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The Presbyterian Record.

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No. 10.

"WHAT OF THE NIGHT."

Armenian and Turk.

"The mills of God grind slowly," O so slowly, to human view, when the hills and valleys of Armenia and the streets of Constantinople run red with martyr blood.

A few days since doom seemed to be closing in upon the Turk. The Queen, it was said, had asserted her sovereign rights, Gladstone was hurling his anathemas, the British people were clamoring to stay the "assassin's" hand, the Government was about to move independently of the other powers, and prophets were foretelling that in a few days or hours the Sultan might be deposed, and that the end of his foul empire was at hand.

But days have come and gone, and like the end of the world, that of the Turk seems still distant. Europe looks calmly on, content to have it so, and ready to stay the helping hand. Britain chafes like a hound in leash, while, secretly and openly, Turkey keeps steadily on in the most awful relentless tragedy of the world's history,—the killing out of the Armenian Christians.

If ever there was a time since Eden that earth had place for echo of the Patmos cry "How long, O Lord, how long?" that time has been the last two years near the cradle of our race.

'Twere fruitless to attempt description of the past, and bootless to predict the future. If the United States would only join arms with Britain in this holy war,—there need be no war. The one, brake the shackles from the slave three score of years ago, and the other, three decades, and were they now with blended banners to proclaim throughout the world liberty to the captive, none could say them nay. If only! If only!

Meantime we can but watch and work

and pray, and there are few who read the awful deeds of fiends incarnate who cannot find fitting and holy use for the strongest of the imprecatory Psalms.

Japan Looking Backward.

No Eastern nation in modern times has made such rapid strides in Western civilization as Japan. In Christianity too, the advance has seemed almost marvellous. Not long ago death was the penalty for turning Christian. The many churches now tell a different tale. But there have been signs that in some cases the progress was more seeming than real. Not long ago in the Japanese Diet, or Parliament, funds were voted for the erection of two temples in Formosa,—their new possession won from China,—for the erection of two temples in which the spirit of a lately deceased prince is to be worshipped.

More recently, on the 7th of March last, the Diet passed a resolution for the re-establishment of a department for the management of Shinto affairs, Shintoism, ancestral worship, being the old national religion of Japan.

In ancient times an officer of this kind was at the head of all the departments of State, but when the country passed in some measure from priestly to military control, the office dwindled into insignificance. Now the department is re-established.

Many of the Christians regard with anxiety this movement which may once more seriously imperil religious liberty. In fact it has already done so. A Christian editor, not long since, began a series of articles in his paper, in which he simply tried to show that a Japanese could be patriotic and loyal to his country, and yet worship one Supreme Being, and his paper was at once suspended by the authorities.

Papal Delegate to the U.S.A.

A few years since Rome took the forward step of sending a papal delegate, Cardinal Satolli, to the United States. It is apparently to be a permanent office, for now a successor has been appointed, Rev. Sebastian Martinelli, who has been consecrated Archbishop of Ephesus, and comes to succeed Satolli. Other countries have cardinals and R. C. dignitaries of various ranks, but the United States is the only country which has thus far been honored with a vice-papal representative. There was a rumor a few years since, that owing to the inhospitality of Italy, the pope might himself remove his headquarters to the new world. This is not likely to happen, but he has taken the step of establishing papal headquarters in both worlds, with power to open and shut; not this world and the unseen as is claimed, but in the Old World and the New.

Mormonism Reviving.

Never was Mormonism so active, it is said, as at present, since Utah became a State. While it remained a territory the National Government controlled its legislation. A few years ago the national dishonor was realized, and polygamy, with its foulness, sorrows and cruelties, was made illegal.

Many of the people left for Mexico. A few came to Canada and founded a settlement in the North-West, where, however, they have to yield a measure of obedience to the laws. Those who remained professed to give up polygamy, and but one wife was in evidence.

It was then thought that the territory might be entrusted with the full rights of Statehood. A few months ago this was granted, and Utah has now within certain constitutional lines the making of its own laws.

The result is not hopeful. Mormonism is once more lifting its head. Prominent men in the State have several wives. Many that were not known as polygamists have brought in their families from Idaho, where they have been living, waiting for Statehood. The fact that women have the ballot makes the situation all the more serious.

Not only is Mormonism lifting its head at home, but it is active abroad. It is said that they have 2,300 missionaries in the field, both in America and Europe,—(one for re reach-

ing and visiting from house to house, teaching their doctrines, and wresting Scripture to prove them, and holding out promises of an earthly Eden to all who will come to Utah and cast in their lot with the Latter Day Saints, and paradise beyond when that of earth is left behind.

PROHIBITION AND REVENUE.

One little streak of the millennial dawn is that Parliament has prohibited the sale of liquor within the precincts of the House of Commons in Ottawa, and thus freed the country from the reproach of carrying on the drink traffic by its representatives.

Another ray is the promise by the Government of a plebiscite on prohibition, to give the people an opportunity of saying whether the liquor traffic shall be banished, not only from the Commons Building, but from Canada.

While these hints of a better day are causes for gratitude, they are calls to work. The promised plebiscite should lead every temperance worker to action. Let the opportunity be seized. Let every man and woman be won whom it is possible to win. Let every vote that is won be polled. Let societies, lodges and churches be committees of the whole for active work. Let the effort be worthy of the issue. Let the country give no uncertain sound. Let the command be so definite that the Government will have no excuse for delaying to pass a prohibitory law on the ground of a small majority.

One objection to Prohibition which will weigh with many who are friends of temperance is that more than seven millions of dollars, more than one-sixth of the total revenue of the country is derived from the liquor traffic, and if that traffic be stopped this revenue will have to be raised in some other way. How can it be done? The question is a momentous one. It will require the highest wisdom of our legislators. It cannot be answered off-hand by preacher, teacher, or temperance worker.

But this latter fact is no proof that it cannot or should not be done. It is the work of the people when satisfied that a thing is wrong or hurtful, to demand, to command, that it be done away, in so far as legislation can do it; and it is the work of the men whom we send to Parliament to make our laws, to devise the best means of carrying out that command.

The duty of the people is to keep before themselves the following facts:—

1. Some moral facts:—

That the drink traffic works nothing but evil,—financial, social, physical, moral.

That as a tree is known by its fruits, the traffic must itself be wrong, for “a good tree cannot bring forth evil fruit.”

That, if evil, it is wrong to allow it, and so long as this is done, so long we are guilty of wrong doing.

That no country can have God's favor and be truly prosperous when it is deliberately doing wrong for the sake of revenue or gain.

2. Some financial facts:—

That our country, burdened as it is with the financial injury caused in different ways by the traffic, now raises sufficient revenue to meet its expenditure.

That if there were no drink traffic the country would be richer, more prosperous, and better able to raise the same amount of revenue that it now does.

The question of revenue is important, and will require both wisdom and time. The late Government took months to adjust the tariff. The present Government asks six months to readjust it; and the change to prohibition would present an added problem. But if five-sixths of our revenue be now raised from other sources, and one-sixth from strong drink, these same wise men on both sides of the House can devise ways of raising the six-sixths from other sources when the country is free from the incubus of the liquor traffic.

Let not attention be diverted from the main issue because the question of revenue cannot be at once answered. Keep prominent the two great facts: (1) That the traffic is hurtful and wrong, and should be abolished. (2) That the country now raises its revenue, and will be richer and better able to raise it when we have Prohibition.

TITHING EXPERIENCES.

From Embro, Ont.—“You ask those who have tried tithing to write you how they were led to try it, and what they think of it.

“I think we were led to it by reading George Muller's life, and other stories of work and needs in the Master's vineyard.

“As to what we think of it; our belief is that it is not safe, decidedly not safe; for anyone whose heart is full of love to the

Lord, His work and workers, to decide that they will give just one-tenth and no more. We had a little love and tried it, and the first year or two, I think we were successful, as accounts seemed to balance. But there must be growing pains in it, for soon the balance showed that it was up to a ninth, and last year it was up to nearly one-third, and the pains are still growing as good pains should.”

From Lower Selma, Nova Scotia.—“I have taken the Record for about twenty years. Some twelve or fourteen years ago I concluded as an experiment to try giving a tenth to the Lord. Not that I hoped by so doing to become wealthy, for the tenth seemed quite an amount for one in my circumstances to give; but because I considered it to be the right way as set forth in the Scriptures.

“I have accordingly all these years kept a strict account of every dollar of income, setting aside one-tenth for the use of the church and benevolent objects, and in all that time I have never come to the bottom of my treasury, except once, and that was when our congregation was purchasing a manse, etc.

“Since I began tithing I have about doubled my subscription to the minister's salary, and more than doubled my former contributions to the other schemes of the church. Although of late years my health has failed, and I have had doctor's bills and hired help to pay, beside other expenses to meet, yet I never paid so much in tithes as I do now, and never except once have I had so much in the treasury fund to the credit of the church, and I would say, after more than twelve years experience, I fully believe in the tithing system, as a Scriptural God-given system, and one which will bring blessings to the giver if practised in a right way and from a right motive. There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty.

I envy no one on earth but a better Christian.—*Norman McLeod.*

There is a best way to live, and it is best to live the best way.—*Joseph Cook.*

It is a belief in the Bible which has served me as the guide of my moral and literary life.—*Goethe.*

SOMETHING ABOUT THE C.E. PLEDGE.

REV. J. A. R. DICKSON.

With many the pledge is a great stumbling block, and so a few words about it may not be out of place and may help some to regard it with more favor.

First let me speak of it historically. Everyone will admit that no society can hold together for any length of time without some bond of union, some common principle, some watchword that has been adopted by all the members. The pledge is the bond of union that all C.E. Societies adopt. But it is not to be regarded as—like the laws of the Medes and Persians—unalterable. It has not always had the form it now has. It is a good example of the scientific doctrine that obtains so widely today,—namely, evolution.

At first it was a very simple thing, hardly worthy of the name of a pledge. It ran: "It is expected that all the members of the society will be present at every meeting unless detained by some absolute necessity, and that each will take some part, however slight, in every meeting." It is merely an expectation.

The first real pledge was drawn up after the societies had multiplied, and ran thus: "As an active member I promise: 1st, To read the Bible every day. 2nd, To pray every day. 3rd, To be present at every regular meeting of the Society unless detained by some absolute necessity, meaning by this, some reason which, with a clear conscience, I can present to God. To take some part in every meeting. If absent from the monthly consecration meeting, to give or send an excuse to the Look Out Committee. 4th, Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would like to have me do; and just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life."

The second form of the pledge inverts the order of propositions and throws all the four parts of the first into one statement, making some additions, as "pray to Him," "I promise to be true to all my duties, to be present and take some part aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master Jesus Christ."

The third form of the pledge has other additions, such as, "I will make it the rule of my life to pray, etc.," and "to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour," and "send at least a verse of Scripture to be read in response to my name at roll call." Hence, historically, the pledge has been altered four times by additions being made to meet the conditions that have arisen in the churches.

We do not consider it as having attained its final form yet. In a statement that young people are to adopt we do not look with any degree of complacency on the use of the word "like" in reference to Christ. We never read of Christ's likings. That puts Him too much in the attitude of a capricious man or woman. He is a king, and He commands. He is authoritative. "He that hath my commandments and keepeth them, he it is that loveth me." That should not be overlooked. If the word "like" were left out it would improve the statement by bringing it into harmony with Scripture.

The omission of all reference to Christ's atoning sacrifice and pardon through His blood is a sad lack. We have seen pledges that had both inserted and were, therefore, greatly improved. It may be said, "we can't put everything into a pledge." Very true. But we can put things of prime moment into it, things which will by constant repetition etch themselves into the memory and act upon the mind and heart.

Many object to C.E. because of the character of the pledge. And many adopt all of the C.E. constitution, except that they leave the pledge out altogether. There must be dissatisfaction existing in many quarters with the pledge, because some months ago Secretary Baer sent out to all C.E. editors, circulars with this caption, "Don't tinker the Pledge." One of the weakest papers written by the secretary. One too, of considerable boldness in view of the history of the pledge.

We fear that the pledge has been so loaded up with promises, that it is, in endeavoring to do whatever the different denominations want the young people to do, becoming to a very large extent useless. To test that, ask this question: How many keep it? There is such a thing as laying burdens too heavy to be borne on the young people. Many good men feel this and do not go in with the organization. They think that they must either take this pledge or have nothing to do with Christian Endeavor. That is hardly the case. Epworth Leagues which add C.E. to their name have very often no such pledge, or if they have, their work does not coincide with it.

We, as Presbyterians, who have had so much to do with solemn leagues and covenants ought not to stickle at a pledge, if it be at all Scriptural, and therefore reasonable. A pledge is a help to do what we ought to do in many cases. It keeps matters of moment before the mind. It insists on our giving heed to them. It lays its pressure where pressure is needed. Much may be said in defence of it. We thoroughly believe in a pledge, but we believe also that if the C.E. Society were brought into such close touch with our General Assembly as to form a part of our church organization, the present pledge would be altered, it may be considerably, to bring it into harmony with the genius of our church doctrine.

Our Home Work.

The Synod of the Maritime Provinces will meet in Knox Church, Pictou, on Tuesday, Oct. 6, at 7.30 p.m.

King St. Church, London, Ont., has decided to become self-sustaining; another tribute to the good work of the Augmentation Fund.

A new church was opened 30th August at Little Rapids. New churches in new settlements are so many tributes to the necessity and value of Home Mission work, without which the living church and the edifice in which they worship would be alike wanting.

The Presbyterian rally at the recent Maritime C.E. Convention in Charlottetown recommended the Presbyterian C.E. Societies in the Maritime Provinces to make a special contribution of 25 cents per member towards the needs of the Home Mission Fund in the Eastern section. Several societies have signified their intention to do so, and no doubt the most of them will heartily adopt the plan.

The fourth summer session in theology, of Manitoba College, Winnipeg, closed the last Thursday of August. The session has been a successful one. Principal King paid a high tribute to professors from other institutions for having given assistance in the work. The need of the summer session to supply in some measure winter laborers for our needy home fields promises to continue for many years to come. Let the College be heartily and liberally supported.

The congregation of Shelburne, N.S., has made a new start under most favorable conditions. The young pastor, just settled, is no stranger, but chosen after a year's knowledge of his work there as a student catechist. What was borrowed from the Hunter Fund has been repaid, and all other debt on the new church to be cleared off at once. If calls were oftener based upon a man's record of work, and more seldom upon the mere hearing of a sermon or two, pastoral settlements would be by so much the longer and happier.

The congregation of St. Andrew's, St. John's, Nfld., is recovering and taking heart again after its two great trials,—the fire that destroyed the church and so much of the city, and the bank failures that later wrought such havoc. Its old pastor, Rev. L. G. McNeill, has been down opening the new church, and Rev. A. Robertson, of New Glasgow, has supplied for a few Sabbaths. Every such visit will link this important congregation more closely to our church; deepening, on the one hand, our interest in it, and on the other making it realize more fully that it is indeed one of us, and one with us.

Pastor and Teacher. A missionary who was at the two principal fishing stations on Lake Winnipeg last summer, held two services on Sabbath, a Bible Class Monday evening, and taught school six days of the week. But one of the pupils was ever inside a public school before. The employees were chiefly Indians, half-breeds and Icelanders, and only about half of them could speak English.

Although this place is shut out from the curse of strong drink, yet, says the missionary, card-playing, betting and gambling occupied much more of the attention of the average fisherman, during his leisure hours, than did piety and religious worship. My efforts to oppose these vices, and to replace them by manlier ambitions and nobler occupations of mind and body, met, I hope, with some success.

Regina Presbytery.

The Presbytery of Regina is taking vigorous hold of its presbyterial duties. At its meeting, 9th Sept., it resolved that a detailed annual financial statement of every congregation and station in the Presbytery be printed and circulated in all the congregations and mission fields. It was also decided that each field having unordained supply, be placed, where practicable, under the care of an ordained man in an adjacent field; that his duties be to visit the field twice a year for the purpose of dispensing ordinances; to see that Communion and Baptismal Rolls are properly kept; to see that an annual meeting in each station is arranged for, and a record of such meetings preserved; to see that managers are appointed and records made of their meetings; to look into the financial standing of the fields, and give such advice and help as he may be able; to assist the student in the arrangement of his work, so that as many services as possible may be given to each station; and to report to Presbytery at September and March meetings.

The Presbytery also decided to hold four regular meetings of Presbytery during the year, and that "the clerk call the attention of those who do not attend meetings of Presbytery that they are failing in the performance of their ordination vow 'to give diligent attendance upon the meetings of the courts of this church.' And that if absent two successive meetings of Presbytery that an explanation will be required, and they are liable to the censure of this court."

A further item in their proceedings was the following:—"The Presbytery instruct that certificates of baptism be issued to all receiving the ordinance, and that a committee be appointed to decide on form of certificate to be used, and report at December meeting."

— When you are tempted to cherish an unforgiving spirit, it is well for you to remember how much you stand in need of forgiveness.

Without a Missionary. "Among the mines north of Lake Superior," says a missionary, "I was called upon last summer to undertake work in Oliver Township and Slate River Valley. No Presbyterian missionary had visited these stations during the past three years, although there were forty Presbyterian families, and about a dozen other families who were formerly Presbyterians. Owing to the slowness of our church in establishing a mission there they had joined another denomination.

"Service was held every Sabbath, at which much spiritual interest was manifested. Many old men and women, whose hearts in other days had been touched, rejoiced to enjoy the Presbyterian service once more.

"This field is being rapidly settled from the older parts of Ontario, and will, probably, be one of the finest districts in Northern Ontario. Its situation is magnificent, being at the head of the great Lake system. It is watered by many lovely streams, and surrounded by massive hills, which can be seen from almost any part of the fertile valley which they inclose.

"When we consider the number of Presbyterian families, the nature of the country, the prospect of a rapid influx of population, and the anxiety of the people for religious services, we must hope that the Church will take immediate steps to provide them with permanent supply."

INCIDENTS OF FRENCH WORK.

FROM THE REPORTS OF MISSIONARIES, ETC.

"A young girl, French Roman Catholic, living in the employ of Mr. G——, a Protestant, had bought a Bible from Mr. Bonenfant about two months ago, and during her spare time had been reading it to the best of her ability.

"Having occasion to pass that way, I called, and found that she still had it, in spite of the threats of friends and the priest. This good man had charged his people that whoever had bought books from these men going through were either to burn them or bring them to him. Some obeyed, but we do not yet know the extent of the conflagration.

"I explained to her some of the truths of the Gospel as well as I could, trying to keep before her mind the necessity of having Christ as a personal Saviour.

"I saw her again some weeks after. Although she is in the care of a kind Christian family, who do what they can to instruct her, she hesitates about becoming a Protestant, fearing the persecutions of her relatives and others. However, she will no doubt do so in time. Her faith has been shaken in the R. C. system, through the consistent living of the G—— family. She now believes that Protestants live right, and that the priests do not tell the truth when they say Protestants are a people of no religion.

"At B—— I was going about from house to house as usual, when a man asked me what kind of books I was selling. I told him, and after answering some questions which he asked me about my employers, their motives for sending me, etc., he said very excitedly, 'I'm very curious to know what is in that book. Would the cure approve it? When do you leave? I'll see the cure and ask him. If he will let us have it, I'll buy one.' It is needless to say that my man never turned up.

"In a village I found a man and wife, named L——, where I was heartily welcomed to read the Scriptures. This done, I knelt and they with me. On rising, the woman said, 'That's a beautiful prayer; such visits do good; may the Lord give you success.' I left her a Gospel, for which she thanked me.

"I have been well received in the families for several weeks past. The pastoral letters and political mandements of the priests have greatly shaken the power of Rome.

"A mother who heard me speak of Jesus Christ in a family where I am always welcome asked me to go and speak to her dying son.

"Another woman said to me quite recently, 'My husband does not like to hear anything said of the church nor of religion, and he no longer believes in God nor the saints, since the way in which the priest spoke of politics, and my three sons are following his example.'

"The religious situation is critical. I pray the Lord of the Harvest to send laborers. The fields are white unto the harvest."

I spoke about the Gospel during the month of August in 311 R. C. families. In 233 of these I was permitted to read the Scriptures, but only 62 allowed me to pray with them. I prayed chiefly for what they needed the most, to accept the Gospel's teaching, to know and accept the free and only salvation in Christ.

I had a good little meeting on my last visit to C——. One family that was at first afraid of the Gospel, on account of what they had heard from their priest, were, after a while, glad to listen, and promised me to study the New Testament they bought from me.

Cottage meetings do good in K——. At our first meeting 26 were present, and "do come again" was the parting word from all. As far as we can see, the French population is not well pleased with the priests and their teachings. Six heads of families came to Mrs. V—— asking her to receive their children into her home and become their teacher, saying, "Our school is a fraud; children there get nothing." On Sabbath the priest told these parents that they must submit to the rules of the Church, and, of course, they sent their children to the R. C. school, but people are on the eve of coming out *en masse*. In the meantime, a little here and there is all we can do.

SKETCHES OF MISSION WORK IN BRITISH COLUMBIA.

By REV. A. DUNN.

Previous to the formation of the Presbytery of British Columbia in connection with the Church of Scotland in 1875, there were but two Presbyterian ministers in that large province; Rev. Simon Macgregor, in St. Andrew's Ch., Victoria, and Rev. Robert Jamieson, in St. Andrew's Church, New Westminster; the former connected with the Church of Scotland, the latter with the Canada Presbyterian Church.

In the spring of 1875 Mr. Macgregor was sent by his congregation to lay the spiritual needs of the Province before the Colonial Committee of the Church of Scotland.

He enlisted their hearty sympathy, and soon returned with four ministers, Messrs. Clyde, Murray, Nicholson, and myself; who, with Mr. McGregor as Moderator, constituted the Presbytery of British Columbia, 21st August, 1875.

Mr. Nicholson labored for a short time in the agricultural settlements around Victoria. Mr. Clyde was stationed at the coal mining town of Nanaimo.

Mr. Murray wrought for five years in the extensive country east of the Cascades, with such zeal and fidelity that he was obliged from sheer exhaustion to leave for a time. After several years work in New Glasgow, Nova Scotia, his native Province, he returned, and for the last ten years has labored at Nicola, a part of his former wide field.

The district assigned to me was along the Fraser River, from Yale to the Gulf of Georgia, one hundred miles in length, and from ten to thirty miles in width.

At Langley there was the largest number of Presbyterian families, and there I was advised to locate. Fort Langley, an old post of the Hudson Bay Co., is seventeen miles up the river from New Westminster, and about ten miles from the American line.

I shall never forget the feeling of surprise and disappointment which I had on my first arrival at Langley. I had expected to find a village there, something like a Scotch village, with at least some open, cleared country around it. All I could see as I left the boat was the H. B. Co.'s store, the storekeeper's house, a few old buildings, and a vast stretch of gloomy giant firs.

There were some thirty settlers scattered not far away, but their houses were for the most part invisible to each other.

Langley, at that time, and for several years afterward, had an unenviable reputation for quarrelling and law suits. During the first and second years of my ministry there, it would sometimes happen that nearly the whole male population of the place would be in New Westminster attending court, in the case of some dispute regarding a road or bridge.

In nearly all new settlements, until the main roads have been located, and the sites

for schools and churches determined, sad revelations of human selfishness are often made, and bitter and unseemly wranglings often occur.

From the very beginning of my work at Langley, I resolved to stand aloof from these disputes; to refrain from expressing an opinion, or even discussing the points of difference. The result was that all parties continued to attend public worship.

Had I taken a side, even when a cause seemed to me right, I would have laid myself open to the charge of intermeddling with what did not immediately concern me, and would have ceased to influence for good a considerable portion of those to whom I was sent to minister. I believe this had much to do with any good that I was enabled to accomplish in that district.

In other settlements, and under different conditions, I have at times pursued a different course, and taken my part along with others in getting needed improvements carried out, in getting roads and schools and churches placed where they ought to be. But on all such occasions I have looked carefully to my footing beforehand, and have been convinced that my action would not disturb the peace of congregations or hurt my usefulness; and no doubt by identifying myself with the people in their efforts to get ahead, I may have been the means of doing some good.

Still, so utterly shameless and unprincipled are some of the characters met with in a new country, and with whom the minister in discussing public questions may have to come into painful collision, that had I to go over again the same ground, I would uniformly adhere to the principle of non-interference in matters outside my special work as a missionary of Christ.

In 1875 the country was new, the roads few in number and very bad in character. Where there was a road I travelled on horseback. When there was none I used the Fraser River, travelling by row-boat or canoe.

Preaching twice and three times each Sabbath, it took me three weeks to overtake the more important settlements. The fatigue was great and the danger, at times, not small, especially in the frequent crossing of unbridged streams, swollen by long continued rains.

Opening a new road through the forest was an expensive work, consequently, at first it was made no wider than was really necessary, and the traveller would often find himself stopped by a huge cedar or fir fallen right across his path; perhaps, too high for his horse to jump over, and too low to get under it.

In the latter part of summer and during autumn, when forest fires prevailed, the traveller was liable to be hemmed in by them. Once, after escaping with difficulty from such a situation, I found that my hair had been singed, and that the handkerchief, which I wore around my neck to keep off the mosquitoes, was on fire.

For several years, every third Sunday, I preached at North Arm, now Richmond, 33 miles distant. Going down with the current, one day sufficed. Returning against it took two days hard pulling. All the people came to the meeting place there in boats and canoes. Generally the house where we met was well filled, but in heavy rains or high winds the attendance was small.

One very stormy day there was but one present in addition to my boatman, and I had a journey of sixty-six miles to preach to him. The attendance was small, but the collection of five dollars showed the gratitude of the good man for regular Gospel services.

To show the changes in that place during ten years, I preached there one Sunday four years since, and found a new church and manse free of debt, a minister for that municipality alone, and a self-sustaining congregation. The number of settlers had been multiplied many times. Bridges had been built connecting the islands and the islands with the mainland. The people, instead of coming in boats and canoes as in earlier days, came in buggies and on horseback.

In 1875 on the Lower Fraser there were but two Presbyterian ministers, Mr. Jamieson and myself, and not one self-supporting congregation. There is now a Presbytery, Westminster, covering exactly the territory which was assigned to me in 1875; eight self-supporting congregations, and some fifteen ministers and missionaries. Section after section of this district has been taken from me and placed under the care of other missionaries. My labors are now confined to the municipality of Maple Ridge, which is a mere corner of my original large field. The population has not increased as we could have wished, but there are now more Presbyterian families in Maple Ridge than there were in the whole of the Lower Fraser, outside of New Westminster, in 1875.

In 1875 there was but one missionary, Rev. George Murray, now of Nicola, in the immense region between the Cascades and the Rocky Mountains. There is now a Presbytery—Kamloops—with some ten or twelve missionaries.

Within the bounds of this Presbytery are the celebrated Cariboo and Kootenay gold fields, into which is pouring a population that needs most urgently the services of the ministers of religion.

In 1875 there were three Presbyterian ministers on Vancouver Island, and not one self-supporting congregation. There is now a Presbytery, Victoria, with eight self-supporting congregations and fourteen ministers and missionaries. In this Presbytery are the great coal fields of Wellington and Union, and the gold mines of Alberni, with their growing populations.

I have often spoken of the wild appearance of the Lower Fraser in 1875. This continued almost unchanged until the con-

struction of the C.P.R. in 1880-81. For several years in going from Langley to Sumas and Matsqui, to conduct service every third Sabbath, I rode for twenty-two miles through unbroken forest. So little travelled was the road that only twice in all these years did I meet a traveller. I often used to wish to meet some one, especially in the long wet rides in winter.

But with the beginning of railway construction near Yale, in 1880, a new era of prosperity dawned upon the province. Up to that time most of the settlers on the Lower Fraser were very discouraged. They felt like men in banishment, away behind the towering Rocky Mountains. With few exceptions they wished to sell out and return to where they came from. But fortunately few came in to buy, and they were obliged to stay.

With railway construction their hopes revived. They set to work in earnest, clearing land. New comers poured in and settled upon vacant claims, so that in 1891 it was stated in the newspapers that there was not in the whole of the Lower Fraser a vacant lot. To-day many of the settlements resemble those of the older Provinces, with large clearings, fairly good roads, substantial dwellings, schools and churches.

The pressure of the hard times of the last two or three years came with crushing weight upon our young province. The depression found most of our settlers still struggling with heavy timber, trying to get as much land cleared as would support their families,—yea, more, found most of them in debt. Ministers and missionaries have suffered as well as the people, the former having sometimes to give from their small resources the necessaries of life to the latter.

But the liberal giving of our brethren throughout the Dominion, and in Britain, to the Home Mission Funds, many of their fellow Christians in British Columbia, in addition to the hardships of the hard times, would have been deprived of the means of grace, at a time when they were specially needed and valued.

But the clouds are lifting. With the revival of trade many of the settlers hope to sell parts of their claims to new comers, and thus free themselves from the burden of debt. The mining, lumbering, and salmon fishing industries are all active; and with the continuance of prosperity, and with the help of the Church for a few years longer, it is hoped and believed that most of our present Home Mission Fields in British Columbia will be self-supporting.

The difficulties and discouragements incident to Home Mission Work in a new country have been disclosed to some extent in the foregoing. Others might be mentioned.

But while there are drawbacks and even hardships, there are not lacking attractions and pleasures. Referring to myself I cannot express the intense and ever increasing delight which I have had taking long journeys to preach the Gospel of Christ to my

fellow countrymen; to try and cheer them in their troubles, and encourage them in the discharge of duty, looking for better and brighter days even here for themselves and for their children, and at last a house not made with hands, eternal in the heavens.

In my present field, owing to intervening streams, I cannot use a horse to advantage, and I walk 9, 13, and even 20 miles on a Sunday. But so regular is the attendance, so attentive and devout the manner of the people that the pleasure of preaching Christ is greatly intensified. The Sabbath, even with its long journeys, is to me by far the happiest day of the seven. I am not attempting to explain away the peculiar difficulties of Home Mission Work, I am merely giving prominence to the pleasure which the sower has in scattering seed on such congenial soil.

YOUNG PEOPLE'S SOCIETIES AND HOME MISSIONS.

From the Home Mission Report the following facts are gleaned:—

There are six Young People's Societies organized in congregations in the Presbytery of Quebec; these gave last year \$160 to Home Missions.

One Young People's H.M. Society has been formed in Glengarry Presbytery, and some of the C.E. Societies have given to Home Missions.

A Presbyterian Young People's Home Missionary Society has been organized in the Presbytery of Lanark and Renfrew, with promise of good results.

In Whitby Presbytery is a Presbyterian Union of Young People's Societies, which is supporting in part, a mission in Glenora in the North-West, and last year gave for this purpose \$134.

In Toronto Presbytery 40 congregations have Y.P. missionary organizations which last year gave \$1,172 for Home Missions.

In Owen Sound Presbytery a Presbyterian Union of Young People's Societies was formed last year, and from these \$150 was given for a Home Mission Field, the Indian Peninsula.

In Saugeen Presbytery there are Y.P. Societies or C.E. Societies in nearly every congregation. A Presbyterian Union will likely soon be formed and Home Missions is kept before them all.

A Presbyterian Union of the Y.P. and C.E. Societies of Paris Presbytery has been formed, and the gifts go to the Home or Foreign Missions of our Church.

Eighteen Young People's Societies are now organized in London Presbytery, and about \$500 was last year given from this source to Home Missions.

YOUNG PEOPLE'S SOCIETIES.

THE PROPOSED PLAN.

The General Assembly in June last instructed its committee on Young People's Societies to propose a plan by which the doctrine, polity, history, and work of the Church may be brought more adequately before the young people through their societies.

At the meeting of the committee on September 9th, a plan was agreed on, and will shortly be sent in detail and with full explanations to all ministers, missionaries and societies throughout the Church.

The committee was unanimous and hearty in its recommendations, and it is believed that these will meet with the approval of the young people, and of the Church generally, and will accomplish great results, not only in leading to a wider knowledge on the part of the young people, of what our Church believes, how she is governed, what she has done and may hope to do, but also in imparting an additional interest to the meetings of the societies.

The basis on which the plan rests is the ordinary meeting of the Society, whether Christian Endeavor, Mutual Improvement Association, Mission Band, Boys' Brigade, or any other. It was felt that it would be foolish to suggest additional meetings, and unnecessary as well. A very slight modification of programmes already in use will meet all the requirements of the committee's plan.

This is, in short, (a) a brief period, say five minutes at each meeting, devoted to the shorter catechism, and (b) one meeting a month given to the study of the polity, history and work of the church. The details are to be perfected by a small sub-committee appointed for the purpose; but it may be stated that for the catechism a very simple exercise is contemplated, the recitation in unison of a question and a brief address or paper on some principal point involved, with, probably, a review or preview once a quarter. The whole catechism may be gone through in this way in three years; and it need scarcely be said that there is no fuller or more compact expression of the doctrine of Presbyterianism.

In regard to the remaining subjects, it is proposed that the year 1897 be occupied with a general survey, six meetings to be devoted to the polity and history, and six to the main schemes of the Church.

In the detailed plan to be issued reference will be made to helpful literature, and arrangements are under way and will be announced in due time, whereby assistance in preparing for the meetings will be offered, through the columns of the RECORD or otherwise. It is expected, also, that, for Christian Endeavor Societies, an issue of the uniform topic card may be secured, which will embody the subjects now suggested by the committee.

R. DOUGLAS FRASER, Convener.

The "Schemes" Eastern Section.

The sums required during the year ending April 30th, 1897, for the schemes of the church in the Eastern section are as follows:—

For Foreign Missions.. . . .	\$31,000.00
For Home Missions, East.. . . .	15,000.00
For Home Missions, North-West..	3,000.00
For Augmentation Fund.. . . .	9,000.00
For College Fund.. . . .	5,000.00
For Bursary Fund.. . . .	1,000.00
For Aged Ministers' Fund.. . . .	2,000.00

An average of \$2 per communicant would give the above amount, and leave a fair contribution for Assembly Fund, Widows' and Orphans' Fund and French Evangelization Fund.

In dividing collections among the schemes it would be well to observe the following percentages:—

Foreign Missions.. . . .	46	p.c.
Home Missions, East.. . . .	23	p.c.
Home Missions, North-West..	4½	p.c.
Augmentation Fund.. . . .	14	p.c.
College Fund.. . . .	8	p.c.
Bursary Fund.. . . .	1½	p.c.
Aged Ministers' Fund.. . . .	3	p.c.

Mission to Lumbermen This is a branch of Home Mission work, of which many know but little. Its aim is to supply gratuitously good reading matter for the use of the men in the shanties in the great lumber districts of Ontario and Quebec. Literature in French, English, and Gaelic is distributed, and does great good.

Rev. A. McLaren, of River Desert, writes to the Convener, "Your literature is of the greatest service to me. In fact, I might quit work in this field altogether if I did not have it. It has helped this winter to introduce me into about 150 homes, depots, shanties, and far away places."

The only cost is for books, papers, etc. The distribution is chiefly by our own ministers and missionaries. There was expended last year about \$350. Rev. M. H. Scott, of Hull, Que., the Convener and Treasurer of the Committee, will be glad to hear from congregations or individuals who may wish to help in this Home work.

Rev. Robert Wallace has celebrated his jubilee in the ministry. Trained among the first band of students at Queen's, and also among the first band of students in Knox College, he did a grand work in much of Western Canada as a student missionary and a licentiate, virtually organizing not a few congregations. He was ordained 15th July, 1846, as pastor at Otonabee, was afterwards settled in Knox Church, Ingersoll, and later at Thorold and Drummondville, whence he was called to West Church, Toronto, where he labored until his retirement from the active work of the ministry, building up a large and important congregation. May the gloaming be long and, like that of a far north summer, melt into the dawn of a coming day, that shall be eternal.

MINISTERS, CHURCHES, PRESBYTERIES.

Will Presbytery Clerks, at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

CALLS.

From Madoc, Ont., to Mr. E. W. Mackay.
From St. George's Ch., River John, N.S., to Mr. R. J. Grant.
From Cavendish, P.E.I., to Mr. G. C. Robertson.

From Avonton and Carlingford, Ont., to Mr. J. H. Graham, of Watford.

From St. Andrew's, Napier, and Chalmer's Brooke, Sarnia Pres., to Mr. J. S. Bell, of Avonton.

From Charleston and Alton, Orangeville Pres., to Mr. J. A. Matheson, missionary in Calgary Pres.

From Pisarincó, N.B., to Mr. J. M. Callan, formerly of St. Andrew's Ch., Pictou, N.S.

From Osgood, Ottawa Pres., to Mr. Wm. J. West.

INDUCTIONS.

Mr. T. C. Jack, called from Maitland, N.S., into St. Matthew's Ch., N. Sydney, C.B.

Mr. James W. Falconer, called from Newport, N.S., into 1st Presbyterian Ch., Truro, N.S., 5th October.

Mr. Wm. Meikle to be inducted into St. Andrew's Ch., Vancouver.

Mr. D. Munro, called from Deloraine, into Point Douglas, Winnipeg, 18th Sept.

Mr. John Rose, into Malagawatch, C.B., 27th Aug.

Mr. Hugh McPherson, ordained and inducted at Knox Ch., Guelph, 1st Sept.

Mr. J. M. Gray, late of Stirling, Ont., into Selkirk, Win. Pres., 28th August.

Mr. W. A. Campbell, ordained and inducted at Copper Cliff, Algoma Pres., 4th August.

Mr. J. E. Wallace, at Shelburne, 18th Aug.

Mr. John Maxwell, into, North Kinloss, Riversdale and Enniskillen, Maitland Pres., 1st Sept.

Mr. E. G. Taylor, licensed and ordained at Alberni, B.C., 8th Aug.

Mr. T. H. Boyd, licensed and ordained as missionary in the Lumsden field, Regina Presbytery.

RESIGNATIONS.

Mr. D. A. McRae, of Nanaimo, B.C., to accept a call to the third Pres. Ch., Los Angeles, Cal.

Mr. John Hogg, of St. Giles Ch., Winnipeg.

Mr. John Sharp, of Admaston, Ont.

Mr. J. Seiveright, of Huntsville and Allansville.

Mr. J. S. Burnett, of Martintown, Ont.

OBITUARY.

Rev. John Campbell was born at _____ in 1845, entered Knox College in 1878, and after completing his preparatory course was called and settled as pastor at Granton and Lucan in 1884, where he labored up to his

last long illness, falling asleep 29th Aug. at the home of his brother, Thomas Campbell, Richmond, N.B.

—
PRESBYTERY MEETINGS.

Bruce, Paisley, 2nd Tuesday in December, 1.30 p.m.

Halifax, Elmsdale, 20th Oct., 10 a.m.

London, St. Thomas, Knox, 2nd Tuesday in Nov., 11 a.m.

Montreal, Mont., Knox, 20th Oct., 8 p.m.

Regina, Reg., 2nd Wednesday in Dec., 9 a.m.

—
STATED COLLECTIONS FOR SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church in congregations where there are no Missionary Associations, be made as follows:—

Augmentation Fund, 3rd Sabbath Jan.

Aged and Infirm Ministers' Fund, 3rd Sabbath February.

Foreign Missions, 3rd Sabbath March.

French Evangelization, 4th Sabbath July.

Home Missions, 4th Sabbath August.

Colleges, 3rd Sabbath September.

Widows' and Orphans' Fund, 3rd Sabbath October.

Assembly Fund, 3rd Sabbath November.

Manitoba College, 3rd Sabbath December.

Directed also, that all congregations and mission stations to be enjoined to contribute to the Schemes for the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

—
A SUNNY FACE.

"Wear it. It is your privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished and hope made to reign triumphant, where fear and despondency held high carnival.

Get the glow and radiance from such nearness to the throne as God permits to His own. Bring from a holy and divine communion a face luminous with light and let it glow and shine on all around. A little child on the street of a great city wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused, hesitated and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes."

—
Our Foreign Missions.

Our Mission It occurs perhaps to few to **Japan**. that our church is carrying on mission work in Japan. Not that we have extended our operations to that Empire, but that she has extended to our field. In Formosa's passing to Japan, our mission has passed through trying times, for which, however, the Chinese of the baser sort are largely responsible. After the cession of Formosa to Japan the latter had practically to conquer the Island. When Christians refused to join the Chinese rebels they were sometimes killed by them, or at other times falsely accused to the Japanese as traitors, and as such put to death.

Little has been heard recently from our missionaries there. They are quietly working away. Matters in the Island are becoming more settled. Let us pray that a golden age may be in store for that tried mission, even brighter than the bright past; that the native church may come the purer from its furnace, and our mission to Japan continue to live as one of the miracles of modern missions.

—
Missionary for Demarara.

On the evening of 8th September, Mr. J. B. Cropper was ordained by the Presbytery of Halifax, in Fort Massey Church, Halifax, and designated to his field of labor as our missionary to the East Indians in Demarara.

Mr. Cropper is exceptionally qualified for his work. His father was a Crown officer in connection with the immigration of East Indians in St. Lucia, and the present missionary himself was reared in that Island, and was for a time Protector of Indian immigrants there. He took an active interest in mission work, and for several years superintended our catechists and teachers among the East Indians there. At length he decided to devote his life to mission work, and resigned a position of £250 sterling a year to study for the ministry. He is acclimatized, familiar with the Hindi people and their language, and is in every way well fitted for the work. There are some 110,000 East Indian immigrants in Demarara, and beyond that the unevangelized millions of South America. We have touched that great continent with one man. May the touch be a healing one.

—
Dr. Margaret O'Hara, in a letter just received, which will be given more in full in next issue, reports good progress in the new station at Dar. The missionaries there have been preserved through an epidemic of cholera in which some eight hundred died. Mrs. Russell has just recovered from a severe illness, and the whole staff is now in good health.

LETTER FROM TRINIDAD.

By REV. DR. MORTON.

Trinidad, Aug. 28, 1896.

Dear Mr. Scott,—There is a student here from St. Lucia, who returns to his field at Christmas. Partly to give him all the advantages we can, we are training but one class in the college, and that class comes into residence every alternate week.

To prepare teachers for their work we have the training school; but catechists who have been in the college for a time, and teachers who have gained certificates, still profit by being kept under some measure of training. Each missionary usually devotes part of Saturday to this work. To brace up my more advanced teachers I am introducing them to geometry, as a good mental exercise fitted to keep them from mental languor.

In a climate like this the law of vis inertia, in the mental realm, is exceedingly strong; especially where a certificate has been gained, and there is a rest from examinations at the age of, say, 22. In such circumstances geometry may be a tonic and a means of grace. The Scotch domine was right in his assertion "there is no ill in Euclid."

Besides this select class I am taking all who can attend over a simple course of Biblical theology. I call this whetting our instruments.

When visiting a distant estate lately I found a man reading his Hindu book, and seeing his wife looking ill and sad, I asked if she did not want some medicæe. She replied that her heart was sick for her only child, a boy of eighteen months, who had lately died.

I tried to lead her to think that it was "well with the child," but she refused comfort. Her child must have been a great sinner in a former birth to die so soon; and now he was likely a toad or an ass, hated or ill-treated, with no mother's love to comfort him. How could she think of that and be happy?

I assured her her fears were groundless, that Jesus, our Lord, of whom she had heard, took the little children and kept them safe with Himself. If only that could be true, but she never heard it before, and she could not be sure of it. I saw her again last Sabbath. Still ill, but less hopeless.

Her husband professes to have no sympathy with her sorrow. Each man, woman and child has his burden fixed by inevitable fate. "My burden is heavy enough. Why should I increase it by sorrow for others?" That is his cold, unChristlike creed.

This is the most trying season of our year, and there is more than the usual amount of sickness around us and among our native agents, but all from Canada are well.

There are house races at Arima to-day, and special trains to carry crowds, who are anxious to know whether one horse can run faster than another.

LETTER FROM THE NEWHEBRIDES.

By REV. J. W. MACKENZIE.

Erakor, Efate, July 18th, 1896.

Dear Dr. Morrison,—I trust you have been much benefited in health by your trip to Trinidad, as no doubt your interest in the Lord's work in the foreign field must have been deepened by what you saw there.

I wish you could take a longer trip and come to see the work in this part of the vineyard. How delighted we would be to welcome any deputation from our own beloved church! From time to time deputations have visited us from one and another of the Australasian churches represented here, but none have ever come from dear old Canada. This year we had Mr. Gibson, convener of the Foreign Mission Committee of the Presbyterian Foreign Mission of Victoria, and we enjoyed his visit very much.

My own health is almost all that I could wish, and when last I heard from my children they were all well. My eldest daughter, who was with me here over two years, has a very good situation as governess in a gentleman's family in New South Wales. She tried to get into the hospital again, but was told she was not strong enough. I am glad to hear from her that she is feeling much better since she went to the country.

Appearances indicate another drought similar to that which was experienced last year, and this would almost mean ruin to trade in the group, especially to the banana trade. The shipments for several months went down very much, but of late they have been larger than ever. Coffee, however, is going to be the principal industry in the group. I suppose about £3,000 worth of coffee was exported last year.

The French are doing their utmost to get the bulk of the trade into their hands, but so far, notwithstanding their large subsidy from Government, without avail. Of course, it is unfortunate for the English Company which receives nothing from Government, to lose the mission contract.

The work at our station during the past six months or so has been particularly encouraging. Since you last heard from me eighty-nine more have come out from heathenism, the majority of these being from Meli, and I am thankful to say that the only heathen now left on our side of the island are four or five men and about as many women on that small island.

It is difficult for me to realize the change which has taken place at that village, it is simply marvellous. To see those who in former years scowled at me with such fiendish expressions whenever I went among them come up to me now, all smiles, to shake hands, and bringing a present of food or cocoanuts with their rich milk, is ample reward for our long night of toil.

I only returned from their village yesterday, having spent the week among them. A native who on one occasion levelled his musket to shoot me, but who is now a

church member, came about three miles in his canoe to meet me.

They knew of my coming, so nearly all the women of the village prepared food in order to give me a royal reception. Shortly after I arrived they came in a string, each with a large piece of native pudding in her hand, which she deposited on my table, until there must have been more than a hundred pounds weight of it in a heap. It took the teacher's wife quite a time to carry it all away.

At morning school and at Wednesday evening prayer meeting their grass school-church, which has been much enlarged since it was built, was crowded to the door. As I stood before them and gave out a hymn, it was difficult for me to command my feelings. A missionary has dark days, days of trial and discouragement, but he has bright days too, bright with tokens of God's own presence, and such has been my experience. To Him be all the glory!

I don't know what the settlers here think about the change at this village, but those of them who are familiar with the past history of the work, the long continued opposition and hostility of the natives, fostered and rejoiced in by some of themselves, I mean the French around the Bay, must have the impression that after all there is a living power in the Gospel.

The children's school there is most interesting, with such a number of bright-looking, clean-skinned boys and girls. About fifty children attended, more than half of whom could read fairly well.

Last Sabbath was a grand day here, when the Sacrament of the Lord's Supper was dispensed. I suppose we had about five hundred natives present. Quite a number had to remain outside. Twenty-one new members were admitted to the church. A number more might have been received, but I do not think it advisable to be too hasty in admitting them. One hundred and eighty-six took their seats at the Lord's Table.

We have lately commenced to take weekly collections, with a view to support our own native teachers. Last Sunday the collection amounted to nearly £7 sterling. I think I may safely ask you to strike off the £40 from the sum sanctioned as the allowance for teachers for next year.

Then you will notice that the Synod has sanctioned my application for £75 to be expended in repairing our house, which has been very much destroyed by white ants. To meet this, however, let me inform you that I wish to hand over to you a contribution of £80 sterling, the proceeds of sales of arrowroot. Please keep this amount out of my salary for next year.

I may say that instead of expending the £75 on repairing the house here, we have decided to enlarge our house at Fila and make that our head station in future. Synod recommends this course, as it is thought that something should be done in the way of holding an English service at the harbor,

and as Fila has come in, Fila will now be more central for the work.

Mrs. Mackenzie is teaching the children English, and this seems to have added very much interest to the school, she also teaches two little girls, children of our nearest neighbor, a Portuguese.

The arrowroot prepared by the natives this year as a free contribution is excellent in quality, and is the largest in amount ever yet prepared.

Six cases of mission goods lately came to hand, and the shipping receipt for the lot was sent to me. I regret to say that some of them are not properly marked, and I cannot tell whom they are for, one case, for instance, is addressed to Dr. Annand on the side and to Mr. Robertson on the other. Another case is not addressed at all.

Two cases are addressed to myself; one from the Presbyterian Mission Band of Pughwash, and the other from the W.F.M.S. of Meadowvale, and from the W.F.M.S. of Toney River. I would like to express our warmest thanks to the kind friends who have sent us these goods.

Will societies sending mission goods in future kindly see that the address is plainly marked on the case with paint if possible, or ink, and not the label merely, which is liable to be torn off.

And now with very kind regards,

I remain yours sincerely,

J. W. MACKENZIE.

THE NEWS FROM HONAN.

Where should it be found if not in the Honan newspapers? Surely that mission is advancing. The latest exchange that has come to the RECORD desk is the *Hsin Pao*, or letter newspaper, conducted at odd moments by one of our medical missionaries.

Its object, as might be expected from the editor, is both missionary and medical;—"to let the people of each station know what is being done at the other stations,"—is missionary, and, "in this very little Canada of ours to keep us from getting discouraged and blue," is medical; for, "a merry heart doeth good like medicine."

It is closely written in three columns, on a page of foolscap, and copied on thin Chinese paper by the manifold process. The heading is quite artistic: a maple leaf in the centre, flanked on either side by a Chinese character and a British flag.

It has scintillations of humor as becomes an antidote to the blues. It is illustrated too, and must be seen to be appreciated. But it is not for general circulation. Our readers must in the meantime be content with extracts. Some day, perhaps, it may be different, for the editor tells us that:—

"The height to which our paper's climbed.

Was not attained by sudden flight;

But we, while our subscribers slept,

Were writing-up it, in the night."

If he survives his vigils, there is no knowing to what it may attain. May it be successful in scattering news and blues.

Extracts from issue of May 27, 1896.

"The Goforths had a rather thrilling experience on their late river voyage home. Armed men opposed their passing one of the small foot bridges."

CHU WANG ITEMS.

Medical.—As the harvest approaches, the number of patients decreases. This week's report is as follows:—"Week ending 28 May, out-door patients, 1,000. Operations, cataract, 7; hare-lip, 1," etc.

Chapel.—Preaching every day from 10 a.m. to 12 m., and from 2 p.m. to 5 p.m. good attention is paid to the preaching, and the people generally seem to have lost faith in their idols of wood and clay. May the Holy Spirit use the truth they hear, to lead them to the knowledge of the true God.

The irrepressible food seller persistently attempts to conduct his business within the chapel. We object.—W. H. G.

Extracts from issue of June 17, 1896.

CHU WANG ITEMS.

"*Weather Chart.*—Thermometer readings in the shade at the front door of the *Hsin Pao* office, June 11th, 104° F.; June 16th, 107° F., thunder; 17th 106° F., rain. In spite of the extreme heat of last week, we are glad to know that at latest reports all the missionaries are well. The children, so far, seem to be standing the summer well."

"It is with great pleasure we announce an expected valuable addition to our mission, in the person of Mrs. E. R. McKittrick, of Galt, Ont., late of Tarsus. Dr. Malcolm and Mrs. McKittrick are to be married in Shanghai, in August."

"*The Women.*—In the women's ward we have seven in-patients. Four of these have been with us for over a month. During that time they have gained considerable knowledge of the way of salvation through a crucified Saviour, one of them occasionally leading in prayer at our afternoon meetings."—M. J. M.

Medical.—The number of patients is now daily increasing. Yesterday, 22nd, we had 120.

One man who has been in the hospital for some weeks is now well, and is anxious to be baptized. He is an opium user and anxious to break off the habit.

Two hip-joint cases came this week: one of them quite hopeless.

CHANG TE FC.

On Sabbath, June 14th, the first communion was held at Chang te. Li Ping, the gate-keeper, was baptized, and eight others were examined and received as probationers.

The work is most encouraging. The false stories once so rife are now seldom heard.

The shameful work of the Jesuits is still

very annoying, but even this shall yet be made to praise Him; the battle is the Lord's."

Chang-te-fu.—The officials have taken prompt measures to stop the vile stories that have been circulated of late. Mrs. Goforth writes very hopefully of a woman sixty-five years of age who had just returned from a five hundred mile pilgrimage to the tomb of some saint in Hupeh. She seems very intelligent, and is eagerly listening to the Gospel. The other work is also bright.

Mr. McGillivray had a slight attack of ague, but soon recovered. Mr. Goforth is slowly recovering from a very severe attack of malaria.

All the children are well. We have many causes for gratitude these days, both in restoration of the sick and work among the Chinese.

DR. SMITH GOES TO INDIA.

Rev. J. Fraser Smith, M.D., has been asked by the Foreign Mission Committee to go to India for a two-fold work,—the chaplaincy of the British troops at Mhow, and the management of the finances of the mission. The chaplaincy is supported by Government. Our mission has been asked to supply it, and the missionary at the station has done so in the past. The present arrangement will leave the missionary at Mhow free to devote his whole strength to mission work, will relieve the missionaries of the management of the finances, will retain the sympathy of the officers and authorities, for our mission work will be scarcely any financial burden to the Church, as the Government supports the chaplaincy, and will give to the Mission Council another wise adviser and helper.

Dr. Smith's heart was in Honan, and it was hard for him to give up his cherished dream of returning to where in toil and danger for seven years he had done so much in laying the foundations of the mission. His medical adviser, however, Dr. Caven, of Toronto,—(not Dr. Cavan)—would not give him a certificate to return to China to engage in mission work; but, considering the special work in India, with its better opportunity of caring for his health, has approved of the present appointment. Dr. Smith and family expect to sail from Montreal about the end of October.

We have the promise of God, as thick as daisies in summer meadows, that death, which men most fear, shall be to us the most blessed of experiences, if we trust in Him. Death is unclasping, joy breaking out in the desert: the heart comes to its blossoming time! Do we call it dying when the bud bursts into flower?—H. W. Beecher.

A just person knows how to secure his own reputation without blushing another's by exposing his faults.—*Pasquier Quesnel.*

GENERAL PRESBYTERIAN ITEMS.

The Irish Presbyterian Church raised last year £10,000 for Home Missions and £26,000 for Foreign Missions.

Our home mission work in New England is confined exclusively to the cities. The Presbyterian churches that are situated in villages are self-supporting.—*E.r.*

Dr. Cuyler at his jubilee, a few months since, summed up his life work along one line as 5,000 sermons, 72 tracts, 15 books, and very many contributions to religious periodicals.

A legacy of \$20,000 was recently left to the American Presbyterian Board of Home Missions by one whose interest in that work resulted solely from the reading of a missionary magazine.

The federal council of the Presbyterian churches in South Africa includes 285 churches and preaching stations, 57 ministers, 804 elders and deacons, 13,000 members and 7,000 Sunday-school scholars.

The growth of Presbyterianism in England is as follows:—In 1865 the congregations were 108, now they are 300, the membership was then 19,000, now 70,000; the annual income was then £58,000, now £230,000.

There are fifty-three colored ministers now at work in the bounds of the Southern Presbyterian Church, and of these thirty-four were trained during its nineteen years of faithful work by the Stillman Institute at Tuscaloosa, Ala.

Mr. Stuart, of the Free Church Livingstonia Mission, tells that at Bandawe and in the surrounding district there is what we may term quite a revival. The Sunday services are crowded, many sitting outside; many, both old and young, coming long distances to inquire after the "word of life."

Unfermented wine for the Lord's table is coming largely into use, even Scotland, where 630 churches are said to have adopted it. Of these 147 are of the Free Church, 144 of the United Presbyterian, 32 of the Kirk, while nearly all the Congregational, Evangelical Union and Baptist congregations in the country use this wine.

Dr. Matthew's report to the Council in Glasgow shows that, connected with the Presbyterian communion, there are 80 separate churches or general divisions, 1,426 Presbyteries, 27,043 ministers, 31,925 congregations, 4,795,216 communicants, and 20,000,000 of adherents. These contribute over £7,000,000 (or say, \$35,000,000) in support of Home work and Foreign Missions.

The Presbytery of South Carolina refused to receive as a candidate for the ministry a young man because he was a man of color. The Synod of South Carolina, on appeal, decided that it was not competent for a Presbytery to reject a candidate for that reason, and this has been confirmed by the General Assembly, who had the whole case before them.

The Board of Home Missions, Pres. Ch. U.S.A., has been obliged to reduce appropriations ten per cent. below the amount granted last year, in order to keep its expenditure within its receipts during the current year. This means pinching want in many a Home Missionary's family. It means no advance into the new settlements where the tide of population is pouring in. It means losing ground in many a place that will take years of earnest work to recover,—aye, that can never be recovered.

PRESBYTERIANISM IN ENGLAND.

One of the leading ministers of the Presbyterian Church in England, in addressing their recent meeting of Synod, said:—

Whilst our progress as a Church during the last thirty years has been the cause of devout thankfulness, alike to ourselves and to the other friends of Evangelical religion, yet a close scrutiny of the figures reveals the discreditable fact that we have been distinctly slackening our pace during the past decade, when we ought to have been moving faster, and with a firmer tread than ever before. Our zeal has been chilled (by worldly prosperity, perhaps), and the work of the Lord has languished in our hands.

On all sides we have earnest invitations to come and plant churches, which are earnestly called for by the deplorable prevalence of scepticism and irreligion in the rapidly increasing populations of the towns, as well as by the speedy and noxious growth of Sacerdotalism.

In every one of the 70 large towns in which we are unrepresented, and in many other great centres of population in which we have an insufficient representation, we might establish within the next twelve months a congregation which would become self-sustaining and vigorous within the next five years, if only we had money enough to help to build the church, and to provide for the other initial outlay. But we have been held back for the last ten years by want of public spirit, and consequent want of money.

Some time ago in Calcutta, there came together a thousand of the most prominent men of the native races of Hindustan. They were Parsees and Brahmans and Mohammedans and men of the lower Indian castes. They spoke the languages of the native races of the great Indian empire—the Tamil, the Hindustani, the Hindi, the Telegu, the Punjabee and the rest. But there was only one tongue in which they could make themselves intelligible to each other, and that was the language into which Englishmen have translated the Bible.—*J. H. Burrows, D.D., in the Golden Rule.*

Bind together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish. Gather up the fragments of your time, that nothing may be lost.

The World Field.

Of the natives in India about two millions can now read English.

The Church Missionary Society will hold its centenary three years hence.

There are now 20 Christian Union Societies in the Australasian Universities as compared with five a short time ago.

The Zambesi Industrial Mission has purchased 50,000 acres with which to sustain a great evangelizing work.

The Jewish people of the United States have 533 synagogues, valued at \$9,764,275, and claim 130,406 adherents.

According to the number of missionaries at present located in the N.W. Provinces of India, each missionary has an average population of 200,000 souls to evangelize.

Ten years ago the Church Missionary Society had only fifteen lady missionaries in the foreign field; to-day there are one hundred and forty.

The Raines Law, which went into effect lately in New York State, will add \$10,000,000 to the revenue of the State, and lessen the number of saloons in New York and Brooklyn by nearly 1,000.

A Thibetan soldier in the British army has recently been baptized, and now desires to preach the Gospel to his own countrymen. It may be that this man is to be Christ's apostle to the "Hermit Nation."

The King of Korea wants to destroy the idols worshipped in that country; so it is said. He has destroyed thirty temples. This would probably pave the way for Christian faith.

The Cretan Reform Committee estimates that 6,000 Christians have been butchered in Crete since November last. This is a reproduction on a small scale of the horrors of Armenia.

When it was proposed to introduce railways into India, the Brahmans objected, for fear the pilgrims would make use of them to go to distant shrines, and thus lose the merit they would obtain from taking the journey on foot.

The secretary of the Bible Society in Fayetteville, Ohio, in a report says: "Thirty-five years ago we had thirty distilleries in our country and no churches. Now we have thirty churches and no distillery. The two institutions do not seem to work together.

A veteran missionary being asked on his return from the East what sign of change during his ten years' absence had most impressed him, he replied, "The decline of family worship in the Christian households where I am a guest."—*Evangelical Magazine*.

The coronation of the Czar has been attended by the remission and reduction of taxes, and the return from exile of many banished citizens; but not, as was hoped, by the proclamation of religious liberty, the emancipation most sorely needed by Russia.

I had conceived a great prejudice against missions in the South Seas, but I had no sooner come here than that prejudice was at first reduced and at last annihilated. Those who deblatterate against missions have only one thing to do—come and see them on the spot.—*Robert Louis Stevenson*.

Hungary celebrates this year the millennium of its existence as an organized government. It is the oldest constitutional country in Europe, having always maintained civil and religious liberty to both Jews and Gentiles. Jews were never persecuted in Hungary.

A Chinese doctor is employed by families by the year, at a rate, according to their means and his reputation, of one cent to five cents a day as long as every member of the family is well. When one falls ill the doctor's pay stops until health is fully restored.

A poor peddler near Foochow, who heard and received the truth, went around the villages where he had been well known for years, and told of the Saviour he had discovered. As a result of his testimony one hundred families placed themselves under Christian instruction.

The annual reports from Livingstonia all tell of spiritual blessing and educational extension. The British and Foreign Bible Society have granted 100 Zulu Bibles to the Ngomi part of the mission. And here is a significant sentence:—"The people gladly pay 3s 6d., or *one month's wage*, for each copy of the whole Bible."

The fact has been brought to light that in Belgium during forty years, the number of public-houses has increased from 53,000 to 175,000, and the excise revenue from \$800,000 to \$6,600,000. In view of this appalling showing, the ex-Minister of Justice of Belgium is moved to declare that "the nation is returning to a new form of barbarism."—*Ex.*

The Finance Minister of Peru consented to have Bibles passed through the custom house on an equal footing with Roman Catholic books. The priests opposed this, on the ground that the Bible had an immoral tendency, but after a good deal of conflict the ministry has at length consented to allow the Bible to pass through on the same footing with other books.—*Christian Alliance*.

The Bible is now printed in 381 languages and dialects. Of the 52 of these versions which have been added in the last five years, 42 are by English and Scotch societies, and 5 by American societies, 23 of them belong to the African Bantu family, and 4 belong to each of the Malayan, Chinese, and Malanesian, 3 are in Indian languages, 2 each belong to the negro, Turki, Druidian, and Hamitic groups, and 1 each to the Thibeto-Burman, Aryan, and Micronesian families.

ENGLAND'S ROMeward DRIFT.

In his powerful opening address, Rev. Thomas McGaw, the Moderator of the English Presbyterian Synod, at its recent meeting, spoke as follows:—

But perhaps the most cogent of all reasons for greater zeal and energy in Church Extension is the rapid growth of Sacerdotalism in the Church of England.

I shrink from unfavorable criticism of other churches, and especially of a church which has made so large and so valuable contributions to our standard theological and devotional literature, and which contains amongst its present ministers and members so many able, scholarly, and saintly men, who are thoroughly evangelical in their views, and therefore have no sympathy whatever with the Romeward movement.

But, Fathers and Brethren, Sacerdotalism is fraught with serious peril to the souls of men. It comes between the sinner and the Saviour. It teaches men that salvation is not by the mediation of Christ alone, but by the superadded mediation of a priestly caste. It thus dishonors the Divine Redeemer, it misleads the anxious soul, and "it has operated more than any other single cause to alienate the minds of men from the faith of Christ."

In the presence of such deadly error, most diligently propagated by men who enjoy the prestige of being ministers of the Established Church, we dare not be silent. The upas tree of Sacerdotalism is making its baneful, blighting influence felt in many of our colleges and public schools, and is thus poisoning the fountains of our national life. Therefore we are compelled to expose its true character, alike by loyalty to Christ and truth, and by fidelity to those committed to our care.

By its doctrines of sacramental grace and priestly prerogative; of the sacrifice of the Mass and of prayers for the dead; and by its round of distinctively Romish practices, Sacerdotalism threatens to destroy the Protestantism and the liberties of England. The Established Church is honeycombed by it from end to end. One after another, Romish doctrines and practices have been introduced, until the only things now wanting to complete the list are the tonsure and the celibacy of the clergy.

In their laudable endeavors to put the law in force against the Romanizing party, the Church Association obtained a number of decisions, some of which were supposed at the time to be important; but they have been neutralized by other decisions, and the general result of the Ecclesiastical litigation of the last 30 years has been a complete triumph for the Ritualists; so that their Romish doctrines and practices are now protected by the law. The Mass house and the Confessional have been practically re-established. Protestantism has become optional in the Church of England, and is regarded by thousands of both the clergy and

the laity with the contempt that attaches to what is Philistine and vulgar.

The English Church Union now numbers nearly 40,000 members, including at least 29 bishops, and more than 4,200 of the clergy. It inculcates the Confessional, the Sacrifice of the Mass, Transubstantiation, Fasting Communion, Supremacy of Tradition over Scripture, the Eastward or Sacrificing Position, Romish Vestments, Candles, Incense, the Mixed Chalice, the "Agnus Dei," Prayers for the Dead, and the use of Crosses and Crucifixes in Divine worship.

This organized effort to undo the work of the Reformation threatens the liberties of England, as well as its Protestantism. Our fathers found priestism an intolerable yoke, and they secured our civil and religious liberty at a great price. Englishmen will not again become the slaves of Rome; and so the battle of the Reformation is being fought over again.

If we are to do our part in the struggle, we must lengthen our cords and strengthen our stakes as a Church. Our Home Mission, our Sustentation Fund, our College, and all our organizations must be strengthened and developed, and, in particular, our Church Building Fund, of £50,000 in five years, must be made a complete success.

There are no fewer than seventy towns in England with populations of over 20,000 each in which our Church is entirely unrepresented. In every one of these towns we must have at least one congregation, and in many of them two or three, if we are to bear our part with the other Evangelical Churches in defending the fundamental principles of the Christian faith, the sacredness of our homes, and the blood-bought liberties of England against the superstition, the priestcraft, and the tyranny of Sacerdotalism and Romanism.

RELIGIOUS LIBERTY IN HUNGARY.

At the celebration in Buda Pesth, in June last, of the completion of one thousand years of Hungarian national history, the local Committee of the British and Foreign Bible Society presented to the Emperor-King a beautiful copy of the Bible in the language of Hungary, which he graciously accepted. Concerning this event the *Bible Society Reporter* says:—"When we consider this very opportune step of the Committee, we can hardly overrate its importance. It is always significant when the Bible Society obtains the hearing of a great potentate in whose dominions Biblework is proceeding. In the present case the satisfaction is greater still, since it never happened before that a Sovereign of the House of Hapsburg received a deputation from this Society.

"What a change from the past, this political and religious freedom under the House of Austria, at any rate in the eastern half of the dual monarchy. Let us hear in mind that Charles V. and his son Philip II., of ill-starred memory, the patron of the Spanish

Inquisition, belonged to the House of Austria; and even in the first year of the present reign, in 1848, the Bible Society's Depots were closed in Austria, and the agent, Mr. Millard, senior, was banished from Vienna.

"The change for the better is great indeed and we have much to be thankful for in consequence. His Majesty Francis Joseph is a wise, liberal-minded and much beloved Sovereign, who made it to be understood that the religious diversities of his subjects make no bar to his heart.

"The Hungarian newspapers contained notices and articles referring to the presentation of the Bible to the King. Some of them spoke with much warmth on the subject, and I read in one of them the suggestion that the Bible Society's gift should be publicly exhibited that the people might enjoy the sight of it."

HUNGARY'S MILLENNIUM.

Hungary is celebrating this year in a great festival and exhibition, at Buda Pesth, the moral and intellectual advancement of a thousand years. This great city of six hundred thousand inhabitants has arranged for an exposition rivalling in some respects the great World's Fairs of recent years.

The development of the Magyars into the Hungarians will be depicted by historical object lessons. Protestant Christians cannot forget that Hungary has always been one of the bulwarks of European Protestantism. Two hundred years ago forty-one Protestant pastors were condemned to the galleys, by the Tribunal of Pressburg, and hundreds of their brethren suffering the same condemnation were exposed to every cruelty and persecution.

A few days ago a monument was erected to these martyrs, in the City of Dedreczin, to the memory of these martyrs of the seventeenth century, and the names of the forty-one who suffered as galley slaves are displayed on the monument around an open Bible. At the same time forty-one young men were ordained to the ministry as living monuments of the faith and courage of their fathers.—*Et.*

THE POWER OF THE GOSPEL

A century of modern missions has wrought marvels. During this period the Gospel has come in contact chiefly with the lowest tribes, and their transformation in such encouraging numbers attests its mighty power for human reformation and elevation.

But mission work has now reached another stage of development, and has, as some suppose, a more difficult task before it. It has to deal with the subtle forces of Eastern philosophy, with the sins of the spirit and with ancient religions, which are a composite of superstition, priestcraft and cruelty.

But the same difficulty Christianity encountered and overcame in the earliest eras of its operations. The apostles contended

with and subdued paganism in its most intellectual and subtle forms. The sins of the spirit and of the flesh are no greater in Calcutta than they were in Corinth. Peking is no harder to be conquered in Christ's name than was Athens. Tokio can be brought to the feet of Jesus as easily as was Corinth. If Antioch yielded to Christian truth and influence, why shall not Benares? Intellectualism is no harder to overcome now than then.

The fact is, that it is not so much amalism or intellectualism that is to be dreaded as the unrenewed, hard heart. This must first be subdued by grace before either of these obstacles can be overcome. What is needed at all times in any locality and among any people is to get the love of Christ and the renewing power of the Holy Ghost into the soul, and then all opposition will cease. This Christianity aims to do. It has wrought wonders in millions of instances under all conceivable conditions, and it will continue to triumph until it dominates all mankind.—*Phil. Pres.*

BIBLE WORK AT LOURDES.

Lourdes is the famous miracle shrine; but even there the Bible finds its way. One of the colporteurs of the B. & F. Bible Society writes of the place as follows:—

"The police are very hostile; we are forbidden to sell on the wider boulevards that lead to the grotto. An agent made me unpack my bag, and asked what I was doing there. I showed him a Testament.

"Come with me to the *Bureau du Commissaire.*' He wanted to arrest me. But the Commissaire said, 'You may go; only mind you do not sell to pilgrims in the streets where you are not allowed to go, and if you want to cross the Boulevard to go to the grotto, you must leave your bag behind; you are not allowed to have it with you. It is the Prefet's decision.' The agent said, 'Be thankful to escape as you do.'

"The next day Mr. Bernons, colporteur of Geneva, asked the agent why he had drawn me to the Commissaire? 'Because I saw him selling, and if I catch him again . . . !' Of course, when all the pilgrims are at the grotto, we meet nobody in the narrow streets to which we are limited.

"Of course, we have only the Society's Testament here. You have no idea of the faces the cures make when they see us selling to a pilgrim! They threaten to send us to prison; but there is nothing to do but to smile at such menaces, and thank God we are free in our country to spread His Word. After all, if some copies sold are destroyed when purchasers are told that they are Protestant books, for many others we received thanks—'Ce sont de bons livres.'"

The observation and study of fifty years have shown me the rise and fall of several systems of philosophy and criticism, but the Word of God still abides.—*Sir Wm. Dawson.*

THE CHILD-WIFE IN INDIA.

An interesting case has been tried at the High Court, Calcutta, before Mr. Justice Sale. It appears that the child-wife of one Soshe Bhusan Roy, a Brahmin, deserted her husband and took refuge in her father's house.

The Brahmin called upon the father to produce the girl before the court, and deliver her to her husband, who, it was contended, was her lawful guardian.

The girl's father stated that his daughter was only eleven years of age, and that the marriage took place when the child was seven years old. He had never given his consent to the girl's marriage, and the ceremony had been performed by the girl's grandmother and uncles without his knowledge. The girl had been ill-treated in the house of her husband, and begged to be allowed to stay with her parents, to whom she stated that were she obliged to go back, or to be made over to her husband, she would kill herself rather than do so.

After hearing counsel for both sides, the humane judge dismissed the case, with costs in favor of the girl.—*Ex.*

PROTESTANT SOCIETIES IN FRANCE

The *Societe Centrale d'Evangelization* supports 140 agents, has 300 places of worship, and visits 195 localities. It records the conversion of 387 Catholics, and the opening of 4 new stations during the year.

The *Mission Interieure* has been at work for a quarter of a century. It conducts evangelistic meetings in different districts, leaving to the care of the nearest churches those gathered in. This work is being prosecuted with revived activity.

The *Societe de Missions de France* has enjoyed financial prosperity, all the expenditure having been met. The operations of the Society in Africa and Tahiti are extending, and much blessing has been received. Other agencies in France are carrying on their work with success in a noble spirit of self-sacrifice, and with great hopefulness. In all directions the outlook is bright.

The McAll Mission still holds on its way. Though several stations have had to be abandoned for lack of funds, there has been much success. In particular, the work done by the Mission Boat on the Oise, the progress of temperance work, and the steady ingathering of converts from Catholicism give cause for thanksgiving.—*Can. Pres.*

Mohammedanism has a history of thirty centuries. It has won 200,000,000 followers, and its degraded and wretched myriads are confined to southern Asia and northern Africa. Christianity, after nineteen centuries of life, has won 400,000,000 followers, and with the exception of China and Turkey, its happy and enlightened people rule the world."

WONDERFUL WORK IN UGANDA.

There have been wonders in connection with it, both at home and abroad. Less than a score of years have passed since Stanley visited Uganda, and a single letter from him in the London *Daily Telegram*, announcing that King Mtesa was willing to receive Christian teachers, and his vivid and touching description of the needs of the heathen, so touched the heart of Christian England, that within a few days, gifts, amounting to fifty thousand dollars, came pouring into the treasury of the Church Missionary Society to open a mission on the Victoria Nyanza.

Equally wonderful has been the progress in the field which has been summed up by Mr. Pilkington as follows:—

"One hundred thousand souls brought into close contact with the gospel, half of them able to read for themselves; two hundred buildings raised by native Christians in which to worship God and read His Word; two hundred evangelists and teachers entirely supported by the native church. ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking daily instruction; statistics of baptism, confirmation, adherents, teachers, more than doubling yearly for the last six or seven years; the power of God shown in changed lives,—all this in the centre of the thickest spiritual darkness in the world."

No less than 2,921 adults were baptized during last year, besides six hundred children of Christian parents; and Bishop Tucker within three months of his arrival had confirmed 1,200 converts.

The work is spreading not only through the provinces, but beyond the bounds of Uganda proper. Busoga is gradually opening to the gospel, though the principal chiefs have for the most part opposed it. Toro, beyond the western boundaries of Uganda, near the Ruwenzori Mountains and the Albert Lake, though it has never yet been visited by a European missionary, has congregations meeting in two churches. Koki, also beyond the borders of Uganda to the south-west, was visited by Mr. Fisher in June, 1895.

He found that of the 80 great chiefs in the country, 4 professed to be Romanists, and the other 76 called themselves Protestants; of the latter, 24 could read a Gospel, and 12 were learning to read. Mr. Pilkington, in a statesmanlike paper in the *Intelligencer* for May, propounds a scheme by which the whole country within a radius of two hundred miles from Mengo might be evangelized in the next three years by bands of African evangelists directed by European missionaries.

Scotland's "first missionary to the Jews" is dead—the Rev. Daniel Edward, of Breslau. He was ordained to this work fifty-six years ago, and continued in it until he was nearly eighty years of age.

CHRISTIAN ENDEAVOR GLEANINGS.

"Young Christians may make mistakes in working for Christ, but they make a greater mistake in not working for Him."

"A Welsh Presbyterian C. E. Society in Wisconsin has organized a Sunday School in one of the rural districts where no religious services previously were held."

"Last year Dr. Clark travelled 37,000 miles in the interest of Christian Endeavor. He sailed for England on July 23rd to give a year to the work in other lands than his own."

"From India we hear of a Christian Endeavor Sunshine committee that visited and relieved 323 poor people during the year. Within a fortnight this same society collected \$250 to pay off a church debt."

"Out of 260 Endeavorers of a New York City local union, 100 were found to be givers of one-tenth of their income and 85 were proportionate givers. The remaining 75 made definite resolutions in this respect."

"The C.E. Society, organized one year ago in the First Presbyterian Church—the first Society in Pekin,—has grown within a year to five societies, and membership increased from 20 to 200. The Society has been a great help in teaching these young people their possibilities and responsibilities in church work."

"Chinese Christian Endeavorers organized a Sojourners' Society on Mt. Kuliang, near Foochow, last summer. There were 69 members, who on Sunday afternoons went out, two by two, visiting houses in the villages. Prior to the organization of this Society, Sunday had been an idle day to these young people."

"In the Washington Convention as the States and Countries were responding to the roll-call by giving their mottoes, an Armenian spoke for Turkey: 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us.'"

"A California family walked four miles over the mountains to attend a missionary meeting held by visiting Christian Endeavorers. This was the first Gospel service these people had attended for years. After the meeting, some of the Endeavorers returned home with them, and helped organize a Sunday-school and a Christian Endeavor Society."

"In order to train young people, not accustomed to leading a prayer meeting, to take charge of and conduct a Christian Endeavor meeting, the Coatesville, Pa., Presbyterian Society appoints two leaders for one meeting. The one new in the service at first merely announces topics and hymns. After serving in this capacity once or twice, he takes full charge of the service."

"Presbyterian Endeavorers in Orillia, Ont., report one of the pastor's sermons each Lord's day, and distribute neatly written copies among the aged and sick of the congregation. With a little practice one can take a large part of the sermon without the use of shorthand. Not only do the shut-ins enjoy the sermon; the close attention required to reproduce it impresses it on the memory of the Endeavorer whose first purpose is to be helpful."—*Ex.*

"One of the duties of every Presbyterian Endeavorer is that of becoming an intelligent Presbyterian. He ought to know something, not only of religious truth in general, but also of the distinctive principles of that branch of the Church of which he is a member. He ought to know what Presbyterianism means. He ought to be intelligent in regard to the doctrines and usages of his own denomination. If he would accomplish this he must make himself familiar with the literature of the Church."

"Giving is a habit, and to inculcate it is one of the chief responsibilities of the Missionary Committee. Fairs and entertainments, periodical speculations in dry goods and oysters, are not in our province. 'Raising money,' so called, is as much outside the true work of the Missionary Committee as raising cattle or cucumbers. Not to 'make money,' but to make givers, should be our study, and the secret of success will be found, not in constantly circulating the collection basket, but rather in constantly carrying out the spirit of the consecration meeting."

The following striking expressions used by native Africans indicate the possession of poetical ideas: The Mpongwes call thunder "the sky's gun," and morning "the day's child." The Zulus speak of twilight as "the eyelashes of the sun." A native from West Africa, when he first saw ice, said it was "water fast asleep."—*American Board Almanac.*

The Cheap Press Professor G. Doumergue, of France, of Montauban, France, writing in *Le Christianisme*, has said:—"I have lately had occasion to examine a little of our cheap press, our half-penny newspapers. I have been completely stunned by this examination! Truly it passes belief! The cheap press—there is the enemy. The priestly power is nothing; the curse of drunkenness is absolutely nothing—in comparison with this cheap press."

"One rises from reading these papers as one would leave some abominable den of vice, disgusted, exasperated, sick at heart, enervated; the brain and heart literally boiling over. Good, evil, virtue, vice, truth, falsehood, everything uncertain, everything upset; all seem to swim before the eyes. Words have no more their right meaning, things have lost their true shape, all is but a huge demoralization and an unreal excitement."—*Ex.*

Christian Life and Work.

CHRIST AS OUR TRUSTEE.

BY REV. THEODORE L. CUYLER.

The only basis of all honest business is personal integrity, and the only assets that make a bank or an insurance company reliable are capacity and conscience. "Whom can I trust?" has been the sorrowful inquiry of more than one man who has found his "securities" proving insecure and the word of his fellow-man as brittle as pipe-clay. Let us rejoice that in the most momentous of all interests to us there is one Trustee who has never broken His word, never defaulted in His promises, and never lost what was committed to His keeping.

An old hero in Nero's Roman guard-house felt a glow of holy ecstasy when he wrote to his son, Timothy: "I know whom I have trusted, and am persuaded that He is able to keep that which I have committed unto Him against that day." He had put his soul in trust with his Redeemer, and felt no more uneasiness than he did about the rising of the morrow's sun.

The same assurance that Paul had, may you and I have if we have made the almighty, ever loving Son of God our Trustee.

Only two questions I need to ask: "Is He able to save me?" and "Is He willing to do it?" The answer to the first question is that Jesus Christ is divine, and therefore omnipotent. The answer to the second is that He has laid down His life as a ransom for you and me; He has borne our sins in His own body on the cross. He sums up the whole vital matter in this golden utterance, "I give unto them" (*i. e.*, unto those who believe on Him and obey Him), "eternal life, and they shall never perish, neither shall any pluck them out of My hands."

That is enough. We have only to take Him at His word. If you and I accept implicitly this declaration of Jesus Christ and entrust our immortal souls to Him, and should be lost forever, it would clearly be no fault of ours. Reverently, be it said, we have a right to hold our Lord and Master responsible for our eternal welfare. I cannot more literally entrust a valuable package to the keeping of an express company, or my life to the ocean steamship on which I set my foot, than I entrust my soul to the keeping of Jesus Christ, with the full expectation of finding it safe "at that great day."

But I expect other things from my faithful Trustee besides by final salvation in the next world. I expect protection, oversight, and constant help in this world. He assures me that He is "able to keep me from falling."

Life has slippery places, and sometimes, like yonder path up "Skytop," leads very close to a precipice. Thousands are falling from whom we had expected better things; there are no obituaries so sad as the stories of those who have gone down with fearful

crash from high places of influence and honor.

Never have I heard of a good man having fallen when he was humbly striving to do Christ's will, and leaning on Christ's help. Every fall of a professed Christian comes from venturing on dangerous ground with reliance only on self-support. The moment that Peter trusted Peter, he sunk; the moment that he trusted Christ, the water became like granite under his feet. Strange that he did not remember that lesson when he began to boast that he would never desert his Master.

Does a genuine Christian ever take a false step, or make a slip into sin? Yes; when he makes "flesh his trust," or ventures where he has no business to go. The proof that he is a Christian is that he repents bitterly and walks more circumspectly ever afterwards. Such a man or woman finds forgiveness. While the Christless sinner wallows on in sin, the penitent Christian flees to the cleansing Saviour to have the ugly stain washed away.

That, I suppose, is the meaning of the phrase, "preserved *blameless*." Our sin repented of is not laid to our account for Jesus' sake. When we reach heaven we shall stumble or sin no longer, and then we may be "presented *faultless*" before the throne. There the white robe will never be exposed to a stain, for nothing entereth there which defileth. Will we know ourselves then? It will seem so strange to get where we can stop uttering the "Lord's Prayer," and will not need any watching.

In this brief article I cannot recount one-half of all the blessings which flow from making Christ our Trustee. How many burdens we stupidly try to carry that we ought to roll over on His everlasting arm. For our work, for our thorough and diligent performance of duty, we are responsible, but not for results.

We ministers and teachers are responsible for our sermons and instructions, but not for the conversion of souls. That is the Holy Spirit's office, not yours or mine. We make Him the Trustee of the truth we faithfully preach or teach. The power of a sermon is weighed by the amount of the Holy Spirit's influence which it contains. Christ promises His Spirit to those who seek aright and use the weapons He provides.

What a precious peace this complete trust in Jesus brings! There are many anxieties that make people lie awake in this world of panics and of perils. "To-morrow I will go and draw that deposit out of the bank," says the frightened merchant as he tosses on his uneasy pillow.

But a true believer can sleep serenely as far as his *real treasures* are concerned. His deposit for all eternity is secure. There is no torture more intense than distrust. The wife who doubts the love of him to whom she has pledged her all, the mother who fears that her son is deceiving her, feel the pangs of a perpetual purgatory.

Half of a Christian's spiritual troubles arise from his wanton distrust of Christ; of the rest, most arise from disobedience to Christ. If I confide in a faithless fellow-creature, it is his fault when I am deceived. But when I suffer from anxieties about what I have put into my living, loving Saviour's hands, the fault and the folly are all my own. I cannot trust Christ too much, or myself too little.—*Evan.*

AMUSEMENTS.

The Bishops of the Methodist Episcopal Church, U.S.A., in their deliverance on the duty of the Church with regard to amusements, well say:—

"A spiritual church must always be opposed to amusements that are dissipating rather than recreative. To all such pleasures the church must oppose itself or dwindle as a spiritual force. Churches do not perish by sacrifices or self-denial. Persecution from without often makes them flourish within.

"But churches have perished by indulgence in what seemed to be at first innocent delights, but grew at length into destructive habits. There are amusements that deaden all spiritual life, leave one without a sense of power with God, cause men to lose their first love, and leave them only a name to live while they are dead.

"With an intense and ever-growing aversion to all that deteriorates the spiritual life of the church, we lift up a voice of warning against the increasing prevalence of amusements that are deleterious to our spiritual power."

SUNNY PEOPLE.

There's a certain old lady who lives in a little old house, with very little in it to make her comfortable. She is rather deaf and she cannot see very well, either. Her hands and feet are all out of shape and full of pain because of her rheumatism. But in spite of all this, you would find her full of sunshine, and as cheery as a robin in June, and it would do you good to see her. I found out one day what keeps her so cheerful.

"When I was a child," she said, "my mother taught me every morning, before I got out of bed, to thank God for every good thing that I could think of that he had given me—for a comfortable bed, for each article of clothing, for my breakfast, for a pleasant home, for my friends, and for all my blessings, calling each by name; and so I begin every day, in a heart full of praise to God for all He has done and is doing for me."

Here is the secret, then, of a happy life—this having one's heart full of praise; and when we do as this dear little old lady does that is, count our blessings every day, in a spirit of thanksgiving for them—we shall find many a reason why we should praise God.—*Buffalo Christian Advocate.*

TRUE COURTESY.

Courtesy requires cultivation, like other Christian graces. Says a thoughtful writer: It seems to be born in some, and bred in others; but many must acquire the habit of thoughtfulness in mere trifles by persistent effort. Because one does not come naturally by an easy manner and unconscious grace, is no reason why he should despair of becoming a truly courteous person.

The thirteenth chapter of I Corinthians is a manual of etiquette that never grows obsolete. Read in the light of those sentences, conduct is seen to be more than half of life, manners are dignified, love shines through little things and lifts them to its own high level, as "the greatest thing in the world." Our children should be taught the value of all the graces.—*Sel.*

HOW GOD WAS HINDERED.

We had been laboring for five days in the city of B—, in the State of Indiana, says Rev. J. Wilbur Chapman, the evangelist. The people thronged the church, but the unsaved seemed to possess hearts of stone. Indeed, I could see no sign of either blessing or victory, and so had called together the pastors to request my release from the engagement.

At that meeting one minister said, "I know where the difficulty is, and I will try to correct it." And he did.

One of our chief ushers, a member of the church, and a judge of high standing, was living a double life. His conduct was a reproach to the cause of Christ. Whenever he walked down the aisle, you could feel a spiritual chill sweep over the audience.

His pastor left the meeting to go to the judge's office, and when alone with him he said, "Judge, it is reported on the street that your life is not right, and that you are a hindrance in the prosecution of this work. If this is true, I want to help you. And if it is untrue, I will befriend you."

The old man's face became pale; and his eyes filled with tears as he said, "It is all true, and more, and I am the most miserable man in the world."

They fell upon their knees, the arm of the minister about the judge, and when the prayer was ended, he had the consciousness of God's forgiveness.

At the next public service he was present. The sermon was ended, and my hands were raised to pronounce the benediction, when the old judge arose to say: "My friends, you have long known me as a professed Christian, I rise to say that I have dishonored my Lord, and injured His cause. I ask your forgiveness, as I have asked and received His." The confession was ended with a sob.

There was no benediction; there was a baptism of tears; but that was the beginning of victory. The first invitation to the unsaved brought at least fifty to Christ, and ten days meant the salvation of hundreds.—

TOO GREAT A RISK.

A young girl who had recently united with the church went, shortly after, to spend several weeks with friends who made no profession of religion. No one interfered when she wished to attend service, about her, so far as outward observance, to shock her sense of right. The small omissions which she could but notice she was inclined to pass over lightly.

At length, however, some of the young people about her, who prided themselves upon their "liberty of thought," suggested the reading of certain books. These books were very different from the young girl's ordinary reading, but she wished to know what was in them, and so, out of mere curiosity, as she afterward acknowledged, she read the skeptical views of various authors.

Alas for the result! Doubts and questionings, which were fostered and strengthened by the unbelieving atmosphere around her, soon beset the young Christian. Faith and hope were clouded, conscience was dulled, and, worst of all, a certain apathy was induced, which hindered any vigorous struggle against the deadly influence.

While it is true that no matter what assault is made against the faith of a Christian, "God is able to make him stand," it is likewise true that when a young believer with character unformed, and a nature susceptible, allows himself to come in contact with unbelief, he puts into the tempter's hand a weapon from which his soul may receive a mortal hurt.—*Forward.*

HOW TO READ THE BIBLE.

Martin Luther used to teach his children to read the Bible in the following way: First, to read through one book carefully, then to study chapter by chapter, then verse by verse, and lastly word by word; for he said: "It is like a person shaking a fruit tree—first shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch, and afterwards each twig of the branch, and last of all looking carefully under each leaf to see that no fruit remains." In this way, and in no other, shall we also find the *hidden treasures* that are in the Bible.—*Forward.*

EXERCISE AND LONG LIFE.

All authorities who have treated on longevity place exercise, moderately and regularly taken, as one of the main factors of a long life. That there are many exceptions does not alter the fact that physical exercise is as useful in keeping one healthy as it is in prolonging life. Good walkers are seldom sick, and the same may be said of persons who daily take a certain prescribed amount of exercise. Exercise is both a preventive and a remedial measure. The relation of exercise to health is as true in the moral and spiritual, as in the natural, world.

CAPABLE OF ANYTHING.

It is often said of bad men that they are capable of any wickedness; but this is true of all of us. We hear of a professing Christian or an energetic philanthropist or a refined scholar committing a disgraceful and loathsome crime, and we say in astonishment, "That's the last man in the world I would have expected to do such a thing."

That is just why he did it. Thinking that he never could commit so base an act, he did not guard against it, and so was overtaken in the fault.

We are only safe when we continually realize the awful capacity for vice there is in us, and that without the grace of God we may any day commit crimes at which now we shudder. Vouchsafe, O Lord, to keep me this day from sin. Take not Thy Holy Spirit from me, and make me charitable to those who have sinned in ways in which I have not but might have sinned.—*The Quiver.*

"AS ONE WHOM HIS MOTHER COMFORTETH."

At a summer resort, not long ago, a clergyman and a lady sat on the piazza of the hotel. The lady's heart was heavily burdened, and she talked of her sorrows to the aged minister, who tried to lead her in her hour of need to the Great Comforter.

His efforts seemed to be in vain; the lady had heard all her life of the promise that if a tired soul casts its burden on the Lord it will be sustained, no matter how heavy that burden may be, but she seemed to lack the faith to thus cast herself upon the Lord.

A half-hour afterward a severe thunder-storm came up in the western sky. With the first flash of lightning the mother jumped out of her chair and ran up and down the piazza, exclaiming: "Where is Freddie? Where is Freddie? He is so terribly frightened in a thunder-storm I don't know what he will do without me."

In a few moments afterward her boy came running up the walk, almost breathless, and his face plainly showing the great fear that was in his heart. "Oh, mother," he exclaimed, "I was so frightened, I ran just as fast as ever I could to get to *you*." The mother sat down and took the frightened child into her arms. She allayed his fear and quieted him, until his head rested calmly on her loving heart.

The good minister stepped up gently, and putting his hand on the mother's shoulder, he whispered: "As one whom his *mother* comforteth, so will I comfort you. Isaiah lxvi. 13.

"I understand it now," she replied, as she looked up with tearful face. "I did not trust Him as my boy trusts me; but now I will throw myself into His arms as a little child, and remember His promise, 'As one whom his mother comforteth, so will I comfort you.' I never felt the depth of divine love as shown in that promise before."—*E. r.*

"PAPA, BE TRUE TO ME."

A United States Senator was leaving home. The parting words of his little daughter were, "Papa, be true to me." He was at a dinner party not long after, and was asked to drink. The words of his little girl came to mind. He felt that he could not be true to her and take strong drink, and soon after he gave out the following touching lines:—

What makes me refuse a social glass?
Well, I'll tell you the reason why;
Because a bonnie, blue-eyed lass is ever
standing by.

And I hear her, boys, above the noise of the
jest and the merry glee,
As with baby grace she kisses my face and
says, "Papa, be true to me."

Then what can I do, to my lass to be true,
better than let it pass by?

I know you'll think my refusal to drink a
breach of your courtesy;
For I hear her repeat in accents sweet, and
her dear little form I see,
As with loving embrace she kisses my face
and says, "Papa, be true to me."

Let me offer a toast to the one I love most,
whose dear little will I obey;
Whose influence sweet is guiding my feet
over life's toilsome way;
May the sun ever shine on this lassie of
mine, from sorrow may she be free;
For with baby grace she hath kissed my
face, and said, "Papa, be true to me."
—*New York World.*

PRAYER FOR MORE FAITH.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayer, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there is in it, if I saw how it would help me, then I could bear it."

"What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes, if I could only see that it would make me grow."

In both these cases do you not see that what you are begging for is not for more faith, although you think it is, but sight?

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not, "I see that it is good for me, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith, walking in the dark with God, only prays him to clasp its hand more

closely; does not even ask him for the lighting of the darkness, so that the man may find the way himself.—*Phillips Brooks.*

THE BIBLE EVER NEW.

Dr. Wayland, after referring in an article to the many attracted to Northfield for the study of the Bible, says: "And what a testimony also to the inexhaustibleness of the Lord's Word! Other books we absorb; other books we outstrip and leave behind; other books we read to-day with concentrated attention and delight; later we fall in again with the book, and we say, 'Now I am going to have another rapture like the last.' We are disappointed. Forty years ago, when 'Hypatia' came out, I sat up until three o'clock reading it, and it seemed to me that there never was such a book. A year or two later I read it again; but the charm had vanished.

"Books become superseded; but The Book has drawn the attention of scholars and thinkers; it has been read and studied by the learned and has been devoured by the plain people; and yet never did it awaken an interest so intense as to-day. Nothing will so draw an audience day after day as the intelligent, reverent exposition of the Word."—*Ex.*

THE BUSINESS MAN'S LESSON.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when the Sabbath came he was very tired. He had become interested, too, in the Sunday paper, so he gradually dropped off going to church.

His wife went regularly, and sometimes the children. One morning, just after his wife had started, he was comfortably seated, reading the paper, when he heard his boys talking in the next room. Said eight-year-old Willie:

"When you grow up, shall you go to church as mother does, or stay at home like father?"

"I shall do neither," was the answer. "When I'm a man I shall have horses and be on the road Sundays and enjoy myself."

The newspaper suddenly lost its attraction. There came before the father a picture of his boys associating with loose men and drifting into a godless, reckless life, and of himself looking on it in old age as the fruit of his self-indulgence.

Five minutes after he was walking rapidly towards the church. When the service was over, his wife, coming down the aisle, saw him waiting at the door. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the home that reminded him of his boyhood's happy days in his father's home. And who will say that he was less fitted for another week of business life by his share in the services of God's house, instead of "staying at home all Sunday to rest"?—*Ex.*

International S. S. Lessons.

SOLOMON'S WISE CHOICE,

11th October.

Les. 1 Kings 3: 5-15. Gol. Text, Ps. 111, 10.
Mem. vs. 11-12. Catechism Q. 42-44.

The Choice Pleasing to God. vs. 10-12.
Solomon Choosing Wisdom. vs. 5-9.
Other Blessings Added. vs. 13-15.

Time.—B.C. 1015; Solomon about eighteen years old.

Place.—Gibeon, about six miles north of Jerusalem. Here the old tabernacle remained until Solomon's temple was built.

David died B.C. 1015, after a reign of forty years. 1 Chron. 29: 26-28. Solomon, who had been associated with him in the kingdom for some months before his death, succeeded him. Very early in his reign Solomon held a great religious festival at Gibeon. There the Lord appeared in a dream and invited him to ask for what he needed. Solomon asked for wisdom to govern his people aright. The Lord was pleased with his choice, and granted him not only exceptional wisdom, but also great riches and honor, and promised him long life upon condition of obedience. Beside the Home Readings, read 1 Kings 3: 16-28, and 2 Chron. 1: 1-13.

LESSONS.

1. God wants us to choose what we will live for.
2. Young persons without experience need guidance in life.
3. The best thing we can choose is wisdom from God.
4. God is pleased to give us the good things we ask for.
5. When we choose aright God adds other blessings.

THE PROVERBS OF SOLOMON,

25th October.

Les. Prov. 1: 1-19. Gol. Text, Prov. 1: 10.
Mem. vs. 7-10 Catechism Q. 49-52.

The Beginning of Wisdom. vs. 7-9.
The Warnings of Wisdom. vs. 10-19.

Time.—About B.C. 1000.

Place.—Written at Jerusalem.

The book of Proverbs is a treasury of wisdom from which we may draw plain and practical rules for everyday guidance in almost every duty and relation of life. From this book the young especially may learn how to make the most of this life and how to be always ready for a higher and better life to come. In this first chapter, as in several other parts of the book, a wise and loving father gives to his son weighty words of counsel and warning, which are just as timely and practical now as when they were written by Solomon, the wisest of men.

LESSONS.

1. It is a great blessing to know God's wisdom.
2. The first thing is to know, love and honor God.
3. Children should learn from their parents.
4. We should not listen to the voice of strangers.
5. To go with the wicked is to listen to ruin.

SOLOMON'S WEALTH AND WISDOM,

18th October.

Les. 1 Ki. 4: 25-34. Gol. Text, 1 Sam. 2: 30.
Mem. vs. 29-30 Catechism Q. 45-48.

The Riches of Solomon. vs. 25-28.
The Wisdom of Solomon. vs. 29-31.
The Words of Solomon. vs. 32-34.

Time.—B.C. 1014.

Place.—Jerusalem.

The chapter from which our lesson is taken describes the glory and magnificence of Solomon's kingdom during its most flourishing years. The description opens with lists of his princes and officers. Vs. 1-19. Then follows a picture of the prosperity of the people, the great extent of Solomon's empire, and the immense provision made for his household and stables. Vs. 20-28. An account of his world-famed wisdom closes the chapter. "Under his vine and under his fig tree" (v. 25) was a proverbial expression descriptive of peaceful prosperity. "From Dan even to Beer-sheba," meant the whole extent of the territory occupied by the twelve tribes: as we would say "From Maine to Texas." Solomon's dominion, however, extended far beyond these boundaries, to surrounding lands which were tributary to his kingdom. "Those officers" (v. 27) refers to the "twelve officers" mentioned in verse 7, who were stationed in different parts of the empire, and each of whom, in his month, had to gather from his district provision for the royal household. "Largeness of heart." V. 29. A mind able to comprehend the knowledge of many and difficult subjects. Solomon was a poet, a philosopher, and a naturalist. Vs. 32, 33. Thus God answered his prayer for wisdom, and far exceeded it, making Solomon the most glorious and honored sovereign of his time.

LESSONS.

1. God's blessing on a country brings peace and prosperity.
2. When we choose right things God adds other blessings.
3. It is God from whom comes the wisdom we need.
4. Those whom God teaches are prepared to teach others also.
5. A greater than Solomon is here asking our heart's honor.

BUILDING THE TEMPLE,

1st November.

Les. 1 Ki. 5: 1-12. Gol. Text. Ps. 127: 1.
 Mem. vs. 5-7. Catechism Q. 53-56.

Solomon's Message to Hiram. vs. 1-6.
 Hiram's Gracious Reply. vs. 7-9.
 A Covenant of Peace. vs. 10-12.

Time.—B.C. 1012-1005.

Place.—Mount Moriah.

The young king Solomon soon began preparations for building the temple, according to David's desire. He sent to Hiram, king of Tyre, for Sidonian artificers, and a supply of cedar wood of Lebanon for its construction. Hiram responded promptly, and a treaty was formed between the two monarchs. After about three years of preparation, the foundations of the temple were laid, in the fourth year of Solomon's reign, on Mount Moriah, where had been the threshing-floor of Araunah. 2 Sam. 24: 18-25. The massive stones and beams, already prepared, were brought and laid in their appointed places; and thus, without the sound of hammer or axe or any iron tool, the temple arose. It was seven years in building.

LESSONS.

1. Every one has his own work to do for God.
2. Each one of us may build a temple for the Lord.
3. We should put into God's work our most precious things.
4. It is a great privilege to help in God's work.
5. The Lord blesses those who honor and serve Him.

THE TEMPLE DEDICATED,

8th November.

Les. 1 Ki. 8: 54-63. Gol. Text. Hab. 2: 20.
 Mem. vs. 62-63. Catechism Q. 57-59.

The Prayer of Dedication. vs. 54.
 The Blessing of the People. vs. 55-61.
 The Offering of Sacrifices. vs. 62-63.

Time.—Probably B.C. 1004, about October, at the time of the Feast of Tabernacles.
Place.—Jerusalem, on Mount Moriah.

The temple was finished in the eighth month of the eleventh year of Solomon's reign. We are told that it was dedicated in the seventh month. Assuming that this did not take place until after its completion, it is probable that the dedication was made in the seventh month of the twelfth year. It was an imposing ceremony, conducted with great magnificence in the presence of a large assembly of the people. Numerous sacrifices were offered, and the ark of the covenant was brought by the priests from the tabernacle where David had placed it,

and put into the Holy of Holies. The temple was filled with a cloud, the token of the presence of the Lord, and Solomon offered the prayer of dedication. To-day's lesson gives Solomon's benediction at the conclusion of the solemn service, and an account of the sacrifices offered. A dedication feast of seven days, and the feast of tabernacles lasting seven more days, followed, after which the people were dismissed amid general rejoicing. The parallel account is found in 2 Chron. 5-7.

LESSONS.

1. Every word of God proves true and faithful.
2. The only true dedication is in lives of obedience.
3. God will remember our prayers if we are faithful.
4. Our hearts should be given to God in love and service.
5. We should present our bodies a living sacrifice to God.

West. Ques. Book.

AN EVERY-DAY DUTY.

Men pray for holiness as if it were something apart from their every-day life, something that had nothing at all to do with their conduct in their domestic, social, and business relations. They sing, "Nearer, my God, to thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements.

Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults. In every person who comes near you look for what is good and strong, honor that, rejoice in it; as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes.—*John Ruskin.*

Gold is good in its place, but living, brave and patriotic men are better than gold.—*Abraham Lincoln.*

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*F. W. Robertson.*

If I had my ministry to go over again, I would give more attention to the children.—*Ashbel Green.*

Received by the Rev. Robt. H. Wardon, D. D. Agent of the Church at Toronto. Office Confederation Life Building, 8 Richmond St. East. (during the month of August, 1896).

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Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$212 81', 'Exeter 8 80', 'Dalhousie and B'side 1 00', 'Uxbridge 2 00', 'Yarmouth 8 00', 'Belmont 11 00', 'Alma 1 00', 'Brucefield, Union 25 00', 'Campbellville 40 00', 'Total \$309 61'.

QUEEN'S COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$32 40', 'Dalhousie, etc 1 50', 'Bruceville, Union 10 00', 'Total \$53 90'.

MONTREAL COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$19 00', 'Dal. and Brightside 1 00', 'Brucefield, Union 18 00', 'Total \$38 00'.

MANITOBA COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$69 46', 'Exeter 8 80', 'Dalhousie, etc 1 50', 'Uxbridge 1 00', 'Alma 1 00', 'Dunblano 1 00', 'Broadview 7 50', 'Total \$90 20'.

HOME MISSION FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$6,261 58', 'Hamilton, Knox 125 00', 'Theford 24 00', 'Culloden 12 00', 'St Ann's, cc 6 50', 'Sarnia, St And 35 00', 'New Glasgow 12 50', 'Madont 22 00', 'Dalhousie, etc 11 00', 'Uxbridge 8 00', 'Bathurst, etc 4 00', 'Bathurst, y p h ms 6 00', 'Pal. Mills, cc 5 00', 'Yarmouth 20 00', 'Belmont 30 00', 'Calgary 16 20', 'Ballantrac 5 00', 'Wick 25 70', 'Strathroy ss 20 00', 'Alma 4 40', 'ss 9 00', 'Galt, Knox 37 00', 'Millbrook, ss 5 00', 'Caledon, Melville 5 00', 'Crawford, y p s 5 00', 'Franklin, cc 10 00', 'J S W St Mary's 10 00', 'Hullett & Lond, w f m s 10 00', 'Campbellville 30 00', 'Bear Creek 10 51', 'Keene 7 50', 'Friend, Keene 7 50', 'Avoonmore 28 62', 'Hill's Green 5 74', 'R-land 10 00', 'Clegg 7 00', 'Rosebank 3 00', 'Claude, wh m s 15 00', 'Eden Mills 13 50', 'Broadview 10 00', 'Per Rev. Dr. Morrison 41 00', 'Total \$6,931 79'.

AUGMENTATION FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$875 39', 'Princeton 4 50', 'Bolton 14 40', 'Dalhousie, etc 7 50', 'Swan Lake 3 00', 'Uxbridge 3 00', 'Ratho 15 00', 'Yarmouth 20 00', 'Belmont 25 00', 'Calgary 3 30', 'Strathroy 18 50', 'Paisley, Knox 29 05', 'Alma 1 00', 'Komoka 4 50', 'Keene 5 00', 'Ayr, Stanley 48 00', 'Broadview 5 00', 'Total \$1,083 09'.

FOREIGN MISSION FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$5,796 60', 'St Louis de Gonzague 2 50', 'Princeton 6 51', 'Binkham, Union ss 1 50', 'Sarnia, St And 35 00', 'Kingsbury 4 00', 'Dal. and Brightside 1 00', 'Uxbridge 8 00', 'Bayfield Road 19 00', 'Hillsburg 54 00', 'Dal. Mills, cc 5 00', 'Ratho 16 00', 'Fordwich, cc 10 00', 'Miss M E MacLean 10 00', 'Calgary 7 00', 'Prospect 40 00', 'High Bluff 19 00', 'Lachine, St And 25 06', 'Alma 3 10', 'ss 9 00', 'Galt, Knox 25 00', 'Millbrook 5 00', 'Caledon, Melville 4 00', 'Komoka 9 25', 'Moore, Burns ss 33 74', 'Campbellville 25 00', 'Keene 7 50', 'Friend, Keene 7 50', 'Avoonmore 27 48', 'Lan. & Pleas. Val 50 00', 'Roland 9 00', 'St Clegg 7 00', 'Rosebank 3 00', 'Broadview 5 25', 'Espino, Belpers 8 00', 'St Stephen, St Ste 18 00', 'Mrs A McDonald 4 00', 'Total \$6,336 29'.

WIDOWS' & ORPHANS' FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Collections and Donations. Acknowledged \$315 39', 'Princeton 2 00', 'Dalhousie, etc 3 00', 'Uxbridge 1 00', 'Hillsburg 5 33', 'Ratho 4 00', 'Yarmouth 4 10', 'Belmont 5 00', 'Alma 1 00', 'Galt, Knox 10 00', 'Caledon, Melville 1 00', 'Beechwood 1 48', 'Komoka 3 25', 'Keene 6 00', 'Clegg 4 00', 'Total \$364 05'.

Ministers' Rates.

Table with 2 columns: Description and Amount. Includes entries like 'M Talling \$47 80', 'J L Campbell 8 00', 'Dr R Torrance 10 00'.

AGED AND INFIRM MINISTERS' FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Collections and Donations. Acknowledged \$394 24', 'Theford 4 50'.

Table with 2 columns: Description and Amount. Includes entries like 'New Lowell 3 00', 'Dalhousie, etc 2 00', 'Uxbridge 2 00', 'Hillsburg 3 84', 'Madoc, St Peter's 12 00', 'Angus 2 00', 'Galt, Knox 10 00', 'Beechwood 1 37', 'Komoka 2 75', 'Keene 7 00', 'Ayr, Stanley 6 00', 'Mitchell 2 00', 'Total \$453 00'.

Ministers' Rates.

Table with 2 columns: Description and Amount. Includes entries like 'Rev A McClelland \$14 00', 'W W Crow 20 74'.

ASSEMBLY FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$391 45', 'Princeton 3 25', 'Ripley, Knox 6 00', 'Bruce Presbytery 34 40', 'Dalhousie, etc 1 50', 'Uxbridge 4 00', 'Ratho 2 00', 'Komoka 2 00', 'Lansdowne, etc 2 00', 'Rosebank 3 00', 'Ayr, Stanley 10 00', 'Cashel, Melville 3 03', 'Per Rev Dr Morrison 4 00', 'Total \$466 63'.

FRENCH EVANGELIZATION FUND.

Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$2,201 85', 'Crawford 1 00', 'Williamsford 50', 'Chilliwack 1 60', 'Friend, San Francisco 5 00', 'Mont. Charles St 2 65', 'Gravenhurst 4 43', 'Blytheswood, etc 10 00', 'D W Bole 12 00', 'Kippen 5 74', 'Centre Bruce 13 00', 'Duclos, French Miss 4 38', 'Bentpath 2 00', 'Jameville 3 30', 'Ballyduff 1 50', 'Pontypool 3 20', 'Thonet and Ridge 5 00', 'Cumberland 7 40', 'Priceville 7 00', 'Martintown, St And 11 00', 'Antigonish, St Jas 3 00', 'Ballinafad 7 00', 'Woodville 40', 'Palmerston 15 00', 'St Louis de Gonzague 5 00', 'Dalhousie, etc 7 00', 'Uxbridge 3 00', 'Calgary 4 00', 'Alma 75', 'Galt, Knox 35 10', 'Beechwood 21 55', 'Campbellville 9 06', 'Dunblane 6 00', 'Clegg 4 00', 'Waskada 3 00', 'Montrose and Elmsdale 12 00', 'Sydenham, St Paul's 15 15', 'A B C Sutherland's Riv. 2 00', 'Moose Jaw 3 00', 'Beechridge 5 00', 'Scarboro, Knox 26 00', 'Mrs M Gibson, Oakville 5 00', 'Bathurst 2 00', 'Oxford 15 10', 'St John, St John's 5 10', 'Maitland 59 00', 'Prince William 8 00', 'West Bay, C B 23 36', 'Ballinafad 1 00', 'Per Rev T C Perry 35 00'.

POINTE AUX TREMBLES.

Table with 2 columns: Description and Amount. Includes entries like 'Acknowledged \$391 44', 'Middleton (N S) w f m s 12 00', 'Mrs A Munro, Pt Elg 5 00', 'Toronto West. ss 50 00', 'c 45 5 00', 'Madoc St Col ss 12 00', 'Mrs Munn, Ripley 10 00', 'Hx, Park St s s 50 00', 'Total \$535 44'.

MONEY UNAPPORTIONED.

Table with 2 columns: Description and Amount. Includes entries like 'Egmondville \$21 00', 'Dundas Kns 52 00', 'Tor. Westminster 39 00', 'Bloor st 325 00', 'Central 400 00', 'Old St And 200 00', 'St Helen's 163 50', 'Essex 35 00', 'Acton 16 75', 'Brussels Melville 26 80', 'Toronto Dues 194 63', 'Chautauau 7 60', 'Mont Pleasant 5 60', 'Egmondville 29 00', 'Midland 45 00', 'Toronto Old St And 326 00', 'Bowmanville, St Paul's 50 00', 'Acton 10 00', 'Toronto Central 200 00', 'Parkdale Dunn ave 140 00', 'St Helens 30 00', 'Dundas Dues 69 00', 'Westwood 45 00', 'Acton 10 00', 'Strathroy 46 61', 'Egmondville 26 00', 'Columbus 25 00', 'Thamesford 59 00', 'Brussels Melville 63 00'.

MANITOBA COLLEGE.

Treasurer Rev. Dr. King. Ordinary & Theological Fd.

Table with 2 columns: Description and Amount. Includes entries like 'W B Bole \$25 00', 'Greenfell 2 00', 'Pt Douglas girl's mhd 60 00', 'Douglas 20 00', 'Cresford 4 00', 'Bellaird 3 40', 'Ballyduff 12 00', 'Alex Macdonald, Win 125 00', 'Win 50 40', 'Bus-sell astd 2 10', 'Rev Hugo McLellan 5 00', 'Rev Dr Gray 5 00', 'Rev J A Shannon 5 00', 'Stonewall & Grassmere 15 00', 'Edmonton 13 00', 'Lake Dauphin 5 00', 'Lansdowne 3 85', 'Calgary 4 00', 'Glen Adelaide 5 00', 'Rev J Maxwell 5 00', 'Robt R Scott, Win 20 00', 'Waskada 4 00', 'Rev C Moore 5 00', 'D D Hamby, Win 11 00', 'Wentworth's Ham 60', 'Rev R Hamilton, D D 10 40'.

Special Contributions for Summer Session.

Table with 2 columns: Description and Amount. Includes entries like 'Win Vallance, Ham 25 00', 'Geo Vallance 25 00', 'Charles Cookshutt, Tor 50 00', 'E R Greig 10 00', 'John Burns 25 00', 'A Lumsden, Otta 50 00', 'Fleming 25 00', 'G K Blyth 10 00', 'James Gibson 5 00', 'Perley 5 00', 'Hugh Macleannan Mont 10 00', 'J L Morris 10 00', 'Geo Gillies Gananoque 25 00', 'C Holden, Mont 30 00'.

Building Fund.		Alex Maclean	1 00	AUGMENTATION FUND.		St John, St John's.....	1 00	
(In repayment of advance by a member of the Board.)		Clyde River, PEI	8 00	Acknowledged.....	\$199 41	Int A.....	11 40	
Wm Fraser, Kildonan.	15 00	Clyde River ss	8 00	Milltown.....	15 00	Int C J Kelley.....	20 00	
Wm R Ross	10 00	Castlereagh ss	4 00	Clyde River, P E I.....	12 00	Clyde River, P E I	4 00	
Geo Sutherland	5 00	Kensington ss	25 00	Prince William	25 00	Rev J D McGillivray	5 00	
Angus Polson	15 00	Prince William	25 00	Total				\$251 41
James Harper	5 00	Baddeck, C B.....	10 32	COLLEGE FUND.		Ministers' Rates.		
And Jaffray	10 00	Bedford, Sackv, etc	22 90	Acknowledged.....	\$1,556 26	Acknowledged.....	\$ 28 00	
Rev John Hogg, 2 p l.....	10 00	Hx Park St c e.....	15 00	Div Merch Bk Hx.....	87 50	Total		
Colin H Campbell, Win.....	40 00	Wm B Macdonald	3 00	Belledune.....	2 65	\$496 85		
E F Stephenson, Win, 2 pt.....	10 00	Middle River.....	7 00	Div B of N S.....	520 00	FRENCH EVANGELIZATION.		
Scholarship Fund.		Total.....		Int John McLeod.....	30 00	Acknowledged.....	\$348 57	
Rev Dr King	\$60 00	HOME MISSIONS.		Int Geo S Heisler	150 00	Bathurst	2 00	
Received during August, by Rev. P. M. Morrison, D.D., Agent at Halifax, Office 39 Duke St.		Acknowledged.....	\$1,447 30	Int Marys Wm Rodgers 37 65	37 65	Oxford	15 10	
FOREIGN MISSIONS.		Div Merch Bk of Hx.....	21 00	Clyde River, P E I	12 00	St John, St John's.....	5 10	
Acknowledged	\$2,189 35	Hx B Co.....	27 30	Prince William	20 00	Maitland	39 00	
Dr Lawson Mem Fund.....	50 10	Div B of N S.....	76 00	Int Jas Watson	36 00	Prince William	8 00	
Bathurst.....	17 77	Youghall	5 00	Clyde River, P E I	4 50	West Bay, C B.....	23 36	
Youghall	4 00	Fredct'n St Paul's.....	100 00	BURSARY FUND.				
Dunlop	1 10	Hx Grove	20 00	Acknowledged.....	\$145 62	Total		
Escumin	15 00	Mrs T A Malcolm	1 01	Div Merch Bk Hx.....	17 50	\$441 53		
Rev Jas Rosbrough.....	1 00	Int Grove Ch.....	25 00	Coupon, N S.....	25 00	POINTE-AUX-TREMBLES SCHOOLS.		
Hx Grove	29 00	Hx Park St ss	29 00	Clyde River, P E I	2 00	Acknowledged	\$40 42	
Int M	15 00	Neil's Harbor ss.....	5 00	Div Un Bk Hx	4 50	Halifax Park St ss	50 00	
Harcourt & Mill Br	16 00	St John, St John's	5 60	Total				
Neil's Harbor ss	4 00	Clyde River, P E I	14 00	\$194 62				
Chipman, 1 m & b soc.....	27 85	Prince William	15 00	COLLEGE LIBRARY FUND.		Total		
Harcourt, M's mtg	2 50	Little Harbor	16 00	Acknowledged.....	\$3 50	\$90 42		
Nicholas & B Riv mtg	9 71	Fisher's Grant	9 00	Int Korean Fund	3 07	Grand Total.....		
Richbcto, etc., mtg.....	8 58	Wm B Macdonald	3 00	Total				
Ronchibonguac	8 64	New Glasgow United.....	109 00	\$6 57				
Maitland	30 00	Div Un Bk Hx	4 50	AGED MINISTERS' FUND.		ASSEMBLY FUND.		
New Richmond.....	9 50	For North West.		Interest and Collections.		Acknowledged	\$77 33	
		Hx Park St ss	\$40 00	Acknowledged.....	\$318 95	Oxford.....	4 00	
		St John, St John's	1 00	Int J H Hall	44 00	Total.....		
		Total		\$81 33				
			\$1,935 70					

YOU CAN NEVER TELL.

You never can tell when you send a word—
 Like an arrow shot from a bow
 By an archer blind—be it cruel or kind,
 Just where it will chance to go.
 It may pierce the breast of your dearest friend,
 Tipped with its poison or balm;
 To a stranger's heart in life's great mart
 It may carry its pain or its calm.

You never can tell when you do an act,
 Just what the result will be;
 But with every deed you are sowing a seed.
 Though its harvest you may not see.
 Each kindly act is an acorn dropped
 In God's productive soil;
 Though you may not know, yet the tree
 shall grow
 And shelter the brows that toil.

You never can tell what your thoughts
 will do
 In bringing you hate or love;
 For thoughts are things, and their airy wings
 Are swifter than carrier doves.
 They follow the law of the universe—
 Each thing must create its kind;
 And they speed o'er the track to bring you
 back
 Whatever went out from your mind.
 —Ella Wheeler Wilcox.

QUARANTINE YOUR HOUSE.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of pestilence. To effectually protect your homes from its baneful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence on their character.

Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tales of vice, the obscene pictures, the whole flood of wicked, degraded, crime-producing literature that threatens us. Put in reach of your families good papers, magazines and books. Bait them with a chaste story, and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter.—E.R.

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—
 J. R. Lowell.