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Presbyterian Record.

Vol. XXV.

NOVEMBER, 1899.

No. 11.

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A NEW CENTURY SCHEME.

It will help, not hinder, the great Scheme on which our church is now working. It is that as many of our congregations as can do so, celebrate the coming year, the closing year of the century, by taking the "Record" for every family.

In addition to the century sentiment there is a special fitness in doing so, as 1900 will be the twenty-fifth year, the semi-jubilee of the Record. Such a forward movement would fittingly celebrate its brief quarter century, and the century of our era.

The following is the resolution of our General Assembly: "As the Presbyterian Record is the organ of our Church, established by the Assembly for the spread of information regarding its Home and Foreign work; ministers, sessions, and managers, are urged to see that so far as is practicable a copy of the "Record" be placed in every Presbyterian family.

There are two methods by which the "Record" may be distributed, either by each family subscribing for it, or by the congregation taking a sufficient number to give one to each family, paying for them out of the church funds or taking a collection for the purpose.

The disadvantages of the former method are :

(1). For the small amount of money, it means a great deal of care and work, and sometimes loss, on the part of those who kindly take charge of the subscriptions.

(2). Only those who are already interested in church work, and who least need the "Record" get it; while others who most need it, and whom its missionary letters might interest and help, do not see it.

The advantages of the congregations taking the "Record" for each family are:

1. It saves the work of getting subscribers from year to year, and the frequent asking for and collecting of small subscriptions.

2. It does not increase the cost of their own copies to subscribers, as they save their subscription and simply give that much more to the general funds of their church.

3. The only extra cost is the amount necessary to give it to those who will not yet subscribe for it, and this is mission work that will richly pay.

There are few ways in which so much good can be done, at so small an expenditure of money and effort, as by putting the "Record" into every family that does not take it. It is mission work that will pay better than almost any other.

(a) It will pay in the good done to those who get it. There is no agency for the distribution of religious literature, so cheap and so likely to yield as large a return in good done, as the monthly distribution of the "Record."

The outside back cover alone, as a tract, twelve times a year, is a silent preacher that cannot but do good in many a home. From this field of usefulness the subscription plan practically excludes it.

(b) It will in most cases pay the congregation financially. The increased giving to the Church as a result of the distribution of the "Record" to all its families, will in most cases result in more than the small sum necessary to provide the "Record" for these families.

(c) It will pay in contributions to the Schemes of the Church. In some homes at least it will be read. Its missionary letters will do their own work, and more or less of added interest and giving is sure to result.

In some cases it will be like seed by the wayside, among thorns, or in stony ground, but in others it will fall in good soil and will bring forth, in some thirty, in some sixty, and in some an hundred fold.

Please try this Century Scheme. Many Congregations practice it. Sample parcels of any size will be sent free on application.

Will congregations, in making their allocations at the end of the year for the Schemes of the Church, please remember that most of these Schemes need more this year than last. God is honoring our growing strength by giving us a larger share in uplifting the world. The Assembly has instructed that all moneys for the Schemes be remitted to the agents before 28 Feb.

The Century Fund.

The Record has stated and re-stated its objects. The objects are in full in last issue. From farthest East to farthest West comes word of active organization and work in raising the Fund. Let the measure of goodness which the past has brought us be the measure of our giving, and the work will soon be done.

A Disgrace to Canada.

While sad the occasion, the drum beat of war, inspiring is the thrill of patriotism and loyalty which has moved our country. But it is pitiable beyond expression that amid the departure of brave men to the field of strife, the bleeding of home hearts after sore farewells, the tidings of death in battle to friend and foe and of widow and orphan mourning, there should be anywhere depravity and degradation whose measure of scenes tender, pathetic, heroic, and sublime, is the amount of political capital that can be made out of them, and that dares to pollute such scenes with its unholy touch.

The Missing "Presbyterian."

The "Presbyterian Witness," of Halifax, N. S., in its issue of 14 Oct., gives a brief history of the private Presbyterian newspapers of the Dominion, outside the official Magazines and Records. It tells of two that were earliest published in Nova Scotia. It records its own beginning in 1848, and other similar ventures since that time, and from its half century, as the oldest Presbyterian newspaper in the British Empire, it looks with benignant good will upon the Dominion family, of which it is the senior member. It has commendation for the living and a kindly word for the dead, for this family, like most large ones has its vacant chairs. Perhaps it was a lapse of memory that omitted the "Maritime Presbyterian," published in New Glasgow, N.S. for eleven years, 1880 to 1891, with a circulation twice as large as the "Presbyterian Witness" at that time.

Century Fund and The Schemes.

The enthusiasm which greets the Century Fund and bears it onward is very gratifying. Let it not abate till success is assured.

But we should not forget that it is a special, a milestone at the end of the century. The demands for the ordinary church schemes are greater this year than ever before. And this is right. The Church is larger and able to do more and there is

more to be done. Success means opening doors. Home missions are extending as new peoples are pouring in and new settlements forming. Foreign mission work is enlarging as new centres call for the Gospel. The Century Scheme is a grand one, worthy of the great time cycle that it marks. But it will be a sad memorial, if its erection leaves a heritage of debt upon any of our Church Schemes, to handicap the following years. The Century Fund completed, and all the Schemes of Church work out of debt, will be a fitting way to end the old century, and begin the new.

Farewell, "Children's Record."

The publication by our Church of a paper for the young was before the General Assembly in June, 1885, but the matter was left to private enterprise as before. The writer returned home from that Assembly, to New Glasgow, N. S., and started the "Children's Record." Its issue began with January, 1886. It was kindly received in both East and West, soon reached a circulation of about twelve thousand, and continued for five years, paying its own cost and giving about five hundred dollars to the Foreign Mission Fund.

In 1890 the matter was again before the Assembly, and this time it was decided that the Church should publish a paper for the young. A committee was appointed to confer with the publisher of "The Children's Record." The latter was freely given over and placed under the care of the Record Committee, who asked Rev. W. R. Cruikshank, of Montreal, to take charge of it for 1891.

Mr. James Croil, editor of the Record from its first issue in 1876, resigning in 1890, the present editor was appointed. Mr. Cruikshank wishing to be relieved of the Children's Record, it was transferred to the Record office, whence it has issued for the past eight years with an average circulation of nearly twenty-four thousand copies.

In papers for the young the past few years has brought great increase both in demand and supply. Their name is legion. Many of them are weekly. Most of them come from abroad. Often they are not good food for young Canadian citizenship. There is a widespread demand for a complete series of our own, Presbyterian, Canadian.

Last Assembly directed the Record Committee and the S. S. Publishing Committee to confer with a view of meeting in some measure this demand. The result has been that the Children's Record has been transferred to the S. S. Committee to be continued as a weekly paper, while another for younger children is also to be issued. See advertisement on inside back cover.

After fourteen years together, with a gap, of one year, we bid our bairnie good-bye as it goes forth to a new and, we trust, larger sphere of usefulness.

Two articles in this issue will repay double reading. An able and judicious paper on French work by Rev. C. A. Doudiet, and a vivid pen picture by Julian Hawthorne of plague and famine in India.

"Debt," and giving to the Schemes.

Two lines of statement are more or less familiar. One is somewhat on this wise: "We have a church debt and must get rid of that. It taxes our strength. It takes all we can give. If we were out of debt we could give to the Mission Schemes, but now we cannot." The other line, more or less insistent at the present time, "We are not in a position to give to the Century Fund, the Common Fund that goes to help the great mission schemes. We must direct our Century efforts to the removal of our own debt. In fact, it is better for the Church that we should do so, for then we will be better able to help the Schemes of the Church." Regarding the above we shall only observe generally, first, that Church debts should be paid as soon as it can be done; second, that a debt, as binding as any, is the one we owe to God for the extension of His Kingdom, and no obligations that would interfere with that debt should, if avoidable, be incurred.

But there is one great fact that should be emphasized in this connection, namely, that as a rule, church debts make very little difference with giving to Mission Schemes. There are exceptions, but for the most part congregations give little more for the schemes of the Church after the debt is paid off than they did before. Where the church debt is made an excuse for not giving to the Schemes there would not be much given if the debt were not there. And judging from the history of the past, congregations, except in a few special cases, that at present decline to give to the Common Century Fund because of church debts, will not materially increase their giving to the Schemes, because of debt removals which they may thereby accomplish.

World's Presbyterian Alliance.

It is the same age as the Presbyterian Church in Canada. It was organized in the summer of 1875, the year of the Union that formed our Church, and a few days after the latter, so that one of the first acts of our newly united church was to take part in forming the World's Alliance.

The story of that Alliance is in brief as follows: The Protestantism of the world had shown its unity, in the World's Evangelical Alliance, but earnest hearts had longed for some special bond of a closer kind among churches more nearly allied, the Reformed Churches of the world holding the Presbyterian system. Such an Alliance would promote mutual helpfulness, would

enable all to unite in giving aid to the weaker and sometimes oppressed sister churches on the Continent of Europe, besides the advantage of making united influence felt in the world's great moral problems.

Among the earliest to publicly advocate and agitate the idea were President McCosh, of Princeton, and Prof. W. G. Blakie, of Edinburgh.

The negotiations took definite shape in 1875. In the Assemblies and Synods held in May and June of that year in Britain, on the Continent, in the U. S. A., and in Canada, representatives were appointed who met in conference, 21 July 1875, in the English Presbyterian College, London. Sixty delegates were present, representing twenty-one churches, among them the new formed Presbyterian Church in Canada.

At the London Conference the Alliance was formally organized, a constitution adopted, and the first regular Council meeting appointed for Edinburgh the following year, 4 July 1876. This date proved unacceptable to the American Churches, as that was the centennial year of the Declaration of Independence of the U. S. A., and the meeting was postponed to 3 July 1877.

At this first council there were present two hundred and twenty delegates and eighty associates, from forty-three churches.

Since that time the Council has held six meetings, in Philadelphia, Belfast, London, Toronto, Glasgow and Washington.

The Alliance now consists of eighty-six different churches, with some twenty-two millions of Presbyterians.

At the recent Council in Washington, 27 Sept.-6 Oct., Rev. Marshall Lang, D.D., of Glasgow, was president. The opening sermon was preached by Rev. Prof. DeWitt, of Princeton, on "The Attitude of the Reformed Churches towards the Bible," from the words, "Being born, again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." 1 Peter 1:23.

The following days were filled with papers and discussions on subjects, doctrinal, and practical: "Christian Morality in its Application to Business"; "The Church and Social Questions," "Improvement in Sabbath School Methods," "Foreign Missions," "Home Missions," "The Claims of the English-speaking People on the European Continent, in the British and American Churches," "Sociology," "The Westminster Assembly," "Christian Progress during the 19th Century," etc., etc.

One thing that Canadians will appreciate was the appointment of Principal Caven as President of the Alliance for the next five years. The next meeting of Council is appointed for Liverpool, England, in 1904.

BRITON AND BOER.

Last century South Africa belonged to Holland. In 1814 it was ceded to Britain. For a score of years the Dutch settlers continued their accustomed enslavement of the native races. This unpaid or ill paid toil was a large item in their prosperity. When Britain gave freedom to the slave throughout her Empire, thousands of these Boers, dissatisfied at the rights and liberty given to the blacks by the British Government in Cape Colony, "treked" northward, 1836-1837, settled in new country, declared themselves independent, and continued their policy towards the native tribes whose land they took.

Their attitude is seen in a "Fundamental Law" passed by them, which decreed that "The people will admit no equality of persons of color with the white inhabitants either in state or Church." The Mormons emigrated to Salt Lake, beyond the law, to practice what they wished. So the Boers more than once treked north that they might get beyond the wholesome restraints of British law. They were reminded, however, at the times of these different emigrations that they were still British subjects, that the British Government would claim the right, if necessary, to regulate their conduct towards the native races.

In their aggressions they were in 1875 reduced to great straits and threatened with attack from the Zulus and other powerful tribes. Britain could not allow native uprisings, with consequent dangers, near her own territories, so intervened, protected the Boers, and established order.

In 1881 the Boers revolted and the British agreed to give them self-government in internal affairs under British suzerainty. The conditions were that British subjects were to have equal civil rights in the country, just as Britain gives the Boers in her colonies, and that the Boers were to make no alliances with other nations without her consent, as this might endanger Britain's South African possessions.

This agreement the Boers have not kept. British settlers have increased. The Boers are now but one-third of the population. The settlers pay nine-tenths of the taxes, but have no rights, no votes, and are not even allowed to establish English schools at their own cost to educate their own children. They have undue burdens and no rights as citizens. They are in a sense hewers of wood and drawers of water. They have serfdom for freedom. The Transvaal is called a Republic. It is really one of the most arbitrary despotisms in the world. Britain asks treaty rights for British subjects, such as were promised when self-government was given, and such as she

freely gives Boers in her colonies. Boers refuse, and have now appealed to arms.

The Boers are religious, but have not been favorable to British missionaries, because the latter aimed to elevate the native black races to manhood, while the former sought to keep them in ignorance.

A missionary in his travels came to the place of a prosperous Boer farmer and was hospitably entertained for the night. Before retiring he proposed family worship, which was cordially agreed to. But when he asked that the servants and dependants be called in, the farmer burst into a loud laugh at such an idea, and told him he might as well call in a pack of baboons.

So strong was the feeling that on one occasion Livingstone's house was burned by one of their bands that was sent forth against a native tribe. Livingstone always regarded them as a hindrance to the uplifting of South Africa. Little or no progress could be made in mission work where they controlled.

In their way they are religious. They live in the atmosphere of Joshua and the Judges. They, as God's chosen people, with both native and foreign among them as the tribes of Canaan, to be subject and pay tribute, is probably not far from an average Boer ideal. Of course the above statements do not apply universally. There are many excellent people among them, but they are not the ones who have shaped the Boer policy.

The Boer quotes the Psalms, but he has not got beyond the imprecatory, blurred at that. He will go on in some way at some time to the Messianic. Whatever the issue of the present unrest, God reigns, and nought will come but what is best for South Africa and the world. God maketh the wrath of man to praise Him and the remainder of wrath He will restrain.

Dark and awful is the scourge of war, but most of the world's liberties have been purchased by it. In a very real sense has the world thus risen on stepping stones of its dead self to higher things.

Britain is long suffering, but strong in her sense of right. The champion of the weak, she will not too far permit wrong. Her's the freest flag that floats. And in this very fact it is becoming in growing measure not only the banner of an earthly Empire, but the symbol of a mightier, which, whatever becomes of Britain, shall never pass away. Under that flag, realizing all that it means of freedom to the down-trodden and oppressed it should be no mere selfish boasting of clan or nation that echoes: "Rule Britannia," but a spirit that finds its ideal in the universal kingdom that is coming hour by hour.

WHAT THE WAR IS ABOUT.

The following summary of the causes of the South African war is given by the "Interior" of Chicago. It is one of the best we have seen in such short compass, and is all the more pleasing coming from across the line :

"Six principal points are involved in the arbitrament precipitated by the formal declaration of war by the Boer government. They are :

"1. Taxation without representation. The British government demanded for British subjects that this should be rectified. The Boers finally made the concession that five years of residence and the oath of allegiance to the Boer republic should entitle an outlander to vote. But this concession was placed under limitations which practically nullified it. It was not an honest offer. The Imperial government demanded a five year limit to political incompetency, and that the ballot should not be subjected to any nullifying conditions. This the Boers refused, unless the Imperial government should renounce suzerainty. The latter refused to discuss that question and the Boers then withdrew the offer.

"2. Trial by jury. British subjects are not allowed a trial by a jury of their peers, as under the laws of all English-speaking peoples. A British subject under the Boer oligarchy must be tried by a jury of Boers.

"3. Education. In the public schools the English language is not allowed. As the population of Johannesburg is twenty English to one Boer, this was a virtual exclusion of English children from the schools. The Imperial government demanded, on behalf of British subjects, that the two languages should stand on an equality—English speakers to have the same benefits as those exclusively given to the Dutch. This was refused.

"4. Municipal government. There are only about 1,000 Boers in Johannesburg to 23,000 outlanders. The Boer government clung to its exclusive right to govern the English city without the consent of the governed.

"5. Extortionate taxation. Before the English discovered and developed the Kimberley and Witwatersrand mines the total income of the Boer government was about six million dollars. It is now four times that amount, or a levy upon the outlanders of \$19,000,000 per annum, in the expenditure of which the tax-payers are allowed no voice.

"6. Slavery. Though this does not appear in the diplomatic discussion, it has affected the sentiments of British subjects toward the Boers. The natives are practically enslaved by them. They call it 'apprenticeship,' but the native youth are held to work and labor without compensation during the most effective period of their lives, namely,

till the age of twenty-eight. After that age they are held to service by terrorism, in many, if not most, instances. This is highly repugnant to the British constitution, whose glory has long been that no slave can tread on British soil. The earth emancipates him the instant he stands upon it.

"These are the issues upon which the Transvaal and the Orange Free State have thrown down the gauge of battle. The contention was not over the right of the Boers to self-government. That, the Imperial government has never questioned nor made any attempt to circumscribe. The demand of the English is that Englishmen within the limits of the British Empire shall have equal enjoyment of that right with all others."

DR. LIVINGSTONE AND THE BOERS.

It is well to note Livingstone's impressions at that time of the Boers who founded the Transvaal, as given in his book, "Missionary Travels in S. Africa." He says :

"Another adverse influence with which the mission had to contend, was the vicinity of the Boers of the Cashan Mountains otherwise named 'Magaliesberg.' These are not to be confounded with the Cape Colonists who sometimes pass by the name.

The word 'Boer' simply means 'farmer,' and is not synonymous with our word 'boor.' Indeed, to the Boers generally, the latter term would be quite inappropriate, for they are a sober, industrious, and most hospitable body of peasantry.

Those, however, who have fled from English law on various pretexts, and have been joined by English deserters and every other variety of bad character in their distant localities, are unfortunately of a very different stamp.

The great objection many of the Boers had, and still have, to English law is that it makes no distinction between black men and white. They felt aggrieved by their supposed losses in the emancipation of their Hottentot slaves, and determined to erect themselves into a republic, in which they might pursue without molestation the 'proper treatment of the black.' It is needless to add that the 'proper treatment' has always contained in it that essential element of slavery, namely, compulsory unpaid labor.

"One section of this body penetrated the interior as far as the Cashan mountains, and a glad welcome was given by the Bechuana tribes, who had just escaped the hard sway of Mosilikatze. They came with the prestige of white men and deliverers, but the Bechuans soon found, as they expressed it, that Mosilikatze was cruel to his enemies, and kind to those he conquered,

but that the Boers destroyed their enemies and made slaves of their friends."

"The tribes who still retain the semblance of independence are forced to perform all the labor of the fields, such as manuring the land, weeding, reaping, building, making dams and canals, and at the same time to support themselves. I have myself been an eye-witness of Boers coming to a village, and, according to their usual custom, demanding twenty or thirty women to weed their gardens, and have seen these women proceed to the scene of unrequited toil, carrying their own food on their heads, their children on their backs, and instruments of labor on their shoulders.

"Nor have the Boers any wish to conceal the meanness of thus employing unpaid labor. On the contrary, every one of them, from Mr. Potgeiter and Mr. Gert Kruger, the Commandants, downwards, lauded his own humanity and justice in making such an equitable regulation. 'We make the people work for us in consideration of allowing them to live in our country.'

"I can appeal to the Commandant Kruger if the foregoing is not a fair and impartial statement of the views of himself and his people. I am conscious of no mental bias against the Boers; and during the several journeys I made to the enslaved tribes, I never avoided the whites but tried to cure, and did administer remedies to, their sick without money and without price. It is due to them to state that personally I was treated with respect, and it is most unfortunate that they should have been left by their own Church for so many years to deteriorate and become as degraded as the blacks, whom the stupid prejudice against color leads them to detest.

"This new species of slavery which they have adopted serves to supply the lack of field labor only. The demand for domestic servants must be met by forays on tribes which have good supplies of cattle. The Portuguese can quote instances in which blacks become so degraded by the love of strong drink as actually to sell themselves; but never in any one case within the memory of man has a Bechuana Chief sold any of his people, or a Bechuana man his child. Hence the necessity of a foray to seize children, and those individual Boers, who would not engage in it for the sake of slaves, can seldom resist the two-fold plea of a well told story of an intended uprising of the devoted tribe, and the prospect of handsome pay in the division of the captured cattle besides.

"It is difficult for a person in a civilized country to conceive that any body of men possessing the common attributes of humanity (and these Boers are by no means destitute of the better feelings of our nature) should with one accord set out, after loading their own wives and children with

caresses, and proceed to shoot down in cold blood, men and women, of a different color it is true, but possessed of domestic feelings and affections equal to their own.

"I saw and conversed with children in the houses of Boers who had, by their own and their masters' account, been captured, and in several instances, I traced the parents of these unfortunates, though the plan approved by the long-headed among the burghers is to take the children so young that they soon forget their parents and their native language also.

"It was long before I could give credit to the tales of bloodshed told by native witnesses, and had I received no other testimony but theirs, I should probably have continued sceptical to this day as to the truth of the accounts, but when I found the Boers themselves, some bewailing and denouncing, others glorying in the bloody scenes in which they had themselves been the actors, I was compelled to admit the validity of the testimony, and try to account for the cruel anomaly.

They are all traditionally religious, tracing their descent from some of the best men (Huguenots and Dutch) the world ever saw. Herein they claim to themselves the title of 'Christians,' and all the colored are 'black property' or 'creatures.' They being the chosen people of God, the heathen are given to them for an inheritance, and they are the rod of Divine vengeance on the heathen, as were the Jews of old.

Living in the midst of a native population much larger than themselves, and at positions removed many miles from each other, they feel somewhat insecure. The first question put by them to strangers is respecting peace; and when they receive reports from disaffected persons or envious natives against any tribe, the case assumes all the appearance and proportions of a regular insurrection. Severe measures then appear to the most mildly disposed among them as imperatively necessary, and however bloody the massacre that follows, no qualms of conscience ensue; it is dire necessity for the sake of peace.

"I do not believe that there is one Boer in the Cashan or Magaliesberg country, who would deny that a law was made, in consequence of laborers passing to Cape Colony, to deprive those laborers of their hardly earned cattle, for the very cogent reason that 'if they want to work let them work for us, their masters,' though boasting that in their case it would not be paid for.

"I can never cease to be unfeignedly thankful that I was not born in a land of slaves. No one can understand the effect of the unutterable meanness of the slave system on the minds of those who, but for the strange obliquity which prevents them from feeling the degradation of not being gentlemen enough to pay for services rendered, would be equal in virtue to ourselves."

Our Home Work.

The Home Mission Committee of the Synod of B. C. has to do with mission stations and augmented charges, all over its vast field, over six hundred miles wide from prairie to sea, and between the boundary lines south and north. It met in Victoria, 19 Sept., and was in session three days, while some of the members would have to spend a week or more in travel. Mission Committee work in B. C. is no sinecure.

Augmentation East

Rev. E. Smith, Convener of the Augmentation Committee, East, reported to the Synod in Truro, that last year grants were made to 61 congregations, amounting in all, if all were settled, to \$11,500. The receipts for the Fund were \$9,722.65. To make up the Fund 115 congregations gave the full amount asked of them, 87 gave less than was asked, and 23 gave nothing.

Two very practical thoughts from these figures are, (1) The amount of good done to these 61 congregations by thus enabling them to have stated services. (2) The amount of good done to the givers, by their being drawn out of themselves, their better being developed, as they thus bear one another's burdens and so fulfil the law of Christ. And a very practical question may well follow these thoughts, viz: Does our congregation belong to the 115, the 87, or the 23?

The Maritime Synod

Truro welcomed Synod 3 Oct. From Matt 25:23, "Well done, good and faithful servant," the Moderator, Rev. J. F. Forbes, preached the opening sermon, after which Rev. M. G. Henry was chosen his successor. Besides routine work, the several schemes of the Eastern Section were fully considered, and their reports were encouraging. Missionary night was of deep interest, Rev. S. Fraser, of Trinidad, Rev. Geo. E. Ross, missionary designate to Demarara, addressed the Synod. Rev. Dr. Whittier, of Port of Spain, Trinidad, in close touch with out mission, gave greetings from the Presbytery of Trinidad. Revs. Dr. Robertson and Dr. Campbell, high churchman and broad churchman, addressed the Synod, the former for Home Missions, the latter for the Century Fund. Both were heartily received and the Synod by the sea, though not strong financially, will join heart and hand in both these great works.

An important matter was the nomination of one to be agent of the Church in room of the late Dr. Morrison. Several names were proposed; all well fitted for the position. The final choice fell upon Rev. E. A. McCurdy, whose high abilities, strong common sense, methodical business habits, and wide experience of the work of the Church, combine to fit him for the position.

A very sad event was the death of Mr. F. J. H. Bennett, a student of Knox College, Toronto, who was laboring during the summer at Ainsworth, B.C., as a missionary of the Knox Col. Miss. Association. He was out holding service at one of the mines, on Wed. evening, 20 Sept. The following day he was returning, accompanied by the foreman of the mine. Both carried guns. Mr. Bennet slipped on the mountain side. The gun discharged, completely severing his arm. His companion bound up the limb, got help as soon as possible, but before medical aid could be reached he passed away.

Sad, too, in the far East, about the same time, was the death, almost as sudden, from hemorrhage, of Mr. Melville Grant, another theological student, son of Rev. Wm. Grant, of St. Peter's, C.B. The work of both was short, but well, well done.

College, Knox and Montreal.

October 4th and 5th marked the opening of another session of Knox and Montreal Colleges respectively, the fifty-sixth session of the former, which has given six hundred and sixty-five ministers to the Church and the thirty-third of the latter whose contingent given to the Church is three hundred trained men. At Knox, Principal Cavan's lecture was on "The Teaching of the Theological Class Room in Relation to the Spiritual Life of the Student."

Montreal had a treat in three lectures by Principal Salmond, of the Free Church Theological Hall, Aberdeen, Scotland. The first on the night of opening was "The Christian Ministry." "The Church and the Young!" and "The Testimony of the Non-Christian religions to Christianity," filled the two following evenings richly and well.

To Church and S.S. Treasurers.

To meet the half-yearly grants due to Home Missionaries, French Missionaries, and the Ministers of Augmented Congregations, as well as to pay the annuities to those connected with the W. and O. Fund and the A. and I. Fund, the salaries of Foreign Missionaries, Professors, etc., nearly \$100,000, were paid by the Church Treasurer in Toronto during the first half of October. To enable him to do so, large amounts had to be borrowed from the Banks.

At this season of the year the Banks have difficulty in supplying their customers with funds, so much being required for the moving of the crops. Because of this and also because of the increased requirements this year for business purposes generally, the rate for money has been higher than for many years. To render unnecessary the borrowing of additional sums from the Banks and to enable the Treasurer to repay notes as they become due, it is earnestly requested that congregational or Sabbath-school treasurers having money in hand should forward the same to Dr. Warden without delay. Special attention is called to this.

The personal rates for ministers connected with the W. and O. Fund, West, are due on the 1st November each year. These should be promptly remitted to the Rev. Dr. Warden. We understand that a month's grace is allowed, but all rates should be paid within the month of November.

Missionaries Needed.

The Rev. Dr. Warden, Convener of the Home Mission Committee, asks us to state that there is an urgent need for about forty additional missionaries in the Home Mission Field during the present winter. In addition to those required for the Northwest, about twenty are needed in Ontario and Quebec. In the Muskoka and Parry Sound District there will be ten fields without service this winter, unless men are got to occupy these.

It has been necessary to send in ordained missionaries to many places heretofore supplied by student missionaries, notwithstanding the largely increased expenditure of Home Mission money in providing such supply. For the fields now vacant, the supply desired is that of students who, from any cause, may be unable to attend college this winter, and other young men who have been approved by Presbyteries as catechists.

SABBATH SCHOOL PUBLICATIONS.

Editor Record :

Dear Sir:—Permit me to ask the attention of ministers, Sabbath School workers, and families to the two new weekly illustrated papers undertaken by the Committee on Sabbath School Publications, samples of which have been sent out.

These weekly illustrated papers have been arranged for in response to urgent demands from all parts of the Church. The General Assembly of last June sanctioned the publication of a paper for the little ones, and authorized the Committee on the Record and the Committee on Sabbath School Publications to confer and devise means to meet the further demand for papers for the young. As a result, we are to have "Jewels," a weekly paper for the little ones, and "The Children's Record," which has done such excellent service for the past fourteen years as a monthly, under the editorship of the Rev. E. Scott, is now to be issued weekly under the name of "The King's Own" (continuing "The Children's Record"). Both papers are to be freely and handsomely illustrated.

The Committee have decided to increase the size of "The Teachers' Monthly" by one-fourth, from the present date, without any increase in price. This, along with the cost of initiating the new illustrated papers, will involve a heavy increase in expenditure. The Committee, however, feel confident of the loyal support of the schools, and will use every effort to make all the publications worthy of the Church and suitable to the object in view.

ROBT. H. WARDEN,
Convener Com. on S.S. Publication.

"We have to pay our water man five cents for every pail of water we use. With his dog team he draws it up from the lake to his customers every day. It is the only way there is of getting water unless one packs one's own. Everything you carry is "packed" here."

We have hard frosts every night, water frozen the two last nights in pails in our tent kitchen, but lovely sunny days, sunsets and sunrises dreams of beauty, and Northern lights that keep one out of bed."
—Atlin Nurse.

A LONE PRESBYTERIAN.

Very simple and touching is the following story by Rev. Dr. Thompson, the Home Mission Secretary of the Presbyterian Church, U.S.A. It is a vivid picture of many a lone Presbyterian in our own wide land, and the bright spot that the visit of the Home Missionary brings into the life. What a grand work is that of giving the Gospel to the lonely settler, viewed from this aspect alone. Here is the story:

The mainline of the Rio Grande Western meets the branch running south at Pleasant Valley Junction. The place is well named. The road cleaves the mountains and on a sudden curve debouches through a rocky gateway into the deep, narrow and pleasant valley. It is our first glimpse of Utah. A few houses are bunched along the railroad track, occupied for the most part by railroad men—a typical railroad junction.

We had an hour to wait. Nothing is much more tedious than waiting at a railroad junction and we looked eagerly about for something to shorten the hour.

We jumped readily therefore at the suggestion that there was a lone Presbyterian woman living down the gulch, around that mountain peak only a short walk; and we at once decided to make a pastoral call.

We found a lonely, one story cottage in a yard neatly kept. Beds of old-fashioned flowers bordered the path from the gate to the house. An air of neatness and suggestive of the love of the beautiful pervaded the place. Somebody lived in that lonely place who loved flowers—loved the old-fashioned kind—hollyhocks, sweet william, mignonette, poppies, and so forth. Perhaps they carried her back to some far away home that still held her heart.

A knock at the door had a prompt answer. A knock at the door was something unusual in that region, so we guessed by the alacrity with which it swung. There was no surprise in the look which greeted us, rather of expectancy. Somebody had come and perhaps something was going to happen. In that solitude almost anything would be welcome; any visitor to vary the monotony of the slow dragging hours.

Before us stood a woman well along in years, with gray hair drawn smoothly over the broad forehead, large blue eyes, firm mouth, strongly marked features, suggestive of Scotch or Scotch-Irish inheritance.

"We are Presbyterians," we hastened to remark in an introductory if not an apologetic way. We had not time to go further to explain what kind of Presbyterians we were, or where we came from, or why we were there. Our visiting card and credentials had evidently been passed in, for a smile like a June sunrise brightened over that round face and a handclasp that was wholly unconventional assured us of our welcome.

"Oh! but it is good to see a Presbyterian once more. It is a long time since I saw one. They don't come this way very often; but it is good to see one! Come in and sit down. This makes me think of Western Pennsylvania."

"Oh! you are from Western Pennsylvania, then. Is it a good while since you left there?"

"It's a good many years now and I think it seems a good many more than it is, for time goes pretty slow out here."

Then she told of her early life in the Keystone State, her Presbyterian training, her love for the Church and the sometimes weariness of her present isolation. Nothing was said in a complaining way, but rather in the way of acceptance of the inevitable, of the surrender of bright hopes of the past to conditions which now could not be changed and must be therefore endured.

"Do you ever have religious services here?" we asked.

"Scarcely ever. Once in a while there is some kind of a meeting at the little school-house, but not what we were used to." And again her mind reverted to the old home.

"Sometimes I go into the Mormon meeting. One has to go to meetings once in a while, but of course I don't get anything there and I do so wish we might have sometimes a minister come along and just get a few of us together and tell of the things that we used to be so glad to hear. Ah! it is a long time since I have heard a Presbyterian sermon."

Who knows the hunger of such a heart and the long weariness of such isolation, until the keenness of the pain of it leads on to an almost stolid endurance? And yet in her voice, that rose to almost buoyancy as she talked on and as memory did its work, recalling the teachings of the old times and the old comrades, what a courage for holding on she revealed! Her neighbors were few and those few were Mormons. There was no tie between them. She just kept her faith, lived on her memory with the possible hope of an occasional visitor.

The minutes fled quickly. We said, "It is time for us to go. We wanted you to know that God's children far away are thinking

about you and others like you in lonely places. We want you to remember that as one family we dwell with him, and when we come to the inheritance above, all our loneliness will be past and we will be together with the fellowship of the kingdom."

Her eyes moistened, her lips almost refused their utterance. She was carrying all the weight of memory that she could. She followed us to the gate and in a lingering way to keep the fellowship as long as possible. Then she turned back to go through the monotonous routine and to bear her burdens. But one little ray of light had come into the long night of her solitude.

As we retraced our steps to the junction we thought, "We are apt to measure our mission work by its results. Does it pay? How many churches have been organized? How many members have been gathered? How much money has been collected? But what about the forlorn places and the forlorn people of whom there are not enough to be organized—but must just be lone ones, stranded down some canyon or out on some shoreless prairie. They will never be gathered until the good Angel of God gathers them to the harvest above."

"Yet does not the Church owe them something? Shall they not be helped to keep their faith if only by an occasional missionary teacher? And will it be wasted money to now and again send a cheering voice—though the voice die to an echo—and no great result ever follows?"

HOW TO PRESENT THE GOSPEL TO FRENCH ROMANISTS.

By Rev. C. A. Doudiet.

Before saying a word about the methods, which many years' close acquaintance with French mission work, has shown to be the most effectual, it may be well to remember that without deep earnestness in the worker, the best methods will fail. Believing in the power of the Spirit of God, and in the efficacy of His Word, we may be sure that without earnest communion with God, by prayer and study of His Word, efforts to accomplish any great religious work will be in vain.

This is true, in any case, for every preacher of the Gospel, it is emphatically true, for a missionary, whether his field of labor is among the Romanists or the Buddhists. The successful reformer must necessarily be an enthusiast—not of course in that sense which implies fanaticism, but in the better one, which with unshakeable faith includes profound love. Such enthusiasts were Luther, Calvin and John Knox. Such an enthusiast was the lion-hearted Paul. Mark his answer to Christian friends in Caesarea, who begged him not to go up to Jerusalem,

"What mean ye to weep and to break my heart, for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. Acts xxi:13.

There we hear the true "Ring"! This is the metal of which reformers must be made if they are to look for "showers of blessing."

Earnestness in mission work among Romanists, supposes and includes as many things as the earnestness of Paul did in Athens, Jerusalem and other places; willingness not only to preach Christ, but also to suffer for Christ. The missionary must not allow himself to be unduly depressed in his mind, if he is occasionally insulted, ridiculed or slandered. He has to meet his full share of the cases of life, often without the sympathy of Christian brethren around him; for his work is among those who look upon him as an enemy. He has converts under his care, some of whom are far less advanced in knowledge than others. He has to train them not only to new modes of thought, but to new habits, to make them feel the sinfulness of many things tolerated and encouraged by the Church of Rome. To insure church attendance he has to visit some of his hearers week by week. He cannot think of holidays or rest, much as he may need it. A few weeks' absence is equivalent to so much ground lost, and that he has to work hard to regain.

Given the ideal missionary, we now come to the methods of work, viz.: The press, the pulpit, and personal visitation. The Reformers used them all. Granting that and have their earnestness, how shall we use each of them?

For many years but little could be done by the press, among French Canadians. The Church of Rome had carefully guarded itself against the dangers of this great factor of modern civilization. Fifty years ago, the peril from it was not so great. It was a simple matter to keep a frugal and docile people, as the French Canadians, in ignorance.

In some villages, a child of twelve knowing how to read and write was almost a phenomenon. A glance at the parish registers of those times tells the tale. The witnesses signing by a cross, but few being able to write their own names. The priest then was the oracle of his flock, his dictum was law, his anger more dreaded than that of the civil power. He did not need to be more of a scholar than was necessary to get through the Church offices. The pulpit ministrations, if we except those of the city churches, were seldom of a very high order, being naturally adapted to the ignorance of the people. So that if the "press" was ever thought of as a danger, it seemed a very remote one.

Times are changed in that respect. The schoolmaster has become an institution in every parish, and although the standard of

education is not high in any sense, there are many now who can read. Not able to prevent this, the priesthood has fallen back to its next bulwark, that of ignorance being too ruinous to be held any longer. "Since you have fallen in with this accursed current of modern progress, and have learned to read, you must read only what we, your spiritual masters approve."

This is substantially what the people are now taught. Through the confessional the priest knows all that happens in every family of his parish. If even a newspaper is subscribed for, it must be one that has his approbation, and of course the only ones approved are the docile organs and vassals of the Ultramontane School.

There are two or three Protestant French newspapers, but their circulation is comparatively very small. The popular sheets which count their subscribers by tens of thousands, and profess great independence would not dare to publish religious articles from French Protestant writers. Even the insertion of a paid advertisement of a Protestant meeting caused the editor of one of these "liberal" sheets to lose a number of subscribers, a few years ago.

Printed matter, of a religious nature, such as tracts, hymns, and portions of Scripture, have to be disseminated by our colporteurs. It is the only possible means of reaching thousands, who otherwise would never hear evangelical truth.

If the colporteur is not so often met now with the old stereotyped answer: "I cannot read," he very frequently is told that his books, the New Testament included, are "bad books." Sometimes he will call at a hundred houses before he can effect a sale. If he succeeds in doing so, it happens not seldom, that the priest is informed of it, and either destroys the book or carries it away. Protestants who claim that the Church of Rome does not forbid the reading of Scripture, ought to accompany a colporteur of Bibles for a day or two, and they would know better.

Notwithstanding this opposition, many books are sold; sometimes the buyer has no higher motive than to "taste forbidden fruit." He sought the "bad" and he finds the "good," which may possibly give light to his darkness.

Our colporteurs and missionaries often have opportunities to read portions of the Gospel in Roman Catholic homes. If these are selected with tact and good judgment, the result will often be, that one or more copies of the book will be eagerly bought. The buyer may not find out so readily "what is in it" as "what is not in it." The next time you see him, he will probably express his surprise at finding that neither the Lord, or his apostles have said anything of the worship of the Blessed Virgin—of the mass, or of purgatory. Now is the time to point out where these errors are refuted;

taking special care not to wound nor to attempt too much at once.

Let a Roman Catholic understand from Scripture, the perfection of the work of Christ; His place and power as Mediator and Advocate of the sinner, and although the missionary may not have said a word about prayers to the virgin, the angels, or the saints—nor mentioned penance or purgatory, soon or late, all these excrescences will drop off, of themselves. If Christ is all, the man will say, what have I to do with all these other things or persons?

True! this is only the A.B.C. of Gospel truth. There will be much, long after this to try the faith and patience of the missionary, and we need not wonder or despair, even when we find those who have reached that knowledge, dropping back into all their old ways and superstitions. It is true that they no longer have the same faith as before in them, but the fear of men has proved stronger than the fear of God; they dare not confess Christ before men, and prefer to live and perhaps die—in appearance at least—good Roman Catholics.

Let us not blame them too harshly. It is not every one who has what has been well called "A vocation to martyrdom." Protestants do not realize the weight of the cross which French converts in the Province of Quebec have to bear. Not many Roman Catholic employers will give them work, if they are mechanics or laborers. If they are in trade, their customers leave them. If professional men they will have to look for clients among the scanty Protestant population and the few liberal Roman Catholics of their city or village. This explains how numbers of our converts have emigrated to the West, or to the Eastern States, where several flourishing congregations testify to the success of French Canadian Evangelization.

Our second method of work is the preaching of the Gospel. Let it be clearly understood that French Roman Catholics are expressly forbidden to enter our places of worship, even in the case of a funeral service of some Protestant friend. And yet we seldom have a meeting of any size without the presence of some Roman Catholics. In summer, it is interesting to see how some of these obey the letter of the prohibition, whilst violating its spirit, by standing outside before the open windows to listen to what is said.

This is a hopeful feature of our work; it gives a promise of future mental emancipation. Evidently the authority of the priesthood is not what it has been. Education advances, the number of independent thinkers increase, and thinkers cannot be driven like dumb cattle. The old taunt, "A quatre pattes, les Canayens." has lost much of its point. The Canadians do not so readily get "on all fours" at a priest's bidding.

In our preaching of the Gospel to Roman

Catholics, the denunciation of Romish errors especially in the violent terms with which this has sometimes been done, is unwise. It does more harm than good. Paul's address to the Athenians should be a model for every missionary. He sacrificed no particle of truth, and yet preached the Gospel to his heathen audience, with such tact and wisdom, that several were converted to Christianity. In the early ages of the Church, also, much good was done as we know by the apologies of some of the Fathers. Instead of telling the heathen of the absurdities of many parts of their worship, they showed why they, as Christians, could not agree with them. We have found the same system a successful one in our mission services. We, as it were, defend ourselves against the charge of heresy, showing by a variety of arguments why we cannot agree with our Roman Catholic hearers on such or such doctrine or practice. We appeal to them as Paul did to Corinthians when he wrote: "We speak unto you as unto wise men, judge ye what I say." 1 Cor. x:15.

The subjects of our discourses must always be such that our hearers shall be brought back to Christ, the loving Saviour, the Shepherd seeking his lost sheep, the one sacrifice through which sin is forgiven, the One Mediator, the One Intercessor. If we preach the Truth, in love, God's blessing will bring a rich return for our labour by the conversion of souls.

The preacher, we have already said, must be deeply in earnest, have faith in himself, in his work and in his God above all. He must have infinite tact, deep charity and inexhaustible patience. He must, if he hopes for success, be well versed not only in the Scriptures, but in the controversial works of those he opposes, a ready speaker uniting the vigor of Peter to the love of John.

His scholarship should be high, his nationality the same as that of his hearers. The French are intensely national, almost as clannish as the Scotch. Our Church has recognized the principle of native evangelization abroad, French Canada cannot be an exception. This is not to say that exceptional men, may not have exceptional success in missionary work, but it is not given to every one to be a McAll in France or a Mackay in Formosa.

Personal dealing should always accompany the preaching of the Gospel. In fact, but little can ever be accomplished without constant personal intercourse with well-disposed hearers. This is by far the larger part of the work of the missionary. It is by personal visitation that he reaches many who never would go near a Protestant place of worship, but are glad enough to discuss religious differences for hours at a time. It is by personal dealing that we get many to accept the Scriptures, and when this is done, our battle is nearly won.

CHURCH NOTES AND NOTICES.

CALLS.

From Fenelon Falls, to Mr. R. C. H. Sinclair. Accepted.

From Shelburne, Ont., to Mr. P. W. Anderson. Accepted.

From Moosejaw, Man., to Mr. Samuel McLean.

From St. Andrew's Church, Brantford, to Mr. J. S. Scott. Accepted.

From Dresden, Ont., to Mr. J. P. McQuarrie.

From Merivale, and Westboro, to Mr. A. S. Ross.

From W. Arran and Dunblane, to Mr. T. D. Jamieson.

From Kemptville, Ont., to Mr. Jno. Chisholm. Accepted.

From Port Perry, Ont., to Mr. Wm Cooper.

From Richmond, N. B., to Mr. A. D. Archibald.

From Dundalk and Ventry, to Mr. James Buchanan.

From Grand Valley and S. Suther, to Mr. U. T. Cockburn.

From Berlin, to Mr. W. A. Bradley.

INDUCTIONS.

Into Cumber, 3 Oct., Mr. McGregor, called from Harrow.

Into St. Mark's Church, Montreal, 3 Oct., Mr. A. King.

Into St. Cuthbert's Church, St. Lambert, 5 Oct., Mr. H. J. McDiarmid.

Into Brucefield, 18 Oct., Mr. E. H. Sawers.

Into Baddeck Forks, C.B., 24 Oct, Mr. P. K. McRae.

Into Pinkerton and W. Brant, 24 Oct., Mr. F. O. Nicoll.

RESIGNATIONS.

Of Ramsay's Corners, Ont., Mr. D. D. Millar.

Of Mattawa, Ont., Mr. E. McNab.

Of Byng Inlet, Ont., Mr. Thos. Davidson, M.A.

Of Mt. Pleasant, B.C., Mr. H. M. McIntosh.

From Kirkwall, Mr. F. Ballantyne.

Of Walton, Mr. D. Forrest.

Of Puce, Mr. J. McInnes.

Of Botany, etc., Mr. Mustard.

Of Port Elgin, Mr. A. H. Drumm.

Of Bradford, Mr. F. Smith.

Of Hemmingford, Que., Mr. R. McKay.

Of Victoria, B.C., Mr. W. C. Knowles.

Of Toronto, St. James Sq. Ch., Rev. L. H. Jordan.

Of Riverside, Pres. o Truro, Mr. W. H. Ness

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Syd. Fal. St. 1 Nov. 10 a.m.
2. Inverness, Whyco, 20 Feb.' 11 a.m.
3. P. E. Island, Charl'town, 7 Nov 11a.m.
4. Pictou, N. Glas., 7 Nov., 1.30 p.m.
5. Wallace, Pugwash, 14 Nov. 11.30 a.m
6. Truro, Lower Stewiacke, 20 Nov.
7. Halifax, Hx Chal. 1 Nov. 10 a.m.
8. Lunbg, Yarmouth, 5 Dec., 10.30 a.m.
9. St. John, St. John, 16 Jan.
10. Miramichi, Newcastle, 19 Dec.

Synod of Montreal and Ottawa.

11. Quebec, Rich., 12 Dec. 4.30 p.m.
12. Montreal, Mont., Knox, 12 Dec. 10 a.m.
13. Glengarry, Maxville, 19 Dec. 10.30 a.m.
14. Ottawa, Ot. Bank St. 7 Nov. 10 a.m.
15. Lanark & Ren., Almonte, 7 Nov. 10 am.
16. Brockville, Prescott, 12 Dec. 2.30 p.m.

Synod of Toronto and Kingston.

17. Kingston, Napance, 12 Dec. 2 p.m.
18. Peterboro, Peterboro, St.P.19Dec.9a.m.
19. Whitby, Whitby, St. A. 16 Jan. 10 a.m.
20. Lindsay, Lindsay, 19 Dec. 11 a.m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Orangeville, 14 Nov.
23. Barrie, Barrie, 12 Dec. 10.30.
24. Algoma, Chelms'd, 14 Mar, 7.30 p.m.
25. North Bay, 15 Mar. Burk's Falls.
26. Owen Sound, Knox, 19 Dec. 10 a.m.
27. Saugeen, Harriston, 12 Dec. 10 a.m.
28. Guelph, Guelph, St. A., 21 Nov. 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., Kx. 21 Nov.9.30 a.m.
30. Paris, Brant., 12 Dec. 10.30 a.m.
31. London—14 Nov. 10 a.m.
32. Chatham, Ridgetown 12 Dec. 10 a.m.
33. Stratford, Stratford, 14 Nov.10.30 a.m.
34. Huron, Clinton, 14 Nov. 10.30 a.m.
35. Maitland, Wingham, 21 Nov. 10 a.m.
36. Bruce, Paisley, 12 Dec. 10 a.m.
37. Sarnia, Watford, Dec.

Synod of Manitoba and the North-West.

38. Superior, Port Arthur, 1st week Mar.
38. Winnipeg, Man., Col., 2 Tu, Nov bi-mo.
40. Rock Lake, Crystal City, 6 March.
41. Glenboro.
42. Portage, P. la P., 11 Dec., 7.30 p.m.
43. Brandon, Virden, 5 Dec.
44. Minnedosa, Minnedosa, 6 March.
45. Melita.
46. Regina, Reg., 6 Mar. 9 a.m.

Synod of British Columbia.

47. Calgary.
48. Edmonton, S. Edmonton, 6 Mar. 10 a.m
49. Kamloops, Vernon, 7 Mar. 10 a.m.
50. Kootenay. Greenwood, near 1st Tu.Mar
51. Westminster, Wmstr, St. A., 5 Dec.
52. Victoria, Wellington, 5 Dec., 2 p.m.

Our Foreign Missions.

A tearful parting in Montreal, as Miss Ogilvie, the only daughter in a loving family circle, said farewell. A joyous meeting, some three weeks later, 30 Oct., in Shanghai, where Dr. Percy Leslie, our medical missionary in Honan, awaited her coming. Heartiest congratulations.

Training Classes in India.

This—31 August—is the last day of our Presbytery Bible Classes in Indore. Tonight we have our closing public meeting, a lecture by Rev. W. A. Wilson, of Neemuch, on ancient monuments and mss which attest the Bible Records, illustrated by lantern views. We have had an interesting class, thirteen students in all, three from Rutlam, three from Indore, four from Mhow and three from Dhar, divided into three grades, and taking up Systematic Theology, Exegesis, Apologetics, Introduction, and the Life of Christ. The men have worked hard and seem to have gained fresh energy and loftier purpose from their study of the word.—Rev. N. H. Russell.

Ideal Missionary Progress.

Seen in Trinidad. There are two grand facts about that mission. 1. While the mission cost \$50,000 last year, \$34,000 of this, or more than two thirds, was raised in Trinidad; less than one third went from Canada. 2. While the work has been steadily growing, for the past five years, no increase has been asked from the Funds of the Home Church. Three things contribute to this very satisfactory state of matters. 1. There is money available in Trinidad. Planters and other friends there who see the work and know its value, come generously to its aid. 2. The converts have more means than those of our other mission fields. Their earnings are small, but far better than in heathen lands. 3. It may safely be said that from the first our mission staff there is second to none in careful business management. Advantages such as none other of our mission fields possess, have been utilized wisely and well.

LATEST FROM KOREA.

Wonsan, Korea, 13 Sep., 1899.

Dear Mr. Scott :

Some are always coming in. Our numbers are on the increase. The average attendance of men and boys is about seventy, that of women and girls about thirty-three. The number of church members is sixty-six. The number of catechumens thirty-nine.

The natives are busy at work building a church for themselves. Truly they give liberally out of their poverty. Rev. Mr. Foote has the oversight of the work.

Mr. Shin arrived here from Tai Cho where he had been out preaching of his own ac-

cord. He reports that in that village eighteen souls took their stand for Christ. As yet no foreigner has gone there to confirm his report, but some one of us will soon be there.

I may say that this is characteristic of mission work in Korea. The foreign missionary follows up the work of the native.

The Holy Spirit is accompanying the word and God is glorified.

D. McRAE.

From Rev. Dr. Grant, Trinidad.

We are regularly in receipt of news from Jamaica telling of the steady advance of the Indian Mission there as conducted by the branch of the U. P. Church of Scotland in that Island. The Chairman of the General Board writes me: "The E. Indian work is most encouraging in its results."

The Presbyterian for September says: "Mr. Simon Siboo has returned from his furlough in Trinidad. About ninety persons met him on the arrival of the steamer at Sav-la-Mar. His station is eight miles distant from this port, hence the majority of the people walked eight miles to welcome back their spiritual teacher. He is one of our men and a student of our college in San Fernando.

A month ago Samuel Kangaboo with his wife and son went to Jamaica in response to a call for Christian workers; and early in October Mr. Tarmohammed, one of Mr. Thompson's catechists, will follow. These men are all students of our college.

Some Anxious Days for India.

The latter days of August looked dark for India and our work there. We are glad to learn that rain has since fallen and the darkest is past, but the danger that threatened is seen by the following from Rev. Norman Russell under date 30th August :

"Things look very dark here. The Agent General said to me two days ago that if we did not soon get rain this would be the darkest year of the century for India. Already we have famine prices and are threatened with a famine here in Malwa where they have never had famine before. The wells are drying up and in some places a famine of water is feared. Thousands are emigrating from the provinces north of us, but we will soon be no better off here, for there has almost no rain fallen and the crops are drying up. Then the plague is much worse, a virulent type has broken out in Poona, to the south of us, where they have 1,300 deaths a week."

The gloomy prospect at the time of writing gives us some little idea of the heavy burden of mission life in India, in addition to that which is ever present; the Famine of the Bread of Life, the starving multitudes and their unwillingness to take of the True Bread and live.

A NEW HEBRIDES PICTURE.

When the New Hebrides' missionaries gather from their lonely stations to their annual Synod meeting, on one or other of their Islands, it means much more than does a Synod meeting with us. Men and women and children gather, and apart from special Synod work, it is a time of refreshing that sends them back to their homes strengthened and cheered for another year's lonely toil.

Mrs. Annand, of Tangoa, in a private letter to Miss Kerr of Galt, Ont., dated 27th July, gives a vivid picture of that fortnight's holiday and work which they this summer enjoyed.

Tangoa, Santo, New Hebrides,
27th July, 1899.

Dear Miss Kerr :

Now I must tell you about our Synod gathering which took place here last month, It was a most enjoyable meeting. There were forty-six adults of us in all, and ten children. They were nearly all with us for ten days. The guests were distributed between the three houses, part of them sleep-Bowie's and Mr. Laing's, and the rest with Bowie's and Mrs. Laing's, and the rest with us. We had twenty-one of them.

All the ladies were accommodated in the houses while the gentlemen occupied the small school house, carpenter's shop, printing room, and Mr. Bowie's church. Dr. Paton slept in our wash house which we were able to make quite snug for him.

All gathered at our house for dinner and a very happy gathering it was of forty-six. We dined on our verandah, which looked quite nice, decorated with ferns, flowers and colored leaves.

I had plenty of willing helpers. Mrs. Smaill and my husband made the bread. One of the missionaries always assists with the bread at Synod, as it is a heavy item. Miss Paton, Kate Milne, and Nellie and Annie Robertson took charge of the table. A Lifu Man who is our servant was head waiter, and six of the students assisted him and they did very well indeed. The women had their busy times washing dishes and attending to the bed rooms.

I had two good men in the cook house, one being a student, the other, Mrs. Milne's cook, a man who has been with her for many years. When Mrs. Milne heard that the Synod meeting was to be at Tangoa she kindly offered to lend me her cook. He is a most useful native.

We had H.M.S. "Wallaroo" at the station for four days during the meeting. We all liked Captain Farquhar and his officers. They did all that they could to give us pleasure during their stay.

One afternoon the Captain invited all of us ladies, with my husband as escort, to af-

ternoon tea, and he and his officers took us over the ship and took great pains in explaining things to us.

Then one forenoon he had about eighty of his marines and sailors on shore with their band. The men were put through their health exercise drill which was a very pretty sight. They finished up with a sham fight. Our students were filled with wonder at what they saw and it was a good lesson to them in prompt obedience.

Before the men went on board they were refreshed with lime drinks which the students prepared for them.

One evening Mr. Watt exhibited his magic lantern views when "Paton Hall" was packed with men from the warship and missionaries and natives. The band was in the hall and now and then gave us some tunes.

After the lecture the Captain and some of his officers came home with us to supper and the band played for us during that time. It was somewhat difficult for us to believe at the time that we were in the New Hebrides.

Our Communion Sabbath during Synod was a day to be remembered when we and the students and their wives partook of the Lord's Supper. About a hundred and fifty of us sat down at the Lord's table.

You ask how often we get our mails? We receive them every two months now. The company have been sending the S.S. Victoria down for the last few months. A fine, large steamer, and the ladies coming to Synod this year had the luxury of a stewardess. Comforts have increased greatly during the last few years in the New Hebrides.

WHAT S. SCHOOLS DO IN TRINIDAD.

San Fernando, Sep. 30th, 1899.

Dear Mr. Scott :

Here we are on the verge of October. This, the usual wet season, is remarkably dry and hot. The crops are suffering much for want of rain, and everything is dry and parched. There is a good deal of fever. We were visited by no cyclone or earthquake as our neighboring islands were. The work is progressing favorably in the mission. On every side there are indications of advancement.

The day schools are well attended, but the recent action of the government, if carried out, will seriously affect them. It is proposed to lower the rental paid us for the use of our school houses and to abolish the fees altogether. Not only does it affect our schools, but those of the Roman Catholic and English churches as well. Through the reduction of the rental the sixty-one Roman Catholic schools will lose some \$1600 yearly; the thirty-seven English Church schools about \$640 yearly, and the forty-eight Presbyterian schools \$860 yearly. This is a se-

rious loss to the mission, and this does not include the proposed abolition of the school fees. However, the Roman Catholics are fighting against the change, and, as that element is strong here, the fees will probably be left as they are.

Our Canadian mission schools average from 24 to 200 scholars. So the rising generation are being well educated, and if they do not become Christians while at school, they at least have Christian principles taught them, and they have the example of their teachers, who, in nearly every case, are earnest and painstaking followers of Christ. One serious drawback is, that when the boys reach the age of fourteen or fifteen, they have to go to work in the cane fields.

This year we have eight training students and fourteen general scholars in the teachers' training college, at San Fernando. This, as you know, is quite distinct from our college for the training of our catechists and preachers. In this teachers' training classes, a kind of normal school, for which the government pays so much per head, we are strictly non-sectarian, as we have Roman Catholics, English Church, Presbyterian, Wesleyan, and Mohammedan representatives Black, very black; white, very white, are our college colours, and they do not become affected in the least by rain, heat however, somewhat fades the white.

The examinations, prepared by the Council of Education, at Port of Spain, come off next April. There are seventeen subjects in the course, seven of which are compulsory. The majority of students take the whole course. The higher marks they can make at their examination, the higher their certificate.

Last Sabbath was Review day among the different Sunday Schools. In San Fernando there are twenty-one places in which Sunday schools are regularly conducted. On the Review day we try to visit as many of these schools as possible, to hear and see how things are being carried on.

At San Fernando school there were some 180 teachers and scholars present. Twenty-two of these took written examinations on the quarter's lessons. The papers were prepared by Dr. Grant and were by no means easy. Nineteen of these made over 50 per cent. and some made as high as 80 per cent. and over.

The remaining pupils were examined orally, by Dr. Grant. They made a very creditable showing, indeed, and showed a thorough knowledge of last quarter's lessons, repeating the golden texts, titles and catechism, without error. Our Sunday Schools at home could learn many valuable lessons from the schools here.

Among the children who took part there was not one white child, nor were there any at the other schools visited.

Mrs. Dr. Grant expects to return to Tri-

nidad by the next "Castle." Her arrival will be welcomed by all, and especially by those at the Manse.

We hope to see the new line of steamers on by next summer.

FRANK F. SMITH.

LETTER FROM KOREA.

By our Missionary, Rev. D. M. Rae.

Wonsan, Korea, 8 Sept., '99.

Editor of the Record :

Dear Sir,—Last Sunday the natives assembled in the little church on Pongseudar (this word means a beacon lighthouse) to celebrate the Lord's Supper.

During the winter the services were well attended, and the number in attendance on the increase. Especially was this noted in the women's meetings held by Mrs. Gale.

In the morning service the men number from 125 to 150. In the afternoon the women meet with Mrs. Gale and sometimes she has had from 50 to 75.

It was encouraging to see a number of men and women apply to be admitted to the catecheuminate roll. Sixteen men and nine women, twenty-five in all, were received as catecheumens.

One woman who was not admitted had a pitiful tale to tell. She came here from the city of Pying Aim last year. While there she was one of a number of wives of a Korean yangban. Finding her lot to be a hard one, she eloped with a low-down opium eater and the husband of many wives, and came to Wonsan.

Somehow last fall she found her way to Mrs. Gales' meetings and there she heard of the Saviour who saves from sin, even one as vile as she. Ever since she has been a regular attendant, and now takes part in prayer and testimony of what the Lord has done for her soul. She has seen poverty and distress since coming to Wonsan, but in no way has she asked for help, save that she might be prayed for.

Her present husband abuses and threatens her, because she prays for him. But she says though he were to tear the flesh from off her body and every bone be broken, she could not forsake the Christ who died to save her. She stands ready to do whatever the Church thinks best should be done under the circumstances.

Besides twenty-five catecheumens being received, there were nine men and four women baptized and admitted as members of the Church, also one baby was baptized.

What a joy to see those precious ones cast off their devil worship and rend asunder the tie of ancestral observances, and by the grace of God extracted from the coils of heathen polygamy and made new creatures in Christ Jesus.

There is a legend among the Koreans that

long ago an angel was sent from heaven to earth to see if one righteous person could be found. The angel, after having travelled the universe, at last found a righteous man and he slew him with his sword.

Now they see in Jesus the righteous one of God. He is no myth, neither His history a legend, but to those who believe He is all in all.

It was a happy day, and I trust the beginning of a new life to many.

The Lord has blessed Mr. Gale in his labours, not only in Wonsan, but also in out stations. There are now sixty on the communion roll and over thirty catechumens.

We are sorry that he is moving to Seoul. He is beloved by all and especially has endeared himself to the natives. They love him. If we had our say, it would be, labour here. But it seems as though he must go to open another field for the Master.

SOME NEW EXPERIENCES IN HONAN.

By M. D. Percy C. Leslie.

This summer has afforded me opportunity for a change of surroundings which has proved both pleasant and profitable.

Leaving Honan about the middle of July I journeyed in company with Mr. Mitchell to Tientsin, travelling on a small house boat for ten days we came to the great city of Northern China, which is our most convenient connection with the coast and the outside world.

Here I had an unexpected privilege in a hurried visit to Peking and the Great Wall separating China from Mongolia. The proverbial dust and dirt of Peking was a prominent and striking sight, a flagrant disgrace to the great Capital city of the biggest nation in the world.

It was a unique experience to travel from the railway station right to the gate of the Forbidden City by an electric car! And yet so rapid are the changes in China that even the sacred city of the Son of Heaven — the Emperor — is bending to the invisible silent electricity.

Then we saw the great Examination Hall for the students of the Empire, accommodation for sixteen thousand men, each in his own room, three feet square and eight feet high, without furniture, arranged in long rows like exhibition stalls, but at home they would be considered unfit for an animal.

Here the aspirants for the higher literary distinctions congregate twice every three years and are caged for several days, while they struggle with the sayings of the sages. Then they get a brief rest, when the imprisonment is again resumed, and thus the examination process goes on for a month or so, and the same candidates return year after year until many of them show the grey

hair of the aged, and yet the vastly greater number must join the "great majority" without attaining the coveted and sought for and wrought for honor of M. A.

And then the Great Wall! One of the most remarkable mechanical achievements of the world! For hundreds of miles does this massive brick and stone barricade extend along the northern boundary of the Empire, thirty to forty feet in height, and broad enough for carts to pass one another on the top, climbing mountains and dipping down into valleys, it appears in its serpentine course all over the north boundary.

It is a wonderful monument to the greatness of ancient China. It represents the barrier erected to keep out the intruder of former ages and is a wonderful illustration of the existing barrier so widely distributed throughout the eighteen provinces of the Empire, in the intense prejudice and ignorant conceit which keeps out the foreigner and the gospel from the hearts of the people. Pray that this wall of prejudice and conceit may crumble and fall before the host of the Lord.

But the high privilege of the season was a three weeks' stay at the northern seaside resort of Rocky Point. Here foreigners have secured large tracts of land and planted little communities which are practically self-governing. The situation is a beautiful one. By the sea and yet on high ground it contains all the essentials for a typical health resort.

To many of us, however, the richest privilege of those days was found in the fellowship and association with so many of the called and chosen ones, it was delightful just to meet people. You, who are surrounded with friends innumerable, will fail to appreciate all this, but come, take four or five people you have never met before, and get into the country or to a foreign country of different language and customs, and stay there for one, two, three years, and then come out of your isolation and you will know something of the mine of wealth you now possess in the friendships of your choice.

But the gathering of a hundred or more missionaries could not consist merely in friendly and social intercourse. By common consent the company resolved itself into a five days' missionaries conference.

I wish it were possible to tell you something of all or many of those with whom "we sat in heavenly places in Christ Jesus;" but let me just introduce you to one of whom I had already heard much. He is an American and a Methodist, and one who has been very successful in evangelistic work.

It seemed natural that I should look for something that was suggestive of fire. I remember my introduction; a modest, quiet man with a warm handshake, it was hardly sufficient to raise one's expectation. Then we heard him tell about the work of his

own great mission, the evangelistic, the pastoral, the school and college, the medical, all had its place. Failures, too, this great evangelist freely confessed.

Then one day he told in a very matter of fact way, how a cold church was awakened. The lukewarm ones were gathered together, and it was shown them they were different from others and not so earnest, and sin, repentance, confession were all made plain and then men began to awake; to ask what they must do, to seek the Lord while yet he was to be found. And now I began to realize that here was my man, my great evangelist. He had been out twenty years and more. He took his Bible and talked to his people about sin and repentance and kept at it, and then came the moving of the waters. I had learned my lesson over again. God honors His own Word, and the Holy Ghost does His blessed work through those who are willing.

The programme went on from day to day, the magnitude of the missionary problem took shape and form, the grandeur of the enterprise began to dawn on me as I saw once again the broader view of the Conquest of the World for Christ, with certain victory ahead. It stirs up the warrior blood. You begin to long for the conflict. Your heart burns within you, Oh, the glorious battle of our blessed Lord! What a privilege to be in it and at the front! Lord, thine is the kingdom and the power and the glory, for ever and ever.

And then the Question Box: there never was time to answer the many and hard questions asked. And when a question was put to an old and experienced man for reply, it was interesting to note that it was not unusual to hear, "Why, that is my own question, that's just what I want to know." Men who have been out twenty and thirty years are among the most ready to acknowledge that they don't know the best way, or perhaps any way. It was a lesson in humility and caution for us young missionaries.

Then the Sabbath: Day of all days the best. Beginning at 6.30 in the morning services continued all day. We had come apart with the Saviour to rest awhile. At the evening hour, we gathered, as they did in olden time, in the upper room; we took the bread, gave thanks in His name, break and ate. Then in like manner the cup. Thus did we remember Him. Remember that His body had been broken for us, His blood shed for us. And thus will we continue to remember Him "Till He come."

NOTES FROM HONAN.

By W. Malcolm, M.D.

Hsin Chen, Honan, Sep., '99.

In opening a new mission station in China the first, as a rule, who try to make friends

with the foreigners, are the notorious people of the place. The bold and shameless are among the earliest to offer us their property, and the missionary in renting from them, is thereafter at a serious disadvantage, for the better class of natives are apt to judge us by the standard of our first friends.

Our own case is no exception to the rule, for our landlord is the most infamous character of the town. Besides being a thief and an extortioner, he has the undeniable reputation of being a murderer. He is also an opium fiend, and the owner of the only illicit pawn-shop in town.

There can be little doubt that this most influential man for evil, who has been our landlord and banker for about eight years, has many times caused our name to stink in the nostrils of this people.

He has not the slightest belief in Christianity, in us, or in our mission. He asked the first medical assistant only the other day, "Come down to rock bottom, what are these foreigners here for anyway?" In the light of this it is easy to imagine what a hindrance he has been to our work among the town people, who are ever ready to believe falsehood rather than truth about these foreign "devils."

Speaking of pawn-shops, it may be said that while licensed pawn-shops are considered a most honorable business in China, and are patronized by the highest classes, who use them chiefly as store-houses for their winter clothes and valuables, the illicit shops, on the other hand, are despised by all respectable people. They are invariably kept by men whose consciences are seared as with a hot iron, and who think nothing of taking the coat off the veriest shivering beggar on the coldest winter's day giving him in return a mere fraction of what it is worth; and when, it may be, a few days later, he returns to redeem it, he is charged an outrageous interest, nor need he expect to get it out thence until he has paid the uttermost farthing.

Mr. Grant has spent a comparatively uninterrupted summer alone at Wei Hui Fu and district. He has apparently decided to "Beard the lion (dragon) in his den", for he writes: "I have now taken up quarters in a heathen temple."

He also writes: "During the recent literary examination at Wei Hui Fu, attended by about nine thousand students, preaching and book selling were conducted in the neighborhood of the examination hall, where with one or two exceptions, we received attentive hearing and courteous treatment.

An effort was also made to distribute to the students as they passed out, literature specially prepared for such occasions. This, however, proved largely a failure, owing to their good-natured boisterousness, that cos-

mopolitan trait of the genus "student", which made it expedient for us to close our book boxes and retire.

Many availed themselves, however, of an invitation to come and secure books for themselves on the following day at the inn.

One of our medical assistants met with an accident lately in the dispensary, whereby he got his face slightly scorched, and his hands severely burned. It was the result of an explosion while experimenting.

"As he swept up the glass and the zinc,
And wiped out his eyes which were sore,
He concluded to stick to directions,
And try his own methods no more."

Mr. Ch'on, of whom some of our readers have already heard, is again paying us a visit from his distant home, and although he has lived these years, a lone Christian in his own land, among much violent opposition and persecution, he has by means of his Bible and hymn book, and the aid of the Holy Spirit, grown much in grace and in the knowledge of his Saviour.

He first came to us some four years ago on account of his stomach troubles, for the cure of which he said he had already eaten over sixty pounds of powdered stone, besides about forty pounds of cinnamon, and was "none the better, but rather grew worse."

He now frankly tells that he had also eaten about eight pounds of allspice, twenty centipedes, twenty unborn lambs, half a pound of grub excrement, and pig's gall (ad lib.), besides pounds of unmentionably filthy concoctions. The wonder is that he is still alive.

He is very happy however, and takes much comfort from the fact that Paul's "thorn in the flesh" was not removed, but that he was rather given grace sufficient to endure. He also says that he is thankful for his disease, for if he had not been ill he should never have known his precious Saviour.

Our new magistrate for Hsun Hsien has just arrived, the retiring official having been deposed on account of his rascality. He had also incurred the odium of most of his people, especially the gentry, and blind beggars, whose monthly perquisite he has constantly withheld.

The populace have decided that they will not let him go until he apologises. They say that if he does not give them a public theatre before he goes, in acknowledgment of his sins, they intend to give him an enthusiastic demonstration when he attempts to leave the city. The gates are guarded, and the beggars carry with them a quantity of eggs of rather questionable age. These they intend to "present," and then "fire at" his highness as he passes out.

Native experts are trying to make a pump. Success so far, while not brilliant, leaves the future hopeful.

Dr. Wallace is easily the champion scorpion killer here. In one week lately she killed seven in her room, and last night again she killed three. That may seem wonderful for a young station like Chang Te Fu, but not to us, who had hardly thought of mentioning that in one evening lately we killed sixteen.

Moreover, we can support a snake story as well. In one week, five serpents were killed within our compound walls. The last one, over four feet long, was captured at midnight, after he had swallowed two chickens.

Two Fu cities have recently been opened in South Honan, Kwei Te Fu, by "The Disciples" Mission, and Ju Ning Fu, by an unattached missionary. Re the latter the C. I. M. missionaries at Chou Chia K'ou heard that there was a foreigner in trouble at Ju Ning, and on going down, found a missionary in possession of a house, with a company of "Honan Braves" keeping guard over both. He is a new-comer, and cannot yet speak Chinese.

The old and familiar story of a Chinese mother-in-law's persecuting unto death, has once more been repeated. This time the scene being dramatically enacted just in front of the mission compound at Chang Te Fu.

Details are unnecessary. Suffice it to say that the young bride of a few months' standing, decided that rather than endure such abuse and suffering, it were better far, with one leap, to end the miseries of this life, and at the same time risk and enter the unknown realities of another. Whereupon she flung herself into a well by the roadside. The doctor was called as usual, —too late.

Our Atlin Nurses and their Work.

Nursing has begun, writes Miss Mitchell, and both Miss Bone and I have cases. We have two cases of heart trouble and bronchitis which we are trying to get well enough to go out; also two operations, neither of them very serious. I just assisted the doctor while trying to extract a bullet from a man's leg. He did not need any care afterwards, and won't. I have a case of pneumonia doing well despite his surroundings. If you could see the places in which these sick men live, you would wonder any of them got better. We have made some good friends already. We are both well and happy in our work. The great Father is just as near us here as with you, and very precious.

Wide World Work.

There are nine different colleges and academies in Tientsin, China.

The nine hundredth anniversary of Christianity in Iceland will be celebrated in 1900.

A Hindu college is building at Benares, India. Mrs. Besant is taking an active interest in it.

Of the 34,000,000 people of South America it is estimated that 30,000,000 have never seen the Bible.

A vat, capable of holding 600 gallons of whisky, is being erected in one of the House of Commons cellars in London, England.

The Philippines were discovered in 1521 by the Spaniards. Three hundred and thirty years of Spanish rule and but sixteen miles of railway.

More than \$500 worth of books and stationery, most of the books being Christian, are purchased by the native Christians in Uganda, every month.

When the French took possession of Madagascar, they committed many acts of shameful injustice to the Protestant missionaries. The Friends, for instance, had just finished a fine new hospital, which the French authorities seized without compensation.

Ninety-eight years old, is in good health, does not wear spectacles, preaches every Sunday at St. John's Church, Oldham, England, where he has been in charge sixty-eight years. Such is the record of Rev. George Docker Grundy, the oldest vicar in England.

In New York are 7000 saloons, or one for every two hundred people. These are hotbeds of vice—breeding places of all crime. With the exception of a few Germans, they are kept by low, illiterate, blasphemous men, fully fifty per cent. of whom are ex-convicts.—Rev. Madison C. Peters.

The incomes of some of the world's leading Missionary Societies are as follows: Church Missionary Society, \$1,657,000; Society for the Propagation of the Gospel \$1,190,674; both these in England. Then the Methodist Episcopal, U.S.A., \$946,942, Presbyterian, U.S.A., (North), \$835,581; Baptist Missionary Union, U.S.A., \$782,474; London Missionary Society, \$579,595; Wesleyan, England, \$523,536. There are only these eight societies that go above the half million line—four in England and four in the United States—two Methodist, two Congregational, two Church of England, one Presbyterian and one Baptist.

An important forward movement, from the West of Africa into the Soudan is about to be taken by the Church Missionary Society. Two clerical missionaries and one medical have been studying the language in Tripoli and have returned to England ready to start for their field.

The American Board of Commissioners for Foreign Missions began its year just ended with a debt of \$40,000. It expended during the year \$692,000 and received \$644,000, closing its year with a debt of \$88,000. The deficit is due to a falling off of legacies which were only \$102,000 as against \$187,000 the previous year.

The two thousand and third missionary—(not counting wives)—of the Church Missionary Society of England, sailed in March last. The one thousandth sailed in 1880, so that more have gone in the past nineteen years than in the previous eighty-one years of the century, in which the Society has wrought.

The Religious Tract Society in China is twenty-three years old. During that time it has circulated over thirteen million copies of Christian books and tracts. Of this great circulation nearly all are sold. The only ones given away by the Society being to the students at the time of the triennial examinations, this being the only way of reaching them as a body.

One of our mission papers in India states that a Brahman family was lately baptised—mother, son and daughter—who came to Parantij as enquirers more than a year ago, but were soon after carried off by an indignant relative. A year later, to a day, he was present at their baptism, and only disappointed that he was not considered sufficiently prepared for baptism himself.

A Kurdish chief visited a mission school in Persia, and when he heard the girls recite, saw their exercises in Delsarte, their needlework, heard them sing and talk in three languages, and the seniors read in four, when he himself had examined the little girls in Turkish, and the seniors in Persian, he threw down his book and exclaimed, "Who would think that girls could ever learn to do all these things?"

The British and Foreign Bible Society is having an altogether unprecedented sale of its publications throughout the Chinese Empire. Until within four years the average annual sale of Bibles and portions in China was about 250,000 copies, the highest number being 290,000, but during the first ten months of 1898 the sales amounted to 795,000 copies, and it was expected that by the 1st of January they would amount to over 1,000,000.

The third congress of the Zionist movement among the Jews, was held recently at Basle, Switzerland. In Russia four and a half millions of Jews are reported, about a million each in Austria-Hungary and the United States. Fewer in Great Britain. They hope, as an immediate gain, to obtain from the Turks the right of planting Jewish colonies in Palestine; and ultimately to buy back the old land.

There are 124 Missionary Societies in the world, according to recent statistics. The same authorities give a mission force of 14,210, of whom 4,313 are ordained missionaries, 4,253 are wives, 2,263 laymen and 3,382 unmarried women. The native helpers are given as 64,240, of whom 4,185 are ordained. Communicants 1,255, 952, and adherents 3,372,991, with scholars 444,430, complete the mission roll of the world.

Instead of a savage heathen kingdom, where a man's life was rated at the price of an ox, and a woman was an article of barter, and where justice went to the highest bidder, the Uganda of to-day is a well-ordered state, steadily improving in the arts of civilization and culture, where no man can lose his property or his life at the arbitrary will of the great, or without a fair and open trial. This is largely due to Christian missionaries.

North Africa has one Protestant missionary to 125,000 Moslems; the Sahara has one to 2,500,000; the Soudan one to 15,000,000; West Africa, one to 30,000; Central Africa, one to 80,000; South Africa, one to 14,000 heathen.

There is one Christian minister for every 900 of the population in Great Britain, one in every 114,000 in Japan, one in 165,080 in India, one in 222,000 in Africa, and one in 437,000 in the Chinese Empire.

A missionary, writing from Formosa, says: "Generally speaking, the new state of things in Formosa is helpful to Christianity. The Japanese desecrated some of the Chinese temples, and the worshippers eagerly waited to see the vengeance of the gods descend upon the invaders; but no vengeance fell, and their faith was considerably shaken. Some time ago it was rumored that the Japanese were about to tax the ancestral tablets. The Chinaman put away as many as he safely could, and left a few to please the Japanese, trying to hit the happy mean. If a man gets to think that way about his religion, it is but a step forward to give it up altogether."—*Gospel in All Lands.*

The revolt against the Church of Rome on the continent of Europe is quietly spreading. The *Cologne Gazette* says that

the Commune of Lichtenwald, all Roman Catholics, has, with the exception of five families, gone over in a body to the Evangelical Church. In Hungary the Reformed movement makes daily strides. In the one Commune of Kaczela over eighty families have just embraced the Evangelical faith. At Gablonz the Reformed Church has had during the last eighteen months an accession of 700 persons. The *Vienna Journals* announce that twenty-one Roman priests have asked of Bishop Herzog admission into the Old Catholic Community.

The week before the world's Presbyterianism met in Council in Washington, its Congregationalism, met in Council, 20-28 September, in Tremont Temple, Boston. Some of the subjects discussed were: "Tendencies of Modern Education," "The Pastoral Function," "The Spiritual Life in our Churches," "Christian Idea of the State," "The Permanent Motive in Missionary Work," etc.

JAPAN AND ITS CHANGES.

The first Sunday I spent in Japan was the most lonesome day I ever spent there. Why? It was not the absence from home and friends; it was because there was no Sunday in Japan, no church bells ringing, no Sabbath quietness. Sunday was just the same as any other day and I could hear the loud call of the men calling off their things to sell. My heart cried out that God might enlighten this people to recognize His command, "Remember the Sabbath day to keep it holy."

It is the same to-day, excepting that the government officers and schools are now closed on Sunday as a day of rest.

There are temples on a thousand and more hills and mountains and valleys in Japan. There are about 38,000 gods. In the temple in Kyoto alone are 3,000 gods. Buddhism is the predominant religion and Buddha is the principal god.

It is heart-rending to see the people standing before their temples and gods and with agony on their faces, clasp their hands and say, "Namami Oantsn" many times. "Namami Oantsn" has no special meaning, but the priests tell the people if they say that many times Buddha will give them anything they want. The priests have such power over the people. Out of 40,000,000 Japanese in Japan there are only 40,000 Christians.

Things have very much changed in the seven years that I have been permitted to labor in Japan, with regard to foreigners. When I first arrived there it was almost impossible to get a passport to go into the interior. We had to get a Christian Japanese to get it for us and one who had power with the authorities.—Miss E. E. Barnes.

PLAGUE AND FAMINE IN INDIA.

By Julian Hawthorne.

A picture, true as awful, awful as true, is that which the graphic pen of Julian Hawthorne gives in the "Cosmopolitan" of the plague and famine in India two years ago, for which many in Canada gave help. He was sent by the "Cosmopolitan" to India as a special commissioner to write of what he saw. Speaking of Bombay, he says:—

The plague city is built on a round flat—an island—the greater part of which hardly rises above high water mark, and even sinks below it here and there; but an acclivity, about one hundred feet in height, called Malabar Hill, occupied by the Government house and the bungalows of wealthy people, extends in the form of a promontory into the western sea.

The population of the "Bazaar," or native town, is about nine hundred thousand, but the buildings containing it are crowded together in a very small area; some single houses are occupied by as many as two thousand persons. The site of the Bazaar is the least salubrious on the island. To the north is spread out the European quarter, with large and handsome public buildings. The streets are wide, connecting immense squares or open places. They are constantly swept and watered. Everywhere passes to and fro a mixt and incongruous population, Asiatic and European, naked and clothed.

The thermometer in Bombay seldom shows a temperature above ninety-eight degrees, but the atmosphere is always miasmatic and feverish, and the humidity makes the heat far more debilitating than the scorching suns of the arid interior country. No white man living in Bombay can ever be or feel entirely well. The air is poisonous. The poison may act quickly or slowly on individuals, but it always acts.

I began my investigations with a drive through the Bazaar, or native quarter. The narrow, irregular streets lie between queer buildings, misplaced, uneven, grotesque, salient with odd features; some low, some high, their fronts and roofs balconied, hooded, gabled, crowding upon the sky, the eccentric lines of structure defined in various colors; over them glared down the blinding Indian sun, casting strange shadows.

Upon the door-jams were painted innumerable red circles and crosses—plague and death. These sinister marks were by no means restricted to the poorer houses, many of the most pretentious were scarred with them. Death unseen and silent was all about me; it burrowed in the soil; it hid in the walls; it hovered in the air; it lurked in the squalid nudity of the swarthy figures that thronged the narrow ways, squatted at the street corners, crouched within the

shadows of booths. Hunting down the plague is a ghastly business. The circumstances and details of the pursuit could hardly be more redolent of horror and loathsomeness.

A house was marked down for visitation in the midst of the Bazaar. You could not see anything of it from the street; it was screened by other houses; but it was large enough to contain six hundred people. It was built round an interior court, perhaps five and twenty feet square; the four walls inclosing it went staggering upward, story above story, so that we seemed to stand at the bottom of a well. But what a well! The place even here, beneath the open sky, smelt like a cesspool. The ground under foot was boggy and foul, it was composed of dung and rotten matter of all kinds, and upon investigation proved to extend downward to a depth of no less than five feet.

This huge and festering mass of coagulated filth had been accumulating unchecked, deep down in that pit of human habitations, for fifty years past. The heat, quite apart from the poison of the atmosphere, was stifling and intolerable; there could never be any movement of air in this place, nor could the sunlight penetrate its hideous depths. But the windows of three-score living-rooms opened upon it, and this was the atmosphere which the inhabitants drew into their lungs day and night.

The people who crept and peeped about the place assured us that sickness of any kind was quite unknown in this savory retreat. At the same time they admitted that several families were at that moment on a visit to their friends in the country, and had locked up their apartments. Hereupon orders were given to inspect the house from top to bottom, and to break open all closed doors unless keys were promptly forthcoming.

The harvest of disease and death reaped in that single house was terribly large. Every room entered was dark, and the breath that came from it was unbreathable. Some were empty; three contained each but a single occupant—two were dead and one was dying.

In one room at the end of a stifling and lightless corridor, down which we had groped and stumbled, feeling along the filthy walls for possible doors, we found a mother and her baby locked in and left to die alone. The woman was barely able to move, but with her last strength she covered with a fold of her sari the body of her infant, lest it should be seen and taken away from her. There was no food or water in the room; there was a number of rats, all dead. The floor was uneven with the compacted grease, rubbish and excrementitious filth of years, and in the dull flash of the lantern there could be discerned an obscure scuttling of obscene insects, disturbed at their banquet.

Now, the family and neighbors of this

mother and her child had complacently locked them up there in the darkness and horror to die a lingering and tortured death; they had done so with the victim's full consent, and the reason was that both parties to the transaction preferred such an end to accepting the light, air, cleanliness and devoted nursing which the government offered them.

If caste, superstition and ignorance can bring the descendants of a mighty race to this, what lower depths remains for them? And is this the ultimate goal of our clever contemporary Theosophists? One wishes the Mahatmas would come to Bombay and demonstrate to these turgid English how much better than Christianity is the esoteric doctrine.

How many hospitals there may now be in Bombay I know not. New ones were being added weekly and almost daily while I was there. Three big ones in different quarters of the city would have been enough; but the difficulties of caste had to be met, and each person relegated, so far as possible, to his or her own kind. The cooking must be done either by persons of the same caste as the patients or higher—I suppose the Brahmans could have cooked for anybody except for some of ourselves. No doubt one might be too sick to know whether they were being profaned or not; but it is wonderful to note how vital the caste instinct is in this people; it seems to die, if at all, only just before the body, and not seldom it might be said to survive it.

The so-called 'Servants' Hospital, on the land and adjoining the docks, consists of four sheds, made of matting stretched on bamboo frames and whitewashed. These constituted the hospital wards. A range of smaller huts behind them served to accommodate the friends of the patients, the workers, the dispensary and the kitchen; the dead-house was removed a few rods to the north. The aspect of all was clean and airy. Each ward contained four beds and could have held many more. The nurses—men and women, native and European—passed from cot to cot, taking temperature, dressing bubos, adjusting coverings, giving medicine or food.

In the first ward lay a middle-aged Hindu, with a blanket drawn up to his shoulders, and a piece of white mosquito-netting thrown over his face to shield him from the flies. He was drawing his breath with difficulty, in stertorous gasps, which heaved up the folds of the blanket under which his wasted body lay. The attendant pulled aside the netting. There were patches of black on his pinched brown face, his eyes were open and shining, but fixed; he did not notice us or change his posture. "He will die before sunset," remarked the doctor, replacing the netting; "the disease has taken the pneumonic form in his case."

So far as a visitor could judge, all the arrangements and procedure of this little

hospital were as well conceived and as efficient as they could be. All was done that could be done for the people. Often the latter come for treatment too late; often they refuse medicine or inoculation, and by far the greater part of them die—there is no cure for the plague. But the almost hopeless fight is steadfastly maintained; and at least, it is better that the victims should die here than in the hideous surroundings which they would choose for themselves.

The newly started government hospital at Parel, given for the purpose by Lord Sandhurst, is a huge, irregular building, with spreading wings and a lofty columnar portico. This place had been for many years the palace and headquarters of the governors of Bombay, but for a long time past had stood unoccupied, the governors preferring more salubrious quarters on the seaward promontory of Malabar Hill.

A native attendant with whom I talked, said that although the people were so unwilling to come to hospitals, yet after having been brought there they became unwilling to leave. Many arrive, he said, who have not got the plague; but their houses have been destroyed and their furniture and clothing burnt; they have nowhere to go; their relatives were dead or had got away to the country.

Starving India.

The only persons of white blood who know what is actually going on are the missionaries, for they go about quietly everywhere, see everything, and can not be deceived or put off the scent by the native subordinates. Nor are the latter much concerned to deceive them; for they know that what a missionary says would not be accepted by the government if it contradicted the reports of its own agents.

A missionary, in the eye of the government, is a worthy but sentimental and unpractical personage, whose sympathies are readily worked upon, and who knows nothing of political economy. The weight attaching to their assertions is, therefore, the government thinks, entitled to the respect which belongs to good intentions, but to little more.

Now, anything further from the truth than is this prepossession on the part of the government it would be hard to conceive. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the government people.

Let me most emphatically declare that the English in India are doing all that wisdom and experience can devise, and heroic energy and devotion execute, to combat and diminish this stupendous calamity; they are sparing neither time, money nor life itself.

But whatever they do as a government is voided of a moiety or more of its effect by

the strict necessity they are under to employ native subordinates. The moment their white backs are turned, the native subordinates pocket a part (as much as is safe, and often rather more) of the money.

It is impossible to stop this wholesale robbery, for the simple reason that there are not white men enough in India for that purpose. The area affected by the famine is nearly half as large as the United States; the means of transport are still inadequate to enable one to reach the greater part of it; and the climate is terrible beyond the belief of any one who has not experienced it. No white man can live in the plains of India; all he can do is to survive until he can get away to the hills, or back to England.

Millions, literally, of the people starve to death without the government having any knowledge thereof. Eight millions—eight times the population of New York, nearly twice that of London, have already died of the famine in India. Think, if you can, of this number of persons slowly turning into skeletons and dying for lack of food—and no one knowing anything about it. And were it not for the heroic and unselfish efforts that England is making, this stupendous total would be multiplied by two, or even three.

Nor does the mortality by any means stop with the immediate deaths; for millions will be left, after the famine proper is past, with no means of cultivating crops—their bullocks have died, and their tools have been sold for food. And millions more will have been so weakened that their constitutions can never recover from the shock; they will droop month after month and year after year.

Children especially, after having reached a certain state of hunger, never recover: they will not appear upon the books that record the mortality of the famine, but they will die of the famine none the less, even though when they die they may be in the midst of plenty.

There is one thing we can do to help India, and only one—we can send money. If we would (and how easily we could) raise a hundred million dollars here, and cause as much as possible of it to be distributed through the various missionaries on the ground, we would almost dispose of any danger of starvation in India. The missionaries do not work through native officials; the money they distribute is given by them directly into the hands of the starving persons themselves.

Of course, the number of missionaries is very limited, and the number of persons they can reach is correspondingly so. But with means in their hands, the area of their activity would be greatly increased. Let each of us remember that one dollar, properly applied, will keep a human being alive in India for a month. How many of us can

afford to let that one dollar stay in our pockets, or go in tips to waiters, or in peanuts at a baseball match, or in cocktails and cigars? A score of persons have died in India of starvation while you have been reading the above passage.

Jubbulpore was my first stopping place. I drove through the native city—a crowded, huddled-up, uneven mass of buildings, looking older and more primitive than Bombay. The inhabitants throng the winding streets and the houses, and squat or sit directly in the roadway in great numbers, getting up and moving aside reluctantly to let my ghari pass. They are more, and more generally, naked than the Bombay people.

In the grain market section of the town quantities of grain were spread out on the streets, with vendors and buyers squatting, beside and upon it. The latter were mostly bony remnants of human beings; the former were uniformly plump and often fat.

Near a fountain, surrounded by worshippers, sat an old fakir, his face smeared with ashes, his hair matted with filth, clad in a dirty twist of a rag; he was eating raw grain with an expression of crazy self-complacency. Further on was a Hindu temple, with two or three priests under the portico, calm and clean.

At the door of a mud hut a lusty young woman sprawled naked on her back, nursing a naked baby, which scrambled over her bare stomach. There were many women whose arms and legs were loaded with silver bangles; and many more who tottered along on bony limbs, and were recognizable as women only by stature and head-dress.

After tiffin, Mr. Johnson, the resident American missionary, drove me to the relief camp and poor-house, where are kept persons who are unable, from weakness or disease, to labor on the government relief works. All are under the supervision of white inspectors, one of whom should visit them daily.

We first entered an orphanage, being met at the gate by a native supervisor, a shrewd and hard-looking oriental of sixty. There were hundreds of children, mostly under ten, standing or sitting about the large inclosure; they had lost their parents either by death or desertion—for at a certain stage of starvation the parental instinct disappears, and fathers and mothers abandon their offspring with a terrible apathy.

Indian children are normally active, intelligent and comely, with brilliant eyes like jewels. A few of these little creatures, who had been taken in before starvation had gone too far, looked fairly well; but the majority—death walked among them and would sooner or later carry them away.

You could count the ribs in the least emaciated of them; but there were scores of figures there upon which I could scarcely endure to look. The abdomen especially in children, is often largely distended, and

light as a drum, as if overloaded with food; and I have heard persons, looking at photographs of such, remark that these, at any rate, must have had a hearty meal.

But it is not food, but the lack of it, which causes this distension; there is disease of the liver, which becomes enormously swollen with wind. A child who reaches this condition hardly ever survives. The contrast between this abnormal rotundity and the emaciation of the limbs, chest and back is grotesque and horrible.

As for the faces of these children, nothing childlike remains of them. The dark skin is stretched on a fleshless skull; the lips are mere skin, and shrink back from the teeth, the eyes glimmer dimly in hollow sockets, unless, as is often the case, they have been eaten away by the ophthalmia, which is among the consequences of starvation. Creatures thus reduced are not seldom fed by the native supervisors on insufficiently cooked or even raw grain—the result is diarrhea, dysentery and cholera, of which every camp of this kind contains many cases. Well, this is starvation!

From the orphanage we went to the general poor-house; here were men and older children. They had lost, literally, everything. All was gone—all, except the rag which bound their loins. They showed us their hands, worn with toil, but now bloodless and shriveled. They showed us their bellies—a mere wrinkle of empty skin. Twenty per cent. of them were blind; their very eyeballs were gone. The joints of their knees stood out between the thighs and shinbones as in any other skeleton; so did their elbows; their fleshless jaws and skulls were supported on necks like those of plucked chickens. Their bodies—they had none; only the framework was left. A certain portion of them looked in better condition than the others; but it was at best a sorry exhibit. Yet this Jubulpore poor-house is considered one of the best conducted of them all.

We went to the women's poor-house. There were fewer women than men; I asked the missionary why. "They die quicker," was his reply. I can not portray their aspect; everything womanly had disappeared, and with it all womanly modesty. We began to make the round of the sheds. Most of the women here were lying down and could not rise; they tried to lift their heads and mutter something, but the effort was too much, and they fell back. The missionary, used to trying sights, turned abruptly away, and said to me in a choking voice, "Let's get out of this." One can endure the sight of a great deal of pain and misery, if one is capable of relieving it; but otherwise it is hard.

I went home with the good missionary, who had invited me to spend the night at his bungalow; and when, before we went to bed, he knelt down and asked God to

bless the poor heathen, I silently joined in the prayer with all my heart.

GO YE INTO ALL THE WORLD.

Missions have now, more than ever, a world-wide aspect. For many years the positions selected were those most accessible, or where there were fewest hindrances. The greater part of the world was shut out from missionary effort. Even British India was for a long period not open to the missionary. Not only were many countries closed, but great sections of the world, as in Africa, and even China, were unknown. In recent years there has been an immense advance in geographical knowledge. Almost every part of the world has been traversed, and most of it mapped out by careful surveys. Explorations on the one hand, and enormously increased facilities of travelling on the other, have led to an extension of knowledge during the present century greater than that of all the centuries that have preceded it. There is also a knowledge, unparalleled in the past, of different tribes and nations, and it is possible to plan new missions on large principles, so that they may reach leading races and the great masses of populous countries.—The Mission World.

EFFECTS OF HINDUISM.

Perhaps Hinduism may be judged best by the effect it has on the people. A common saying among them is that the worshipper is like the god. So when the god is worshipped in the act of stealing, we cannot wonder that stealing is considered no sin for the worshippers. A telling fact is that in the Marathi language there is no word for conscience except a compound Sanscrit word which the common people would not understand.

Another effect of Hinduism is the ignorance of the people. Only one in nineteen can read or write, and among 140,500,000. only 543,495 are literate. It is a cardinal point of Hinduism to keep the masses in ignorance and degradation. Education is only for the Brahman. Another effect of Hinduism is the poverty of the people. It is difficult for us to understand this, even when we know that one-fifth of the population of India never eat to satisfaction.

Still another effect of Hinduism is the degradation and suffering of women.

Another effect of Hinduism is to dwarf sympathy, kindness, love and all the finer qualities of human nature. Hinduism has no hospitals except for animals, has no compassion for the starving or suffering, hence gives no aid in famine or other times of distress.—Sel.

Youth's Record.

Y. P. SOCIETIES. "PLAN OF STUDY."
TOPIC FOR WEEK DEC. 10-16.

Our Own Church, the Old Century and the New.

The growth of Presbyterianism in the Dominion of Canada during the century just closing has been marvellous. In the beginning of the century there were only three or four Presbyterian ministers in the Provinces of Ontario and Quebec, and, in the whole of what now forms the Dominion of Canada, the number did not exceed eleven or twelve. At that time it is estimated there were 40,000 Presbyterians in the country. At the close of the century, the number of Presbyterian ministers in active service is 1,300, with a Presbyterian population of about 800,000.

The growth of the Church in the first half of the century was comparatively slow, largely owing to the lack both of means and of ministers, and, as a result, many of the new settlers who came from Great Britain and Ireland, cast in their lot with other branches of the church of Christ.

The circumstances were greatly changed after the opening of Theological Seminaries in our own country for the training of men for the ministry; and during the latter part of the century, and more particularly during the last twenty-five years, the growth has been by leaps and bounds. This is traceable in no small measure to the happy union of the various branches of the Presbyterian Church in June, 1875.

Apart from the task of overtaking the English-speaking population in all sections of the Dominion, vigorous efforts have been made to give the Gospel to our French-speaking fellow citizens, to the Indians, more particularly in the North-West; and also to extend the knowledge of Christ in heathen lands, so that, at the close of the century, we have in addition to 1,060 pastoral charges, some 462 home mission fields, 36 French Canadian mission fields and about 100 stations at which our missionaries preach the Gospel to the heathen.

We end the century with a membership of about 220,000, with 165,000 Sabbath School scholars, and with an annual revenue of two and one half millions of dollars for the maintenance of ordinances within our own borders and for the extension of the cause of Christ abroad.

The close of the century sees our church well equipped with Theological seminaries for the training of young men for the ministry, with a sufficient number of ministers and missionaries to supply the wants of the Presbyterian population of our own Dominion, and with machinery and organization for the accomplishment of great things in the interest of the cause of Christ.

If the Century Fund just launched prove a success, as we all hope it will, every department of the work of the Church will be strengthened, thus fitting us the better for the opening of the new century.

What will be the future of the Presbyterian Church in Canada during the Twentieth Century?

The vast possibilities of our country are only beginning to be realized. No one can doubt that we have room in our agricultural districts, especially in the newer Northern Ontario and in the North-West Provinces for a population hitherto undreamed. The development of our mining and other industries is just beginning to attract attention and the probability is that before the close of the first quarter of the new century Canada will have a population of twenty millions.

The Presbyterian Church will doubtless have a large share in the work of moulding this population. How important then is it that we should be up and doing, so as to keep pace with the growth of the country and be able to supply Gospel ordinances in every new district opened up by settlers, as well as in the larger centres, in towns and cities. The wealth and business enterprise of the country is largely in the hands of Presbyterians, and it is reasonable to expect that from year to year the contributions of our people should materially increase so that we may be able to overtake the work at our own doors, as well as have a large share in the evangelization of the heathen world.

Gratitude to God for the enviable position which we occupy among the nations of the earth, and gratitude to the founders of our Presbyterian Church in Canada for the solid foundation they have laid, should constrain us to spare no effort in furthering the moral and spiritual well-being of our country, so that succeeding generations may know something of the happiness of that people, whose God is the Lord.

What our Church and country needs more than anything else is a revival of family religion. No teaching in the pulpit or Sabbath School is comparable to that of the Christian home. The importance of this cannot possibly be over-estimated. Nor should it be forgotten that the future of our country and Church during the new century lies under God, largely in the hands of the young of the present generation.

It is earnestly hoped that through the instrumentality of our ministers and Sabbath School teachers and of Christian Endeavour and other Young People's Societies, and especially through the instrumentality of faithful Godly parents, succeeding generations may carry on, with even larger success, the good work already done and rear a substantial superstructure on the foundations that have been laid in the years gone by.—Com.

WHY SHE WOULD NOT MARRY HIM.

A bright young man of wealth and social position, but with bad habits, recently asked a young woman to be his wife. Many girls would have felt flattered and have accepted him. Her answer was sharp and decided.

"You say I have qualities you wish in the woman who is to be your wife. I do not know as to that. But there are habits I do not have, and I cannot accept a husband who has them. I do not smoke, nor swear, nor indulge in wine. I am not in debt. I do not spend my days in idleness nor walking the streets with silly, unthinking girls, nor my nights with questionable associates. As you have most of these habits, I am not willing to become your wife. Nothing but misery could come of such a union."—California Independent.

A GIRL'S TALK WITH GIRLS.

"A few years ago I was a member of a well-known seminary in Northern Ohio," says a writer in the "New Crusade." "We girls used to have great times visiting together. A few congenial spirits would gather in some cozy corner and talk over our plans for the future.

"We were all ambitious girls, and planned great things for the years to come. When we had learned more, had gained more experience, and had reached the years that gave weight and dignity to one's actions, important work was to be done by each one of us. Of course, we couldn't do anything as girls; we must wait until we were older before our words or actions would have any influence.

"After leaving the seminary, however, I learned that we had been mistaken in our conception of things. I found that girls have influence—more influence than they dream of.

"I learned, in the first place, that they are the ones who decide upon the standard of conduct to be held up before the boys of to-day. I saw young men ridiculing the ideas of their parents as to the proper conduct of young men as 'old-fogyism,' because some girl had said she thought it manly for a boy to smoke and drink a little.

"And, on the other hand, I saw with exultant spirit how a young girl's idea of manliness influenced every young man that came near her. I saw one give up his smoking because she objected to it; another left off card-playing because it met with her disapproval; and even those who were not so greatly influenced revered her for her high ideals and always spoke of her in glowing terms.

"Thus it was I learned that young girls

hold in their hands a greater power than they realize. It is theirs to do what no one else can accomplish. The mother has done the work as well as she knows how, but when the boy reaches a certain age he is apt to be beyond her reach. And it is just at this period that he steps under the influence of the girl. She can now either go on and bring to a noble completion the work the mother has toiled so hard to perfect, or she can begin to tear down and destroy what has already been done.

"My heart burns within me whenever I think of the mighty work that might be done by the young women of today, did they but realize their power and rightly use it. Do you long for great things to do! The opportunity is yours now, to work the greatest miracle that was ever performed by human hands."—Sel.

ADVICE TO A YOUNG MAN.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London who had spent a lifetime in the service. The young man said according to the "Christian Citizen":

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small; in every village or hamlet, though it be hidden in the folds of the mountains or wrapped around by the far-off sea; in every clump of farm-houses, you can find a road which, if you follow it, will take you to London. Just so every text which you shall choose to preach from in the Bible will have a road which leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."

CHALMERS LEARNING TO PREACH.

When Dr. Chalmers was preaching his farewell sermon to his parishioners, to go to a larger sphere of service, he told them what was the secret of that wonderful change that had come over his ministry; how when first he came among them he was content to tell them to be honest and to tell the truth and to deal honorably with one another. "But," said he, in ever memorable words, "you have taught me that to preach Christ is the only effective way of preaching morality in all its branches."—Rev. George Jackson.



RUINED.

Young Ralston, being in a distant city, ran down to the village to see the old doctor. "My father," he said, "wished me to pay my respects to some of his old college friends, and to you especially. He is too feeble to leave the plantation, or he would try to see you himself before he goes away. That was his message."

The doctor made the lad welcome. During his visit Ralston asked many questions about his father's college friends that he might tell him of them on his return.

"There was one man," he said, "of whom he was most anxious to hear—John Cortrell. My father always speaks of him as one of his college friends. A man of great intellectual power, he says, honest and warm-hearted. He has often wondered why he did not make a great mark in the world. You remember him?" he asked, finding that the doctor did not reply.

"O, yes, I remember Cortrell. Nobody who knew him could forget him," the doctor said, and was silent again.

"My father wrote to him years ago when he heard he was connected with a city newspaper, but received no answer," the boy said, watching the old man's face curiously.

"Yes," said the doctor, meditatively, "Cortrell's story is not an uncommon one. Your father is right—there was no man in our class so fitted to play a leading part in the world. He was like a great giant in strength and health. He had a keen, receptive brain. He belonged to an honorable family who for generations had done good work as judges and physicians and scholars. The family had great influence. The road was opened to success for John. He was given a leading position on a great newspaper. His hand was on the lever, and his friends waited to see how he would take his part in moving the world—in lifting it."

The doctor stopped.

"Well—and then?" asked Ralston.

"Then he fell in love. Not with the soul of the woman or with her mind, but with her, beauty. Her hold was on the worst part of his nature, and he knew it. He could easily have shaken it off at first if he had chosen to do so, but he did not choose."

"He married her. She proved to be purely a coarse animal. He tried to change her, to give her higher and purer views of life, to make her human; but it was of no use. She disgraced him. His acquaintances blamed him for clinging to her, but he tried still to protect her like the noble, tender gentleman that he was.

"She left him at last, but kept within sight, a dissolute, guilty thing. The shame ruined him. He gave up his work and wandered aimlessly about the world. Even his mother could never wake the old

strength or ambition in him again. He died at middle age, a beaten, defeated man."

"It is a miserable story!" cried the young man. "Why did he not throw her off? Why did he keep a millstone hanging to his neck to drag him down?"

"It would have been easier," said the doctor, significantly, "not to tie it there. I told you the story because it is better that you should know that—such things are," the old man said.—Youth's Companion.

"GOOD, BUT NOT PLEASANT TO LIVE WITH."

"Yes, I suppose she's good—I know she is. But she isn't pleasant to live with."

Only a fragment of conversation that reached the ear above the rattle and clangor of the electric car, yet how full of meaning they seemed when the few chance words came back to us further on! "Good, but not pleasant to live with!" Goodness that seemed undesirable; goodness that failed to accomplish its noblest mission because of this; goodness shorn of beauty and attractiveness, like the granite of the hills stripped of its gracious mantle of flowers and foliage. Ah, the sadness of it! The sadness and the loss!

We need to realize more vividly the necessity of being "pleasant to live with," as well as faithful to life's higher obligations. We may accomplish our daily tasks painstakingly and well, and bear our full share of each day's burdens and perplexities, and yet by an unlovely spirit cause the very ones for whom we toil and sacrifice, to feel that what we do does not compensate for what we are—that the value of our service is overbalanced when placed in the scale with the cloudy looks and sharp words which are its accompaniment.

Think a moment. Are you always "pleasant to live with," you who are so careful to do the extra tasks that others may be spared the burden? Do not impatient words slip from your lips even when your hands are busy with helpful acts? Is it by chance that you remind others of the sacrifices which you make in their behalf? And are you not somewhat given to praising yourself by holding up to disparagement some one who comes short of your measure of excellence?

Are you content to let your left hand be ignorant of the good its fellow is doing? Are you as ready with excuses for others' faults as you are with condemnation? Have you reached the height of life where you can "do good and forget it"? Do smiles come more naturally to your face than frowns? Do you speak the words which turn away anger oftener than those which stir up strife? Are love and gentleness in all you do? In fact, while doing for others, are you "pleasant to live with"?—Selected.

TAKE NO CHANCES.

A skilled driver shrinks from bringing his horses near the edge of a sheer precipice, even though the chances be ten to one against an accident. That remote possibility of a slip and sudden death is too terrible to take any chances on.

So, in character building, it were well to think more of what we are tempted to risk, than of how slight the margin of risk may be. The chances of harm resulting from "border line" indulgences may, in certain temperaments and under certain conditions, be minimized, but the stake is always risked; whether by the broken-down weakling struggling to free himself from a life-long habit of indulgence, or by the clean-souled, sturdy young fellow of iron will and favoring "environment." That stake is personal character, and its possible loss is too awful a thing on which to take even the Devil's most generous odds.—Sunday School Times.

WHAT DRINK COSTS.

Rev. A. J. Kerr, pastor of the Broome Street Tabernacle, in New York City, has preached a series of special sermons on consecutive Sunday evenings, in promotion of temperance. In connection with it he has distributed circulars in English and Italian very widely through the Fourteenth Ward. An almost incredible statement is the basis of the circular:

Men of the Fourteenth Ward look at this. Three beers a day for one year would bring into your home:

- 1 barrel of flour.
- 50 pounds of sugar.
- 20 pounds of cornstarch.
- 10 pounds of macaroni.
- 10 quarts of beans.
- 4 twelve-pound hams.
- 1 bushel sweet potatoes.
- 3 bushels Irish potatoes.
- 10 pounds of coffee.
- 10 pounds of raisins.
- 10 pounds of rice.
- 20 pounds of crackers.
- 100 bars of soap.
- 3 twelve-pound turkeys.
- 5 quarts of cranberries.
- 10 bunches of celery.
- 10 pounds of prunes.
- 4 dozens oranges.
- 25 good beefsteaks.

But this is not all; there would be in one pocket of the workingman's trousers a five dollar bill marked "A new dress for mother;" and in another a ten dollar bill marked "To buy shoes for the children." The N. Y. Advocate could hardly believe the statement, and submitted it to an expert in these particulars, who made the calculation and found that it was within bounds.

Mr. Kerr is so confident that it cannot be disputed, that he asks every man to show it to his grocer.

WAYS OF GOING TO CHURCH.

Many people go to church because they can meet their friends and acquaintances. They make church a kind of meeting place where they can see others, and after church talk things over.

Then there are others who go because they can show off their clothes. Such people are sure to go about Easter time or Christmas, for then they have their new gowns.

Others, again, go to see the decorations, or hear the florid music, just as they would go to a flower show or a concert. Some there are who go to hear some celebrity, so as to know "what he is like." And still others go because "it is respectable."

And, finally, some go because it is good for their business to be known as attendants at some popular place of worship.

It is not possible for us to separate any congregation so as to know how many of each class is present, but God knows exactly.

All this kind of church-going is wicked. Of these people God says: "This people honoreth Me with their lips; but their heart is far from Me." All such church-going is pure hypocrisy more than anything else."—Dr. A. F. Schauffler, in S. S. Times.

"I DID NOT EXPECT YOU HERE."

There are some who ask, "Ought I to go to the theatre, the ball, the music hall, etc?"

To such we advise, tax yourself with one or two questions as to the value and help of visiting such places. For example, on the next occasion when uncertainty arises say "Will visiting this place help my soul in Christian growth?" "Will it better qualify me for my service for God and those around me?" or what is perhaps a question embracing all, "Would Christ, if in my place, go; and should I like him to find me there?"

Dr. Cuyler says, "Wherever you, as a Christian go, and anybody says, 'I did not expect to see you here,' you should not be." If there is any leaning out of the perpendicular, lean towards Christ; always give Him the benefit of the doubt.

That settles all these questions about card-playing, dancing, theatricals, and the whole tribe of them.

Christian conscience, kept sweet by prayer, listening to the voice of the Master, does not go astray. I do not believe a man on earth ever came to an emergency and asked Jesus Christ for help, and put the reins in his hands, who went astray."—Sel.

THE MOTHER'S SONG.

"I think the Fullers are the sunniest, merriest family I ever met," and Mrs. Kelso, one of the new boarders in the house on the hill, sat down in Mrs. Needham's roomy kitchen to watch her do her Saturday's baking in the old-fashioned brick oven.

"Yes; they are merry," Mrs. Needham poured a cup of the golden pumpkin fluid into the deftly prepared plate, "and what's more, they're good. There isn't a thing they won't do for a body. Everyone likes them."

Mrs. Kelso waited expectantly.

"Yes; there is a reason." Mrs. Needham looked around as she bent before the oven door. "Mrs. Fuller won't allow herself to get fretted and worried—and never has. Whenever she feels tired or a little too near the borderland of getting out of sorts, she just sings and sings herself right again. 'Twas just the same with the children when they were little—and would be now they're grown, if they hadn't learned to do their own singing—that was the way she always settled their troubles and difficulties. If they got into a dispute she'd sing it away, and so it was with everything.

"I tell folks she has sung her family right to the cross of Christ, and I prophesy wher Mrs. Fuller gets to Heaven, the music the angels make is going to be a good deal sweeter, by the addition of that Christian mother's song."—The Presbyterian.

THE HOLY SPIRIT AND THE INFIDEL.

A young man named Thorpe who afterwards became an effective minister of the Gospel, was one of Mr. Whitefield's most insulting opposers. Possessing an unusual talent for mimicry, he not only interrupted his sermons in public, but ridiculed them in private in convivial circles.

On one occasion he and three of his companions laid a wager for the most effective imitation of Whitefield's preaching. Each was to open the Bible at random, and deliver a harangue from the first passage that presented itself, and the audience, after the exhibition, was to adjudge the prize.

Thorpe's three competitors each went through the game, and then it came his turn. They had the table for their rostrum; and as he stepped upon it confident of his superior ability, Thorpe exclaimed: "I shall beat you all." They handed him the Bible and when he opened it the Providence of God directed his eye at the first glance to the verse in the thirteenth chapter of Luke's Gospel:

"Except ye repent ye shall all likewise perish."

He read the words, but the moment he had uttered them he began to see and to feel their full import. The Sword of the

Spirit in that passage went through his soul like a flash of lightning.

His conviction of his own guilt as a sinner before God seized hold upon him, and his conscience was fearfully aroused. The retribution in that passage he felt was for himself, its terrors glared upon him, and out of that rapid and overwhelming conviction he preached.

His fervor and fire increased as he went on, and the sentences fell from his lips with such intense and burning imagery, and with such point and power of language, that, as he afterwards stated, it seemed to him as if his own hair would stand erect with terror at their awfulness.

Yet no man interrupted him, for all felt and saw from the solemnity of his manner what an overwhelming impression there was upon him; and they sat spell-bound listening and gazing at him; and when he descended from the table a profound silence reigned in the whole circle, and not one word concerning the wager was uttered.

Thorpe instantly withdrew from the company without speaking a word, and never returned to that society, but after a season of deepest distress and conflict passed into the full light of the Gospel, and at length became a most successful preacher of its grace.—Good Tidings.

THE DANGER OF SELF.

Dangerous as the Devil is, dangerous as worldly amusements are, the most dangerous enemy we often have to encounter walks in our own shoes. That cunning, artful, smooth-tongued heart-devil, Self, is the foe that needs the most constant watch, and subjects us to the worst defeats. The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other. Paul had a tremendous battle along these lines, beating down his carnal nature by hard blows, and the old hero was able at last to shout, "I have fought a good fight, henceforth there is laid up for me a crown of righteousness."—Dr. Cuyler.

SOME MILLIONAIRES.

A New York paper, in an account of a recent convention of brewers, remarks that "never before were so many millionaires gathered in one hall at one time." An exchange comments thus upon the report:

"And now if we could assemble all the men whose beer-drinking has made these colossal fortunes possible, it would be quite as significant and certainly an uncomfortably suggestive sight. In the saloons of a single city of a hundred thousand inhabitants, the contributions annually taken for the enrichment of the brewers and their agents are estimated at three and a half million dollars."

THE CENTURY FUND.

ADDITIONAL SUBSCRIPTIONS FROM
MEMBERS TO OCTOBER 19.

Dr Somerville, Owen Sd	\$150 00
A Forbes, Fort Sask., Alta	100 00
D Sutherland, Strathclair	40 00
J D Morrison, Billing's Bdg	30 00
S C Murray, Port Arthur	50 00
S S Burns, Stirling	50 00
A Stewart, Verschoyle	20 00
T Collins Court, Petrel, Man.	25 00
H K Maclean, Parrsboro	50 00
I Macdonald, Gilmorris	50 00
Allan S Reid, Leduc, Alta	10 00
James Wilson, Niagara Falls	75 00
A MacWilliams, Hamilton	50 00
W M Kay, Dorchester Sta	75 00
Dr Torrance, Guelph	100 00
N Shaw, Egmondville	50 00
J Moore, Burnbrae	85 00
J N McIntosh, S Monaghan	60 00
H Smith, Red Deer, Alta	30 00
J McKinnon, Springbank	50 00
E G Perry, Wellington, BC	25 00
H D Leitch, St Elmo	40 00
W S M ore, Mistawasis	100 00
J Bennett, L'Orignal	50 00
J S Lochhead, N Gower	50 00
D Fleming, Harrowsmith	75 00
R Hume, Spanish River	100 00
J D McKechnie, Wolsley, NWT	60 00
J A McDonald, Dufferin	50 00
J Crawford, Niagara Falls	100 00
J Sieveright, Lion's Head	50 00
Probationer, Hamilton	100 00
D P Oswald, Lethbridge	50 00
G McKillop, Jethbridge	100 00
W L Rowand, Ft William	50 00
S Polson, Swan Lake, Man	30 00
G McPhail, Picton	30 00
J M McAllister, Iroquois	25 00
T McPhee, Indian Head	25 00
CH Lowry, Hagersville	50 00
D Sutherland, Gabarus	100 00
J Layton, Marshfield, PEI	20 00
Dr McCrae, Collingwood	50 00
H R Grant, Pincher Creek, Alta	50 00
J A Ferguson, Whitewater, BC	50 00
W W Hardie, Clinton, BC	50 00
D MacRae, Victoria, BC	50 00
P Fisher, Delorains, Man	50 00
W P Adam, Lumsden, NWT	25 00
J A Dow, Gravenhurst	50 00
A M Currie, Uptergrove	35 00
J Leishman, New Lowell	25 00
W S MacTavish, Deseronto	50 00
A L Budge, Mandaunin	50 00
A Tolmie, Southampton	100 00
J C Tolmie, Windsor	100 00
R Haddow, Watford	60 00
C W Gordon, Winnipeg	300 00
J A MacDonald, Toronto	300 00
A J Mann, Eramosa	50 00
M W MacLean, Belleville	100 00
A E Mitchell, Almonte	50 00
W C Brydon, Willoughby, Sask	50 00
W T Morrison, Bordeaux	50 00
R J M Glasford, Guelph	170 00
W Robertson, Morrison	80 00
J Douglas, High Bluff	20 00
S Acheson, Warton	25 00
E A Mackenzie, Chesley	100 00
Dr T G Smith, Kingston	100 00
P A MacLeod, Atwood	50 00
J S Watson, Arrow River, Man.	40 00
J Ross, Churchill	75 00
T Beveridge, Maitou	100 00
F Ballantyne, Kirkwall	80 00
H McQuarrie, Queen Hill	80 00
N Campbell, Ork	75 00
J J Paterson, Arthur	25 00
M H McIntosh, Vancouver	75 00
S J Taylor, Montreal	50 00
A Barelay, Lyndoch	50 00
M C Rumball, Morden, Man	80 00
D Paterson, St And Que	60 00
A H Scott, Perth	150 00
M MacKinnon, Hillsburz	75 00
J A Claxton, Eldorado Ont	100 00
G Law, Whitewater, Man	50 00

J MacDougall, Spencerville	100 00
W O Richardson, Wyoming	20 00
E B Chesnut, Carlisle	80 00
S M Whaley, St Helens	8 00
A Thompson, H'pworth	50 00
P Naismith, Olds, N W T	25 00
R W Leitch, Delaware	25 00
Prof Ballantyne, Toronto	200 00
D L Campbell, Dromore	75 00
J Currie, Belmont, Ont	50 00
N Gilmore, Crawstawn	75 00
E Yert, New Westminster	50 00
J J Bourgois, Pt-aux-Trem	50 00
H Fair, Baggwood	45 00
A C Reeve, Lakefield	50 00
Dr C R Woods, Ujjain	50 00
J R McLeod, Three Rivers	20 00
M McGregor, Comber	75 00
J A Anderson, Goderich	120 00
W G A Fortune, Alvinston	100 00
J Matheson, Summerstown	75 00
T Nixon, Smith's Falls	25 00
E Cockburn, Paris	200 00
J Muir, Grimsby	50 00
W A Wylie, Hyde Park	50 00
J McClung, Kingsbury	25 00
R W Ross, Guelph	100 00
Dr Armstrong, Ottawa	100 00
M McGregor, Tilsonburg	30 00
A Matheson, Ferraton, Man	20 00
J J Brown, Pothwell	25 00
W Shearer, Sherbrooke	50 00
P Nichol, Tottenham	40 00
W W Crow, Thorndale	50 00
A G McLachlin, Harrington W	80 00
J F Scott, Rodney	100 00
H Cowan, Rutherford	50 00
W Millican, Galt	25 00
R S G Anderson, Wroreter	100 00
J Binnie, McDonald's Cors	90 00
M White, Lacombe, Alta	50 00
D Anderson, Milverton	50 00
J Barber, Forest	50 00
W Wallace, Fort Dalhousie	25 00
E H Sowers, Wilton Grove	75 00
A Stewart, Verschoyle	50 00
J C Forster, New Westminster	50 00
J Hay, Cobourg	100 00
J R Dobson, Montreal	100 00
C B Ross, Lachine	200 00
W McKinley, Toronto	40 00
R Paterson, Neepawa	200 00
A Graham, Lancaster	75 00
H Crozier, Ashburn	50 00
W W Peck, Napanee	75 00
Dr Middlemiss, Elora	50 00
W M Kannawin, Omamee	50 00
H Cameron, Morrisburg	50 00
D R Drummond, St Thomas	135 00
D Mo re, Ottawa	400 00
J R Hutcheson, Almonte	50 00
S Mylne, San Diego, Cal	100 00
W G Gordon, Kingston	20 00
Dr G L Mackay, Formosa	150 00
W T Morrison, Bordeaux	\$150 00
J J Elliott, Midland	50 00
D C MacIntyre, Beamsville	100 00
A W Craw, Warkworth	50 00
A Rington, Wyevale	20 00
G Gilmore, London Jet	40 00
W K Shearer, Drumbo	70 00
J R S Burnett, Alliston	30 00
J M Kellock, Morewood	100 00
J Cayswell, Poplar Point	40 00
K J Macdonald, Beaverton	5 00
A B Dobson, Fordwick	50 00
W Paterson, Buckingham	50 00
E W MacKay, Medoc	70 00
W C Clark, Brampton	100 00
R M cLean, Valleyfield P E I	100 00
J H Beatt, Rockburn, Que	25 00
G D Baene, Pembroke	100 00
A Wilson, Vernon, B. C	60 00
W T Herridge, Ottawa	300 00
R Harkness, McDougall Ont	2 00
D Haughton, Avoca	10 00
A Young, Cranbroo, B C	10 00
S Niven, Hartney, Man	50 00
J A Cranston, Rockwood	50 00
J M	150 00
M H Scott, Hull	50 00
N Waddell, Lacute	75 00

J R Bell, Laurel	25 00
D Currie, Perth	125 00
D Cameron, Oakville	100 00
Bryce Inoib, Boicaygeou	25 00
J Mc N	50 00
S Childerhose, Parry Sd	100 00
G W Hillans, N Georgetown Que	50 00
S O Nixon, Cheltenham	25 00
E W Waite, Owen Sd	200 00
R Pettigrew, Glenmorris	30 00
Geo E McLeod, Newcastle	30 00
T A Mitchell, Cote des Neiges	50 00
J A G Stirling, Penso, Assa	20 00
J Hunter, Markdale	50 00
J Rollins, Elmvale	80 00
Geo Weir, Avonmore	50 00
J Cormack, Maxville	100 00
J F McLaren, Rocklyn	100 00
Wm Millor, Eikhorn, Man	40 00
J C Bennett, Elliott	40 00
Alex Laird, Port Hope	40 00
J J Cochrane, Barrie	25 00
J Laing, Grenfell, Assa	50 00
Dr Campbell, Victoria, B C	100 00
J Hodges, Oshawa	125 00
H Carmichael, Dunbar	75 00
Wm Meikle, Toronto	10 00
W D Ballantyne, Swansca	100 00
W A McKay, Woodstock	100 00
Dr J S Black, Hx	200 00
J R Munro, Antigonish	50 00
H B MacKay, Halifax	25 00
Henry Dickie, Windsor	300 00
A J Macdonald, Loch Katrine	50 00
Adam Gunn, Cardigan	50 00
T Fowler, Halifax	200 00
Geo Willar, Brookfield	75 00
Robert Laing, Hx	100 00
Dr Sedgwick, Tatamagouche	150 00
M A McKenzie, Middle River	50 00
W E McKay, Gore	50 00
A H Denoon, Salsprings	50 00
G L Gordon, River John	500 00
A Rogers, New Glasgow	150 00
R L Coffin, Middle Newiack	50 00
J C Robertson, Zionville, NB	50 00
J G Macgillivray, Truro	150 00
H R Grant, Trenton, N S	75 00
J A Forbes, Glace Bay	100 00
William Forbes Noel	50 00
L W Parker, Clifton	50 00
T C Jack, N Sydney	150 00
E Gillies, Murray Harbor	20 00
J M Robison, Moncton	100 00
D McDrum, Marion Bridge	50 00
Dr Morton, Trinidad	25 00
Dr Grant, Trinidad	25 00
W L Ma Rse, Trinidad	25 00
A W Thomas, Trinidad	25 00
S A Fraser, Trinidad	25 00
J D Ferguson, Hickson	50 00
A Givan, Williamsstown	65 00
J L Millan, Finch	50 00
Francis Andrews, Keene	80 00
W D Reid, Montreal	125 00
W Fr zell, Toronto	100 00
N A McDon ld Cedarville	50 00
J Sutherland, Inverness, Que	30 00
Dr DuVal, Winnipeg	50 00
T J Cameron, St Mary's	120 00
J A Cosgrove, Athens	25 00
R Kno les, Toronto	100 00
E A Larkin, Chatham	100 00
John Burnett, Keady	50 00
G Gracey, Gananoque	50 00
J C Herdman, Calgary	50 00
G A MacLennan, Jarvis	50 00
A J Mowat, Montreal	500 00
J W Orr, Mono Mills	20 00
G C Patterson, Embro	100 00
D McDonald, Glenora	100 00
H Hyde, Warsaw	25 00
J S Scott, Hespeler	100 00
K MacLennan, Tiverton	100 00
J P McQuarrie, Tansley	80 00
R M Hamilton, Brantford	40 00
W W McNairn, Sheet Harbor	80 00
Prof R A Falconer, Halifax	250 00
J F MacFarland, S Mt	5 00
J J McLean, Arnprior	100 00
Dr McMullen, Woodstock	100 00
A Stevenson, Danville	50 00

A D MacIntyre, Cumberland	50 00
C T Tough, Hornby	30 00
J Goodfellow, Pres Edmonton	18 00
A E Neilly, Horning's Mills	25 00
Alex Stewart, Clinton	125 00
W J West, Bluevale	30 00
P Straith, Innerkip	25 00

S Lawrence, Vanneck	40 00
A F Carr Campbellton	50 00
John Sharp, Quebec	50 00
W McNichol, Hopewell	50 00
J George, Pelerboro	16 00
R Fowle, Erin	75 00
J L Simpsco, Thornbury	40 00

A S Monton, Fairville, N B	75 00
L A McLean, Loui burg	25 00
G F Duncan, Unionville	25 00
C Munro, Oxford, N S	100 00
Dr Percy O Leslie, Hanon	150 00
Dr M Fraser, Hamilton	400 00

Receipts.

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

KNOX COLLEGE FUND.	
Reported	\$675 32
Walkerton	5 00
Amos	13 08
Wroxeter	1 00
Singhampton	1 50
Maple Valley	4 00
Metcalfe	2 00
Carleton Pl, Zion	25 00
Adjala	2 00
	\$727 40

QUEEN'S COLLEGE	
Reported	40 75
Metcalfe	5 00
Carleton Pl, Zion	18 00
Napanee	35 00
Adjala	5 00
	\$94 7

MONTREAL COLLEGE FUND.	
Reported	\$63 58
Rev Dr Crombie	2 50
Metcalfe	5 00
Mont, Victoria	2 00
Carleton Pl, Zion	18 00
Adjala	5 00
	87 08

MANITOBA COLLEGE FUND.	
Reported	103 40
Parklands	3 00
Carleton Pl, Zion	10 00
Rev Dr Crombie	2 50
Adjala	1 00
	\$119 90

HOME MISSION FUND.	
Reported	\$798 44
19 Island Lake	2 60
Pr Dr M' Millan, Hx 950 0	7 00
Monkmaus	7 00
Martintown, St A	80 48
Walter Hartman	5 00
Blake	10 45
Two tenth givers	10 00
Haystack Bay	2 15
Dwight	4 10
The Portage	5 50
Harrington	7 00
Avoca	5 00
RR McLeod	5 00
Fordwich	20 50
Ayr, Knox ch	51 77
Newmarket ce	5 00
Okotoks, H Riv	20 00
Rev D Wardrope	5 00
Willis Ch	35 00
Centre Bruce	14 32
Glenallan ce	9 00
Fergus, St A	13 00
Cromarty	20 00
Walkerton	20 00

Motherwell	11 60
Avonbank	9 00
Rev Dr Crombie	2 50
Watford	22 45
Hills Green	3 78
Swansea M'ngside	12 50
Oro, Guth	3 75
Mrs Cameron Albern	5 00
do	4 00
Amos	60 99
H Wiseman	5 00
Kennebec Road	42 00
Parklands	5 75
Hartney	16 85
Beausejour	2 00
Gal. Central	49 82
Belmont, Hmwd	10 00
Oro, Guth	7 00
Merdow Lea	2 05
Rosthern, Dk Lke	6 00
Angus Ridge	3 25
Beechwood	28 15
Wroxeter	21 48
Dalhousie	30 00
Mrs McEwen Mrs R C Patterson	150 00
Hillburn	6 05
Metcalfe	6 00
Kippen	13 91
Oro, Central	5 10
Meadows	2 75
Mrs Gibson	3 00
Elkhorn	7 80
Fairview	19 50
Mont, Victoria	4 25
Maisonneuve	6 56
Souris ss	10 89
Leamington	12 60
Nairn	15 38
Lansdne, T fax etc	6 00
Boissevain	11 38
Vancouver St A	100 00
Walton	5 00
Oakdale	2 50
Minden	3 12
Haliburton	1 51
Allsaw	1 10
Twelve Mile lake	1 70
Arthur	29 60
Morpeth, etc	10 00
Plum Ck ce	2 50
Fairbairn ce	5 00
Han, St John's	125 00
Apsley	1 10
Clydesdale	15 00
Alliston ce	11 00
Adjala	12 00
Bayfield Road	12 00
Churchill ce	11 00
Barrie ce	15 00
Beeton ce	17 00
Creemore ce	15 00
Blake	10 45
Guthrie ce	10 00
Orillia ce	7 00
Essa 1st ch ce	10 00
Hillsdale ce	10 00
Allandale ce	5 00

FOREIGN MISSION FUND.	
Reported	\$24,521 61
Vancouver 1st ce	60 00
Mont, W M S	20 00
Owen Sound	8 25
Omash	2 46
Renfrew	9 25
Dresden	2 55
Chatham	5 56
Blenheim	4 45
Mull	1 00
Miss Ross	1 00
W Stewart, Sarnia	5 00
Sarnia	2 00
Parkdale, Dunn Av	15 00
Per Dr McMillan	5 00
Smythy	10 00
Bayfield ce	12 50
Komoka	10 90
Two Tenth Givers	10 00
R R McLeod	3 00
Fergus, Mel ce	50 00
Friend	5 00
Sapperton	1 10
Nanaimo	2 60
Victoria	9 40
Fairview	5 60
N Westminster	7 25
Rev D Wardrope	5 00
Dundas ce	6 00
Glenallan	42 00
Fergus St A	12 00
Souris	33 50
Cromarty ce	12 00
Walkerton	15 00
Summerstown	5 00
Rev Dr Crombie	2 50
H Wiseman, Yktn	5 00
WDMcLean, Vanc	5 00
Kendal	5 00
Morden	30 00
Jno Penman, Paris 2 0	00
Newtonville	11 25
W F M S, West 3000 0	00
Friend, Glengarry 206 0	00
Dalhousie	10 00
Metcalfe	6 00
Meadows	1 00
Amaston	30 25
Bars	31 25
Mont, Victoria	3 50
Maisonneuve	7 58
Leamington	27 65
Laguerrre, Port L	3 00
Walton	5 00
Oakdale	2 50

RESERVE FUND	
Jas Kelso, Inverna	250 00
Beq Wm Mason	450 00
Whitby	450 00
	\$10,315 53
AUGMENTATION FUND.	
Reported	\$1182 92
Monkmaus	5 50

Carlisle	5 00
Komoka	5 55
Willis ch	35 00
Walkerton	5 00
Chesterville	5 00
Mosa	5 22
Rev Dr Crombie	3 50
Beq Jas Kelso	250 00
Hensall	31 76
Beechwood	11 35
Dalhousie	25 00
Metcalfe	2 00
Mont, Victoria	2 00
Souris	5 25
Lily	2 25
Laguerrre, Pt Lewis	11 00
Napanee	25 00
Marpeth, etc	4 00
Adjala	1 00
	\$16 2 30

WIDOWS' AND ORPHANS' FUND.	
Collections.	
Reported	958 34
Komoka	1 50
RR McLeod	3 00
Mrs A R Creelman	1 00
Ainsworth ss	5 00
Walkerton	5 00
Fisherville	3 00
Shelsheskong	13 00
Parry found	5 50
Rosthern Lake	2 00
Moore, Burns	8 00
Dalhousie	5 00
Hillburn	6 05
Metcalfe	1 36
Meadows	1 00
Mont Victoria	1 25
Laguerrre Pt L	2 32
Walton	2 60
Napanee	15 00
Alliston ce	3 00
Carluka, St P	4 00
Adjala	2 00
	1037 45
Minister's Rates.	
Reported	260 30
G S Scott	8 00
Dr Wardrope	8 00
Dr W A J unter	38 00
M McClung	8 00
J Barr	8 00
W W Peck	8 00
	238 30
AGED AND INFIRM MINISTERS FUND.	
Collections.	
Reported	2583 26
Komoka	1 00
Mrs A R Creelman	1 00
Fergus, St A	6 00
Walkerton	5 50
Chesterville	5 00
Rev Dr Crombie	5 00
Parry Sound	4 83
Allanville	1 20
Newtonville	3 75
Dalhousie	5 00
Metcalf	2 50
Meadows	1 00
Laguerrre, Port L	2 68
Walton	2 00
Napanee	16 00
Alliston ce	3 00
Adjala	2 00
	2,650 72

Calgary ss assoc.	120 00
Morpeth, Scld etc	90 00
Plum Creek	7 00
ce	5 00
Alliston ce	2 50
Adjala	3 00
Mary Butler	12 00
	\$28,829 56

RESERVE FUND.

Jas Kelso	250 00
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WIDOWS' AND ORPHANS' FUND.

Collections.

Reported	958 34
Komoka	1 50
RR McLeod	3 00
Mrs A R Creelman	1 00
Ainsworth ss	5 00
Walkerton	5 00
Fisherville	3 00
Shelsheskong	13 00
Parry found	5 50
Rosthern Lake	2 00
Moore, Burns	8 00
Dalhousie	5 00
Hillburn	6 05
Metcalfe	1 36
Meadows	1 00
Mont Victoria	1 25
Laguerrre Pt L	2 32
Walton	2 60
Napanee	15 00
Alliston ce	3 00
Carluka, St P	4 00
Adjala	2 00
	1037 45

MINISTER'S RATES.

Reported	260 30
G S Scott	8 00
Dr Wardrope	8 00
Dr W A J unter	38 00
M McClung	8 00
J Barr	8 00
W W Peck	8 00
	238 30

AGED AND INFIRM MINISTERS FUND.

Collections.

Reported	2583 26
Komoka	1 00
Mrs A R Creelman	1 00
Fergus, St A	6 00
Walkerton	5 50
Chesterville	5 00
Rev Dr Crombie	5 00
Parry Sound	4 83
Allanville	1 20
Newtonville	3 75
Dalhousie	5 00
Metcalf	2 50
Meadows	1 00
Laguerrre, Port L	2 68
Walton	2 00
Napanee	16 00
Alliston ce	3 00
Adjala	2 00
	2,650 72

Minister's Rates.	
Reported	111 43
G S Scott	8 00
Dr W A Hunter	16 62
W Dewar	5 00
J McClung	3 75
W W Peck	4 00
R Laird	15 50
	161 30

ASSEMBLY FUND.

Reported	310 38
Kentville	5 00
Richmond Bay 14	1 00
"	16 10
Hopewell, Union	4 00
Mabou	2 00
Port Hood	1 23
Stellartn Shar	4 80
W River G Hill	5 00
Wick	13 13
Vank'cek Hill	10 00
Metcalfe	1 50
Lansdowne F'fax	2 00
Laguerrre Port L	1 50
Botany	4 10
Caledonia	2 00
Carleton Pl Zion	10 00
Napanee	4 00
	382 66

FRANCIS EVANGELISATION FUND.

Reported	\$4,099 22
Amherst, St Ste	34 00
St Croix Elhersb	5 00
Kentville	10 00
Hamilton P E L	2 50
Richmond Bay 14	3 00
"	16 50
Middle River	13 00
Campbellton	21 30
Hopewell, Union	21 30
Parsboro	10 00
Summerside	15 00
Dalhousie	62 00
Martintown St A	18 00
Water Hartman	5 00
Two tenth givers	4 00
Ayr, Knox	4 00
Rev D Wardrope	5 00
Boissevain	2 00
Fergus St A	10 00
Grand Bend	5 00
Walkerton	5 00
Huntsville	4 21
Chesterville	2 50
Mosa	8 80
Rev Dr Crombie	2 50
Amos	25 68
Morden	15 00
Allanville	1 20
Jessy J M ylr e Eng	2 43
Grafton	7 00
Wroxeter	2 25
Dalhousie	15 00
Metcalfe	4 00
Oro, Central	5 00
Mrs G'bson	3 00
Mont Victoria	1 50
Souris	5 30
Lily	2 20
Lansdowne, F'fax	6 00
Walton	3 00
Arthur	32 90
Morpeth	4 00
Ft Coulonge	9 28

Carluko, St P.	2 00
Adjala.	9 00
Bayfield Road.	9 00

	\$4,571 46
POINTS AUX TREMBLES	
Reported.	\$346 20
Renfrew.	25 00
Amhurst St Ste.	34 00
Mabou ss.	16 00
Dartmouth.	25 00
Adjala.	1 00

	\$447 20

GOFORTH FUND.	
Rev R Fairbairn.	2 00
Rev D Wardrop.	10 00
Rev R Hadden.	15 00
Rev A Kippan.	5 00

KNOX COLLEGE MIS- SIONARY SOCIETY.	
Dundas St ce.	6 00

CONTRIBUTIONS UNAP- PORTIONED	
Brampton.	129 85
Acton.	23 95
Markham, Mel.	25 35
Almonte, St John.	700 00
Omeme.	13 80
Mt Pleasant.	6 70
Lakeview.	9 50
Lobo.	23 00

AGED AND INFIRM MINISTERS ENDOW- MENT FUND.	
Beq Mrs Masen Whitby.	450 00

S. COMMITTEES.

FOR CERTIFY FUND.

Glenlea ss.	1 00
Hampstead ss.	6 67
Elmira ss.	4 00
Deseronte ss.	13 00
E Gloucester.	6 45
Y men ss.	2 00
Cobourg ss.	14 00
Tor Cowan Aves.	14 30
Bullock's cor ss.	1 00
Young's ss.	5 60
Minness ss.	2 44
Eidenvale ss.	4 32
Midhurst ss.	2 10
Campbellford ss.	4 10
Botany ss.	4 60
Ottawa, Knox ss.	31 81
Sarnia St A ss.	42 50
Newtonville ss.	7 40
Warren ss.	1 33
London St Geo ss.	5 75
Sturgeon Falls ss.	2 6
Beeton ss.	7 2
Catch Bay.	2 45
Elphin.	3 50
Chesterville ss.	4 92
Petite Cote ss.	5 38
Perth Knox ss.	17 28
Omenee ss.	6 00
Pembroke ss.	24 50
Mainville ss.	7 45
Athens ss.	2 43
Mansfield.	8 03
St Hyacinthe ss.	5 61
Renfrew ss.	26 63
ss Nor br.	13 27
Fort Erie ss.	4 31
Powassan ss.	4 06
Wamnonie ss.	6 25
Chellenham ss.	6 50
Rosseau ss.	7 00
Cayuga ss.	4 35
Essa Ist. ch ss.	2 50
White Lake ss.	17 53
Rocklin ss.	7 36

Dovers ss.	2 00
Flodden ss.	3 25
Arkona ss.	6 23
W Adelaida ss.	5 05
Bathurst St Lk ss.	11 30
Martintn Burns ss.	13 00
Chalk River ss.	5 00
Bobcaygeon ss.	4 23
Hx St Andre ss.	25 00
Hagersville ss.	5 00
Smithville ss.	7 50
Win Bev St ss.	9 00
Birtle ss.	20 75
Ge'get'n St Davs	8 50
Alliston ss.	5 10
Milled'ville St Mes	4 50
Brantford Ist ss.	11 63
Newcastle ss.	4 75
Wyoming ss.	8 37
Meadow Lea ss.	6 75
Craigvale ss.	5 10
Mt Pleasant ss.	7 94
Little Mountain ss.	5 50
N New Annan ss.	5 10
Glen Sandfield ss.	5 00
Grimby ss.	12 00
Lower Windsor ss.	1 52
Hastings ss.	11 10
N Elfrid ss.	2 23
Black Riv bridge.	3 00
N Glasgow N St Ass	7 00
Kempt Road ss.	7 00
Russell, Metcoft	7 80
Norwood ss.	6 42
Plum Creek ss.	6 70
Caledon Mel ss.	1 00
Mayfield ss.	8 10
Glenallan ss.	7 56
Hollens ss.	3 15
St Andrews ss.	5 55
Shakespeare ss.	5 55
Hurrican Hills ss.	5 00
Polar Grove.	8 25
Dundalk ss.	2 00
Regina Ind scl.	10 00
Bridgewater ss.	20 00
Stonewall ss.	6 20
Fort Conlonge ss.	9 45
Mont Stanley ss.	10 92
Indian Head ss.	13 55
Pricerville ss.	10 33
Swinton Park ss.	3 17
Oro Central ss.	5 00
Stony Beach ss.	3 00
Cottonwoods ss.	3 55
Granton ss.	6 50
Lucan ss.	3 00
Port Philip ss.	7 35
Nelson ss (B.C).	12 20
Owan Sd Div ss.	15 00
Lathbridge ss.	16 25
Blackville ss.	4 21
Head Kennetook ss.	2 00
Spy Bay ss.	2 25
Three Brooks ss.	3 00
Popes Harbor ss.	3 73
Sisson Ridge ss.	1 00
aledonia ss PEI	3 00
ernon ss.	3 00
Silverwater ss.	2 50
Yvevale ss.	3 35
Tempo ss.	2 00
Bishops Mills ss.	3 25
Chicooutimi ss.	5 14
Cote St George ss.	5 09
Nelson ss NB.	2 00
astlereagh ss.	3 70
McLellans Brk ss.	3 70
Ripley Knox ss.	3 80
Win Knox ch ss.	37 00
Yorkton ss.	7 10
Revelstoke ss.	10 50
Slocan ss.	5 35
Maple Valley ss.	8 00
Orton ss.	7 85
Portage la Pra ss.	30 00
Montague ss.	10 00
Low Montague ss.	3 85
Norse Hills ss.	1 70
Sturgeon ss.	2 70
Port Sasck.	3 80

Mosgell ss.	2 74
Viridon ss.	8 00
Alberon ss.	12 54
Manchester ss.	5 00
Salmon Arm ss.	9 00
Rosneath ss.	6 19
Summerfield ss.	6 75
Wales ss.	10 00
Hesper.	6 00
Moore Creek ss.	5 00
Red Bank ss.	5 00
Osprings ss.	1 50
McLean ss.	2 00
E Galloway ss.	3 56
Cleveland ss.	2 35
Ventnor ss.	2 77
Simcoe ss.	12 90
Brucefield Un ss.	6 00
Harriston Knoxs.	7 50

Noel.	20 25
Little Narrows.	16 24
Annapolis ce.	4 00
Wolfville.	1 25
Presbyterian.	26 00
Newcastle.	50 00
North River.	25 00
St John Pby, per	7 50
Rev J Ross.	128 45
Repayment.	2 70
N Glasgow United.	75 00
Dartm'th 3 ladies	30 00
Kingston, Rich.	35 35
ce.	5 00
Sydney, St And.	50 00
Repayment.	20 00
Baddeck Forks.	8 50
S Gut, Engl'htn.	14 00
Blue Mt. Garden.	38 00
Clifton, NS.	28 55
l m b s.	2 00
Harvey, Acton.	29 85
Wallace.	33 75
Dorchester, Roc	25 00

Int R Brushett.	36 00
Int D J Welch.	30 00
Int Durkee.	60 00
Int Coburg Rd ch	50 19
South Gut, Eng.	5 00
Wallace.	5 00
Int G K.	35 00

	\$696 80

Rates reported.	\$71 75
Rev. L W. Parker.	4 00

	\$75 75

Grand total.	\$772 55

Receipts.

Received at Halifax
by Rev. Dr. McMillan
acting Acnt Septem-
ber 18'9 Hollis St.

WARREN MISSIONS

Reported.	\$2571 10
Lawson Men Fund	24 00
Red Bnk Whntnyvl	32 00
Sale Pamphlets.	1 35
Prince William.	35 00
Nine Mile River.	5 00
Woodville, PEI.	15 00
Three Brooks.	5 00
Selmah ce.	2 82
Port Hood.	5 00
Kensington ss.	25 00
Annapolis ce.	3 40
ss.	1 50
Margaree, Chasti.	12 00
Presbyterian.	50 00
Newcastle.	25 00
North River.	6 00
North River ce.	7 00
Bedford.	19 30
Waverley.	1 50
Sackville, Hx. Co.	6 00
Upper Muskdbt.	28 33
Wolfville ce.	11 00
Kingston, Rbto.	49 00
Swiney, St And.	54 00
Baddeck Forks.	12 00
S Gut Wactown.	15 00
Blue Mt. Garden.	50 00
W F M S East.	952 50
Sackburn, Bethl.	113 50
N West Arm.	8 50
Clifton, N'S.	3 00
Eureka, Zion.	32 00
Milford ce.	3 42

COLLEGE FUND.

Reported.	\$3730 30
Div Peoples Bk. Hx	90 00
Int F D Laurie.	21 80
Ingonish.	5 00
Coup Milton scl.	6 00
Mabou.	10 50
Port Hood.	2 00
Int M. WH Rogers	36 50
Int W T Harris.	24 00
Charlota, St Jas.	30 00
Baddeck Forks.	8 00
Int A. McKen.	110 00
Blue Mt. Garden.	16 00
Clifton, N S.	19 00
Rent.	140 00
Int D E, W Horne	70 00
Int Hon C P.	165 00

KOREAN MISSION.

Reported.	\$461 03
Restizoucha ce un	10 00
Students' Assoc.	32 00
Annaul's ce.	2 00
W F M S, East.	1000 00

HOWE MISSIONS.

Reported.	\$2244 84
Red Bank, Whit.	20 00
Ingonish.	5 45
Prince William.	25 00
Pictou, Prince St.	116 75
Per Dr Falconer.	10 00
Nine Mile River.	10 00
Woodville, PEI.	15 00
Hx, Grove.	20 00

North-west.

Kingston, Rich.	5 00

	\$3148 44

AUGMENTATION FUND.

Reported.	\$577 93
Gays Riv, Milford	10 82
Sydney, St And.	50 00
Baddeck Forks.	21 00
Blue Mt. Garden.	25 00

PAID UP SUBSCRIPTIONS

Reported.	\$13993 70
Thos Cantley.	30 00
Mrs Dr Dodge.	1 00
Hon L J Tweedie.	10 00
Prof W Murray.	25 00
Rev T C Jack.	50 00
Miss W G Burns.	50 00

CENTURY FUND.

Reported.	\$13,559 70
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**RECEIVED DURING SEPT
EMBER BY DR. Mc-
MILLAN.**

Coburg Road ss.	\$31 02
NWA Bethany ss.	3 00
Clifton N S.	11 51
Gays Riv Mills.	25 70
Sussex N B ss.	15 50
Lower Millstreams	7 50
Yarmouth ss.	10 00
Pictou Prince ss.	39 82
Ferrona, Zion ss.	6 00
Dartm. St J ss.	25 34
Wdsd ss.	3 41
Daws St ss.	3 50
Florenceville ss.	4 15
River John St Geo	10 00
W Br Riv John ss.	18 00
Up Musq'd'b't ss.	21 00
Harvey ss.	12 44
Hx Chal ss.	23 46
Kempt ss.	12 00
Friend.	1 00

**MANITOBA COLLEGE
FUND.**

Reported.	\$ 2 00
Kingaton, Rich.	4 65

	\$ 6 65

**AGED MINISTER'S
FUND.**

Reported.	\$491 61
Prince William.	5 00

**Interest and Collec-
tions.**

Reported.	\$491 61
Prince William.	5 00

**FRENCH EVANGELIZA-
TION FUND.**

Reported.	\$238 77
Prince William.	5 00
Newcastle.	8 00
Gay's Riv Milfd.	30 00
N Glasgow United	148 68
Baddeck Forks.	8 09
South Gut, Eng.	19 00
Blue Mt, Garden	12 00
Oxford.	16 62
Friend Milford.	5 00
Wallace.	16 00

	\$548 16

POINTS AUX TREMBLES

Reported.	\$127 00

Grand Total.675 16

ASSEMBLY FUND.

Reported.	\$45 30
Prince William.	5 00
South Gut, Eng.	4 00

	\$54 30

Paid up subscriptions
to College Building
Halifax.

Reported.	\$13993 70
Thos Cantley.	30 00
Mrs Dr Dodge.	1 00
Hon L J Tweedie.	10 00
Prof W Murray.	25 00
Rev T C Jack.	50 00
Miss W G Burns.	50 00

	\$13,559 70

CENTURY FUND.

Received during Sept
ember by Dr. Mc-
Millan.

Coburg Road ss.	\$31 02
NWA Bethany ss.	3 00
Clifton N S.	11 51
Gays Riv Mills.	25 70
Sussex N B ss.	15 50
Lower Millstreams	7 50
Yarmouth ss.	10 00
Pictou Prince ss.	39 82
Ferrona, Zion ss.	6 00
Dartm. St J ss.	25 34
Wdsd ss.	3 41
Daws St ss.	3 50
Florenceville ss.	4 15
River John St Geo	10 00
W Br Riv John ss.	18 00
Up Musq'd'b't ss.	21 00
Harvey ss.	12 44
Hx Chal ss.	23 46
Kempt ss.	12 00
Friend.	1 00

	\$27315