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Presbyterian Record.

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MEETING OF GENERAL ASSEMBLY

In Knox Church, Montreal, 8th June, 1898.

According to arrangement made with the Railway Companies it is necessary that each Commissioner purchase from the ticket agent at the starting point a single first-class ticket to Montreal, and ask for a Standard Certificate, which he will retain as an acknowledgement that he has paid first-class fare.

Where a Commissioner of necessity travels over two lines of railway he must procure two Standard Certificates, one at his starting point, and the second where he transfers to the other line of railway.

These Standard Certificates must be handed in promptly on arrival in Montreal.

The railway companies have jointly appointed an officer to vise the Certificates, to assure themselves of the actual number in attendance, who have obtained Standard Certificates or round-trip tickets. If that number reach 300, or over, Commissioners will be returned to their destinations free. The return portion of round-trip tickets must be vised in order to count. As soon as the officer has gone over the Certificates, and they have been signed by myself, they will be returned to Commissioners.

According to agreement with the companies, Tickets will be good, going to Montreal, or three days prior to the meeting, exclusive of Sabbath. In the case of Commissioners from Ontario and Quebec, Certificates will be honored for tickets to return to destination if used with three days after the adjournment of the Assembly, excluding Sabbath, and in the case of Commissioners from the Maritime Provinces, if used before 30th June.

Special arrangements are being made by Mr. Robert Kerr, Canadian Pacific Railway Offices, Winnipeg, for Commissioners from all points West of Port Arthur. Mr. Kerr is to communicate personally regarding these arrangements with the Clerks of Presbyteries in the Synod of Manitoba and North-West Territories and in the Synod of British Columbia.

The reduced rate tickets are available for delegates or their wives, or any persons having business with the Assembly, provided they obtain the Standard Certificate and comply with the arrangement as above.

It is especially requested that every Commissioner,—no matter what form of ticket he may use—will obtain a Standard Certificate from the ticket agent at the starting point.

Robt. H. Warden.

This issue has, we think, more than usual of interest and value with reference to both Home and Foreign Missions. The three articles on the Home fields, East and West, by Revs. Dr. Bruce of St. John, Dr. Grant of Orrilla, and C. W. Gordon of Winnipeg,—taste and see. Some beautiful literary gems, as well as valuable information, will be found if search is made to the end.

In the Foreign department, Mr. Mackenzie gives some interesting points regarding the New Hebrides; Dr. Morton tells of a visit to St. Lucia, a vacation turned into a very active missionary tour; Mr. Cropper reports a year's work in Demarara. Dr. Buchanan's account of the successful beginning of our new mission among the Bhils is of exceptional interest. Mr. Russell's picture of the poor leper, Mr. Goforth's appeal from Honan,—and all the rest should be carefully read:

Church Notes and Notices.

CALLS.

From Eden Mills and Rockwood to Mr. James Cranston, of Culloden.

From Fern Ave. Cong., Tor., to Mr. S. G. Graeb.

From Zion Ch., Ridgetown, to Mr. Gustavus Munro.

From Shediac, N. B., to Mr. Edwin Smith.

INDUCTIONS.

At Gore and Kennetcook, N. S., 24 May, Mr. W. R. McKay, ordained and inducted.

At Isaac's Harbor, N. S., 10 May, Mr. T. Irving, ordained and inducted.

At West River, St. Mary's, N. S., 26 May, Mr. J. R. McDonald.

At Annapolis, N. S., 19 May, Mr. J. R. Douglas, ordained and inducted.

At Bridgetown, N. S., 19 May, Mr. H. L. Davidson, ordained and inducted.

At North Bedeque, P. E. I., 3 May, Mr. R. S. Whidden.

At Taylor Ch., Montreal, 21 May, Mr. W. D. Reid.

At St. Andrew's Ch., Sonya, Ont., 26 April, Mr. Bremner.

At Smithville, Ham. Pres., 26 April, Mr. A. McD. Haig.

At Coldsprings Peterboro Pres., 1 June, Mr. J. T. Hunter.

RESIGNATIONS.

Of Forest, Ont., Mr. James Pritchard.

Of Moosomin, Man., Mr. J. A. Reddon.

Of Chatsworth, Owan Sd. Pres., Mr. A. Thompson. Rev. Dr. Somerville, Moderator of Session.

Of E. Toronto, Mr. J. R. Johnston.

Of Queensville and Ravenshoe, Mr. E. J. Sturgeon.

OBITUARIES.

Rev. George Bell, L.L.D., died 16th April, in Toronto in his seventy-ninth year. He was born in Perth, Ont., in 1819. He was the first registered student, and the first graduate of Queen's College. His first charge was at Cumberland, near Ottawa, 1844 to 1848, when he removed to Simcoe. In 1857 he accepted a call to Clifton, and in 1874 to Walkerton. In 1852 he was appointed registrar and librarian at Queen's, retaining the

former until a year ago, when he resigned and removed to Toronto.

Rev. Joseph Vessot, died, 16 April, at Jollette, Que., in his eighty-ninth year. He came from Switzerland in 1840, to labor for the old French Canadian Missionary Society among the Roman Catholics of Lower Canada, and for well on to sixty years he has been engaged in that work, the latter part of the time in connection with our own French Board.

Rev. A. W. Macleod, died at Thornburn, N. S., 26 April, in the 51st year of his age. He was born near Earltown, N. S., in 1847. After completing his studies for the ministry, he was ordained and inducted at Parrsboro, N. S. Thence he was called to Durham and Middle River, N. S., and thence to Thornburn and Sutherland's River, where he was settled 26th May, 1885, and where he has since labored. For some months he has been unable to preach, but wrought with his pen, and had at his death just completed a small book with a statement of the leading doctrines of our church, for Young People's Societies.

Rev. John Nichols, died on the morning of 4th May, after but a few hours illness. He was born in Staffordshire, England, in 1840 and was educated for the ministry of the Methodist Church. Coming to Canada in 1874, he joined the Presbyterian Church, and was called to St. Mark's, Montreal, where he has labored for the past twenty-one years. Late one evening on the street in apparently usual health, by two o'clock next morning he had passed away.

Rev. A. D. Gunn, died, 16 May, at his childhood's home, East River, St. Mary's, N. S., in the 36th year of his age. After his preparatory course he prepared for the ministry at the Presbyterian College, Halifax, from which he graduated in 1881. After a year Barney's River, N.S., as ordained missionary, he was called to Upper Stewiacke, N. S., where he labored for four and a half years, until failing health compelled him to resign. And after a lengthened illness he rests from labor and suffering.

Five ministers from the roll of the Maritime Synod have been called away by death, since its meeting in October last, Revs. Dr. Patterson, James Gray, G. M. Clark, Dr. McLeod, and A. D. Gunn.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, St. A., 28 June.
2. Inverness.
3. P. E. I., Charlottetown.
4. Pictou, New Glasgow
5. Wallace, Tatamagouche, 2 Aug.
6. Truro.
7. Halifax, Mid. Musq., 19 July, 2 p.m.
8. Lun. Yar., Mahone Bay, 2 Jun, 10.30 a.m.
9. St. John, St. John, 1 Tu. July.
10. Miramichi.

Synod of Montreal and Ottawa.

11. Quebec.
12. Montreal, Mon., 28 June, 10 a.m.
13. Glengarry, Alexandria, 12 July, 11 a.m.
14. Ottawa.
15. Lanark, etc.
16. Brockville, Morrisburg, 12 July.

Synod of Toronto and Kingston.

17. Kingston, Belleville, St. A. 5 Jy, 2 p.m.
18. Peterboro, Campbellford, 1 Mon Jy, 8 p.m.
19. Whitby.
20. Lindsay, Beaverton, 28 Jun, 11.30 a.m.
21. Toronto, Tor., Knox, 2 June.
22. Orangeville.
23. Barrie.
24. Algoma.
25. Owen S., O.S., Div Hall, 28 Jun, 10 a.m.
26. Saugeen, Moorfield, 12 July, 10 a.m.
27. Guelph.

Synod of Hamilton and London.

28. Hamilton.
29. Paris, Ingersoll, 12 July, 11 a.m.
30. London.
31. Chatham, Blenheim, 12 July, 11 a.m.
32. Stratford.
33. Huron.
34. Maitland, Wingham, 19 July, 10 a.m.
35. Bruce, Southampton, 12 July, 5 p.m.
36. Sarnia, Sarnia, 12 July, 11 a.m.

Synod of Manitoba and the North-West.

37. Superior, Rat Portage, Sep.
38. Win., Man. Col., 2 Tu. July, bi-mo.
39. Rock Lake, 11 July.
40. Glenboro, Holland, 12 July, 3 p.m.
41. Portage, P. la Pra., 11 July, 7.30 p.m.
42. Brandon.
43. Minnedosa.
44. Melita, Oxbow, 5 July.
45. Regina, Round Lake, 20 July, 9 a.m.

Synod of British Columbia

46. Calgary.
47. Edmonton, S. Ed., 6 Sept., 10 a.m.
48. Kamloops, Nelson, 7 Sept., 10 a.m.
49. Westminster, W., St. A., 7 Jun, 2.30 p.m.
50. Victoria.

Our Foreign Missions.

HOW THE FRENCH "ANNEX" THE NEW
HEBRIDES.

From our Missionary Rev. J. W. M'Kenzie,
Estate.

At present I am busy working at the new church at Mele, which will be a substantial building when finished. The natives there have raised £29 for the church, and the balance will be paid out of the arrowroot fund. Our efforts, now extending over two years, to support our own native teachers have been most successful. After paying them all, we still have a considerable sum on hand. We must soon have iron for our large church at Erakor, at present thatched, where on Communion Sundays we have always a congregation of about 500.

According to the natives' report, the French settlers are in several places encroaching on their land a considerable distance beyond the boundary. They went to men-of-war, but can get no redress, as the captains of those ships say they are not empowered to settle any land disputes. It is really too bad. The result is that of late the natives have been selling large tracts of land to the French, and the reason they give, some of them at least, is the French are taking their land, so they think they may as well sell it, and get what they can for it.

What a contrast there is in this village at the present moment to what it was this time last evening. To-day being a holiday, they are preparing large quantities of food, and are having sports of various kinds. Last evening there was the greatest outburst of grief imaginable, just in front of our house. I knew that someone had met with an accident, and ran down to the shore. There I saw men and women walking to and fro, wringing their hands, and wailing most piteously.

Seeing a group of men I went to them and found them holding up a wee boy by the heels to let the water run out of his mouth. He and some others were playing in the water, but he had gone beyond his depth, and was found floating on the water. Apparently life was extinct. I took him out of their hands, turned him from side to side, and pressed his chest, trying to fill his lungs with air, and in a little saw signs of life.

In a short time he was restored; evidently he had been but a short time in the water.

The natives are kindness itself. They supply us gratis with all the yams we require, and never once have we been out of them all the year. One village has not had an opportunity of bringing any all the season. On one occasion the teacher named a day on which they intended coming with a present, but I said, "Wait a little, we have a large quantity on hand; I shall send you word when they get low. So far, however, the heap has kept up.

On every occasion too that they make a feast, such as a marriage or a birth, etc., they bring us a share of what they have. To-day they have brought us a leg of pork, fish, yams, native pudding, pine-apples, mangoes, and a loaf of bread, and on Saturdays I frequently see them carrying bread home.

THE WORK IN DEMARARA.

By Rev. J. B. Cropper.

During the year the financial distress of the Colony which had been gathering for years past seemed to reach its climax; and though men had striven vigorously against adverse circumstances, the day seemed very near, if not actually at hand, when further effort was futile. But with the appointment of the Royal Commission on the sugar question there was a quickening of the determination to maintain the struggle, until, at least, it might be seen what was the outcome of the commission.

Thanks to the bountifulness of Nature there has been no fear of general starvation; but the pinch of want has been severely felt by many. This has its effect on the work of the Mission. But there have been beneficent as well as injurious effects; and it is to be hoped that lessons have been learnt during these days of discipline which will not soon be forgotten.

Work has been prosecuted along the old familiar lines, and with a recurrence of the customary incidents, bearing, now joy, now disappointment. But weighing all in the scales of result the year's work has not been in vain.

A clear distinction is preserved between the East Indian Mission proper and the work among the other branches of the community in the Better Hope Congregation. Dealing with the latter first:—The Sab. services, and the S. S. meetings and the mid-week prayer meetings have been held without interruption; and it is reported that there is im-

provement in the attendances at the services both Sabbath and mid-week. The same, however, cannot be said of the S. S. meetings. This, I fear, is in large measure due to the fact that the scholars have not been indulged in "treats" as heretofore. The Spiritual life of the congregation is poor. But in this respect we are not singular, for it is the condition of the whole Church, in all its branches, throughout the Colony.

The work among the East Indian immigrants is hopeful. The statistics of this branch, so important to the future of the mission, show:—

Catechists	3
Biblewoman	1
Baptisms, Adult	3
Baptisms, Children	12
Communicants	24
Marriages	3
Sabbath Schools	2
Day Schools	1
On the Roll	157
Average Daily Attendance	57

The regular Sab. worship has been uninterruptedly conducted, and there continues a gratifying improvement in the attendance. The addition of a Bible woman to the staff has proved of benefit. The daily house to house work of the Catechists has been faithfully performed.

Work was begun at Helena Settlement, 17 miles from Better Hope—in May; and has under much difficulty been continued. It is important to the future of the Mission that such settlements should be occupied at an early stage; and an effort must be made to maintain the work at Helena.

The Sabbath-School work is weak through lack of agents; but religious instruction is given in the day School. The attendance at this has more than doubled during the year.

Relations with the Church of Scotland and its ministers continue harmonious. Mr. Alexr. Crum Ewing's liberality in the support of the work has been supplemented by letters of kindly encouragement to the missionary; and the courtesy and kindness shown by the local authorities of the state must also receive mention.

Faulty and full of shortcoming has been the service of the "Earthen Vessel;" but Divine Power can use unworthy means to accomplish His work, and in the humble dependence on the Divine Power let the work of the future be placed.

Respectfully submitted,
J. B. Cropper.

Demarara, British Guiana,
24th March, 1898.

A VISIT TO ST. LUCIA.

By Rev. J. Morton, D.D.

Castries, St. Lucia,

15 April, 1898.

Dear Mr. Scott,

From Trinidad to St. Lucia, by French steamer, is twenty-three hours.

A steamer is a floating portion of the country to which it belongs. On the French steamer I heard only a few words of English on the passage. Wine and oil were the chief articles of food. I was not at home. But the passage is direct and short and saves a Sunday at sea.

I reached here on the 8th of April, and hope to leave on the 22nd, so half my work is done and I take advantage of a half hour to write you.

On the 9th, I rode over a mountain 1,500 feet high, to get to one of our stations. The ascent is five miles. The descent is nearly made in two miles. The road, in places cut like a winding stair, and on the first trip seems distressing.

But one gets used to almost every difficulty in life, and happy is the one who likes to be striving with difficulties.

On Sabbath, 10th, while the people were gathering to fill the school-room, the children were tested in their Catechism and Scripture knowledge and answered intelligently.

At the service which followed, a man and his wife were baptized by the names of James and Alice. George 8 yrs., Amy 5 yrs., and Agnes 1 year, all of one family; Annie 3 years, and Esther 9 years, were also baptized; and seven persons sat down at Communion.

My chief work on Monday, was at Forestier, 4 miles from this, where the Indians are settling on their own land.

Rev. James B. Cropper, on his way from Halifax to Demarara, while visiting St. Lucia, got a school-house built, and the school is now assisted by government.

The Catechist is Henry Gajhadhar, who spent a year in Trinidad, to get the benefit of study at our Training College. So that Trinidad, Demarara, and St. Lucia, are all represented in the work at Forestier.

Here 3 couples were married. One man 60 years of age—one 50, and one 29 years, and a babe, were baptized and eight persons partook of the Lord's Supper.

It is the custom of the Hindus to fire guns

when a boy is born. None are fired for the girls. At Forestier two guns were fired for the marriages.

On Tuesday, the 12th, I had two services in the Colonial Hospital, one in the men's ward, where 25 were present, and the other in the women's ward, where 18 were present, with several children and young babies.

The women's ward of a hospital is the saddest place in which I preach. Life's outlook is narrow to many, but most of all to a Hindu woman, prematurely old, and permanently anemic.

My time is up as I leave presently by coasting steamer for the South end of the Island.

John Morton.

A LETTER FROM DHAR, INDIA.

By Dr. Margaret O'Hara.

The end of this mission year brings me to the end of my first term in India, and I do bless God for all His loving kindness and tender mercies.

My term has been an exceptionally happy one. Perfect health, true and loving friends, many and varied opportunities of service for the Master.

New Dispensary.

On June 22nd, our new dispensary was formally opened. All the State officials and over one thousand of the people of Dhar were present. It was a very pleasing sight to see the East and West meeting, not only to show allegiance and loyalty to our Queen Empress, but also to open a building which has for its object the carrying out of our Divine King's command, to "preach the Kingdom of God and to heal the sick."

The building is beautifully situated, commodious, convenient, and in every way suitable to our work, and well fitted to maintain the reputation which Mr. Russell already merits as a practical builder.

The opening ceremony was performed by Prince Udaji Rao Powar, future Maharajah of Dhar. He gave a very nice address in English, as did also the assistant Prime Minister, and High Court Judge.

The dispensary is a practical expression of the interest friends in India have taken in our work at a time when the finances of the church at home were not equal to the need here,

It has been open every day but Sunday, since the opening. The attendance has varied, some months much higher than others according to the season.

Some Pitiful Cases.

In the time of scarcity, an old Brahman came one evening to the dispensary. He was very ill and weak. We allowed him to remain on the verandah for a few days, and then he went to the native rest house, where he died. He received nourishment from us each day, and when he was dying he requested that his little son should remain with us.

A few days later, a little waif who had been worried by a dog, came for treatment. On enquiry it was found that he was an orphan. Gaupat, the little Brahmin boy, above mentioned, asked him why he did not stay. The poor little fellow said he would gladly do so if he might.

In the course of a few days a third boy came, asking if he might leave his little paralyzed sister as she was not able to walk about with him. She was taken but left the same day with some beggars.

Not long after the brother took ill, and he and his sister came to us.

These four and many others came during June and July; but many of them left when there was a prospect of getting food in other ways.

Ten of these little ones who had no one to care for them stayed with us ever since, and although we have the blind, the maimed, the lame and diseased, yet they are all dear children. Sombai looked after them as well as she could until Mrs. Russell returned from the hills, and since then their physical and spiritual interests have been most carefully looked after. The change in the children is very wonderful.

Bible Women.

Gangabai, besides the work she does in the dispensary, visits several of the best families in Dhar, giving Bible instruction and teaching the women sewing, knitting, crocheting. She has always been well received.

Umabai is a dear old woman, over sixty years of age. She preaches the word in season and out of season. She visits one village near the city twice a week, and conducts the services in the open dispensary.

Miss Dougan had two Bible women. They worked together visiting Mohullas and Zenanas. Since Miss Dougan went home, Mrs. Russell has taken one of them to help her with orphans. The other continues to visit the houses and districts as formerly.

Village Work.

This was undertaken in company with Mr. and Mrs. Russell, and two catechists. Our plan was to camp in the large villages, and endeavor to reach the smaller ones from these. The catechists went ahead and announced that Gospel meetings would be held, and medicines dispensed gratuitously.

Perhaps the greatest attraction was little Margaret Heath Russell, or "Pearl" as she is called. She was a constant attraction to the mothers and children.

In some of the villages the people were quite timid; but when we would drive through the village, stop for a short time, Pearl would at once begin to salaam, and smile at the people. They would come cautiously at first, then crowd around and ask questions and soon we would hear of other babies who were about the same age; but who were weak, fretful, and "not like that baby." As we drove back to our tents, we very frequently were followed by many who were willing to listen to the Gospel, and be treated for their bodily ailments.

Mrs. Russell and I were called to many of the houses. We always went, and when possible took the little organ and held a service. We saw many pitiable sights. In one village a Thakurani had been ill for three years, and had consulted no physician, but as her case required surgical treatment she refused to have any thing done.

In another village, we found a poor child, whose clothes had been burnt from his body. He was one sore from his neck to his thighs. The treatment his friends had given him was to apply coal oil and ashes.

In a third village we saw an old woman, whose arm had been broken six weeks previously, and nothing done for it.

In the Bhill country we found the people so kind and simple. They seemed so grateful for anything that was done for them. In fact all the village people were.

In one Thakur village, the Thakur gave an order that all the people were to come in the evening to a meeting which was to be held

in the courtyard. This was one of the most inspiring meetings we had, men, women, and children, including the Thakur's grandmother, mother, sisters and other members of the family, who occupied an upper room overlooking the yard where they could hear the hymns and preaching, and see the pictures representing the life of Christ. Mrs. Russell and I afterwards paid a couple of visits to the women.

We were not always so well received. In one village where we spent several days we were unable to reach the women. On the evening of the third day we were called to a house in which a number of women were gathered. We had sung several hymns and had begun to tell them God's way of Salvation, when we heard a shout outside. The women fled. One poor creature was met at the door by her enraged husband, and beaten unmercifully.

We left the place feeling very badly because the message that should have brought peace to those women was the means of adding another burden to the already weary sufferers.

School Work.

This was begun in Dhar, by Miss Dougan, and carried on from the first amidst great difficulties. During the past year not one of the least of these was Miss Dougan's own weakness; but during it all she worked on bravely until forced to give up and go home. The last quarter has been freer from holidays, and the attendance more regular than the previous one.

Part of the year there were three teachers; but one had to give up in December on account of illness.

Sunday Schools.

There are two girls' S.S. in connection with the day schools. The attendance is about the same as on week days. A bright card is given each girl on Sabbath, and the little girls seem to enjoy learning the verses and singing the hymns.

In the dispensary building all the Christian children meet an hour before the evening service. We follow the International Series of S. S. Lessons, and enjoyed very much last year's study in Acts. Since the orphans came, they also attend, and have learned all the Golden Texts and several hymns. These they learn during the week;

but repeat them on Sabbath. Several of the children in this school profess to have had a change of heart. May they all be Christ's little ones.

Retrospective.

No baptisms to report this year from the work; but we know that many have heard the word, and many profess to believe that it is true: but they shrink as yet from confessing that Jesus is the Son of God and their Saviour. We have enjoyed great happiness in the work, and the workers have grown in grace.

Sonibal has been a great comfort, and has grown much more in the Christian life than many who have been longer in the way. Marian and Hira have a good example to follow.

Miss Dougan's illness and going home were a great disappointment and trial to her as well as to all the members of the mission; but more especially to those who were more intimately associated with her; but we know that "all things work together for good to them that love God, to them who are the called according to his purpose."

Mr. and Mrs. Russell, by their sympathy, council, prayers, and sweet home influence, have done so much to make work a joy.

Looking back over the year just closing, my heart can only find expression in, "Bless the Lord O my soul, and forget not all his benefits."

The following are the statistics :

(The Rupee (R.) represents about one third of a dollar. We have omitted, in printing, the smaller coins.—Ed.

	R.
Fees and Sales	212
Donations towards Hospital :	
Already Reported	2652
"A Near Neighbor"	2652
Miss Thomson	5
Miss Dougan	100
Mrs. Wilkie	50
Miss White	50
Miss Campbell	20
Burgoyne & Burbidges	£2
In-patients	63
HomePatients	257
Treatments in Houses	619
Treatments in Villages	1,168
Dispensary Patients	5,624
Treatments in Dispensary	10,078
Total Number of Treatments ..	11,860

INDIA'S SORROWS—THE LEPERS.

By Rev. Norman Russell.

At every crowded street corner in the large cities of Central and Northern India, in every thronged thoroughfare, by the gates of the temples, or on the market place, they are to be seen; bent, decrepit, with haggard pain-worn faces, and clothed in miserable rags.

One has to conquer repulsion even to stop and talk with them, for they look still more forbidding at near sight. The black glazed stumps from which the toes have been rotted away, the maimed hands in all stages of decay, some with the first joints gone, some without fingers, and hardly able to grasp their rude crutches, and worse still the festering sores bound with dirty rags; the mottled faces and blinded eyes—oh, how the weight of human suffering and human misery presses upon one's soul as he realises the terrible condition of the lepers.

There are some among the people of India who do not insist on the lepers leaving the home, but for the most part they are outcasts, wandering beggars, without friend or shelter. At times they can work as watchmen, but for the most part their disease forbids all manual labor and they are thrown on the cold charity of unfeeling India.

In the city of Ujjain where they congregate in such great numbers on account of its being a holy city, their haunts are the shallow stone alcoves down by the river-side, through whose unprotected openings the damp mist pours in during the rainy season, and on whose inhospitable floors with nothing to cover them but their thin cotton rags they have to spend the long nights of the cold season.

Even this miserable shelter is at times denied them, and out on the bare stones or pressed up under the eaves against the wall their fever burned bodies seek some slight protection from the cold and rain.

It is computed that in some parts of India one out of every 200 people is a leper, and when one remembers that as a rule they leave the villages and congregate in the centres of population, it is easily seen how numerous in some of these centres they often times must be.

Few sights are sadder than the leper groups, especially in the ragged, dirty and poverty-stricken condition in which India's

people have left them. Can you wonder that men have felt the sight of them haunting their minds for days and weeks and that human nature turns from them in disgust.

And yet Jesus did not. The "unclean, unclean" had no terrors for Him. His heart went out to them in their sorrow, He stretched forth His hand and touched them, haunting their minds for days and weeks, and that lepers in Jesus. We may not be able to cure them, but we can lighten their sufferings, make life brighter and bring them hope and joy for the life to come. There is only one solution to the leper problem—we must do with them as Jesus did.

What the lepers want is Jesus Christ and Christ's treatment—something of love and kindness, someone to care for them and bring them relief. There seems a hunger in these poor souls for the Christ message and a readiness to receive it, and the results among them are often quick and true. They had been teaching a number of them every morning at the Mission Hospital, Ujjain, and it was my great privilege one day to be called up as a member of Session to examine six of them for baptism.

We questioned them carefully and closely and decided to baptise them all. Mr. Jamieson tells of the day on which they were baptised, of how they stood up trembling and afraid, for, however much they despised them, the Hindus did not want even lepers to become Christians, and had filled their minds with stories of the awful things that would happen them on the day of baptism. Fearful and yet determined they rose and with their stumps of hands pulled off their turbans to receive the visible sign of union with Christ, surprised and yet joyful at its simplicity.

The persistency with which these converts, dull-witted on account of their disease, pored over their letters till they learned to read, their regularity at Church services, their reverence for their Bibles which they would wrap up so carefully in a cloth for the purpose, their desire to proclaim the message and have others share in their joy, were surely a sufficient reward for the hours spent in teaching them and leading them to Christ.

But to treat them properly and carry on this work most successfully the lepers should be segregated. Not only are they thus bet-

ter cared for and made more comfortable, but they are away from outside influences, away from the grasp of caste and more ready to follow the Spirit's guidance.

For the sake of others also, that the disease may not spread, is this segregation necessary. To this end leper hospitals or asylums have been erected in many places throughout India, some under Government and some under Missionary control. The ideal home of the leper, however, is that under Christian influence.

A pathetic story is told of several lepers coming to an asylum and not being admitted by the native doctor, because they were Christians. For eight days they sat out on the roadside, unwilling to deny their faith, till at last their constancy was rewarded and the doctor gave in through fear of his conduct being reported to the authorities.

Nor could anything be more ideal than some of those comfortable yet inexpensive leper hospitals which have been built. Good food, comfortable shelter, and clean surroundings, with these and the blessed Gospel to cheer and bring its message of hope, life is renewed to the poor sufferers.

Another fruit of this segregation is often times in the salvation from disease of the children who are separated and cared for.

But the work is just in its infancy; we have no asylum at all in Central India, though many many lepers. Much remains to be done when means and men are forthcoming to do it. It is a repulsive work, and has many disappointments. The fruits are gathered in oft times only to be taken away by death, and yet it is a work that those who participate in it learn to deeply love, and the patient uncomplaining sufferers grow into their hearts.

It is a difficult work, but it has its rewards. It is told of Dr. John Newton, of Subathu, who tended the lepers and cared for them as a mother for her children, that when he died, all of his loved lepers who could move crawled to the grave side to see the last of their devoted friend.

OUR FAMINE ORPHANS IN INDIA.

Ujjain India, 14 April, 1898.

Dear Mr. Scott,

The Presbyterian Church in Canada responded nobly to the appeal from India for funds to gather in and maintain the orphans

that were cast helplessly among their own unsympathetic and cruel people.

Many of these children have been taken into our Mission and I trust that no one for a moment will think that these boys will be brought up in idleness and luxury. On the contrary they are being trained in such a way that when they go forth into the world they will be able to earn an honest livelihood, look after their own affairs, and serve the one living and true God.

When our Presbytery undertook this work every effort was made to conduct the different orphanages on as cheap a scale as possible. A committee was appointed to obtain information from other missions where orphans were being trained. This committee brought in a most exhaustive report, from which the Presbytery was able to draft rules, etc.

In Dhar there are twenty-five orphans. All the boys are destined to learn agriculture. Mr. Russell has been given plenty of good land for this purpose, and every facility is afforded for carrying on this work.

In Mhow there is about the same number. Shoemaking and weaving are being taught. The cloth that is woven is principally for native wear.

Indore is supporting fifty-eight boys. Eighteen are learning carpentry, twenty shoemaking, and twenty weaving. The shoes that are turned out from our orphanages are of a fine quality; good leather is used, and competent shoemakers are employed to teach the boys. Many of these shoes are sold to Europeans, and give entire satisfaction.

Education is not neglected. It is very encouraging to see how readily many of the boys take to their lessons.

They are fed on two meals per day, and are made to sleep on mats on the floor as they were formerly compelled to do.

I was informed by the treasurer that the cost of the food is about seventy-five cents per month for each boy. The food is cooked by the boys themselves, who take turns and are thus taught how to prepare their own meals.

On visiting these orphanages I was particularly struck with the discipline that prevailed. The children are not at all unruly, but exceedingly well behaved. Their conduct in church is especially commendable.

Mr. Wilkie says: "They are better behaved than such a crowd of boys would be at home, but not by any means all angels."

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of Heaven."

Yours faithfully,

C. R. Woods.

AT WORK AMONG THE BHILS.

A most interesting letter from Rev. Dr. Buchanan, of the beginning of his work among the Bhils.

After a somewhat trying furlough, I landed in India, on the 26th day of Dec., '97, having left in Canada those nearest and dearest. As the season was already far advanced, necessary arrangements to get out into the Bhil jungle were made with all possible speed.

During these preparations I was able to visit;—Rutlam, where Dr. and Mrs. Campbell very kindly insisted on my having my headquarters with them;—Mhow and Indore the oldest of our stations;—Ujjain, dear especially for the associations which cling around those years of joy and sorrow, when we were there by God's help laying the foundation of the Mission;—the Mission house, every stone of which was laid with anxiety and care,—the substantial two storey hospital, that was such a means of blessing, not only in treating the suffering sick after construction, but during the process of erection, teaching us to rest and trust for the wherewithal, and more for freedom from anxiety and care amid the perplexities of building operations, and consequently a real missionary agency to the labourers who helped in its construction; the little grave in a lonely land where we filled in the roses and our grief together, waiting the resurrection morn; the little band of native Christians; Unkar and Luchman two of the poor lepers we had wept with and laboured for, rejoicing in the love of Jesus, greet us with glad words of thankfulness to Almighty God and His unworthy servant, and in all we hear a voice urging us on that the gospel may be preached to the Bhils also. Then a brief run to Neemuch, and off we go with mingled feelings of joy and sorrow, fear and confidence, to take up in real earnest the arduous, but long cherished Mission to the Bhils of Central India.

I left Rutlam on the 7th, and arrived in Amkhut, Ali Rajpur State, on the 11th of January, 1898.

After coming to Amkhut, this wildest of the Bhil jungles, some of the conclusions I had come to from previous experience, and had begun to act upon as to plan of operations, in opening up work among these

strong, timid, simple people, were strengthened as to their correctness, but the difficulties of carrying them out became even greater than I had anticipated.

I had proposed that the process of erecting the Mission buildings should be in itself a Mission agency, making the erection of them a blessing, socially, educationally, and spiritually.

Some of our missionary brethren, kindly thinking of our struggles in Ujjain, without building accomodation, said, before we went on furlough, that ere we came back they would have a Mission house erected for us.

Feeling very strongly that the constructing of the building as an initial step in opening up this new work among these interesting people would either be a great help or decided hindrance, and seeing no possibility, under the circumstances, of the work being accomplished so as to produce the end desired, I was regretfully compelled to counsel against anything being undertaken in that direction during our absence.

1. These buildings must be erected in such a way as to bring us in favorable contact with the people in the neighborhood. Fear and suspicion must give place to confidence and trust. We must know one another, and so we may be a help to them socially.

2. We must make the erection of these buildings the most practical kind of technical school, in the present condition perhaps more necessary than book learning.

3. This work must be a means of reaching the people with the gospel of Jesus Christ. This last, first in importance, will be most truly attainable by means of the successful carrying out of the other two.

To come into favorable contact with the people, and to teach them something of the mechanical arts, two or three practical things were clearly necessary. (a) These buildings must not be erected by a contractor, Hindoo or Mohammedan, who generally has no other motive than to make as much as he can, by fair or especially by foul means, out of both the Mission and the laborers.

(b) Those associated with the Missionary, either in building or domestic work, must be men actuated by the principles of the Christian religion, otherwise we shall be an offence in the land.

But, what then shall be done for a cook;

for masons, carpenters, brickmakers, stone dressers, plank sawyers, etc. For there are no Christians in this section of India, qualified for such work.

For all these occupations I had plenty of applications from Hindoos and Mohammedans. At first I resisted on high principle. Then later, with a kind of high dogged determination that I was right in this plan, and must not be beaten, I took one of my orphan boys and another Christian lad as my household servants. They knew how to make porridge, and boil a pot of rice. One day, one of our senior missionaries, feeling anxious as to what the result of such diet might be sent me a Hindoo cook, whom I was obliged to return with thanks. The boys I think are making progress in more ways than one.

On my coming into the district, there was manifest a feeling of uneasiness, fear, and distrust. Some said I had come to grind them, and to kill their oxen with work. They hastened to get their grain tramped out on the old fashioned threshing floors, that it might be sold, and then they would be ready, either, if so compelled, to fall under the yoke of this new form of tyranny or to flee from their mountain homes before the face of the white man.

In such a situation it was necessary to "wait"; wait on God, and on the people whom He had sent us to save, but who so misunderstood our Mission.

It was not wonderful that none were willing to come and help us with the work. The officials of the state (Hindoo) very kindly offered to give an order, and have as many men collected as we required, and some of them openly prophesied, that only in that way would we be able to get the services of any.

That course being out of harmony with our plans of operation, we of course could not accept of the offer so kindly intended.

Accordingly we had a little period of tarrying. We waited quietly there, between the mountains, feeling as dependent upon God for the success of our Mission, as David for his life, when he hid in the mountain sides from the face of Saul.

We chatted with those we came in contact with, explaining our mission of peace and good will, that nothing would be taken from any one by force, that no man or beast

would be compelled to work for us. There was plenty of employment for those who wished to work, and they would be paid regularly for it. But it must be only of their choice.

By and by, one, Chameria, a boy of ten years, who was living alongside our tent, being a little more bold than the average, and having seen more of us than others, ventured to work one day cutting a little grass for my pony. He got his pay in the evening. His confidence was increased, and he asked if he could bring other boys. The result was that next day he brought three other boys, about the same size as himself and with this little band I started out to one of the hills, where lime was to be found, and thus the work of building Mission house, hospital, schools, was begun.

Day by day the numbers increased, shewing that the people were learning to trust us, and evening by evening, all were paid in cent and half cent coins (pice and double pice) their daily earnings. And so in this short time the impossible has been accomplished, the Bhils in large numbers are freely coming to the work.

They worked very much as they liked at first. There is a troublesome, beautiful spirit of independence and self will in the Bhil, as contrasted with the more docile Hindoo. Discipline and order are not hereditary in him. It has been a little perplexing, almost annoying, but also instructive, to see how they come very much when they like and go when they please, do what they wish to do and refuse to do what does not suit their inclination.

To the "Sahib" in India, accustomed outwardly at least, to have the most humble consent to every order he may choose to give, it is rather startling, something between the sublime and the ridiculous, to receive from a naked Bhil, in reply to a command, "Dig out lime stone." "No, I will break stone," and to find that he is able to preserve a vestige of authority only by saying, "very well you break stone." In some cases they would afterwards "repent and go."

For the first month, and even up to the present time, I have had to feel my way very cautiously. We consult their wishes as far as possible, yielding in unimportant, and also in important, matters, so long as we do not

need to sacrifice principle, always watching to make advance.

For example, after some exercises of patience, the time came when I was able to say, without giving offence to anyone, "Women and children shall break stone, and no man save Mal Singh (the lame man) shall do that work." That was a real advance.

Another was made when I took advantage of the opportunity of going with Capt. Holmes at pay hour, to see the bear he had shot within a few hundred yards of our work, assuring the laborers I would pay them the following evening for the two days, which of course I was very careful not to allow anything to interfere with my doing. This little trial of their faith did them good.

Accordingly, instead of the burdensome necessity of paying about 140 persons every night in copper coin, I was able, not without some apprehension, to announce one Monday morning that it was burdensome, both to them and to me, to be paying every night, and as they have now been long enough with us to see that we are honest, and in the fear of God always paid all we owed, I had decided hereafter to pay every Saturday night, and would only write the names of those who were willing to work in this way.

A few, but only a few, were still so much afraid, that they were not willing to trust us for a week, but we got more names offered than we needed.

A piece of an old iron rail from the railroad, hung up, makes a good bell, and being used to call the people together for work, pay, roll call or prayers, at definite times, is a help in matters of discipline.

I relate these little incidents, which may not be understood, but without which the work we have in hand cannot be appreciated. We believe that under the blessing of God it is attention to these small matters that will make our Mission successful. Already, step by step, with very much left to be accomplished, we feel we are gaining ground in discipline and order, without perhaps the people being conscious of the fact.

In beginning the building work, I was at once fairly confronted with this problem. None of the Bhils here are acquainted with the mechanical arts. The work must be done by them. Then who will teach them? Not

Hindoos or Mohomedans, for the reasons above stated and also the fact that they look upon the wild Bhil of the jungle as "Bandar log" "monkey people," and hence have no sympathy with them or faith in their ability to learn.

Intelligent Christian artisans, I have not as yet been able to obtain. The native Christians who are with us have not had acquaintance with such work, so the Missionary in the meantime must be brick-maker, master mason, stone-dresser and carpenter, as well as builder and contractor.

So off with his black coat, and down on all fours with a brick mould in one hand, and a heap of prepared mud in the other, he shews them how to make brick.

It is not a clean job, but there is what is more important, a clean lesson in it. And so on with other necessary work.

With simply commendable zeal and earnestness his example is followed by the native Christians, who trample in the dust that deep rooted Indian prejudice, not always eradicated at conversion, that it is degrading for an educated man to labor with his hands. So we have Bapu helping those making bricks and doing yeoman service.

His thoughts as he worked with his little gang of men women and children were not merely of mud and clay, for he said they are like the children of Israel in Egypt. He looked a little puzzled when I asked him who Pharaoh might be and who the task master? However he seemed to rejoice in the thought that it is not only in making brick that we were like Israel in Egypt, but in being at the time near to deliverance.

Already the small pittance they receive for day labor, is freeing them the grinding extortionate money lender. May that be, as I believe it will, but a first step in their emancipation body and soul.

Govind Prasad, the compounder, often addressed by the respectable title "doctor Sahib" is with those who with country axes and adzes are hewing our door frames. These door frames are rough uncouth structures, but they are door frames, and I see in them great promise of what in two or three years this school of practical art will do.

Chanoo is a man whom I have always thought of as one who could sing the native Bhajans (hymns) with taste, and make a fair attempt at preaching, but whoever thought

of his taking a gang of men and going out into the quarry, breaking and shaping the hard grey stone, and teaching those with him how to do so.

Jairam is making himself useful, buying with scrupulous conscientiousness the necessary tools and appliances, to put up our first building, and then again, joined by Chanoo, he is working hard (as we all are) learning and teaching wall building.

Our orphan boys also turn in and help with a willing hand and heart. This necessity is a blessing unto them also. Let those who slander native Christians in India as being nothing but "rice Christians," take a peep at them at work here, laboring with head and hands, day after day, in the firm hope and earnest prayer that as they thus labor, they may be able to find an entrance into the heart of these needy people with the precious Gospel we have gone to proclaim. We are indebted to Dr. Fraser Campbell, for the loan of Jairam and Bapu from Rutlam.

We have not done a great deal in medical work, but a little has been done. One case may deserve special mention. A young man Kalaya, got a nasty rip on the leg to the bone by a wild boar. Getting word I went at once. The ugly wound was disinfected, washed, and the red flesh drawn together over the exposed bone.

While a number of stitches were being put in and bandages put on, the young man held his own leg, giving no other sign of pain than that betrayed by the cold beads of perspiration standing on his nose and forehead.

That helped to draw us together. As the sufferer and the friends looking on saw the gaping hideous wound close at the touch of the Christian doctor, they seemed to feel that something more was being done for them than had been heretofore, while I felt an increasing desire to be made a blessing to this timid, but plucky people.

What the real advance in Spiritual light may be, as we have mingled with them and tried quietly to make known the Word day by day, we cannot say. But such words as the following, from a people noted for truthfulness, in answer to a statement of man's sin, man's need, and the remedy; "Yes those are the words;" "We never heard anything like that before;" are encouraging.

That trust and confidence, in this particular section, has to some extent taken the

place of the dread with which they looked upon us at first, a little incident may help to make clear.

As I was returning in the early night on my pony from Rajpur, coming along the winding cart road in the jungle, within half a mile of the building work, I heard the voices of those who were wending their way home.

A sudden turn around a bush revealed to them, close at hand, a man on horse back. With a warning cry and instinctive spring like a brood of wild partridge, young and old fled behind some bush or hiding place. It was the work of a moment.

The next, some one sang out in a happier key, "Baba hai, srf Babe hai." "It is father, it is only father." And then out they came from their shelter, some twenty or thirty, with joyful expressions of greeting, as trustful as the mother brood when sheltered beneath the protecting wings.

SEVEN YEARS TRIAL.

"Seven years ago" says Rev. S. E. Young, of Newark, New Jersey, "four fellow students of mine used to spice their meals at the restaurant and enliven the late evenings with a little Rhenish wine or other mild intoxicant. They were studying for the ministry.

After three years I saw one of them in New York about as low down in the scale as a man can get.

A year later a second of the four, whose father all the Christian world knows, died from the effects of a drunken debauch, leaving an inconsolable family.

I have just returned from a visit to the third in the insane asylum. He was the brightest and winsomest of the group, of exquisitely delicate mould, yet immensely capable every way. He drank to excess; then read in Conan Doyle's book how the detective injected cocaine and, in a gloomy mood, tried the experiment. For more than a year, excepting the brief hours when he escaped and drugged himself again, he has been incarcerated in a ward with the demented.

The other member of the four saw the hand-writing on the wall and slowed up. All this—I have given but the bare epitome—in seven, I might say less than six years! My dear fellow, let the stuff alone."

APPEAL FROM HONAN.

Chang Te Fu, Honan, China.
Jan. 26, 1898.

Dear Mr. Mackay:

I enclose you the following appeal, that you may send it to the "Presbyterian Record," with the prayer that God may use it for the quickening of his people.

The paramount duty of the Church of God to-day, is to obey Christ's resurrection command, "Go ye into all the world and preach the Gospel to every creature." The binding obligation of this command is only limited by the Church's ability to carry it out. In this world-wide warfare the Son of God expects every follower to spend and be spent.

The example of Christ in redeeming us at such a cost, ought to be the limit of our endeavor. The Redeemer of the world poured out His soul unto death. His wail of anguish comes sounding down through the centuries. "I am a worm and no man, a reproach of men and despised of the people." "I am poured out like water, my strength is dried up, my tongue cleaveth to my jaws, and thou hast brought me into the dust of death." "My God, my God, why hast Thou forsaken me?" And wherefore all this woe? "That the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's and He is Governor among the nations."

As with Christ so with His servants; the cross must come before the crown. The servants must lose their lives in order to save them. They must, like the Master, perish, or they abide alone. There are such servants in the church, but, they are the exception. Any approximate approach to the Saviour's sacrifice is remote from most of us.

We think that if we had been standing there by the cross when He cried, "I thirst," we would never have mocked Him with bitter vinegar, but would have quenched His thirst with the most cooling draught that Jerusalem could supply. He thirsts on still; for that "I thirst" had a deeper meaning He verily thirsted for earth's benighted millions.

That soul thirst of His cannot be satisfied, until we offer the cup of Salvation, even to the least of these His brethren. Christ has multitudes of brethren in the

Rome blighted lands of South America, amid the jungles of Africa, on the burning plains of India, in the myriad homes of China, and in the islands of the ocean. Them also He must bring for He has purposed to have one fold. God is no respecter of persons. "For whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

We Anglo-Saxons have become possessed of very much of the earth's surface, but we have no monopoly of Salvation. The immense possessions of our empire only emphasize the tremendous obligations which the Master has laid upon us.

We too, must do something for China, in the hour of her extremity. Russia covets her northern provinces, France her southern, and Germany her central. China has fallen among thieves, but we must not pass by on the other side. The greed and injustice of nations shall not thwart God's plans. In the multitude which no man can number, China's millions shall have a place.

Millions of the Chinese have been given in trust to the Presbyterian Church in Canada. We must evangelize them. But at the present rate of effort we cannot discharge our obligations to them. We have eight ordained missionaries on the Honan field, but the ordained men for the Toronto churches number twenty-six, and there is six times as much money spent to supply the Presbyterians in Toronto, with the Gospel, as is spent to supply the Honanese.

We live in a city at least half as populous as Toronto. Besides, in this county there are about three thousand towns and villages. These villages vary in size, a small one having about one hundred inhabitants, a large one about two thousand. It would be safe to say that this county has four times the population of Toronto, a city whose churches are manned by about two hundred and fifty ministers in addition to a host of elders, deacons, Sunday-school teachers, and Christian workers.

But besides the county in which we live, there are seven others in connection with this Chang Te Fu station. Namely: five in Honan, and two in Chih Li adjoining, or

altogether, a district in which are eight cities, twenty towns, and about six thousand five hundred villages.

The unoccupied territory is so vast, and the men on the field so few that Chang Te Fu can only have two preaching missionaries, besides the medical missionary. Thus each preaching missionary at this station has a parish of four cities, ten towns, and more than three thousand villages.

Is it fair to send so few out here, and keep so many in the home land? Can we satisfy our King that we have made a fair distribution of the forces? The orders are "preach the Gospel to every creature." My parish here has more villages than the whole Paris Presbytery has families. If a minister at home had a parish of four hundred families, he would get an assistant. In this district there are single villages with that many families. If in Canada, it takes line upon line, precept upon precept, here a little and there a little, before the people become wise unto salvation, much more is it true of the Chinese, where we have first to tear down false beliefs, and clear away the rubbish of ages.

The vastness of the work here almost overwhelms us. We would gladly preach the Gospel to the great host, but it is beyond our strength. God will not hold us accountable for all of them. We shall so strive to labor that the Master can say of us, "He hath done what he could." But if tens of thousands perish here in Honan, I firmly believe that our church shall be accountable at the Judgment seat of Christ. Of neighboring missions, the nearest on the west is one hundred and thirty miles; the nearest on the north is eighty miles; and the nearest on the North East is one hundred and fifteen miles away. It is about as if there were small churches in Toronto, London, Orillia, and Belleville and all the rest of Ontario were in heathen darkness.

But even this way of putting it does not convey an adequate idea of the work to be done, because the villages out here are about as numerous as the farm-steads in Ontario. From the drum tower in this city on a clear day, I could look over a territory in which are as many Chinese as there are Presbyterians in the Dominion.

Throughout this Chang Te Fu field about two thousand five hundred die every month. Remember this is equal to the largest con-

gregation in our church, and would that they had only for once heard of Jesus our Saviour.

They eternally perish. Appalling thought! Let no one be lulled by Satan into the belief "it is well" with the heathen who die without the Gospel.

Yet this not all. I have not spoken of Chu Wang and Hsin Chen Stations, which each embrace a territory even more populous than this of Chang Te Fu.

But besides these three stations we could open four more, to the south and west, without interfering with our neighbors, each having a population equal to the Province of Quebec. This would give to our church a field with about forty cities, more than one hundred towns averaging from one to fifty thousand inhabitants, and upwards of forty thousand villages.

Think of it! A population more than twice that of Canada from ocean to ocean, dying at the rate of at least three hundred thousand every year! A multitude passing into Christless graves every year, equal to the cities of Ottawa, Montreal and Quebec.

To save such a multitude of souls our church has sent out one man for every million, while she keeps at home one ordained man for every five hundred. Surely this does not look as if we acted up to "Freely ye have received, freely give."

Many seem to think that the church has about reached the limit of her missionary effort. Is it possible that less than two cents a week per member, for foreign missions, is the limit of our sacrifice for Him who purchased souls at such a cost?

The liquor bill of the Dominion averages about fifteen cents a week for every man, woman and child. The devil certainly receives a much more handsome tribute than the King of kings.

I verily believe that the Son of God would have us preach the Gospel to these ten millions during this generation. His business requires haste. To seek first the kingdom of God and His righteousness is our only safety. But at the present rate of expenditure in men and means, Christ's kingdom cannot come among the Honanese during this generation.

"Have faith in God," say some. True, without faith we can do nothing. But why have faith in Honan, any more than in

Ontario. Why not believe that the Presbyterians in Canada would be even more abundantly blessed by keeping fewer at home, while sending more abroad? The Moravians were thus blessed. So also were the Hermansburgers.

Knox College graduates three times as many men each year as the whole church supports in Honan, and the smallest medical school in the Dominion turns out more doctors every year, than our whole medical force. God would have us pity His needy ones in China, but why expect Him to do miracles any more readily in China than in Canada?

Some try to throw off responsibility by saying, "Oh, I believe in using natives." We also believe in using natives, but, as a rule, natives supported by native Christians. We must beware lest we pauperize.

However, natives must be converted and trained before they can be used. This takes time. Meanwhile the people are perishing at a rate that in seventeen years would depopulate the Dominion.

Would it not be more in accord with the Divine plan to send us one hundred out of the eleven hundred ministers and probationers of our church, that we might place two in each of the forty cities above mentioned, and let the other twenty roam at large preaching the Gospel among the one hundred towns, and more than forty thousand villages?

But why reason of the needs of this field any longer? It is ten years since we left Toronto for Honan. To say that our church has so far discharged her obligations to the Honanese, is trifling with a great trust. We ought to have done more; we could have done more, and now we must do more, if we wish to escape the Master's condemnation.

Oh, that we would take time to think about the appalling needs of these millions. Could we but in imagination put ourselves in the place of these perishing ones. No Bible, no prayer, no hope, no heaven: nothing but a dread looking forward to a midnight future. We should do unto others as we would have others do unto us.

Those early heralds of the cross, who brought the Lamp of Life to Britain's shores conferred untold blessings on our race. It seems that by Divine arrangement the

"Wisdom from on High," has in a special manner been entrusted to the Anglo-Saxon people. Can we deny this Lamp of Life to myriads for whom Christ died? Is it possible that the church is going to call a halt in missionary effort?

Just now the report comes that there are to be "no more deficits" in the Foreign Mission Treasury.

Does it mean that God's people are ashamed of the past and are now going to "bring all the tithes into the storehouse?" Or does it mean that we are not to attempt great things for God? Does it mean that we are not to imitate the host of God which ventured forward to cross Jordan without ferry-boats or bridges? Does it mean that we are not worthy to emulate the spirit of the Moravians, who when a puny folk of about six hundred souls embraced the world in their love and prayer and effort?

The world may plan to walk by sight but the Church of God—never! The Moravians obeyed the command of the Lord and attempted things only possible to faith.

If we only realized that we are debtors to all men. If we only realized the tremendous obligations which are laid upon us by Him who makes no mistakes. could we play at missions as we have been doing? Are we not "playing at missions," when the amount for strong drink paid over the bar each year in London, Ontario, is more than is given for the Salvation of the heathen each year, by our church from Halifax to Victoria.

Are we not playing at missions at home and abroad, when the highest average last year in any Presbytery for the schemes of the church was only \$2.80 per communicant? Why there are men within the bounds of that Presbytery (of course not Christians) who spend that much each week for cigars!

O, what enthusiasm to spend for war, to spend for sport, to spend for self! Would that the Church of God were aroused by a holy enthusiasm to come and lay her offerings at Jesus' feet.

Millions are perishing, we cannot deny it. Excuses will not deliver us from responsibility, for the Word of God is plain. "Deliver them that are carried away unto death and those that are ready to be slain, see that thou hold back. If thou sayest behold we knew it not, doth not he that weigheth the hearts consider it, and He that keepeth thy soul doth He not know it, and shall He not render to every man according to his work?" Prov. 24: 11, 12.

J. Goforth.

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

Conducted by the Rev. R. D. Fraser, Convener.

The Monthly Topics of the Plan of Study for 1898 bear the general title, "Some Books, Fields, and Men," and are so arranged as to be adapted to the various sorts of Young People's Societies. They are set down for the second weekly meeting of each month, and the Topic is treated in the Record of the month preceding, in order that Societies may have the materials for the meeting on hand well in advance.

TOPIC FOR THE WEEK BEGINNING JULY 10.

OUR THREE HOME MISSIONARY SUPERINTENDENTS AND THEIR FIELDS.

Luke 24: 45-52.

THE PROGRAMME.

The reports on Home Missions and Augmentation in General Assembly's minutes are a Klondike of valuable information, somewhat inaccessible, because bound up with a mass of other documents in the big Blue Book, but "panning out rich" to those who have the patience to explore. Every Minister has a set of the Blue works going back as far as the beginning of his own ministry and any one of the volumes will give sufficient matter for a meeting. Let leaders send the members who are to help in the programme on a prospecting tour in this gold-bearing region of church literature.

Back numbers of the "Record" will be found to supplement the valuable articles which here follow and the various church papers, almost in every number, have some fresh and interesting facts. The difficulty will be wise selection.

A map or a blackboard sketch of the fields is almost essential.

In many cases the minister has served as student catechist under one or other of the superintendents. Tap his knowledge freely, but do not allow his knowledge to be a sub-

stitute for research on the part of the members.

Do not attempt too much. It will probably be found better to discuss one of the superintendents and his field thoroughly with a brief glance at the others, than to undertake all.

THE SUPERINTENDENT.

Presbyterianism, although usually counted a rigid system, is in reality quite elastic in adapting means to practical ends. It has no place for diocesan bishops, with rank above their brethren. It holds the parity of the ministry. But, when there is need, it is ready to allow episcopal powers over large areas. There were Superintendents in Knox's time for the special calls of that period of transition. The reformation was a reconquering. There was the prompt and rapid occupancy of strategic points to be provided for; many of the laborers were inexperienced and required direction; the question of finance—how the ordinances were to be maintained—demanded then, as always in new fields and circumstances, wise and vigilant oversight. The work of a superintendent was "laid out for them." There was no hesitancy in providing for the requirement. It was not Episcopacy, for the Superintendent was as his brethren in rank. It was a common sense and Scriptural adaption to a temporary need. The need passed away and the office of Superintendent disappeared.

The magnificent success of our Superintendency, whether under Roberston, Findlay, or Ross, is the best justification for the creation of the office in our own church. These honored workmen may or may not have successors. That will depend on how long they may be spared to the church and how rapidly the mission fields rise to independency. The probability is, however, that, for a generation to come the Superintendent will be required—free to come and go as he pleases within a wide field, alert to observe the movements of population and the resources of the different sections of his district, sedulous in his endeavors to provide each place with the man that will suit it best and to foster effective organization; in a word, whether in advance of Presbyteries or where these have taken hold, to possess the land for Christ and the Church.

THE H. M. SUPERINTENDENT IN N. B.

By Rev. George Bruce, D.D., St. John.

The Presbytery of St. John occupies about two thirds of the Province of New Brunswick. The Province is almost the size of Scotland, apart from the islands, having an area of 24,000 sq. miles. The length from North to South is 210 miles and the breadth 180 miles.

The Presbytery of St. John occupies the Western side and the Southern end of the Province, being something in the form of the two blades of a carpenter's square or the letter L.

The meetings of Presbytery are usually held in St. John, and two members coming, one from Edmonton in the North the other from Sackville in the East, would have travelled a distance of 300 miles between them, before they meet in the Presbytery.

These facts will give some idea of the area covered by this Presbytery and of the distances to be gone over in the working and oversight of the field.

Miramichi is the only other Presbytery in New Brunswick. These two occupy the entire Province.

New Brunswick abounds in grand scenery, but it is on that account less favorable for farming, in many places, than Ontario. The best sections are found on the slopes and in the valleys of the rivers, chiefly the St. John and its tributaries and in the fine plains and intervalles which stretch along the rocky ridges and hill ranges that run across the country in all directions.

In consequence of this the settlements were thinly peopled at first, and in many instances they were remote from one another.

This of course made it a great deal harder to give full or regular supply to the mission stations and congregations than it would have been if the settlements had been more compact and more thickly peopled.

In this way and from the scarcity of ordained ministers many of the fields were supplied very irregularly, and in some cases not at all. This of course opened the door for other churches to come in and "supply our lack of service." The result is that there are whole communities and regions, in which the family names tell of Presbyterian origin and lineage, in which our cause is forced to struggle for an existence in the presence of strong

congregations of other denominations; congregations composed of the children of Presbyterians who have been lost to us as a church because we were not able, or did not understand how, to take care of them when they first came from Scotland and Ireland and settled in their new homes.

This accounts for several things which have a great deal to do with the circumstances and conditions of our work at the present time. The unwieldy size of the Presbytery, for example, has been borne with because any separation which could be made would give an unfair division. The great majority of the strong self-supporting congregations would be hived in one Presbytery, while the other would be very largely a mission field.

The difficulty of working the field, the number of our mission stations, and their slow progress towards self-sustaining strength, as well as the weight of our augmented charges are conditions which are largely due to the circumstances of the early settlement of the Province.

Another cause of these discouragements and difficulties, however, is to be found in the removal of a large number of the people, especially the young men, to the North West and the United States.

It is easy to see how under these conditions it must be difficult to keep up the spirit of the people, to develop the work and attain a state of strength and self-support in many places.

The Presbytery contains about 30 settled congregations, 20 mission fields or mission charges. These contain about 60 stations. Eleven of the fields are occupied by ordained missionaries, being mission charges, while nine are supplied by Catechists. In these stations we have an aggregate of about 1,000 families and 1,200 communicants. The people raise about \$4,500 for self-support, and receive from the H. M. Committee about \$2,000, a total of about \$6,500.

The Mission field of this Presbytery occupies a very prominent place in the Church.

In number of families and communicants it contains over one fourth of the aggregate numbers in the Mission fields in the entire Synod. In number of Missions and stations it contains one third of the number in the Synod. It receives nearly one fourth of the

whole grant paid by the Assembly's H. M.C., Eastern Section, while the stations contribute or raise for self-support between one third and one fourth of the entire amount raised for this purpose within the Synod.

It is surpassed in these respects by the Presbyteries of Barrie, Algoma, and Regina; standing next to them in size and importance among the Presbyteries of the Church.

About 15 yrs ago, in 1882, the Presbytery found it was impossible to manage the field properly without a general missionary or superintendent, and accordingly the Rev. J. McGrigor McKay of Woodstock, N. B., was appointed. Mr. McKay entered upon his arduous duties with such zeal and enthusiasm as to soon convince the Presbytery of the wisdom of the step they had taken.

After Mr. McKay's resignation, the Rev. Godfrey Shore was appointed, and continued in the oversight for several years during which time two or three churches were built.

Upon Mr. Shore's resignation the Presbytery appointed the Rev. James Ross, who has held the office of Superintendent of Missions and Convener of the Home Mission Committee of the Presbytery for several years.

Mr. Ross is a native of the Province of Prince Edward Island. He attended Dalhousie University and the Presbyterian College in Halifax, from which he graduated in 1886. Mr. Ross was ordained by the Presbytery of St. John, immediately after his graduation, and appointed to South Richmond, He was soon called to Woodstock, N.B., where he labored with marked earnestness and success until his appointment to his present position.

Mr. Ross is a man of unusual energy and activity. He has a thorough knowledge of his field and carries on his responsible and multiplied duties with much earnestness. His reports to the H. M. Committee of the Presbytery show the great benefit of the supervision and direction of the work.

The revenue from the stations is largely increased, and advancement from weakness and discouragement towards congregational organization and self-support are clearly manifest over the field.

Any account of Home Missions in New Brunswick would be incomplete without grateful mention of the Woman's Missionary Society of St. John Presbytery, for many years doing so much in giving stimulus to the work and in raising money to help to carry it on.

SUPERINTENDENT OF MISSIONS, ALGOMA, ETC.

By Rev. R. N. Grant, D.D., Orillia.

The Mission field under the care of the Rev. Allan Findlay is about as large as Scotland. This may seem a rather generous estimate of Mr. Findlay's diocese, but it is not far from correct. The extreme length of Scotland is about 280 miles and its greatest breadth 150 miles. So says the Rev. Alexander Stewart, L.L.D., minister of Douglas, in his *Modern Geography*—a book that recalls the days in which some of us received striking impressions. The breadth of Mr. Findlay's field from Gravenhurst to North Bay is 115 miles, five miles more, if I rightly remember, than the distance across Scotland from Edinburgh to Glasgow. In length, his field extends from Lake Superior to some point in the Kingston Presbytery, a distance we should say greater than 280 miles, though we have not as many Presbyterians on this field as can be found in Scotland, but the number is much larger than it would have been if the Rev. Allan Findlay had never become a Home Mission Superintendent.

It is easy to speak about the large area over which Mr. Findlay's work extends, but no one knows half so well how large it is as Mr. Findlay himself knows. He has been over the ground many times and he travels by a variety of modes. In the early days his tours were made on foot, in small row-boats, and on horseback, but mainly on foot, and many a weary mile did the Mission Superintendent tramp over the rough new region of Ontario popularly known as Muskoka.

Thanks to the enterprise of the Muskoka Navigation Company, travelling is now easy on a part of the field. The 10 miles of railway opened the day after the Superintendent arrived at his sphere of operations, have grown to 800 miles, which run through the field in various directions. These improvements, and the building of colonization roads by the Ontario Government, have made travel much easier, but there are mission stations yet that are not reached by railway, nor steamboat, nor colonization road, and the Superintendent has quite frequently to go by the "independent line" that stood him in such good stead when he was a younger man.

New Ontario is a much more difficult mission field than old Ontario was. Home Mission work in the Ottawa valley and in the great Presbyterian settlements of Western Ontario was a comparatively easy thing. The land was for the most part fertile in these places, and the settlers being close together, self-sustaining congregations were easily and quickly formed. Many a mission station grew into a self-sustaining congregation in a few years. In many parts of the districts of Eastern Algoma, Parry Sound, Muskoka, and Nipissing, the fertile belts of land are so separated by lakes, or rocky formations, or both, that it is impossible to get a sufficient number of people together to make a self-sustaining congregation. Sparse settlement is one of the great hindrances to successful Home Mission work in New Ontario.

Besides this natural difficulty, there are others. Many of the new townships in Huron, Bruce, and the old London Presbytery, were settled mainly by Presbyterians. Every "ism" under the sun is represented in New Ontario, and there are people there not specially attached to any creed. The population of Old Ontario was stable, as agricultural populations usually are. Lumbering is one of the chief industries of New Ontario, and lumbermen follow the pine. A lumber village is one of the best possible Home Mission stations, but when the supply of available pine is cut, the village and station are very likely to move. A mining population in this new country is even more unstable than a population that depends on lumber. If a parishoner moves from Sudbury to Rat Portage and from Rat Portage to Rossland and from Rossland to the Klondike, it is not easy for his pastor to keep an eye on him.

Notwithstanding these difficulties and others that might be mentioned, Home Mission work in Northern Ontario has made excellent progress. In 1875, the year Mr. Findlay was appointed, there were 16 Mission stations in the territory now popularly known as Muskoka, and five missionaries did the work of the whole field. In 1896—twenty-one years later—there were 48 students and catechists, 11 ordained missionaries, and 10 settled pastors, 5 of whom were in self-supporting congregations. Twenty-one years of work brought twenty-one ordained men on

the field, besides the little army of students that went north every summer.

In 1875, the field now occupied by the Presbytery of Algoma, had just one missionary, and he was our lone sentinel at the "Soo." Now we have a vigorous, aggressive Presbytery in that region.

New Ontario is in its infancy. New railroads, new lumber and mining interests, will make new settlements and new villages. The missionary must follow up the settler. A new Presbytery should be at once formed. Asking a minister to go from the line of the C. P. R. to Barrie, to attend meetings of Presbytery is much the same thing as asking a minister to go from Kingston to Belleville or Chatham to Toronto to Presbytery. How would the ministers in these places look if somebody asked them to go to Toronto to transact their Presbytery business?

Mr. Findlay belongs to a missionary family. His father, the late Rev. James Findlay, while a minister in Scotland, was appointed a missionary to Africa, but when ready to sail intelligence came that war had broken out between the tribe he was to labor among and a neighboring tribe. In the changed circumstances he came to America. Who can tell how much of the persevering and indomitable energy displayed by the Superintendent of Missions for Muskoka, during the last twenty-three years, has been inherited from the young Scotch minister who got ready to go to Africa and came to America instead.

Mr. Findlay was graduated from Knox College, and for a time was a pastor in the Stratford Presbytery. He is admirably equipped for the work in which he has been engaged for nearly a quarter of a century. In the discharge of his duties he never loses sight of the fact that he is the agent of the whole church. While doing the best he can for individual stations and make the most he can of individual missionaries, he never forgets that the funds are supplied by the Presbyterian Church, and that he is to a large extent responsible for the manner in which they are disbursed. He is a capital judge of what a mission station ought to be able to do in the way of helping itself. He thoroughly understands student human nature as it manifests itself in the mission field. Earnest, faithful, industrious laborers, however humble, are always encouraged; but men who merely wish to put in the time, es-

pecially those of them who put on airs and lord it over the stations, soon find out that the Mission Superintendent stands no nonsense. Disputes sometimes arise in the stations as they unfortunately do in other places, but the Superintendent usually gets them settled before they become serious.

Mr. Findlay knows his field as no other man knows it. He has been the first man to drive over many a mile of colonization road; he has seen the forest give way before the settlers; he has seen towns and villages grow up in every direction, and he personally knows a very large number of the people. His strongest point, however, is that he likes his work. The very hardships of pioneer life seem to have bound him to the Muskoka Mission stations. The value of the service he has rendered in New Ontario can never be estimated by the Church.

THE WESTERN SUPERINTENDENT AND HIS FIELD.

By Rev. C. W. Gordon, Winnipeg.

No bigger superintendent and no bigger field anywhere in the world and all to be put in one page of the "Record." It can't be done. I shall be sure to run over.

Stand at Schreiber, our gateway mission, and look along the rails. For over 2000 miles these shining steel bands wind among the rocks, run straight over the prairies, climb over foot-hills, twist along mountain ledges, dip into the river bottoms, till they emerge at the shore where the water of the Pacific comes rolling in.

Take a Pullman and glide along in luxury for four days and four nights and you will reach Vancouver, then boat for half a day and you are at Victoria, the neighbor of China. Or take a "tie pass" at ten miles per day, with a rest on Sundays, and in eight months you will sleep on the shore of "the loud resounding sea."

These are the names that mark the course, Schreiber, Rat Portage, Winnipeg, Portage la Prairie, Brandon, Regina, Moosejaw, Medicine Hat, Calgary, Golden, Revelstoke, Sicamous, Ashcroft, Vancouver, Victoria. Every name indicates too, a point of departure by rail, trail, or boat, from the great trunk line southward toward the boundary, or northward toward the vast unexplored.

This is our Western Mission Field; Schreiber, Victoria, Dawson City.

Entering from the East you find yourself in the Rainy River district, among rocks with holes in them, and in the holes, men, hundreds, mainly sturdy Canadians with the rest of mankind mixed in. Observing closely you see a man disappear in one of these holes. He has no pick, no lamp in his cap, he is not a miner—that is—he is a miner, a missionary.

You see the same man or one like him on the top of a caboose, he too is a missionary. These railway men are far too good a lot to be forgotten. Some hundreds of them about here in round houses and in section houses, on freight trains and passenger trains, on engines and in cabooses. Miners and railway men are all about you living lives exposed to danger, full of hardship and beset by temptation. The missionary is their friend in trouble and their guide to God and Heaven.

From these rocky 'holey' regions your railway friends conduct you out to the prairie, the broad brown sun-bathed prairie, arched by a sky of radiant blue and swept by viewless winds. Section houses, farm houses, hamlets, villages, towns, cities, this is the evolution you see in the dwellings of men. Farmers and other people, but chiefly farmers, dwell here. There is room for four millions of them, each with a fifty acre farm, six times as many as there are in the British Islands. The little moving speck you see near the sky line is a man in a buckboard, again a missionary going his rounds. He will bring a gleam of brightness to many a home to-day. Many a lonely mother, weary with the long monotony of her life will sit back listening to the music of the Shepherd Psalm with a great peace falling upon her and a new hope creeping in her heart.

And beyond the sky line are hundreds more like her, with men hard driven by the world, and children how easily wandered, all needing to know of God's care and love. Manitoba, North and South. Assiniboia and Saskatchewan, these great reaches of prairie-farmlands are the scenes of many a life in which comedy and tragedy strangely mingle and in these scenes a missionary of our Church is to be found playing his part.

Then on to the Albertas where the prairie leaves its level stretches and mounts and

dips over the foothill country lying in the shadow of the Rockies. These are the great ranches; and everywhere, south toward Macleod and north toward Edmonton the homes of isolated ranchers are found; men from the gentle homes of the old land, well made, well bred, but apt to forget the faith that has made the homeland great and good. The man in schapps and cowboy hat, astride the Mexican saddle strapped with double cinch on the back of that doubtful looking broncho is again the missionary. Good fellow he is. Thirty miles a day through sun and storm in summer and chinook and blizzard in winter, with the love of Christ in his heart and the word of God upon his lips, that is his story.

Now for the land of mountain and of flood. In the clearings of the forest, vast, dense, are hidden the camps of the lumber men, strapping fellows in blue shirts and red shirts, blue stockings and red stockings, blue and red sashes and all sorts of caps, English, Scotch, Irish, French, and so on to the Chinaman that rings the dinner bell upon an old circular saw.

Miners are here too; coal miners with black faces, towns of them; with wives and children often, but often without, more's the pity; English, Scotch, and Nova Scotians, with the usual mixture of other peoples; gold and silver miners also, in prospecting camps, developing camps, mining camps; smelters, sorters, teamsters, thousands of them. These are from all lands but mostly from across the line, the enterprising, daring, ingenious, regardless American miners; many of them decent enough, but many, alas!—with no religion and no morals to speak of, held back from outrage only by the wholesome fear of British law.

And about the hard working, daring, homeless miners there are always to be found hovering the vulture crowd of saloon keepers, "hell runners" (colloquial for gamblers' decoys) and that other sad crowd, reckless, heartless, hopeless, so like and so unlike our mothers and our sisters. In the wide valleys of the Selkirks are more ranchers, living, remote from towns and cities, lives independent, free, careless, with kindly hearts and hospitable homes, if you may call them so, many of them an honor to the land that sent them here and a blessing to

the country, but some, alas, only a shame to both.

With miners, lumbermen, ranchers, our missionary men dwell, travelling on foot and by horse, by steamboat, by freight train, and by the princely passenger; by hand cars too and 'speeders'; anyway and everywhere for love of those for whom their Master came and for His dear sake. This is our field where for twenty years Home Missions are being done.

"Is" our field? "Was" rather, for in November, 1897, our Superintendent pulled out the pegs that held down the Western and Northern corners of our Presbyterian tent at Vancouver and Edmonton and gave them into Dickey's hands with instructions to drive them in somewhere near the Arctic Circle. After Dickie went Grant, then Pringle, and now Sinclair, four men strong and fearless, and when they have driven down their pegs the Presbyterian tent will take in the land of the Yukon. So that is our field: magnificent in distances, 2000 miles by 1500, magnificent in resources, magnificent in missionary pioneers, from the old days of '71 till now, and magnificent in responsibilities.

And now for our Superintendent, the Rev. James Robertson, D.D. He came West in 1873, to join the little group of pioneer heroes that were holding down the Red River Valley, Black, Bryce, and Hart, and Matheson and Donaldson. He came to find one Presbytery with nine mission stations, and this year he will report fourteen Presbyteries and over nine hundred mission stations.

And every station he knows well, its history, its experiences, for in all this he has had a part. How great a part none of us newer men know; but ask the old timers for tales of his journeyings by night and by day. They all know him and all of kindred spirit reverence him and rejoice in him. Ask the men who have had the glory of laying some stones in the foundation of our Western Church; ask Bryce, or ask Hart, his fidus Achates of old days, or Baird or McQueen, or Farquharson or many another—they will all have their tales of him.

But not on this page will his story be written. The pages of his history are the prairies and the mountains that have witnessed his labors; and the characters in which his story is recorded are the churches and congregations he has helped to plant in this West.

Other Workers and Work.

GIRL LIFE IN CHINA.

Two incidents, lately brought to our notice, most painfully illustrate this deep-rooted and wide-spreading evil characterising the land of our adoption.

In a village home near Chungking, two little girls were born. The elder, at the age of eight, was adopted by a wealthy family.

After three years she was sent back to her parents, with the written intimation that she was not sufficiently good looking to marry any son of the house.

Her disappointed father furiously abused his wife; and, when night set in, the man, still nursing his wrath, led both his little daughters to a deep creek in the neighborhood and deliberately drowned them.

A merely momentary sensation was caused in the village, neighbors calmly remarking, "The man was so poor! And he had no luck, with two girls, and they so ugly!"

The second tragedy seems much worse, as exhibiting, in addition, the official corruption, so foully blotting the polity of the "Middle Kingdom." A poor peasant was falsely charged by men he had offended. Condemned to pay his enemy fifty taels, he exclaimed in despair, "You might as well ask me to give you the head of my daughter!"

"You may give us that into the bargain," was the jeering reply.

The victim, in his frenzy, actually cut off the child's head with a chopper and carried it to his tormentors. The exceptional circumstances of this act of infanticide have actually moved the mandarin to order the arrest of these villains, who are now awaiting trial; but so cheap is girl life held in China that the scoundrels concerned are sure to escape with the slightest of penalties.

The terrible suffering and crippling deformity caused to the majority of Chinese girls by the inhuman practice of foot binding is easier to imagine than describe. An enlightened native doctor, lecturing lately at Tien-tsin on this "horrid and barbarous custom," to use his own words, told how three years of constant torture must be undergone ere the tender foot-nerves are deadened. "It is," he said, "a ghastly sight to witness, this bandaging process: the gradual crushing, first of toes and then of instep till the foot is reduced to the desired length—from 3½ to 6 inches; a certain number of severe abscesses is inevitable in the pursuance of this cruel treatment, which usually begins at four years old.—Sel.

IN THE FORBIDDEN CITY.

By Robert E. Speer.

I wonder whether any country in the world has a dirtier capital than China has. If it has, I should not like to visit it. The dust was a foot deep on the rough sandy road which led from the railroad station to the Peking city wall. (The railroad has come within three miles of the wall, but cannot come nearer to the sacred place.) And the solid, springless blue-topped carts, drawn by mules, stirred up the dust in clouds, as scores of them hurried to and fro.

When our own bounced through the stone archway in the wall and entered the southern city the dust was not so bad, but over the boulders and in the ruts of the stone road -- not repaired for generations -- the carts jostled along savagely.

First they passed a wedding procession with its red bridal chair preceded by crowds of beggars hired to carry banners and magnify the occasion.

Then a funeral procession came, with the mourners in white, wailing, with wisps of straw tied around their legs, and more beggars grinning and leaping and waving more banners.

Then the carts ran through the market streets odorous with such smells as civilization has forgotten how to produce, and at last turned through another great archway in a wall, and entered the inner city.

Imposing gateways rose high in the air, built solidly of brick, but the gates beneath were rickety and venerable, roughly made of wood and sheet-iron. The glistening green tiles on temple roofs caught the eyes here and there, and the ruts in the road worn so deep that the wheels went down to the hubs, emphasized each new vision by a thump and jolt of the carts.

At last, inside the inner city, the yellow tiled walls of the Imperial City appeared, "The Forbidden City," as dirty to all appearance as the outer city, or the deep dusty road without the walls.

Cesspools lined the roads; no dream of drainage had ever disturbed the thoughts of the rulers of the city. Dust we are; unto dust must we return. Why should we be so proud now for a little season as to spurn our origin and our destiny.

After a while, as the carts still jog along, and the poor traveller's body becomes more bruised and sore, thrown now against one and now against the other side of the cart, the dirt and uncleanness grow wearisome

and then unendurable. Is there no clean spot?

But the carts turned at last, plunged through a wide gutter into a narrow alley, stopped before a gate, and we slipped through, dirty and weary, into the cleanness and peace of a mission compound. Who that has never experienced this contrast can understand it?

In so-called Christian cities there is dirt enough, but it lies in quarters, and there are whole sections that are clean. In Peking it is dirty everywhere, and to pass out of the seamed road, the blowing dust, the foul fords and smells, into the pure and wholesome atmosphere of a Christian home is "transition," almost, it seems at first sight, like "the gateway of the life Elysian."

Christianity is the cleansing religion. It cleanses men's hearts. It cleanses their homes. It cleanses their cities. The hearts and the homes and the cities of China need its cleansing. Will you not send it, all of it, the power, pure and purifying,

"Of the water and the blood
From His riven side which flowed?"

A GRAPHIC PICTURE, READ IT ALL.

China is a centre of interest to-day. The nations of Europe seem determined to grasp her bit by bit.

But there is a more important change going on in China than her partition among the powers of Europe. Another Kingdom, without guns and warships, is quietly annexing her.

This work has been going on for ninety years. Its beginnings were small. To-day it has grown to large proportions, and will go on to greater things.

The first Protestant missionary in China was Rev. Robert Morrison, a Scotch Presbyterian minister, who had by trade been a last-maker; just as Carey, the pioneer missionary to India, an English Baptist minister, had been a shoemaker.

We give herewith a brief sketch of Morrison's beginnings in China, by our missionary, Rev. Dr. Thompson, of Montreal; and a vivid picture of those times by Dr. William Ashmore, in the "Chinese Recorder."

"Rev. Robert Morrison, D.D., F.R.S., the Scotch Presbyterian 'last maker' of Morpeth, arrived at Macao, China, 4th September, 1807, a date ever to be remembered in connection with the beginning of Protestant Missions to China.

One great work that he did was the translation of the Bible into Chinese.

Confined in a go-down, or basement room, assisted by a native, in terror of being discovered, he labored with great diligence, and with such success that his grammar and dictionary of the Chinese language were a great help to all China's missionaries who came after him.

A still nobler work was his translation of the Bible into the language of that great empire. The New Testament was published in 1814, the year in which he baptized his first Chinese convert to Protestant Christianity, "at a spring of water issuing from the foot of a lofty hill by the seaside, away from human observation," so read his Memoirs.

In 1818, assisted by Rev. Mr. Milne, who had arrived in 1813, he completed the translation of the entire Bible, though not issued till 1823. It was printed from wooden blocks, in twenty-one volumes.

In 1824, in poor health, he came back to Britain and was highly honored.

Two years later he returned to China, and in 1834, he was called to his rest and reward."

Dr. Ashmore says:

By far the most important single personage among all the dramatis personae of that day of satraps and viceroys and East India Company magnates, was an unknown and unbeloved stranger. His name was Robert Morrison. He was not a man of titled lineage. In early days he is said to have been a bobbin boy in an English factory. Now, he was in China, the first germ of a still greater than any political or commercial revolution.

Robert Morrison was not welcomed in China. The all-powerful and mercenary East India Company especially disliked his errand. He had come to start a moral regeneration in a spiritually dead people. The East India Company, bating a few illustrious exceptions, did not deal in moral regeneration of any kind.

Among the Chinese the prospect was still more forbidding. They were suspicious to an unusual degree. They had had some experience of what was called Christianity; of the Jesuit, the Franciscan, and the Dominican type, and they were afraid of it; was not Morrison one of the same?

So they watched him; and they opposed him; they denounced the Chinese teacher who should become his instructor and helper. So, there was Morrison, dodging about, avoiding the East India Scylla on the one side and the Chinese Charybdis on the other. No receptions were held in his honor; no dinner parties were made for his entertainment.

His teacher visited him on the sly, and came and went with the manuscripts of Morrison's translations hid away in his sleeve, looking carefully up and down the street, to see that he was not observed, before he shot into the little alley and through the narrow doorway where, in restricted quarters, where

in gloom, in dampness, among mosquitoes and in oppressive heat, this successor of Paul worked away translating into Chinese those Epistles which eighteen hundred years before had been written in much such a hired house, if not in the tufa dungeons of Imperial Rome.

Despite all opposition the persistent Morrison kept on his way and kept gaining all the time. He made himself indispensable to the East India Company agents, and soon was sure of his foothold.

Yet the Chinese officials never wavered in their intolerance. They were determined never to allow entrance to Christianity and to the Christian's Bible. If they heard of a portion of the word of God being distributed anywhere, they got on the scent and tracked it out with the ravening of a sleuth hound. Hearing at a later day that a foreign vessel had brought some Chinese books, and placed them on shore for sale, they gave the holders of such books six months in which to gather them all in and surrender them up under penalty of decapitation in case of neglect.

Meanwhile the eyes of Western Christendom were now being fairly opened toward China as never before. Morrison stood alone for a few years, then came Milne and Medhurst. There was a famous trio in India—Carey, Marshman, and Ward; it was matched by an equally famous trio in China, the three M's—Morrison, Milne and Medhurst. Then came other missionary "mighties" along at later intervals, as Legge, Bridgman, Williams, Gutzlaff, Hobson, Boone, Abeel, Ball, and the Stronachs. They came stringing along one or two at a time, after gaps of two and three or more years.

A sorry lot they seemed to be to assault the fortress of Chinese heathenism. Their own countrymen half admired their audacity, while amused at what they considered their astounding credulity. Never mind. Let them alone. Give them time. All they ask for is the time factor; and the time factor is always on the side of eternal verity.

For a long time Chinese hostility was too much for them. Canton was made hot for them. The officials were determined that no such kind of moles should be allowed to burrow in their provincial city. The East India Company kept up its bitter antagonism, the priests of Macao had no favor to show to heretics, and so, with but a few exceptions, the early missionaries were compelled to work in Siam, Batavia, Singapore, and Malacca.

But they were not idle. Nor was it indeed indispensable to the consummation of a missionary purpose that they should have full access to China just yet. There was a great work of preparation to be done, and that work went on with ceaseless diligence. Indeed, until that preliminary work was done, a religious invasion of the stronghold of Confucianism might be worse than futile; it might be fraught with disaster. It may have

been that it was of divine special appointment that they should not get in just then where the crudities of green hands and of inexperience might be involving them in perpetual trouble.

They needed dictionaries, and they needed grammars, and they needed Scripture translations. They needed to be for a while where they could closely study the situation, but not to be drawn into the whirl and swirl until they should be capable of forming adequate judgment, which new-comers cannot do, even at this late day.

The providence of God allowed the first missionaries to China to occupy just such a position. Had they been in China proper in those days of East India Company intolerance and Chinese vindictiveness, with China as yet unhumiliated, oppressive, and arrogant almost beyond conception, it would in all probability have thrown missions back a quarter of a century. The missionaries would have been smitten by the officials continuously and heavily; the few foreigners in China could not have helped them, and home governments would not have dared to intervene. Entrance then would simply have been ruinous.

They were sent to Siam and Singapore and Malacca. In these places Chinese were gathered by tens and hundreds of thousands. There the missionaries could come in contact with them; they could see the native Chinamen; they could study not only the Chinese language, but the Chinese people, and could mingle with them freely, without being dogged by the mandarin. In a word, they went, as a body, to their primary school for the acquisition of initial missionary training and initial missionary experience, just as recruits are put in camp before being sent to the front.

At length, things were ripe in the providence of God for a change. They had some fairly good translations, some vocabularies, some grammars, some dictionaries, some first lesson helps for new-comers and, by no means last of all, they had been in camp in those outlying regions quite long enough to have amassed, as a body, quite a stock of experience, and quite a stock of understanding, and were now—but not until now—in a fit condition to advance into the enemies' country.

Since the coming of Morrison just fifty missionaries had come to labor for the Chinese. Some of them had died, some had broken down and gone home, but there was a goodly number left, and there were "more to follow." They were scattered all around in the border regions, but could not get into the double-barred empire itself. Their prayers were about to be answered in a way and by a process they never dreamed of. They were to have a door of entrance knocked open, while civilization and repressed millions were to be the gainers. The war of 1839 was on!

Receipts.

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

KNOX COLLEGE FUND.

Table listing donations to Knox College Fund, including Rocky Saugeen, Beechwood, J. Leask's Grnbank, Leeburn, Dunedin, J. Mackay, Tor., Seaforth Ist., Rev. R. Martin., Rev. R. Haddon., Rev. J. T. Hall., Clear Springs, Brooklin, Mt. Forest, M. J. Bailey, Rev. W. B. Findlay, Hillsburg, Thos. Kinnear, Tor, Rev. S. Cunningham.

\$112 95

KNOX COLLEGE FELLOWSHIP FUND.

Table listing donations to Knox College Fellowship Fund, including A. F. Wood Madoc, Per Dr. Robinson, Rev. M. McGregor.

\$122 00

QUEEN'S COLLEGE FUND.

Table listing donations to Queen's College Fund, including Rothsay, Poland, Lyn, Otta Stewarton.

\$57 00

MANITOBA COLLEGE FUND.

Table listing donations to Manitoba College Fund, including Lyn, Leeburn, Dunedin, Seaforth Ist., Per Dr. Cochrane, Mt. Forest, Hillsburg.

\$266 93

HOME MISSION FUND.

Table listing donations to Home Mission Fund, including Dr. P. Ross Embro, A. M. Boosey, M. Garwood, Grassmere, Win. St. Giles, Westminister, Rocky Saugeen, Mrs. H. Parley, Russell, Beechwood, Bethany, Williamsford, Ormstown, Rothsay, Woodstock, Beq. Anna Marlin, Hemmingford, Otta Knox, Poland.

Table listing donations from Temperanceville, J. Leask, Friend, Petroluca, Allandale, Westmeath, Lyn, Jas. Cunningham, Calgary, Likes to help K., Per Westminster, Fred W. Heald, Friends, K., N. Sydney, Per Dr. Morrison, In His steps, Leeburn, Goderich, Mrs. T. Campbell, Dunedin, Dutton, Mrs. John Dick, S. S. tea, Bervie, Tiverton, Win. Knox, Mr. McCaa, Apsley, Peterboro, Clayton, Napinka, Kamloops, Brandon, Elm Creek, Seaforth Ist, Starbuck, Blythfield, Oak Bluff, Mrs. McLennan, Mrs. Thomson, Otta Knox, Peter J. McCullum, Bookton, W. Guillimbury, Mr. Mrs. Talling, Per Westminster, Mid. Stewiack, Bristol, Friend, Ersk, Menteith, Kaslo, Manitou, Martintown, Adamstown, Edmonton, Ilderton, Sharbot Lake, J. D. McMillan, N. S. Plympton, Per Dr. Cochrane, Win. mem. St. Ste, Mt. Forest, Bristol, Nicola Valley, Brooke Chal., Per Westminster, Nassagaweya, Toledo, Rossland, Woodbridge, Motherwell, Mr. Mrs. H. Ford, Greenock, I. P. Kim, Hillsburg, Lake Road, Perth, Knox, Pender Island, Lry Mrs W. Amos, Anon Cardinal, Langside, J. R. Leask, Miss C. C. McKinnon, Villiers, Rev. Dr. Robertson, Pr. Westminster, Galt Knox.

Table listing donations from Widow's mite, English Sett., bel., Otta Stewarton, Clinton, Willis, Lancaster, Parkdale, Dunn, Friend of Klondike, \$3167 11.

Home Mission Reserve

Table listing donations to Home Mission Reserve, including Est. Mrs. Jane Forster, Chatham, Est. Robt Anderson, Montreal.

AUGMENTATION FUND

Table listing donations to Augmentation Fund, including Otta St Pauls., Rocky Saugeen, Russell, Buthany, Rothsay, Bolton, Beq. Anna Merlin, Hem'fd, John Leask Sr., Rev. D. Duff, Mitchell, Lyn, Calgary, Arkona, W. Ad, Rylstone, Glenvale, Wil., Likes to help, Friends, Lachine, Ventry, Leeburn, Goderich un. ce., Millbrook, Colquhoun, Dunedin, Bervie, Clayton, Thamesville, Kamloops, Seaforth Ist., Bayfield Road, Hawkesbury, Medonte, Chelsea, Cantley, Russell, W. Guillimbury, Kaslo, Manitou, Garden Hill, London, King St, Moore Line, Tottenham, Monkman, Clearsprings, N. & S. Plympton, Brooklin, Mt. Forest, Avonmore, Avonbank, Motherwell, Nicola Valley, Rylstone, Bolton, Morris, Rossland, Boissevain, Rev. Dr. King, Kendal, Otta Stewarton, Cruickshank, Centreville.

\$3167 11

\$706 27

FOREIGN MISSION FUND.

Table listing donations to Foreign Mission Fund, including Niagara, St. And., A. Harkness, Win. St. Giles.

Table listing donations from A. M. Mackay, Rocky Saugeen, Russell, Beechwood, Orangeville, Bethany, Williamsford, Rothsay, Teeswater, Maple Valley, Poland, Tempranceville, John Leask, Friend Petroluca, Miss Beauregard, Nairn, Beechwood, Beverly, Rat Portage, jrc, Calgary, St Louis de Gonz., Port Dover, Ham. Locke, Ventry, Leeburn, Rev J. L. Campbell, Dunedin, Mrs. J. Dick, Mt. Pl., Bervie, Mr. McCaa, Tor., Wallacetown, Clayton, Dr. Kellogg, Hills green, Fortwich, Kamloops, Seaforth Ist., Medonte, W. Guillimbury, Friend, Ersk, Tor., Mont. Chal., Mrs. Thompson, Exlington, Moore Line, Mrs. Thompson, Moore Line, Greenbank, Souris, Kippen, Clearsprings, Centre Bruce, Mt. Forest, Rev. Jas. Menzies, Honan, P. J. Robinson, Mont. Mem. Stan., Lynedoch, Silver Hill, Brooke Chal., W. Williams, Nassagaweya, Rossland, Macdonald, Av. Knox, Miss McAffry, Brook, Ennskil, Wick, Galt, Knox, Gore Downies, Otta Stewarton, Cruickshank, Markham, St. J. ce.

\$1134 96

FOREIGN MISSION RESERVE.

Table listing donations to Foreign Mission Reserve, including Int. D. Thomson, Ormstown, Exrs. Robt. Anderson, Mont., 22,500.

WIDOWS' AND ORPHANS' FUND.

Table listing donations to Widows' and Orphans' Fund, including Collections, Donations, AM Boosey Embro, Grassmere.

Table listing donations from Rocky Saugeen, Poland, John Leask, Sr., Mrs J. McLenn Tor., Lyn, Camilla, Rev. J. L. Campbell, Dunedin, Kamloops, Seaforth Ist., Medonte, Moore Line, Clear Springs, Mt. Forest, S. Plympton, Stittsville, Otta Stewarton, Centreville.

\$74 38

WIDOWS' AND ORPHANS' ENDOWMENT FUND.

Excers. Robt. Anderson, Mont. 900

Minister's Rates.

Table listing Minister's Rates, including F. M. Dewr., J. S. Black, J. S. Henderson, J. Fotheringham, S. W. Fisher, Dr. Kellogg, H. McQuarrie, J. A. Sinclair.

\$211 20

AGED AND INFIRM MINISTER'S FUND.

Collections and Donations.

Table listing Collections and Donations, including Rothsay, Poland, John Leask, sr., Rev. D. Duff, Lyn, Camilla, Lachine, D. McBride, Ventry, Rev. J. L. Campbell, Dunedin, Lachute, Troherne, Wroxeter, Kamloops, Seaforth, Ist., Evanscroft, Ferguson, Medonte, Clear Springs, Jas. Aitchison, Blake, Mt. Forest, S. Plympton, Lake Road, Delaware Vill., Otta Stewarton, Clifford, Skeads Mills, Caradoc, Cook's.

\$189 86

AGED AND INFIRM ENDOWMENT FUND.

Table listing donations to Aged and Infirm Endowment Fund, including Elgin, Mitchell, Excers of Robert Andran, Mont 900.

\$96

Ministers' Rates.	
Rev. S. W. Fisher	4
	\$4
ASSEMBLY FUND.	
Liookwick	4
Desboro	1 50
Rocky Saugen	1
Rothsay	2
Lyn	1 1/2
Calgary	4
Rylstone	2
N. Sydney, St. A.	5
New Dublin	1
Halifax Park st.	10
Truro, St. Paul's	5
St. John, St. Ste.	10
Antigonish	2
Bridgport	3
Flatlands	3
New Carlisle	3
Miltown	2
Andover	1
Florenceville	2 94
Mira	3
Grand Bend	3
Dunedin	2
Quamee	6
Tor. Central	21
Rockburn	3
Gore	2
Medonte	2
St. Forest	1
Macdonald, etc	3
Nicola Valley	2
Elgin	6 1/5
Otta. Stewarton	3
Total	\$127 49
FRENCH EVANGELIZATION FUND.	
Otta. St. Paul's	30
Silver Water, ss.	1
Ricky Saugen	3
Beechwood	3
Rothsay	2
Poland	6
Temperanceville	7
John Lenek, sr.	15
Greenbank	23
Friend, Petrolea	23
Lyn	35
Madoc, St. P.	22
Camilla	1 78
New Dublin	2
Hx Park st.	8 70
Truro, St. P.	30
Princetown	19
St. John, St. Ste.	10
Antigonish, St. J.	30
Hx. Cobour Rd.	3 25
Bridgport	5
Miss Willard	
Auburn	25
Rev. J. Campbell	2
Dunedin	3
Malagawatch	6
Gencoe, ss	1
Seaforth, Ist.	4 65
Medonte	9
Jas. Fraitheway, K	1 30
W. Guilimbury Ist	6 2
Brooklin	50
St. Forest	12
Barnside	5
Thankful Heart	1
Macdonald, etc	10
Elgin	40
Centreville	20
Miss Lowry Hlgman	1 60
Total	\$425 00
RESERVE FUND.	
Execrs Rt. Ander-	
sen-Montreal	2 250

POINTE AUX TREMBLES.	
St. Cath. H. Hallss	5
Paris Road, ss.	1
Pisarinco	2
Moncton, co.	20
Lusknow, ss.	12 50
Grafton, ss	11
Barton, ss. & co	6
Rossland, ce.	6
ss	10
T. Whitby, Otta	20
Brule, wfms	15
Miss Lowry Hlgman	4
Total	\$112 50
CONTRIBUTIONS UNAPPORTIONED	
Dundas	90
Essex	39 40
Dundas	11 66
Acton	45 14
Frabro	24 47
Westminster, Ist	55 60
Elora, Chnl	15 15
Edmondville	31
Brussels, Mel	61 53
ss.	2 17
St. Helens	37
Ham. Central	154
Dundas	24 20
Tor. Knox	516 51
BRIEF HOSPITAL BUILDING.	
Mrs. Brock, Water	1
NEW HEBRIDES.	
Arth Harknessmc	30
MACAO MISSION.	
Mont. St. Giles, ss	
cc Chinese, ss.	42
INDIAN FAMINE.	
Drywood, Wood-	
ford & Johnston	6
SABBATH SCHOOL COMMITTEE.	
Bristol, ss.	
KNOX COLLEGE STUDENTS MISSIONARY SOCIETY	
Rosland, ss.	10
QUEEN'S COLLEGE STUDENTS MISSIONARY SOCIETY.	
Ch. Scotland, col	50
com	210 53
CORRECTION. — \$154	
from Point Edward	
and \$10 from C. E.	
Society, should have	
been A. and I. Minis-	
ters, instead of Assem-	
bly Fund, Mrs. Steven	
Picton, should have	
been credited with \$5,	
and Mr. M. Lepper,	
Picton, with \$1.00 for	
the India Famine	
Fund.	

Receipts.	
Received at Halifax	
by Dr. Morrison, Agent,	
during April, 1898	
Office 39 Duke St.	
FOREIGN MISSIONS.	
West Bay	7
Carroll's Corner	2 50
Beq Math Archibd	100
Portland N. B.	3 60
La Have, ss	31 75
Ni Mile River	11
Elmsdale	30
Sydney Mines	25
La Have	3
Annapolis, Bdgtn	34 24
Iter D. McGillivry	5
Hx. Park ss	25
St. Peter's Road	16 50
Whycocmah	50
St. John's St. J.	5
Friend, W. R. cong	5
Lorgiville	12 45
Truro St. P. jr. ce.	10
Summerside	33 52
Sunnerside ss	24
Help Gosp h. lands	4
Eva Cook	50
Wentworth w. ms	10
Rev. Wm McLeod	4
Brook P'd N. S.	10
Truro St. A.	100
Westville, Car. ce	30
Mrs. A. Kennedy	500
Sydney St. A.	50
Maitland St. D.	7 85
St. Steviacke	20
H. Centre, Haber	22 90
Amherst St. S. ss	37
Port ond.	3 70
Mabou	6
Ferrona, Zion	50
Mid Stewiacke	29 50
Donation	2 50
Mid Riv. C. Bad	2 82
Old Barns ss	3 60
cc	2 23
Mid La Have ce	4
Strathalbyn m. a.	28
La Have	5
Wolfville ce	6
Total	\$1,374 16
FOREIGN MISSIONS KOREA.	
Friend, Rev Gdiel	10
Milltown	7
Riverside N. B.	10
Earltown ce	2 50
Hx. Cholmers ce	10
Sarah McCarty	1
Alim C. Settlement	2
Friends Boston	11
Mid. Stewiacke	51 03
Long River, Ken	24
C. Nicholson	4
N. M. River	6 40
Elmsdale	46
Economy ce	2 50
Rev. D. McGillivry	5
Hamilton, St. A.	40
No Name	1
Lawrencetown, ce	5
New London ce.	5
Hx. Park ss.	10
Rev. J. Larton	2
Pt. Hawksby wfms	15
In His name	15
I. B. Dor ce	2
Sherbrooke ce.	7
Friend	1
A. G. E.	5
James Gardner	5
Sumrid, P. E. I.	10
Up. Stewiacke	40
Student	1

George Waurh	2
Tarries at home	5
WalceSt. Jas. wfms	14 50
Friends Nyanza, CB 9	
Miss Cruikshank	2 50
Folly Vil ce	5 84
Great Vi'lage	7
Mel. Sq & Mid'tn	5 64
Mrs. A. Kennedy	200
Springville co	20
J. H. Costin	2
N. T. Costin	2
Sydney St. A.	10
M. A. McRae, Thkofg	5
In Memoriam	5
Hillsboro ce.	7 25
M. O.	2
Point Prim ce	2 75
Quoddy	2 75
Mid. Stewiacke	45
W. M. Geddes	1
Beaver Brook ce.	2
Princetown ce.	2 79
Old Barns	4 25
Green Oak	3 90
Friend	5
Clifton P. E. I.	8
Total	\$761 21
AGED MINISTERS FUND.	
Collections and Donations.	
Rev. D. McGillivry	5
Int. H. Barnhill	24 75
St. G. Pen'fd. Boc	2
Int. G. C. P.	99 50
Total	\$131 25
Minister's Rates.	
F. W. Murray	4
A. McL. Sinclair	4
M. G. Henry	3 50
Clar. McKinnon	4
Geo. Miller	4
T. Fotheringham	5
E. D. Millar	5
Foreign Mission-	
aries	90
Total	\$119 50
Grand total	\$250 75
FRENCH EVANGELIZATION FUND.	
Stoneharen, ss.	2
St. Peter's R.	9 25
Georgetown	6
St. G. Pen'fd. Boc	5
Summerside	15
Total	\$37 25
POINT AUX TREMBLES	
Capt. Priest	2
Total	2
Grand total	\$39 25
ASSEMBLY FUND.	
N. Sydney, St. M.	4
Lit. B. D'or	1
Leitch's Creek	1
Total	\$6

HOME MISSIONS.	
W. Bay, S. Mt. ce.	2
Milford, ce.	5 60
Springhill, St. A. ce	8 50
Beq. Math. Arch.	100
Portland, N. B.	2
Camp. St. S. Springs	1
West Bay	7
N. M. River	7
Elmsdale	15
Neil's Harbor	5
Sydney Mines	25
Hopwell	4
Hx. Park, ss.	15
St. Peter's Road	21 90
Fredrkton, St. Pce	8
Williams	150
Millsville, ce.	3
L. Harbor, ce.	1 50
L. Brook, ce.	2
St. G. Pen'fd. Boc.	18
Truro, St. P. jr. ce.	5
Days B. wite bro.	20
Summerside	10
Brookfield, N.S.	9 55
Students' Miss. as	25
Up. Stewiacke	11 05
Sootsburn, ce.	5 75
Sunary Brae, ce	3 35
Mid Stewiacke	11 46
St. Croix	16
Up. Musq, St. J. ce	7
Col. St. John. Pby.	80
Students' M. as	16
Churchville, ce.	2
North West.	
Hx. Park, ss.	15
Summerside	25
Truro, St. A. ladies	6
Senator McKeen	100
Total	\$806 86
AUGMENTATION FUND	
Sydney Mines	50
La Have	2
S. Richmond	27
St. Peter's Road	5 39
St. John, St. J.	5
Yar St. J.	50
Amherst, St. S.	74
Clifton	20
Total	\$213 60
COLLEGE FUND.	
Princetown	1
Div. B of N. A.	183 55
Int. C. E. Taylor	75
W. A. Patterson	93 14
Shem Pt Elk. Tdsh	7
Whycocmah	20
St. John, St. J.	2
St. G. Pen'fd. Boc	7 50
Int. E. G.	90
Rent	100
Rent	100
Rent	100
Total	\$784 52
CORRECTION. — Bur-	
garr Fund, May Record,	
Sydney, ss. \$5.00, should	
be North Sydney, St.	
M., ss. \$5.00.	
Receipts.	
By other Treasurers.	
S. S. COMMITTEE.	
Received by Rev. T.	
F. Fotheringham, Con-	
vener, March 9th to	
May 2nd.	
Win. St. Stephen	\$ 7 60
Goldenville	1

Belmont..... 60	Deseronto..... 5	Strabane..... 3	Alma..... 10 45	Grant from church of Scotland..... 243 10
Blenheim..... 7 10	Glace Bay..... 14	Wolfville..... 1	Cumnock..... 1 80	Rev. Dr. Bell..... 2 25
London First..... 8	Catalone..... 1	Churchill..... 1	Per J. Burkholder..... 3	Rev. J. Falconer, M.A..... 2 25
Bridgen..... 1 50	Port Colborne..... 1	Colborne..... 1	Keady..... 5	Roslin & Thurlow..... 6 30
Mosherville..... 1	Port Locke..... 1	Glencoe..... 1 65	Armow, ce..... 5 35	Thanet & Ridco..... 3 80
Wapella..... 2	Smithville..... 1	S. Plympton..... 1	Pt. Dalhousie, ce. 5	Miss Moore, P thro..... 10
Duart..... 2	Innerkip..... 8	Kildonan..... 5	Guelph Knox, ce. 20	Pictou..... 9 60
Lockport..... 1	Port Dalhousie..... 2	Rockwood..... 2 40	Chal. ce. Tor..... 10	Miss Barnum's class, Sidney..... 8 05
Ilderton..... 1	Woodstock..... 2	Vernon..... 5 40	Mrs. Moir..... 50	Dwyer Hill..... 1 05
Kempt Road..... 1	Merigouish..... 1	Snencerville..... 1	Mrs. McKenzie..... 50	Membership Fees..... 5 25
Ardrea..... 2	Indian Head..... 3	Millerton..... 1	Plattsville, ss..... 6 25	Poltimore..... 18
French Cove..... 1	River, St. Mary's..... 1 63	Port Hastings..... 1	Bright, ss..... 1 75	Burnbraes..... 6 38
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Forrests' Falls..... 5	Para..... 1	Lethbridge..... 16	—	St. John ypsce Ham 6 00
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Petrolea..... 5	City View..... 3	Nepinka..... 3 20	—	Cook's ypsce King 2
Tor. Bloor St..... 20	Peterboro, St. A. 20	Pt. Douglas, Win. 40	—	Harrowmsmith..... 5 50
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