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CHURCH WORK THAT PAYS.

The Success of our Missionary Schemes depends upon the Interest taken in them. The Interest depends upon the Knowledge. The Knowledge depends upon the amount and kind of Missionary Intelligence that the people receive. More Missionary Intelligence can be had from the PRESBYTERIAN RECORD than in any other way for the same cost. The extent to which the Record is taken and read depends very largely upon Pastors and Sessions.

Some ministers speak of it each month as it comes out, calling attention to some of its missionary letters and the subjects mentioned in them. In such congregations the RECORD is usually largely taken, and by many carefully read.

Heartly thanks to the ministers and Sessions and many, many others, that are such cordial fellow helpers. The result is a deeper knowledge of Church Work and interest in it, the Schemes are more intelligently and heartily supported, while the people become better workers in their own congregations.

TO S.S. OFFICERS AND TEACHERS.

In accordance with the resolution of General Assembly, the S.S. Lesson Helps, hitherto published in St. John, N.B., by Rev. T. F. Fotheringham, expressly for the S.S. teachers and scholars of our own Church, will in future, beginning with the lessons of Jan., 1898, be issued from the office of the PRESBYTERIAN RECORD.

To those who have used these Lesson Helps in the past, they need no recommendation. That the more closely they have been examined the more they have proved to be, in real merit, inferior to none and superior to many, is the testimony of almost all who have used them.

That they will not be inferior in the coming year may be accepted by the fact that both Mr. Fotheringham and Mr. Archibald, who have made them so good in the past, will be associated with them. That they will be superior is assured by both these gentlemen, as they are in a better position to make them so, and the manager will do what he can towards their improvement. Special arrangements are making for the perfection of the mechanical work as well as for the excellence of the contents.

Will those who have been accustomed to use them kindly continue their patronage for this year also; and will those who have not used them please give our own Church S.S. Lesson Helps a trial for 1898.

Loyalty to our Church, which has done so much for most of us, and through which we are trying to build up a better country, should lead us to help her work in this as in other departments. Loyalty to our country, with which our interests are so closely identified, should lead us to give preference to our Home Helps. Charity towards all. Loyalty to our own.

It is expected that the Lesson Helps for 1898 will be ready early in November. Please do not order elsewhere until you see our samples, and then please try them.

THE GENERAL ASSEMBLIES OF SCOTLAND.

INTERESTING LETTER FROM A CANADIAN VISITOR.

For the Record:—

The Assemblies of the two great Presbyterian bodies of Scotland meet on the same day of the year, and at the same hour of the day; the respective halls in which the venerable divines meet being separated only by a street. The opening day, which is generally the Thursday before the Queen's birthday, is observed as a general holiday all over the Scottish capital. Stores are closed, business is suspended, flags are flying and cannons are booming.

THE "KIRK" ASSEMBLY.

Before the opening of the Established Church Assembly, the Queen's representative, the Lord High Commissioner, holds a levee in Holyrood Palace, when the clergymen of that denomination, and visitors, are presented to him.

Being somewhat curious to see the opening of the State Church, I made my way to the old Palace on the eventful morning. Judging from the great military array, the abundance of pipers and bands of various kinds, I would have thought it was the opening of some notable civic rather than ecclesiastical event. Ministers were pouring in by the score, and we were all ushered into the long picture gallery, where we presented our cards. The ministers of the Established Church of Scotland are about as fine a looking body of men as I have ever seen.

At eleven o'clock the door of the corridor leading from the picture gallery to the throne room was thrown open, and we were received by the Lord High Commissioner, the Marquis of Tweeddale. The halls were lined with soldiers and pages in powdered wigs, and the throne room was under the care of the constables of Holyrood.

At ten minutes to twelve a great flourish of trumpets announced the departure of the Commissioner for St. Giles' Church. The pipers commenced to blow, the bands began playing, the command "quick march" was given to the soldiers, and the immense crowd moved off, forming a long line of procession.

The whole proceeding struck me as being at least—novel. The blending of the sacred and the secular, the close proximity of the "sword of the spirit" and the ordinary steel sword, the mixture of red-coated soldiers of the crown, and the black-robed "soldiers of the Cross," produced an impression upon me: not altogether favourable to State religion.

After a short walk up High Street, I found myself in St. Giles' Cathedral. The sermon was preached by the retiring moderator, the Rev. Dr. Scott. The text was, "Let us go on to perfection," Hebrews vi, 1. Like many other Synod and Assembly ser-

mons, it was slightly disappointing. At the close of the service, we adjourned to the Convocation Hall, where the Assembly was formally opened.

The arrangement of things there attracted my attention. Behind the Moderator and clerks, and raised about four feet above them, covered by a large arch, was the throne-gallery, where sat Her Majesty's representative in military uniform, with his sword by his side. The Assembly was constituted in due form, and Dr. William Mair, of Earlston, was elected Moderator.

A document from the Queen, couched in Latin, appointing the Marquis of Tweeddale Lord High Commissioner, was then read to the Assembly by the clerk, Dr. Storey.

The audience listened very attentively, as the Latin sentences rolled off, and appeared to approve of the sentiments contained therein, judging from the applause that went up as the letter closed with "Anno regini nostri Sexagesimo."

Then he read Her Majesty's personal letter to the Assembly, in which she expressed her love for, and interest in, the Church, and her determination to uphold the Presbyterian form of worship in Scotland.

The Marquis of Tweeddale then delivered his address, informing the Assembly that the Queen had granted the sum of £2,000 for the carrying on of the work of the Gospel in the Highlands of Scotland. He closed by inviting them, in the name of the Queen, "to proceed with the business for which they had been convened." After some routine work, the first meeting of the Assembly adjourned.

As usual with the General Assembly meetings, the sederunts varied in edification and interest, some being dull and monotonous, others lively and interesting. At times the house went to sleep (metaphorically), again the debates were keen and warm.

The reports and statistics of the several committees were worthy of notice.

The Sunday-School Committee reported 2,181 schools, 227,987 scholars, 21,155 teachers, and £6,323 raised by collections. I was pleased to note strong recommendations for the adoption of regular children's services in the churches at stated periods.

The Home Mission Committee reported 80 mission churches, 212 missionaries employed, including ordained ministers, licentiates and students. Amount of money expended in that work during the past year, £12,082.

The report on church statistics was as follows: "Contributions, exclusive of seat rents, for the year 1896, £397,702. The number of communicants on the roll, 633,408. There are 9,707 elders in active service in the Church. There are 112 foreign missionaries in the field, and for this object £22,000 had been raised during the year.

The Temperance Committee submitted what they called a report, which began with the following sentence: "The problem

considered by us is not how to abolish drink, but how to minimize drunkenness" (loud and prolonged applause). Much was made of the phrase, "Biblical temperance." The report was so beautifully vague and persistently indefinite that nothing in particular could be gathered from it further than that the Church of Scotland is sadly in need of an awakening with regard to the drink traffic.

There were several cases relating to individuals that attracted considerable attention and called forth lively discussion.

There were three trials, which thoroughly aroused the Assembly. Two of them were for drunkenness and "scandalous conduct," the third for heresy. It was a very painful sight to see ministers of the Gospel brought before the Church court, charged with such sins, and sadder still to see quite a number of men condoning and excusing these misdemeanors, even although the charges were clearly proven. However, I was glad to see the tender yet firm way in which the Assembly dealt with the erring sons of the church. They were treated with all consideration and kindness, and great regret was shown at having to proceed to harsn measures, but they were solemnly deposed from the sacred office of the ministry.

Perhaps the heresy trial called forth the most heated discussion of the Assembly. Although as a general rule, I have very little sympathy with heresy-hunting, still undoubtedly there are times, and perhaps this was one of them, when the Church must vindicate and defend her doctrine.

The defendant was a Mr. Robinson, of Kilman, a young, mild, gentle-looking man, who did not look at all like a heretic. About eighteen months ago he published a book entitled, "The Saviour in the newer light." In this book he denied the authenticity and credibility of the Gospels, and with one stroke swept away the miracles, divinity, and resurrection of Jesus Christ as generally accepted by the Church.

So far as I could understand his position, his book was but a re-hash of German Theology as taught and upheld in Berlin by Pfleiderer. The peculiar part of his defence was that he tried to prove that his position was the legitimate and logical development of the "Confession of Faith."

He was defended principally by the young men of the Church, who showed much more zeal than ability in his defence. The principle pleas put forward in his behalf were "that he was a good man, and had given an organ to his church," that it was high time that heresy-hunting should be abolished, that the book was not worth noticing, and if one man were put out of the Church many others would have to follow. They did not even attempt to discuss the case upon its merits.

Drs. Storey, Scott, Laing and McLeod were the men who gave the principle speeches on the other side. The vote re-

sulted in the defendant's being condemned by 307 vs. 134. Nothing struck me more forcibly than the reluctance of the Established Church to lose her sons; at the same time a firm determination was shown that immorality or heresy would not be permitted within her precincts.

THE FREE CHURCH ASSEMBLY

With very little outward pomp or show the Free Church Assembly was opened. Principal Millar of Madras College, India, was the retiring Moderator, and owing to recent illness his discourse was read by his brother.

Dr. McMillan, of Greenock, was installed as Moderator, and delivered a very able and comprehensive retrospect of the Victorian era. He dealt with the development of the arts and sciences, and the inventions of the age. He noticed the principle attacks upon the Christian religion, and the discoveries that have been made corroborative of the Bible and Christianity. Dr. McMillan, as can readily be perceived from his published works, has a remarkable grasp of scientific truth, with a perfect genius for applying this knowledge to the elucidation of the Gospel.

One thing that impressed me very favorably in the Free Church Assembly was the highly spiritual tone that characterized all its proceedings. A prayer-meeting of half an hour, and sometimes an hour, was usually held before beginning the business of the day; the earnestness and fervent directness of the prayers being inspiring.

Everything was done decently and in order, Dr. McMillan making a model chairman. By his beautiful language, gentleness of manner, and charming, inimitable way of doing everything, the Moderator made the rough places smooth and the crooked places straight.

Principal Rainy was undoubtedly the great personage of the Assembly. He sat on the right hand of the Moderator, and whenever the business of the house became confused or mixed up, he came to the front, and with great coolness proceeded to unravel the tangle. He is the great church lawyer of Scotland, and is invaluable to the Free Church. It is said that Gladstone remarked long ago that, if Rainy had gone into politics instead of the Church, he would long before now have been prime minister of the United Kingdom. For polished oratory, Dr. Ross Taylor, Glasgow, was perhaps the most conspicuous man of the Assembly; in figures and statistics, Mr. Howie, of Govan, came to the front; as men of the strongly evangelical type, Mr. Ross, of Cowcaddens, Glasgow, and Dr. Wells, of Pollockshields, Glasgow, appeared to me to be the most noticeable; but as an ecclesiastic Principal Rainy stood head and shoulders over all others.

The church statistics contained the following figures: Members on roll, 287,689;

income of the Church, £673,883. At the present time there are 119 probationers on the roll. In the 3,481 Sabbath-schools there are 224,479 scholars, 18,889 teachers, and the sum of £7,178 has been raised from the collections of the past year.

The report of the Temperance Committee was clear and ringing. It denounced the drink traffic in unsparing terms, and called upon all ministers to preach at least one temperance sermon each year. It strongly counselled all Presbyterian bodies in Scotland to organize against this curse, and urged the passing of prohibitory laws. Nine hundred out of the eleven hundred ministers of the Free Church are pledged total abstinents, and ninety-six per cent. of the divinity students are the same. The strong, unmistakable tone of the Free Church on the drink question delighted me, and made me feel that there is yet hope for "Auld Scotland."

The report on "Colonial Missions" was of a very encouraging nature; our own church being ably represented by our noble, indefatigable Bishop of the North West, Dr. Robertson, who has done such valiant services for the Canadian Church during the past winter in the churches of Scotland.

His words which are never circumlocutory, were as usual, sharp, clear, and to the point, and were listened to throughout with the greatest attention. Since Dr. Robertson's coming to this country Scotsmen have as never before had their eyes opened to the magnitude and importance of the work in Canada.

One of the subjects that awakened universal interest was the proposal of union with the United Presbyterian Church. The discussion on the subject lasted from ten in the morning till five in the evening, without intermission. Many of the women in the galleries brought their lunch and knitting with them and sat right through the entire debate. Keen and able were many of the speeches. Dr. Rainy opened the question with a peculiarly comprehensive address. He showed the difficulties in the way, and the best way of overcoming them, the benefits that would accrue from the union, and altogether handled his subject and manipulated the Assembly with a master's hand.

The principal opposition came from what is called the "Constitutional" side of the house, which is principally composed of Highlanders. In the heat of debate, some strange speeches were made. One old Celt, famed more for his extraordinary speeches than for his piety, said, "he would have nothing whatever to do with unholy and immoral union, and if things went on as they had been doing in the past, ministers would soon be dancing the Highland Fling in the pulpit."

When the vote was taken, 338 were in favor of proceeding with negotiations in that direction, and 27 against it.

Another point that attracted attention was the appointment of Professors to fill the chair of Apologetics in Edinburgh, and of Systematic Theology in Glasgow. Mr. Martin, of Morningside, Edinburgh, was appointed to fill the former, while Dr. Denny although strenuously opposed by the Constitutionalists, on the ground of supposed heterodoxy, was elected to the latter by an overwhelming majority. Both are young men scarce yet turned forty, but, judging the one from his publications, and the other by his sermons, I would say the Church can have made no mistake.

The closing address of the Moderator was one of the most masterly deliverances to which I have ever listened. He dealt with the political, moral, and religious outlook of the world at the present time. His whole address was decidedly optimistic. He expects the day to dawn before long when the Unspeakable Turk shall fall, no more to rise, and hopes to see the day when Palestine will be under the protection of Britain and the Jew will be at liberty to return to his own land.

On the whole, the Assemblies of the Scottish churches were, to me, satisfactory. If they would abolish the two shillings per head entrance fee, and leave each man free to go and come as he likes, it would be an improvement. If the speaking and business were left to a larger number of members, and not monopolized by about a dozen of men, it seems to me it would be an improvement in both Assemblies. To a foreigner it seems rather strange to see two Assemblies composed of the same kind of men, upholding the same form of government, meeting on the same day, in the same city, and yet such a gap between them. The great difference in the tone of the two Assemblies is very apparent to an outsider. Ceremony and ecclesiasticism seem to be in the ascendant in the Established Church, but strong evangelical fervor and earnestness characterize the Free. Both have undoubtedly their work to do in saving Scotland and building up the Kingdom of Christ in this land.

W. D. REID.

GLASGOW, July 21st, 1897.

MARRIAGE OR OBITUARY, WHICH?

The *Canada Presbyterian* is no more. And yet it lives. The *Canada Presbyterian* (weekly) and the *Westminster* (monthly) have been united, or rather, married, for while one, bearing one name, and under one management, they retain their personality. The weekly newspaper will issue as usual, except once monthly, when the magazine will take its place. The facile quill of the present *Westminster* will point and adorn the new. Upon the nuptials, *Benediction*.

Our Home Work.

Slow but sure has been the growth of Presbyterianism in the historic town of Digby, N.S. A new church is to be opened there some time this month.

A Presbyterial Young People's Society was organized by the Presbytery of Saugeen at its last meeting. Every Presbytery should have one. The Presbytery is a Church family, a congregation on a larger scale, and every family should have a place and work for its young.

Rev. Prof. Gordon has been "recruiting" in Cape Breton and P. E. Island; not—primarily—himself, but for the Presbyterian College, Halifax; day after day speaking and preaching, winning hosts of friends among these loyal Presbyterians for our oldest school of the prophets; and realizing, we trust, that the work of "recruiting" is "twice blest," yea, thrice, the Islands, the College, and his worthy self.

A sample of the union that should pervade the Church is the notice that the annual meeting of the Presbyterian C. E. Societies of Whitby Presbytery will meet at Brooklyn, 19th Oct., the same day and place as the meeting of the Presbytery. Our young people should be in closest touch and sympathy with our Church. Then a few years hence they will take their fathers and mothers' places in the Church with hearty love and loyalty.

The Synod of the Maritime Provinces will meet at Moncton, N.B., and within St. John's Church there, on Tuesday, the fifth day of October next, and will be opened with divine service, conducted by the retiring Moderator, the Rev. A. Falconer, beginning at half-past seven o'clock in the evening.

All papers relating to the business of Synod should be sent to the Rev. T. Stewart, Dartmouth, N.S., Convener of the Committee on Bills and Overtures, at least eight days before the date of meeting.

THOS. SEDGWICK, D.D., Clerk.

Last Record had the Story of the Unions, the many greater "Streams." It is interesting to note the smaller side-streams which

still swell the volume of the "river." In a picturesque valley, Barney's River, N.S., widely known in connection with that warm-hearted Gael, scholar, and friend, the late Rev. D. B. Blair, a scene of historic interest was witnessed on the 18th of July, when the Auld Kirk and the Free, divided for half a century in the same glen, and recently happily united, gathered in glad communion. It is not hard to fancy the ministers and people who have passed beyond, and see no more through a glass darkly, present in spirit at such a scene and time, "ministering angels," sharing and increasing the joy, thankful that earth is leaving its division and disunion behind and reaching to the things before; to Heaven—upon earth.

AUGMENTATION—WEST.

For the RECORD,

It is very desirable that at the earliest possible moment our people should be seized of some facts as to this year's Augmentation work.

On all hands it is admitted that, if we would maintain our ground, more must be done in the Great West. There are movements going on there which lay heavy responsibility upon us. Our friends are pressing in and we must meet them.

The Synods of Ontario and Quebec and the General Assembly have declared that we must aim at raising at least \$5,000 more than formerly to meet the requirements of this Western work, and each Synod has pledged united effort to that end.

What more can be done towards securing the \$30,000 needed? Specially at the present time, Presbyteries, who are our most efficient agents, must be up and doing. The Kingston Presbytery have grasped the situation.

They have appointed delegates to visit aid-receiving congregations with a view to reducing grants. They have determined as a Presbytery to aim at increasing their contributions to the fund by 50 per cent. One does not wonder that a Presbytery with so great and scattered a mission field on its hands, should thus take the initiative. *They know* that augmentation work is abundantly helpful.

Let all our Presbyteries get to work in the same ways, and the first great step will have been taken toward a successful year of augmentation effort. Our people are sure to follow when our Presbyteries lead.

R. CAMPBELL, Convener.

RENFREW, 10th Aug., 1897.

A FRENCH COLPORTEUR'S EXPERIENCES DURING JUNE, 1897.

For the RECORD.

I visited all the above mentioned districts and also several outlying places belonging to other municipalities. Everywhere I have met souls ready to receive the Word of God with joy, and others who cast it from them, looking upon it as something new and not to be received.

I went into a house at St. ———, and was very cordially received, although the cure was present. I politely asked the woman of the house if she wished to purchase the Word of God, the Bible. "And by whom has your Bible been approved?" she replied. I showed her the approbation of the Bishop of the Roman Catholic Church and requested her to be good enough to ask the opinion of the cure.

The latter, a man of about thirty years of age, did not move; but took the book and then returned it to the woman, saying to her that it was a very good book, but that she had not the right to read it.

A lively discussion ensued, during which he was frank enough to say that everybody had the right to read the Testament of our Heavenly Father. This led us on to speak of other dogmas of the Church of Rome, and the discussion lasted upwards of two hours.

After he had gone, the woman kindly invited me to take a meal with her, after which I had the privilege of praying with them and of leaving with her a copy of God's Word.

It was soon noised abroad in the village that a Swiss was passing through and selling bad books, so that I was rather roughly received in the rest of the village. Nevertheless, I continued my way with joyful heart, stimulated more and more to do the Master's work.

I visited St. ——— last week, and sold a couple of New Testaments. The people are very obstinate and kicked me out a few times. Some say they have no money and that the priest forbids the reading of such books.

At S—— I experienced much difficulty upon entering into the first house. The father of the family, a little old man, dry and wrinkled, took the book which I

offered, opened it and read a few lines and then, abruptly closing it, threw it on the table, and began to abuse vigorously these Swiss who run about the country selling bad books.

I took up the book and tried to say some kind words to the old gentleman, and went on my way saddened at heart to think that the people are kept in such a state of ignorance.

In the next houses I was received very politely and had the pleasure of reading some portions of Scripture with the people.

It is plain that some of the people are getting very weary of the degradation in which they are held. There is a thirst for instruction, and their thoughts tend towards a higher state of things, but the hand which holds them is of iron. In such conditions progress must be very slow.

I have been greatly surprised, too, at meeting many who call themselves Roman Catholic and declare that they do not believe in such and such a doctrine of the Church. When I have said to them, "How can you practice these doctrines if you do not believe them?" "Ah, very well, you see we must do as others do, and with that they sink into silence and wish to speak no further. They are afraid of the opinion of their friends and neighbors and perhaps of losing their worldly goods.

I went into a poor-looking house at St. ———, and asked the father if he wished to procure a copy of the Word of God. He could not read, but the mother took the book and examined it. "Ah," said she, "it's the Bible that you are selling. The cure forbids us to read it, and ordered us to put you out if you came, saying that you are bad people."

"Then," said I, "the cure does not know that the good Lord teaches us to do good to our enemies and bless those that curse us."

That appeared to surprise her and the husband exclaimed, "That's the truth." Little by little I gained their attention, and after a good half-hour I asked again if they did not wish to buy this Bible so much despised by the cure. The husband and wife looked at each other for a moment and said, "it will be when you pass again."

I left them, but was scarcely two acres from the house when he ran after me to buy the book—my heart rejoiced that the Lord had put the desire into the hearts of these people to read the Book.

I passed the night in the home of another Roman Catholic, who is very much opposed to Protestantism. There I read a few chapters, which they found so beautiful that they bought the book at once. "We cannot read," said the mother to me, "but we have a niece who can, and she comes here often, and we will have her read."

I am joyfully pursuing my work in the hope that God will bless it."

HOME MISSIONS—WESTERN SECTION.

By REV. A. HENDERSON, OF APPIN, ONT.

The following is the deliverance of the General Assembly at Winnipeg on the Home Mission Report for 1896-97:— * * *

"That the General Assembly expresses its gratification at the satisfactory state of the Home Mission Fund, and its grateful sense of the liberality of the Congregations, Sabbath Schools and C. E. Societies of the Church in its support; cordially thanks the congregations in the Maritime Provinces for their continued liberality, and the Colonial Committees, Congregations and friends in Great Britain and Ireland for their generous grants; records its satisfaction with the extension and consolidation of the work, especially in the North-West and British Columbia, and its pleasure that the Committee has found it less difficult than ever before to secure suitable men for the fields under its care; that the General Assembly expresses its thankfulness for the success that has attended the labors of Dr. Robertson, Superintendent of Missions, in Britain, and its pleasure in welcoming him back to his work in our own Church. Above all, the General Assembly expresses its devout gratitude to God for a large measure of success vouchsafed during the year, and resolves anew to prosecute with vigour and earnestness the Home Mission work committed to it by the Great Head of the Church."

Every note in this resolution is of a cheerful and hopeful tone, and the Report itself fully bears it out in every detail. The field has been extending; the obligations of the Committee, undertaken last March, have been met; the fields have been fairly well manned; and the British Churches have continued generously to help us.

But we must guard against one or two errors into which we are liable to fall, and from which a study of the Report may save us.

APPEALS UNANSWERED.

The first is the possible impression that during the past year we have overtaken all the work that "the Great Head of the Church committed to us." It was enough to make one's heart sore to sit in the committee last March and listen on the one hand to the earnest appeals from the men of the North-West, and of Algoma and Muskoka, for larger grants to meet the needs; and on the other hand to the strong protests from the older members of Committee that at the rate the contributions were coming in it was morally certain there would not be funds to warrant the Committee in making the desired grants, and to be compelled to refuse them. The consequence was that fields were left unoccupied, and grants were reduced when there was moral certainty that the missionary would have to suffer the loss. Here is what the report from Algoma says:—

"In this widely extended Missionary Presbytery it is found very difficult, indeed impossible, to overtake fully all the mission work which needs to be done, not because of want of men to do the work, but because of want of sufficient means to support them. The general depression and scarcity of money, which affected our work severely a year ago, have continued throughout another year, and the result has been that many fields have been unable to raise the amounts expected of them towards the salaries of their missionaries. This fact, together with the straitened condition of the Home Mission Fund, has led to some retrenchment in the work, which, however, it is hoped, may be only temporary.

For example, the fishermen on the Duck Islands earnestly desired to have a missionary sent to them for the present summer, but for lack of funds their request had to be declined. They have therefore no supply of religious service from any denomination. Two fields also which had been wrought formerly by the Students' Missionary Society had to be left this year without supply for the same reason. These fields are Mills, on the Manitoulin Island, and Whitefish, on the "Soo" branch of the C. P. R. There are connected with these two fields eight preaching stations."

Is this state of things according to the mind of the Church? We think not. In some quarters the Committee is blamed for practising economy after this sort; in other quarters it is blamed if its expenditure much exceeds its income, and it has thereby to report a deficit. If it is the mind of the Church that the Committee overtake the work that the Head of the Church is laying to their hands, then the membership of the Church must express its mind, not in words but in still more liberal gifts. Surely it would be a great blot upon our name if we were to abandon a people because they happen to be few in number or poor in circumstances. Study, for instance, this condition of things reported by Rev. Mr. Findlay, and say if these people are to be refused gospel ordinances until they can "guarantee" a certain proportion of the salary of the missionary:—

"The season just closed has been the most discouraging through which our work has passed since the organization of the Presbytery. The chief cause of this has been the almost utter failure of the lumber business during the winter, as well as the uncertainty connected with the pulp-wood trade. The larger portion of this product, like the saw-logs, finds its market on the American side of the lines. The practical result is that those engaged in it have no certainty as to when or whether they shall be paid for their labour."

INCOME LESS THAN THE OUTLAY.

Another mistake into which we are apt to fall at first sight of the Report is that of

supposing that the income last year was fully equal to the expenditure. As a matter of fact the Committee expended, with all the economy above referred to, \$70,846, whereas the income from all sources was \$69,735, so that the balance with which last year began was reduced by the 30th of April last by \$1,111. These are details that could not well be worked into a minute of Assembly, but they are facts, and they have their lesson for us.

It is to be feared that it is the dream of many that our church by her own congregational contributions is from year to year carrying on this great Home Mission work. It is to be hoped they will soon be aroused from this delusion. Hear the Report:—

“The Committee are glad to state that they have been able to pay the Missionaries in full. For this gratifying state of affairs the Church is under obligation to the British Churches. But for the timely aid rendered they would have been unable to meet their obligations.”

So that a deficit has been avoided (1) by leaving part of the work undone, (2) by making a special appeal to the British Churches for aid additional to the grants which their Synods and Assemblies have been in the habit of giving for years.

Last year we expended over \$70,000; the congregations of the whole western section contributed \$40,671,—a little more than one-half,—and of this the congregations west of Winnipeg gave \$3,540. Sabbath Schools gave \$3,332, and Young People's Societies \$2,366. But the British Churches gave nearly \$3,000 in grants, while the special contributions from congregations and friends in Britain amount to nearly \$10,000; and the Maritime Provinces with a Home Mission field of their own generously contributed over \$2,000 to aid us.

AVERAGE PER MEMBER FOR HOME MISSIONS.

For many years the General Assembly has been asking from our congregations an average rate of 50 cents per member for Home Missions, which would enable the Committee to overtake the work with comfort. Instead of that, the average giving per member over the whole Western Section is only 26 cents. Taking the Presbyterians from Quebec to Brandon, the rate of giving by congregations in each Presbytery is as follows, in order of amount per member:—

Paris	\$2,222 or 38c per member.
Portage la Prairie. 563	“ 37c “ “
Winnipeg	1,336 “ 34c “ “
Lanark & Renfrew. 2,253	“ 32c “ “
London	2,384 “ 31c “ “
Toronto	5,379 “ 31c “ “
Rock Lake	388 “ 29c “ “
Montreal	2,893 “ 28c “ “
Glenboro	1,063 “ 28c “ “
Hamilton	2,703 “ 27c “ “

Peterboro	1,334 or 27c per member.
Ottawa	1,815 “ 27c “ “
Quebec	741 “ 26c “ “
Huron	1,052 “ 24c “ “
Whitby	527 “ 24c “ “
Lindsay	639 “ 23c “ “
Superior	147 “ 23c “ “
Stratford	1,127 “ 22c “ “
Bruce	731 “ 21c “ “
Algoma	479 “ 21c “ “
Kingston	1,119 “ 21c “ “
Guelph	1,528 “ 19c “ “
Brockville	614 “ 19c “ “
Brandon	336 “ 19c “ “
Maitland	308 “ 18c “ “
Barrie	1,307 “ 18c “ “
Glenboro	125 “ 17c “ “
Sarnia	715 “ 17c “ “
Saugeen	585 “ 15c “ “
Chatham	591 “ 13c “ “
Orangeville	510 “ 13c “ “
Owen Sound	510 “ 12c “ “

These Presbyteries average 23 cents per member. Surely this is mere trifling with so great a work. Here are some of the concluding words of the report:—

“Unless the congregations throughout the Church give more liberally to the fund, the Committee instead of making grants to the many new fields that are seeking help in the vast mining regions of British Columbia (towards which thousands are now looking), must not only decline but reduce what amounts have been promised. The entire amount received from the British Churches during the year could profitably have been spent in the mining regions alone. Such places also as the Mormon Territory, in the North-West, need very large grants, if the Church is to hold them at all. In some cases the entire salary has to be guaranteed the missionary for a time. The brethren in British Columbia and the North-West, and in the larger Mission fields, such as Algoma, in view of the lack of means at the disposal of the Committee, have found it necessary not only to decline applications made to them but to reduce the amounts asked from the Committee. But such a state of matters effectually bars all progress and jeopardises the very existence of many of our Mission Stations in promising fields.”

* * * * *

Some of the largest and wealthiest congregations are giving considerably less to Home Missions than in former years; and others give small amounts in proportion to what they give to other objects that really require less assistance. Many congregations give nothing whatever, and, strange to say, Mission Stations that have been aided for many years give nothing or the merest pittance, while contributing generously to other Schemes of the Church.”

Too much dependence must not be placed upon the result of

DR. ROBERTSON'S MISSION TO THE BRITISH CHURCHES.

He has been eminently successful, as he always has been in whatever he has undertaken, and we received \$10,000 in donations from congregations and friends in Britain and Ireland. But this is a result that in its very nature cannot be permanent. A very few years will exhaust this source of supply. Dr. Robertson may, more likely he may not, give the Church his experiences of this canvas he has made. But we know enough to impress us strongly that a mission of this kind is not likely to be repeated often, if at all. Those who attend our own Church courts know the kind of reception a stranger receives who comes asking leave to solicit money from our congregations. We must not dream that it is different in Great Britain. How would some of us feel to be limited to 15 minutes to address a Presbytery on the claims of Canadian Home Missions, and that at the close of the business, when fully half the members had left?

"Dr. Robertson's letters to the Convener show how indefatigably he has persevered in his advocacy of North-West Mission, often in the face of obstacles that would have discouraged a less courageous and zealous deputy. That he received a cordial welcome from the officials, the leading clergymen and brethren in the several Churches, need hardly be said, although in many cases, where he expected large and continuous contributions for a period of years, his expectations were not realized.

There are still to be found among the Churches in Britain not a few who do not realize the vastness of our Home Mission Territory, nor the claims which the Canadian Church has upon the Presbyterians in the mother-land. There are others, who, in view of our progress as a Church during the past 25 years, and our liberality in other directions, cannot understand why we should need help at all. And there are large and wealthy congregations, who, because of pressing obligations connected with Church building or schemes towards the support of which their Missionary contributions are pledged for years, are unable to assist us."

We raise no false alarm when we say that in a few years our own Church must be prepared to face this work for the most part herself. These gifts have been obtained—not to relieve us of our own responsibility, but to aid us in extending the work. But the opportunity for extending is greater yet than our available resources.

THE CRY FOR HELP.

This cry comes from the rapid influx of population, especially of the mining class, into districts that have never before been settled. It comes from those dens of iniquity—synagogues of Satan—that invariably infest such districts to the eternal ruin-

ation of thousands of innocent and well-promising young men who emigrate thither. And it comes from the untold possibilities of this great country God has given us, and from its claims upon the earnestness, zeal, and self-sacrifice of the Church at the present hour.

"The developments in British Columbia are of the most striking character; whole valleys that a few months ago were the home of the wild goat and the grizzly bear are dotted with prospectors' camps that rise rapidly into villages and towns. Where two years ago stood a lonely shack now stands the town of Rossland, with a population of 5,000, which is expected to become in fifteen months' 25,000. The same rapid development is true of the Lake of the Woods district. It is confidently expected that next spring settlers will pour in thousands in these districts. Can we meet them with the Gospel or must we see them drift past us? Now is the time—not a few years hence."

* * * "All this development of resources and extension of settlement calls for the earnest attention of the Church, for the development of resources means the increase of population. Those entering the Dauphin country are the respectable, steady-going, religiously-trained farmers of Eastern Canada, who bring with them all their traditions, moral and religious, and may be expected to become a power for good in the new country. The mining districts, on the other hand, draw to them men from all countries, and of all sorts; the young Englishman, with capital to invest and experience to gain; the American miner with no capital, but abundant experience; the lad from the Ontario Christian home, fresh from the influences of Church and Sabbath School and Christian training; and the hardened ruffian, fleeing from justice across the line.

All nationalities are represented, every European country has its children here. With these mingle men from China, from Japan, men from Australia and New Zealand, and every other English-speaking country in the world. All these kinds and classes meet in the mining camp in the mountains. They are possessed with the fever for gold, with the determination to get it at all hazards and at all costs.

Standing open to welcome them are the doors of low opera houses, saloons, gambling dens, houses of prostitution. The excitements of the camp are all tinged with vice. There is an absence of everything regenerating, preservative and elevating. Is it any wonder that the young men from the bright, clean, English home, or from the quiet, Christian Ontario family, should soon forget his faith, abandon his principles, and sink into a mire of vice? This is what is happening every day in the mining camps of the West.

In one town, for instance, where a missionary of our Church is carrying on his work, with heroic endeavor and with partial success, there are reported a theatre cumique (a base play-house), 20 to 25 saloons, 22 houses of ill-fame, besides gambling dens and every low place of resort—this in a town with a population of about 1,000. Another missionary reports the Sabbath given up to horse-racing and to traffic in liquor. In another camp \$1,000 were taken over the bar of a single saloon in one week. What this means only the initiated can realize.

Public opinion has nothing to say against the desecration of the Sabbath either by work or by sports; supports gambling as a legitimate amusement, and winks at the enormous evil of prostitution. The sins of Sabbath-breaking, gambling, drunkenness and prostitution are everywhere prevalent throughout British Columbia, and constitute a most serious menace, not only to the spirituality but even to the morality and decency of the people, and consequently to the permanence of the institutions of civilization.

At the same time, it is fair to say, and it is cheering to note that in every mining camp there are to be found those who, in spite of their depressing surroundings, are maintaining, with heroic faith and courage, their Christian principles and Christian life. In every mining town there is a nucleus to be found ready to gather about and to uphold and strengthen the hands of any man who has the courage to represent among them the principles of our holy religion."—From Mr. C. W. Gordon's Report.

"The response to Missionary work in western communities, and especially in British Columbia fields, has been in many cases marvellous. It is grateful to think of the work being done by our missionaries in their various spheres of labor. One missionary reports that he has been able to put down Sabbath horse-racing. Another was instrumental in breaking up a gambling organization in a little town in southern Manitoba, and to effectually stop gambling operations in the town. At another point a saloon-keeper was prevented from obtaining a liquor license at a village on the Canadian Pacific Railway, where over 200 car-loads of wheat were shipped. The advantage to the young farmer lads, in removing this temptation, can be easily understood."

All praise and encouragement be given to these noble, self-denying missionaries who toil in such fields as these. They are worthy of the Church's generous support. What ever we may think, the Good Master is not ignoring them.

"I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith * * * where Satan dwelleth," etc.—*Epistle to the Church in Pergamos.*

WHAT ARE WE GOING TO DO ABOUT IT?

1. Fellow-communicants and hearers of the Word, in every congregation and mission station throughout the Church, resolve to do something—much or little—this year in response to this cry for help, the half of which has not been told. Let every hearer aim at 50 cents a year at least as a minimum. A cent a week! A self-imposed tax of a cent a week for Christ and for country and for the souls of our fellow men! But do not stop at 50 cents. Some give nothing. Many must give far more. Let dollars by tens and hundreds flow into the Home Mission Treasury, and help in winning our land for Christ.

2. Brethren in the ministry, let your people know what's wanted. We must give them the opportunity and with it the necessary information before we shoulder all the responsibility on them. Let us make sure that the blood of souls left to perish for lack of Bread does not cry out against the neglect or unfaithfulness of the pulpit in this matter.

3. Sabbath School teachers, you can do much to instruct the youth under your care regarding this work, and influence them to give to its support. We humbly submit that \$3,330 for this great Home work is a very unworthy fraction of all the Sabbath school contributions made from Metis to New Westminster. Just think of it.

4. Young People's Societies of every name and nature, what endeavour are you making to save your country and build up the Church that under God has made you what you are and given you all you have? Can you not do better? Ought you not in this claimant need to do better than \$2,366? Cannot you for the most part consecrate a penny a week for missions,—at least a cent a week for Home Missions? Try it. Move, organize, and you can do it.

5. Conveners of Presbyterial Home Mission Committees. We commend to your consideration the following recommendations of the H. M. Committee of the Synod of British Columbia:—

"1. That each Presbytery be instructed to arrange, at as early a date as possible, for a conference with representatives of the Young People's Societies within its bounds, and to urge very strongly that each Society pledge itself to contribute annually a definite sum towards the Home Mission fund.

"2. That wherever practicable, ministers of congregations in which no Young People's Societies have yet been formed be instructed to organize Young People's Home Missionary Societies."

You can do much to move your respective Presbyteries to action similar to the above, and also to see that the claims of the Home Mission Fund are duly brought before the several congregations within the bounds.

Our Foreign Missions.

God is offering us this year, opportunity, honor, privilege, more and greater than ever before, of sharing in the world's redemption. Shall His confidence in us be justified? From every field come urgent calls for more help and helpers to rescue the perishing. What shall be the response? Let the working and giving and praying for missions, during the coming winter, be our answer.

Our Indian missionaries have fellowship in sore trial. Not long since a little one was taken from Dr. Smith's family, and later, from the Jamieson's. Dr. Thompson, who but two years since went out with high hopes, had hemorrhage, was ordered home, and lies ill; and Mrs. Buchanan, D.D., has been ill in Toronto Hospital since early summer, and health is far from established. Pray for the homes made lonely and for the suffering workers laid aside.

DEMON POSSESSION IN HONAN.

To many it will be a surprise to learn that some missionaries who have lived long in China believe that demon possession, such as was common in Christ's time, still exists, and that many instances are given seemingly authentic, where, after prayer and the mention of the name of Jesus, such possession has disappeared. Others, missionaries of wide experience, hesitate to commit themselves to an opinion on the matter, but simply state facts for which it seems difficult to account. The people, as a rule, fully believe in demon possession, and the New Testament seems to them in this respect a familiar book.

Dr. Menzies, our missionary in Honan, says: "I only give the facts as they were brought before us this week."

"A man living about 25 li (8 miles) from here, and who is himself an inquirer, came a few days ago for some one to go to cast out a devil from a friend of his. The one possessed is over twenty years of age, and for over two weeks has been quite dumb. He is not violent, but lies like one in a trance.

The friend was quite sure that it was no sickness, but an affliction by an evil spirit. Following the example of the Apostles he read and prayed with the man, but the demon refused to depart. Mr. Hsiao went back with him from here, but the friends had called in a witch doctor and he could not be seen."

Another note of sorrow comes from Ujjain. The baby daughter, that for nearly a year had made bright the home of the Jamiesons, was taken away, 14 July, after a few days' illness, of dysentery. Here died Robert Murray and his wife after a few months in the mission field. Here the Buchanans mourned their dead. A "sacred" city to our Mission Band.

HOSPITAL OPENING AT DHAR.

A bright spot in the history of our mission in India has been the royal welcome and generous sympathy from the Maharajah in our newly opened station at Dhar. He gave land for the Hospital and Orphanage and for other mission buildings, and on Jubilee day the Hospital was opened and the corner stone of the Orphanage was laid.

His Highness the Marharajah, who was unable to be present, was worthily represented by his son, Prince Udaji Rao Powar, how worthily, the following address will show:

Ladies and Gentlemen,—The occasion for these universal rejoicings is so singularly delightful that the old must never have known anything like it, nor is there any possibility for the young to witness in their lifetime such a thing again.

This day Her Most Gracious Majesty, Queen Victoria, Empress of India, begins the sixty-first year of her ever memorable and glorious reign, a reign which has given peace to India, a thing perfectly unknown in the known history of this country. I need not say that that very peace again has brought in its train innumerable other blessings, and I am sure you will all heartily join me in praying God to spare us those blessings for a long time to come, and to grant to Her Most Gracious Majesty Queen Victoria, Empress of India, and her children and grand-children, a very long and prosperous reign and life.

This most delightful epoch has naturally stirred up the most loyal feelings of Her Majesty's subjects, who, as they should, are vying with each other to demonstrate their loyalty in some tangible shape to the best of their abilities. In accord with this general outbreak of loyalty, our missionary friends here are going to commemorate the Diamond Jubilee of the Empress of India by the establishment of a hospital of their own for the benefit of the female sufferers, and an orphanage at Dhar. These will supply the greatest want hitherto left unprovided for.

This is the cause of our assembling here to-day, and I am asked to preside at these opening and foundation ceremonies. I feel very sorry that my dear father, His Highness, could not personally grace this occa-

sion. In my opinion, no charity can compete with efficient medical help, and I feel certain the worthy attempts of our friends will always realize the good wishes of their originators.

The hospital is most appropriately to be called Queen's Jubilee Hospital, and at the desire of Madame O'Hara, I, with the kind permission of His Highness, declare it open, with a prayer to the Almighty to grant permanency and prosperity to the establishment and its founders.

In conclusion, I express my hearty thanks to Madam O'Hara and the staff for the honour they have so kindly done me personally by asking me to preside on this occasion.

THE NEW HEBRIDES "DAYSPRING"

LETTER FROM REV. H. A. ROBERTSON.

Martyr Church, Dillon's Bay,
Erromanga, 15th May, 1897.

Dear Mr. Scott,—

What madness to go to the great expense of keeping up a small steamer entirely and expressly for the maritime work of this small mission when we have now running regularly between Australia and these Islands a splendid line of steamers, owned and managed by an honorable British company, many of the shareholders of which, if not all of them, are among the best of the leading men in Melbourne and Sydney, gentlemen.

Besides the larger question of the danger to British interests in the group, and, it may be, the very existence of the mission, by thus preventing, in some measure, the establishment upon a sure footing of British commerce; we shall, by maintaining a mission steamer, owned and managed by the churches, have a much inferior service, less frequent, and far more expensive than if we had continued our connection with the company which has served us so well for several years.

I think I never knew greater madness than this steamer craze of some of the Melbourne people (not all of the Victorian Assembly by any means) and Dr. Paton, and some people in Europe and America who know nothing about our wants nor the peculiar circumstances of our Mission and group, and the information they did get was wild and confused, and all one-sided at that.

Only one who refuses to see would think of affirming that one little steamer of our own can do our work as well as two large steamers, the inter-island one about five or six hundred tons, and the ocean one two thousand tons. Well might Mr. Watt characterize the procuring of a missionary steamer expressly for the mission, as "a sinful waste of the Lord's money." And so it is.

However, my conscience is clear. I have

opposed the idea of a mission steamer since 1886, or ever since I learned what it would cost to maintain one large enough to do our work well; and I have been more decided in my opposition since a regular line of commercial steamers began to run between Sydney and these islands, doing away with even a ghost of a reason for having one specially for the mission.

As there is to be a large muster of the missionaries who are in favor of a mission steamer present at this Synod, including Dr. Paton's two sons, and so few present of those who do not approve, or decidedly disapprove, of a mission steamer, the former will easily carry a resolution to build and maintain such a craft. Messrs. McDonald, Lamb, Mackenzie and Robertson are absent from Synod this year, all against a steamer of our own, and Mr. Watt is Moderator, so that he and Dr. Annand and Mr. Landells will be outnumbered. Ah, well, the Lord reigns, and that is everything.

Mrs. Robertson's health has much improved during the past two years, or she could not remain on these depressing and unhealthy islands. But she is not strong, though always at work.

My own health is excellent, but I do not feel quite so young as I did when we took charge of the mission (forlorn hope) on Erromanga, twenty-five years ago. What hath God wrought since that memorable June day when we landed here in 1872. Best of all, 1896-97 has been perhaps among the most encouraging years in our work on Erromanga we ever have had.

As anticipated in the above letter, and already widely published, the Mission Synod at its meeting in May voted in favor of a mission steamer to replace the new vessel which was wrecked last autumn.

To read of a vote of a Synod "almost unanimous" sounds large, but when we remember that the whole number of missionaries is a dozen and a half, that so far as can be learned there was scarce a baker's dozen present, that among them was Dr. Paton and his two sons, that three of the small number present recorded their dissent, and that most of those not present were opposed to the scheme, that our three missionaries, who have served longer than almost all the others in the group, are among its opponents, the "resolution of Synod," as representing any wide extended opinion, shrinks small.—Ed.

TWO GOOD LETTERS FROM INDIA.

Or rather, one from India and one about India, for Dr. Buchanan is in Canada, preparing for work among the Bheels.

Jairam's letter shows an advanced stage in mission work, when the fruits of that work become themselves workers, and such excellent ones.

DR. BUCHANAN'S LETTER.

Dear Mr. Scott,—

I enclose a translation of a letter from one of our native Christians, Jairam Makasari, a very trustworthy man. He has been most of the time under Fraser Campbell's care and training, and though not acquainted with English, he has a grasp of the Calvinistic system that would do credit to any Scotch elder. He has been of great service to the mission in many ways.

Some years ago, far away from the central station, on tour with Mr. Campbell, the latter was taken sick with cholera. Jairam with great care waited upon him in the lonely tent, and Mr. Campbell's life was under God saved by Jairam's faithfulness. His staunch Christian character has been an encouragement to the missionaries a help to the native Christians and a testimony to the heathen around.

He refers to his own sickness in the letter, which was nigh unto death. It is one of the great joys in connection with the medical work in India that God should use us to save a life so valuable. When it was decided that we should go down into the jungle to begin work among the Bheels, he volunteered to go, and we rejoiced to have him with us during the few months we had there before coming home.

Yours very truly,

J. BUCHANAN.

RUTLAM, 4th June, 1897.

Translation of letter from Jairam.

From your Jairam Makasari, heartiest salutations. By the grace of God I have good health. This year also I have been two or three months sick from that same old trouble, at which time the remembrance of you came very much into my mind. But in your place the honored Mr. Campbell did much, and I am now well. My wife is here sick. Please pray for her.

Having heard from Mr. Campbell of the sickness of Mrs. Buchanan, we had great sorrow, and on her behalf offered many prayers. Then again we heard that she is some better. For this cause we are thankful to God, and in the congregation, day before yesterday, we prayed this prayer, "O God, give Rev. Mrs. Buchanan strength and good health that they may come again to this country, and cause the Bheel people to hear the happy news of the New Testament, and that through their ministry the lives of thousands of the Bheel people may be saved and find eternal salvation, may it be so, Amen."

Beloved Sir, perhaps the thought has come to you, "Jairam has forgotten me and never writes a single letter." No, no, sir, I shall never forget you. What trouble, what care, what labour, you took on my behalf, and what help you gave me! All this I remember and will remember as long

as I live. God in his grace through you saved my life. In this, to God be glory and praise, and worship, and to Dr. Buchanan happiness.

The chief reason why I have not written till now is that I waited till some work should be done among the Bheels, for it is concerning that work I would give you news. I and Brother Babu have been nearly four months out among the Bheels. About two months in Sailana, a little while in Jhabua State, and nearly two months in Ali Rajpur State. There is this sad news: at Thandla, in Jhabua State, the Roman Catholics have begun work, and we hear that they have got land. Perhaps we shall also get land there.

But there is this happy word: In Ali Rajpur State, there is a splendid situation given to us. Both the Mr. Russells and the Sirdar British agent were pleased with it. The plans were drawn and given Mr. Campbell, who may have sent them to you with all information.

I and Brother Babu went there in the beginning of April and returned in the end of May. Mr. Campbell sent us down that we might inquire into the condition of the people and take possession of the land there offered to us. By the grace of God that has been accomplished, and therefore with great joy we praise God. And this good news I send you that your soul may rejoice. Yes, greatly, greatly.

From Rutlam we went by train to Dohad, and then by ox-cart we travelled two days to Ali Rajpur, which is 48 miles from Dohad; from there we went to that place that has been chosen, it being 14 miles from Ali Rajpur, rather in the direction of Dohad. The name is Amkhut.

Amkhut lies in a valley between two mountains through which runs a stream a little smaller than the Anas river. And upon the banks of the river, 30 or 40 feet above the bed, is the village, and beside the village is 7 or 8 bigahs (2½ or 3 acres) of level land. There will be built your house and that of the catechists. Beneath the village there is splendid water, which flows out of the ground and never goes dry, and is also sweet. If a cistern were built there six or nine feet deep that would be very good.

On the opposite bank is the place where British officers, out for inspection or for hunting, pitch their tents, and within one mile of there are fifty or sixty huts. There are many fields, trees, and also small hills, and round about there are other fourteen small villages in none of which is a shop. All of those villages are Bheels. To buy or sell anything, they must go 8, 12, or 14 miles.

When are you coming? My heart longs to see you. * * * * *

Your loving and faithful,

JAIRAM MAKASARI.

ITEMS FROM HONAN.

Being extracts from *Hsin Pao* and *The Exchange*, the Ms. weeklies of the mission.

From the *Hsin Pao*, some weeks old, but good.

The trees are rapidly putting on their spring clothes and the people are just as rapidly putting their's off. The first unadorned "hai tsi" of the season made his appearance in our yard yesterday.

The 18th of the 3rd moon was the day for worshipping the monkey god, who controls diseases of the throat, especially diphtheria. A large number of women who had been at his temple burning incense visited us that day.

The number of patients one day this week was 178.

Yesterday the ladies, Mrs. Goforth, Miss Pyke and Miss Robb visited Moa Liang Tien. They enjoyed their visit very much, for though some of the people on the street were rather dour, they met with a hearty welcome from quite a large company of Christians and others who assembled to hear the doctrine. This week four men were examined and recorded as catechumens. Two of them were from Moa Liang Tien. The same day quite a number of their fellow-villages made a pilgrimage into the city and burnt incense at one of the temples, praying for the destruction of the "foreign devils' religion." At home they made dough effigies of the foreigners, and after steaming them, fed them to the crows.

"Bearing the cross is not always easy in China. Confessing Christ openly often means the loss of everything." A young man in the city named Ma, after being beaten by his uncle, lost his situation because he would not worship idols longer. His father can earn but little, while his mother, crippled and deformed by rheumatism, winds silk, earning per day about 30 cash, or 1½ cents. All are hopeful enquirers.

EXTRACTS FROM THE "EXCHANGE," Hsin CHEN.

In honor of our good Queen's birthday, we had four "Union Jacks" flying in our compound on the the twenty-fourth of May.

J. & P. Coate's best six-cord cotton thread can be bought on the street here for less than one pays in Canada.

The Governor of Honan is evidently of the progressive party; he has already adopted the new silver coinage system, late approved of by the Emperor.

At Liang Ch'eng, the capital of our province, there is in course of erection, an immense "Yang Lou" (go down) which presumably is to be used for storing railroad material.

The building itself, its dimensions, its supposed use, the methods of building and

rapidity with which it is being constructed, are all objects of wonder and speculation among the natives. It is being built on time and by contract, it being stipulated that the more time there is in building the less will be the money paid.

Mr. Slimmon reports that on his last tour, while staying at Yang Wu Hsien, about sixty miles to the south-west, a band of robbers attacked and robbed the Yamen treasury.

The banditti, numbered about thirty, arrived in the city early in the day, and representing themselves as Yamen runners from a neighboring county, were entertained at the expense of the Yamen. The Mandarin himself being absent, they proceeded as follows:—

Most of the robbers stood on guard outside the Yamen gates, firing off guns, and warning the people to keep back, because their pistols "had no eyes" (p'ao mei yu yen), while four men entered the Yamen, taking possession of the treasures, and relieving the Mandarin's wife and daughters-in-law of all their jewellery; on leaving they captured the Mandarin's eldest son to hold as hostage in case any of their band should be apprehended. Only one man was injured in the fray.

An anti-foreign placard has been discovered, one at our very door, and another at the east gate of the town. Their purport is not yet known, as the placards were partly torn off when discovered.

The number of patients has greatly decreased at the hospital since harvest commenced. In the month of May the highest number of treatments given in one day was one hundred and thirty-three.

Several young girls have lately been treated; one will very likely lose the use of her foot, while another had her great toe amputated, which was sorely injured in foot-binding.

When about to operate on a lad for the purpose of removing a large tumor of the foot, the father was asked what he would do should the lad die under the anaesthetic, he replied, quite coolly, "That is of little importance. I have another at home."

It is rather singular how often it is the case that those patients who require operations, or could be cured, or greatly helped by other treatment, cannot be prevailed on to stay; while on the other hand many incurables cannot be driven away. A man suffering great pain from gangrene of the foot, requiring immediate amputation, consented to be operated on, but just when all preparations were made, it was found he had "eloped."

Many who come to the hospital are much disappointed that we have not the Saviour's power just to speak a word and cause them to be made whole.

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a general survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning October 10th.

HOW THE MINISTRY IS TRAINED, OUR COLLEGES AND THEIR WORK. 2 Tim., 1-3: 3, 14-17: 6, 1-8.

LITERATURE.

On the general question of the ministry, its scriptural authority, etc., Prof. Withrow's little book on "The Apostolic Church" may be consulted; also Stewart's "Scriptural Form of Church Government," and Rev. John McPherson's "Presbyterianism." Rev. Dr. Gregg's "Short History of the Presbyterian Church in Canada" gives ample details concerning each of the colleges. The Reports of the colleges in the Assembly's Minutes and the Calendars, which will be sent by the several principals on application, will bring the information up to date.

POINTS FOR THE PROGRAMME.

What the Scriptures say as to

- (a) The need of a stated ministry.
- (b) The divine authority of the ministry.
- (c) The call to the ministry.
- (d) The qualifications for the ministry.
- (e) The training of the ministry.

The separate parts of the college course, literary and theological, and what part they play in fitting the minister for his work. This would be a suitable contribution of the minister to the meeting.

Life at college; also a topic for the minister or any available student.

The history of the college, *e. g.*, of the college in which the congregation is most interested would be a capital subject for a paper; or

A brief sketch of each of the six colleges.

HOW THE MINISTRY IS TRAINED: OUR COLLEGES AND THEIR WORK.

BY REV. J. McD. DUNCAN, B.A., WOODVILLE, ONT.

The Christian ministry is a divine institution. It rests on the authority of the Lord Jesus Christ. Before His Ascension, He commissioned the Apostles to "go and make disciples of all nations." It is His will that all who become disciples shall be admitted by the rite of baptism into the great family of God as children, and that His commands shall be published to all nations so as to secure their willing obedience.

Nor was the work of preaching the gospel and organizing the Church entrusted to the Apostles only to cease when they had finished their earthly course. It was intended that the ministry should be a permanent institution, that it should continue until the body of Christ should be perfected. "He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Until the end here spoken of has been reached, the ministry must continue its work. When the world has been evangelized and the Church has been made ready for the coming of her Lord, the purpose of the ministry will have been accomplished, but not till then. Until that time, the ministry must remain; and it is certain that, meanwhile, the Lord will not fail to provide men for the work of the ministry. Never in the past, even when fierce persecution has assailed the Church from without, and when error and worldliness have sapped her strength from within, has there been an entire lack of faithful pastors and teachers. He who has given the ministers to His Church in the past, will continue this gift till her work is done. His promise will not be broken, His faithfulness will not fail.

The ministry is a gift of Christ to the Church, and this gift will never be withdrawn. At the same time, it is the duty of the Church to seek out those who have the necessary qualifications for the work of the ministry, and to provide for the development of these qualifications. When the seven deacons of the sixth chapter of the Acts were appointed, the Apostles said to the brethren: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business." These men were set apart to their special work by divine authority, but they were also chosen by the voice of the "brethren" as persons qualified for office in the Church.

In the Apostle's description of a bishop or presbyter, he says that he must be "apt to teach" and "able by sound doctrines both to exhort and to convince the gainsayers"; and he instructs Timothy to appoint to the ministry "faithful men, who shall be able to teach others also." (1 Tim. 2: 3; 1: 9; 2 Tim., 2: 2). It is clearly the business of the Church to take care that those who enter the ministry are qualified for the duties of the sacred office.

The Church has a twofold duty in regard to the appointment of pastors. In the first place she must look out men who are believed to be mentally and morally qualified for the work of the ministry. Moral and spiritual qualifications are, of course, first in importance. The ministry is not a mere profession to be entered by any one who has the required education. Only converted men and men whose character is beyond reproach should be admitted to this office. The Church should do more than merely reject or accept such men when they present themselves.

A second duty of the Church is to take care that those who are to be her ministers shall be properly trained for their work. The doctors and the lawyers require to pursue a special course of study to fit them for the practice of medicine and law, so the man who is to be a preacher and a theologian must receive instruction in the departments of knowledge which are most closely connected with his profession.

The various branches of Presbyterianism which found a home in Canada, began very early to make provision for the training of their ministry. This was at first a task of great difficulty. Instruction in Arts, as well as in Theology, had to be provided for, and, in some instances, the entire course of study, literary and theological, was under the charge of one minister, who, at the same time, was pastor of a congregation. In spite of these difficulties, good work was done, and the foundations were laid of the better-equipped institutions of sacred learning, possessed by the Church of to-day.

In the year 1875, when the union was formed which brought all the Presbyterianism of the Dominion under one organization, the United Church found itself in possession of six colleges, viz., the Presbyterian College, Halifax; Morrin College, Quebec; The Presbyterian College, Montreal; Queen's University and College, Kingston; Knox College, Toronto; and Manitoba College, Winnipeg. In Morrin College, and in Queen's College, teaching in Arts as well as in Theology has always been carried on, while in Manitoba College, until 1883, there was no regular theological department. In that year, Dr. King was appointed Principal and Professor of Theology. This position he still holds. The colleges at Halifax, Montreal, and Toronto are simply theological schools. The limits of this paper will allow only a few words about each of these six colleges.

Presbyterian College Halifax.

Over a span of four-score years our oldest college looks back to its beginning, at the founding of Pictou Academy, in 1817, by the Synod of Nova Scotia, for the teaching of Arts and Theology. In 1848, this seat of learning was transferred to the "Seminary" at West River, Pictou, and later to Truro; and at the union of 1860, between the Synod of Nova Scotia and the Free Church of Nova Scotia, the Seminary at Truro was removed to Halifax, and united with the Free Church College, which had been opened there in 1848.

Since 1860 the teaching of Arts and Sciences has been left to Dalhousie University, and the Presbyterian College has carried on its special work of training for the ministry.

The number of students completing their course in this institution from 1875 to 1897 is 141. The staff consists of 4 professors. The income of the college is derived from a Professorial Endowment Fund of \$136,630, and a Bursary Endowment Fund of \$10,550, and from the congregations of the Church.

The early efforts of the Presbyterian Churches of the Maritime Provinces to promote education and to provide training for students for the ministry form a chapter of deepest interest, in which the name of Rev. Dr. Thomas McCulloch, President, first of the Pictou Academy, and afterwards of Dalhousie College, Halifax, stands out prominently.

Morrin College, Quebec.

Takes its name from Dr. Joseph Morrin, a native of Scotland, one of the leading medical practitioners in Quebec, and an elder of the Presbyterian Church, who, in 1860, made over to trustees, in money and real estate, \$50,000 "for the establishment of a university or college, within the city of Quebec, for the instruction of youth in the higher branches of learning, and especially for young men for the ministry for the Church of Scotland in the Province of Canada."

In the year 1861 Dr. Morrin died, and in the same year the college was incorporated by Act of Parliament. Next year the institution, which was named Morrin College, was opened for the reception of students, with Dr. Cook as Principal and Professor of Theology. As the Protestant population of Quebec and neighborhood is small and the revenues of the college, will not remunerate a large staff of professors, it cannot be expected that it will be attended by a large number of students. Last year, however, the number of students was more than 100, of whom eight are said to be looking forward to the work of the ministry. The Governors of Morrin College ask the sympathy and assistance of the Church on the grounds that they are placing at her service "a valuable property, free from all incumbrances of debt, and a fund already

adequate to the providing of a staff of several devoted and competent professors," and that they occupy a position in the midst of a population whom the Church is striving to win to purer views of the gospel."

The Presbyterian College, Montreal.

Held its first session in the winter of 1867 in the basement of Erskine Church. The classes were conducted by the Rev. Dr. Gregg, of Toronto, and the Rev. Wm. Aitken, then minister of Smith's Falls.

In the following year Dr. MacVicar was appointed the first Professor of Theology. He was the only professor for four years. The number of students in attendance during the second session was 23. The income was \$3,516, and the expenditure \$550 less.

Principal MacVicar has watched the growth of this institution until the staff now includes five professors, besides lecturers.

In 1873 College buildings, erected on a most desirable site, were formally opened, and in 1882 the "David Morrice Hall and Library" were completed and handed over to the college. Notable features of the Montreal College are the French department under the direction of Professor Cousirat, and the lectureship in Gaelic by Rev. Dr. McNish. The number of graduates in theology since 1875 is about 202.

Queen's University and College, Kingston.

Was opened for the reception of students on 7th March, 1842. The movement for the establishment of this institution began in 1832, and originated in the difficulty which the Church of Scotland Synod experienced in obtaining a supply of laborers from Scotland to occupy its Home Mission fields. The need was felt of a college where a Canadian ministry might be trained. Aid from the Government was sought without success. An appeal was made to the congregations. This appeal was so successful that in 1841 the promoters of the enterprise were in a position to obtain a royal charter for the new institution, giving it the standing of a university, with power to confer degrees.

Since the union of the churches in 1875, Queen's College has graduated about 160 students in theology. During recent years, great improvements have been made in the buildings and equipment of the college, and a comparatively large endowment has been secured.

Knox College, Toronto.

The history of this institution dates back to 1844, the year of the Disruption of the Church in Canada. In that year it became necessary to make provision for the training of the students for the ministry who had cast in their lot with the Free Church.

The first session was opened with 14 students, in a room in the residence of one of the professors. In 1846 the college received the name of "Knox's College," which was changed in 1858 to "Knox College."

The history of the college may be divided into three periods. The first extends from 1844 to the union of 1861, the second from 1861 to the union of 1875, and the third from 1875.

During the first period 86 students completed their theological course, and the building known as Emsley Villa was procured and adapted to college purposes at a cost of \$28,000.

At the union of 1861 between the Free Church and the United Presbyterian Church, the Divinity Hall of the latter body was amalgamated with Knox College. It had been opened in London, Canada West, in 1844, under the charge of Rev. Wm. Proudfoot, father of the present Rev. Dr. Proudfoot. The Hall was transferred to Toronto in 1850, and on the death of Professor Proudfoot, Rev. John Taylor, M.D., father of Sir Thomas Wardlaw Taylor, the present Chief Justice of Manitoba, was called from Scotland as his successor. He resigned in 1861.

From 1861 to 1875 the number of graduates from Knox College was 136. In 1874 the foundation-stone of the present building was laid, and it was completed in 1875 at a cost of \$120,000. The number of graduates from 1875 to 1897 is 370. The total number of graduates of Knox College is little short of 500.

Manitoba College, Winnipeg.

As stated above, the theological department was added to this college in 1883, when Dr. King was appointed to the position which he now holds. In 1891 a second professor was appointed—the Rev. Andrew B. Baird.

The theological classes of this college have since 1893 met in the summer instead of in the winter as in other colleges. The students are thus set free to supply the mission fields of the North-West during the winter months.

In carrying on the work of the summer session assistance has been given by professors from other colleges of the church, and, in some instances, from other countries. From 1884 to 1896 the number who have completed their theological course in Manitoba College is 74.

There are many reasons why Presbyterian young people should be interested in the colleges of the Church.

1st. The colleges are training men for the service of the Church. These men are to be your ministers. It ought to be a matter of deep concern to you that they shall be as efficient as possible.

2nd. The colleges are providing men for our mission fields at home and abroad. Their graduates are in the Maritime Provinces, in Muskoka and Algoma, in the North-West and British Columbia. They are in every foreign mission field of the Church.

Church Notes and Notices.

CALLS.

From Mt. Forrest, Ont., to Mr. A. Graham, of Glencee.

From Dawn, Centre and North, Chatham Pres., to Mr. Cowan, of Knox College.

From Meaford, to Mr. S. H. Eastman, of Oshawa.

From Kempt and Walton, N. Scotia, to Mr. W. A. Mason.

From Douglas, Ont., to Mr. A. W. McKenzie, of Tichborne.

From Mosa, London Pres., to Mr. Alex. Fraser, licentiate. Accepted. Induction 27 August.

From Hyde Park and Komoka, London Pres., to Mr. W. A. Wyllie, B.A. Accepted. Induction 12 August.

From St. John's Church, Brockville, to Mr. Daniel Strahan, of Hespeler. Accepted.

From Cote des Neiges, Montreal, to Mr. Thomas Mitchell, of Avonmore.

INDUCTIONS.

Mr. A. A. Graham, of Presbyterian College, Mcntreal, into Petrolia, Ont.

Mr. E. H. Brandt, ordained and inducted into the charge of St. Henri French Mission, Montreal.

Mr. Woodside, into St. Andrew's Church, Carleton Place, 5 August.

Mr. Alex. Fraser, ordained and inducted into Burn's Church, Mosa.

Mr. P. D. McLeod, into Atwood and Monkton, Stratford Presbytery, 19 August.

Mr. E. Mason, into Douglas, Brandon Presbytery, 27 July.

Mr. Gilmour, ordained 13 July, at Indian Head, Regina Presbytery, 'as missionary to Crowstand, Indian Reserve.

Mr. J. H. Cameron, called from Russell, Man., into Kildonan, Man., 6 August.

Mr. P. C. Byers, ordained as missionary at Avoca, 3 July.

RESIGNATIONS.

Mr. Tolmie, of Southampton, Bruce Presbytery, after a pastorate of 34 years.

Mr. J. R. Gilchrist, of Baltimore and Coldsprings, Ont.

Mr. Geo. McKay, of Kincardine and Bervie; Mr. J. L. Murray is interim Moderator of Session.

Mr. Falconer, of Bedford and Waverly, owing to ill health.

Mr. McCurdy, of Tryon and Bonshaw, P.E.I.

Mr. D. Strahan, of Rockwood, Ont., after a pastorate of 21 years.

Mr. J. A. F. Sutherland, of Minnedosa, Mr. Ewan McKenzie, of Shaubs and Oak River, Minnedosa Presbytery.

PRESBYTERY MEETINGS.

Synod of Maritime Provinces.

1. Sydney, Englishtown, 30 Aug., 6.30 p.m.
2. Inverness, Black River, 21 Sep., 11 a.m.
3. P.E.I., Charlton, Zion, 2 Nov., qrtly.
4. Pictou, N. Glasgow, Jas., 7 Sep., 9.30 a.m.
5. Wallace, Parrsboro, 9 Nov., 4 p.m.
6. Truro, Milford, 21 Sep., 11 a.m., bi-mon.
7. Halifax, Canard, 6 Sep., 2 p.m.
- “ Kempt., 7 Sept.
8. Lun., Yarmouth, Rose Bay, 6 Sep., 10.30 a.m.
9. St. John, St. John., St. A., 19 Oct.
10. Miramichi, Chat., 28 Sept., 10 a.m., stand.

Synod of Montreal and Ottawa.

11. Quebec, Richmond, 14 Sep., 5 p.m.
12. Montreal, Mon., Knox, 21 Sep., 10 a.m.
13. Glengarry, Lancaster, 14 Sep., 11.30 a.m.
14. Ottawa, Otta., Bank St., 21 Sep., 2 p.m.
15. Lanark, Carl. Pl., Zion, 15 Sep., 10.30 a.m.
16. Brockville, Brockvl., St.J., 8 Sep., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston, Kingst., St. A., 21 Sep., 2 p.m.
18. Peterboro, Pt.Hope, Mill St., 21 Sep., 2 p.m.
19. Whitby, Brooklin, 19 Oct.
20. Lindsay, Fen. Falls, 21 Sep., 11 a.m.
21. Toronto, Tor., St. And., 1 Tu. ev. mo.
22. Orangeville, Orangevl., 14 Sep.
23. Barrie, Elmvale, 28 Sep., afternoon.
24. Algoma, Sault St. Marie, 22 Sep., 7.20 p.m.
25. Owen Sd., O. Sd., Knox, 21 Sep., 10 a.m.
26. Saugeen, Harriston, Knox, 14 Sep., 10 a.m.
27. Guelph, Guelph, Chal., 21 Sep., 10.30 a.m.

Synod of Hamilton and London.

28. Hamilton, St. Cath., 21 Sep.
29. Paris, Woodstk., Knox, 21 Sep., 11 a.m.
30. London, Lon., 1st Ch., 14 Sep., 11 a.m.
31. Chatham, Chatm., St. A., 14 Sep. 10 a.m.
32. Stratford, Strat., Knox, 14 Sep., 10.30 a.m.
33. Huron, Clinton, 14 Sep., 10.30 a.m.
34. Maitland, Wingham, 21 Sep., 10 a.m.
35. Bruce, Chesley, 14 Sep., 1.30 p.m.
36. Sarnia,

Synod of Manitoba and the North West.

37. Superior, Keewatin, 8 Sep., 2 p.m.
38. Win., Man. Col., 2 Tu. Sep., bi-mon.
39. Rock Lake, Manitou, St. And., 14 Sep.
40. Glenboro, Wa. anesa, 20 Sep., 7 p.m.
41. Portage la P., P. la P., 15 Sep., 7.30 p.m.
42. Brandon, Brandon, 21 Sep., 10 a.m.
43. Minnedosa, Shoal Lake, 1 Sep.
44. Melita, Deloraine, 7 Sep.
45. Regina, Wolseley, 22 Sep.

Synod of British Columbia.

46. Calgary, Lethbridge, Alberta, 8 Sep.
47. Edmonton, S. Edmonton, 7 Sep., 10 a.m.
48. Kamloops, Enderby, 7 Sep., 10.30 a.m.
49. Westminster, Wstr., 7 Sep., 2 p.m.
50. Victoria, Nanaimo, Et. A., 1 Sep., 2 p.m.

OBITUARIES.

Rev. Samuel Boyd was born in County Down, Ireland, 24 July, 1824. After the county schools he attended Banbridge Private Academy. In 1845 he entered the Royal College, Belfast, graduating in 1849. He studied theology in Philadelphia in connection with the Reformed Church of North America, graduating in 1857, when he was ordained as pastor of the Reformed Presbyterian Church, Somonauk, Ill., where he remained four years. He then removed to Shemogue, N.B., where he labored eleven years. On his reception into the Presbyterian Church in Canada he was called to Knox Church, Wallace, N.S., in July, 1878, where he labored for nineteen years until his death, 21 July. His wife died two years ago.

Rev. H. A. E. Reid was born in Toronto in 1863. He was a son of the late Rev. Dr. Reid, agent of the Church. He graduated at Toronto University in 1887, and then taught for a year in Manitoba College, Winnipeg. Entering Knox College, Toronto, in 1888, he graduated in 1891, and was not long afterwards settled as pastor at Stouffville and Markham, near Toronto. He took ill last October. About Christmas he removed to Toronto. It was found that he was suffering from an internal tumor, and at his mother's residence, 31 July, he passed away at the age of 34 years, leaving a widow and two young children.

Rev. David Waters, D.D., was born in Caithness, Scotland, in 1827. He came to Canada when young, and deciding to enter the ministry, took his Arts course in Toronto University and Theology in Knox College. He was ordained and inducted at Southampton and Dunblane, Ont., 16 July, 1861. In 1863 he accepted a call to Port Hope, and thence, in 1868, to Mary's, Ont. In 1873 he was called to St. David's Church, St. John, N.B., where he labored for 8 years, until called, in 1881, to the North Reformed (Dutch) Church, Newark, New Jersey. In 1891, owing to ill health, he retired from the active work of the ministry. He has for some time lived in Halifax, where, on the 4th of August, he passed to his rest in the 70th year of his age. His widow survives him.

STATED COLLECTIONS FOR THE SCHEMES.

French Evangelization, 4th Sab. July.
Home Missions, 4th Sab. Aug.
Colleges, 3rd Sab. September.
Widows' and Orphans' Fund, 3rd Sab. Oct.
Assembly Fund, 3rd Sab. November.
Manitoba College, 3rd Sab. December.
Augmentation Fund, 3rd Sab. January.
Aged and Infirm Min. Fund, 3rd Sab. Feb.
Foreign Missions, 3rd Sab. March.

THE HABIT OF COURAGE.

By MARGARET E. SANSTER.

There are many occasions in life when the habit of courage stands one in stead—not the habit of physical courage merely, but that other and higher kind which faces a moral crisis, or enables one to meet sorrow and calamity bravely and cheerfully.

Not long ago, I was often with a friend who was passing through a great trial. One whom she dearly loved was dying of an incurable disease, and the physicians had frankly admitted that no remedy had ever been discovered for it, and that all they or any one could do was to soothe the pain as much as possible, and make the days as bright and pleasant as might be until the end should come.

Day by day, with a face unaltered in its cheer, with a smile for every friend, and a blithe word of greeting, this woman, whose heart was almost broken with grief, kept up the spirits of all about her.

"What is her secret?" I asked, in wondering admiration. "She has cultivated through all her life the habit of being brave and cheery in little trials and vexations. Now, when there is need for a great effort, she is able to rise to the need."

"There is something more," I urged.

"Yes," said the wise woman to whom I spoke, "there is something more. Our friend has faith in the love and watchful providence of God. She has exercised this faith in the small affairs of every day, always going to Him for help in every little puzzle and problem, and referring her cares to Him, just as a child does to her tender father. Now, in this great and overwhelming trouble her faith still takes hold of the strength of her unseen Friend. The habit of faith is hers, and she is serene and tranquil."

"When He giveth quietness, who then can make trouble?" I thought. The trustfulness of a child! What more can we want?

There are dear young people away from home. They are busy all day in shops and offices, and they go to a boarding-house at night, and there is no mother at hand to ask what kind of a time they have had, and whether they have been thorough in their work, and successful, or to cheer them, if they perhaps have some cause to feel anxious or discouraged.

They are homesick now and then, and sometimes they are ready to seek diversion and amusement in places of which father and mother would not approve. To such I would say, cultivate the habit of faith and the habit of courage. Believe in the heaven above you, and in the loving Friend whose eye is always on you, wherever you may go. Measuring yards of ribbon, showing goods to customers, copying papers in an office, adding figures in a ledger, wherever you are, whatever you are doing, believe in God, and be brave and cheery.—*Sc*

Around the World.

PRESBYTERIANS

The Cumberland Presbyterian Church, U.S.A., has 2,915 churches, 1,571 ordained ministers, and 175,642 communicants.

Rev. Dr. Matheson, of St. Bernardo, Edinburgh, formerly of Inellan, the eloquent blind preacher, has asked the congregation for a colleague and successor.

At its recent meeting the Synod of the Reformed Presbyterian Church passed a resolution denying any aid from the benevolent fund to students who use tobacco or indulge in any other extravagant habit.

In numbers and in giving for missions, the Presbyterian Church of the United States South is a little, and but little, in excess of our own. It has 2,816 churches, 1,393 ministers and 211,964 communicants, and gave last year \$122,000 for Foreign Missions.

A separate colored Presbyterian Church is likely to become a reality in the South. The Southern General Assembly recently gave permission to that effect to its four colored Presbyteries, and three of the four have issued a call for a convention to meet in Nashville, Tenn.

The Church of Scotland has 84 Presbyteries, 16 provincial Synods, and 633,408 communicants. The increase of communicants during the last twenty years has been 7,600 per annum. The Home and Foreign Mission schemes incomes have fully doubled during the last twenty-two years. The contributions during the past year were £466,138, an increase over the previous year of £45,215.

The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, with three Presbyteries; the United Presbyterian Church, with two Presbyteries; the separate Presbyteries of Natal, Cape Town, and the Transvaal, and the Congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives.—*Eng. Pres.*

The Presbyterian Church, U. S. A. North, has 32 Synods, 229 Presbyteries, 7,631 churches, 7,129 ministers and nearly a million members. The total contributions for the year ending 1st April were \$13,298,067, about \$800,000 less than the previous year. Foreign Mission receipts were last year \$681,459 lower than for many years, while for Home Missions the receipts were \$1,042,768, higher than any year since 1892.

OTHER CHURCHES AND PEOPLE.

There are now 4,482 Christian Endeavor Societies in Great Britain.

The Methodist Episcopal Church, U. S. South, has just entered Korea.

The British settlement at Tientsin has been extended from sixty-five to three hundred acres.

The Society of Friends has a total membership of 110,299, and an American membership of 90,436.

The Pilgrim's Progress has been published in 85 different languages and dialects. The latest is for Uganda.

The receipts for 1896 of the Woman's Auxiliary of the Wesleyan Missionary Society, Great Britain, was about £60,000, \$300,000.

In 1842 the Bishop of Calcutta on scriptural grounds declined to give work to any lady missionary who was single. What a change to-day.

One result of famine in India is inevitably a loosening of fearful bonds with which caste enthralled her oppressed millions.—*Indian Witness.*

The number of Jews in the world, estimated by the Geographical Society of France, is 6,377,602. Of these, about five and a half millions are in Europe.

There is not one resident Protestant missionary allowed in Russia, but the British and Foreign Bible Society distributed 60,000 copies of the Bible there last year.

No more birds in Massachusetts women's hats, nor sold in their shops. So says the law. Step by step upward. First the slave, now the bird. Signs of millennial dawn.

According to Dr. R. N. Cust, there are 438 African languages, with 153 dialects, making a total of nearly 600. The Hausa is the most generally spoken, and is used by 15,000,000.

A new law has been passed in Korea by which Korean widows, formerly permitted to re-marry only into an inferior rank, may now make new connections without regard to caste.

It is stated on good authority that many of the cabmen of Paris are ex-priests, men who had given up faith in Rome, and could no longer remain in the priesthood, and who had no other way of making a living.

When the Queen was crowned, the Fijians were savage cannibals. Last year the Christians of Fiji sent \$4,000 to help India's famine. Part of a world's regeneration, the incoming of a new heaven and a new earth.

Mexico now contains one hundred Christian Endeavor Societies, with 2,047 members. Twenty-eight of these are Junior Societies, with 469 members. Last year there were only seven Junior Societies in the country.

In the Philippine Islands the position of the priest is not disturbed if he lives a life of open immorality, but he would be put out of his office summarily should he venture to marry the mother of his children.—*Indian Witness*.

In Italy, the land of the Pope—whose alleged religion has impoverished the inhabitants mentally, morally and materially—the tax gatherer takes 31 per cent. of what the people make. Romanism is always a blight.—*Primitive Catholic*.

Temperance women of Normandy asked the public authorities a short time ago to make it unlawful for women or girls to serve in public-houses. The request has been granted, and now a drinkseller cannot employ any other woman than his own wife.

All that the promoters of the Protestant religion in Madagascar predicted with the passing of the island into the hands of the French is coming to pass. The London Missionary Society appeals to the world as it sees its long and faithful work destroyed by the Jesuits.

In spite of all the persecution in Russia, religious dissenters from the orthodox Church are increasing, and now number ten millions. It is said that the Czar is disposed to grant increased religious liberty. The day of liberty is surely coming, even in Russia.

The largest heathen nation in the world, China, is represented at Washington by a Christian. He is a native of Hong Kong. His ability was noticed by Li Hung Chang, who chose him as legal adviser. He was educated in England, and is now Chinese Ambassador to the U. S. A. This is one result of Foreign Missions.

The British and Foreign Bible Society's annual report for the past year showed an increase of income of upwards of £2,000. An aggregate of 3,776,133 issues were made from the depots at home and abroad, which included Bibles, New Testaments and portions. Since its commencement, in 1804, the issues have amounted to 151,142,802 books.

Jesuit obedience is well shown by the following. A young man from America was admitted to an audience with the aged General of the Order in Rome. Before him was a map of Africa. Pointing to a spot in the map he said, "Twenty of our missionaries were killed there last March. We must send others soon." "But will they go?" "Go, my child? Why, I shall send them."

Twelve years ago the representation of the London Medical Schools in the mission field was close on *nil*, but to-day the London School of Medicine for Women has 31 representatives abroad, the London Hospital Medical School has 17, St. Bartholomew's 10 St. Thomas', 5 University College, 3. Six other London medical schools have each one or two.—*Medical Missions*.

In the *Missionary Chronicle* of the L.M.S., Dr. Lawes, of New Guinea, gives a most cheering account of the progress that has been made in that island during the last twenty-two years. There are now ninety churches and schools in places where the utmost darkness and savagery existed; there are 3,000 scholars in connection with these schools, and 1,350 men and women are professed followers of Christ.

When I first went to India, thirty-eight years ago, I sailed on a vessel of 650 tons, and the voyage took 127 days. On my last trip to this country our ship was one-ninth of a mile long, of 10,000 tons' burden, and the voyage took only twenty days. When our church began its work in that country, we were limited to a section of the empire having 17,000,000 people, and speaking only one language. Now God has led us into all parts of India, with 260,000,000 population, and we are preaching in sixteen languages.—*Bishop Thoburn*.

A FEW FACTS OF MISSIONS.

BY REV. J. THOMPSON, OUR MISSIONARY TO THE CHINESE IN MONTREAL.

For The Record.

"Out of the shadows of night,
The world moves into light;
It is daybreak everywhere!"

"I like your Jesus because He loved little girls. Our Mahomed did not love little girls." Christianity emancipates woman-kind.

A Chinese woman was asked: "Do your idols love you?" "No, no," came the emphatic reply. They have mouths, but they speak not.

"O sir," said a mother in China, who was telling the missionary of the happy death of her Christian daughter, "the grave has become a new place since Jesus came to our village." All things are become new. No more buried hopes.

In the village of Martswang, China, where eighteen persons had been baptized, ten children from eight to twelve years of age were discovered in a room by themselves in earnest prayer that they might be saved. Suffer little children to come unto me.

Said an aged Chinaman to Rev. Dr. Corbett, "How long ago did you say Jesus Christ came?" "Nearly 1,900 years ago." "Why, I can't understand it. What have your people been doing all this time. Here I am eighty years old, and never heard it till now."

On the sixth day of the sixth month at Lien-chow, China, was observed the custom of bathing the idols in the river, which, after their purification, were taken with a great ado to their lofty pedestals to sit in contemplation another year. Feet they have, but they walk not.

At a temple undergoing repairs in Ning-po, China, little strips of pink paper were pasted over the gods' eyes as prayers to them to retire from the temple till it was ready to receive them again, meantime they were only images and not sacred. Eyes have they, but they see not.

Rev. Dr. Legge, the eminent Chinese scholar, now at Oxford University, says: "I have been reading Chinese books for more than forty years, and any general requirement to love God, or the mention of anyone loving Him, has yet to come for the first time under my eye."

A literary graduate suddenly arrested by the truth in a gospel meeting, said: "I have travelled to the east, west, north and south in search of peace. I have tried Buddhism, Taoism and Confucianism, and not found it; but in what I have heard to-night I find peace, and from henceforth Jesus Christ is my Saviour." He became an evangelist. In Christ alone can peace be found.

A Chinese scholar who became a Christian said to Rev. Dr. Taylor: "How long have you known about this gospel?" "Oh, my fathers have known about it for hundreds of years." "For hundreds of years? Why didn't you come and tell us before? My father searched for peace for twenty years and died without finding it. Why didn't you come?" How shall they hear without a preacher!

CANTON GIRLS' SEMINARY.

By REV. J. THOMPSON, M.D.

For THE RECORD.

One of the features of populous Canton City is the "Canton Girls' Seminary," long established, and with an attendance by a late report of 165, forty women and one hundred and twenty-five girls, who almost without exception go forth upon the completion of their studies as Christians. The teachers and scholars of each department hold meetings every Sabbath evening for the special purpose of praying for their unconverted schoolmates and friends. The scholars go out as teachers, Bible-readers and wives of Christian Chinese.

Well taught in music, the organists of the First, Second, and Third Presbyterian Churches in Canton City are former pupils there.

During the year, the school, made up mostly of poor girls, contributed some \$79 for missionary objects. Most of it was contributed by the missionary society, with a membership of 85.

Having supported a Biblewoman for several years, the society decided this year to begin work in a new centre. The town of Kam-Kai, where some years ago a missionary was accidentally killed by a shot from a pirate boat.

A Christian woman, earnest and faithful, was employed to sell tracts and explain the doctrine. The new work was taken up with much interest and many and earnest prayers offered for its success. At the first communion season 40 women came from Kam-Kai to Canton and spent several days attending meetings and being taught in the seminary.

During the year four were received into the church, forming a little circle of Christians at Kam-Kai, but they have been bitterly persecuted, especially one poor old woman, who was caught as soon as she returned after professing faith in Christ, her hands tied and a bundle of thorns prepared to beat her with. Some said, "Kill her," but better counsel prevailed, and she was released.

After the summer vacation, 17 women and girls went on board the passage boat for Canton to seek admission to the seminary; but the men of the village gathered together and drove them off the boat, compelling them to return to their homes. Greatly disappointed, they hope on.

It was one of these Biblewomen who, while ill in the Canton Hospital, so showed forth her Lord in word and act that several about her were led to accept Him for themselves. Many of these Bible-readers are very amiable and self-sacrificing Christian women, and the societies that support them have good reason to rejoice in their work. Like another one who is said to have continued in prayer all night for Miss N., one of the seminary teachers, that she might be recovered from severe sickness, asking that she herself be taken instead, as of less value.

Life and Work.

A.C.E. STORY, THE LOST FOUND.

A STORY OF THE GREAT C. E. CONVENTION AT
WASHINGTON LAST SUMMER.

It was July, and the heat was intense.

On one of the seats in the Capitol grounds, panting for air, as the day declined, there sat a man perhaps forty years old. He was the picture of dejection. His face was seamed by dissipation. He wore a faded suit of blue, poorly fitted and cheap in quality. One of his shoes had a gap in the side and the other was worn through the sole. His linen was repulsive and his hat was torn. As the night wore on, with a sigh he stretched himself upon the seat, and soon was asleep beneath the charitable stars.

Henry Waters had run away from an Eastern home many years before, had drifted to Washington, and was now a social wreck. For a time he was a pension clerk. But a change of administration lost him his place. Then he served as hostler to a senator, who discharged him on learning of his appetite for drink. He next worked for a cheap restaurant. Still later he did whatever work he could find in the "Division" where the outcasts dwell. Now he had been rejected even by the vile, and, without a home, begged his meals by day and slept on the public benches by night.

That week the great city was invaded by an army of young men and women. From every State they came, in trains heavily laden, wearing their pretty badges that told the world that they had dedicated themselves to their Master's cause. Earnest faces in bright dresses crowded the corners, filled the cars, and took possession of the hotels. Sometimes it seemed as if the old city, steeped in political trickery and the slave of hollow fashion, was receiving a new inspiration and a higher life from the thousands of noble crusaders whose quiet bearing and lofty motives won the respect of citizens, police, and press.

In a great temple on a prominent corner were gathered the hundreds of delegates from the Old Bay State. The interior of the structure was festooned with colored ribbons and hung with appropriate mottoes. There was a registration booth, a post office, and a committee on hospitality. A city clergyman had given the visitors an address of welcome. The President of the Massachusetts organization had fittingly replied. "Throw out the Life Line" was sung by more than a thousand young voices.

Then followed the afternoon discussion on "How to win the erring." There was a chorus of applause when the popular chairman of the State Lookout Committee, Miss Mary Waters of Haverhill, ascended the platform and read a paper replete with earnestness, compassion, devotion, and love.

Without the edifice, on an opposite corner and hidden behind a tree, stood a gaunt and wretched tramp, curiously eyeing the building and those passing in and out. "Christian Endeavor," he muttered, "little do they care for me. I wonder if she is here. But she is too fine a lady to speak to a hungry wretch." And he passed on to one of his old haunts.

The week passed. There were bicycle runs to Cabin John's Bridge, where beneath grand old trees and in cosy rustic seats scores of young Christians chatted and sung; to old Mount Vernon, where the famous home was overrun by the inquisitive seekers for every object of historical interest; and to many choice spots along the noted river that winds its silvery way towards Harper's Ferry.

The closing night of the great Convention had come. Most of the delegates were selecting some famous speaker whom they desired to hear. A few earnest young people had decided to visit a Gospel Mission in a neglected part of the city. Down past low groggeries and vile dance halls they went, armed like their Master with an unquenchable love for the souls of sinful men. They entered a plain pine structure, filled with rough seats, and containing a simple table for the speaker and a little melodeon. The walls were hung with framed verses from the Word. Mary Waters presided. After a few Gospel hymns, during the singing of which the room filled, she rose, and read the parable of all parables that tells of the prodigal and his return. Gently, simply, lovingly, she recited the eternal story of the love of God for man, and begged each of her hearers to return to the Father's house and arms. Many raised their hands for prayer in their behalf.

But near the door sat a sullen-looking stranger, with his head between his hands. "Can it be," she asked herself, as they sung a final hymn. The meeting was dismissed and the young missionaries prepared to return to their hotel.

As the fair leader approached the door, from a shadow cast by a pile of timber stepped the man whose face had strangely thrilled her, and looked timidly into her eyes. "I don't s'pose ye know a tramp like me, do ye?" he asked.

The young woman, half shuddering at the repulsive figure, looked intently and replied: "My friend, I fear we have not met before. Can I do anything to help you?"

The man pleadingly sought her face and said: "Did ye ever have a brother away off East?"

A lightning look of recognition, and she cried, "Is it you—Henry," and wound her arm about his threadbare coat. The tears rained from their faces so they could hardly see their way, as they passed down the street, a strange pair, innocence and guilt, beauty and frightfulness, until they found the very park where he had often slept in poverty and despair.

He told her of his wayward career, and she told him of the love that had never forgotten him and of the door that had always been open. He would not come to her hotel for he said it would disgrace her. So she gave him a bank note with which to purchase new clothing throughout, and they parted for the night.

The Eastern train left Washington at ten in the morning. Hundreds of Endeavorers crowded the station. When the Massachusetts delegation appeared, the Chairman of the State Lookout Committee was not alone. By her side stood Henry Waters, transformed in a neat suit, and with a look his face had never worn before. A telegram fied over the wires to a gray-haired mother that read: "We are coming, and the lost is found." The cars rang with song, but there were two who could not sing. They sat close together, and cried silently in gratitude to God. And there was joy in the presence of the angels over another prodigal returned.—*Evangelist.*

"HONEYED WORDS."

Probably no one can ever fully estimate how much influence he is constantly exerting through his tones of voice. Nothing is so powerful to cheer the drooping energies of a discouraged army as the inspiring tones of hope in which their general urges them onward. Who has not seen the immediate effect of a glad and sprightly voice breaking in upon a dull and uninteresting party of people? How their eyes brighten, and their brows clear, and their forms become erect! On the other hand, let a solemn, or doleful, or fretful voice break in on a gay and cheerful company, and how quickly the smile dies on the lip, and a depressing influence goes round!

POWER FOR THE SEEKING.

You want power? Well, the desire is legitimate, and its realization possible.

But what kind of power? Physical? Then stop fretting. Take exercise. Avoid excesses. Form regular habits. Eat nourishing food. Sleep long and soundly. That means a sound body.

Mental power? All right. Use your brain. Think. Think systematically. Think persistently. Think below the surface. Grapple with the great thoughts which others have put in books. That will give fibre and grip to your mental life.

Or is it moral power you are after? It may be had. Think pure thoughts. Look at lofty ideals. Live right. Crucify self. Lath the all vileness. Develop the Good Samaritan side of your life. That will promote a high morality.

But there is something higher. It is spiritual power. Ah! that is it. The foot

of the ladder is on the earth, but its top is in Heaven. Climb! Do you say, "It is high; I cannot attain to it?" No, no! Read the first chapter of the Acts of the Apostles. Then to your knees! Look up. Turn your back upon the bad past. Surrender utterly to God. Lose your will in his. Plead the promises. Believe, believe, believe! Claim the pentecostal gift. Receive ye the Holy Ghost.—*Epworth Herald.*

THREE REASONS AGAINST INFIDELITY.

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters [and he said it with tears in his eyes]. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."—*Bishop Whipple.*

A FATAL CHOICE.

During a revival of religion in one of our great universities, two students were awakened who were intimate friends. One evening they agreed to go and call upon one of the professors and ask his advice. They came to his door, when one of the two stopped and said: "I believe I won't go in." His companion replied, "You can do just as you please, but I need all the help that a man of experience can give; I am resolved to go in."

There they parted—and for eternity! The one went in, opened his difficulties to the professor, received good counsel, and decided for Christ. He became an eminently useful minister of Christ. The other threw off all serious thought, drifted into "fast" associations and ended his career as a sot.

There are two gates and the two opposite roads into eternity. You must take one or the other! Beside that straight gate stands the infinite Love saying to you: "I set before you death and life, choose life!"

—*Rev. Theo. L. Cuyler.*

International S. S. Lessons.

PAUL'S LAST JOURNEY TO JERUSALEM.

3rd October.

Les., Acts 21: 1-15. Gol. Text., Acts 21: 13.
Mem. vs., 12-14. Catechism Q., 95.

1. Kindness on the way.—vs. 1-7.
2. Danger ahead foretold.—vs. 8-11.
3. Paul's Heroic Answer.—vs. 12-15.

HOME READINGS.

M. Acts 20: 17-38. . . *Paul's Farewell at Miletus.*
T. Acts 21: 1-17. . . *Last Journey to Jerusalem.*
W. Matt. 16: 21-28. . . *Jesus going to meet death.*
Th. John 15: 13-27. . . *"They will also persecute you."*
F. 2 Tim. 2: 1-16. . . *"If we suffer, we shall reign."*
S. 2 Cor. 4: 1-18. . . *"Delivered for Jesus' sake."*
S. Rom. 8: 28-39. . . *Persecution cannot separate.*

Time.—A.D. 58. *Places.*—The coast of Asia Minor from Miletus to Patara; thence to Tyre, Ptolemais, and Caesarea.

From Miletus Paul and his party sailed to Patara. Thence they went to Tyre. Here they found Christians. These tried to dissuade Paul from going to Jerusalem. At the end of seven days he went to Ptolemais, and thence to Caesarea. Here he spent some days with Philip. Agabus, a prophet from Jerusalem, foretold Paul's persecutions in that city. The latter's friends, alarmed, again besought him not to go there. But Paul, announcing his readiness to die for the name of Jesus, departed.

LESSONS.

1. We get much help and cheer from good people we meet.
2. We should always try to encourage others on their way.
3. We must often endure trouble in being true to Christ.
4. Friends sometimes try to keep us back from hard tasks.
5. We should let nothing keep us from doing God's will.

PAUL A PRISONER AT JERUSALEM.

10th October.

Les., Acts 22: 17-30. Gol. Text., 1 Peter 4: 16.
Mem. vs., 22-24. Catechism Q., 96.

- 1 Paul's Words to the People.—vs. 17-21.
- 2 Paul's Arrest and Binding.—vs. 22-26.
- 3 Paul brought before the Council.—vs. 27-30.

HOME READINGS.

M. Acts 21: 18-26. . . *Observing Jewish Ceremonies.*
T. 1 Cor. 9: 15-27. . . *"That I might gain the Jews."*
W. Acts 21: 27-40. . . *Paul seized in the Temple.*
Th. Acts 22: 1-30. . . *A Prisoner at Jerusalem.*
F. Acts 23: 1-10. . . *Paul before the Council.*
S. 1 Pet. 4: 1-19. . . *"Partakers of Christ's sufferings."*
S. Phil. 3: 1-21. . . *"Conformable unto his death."*

Time.—About A.D. 58. *Places.*—Jerusalem.

When Paul reported to the church at Jerusalem, on his great work among the Gentiles, they praised God. But by their advice, in order to disarm the prejudice of certain Jewish converts against him because of this work, he publicly took part in the ceremonies of a Nazarite vow. While thus engaged, certain Jews from Asia seized him in the temple and incited against him a mob who dragged him out to kill him. The captain of the Roman guard, learning of the riot, rescued Paul and took him into a fortified tower at one corner of the temple grounds. From the tower steps Paul spoke to the mob. When he mentioned his mission to the Gentiles, they were enraged and demanded his death. The captain ordered Paul to be scourged, to make him confess his supposed crime. Learning that Paul was a Roman citizen, he quickly recalled his order. The next day he summoned the Sanhedrin to examine Paul.

LESSONS.

1. When we pray Christ comes close to us.
2. We should be ready to go wherever Christ sends us.
3. Those who are true to Christ must sometimes suffer persecution.
4. It is right sometimes to protest against unjust treatment.
5. God has many ways of delivering his people.

PAUL BEFORE THE ROMAN GOVERNOR.

17th October.

Les., Acts 24: 10-25. Gol. Text., Isa. 41: 10.
Mem. vs., 14-16. Catechism Q., 97.

1. The Charges Denied.—vs. 10-13.
2. The Faith Confessed.—vs. 14-21.
3. The Matter Deferred.—vs. 22-25.

HOME READINGS.

M. Acts 23: 11-35. . . *Paul sent to Felix.*
T. Acts 24: 1-27. . . *Paul before the Governor.*
W. 2 Tim. 1: 1-18. . . *"Serving with pure conscience."*
Th. 1 Cor. 15: 1-22. . . *Gospel of the Resurrection.*
F. John 5: 24-39. . . *Promise of the Resurrection.*
S. Rom. 10: 1-21. . . *"Righteousness of Faith."*
S. Herb. 3: 1-19. . . *"To-day, if ye will, hear."*

Time.—A few days after last lesson. *Place.*—Caesarea.

Paul's address before the council (Lesson II.) caused a rupture between the Pharisees and Saducees. The Roman captain again took him into custody. The next night the Lord appeared to Paul in a vision and encouraged him. Certain Jews bound themselves under an oath to kill Paul. Their conspiracy was discovered by Paul's nephew and reported to the Roman captain, who promptly sent Paul under a strong guard to the Roman governor, Felix, at Caesarea. After five days' confinement at Caesarea, Paul was brought before the governor to meet his accusers from Jerusalem.

LESSONS.

1. We may get a lesson from Paul's courtesy on his trial.
2. When we know we have done right we need fear nothing.
3. We should always confess Christ before men.
4. We should be faithful in telling others of their sin.
5. We should never put off caring for our soul.

PAUL BEFORE KING AGRIPPA.

24th October.

Les., Acts 26 : 19-2. Gol. Text, Matt. 1:32.
 Mem. vs., 22, 23. Catechism Q., 98,99.

1. Paul and his Preaching.—vs. 19-23.
2. Paul and Festus.—vs. 24-26.
3. Paul and Agrippa.—vs. 27-32.

HOME READINGS.

M. Acts 25 : 1-12. . . *Paul's Trial Before Festus.*
 T. Acts 25 : 13-27. . . *Agrippa's Desire to hear Paul.*
 W. Acts 26 : 1-32. . . *Paul before King Agrippa.*
 Th. 2 Cor. 5 : 1-21. . . *"Ambassadors for Christ."*
 F. 1 Cor. 2 : 1-16. . . *Not Man's Wisdom but God's Power*
 S. Matt. 10 : 24-42. . . *The Rewards of Confessing Christ*
 8. Luke 2 : 25-38. . . *"A Light to Lighten the Gentiles."*

Time.—A.D. 60. Place.—Caesarea.

Felix kept Paul a prisoner at Caesarea, apparently hoping that money would be offered for his release. After two years Festus succeeded Felix. When Festus visited Jerusalem, the Jewish rulers tried to get him to send Paul to Jerusalem, intending to kill him on the way. But Festus obliged them to bring their charges against Paul at Caesarea. Paul again denied their accusations and appealed to Caesar. King Agrippa visited Festus about this time. Festus told him about Paul's case, and Agrippa expressed a desire to hear Paul for himself. The next day Paul was brought before the king and an assemblage of the great men of the city, and invited to make his defence. After recounting his manner of life from his youth, showing his zeal as a persecutor of Christians, and telling of his conversion, he spoke the words in to-day's lesson.

LESSONS.

1. We should be obedient to every heavenly vision and call.
2. God calls all to repent and to do works meet for repentance.
3. God will help us always to be faithful in our witnessing.
4. Men of the world think all Christians are insane.
5. It is a great thing to be a Christian even if persecuted.

PAUL'S VOYAGE AND SHIPWRECK.

31st October.

Les., Acts 27 : 13-26. Gol. Text, Acts 27 : 25.
 Mem. vs., 21-25. Catechism Q., 100.

1. The Terrible Storm.—vs. 13-17.
2. The Despair of the Sailors.—vs. 18-20.
3. The Faith of the Apostle.—vs. 21-26.

HOME READINGS.

M. Acts 27 : 1-26. . . *Paul's Voyage and Shipwreck.*
 T. Acts 27 : 27-44. . . *"They escaped all safe to land."*
 W. Matt. 5 : 18-27. . . *"The winds and the sea obey him."*
 Th. Ps. 91 : 1-16. . . *"Surely he shall deliver thee."*
 F. Ps. 107 : 21-43. . . *"Bringeth out of distresses."*
 S. Ps. 11 : 1-18. . . *"Our God is in the Heavens."*
 8. Ps. 46 : 1-11. . . *"Though the waters thereof roar."*

Time.—A.D. 60, Autumn.

Place.—On the Mediterranean Sea, between the islands of Crete and Melita, the modern Malta.

Paul having appealed his case to Caesar, Festus decided to send him to Rome with other prisoners. Paul soon sailed from Caesarea in charge of a Roman centurion. The ship touched at Sidon, where he was allowed to see his friends. Thence they sailed to Myra, where they reshipped in an Alexandrian vessel bound for Italy. Greatly retarded by head winds, they came to Fair Havens, a place of shelter on the south side of Crete. Here they waited some time for a change of wind. It was now near the close of the sailing season. Paul warned them of the great peril of going on. The centurion and the master and owner of the ship decided, however, to proceed. The wind changed and they set forth. A sudden storm from the north arose and rove the ship violently. Then followed the experience described in our lesson. For fourteen days after sailing from Fair Havens they drifted. Then the vessel was wrecked on the island of Melita. It was totally destroyed, but every one of the two hundred and seventy-six souls on board was saved.

LESSONS.

1. Christ's servants must pass through storms of many kinds.
2. Sometimes we must sacrifice goods to save life.
3. A Christian need not be afraid in any danger.
4. While God has work for us in the future no danger can harm us.
5. A Christian should help to keep others cheerful in danger.

There is such a thing as the Bible becoming lost in its own literature. In the days of many books about the Bible, close and constant study of the Scriptures themselves cannot be too earnestly urged. No lesson leaves, for example, are "helps" that divert from the scrutiny and memorization of the simple Word. The Bible is not the only but it is the best commentary on itself. —*American Sentinel.*

Receipts.

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

KNOX COLLEGE FUND.

Table listing contributions to Knox College Fund: Reported \$399 82, Petrolca 10 00, E Wawanosh 4 00, Orangeville 3 00, Cookstown 20 00, Atwood 2 75, Alex Mc R Inlet 20 00, Room Rent Ep L 27 00, Port Elgin 2 10, Seaforth 1st 3 73.

QUEEN'S COLLEGE FUND.

Table listing contributions to Queen's College Fund: Reported \$16 60, Petrolca 8 00, Kintyre \$24 60.

MONTREAL COLLEGE FUND.

Table listing contributions to Montreal College Fund: Reported \$17 60, Petrolca \$17 60.

MANITOWA COLLEGE FUND.

Table listing contributions to Manitoba College Fund: Reported \$257 23, Petrolca 10 00, Orangeville 2 00, Atwood 1 63, Alma 25 25, Port Elgin 1 00, Drumbo 5 00, Eden St Rosedale 1 25.

HOME MISSION FUND

Table listing contributions to Home Mission Fund: Reported \$1,398 22, Maritime Prov 335 00, Scotstown 2 28, Lambton Loan Co 66 00, Eramosa 1st 29 00, Petrolca 35 00, E Wawanosh 13 00, Silverwater 4 15, Burpee 1 35, Richards Landing 3 00, Providence Bay 2 50, Tarbutt 2 30, Cartier 7 00, Goulair Bay 2 75, Fergus St A 15 00, Harbor St A 25 00, Hilbert 30 00, Tor St A 39 00, John Smith Hesp 5 00, Guelph Chal 50 00, Friend to Miss 50 00, Clinton Willis 30 00, Orangeville 18 00, Burford 3 00, Atwood 25 00, E Lanca ter 5 00, Kintyre 60 00, Greenoch Nairn UP 14 00, Friend Brussels 50 00, Nassagaweya 29 00, Rossburn 9 00, Port Hope 1st 20 00, Paisley Knox ss 12 44, Ham Knox 125 00, Alma 1 00, G Welgtn St U 148 27, A Wark Sarnia 12 00, Bq Mrs D Marsh 1 5 43.

Table listing contributions to various funds: Port Elgin 15 75, Antioch ss 3 50, Seaforth 1st 30 25, Caledon Mel 4 00, Eden St Rosedale 4 00, Glasgow Belaven U P ch. \$49.00, Edinbro St Jas U P ch. \$20.00, Old Melburn, U P ch. \$12.6

INDIAN FAMINE FUND.

Table listing contributions to Indian Famine Fund: Reported \$1,377 10, Inasmuch 337 29, Thorburn Suth R 2 00, Scotch Ridge p. 14 70, Flatwood 15 00, Anon 10 00.

AUGMENTATION FUND

Table listing contributions to Augmentation Fund: Reported \$487 82, Scotstown 2 15, E Wawanosh 20 00, Silver Water 1 50, Welland 4 05, Fergus St And 10 00, Guelph Chal 50 00, Friend to Miss 50 00, Alvin-ton 25 00, Clinton Willis 30 00, Orangeville 5 00, Carlingford 3 65, Franktown 12 00, Atwood 8 00, Kintyre 20 00, Westmeath 3 15, Duart 13 00, English Sect 8 00, Komoka 4 25, Carluke St P 7 20, Ratho 15 00, Port Elgin 5 60, Drumbo 15 00, Seaforth 1st 4 65.

Table listing contributions to various funds: Reported \$1,377 10, Inasmuch 337 29, Thorburn Suth R 2 00, Scotch Ridge p. 14 70, Flatwood 15 00, Anon 10 00, Duffch Baduch ss 136, Wellington ce 20 00, St Helen Cal l a 1 00, Richmond Chal ss 5 00, Friend Gladstone 84, Ellen Spiers 1 00, Wmster SA ss 7 50, Lambton Loan Co 66 00, Eramosa 1st 10 00, E Wawanosh 5 00, Cartier 7 00, Welland 6 65, John Hyslop 1 00, Guelph Chal 50 00, Watford 10 00, Orangeville 5 00, Buckingham 15 50, Atwood 8 75, Brooklin 7 75, Friend of Miss 10 00, Mandamin yphms 7 00, Port Hope 1st 15 00, Goderich un ce 5 00, Apsley 4 40, Greenbank 13 75, Minnedosa 6 00, Wm Gordon St J 50 00, Tor West ss 4 25, Avr Knox 36 11, Blake 9 00, Alma 1 00, Moore Burns 3 00, Svdnban St P 13 00, St Vincent Knox 6 00, Narman 5 00, Bq Mrs D Marsh 116 25, Kenyon 10 00, Tor West ss 3 87, Port Elgin 3 80, Lachine St And 46 65, Seaforth 1st 7 27, Percy 17 65, Bobeygeon 7 00, Caledon Mel 5 00, Eden St Rosedale 20 00.

WIDOWS' & ORPHANS' FUND.

Table listing contributions to Widows' & Orphans' Fund: Reported \$142 77, Scotstown 1 95, Petrolca 10 00, Orangeville 10 00, Orangeville 2 00, Atwood 4 75, Brooklin 7 75, Friend of Miss 10 00, Mandamin yphms 7 00, Port Hope 1st 15 00, Goderich un ce 5 00, Apsley 4 40, Greenbank 13 75, Minnedosa 6 00, Wm Gordon St J 50 00, Tor West ss 4 25, Avr Knox 36 11, Blake 9 00, Alma 1 00, Moore Burns 3 00, Svdnban St P 13 00, St Vincent Knox 6 00, Narman 5 00, Bq Mrs D Marsh 116 25, Kenyon 10 00, Tor West ss 3 87, Port Elgin 3 80, Lachine St And 46 65, Seaforth 1st 7 27, Percy 17 65, Bobeygeon 7 00, Caledon Mel 5 00, Eden St Rosedale 20 00.

Table listing contributions to various funds: Port Hood 1 00, W Guillinsby 1st 4 00, Petrolca 3 00, Cavendish etc 3 00, Avonton 6 50, Kintyre 8 00, Komoka 2 00, Port Hope 1st 8 00, Ratho 2 00, Minnedosa 3 00, Rosemont 2 00, Vanatter 80, Oro St A 1 00, Percy 4 00.

FRENCH EVANGELIZATION FUND.

Table listing contributions to French Evangelization Fund: Reported \$962 92, Stellarton 15 10, Scotstown 50, Lambton Loan Co 66 00, Eramosa 1st 10 00, Petrolca 5 00, E Wawanosh 5 00, Cartier 7 00, Welland 6 65, John Hyslop 1 00, Guelph Chal 50 00, Watford 10 00, Orangeville 5 00, Buckingham 15 50, Atwood 8 75, Brooklin 7 75, Friend of Miss 10 00, Mandamin yphms 7 00, Port Hope 1st 15 00, Goderich un ce 5 00, Apsley 4 40, Greenbank 13 75, Minnedosa 6 00, Wm Gordon St J 50 00, Tor West ss 4 25, Avr Knox 36 11, Blake 9 00, Alma 1 00, Moore Burns 3 00, Svdnban St P 13 00, St Vincent Knox 6 00, Narman 5 00, Bq Mrs D Marsh 116 25, Kenyon 10 00, Tor West ss 3 87, Port Elgin 3 80, Lachine St And 46 65, Seaforth 1st 7 27, Percy 17 65, Bobeygeon 7 00, Caledon Mel 5 00, Eden St Rosedale 20 00.

Table listing contributions to various funds: Fergus Mel 100 00, Dovercourt 16 00, Brussels Mel 58 00, Acton 34 20, St Helen's Cal 47 00, Dundas Knox 34 00, Columbus 20 00, KIRKPATRICK FUND FOR FRENCH EVANGELIZATION. Mrs T Kirkpatrick \$1,000 00.

FOREIGN MISSIONS.

Table listing contributions to Foreign Missions: Reported \$587 07, Bay of Islands 16 00, Beg A Morrison 5 00, Riverside Bass R 19 44, Dr Lawson Mn Fdls 00, A C Thompson 10 00, W & Or Fund 82 50, Dartmouth 13 00, Folly Village ce 9 00, Ferrona Zion 29 00, Chatham St J ss 4 00, Birrel Gillespie 50 00, Merigomish wms 5 00, John Chislett 6 00, Lowr Stewiacke 57 50, Blackvil Derby 21 00, New Richmond 6 00, Wms 22 00, Clifton 32 00, Lyon's Brook ce 16 00, Wolfville ce 6 00, Elmsdale 10 00, Parsboro St Jas 22 00, Westvil St Philips 44 29, ss 70 71, ce 5 00, Yarmouth ce 15 00, W Riv Green Hill 55 15, Wm A McDonald 8 00, Richmond Bay 14 11 00, Shubenacadie 39 95, Indian Road 3 50, North Salem 4 70, Admiral Rock 1 85, Richmond Bay 25 00, St Helen's Har ss 116 50 00, Milford ce 3 32, Gloucester friend 2 00, Summerside ss 25 00, Summerside 20 00, Mid Stewiacke 24 60.

For the month of July, by Rev. Dr. Morrison, Agent of the Church. Address 39 Duke street, Halifax.

MINISTERS' RATES.

Table listing Ministers' Rates: Reported \$71 00, Win Campbell 10 00, J H Graham 20 25, Dr Torrance 10 00, Dr Hamilton 8 00.

AGED AND INFIRM MINISTERS' FUND.

Table listing contributions to Aged and Infirm Ministers' Fund: Reported \$149 25, Bq Mrs D Marsh 116 25, Kenyon 10 00, Tor West ss 3 87, Port Elgin 3 80, Lachine St And 46 65, Seaforth 1st 7 27, Percy 17 65, Bobeygeon 7 00, Caledon Mel 5 00, Eden St Rosedale 20 00.

FOREIGN MISSION FUND.

Table listing contributions to Foreign Mission Fund: Reported \$20,751 74, Scotstown 2 50, J H Graham 20 25, Dr Torrance 10 00, Dr Hamilton 8 00, Kingsbury ss 4 00, Petrolca 35 00, E Wawanosh 13 00, Moore Burns 25 00, Fergus St And 20 00, Hibbert 20 00, Win Knox j c e 2 50, Souris ce 11 40, Jn Smith Hgrsvl 25 00, Watford ce 16 50, Que St A mb 25 00, Prescott ce 12 00, Orangeville 20 00, Rev Dr Hamilton 7 00, Avonton 41 75, Atwood 3 75, Carlingford 10 00, Kintyre 22 00, Duart 5 00, Komoka 2 75, Carluke St P 3 00, Alma 1 60, Port Elgin 3 80, Drumbo 5 00, Seaforth 1st 5 75, Percy 4 00, W Dunbar 5 00.

COLLECTIONS, etc.

Table listing Collections, etc: Reported \$408 25, Scotstown 1 62, E Wawanosh 1 00, Welland 5 25, Orangeville 3 00, Kintyre 22 00, Duart 5 00, Komoka 2 75, Carluke St P 3 00, Alma 1 60, Port Elgin 3 80, Drumbo 5 00, Seaforth 1st 5 75, Percy 4 00, W Dunbar 5 00.

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POINTE A X TREMBLES.

Table listing contributions to Pointe a X Trembles: Reported \$477 25, Madoc St Col ss 10 00, Petrolca ce 25 00, Midltn N S wms 13 10.

BHEEL HOSPITAL.

Table listing contributions to Bheel Hospital: Anon \$10 00, A Kennedy Char 50 00, This Bain Dundas 10 00, Geo Buzza Aunan 25 00, Rn Harkness 4 00, A Alexander 50 00, Two Friends Sar 3 00, St Jn Friends 6 00, Elmsdale 9 33, Parsboro 10 00, Int Grove Hx 25 00, Richmond Bay E 14 3 00, Neil's Harbor ss 6 00, Rothesay 10 41, Wolfville 30 51, Summerside 10 90, Mid Stewiacke 11 17.

HOME MISSIONS.

Table listing contributions to Home Missions: Reported \$621 67, Milford ce 4 00, Riverside B Riv 19 80, A C Thompson 10 00, St George ce 1 31, Musy Harbor 6 70, Int J M Gardner 23 00, Blackvil Derby 19 00, New Richmond 20 00, Shediae 4 60, Millville Herm ss 11 00, Stud Miss Ass 47 00, St Jn Pres wms 157 53, Elmsdale 9 33, Parsboro 10 00, Int Grove Hx 25 00, Richmond Bay E 14 3 00, Neil's Harbor ss 6 00, Rothesay 10 41, Wolfville 30 51, Summerside 10 90, Mid Stewiacke 11 17.

Table listing contributions to various funds: Reported \$1,377 10, Inasmuch 337 29, Thorburn Suth R 2 00, Scotch Ridge p. 14 70, Flatwood 15 00, Anon 10 00, Duffch Baduch ss 136, Wellington ce 20 00, St Helen Cal l a 1 00, Richmond Chal ss 5 00, Friend Gladstone 84, Ellen Spiers 1 00, Wmster SA ss 7 50, Lambton Loan Co 66 00, Eramosa 1st 10 00, E Wawanosh 5 00, Cartier 7 00, Welland 6 65, John Hyslop 1 00, Guelph Chal 50 00, Watford 10 00, Orangeville 5 00, Buckingham 15 50, Atwood 8 75, Brooklin 7 75, Friend of Miss 10 00, Mandamin yphms 7 00, Port Hope 1st 15 00, Goderich un ce 5 00, Apsley 4 40, Greenbank 13 75, Minnedosa 6 00, Wm Gordon St J 50 00, Tor West ss 4 25, Avr Knox 36 11, Blake 9 00, Alma 1 00, Moore Burns 3 00, Svdnban St P 13 00, St Vincent Knox 6 00, Narman 5 00, Bq Mrs D Marsh 116 25, Kenyon 10 00, Tor West ss 3 87, Port Elgin 3 80, Lachine St And 46 65, Seaforth 1st 7 27, Percy 17 65, Bobeygeon 7 00, Caledon Mel 5 00, Eden St Rosedale 20 00.

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