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Presbyterian Record.

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Free parcels of back numbers of the *RECORD* or *Children's Record* will be sent for distribution to any who may wish them.

If any readers have copies of the following S. S. Helps of our own Church, viz:—*Teachers' Monthly*, for January, May, or June, 1898; *Home Study Quarterly*, second quarter, 1898; *Primary Quarterly*, first quarter, 1898; they will confer a great favor if they can kindly send them to this office. They will be gladly paid for.

One statement of Dr. Warden at Assembly should be remembered by all. It was that the entire cost of managing the Schemes of our Church, including Mission Secretary, Agents, etc., is less than three and a half per cent. of the amount handled. Where is there a business concern of any kind managed so economically?

Movement In Central Europe. It is stated on good authority that in a movement away from the Church of Rome in Central Europe some eight thousand in Austria alone have joined the Reformed Church within the past few months; that ten thousand in Bohemia are ready to take a similar step; and that in South Germany the same prevails. In all this region, which Rome has for so long claimed as peculiarly her own, a spirit of inquiry is abroad; and in its measure it is a part of the better day that is steadily coming in every land.

In the same countries in years long gone, there have been like movements, which have been crushed with cruel arm. Sword and stake have here claimed their multitudes. But the blood of the martyrs, after so long a time, seems destined the seed of a living Church.

The War The size, shape, color, material, of **of Ritual.** a garment to be used in a religious service, the light of a candle, or the smoke of some chemical or drug, as an absorbing centre of interest in a church whose mission is to seek and save the lost, seems a strange and pitiable sight, yet the great and good Church of England is thus handicapped. The ritualist wing has been drifting Romeward. Confession, the mass, and all the trappings of high ritualism have been increasing, and Evangelical protest has seemed vain. The latter party has recently scored a triumph, for the Archbishops of York and Canterbury, the highest ecclesiastical dignitaries in the Kingdom, have decided, after careful examination, that candles and incense are illegal in the worship of the Church of England. The future is hidden, but indications are that the two parties, growing steadily apart, will sunder, and as a result both be sundered from the State, to the good of all. God reigns, and out of earth's strife will establish His Kingdom.

The Peace Conference. Some months ago the Czar of Russia proposed a conference of nations for the purpose of considering "disarmament." The conference has been meeting in the Capital of Holland. As was expected by most, there is but little definite result, and yet the outcome must be good, a two-fold good. First, there has been agreement as to a permanent Court of Arbitration in International disputes. This is true progress toward the world's better day. Second, the very fact of a "Universal Peace" Conference, the first in the world's history, is at once a token of progress towards that grand ideal, and will itself tend to further and more rapid progress.

"A Cup of Tea." At Boston, long ago, tea sundered Britain and her Colonies. Recently, at Windsor Castle, tea helped their growing good will. The World's International Council of Women met in London a few weeks since. They wished to see the Queen. It was arranged that they should be drawn up in the Court of Windsor Castle, and that she would drive slowly through their ranks and receive a few of the more prominent on the Castle steps.

When this was done, the Queen said, "Now, I cannot allow these ladies who are visiting me to return without giving them a cup of tea." "But, your Majesty," said her private secretary, "they are here in hundreds." "I do not care," said the Queen "if they are here in thousands. They must all have a cup of tea when they come to see me."

Such a simple touch of kindly womanhood made a deeper impression upon that great gathering from all over the world, and, through them, upon the multitudes whom they represented, than any splendid function of State could have done. That might have impressed, this captivated.

Some of America's leading public women were there. One of them, Mrs. May Wright Sewall, was chosen President of the Council in succession to Lady Aberdeen. They all came home in love with Britain's Queen, and one little thing that had touched them deeply was that simple, thoughtful "cup of tea."

For three-score years have such little kindly acts been binding the world to its chief lady in the loyalty of love, but perhaps there was never in her history an incident so very simple that has done so much to bring in the millenium of good will among men—and women.

Character formation takes place early in life, and proceeds with great rapidity during the first ten years of a child's career.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Professor Drummond.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk.—Bishop Vincent.

The "Century" Record This issue of the RECORD, as is fitting, is largely given to the Century Fund, so that readers may have it fairly and fully before them at the outset, that as autumn draws on and the more active campaign begins they may be able to decide intelligently what they will do.

If there be first a willing mind, any amounts, however small, are welcomed by Him who now, as at the Temple one day long ago, sits over against the treasury, and now as then commends the offering of the heart whatever its size may be.

THE CENTURY FUND.

SUBSCRIPTIONS FROM MINISTERS.

In response to the appeal to ministers by the Century Fund Committee, Rev. Dr. Warden has received the following subscriptions. He remarks that some of them represent some of the smallest salaries in the church, and mean no little self-denial. He urges the importance of a good ministerial list and of a response from every minister before the 15th of August.

A College Professor	\$1,000
Rev. Dr. Wardrop, Guelph	150
" Dr. Laing, Dundas	100
" D. M. Ramsay, Ottawa	300
" John Wilkie, Indore	100
" John Chisholm, Dunbarton	100
" W. G. Wallace, Toronto	600
" A MacVicar, Huntsville	70
" John MacFarlane, Pine River	75
" James Paterson, Montreal	100
" A. Gilray, Toronto	300
" R. P. MacKay, Toronto	200
" James Hamilton, Mimico	25
" James Fitzpatrick, Underwood	100
" D. D. McLeod, Barrie	100
" Dr. Robertson, Toronto	750
" Dr. Crombie, Smith's Falls	100
" John Ross, Brussels, Ont	120
" Alex. MacGillivray, Toronto	200
" J. G. Shearer, Hamilton	175
" Dr. Campbell, Renfrew	500
" James Wilson, Lanark	100
" Dr. Warden, Toronto	5,000
" T. R. Shearer, Rounthwaite	50
" H. T. Murray, Birtle	50
" A. A. Scott, Carleton Place	100
" A. J. MacGillivray, London	150
" D. D. McLennan, Apple Hill	50
" E. Scott, Montreal	1,000
" J. B. Mullen, Fergus	100
" Dr. Hamilton, Motherwell	200
" A. Findley, Barrie	150
" D. Wardrop, Teeswater	50
" J. H. Turnbull, Bowmanville	75
" A. Hamilton, Boissevain	100
" W. J. Clark, London	200
" Prof. Jas. Ross, Montreal	300
" Joseph Hogg, Winnipeg	400
" A. J. McLeod, Regina	100
" J. A. Carmichael, Regina	250
" Elliott, Nairn	100
" J. B. Hamilton, Dundas	100
" S. Rondeau, Quebec	50
" G. Cuthbertson, Toronto	70
" E. F. McL. Smith, Lucas	50
" A. G. Bell, Balmoral, Man	50
" J. S. Sutherland, Sussex, N B	100
" D. Tait, Quebec	300
" Louis H. Jordan, Toronto	2,000
" Dr. Fletcher, Hamilton	240
" J. L. Campbell, Chicoutimi	160

POINTS FOR SPECIAL NOTICE IN CONNECTION WITH THE CENTURY FUND.

The Committee earnestly asks that ministers, East and West, will kindly give notice to Rev. Dr. Warden, Toronto, not later than the middle of August, of the amount they intend to contribute to the Century Fund.

Note two things in the circular to ministers on another page. First, that while this notice is sent to Dr. Warden as Convener of the whole Committee, East and West, the payments when made will be made to the respective agents of the Church, East and West. Second, that in cases where part of the minister's contribution is intended for his own congregation, helping to pay off debt on church property, the allocation of the part to be devoted in this direction can be made later by the giver himself. The aim is to get the ministers to set at once a willing example.

Read with care Rev. D. D. McLeod's excellent, very excellent, article on another page, and ponder well its key note,—the willing heart,—so that this great work may be not wrought grudgingly or of necessity, but, whether our share be mite or talent, it may be from the cheerful giver whom the Lord loveth.

Note the great help that the Fund will give to all the Schemes of the Church, East and West. It will put them on a footing that will enable them to do their work better and to do more of it. Working balances for the missionary funds, so that they will not have to borrow to meet the expenditure of the first part of the year until the contributions come in at the close, will be a great saving to these Funds. Aid for Church building in the weak and scattered congregations will help much in the onward progress of our Church, and let us hope in its inward life. And so of all the other objects aimed at.

The debt paying side of the Scheme is a good one. Read it carefully on another page. Let the turn of the Centuries be, as far as possible, a year of jubilee, of release from Church debts, making them less or completely wiping them out.

Note what the Scheme means with regard to the Century just closing. It means an offering of gratitude for what the Century has brought. All that we have God has given to us, and this Century has brought to us; life, health, success, mercies personal, family mercies, blessings temporal and spiritual, blessings as a Church and Nation. For goodness in the century coming to a close, we give, little or much as we may be able, in addition to our other giving, a thank-offering to Him who has given all we have to us.

Note its relation to the Century that is coming. It means that, so far as we can do it, the coming Century will bring the greatest possible good to the world, that through it God's gifts, His greatest gift, the gift of salvation, shall flow more largely and richly and fully to those who need it; that we thus solemnly dedicate the new Century, and ourselves in the Century, more fully to Him who is giving it, with its privileges and opportunities, to us.

Note carefully Dr. Campbell's plan for Children's Day on another page. It speaks for itself in its own clear, helpful, persuasive way.

Note, that this Fund, whatever it may amount to, less or more, is a Special Fund. It is not to be made up by votes of money from our Congregations, Societies, Mission Bands, etc. All these will be needed as usual for the ever enlarging trust which our Lord is committing to us. With our regular work the Century Fund should not interfere. By those who can and will do something, little or more, in addition to their regular giving, it is a special offering, at a special time, for a special work.

Lastly, note that it is not merely a money raising Scheme, but an act of consecration. It is the giving of a little larger part than usual, of ourselves, to Him who gave Himself for us. It is sharing a little more fully with Him His work of sacrifice for the good of the world. It is seeking by following Him in His deed of sacrifice to cultivate more fully the spirit of sacrifice, and to become by the very act more like Him whose name we bear and whom we shall be like when we see Him.

I have often met those who say they are not making as much growth in grace as they would like. They rush to this convention and to the other; they read a variety of devout books, they try all kinds of methods, and they are perpetually endeavoring to acquire something. Whereas the true way to be really holy, really full of God, is to be still and let God in.—F. B. Meyer.

There is no place for self anywhere in Christian living. A man who tries to shine to glorify himself may be a Christian, but if so, he is yet following Christ afar off, and has much to learn. We must let our light shine so that men shall see our good works and glorify our Father. The best, the truest Christian life is not that which calls attention to us, which makes men admire us and praise us, but that which makes men think of God, and praise and honor Jesus Christ.

THE CENTURY FUND,

AND

THE METHOD OF MOSES. Ex. xxv. 1. 2.

BY REV. D. D. MCLEOD, OF BARRIE.

Our Church has determined to raise a Century Fund of one million dollars. The resolution to do this has not been hastily arrived at. This amount is required for the work which God has given our Church to do. The opening of a new century presents the occasion and the opportunity for raising it. The past years have been laden with blessings for us as a church, and as a people. "God has done great things for us, whereof we are glad," and all that He has done for us is a call to us to do more for Him. We desire to lay this offering upon His altar, as a recognition of His mercy and goodness toward us as a people, and as an act of consecration to the great work which opens before us, as we enter on this new century of promise and of opportunity.

This great effort, under the blessing of God, will lift us out of our devotion to earthly things. It will bind in stronger bonds of union the several portions of our far extending church. It will place all our enterprises and schemes upon a stable financial basis.

It is not a sentimental undertaking, but one to which the voices of Providence are loudly calling us. He who has put it into the heart of the church will enable us to carry it out. We are abundantly able to raise the amount, and in the raising of it we will find fulfilled to us His Word, "Them that honor me I will honor." In the raising of it we will find that the tone and spirit of the whole church will be raised, and all the local calls which are made upon us will be more willingly and liberally met, because of the encouragement and inspiration received from the successful carrying out of this great undertaking.

Not in boastfulness then, not in rivalry, or ambition, but in humble dependence on Divine direction, and in sincere consecration of ourselves to the service of our Divine Master, let us enter upon it, asking God to put us in the mind to do it lovingly and willingly for Him.

I desire in the following paper to point out from the Word of God, the spirit in which this work should be entered upon, and we find an instructive command, with regard to a somewhat similar undertaking, in Exodus xxv. 1. 2: "And the Lord spake unto Moses, saying: Speak unto the children of Israel; that they take for me an offering; of every man whose heart maketh him willing ye shall take My offering."

It is a great satisfaction to get a plain word of direction from God Himself in any duty. Moses in all his work enjoyed that privilege. It was not easy for him to go astray. He had always the word of direction from God to go by. He was glad to have it. He did not want to take his own way. He was too great and good a man to seek that.

When, therefore, there was any important business to be done, any new undertaking to be entered upon, any difficulty to be overcome, he, in the first place, asked counsel of God. It was after that, he called together his elders and managers, (and he had some splendid men among them) and laid the business before them. And, no doubt, as occasion required, he also admitted to his councils and enlisted in his aid, "the wise hearted women," the "women whose hearts stirred them up in wisdom." (Ex. xxxv. 22. 25.) Then with one mind and one heart the Church went forward.

THE COMMAND RECEIVED.

Moses had been on the Mount with God for forty days and forty nights, and of such an interview we expect some great work to issue. During that time God commanded him to "make for Him a sanctuary, that He might dwell among His people." And as we read, we will observe that although the tabernacle itself was to be but a small building, yet the building of it in that beautiful and generous manner in which God likes all work for Him to be done, rendered it a very large undertaking.

Moses, like God's ministers and people now, when brought face to face with some great call of duty, must have wondered where the material was to come from in the wilderness to do this work with; the gold, and the silver, and the precious stones, and the brass, and the fine-twined linen; and where the genius and mechanical skill were to be found to put the gifts of the people to proper use.

God knows the anxieties of His servants on such occasions. Therefore, He told Moses, as He tells us, what we are to do, (ch. xxxv.) Some time after this, when the people were assembled for Divine worship, Moses informed them, of the command which he had received, and made the following intimation: "Take ye from among you an offering unto the Lord, of every man whose heart maketh him willing, ye shall take my offering. Let him bring it an offering of the Lord, gold and silver and brass," etc.

The announcement went on to give particulars of what was required. It was asked of "every man whose heart made him willing to

give it." So the mouth of the unwilling was shut, or should have been, for he was not included in the invitation.

THE UNDERTAKING DISCUSSED.

The intimation had been sent by the elders throughout the whole camp. It came into every tent. And, like ourselves, the people did not hesitate to discuss and criticize the proposal. In a few days the whole congregation was discussing it, and like our Century Fund, the more it was discussed, the more the proposal commended itself to the people. It was found that it had been planned under Divine direction; that it was necessary for the welfare of the Church; that it was a good opportunity to mark their sense of God's goodness; and that the doing of it would greatly promote the religious life of the Church. A noble enterprise like this which Moses proposed and like this Century Fund, grows upon a right-hearted people as it is discussed.

Moses, therefore, had no objection to the ample discussion of it. He knew, as we know, that there are many good people who are not prepared for, who are startled, and even shocked, at any large proposal. They require time to take it in. And until they take it in, they are inclined to make discouraging remarks. Moses was silent. He let the controversy go on. He had found, as we have found, that these good people in the end generally fell in with what the Church proposed to do, not because the Church had proposed it, but because they came to see that it was right.

Moses did not argue with those who had a better plan than his for building the tabernacle, nor with those who did not approve of his methods for raising the money. The Jews were like us Presbyterians, in that, being an intelligent and thoughtful people, they were not often unanimous as to details. They, however, got the work done. That is the main thing. The controversies by the way did no harm.

THE OBJECTORS.

The only objectors who caused Moses pain, were those who had no sympathy with doing anything at all. They saw no need for a Tabernacle. They blamed the Assembly for adopting the proposal.

These people had forgotten all that God had done for them and for their children. They had forgotten the wonderful redemption from the house of bondage. They had forgotten the terrors of the Red Sea, and the way that was made for them. They had forgotten the joy of that morning when they sang their song of triumph,

led by Miriam and the other great singers of Israel. "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and my song, and He is become my salvation. He is my God, and I will prepare Him an habitation, my father's God, and I will exalt Him."

They had listened to that song, they had joined in it, but they had forgotten. They had sunk into a low spiritual condition. They wanted to keep wholly for their own use any gold they had brought out of Egypt. They were saving it for investment in the land of Canaan. Therefore, they were not interested. They had forgotten.

"God of our Fathers known of old,

Lord of our far-flung battle line

Beneath whose awful hand we hold

Dominion over palm and pine.

Lord God of Hosts, be with us yet,

Lest we forget, lest we forget."

These objectors had forgotten all that the Lord had done for them. Let us not forget. Let us remember our greater redemption. That we were "redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ." Let us rejoice that here, in this Century Fund, is an opportunity to lay at our Redeemer's feet an offering that will show Him that we have not forgotten.

MOSES ENCOURAGED.

The loyal-hearted pious Israelites listened to the intimation with pleasure. They remembered what God had done for them. They remembered that verse of the song, "He is my God and I will prepare Him an habitation, my fathers' God and I will exalt Him." He had saved them at the Red Sea. He had saved their children. Their children would grow up in freedom. Therefore, they were grateful and glad of the opportunity to show it.

Should not Christian people be glad, when the Church Divinely guided, presents to us an opportunity to show by a special gift, our appreciation of what God has done for us and for our children, As the door opens to our country upon an era of prosperity, of expansion, of abundance, is it not a fit time to come before God with an offering, that we may occupy the land for Him; that this gift freely given, may be "for a memorial unto our children forever."

Moses was much encouraged by these good people. He was silent under all the criticism of the objectors. He does not spend a single line upon them. It is the helpers in the work and not

the hinderers who find an honorable place in the Book of God. It is the people who do something for God, less or more as they have ability, who are remembered by Him. These will stand in the great day in the company of those whom the "King delights to honor."

TWO THINGS WHICH WERE SATISFACTORY.

There were two things in this announcement of Moses, that commended it to the sensible business-men of Israel. These men were of a patriotic spirit. They loved the church of their fathers. They were pleased to see the church recognize in a becoming way, their birth as a nation.*

These two things commended it also to the more enthusiastic, the more sentimental people, of whom we have not too many. In the first place, these good men were pleased with the great particularity of the proposal. Every detail of what was to be done with the offering is given. Everyone had time and opportunity to think over the proposed expenditure and determine how he should direct his gift. In this respect our church has imitated Moses. We have here set before us, as you will find on another page, what requires to be done, and what is proposed to be done with the Fund. That ought to be satisfactory to every contributor.

In the second place, these good men were pleased that Moses proposed to construct a Tabernacle that would be a credit to them as a people. He proposed to do something large and magnificent even in the wilderness. It was to be a small building, only forty-five by fifteen feet, yet Moses had determined under God's direction, to spend on it almost a million dollars, quite a million comparing their case with ours. (In chap. 38 we find the sum expended upon it.) It was therefore, a far greater undertaking for them than our Century Fund is for us.

But while the good people were pleased, not a few prudent Israelites thought Moses was extravagant in his views of a tabernacle. They saw no use for such expenditure as he contemplated, and for such magnificence in the wilderness.

However, Mose found that the piety and intelligence of the Church, with few exceptions, were with him. Those who had the honor of the Church at heart, who were alive to the responsibility of the Church, were pleased at the large offering required and that the Tabernacle was to be so worthily equipped.

THE COLLECTION TAKEN UP.

A time was fixed for the collection to be made. That clause of the intimation was repeated in

every tent, "of every man whose heart maketh him willing ye shall take my offering." Rich and poor alike entered on the work with enthusiasm.

The sight in the camp was inspiring. Moses and his elders were not seen standing in timidity at some rich man's tent door, asking for a subscription for the Tabernacle. That was not Moses' way, nor Israel's way. That was not the way their religion taught them to contribute to the Church of God. No, but you would have seen on these days of the collection, the rich man setting out from his tent with his family, and his servants along with him, and each of them carrying some gift of gold or silver, or precious stones, or other material for the Tabernacle.

From all parts of the camp the procession of contributors went up to the tent of the treasurer, the rich with their gold, the poor with the brass and iron. Very few households were unrepresented in those who brought offerings. There was a noble competition aroused throughout the Church. Each tribe desired to have an honorable place in the roll of subscribers.

The contributions were not made in a day. All were not equally ready or equally prompt. But as the days went on, and the contributors grew in number and magnitude, those who had been less interested and less enthusiastic, felt that they could not be left behind. Their hearts also were opened, and amongst all the generous gifts none brought richer offerings.

So the work went on until all the material required was provided. Such was the method of Moses. There was nothing complex or difficult in it. It was simple and sufficient. "Of every man whose heart maketh him willing ye shall take my offering." And every man whose heart made him willing did not wait till Moses or one of his agents called on him for his subscription, but brought it himself to the treasurer.

A STARTLING ANNOUNCEMENT.

"All the wise men that wrought all the work of the sanctuary, came every man from his work which they made, and they spake unto Moses saying—"The people bring much more than enough for the service of the work, which the Lord commanded to make"—So the people were restrained from bringing."

Happy Moses! to receive such a message from "the wise men that wrought all the work of the sanctuary." When did any pastor of our day receive such a message? "The people bring much more than enough." Next Sabbath, therefore, an intimation was made of a very unusual character. It was to this effect:

"Let neither man nor woman make any more work for the offering of the sanctuary, so the people were restrained from bringing."

Wonderful people, that needed to be "restrained from bringing!" The New Testament Israelites seldom require to be "restrained from bringing."

In this spirit the work which the Church had undertaken was accomplished. The splendidly adorned tabernacle was completed, and the whole carrying out of the work reflected the highest credit upon the people. It was freely and cheerfully undertaken. It was generously and promptly carried out. "And the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."

THE LESSON ON CONTRIBUTING.

Here at the beginning, in the wilderness, and again at the beginning in Apostolic days, the law is, "Whosoever is of a willing heart let him bring it. "Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." (2 Cor: 9-7)

Many of the modern methods of raising money into which the churches have fallen, are not Scriptural. God sanctioned social festivals in His ancient church. Religious life was associated with festive assemblies. But these festal occasions had no mercenary character. All that was given at them was to be, "beside your vows and beside your free will offerings." The modern idea of making money out of religion, an idea not indeed altogether modern, and the ingenious applications of it in vogue now, were not known in the poorer days of the Church. Neither was the idea of ingeniously securing large support for your church, from the people of other churches or of no church.

As religion revives in a genuine way, and as people become more instructed and intelligent, those unworthy and dishonoring methods of contributing to the support of Christ's cause, will be given up.

Our church has had an honorable record in this regard in the past. Let us maintain it. She has upheld the honor of our Lord in this relation, and refused to acknowledge that He comes as a beggar to our doors. We acknowledge His claims. We acknowledge them to be first. Our little offerings are no payment for blessings received. They are the gifts of loving and willing hearts in which we recognize His goodness, and our Lord's redeeming love. And of these gifts laid upon his altar, let our treasurers take, and meet generously the claim of every servant of the Church, and of every service rendered.

Thus our contributing is a part of our worship the part of it that is real and sincere, and that is a measure of the other parts of it. Our prayers may not exactly interpret our feelings, but the gift we lay upon the altar does so unmistakably.

HOW ARE WE TO GET THE WILLING HEART?

How is a willing heart to be made out of an unwilling one? Is it possible that such a change can be brought about? How can men, firmly set in their worldly ways, men bent on the pursuits of the world, men doing little for the cause of Christ, and content to do little, be brought into another mind? How can they be so changed, that they will rejoice in the opportunity to advance the kingdom of our Lord Jesus Christ?

It seems a difficult question. It is at all events a fundamental one; because the Church asks an offering only from him "whose heart maketh him willing to give it." If then we have not a heart willing to bring an offering to God when such an opportunity is presented to us, why is it that we have not? Is it not because we have forgotten what God has done for us and for our loved ones, and for His church. Is it not also because we have ceased to think upon what He is doing now, this day, for us, and what He purposes to do for us when we are done with this life?

And if in addition to this want of thought, and as a consequence of it, the heart is becoming insensible to Divine things, and Christ is being shut out of it, are we content that this decline in our religious life should go on? Should we not welcome this appeal from the Church if it rouses us to reflection?

Do you not sing in the house of God, and in your own house,

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story;
Then Lord shall I fully know,
Not till then, how much I owe.

Not till then, indeed, shall we "fully know." But we know now, in part. And when, under the Divine teaching, we realize, even in part, how much we owe, the willing heart will come to us. In the day of His power it will come. "My people shall be willing in the day of My power." Today is the day of His power. Then when this willing heart has come to us, it will be just as necessary to us, and as pleasant, to lay our offering at his feet, as it is to sing His praises, and to pour out our hearts before Him.

THE RESPONSE OF THE CHURCH.

The church recognizes her duty, and struggles to maintain His cause, and win this great Dominion for Him. But many who are able do not come "to the help of the Lord." With inadequate resources the Church wrestles with her great duties and responsibilities. Her hands are tied for lack of means. She cannot "strengthen her stakes and lengthen her cords," as the leadings of Providence are calling her to do. Therefore, God has put it into the heart of His servants, who have been on the Mount with Him, to make this appeal to His people, for a Century Fund. This will untie her hands. This will open new doors before her. This will enable her to enter on the new century He has brought us to, with larger hope, and larger power to advance His kingdom.

What then will be our response to this call? Let us rise to our great opportunity. Let the people rich and poor bring their gifts together;—as an expression of our gratitude, as a memorial of our union, as those who love our Church and our Country. With willing hearts let us lay this offering upon His altar. Our ascended Lord "who holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks," says. "I know thy works, and thou hast patience, and didst bear—for my name's sake, and hast not grown weary." "If thou hast ever thought that I thy great Redeemer was indifferent to thy toils, and to thy gifts, and labors of love, thou hast misjudged Me, more than thou hast ever been misjudged. I have understood with perfectness all thy feelings, thy desires, thy prayers, thy offerings. I acknowledge all thy service, and the motives which inspired it."

Such is the assurance He gives to his Church for her encouragement. Let us follow in the footsteps of his faithful servants, on whose labors and sacrifices our peaceful homes, our prosperous church, our liberties and privileges are built. Think of the loving ministries, the missionary toils, the martyr sufferings, His love has inspired in the past. And in this day of peace and plenty, out of the abundance He has enriched us with, looking out toward the wide horizon which the new century opens to our view, let us with humble and with loving spirit bring this offering to His cause. "Worthy is the Lamb that hath been slain, to receive the power, and riches, and wisdom, and strength, and honor, and glory."

"Of every man whose heart maketh him willing, ye shall take my offering." Ex. 25: 2.

"Every man according as he purposeth in his heart." 2 Cor. 9: 7.

THE SABBATH SCHOOLS AND THE CENTURY FUND.

By Rev. Dr. Campbell, Renfrew, Moderator of the General Assembly, and General Agent for the Century Fund.

The Century Fund Committee are considering plans and getting ready for united effort on behalf of the Scheme. A step at a time they are taking also, and one of the first steps is the very important one of seeking to reach and to secure the interest of every member of every Sabbath school throughout the Church. Arrangements have therefore been made with the Sabbath School Committee that a specially attractive programme shall be prepared for Children's Day, which will be held as usual, in the end of September.—A Century Fund Programme.

Three things ministers and superintendents and teachers can do to help the Committee:

First—Let arrangements be made in every school for a Children's Day demonstration.

Second—Begin now to instruct the scholars and to arouse their interest in the Twentieth Century Fund, the century in which they are to live and so many of them to make their mark. Get them so interested that not one will willingly miss the Children's Day services.

Third—Remind the scholars that the General Assembly has asked them for a special collection on that day for the Century Fund. A very special collection it can be made, if friends will only take measures to get the scholars to begin now, and to keep right on, thinking, planning, working, and laying by in store, so that when the grand result is reported, it may be an inspiration and incentive to the whole Church.

To the scholars themselves, some hints. Vacation days are good days for earning small sums, and earned money is one of the best kinds to give. Acts of self denial easily swell the store of cents, and this is a splendid way of providing for collections.

Mothers are grand advisers and first-class treasurers in a case like this. Grown-up brothers and sisters will remember how they used to plan and work, and you may easily enlist their help. So it is that the grand army of 160,000 scholars should be at drill for the next two months, and then when the day comes, flags will be unfurled and such an assault made on the contribution box as will make everybody glad, and bring the blessing of God to our Sabbath schools.

Not many children but will be able to gather ten cents, if they only remember and work. Much more than that on the average can be made

if only the grown-ups will keep the matter before the minds of the scholars. Why, if only all get earnestly to work, parents, teachers, and scholars, saying, let us try what we can do, it is certain that we could run up a very large amount, and what an inspiration that would give to the Church at large.

Children to the front is the idea; Isaiah's idea, "A little child shall lead them;" Jesus' idea, "He took a child and set him in the midst," a right and beautiful idea, for the children of to-day are to be the men and women, the workers for Christ and the Church, in the twentieth century. So the Committee can have made no mistake in calling to them the children, and asking them to lead us, and under the care and guidance of parents and teachers, and pastors to prepare for a great Century Fund demonstration on next Children's Day.

A CALL TO MINISTERS

A circular with the following appeal has been sent out to all the ministers of our Church.

Toronto, 8th July, 1899.

Dear Brother:

You will have already noted with what unanimity the General Assembly launched the Twentieth Century Scheme. It was deeply impressed on all who were present that God was manifesting Himself in the midst of His Church, and guiding and urging her to this movement, so quietly, so earnestly, and so harmoniously, was the scheme accepted by both ministers and elders.

Having confidence that He has said "Go, and I will go with you," it seems to the Committee that appeal should be made first of all to each minister of our Church, seeking hearty and continuous co-operation and asking each and every one of them to become an active and untiring agent and advocate of the Scheme, and the leader of the movement on its behalf in his congregation, in the Sabbath School, and in every other organization connected with the congregation.

The appeal is made to you to take your rightful place as one of the Captains of the Lord's host, and the Committee confidently expect that your answer to the urgent call of your Church will be in the spirit of that made by Amasai when he said for himself and for all the captains: "Thine are we, David, and on thy side, thou son of Jesse; peace, peace, be unto thee, and peace be to thine helpers, for God helpeth thee."

Above all, the Committee are assured that if

the ministers become the first, and a very helpful class of contributors to this Scheme, the influence of such action on the Church will be of the very greatest value.

Reasons for such a course easily suggest themselves; but we lay special stress on this fact, that the whole idea of the Fund is, that under God's blessing, it may be the means of Spiritual revival and uplift to the Church. For such an end the ministers must begin all things in the forefront and, feeling that, will be ready to make large sacrifices.

The Committee, therefore, requests you to make this a subject of serious consideration and of advisement with God, so that as soon as possible you may be in a position to name the amount that, in your circumstances you may be warranted in subscribing to the Century Scheme.

It will be understood by you that part of this subscription may be for the help of a movement to remove debt in your own congregation where there is debt, and part for the Common Fund, and, as there may be uncertainty as to the local movements as yet, you will not be required to make allocation at present but are only asked to name the gross amount and to give any indication you may see fit as to the time when instalments would be paid, leaving allocation to be fixed later on.

Such is the appeal, and it may be suggested that the ministers should unitedly subscribe, say \$100,000, which on the whole is one-tenth of the amount of stipends paid last year, and which, spread over two years, will make one-twentieth of income, on an average,—the amount to be given additional to your present contributions.

If this should be done, the foundations would be laid on which, under God's blessing and guidance, the scheme would be carried on to assured success. It can be done if only each and all will realize that as watchmen on the towers of Zion, the ministers must lead their people in this movement.

Sacrifices will have to be made in order to the accomplishment of this suggestion, but in this case it may easily be expected that the strong—those who have abundance—shall lighten the burden of those who are cramped in their resources.

Let there be only movement together as brethren, with such a sense of stewardship as every minister has often impressed upon others, and there will be no doubt that the minister's tenth for which the committee appeal, will certainly be forthcoming.

It is exceedingly desirable that this ministerial subscription list should be completed before

August 15th. It is hoped, therefore, that before that date every minister will fill out the blanks given below in this column and return the same to Rev. Dr. Warden, Toronto.

While Dr. Morrison, of Halifax, and Dr. Warden are Joint Treasurers of the Fund, it is requested that the intimation of the amount you subscribe be made to Dr. Warden as Convener of the Executive of the whole.

In name and on behalf of the Executive,

ROBT. H. WARDEN, *Convener.*

W. G. WALLACE, *Secretary.*

R. CAMPBELL, *Agent,*

.....July, 1899.

REV. DR. WARDEN,
Presbyterian Church Offices,
Toronto.

My dear Sir:—

In response to the circular appeal of the Executive Committee of 20th Century Fund, I hereby authorize you to append my name to the subscription list for ministers, naming as the amount of my subscription the sum of.....dollars. Payable (prior to 1st May, 1901) in instalments at the following dates :

.....
.....
.....

I am, yours faithfully,

Post Office Address.....
Presbytery of.....
If settled Pastor, please state name of Congregation.....

PLAN OF THE CENTURY SCHEME.*

AS ADOPTED BY THE ASSEMBLY.

1. The total amount aimed at for the Century Fund shall be one million dollars. It shall consist of two parts; one for six hundred thousand dollars, to be known as the Common Fund, for the Missionary, Educational, and Benevolent Work of the Church, as specified under sections 2 and 3; and the other of four hundred thousand dollars for discharging of debts on Church Property.

2. There shall be no endowment asked for the ordinary missionary expenditure of the Church, but, in order to obviate borrowing from the banks, before the collections for the year come in, the following working balances be aimed at:—

*This plan was in last Record, and is repeated by special request.

Home Missions, East.....	\$ 6,000 00
Home Missions, West (to make up \$50,000).....	30,000 00
Augmentation, East (to make up \$6,500)	3,000 00
Augmentation, West.....	15,000 00
Foreign Missions, East.....	15,000 00
Foreign Missions, West (to make up \$50,000).....	20,000 00
French Evangelization.....	15,000 00

3. The following shall also be embraced in the Common Fund:—

Presbyterian College, Montreal.....	\$ 40,000 00
Queen's College, Kingston (Theological Department).....	40,000 00
Knox College, Toronto.....	40,000 00
Manitoba College, Winnipeg.....	40,000 00
Presbyterian College, Halifax.....	15,000 00
Church and Manse Building Fund, Northwest (of which \$10,000 for N. Ontario).....	60,000 00
Church Building Fund, N.B., P.E.I. and Newfoundland.....	24,000 00
Aged and Infirm Ministers' Fund, West	60,000 00
Aged and Infirm Ministers' Fund, East	12,000 00
Widows' and Orphans' Fund, West...	60,000 00
Foreign Missions, West, for a Building Fund.....	50,000 00
Foreign Missions, East, for a Building Fund.....	10,000 00
Augmentation, West, for a Building Fund.....	25,000 00
French Evangelization, for a Building Fund.....	20,000 00
	<u>\$600,000 00</u>

4. Members and adherents are expected to contribute to the Common Fund as a whole, yet any desiring to designate their contributions to a particular object embraced in it, shall be at liberty to do so.

5. Nothing shall be paid out of the Common Fund, except for the objects specified above, but congregation and individual contributors are encouraged to reduce or liquidate debts on churches, manses or other church property, with the understanding that the amounts thus paid, if reported, shall be included in the Century Fund. Such congregations and individuals are expected to designate a certain portion of their contributions to the Common Fund, the proportion to be determined by themselves.

6. The Century Fund is special and extraordinary, therefore contributions made in connection with it ought not to interfere with ordinary givings to congregational objects or to the Schemes of the Church.

7. All moneys paid to the Common Fund after this date and up to May 1st, 1901, or reported by the latter date as having been paid to debts on church property, shall be included in the Century Fund.

Our Home Work.

Rev. J. J. Wright, of Lyn, Ont., is appointed to Dawson City, Yukon.

The Dufferin Mines, N.S.

The mining developments, in the Maritime Provinces on either ocean, bring responsibility, both to the Church and to the companies that profit. Where men go after gold, the Church must go after men. At the Dufferin mines in Halifax Co., N.S., a considerable community has gathered. Our Church has sent an active, earnest missionary.

A New Presbytery.

Again the growth of our Church is seen in the formation of another Presbytery, making fifty-two in all, from Atlantic to Pacific. Hitherto the Presbytery of Kamloops extended from the "Boundary" on the South to that on the North, the width of the Dominion. The last Assembly divided it crosswise near the fifteenth parallel, forming of the Southern part the new Presbytery of Kootenay.

The Statistics of Our Church.

One hundred and sixty-two large closely-printed pages, many of them, most of them, one hundred and forty-two of them, packed tables of figures, made up the Report on Statistics which the Convener, Dr. Torrance, presented to Assembly, replete with information of nearly every possible kind, from every congregation and mission station in the Church, from ocean to ocean. It is scarcely possible to ask a question regarding our Church that can be answered in figures that does not find there a reply.

In the multitude of facts are these, that the families in our Church are 110,000, communicants 212,000, and the total amount raised during the year for all purposes \$2,670,656. Twenty-five years ago, the year of the Union, the whole giving of the Church was \$982,662. In every year, except three, there has been increase. And the best of it is that in no small measure increased liberality means increased activity in all lines of Christian life and work.

Our Church had thirty-four preaching stations, missions and congregations, in the North-West at the Union in 1875. She has now one thousand and twenty five.

In three Presbyteries of Northern Ontario,—Barrie, Algoma, and North Bay, 45 mission fields, comprising 148 preaching stations, were supplied

during the past winter. Some were vacant, because it was impossible to secure supply. This summer 59 fields, with nearly 200 stations, are supplied.

THE MORMONS IN THE NORTHWEST.

The Mormon settlement in S. W. Alberta is growing. The soil is fertile, and insufficient rainfall is supplemented by irrigation. A company has been organized with a capital of half a million dollars, a canal sixty miles long is under construction, and on both sides of it hundreds of Mormon families are to be settled this season. These people are rapidly acquiring wealth, and are to be a strong and well organized community.

Whether they practice their peculiar views or not they have not abjured them—but rather justify them publicly—and a steady stream of so-called apostles, prophets, and priests, from Utah and Montana do their utmost to keep them obedient to the faith. With the increase in numbers has come boldness, and they have sent out about twenty missionaries to different parts to propagate and defend their views.

By many the tyranny of the system is being felt, and they are becoming restless. The schools conducted among them, intercourse in fuller measure with others, the preaching of the gospel within their reach, and the restrictions of the law, it is felt will effect a change. A belief contrary to modern thought and tendency, contrary to the spirit and letter of the New Testament, placed under the ban of the law, however firmly held, is sure to decay and become an unpleasant memory.

The missionaries laboring among the Protestant ranchers and farmers in the district are doing efficient service. Since the Mormon settlement is confined within certain limits and extensive areas of irrigated lands are to be found outside Mormon boundaries a larger population will be apt to locate in the district.

In an article on the "Revival of the Mormon Problem" in the April number of *The North American Review* the following sentences occur:—"There are 1,500 Mormon Missionaries now in the foreign work of the Church, the brightest of its young men, the future leaders in all matters. They are compelled to sacrifice everything and to labor for two or three years far from home in the interest of their religion. They have 300,000 members now. They gained 65,000 in membership last year, exceeding all other churches in their success in missionary work. Aggressive, devoted, determined, they present again a problem that will merit the attention of our wisest statesmen.—Rev. Dr. Robertson.

IN THE LUMBER CAMPS OF THE RIDING MOUNTAINS.

Strathclair, Manitoba.

Dear Mr. Scott,

I received the parcel of RECORDS for distribution among the lumbermen in the camps upon the Riding Mountains, for which accept thanks.

The Riding and Duck Mountains are the source of nearly all the rivers in Manitoba and part of the North-West, and without them the country would have been a desert.

They are not like what are usually called mountains. So gradual is the ascent that going from the south one may be almost upon the top of them before he is aware of it. The parts usually called the "mountains" are the highest parts of a large tract of elevated land, heavily timbered, interspersed with hundreds of lakes, sloughs, and muskegs.

Some of the lakes are a dozen miles long, while others only cover a few acres, but mostly all the dry land is covered with a dense growth of timber, which keeps the moisture and causes a very heavy rain and snowfall, filling the lakes to overflowing and sending down streams in all directions, which unite and form the rivers, without which Manitoba would be a wilderness.

The central part of the mountains was covered with a dense growth of spruce trees. This part was divided by the Government into parts called Timber Limits, and given out to parties getting the privilege of taking off the spruce timber for so much per limit.

For about eighteen years these parties have had a large number of men during the winter months cutting down the trees and drawing the sawlogs and railway ties to the nearest rivers, ready to be floated down in the spring to their destination.

Hundreds of men are thus employed every winter, living in camps on the various limits, sometimes over seventy-five men in a camp, and until the past winter no minister or missionary has been sent by any of the churches to attend to the spiritual and moral welfare of the men.

Much Sabbath desecration and spiritual declension has been the result, and the influence of the men after leaving the camps and going into the families where they are engaged as hired help for the summer, has not been good.

The Presbytery of Minnedosa took up the work for the last part of the past winter, and secured a missionary who was to devote what time he could to mission work at the various limits upon the Duck and Riding Mountains

The missionary visited first, the camps of the "Assinaboine Lumber Company," north of Elphinston on the Riding Mountains. There were two camps on this limit of about seventy-five men each. The nearest camp was thirty-five miles, and the other forty miles, from Strathclair, the nearest railway station.

The missionary found the work so necessary and encouraging that it seemed to him wisest to devote the whole two months at his disposal to those camps, sending as much good literature as possible to the other parts of the mountains. He preached each Sunday at the two camps, visited the men, also visited and cared for the sick men who were taken out to Strathclair for medical treatment.

He found the work very encouraging, the managers of the camp showing him the greatest kindness, and warmly appreciating the efforts made for the moral and spiritual welfare of the men.

A lot of good reading matter was secured for each camp, a committee appointed at each one to look after it, and a start made in the good work, which if followed up may lead to much more being done next season.

The main difficulty this past winter was the financial one. The Presbytery secured from the Home Mission Fund a grant of \$15.00 and the men contributed \$11.20, for the missionary's salary, but if the work was begun in the camps at the beginning of the season and continued all winter, a spirit of liberality could be cultivated.

Many of the men have been so long without religious privileges or instruction that the grace of liberality as well as many other graces, is much in need of cultivation. The missionary for the camps needs a horse and conveyance, and to be equipped so as sometimes to stand a drive of 30 or 40 miles with the mercury 40 or 50 below zero.

There are also many wood shanties all round the south side of the mountains to which many of the farmer come from ten to fifty miles to get their year's supply of firewood. Many of these shanties could be visited by the missionary during the week, and good work done for the Master among the men who get out the firewood.

DAVID M. ROSS.

Free parcels of back numbers of the RECORD, or *Children's Record*, will be sent to any who will distribute them. Write for a parcel.

CHURCH NOTES AND NOTICES.

Will Presbytery clerks kindly send prompt notice of the calling, induction, resignation, or death, of ministers, and of the date and place of meeting of Presbyteries.

CALLS.

- From Newport, N.S., to Mr. A. L. Fraser.
 From Port Hastings and Port Hawkesbury, C.B., to Mr. L. H. McLean.
 From Baddeck Forks, C. B., to Mr. P. K. McRae, Earltown, N.S.
 From Zion Ch., Ferrona, N.S., to Mr. A. M. Thompson, Margaree Harbor.
 From First Ch., Brockville, to Mr. Robt. Laird of Campbellford.
 From First Ch., Port Hope, to Mr. G. A. Sinclair.
 From Knox Ch., Guelph, to Mr. R. W. Ross, of Glencoe.
 From Dresden, Chatham Pres., to Mr. Peter Andrews, of Mt. Pleasant.
 From Alma St. Ch., St. Thomas, to Mr. H. W. Reed, of Teeswater.
 From Monkton and Logan, Stratford Pres., to Mr. Abrey.
 From Knox Ch., St. Catherines, to Rev. G. H. Smith, of Thamesford.
 From Port Colborne, Ham. Pres., to Mr. Archibald McLarin.
 From Banks, St. Andrews, and Gibraltar, Ont. to Mr. Jas. H. Borland, of Eastwood.
 From Black Bank, Airlie, and Avening, to Mr. R. McCullough.
 From Dresden, Chatham Pres., to Mr. W. P. Anderson, of Mohawk, Paris Pres.
 From Alma St. Ch., St. Thomas, to Mr. W. Reid, of Teeswater.
 From Dresden, Ont., to Mr. P. W. Anderson, of Mohawk.
 From Onemee, Mt. Pleasant, and Lakevale, Ont., to Mr. Kannawin.
 From St. Andrew's Ch., Brantford, to Mr. J. L. Scott, of Hespeler Ont.
 From Knox Ch., St. Catherines, to Mr. D. Smith, of Thamesford.

INDUCTIONS.

- At Lower Stewiacke, N.S., 19 July, Mr. R. G. Coffin.
 At St. Johns Ch., Chatham, N.B., 12 July, Mr. McLean. Called from Blakeney, Ont.
 At Kirkfield, into Kirkfield and Bolsover, Mr. B. M. Smith.
 Into Ashburn and Utica, Whitby Pres., Mr. Hugh Crozier.
 Into Johnson, Daywood, and Woodford, Owen Pres, 4 July, Mr. T. Smith.
 Into Onemee, Mt. Pleasant, and Lakevale, Ont. Mr. Kannawin.

RESIGNATIONS.

- Of N. W. Arm and Rockingham, Mr. G. Ross, to accept appointment as missionary to Demarara.
 Of Margaree and Cheticamp, C.B., Mr. A. M. Thompson.
 Of Cookes Ch., Kingston, Mr. S. Houston.
 Of St. Andrew's Ch., Lancaster, Mr. C. E. Gordonsmith.
 Of Dunn Ave. Ch., Parkdale, Tor., Mr. D. C. Hossack.
 Of Comox Valley, B.C., Mr. Alex. Tait.
 Of Strabane and Kilbride, Mr. D. S. Cameron.

OBITUARIES.

Rev. Thomas Duncan, D.D., of Bridge of Weir, Scotland, died at his home there, 5th May, of paralysis. He was for twenty years, (1855-1875) pastor of St. James Church, Charlottetown, P.E.I. thence called to St. Andrews Church, Halifax, where he remained six years, till 1882. Removing to Scotland, he was settled at Bridge of Weir, where he has been for the last seventeen years.

Rev. William Donald died suddenly at Carpentaria, California, 5th July, ult., aged 61 years. He was born in Blairgowrie, Perthshire, Scotland, in 1835. In Arts he studied in Edinburgh University, and then coming to Canada took his Theological course at Knox College, Toronto. On completing his course he was ordained and inducted at Norwich, Ont. After eight years he was called to Port Hope, where he labored for eight years, and thence to Pictou, N.S., for about the same length of time. For the past fourteen years he has been pastor in California, first at Colton then at Carpentaria. He had been to a meeting of Presbytery, of which he was clerk. Coming home he sat down at his desk, wrote out the minutes, finished them, and without a move or struggle fell asleep in death.

Rents in character are difficult to mend. One cannot be too watchful against the indulgences, which cause spiritual rifts and moral breakdowns.

No cheating nor bargaining will ever get a single thing out of nature's "establishment" at half-price. Do we want to be strong?—we must work. To be hungry?—we must starve. To be happy?—we must be kind. To be wise?—we must look and think.—Ruskin.

Make time for serious thoughts. Let no day pass without some memory of solemn things. Each morning as you rise remind yourselves that "God spake these words and said." Each evening as you lie down to rest let God's angels close the door of your heart on thoughts of purity and peace. The soul that has never lived face to face with eternity is a vulgar soul. The life that has never learned the high law of holiness is a ruined and wasted life.—F. W. Farrar.

PRESBYTERY MEETINGS.

Our Foreign Missions.*Synod of the Maritime Provinces.*

1. Sydney, North River, 5 Sep., 2 p.m.
2. Inverness, Port Hastings, 5 Sept. 2 p.m.
3. P. E. Island, Chltn, Zion, 1 Aug., 11 a.m.
4. Pictou, New Glasgow, 5 Sept., 1.30 p.m.
5. Wallace, Riv. Hebert, 1 Aug.
6. Truro, Truro, 19 Sept.
7. Halifax.
8. Lunby and Yarmouth, Rose Bay, 5 Sep., 2 p.m.
9. St. John, St. John, St. A., 17 Oct.
10. Miramichi.

Synod of Montreal and Ottawa.

11. Quebec, Richmond, Chal. 12 Sept., 4.30 p.m.
12. Montreal, Mont., Knox, 26 Sept., 10 a.m.
13. Glengarry, Lancaster, 12 Sept.
14. Ottawa, Otta., Bank St, 1 Aug., 10 a.m.
15. Lanark & Ren., Carleton Pl. 5 Sept. 10.30 a.m.
16. Brockville, Cardinal, 12 Sept., 3 p.m.

Synod of Toronto and Kingston.

17. Kingston, Kingston, Chal., 19 Sept., 2 p.m.
18. Peterboro.
19. Whitby, Bowmanville, 17 Oct., 10 a.m.
20. Lindsay, Cannington, 19 Sept., 11 a.m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Sept., at call of Moderator.
23. Barrie, Barrie, 19 Sept., 10.30 a.m.
24. Algoma.
25. North Bay, at call of Moderator.
26. Owen Sound, 19 Sept., 10 a.m.
27. Saugeen, 12 Sept., 10 a.m.
28. Guelph, at call of Moderator.

Synod of Hamilton and London

29. Hamilton, St. Cath., Sept., at call of Mod'r.
30. Paris, Woodstock, Knox, 12 Sept., 11 a.m.
31. London, London, Sept, 9 a.m.
32. Chatham, at call of Moderator.
33. Stratford, 12 Sept., or at call of Moderator.
34. Huron, Clinton, 12 Sept., 10 a.m.
35. Maitland, Wingham, 19 Sept., 10 a.m.
36. Bruce, at call of Moderator.
37. Sarnia, Petrolea, at call of Moderator.

Synod of Manitoba and the North-West.

38. Superior, Keewatin, September.
39. Winnipeg, Man. Col., 2 Tu., Sept, bi-mo.
40. Rock Lake.
41. Glenboro.
42. Portage La Pra., Neepawa, 5 Sept., 3 p.m.
43. Brandon, Sep., at call of Moderator.
44. Minnedosa, Birtle, 5 Sept.
45. Melita.
46. Regina.

Synod of British Columbia.

47. Calgary, Okotoks, 6 Sept., 10 a.m.
48. Edmonton, Innisfail, 5 Sept., 4 p.m.
49. Kamloops, Kamloops, at call of Mod'r.
50. Kootenay, 29 July, 10 a.m.
51. Westminster, Eburne, 12 Sept.
52. Victoria, Victoria 1st, 5 Sept., 2 p.m.

Rev. Mr. Gould, who has been for seven years in Formosa, with Dr. Mackay, is now home on furlough. May RECORD readers have the privilege of acquaintance with his pen.

"The eight hour day cannot be adopted by us this season, writes Rev. Dr. Annand from the New Hebrides. Twelve hours are too few in which to accomplish all that is demanded of us. However, we are happy in our work, and good is being done; therefore praise we the Lord."

Missionary Nurses.

Two trained nurses, Miss Mitchell of Renfrew, and Miss Bone of Paris, have been sent to aid our Home Missionaries in the Atlin district. An interesting designation service was held in Westminster Church, Toronto, 23 June, and shortly after they went west on their mission of mercy.

How Mission Converts Give.

Some of our missionaries in India report of their native church members worthy examples for Canada to follow. Rev. Dr. J. Fraser Campbell, of Rutlam, writes:—"About half of my communicants, to my knowledge, give a tenth of their income. A few give more; some less." Rev. F. H. Russell, of Dhar, says of his station:—"The greater number give to the Church a full tenth of their income."

Missionary for Demerara.

Rev. J. Cropper is to have a co-laborer among the East Indian immigrants of Demarara. The Foreign Mission Committee, East, on deciding to send an additional missionary to that field, called Rev. George Ross, the young minister at N. W. Arm and Rockingham, who has accepted. His resignation of an attached congregation will take place September 30, and he will shortly after leave for British Guiana.

Mr. H. M. Clark, B.A., of Dalhousie College, Halifax, who has for two or three years, conducted the training school for teachers, in Trinidad,—(not our Theological College)—and whose pen is not unknown to readers of the RECORD, has completed his term, and is returning to Halifax, to resume his studies. His work has been most successful. It has been a great help to the missionaries, and has done much to stamp for truth, the teachers, and through them the East Indians of the Island.

Helpful Rulers in India.

"Several changes have taken place during the past year in the control of the State of Dhar, which have in some measure affected us," writes Rev. F. H. Russell. "In July last the Maharajah died and the State has since been placed under the control of a superintendent subject to the direction of the political agent. Mission interests, however, have not been allowed to suffer in the least degree. I have, as formerly, to record my appreciation of the invariable readiness with which political authorities and State officials alike have responded to the not infrequent demands made in the interests of the work."

Cheering the Missionary.

We sometimes speak of "cheering news" from the mission fields, and its place and need in encouraging the church to continue its giving. Should there not be more "cheering" in the other direction, for the help of those who are bearing our burdens and doing our work. Dr. Annand was cheered when he wrote:—

"Our mail this time contains many cheering items. Two of the churches appealed to for aid for the Training Institution have responded. Canada sends us £50 from her treasury, as well as a few pounds extra from other sources. Otago also has given us a grant of £25 from her funds, and also a few smaller sums from C. E. Societies. Other churches too have helped."

"Then last but not least we read the good news that Miss Symonds' salary has been arranged for in full by the ladies of N. S. Wales, and the Maritime Provinces of Canada; each country bearing an equal part. Thus the Lord is providing for all our needs, and encouraging us to patiently plod along in our work."

Sending for the Doctor.

What it means for some who take our places and do our work in the Foreign Field, especially in the New Hebrides, is seen in the following from Rev. Dr. Annand:—"Mrs. Annand had not been very well for a few weeks before the end of the year, and the excitement and extra labor of the holidays were too much for her. Shortly after we re-opened school she broke down completely with a serious illness. On the night of the 12th, Mr. Bowie, with ten of our best boatmen, started for his brother, the Dr. at Hog Harbor, some sixty-two miles distant. In forty-three hours, nearly all of which were spent in the boat, he returned with the Doctor and his wife. All that the medical skill and the combined loving services of all here could do were done and are still being done for the invalid. She is now

slowly convalescing, though still weak and confined to her bed."

A month later he writes:—"Mrs Annand's health has continued to improve, and she is now able to sit up for an hour every day. We trust that she may soon be able to again share in the joys and honors of the work."

EAST INDIANS IN DEMARARA.

LETTER FROM OUR MISSIONARY, REV. J. CROPPER.

Dear Mr. Scott,

An epidemic of "anthrax" broke out a short time since among the cattle of our estate and neighborhood. Several died in a couple of days, and the district has been quarantined by the authorities.

Some of the people of the estates are having a "pujah" to-night to drive away the evil spirit. On Sabbath, a band of women on each place went round singing from door to door to collect for the ceremony.

To-day, (Monday), I passed on the way one of the officiating men and his attendants. The man's "doti" or loin cloth, saffron-tinted, was loosely gathered up, his long, flowing black hair was uncombed. He threw himself about, jumped up into the air, gesticulated wildly with his arms and legs, would stand for a moment then run in one direction and another. He was followed by a small number of men and women.

Suspended by its feet across a pole, two men carried a pig with a garland of flowers round its neck; another man carried a sucking pig, holding it up by its hind legs also with flowers tied round its neck; other men had brass cups or "lotahs" with grass and flowers; and the women were singing. They went through the estate village and through the pasture and cattle pen. To-night their offering to Kali Mai (a female deity) is being made, and I can hear the shouting of the people as I write.

Poor creatures! The man whom I described above is well known to me, and is a patient and attentive listener to the Gospel story. In the estate hospital he has more than once begged me to "sing Bhajan's" (hymns), and to read from "the book." He was fond of the story of the Prodigal Son, and would ask to have it re-told. Men will be interested and show an appreciation of the truth, and one may begin to hope that some effect is being produced upon them, but an occasion such as the present arises and it is apparent that their old creed was far from displaced.

We are suffering very severely from drought ; the ground is baked and cracked, the pastures are dry, and there is little grass for the stock, and gangs of children are employed to water the young canes in the fields. When the rains—now overdue—do come, there will be much sickness.

Honor to whom honor is due ! Let me correct a misapprehension which exists in the Church at home with regard to the work among the East Indians in this colony. Our own is not the only Christian Agency at work among them. Other churches on the spot are making efforts for their evangelization; but these efforts are very seriously hampered by lack of means, so that they are entirely inadequate to cope with existing needs, still more so to provide for the annually increasing need through immigration from India.

That others are sharing the burden, however, does not lessen our responsibility; and the extensiveness of the field leaves room for all. We ourselves, had we the means, might place at the present time five missionaries in the colony, with a full supply of catechists to each. The Government is pushing forward the settlement of the people on the land at the expiration of their contract prior to residence in the Colony, thus inducing them to remain in the Colony; and the Secretary of State for the Colonies has sanctioned the introduction of 5000 adults during the next season.

WORK AMONG THE BHEELS.

BY REV. J. BUCHANAN, M.D.

The year has been so crowded with events of a great little kind in the Bhil country that I hardly know where to begin or what to choose. Even at the risk of not being understood, I shall select a few of those facts that may appear trivial to many but without which even the wise might fail to comprehend the Bhil or the work on his behalf.

Last year I told of our entering in among these people; of their almost incredible timidity and suspiciousness, and we thought that even in that short time we had made some progress in gaining the confidence of our very immediate neighbors. And perhaps we had, but the national characteristics of a people are not changed in a day and so there is still much to be done. It is only by comparing those who labored with us last year and this, with those who came for the first time this year, that we see the advance.

We are still going on with our building work as reported last year, making the construction of the necessary mission buildings an evangelistic techni-

cal school, and introducing no Hindoos or Mahomedans among them. That this plan, without efficient Christian mechanics, has demanded some sacrifice of comfort and natural inclination it would be mock modesty to deny.

At noon in the hot season with the sun beating down through leafless trees upon the tent, sweltering in the intense heat, I have been tempted to resort to the ordinary method of getting a heathen contractor and having the house quickly finished, so as to have a comfortable house to live in.

But by the grace of God I have been enabled to struggle on. We have dug stone, made sun-dried and burnt bricks, dressed timbers, made lime, constructed door frames and built walls by jungle Bhils, under the too often doubtful instructions of Missionary and Catechists. At the beginning of every new undertaking and as each defect is pointed out, one is greeted by the Bhils with the humble expressive epithet "ni auri" (not coming). We have tried to convince them that with God there is no "ni auri" and that to the faithful it is always "Auri" (coming).

So long as the walls of the dispensary are below the surface of the ground it is not so difficult to keep them comparatively straight; but when we get above ground the conditions are somewhat changed. Having once got the corner bricks properly plumb and the cord drawn for the wall every thing seems perfectly clear. In each case you have a plain boundary, the soil in one case and the extended cord in the other. Now what can be easier ! "You break the joint of the tier below and build up to and out to the line on each side."

Such are the orders, but alas the poor frail cord cannot stand the pressure of a brick without altering its position, a second brick carries out the line a quarter of an inch, but what is a quarter of an inch ? A third follows a little further out and so on till the cord is bent into a curve or knocked off altogether.

The innocent Bhil will then either alter the corner brick to suit his own notion of what its position ought to be or more likely allow the line to hang down beside the wall, well rid of so inconvenient an innovation as a straight line.

There are no straight lines in the Bhil country. The limbs of the dreaded demonized trees are crooked, the foot path between or up the hills and even over the little patches of cultivation are zigzag. The paw of the panther, the magnificent antlers of the Sambar, the lightning's flash are not ruled by a plumb line, even the deadly feather-tipped steel-pointed arrow seems to waver in its flight.

Now the Bhil is a child of nature. What wonder then that these free sons of the jungle do not appreciate our right angles and straight lines? In building it is a question how much help one gets in the first instance, when the position of almost every brick has to be altered. One might build it all with his own hands, perhaps, sooner than make all the corrections. One brick has to be lowered, its fellow has to be forced in and another forced out. Yet it is a blessed opportunity for doing good. So the Lord guides with his eye upon us.

Building work is full of illustrations:—After we had labored for some time at the walls showing, helping, encouraging and had got about four feet above the foundation a climax came. It was in the hot season. I had stayed with them till about eleven o'clock and had left them under the care of Jairam while I went to the tent for food and a little rest.

Now while Jairam, if indeed somewhat hasty, is one of the most reliable catechists of the mission, trained by our senior missionary, and in whose theology no hole could be picked, still he was not brought up on a Canadian farm, which has advantages for pioneer mission work, nor has he been trained in the technical arts of this land. Accordingly he was as much at sea when confronted by a plumb line as would be an old country bank clerk or a bred and born city minister. But the Bhils had rightly learned to highly respect Jairam, and so when he was left in charge they sought his advice where the bricks did not fit properly.

He is dogmatic, as a good Theologian ought to be. But his dogmatism did not serve him in good stead at this time. Things got worse and worse muddled the more he tried to straighten them out, and hence after some "Ni Auri's" on their part and, it may be, some impatience on his, the final issue was a positive "Ni Auri" from the Bhils as they came down from the walls and refused to try any more. There was a strike in the jungle.

Jairam sent for me about three in the afternoon saying that I was wanted at the building, and a few minutes later he came with a harassed, crest-fallen appearance and said I was needed at once.

When I got there I was greeted by the six Bhils who had been at the work with a very emphatic and disconsolate "Ni Auri." This with a glance at the ragged wall, and the worried, dejected faces of catechist and Bhil revealed the whole story.

But what was I to do in the situation? Abandon my plan and call in a heathen contractor? I

had often heard the word "Ni Auri," but never before with so much meaning in it. These men are the best of the Bhils. If it becomes a settled conviction, that these cannot do this building work, who in the Bhil country will ever try again?

With an inward prayer that God would bless us now, for the sake of these and many others in this needy land, I talked to them quietly for a little and then turning to the range of hills behind, that rose 600 feet above us, I said, "Lord at those hills, God the Almighty made them. He has sent us here. He is here and with Him we can do all things. "Ni Auri" is the word of the unbelieving devil. But the word of faith is "Auri," it shall be. Let us join together in prayer that God may grant us His faith and then we can do the impossible."

There, among the bricks, the stones, and the clay mortar, the few Christians gathered close together, while the Bhils remained near by in wonder, as we fervently prayed in the name of Christ to God the Almighty, maker of heaven and earth, for his divine blessing upon all those who were seeking to build this house, that was to be for His glory. Jairam also led in subdued earnest voice.

After singing a hymn, "Yishu Masih Mero prana bachchya" (Jesus Christ has saved my life) I said, "Now from this time forth let us never hear this word "Ni Auri;" "Auri" shall be our motto. Come on, we shall see what can be done with these walls; God is with us and shame to the man who will not believe."

Calling for brick and for mortar to those who had that work to do, I climbed on the wall and in a few minutes we were all at it together. One or two of them as if but echoing what they had so determinately said before, breathed through their half-closed lips in fainter sounds "Ni Auri," "Ni Auri," while their willing hands said at every brick placed in the mud on the wall "Auri," "Auri."

I worked with them till dark, and then day after day till bye and bye the walls from the top to the bottom, plumb on the whole, but of which no two rows of bricks were plumb with one another, were completed.

Two Christian carpenters, one from Rajputanna Mission, Beawar, and the other from Bombay, having come, the Bhils were helped in putting on the roof. Plastered with a mixture of clay and something else, and then whitewashed, having passed through one rainy season, these Bhil-built sun-dried brick walls stand without a crack in them proclaiming to Christian and Bhil alike, "Auri," "Auri." It is a lesson in faith.

"OVER THE MOUNTAINS."

BY ONE OF OUR HONAN MISSIONARIES.

"Over the mountains to Honan ; Such was the title of a poem composed by a good Catholic lady on the eve of my departure for Honan eleven years ago.

The exact reference can hardly be to the Rockies, for that range is rather far from Honan. And crossing the Pacific, we do not encounter any hills till well into the province. Indeed, for the most part our field is part of the Great Plain.

When, however, a station was opened at Chang Te Fu, three townships, fairly described as mountainous, came within the sphere of our operations.

As may easily be imagined, travelling across the passes is not holiday work. It took us three days recently to reach a distant corner of our field. The statement, however, sheds light rather on the poverty of our travelling facilities than on the extent of our parish.

The primitive "Shanks' Mare" is the most largely patronized transportation Company among the natives, but I, being a literal "tender-foot," not one of Ralph Connor's kind, was compelled, willi nilli, to clamber up the side of an animal, whose natural height was increased by the super-position of my bedding and sundry bags belonging to the muleteer.

"The ground hop" is the rustic description of walking in Honan. A short ground hop was a welcome change from my lookout on the top : I call it lookout, not because there was much scenery to admire (and a tired body unfits one for beauty), but because one had to lookout or there would be a fall of missionary and much else.

The roads were not like the ways of wisdom, ways of pleasantness, for often there were none to speak of, and Dame Nature is a bad roadmaker, though she shows where the passes are.

The Chinese do not resemble the Roman soldier who found a road or made one. They excel in finding, but not in making. In Scotland I passed over the pass of Glen Croe. They have a saying there ; "You should have seen these roads before they were made by General Wade." I now possess a fairly good idea of what that pass was like before the General's soldiers made a reform.

Here the rains sweep down all the loose stones into the gullies, polish them off a little, and then leave the gully to make a Chinese road.

According to the Darwinians the people who are constantly traversing the stony ways should develop hoofs in the course of milleniums, at any rate Henry Drummond showed us how we got our teeth by the constant rubbing of nuts against

our soft toothless gums, or rather the gums of our Simian ancestors. I did not observe, however, that these mountaineers showed any more marked development of the cloven hoof than the rest of the sons of Ham

We made about 33 miles a day. If one were to go by the red paper pasted on the saddle as a time table, we should have made a thousand Chinese miles a day and 800 by night ! Barrowmen are fond of pasting the same highly colored and idealistic statement on their barrows.

When railways come (oh, when?) perhaps some wiseacre native will arise to explain that the words were prophetic of the iron horse ! Ha ! what is that smoke in the valley yonder ? We almost hear the sound of the whistle, but on approach it is found to be the smoke of a village. God speed the day when the iron rod will supersede the rocky path, fit only for the fox and the wolf.

Meantime, the whole creation groaneth and travaileth together in pain, waiting for the redemption. Men and animals pant under their burdens, the curse of Adam is over them all. The terrible weariness is found some day to be changed into a fine exhilaration by a smoke of opium, and so the deadly drug is welcomed, the devil thus substituting a deadlier curse for Adam's curse.

If pity anytime finds a lodgment in Chinese breasts, surely it would prompt a relaxation of the bonds which cripple the feet of the females in such a region as this. But no, custom rules with a rod of iron, and their feet must be compelled to resemble the feet of the goats which cling to the mountain sides.

What if they knock their feet against the stones which abound everywhere, or fall headlong, spilling the food which they are carrying to their lords and sons on the craggy hills. They sit for a while crying by the roadside, but soon hurry back to prepare more food, or a worse fate than a fall awaits them ; in any case the hungry men will have their revenge when she finally arrives with the food.

Wolves abound in the deep canyons and ravines, from which they issue forth to kill and plunder. The adventurous goat which has been led far from the rest of the flock in pursuit of a tempting morsel falls an easy prey, or the pig pen is raided, and one of the pigs carried off. More serious, in the dusk a child is missed from the family-circle, the hue-and-cry is raised, but too late, dark forms are disappearing in the distance and the cries are growing fainter and fainter.

Some morning freshly dug earth will arouse suspicion and the remains of the wolf's half eaten meal will be unearthed from the hole where he concealed it. Or perhaps, early risers come suddenly upon the clean-picked bones of a farm hand amid the grain he was set to watch over night against other depredators.

Usually the villagers, unless goaded by recent losses, refuse to kill the wolves, under the belief that they are the agents of the mountain god, and as such they are invincible. But if some mighty hunter armed with modern firearms should inaugurate a crusade against these pests, self-interest would prevail, and he would be regarded as a saviour.

The Government offers bounties for captured locusts, when they threaten to destroy the crops, but I have not heard of a bounty for wolves' heads. An explanation of this is ready to hand. A few people, more or less, has no appreciable relation to the revenue, and hence to the emoluments of the official, whereas a failure of crops means less possible taxation, or rather a smaller collectable amount, and perhaps Imperial grace remitting taxes altogether. This explanation is quite consistent with the facts of the late war. Generals scoffed at the idea of caring for wounded soldiers, "for there were plenty more, and they had no use for wounded or disabled men."

I suppose that these mountainous regions must have been settled very early, for they are near the oldest part of China, and the hills must have been sought as a refuge in troublous times of which China has had more than a share.

Every square inch of soil is carefully husbanded, and built into terraces, which rise tier on tier, like giant stairways, each faced with stone to prevent the rains from washing the farms into the next township.

At the top of one lofty mountain we discovered some men at work with pick and mattock, as it were, sucking out the few last remaining drops out of the orange. After so many prospectors had exhausted their ingenuity in the process before them, you can imagine they must have been hard up to tackle what was left!

If one were to follow up those little paths which lead away from the main road and disappear behind the shoulder of the hills, he would find villages hidden away in many an unsuspected nook, as a witty writer has said, "like worms in an apple-core."

The coal mines help them to eke out a subsistence, either as miners or carriers. A fellow-traveller pointed out where some one had tried to open a silver mine, "but," said he, "the people did

not approve," no doubt for fear that the augur or the drill might smite through the tail of Leviathan, or such other monster as good Chinese believe to repose beneath the everlasting hills.

Land is so scarce and expensive that one would think they would grudge the space occupied by their cemeteries, and would welcome cremation, except for the expense of fuel. I noted that the Hindoo uses as much wood in burning his dead as the Chinese in providing the ponderous coffin; thus, if they would dispense with the thick coffin, the fuel difficulty would be overcome.

Although usually the traveller's mind is fully engrossed with the execrable nature of the path, occasionally the scenery is such as to afford a pleasing diversion. When we ascend a lofty mountain, the panorama spread before us is well worth the toil of the ascent.

The loftiest mountain on our track is scaled by a rough road, which zig-zags up one side and down the other. It is known as "Steps unto Heaven." A friend suggests it might be dubbed Jacob's Ladder, with a faint suggestion of celestials ascending and descending upon it. Again and again I was reminded of Sir Walter Scott's description in the *Lady of the Lake*—

Their rocky summits, split and rent,
Formed turret, dome, or battlement,
Or seemed fantastically set
With cupola or minaret.

Foreigners would certainly give names to many a picturesque peak. Thus, off on our left is Tombstone Rock, a name so ill-omened that we can be sure that no native would be a party to giving it, though the resemblance is most striking.

That long escarpment facing us for hours is Pillar Mountain; at the end stands a peculiar formation I would dub "Fat man's Rock." Looking down on one of our halting-places and crowning the summit near by, is to the foreign imagination the ruins of a most extensive Mediaeval castle.

After days of dryness and bare rocks, we suddenly emerge into Fairview Road, which runs along the side of the mountain which overhangs it in places. Notices forbid the destruction or removal for fuel of the coppice which grows in places on the rocks.

The Road overlooks the bottoms formed by the Chang river, and hence the luxuriant verdure which charms the eye of the beholder.

This limpid stream we could hardly recognize as the same as the muddy waters which we had seen hurl themselves against our houses in Ch'u Wang, overthrowing them with a great destruction. Here he whispers of Home, for by the side

of such a stream we had camped-out in our youthful days. How pleasant is the sound of his chiding, when his flow is impeded by the stones which the farmers have heaped across his path, in order to divert his healing waters to their fields. In the dog-days, we who swelter on the plains long in vain for the sound of running water.

On Fairview Road, the future Cook's Tourists will be recommended to dismount and enjoy the view on terra firma, for the mule has a penchant for walking near the edge, and it is a long fall to the blue waters at the base of the rocks.

The Chinese do not worship their rivers, as in India, but they know how to use them to irrigate their fields. The wheat rejoices, and alas! the baneful poppy also. God sends His rain upon the evil and upon the good.

Opium! What a beneficent drug, said many of the Indian witnesses before the Opium Commission. If they saw what I saw during these days, they would not have such roseate views of the reign of the poppy.

"The mountain nymph, sweet Liberty," is no better known or loved here in the wind-swept hills, her natural home, than elsewhere in the Kingdom of Confucius. He is the free man whom the truth makes free, and all are slaves besides.

At night-fall, as you pass along the streets, you wonder at the number of lamps down low. If you take the liberty of peeping through the crack of the door, you will see these are on beds or mats on the floor. Crouched beside them lie the opium-smokers at their evening meal. It will take a man hours to satisfy the craving, if he smokes, which is a slow process. These are they who burn the midnight oil in China, and they all smell of the lamp!

NEW DEVELOPMENTS IN HONAN.

LETTER FROM REV. W. H. GRANT.

Wei Hui Fu, May 9, '97.

Dear Dr. Warden:—

The Presbytery sent me down here, twenty miles southwest of Hsin Chen, to see what can be done in the way of opening up work in this city and district. So I left Ch'u Wang in the beginning of April and began work here April 11.

As you doubtless know, the part of Honan north of the Yellow river, which we are attempting to work as our mission field, comprises three prefectural districts, with chief or Fu, cities, Hwai Ch'ing Fu, Wei Hui Fu, and Chang Te Fu. From these cities emanates all the government throughout our field.

It was the intention of those who initiated mission work here following the advice of the older missionaries, to establish themselves in these centres from the beginning. But owing to bitter opposition, and the fact that the base of operations and supplies being at Lin Ching or Shantung was too far away, and that these pioneers who were about to undertake the work had been but two years in the country, it was found impracticable to attempt the opening of any of the three larger centres. So smaller towns, Ch'u Wang and Hsin Chen, were seized upon as new bases from which operations could be better carried on.

After some four years work, from Chu Wang toward Chang Te Fu, a station was opened at the latter place. Meanwhile, Ch'u Wang has been made a permanent station, since in the opinion of the majority of the Presbytery the work done there seems to justify this move.

The Presbytery now considers that the time has arrived to take up regular work in Wei Hui Fu and Hwai Ching Fu and the surrounding country; whether to establish stations or not is quite a different question,—to be decided by Presbytery later as the prospects of work seem to indicate. So Mr. Slimmon is busy in Hwai Ching Fu and district, and I am busy here.

In many ways the chief city, the Fu city, in each Prefecture possesses advantages as a centre of mission work, for all the smaller cities and towns are directly under its control in a way which has no parallel in the relations of Canadian cities to one another. So that the arrangement for settling in a large city—the chief city gathers additional force in China.

Moreover at the present juncture special reasons for making an effort to take possession of the ground exist in the fact that a British syndicate has purchased from the Chinese Government the right for sixty years of opening the rich coal and iron mines in the Hwai Ching district as well as in the southern part of Shansi, and along the western border of Honan.

The engineers have been in since last autumn. The ground is now all surveyed, and work is to begin in both opening mines and building railways this autumn.

A railway is to be built from Hwai Ching across the Yellow River right down to the Yangtse. Another is to be built from Hwai Ching to Wei Hui, to connect here with a line of steam launches running to Tientsin, past Hsin Chen and Chu Wang. So Honan is to be opened up shortly by Britishers to the world, and Hwai Ching and Wei Hui,—the two Fu cities which we are now trying to occupy, will be still more important centres.

Thus far I have found the people here very friendly, but of course the trouble does not generally come until one tries to secure premises. Then the neighbors or the literati or somebody else objects and there is a hitch. However, this does not prevent us from preaching the Gospel and many hear it here daily as we preach or sell books on the streets.

Books are being bought more readily these days than I have ever seen before in Honan. I am stopping in inns altogether and wandering about from place to place as I may hear of small fairs being held at different towns in the neighborhood.

Next week and the week after, Mr. Slimmon and I are to unite in preaching and book selling at a large fair in a city twenty miles from here.

The members, so far as I know, of our mission staff are in fair health. I have not heard from any of them now for ten days. In any case I am myself enjoying excellent health, a blessing granted to me in very full measure since coming to Honan.

A MISSIONARY'S EXPERIENCE.

LETTER FROM REV. J. MENZIES, M.D.,

Dear Mr. Lowry:—

I am sorry that I am so late in answering your kind letter, but, oh man this is a busy land—for the missionary. . . . Well, we have been greatly blessed. Here we are, Mrs. Menzies, Jean, and I, beginning another hot season, and in fairly good health.

This year we are building extensively, as our new hospital has been planned for. We have built a brick wall around our compound, and have a four-roomed house ready for the roof. We hope to be able to build a chapel, besides a dispensary and a house for the doctor.

Would you like to take a peep into my study? It is very small, 8x16, but there is generally room for a caller on the tool chest. Here is a book-case, a safe, a desk, a small table, a small book-case. That box with iron, etc., etc., in it, is for the masons and the blacksmiths. I give the latter the raw iron, and show them how to make things for the buildings.

The workmen just about keep one busy attending to them. I can't complain much of the crookedness of the men. I think they are working better than ever before and seem to be doing their best, but much of our work is new to them and they need to be taught.

I am thankful, extremely thankful, for two things; first, that I was born on a farm, and second, that I have been knocked about the world a good deal since I was born. It seems to me that

everything I ever learned is likely to be of use to me here. . . . For instance, I have taught the blacksmiths to make drills—the blacksmiths here have no drills, taps, or dies, no vises.—I have taught a man to make his own white lead, and mix paints in good style.

When a little shaver, I used to watch my mother spin the wool that kept my toes warm. Well, I set the carpenters to work the other day, and we turned out a very decent spinning wheel, that spins fast and good.

We have also built a turning lathe that turns out good chair and table legs, etc., etc. . . .

"Well, well," you will be saying, "is that what Menzies is doing in China, and we thought he was healing sick and preaching the Gospel."

Well, just come into the hospital. Here in one ward are three women who were operated on for cataract; in another ward two old men who were operated on for the same—these are all happy, for they can now see;—here is waiting a hare-lip operation, an entropion, and a cataract. They will take the rest of the forenoon.

Just now we have forty to fifty patients. The first one to-day is a young man from near-by, who in a fight had one finger nearly chopped off with a knife; a second has a hand just healing—he was getting ready a gun to shoot a man, and it burst and took off a thumb and a finger. He is a smaller, but, I hope, a wiser and a better man now.

We have constant encouragement in our medical work—quite a number of our patients become believers. Mrs. Menzies is also very much cheered by her work among the women. This afternoon a family of over ten, principally women, came for treatment of various diseases, and they seemed inclined to listen to the Word of Life.

Every morning I have worship in the carpenter shop, and as nearly all the workmen come now, we have about forty or so . . .

Some are quite interested in the life of Christ. I am praying and hoping for their salvation.

My dear Lowry, I think a carpenter shop or a blacksmith's forge a grand missionary agency—second only to the hospital. . . . I feel that the men do better work, and I think it is because they hear the Gospel. Till this summer they were entirely neglected.

The best missionary here is our year-old Jean. She wins all hearts and keeps us from getting blue and sour—

"A little child shall lead them."

Pray that we may be kept near the Master in the midst of constant troubling and annoying circumstances.

Young People's Department.

In the middle of this RECORD is an Index for those who wish to bind the RECORD for 1896-97. Take out the stitches and the whole sheet will come out by itself

After the study of your own Department, one thing the young people should carefully read up in this issue is the Century Fund. Read the special notes on page 227. Read the excellent article on the "Method of Moses" on page 228. Read what Dr. Campbell, the agent of the Fund, says about Sabbath Schools and the Century Fund on page 232. And then read the plan of it once more as given on page 234. You will see there that helping the Century Fund is helping all the Schemes of our Church at once.

Permit another reminder, that the Century Fund is in a very special sense the young peoples' Scheme. It is a Fund, the object of which is to enable all our mission Schemes to do better work in the Young Peoples' Century.

There are several very interesting letters from the Foreign Fields; some from Honan. You will find there how Honan is beginning to waken from the sleep of centuries; how railway and steamship are becoming the helpers of the Gospel.

From India and from Demarara, you will find something of interest and profit. Remember that these people who write the letters are doing your work, bearing your burdens instead of you. Let them be cheered by the thought that you remember them in prayer.

"COUNT ON ME."

SO ran the the words of a letter from a young man volunteering for a difficult service in Christian work. The recipient of the letter heaved a sigh of relief, as a great responsibility rolled off his shoulders, for he knew that young man as one to be counted on. The phrase, "You may count on me," expressed the keynote of his character. He is one of the world's dependables.

This seems like an easy talent, yet it is one of the rarest. Comparatively few of the world's workers can be intrusted with a commission in the confidence that without further direction it will be fulfilled up to the limit of possibility. Any man who has to use men will admit at once that his difficulty is in securing help that can be counted on.

The young person builds wisely who puts into

his life the habits of thoroughness and faithfulness, for he is equipping himself to take rank as one who can be depended upon. It is a worthy thing in temporal affairs and in the interest of religious work to be esteemed a sure factor. Still worthier is it to be such a one that the Master can declare of us, "He was a friend I could always count upon."—Forward.

BEARING AND FORBEARING.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many which must be borne with by others.

If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?

We would willingly have others perfect, and yet we amend not our own faults.

We will have others severely corrected, and will not be corrected ourselves.

The large liberty of others displeaseth us, and yet we will not have our own desires denied us.

We will have others kept under by strict laws, but in no sort will ourselves be restrained.

And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.

But now God hath thus ordered it, that we may learn to bear one another's burdens; for no man is without fault, no man but hath his burden, no man sufficient of himself, no man wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct, and admonish one another.—Thomas à Kempis.

ENERGY DIRECTED.

There is no danger so great for a man or a boy as idleness. If mothers and fathers would save their boys, they should give them something to do. Buy an axe and a saw, and let them chop up that wood, no matter how large the bank account. Let them keep the weeds from the garden and the tall grass from the lawn, the dirt from their own clothes and the dust from their own shoes. Don't do everything for them. It pays to teach boys to work—not so much for what they can do, as for what it does for them. If more boys could have a piece of ground, a shop, a place of some kind where they could work off their superfluous energy, we should hear less of truant and reform schools. In the matter of reading, too, if you do not wish the boys to read worthless books and trashy novels, you must put into their hands good, well-written books, and those not of the dull type, which will discourage a young mind.—Exchange.

They that seek me early shall find me.

GOD'S BEST.

God has His best things for the few
That dare to stand the test ;
God has His second choice for those
Who will not have His best.

It is not always open ill
That risks the Promised Rest ;
The better, often, is the foe
That keeps us from the best.

There's scarcely one but vaguely wants,
In some way to be blest ;
'Tis not Thy blessing, Lord, I seek,
I want Thy very best.

And others make the highest choice,
But when by trials pressed
They shrink, they yield, they shun the cross,
And so they lose the best.

I want, in this short life of mine,
As much as can be pressed
Of service true for God and man ;
Help me to be my best.

I want to stand when Christ appears
In spotless raiment dressed ;
Numbered among His chosen ones,
His holiest and best.

I want among the victor throng
To have my name confessed ;
And hear my Master say at last,
"Well done : you did your best."

Give me, O Lord, Thy highest choice ;
Let others take the rest ;
Their good things have no charm for me,
For I have got Thy best.—*Selected.*

 HOW TO BE HAPPY.

"Precious cares," was the phrase we heard a mother apply to her three little children. The care of a child, its training and education, to any one who has a proper sense of parental duty, is one of the most taxing of human responsibilities, and yet it is so rewardful that some of the chief joys of life come through this self-sacrificing ministrations. The true parent gains far more than he or she loses. The care, perplexing and exhausting as it often is, opens a fresh fountain of happiness in the depths of the inner life.

So it always is ; the path of responsibility, of burden-bearing, of sacrifice, is the path to the deepest and fullest satisfactions. You can attain a certain sort of happiness in isolation from human experiences, in shirking responsibilities, and in choice of the easiest ways, but the loss outbalances the gain. When you shut out of your life a helpfulness to others, a responsibility of a burden that you might justly assume, you are not only closing the door to care, but to joy.—*The Watchman,*

A POWERFUL SERMON.

The following incident, acknowledged by Dr. Newman Hall to be "one of the most interesting" in a long ministry, is culled from his autobiography.

One night Dr. Hall started for Snowdon's summit, in order to witness the sunrise from the top of the mountain. Companies of quarrymen were also gathered early that morning to enjoy the beautiful sight. As they waited, they sang in their Welsh tongue hymns of praise.

"My landlord," says Dr. Hall, "roused me early, and I sat on the top of the cairn, that I might enjoy the spectacle undisturbed. No words can describe it—the reddening sky, the first level rays goldening a hundred peaks, the shadow of our mountain slowly creeping over Anglesey, and a score of lakes gleaming in the sunshine. But I was recognized and entreated to descend from my pulpit and preach to about a hundred Welshmen and a dozen Englishmen."

Dr. Hall assented, but only offered prayer. When he had closed, he noticed that several of the rough quarrymen were shedding tears.

Two years afterward, while Dr. Hall was on a walking tour near Snowdon, a man driving a cart containing cheeses and a live pig pulled up and offered him a lift. Dr. Hall says : "I felt it a good opportunity for conversation. He had recognized me, and speaking of that sunrise service, said it resulted in the conversion of fifty people. I said that I had only offered prayer. He said, 'Yes, and as they only spoke Welsh they did not understand a word you said, but the effect was a revival in the village churches near.'"

The power of the preacher's religious consecration was so unmistakable that it uplifted even those who could not understand him.

One of the most beautiful epitaphs ever written is chiselled in white marble on the grave of a little girl : "A child of whom her playmates said, 'It was easier to be good when she was with us.'"—*Youth's Companion.*

 COURTESY.

Courtesy is the oil that smooths the waves of life. It is an international passport, an adjustable key, a never failing card of introduction. Corn gains strength by bending and men gain power by condescension. An ounce of courtesy is worth a ton of policy. Men, like horses, are handled best without a whip. A sweet smile is a morning benediction, and a courteous bow is a harmless tonic. Abraham brought water to his unknown guests, and centuries later the Saviour washed the disciples' feet. Men are pianos waiting to be tuned ; use a key, not a club. Paul began his sermon in Athens with a compliment. A look dissolved an apostle into contrition. Christ always had a kind word for the underman. Be ye courteous.—*Sel.*

KEEPING HIS TEMPER.

It is a good thing for a young Christian to learn always to keep sweet. Temptation does no one harm so long as it does not get inside the heart. Defeats, disappointments, rebuffs and slights hurt us only when we allow them to embitter us or mar our temper. Here is a good illustration of keeping sweet :

"He lost the game; no matter for that—
He kept his temper, and swung his bat
To cheer the winners. A better way
Than to lose his temper and win the day."

GOING WITH OR AGAINST THE CROWD.

It is a good thing to go with the multitude when one can do so with a good conscience. It is better to be in harmony with one's fellows than to quarrel with them, if peace and righteousness can be harmonized.

And it is a mistake to cultivate differences about small matters, and thus needlessly weaken their respect for our judgment. But, as this world is constituted, it is not always possible to escape the necessity of dissent and resistance to the judgment of the multitude.

The only multitude that ever rises to the highest level of truth and righteousness is "the great multitude which no man could number," which John sees before the throne. Earthly crowds commonly rise no higher than the lower average of sentiment and opinion in their own ranks. They are liable to the contagion of fear, hatred, other passions. Even the good people among them are not always their best, and have to be on their guard against "following a multitude to do evil."—S. S. Times.

HOW TO BE AN ORATOR.

"I think practice with all kinds of audiences the best teacher you can have. Think out your subject carefully, read all you can relative thereto, fill your mind, and then talk simply and naturally to an audience.

"Forget altogether that you are going to make a speech, or that you are making one. Absorb yourself into the idea that you are to strike a blow, carry out a purpose, effect an object, impress an idea, recommend a plan. Then, having forgotten yourself, you will be likelier to do your best for your purpose.

"Study the class of books your mind likes; when you go outside of this rule, study those which give you facts on your chosen subjects, and those which you find most suggestive.

"Remember to talk up to your audience, not down to it. The commonest audience can relish the best thing you can say, if you know how to say it properly.

"Be simple, be in earnest, and you will not fail to reach the masses, especially if your heart is large enough to receive all truths and all struggles. God speed you."—Wendell Phillips.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

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

The monthly Topics 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" the month preceding, in order that Societies may have the materials for the meeting in hand well in advance.

The special "Topic Card" for the Presbyterian Y. P. S. C. E. Societies has been issued as before. It embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.00 per 100, "Booklet" containing the same matter, and also Daily Readings for the whole year, price \$1.50 per 100.

For Balance of Year.—Topic Cards, 50c per hundred. Booklets, 75c per hundred.

Orders and remittances to be sent to

REV. R. D. FRASER.

Confederation Life, Toronto.

Monthly Topics For 1899.

August—A great Scottish Hymn Writer, Horatius Bonar, and his Hymns in the Book of Praise.

September—Our own Society; the deepening of its life, the strengthening of its work.

October—What our College Students do for Home Missions

November—Dr. Duff, and Missions in India.

December—Our own Church; the Old Century and the New.

Topic for the week beginning
September 10.

Our own Society; the deepening of its life; the strengthening of its work. I Peter 4 : 7-11.

Programme.

A simple plan would be to divide the Topic among the conveners or members of the various committees in the Society, asking each to suggest how the life of the Society might be deepened and its work strengthened in his department. Practical thoughts will be in place.

Literature.

The article for this month is by the Rev. J. S. Conning, Walkerton, and will be found full and suggestive.

The reports of the Committee in the minutes of the General Assembly for 1898 and 1899 have many interesting items. The annual reports of each society will give aid to the leader.

Our Own Society,

The Deepening of its Life; the Strengthening of its Work.

BY REV. J. S. CONNING, WALKERTON, ONT.

From the latest report of the General Assembly's Committee on Young People's Societies, we learn that there are now 926 societies under the oversight of sessions, having a total membership of 33,767.

These societies are scattered over every province and territory, and carry on their work under

widely varying circumstances. Some are numerically large; others are comparatively small. Some are located in busy cities and thriving towns; others are situated on the lonely prairie or amid the excitement of the stirring camp. But wherever placed, the societies are doing good work, and every department of church life and activity has received appreciable assistance from the young people.

But these societies are just beginning to realize their possibilities. When we consider that the members are young people, full of the energy and optimism of youth, and that they are banded together under the leadership of ministers and sessions for the specific purpose of becoming equipped for work within the congregation, we are justified in expecting larger results than have yet been secured.

The topic assigned for this meeting lies at the very heart of all possible attainments. According as societies find a practical solution for the problems therein suggested, they will make progress and become instrumental in advancing Christ's kingdom among the young.

OUR OWN SOCIETY.

The most important society in the world for any individual is his own. It is there that he should concentrate his plans and prayers and efforts. It is there that duty guides the willing feet and furnishes the best opportunities for service for willing hearts and hands.

Mrs. Jellyby had handsome eyes, but they had the curious trick of overlooking the nearest need and present duty. She could see Africa, and longed to furnish balm for all its woes, but the urgent claims of her own family were persistently disregarded. She was deeply interested in schemes for colonizing surplus population on the Niger, but her own children grew up dirty, ignorant, and uncared for, while her husband became bankrupt. There is continual danger of passing by the opportunities that lie nearest home.

The society that has the greatest claim upon us is our own society. No special enterprises, no campaigns against this or that evil can justify neglect of the work which is distinctly and emphatically "our own."

And in considering the claims of the society, it is well to remember that they are identical with those of the Church. Like the Ladies' Aid Society or the Women's Foreign Missionary Society, the Young People's Society exists for the Church; and it justifies its existence only as it exalts the Church, promotes its efficiency, and labors to realize its plans. It is an expedient adopted by the Church for the development of its young people. As soon as it becomes an end in itself, it has forgotten its mission.

Loyalty to our own society means first and foremost unequivocal loyalty to the claims of Christ within our own Church. Numerous side-tracks

are laid to divert the energies of the young people into other channels; and, while narrowness of sympathy must be carefully avoided, there is need that such a conception of the Church's mission and dignity should be inculcated that it should be counted worthy of receiving all that we have and are.

THE DEEPENING OF ITS LIFE.

The desire after a fuller life in Christ is one that is everywhere manifest. It is the scheme of many conferences and conventions. Books treating of the subject are widely circulated. There has not been a generation, probably, since the one that followed Pentecost, in which more concern has been shown for the possession of the full, victorious, serviceable, Christian life.

A movement, earnest and world-wide, is going on, and the Spirit Himself is directing it. This reaction from the ceaseless cry of "Work," "Work," and the desire for the abundant life which alone can make work for God effective, is one of the most cheering signs of the times. It holds the promise of fuller manifestations of the Spirit's grace and power.

It is clear that the life of the Society can only be deepened as the life of the members which compose it is deepened. The Society can only aggregate the interest, fervor, and power of the individuals. It cannot have more spirituality than they all possess. When the water is low in the river, the difficulty is not in the water or in the channel, but in the failure of the thousands of streams and rivulets and rills among the hills. When there is fullness in the streams and brooks, the river runs full to its banks, singing all the way to the sea. The Society will throb with spiritual life and power when every soul is aflame with holy love and every heart is like a glowing brand.

There is no great secret about the deepening of the spiritual life. The Holy Spirit has set forth the means for its possession and development with such clearness and definiteness that no one need miss the way. There is no new patent method by which the soul may be brought into right relations with God. The reading of the Word of God, prayer, and obedience to the divine will—these are the means which quickened and enlarged the spiritual life of Moses and David, of Paul and John, and they are as essential for us.

Nothing can take the place of the daily study of the sacred Scriptures. Those who feed upon the truths of divine revelation are recognized by their spiritual vigor and growth; while failure in this Christian duty unfailingly results in weakness and spiritual emancipation.

Equally necessary to the soul's true life is prayer. Withdrawal from common cares to enjoy communion with God brings one into direct contact with the source of spiritual power. It illuminates the mind, ennobles the desires, clarifies

the vision, and girds the loins with strength for service. No one has ever led a holy life who did not lead a prayerful life. The men of power have always been men of prayer.

The third essential qualification for the enlarging of the spiritual life is ready and loving obedience to the will of Christ. Without this all other means will fail. The pathway of blessedness is always the pathway of obedience. It is through loyal obedience to the call of duty that the life of the soul grows stronger and the heart becomes possessed of the joy of the Lord.

THE STRENGTHENING OF ITS WORK.

Whatever deepens life strengthens work. The full life is the serviceable life. Spiritual vitality is power,—the only power out of which work for God comes and stays. But apart from this chief qualification, there are general principles which may serve to guide societies in the attainment of greater efficiency.

It has been well said that in spite of all the improvements made in machinery in our time, there are certain mechanical principles and appliances which are found in all. The machine may be never so unique, but there will still be need of cogs and pinions, axles and journals, pulleys and belts.

So in the working of Societies. They may vary in a multitude of ways, but there are certain practical principles that must remain constant through all.

To secure effective service in any society, there must be knowledge—knowledge of the Society's possibilities, and of the opportunities of work.

It is here that knowledge is power. It is the duty of every society to keep informed with respect to the needs in all departments of church activity, and seek to measure up to its opportunity. Facts furnish fuel, not for missionary fires alone, but for every good cause that requires assistance. Lack of interest in any department of work is due mainly to lack of information. The Schemes of the Church would be very much more enthusiastically and generously supported if a knowledge of the important and far-reaching character of the work being done could be imparted to those who are now uninformed. This is seed that pays well for the sowing.

Another means of strengthening the work in our own society is system. Accession of power is frequently a matter of improved methods. Knowing "how" in many cases makes all the difference between a vigorous and a run down society. A mob and an army is distinguished not so much by courage or numbers as by method.

While it is true that we are dependent always on the presence of the Holy Spirit, it is also true that we must furnish the proper channels through which the Spirit may manifest Himself. The prayer for power is an idle prayer unless there is

with it the use of the best known means for the accomplishment of the work.

On the bank of a rushing river, we do not need to pray for water so much as to set to work to provide a water-wheel. Many societies would do a great deal more than they are doing if they planned their work more carefully and then worked their plans. One society's contributions for missions increased in one year from six to eighty dollars by adopting the principle of systematic giving. Best work always requires best methods.

Another principle that is required for effective service is the adaptation of the proper means to the end in view. Much labor is expended needlessly, and much enthusiasm frittered away through ill-adapted means.

David Crocker's maxim, "Be sure your right, then go ahead," is a good one for all Christian workers. If you want the bees to hum on your lawn, you cannot secure their presence by wishing their advent.

If you want the birds to cheer you with their songs, you will not gain your desire by calling them from your doorstep. But if you will plant the elms and the maples, provide the honeysuckle and the clover, the birds and the bees will come of their own accord without your invitation, and they will delight you with their drowsy hum and cheerful melody.

A minister sought to lead his people to repentance, and preached upon its nature and necessity without results. Then while studying the words, "The goodness of God leadeth thee to repentance," he was led to adapt the means to the end. He proclaimed the love of God as disclosed in Christ, with the result that hard hearts were melted, and the Spirit used the means to give repentance unto life.

Any society will gain in power which employs the appropriate means to secure the desired results. Spiritual harvests, no more than natural harvests, "just happen."

Young people, we are making to-morrow's character to-day. What we do or fail to do now, becomes part of us for the rest of our lives. We can never escape from to-day. We may not be able to perceive at this time its relation to our whole character, but some day, perhaps twenty-five years hence, there will come to us an experience the issue of which depends upon this day's contribution to character. Faithfulness to-day is the only way to insure success in some distant to-morrow.

A great life may grow amid small circumstances, but it cannot possibly grow on the food of trifling thoughts, trashy reading and low company.

Receipts.

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

Table listing receipts for Knox College Fund, including reported amounts and specific donors like Mrs J. Maver and W. Williams.

Total.\$490 50

QUEEN'S COLLEGE

Table listing receipts for Queen's College, including reported amounts and donors like W. Williams.

MONTREAL COLLEGE FUND.

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

MANITOBA COLLEGE FUND.

Table listing receipts for Manitoba College Fund, including reported amounts and donors like W. Williams.

HOME MISSION FUND.

Table listing receipts for Home Mission Fund, including reported amounts and donors like Annan and Mrs Redpath.

Table listing donors and amounts for various funds, including Kempt Road, Alvinston, and others.

Reserve Fund.

Table listing donors and amounts for the Reserve Fund, including Exec's late Mrs. J. Maver.

AUGMENTATION FUND.

Table listing donors and amounts for the Augmentation Fund, including reported amounts and donors like Okotoks and Southland.

FOREIGN MISSION FUND.

Table listing donors and amounts for the Foreign Mission Fund, including reported amounts and donors like Annan and Crowland.

Table listing donors and amounts for various funds, including Alma, Molesworth, and others.

Foreign Mission Service.

Table listing donors and amounts for the Foreign Mission Service, including Beq Robt Craig and Beq Mrs J. Maver.

WIDOWS' AND ORPHANS' FUND.

Table listing donors and amounts for the Widows' and Orphans' Fund, including reported amounts and donors like Okotoks and Belmont.

Ministers' Rates.

Table listing reported amounts and donors for Ministers' Rates, including Rev J. A. Matheson and G. Whillans.

AGED AND INFIRM MINISTERS FUND.

Table listing donors and amounts for the Aged and Infirm Ministers Fund, including reported amounts and donors like Annan and Friend.

Collections and Donations.

Table listing reported amounts and donors for Collections and Donations, including reported amounts and donors like Toronto and Friend.

Table listing donors and amounts for various funds, including Austin, Inverness, and others.

Foreign Mission Service.

Table listing donors and amounts for the Foreign Mission Service, including Beq Robt Craig and Beq Mrs J. Maver.

WIDOWS' AND ORPHANS' FUND.

Table listing donors and amounts for the Widows' and Orphans' Fund, including reported amounts and donors like Okotoks and Belmont.

Ministers' Rates.

Table listing reported amounts and donors for Ministers' Rates, including Rev J. J. Cochrane and G. Shore.

AGED AND INFIRM MINISTERS ENDOWMENT FUND.

Table listing donors and amounts for the Aged and Infirm Ministers Endowment Fund, including Rev D. J. McLean and Beq Mrs Jessie Maver.

ASSEMBLY FUND.

Table listing reported amounts and donors for the Assembly Fund, including reported amounts and donors like Hocks and Wroxeter.

FRENCH EVANGELIZATION.

Table listing reported amounts and donors for French Evangelization, including reported amounts and donors like Ber Robt Craig and Pr Rev W. M. Roger.

POINTE AUX TREMBLES

Table listing reported amounts and donors for Pointe aux Trembles, including reported amounts and donors like Query and Friend.

KLONDIKE NURSE FUND.

Table listing donors and amounts for the Klondike Nurse Fund, including Mrs J. Little and Tor W. Minster.

UNAPPORTIONED CONTRIBUTIONS.

Table listing donors and amounts for Unapportioned Contributions, including Egmondville and Cayuga.

KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.

Table listing donors and amounts for Knox College Student's Missionary Society, including Alma and Mandaum.

GOFORTH FUND.

Table listing donors and amounts for Goforth Fund, including Rev Dr Middlemiss and Rev R. D. Fraser.

Receipts.

Received at Halifax by Rev. Dr. Morrison, Agent during June 1899. Office Hollis St.

FOREIGN MISSIONS

Table listing reported amounts and donors for Foreign Missions, including reported amounts and donors like Wolfville.

Shelburne 10 00 Mont. St Math. ce 15 00 Maitland. St Dav 18 89 Hx. Coburg Rd ce 16 25 Hautsford ss... 5 00 Friend 100 10 Geddie Mem Fd.. 90 00 Shubenacadie .. 35 94 Sale of pamphlets 2 60 Tower Hill e ... 4 00 Sale of map 1 50 Elmsdale 60 00 Nine Mile River. 20 00 Pembroke ss 1 30 Burnside ss 2 17 Springside ss... 1 24 Newton Mills ss.. 2 65 Eastville ss..... 2 14 Coburg Rd 15 00 Brookfield m s . 6 75	Prov of Quebec 4:00 Brookfield m s. 6 50 North West. Brookfield m s... 5 00 AUGMENTATION FUND Reported \$375 63 Wolfville 35 00 410 63 COLLEGE FUND. Reported 1147 77 Rent Dr G. Prof F 20 00 Div Can Bk Com. 164 50 Coup. Moncton . 15 00 Int. F D Laurie . 21 80 Int Ed Keeler 48 00 Victon. Prince St 80 00 Coburg Rd 6 50 Int WA Paterson 93 44 \$1774 01 BURSARY FUND. Reported 41 43 Coupon, St John. 30 00 Coup, Louisbg scl 24 00 95 43 COLLEGE LIBRARY FUND. Div Can Bk Com. 3 50 AGED MINISTERS' FUND.	Interest and Col. Reported 124 40 Int J Burrill... 20 00 Int Coburg Rd... 0 19 Tabusintac &c .. 7 22 Coburg Rd 5 00 \$2 6 81 Missions Rates Reported 47 75 Rev D Fraser.... 4 00 51 75 206 81 Grand Total... \$258 56 FRENCH EVANGELIZATION. Reported \$ 49 11 Milford ce 2 83 Coburg Rd 5 00 57 27 POINTE AUX TREMBLES Reported 52 00 57 27 Grand Total . 109 27 ASSEMBLY FUND. Reported 13 90 Richibucto 2 60 Middle River.... 2 35 Coburg Rd 3 00 21 25	COLLEGE. Paid up subscriptions to College Building, Halifax. Reported... 12,009 13 JH in- lairNGlas 10 00 J A Johnson, Hx 50 00 Prof Falconer M 50 00 Two Friends, Pic 10 00 Rev D Henderson 20 00 Dr JG Allen, NY 5 00 J Kidston, Scotld 48 71 Dr M McGregor, R Cove 25 00 Dunc'n Grant, NG 5 00 Alex Grant, NG. 5 00 Dr Bruce, St John 50 00 Boularderie..... 25 00 \$12,912 83 D Fraser 14 00 R G Strathie ... 14 00 A W K Herdman 14 00 J L George 14 00 J Fitzpatrick... 14 00 L W Parker 14 00 J E Dugan 14 20 H McD Scott ... 14 00 D Drummond ... 7 00 A Campbell..... 14 00 A B Dickie 14 00 J Cumming..... 21 00 A Craise 14 00 R Murray 17 50 A McRae 7 00 A H Foster..... 14 00 J A McLean..... 7 00 A S Stewart ... 7 00 S J McArthur .. 14 00 M Campbell ... 10 50 L Jack 7 00 W Grant 14 00 M Harvey 14 25 N Brodie 10 50 A Maclean, DD 14 00 G S Carson 14 00 D McD Clarke . 14 00 E McNab 21 00 H Dickie 7 00 E A McCurdy .. 14 00 S C Gunn, DD.. 14 00 A J Mowatt 30 40 W D Macfarlane . 17 50 J M Tufts 14 15 D O McKay 15 42 A Rogers 14 00 A V Morash ... 14 00 A D McDonald . 8 75 J K S Fraser ... 14 00 J Bennet 14 00 J Macintosh... 14 00 A McL Sinclair.. 14 00 S A Fraser 14 00 K J Grant, DD.. 14 00 Lal B'hari 7 00 W J Bruce, MD.. 14 00 J Gurrie, PD... 14 00 A Grant 16 50 WP Bagg, DD .. 17 50 J McKeen 14 00 A Gandier 14 00 \$1102 95
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Receipts.

By other Treasurers.
MINISTERS WIDOWS' AND ORPHANS' FUND.
SYNOD OF THE MARITIME PROVINCES.
Received by the Rev. Thos. Sedgwick, D.D., Secretary, from June 10, to July 10th 1899.

FORM OF BEQUEST.

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

A HERO.

There is a yet harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a pretty round of little duties, little vocations; to accept uncomplainingly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness in a single regard to our Saviour's work.

To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour stems a breach, or for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and though the builders of Ninevah and

Babylon be forgotten and unknown, his memory shall live and shall be blessed.—Canon Farrar.

Presbyterian Church in Canada.

The Presbyterian Record, 50c. yearly. Five or more to one address 25c. each. Payment in advance.

The Children's Record, 30c. yearly. Five or more to one address 15c. each. Payment in advance.

Subscriptions at a proportionate rate may begin at any time, not to run beyond December.

Address: Rev. E. Scott,
Presbyterian Offices
MONTREAL