching home that some looting had been going on, and that the people were getting restless. But, thank God, there was no cholera here as yet.

"I expected to get about twenty ox-carts (4 oxen each), from the village of Para, to go to Dohad for grain, but word has just come that they have 'Mare' death there, and they will not go.

"The poor Bhils do not know cholera by its English name, nor by its Hindi name, 'Haiza,' but they give it the name it so well deserves 'death.'

"Some more starving people have just come, so I must close.

"P.S.—Have just got word that traffic has been stopped on the way to Dohad, not enough, unfortunately, to stop the spread of the disease, but enough for a food panic."

TOURING IN HONAN.

By Rev. J. Goforth.

Chang Te, Honan, May, 1900.

Dear Mr. Scott.

Some three years ago an old woman came here and studied the doctrine for several days. She had just returned from a pilgrimage to a noted shrine some 400 miles away, in the province of Hupeh. We gathered that she was a witch by profession, and had taken the long journey that she might add to her reputation for holiness. At that time she seemed convinced that her past life had ever been sinful, and that Jesus alone was the way to God.

Since then, until quite recently, I never found time to visit the town where she lived. It is a place of about 7,000 inhabitants, called Ching Lin. On arriving in the town I inquired for the old lady and was disappointed to hear that she was off on pilgrimage again to the same distant mountain.

It was my first visit, and a crowd soon collected to have a look at the stranger. We soon gained their attention, and several men and women showed signs of real interest.

Just then a man came and reviled one of the women. He was persuaded to go away, but soon returned again reviling the same woman. The woman who was a cripple, commenced crying and falling on her knees before us, begged us to protect her from the man, who seemed enough enraged to strike her. We warned him against disturbing our work and some one led him away. We continued preaching until night-fall, the people listening with increasing interest.

During the evening we preached on the street; the crowd being too great to receive into the inn yard. It was very difficult to keep control, for many mocked and jeered, and some even reviled us. The enemy seemed bent on hindering us, though all our native helpers who addressed the crowd seemed to have special power.

Mr. Ho, in an eloquent burst of warning, told them that if they did not turn from the doctrines of devils to serve the Almighty God, a place awaited them where there would be no need to heat their brick beds in winter time. I rather expected a fusillade of clods and stones, but the idea did not seem to enter the heads of our opponents, therefore, we held our own until about 10 p.m.

Early next day a woman went through the town beating a gong and calling upon the female kind to arise and take action against us. They went in procession to the West end temple and called upon the god there, then went to the East end temple and did likewise and finally collected at the cross streets near by our inn.

They burnt a bundle of incense while all knelt down in the dust and bowed to the North, the South, the East, and the West, at the same time calling twice upon the gods of the four directions, to come and expel the foreign devil and his followers from the town.

As soon as they got through calling upon their gods I earnestly exhorted them to quit such folly and serve the only true God who alone could give them rain and fruitful seasons and save them at last from destruction. They looked daggers at me and scattered while we sang a hymn and prayed, to show the crowd how the true God ought to be worshipped.

It seems that one of the interested women had been forbidden to go out on the street to hear us, but fortunately her home was just opposite and she got up on the house-top and listened.

It was Sabbath, but it was anything but a rest-day for us. Women as well as men tried to disturb. Some mocked, others reviled and one woman vehemently urged that all go away and not listen to us. This latter succeeded, but I followed them up on the street, attacking them at close quarters and silencing all who opposed.

I left the Chinese helpers in charge while

I was having dinner, and when I went out I found that the fight was on again.

About 3 p.m. we gained the upper hand and held it until sundown, but after dark, when the crowd increased, a cow-bell was brought along to aid the racket.

Sometimes it looked like casting pearls before swine, but we held on with varying success. At times the crowd had the best of it, but more often the advantage was on our side.

At length, without my knowing it, my barrow-man mixed in with the crowd to find out the ringleader, and when he was sure of his man he suddenly seized him by the cue and rushed him into the inn. I gave him his choice either to confess his fault and ask forgiveness or go to the official. He chose the former, and that evening ended.

On the morning of the third day, the gong was again sounded through the streets. Many more women assembled than on the previous day. This time they had a double object. They tried again to get the gods to drive us away and then went to escort the witch above mentioned through the town.

It seems that she was just returning that morning from her second merit-making journey. We started on the street as usual with singing and prayer. I told the people that the old woman had heard and professed to believe the true doctrine three years ago, and that now when she came along, as soon as I would say a few words to her, she would hold down her head with shame and wouldn't have a word to say in self-defence. I asked them to wait and see the result.

About 10 a.m. the procession came along headed by a cross-looking old lady beating the gong. Next to her was another holding aloft a big bundle of burning incense. The witch was away back about midway in the procession. She was decked with two great sashes, one red and the other green. Though seventy years of age, she stepped along briskly, with head erect, evidently very much pleased with herself and the impression she was making.

As she drew near, I stepped forward and said, "Old lady, old lady, you heard about the true God three years ago. You then said your going on pilgrimages was vain, and now I come here to find you are again returning from another visit to that false god. How great must be your sin in the sight of the God of heaven and how terrible the day of reckoning which is near at hand."

Her head dropped in shame and she passed on without a word. In a moment her glory and her merit had vanished. The effect on all who saw it was splendid. The attitude of the people towards us at once changed and they gathered around us with intent to hear.

That afternoon at one time there were seventy or eighty men and women listening

earnestly, and not the slightest sign of opposition. One of them was that chief disturber whom we made to confess his fault the evening before. He bought a book and seemed somewhat hopeful.

During the evening we again had a good sized crowd. We were in front of the inn, but had a mud cooking range before us which served as a table. Mr. Ho was speaking and I was seated beside him. Just then a boy commenced throwing clods of dirt at us. He hit me with one and was about to throw another, when I suddenly sprang over the cooking range into the crowd after him. The crowd all took fright and tumbled pell-mell over each other in trying to get away from me. Owing to the uncertain light shed by the flickering lamp I lost the boy.

I did, however, catch hold of one boy, but he howled as if a fiend had seized him, and I let him go, for he wasn't the right one. Many were unaware of the cause of my springing so suddenly among them, but when I told them there was a good deal of merriment. I reminded them of their own proverb. "If you have no evil purpose in your heart, you not fear a call from the devil," and urged them not to be afraid and remain quiet even though we had to catch a stone-thrower or any other disturber. They gave assent, and we had absolute control over them until we sent them away about 10 p.m.

As far as we knew, the gods on the fourth day were not called upon to expel us. We told the women that if they persisted in calling up their mud gods to expel us, we would stay in their town half a month. We said we only intended staying two days at first, but were now staying four days to prove that their gods had not the least power to harm us.

Throughout the fourth day not one of the townsfolk made the slightest attempt to hinder us. But a man who didn't belong to the place, while taking dinner at an inn not far from where we were staying, sought to entertain the people by telling them that he had seen Li Ping Heng, ex-governor of Shantung, a noted anti-foreigner, publicly beat men with a stick on the streets of Chang Te Fu, for preaching this evil doctrine which I was now preaching in Chinig Lin.

Unknown to him, one of our Christian was among the listeners. He took the precaution to ask the man where he lived and then came and told me. During the last four or five months we have been vestered with stories about what that old anti-foreigner ex-governor had done with us, therefore we resolved to make an example of this man who, was thus gratuitously publishing lies. We sent him word that he must come and Ki To'u (bow the head to the ground), to us at the cross streets of the town or we would send word to the county magistrate. The man feared and

came and did as I demanded and confessed in the presence of the people that his story was all false. I urged him to accept the truth, and invited him to call and see us in the city; thus the affair ended.

The woman who had listened from the house-top managed during the day to get the leaders of the female opposition, even the incense-burner and gong beater, to come and listen to the Gospel. It was a real triumph, for at the commencement of the opposition, they looked determined enough to withstand the siege for a twelve month.

This house-top hearer also bought a book and is going to learn it by having her little boy read it to her. The street preaching for the last evening was a perfect success, the crowd being in full sympathy with us.

Our inn-keeper during the first evening was so frightened by the threat, of the townspeople that he wanted us to go away, but on the fourth day he was boldly testifying for the truth. I heard no more of the old lady who had come back from pilgrimage. I fancied she lost too much face to come out again while we were there.

SOME HONAN NOTES.

By Dr. Malcolm.

From Hsin Chen.

At one of our morning classes lately, composed of over twenty of the in-patients, the doctor's attention was drawn to the strange fact that the four or five scholars among them were all blind, while the remainder of the class, although they had good eyesight, could not read a character.

This morning class among the in-patients sometimes numbers over forty men and women. The medical missionary is always sure to get the very best of attention, although he is generally besieged with questions and entreaties about sore eyes and diseases as soon as the class is over. Those who have received benefit in the hospital are respectful, and can also trust his words, while those who are hoping for treatment consider it the best policy to give close attention.

One morning, the subject being Christ healing the "Two possessed of devils coming out of the tombs," one patient ventured the sapient remark, that since these "evil-possessed" men so readily recognizeu Jesus, it was most natural to suppose that all foreigners (foreign devils) should at once recognize Him.

There are several interesting cases among the in-patients at present, including seven cataracts and four hare-lips. Of the latter, the youngest is six years of age, and the oldest thirty-nine.

Two of the cataract cases have come over

a hundred miles for treatment, one of them being a fine old lady, fifty-nine years of age. She came with but a vague hope of having her sight restored, and indeed, on first examination, it seemed as though, on account of complications, there was little hope for her receiving any benefit from an operation. Like the Impertunate Widow, however, she at last prevailed on the doctor to operate, with the happy result, that she has now exceptionally good sight. She is very appreciative of the benefit received, and is most persistent in her thanks.

Since losing her sight, she had been an ardent idol worshipper, spending much time and money in "doing good," i.e., in the building of shrines, temple worship, burning incense, long and continued prostrations, also travelling far in search of light. Her last faint hope was that the foreign doctor could restore her sight, and for a long time had been trying to "raise the wind" to make the journey. Her husband kept saying: "What hope can there be when you have been blind so long?" "At any rate what should an old woman like you want with sight?" She says she feels now as though a new life had been restored to her, and her joy is the greater, because she had been blind for about twenty-one years.

A patient who recently had his foot amputated has ventured to make a donation to the hospital of cash to the value of three cents.

Influenza is just now epidemic in this locality.

Our landlord's wife, subject to occasional spells of sickness, fell ill again last week. Her husband complained to her that she was a great trouble to him, and then went to his guest room, to entertain his friends, where they tried "to drive dull care away" by their favorite pastime, "hitting the pipe." But alas! in the meantime, the wife had said to herself: "I also will drive care and disease away with the stuff he loves better than me. I will not trouble him longer." So saying, she found the opium, and swallowed a very large dose of it, washing it down with a bowl of hot water. We reached her about an hour and a half later, and promptly applied the usual restoratives, but notwithstanding our continuous efforts all day, she died the same evening.

In connection with the above case, we noticed that late in the afternoon one of the relatives was trying to drive away a raven that persisted in croaking from a tree close by. The explanation being that the raven's croak forbodes unwelcome guests or trouble, while the merry chatter of the magpie is the harbinger of coming friends or happiness.

We also observed a cash, hanging by a red cord from a button on the patient's collar, according to a general custom; the idea being, that when death is evident, the cash is dropped into the patient's mouth, so that he or she may not pass into the

next world absolutely penniless; an evidence of their vague belief in some future existence, a vain groping, alas! in darkness, to make some preparation for a future state.

Another very general custom is to fill one hand of the dying with bran, to feed the ants, and so preserve the body. For a similar reason, a bun is sometimes put into the hand to feed the dogs.

Another precaution frequently taken is to have three stalks of dry grass standing on the forehead, with tops together, in the shape of a tent, or as rifles are stacked, called "Hide Spirit Grass," so that when taken to the temple of the god Yang Wang Yie, the angry god will not be able to find the spirit to punish it, hidden underneath the grass.

By this last superstition they acknowledge sin, deserved punishment, with no hope of future reward, besides a woeful lack of trust in a god whom they can so easily deceive.

From Ch'u Wang.

Born: At Ch'u Wang, on March 28th, to Dr. and Mrs. Menzies, a son. (Wm. Sawers).

While Dr. Menzies is superintending building operations at Ch'u Wang, Dr. Leslie, as chief of the staff, has taken charge of the medical work at Chang Te Fu. Much of the water used in the building has to be bought, as our recently sunk wells yields only a few bucketfuls daily.

Dr. McClure writes by last mail: "Treatments yesterday numbered one hundred."

From Chang Te Fu.

Mrs. Goforth is recovering from a severe attack of La Grippe.

Patients number from fifty to eighty daily. The most successful station-class for women ever held here has just been concluded, almost self-supporting.

The school boys now number nineteen, and add considerable brightness to life on the compound. Mr. Goforth writes: "I was out north-east at small market towns for seventeen days. I have never yet met with such interest. Our preaching started about 8.30 a.m. and ceased at 9 p.m., when we always had to turn the people away. I found the strain too great, and came in for a rest, but am off again to-morrow.

Mr. Slimmon writes from Hwai Ch'ing Fu:—"No promise of wheat crop so far. The yamen at Hsin Hsiang Hsien was mobbed for several days recently by the country people, because the magistrate would not go to the temple to pray for rain."

Youth.

YOUNG PEOPLES' SOCIETIES.

The Assembly Committee's Plan of Study.

Conducted by Rev. Alfred Gandier, Con-
vener.

The monthly topics are adapted to the various sorts of Young People's Societies. They are set down for the third weekly meeting of each month and the topic is treated in The Record the month preceding.

The special Topic Card for the Presbyterian C. E. Societies embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1 per 100.

Booklet, containing the same matter, and also daily readings for the whole year; price \$1.50 per 100.

Topic Cards and Booklets for 1900 sold at half-price for Remainder of Year.

Orders and remittances for same to be sent to Rev. R. D. Fraser, Confederation Life Building, Toronto.

Monthly Topics for 1900.

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 August 19th.

THE HISTORY OF CHRISTIAN PRAISE.

By Rev. Prof. James Ross, D.D.
Montreal.

Worship is as ancient as the dawn of intelligence and as widespread as the race, and poetry and music have always been the most fitting expressions of the exalted moods of the human soul. When the Son of God had come among men and left behind Him such tender memories of sympathy and love, it was natural that praise should form an attractive part of the worship of disciples so highly favored, so fully redeemed.

The Christian church inherited from the temple and from the synagogue an incomparable treasury of sacred song. The He-

brew Psalter is still the high watermark of the devotional life of man, surging heavenward under the impulse of the Holy Spirit. Those odes had sprung from the special experiences of Israel's most gifted men and from the most stirring memories of their highly favored nation. The Founder of Christianity sang them at the Holy Supper and His chief Apostle enjoined the use of them as a means of social education. Their sublime descriptions of Jehovah, their interpretations of the deepest emotions of the soul, their unwavering trust in Divine protection and their fearful denunciations of God's enemies strongly attracted the Christians of troublous times.

But every addition to man's knowledge of God and every new experience of the Divine favor must find outlet in fresh forms of praise. So the Christian Church in the holy ardor of her first love burst forth in her own distinctive strains. The songs of Zacharias, of Simeon, of Mary, the refrain of the Galilean disciples over Olivet and through Jerusalem at the triumphal entry, and the hymn of the Apostles after their miraculous deliverance (Acts 4: 24-30) are instances of saints in special circumstances originating new forms of praise which passed into the worship of the Church. There are also passages in the Epistles which are very generally believed to be quotations from primitive Christian hymns, e.g., Eph., 5: 14; I. Tim., 3: 16; II. Tim., 2: 11-13; I. Peter, 3: 10-12. The lyrical and liturgical passages of the Apocalypse and its doxologies and antiphonies have been often noticed; 1: 5-8; 3: 7-14; 5: 9, 12, 13; 11: 15, 17, 19; 15: 4; 19: 6-8.

Early Christian Praise.

After the Apostles had passed away and the gospel was spreading into many lands the same joyous anthems continued to ascend from the glad assemblies of Christians at the first day service. Every tongue into which the evangel was translated soon had distinctive and vernacular forms of praise although the great Latin hymns continued to be sung at the leading festivals of the Western Church. At the beginning of the second century Pliny says the Christians "were accustomed to meet on a certain day before dawn to sing antiphonally a hymn to Christ as God." Towards the close of this century a writer quoted by Eusebius speaks of many psalms and hymns written by brethren from the beginning which celebrate Christ, the word of God, by asserting His divinity.

The praise of the early Christians was purely vocal. Instrumental music was despised owing to the use which the Pagans had made of it in their depraved worship. Jerome says that a Christian maid should not know what a lyre or a flute is or what their use is. By the middle of the fourth century most of the larger churches had

choirs for the more exact rendering of the service of praise. Eusebius mentions a place appointed for those who sang psalms, youths and virgins, old men and young.

Greek Praise.

The service of Greek-speaking churches generally began at nine o'clock with the singing of a Psalm followed by the Scriptures, prayer, and then the sermon. Sometimes one person chanted the Psalm alone, and sometimes the whole assembly joined in the singing. Sometimes the congregation was divided into two parts which sang alternately, and sometimes one person sang the first part of the verse and the rest of the congregation joined in the close of it. Ignatius of Antioch is said to have learned from a vision of angelic praise how antiphonal singing ought to be used in worshipping the Holy Trinity. The congregation usually stood during the service of praise.

Although hymns began to appear at a very early date, there was evidently a great reserve in the general introduction of them, and several Synods, for various reasons, pronounced against the use of them down to the middle of the sixth century. The oldest complete hymn which has come down to us is "The Bridle-bit of Colts Unbroken" by Clement of Alexandria, written towards the end of the second century. A free paraphrase of it, or rather a transfusion of the spirit of it is No. 532 in our own Book of Praise. No Greek hymn can be literally translated into English metre.

In the third and fourth centuries the service of praise received a fresh impulse from the stress which began to be laid on the doctrinal teaching of the hymns. Some of the Gnostics and also of the Arians set their opinions in rhythmical form to well-known music, and thus popularized them. In the East, Ephrem Syrus composed orthodox hymns in Syriac as an antidote to heresy, and trained choirs of young women to sing them. When John Chrysostom was bishop of Constantinople, the Arians were in the habit of coming in bodies from their places of worship on Saturday and Sabbath evenings and singing the heterodox hymns and anthems with choruses all night in the public squares. The bishop organized orthodox processions with music, lights and crosses to neutralize the effect. This led to disorder and was suppressed by the civil authorities, but the evening service from this date was more largely composed of praise than formerly, and this affected the other services also.

Ancient Latin Praise.

Although some other compositions than the Psalms were in use from an early date, no Latin hymns have come down to us older than those of Hilary of Poitiers, 300-368.

They stand about half-way between the classic metres and the rhymed hymns of later times, and have a certain rugged grandeur of their own. About this time it was found necessary to devote considerable attention to the musical part of the service of praise. The original method of rendering the Psalms was a kind of reciting in monotone with a musical intonation and a very slight modulation of the voice. It was like the sing-song movement with which the Hebrew Bible was read in the Jewish synagogue, and was most likely derived from that custom. Ambrose, bishop of Milan, from 374 to 397, adopted from classic sources the principle of melody. Although his system must have been very simple when compared with modern music, because the scale was limited and harmony perhaps entirely unknown, it was such a striking improvement on the past that it was soon adopted by all the principal churches in the world. It gave a wonderful impetus to congregational praise and proved itself a powerful agent in stirring devotional feeling. Augustine describes the effect which this music had on him when he first entered the Cathedral of Milan after his conversion: "The voices floated in at mine ears, the truth was distilled at my heart and the affection of piety overflowed in sweet tears of joy." Ambrose was a good man full of faith and of the Holy Ghost. His life was like a psalm of praise and when, after life had fled, he lay in his great cathedral "with quiet, upturned face, little children were moved by his gentle dignity of countenance, and worldly men and women affected by this holy presence put away their sins and were baptized as followers of the dead man's faith."

After the lapse of two centuries, Gregory the Great found that the simplicity of the Ambrosian chants had been overlaid with embellishments too fanciful and frivolous to be suitable for divine worship. He collected all the psalms and hymns of which his wisest predecessors had approved. He arranged the liturgy for the public service according to the church year, adding himself a number of fine hymns for the sacred seasons. He had the whole written in a book called an Antiphonar which he chained to the altar of St. Peter as a guide for all time to come. He added four scales to those already in use to form the chant which still bears his name, but the modern additions of harmony and rhythmical order, have entirely changed its character. His music had no bars, measures of time, harmonies, sharps or flats, and was sung by the choir alone. The whip with which he drilled his choir boys is still preserved.

Mediaeval Praise.

During the Middle Ages congregational singing was unknown. Public worship centred in the sacrifice of the mass and the

whole ceremonial was framed to exalt the priesthood and to magnify their intercessory power. The praise service was in an unknown tongue and was chanted by ecclesiastics or by semi-official choirs, as it is to this day in the Roman Catholic Church. Praise in the highest sense was confined to the monasteries to which most of the best men of the time had withdrawn themselves; sick at heart. There they mingled labor and worship, and at their appointed hours chanted together. Sometimes, alas! with cold, formal, lip-labor, but often with rapt, glowing hearts, the ancient psalms and the hymns of later time. From these cloistered saints we have many sweet echoes of sacred song, sometimes breathing the antagonism between the flesh and the spirit which had driven them into seclusion, an utter disgust with the present and a weary longing for the future; and sometimes holy, reverent awe at the Redeemer's matchless affection and the inscrutable mysteries of redemption.

We have "Art thou weary," from a rocky cliff overhanging the Kedron; "O, Sacred Head once wounded," and "Jesus the very thought of Thee" from Bernard of Clairvaux; and "Jerusalem the Golden," from his shadowy namesake of Cluny. Indeed, our indebtedness to these pious men is only beginning to be seen. Bernard has been called with good reason the real author of the modern hymn—the hymn of faith and worship.

Lutheran Praise.

"The Church hymn in the strict sense of the term as a popular religious lyric in praise of God, to be sung by the congregation in public worship, was born in Germany." [Schaff.] The fresh devotional life and joyous spiritual freedom of the Reformation found expression in the doctrine of the general priesthood of believers and in gladsome congregational praise. Luther was the father and patron of modern sacred song. He was himself passionately fond of it. "Music," he says, "is a fair gift of God and near allied to divinity." His celebrated hymn based on the 46th Psalm was the battle song of the Reformation. He constantly refreshed himself after the strain of his severer studies by composing and singing Christian hymns. These were printed as tracts, carried through the country by peddlers, and sung at all kinds of work in every corner of the land. The Romanists complained that the new doctrines were reaching more people through these hymns than through all the books and sermons of the Reformers.

The hymns of the Middle Ages had breathed at best a sad longing for a good not to be attained in this life. Luther's hymns, and those of the Reformers following him, rang with a confident assur-

ance of personal salvation, a hearty communion with Christ, and an unwavering certainty of victory for the truth in this world and among all affairs of men. The Latin language and the priestly idea passed away and a flood of congregational melody transformed and inspired public worship. Three hymns, at least, were sung at every service, and the music-loving people of Germany entered heart and soul into the change from the old to the new order of things. To this current of vernacular praise every section of the Reformed Church contributed its share. The persecutions to which the Anabaptists were unfortunately subjected produced among them a devotional intensity and elevation of spirit that found vent in hymns dwelling on the inner life of the Christian, his union with Christ, and the divine consolations which serve to strengthen him for the trials of this life.

Genevan Praise.

Calvin, both in Strasburg, and afterwards in Geneva, recognized the value of congregational singing. He believed that it was an excellent means of kindling the heart and of making it burn with ardor in prayer. But, he says, we should take heed lest the ear be more attentive to the sound than the soul to the hidden meaning of the words. In his Church, and in the churches modelled after his system, the Psalter was the sole hymnal, because it was thought that everything sung in public worship must be taken directly from the Scriptures. He adopted the metrical version of Marot, the greatest French poet of the time. A music master who was paid by the State gave three lessons a week to several choirs of children, that they might be well fitted for taking part in public praise. Marot's version of the Psalms was afterwards revised and enlarged by Beza, and enriched by the melodies of Claude Goudimel. These tunes were based in part on the popular songs of the day and had a simplicity and directness which gave them a wonderful hold on the common people, and made them the sole vehicle of praise among the Protestants of France and Switzerland for centuries. Crowds sang them in the streets, they formed the war songs of the Huguenots, and the consolation of the martyrs at the stake—nay, they were sung with relish in the dissolute court of France, and a dignitary of Rome suggested that their effect should be counteracted by an equally spirited translation of the Odes of Horace!

Scottish Praise.

Scotland and England followed the Swiss precedent, and for a long time after the Reformation, only Psalms were used in

public praise. The first attempts at English versification were extremely rude. Englan' had the version of Sternhold and Hopkins, but it was little used except among the Puritans. In Scotland, while the influence of sacred song in spreading the new faith in private, and in quickening a deeper spiritual life was almost as remarkable as on the continent; the earliest Psalm versions were those included in "The Gude and Godlie Ballates" of the brothers Wedderburn. This was a poetical and devotional miscellany containing twenty-two psalms and ninety-five other pieces, of which thirty-four were translated from the German; two from the Latin, and the rest were original. It was first published about the middle of the sixteenth century.

The General Assembly of 1561 ordered the completion of the Psalter; the eighty-seven Psalms of the Anglo-Genevan version were taken as a basis and the rest were gathered from various sources. It was printed with the Book of Common Order, in Edinburgh, in 1564, and the Assembly of that year ordained that every minister, reader and exhorter should have a copy. It contained one hundred and eighteen tunes, chiefly from German and French sources. In the earlier editions, the air only was printed, but in 1635, Andro Hart published an edition with the tunes harmonized in four parts. This continued to be the Psalter of the Scottish Church for nearly a century.

One part of the work assigned to the Westminster Assembly was the preparation of a Psalter for both kingdoms, and the House of Commons recommended Rous's version to them. It was revised by the Assembly and was printed by the Commons in 1646.

The Assembly of the Scottish Church, however, appointed a committee to still further revise it, and finally published the result in 1650. Although still popularly called Rous's version, hardly a psalm remains as he left it. The committee incorporated a number of recasts of the former version and stanzas and couplets from many sources. For two centuries and a half it has resisted all attempts at revision, except in orthography. Its faithfulness, vigor and terseness have been universally admitted. It has become so endeared to the Scottish heart that all attempts to improve it, like the "emendations" of our own Book of Praise, are in many quarters resented.

Methodist Praise.

The revival of religion in England under the Wesleys and Whitefield was like a new Reformation, and carried with it the same inspiration to praise. Like every successful stirrer of Spiritual life, John Wesley perceived that congregational singing is at once a means of expressing the gratitude of souls freely forgiven; of instructing and

establishing the faith of disciples; of impressing those who are seeking light and of bringing them into a proper frame for receiving it.

He saw that the worship of his day had grown very weak here. He is very severe on "the formal drawl of the parish clerk, the screaming of boys who bawl out what they neither feel nor understand, and the unreasonable impertinence of a voluntary on the organ." He believed that the whole serious congregation, not lolling at ease, or in the indecent posture of sitting; but all standing before God ought to praise Him lustily and with good courage. His father, the rector of Epworth, and his elder brother Samuel, composed some good hymns which are still in use. He himself translated a number of fine hymns from Moravian and German mystic sources.

But his younger brother Charles was the real Asaph of the movement; he composed altogether some 6,500 hymns. It was largely through the inspiration of his cheering and soul-stirring strains that "the walls of Methodism were built to the sound of music." Armed with the Bible and the Hymn Book, the early evangelists of this faith went everywhere preaching the word. Her hymns have kept the distinctive doctrines of the Methodist Church alive; and the heartiness with which her praise has always been rendered has drawn all classes in the congregation closer together; it has been one of the chief elements of her strength, and has contributed not a little to her wonderful progress.

Present Day Praise.

During the last forty years all Protestant Churches have devoted much attention to their service of praise, and have certainly greatly increased the excellence of its technique. Congregations which once used the Psalter exclusively under the guidance of a humble preceptor have now extensive hymn books, costly organs and well-trained professional singers to lead this part of the service. This artistic refinement, however, has not in all cases resulted in the highest form of worship. Too often there has been a mad race with the opera to furnish aesthetic entertainment to an audience supposed to have only a passive interest in praise. But there are many signs that congregations which have sounded all the depths and shallows of professional music are turning to seek a truer ideal. Wherever revivals of personal religion have deepened and strengthened the current of spiritual life, it has shown itself in hearty congregational singing. A wise arrangement of the praise service will encourage this by a judicious mingling of simplicity and culture; by affording a congregation opportunity for the expression of free, genial feeling as well as stately reverential devotion.

Topic for Week beginning Sept. 16th

**Our Work among the Indians of the
N. W. Territories and British
Columbia.**

Mission work among the Indians is oftentimes discouraging and results seem small, but this work has a special claim upon our Canadian Churches:

1st. Because these people are heathen within our own country. In their weakness, poverty and wretchedness they are a Lazarus at our very doors.

2nd. Because they are the people of the land whose hunting grounds we have possessed and whose game we have destroyed. We have possessed ourselves of the best they had, and now they have a right to the best we have—the religion of Jesus Christ.

3rd. Because as the Rebellion of 1885 taught, the safety and well-being of society in Western Canada requires that what is left of the Pagan population should be Christianized and civilized.

Information regarding the work of our Church among the Indians may be obtained from the printed reports of the last two or three General Assemblies, and from the following Articles:

WORK AMONG N.W. INDIANS.

By Prof. A. B. Baird, Winnipeg.

It is thirty-four years ago, almost to a day, since the Rev. James Nisbet, with his family and a little company of helpers, set out from Kildonan on the Red River to found the first Presbyterian mission among the Indians of the West.

The project had been talked over for several years in the Canadian Church courts and especially in the homes of the Red River settlers, but it was a serious undertaking to penetrate 500 miles westward into the great buffalo plains, from a centre like Kildonan, which was itself so far west as to seem out of the world, and it seemed still more hazardous to think of maintaining oneself there, more than a thousand miles away from a railway or military assistance, and in the midst of a savage and possibly hostile populace.

A suitable spot was found on the banks of the Saskatchewan River at a distance of about 90 miles from the nearest trading post of the Hudson's Bay Company; some temporary buildings were erected and the work of teaching and preaching to the natives was begun.

The Indians were at first unwilling to have any white man settle among them, but a little friendly diplomacy overcame their scruples and "The Mission" soon became a favorite resort, especially when the hunt had failed or when medicine and nursing were needed.

Those were the days before the Govern-

ment had made any treaties with the Indians and before there was any attempt to persuade them to settle down on reserves. They were entirely nomadic, and made their living by hunting and fishing, which necessitated very frequent changes of abode and the little missionary company found it very difficult to adapt itself to the wandering life these buffalo-hunters lived.

But two of the mission helpers—John McKay and George Flett, who were themselves afterwards ordained as missionaries—were men who had Indian blood in their veins, and much good was done partly by following the red men up in their camps and partly by making the most of their increasingly frequent and increasingly lengthy visits to the mission which now began to be called Prince Albert, and to attract settlers from the Red River and elsewhere, by the fertility of its soil and the abundance of its other natural advantages.

The very features which had seemed to Mr. Nisbet to make the place so desirable as a location proved its undoing as an Indian mission, for the influx of settlers discouraged the Indians from coming as freely as in the early days, and at last Prince Albert became as it is yet a home missionary centre, and our Indian work was transferred to Mistawassiss, some sixty miles further west, where, after the death of Mr. and Mrs. Nisbet, in 1874, the Rev. John McKay, who had been an assistant in the mission from its beginning, carried on the good work till he too was carried off by death in 1891.

The only other mission which was established in these earlier days was begun by the Rev. George Flett in the outskirts of the Riding Mountain in what is now North-Western Manitoba. These three pioneer Indian missionaries were men of great capacity for enduring the hardships of frontier life. They were men of strong personality and they were, above all, men who had great skill in presenting Scripture truths in a form adapted to the intelligence and circumstances of their hearers. The Church of the present day owes them a debt of gratitude for their services in laying so faithfully the foundations on which we are now permitted to build.

The expense of carrying on these remote missions was heavy, the amount of information which came to the home church about them was meagre, for native missionaries like Messrs. McKay and Flett did not do much in the way of letter-writing and scarcely a visitor who could tell the story ever passed that way. As a result, the interest of the Canadian Church in its Indian missions languished until the rebellion of 1885 came and taught the country by the loss of valuable lives the danger to which it was exposed in allowing an ignorant superstitious and Pagan population to grow up alongside its own children in the

West. Indian missions received a great impetus; our first boarding and industrial schools were established. New missions were established under such men as the Rev. Hugh McKay of Round Lake (who, indeed, commenced his work a little before the rebellion), Rev. W. S. Moore, of Muscowpetung, now of Mistawasis; Rev. John McArthur, of the Bird Tail; Miss L. M. Baker, of Prince Albert, who had been in our work in the old days and re-entered it after the Rebellion; Miss McLaren, of Birtle, and Miss Fraser of Portage la Prairie. And in 1891 the work was extended to British Columbia, when the Rev. John A. McDonald (who, after a few years was obliged, by ill health, to retire) began with much enthusiasm a mission and school on the west side of Vancouver Island.

We have now 23 missions in operation, three of which were opened within the past year, and it is altogether likely that the number will still further increase. Counting the wives of the married missionaries who always bear a heavy share of the mission burdens, and counting native assistants, we have some sixty-two missionaries, a considerable number of whom are engaged in school work; but all these agents, whether engaged in preaching or in school-teaching, or in supervising the boarding departments in schools or in teaching boys to farm and to care for cattle, make it their chief aim to set forth and to commend Christian truth and to build up Christian character.

The Indian is naturally a religious man and even in his heathen condition the objects of his worship are not gross and sensual idols, but such invisible or intangible things as the north wind, the sun, and that which he, in his ignorance, calls the Great Spirit.

But his natural morality comes far short of saving him. He has no great strength of will to fight against evil and he finds himself at his best in hopeless bondage to a host of hateful superstitions and debasing appetites. In addition to this he sometimes finds in the pioneer white men who visit him or who settle beside him, those who are far more ready to teach him the vices of civilization than its virtues.

But good and encouraging work is being done in Church, and home, and school. In nearly all cases the government agents who are in charge of the reserves are men of clean and honest lives and they faithfully commend the ways of Christian civilization to those who are under their charge. The Indians are decreasing rather than increasing in numbers, but with improved personal habits and sanitary precautions the tide will likely turn, and there is ground to hope that in generations to come the West will have communities of healthy and well-doing Christian red men, who in the earnestness and consistency of their faith may be examples to us who are the heirs of all the ages.

Our Indian Schools.

By Mr. Alex. Skene, Industrial School, Regina.

For centuries the children of our western plains lived a free, roving life, acknowledging no restrictions in location or bounds and knowing no law outside the commands of their chiefs. With the advent of the white man came a change, the buffalo giving place to waving fields of golden grain and the smoke of the hunter's camp fire to the permanent cottage of the homesteader. To meet this change of conditions, treaties were made with the Indians, by which provision was made for the establishing of schools amongst the different bands.

The Government recognizing the importance of mission work in the civilizing of the Indian race joined hands with the different denominations, in the matter of education, giving to the latter the general oversight of the schools.

Back in the sixties, a mission school was opened by our Church near where now stands the town of Prince Albert. This school was the forerunner of the present efficient schools of Makoce, Waste and Mistawasis. Schools are spoken of as day, boarding and industrial. To the first class belong those schools where the children are instructed and cared for simply during the day, returning to their homes for the night. Towards the support of the day school the Government pays an annual grant of \$300, which sum, so far as our schools are concerned, is supplemented by the W. F. M. Society by generous grants of money and clothing.

Though in many cases the work in these schools yielded good results, it was felt that the influence of the Reserve home minimized the progress towards that independence and self-reliance aimed at; and the boarding school was opened, our Church being the first to open a school of this class. The expense of putting up and furnishing the required buildings, as well as the salaries of those in charge, is borne by the W. F. M. S., the Government paying an annual per capita grant of \$72 towards the maintenance of the children attending.

To the Indian boy and girl, the boarding school is a home. To it they turn for sympathy and encouragement. Here they receive, along with ordinary school education, instruction in different branches of industrial work. In short, such a training as would be received in a well-conducted Christian home.

At the present time our Church has six of this class of schools, which, with the Industrial School at Regina, had an enrollment last year of about 280 pupils. Boys and girls who have entered one of our schools in their blanket suits and matted locks, ignorant of our language, manners and customs, have after a few years' residence, hired with the neighboring farmers

during the summer months, doing their work so satisfactorily as to be wanted back summer after summer. There comes to my mind as I write a boy who is now spending his fourth season on the same farm; beginning by doing chores, now working his four horses, taking his place with the other men on the farm.

Upon reaching the age of fourteen years pupils are expected to be transferred from the boarding to the industrial school, where, in addition to the training already received, they are taught in the different trades. One half of each day is spent in the school-room, the remaining half on the farm, in the shop, the kitchen, the sewing-room, the laundry, or doing general housework.

All expenses in connection with these institutions are borne by the Dominion Government; that for buildings and equipment by special grant, and the amount required for maintenance and salaries by an annual per capita allowance. The only school of this class in connection with our Church is situated near the town of Regina. It was opened nine years ago, and during that time 159 boys and 120 girls have been enrolled. At present, the number on the roll is 130, all receiving instruction in different lines, from a staff of ten instructors.

At the age of eighteen years pupils are supposed to have completed their course, and are discharged. Five boys received their honorable discharge from the Regina School last April, three of whom are at present in the employ of farmers at average wages. Of the graduates of former years a number are employed as farm servants, interpreters, or as domestics; others are living in well kept and comfortable homes on the Reserve, while some have proved disappointing.

In all our schools, prominence is given to the formation of proper habits and the strengthening of character. Individuality, self-reliance, the principles of the Golden Rule, are the main factors in the proper solution of the Indian problem.

The religious interest in the school is always encouraging. There are thirty communicants amongst the pupils. Their religious life finds expression in contributions to the famine fund, mission work at home and abroad, and other claims that present themselves.

What Drink Did for One Man.

"It was in the beautiful bar-room of the Tabor Grand in Denver," said Eli Perkins. "A group of handsome young men were laughing and drinking, when a poor, tottering tramp pushed open the door, and with sad eyes, looked at them appealingly.

"Come in, Senator, and drown your cares in the flowing bowl!" they said, jeeringly.

"I will come in, thank you," he said, "for I am cold and hungry."

"Take this brandy, Senator," they said, mockingly, "and drink to our health."

"After swallowing the liquor the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:

"Gentlemen," he said sadly, "I wish you well. You and I complete a picture of life. I was, alas! a Senator. My bloated face was once young and handsome as yours. This shambling figure once walked as proud as yours. I, too, once had a home, and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of honor and respect in the wine cup, and, Cleopatra-like, saw it dissolve and quaffed it down. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the curse of a drunken father.

"I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp without a home to call his own, a man in whom every good impulse is dead—all, all swallowed up in the maelstrom of drink.

"Young gentlemen," he said, as he passed out into the darkness, "whichever way you go—whether you follow your mothers', wives' and children's prayers, and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul, forever lost, like me, I—I wish you well!"

"I shall never forget that sad picture," continued the humorist. "It was wit and humor ending in pathos. Tears dimmed the eyes of the youth as they watched a despairing soul disappearing in the darkness."

Learning to Howl.

It is an old Spanish proverb, "He who lives with wolves will soon learn to howl." He who lives with faults of his friends, and counts them over, and sorts them and weighs them and measures them, will soon have equally grave ones of his own, which his friends will be sure to see, and which will make him positively unable to cure them. There is nothing that so deteriorates character as this undue looking after faults and blemishes in others while we are blind to our own.

There is only one way, after all, to reform the world; not by learning to howl at its faults, or to bark at its mistakes, but by first beginning the work of reformation with ourselves. We come back inevitably to the old truth, so often stated, "In order to make the best of others, we must first make the best of ourselves."—Sel.

Childhood.

HOW MICKEY SAW THE QUEEN

On Her Recent Visit to Ireland.

"Mickey, did ye hear the Queen is in Dublin, an' we're to be took to see her?" she asked, clasping her small, brown hands round his knees, and fixing awe-struck blue eyes on the boy.

"Shure, I did. Is'n't me gran'mother makin' down Billy's ould coat for me to go in."

"Will she spake to me, do you think, Mickey?"

"Not her, indade, She's a gran' lady, entirely. What for wud she be spakin' to the likes av' us. It'll be quare an' fine to see her al' the same."

They were sitting on a high bank of moss and shamrocks under an old elm tree, whose leafless branches, with just a glint of green stretched upward to the blue April skies. Away over the distant tree-tops the broad waters of the beautiful Killala Bay lay, sunshine and shadow chasing each other across them. The sunshine had its way now, and flickered through the twigs on the two small heads. Mickey started up, and executed a dance round the trunk of the old tree. "God Save our Gracious Queen," he sang, in a shrill, childish treble, and "God Save Ireland," he added, coming down with a plump on the moss, as a gnarled root took his bare toes.

The little girl looked solemnly at him. He was Mrs. Doran's "wee boy," and her special chum. Her dark blue eyes, with their fringed lashes, were very serious, and she raised her head to push back the black curls from her brow. Mickey's round, rosy face was beaming with life and fun, and his shock of red hair stood upright and matted through the ventilation holes in his cap. He put two, fat, dimpled hands on his knees, below which the fringe of his ragged trousers fell to his ankles.

"What will she be like at all, at all?"

"She'll just be like another lady; an' she'll be in a gran' carriage, wi' sogers roun' her, an' coachmen an' footmen an' things. Hooray! Hooray!" he broke out suddenly, waving his ragged cap round his head. "Shure I'll cheer her till I split me ould throat, I will."

A tall, stout man in clerical dress passed down the lane below, swinging a blackthorn with a jaunty air. He looked up and smiled. The children started to their feet to salute him.

"Making good use of your lungs, as usual, Mickey," he said, good-humoredly.

"'Tis jist practisin' I am, yer rivverence, to give the Queen a good bit av' a cheer," answered the boy, undaunted.

"Right you are, my lad. You will not be

so lively when you get a few more years on your red head, maybe," he said, looking rather sadly over the green pastures and the brown and purple of the upturned sod. "'Tis hard work and little for it the like of you have in the dear old county of Mayo. So you're going to see the Queen, God bless her, Mickey; and you mean to give her a good Irish welcome?"

"I'll do that, your rivverence. 'Tis little I'll min' if I'm hoarse for a week after it."

"Cheer your loudest, my boy. There's grand days coming for the dear old country yet. We'll be on the top of the world before we know. What's the news from your uncle, Bridget?"

The girl looked shyly at him. "Gran' news, sor. Mother's keepin' the letter for you. She would a' been roun' to ye with it, but she's been that busy makin' me frock for seein' the Queen."

"Well, what's the news?"

"He wrote to say he's not kilt yit, an' he got the box av shamrocks you sent him an' the boys. They were wearin' them in their caps, an' they bate the Boers right an' left, the craythurs." She paused breathless.

"Three cheers for the Dublins!" shouted the irrepressible Mickey. "Shure 'tis they that's the boys, and no mis'ake."

"Pitch me down a bunch of shamrocks; it's never too late for the wearin' of the green," said the clergyman.

He passed on, the transient smile fading from his strong, clear-cut face. He had worked for twenty years among the peasantry of the lovely county; he had baptized and married and buried them, and they were very close to his heart. He scolded their shiftlessness, smiled at their optimism, settled their quarrels with a high hand, and was their earthly providence so far as his powers reached. He walked down the moist, rutty lane with a soldierly step and upright bearing.

The evening shadows were gathering in Mrs. Doyle's little kitchen, dimly lighted by a single candle and the glow from the turf fire. She was bending over some sewing in her lap, and Bridget sat on a three-legged stool in front of her, earnestly watching her progress.

"Now, Bridget darlin', 'tis ready to thry on," she said, shaking out a little green frock.

The girl took off the thin cotton dress that shielded her but poorly from the winds of spring, and stood proudly while the new garment of green, woolen stuff, with tinsil trimming at the neck and cuffs, was fitted to her slender figure.

"Foine feather make foine birds," quoted her weary looking mother admiringly. "Your Uncle Pat would be quare an' proud o' you could he see you now, dressed up to see the Queen, that he's fightin' for agin' the Boers."

Mrs. Doyle was a widow with this one little daughter. A worn, sweet-faced woman with youthful eyes. The glow from the candle

and turf caught the smooth, red-gold of her hair, as she stooped to settle the fall of the skirt. She worked hard all year in her little potato patch; planting, hoeing, digging, and watching anxiously the broad, dark green leaves and lilac golden-hearted flowers, lest the deadly enemy of her race, the blight, should touch the "darlins." Some comfortable, motherly hens provided her and Bridget with an additional source of income in eggs and chickens for the market. The green dress in which Bridget was to see the Queen had come out of the clergyman's scanty store, but that was a secret known only to himself, Mrs. Doyle, and his Lord.

April shade and sunbeam coursed in rapid flight over the green fields of Mayo as the noisy, excited crowd of children was safely entrained at the station. Never did stolid railway carriages convey a more eager freight. The bustling, dignified officials were to the sharp-sighted eyes of the children the Paddies, and Neds and Joes of their native villages, and officialdom expanded with delighted grins at the merry faces.

Never were towns so grand, stations so gay with daffodils and wallflowers, woods so verdant in moss, or trees so stately as those on which the young eyes looked out through the carriage windows. Some had never been in the train before, and for a time they were silent in awe, and dubious of their safety; but the unquenchable spirit of their age and nationality broke forth, and their guardians had a lively time.

They trooped along the gaily-decorated streets of the beautiful city to the Park, staring at the Union Jacks and spelling out the mottoes. When they reached the Park, groups of children were coming out through the gates, and somehow—no one could tell whence or how—a blankness of disappointment seized them. It was whispered round that they had come too late—the Queen had passed, the echo of the cheering had died away on the moist, sunlit air, and the gates of the Viceregal Lodge had closed upon her.

A cloud, as of a sudden thunder shower, passed over the bright faces, and one little girl, excited and weary with the unaccustomed journey, opened her rosy mouth and emitted a long howl, sad as a funeral wail.

Mickey, proudly conscious of a new "shute o' Billy's cloes, wi' ne'er a hole in them," and a neat cap covering his red, unruly hair, tried to look stolidly in front of him, but the gay, crowded streets were misty through his tears. It was what he would have called "a sore gunk," and his heart sank to his unusually well-covered toes. He had the proud sensitive Irish spirit in his youthful breast, easily wounded and as easily uplifted.

He grasped Bridget's hand firmly in his stout fist.

"Oh, Mickey, what will we do, at all, at all," she whispered.

"Hould your whist, Bridget darlin'! Shure we'll never let on when we go home."

A tall girl passed them, with a bold, audacious face.

"'Deed an' you're jist a day late for the fair, you wans from Mayo," she said. "You may take your journey back to where you come from."

But again a mysterious whisper went round. No one knew whence it came, but it brightened all the faces like a burst of sunshine through the thunder clouis.

"The Queen had heard that the Mayo children had come too late," it said, "She was coming out again to please them," it said.

Could it be?

"What does a gran' lady like her care for the likes av' us?" said Mickey, trying to crush with an indifferent air the little green bud of hope that was springing up in his heart. He had the making of a red-hot rebel in him just then.

The sun beamed forth again after the April shower. An electric thrill struck through the crowd. And in her carriage, small and stately, sat a silver-haired lady, every inch a Queen, beaming sweet, motherly smiles on the cheering, shrieking, waving throng of eager little mortals, stretching their necks to catch a glimpse of her.

"Shure, she's the darlin'," said Bridget, rubbing her small, red, crushed hand that she had drawn from Mickey's stringent grasp. "An' she smiled at me, she did."

"Hooray! Hooray!" shouted Mickey. "God save the Queen. 'Tis meself will fight for her when I'm a man; an' God save Ireland, too."

A gentle woman's kindly act had turned the red-headed boy from an embryo rebel to a loyal subject of her Most Gracious Majesty.

The Story of Piyari.

About twenty years ago, in one of the Hindu homes of India, a little girl was born. She was a beautiful child, with rich complexion, and liquid dark eyes. Her mother was not very glad to welcome a daughter, for she knew that in India life is not easy for girls; but she could not help the mother love for her baby, and she called her Piyari, which means "beloved."

The little Piyari grew and thrived, happy and rollicking like any baby, until she was four years old. Then one day the barber's wife came to the house. In India, the barber's wife is an important person. She does for the women what the barber does for the men—dresses the hair and takes care of the finger nails. She brings all the gossip to these shut-up women, and besides, she makes matches between their children.

So now Piyari's mother said to the barber's wife: "Here is my little girl, four years old, and not even betrothed yet. It will be a disgrace if she is not married by

the time she is five, and I fear what her father would do with her. Do you know of any nice boy, who has a good bit of fortune? We can give her a pretty dowry."

Then the barber's wife put on her thinking cap, and said: "I know a fine Brahmin gentleman who wants a young wife. He has only two wives now, and he is very rich. He is twenty-five years old, and such a handsome man."

Well, after many words, it was settled by this go-between that the little innocent Piyari should marry this man who was more than twenty years older than she, and had two wives already.

When the wedding day came, the baby bride was dressed in rich silks, with many jewels, and told she was to be married. It was all like a beautiful play to her.

Did she go home with her husband then? No, there were still some happy years in her own mother's house, though the shadows of sorrowful days to come began to fall on her. Her mother talked often to her about the new home.

"You will live with your mother-in-law, as all brides do. She will beat you, maybe; she will make you work hard. You must hate her—hate her."

Strange counsel, was it not for a mother to give? If you could ask her why she gave it, she would say, "It is the custom." People in India are always anxious to do what is the custom.

When Piyari was twelve years old, she went to her husband; and sure enough, it was all as her mother had told her. If you could ask the mother-in-law why she was cruel to her new daughter, she, too, would reply, "it is the custom."

But the worst was to come. In less than a year after the child went to him, the husband sickened and died. His mother blamed the three widows for his death—that is "custom" too—but most of all, the little child widow, for "he was well until you came."

All Piyari's ornaments were taken from her—the bracelets and anklets and jewels which are the pride of a Hindu girl's heart. If the mother-in-law was unkind before, she was cruel now. She beat the child widow, sometimes she struck her with hot irons which burnt into the young flesh. This girl, only thirteen years old, could never again go to a feast or a merrymaking; she must have but one meal a day, and drink impure water like that of any street puddle. Other girls shrank from her shadow, lest it should cast a like fate upon them. Do you wonder that Piyari's eyes were unutterably sad, as she sits and cleans the cooking vessels of the kitchen?

Thus weary years passed. Many, many times the little widow wished she might do as they did in the old days before the English ruled—burn to death on a funeral pyre.

Perhaps her only pleasure was when two or three other widows brought their low spinning wheels, to spin cotton together in the same courtyard. As they twirled the wheels so deftly, you may be sure each told stories of her cruel mother-in-law.

Then—then there came a foreign teacher, a white woman who had never married, and yet was not disgraced. The wonder of it! She told them of a Saviour for helpless Hindu widows, and of a beautiful life hereafter for all who loved this Saviour. It would quite make up for all the sorrows here.

Who could help heeding such an astonishing story. Certainly not Piyari. Beloved once more, beloved of God, who revealed Himself thus, Piyari became a Christian.

And now a new life has opened to her, for she has been taken into a Christian school. She has not resumed her ornaments; she thinks little about them, and the "custom" of widowhood is not easily broken. Though a Christian, even to this day when she goes out she must put on a soiled mantle. Why? Because if she wears one which is white and clean, the people will say she is not spotless herself, but is a bad woman, so she must wear a soiled garment to show her own purity. Is it not a strange contradiction? But heathen minds are full of such absurd and cruel ideas as these.

This is the story of only one widow, and there are twenty millions of them in India—twenty millions to suffer as Piyari did, and so few Christian teachers to give them a message of hope. Who will send more teachers?—"The Morning Star."

A Grandmother's Rules.

Somebody's grandmother has bequeathed to her descendants these admirable rules of conduct:

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.

His First Shot.

The celebrated Russian novelist, Turgenieff, tells a touching incident from his own life which awakened in him sentiments that have colored all his writings.

When he was a boy of ten his father took him out one day bird shooting. As they tramped across the brown stubble a golden pheasant rose with a low whirr from the ground at his feet, and with the joy of a sportsman he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side.

Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood was huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought (and never to his dying day did he forget the feeling of guilt that came to him at that moment), the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

"Father, Father!" he cried, "what have I done!" and he turned his horror-stricken face to his father. But not to his father's eye had this little tragedy been enacted and he said:

"Well done, my son; that was well done for your first shot. You will soon be a fine sportsman."

"Never, father! never again will I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it."—Our Dumb Animals.

With all His Strength.

When little Frank declared that he loved his mother "with all his strength," he was asked to explain what he meant, "Well, I'll tell you," said he. "You see we live up on the fourth flat, and the coals are kept down in the cellar. Mother is dreadfully busy always, and she isn't very strong; so I see that the coal-bucket is never empty. I carry the coals up four flights of stairs all by myself. And it's a pretty big bucket. It takes all my strength to get it up here. Now, isn't that loving my mother with all my strength?"—Sel.

I asked the roses as they grew
 Richer and lovelier in their hue,
 What made their tints so rich and bright,
 They answered, "Looking towards the light."

"Ah, secret dear," said heart of mine,
 "God means my life to be like thine,
 Radiant with heavenly beauty bright,
 By simply looking toward the light."

The Ministers' Page.

Many good and helpful things there sometimes are in Exchanges that do not circulate widely in Canada. A few of them are here reproduced.

Spurgeon once said, "If you stand half a mile off from a man and throw the gospel at him, you will miss him."

Candidates for the Methodist Protestant Ministry must hereafter forswear the use of tobacco in any form. The same rule exists in the Methodist Episcopal Church, and is observed in a more or less indifferent way.—The Presbyterian.

An English Presbyterian minister, Rev. Dr. Muir, after a thirty-three years' pastorate in one charge and a forty-three years' experience as a minister of the Gospel, says that "his estimate of the work is higher than ever, and the Bible appears to him to be growing bigger every year." In this he voices the sentiment of thousands of ministers, who have tested both the Christian ministry and the Bible by life-long experiment. The more faith one puts in Gospel preaching and in the Word of God, and the more he subjects them to practical uses, the more they loom up in every respect as the mightiest, grandest and most glorious of enlightening, directive and saving forces.—Exchange.

The member of a leading Presbyterian Church in America, who recently said "she was weary of the flowers of rhetoric and sapless philosophy, which was all she got from her minister," might well have spoken for many in our own country. There are multitudes hungering for the Gospel in its simplicity who are not fed by "the pastors" of the Lord's flock. How much of the preaching of the present day lacks both grit and grip! All too seldom also is the cross presented as the climax of the Father's love, the sinner's only hope and life; and the cleansing of the human soul pointed out to be in "the blood of Jesus Christ, God's Son." With all the pathos of a quick, sympathetic heart, and the eloquence of an all-mastering earnestness, must God's saving truth be proclaimed.—British paper.

A substitute for "esthetic," as a definition of a certain kind of preaching, is given in an exchange, as follows:—

"Anesthetic preaching is one of the latest expressions to describe the kind of sermonizing which consists of pleasing platitudes, which lacks snap, unction and force, and which sends hearers away with a comfortable and self-satisfied air. It may please worldly Christians and the unregenerate, but it is utterly out of place in the Chris-

plan pulpit. The minister's business is to stir, to quicken, to revive, to reform and to save. The times call for faithful, pungent and direct soul-dealing after the manner of the Reformers and the Apostles. The Nathans who can disclose to the Davids their sins; the Pauls who can make the Philips tremble, and the Peters who can prick to the heart the indifferent multitude are as much a necessity to-day as in the past. The call of Christ is to awake out of spiritual sleep, and his ambassadors must speak in trumpet tones to a drowsy Church and careless sinners."

I have tried to make my ministry one of exposition of Scripture. I know it has failed in many respects, but I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. And I have tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles; He is the same Christ. I believe that the one thing the world needs is redemption, the power of the Gospel on the individual soul; and that men know they need it. Dr. Johnson once said in his wise way, "Nothing odd lasts," and I believe that, too. Nothing odd lasts, but Christ lasts, and men's sins last, and men's needs last; and we must preach Christ and Him crucified, the Saviour of mankind. And I have tried to preach Christ as if I believed in Him, not as if I had hesitations and peradventures and limitations. And I have tried to preach Him as if I lived on Him; and at the bottom of it all, that we shall ourselves feed on the truth that we proclaim to others.—Dr. MacLaren.

Repeating Sermons.

A sermon may be greatly improved by repetition if it be a memoriter one; and the reading of it may be improved with each time the manuscript is employed, if it be read. George Whitefield delivered some of his famous sermons more than sixty times, and Massillon recited some of his one hundred times. Edward Everett delivered his famous address on Washington all over the United States. Wendell Phillips spoke his "Lost Arts" more than a thousand times. Some sermons should be repeated several times to the same people. Paul ordered that his epistles be read to other churches than those to which they were originally sent.

Stephen Olin, one of the most extraordinary preachers, when president of Wesleyan University, preached a sermon on the text "Train up a child in the way he should go." A person was so impressed when he first heard it that he followed Dr. Olin three times, and on each occasion he preached the same sermon. After the fourth hearing of it the gentleman called upon Dr.

Olin and asked why a man of his ability confined himself to the same sermon. To which the president replied, "If you were to appear once, and only once, and on an important occasion were to shoot at a target, which would you take, a new gun or a trusty one that had never missed fire?" Said the man, "I suppose I should take the trusty gun." Said Dr. Olin: "'Train up a child' is my trusty gun, and I wish to promote the cause of education."

It is, however, a practice that materially impedes growth, and melancholy instances could be produced of men who, relying on previous preparations grew feebler as the years passed, and prematurely sank into imbecility.—N. Y. Christian Advocate.

"Reform or Resign."

In his book on foreign missions, Dr. A. C. Thompson says, "The church that is not missionary in spirit must repent or wane; the pastor who is not should reform or resign."

Truer words were never written. A church may grow in numbers and in social influence of a worldly character while it has no missionary spirit; but it is waning in vital life, and if it does not repent it, like the church at Sardis, will die. A preacher may be growing in learning and eloquence and in attractiveness, drawing crowds to his pulpit; but if he is destitute of the missionary spirit he is also destitute of soul-saving power, is out of place in the Christian ministry, and should "reform or resign."

The key to the situation is the pastor. A pastor who is thoroughly missionary in spirit can in a surprisingly short period wake up and enthuse the most indifferent congregation. But it cannot be done by preaching one sermon a year on Missions. There must be "line upon line, and precept upon precept." The Sunday school and the Y. P. S. must be organized for missionary work; but first of all the pastor must be himself baptized with the spirit of Missions; he must feel that his commission requires him to "go into all the world, and preach the Gospel to every creature;" that the Jerusalem at which he is to begin is his pulpit, but that the outermost bounds of his parish are "all nations."

How this thought exalts the ministry and enlarges the scope of its influence and power! Brother, your immediate parish may be small, and you may long for a larger one, but it is larger now by far than you think. "Lift up your eyes and see;" behold, the whole world-field is white with the harvest, and invites you to gather golden sheaves. Your parish includes the foreign mission fields of your church, and all missionary territory within the bounds of your own country. See to it that lines of hallowed, saving influence and power radiate directly from your pulpit into all these countries.—Exchange.

Receipts.

<p>For the month of June by the Rev. Robt. H. Warton, D.D., agent of the church. Address: Presbyterian Offices, Toronto.</p> <p>KNOX COLLEGE FUND. Reported.....\$187 10 W. Williams..... 5 Somerville..... 4 Rev Dr Gray..... 10 Amos..... 12 Eadie..... 4 23 Wyoming..... 1 23 Brucefield, un... 30 E Wawanosh..... 1 Yarmouth..... 12</p> <p>\$1266 58</p> <p>QUEEN'S COLLEGE FUND. Reported.....\$81 25 W Williams..... 5 Nairn..... 3 Brucefield un... 8</p> <p>\$97 25</p> <p>MONTREAL COLLEGE FUND. Reported.....\$49 05 Wyoming..... 75 Valleyfield..... 4 35 Dunwich, Duff... 2 25 Brucefield un... 15 Fort Lewis..... 1 35</p> <p>\$72 75</p> <p>MANITOBA COLLEGE FUND. Reported.....\$117 49 Wawanesa..... 15 W. Williams..... 5 Grand Bend..... 3 Rev Dr Gray..... 5 Dunwich, Duff... 2 25 Alma..... 2 Gainsboro..... 4 Admaston..... 9 Barrs..... 5</p> <p>\$167 74</p> <p>HOME MISSION FUND. Reported.....\$7527 46 Wingham ss..... 18 25 Beechwood..... 1 W Williams..... 29 28 Acton ce..... 20 DMJSheppardton 10 PerEA McCurdy. 11 50 Black's Corner.. 8 83 Comox..... 10 Amos..... 51 20 Mont, St Gab. ce 10 Scarbor, Kx, ypa 22 52 Keewatin..... 10 G Buzza..... 10 Laurel..... 4 50 Wyoming..... 41 15 St Thomas, Kx.. 100 Three Rivers..... 4 Fergus, St And.. 20 Mont, Ersk ce... 10 London, StJas ss 3 23</p>	<p>Tor, Wmstr..... 60 Bathurst, S Sherb 8 E Zorra, Burns.. 5 75 Hargrave..... 4 50 Alma..... 10 N Glasgow, NS, U.C. 753 23 Brantford, Zion 5 Goldsmith..... 2 50 Cardinal..... 30 Eramosa, 1st... 11 53 Dundee Pres. Ch and be..... 94 10 E Wawanosh..... 11 Yarmouth..... 20 Billings..... 8 E Cumminger... 2 Starbuck..... 20 30 Ottawa Lad Col.. 8 Vaughan, Kx..... 3</p> <p>\$8969 85</p> <p>RESERVE FUND. Beq Mrs SII Marshall, Mont... 270 Beq Margt D Blair, Lon..... 200</p> <p>AUGMENTATION FUND. Reported.....1241 56 Westmeath..... 6 32 DMJSheppardton 10 Comox..... 10 Mont, Erskine... 56 16 London, StJas ss. 3 22 Bathurs & S Shrb 8 E Zorra, Burns.. 5 Cardinal..... 12 40 Gainsboro..... 2 15 E Wawanosh..... 1</p> <p>\$1354 31</p> <p>FOREIGN MISSION FUND. Reported.....1977 21 W Williams..... 29 29 Comox..... 35 Mont, Erskine... 97 65 St Cath, Un mtg. 2 60 Mont, StGbl ce.. 10 Swinton Park... 19 W F M S, West 14000 Lansdowne, etc 10 Keewatin..... 10 W Young, Mont. 50 G Buzza..... 10 Wyoming..... 15 25 F..... 4 55 Ayr, Knox..... 56 66 St Thomas, Kx.. 100 Fergus, St And.. 19 Nairn..... 5 London St Jas ss 3 23 Tor, Wmstr..... 25 Bathurst & S Shrb 7 E Zorra, Burns.. 6 95 Alma..... 4 15 Paisley, Kx..... 120 25 Souris ce..... 13 45 Okanosce..... 6 05 Miss J Byers Mass, 100 Mr. Mrs J Edw'rds 100 Sherb..... 100 Lon, Pleas Val.. 68 Petroleas..... 4 50 Doon..... 5 40 Aylmer..... 10 75 E Wawanosh..... 13 Prospect..... 44 45</p>	<p>WIDOW'S AND ORPHAN'S FUND. Collections, etc. Reported.....461 6 Tor, Bloor..... 15 Beechwood..... 3 25 Battlefor J..... 2 20 Ham, Kx & ss... 11 25 Treherne..... 5 Comox..... 10 Goderich, Kx... 10 Aylmer W..... 7 Wyoming..... 6 Dolsevain..... 18 Nairn..... 2 23 Mrs AR Creelman 1 E Zorra, Burns.. 50 Alma..... 85 Carnduff..... 1 Laguerre, Pt Lewis 5 12 Carl Pl, Zion... 20 E Wawanosh... 1 Yarmouth..... 4 28 Barrs..... 4</p> <p>\$389 74</p> <p>Ministers' Rates. Reported.....\$117 05 Dr A Black..... 13 50 J Crawford..... 8 50</p> <p>\$139 05</p> <p>AGED AND INFIRM MINISTERS' FUND. Collections, etc. Reported.....\$538 50 Beechwood..... 4 25 Rev. A Magee... 5 Chesterville... 2 80 Wyoming..... 5 Nairn..... 3 Mrs AR Creelman 1 Carl Pl, Zion... 30 E Wawanosh... 1 Admaston..... 8 Barrs..... 5</p> <p>\$603 58</p> <p>Ministers' Rates. Reported.....173 70 J Crawford..... 5 13 H C Sutherland. 14</p> <p>\$192 85</p> <p>ASSEMBLY FUND. Reported.....197 57 Annapolis..... 2 Hopewell Union. 4 26 Middle River... 3 56 Little Harbor.. 2 Campbellton, StA 4 Comox..... 5 15 Alma..... 23 E Wawanosh... 1 Yarmouth..... 4</p> <p>\$223 79</p> <p>FRENCH EVANGELIZATION FUND. Reported.....1510 77 Beechwood..... 17 25 DMJSheppardton 10 Stellarton Sharon 16 Summerside..... 10 Windsor, St Jno 20 Rod S McKay... 1 Mont, Erskine... 44 45 Amos..... 23 30 Mont, StGabrl ce 15</p>	<p>Wyoming..... 9 15 E Zorro, Burne.. 25 Alma..... 70 Woodville..... 26 Beq Mrs S II Marshall..... 270 W Boyle..... 1 Wick..... 26 68 Edinbro Free St Geo..... 67 75 Carl Pl, Zion... 50 E Wawanosh... 4 Ailsa Craig..... 18 72 Barrs..... 7 15</p> <p>\$2149 07</p> <p>POINTE AUX TREMBLES. Reported.....\$557 81 St Columbia ss.. 12 Per Rev. TC Perry 45 A Friend..... 5</p> <p>\$619 31</p> <p>UNAPPORTIONED CONTRIBUTION. Tor, Old St And. 30 Tor, Bloor..... 141 80 Campbellford... 100 E. Zorro, Burn.. 7 05 Dundas..... 12 61 Priceville..... 25 Durham..... 40 07</p> <p>KLONDIKE NURSE FUND. Tor Collection.. 27 48 James Ker..... 10 Tor Collection... 55 85 Renfrew..... 13 40 W. Leslie, Mont. 10 Friend..... 5 Barrie, whms... 5 Mrs Jos Henderson... 10 Mont, St Paul... 10 M. J. G. Ottawa... 1</p> <p>GOFORTH FUND. Rev P Duncan... 5</p> <p>CENTURY FUND. S. S. Collection. Woodst, Chal ss 10 25 Fugwash ss..... 37</p> <p>INDIAN FAMINE FUND FOR MAY AND JUNE. Reported.....\$17099 18 E Garafraza..... 17 50 " ss..... 2 50 " ce..... 8 25 W Brant..... 26 01 Tor Junet, wfms 3 75 Victoria, 1st ce.. 6 Friends..... 3 Nelson, ce..... 7 75 Mrs J A Simpson 2 Friend..... 1 Macleod..... 36 05 Chesterfield... 29 95 Carleton..... 5 W. I. Toronto... 20 Grande Merc... 1 Dunsford..... 5 Ospringe..... 13 Erin..... 3 75 Chatsworth..... 5</p>	<p>Mont, Taylor.... 1 25 Columbus..... 32 45 Proof Line..... 5 Smith's Falls, St P ss..... 27 25 Frank Cockshutt 25 W Nottawasagass 13 40 M Lancaster..... 50 Laskay & W King 44 09 Ethel..... 14 Woodstock, Chal 33 Hamilton, Knox. 5 Prescott, ce... 6 R F A A, Clifton Spring..... 1 Strathroy..... 4 Toronto, East... 4 Unionville..... 20 Grand Valley, ce. 8 Tor June, Baptist ch..... 14 13 Tor June, Baptist ch ypu..... 9 25 R C W..... 4 Maggie Foster, E Selkirk..... 4 Comox..... 60 Anon..... 5 Ham, McNab st ch 24 Melrose..... 17 60 Tor, Queen st E ss, class 23... 1 15 Amie Maddock, Mynooth..... 10 McDonald Cor... 2 Guelph, St And. 109 01 Morewood..... 28 74 Mt Forest..... 100 Bristol..... 8 90 Apple Hill..... 27 HIN Rideau View Sons of Scotland, Woodstock... 5 W E L..... 2 Jessie R McMaster, Mon real... 15 T A Thompson, Iroquois..... 5 Asa Wells, Chat. 2 Reidgetown Public school... 7 65 Pickering, St And 7 Mrs Waring, Pickering..... 5 Brougham, St J. 2 Hills Green... 13 Sarabel McLean, Seaforth..... 10 Salem, u ss..... 2 10 Winterbourne... 17 50 Elmhra..... 9 Mrs B Kirkman, Seaforth..... 25 Tor, St Marks... 32 Lawrence Stn ss 15 Mrs Mills, Micksburg... 2 Harriston, Guthrie ch..... 50 Beaverton, St A. " ss 14" Rebecca S Smith, Guelph..... 2 High Bluff..... 14 57 Prospect..... 26 75 Alburti..... 80 Toronto, St Paul 5 50 BechrIDGE..... 5 J Robertson, Mon 1 Garden Hill, ce.. 20 The Times Print- ing Co..... 25 The Peterborough Examiner..... 13 59 Almonste St John 5 Ham, Kx ch & ss 127 11 Coldsprings... 21 Ottawa, St Pauls 10 25 Bluevale..... 2 25 Logan, St Pauls. 5 50 G Blair, Killcan. 1 Friend, Aylen... 10</p>
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Onkville, ces. 10	Friend, Maxville 10	St Nicholas ch... 2 50	Arc Parker, Mont 4	Renfrew..... 3
Oxbow..... 21	Otta, Protestant 2 38	Calgary..... 23 43	T w o Members 2	Sympathizer..... 1
Tor, Duchess st miss ss..... 2	Orph Homo Ch 3	568 Parliament st, Toronto 3	Carmel ch, Vir. 2	Miss M Watt..... 2
Londesborough... 1	W Oliver, Tor... 3	Tor, Sunshine jun ce..... 2	Puslinch, Ellis ss 9	Rothsay..... 12 50
Niagara..... 5	Per Dr Geikie 3 05	J W Hemmings, Welland..... 1	Midland..... 73 61	Elora, pub scl... 1 05
ces..... 10	A Cup of Cold Water..... 2	Welland..... 1	Aylmer..... 20 25	Miss K Young... 1
Glen Ewen..... 4	Walkerton..... 69 75	Per Miss J Northwood, Chatham 7 10	Wfms..... 518 64	Ham St Paul's... 10
Burks Falls ss... 1 60	Edmondville ss 21 45	Wyoming, las... 5	Collingwood... 6	Maxwell, ce..... 1 70
Mrs R Lawson, Chelmsford... 55	W Bentinck... 15	Miss M Murray, Scotch Block... 2	Thorah, Edin uss 3 42	M P Hamilton... 1
Miss S Harrison, 10	Tara..... 28	Bathurst..... 13 57	Kilsyth..... 9	Friend..... 1
Miss M Atken... 25	J Douglas, Tara. 50	Mont, Calvin ch 2 23	Walkerton..... 5 50	Friend, Ormst'n 50
Little Rapids... 15	Mrs Douglas, " 50	Hyndman..... 20	Neepawa, uss... 12 90	Dundee..... 35
A M Boosey... 10	Miss McWilliam, Tor..... 12	King, ss No 5... 5 50	Oxbow..... 4	Brockville, 1st... 7 80
Amherst Island, 1 50	Northfield ss... 2	Westbourne..... 8	Glen Ewen..... 1	Rockburn..... 10
S Beaton, Day Mills..... 1	Nanaimo, ces... 1	Win, W'minster ch..... 10	L S H..... 1	Ham, Kx ss..... 15 95
Morewood..... 1	E Adie, Toronto. 20	Berlin ss..... 7	Moore, Burns ch 25	Lucknow..... 56
Smith Falls, St Paul's ww..... 5	Elva..... 1	Hyndman..... 20	J K Day, Alma 5	St Helen's..... 1 50
Almonte, St John's yps..... 62	Master McLennan, Elva..... 1	King, ss No 5... 5 50	Mrs B K MacLennan, Apple Hill..... 4	Goderich, un, ss. 6 75
London, Kx ce... 5 60	Comox..... 40	T Elliott, Cookstown..... 2	Mont, Stanleyce 15 50	Abbotsford..... 9 30
Manotick..... 6	Rev W S Moore. 5	Essex, wfms.... 1 50	Omemece..... 5 50	Friend..... 43
Chalk River..... 5	Montreal West... 21 25	Que, St And mb 3	R Haslam, Corb'n 5	Rev A Morgee... 5
St Henri ss..... 8	Maxwell, afeulture & Fever-sham..... 57	Don Callum..... 10	Kippen..... 35 40	Valleyfield..... 26 50
A F Webster, Tor..... 5	Almonte, St J's... 17 25	Corunna..... 10	Tarbolton..... 1	Misses McCurdy & Campbell, jun 50
R Keeth, Comber Tor, Kx yps... 13	Sydenham, Knox 8 42	Angus McBean, Corunna... 1	Mont, Chal ch... 5	Elmsville..... 27
Killarney yps... 3	Holland Centre. 1 25	Villages around Orillia per Miss R W Chase... 50	Greenbank..... 20 76	Chesterville... 2
Friend..... 1	Newboro 3	Georgetown... 60 60	Marah Hill, Pub Sch..... 1 99	Mrs George..... 2
J McPaul, Lach Mills..... 4	Rev G B McLeod, Newcastle 1	S Speirs, Erin 2	Mrs J Gosnell, Duntroon..... 1	J P Craig..... 1
Per W Bell, West-bourn 10 30	StreetsvilleMunicipal Council 10	Friend, Bowville Per Mrs J McShane, Pleasant Valley..... 1	Burnstown..... 34	Kingst'n, Cooke's mb..... 6
Ingersoll, K. D. 5	J H Smith, Guel 5	C J Peter, Win. 5	White Lake..... 46 83	Fenelon Falls 28 25
Normanby, Kx 8 50	Mont, Taylor's ss, Miss Haddon's c 29	Mrs D McBride, Adjala, Pub Sch No 1..... 1 25	Little Britain, ce 2 25	Mrs J Northwood 1 45
Crawford 13 15	Smithville, ce... 29	Adjala, Pub Sch No 2..... 5	Preston, Light Beam mb..... 1	Alexandria..... 21 71
Mone, Grand Or Lodge, NB... 50	Kintyre 2	Essa, Pub Sch No 6..... 2 55	Campbellford, ce 1 25	Little Hutton 1
Lady in Greenfield..... 6	Mono Centre... 10	Essa, Pub Sch No 9..... 1 50	Wambushen, mb. 20	Tor, Eliz Mission 10 30
Fairbairn..... 29	Daywood Lit Soc Mrs G C Burt, Hillsburg..... 50	Sec 11..... 1 10	A A Scott, Acton 1	Scarboro St A, ss 2 30
Russeltown..... 18	H H Toronto 5	Innisfil, Pub Sch No 9..... 2	Coldwater..... 15	Glenallan, ss... 1
Covey Hill..... 28	Miss S Lamont, Ripley..... 1	Innisfil, Pub Sch No 12..... 1 50	Castleford, Stew-artville & Dewar Sand Point..... 4	Brussels Mel... 140
Dumbar..... 28	Ced, McNamara... 7	Innisfil, Pub Sch No 17..... 1 50	Bradford, St J's, ce..... 8	Morris, un ss... 3 76
Souris ss..... 18 25	Sympathizer..... 7	Nottawasaga, Pub Sch, Avening 1 50	Victoria, 1st ss 30	Guelph, St A... 1
Tor, Old St An. 7	Victoria Harbor 17	Nottawasaga, Pub Sch, Stayner. 6 25	Richmond..... 10	Comox..... 7 75
Per Miss B Ptolemy, Woodburn 62 19	Shakespeare, St And..... 60	Strand..... 16 25	do Centre, ss. 4 30	Victoria, 1st ss 30
Warwick, Zion ch ce per Globe 15	Pilot Mound..... 42 40	Rev T McKee, Barrie, PSL... 1 24	Tor, Baptist Dow Road, ss..... 50	W R Davies..... 1
Watford, ce per Globe..... 6	Binscarth ss... 20	Tor, Ch of Coven. 41 75	Welland, inf ch... 3 75	Per J G Grosch. 12 25
Mrs McWilliam, Toronto 10	Strathcona... 13 25	Merino, Mont us. 25	Major Proddy... 5	Mont, Ersk adm... 10
Friend, Blythe... 5	Lower Windsor. 9 50	West York, cs ann 10	A McGregor..... 10	A Mcgregor..... 10
Norval..... 3 1	Miss W Sterling. 1	Drayton..... 3 4	Mt Pleasant..... 1	Westport, yps... 10
Mr & Mrs W S Linklater, Win Drayton..... 21 81	In His Name, Hillcourt..... 1	Alameda..... 42	Westport, yps... 10	A P Stewart..... 10
W H Noble, Ota High View..... 1	J Byers, Cardinal 1	Pincher Creek, Crook school. 1	Friend..... 20	Friend..... 20
R J Anderson, Carievale..... 1 50	Mrs J McLennan, Apple Hill..... 1	Miss M Cumberland, Pin Creek 7	Elora pub scl... 8 25	Mrs G M Ross... 5
Aberdeen..... 6 85	E Wawanosh 22	Indians and settlers, Ucluelat. 12	J C Paterson..... 3	Per Dr Geikie... 26
Wellington L T L Sprucedale, ces. 3 29	Janett's Corners, Miss Bond... 1	Moose Jaw..... 53	Per Dr Stewart 113 79	Miss J Ross..... 2
ss..... 2 01	Friend, Midland The Times Printing Co, King... 25	J P Dells, Wol 3	" Aragain"..... 2	Amos..... 50
Little Britain, las S T Sheppard, Tor Mrs A Wallace, Doon..... 5	I B N..... 5	W Close, Virden. 1	Per J G Grosch. 12 25	J Connell..... 10
Mrs Hamilton, Doon..... 1	C H S Clarke, North Toronto. 2	W G & L Leask, Virden 2	Major Proddy... 5	Ferguson, ch... 10 06
Four Little Girls, Port Robinson. 61	G Miller, Tor... 3	Englishman's Riv Hamilton, Wentworth ss..... 37 73	Mont, Ersk adm... 10	Pilot Mt..... 10 35
Friend, Tor..... 1	Tilbury East... 21	Draco ss..... 7 25	Win, W'mster... 15 25	Wm, W'mster... 15 25
J Dogherty, Pais Marsboro..... 45	Tarbolton..... 40	Elmhvale..... 11 40	Virden, jce..... 8 75	Heathcote..... 51 25
Swinton Park, ce Perth, Knox ch Ladies..... 10 60	Kilworthy..... 5 25	Perth, Kx ch la 11	Heathcote..... 51 25	J A Kennedy... 10
T Robinson, Norwood..... 1	Viola, Montreal. 1	Wilbur & Muddell..... 8 45	Keumore, es... 4 50	Whitewood..... 37 29
W E Roxburg, Norwood..... 2	Flesherton, ce... 3		Whitewood..... 37 29	do ce..... 2 75
Friend, Lan'ter, Knox ss..... 5	Sebright..... 2 50		Whitewood..... 37 29	do ss..... 2 46
	Mrs Askell, Lon. 3		Whitewood..... 37 29	J C..... 5
	Belgrave..... 41		Whitewood..... 37 29	Mont, Naz ss... 10
	Black Creek..... 6		Whitewood..... 37 29	do Crescent... 5 20
	" ss... 4		Whitewood..... 37 29	Warsaw, la & ms 13 75
	Ashfield..... 59		Whitewood..... 37 29	Fairbairn..... 18 26
	J V Ellis, Kin... 2		Whitewood..... 37 29	do ss..... 14 08
	Pine Grove..... 5		Whitewood..... 37 29	Friend..... 20
	Holstein..... 5		Whitewood..... 37 29	Wick, wfms... 35 16
	Churchill..... 25 85		Whitewood..... 37 29	Creemore, ce... 30 70
	Strand..... 9 15		Whitewood..... 37 29	Doon..... 13
	C M..... 2		Whitewood..... 37 29	Misses Kiddell, etc 5 50
	Smervillo..... 5 50		Whitewood..... 37 29	Guelph, Knox... 10
			Whitewood..... 37 29	Per Miss Archid. 14

Amos 51	Melbourne 30	Barbara Macken- zio, Galt 2	Dickson's Cor- ners ss 20	Glensandfield... 22 71
Tor, Cowan av., 60	Riverside 15	North Brant 28	Winnipeg, Knox 26	Gaudier, ces. 31
New Westminster, St Andrew ss. 30	VRI, Woodbridge 10	Normanby, Knox 42 50	Warsaw LA & MS 8 25	Belmore..... 74
Silver Creek, wms 15	Little girl 10	Blake 16 75	Leaburn, ce. 5	F r i o n d , Camp- bellton, NB..... 3
Griswold, 1	Miss S J Hyssop, Bal antyone, 5	Winterbourne 2	Brus, Melville ss 25	Union Corner ss. 3 50
Per Rev T R Shearer, Rounthwaito, 1 50	Friend, Hamiota Mrs Haton, Lec- burn 2	Tor, Westm'st ce GA, Schenectady, NY 10	Thurlow 12 50	Paris 35 10
Gladstone, 101 70	Arrow River, 16	Rev Prof J C Mur- ray, LL D, Mon 10	W F M S 1117 43	ces. 23 66
J C Hobson, Guelph 5	Spallumcheen... 20	Sab sch class, Tor 50	Black River, ce. 4	J W Hamilton, Buffalo per Globe..... 10
E R G & N D G, Westmount..... 20	Mt Lehman 14	Austin 17	Pine River 3	Port Arthur Lod 24 I O O F 7 53
Leeds 73	Aldergrove 6 50	Woodland 19	Seymour 21	Odd Fellows meet- ing, Port Arthur 76 47
Sherbrooke, jr ce 17	Burks Falls ch & ss 10	Morris 17 30	Per Mrs J Haig, Menie 1	W J Jones, New- tonville, 1 50
Lobo 49	Englishman's Riv Fairview ss 3	Silver Plains 4	Per Dr Gekkie, Tor 36 15	Mrs A A Hager- man, Allenford 2
Few Friends, Kingston 20	Wallaceburg..... 20	Wallacetown 31 50	A E F, Tor 1	Miss M Dodds... 1
Teeswater 64	Napier B of Hope " Royal Temples 2 50	" L A S 5	Paisley, Knox, yps 5	Four Little Girls, Toronto, 1 30
Chatham, Central school, 10 12	Chatsworth 1	Komoka 16 25	Oakwood 6 66	Phinias Barber, Fingal 50
Miss J A Fife, Rat Portage, 20	Watford 2 69	Belmont 51 08	Tourner, Shel- bourne 5	Collingwood ss. 12
Stewart sen & jr ce 16	Two little child- ren, Wroxeter. Miss M Kerr, Richmond 52	Portage la Prairie 100	C Kingsley 2	ym band 10
W Gwillimbury, 1st ch 12	Picnic Grove 29	Rat Portage, 25	Riversdale, wms ce 3 15	wmfs. 20
Gravel Hill ce. 4	C A W 5	J McKnight, Wind'm Centre 5	Miss J Brindley, Riversdale, 2 85	Tor, W'minsterch 2
Pickering AOUW 5	Friends in Byron 9 40	Rev W M Town- send, Bass River, NS 5	Misses Ethel Brown & Belle Abbott Binscar h, L. A. 5	Graham, Isabell & Douglas, Tor London, St An. 23
Victoria, ce. 8	Morewood, wms 10	Per Jas Shaw, Komble, 22 05	Friend 35	Hanover 30
Hensall 7 37	Baxter Lodge, A O U W, St Paul's Avonton 55 65	Verschoye, LAS 2	Mrs Dr Jardine, Uxbridge 2	Bluevale 2
Gravenhurst ss. 1	Avonton 55 65	Thornhill 2	J W Gould 1	Hainer Hill ss, St Cathar's 1st ch. 7
Blyth 22	Berlin 3	Duart 26 50	London, 1st 4 10	D J McCallum, Seaforth 10
wfms. 35	Nel F. Woolton, Maynooth 10	Sydenham, Kurrie Mrs J. Currie, Cromarty 1	Napier 35 20	Brooke, Chalmers, Tor T Christie, Lachute 5
ce. 30	Adelaide 1	Gladstone 1 50	Brooke, Chalmers, Tor T Christie, Lachute 5	Belmont 2 10
Friend, Milton. Rat Portage 70	Arkona 40	Richard's Land'g ss 11 62	St Thomas, Alma " ce 2 10	Dr A M Cullough, Harrison 1
Kildonan 31 30	Friend, Clarke 10	Stockton 20	Harrisontown Council 5	A J G, Mont. 1
Melita ch, ss & ce 38 42	Manchester 41	Boissevain 20	London, St Jas. 2 75	Cit Owen Sound. 100
Miss Smith's day school, Melita, 4 15	Crumlin 55	Port W'mster, ce 2	Friend 50	Glencoe 25
Winnipeg, St Stephen's 169 13	Otta, St P ypsa. 10	Colborne ss. 3	McDonald An- derson, Melrose 5	McPleasant 3
Stony Mountain. 1	Mrs T Copeland, Toronto 1	St. Anne, East. 11	Friend 50	Omemece 4
Victoria 29 65	G. D. Copeland, Toronto 50	Miss C E King, Montreal 10	Mrs F H Bell Windsor 15 50	W Muir, Mother- well 1
St David's 42	Kilsyth 9	Port Dover 18 75	Windsor 15 50	Manotick 26
Oak Lake 52 50	Dr Glasgow, Wel- land 1	Victoria 3 25	Brockville Colle- giate Institute. 65	S Gloucester 18
ss 5 50	Scarboro, Knox 2	St J, R P ch N B McDonald 4	Yarmouth 24 03	Perth, Kx, ladies' Blackheath, wms 26
St Cath, Knox ss 15 25	Friend 2	Friend 5	Rev J Matheson, Summerstown. 10	Perth, Kx, ladies' Blackheath, wms 26
Balderson and Drummond 40 40	Stratford, Knox 230 85	Mrs F H Bell Windsor 15 50	Scarboro, Knox. 5	Mc Meldrum, Div Sons of Temp. 8 75
Stratford, Knox 230 85	Eldorado 13 25	Brookville Colle- giate Institute. 65	Tina Campbell, Ballinafad 1	J E Swackham- mer, Sault Ste Marie 10
Eldorado 13 25	Queensboro 5 75	Yarmouth 24 03	Mrs. Luxton, Keldon 5	Streetsville 60 25
Queensboro 5 75	Deseronto, yim b 5	Rev J Matheson, Summerstown. 10	Member St Paul's Montreal 5	W T Dyatt, Kin- loss 1
Deseronto, yim b 5	Mrs R Brown, Martintown 1	Scarboro, Knox. 5	Sidney ss 20 25	Mrs H Fenton, Allenford 2
Mrs R Brown, Martintown 1	Ea lie's ss 12	Tina Campbell, Ballinafad 1	Cypress River. 52 80	Cambray 9 75
Ea lie's ss 12	A sympathizer. 1	Mrs. Luxton, Keldon 5	Mrs Cairns, Carn- duff 1	Anon. 25
A sympathizer. 1	Per Mrs Drum- mond, Gorrle 7	Member St Paul's Montreal 5	Elva 24	Mrs D Carlyle, Toronto 5
Per Mrs Drum- mond, Gorrle 7	We, Us & Co. Tor 7	Sidney ss 20 25	" u ss 6 36	Proceeds of con- cert at Miss Ellis, Port Rowan 32 45
We, Us & Co. Tor 7	Friend, Marthaxil 1	Mrs Cairns, Carn- duff 1	Tor Central 15 50	T Hamilton, Rus- sell 1
Friend, Marthaxil 1	Stratford, Knox 37 25	Elva 24	" Eliza- beth st Mission Moore Line 34	Avonton 6 60
Stratford, Knox 37 25	We Hall ss & ce 32	Tor Central 15 50	Rev J Geddes, Can- ington Manor Mr & Mrs R Watt, Wiarton 10	Mrs W J Hogarth, Tilsonburg 1
We Hall ss & ce 32	Stonewall ss 19 25	" Eliza- beth st Mission Moore Line 34	Tiverton, ce. 4	Lachine 59 25
Stonewall ss 19 25	Dovercourt ss 6	Rev J Geddes, Can- ington Manor Mr & Mrs R Watt, Wiarton 10	Tor, Dunn av ss, primary 3 25	J A Begg, In- nerkip 10
Dovercourt ss 6	Little Britain ss. 3 50	Member St Paul's Montreal 5	Que, Dunn av ss, primary 3 25	E A Lyall, Wes- leville 50
Little Britain ss. 3 50	Prospect 8	Sidney ss 20 25	Member St Paul's Montreal 5	Blenheim, 10 th Con ss 6 40
Prospect 8	Calgary 8	Mrs Cairns, Carn- duff 1	Dunbarton ce. 15 23	E Hawkesbury. 26 65
Calgary 8	Mrs H J Hoskin, Bowmanville 50	Elva 24	Mrs T Beggs, Carleton Place 1	
Mrs H J Hoskin, Bowmanville 50	Quebec, St And. 65	" u ss 6 36	Culloden L A S. 5	
Quebec, St And. 65	Nanaimo, ce. 22	Tor Central 15 50	Dalhousie Mills & Cote St George 30	
Nanaimo, ce. 22	Molesworth 7 20	" Eliza- beth st Mission Moore Line 34	Cote St George 30	
Molesworth 7 20	Mrs G Crombie, Fort Coulongne 2	Rev J Geddes, Can- ington Manor Mr & Mrs R Watt, Wiarton 10	Carberry, ce. 20 40	
Mrs G Crombie, Fort Coulongne 2	Kirkton, wms. 18	Tiverton, ce. 4	Citizens of Slocan Belmont ss 3	
Kirkton, wms. 18	Wim, Westm'sr 17	Que, Dunn av ss, primary 3 25		
Wim, Westm'sr 17	Toronto Erskine, 1	Dunbarton ce. 15 23		
Toronto Erskine, 1	John Watt, Tor. 5	Mrs T Beggs, Carleton Place 1		
John Watt, Tor. 5	Friend, Perth. 5	Culloden L A S. 5		
Friend, Perth. 5	Mary E Muir, St Catharines 5	Dalhousie Mills & Cote St George 30		
Mary E Muir, St Catharines 5	Prince Albert. 31 25	Cote St George 30		
Prince Albert. 31 25	Hornby 7	Carberry, ce. 20 40		
Hornby 7	Omagh 3	Citizens of Slocan Belmont ss 3		
Omagh 3	Gladstone 3			
Gladstone 3	Tor, Bloor 19 76			
Tor, Bloor 19 76	Orono 20			
Orono 20	Fenelon Falls 29			
Fenelon Falls 29				

Miss J Nicol.	1	do bc.	5 25
Lansdowne, etc.	4	Victoria, St P.	21
Avondale, ss.	5	Kincardine, Kx	27 60
Brantford, St A,		J H Holmes.	6
la.	14 80	Bewdley, yps.	14
Sapperton, jco.	2	E H McCoy.	1
Sintaluta.	12 35	Rev N Waddell.	1
Win, St Ste.	4 96	Tor, W'mstr.	1
S McKinnon, etc.	25	Wallace & Gordon	
Oak River, wctu.	21 60	Cookshutt.	5
Ingersoll, ss.	15 85	Friend, Tor.	2
Mrs J Souto.	5	Friends, Crystler.	11 25
Wexford, yps.	5	Cornwall, Kx mb	5
Fenelon Falls.	2	Friend, Killean.	2
Kilsyth, wfms.	6 50	Ethel, SonsTemp	17 50
Windsor, ss.	5	do pupils.	3 84
"Intelligencer"	5	Mr. Bradburn.	2
N Bay, ymb el.	5 15	Mrs D A Cameron.	4
Tor, A O U W.	5	M A K Cameron.	1
Keewatin.	15	Bertha Kilpatrick	2
Norman.	5	S C D Clark.	5
Valcartier, etc.	16 50	Watford, mb.	2 93
Fergus, St A.	60 35	Friend.	5
Pt Edward.	12 08	Goldsmith, ce.	1 20
Miss M J Fisher.	3	Higgins family.	3 75
W F M S, west	176 08	Alexandria, scl.	13 60
Teddy Harrison.	3	Brandon, jco.	17
Vernon.	23 45	E Pusline, Duff.	38
Lit Girls ss cl.	2	do Bad'ch ss	3
Mont, Stanley ce.	25	Cedar Grove.	3
Mr Jansen.	5	Markham, St A.	7 00
Tilbury E.	11 21	Mrs A McCre. dte	27 41
Blakeney.	23	Brookdale.	5
Pilot Mound.	1	I R Coleman.	121
D McMichael.	50	Rat Portage.	2
Cayuga.	30	W Stark.	1 60
A A Scott.	2	A Laidley.	1
Tor, Coll St ce.	5	A Green.	1
Eluvale.	13 75	R N McPherson.	5
Flos.	9 60	Black Riv, Bdg.	44
Nellie Greave.	2	Huntsville, ce.	3 25
Anon.	25	W F M S, west	75 24
Harrison, Guth.	1	W York Meth, ss	7
Ymir.	10	Watford, ce.	5
Gorrie, wfms.	28 25	M E Windell.	10
Smypathizer.	2	Hamiota, uss.	10
Edith Cullum.	8	Widow's Mite.	1 00
Martin'n Burns.	2	Peeswater.	8
Safeguard, u ss.	3 60	Mont, Ersk jco.	21 26
E A Bowbeer.	50	Temperance soc.	7
Tor, Dunn.	245 10	Guelph, Chal ss.	1 50
J Manahan, La-		Eluvale.	5
nark.	2	Per W D Stanley	4
J Sutherland,	5	Miss J Walker.	2
Hensall.	5	Waterdown, ss.	10
M C C.	2	Chesterfield.	24 45
Maxville, ce.	2	do wfms.	9 15
Two Children.	1 25	J C Eckford.	2
Friends, St And.	6 55	Caledon E, wctu.	8
Mont, Ersk ce.	10	Burford.	10 75
do Stanley ce.	3	do ss.	1 25
do Chal ce.	15	Battleford.	2 25
Galt, Cent.	5	Rev D B Marsh.	1
W E Lewis.	1	Mrs W N Ogilvie	25
Kingscourt, ss.	2 50	Margt Hogarth.	1
Watford ss.	4 75	Walton.	21 75
Tor, St A, mb.	1 71	Petrola.	84 89
May Chestnut.	5	Alexandria.	3 59
Friend, Almonte.	3	Tor, St Enoch's.	10
Woodstock, ymca.	50	Per Dr Geikie.	32 70
Orillia, pub scl.	21 25	Leamington.	5
Village, Oril.	42 75	Florence Gibson.	59
Mont, Cres ss.	17 47	G C L.	2
Miss Cameron.	3	John Thompson.	5
N Pelhan, ce.	20	Heathcote.	85 65
do do wfms.	5	Ham, Kx.	2
A F Burrows.	1	Mekiwia.	4 75
Georgetown.	12	Ogilvie.	5 90
do ss.	6 25	Puma.	7 70
Golden Str, Sc.	6 25	Per D Sutherland	1 50
Victoria, St A.	39 70	Per Chas Scott	1 50
Mrs. Duckworth.	5	Per Rev M Swar-	
E C M L.	5	tout.	6 65
D S B.	2	Tina Campbell.	5
Yorkton.	40	M L Millar.	1
Per Mont "Wit-		Anderson, ss.	2 81
ness".	787 06	Brussels Mel.	13 75
J Copeland.	2	Tor, Chal.	2 70
Tor, Duchess ypa	10 42	Per Dr Geikie.	13
Maxville, ce.	10	Misses Scarlet &	
Mem of Muriel.	2	M. Kenzie.	2
Orillia, ss.	57 39	John Lang.	20

S Windrum.	1	Roseneath.	5 35
D Tully.	1	Penetanguisheno	44 56
Saugeen, etc.	30	Win Settlement.	11 35
Friend, MtForest	1	Wyobridge.	17 10
J A O Carmichael.	5	Perth, St A, mb ce	52 75
Woodville.	5	Friends.	6 10
Sepoy.	3	Petrola.	3 01
ThornburyClarks-		Lady.	1
bury.	214 60	Lun, Pleas. Val.	36
Geo A.	10	Mrs Bryden.	1
Wellington.	2	W Drummond.	4
Grassmere.	6 30	Mr Dickson.	2
ss.	3 70	Guelph, St A ss	8 55
Mrs Anderson.	1	Mrs M Elliott.	35
Tor, St And.	276 57	Yarmouth.	2 25
Sintaluta.	6 80	Holland Centre.	2 25
J M-wat.	3	E D A. Aultsville.	5
Per Miss M Pul-		Wardsville.	8 50
ford.	10 50	Chain Letter.	1 95
C K H, Toronto.	3	London, St A.	5 50
St Vincent, Kx.	13	Jas Valance.	5
Tor Dunn ar, ss.	12 89	J H Benn.	2 50
Per Dr Geikie.	301	Mrs J H Benn.	2 50
Tor, West.	59 65	Tor, St Enoch's	8
St Mary's, 1st.	20	Miss E Robinson.	1
MacLeod.	1	Que.	2
Keewatin.	13	Guelph, Kx.	4
Regina Ind scl.	20	St Thos, mem Kx.	1
Mont, St Matt.	10	Mrs Deans.	1
Mrs J Mitchell.	12	Jas G Carrie.	2
Barrie bc.	10	R J M.	1
J Aikins.	2	Anon, Cromarty.	1
A Friend.	1	Brandon.	120
T D Nolsen.	6	H C Crockett.	1
Broomhill, etc.	4	Princeton.	5
Otta, New Ed la.	10	Woodville.	1
Per Mrs J D Donald	5	Oak Bay ss.	25
H Cameron.	3	Nelson ss.	6
Hallville, ss.	7	Leaskdale.	1
Craigvale.	2	Belleville, St A.	39 25
Malta, ss.	7 75	Otta, St A.	14 54
Leats ss.	3 25	realg cir.	2 50
Gorrie ce.	5	Kenyon.	2
Dal Mills ce.	10		
B C.	1		\$35,657 49
P C.	50		
M H.	50		
G A C, Pictou.	5		
Midland.	1 50		
Abraham & An-			
derson.	6		
Kirkhill.	7 68		
J A Stewart.	5		
J Fraser.	3 50		
A Friend.	2		
Adamsville.	5 50		
Alb rton.	7		
Riversview ce.	7		
Argyle ss.	1		
W R A & J Gibson	5		
N Nissouri.	8		
TwoTenthGivers	15		
Bolsover ce.	6		
Nelson.	14 07		
Friend McJ Cor.	2		
Mrs E Nimmo.	2		
N Kinloss, wfms	40 25		
Per J Shaw.	8		
Mrs A McTavish	5		
Ashcroft.	20		
Friend, Aubrey.	3		
W Moore.	2		
S Nissouri.	22		
Kirkfield, ce, wfms	13		
Mrs R M Smith.	1		
A Helper.	2		
Wellwood.	13		
Brookdale.	7		
LaAdner, St A & L G	100		
F S L.	5		
Chatsworth.	2		
Mrs R B Scott, etc	13		
Mrs T Torrance.	5		
Floss, Kx.	8 51		
Apple Hill ss.	1		
Mont, St P P's, adl.	10		
M C Fraser.	1		
Deseronto, H G.	12 20		
Douglas ce.	39 75		
Scotch Bush.	26 60		
Balaclava.	14		
Galt, Knox ss.	59 30		

Dep Pub Inst, for			
scl at Labrador	50		
Milford ce.	3 30		
Eben Hubble Int	26		
Beq Mary Ann			
McDougall.	40		
St Croix, Elrshs.	17		
Elmsdale.	23		
Nine Mile River.	13 50		
Riverside, Bass R	13 40		
N Sydney, C B.	10		
Miss MA Hender-			
son.	5		
For North West,			
St Croix, Elrshs.	5		
		\$830 79	
AUGMENTATION			
FUND.			
Reported.	\$648 66		
Milford, etc.	2 28		
Riverside, Bass R	6 18		
Sunny Brae & St P	21		
Noe.	25		
Int Aug Dep Rept	13 52		
		\$716 04	
COLLEGE FUND.			
Reported.	\$1024 84		
R Hutchings, int	45		
Div BK Mo t.	130		
Can BK Com. 163			
HA McLaren, int	87 50		
WA Patterson, int	53 44		
Edw Keeler, int	48		
St Columba ch,			
Heb.	26		
Geo Millar, int	26 04		
Riverside, Bass R	4		
Mary & W H			
Rogers, int.	4 30		
Commission reft	30		
Mrs Cameron, int	36		
Stellarton, Shar.	12 17		
Rent Prof houses	300		
		\$1,995 29	

Receipts.

Received during June 1900, by Rev. E. A. McCurdy, agent at Halifax; Office, Hollis St.

FOREIGN MISSIONS.			
Reported.	1476 75		
Sydney St And.	53		
St George ss.	2 91		
St John's Aid			
St A, girl's g.	50		
Beq Mary Ann			
McDougall.	100		
Thos. Young.	6		
Elmsdale.	22		
Nine Mile Riv.	3		
Oldham.	2		
Riverside, Bass R.	14 64		
Chatham, St A. ce.	9 30		
Sale Pamphlet			
Goddie Men.	85 05		
Ins refund.	2 06		
Geo W Rac.	10		
J W Young.	10		
N Sydney.	10		
Beq David Fraser	1000		
Int. Beq D Fraser	10 45		
Total.	\$2860 16		

BURSARY FUND			
Reported.	\$127		
S Simpson, int.	18		
		\$145 00	
AGED MINI-TERS'			
FUND			
Reported.	\$106 75		
Kingston, N B.	2		
J G Macdonald, int	6		
Mrs S Countaway,			
int.	9 68		
Amasa Durkee, int	22 40		
Mabon.	10		
Port Hood.	1 78		
Musq Harb.	3		
Traro, St And, int	100		
		\$272 01	

Rates.			
Reported.	\$16 50		
W H Spencer.	10		
		\$26 50	
HOME MISSIONS.			
Reported.	565 59		
John Currie, Rstg	5		
Sydney, St A.	55		
		\$293 51	

FRENCH EVANGELIZATION. <i>Ordinary.</i> Reported.....\$61 90 Beq Mary A McDougall..... 40 J S Smith, HX. 10 \$111 90		congregations, the individual subscriptions, with name and address in full are recorded in the permanent Century Fund books. Reported.....\$909 17 Richmond Bay..... 49 50 Blackvill, Indian town..... 23 Rev J R Munro, 1st pt..... 17 Mr. Mrs. A P Miller..... 100 Mrs Jim Barullull..... 25 Kingston, N B. 82 25 HX. Fort Massey..... 350 Mrs E Keswick. 1 Andrew Dunn..... 1 Harb Grace, Nfd..... 25 Mrs R H Montgomery, New Richmond..... 209 Rev J F and Mrs McCurdy..... 20 St George, Pennsylvania, etc..... 11 90 Clifton, N S..... 31 Great Village..... 15 Salt Springs, Eben..... 61 Uppr Masqu..... 15 Maidland..... 2 Rev A D Pickie, and Miss Marison..... 2 Rev J M Sutherland (2d)..... 5 Glenelg..... 20 Rev J D McFarlane..... 30 Rev W J Spence..... 5 Barnes River..... 50 Francis McKenzie..... 2 Mrs Jas McKenzie..... 2 Dora Glenn, Che. 1		Mrs TA Malcolm, Cheverie..... 25 Mrs W M Leod, Cheverie..... 5 Valleyfield, F.E.I. 60 Port Hastings & Hawkesbury..... 54 15 Miss M Peppard. 2 Neil's Hrbr, Ingonish..... 77 25 Rev J D McGillivray..... 50 Rich Bay, lot 16..... 15 " " 14..... 30 St Ste, Black Riv..... 90 Mrs S I McLeod..... 109 A McPhail..... 5 Rev E A McCurdy (1st)..... 50 Rev W Hamilton..... 5 Rev J Whiteside..... 50 \$10,864 22		Ministers' Rates. W J Fowler..... 32 66 H A Robertson..... 17 50 J W McKenzie..... 13 00 J Annand, DD..... 14 00 W R Foote..... 14 00 E Grierson..... 14 00 J Morton, DD..... 14 00 W L Macrae..... 14 00 G M Grant, D.D. 14 00 G E Ross..... 14 00 J A Crawford..... 28 84 D Macgregor..... 14 00 T G Johnston..... 14 00 T Cumming..... 21 00 E S Bayne..... 11 00 A Campbell..... 14 00 J D McGillivray..... 14 00 J D Macfarlane..... 17 50 W MacLeod..... 14 00 J F Polley..... 14 42 W Grant..... 14 00 J F McCurdy..... 14 00 J Rose..... 17 50 G S Carson..... 14 00 J Robertson..... 10 50 J Fraser..... 8 75 A B Dickie..... 14 00 R Cumming..... 17 50 J A McLean..... 7 00 M N McLeod..... 23 42 H M Scott, DD..... 14 00 S C Gunn, DD..... 14 00 A S Stewart..... 7 00 A Simpson..... 20 00 R Murray..... 17 50 A Rogers..... 14 00 A Gander..... 14 00 R C Quinn..... 17 50 Jas Fitzpatrick..... 14 00 J D Murray..... 14 24 Widows' and Orphans' Fund, Synod of the Maritime Provinces, from April 1 to July 18, 1900..... 7 00 D McDonald..... 14 00 J K G Fraser..... 14 00 A Maclean, DD..... 14 00		W J Fowler..... 32 66 H A Robertson..... 17 50 J W McKenzie..... 13 00 J Annand, DD..... 14 00 W R Foote..... 14 00 E Grierson..... 14 00 J Morton, DD..... 14 00 W L Macrae..... 14 00 G M Grant, D.D. 14 00 G E Ross..... 14 00 J A Crawford..... 28 84 D Macgregor..... 14 00 T G Johnston..... 14 00 T Cumming..... 21 00 E S Bayne..... 11 00 A Campbell..... 14 00 J D McGillivray..... 14 00 J D Macfarlane..... 17 50 W MacLeod..... 14 00 J F Polley..... 14 42 W Grant..... 14 00 J F McCurdy..... 14 00 J Rose..... 17 50 G S Carson..... 14 00 J Robertson..... 10 50 J Fraser..... 8 75 A B Dickie..... 14 00 R Cumming..... 17 50 J A McLean..... 7 00 M N McLeod..... 23 42 H M Scott, DD..... 14 00 S C Gunn, DD..... 14 00 A S Stewart..... 7 00 A Simpson..... 20 00 R Murray..... 17 50 A Rogers..... 14 00 A Gander..... 14 00 R C Quinn..... 17 50 Jas Fitzpatrick..... 14 00 J D Murray..... 14 24 Widows' and Orphans' Fund, Synod of the Maritime Provinces, from April 1 to July 18, 1900..... 7 00 D McDonald..... 14 00 J K G Fraser..... 14 00 A Maclean, DD..... 14 00 \$1,206 31	
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Receipts.

By other Treasurers.

FORM OF BEQUEST.

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

More helpful than all wisdom is one draught of a simple human pity that will not forsake us.—George Eliot.

Do not act as if you had ten thousand years to throw away. Be good for something while you live, and it is in your power.—Marcus Aurelius.

In all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.—Ruskin.

Of all the ugly weeds that grow in the heart, selfishness is the most thrifty, and bears much fruit of evil. But it is a weed that will die of starvation when we learn to "love our neighbor as ourself."

No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to try, in the manner our best judgment may suggest, our strength and skill.—Gladstone.

Contentment is happiness. A quiet mind makes one richer than a crown.—Thomas Nelson Page.

A revived interest in the Sabbath-school is greatly needed. The young are the hope of the Church and of the Nation, and their religious instruction and spiritual culture are of prime importance. We cannot afford to suffer a decline in either direction.—Presbyterian.

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