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The
Presbyterian Record

OF THE

Presbyterian Church

IN

CANADA



January 1892--December 1893.

VOLUMES XVII-XVIII.

**REV. E. SCOTT, EDITOR,
PRESBYTERIAN OFFICES,
MONTREAL.**

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The Presbyterian Record.

Vol. XVII.

JANUARY, 1892.

No. 1.



JAMES CROIL

In beginning work, we cannot better link the present to the past than by favoring our readers with a sketch of the busy life and genial, kindly face of him who has published the PRESBYTERIAN RECORD since its first issue, as the organ of the new-formed "Presbyterian Church in Canada," some sixteen years ago:

Descended from a Perthshire family, James Croil was born in Glasgow, 4th September, 1821, so that he has now completed his three score years and ten. He received an excellent education in his native city, and, while still a young man, chose Canada as his home, following hither his elder brother, William Richardson, the owner of Croil Island, in the St. Lawrence River. On

the 5th of June, 1847, he married Miss Catherine Richardson, of Halifax, Nova Scotia. He settled on a farm in Dundas county, near Morrisburg, which was well known in after days, far and near, as Archerfield, and here for about twenty years he followed the plough, and dispensed a large-hearted hospitality to the friends who came that way.

But, like Burns, while turning up the furrows, he courted the muses. Having early acquired a taste for letters, he first ventured upon the domain of authorship by writing a report upon the history and capabilities of the county in which he resided, in response to a desire expressed by the Board of Agriculture for Upper

Canada for a statistical account of each of the counties of the province. This unpretending essay was afterwards expanded into the neat little volume, published by B. Dawson & Son in 1861, "Dundas; a Sketch of Canadian History, and more particularly of the County of Dundas," which at once established the reputation of the author as a concise and vigorous writer who displayed a painstaking accuracy in historical statements.

Having long taken an interest in the affairs of the Presbyterian Church of Canada in connection with the Church of Scotland, being an elder of the congregation of Osnabruck, and frequently a member of the Presbytery of Glengary, he was asked, in 1865, to undertake the agency of the Church, at a critical period in its history, with a view to visiting all the congregations in the Synod and stirring them up to a larger measure of liberality in maintaining the Gospel at home and abroad. Having retired from farming, and being in easy circumstances, loving his Church with great ardor, and being endowed with gifts of speech that were specially suited for such an undertaking, he was prevailed upon to accept the call to this work, into which he entered with great enthusiasm, and for which he refused to accept any compensation. His pointed, practical addresses went straight to the mark, and many a sleepy congregation was aroused to attempt, and to do, greater things than they had before dreamed of.

The result of his toilsome labors in this visitation of the Churches, which occupied about fifteen months, was thrown into the shape of a statistical report submitted to the Synod in 1867. It was afterwards published, and has preserved a great deal of valuable information regarding the early planting of Presbyterianism in the inland provinces.

In the autumn of the same year he was appointed, in succession to his brother William, Secretary-Treasurer to the Temporalities Board, an office he continues to fill.

The Presbyterian had been published by "The Lay Association of Montreal," in the interests of the Church of Scotland in Canada, from 1848 to the end of 1871. At this date Mr. Douglas Brimmer, who had for several years edited the monthly, removed to Ottawa, and *The Presbyterian* became the recognized official organ of "the Presbyterian Church of Canada in connection with the Church of Scotland," and Mr. Croil accepted the responsible position of its editor, a position which he filled with marked ability up to the end of 1875.

At the Union in that year the several magazines, hitherto conducted in the interests of their respective Churches, were merged into one, to be called THE PRESBYTERIAN RECORD, and Mr. Croil was appointed by the General Assembly managing editor, with, shortly afterward, Mr.

Robert Murray, of Halifax, N. S., as associate. How he has discharged his functions as such, the General Assembly, from year to year has testified, and all our readers know. His affection for the Church was deep and strong, and every undertaking of the General Assembly was heartily advocated. His sympathy with missions led to the preparation of a series of editorial articles, which were afterwards collected and published in a small volume under the title of "The Missionary Problem." We trust that the long familiar pages will yet receive an occasional visit from his facile pen.

Meantime we are sure that all our readers will join us in following him with hearty good wishes into his well-earned retirement, hoping that he may be spared for years to come to serve the Church, to which his best energies have been so long devoted.

* *

Life is full of greetings and good-byes. The former gladsome, the latter tinged with sadness.

In the last issue of the RECORD, Mr. Croil gave his valedictory to its many thousand readers. Many of them have read that farewell with a full heart. It has called up associations of other days, when, with loved ones now gone, they gathered on a Sabbath evening and read from his pen, and this parting seems almost like a fresh sundering of something that belongs to those tender memories. Added to this there is the saying of "good-bye" to an old friend, the giving up of the tried for the untried, the known for the unknown.

To him also, while a relief from work, it must have been a heavy task to sever the close and friendly relations that for sixteen years have been gathering strength; and the sadness would be tinged with a deeper shade by the thought that the three score years and ten, which have led him to take this step, admonish him that life's valedictory must soon be ready for the press.

But the Christian's horizon is not bounded by parting shadow. Behind and beyond it, irradiating its cloudy fringe with a golden light, is the blessed assurance that after that valedictory, "there remaineth a rest"—not of burdening years and failing powers, but painless, sinless, joyous, eternal.

Turning from the parting to the greeting, which the one appointed to take Mr. Croil's place now gives to these same readers, it can scarce be said to have in it much of gladness, for it is but the introduction of a stranger to most of them, who has but the right to expect the courtesy of a stranger's welcome. One favor, however, he asks, that they will bear patiently with his comparative inexperience and its consequent imperfections, and scan his work with a kindly eye, and he will do what he can, from month to month, to make the RECORD serve its end.

To four classes especially do we look for help in seeking to make the RECORD useful to the Church. (1.) Our ministers, in using their interest and influence to extend its circulation. In this as in most of the Church's work, much depends upon them. (2.) Our agents, who so faithfully do the plodding, quiet, thankless task of gathering the subscriptions and distributing the papers. To them we look, trusting that they will not grow weary in well doing, but will show, like good Presbyterians, the true perseverance of the saints, by greater zeal as the years pass on. (3.) All who are in any way connected with the more general work of the Church, as Presbytery clerks, Committee officials, to furnish information to the RECORD regarding that work, and thus keep it intelligently before the Church. (4.) Our missionaries in all the foreign fields. On them depends in large measure the interest of the Church in foreign missions. Let them, as they have opportunity, jot down their experiences from day to day, and send them, and make the Church see through their eyes the wants and woes of the heathen world, and they will reap a rich reward. No part of a missionary's time is spent to better purpose than that which he spends in writing to the Church press, of his work. He keeps before the heathen the Gospel he found at home. He must keep before the Church at home the want of Gospel that he finds abroad. Thus, like a living link, he binds the Church to her great work of going into all the world and preaching the Gospel to every creature.

* * *

The RECORD has with this issue been slightly enlarged. This, with heavier paper and change of type, considerably increases its cost for the the current year, and makes it impossible, from its own resources, to furnish it at a nominal rate to a few of the more needy mission stations, as has been done to some extent at times in the past.

The work, however, is a good one, and we take this opportunity of appealing to any who may feel disposed to do so to send us contributions to enable us to aid our home missionaries in this way. It is one of the best ways of doing home mission work. All such contributions will be acknowledged in the columns of the RECORD, and will be carefully appropriated. Do not, please, pass this paragraph over without thinking, and praying, and—giving.

* * *

The last Assembly remitted to Presbyteries to consider the question of a permanent secretary for the Foreign Mission Committee, W. D., and, if in favor of such an appointment, to nominate a man for the position. Mr. Hamilton Cassells, convener of the F. M. Committee, W. D., has written a letter, giving reasons why such an appointment should be made. He urges the growing importance of the work of the committee,

the necessity of some one to have special supervision of the expenditure, the need for furnishing to the Church, through the press, more of detailed information than is now given; the gain in extension of missions that would result from having one who might visit the churches and lay before them the facts of the work, and the need for more of correspondence with the missionaries, than can now be carried on. The letter has been widely published, both east and west. We trust that Presbyters will give the matter their fullest and most careful and prayerful consideration, so that when the matter comes before them in Presbytery they may be able to decide wisely and well.

* * *

We have just received the yearly report of the W. F. M. S. East. The annual meeting was held in Pictou, September 24th and 25th, and its review of work was most encouraging. The society has added during the year twelve Auxiliaries, eleven Mission Bands, and two Young People's Societies, and the whole receipts for the same period have been \$5,595.53. The society is to be congratulated upon the successful year's work, and is looking forward with good cheer to a fresh effort. It will all be needed. The unusually heavy outlay during the present and coming year, for schools in Trinidad, demand greater liberality than ever, but it will, we trust, yield a rich return.

* * *

Among the miracles of modern mission work is the progress of the McAll mission in France. Nor need we wonder at this. It was born of faith and love, and strong rapid growth is just what might be expected. Begun 19 years ago by Mr. McAll and his wife, at their own expense and of their own motion, among the workmen of Paris, in a small room in a poor quarter of the city, it has grown, until to-day it has 134 stations scattered all over France in all the principal cities. Its halls for worship contain over 18,000 sittings, and more than 600 persons are engaged in the work. The report for 1890 shows that for adults there were held 16,111 services, at which the total attendance was 1,237,688. The entire cost of the mission was \$89,563, of which \$33,910 was received from the United States, \$19,909 from England, \$17,762 from Scotland and \$13,340 from France, Switzerland, etc.

* * *

The number of divorces in Prussia reached three thousand a year, or ten a day. The Protestant pastors, rightly alarmed, agreed to refuse to marry those who had been divorced even for adultery. This agreement was made in 1851, with the result, as the *Church Times* of London says, "that applications for divorce fell at once by one-third and have continued to decrease."

Our Own Church.

THE WORK BEFORE US.

LOOKING out into the New Year, to the work which, as a church, lies before us, we find open doors on every hand. Departments of work have been planned and organized, and the great need of to-day is to throw ourselves more earnestly and zealously than ever into that service, along the various lines, which have thus have been marked out with so much of experienced care.

There are our colleges for the training of a ministry for the Church, and which need our steady support. It is needless to attempt to prove that these are essential to the life and growth of any church. While here and there an exceptional case may occur, in which a man, self taught, comes to be a power, and does a good work, such cases are the rare exceptions, and we can no more expect, from such sources, a body of laborers to carry on the work of the church, than we can expect a harvest, without special sowing, from the stray seeds that may have been dropped the previous autumn by the garnering gain.

Then follows the great work of Home Missions, from the Pacific to the Atlantic shores. This has not the romance, strange and wondrous, that sometimes surrounds our Foreign work. The progress is often slow. There is little of striking interest. But to the one who stops for a moment to think, it shews its fruits both plentiful and rich. An instance, an exceptional one, it is true, but yet illustrating what is steadily going on all over our own church, comes from the United States. Some years ago the Home Mission Board of the Presbyterian Church there helped a struggling church to the amount of \$1,400. That church grew into great strength, and has returned to the treasury of the Board \$100,000, in addition to nursing a dozen other churches into life. Our own country could tell many a tale, similar in kind, and differing only in degree. In its two great departments of Home Missions proper, and Augmentation, our church from the far East to the farther West is nursing its own life, and failure in either department, means a poorer, weaker church, in the days to come, a church with less vitality in itself, less influence as a moral and spiritual power in the land, and less ability and zeal in carrying the word of life to the regions beyond.

From a special quarter of our Home field there comes a mute but mighty cry, not only to our Church, but to all the Evangelical churches of the Dominion, viz., from the million and a quarter of our French-Canadian fellow-countrymen in the Province of Quebec. A cry, mighty, because so many are hungering for a peace and rest which they cannot get by their own good

works, and yet to a large extent "mute," because they do not know where to turn, nor whom to ask for that peace, other than to the faith in which they have been taught, where their own penances and sorrows are the atonement for their sins, and where so many earnest souls among them have long sought rest in vain. Yet all is not mute. The anxious questioning, the eager hearing, the seeking for light, in many cases the eager embracing of it, are encouraging aids to our faith, as we carry on the work of French Evangelization.

Patriotism, as well as Christianity, call to this work. These people are a mighty power in our land. They may be said to hold the balance of political power; and if our country is to be a free one, in the best and truest sense, then all its citizens must be taught the principles of civil and religious freedom, from a free, open Bible in their own tongue.

Mingled with these calls, subdued to us by the distance, and yet loud and clear, there come from over the seas voices calling in many a tongue, "Come over and help us." From Erromanga, Efate and Santo, Trinidad and the surrounding islands, Formosa and Central India, Northern China, and the Pagan Indians of the and prairies and the mountains, we do hear them calling in their varied tongues for the wonderful word of God.

The swift years remind us that our work will soon be done. Let the one on which we have entered, find us, as a Church, responding more loyally and heartily than ever to the Master's call.

AUGMENTATION OF STIPENDS.

By REV. D. J. MACDONNELL.

I HOPE that the Augmentation Fund will receive the share of attention it deserves when Sessions and Missionary Committees and Congregations are allocating their funds in January. There are about 140 Congregations, in the West, requiring aid. These include a considerable number in the North West which have recently passed from the ranks of Mission Stations to those of charges with settled pastors. The number of aid receiving congregations has not varied greatly for some years. While additions have been made to the list from year to year, there has been a corresponding removal from the list of Congregations that has become self-sustaining after receiving temporary help from the Fund.

Abundant testimony has been given by Presbytery after Presbytery to the benefits that have resulted from the operation of the Augmentation Scheme. In view of the deficit reported last year, the General Assembly, after a thorough discussion of the situation, requested the Moderator to issue a Pastoral Letter. I trust that Ministers

and Congregations will give the weight to the facts set forth and the counsels given by the Moderator.

The Augmentation Scheme is really a development of Home Mission work. By the aid of Home Mission Fund a station or a group of Stations is enabled to secure temporary supply until the people are in a position to call a minister and to pay a reasonable proportion of his stipend. Then they look to the Augmentation Fund for help until they are able to stand alone.

Surely it ought not to be difficult for the Congregations of our Church in Quebec and Ontario, the North West and British Columbia to raise \$30,000 in order to secure a decent maintenance to the ministers of these weak charges, most of which promise to become at an early day, self-sustaining congregations and aiding in their turn to support others.

Will not every Minister present the claims of this Scheme to his people and use his personal influence to have a liberal contribution forwarded as early as possible? Will not every Sabbath School Superintendent bring the matter before his teachers and scholars, and try to secure us a grant from the Missionary contributions of his school?

MUSKOKA AND ALGOMA.

Fifty-three missionaries have been employed in these fields, under the superintendency of Rev. Allan Findlay, during the summer season—thirty-five in Muskoka and eighteen in Algoma. Four fields were occupied for the first time under the care of the Student's Missionary Association, and in all of them the work has been going on satisfactorily. Four new churches were erected in Algoma during the past year. Two or three are under way in Muskoka. The ladies of the Home Mission Association of Orillia contributed what was necessary to supply Carling field with ordinances. The ladies of St. Andrew's Church, Toronto, continue their grant for the Burpee field. All the student missionaries, except four, have returned to their respective colleges for the winter, so that many of the stations must be left vacant or very inadequately supplied for the next six months. It is from such fields as these that the question of "Continuous Supply" derives its importance. It must be settled ere long. Mr. James Ferguson, for many years a faithful laborer on the Manitoulin and St. Joseph's Islands, has been removed by death. During the past six months Mr. Findlay was able to remit to Dr. Reid, for the Home Mission Fund, the sum of \$420.45, an advance on the contributions during a similar period in any previous year.

THE NORTH-WEST.

Dr. Robertson, the Superintendent of Missions, has published a statement giving the names of

nineteen stations, with the number of families in each (ranging from 32 to 98 in each), which are at present "vacant"; and these are only samples of *nineteen more* in the same condition—stations in prosperous parts of the country—soon to become good congregations if looked after, but which must suffer seriously if neglected. Besides the Presbyterian *families*, a number of Presbyterian young men, and families and young men without any church connections, wait on our services. The districts are filling up, too, and numbers will increase steadily.

"To write the names of the other missions would be to repeat what has been said above. Must thirty-six or thirty-eight fields go without services this year when the country is in so promising a state, and when the people to do so much for themselves? Under the Assembly's legislation *one* man has gone west. If the Church does not make some provision for claimant wants, she must lose a rare opportunity of enlarging her borders and increasing her strength for foreign work. Will not some of our young men, outside or inside our colleges, come to our aid?"

BRITISH COLUMBIA IN 1891. II.

BY REV. D. MACRAE, VICTORIA.

PASSING over the Gulf of Georgia to the mainland we will continue our review by a brief notice of

VANCOUVER.

Here we have three self-sustaining settled charges, viz. :- *First Church, St. Andrew's* and *Zion*, with an outlying mission station at Mount Pleasant, Revs. G. R. Maxwell, E. D. McLaren and J. M. McLeod pastors respectively. Hard work, harmony, material and spiritual prosperity have characterized the pastors and congregations of Vancouver. Presbyterian interests are well looked after in the Terminal City.

NEW WESTMINSTER.

St. Andrew's, the mother Canadian Presbyterian congregation in B. C., Rev. Thomas Scouler, pastor, maintains well the foremost position taken from its beginning, well nigh thirty years ago.

Backed up most liberally by the moral and financial support of *St. Andrew's*, the Rev. W. G. Mills has been successful in securing the erection of two neat and comfortable mission churches, one at the west and the other at the east end of the city. These will adequately meet requirements for church accommodation for some time to come.

The Rev. R. Jamieson continues to perform the duties of Protestant chaplain to the Dominion Penitentiary.

NEW WESTMINSTER DISTRICT.

Embracing the valley of the Fraser River, of varying breadth, from the Gulf of Georgia to the

old town of Yale, at the foot of the western slope of the Cascade Mountains and along the northwestern coast to the northern boundary of B. C., contains the largest area of good agricultural land in the province. Much of it is very fertile, but owing to the necessity of dyking, ditching and clearing, it is difficult and expensive, in this country of dear labor, to bring it under cultivation. This necessarily lessens the giving powers of the new settlers towards the support of Gospel ordinances. Like new districts everywhere, the roads are bad at certain seasons, and congregations are small and distant from each other, but the people are liberal and appreciative.

The life and work of the missionary here, with their encouragements and discouragements, are much the same as elsewhere under similar conditions. Along both sides of the Lower Fraser, from the points already indicated, a distance of about eighty miles, continuous lines of congregations or mission fields have been established and vigorously worked.

On the north side of the river, near its mouth, we have the congregation of *Richmond*, self-supporting and fully equipped with its neat church and manse. Rev. J. A. Jaffray, pastor.

Haney, with its neat little brick church, associated with Langley, on the opposite side of the river, under charge for the past five years, of the Rev. Alex. Tait, comes next in order.

Above Haney is the extensive field lying along the C. P. R. from *Warnock* to *Agassiz* (where the British Columbia model farm is situated), under the charge of the Rev. Alex. Dunn, who has been laboring in British Columbia for about fifteen years. Mr. J. R. Mackay, student, Rev. W. R. Ross' assistant in the Chilliwack valley, on the opposite side of the river, relieved Mr. Dunn of Agassiz during the greater part of the year, rendering excellent service there. The Rev. A. W. Lewis of Mount Lehman, also on the opposite side of the river, in turn relieves Mr. Mackay of Agassiz for the present.

Beginning again at the mouth of the river on the south side, covering more or less fully the country to the international boundary, we have *Ladner's Landing* and associated stations; the Rev. T. G. Glassford in charge. Among the indications of substantial progress, the completion of one neat and comfortable church, with another in course of erection, may be noticed.

Further up the river is *Clover Valley*, a new and extensive field, of which the Rev. B. K. McElmon, from the Presbyterian Church in the United States, but for some years missionary at Comox, under the direction of the Colonial Committee of the Church of Scotland, is in charge.

Above this point is *Langley*, already noticed in connection with Haney, on the other side of the river. This is one of our oldest mission fields,

and promises soon to reach the self-sustaining point.

Above Langley is the comparatively new field of *Mount Lehman* with associated stations, since just spring in charge of the Rev. A. W. Lewis. The new, sparse and scattered character of this district makes the labors of the missionary here very arduous. Faithful and continuous work will, however, produce results here similar to other places at one time under like conditions.

Next follows *Chilliwack*, with comfortable church and manse and well-organized congregations; Rev. W. R. Ross in charge. Mr. Ross has been ably assisted during the year by Mr. J. R. Mackay, student catechist, in overtaking the work in this extensive and important valley. By special arrangement, Mr. Mackay continues his labors here for the winter. Until very recently the long distance between Agassiz and Kamloops, with its numerous small hamlets, composed chiefly of railway employees, received no service, except for a few months, some years ago. For some weeks Mr. Fitzpatrick, student catechist, supplied this field, and on his return to college his place was taken by Mr. F. G. McLeod, student catechist, transferred from Metehosin. The necessity of this railway work has been pressing itself upon us for years, but it is only now that we have been able to get a suitable laborer.

Kamloops—the most important town in the interior—is our only settled charge there. Rev. Archibald Lee, the pastor, has met with much to encourage him in his first year's pastorate.

Nicola Valley—a cattle ranching and farming district, and one of our oldest mission fields—has in recent years suffered seriously by the depletion of population, due to the large ranching companies buying out the smaller farmers of the valley. The Rev. Geo. Murray, the missionary in charge, is, however, still holding the position with characteristic perseverance.

A new era is dawning on the long isolated and remote *Spallumcheen* and *Okanagan* valleys, by the near completion to the town of Vernon of a branch of the C. P. R.

Landsdowne and associated stations—the Rev. J. K. Wright in charge—have now a comfortable and neat church and manse, with a well organized and spirited congregation.

Vernon, with stations associated, Rev. P. F. Langill in charge, has made gratifying progress during the year. Among other things indicated, vigorous steps are being taken to secure the speedy erection of a suitable place of worship.

This completes the sketch of the work within the bounds of the Presbytery of Columbia. With the work of the Calgary Presbytery eastward of Revelstoke I am not sufficiently familiar to justify me in continuing it further. Enough, however, is known here to justify me in saying that it is prosecuted with at least as much vigor east of the third crossing of the Columbia River as west of it.

Let me close by reproducing a minute adopted by the Presbytery of Columbia at its last meeting, indicating the real and substantial progress of the Church in British Columbia in recent years:

"It was, on motion, agreed that the time has arrived when it is necessary, in the interests of the Church, to take steps towards the division of the Presbytery into three Presbyteries, and the formation of a Synod of British Columbia, etc."

D. MACRAE.

Our foreign Missions.

LETTER FROM REV. H. A. ROBERTSON.

AFTER nearly twenty years in the "Martyr Isle," Mr. Robertson writes to the Foreign Mission Committee in strains of thankfulness and hope. From his long, long, letter we extract the following:

ERROMANGA, New Hebrides, |
July 22, 1891. |

MY DEAR BRO. MORRISON.—Your kind and welcome note of May 1st, I duly received two weeks ago this morning.

Our inter-island steamer, the Croydon, passed here between 10 and 11 o'clock last night, going south. We saw her light and made a bonfire, but not being bound to call going south, and the weather being stormy and the hour late, she passed on.

The change from the old, slow Dayspring to a line of splendid, fast steamers plying between Sydney, Fiji, New Caledonia and Aneityum, is as great as it is delightful. At Aneityum the large steamers are met by the inter-island boat, which carries passengers, mails, supplies, and cargo, to each island in the group, and completes the round trip in about nineteen days, having called at every station where there is a missionary, and at every trader's station, within that time, landing and picking up cargo and mails. And, then, consider the boon of a monthly mail to and from Sydney, and supplies each month, instead of mails and supplies once only in six months, as was the case when we were served by the Dayspring. Especially to those of us who have children at school in Australia or Scotland is this monthly sure mail welcome.

I well remember saying at the farewell meeting in Halifax (well nigh twenty years ago) that, though the Presbyterian Churches in Canada were so divided at that time, I believed before five years they would be united into one grand Church, and that, though the New Hebrides was so far away and so little visited by travellers, I hoped to see the day when ocean going steamers would be running between Australia and these islands. I remember many smiled, but has not all come true within the time I dared to name, and even in a much more advanced stage than I had hoped to see.

It is now time to put down my pen, for I shall hear the church-bell calling us to the Wednesday weekly prayer-meeting, and I have a marriage at the close thereof, a young Church member, who has often been employed by me. I got him from his heathen father years ago, and since then he has lived here at Dillon's Bay. The young woman is not a native of this village, but has lived here several years, and is quite a "city belle." They make quite a distinction between

this village and the less cultured bush village, just as much as town and country at home.

I get no fee for this marriage, but it is another Christian marriage, which strengthens our party and weakens the heathen party, who are, I rejoice to say, almost reduced to a man without any followers.

July 30.

I deeply regret to report the loss of 19 (nineteen) of our young men from the south side of Erromanga, many of whom were the sons of high chiefs; several were Church members in full standing, and not a few were candidates for membership.

Poor fellows! they foolishly started for a visit to Aniwa, where Dr. Paton once labored. They left here on Monday afternoon, July 20th, or about ten days ago, and for a few miles made good progress, but soon they got into a heavier sea, and the boat was seen from the Erromanga shore to be making her way across with difficulty. About 9 p. m. the storm began. The wind blew with almost hurricane force, and soon a heavy sea dashed wildly all along the south side of this island. During the storm the rain fell in great quantities, and, like hurricane rains, it was bitterly cold, almost like a hail-storm at home in early spring-time. They were all powerful swimmers, but a hurricane is a hurricane, and when a boat is overturned, puts out of question all idea of swimming. All have perished during that awful storm. On Sunday last, July 12th, or four days ago, single planks of the whale boat in which our poor natives had started to Aniwa and two oars lashed to the mainmast, supposed to be so lashed to act as a life-buoy to keep them from sinking, were washed ashore at different places on the south and south-east side of this island.

Mrs. Robertson and I both feel keenly our great loss, and we feel deeply for the widows, fathers and mothers, sisters and brothers of the poor fellows who are lost. No, not lost, but who have been in a moment carried into the presence of their God, and we believe in the case of all of them, who had endeavored to receive the truth in their simple, childlike way, that they have been received into the kingdom of our Lord, who did not break the bruised reed or quench the smoking flax.

This sad affair has cast a deep gloom over us, such as we seldom, if ever, have felt on Erromanga during nearly twenty years of residence among this people. We have lost our first born, we have seen men's hearts split open before our eyes, and we have been, eighty of us, driven like children before a force of several hundreds of savages, armed with guns, battle-axes, clubs and bows and arrows, when we were on the way to Unepang district—the very land of the people to whom these young men belonged—with two teachers whom we hoped to settle there, but

none of these sad events cast such a gloom over Mrs. Robertson and myself as the loss of these nineteen fine young men of so much influence and of so much promise in the future in the advance of God's own work on this island.

Turning from this sad story, so far as our work is concerned, everything connected with the whole island, the people, the cause, the new members, children baptized, the large number of Christian marriages, the kind consideration of our people, all this and much more I might refer to, of a most gratifying nature, such as volunteers for work of all kinds, numbers coming forward to attend our classes in school, a most pressing invitation from the high chief of the extreme east side of Erromanga that we meet there next year to celebrate the Lord's Supper (something I never heard of from a New Hebridean before, unless some European had first hinted the matter quietly to them and promised that nothing about a white man suggesting it would ever be referred to), these and such like things have quite cheered us, and convinced us that, viewing it from every standpoint, this year—1891—has been by far the most encouraging, as regards the Lord's work on Erromanga, that we have ever had.

To add yet another token of progress, I may mention that on Monday after Communion, a few days ago, a large meeting to discuss the woful results to Erromanga of the Queensland labor traffic was held here by all the leading chiefs of the island, and finally they sent a request to me by my two leading elders, Yomot and Usuo, and signed by each of themselves, that I would write out a petition to those in authority in Queensland, which they would all sign, praying most earnestly for the immediate and absolute suppression of the so-called "Queensland labor traffic" in so far as the Island of Erromanga is concerned, stating that the traffic has almost ruined it, inasmuch as so many of the able-bodied young men have been taken away and only a small percentage have been restored to their homes and friends, and not a few of these in the last stages of consumption.

[This traffic means that vessels come around to hire men from these islands to work for a term, say five years, on the plantations in Queensland, Australia, at a certain rate of wages and a free passage back at the end of their term of service. Although it is "regulated" by law, yet the change, exposure, hardship and cruelty kills them off, and those who get back are often sadly cheated in their wages. Ed.]

Had they aided me at the outset with such a strong petition as they sent in last week, hundreds of their young men who have died like sheep in a storm on ship-board, where they have been packed like herrings in a cask, would now be living on their own lovely and rich island,

and in their snug camps would be many more hundreds of their bright little sons and daughters

Far more than all other causes put together do we charge the infamous "Queensland Labor Traffic," falsely so called, with having killed out the life of the New Hebrideans. Within the islands, every scheme and device possible is resorted to in order to evade the spirit and letter of the law and regulations, and added to this is the fact that it is not families, nor the old and infirm, who are carried away from their homes and friends, but the strong, clean-skinned, healthy, robust young men in the bloom and vigor of manhood, the very flower of the islands.

Could this infamous traffic have been, not "regulated," but stopped entirely, years ago, how different would have been the prospects of our mission and commerce, how strong, family life, and how vigorous the population; as the young men who have been carried away from the whole group by the thousand would have mostly married, and would have been blessed with families of their own. But alas! this Queensland labor traffic, benefiting only the planters and a few interested parties, has forever given, I fear, the death-blow to the chance of these poor islanders to even hold their own as regards population; and with their decay will follow the alienation of the magnificent rich lands of the race who have held it as their natural birth-right possession for ages. Poor people! Theirs seems the doom of all dark races—to the bush and back to the wall again.

But certainly no two persons ever had more encouragement in mission work than Mrs. Robertson and myself, and considering the awful state of this island when we landed here on the 28th of June, 1872, to take charge, surely we should never cease to thank God and take courage. From being the most cruel and bloodthirsty race (said to be) in all the South Sea Islands, and the most degraded, they have come to be among the most gentle, kind-hearted and willing Christian people to be found anywhere, and most generous to us and to distant churches ever since they could earn a shilling, and nothing is considered too much or too difficult or dangerous for them, if they believe that thereby they can advance the mission cause, please the missionaries, put down heathenism, and glorify God.

We have had our share of wonders. I have seen 200 people, at the command of Norowo, a powerful old chief and a fearless, cruel warrior, come forward in perfect quiet and regular order, and lay down at my feet all their heathen relics, and after the chief had first done so himself, they declared their determination to give up forever heathenism and accept the religion of the Bible. We see no sights like that now, simply because we have passed the rapid transi-

tion period and entered upon the quiet, less showy, but quite as progressive, and perhaps more reliable stage of planting a church on this island, which on account of its unique and tragic history must ever be regarded with undying interest.

We saw over 500 people assemble in July, 1882, here, to witness the celebration of the Lord's Supper, and when our little martyr's memorial church was found too small for the congregation we met on the green-sward close by, where 200 men and women, all Erromangians, sat down together to shew the Lord's death till He come.

But one fact which made that meeting of such intense interest was that until very shortly before that grand and solemn sight, many of the old men who sat down that morning to remember Christ till He come again were deadly enemies, and when at any time they did meet it was with battle axe, club or spear upon the battle field.

At that communion two sons and one nephew of Kowiwi, the man who murdered John Williams on the 20th Nov., 1832, sat together at the Lord's supper. There were some present who had been cannibals, and an old man who murdered a teacher the very day that James D. Gordon fell a martyr, and who was a party to a plot to drive Mrs. Robertson and our infant child, with all who dared to befriend us, into the sea at midnight, if I would not promise to give up speaking in the name of Jesus in Erromanga. But no more devout person sat down at the Lord's table that day than this old man, and he continued faithful, kind and humble until his death in April, 1885.

To our friends in the more northern islands we must now yield the more exciting and eventful work. Erromanga has passed through all that, and now we are in the more solid stage of laying a foundation for the church of the future here.

But I must close. With kindest regards to all, sincerely yours,

H. A. ROBERTSON.

LETTER FROM REV. DR. MORTON.

TUNAPUNA, TRINIDAD, Oct. 1891.

For the Record.

On Sabbath the 18th inst. I spent in Couva, assisting Mr. Coffin with his communion services, and was myself much pleased and impressed with what I saw.

The Central Church, at Exchange Village, was full, some benches having been carried in to supply lack of seats. Seven adults were baptized and five babes brought by the Christian parents.

Seventy communicants sat at the Lord's table, forty-five men and twenty-five women. Of these, twenty-five were admitted by profession of faith and joined for the first time, and four were

received by letter from other districts. The interest seemed to deepen as the services went on. I was filled with joy at the thought that amid not a little to discourage so much had been accomplished by the labourers in this district. It is a most hopeful circumstance that in the settlements around Couva, where East Indians have their own lands, Christian thought and influence are pervading and leavening the people.

A great forward movement has been made in Couva within a year. Five new school-houses and three teachers' houses have been built and work extended into several new settlements. The Government raised a special loan of £100,000 for roads, by which the roads in the Southern part of the Tunapuna district and around Couva, have largely benefited. T. Cumming, Esq., has gravelled a road through his property from Couva to Waterloo Estate, which brings that large Estate, of over 2,000 tons of sugar annually, within easy reach of the missionary.

On Saturday evening we drove through this road—about four miles—and held a meeting in the Hospital, at which between seventy or eighty were present.

The Couva of isolation, as it was in the days of Mr. Christie, is no more. The railway and macadamized roads have made it one of the most accessible and compact of our mission fields.

JOHN MORTON.

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, Nov. 16, 1891.

DEAR MR. SCOTT.

A PROFUSION of blossoms is not a guarantee of a fruitful harvest, and yet without blossoms we do not expect fruit. Let me give an illustration or two from our daily work.

Two months ago I baptized a Mohammedan lad of seventeen years. For several years he lived as the adopted son of a Mohammedan in good position in this town, who is decidedly friendly. The lad attended school, desired baptism, and, being satisfied with his conduct, knowledge and interest, and meeting with no opposition from his guardian, I baptized him. At once a storm arose. Relatives and their Mohammedan friends blustered and threatened, venting their rage chiefly on the head of the guardian. The grandfather demanded that the lad should be restored to his custody. To this demand the guardian agreed. But, said the old man, I gave you silver and you return copper. Restore the very coin I gave you, in other words give him back a Mohammedan.

The recanting process in the case of a Mohammedan is simple—it is simply to say in their own tongue "I repent." Failing to get the guardian to demand this of the lad, the grandfather took

him back, and his step-mother confidentially told Lal Bihari that for three days she tried by every scheme she could devise to get the lad to repeat the above formula, but she entirely failed.

He declared :

"I will never go back."

"Jesus is my Saviour and I will trust him."
"I will never take a religion that offers no Saviour for the sinner." His father, fearing his co-religionists, sent his son away. He came to us and remained two weeks, and then returned to his guardian. There he now is, performing his daily duties as if nothing had happened.

Yesterday, from the same house, I baptized another youth of sixteen years, and there was no opposition from Mohammedan friends.

To-day, two men belonging to the family of the first boy baptized, came, seeking books from our recently imported stock from Calcutta, and, in failing to get certain books written in refutation of Mohammedan objections to Christ and Christianity, they were greatly disappointed. They disclosed their secret belief in Christ and the Gospels, and stated their anxiety to get certain books that they might set forth more strongly, their reasons for the course they intend soon to take.

Just as I now write, a well-instructed Mohammedan goes out, who has been to Lal Bihari to reconcile the words of our Lord in Mark x, 18: "Why callest thou Me good? There is none good but one who is God," with his claims to equality with the Father in other passages. There is enquiry on every hand, and, where parents are wedded to the faiths of their ancestors, they readily tell us that their children will all be Christians.

Indications are seen everywhere amongst Hindoos, also, of a growing interest. Not two miles from San Fernando is an estate with about four hundred people, and, though we have visited it regularly for twenty years, we gathered little, very little fruit—we have not had even ten baptisms. A year ago death appeared to reign. Early in this year, there was some evidence of a quickening. The Sabbath School is attended by thirty children. After the Sabbath School here, some of the young people go there to give instruction. A Catechist goes every Sabbath, and now the whole Estate, speaking in general terms, turns out to hear the message. Recently two influential men were baptized. On the Sabbath eighteen attended service here from that Estate. In the evening the Catechist was later than usual in going, and they asked him why he was so late in coming, for there were many things they wished to hear from the Christian book.

Last week a Brahmin on said Estate was found unshaven, and with untrimmed beard, etc., and a neighbour—himself a Hindoo—on learning that it was because he had failed to collect from a countryman in the neighbouring

village a sum of money due him, advised him to pray to Jesus, and then go to the man and ask for his money. He replied, if I get any money, then I'll pray, and become a Christian. No, rejoined his neighbour, trust him now and go. Later in the week he went, and the debtor offered him his coin, which he accepted for the debt. We will await the result. Nine days ago, on entering a school-house, a place also of worship, I found it well filled. On one side sat twenty Hindoos and Mohammedans, and one—formerly of their number—a high Caste man—awaited baptism. Everything was as orderly as at a communion service at home, and I thought the stillness ominous—the calm preceding the storm. As we proceeded we observed a most attentive interest, many heads nodded assent to our words as we set forth God's way of cancelling sin and accepting the sinner. When the candidate for baptism had stated why he renounced Hindooism and accepted Christ, I gave permission to anyone to speak or ask questions. A Brahmin, prominent amongst them, both on account of his caste and his intelligence, replied, "what can we say,—these words are good, and not only is our brother a Christian, but many more will soon follow him."

The next day Lal Bihari met one who had been at that service, and enquired what were the people thinking. After speaking most kindly of the work of Raj-Kumar, the Catechist, he stated that on every hand the people were enquiring, and that every day they were talking of the Christian religion.

These incidents may afford a glimpse of what our eyes see and our ears hear.

Yours truly,

K. J. GRANT.

LETTER FROM REV. MURDOCH MAC-KENZIE.

TIENTSIN, NORTH CHINA, Sept. 30, 1891.

DEAR MR. YULE:—We are at present on the houseboat about three days journey from Lin Ching, returning from the coast. Mrs. MacKenzie has improved greatly in health during our stay in Chefoo. We met Mr. and Mrs. MacDougall, Miss McIntosh and Mrs. MacVicar in Tientsin whither they had gone for a slight change. The summer in the interior has been very trying this year, much more than last.

You will likely have learned before this reaches you that Mr. and Mrs. Goforth lost their dear eldest boy. He suffered from weakness in the knees for some months and on the twenty-fourth of July, death took him away. The afflicted parents have the sincere sympathy and prayers of all the members of the Mission.

The life of Dr. Smith's youngest child has been trembling in the balance for six weeks now. If

is still uncertain whether he will recover. They did not expect him to stand it thus far. Almost every member of the Mission has been down at some time this summer. Such an experience, however, is not uncommon in China.

I promised to give you in this letter a short account of Chefoo and our experience while staying there. As you may know the town lies on the sea coast fully two days journey from Shanghai, northwards. There is a large range of hills running for some distance south of the town. This is quite an attraction, as hills are somewhat rare in parts of North China. The sea breezes are bracing and invigorating and many missionaries resort to the place from different quarters of the country. A short stay there refreshes the worker in body and mind. An opportunity is given of meeting Christian sisters and brothers from all parts of China, and intercourse with these tends to widen one's range of information, broaden the sympathy and deepen the interest in the work in other places.

A missionary prayer meeting is held on the first Monday of each month. At this meeting all interested in the work of missions are expected to be present. Reports are given in by workers from various mission centres throughout the land. The methods made use of at the different stations are made known and facts fitted to encourage and discourage are candidly related. There is much prayer and praise also at each meeting. Denominationalism is almost lost sight of. We met as the Lord's redeemed ones each with a story to tell of God's dealings.

It was our privilege to be present at three of these meetings and it did our souls good to be there. We met many whom we knew only by report before. Our hearts were strangely drawn towards many of them and we were greatly cheered by what we heard from them. It is at the Throne of grace that the Christian is clothed with power for his work, and it gives us at times a foretaste of Heaven as we wait with God's children in prayer and praise before that throne. It strengthens us too in returning to our work when we know that so many prayers are ascending to God for us.

The services held in the Union church each Lord's day morning were in harmony with these meetings. Missionaries from all parts of the land who happen to be in Chefoo are invited to take part in turn in conducting these services. Great variety is thus secured and varied experiences are related by God's Servants. Ministers of all evangelical churches take part in the meetings. The sermons this summer, there, were very helpful, suggestive and scriptural. There was nothing theoretical or speculative, but an opening up, according to each man's ability, of the particular portion of God's word selected. This is what we all need. If men have doubts and diffi-

culties, they should never air these in the pulpit where they are expected to preach God's truth to perishing souls. I cannot but think that if men took their doubts to God, instead of to their pulpits, they would soon feel ashamed of them and be glad to grow beyond them.

On Sabbath afternoons I usually attended Chinese service in the Presbyterian church where Rev. Dr. Hunter Corbett has charge. He has been in China for well nigh thirty years, knows the people and their language thoroughly, is an enthusiastic, active, Christian, and has been owned of God in doing a great work for Him. These services were, as a rule, well attended, the sermons were pointed, practical, simple and Scriptural. They abounded in illustrations which the people could readily understand, and were fairly well followed by the audiences.

They have communion in that church on the last Sabbath of each month, and it was to me a most welcome and encouraging sight to see over one hundred Chinese sit down at the Lord's table, rendering obedience to His own command. It gives one fresh evidence of the gospel's power when one sees these men and women, who were but a short time ago worshippers of idols, now openly acknowledging Jesus Christ as their Saviour, rendering obedience to Him as their Master, and seeking to learn of Him so that they may commend Him to others.

On one Sabbath I saw the rite of baptism administered to five adults and one young Chinese, and it makes me long for the time when it may please God to give us such rights in our own sphere of labour in North Honan. Unless a Missionary sees evidence that God's spirit is touching the hearts of some of those to whom he is speaking, his own heart is grieved, and he may well ask whether he is acting as his Divine Master would were He in his place.

Excellent work is being done in the schools under Dr. Corbett's supervision also. I attended the examinations there and was greatly surprised with what I saw. The elements of a useful education are there imparted to young Chinese. The Bible and manuals of Christian truth are constantly used in the classes. The teacher seeks to place himself along side of his pupil so as to understand how best to deal with him. No violence is done to Chinese methods and manners, but instruction is imparted the tendency of which is to lead the minds of the pupils Heavenwards and Christwards continually. Many are led to abandon heathenism and embrace Christianity in these schools, and others have their confidence in idolatry so completely broken that their adoption of Christianity after a time becomes certain. Many go out from these schools resolved to witness for Christ in their homes and among their companions, while not a few are encouraged to

prepare themselves for a more prolonged course of study so as to be qualified for pulpit and pastoral work. Of course in some cases hopes entertained at first are not realized, and God's servants are grieved to see those of whom they hoped great things go back to the world and its allurements, to sin and its delusions. That is an experience common in more lands than China. Lasting results however are aimed at in these schools and God has been pleased to grant this in many cases.

Quite different from the above, but most admirable institutions, are the Protestant Collegiate Schools for boys and girls. These are under the control of the China Inland Mission. The pupils are largely sons and daughters of Missionaries. All the teachers are Christian men and women. A thorough education is given.

At Chefoo we met many who were in weak health and had come there in hope of being restored. Some of them had suffered bodily violence on a small scale and a great deal of insult from the people to whom they were sent. It was noticeable, however, that all were hopeful for the future. They desire, if such be God's will, to return to their spheres of labour. They are at times weary in the work, but not one seemed to be wearied of it. They counted it a privilege to be heralds for Christ among a people who know Him not. It was quite evident that the love of Christ was the constraining motive with them. His love had drawn their souls to Him. Being debtors to Him for Salvation, they are debtors to the heathen for making Christ known to them.

Then too they one and all expressed themselves hopefully regarding the progress of Christ's cause in this land. That progress may seem to some very slow. Would that it were quicker. When however the many obstacles in the way are fully taken into account, the advancement is wonderful. The workers are increasing year by year. Converts are being added to the Church continually. Men are thanking God and taking courage. *The influences surrounding the pupils are all of a healthy, elevating, tendency.* The example set them from day to day is a safe and inspiring one. Emphasis is laid on the teaching of Biblical truth. By suitable services on the Sabbath and personal dealing at other times, an effort is made to win each boy and girl for Christ. This grand result is obtained too in many cases. It has seldom been my privilege to be present at schools where there was so much worthy of the highest commendation, as at those in Chefoo. They are a great boon in this land.

From the foregoing you may conclude that the encouragements to go on with the work in this land are many. This is true, yet there are many discouragements. We met quite a number of men from different European nations in Chefoo who were not Christians, who did not worship and serve the true God, who had little reverence

for the Bible, did not observe the Sabbath, ar out of sympathy with missions and are not to scrupulous in their modes of dealing with the Chinese.

Then we have met some missionaries, and heard of others, who came out evidently deeply interested in the work, but since landing in China a change has passed over their minds. Some have abandoned mission work altogether. Others seem to have lost even all sympathy for the work in any form. Some are reckoned as opponents of the work now. This is very sad. It should lead all who are here as well as those who propose coming, to examine the motives which have prompted their hearts towards the work.

Recent events in China point unmistakably to the existence of a strong anti-missionary spirit. This is specially true of many parts in the South along the course of the Yang-tza-Chiang. Riots have taken place in many districts. Not a few missionaries have had to leave their stations for a time. One, at any rate, has been killed. Some have suffered personal violence, others live in a state of perpetual anxiety and unrest.

It is quite clear that a struggle is coming on. The ancient systems of this land have advocates who are determined to offer the most strenuous opposition to the progress of Christianity. Statesmen as well as missionaries will be compelled to take action on the matter in a short time. What may happen no one can tell. Meantime it is comforting to know that God reigns. All power in Heaven and on earth is in His hands. He will see to the upholding of His own cause. It is our duty to wait on Him in prayer, and trust to Him for guidance in all our difficulties. I hope that all in sympathy with Missions in the home lands will make the disturbed condition of China a subject of frequent prayer. May all who have the control of events be guided with wisdom from on high.

The work to be done yet in China is very great. *Its magnitude is such as to make it difficult for many persons to understand it fully.* Even those in the country for many years do not grasp the situation in all its details. It startles one to meet, even in the vicinity of Mission Stations, those who cannot tell you who Jesus is, what He came to do, what He is doing now, or what the world owes to Him. The harvest truly is great. The labourers are still few. The need is now as great as of old, to pray the Lord of the harvest to send forth labourers into His harvest. He will yet rule in every part of this wide country, and have His sway acknowledged by all its inhabitants. May that day dawn speedily.

It is my intention to go for another tour into Honan as soon as possible after reaching Lin Ching.

Later. We reached Lin Ching at midnight on Saturday last, and found out on arriving that

Dr. Smith and family got in a few hours before we did. He had been staying at one of the American Board Stations for several weeks in the hope that the change would benefit the health of his youngest boy. The little fellow has suffered a great deal during the past two months. Lately he seemed to be improving a little; two days ago he began to show signs of a serious relapse and after a period of great suffering, death came to his relief this afternoon. His parents are feeling their loss very keenly. May God comfort and sustain their sorrowing hearts, and sanctify to them, and to us all, the frequent breaches death has been making in our little band. This is the fourth child that death has taken away during the last three years in our Mission.

I trust the prayers of God's children will continue to ascend for us all. Only thus can we be strengthened for our work among the millions in Honan.

Very sincerely yours,
MURDOCH MACKENZIE.

LETTER FROM MISS ROSS.

INDORE, CENTRAL INDIA, }
Oct. 12, 1891. }

DEAR MR. CASSELS,—Many thanks for your kind letter, which reached me before the end of September. Yes, thanks, I have good health now, a blessing for which I am very grateful.

I have met with much to encourage me since my return. We are now looked upon by so many, as the friends of the people, that prejudice does not meet us at every turn, as was so often the case in the past. The work in its different branches is reaching the sympathies of the people, and they are showing their appreciation and gratitude, but, with you, we are looking and praying for the baptism from on High that will lead them to cast aside their idols and trust in the risen Saviour.

Some weeks ago my Bible woman was singing in one of the poor Hindoo houses. A Brahmin woman, from her somewhat more comfortable quarters across the street, heard the singing and sent for Sukabai, who went with the message that there is a loving and true Saviour. The woman listened attentively. Soon after I visited her, and she told me that she had ceased worshipping idols some time before and was glad to hear about the true God. I was so thankful to find one who was really glad to hear. She tells me now that she prays to God and believes in Jesus.

The girls in my school are growing quieter, but it is not an easy matter to teach little, restless creatures that have been allowed to run wild and can't sit still five minutes. However, we are good friends and they are making some progress.

Chanda, a low caste boy, often comes in of an evening to read the Bible. He seems to be seeking to know the truth. I hope he will become a true Christian. He has good qualities that would help to make him a useful man. So many of the native Christians are so weak that, although saved themselves, they do little to bring others into the Kingdom of God. Still when we think of the system they have just left we need not wonder.

Miss Fraser has been with me for some months. She is busy studying the language and is getting on well. I have been so delighted to have her with me.

October 13th.

When I was writing yesterday I was called away, as we were going to see the Dussera. There were thousands present. It was a sight to see the crowds of Hindoos, Parsees, and Mohammedans on the plain, but the horsemen, the soldiers, the immense elephants and the gaily ornamented camels were still more attractive. The camels, that are so far from being beautiful, looked quite pretty. There was much to interest and amuse, but our hearts were saddened by the knowledge that they had come to sacrifice to that which could never benefit them. The raja strikes the first blow, then the poor unfortunate animal is stabbed from all sides until he falls lifeless. Heathen cruelty! As I looked I thought, what are we among so many that know not God, and I did feel discouraged. But Christ will see of the travail of His soul and be satisfied, and many from India will be among the redeemed.

The rainy season, which has been so unhealthy this year, is about over, and we are glad to have dry, dusty weather instead. But we don't exactly enjoy the fierce eastern sun, which always seems so anxious to smite.

We have a lovely moonlight creeper here; it is open all night and fades with the sunrise. I will press one and send it to Mrs. Cassels. I am sorry the pure, exquisite white cannot be preserved.

The Viceroy is expected here next month, and we are all sharing with Mr. Wilkie in the hope that he will lay the corner stone of the College.

With kindest regards, I am yours sincerely,

J. ROSS.

MRS. WATT'S JOURNAL.

WHAT a picture it gives of some phases of missionary life. Mr. and Mrs. Watt went from Scotland to the New Hebrides twenty years ago and settled in dark Tanna. Once before, and now a second time, they have had a furlough, and have returned again to their lonely life. The following extract from Mrs. Watt's Journal tells of their trip from Australia to the

New Hebrides. It is given here because connected with one of our own mission fields. Ed.

TANNA, NEW HEBRIDES, June, 1891.

We left Sydney on the 29th April in the s. s. "Waroonga," a nice vessel, with good-sized staterooms, comfortable dining saloon, and covered-in poop—all lit up with electric light. In such circumstances it was hard to realize that we were off to the New Hebrides.

On the 8th May we reached Aneityum, and had our first sight of the present inter-island steamer the "Croydon," and were forcibly reminded of the true saying, "Missionaries must learn to endure hardness." The Gunns and we felt our hearts sink as we looked down on the wee coal-begrimed and uncomfortable-looking craft; but had I known then all I know now, my heart would have sunk lower still. We spent one night on shore with the Lauries in Aneityum, and were to start next morning, Saturday 9th. The captain said he would land Dr. Gunn, and all his belongings, next day (Sabbath) at Futuna, if any landing could be effected, which was doubtful, the wind and sea being high. After consultation, and to avoid Sabbath labour, Dr. Gunn and family decided to remain a month on Aneityum; so they returned on shore, while we and Rev. W. Gray, of Avoca, Victoria, started for Tanna. Alas! as we got out to sea we found it very high; the spray broke on board, washed down the saloon stair, and into the cabin. After several hours of rolling and pitching we had the pleasure (?) of seeing our Kwamera house from afar, with no hope of landing there. Then we made for Port Resolution; off there the sea was even worse, and we could not look near it. Now darkness came down, and our last hope of landing on Tanna was cut away, for we passed Rev. W. Gray's station about 8 p.m.

As there was no prospect of a landing in the morning, the captain stood away for Efate and the north. Thus we were carried past Tanna, and we and all our belongings have been round the whole group and back to Aneityum, a distance of nearly 1,000 miles. I'll not soon forget the discomforts of said voyage, and if health permit, and duty does not demand it, it will be a long time e'er I set foot again on the "Croydon." During the above voyage we gathered the mission families for Synod meeting, and, after a very boisterous passage, we landed on Aneityum, on Tuesday, 27th May, a company of forty-two, including children. The same evening our nephew, Rev. T. Watt Leggatt, lost his infant daughter, eleven months old, by death, and we buried her next morning in a lovely spot inside the mission fence.

The meetings of Synod lasted over a week, and towards the close our party was increased by the arrival in the s.s. "Birksgate" of Rev. D. and Mrs. Macdonald and their family of eight; Rev. H. A. and Mrs. Robertson and two chil-

dren; also Rev. Mr. Alexander, of Mortlake, Victoria.

Our mission party now numbered fifty-five, and how all these, and at least six other saloon passengers or officers, herded in the saloon or on the poop of that wee vessel, which at most has only thirteen berths, nearly half of which are soaking-wet every day on account of leaky port-holes, two of which berths are simply coffins, with one side left open, I leave my readers to guess. Hammocks, stretchers, etc., were extemporized on the poop, for, more than half never got down stairs; and the scene down below, where the children lay packed like herrings in a barrel under the dining table, and were rolled and knocked about against each other, defies description, while the chorus of little voices singing the song they sang at their birth, interspersed with sounds caused by sea-sickness, was such the greatest musician could not put on paper. O! that we had had a phonograph on board! Coming south with even forty saloon passengers on board, the scenes on the poop would have formed good subjects for an illustrated paper, especially when many were soused with sprays or rain in the dead of night, and had to rise and shake themselves like a dog washed out of its den, and seek for drier spots; or when a big sea gave the ship a bump at midnight, and led one startled out of sleep to exclaim, "O! she has struck!" but now that our number was so increased, and all were more or less sea-sick, the poop soon became the theatre of such a pantomime as words cannot portray.

The over-crowding and the discomfort of the "Croydon"—for she is a prize roller, and is ill-provided in many ways—is not however, the difficulty in my eyes. She has too much to do, and too little time to do it in; the consequence is, she cannot wait a few hours for a lull in the wind, or even a rise in the tide, to enable a missionary to get landed; nor can she afford to keep the Sabbath, and give the poor over-wrought coloured men on board the God-given and God-commanded rest of one day in seven. We were asked to have our whole shipment of cargo landed on Sabbath ("just for once") (?); we refused, and will refuse. What will the effect be on our Christian, semi-Christian, and heathen Natives, when they see or hear of this great mission party of fifty-five leaving Anelcauhat Aneityum, at mid-day on Sabbath, 7th June? This we did, and went round and did the work at Anauansee the same afternoon, and then proceeded to Futuna, where next day (Monday, 8th) we landed the Gunns (6), their goods and chattels, at break of day.

After that we crossed to Tanna, and for the third time passed Port Resolution, the captain in this case refusing to go close enough in to see if there was any landing, thus carrying us on to Weasisi, saying that from thence he was going

to Erromanga; so to save another 800 miles round the group we very reluctantly landed here at Weasisi, twenty miles from our own home, though with our good friends Rev. W. and Mrs. Gray. We had to bring ashore two boat-loads to enable us to resume our work, and the boating of these such a distance involves much labour and expense.

A large portion of our goods are still on board, and are now away round the group for the second time. What our stores will be like after two months in a wee steamer where they must ever be near the boilers, and where they are shifted about to make room for other cargo, or knocked about from side to side by the rolling of the vessel, I leave all to conjecture. Pounds will not cover all our loss through this trading steamer's arrangements. Mr. Watt is just away to Kwamera to-day, with part of our goods, and it would grieve your hearts to see how our things are damaged before ever they reached Tanna's shores. For many reasons I hope the day is not far distant when we will again have a mission vessel. Better have fewer mails in the year than be compromised before the Natives; and how can we ask God to bless us if we wantonly break His laws?

June 13th.—Mr. Watt returned from Kwamera and Port Resolution last night, feeling very tired, the passage to Kwamera with the goods being a very tedious one, taking from 9 a.m. till 5.30 p.m. He reports the mission premises at both stations to be in fairly good order, the people delighted to see him back, and the work encouraging. At Port Resolution the people turned out *en masse*, all decently clad, to receive him: and at Kwamera he spent the night, and had a good turn out at evening worship.

AGNES N. WATT.

Rev. P. M. Morrison, agent of the Church in the Eastern Section, issues an earnest appeal on behalf of the Foreign Mission Fund. He says: "At the present time the Foreign Mission Fund is \$4,000 in debt. All expenditures for 1891 have been paid, but in Jan., 1892, \$7,000 must be paid out on account of the New Hebrides Mission, and about \$12,000 on account of Trinidad and St. Lucia. How are these payments to be made? Congregations should realize that it is most important that they should make early and very liberal contributions for the fund.

* * *

Three lady missionaries have recently gone from our Church to the Foreign Field; one from Nova Scotia, two from Ontario. Miss Margaret O'Hara, M.D., a graduate of Queen's University, is on her way to Indore, India, as a medical missionary to assist in our mission there. Miss McWilliams, who accompanies her, goes to labor in the same field. Miss Martha Kirkpatrick, of

Shubenacadie, Nova Scotia, is on her way to Trinidad to take charge of the Mission School at San Fernando, in connection with our mission to the immigrants who come from India to labor on that island. All go to give light to the natives of India—one in their own land, the other to those who are "scattered abroad."

* * *

Our Foreign Mission work is gradually taking on a more permanent character in the different fields. The Viceroy of India is expected to visit Indore, when it is expected he will lay the corner stone of the college in connection with our mission. Coming away to Trinidad, the training institution in San Fernando is to be opened early this month. Many will remember the earnestness with which Mr. Wilkie advocated the former, and Mr. Grant the latter, when on their visit home two years ago, and will be glad to hear that their aims are thus being realized.

The training institution in Trinidad is simply for the purpose of training a native ministry, the Government schools supplying all other needful education. The arrangements for instruction are in the meantime as follows:—Dr. Morton is principal and teaches two days in the week; Mr. Grant teaches two days, and Mr. Coffin one day, each missionary, at the same time, carrying on the regular work of their respective fields.

* * *

China is in a state of unrest, but thus far our missionaries have been unharmed. The chief trouble has been in other provinces some hundreds of miles distant from where our agents are working. Its elements seem to be twofold—civil and religious; civil, in that there has long been a widespread enmity against the reigning dynasty, which is not Chinese but Manchu Tartar; religious, in that there seems to be a deepening prejudice against the Christian religion as it is making its power more widely felt. May we not look upon it as one of the dying struggles of the kingdom of darkness, with its lawlessness and barbarism, struggles which, violent at the first, shall gradually grow fainter and fewer, as the kingdom of Christ, with its justice, righteousness, truth and peace, becomes established in the land. Let us pray that the God of missions may protect and prosper His servants. The F.M. Com. W. O. has sent a cable despatch to its missionaries in Honan, telling them to retire to the coast if they think it necessary. It is hoped that they may be able to remain and carry on their work.

* * *

The plain English of half our complaints is, that we don't like the cross. We would have victory without conflicts, and the crown without fighting for it.—*John Newton*.

Church Notes and Notices.

NOTES.

PRESBYTERIAL JOTTINGS.

Maitland.—Has nominated Rev. D. M. Gordon, B.D., as moderator of next assembly; has approved of a permanent secretary for the Foreign Mission Com. West, and nominated Rev. Dr. Cochrane, of Brantford, to that position. Rev. K. McDonald has tendered resignation of Ashfield.

Barrie.—Met Nov. 22. Asked contributions of ten cents per member from each of its congregations for Pres., Synod, and Assembly Funds. Mr. J. M. Watson, formerly librarian in Legislative Lib., Toronto, was received as a catechist, with a view to the ministry. Appointed deputies to visit congregations receiving aid from the Augmentation Fund.

New Presbytery.—At a meeting of ministers, missionaries and elders, held at Algoma Mills Nov. 5th, it was resolved to petition the General Assembly at its next meeting to erect into a new presbytery the congregations and mission stations extending from North Bay to White River and from the Southern shores of Manitoulin and adjacent islands, north beyond the line of the C. P. R.

Guelph.—Met at Guelph Nov. 17th. Nominated Principal Caven, D.D., as moderator of next Assembly. Mr. John Davidson tendered resignation of the pastoral charge of Alma and Zion Ch., Nicol.

Paris.—Met at Woodstock Oct. 22. The call from Guthrie Ch., Harriston, to Rev. E. Monroe, accepted.

Lanark and Renfrew.—Met at Carleton Place Oct. 8. Inducted Mr. McNair into pastorate of St. Andrew's Ch.

Columbia.—Met in St. And. Ch., New Westminster, Sep. 8th. Rev. B. K. McElmon, of the Pres. Ch. U. S., applied to be received to our church. Necessary steps were taken, and he appointed to charge of Surrey and associate stations. Agreed to take steps to secure at an early date, division of the Presbytery into three presbyteries, and the erection of the Synod of British Columbia.

Hamilton.—Met Nov. 17. Nominated Rev. D. M. Gordon, of Hx., as modr. of next Assembly.

Sydney.—Met at Sydney, Nov. 10th. The congregation of Glace Bay was divided into two, large, self-sustaining charges.

NEW CHURCHES.

Foundation stone laid for new church in Upper Kintore, N.B., on Thanksgiving day.

West. Church, New Westminster, B.C., has just completed a fine new church, at a cost of \$4,500.

At Roundwaite, 17 miles from Brandon, Manitoba, a new church was opened Nov. 15, costing \$1,800.

CALLS.

Rev. A. Currie, formerly of Virден, Man., to Miami, Rapid City and Wawanesa, all in Manitoba.

INDUCTIONS.

Rev. A. Currie, formerly of Virден, Man., into the pastorate of Wawanesa, Brandon Presbytery, on Nov. 25.

Rev. J. D. Ferguson, B.A., late of Windsor Mills, as ordained missionary to Chicoutimi and Upper Saguenay.

Rev. J. A. McDonald ordained and inducted into the pastorate of Knox Ch., St. Thomas, Nov. 17.

Rev. J. A. Brown into Knox Ch., Scarborough, Nov. 19.

Rev. Mr. Monroe, Guthrie Ch., Harriston, Nov. 6.

Mr. Whiteman ordained and inducted at Port Perry, Dec. 8.

Rev. Prof. Baird into the chair of Hebrew, apologetics, and church history, in Manitoba College, by the Presbytery of Winnipeg, Nov. 3.

Rev. J. L. George into St. John's Ch., Belleville, Dec. 3.

RESIGNATIONS.

Rev. J. D. Ferguson, B.A., of Windsor Mills, Nov. 10.

Rev. Joseph White, of Erskine Ch., Ottawa, Nov. 5.

Mr. Andrews, of Middleville, Nov. 15.

OBITUARIES.

Thomas McCullough, of Lonsdale, Hastings Co., for 22 years a faithful elder in the church, died Oct. 27th, aged nearly 70 years.

John McPhail, of Kincardine, N.B., for many years an elder and S. S. worker, died Aug. 24th, aged 67 years.

Mrs. John McLennan, one of the mothers in Israel, widow of a worthy elder, died at the Manse, Apple Hill, Ont., in her 85th year.

NOTICES.

MEETINGS OF PRESBYTERIES.

Maitland, Melville Ch., Brussels, Mar. 8, 1.15 p.m.
 Guelph, Chalmers' Ch., Guelph, Jan. 19, 10.30 a.m.
 Rock Lake, Manitow, Mar. 5, 7.30 p.m.
 Peterborough, St. Paul's Ch., Jan. 12, 9.30 a.m.
 Montreal, College Hall, Jan. 10, 10 a.m.
 Whitby, Bowmanville, Jan. 19, 9.30 a.m.
 Hamilton, Hamilton, Jan. 12, 10 a.m.
 Quebec, Feb. 23, 4 p.m.
 Stratford, Listowel, Jan. 19, 1.30 p.m.
 Orangeville, Orangeville, Jan. 12, 11 a.m.
 Toronto, St. Andrew's Ch., Jan. 5, 10 a.m.
 Sydney, Sydney Mines, Jan. 12, 11 a.m.
 Huron, Seaforth, Jan. 19, 10.30 a.m.
 Whitby, St. Paul's, Bowmanville, Jan. 19, 9.20 a.m.

STATISTICAL RETURNS.

Dr. Torrance, Guelph, convener of the General Assembly's Committee on Statistics, requests us to state that he mailed on the 16th, 17th and 18th November, addressed to Presbytery clerks, parcels containing the questions for collecting the statistics and financial statements of congregations and mission stations, and on the 4th and 5th December, sheets addressed to the same persons, for tabulating the same and reporting them to Presbyteries and the committee. Should any clerk not receive the parcel sent him he will oblige by letting Dr. Torrance know at once, who hopes that due diligence will be shown by all concerned in procuring and forwarding full returns.

The Family Circle.

THE MUG OF MARIGOLDS.

A STORY FROM THE FREE CHURCH MONTHLY.

ONE summer afternoon I was riding through a quiet New England village with a friend, when we heard, a short distance in front of us down the winding street, the clang of a blacksmith's hammer on the anvil.

"There is a little stone blacksmith's shop just around the bend in the road," I said, "and twenty years ago, when I was a boy and used to spend my vacations here, there was always a mug of marigolds standing in the window. Day in and day out, as long as the season lasted, you would see a fresh bunch of flowers on the broad stone sill. I often used to wonder who put them there, and why. For there must have been some reason, or now and then there would be a day when the mug was empty. I almost imagine when we get there we shall see the same mug of marigolds standing in the window."

A moment later the little stone shop, nestling at the foot of the hill, came into view, and there, in very truth, was the old-time mug of marigolds, fresh and bright, against the gray stone of the window jamb? An involuntary exclamation escaped us both, and our faces glowed with a pleased surprise as we turned towards one another.

"It must be the same old blacksmith," said my friend. "What do you say if we stop and have that horse shoe tightened? And in the meantime, perhaps we shall learn the history of the mug of marigolds." I gladly assented, and accordingly we drove up in front of the shop and began to unhitch our horse. Immediately the blacksmith came out, dropping his hammer on the floor, and after bidding us good-day, proceeded to complete the unharnessing of the horse. He was a man of perhaps fifty-six or sixty, with iron-gray hair and moustache. His features were not remarkably striking, but there was something about the face that made it really noble. It was one of those faces which nature moulds but experience chisels. The finer lines were not there originally; life had wrought them in. There was an expression about the face of mingled sweetness and manliness. Suffering was there, too, as it is in almost every face at fifty. But here the lines of suffering were softened as if the man had learned the meaning of pain, and was ready to thank God for it.

The blacksmith led the way into his little shop, and we followed him. He hitched the horse, removed the loose shoe altogether, and began carefully to pare the animal's hoof. Meanwhile, I walked to the low, broad window, and began to examine the mug and the flowers. The former was old and scratched, and at one place a big triangular piece had been chipped out of the edge. But the flowers were fresh and damp, evidently picked that morning and kept sprinkled with a lavish hand. As I turned from the window again I saw that the blacksmith had been looking up at me for a moment, still holding the horse's leg across his leathern lap.

"You always have flowers in the window," I said, with the confidence of one who had mentally made the same observation before.

"Yes," he answered simply; "it is for my little daughter's sake."

Ah! the reason—I knew there must have been one.

"Is your daughter living? I asked.

"No; she died all of twenty-three years ago."

The blacksmith-dropped the hoof from his lap

and stood up facing us. Then he moved across the shop, brought a smaller hammer from a box by the wall, took the horse's leg between his knees again, and proceeded to replace the shoe. I could see the man wanted another word of interest and sympathy. He had seen that in our faces which won him, and his heart was only waiting permission to pour forth the pathos of its story.

"Would you mind telling me something about your little daughter?" I asked, "and why you choose to remember her by keeping this mug of marigolds in your window?"

"Certainly, sir," he answered; "but it isn't much of a story."

Then, between the taps of his hammer, he began, and we, looking at the marigolds and through the window away into the fleecy summer sky, listened to the old, and yet ever new, story of human love and human sin and human loss—around the cycle of it all, and back to love again and the little memorial that the breezes kissed as often as they wandered into the shop.

"I married very young," the blacksmith began—"hardly twenty three. My wife was taken with typhoid fever and died exactly two years after our wedding day, but she left me a little daughter six months old. And if ever one face can be the picture of another, Ruthie's was the picture of her mother's.

"For a week or two I tried to hear my trouble without flinching, but after that I couldn't stand it any longer and took to drink. I have sometimes thought that I should have gone mad if I hadn't done as I did; but, after all, what is the drinking habit but a kind of madness?"

"How in the world my little girl lived and thrived I do not know. I was half out of my senses from morning till night; but somehow, with the help of the neighbours, I managed to take care of her, and she grew up strong and healthy. How I loved her in my half-awake, besotted way! for the drinking habit kept taking a stronger and stronger hold of me, and though time seemed to be softening my sorrow, it was only hardening the sin in which I had tried to forget it. The only thing that ever used to wake me up and make me hate myself and try to break off was when little Ruthie would turn her face away from my kisses and put up her baby hands and say, 'Naughty papa—mell bad! Ruthie don't love naughty papa!'"

"But the curse had fastened itself upon me and only kept getting worse. There would be days, and sometimes weeks, when I was too drunk to work or do anything but lie and stagger around the house in a drunken stupor. At such times Ruthie, crying as if her heart would break, would go to some of the neighbours with her piteous story, and they would keep her and take care of her until I got over the worst of my spree and went back to work again.

"So things went on for three or four years. Ruthie by this time was old enough to go to Sunday and day school: but I should never have sent her, I suppose, if the neighbours had not come in and almost forced me to it by their urging. The minister used to come and see me every week. I had pretty much succeeded in convincing him that I was a hopeless case; but he could not bear to see the little girl growing up neglected, and I respected him for that, and was glad to have him come and give me advice.

"So I told Ruthie she might do just as the other little girls did—go to church and to Sunday and day school, and whenever she needed money for books or papers, or contributions, or new clothes, or anything of the sort, to come to me for it. The first Sunday she began to cry, and said she didn't want to go to church unless papa

went to. That touched me, I can tell you; for I used to go to church every Sunday, yes, and to Sunday school too. But now I felt that I was not fit to be seen with decent people, especially in the house of God. I made up my mind right then and there that I would try to reform, and I dropped down on my knees, with little Ruthie's arms about my neck, and asked God to help me. For two weeks I did not touch a drop of liquor. Then there came on one of those dismal, lifeless days when there is not a breath of air stirring, and the sky is all shut out with blackish-gray clouds that cannot shed a drop of rain—just such a day as the one when my wife died. I lived through the forenoon, but when the still, heavy afternoon began to drag along I dropped my hammer with a kind of wailing, helpless cry, and ran out to the secret place in the woods where I kept my liquor. I had not been there since I quit. I did not dare to go even for the purpose of putting further temptation out of my way. That afternoon I drank more heavily than I had ever done before—so heavily that I lay all night and all the next day in the woods, and was just creeping out into the fields at dusk, when I met a party coming to search for me.

"After that, for the next two years, it was worse than ever. If it had not been for Ruthie, I think I should have killed myself in some of my saner moments, for I realized that I was sinking lower than the lowest beast. But the little girl loved me, oh how she loved me! She would sit up all night, sometimes, bathing my hot, aching head, crooning her little Sunday-school songs to quiet me, talking to me about God and Jesus and heaven and *mamma*. Oh! what a longing would come over me sometimes, to rise up in the strength of manhood and be a man again before God and my angel and my little girl! But it was useless. My sin seemed to bind me with fetters of steel. It had conquered my will, and when a man's will is captured the enemy is inside his last fortress.

"About this time the little girls in church—my Ruthie with them—organized what they called a flower mission, the object of which is to carry flowers to sick and old persons, and invalids, and all who are too feeble to go out and gather them for themselves. And one day some of the little missionaries were going by the shop—which was shut because I was too drunk to work that morning—when all of a sudden Ruthie said, 'O girls, do you suppose if I put some of my marigolds up there in the window for papa every day it would help him to get over his sickness? The dear little heart always called my sin my *sickness*. God grant she may have been right!

"The other girls said it would do no harm to try anyway. So every morning during that summer Ruthie brought some marigolds from a bed which she had planted back of the house, and put them up in the window in that same old mug, which was hers, and which I had given her on one of her birthdays. By-and-by I began to notice the flowers in the window, and to wonder who put them there; and one morning I spied the little hand stealing up to the sill from the outside, and who should it be, when I ran to the window, but my own little Ruthie! I caught her and lifted her up and kissed her through the window a dozen times. And then I asked her why she kept wasting her missionary flowers on a miserable old scoundrel like me.

"Dear papa," she said, "it isn't wasting them. It is to help to cure you of your sickness. Kiss the flowers, papa, as you have kissed me, and ask them to help you."

"That was too much. I kissed the little bunch of marigolds, and then sat down and cried like a child for more than an hour. At noon I rose, took

my hammer, and standing up straight before the flowers said, as if had been talking to some other stronger man than myself, 'Now, if you will help me, I will go and smash all those bottles.' And I went and did it.

"It was only the next afternoon that, happening to step to the door of the shop, I saw my little Ruthie coming up the road from the schoolhouse. She was deathly pale and walking very slowly. I ran and caught her in my arms, and she just dropped her face on my neck and shivered and said, 'Papa, I am dreadfully sick.' Then she fainted dead away."

"It was diphtheria. The poor child had caught it through taking flowers to a schoolmate who was supposed to have passed the contagious stage. I worked over her day and night for a week. I called the best doctors. I had a skilled nurse to help me. I did everything under heaven that man could do, and finally we conquered the disease itself, but it left her so weak that she had no strength to rally. Hour by hour she kept slipping away from us. Most of the time she was unconscious. Occasionally she would open her eyes, look at me, and smile faintly. I was beside myself, but for her sake I tried to keep calm and even cheerful. About half an hour before she died—when I was alone with her—she tried to say something, and I bent down to catch the whisper, 'Papa—you—won't be sick—any more—will—'

"Then the stupor came on her, and she never opened her eyes or her lips again."

Great tears were running down the blacksmith's cheeks. He rose, went to the mug of marigolds in the window and kissed them. Reverently I did the same, and my friend followed.

As we led out the horse and were harnessing him to the carriage again the blacksmith said, "You will find her little grave up on the hill there—close beside her mother's. It is a beautiful spot, under the trees." As we drove away down the village street we heard once more the beat of his hammer on the anvil, and it seemed to us, somehow like the brave music of a soul that has overcome.

TRAIN THEM TO GIVE.

SOME people feel that if they give their children a comfortable home, suitable clothes, proper food and a good education, they have entirely fulfilled their obligations as parents, and yet, children who have had the best of these four requisites, have grown to be men and women, and so stingy, so close-fisted, and so small in many ways, that one might almost question whether the world would not have been richer if they had never been born—for the ground they occupy might have been possessed by a nobler type of being. Such people are no benefit to society. * * * These persons may not be wholly to blame for this—a great part of this wrong may have been done them by their parents, whose constant cry may have been, "Get, get, get, never give." A small town in Massachusetts gives the largest contribution of any parish in the State. One year that little church gave for benevolent objects, nearly \$9,000, and it came largely from three brothers. One of them, being asked one day how it was he gave so liberally and cheerfully, replied, "We were trained to it when children, and we could not sleep on our beds if we kept back the Lord's money." They were trained when they had little, and when the master gave them an abundance, the habit was formed and they gave of their fulness, willingly and gladly.—*Mrs. F. L. Scudder.*

SAVE THE CHILDREN!

BY REV. THEODORE L. CUYLER.

The press is discussing very widely the attempted cures for drunkenness. One ounce of prevention is worth a ton of cures—especially when they prove to be but catch-penny quackeries. The only infallible specific against the curse of drunkenness is to *stop before you begin*. The time to instil the principles of total abstinence is in childhood: and one of the best places to do this is in the Sunday-school. Good instructions in the home may be strengthened there; bad influences and example may be often corrected there. Tens of thousands of children do not receive any moral instruction anywhere else. Why should not the most widely destructive sin in our land be made prominent in the one place where *prevention* may be made most effective?

Missionary societies are organized in every Sabbath-school to encourage benevolence among children; but ought they not also to be taught to abhor what sinks human beings lower than heathenism in our own land? If a child is taught to avoid profanity, falsehood, theft and impurity, should he or she not also be taught to abhor drunkenness and everything that may lead to it? If a boy is told that the stealing of a pin leads to the stealing of a pound, why should he not also be told that the first taste of wine or ale may kindle the appetite that has sent so many bodies and souls to perdition? A wise teacher says to the scholar, "My lad, it will be a wholesome act of self-denial to put a part of your spending money into the missionary box." Why not go farther and inculcate that principle of *self-denial* on which the total abstinence practice is built? It is the business of a Christian teacher to *buoy the channel* with plain warnings against the customs and practices and temptations that are to be encountered on the stream of life. Paint as in letters of fire—oh teacher!—on one huge buoy these words: "Who so committeth sin is the slave of sin;" and on another, "Wine biteth like a serpent and stingeth like an adder;" and on another, "The drunkard shall not inherit the kingdom of God." Burn these truths into their very souls!

Let it not be said that the children in our Sunday-schools and mission-schools are in no peril from the intoxicating glass. They are in just as much danger from that quarter as from falsehood, theft, impurity or profanity or any other sin. The ensnaring glass meets them on every side; the saloon is on every thoroughfare; the wine or ale bottle may be on the table in their own homes. The Sunday-school teacher should not only be a total abstainer, with no odors of the wine cup on his breath, but ought to give his scholars careful instruction as to the nature and deceitful danger of all intoxicating beverages. The nature of all alcoholic drinks should be carefully explained, and that the *first glass* may be the kindling of a "flame that will burn to the lowest hell." Let the teacher caution his scholar against all places of drinking resort; and above all show the necessity of saying "No" to the first temptation or offer of the social glass.

Instruction as to the nature of intoxicating drinks is not half as important as the inculcation of moral courage to stand a laugh for being a "teetotaller."

Shall a total-abstinence pledge be used in the Sunday school? Yes, by all means, when it is used wisely, discriminately, and also with the approval of the parents whenever that can be obtained. A boy or girl makes a solemn pro-

mise to a parent to do this or to avoid that. What sound ethical objection can be made to a boy's signing a solemn pledge never to touch an intoxicant? It is no more a "cowardly act" than it is cowardly for a youth to stay out of a gambling-house. A temperance-pledge has saved tens of thousands. I verily believe that, under God, it saved me amid all the temptations of school and college days. The pledge system ought to be resumed and put into practice again in the homes, in the Sunday schools, in the colleges, and in the community.

All Sunday school libraries should be well stocked with more or less books like Sargent's "Temperance Tales" and the best productions of the "National Temperance Society and Publication House" (53 Reade street, New York). That society has issued some capital books to point out the virtues of abstinence and the miseries of strong drink. Their little paper, "The Youth's Temperance Banner," is very attractive, and in mission Sunday schools may be a preacher to the parents of many a poor child as well as to the child itself.

The chief thing to be done to-day for the spread of temperance is to *enlist the young* on the side of entire abstinence. Curing drunkenness is desperate business, and only a wreck is saved at the best. To wait for every saloon to be closed by prohibitory law is to wait until millions have been ruined. If we cannot shut up the slaughter-houses at once, we can keep the young from being enticed into the drinking habits. For the sake of home and commonwealth and the Church, let us, with God's help, strive to *save the children*. If the two hundred thousand Sunday school teachers in the land will do their part, this greatest of all social reforms will the sooner be accomplished.

CANDIDATING.

The Rev. D. D. Marsh, in preaching the semi-centennial sermon of his church in Unionville, Conn., had a few words to say in regard to "candidating" which deserve publicity. He said, after referring to the close of the former pastorate: "The church spent a year in that old time dissipation called 'candidating,' a time of ecclesiastical match-making, full of gentle deceptions and pleasant vanities; a time when the congregation uses the glittering eye of criticism and the itching ear of curiosity in place of the teachable heart and single-minded conscience; a time when the minister uses the Gospel as a candle-stick of genius, and comes to time and judgment like an ordinary racehorse before the grand stand of all the villagers; a time which is hard on the minister, and hard on the church and hard on religion; a time of all periods in the history of the church when the devil does smile. This I speak, not by revelation, but by permission."

At a meeting of the native Christians held at Port Moresby, in New Guinea, recently, the collection (which was for missions) consisted of \$37 in money, 320 spears, 65 shell armlets, 92 bows, 170 arrows, besides drums, shell necklaces, feathers, and other ornaments, all of which have of course, a marketable value as curios. This as Canon Scott Holland said, at the meeting of the Universities' Mission, in a similar case, may well remind us of those three kings who knelt to offer gold and frankincense and myrrh: for we believe and know that these offerings of New Guinea are as valuable in the eyes of God as those rich gifts of the kings.

THE ELDERSHIP.

Brethren of the eldership, a word with you. When you entered upon your office you assumed the following vow "Do you promise, through grace, to perform all the duties incumbent on you with zeal and fidelity, following after righteousness, faith, charity? Answer, I do." Brethren, are you keeping that vow? Are you endeavoring to perform all the duties of your high office with zeal and fidelity?

There are some elders who seem to think their duty is simply to act as brakemen. Now, a brakeman is an important officer, if he is careful to draw the brakes only when the train is starting on a down-grade; but if he is so thoughtless as not to consider whether it is up-grade or down and persists in drawing the brakes all the time, he is a very poor officer. The train would be better without him, notwithstanding some down-grades, for then it would move, though it did move sometimes too fast.

There is a familiar story of an elder who was ambitious to be put into the office, and, when asked concerning his qualifications for it, gave an answer that had the merit of being candid, at least, and one that expresses what seems to be the governing principle of many who hold that position. He was asked if he could be a leader in Sabbath school work: he thought not; then, if he could take a prominent part in the prayer-meetings; for this he thought he was not fitted; then, could he be useful in visiting from house to house and comforting and instructing the Lord's people; he thought he could not do that. "What could you do, then?" he was asked, "that would make you an efficient elder?" His reply was: "I think if I were in the Session and anything new was proposed, I could offer a strong objection."

This is precisely what very many elders do, and about all that they do. I once heard a pastor say: "When I am planning aggressive work for my congregation and trying to lift all the interests of the Church to a higher plane, the question on my mind is not, How much will my elders help me in this; but, How much difficulty will I have in overcoming their opposition to it? This is not true of all our elders, for there are those who are powers for good in their congregations, but it is true of very many.

My brother, now reading this, how is it with you? If you were to die to-day, would the Church over which you have been ordained an elder be better or worse off than it is? Would there be many families who would say, "We all miss him at our fireside, when sickness and sorrow come again?" Would there be young men who would say, "I will miss the good man who gave me counsel and encouragement when I was disposed to go astray?" Would the prayer-meeting miss the voice of one who always led them in plain, earnest prayer for things they needed in every-day life? Would the Sabbath school miss you as one who had led them as a good under-shepherd into the fold of God?

Or, would the pastor, in his secret chamber, draw a long sigh of relief at the thought of one who had always stood in the way of his cherished plans being now out of the way? And would the people, who have in their hearts to advance the cause of the Master in your congregation, say, "Now he is gone, we can go forward?" Do not think I am drawing a fancy picture; I am describing just what many a pastor feels, and what the working element in the Church feels concerning many elders. Do you want to live so that the church, over which you have been solemnly ordained a ruling elder, will be glad at

heart, though of course they do not say it, when you die or move away?

It is time for the eldership to wake up and realize more the nature of their ordination vows. Their office is parallel to that of the minister except in teaching, and their responsibilities are equal to his in the oversight of the flock of God. The blood of souls will rest on them if they are faithful.—*United Presbyterian.*

TWO ECCENTRIC MEN.

"Eccentric men and women are not always nuisances," so writes our Irish correspondent, and illustrates it by the stories of two eccentric Irishmen, of whom he says:—

"One was the late Rev. Isaac Nelson, of Belfast. He was very peculiar, most learned, and an original thinker, but his cast of mind was such that he could never pull in harness with others, and he seemed a total failure as a minister. The congregation of which he was pastor for over forty years in Belfast dwindled away until it was well nigh extinct. He sat in the House of Commons a few years as a Home Rule member. He never married, and his money, \$20,000, has been bequeathed by a sister, lately deceased, to build a new church in Belfast.

"The other was an old man, John Carey, who died last summer and left in his will some \$50,000 for missions, etc., in addition to large sums given during his life. I had often heard of him and his oddities, but not until after his death did I know that he had been a minister. His name was on the roll at the time of the Union in 1840. Years ago he founded the Carey lectureship in the two colleges, and contributed largely to the building of native churches in India. One of the mission communities is called after him, Carey-pur.

"At the time I saw him, in May last, it was at the door of the Mission offices in Belfast, and he had come into town to arrange about the designation of a young man ready for license, whom he had educated and was going to support in India."

Eccentricity of the former kind does not do much to bless the world, but we would not object to more of the latter, and if any of our readers choose to follow a path aside from the ordinary, we cordially commend to them the "oddities" so far as known, of the latter.

DANGEROUS PRAYERS.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainard prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own, when your prayers begin to be answered."

CANNOT TALK FOR GOD, BUT I CAN SMILE AND BE HAPPY FOR HIM.

A lady in the United States writes to the *New York Evangelist* the following touching story, fraught with rich lessons:—

Four months ago God led me into a city hospital, where for four months I lived among the sick and dying. The charity wards were nearly always full; my room was near the woman's ward. One day an old lady, seventy years old, was brought in seated in the invalid's chair. She had come to have her leg amputated. The knee was completely honeycombed with cancer. Though so full of pain, and unable to walk or scarcely move, she said: "I have never been able to talk eloquently for God, but I can smile and be happy for Him."

The two weeks she spent waiting to undergo the operation will never be forgotten by me. She was a perpetual source of sunshine; her presence illuminated the ward, no matter how much sleep she lost at night through suffering, no matter how painful the dressing of her leg, she kept the brightest face, the cheeriest greeting for all around her. Many times when my heart was heavy with grief, and my way was dark, I have gone to that dear Christian, and her smile has lightened my gloom, and I have seen God's power to "keep in peace" the soul "abiding in Him."

The day came for the operation. She went through the preparation as if she were getting ready for the pleasantest event of her life. She took the ether and drifted out into unconsciousness with the faith of a little child. They bore the cot into the clinic, where all the medical students were assembled to watch the physician cut off the leg. In an hour she was back in the ward. I sat by her, and when she regained consciousness, she said with ashen lips, trying hard to speak with her old-time brightness: "I am in so much pain, I can't smile now, but I want to keep on being cheerful, for that is all I can do for God." The pain became greater; she said: "Such terrible, terrible pain! It would help me to have you sing." I sang:

"Sure I must fight if I would win.
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."

She tried to sing it with me, but although her lips moved, only the last word of each line was audible.

Down into the valley and shadow of death I saw her go, but never once did I see the sweetness of her spirit leave her, and to the last moment I was with her, my soul got a great uplift through the gladness that, like a ripple of heavenly joy, kept her true to her mission. One of the doctors who knew not God said to me: "Don't you think that old lady is simple-minded? I don't believe if she had good sense she could always be so happy?" I answered: "She had the wisdom that cometh from God, which seems foolishness to this world, but in whose possession she holds the peace of God that the world cannot give, neither can it take away."

Perhaps some may think the old lady had a small mission from God, a little thing to do, but into my life she has put a memory which rises up before me when things perplex, when the days grow weary and I am inclined to let my face wear a cloud. If we cannot talk for God, who of us cannot "smile for God?"—*Sci.*

THE FAITH CURE.

The *Churchman* uses very strong language in speaking of the "faith cure." Whether it be as true as it is strong our readers will judge according to their own beliefs:

"The silliest and sickliest of all the many fads that ape Christianity, and in some individuals supplant it, is what is called the Faith Cure religion. In the first place, it is altogether concerned with the body. It teaches that the body and the life of the body are the chief objects of prayer and the chief care of the Saviour. In our experience of Faith Curists we have found them neglectors of public worship, scornors of the sacraments, and regardless of the Christian ministry. They believe that Christ came to cure their rheumatism or their jaundice. That the prayer of an earnest believer, even though he be a pagan like the Syrophenician, can obtain bodily blessings from Christ is undoubted, but God refused to take away the bodily infirmity of St. Paul, and though Christ is Saviour of the body, He is chiefly Author of salvation to the soul. Christianity is not meant to be merely an instrument of medical relief. It is a discipline, a system of morals, a scheme of grace through ordinances; it seeks the glory of God and the diffusion of charity and love between rich and poor, the helpless and the powerful. To look for its efficacy as principally tending to the care of men's wretched, perishing bodies, is the grossest of delusions.

WHO GAVE THE MOST?

A donor of \$20,000 to the work of foreign missions was being spoken of as a most munificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Well that gift is known to very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me with tears running down his cheeks, that his own son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back,' said the old man. 'I had been praying nearly all my life, 'Thy kingdom come;' and with all the pain of parting with my boy, with the certainty I shall never again see him on this earth, there is a deep joy in giving him up for Christ's sake."

DON'T SCOLD.

Mothers don't scold. You can be firm without scolding your children; you can reprove them for their faults, you can punish them when necessary, but don't get into the habit of perpetually scolding them. It does them no good. They soon become so accustomed to fault-finding and scolding that they pay no attention to it. Or, which often happens, they grow hardened and reckless in consequence of it. Many a naturally good disposition is ruined by constant scolding, and many a child is driven to seek evil associates because there is no peace at home. Mothers, with their many cares and perplexities, often fall into the habit unconsciously; but it is a sad habit for them and their children. Watch yourselves, and don't indulge in this unfortunate and often unintentional manner of addressing your children. Watch even the tones of your voice, and above all, watch your hearts; for we have divine authority for saying that "out of the abundance of the heart the mouth speaketh."—*Exchange.*

REV. JOHN McNEILL'S SERMON.

Our readers will remember that Rev. John McNeill, of London, met with a sore affliction not long since. His wife died leaving several small children. His congregation gave him a few months leave of absence, during which he visited Canada and the United States.

The *British Weekly* gives the following with regard to his first Sabbath after his return. Some of his words are very sweet.

In a beautiful prayer before the sermon he spoke of the blessed dead—"Their Saviour is their cemetery, how sweet must be their rest."

After the usual intimations, Mr. McNeill expressed his grateful thanks to his office-bearers and congregation for their forbearance in giving him such a long rest. In my new experience of trouble I have also experienced the great kindness and sympathy of this people."

The text was John xiv., 1-4. Here the Son of God is obeying the command "Comfort ye, comfort ye, My people." I never knew how deep was the comfort of this chapter until I had to bend over a bedful of motherless brains.

1. The first item of comfort here is faith in God. If ever I should be used as the mouthpiece of God to His historical people, this is the text I should select, "Ye believe in God, believe also in Me." Christ has brought us no new religion, but something more—a glorious big plus to all God has already said.

2. "In my Father's house are many mansions." When Jesus was doing His best to comfort, He spoke about heaven. There is a sense of room and of rest in His words. The American prairies are being peopled with a nation of different races. What is the attraction? Room and rest.

3. "I would have told you." This is an aside with a world of meaning in it. What grotesque questions my children have asked about the place to which their mother has gone! And we ask, "When we get there shall we know our friends, our own selves?" Jesus answers, "Did I ever say you would not?"

4. "I go to prepare a place for you." Jesus never minimised His going, but He puts it in the sweetest way. He is going away to do something for us, and He'll be back soon. Just as a mother says, "I must go and see after these things; be good children, and I'll be back soon, and see what I'll bring you." Jesus still talks of heaven as a place. You are placed here and spaced here, and He will place and space you there. We shall be together. You Peter, you Thomas, though there will not be a soul of you to wet My dying lips—I will receive you to Myself.

These forty days after the Resurrection were a weaning time. He would withdraw the breasts of consolation gently. He is in the next room, and the door is open between, and at first He came back and back to His children. Don't let us say, "I want to see His face." He has a deal to do in that next room for us, and we must lie still and be patient.

PASTORS SHOULD WORK FOR MISSIONS.

Pastors who do not push the missionary cause in their churches make a great mistake, both for the cause of God and for themselves. We know of a case where a considerable reduction in the contributions to a minister's salary was directly due to a neglect of the missionary collections.

The following instance from the *Missionary Bulletin* is exactly in the same line, and both illustrate the words, "There is that withholdeth

more than is meet, and it tendeth to poverty. We were informed the other day of a man who succeeded a faithful pastor in a certain field of labor. The ex-pastor had received a salary of \$700, and raised a goodly sum of money for the general and local interests of the Church, and had the satisfaction of seeing his church harmonious and prosperous. His successor told the people he did not believe in missions; they had enough to do to take care of their local interests, and could not afford to send money away. The result was that he got less than half as much salary as the former pastor, the church was divided, all the interests began to flag, and in less than a year everything was going wrong.

The minister who puts himself into opposition to the genius and spirit of the Gospel will dry up every fountain of benevolence and activity in the Church, and overthrow the foundations upon which the hope of the Church must be built. Activity in the work of the Gospel—generous provision for its success, a spirit of liberality towards its operations—is essentially necessary to the success of the ministry.—*Baptist Missionary Magazine*.

HOW TO TEACH.

In teaching, (1) get the words, and the meaning of the words, and the understanding of the lesson, clearly in the mind of the scholar; (2) draw useful practical lessons of instruction from all.

In order to draw out the legitimate lessons from Bible truth, but two things are necessary: (1) a knowledge of the facts; (2) an accurate perception whether they be good or evil. The practical lesson is but an echo of the fact and its character. If evil, avoid; if good, follow. Teach much by questions wisely put, for (1) a question unveils the soul; (2) nothing can escape a question; (3) it reveals decision. A question awakens curiosity, arouses the memory, and leads out inquiry into the unknown. The excellence of a teacher may be known by the character and adaptation of his questions. The first opening questions of a lesson are very important. It has been said by Augustine that "a boy can preach, but only a man can catechise." Study the art of questioning. Study, also, the art of securing and retaining attention. Remember that "curiosity is the parent of attention." Rely on Bible truths, promises and illustrations as divinely adapted to children. In the arrangement of the lesson the *beginning* should arrest attention, the *middle* inform the mind, and the *end*, or application, affect the heart.—*Sunday School World*.

OUR HOME LIFE.

Look at our home life. We should not forget that though they are ours without price, the good things of our homes have not been without cost to those to whose love we are indebted for them. We have but to think of the love that sheltered our infancy and guided our feet in tender years, and of the self-denial and sacrifices, the toils and watchings, the care and anxiety, "the loss of rest, the broken nights, the planning, the praying, the weeping, and all the cost of love—for love always costs—along the days of childhood and youth. Then oftentimes much of the good in our homes has come down from the past, the fruit of the labor and suffering of a line of ancestors. Thus every comfort and joy and beauty should be sacred as a sacrament to us because it has been gotten for us by bands of love, at cost of toil and saving and pinching economy and self-denial.—*J. R. Miller, D.D.*

AN INSTANCE OF MISSIONARY ZEAL.

The Moravians have long been held up as the world's leaders in missionary zeal, but the *Philadelphia Presbyterian* gives an instance nearer home of a zeal that presses hard after those worthy mission pioneers. It says:—

"One of the most surprising developments of missionary zeal and church activity of our time is that which has been manifested in the old Synod of North Carolina. It is a Synod of very staid people, conservative in their ways and their opinions, thoroughly in harmony with the old Westminster theology. But the reports made to the late meeting of the Synod show that Foreign Missions have taken such a strong hold upon the people that a number of churches—seventeen, it is said—have each of them undertaken to support a foreign missionary in the field, and one church is reported to have assumed the expense of the whole African Mission, which has at present two missionaries.

This increase of interest in Foreign Missions has been accompanied by an equal advance in the support of Missions at home. The Synod has a scheme of "Synodical Evangelization," which is admirably worked, and most generously supported by the churches. It has appointed four evangelists, and has selected some of the best young men to fill these important posts. One of these men is superintendent of the whole work, and secretary and treasurer of the committee; another is financial agent to raise money for the prosecution of the work. The other evangelists explore destitute fields, and open up the way for permanent pastoral work. In addition to this well-appointed machinery, local evangelists are to be employed for special work and assigned to fields with the concurrence of the Presbytery having jurisdiction over the territory.

The scheme seems to be a wise, and certainly is a comprehensive one. It has so commended itself to the Presbyterian people of that State that one of their evangelists, Rev. E. W. Smith, was able to raise over ten thousand dollars in the space of about seven weeks."

WHAT CAN REPLACE THE GOSPEL?

A multitude of men are bent on destroying Christianity. They wish to demolish the whole system, and everything connected with it.

Well, suppose they succeeded? "Suppose," says Dr. E. Greenwald, "the Bible burned, the churches closed, the pulpits silenced, all Christian schools of instruction stopped, all Christian institutions of whatever kind overthrown, all Christian doctrines, Christian piety, Christian duty, Christian worship, Christian influence, Christian life, in public and private, in the Church and in the family, by individuals and communities, to be wholly a thing of the past, and no trace of them permitted to remain anywhere in all the land. This would be the result if they should succeed in their insane crusade against Christianity. Where would we look for a better system than that which we would so wholly renounce? We have cut down this tree, where do we find another that bears better fruit? Let us look around and see what systems prevail in the world, and under whose control large numbers of the people are now living. Which would be selected in place of Christianity renounced?"

Let the skeptic ponder this question. Let him look at heathenism, at Mohammedanism, at the dying superstitions of the Eastern world, and let him ask the question, would he embrace any of these exploded absurdities? Let him look at

atheism, a leafless, sapless tree, and enquire what a world would be without a Creator, ruler or law; and then let him hesitate before he seeks to undermine a faith which has brought more joy, peace and brightness into this world, than all the other religions that man has ever invented or embraced.—*Faithful Witness.*

HOW TO BRING UP A SON.

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested.
5. Let him feel free to invite his friends to your home and table.
6. Encourage his confidence by giving ready sympathy and advice.
7. Do not discourage "collection manias"; they help to give information and fix habits of investigation and perseverance.
8. Be careful to impress upon his mind that making character is more important than making money.
9. Live Christ before him all the time; then you will be able to talk of Christ to him with power when occasions offer.
10. Be much in prayer for his salvation and spiritual growth.—*Rev. E. P. Marvin, in Young Men's Era.*

HOW TO ENRICH CHARACTER.

Who doubts that Christian character would be far richer, and church activities tenfold more successful, if Christians generally would put in practice the most familiar suggestions concerning the use of the word of God? I submit these:

1. To read the Bible regularly every day.
2. As nearly as possible at a fixed hour.
3. Alone in your room.
4. Never when in haste.
5. The morning is the best time; but if you have found no other opportunity during the day, take time immediately before retirement at night.
6. Read in course.
7. Select, in addition, from any part of the Bible such passages as you especially need.
8. From time to time, read largely,—several chapters, or a whole epistle or other book, at a sitting. In this way give your Bible a chance to pour into your soul its great tides of truth.
9. Above all, read devoutly, as for your soul's life. Prayer is the key that unlocks the Word.—*Bishop C. D. Foss.*

When we remember that only ten years ago the people of Uganda and Victoria Nyanza were almost unknown to the world, it is surprising to read that the missionaries recently sold in a few weeks 4,000 reading sheets printed in the native language. They send word that they could sell 10,000 copies at once if they had them. They say the people are most anxious to acquire the art of reading, and their eagerness for books is astonishing. "As long as we had a reading sheet or a book left," writes one, "a crowd swarmed around us day and night, and hundreds were disappointed when the supply gave out."

Sabbath School Lessons.

Jan. 10 A SONG OF SALVATION. B. C. 701

Lessor, Isaiah, 26 : 1-10.
Golden Text, Is, 26 : 4.

Memory vs. 1-4.
Catechism Q. 55.

This song was sung on the occasion of some great triumph. Perhaps it was when God deliver'd Jerusalem, under Hezekiah from Senacherib, 701 B. C. Israel then represented the kingdom of God, and the holy man of old, moved, borne along, by the Holy Spirit, sings in lofty strains of the future, final, triumph of that Kingdom, and says, "In that day" when right is triumphant, and all wrong put down, when Christ is universally obeyed, shall this song be sung.

The lesson may be divided into five parts.

- I. The kind of city, vs. 1-2.
- II. The peace and safety of its people, vs. 3-4.
- III. The doom of those without, vs. 5-6.
- IV. The character of its people, vs. 7-9.
- V. The character of those without, v. 10.

I. vs. 1-2 *A Strong City*;—How strong the dwelling place of him who dwells in God. See Ps. 23, 46, and Rev. 21. *Salvation*—or safety, in its broadest sense, for walls and bulwarks. *Open ye the gates*—Two thoughts here, (1) The character of that kingdom or city, free to all who will enter. Rev. 21 : 12 ; 13 it is described as having open gates on every side, a type of its universal welcome. (2) Our duty with regard to that kingdom, open its gates, lead the world into them. *Righteous nation*—None other can enter. See Rev. 21 : 27 ;—22 : 14.

II. V. 3. *Perfect peace*—Now and forever. To whom? the one whose mind is—*stayed on thee*—Why? Because he trusteth in thee. Weak trust—poor peace; strong trust, great peace; perfect trust—perfect peace. Trust ye in the Lord—*forever*—by day and by night, in sickness—in health—in joy—in sorrow, in prosperity—in adversity; at all times, in all places, under all circumstances:—why! In the Lord Jehovah is *everlasting strength*.

III. vs. 5-6 *The Lofly City*.—such as Nineveh, Babylon, all proud peoples, men, women, or children, will be brought down, some in one way, some in another.

IV. vs. 7-9. *Uprightness*.—In life, buying, selling, serving, receiving service, speaking, judging, teaching; toward man and toward God. *Thou, most upright will weigh*—God's eye sees that much is crooked, which we call upright. *The desire*—such a desire will be satisfied, Matt. 5 : 6. How must such desire seek? *with my Spirit within me* Outward seeking will not do. *Early*—Before all else will I seek thee. *Thy judgments* God's rod leads men to Himself. His sorest judgments are often his greatest blessings.

V. v. 10. *not learn*. The wicked but abuse God's forbearance. *Unjustly*—surrounding uprightness will not change his character. *Will not behold*—will not! His own perversity is at the root of all the evil.

O the blessedness, the safety, of those who serve God, and trust Him; the folly, the madness, of those who will not have Him to reign over them.

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.

I will say of the Lord, He is my rock and my fortress; My God, in Him will I trust.

God is our refuge and strength, a very present help in trouble, therefore will not we fear.

Jan. 17. OVERCOME WITH WINE. B. C. 725

Lesson, Isaiah 28 ; 1-13.
Golden Text, Prov. 21-1

Memory vs. 5-7
Catechism Q. 56.

The ten tribes, the Kingdom of Israel, after the revolt under Jeroboam, 975 B. C. ceased to go up to the temple at Jerusalem to worship, and soon fell away into idolatry and sin. Lower and lower they sank, time after time God chastened them, now by famine, now by the hand of their enemies, but all in vain. At length He gave them over, and in 721 B. C. they were carried away by the Assyrians, never, as a people, to return. The prophet Isaiah foresees their calamity, and, three years before it takes place, he, in this lesson, pictures their doings and their doom, as a warning to the kingdom of Judah that they may avoid Israel's sin and fate.

The history surrounding the lesson is found in 2 Kings 17 ; 1-23 ; 18 : 1-10 ; 2 Chron, chaps. 29, 30.

- I. How strong drink blights a people, vs. 1-4.
- II. How christianity enobles a people, vs. 5-6.
- III. How strong drink debases the individual, vs. 7-8.
- IV. How the drinker resents reproof, vs. 9-10.
- V. The prophets retort and lament, vs. 11-13.

I. *Woe*: A statement of what he foresaw. *The crown of pride*; Israel's capital, Samaria, was on a hill-top. *The drunkards of Ephraim*: Ephraim the leading tribe, here stands for all Israel. *Fading flower*: Soon all the nation's glory would be gone. *Fat Valleys*: The land was very fertile. *Overcome*: unable to cultivate their rich farms. *A strong one*: The Assyrians who were God's rod. *Tempest*: these warriors swarmed and stormed over the land, 2 Kings 17 : 3-6 ; Is. 29 : 2-8. *Shall cast down*: three years later Samaria fell. *Haslu fruit*: Early, ripe figs; delicious, eagerly eaten.

II. *In that day*, when the scourge comes. *Crown of glory*: A better glory than the city of which they were so proud. *Residue*: Those of the people who had not sinned, would find, when their city fell, that the Lord was still their refuge. *Spirit of judgment*: He would give wisdom to the councillors. *Strength*: to the soldiers. *To the gate*; rather, *at the gate*. Even in their extremity if they turn to the Lord, He will prove a safety and defence.

III. *They also*; even their judges and soldiers were drunk. *Priest and prophet*: Religious teachers were no better. *Err in vision*: The drunken man sees double. *Stumble*: How foolishly they act. *Full of vomit*: around their very tables, as well as in the gutter, their vomit. *No place*: Every person, place, thing, bore the mark of their beastly degradation.

IV. *Whom shall he teach*: This verse and the next are the scolding query which Isaiah supposes the half-drunken sots to utter as they hear his prophecy, *Whom shall he teach!* Does he think he is talking to a lot of babies, with his goodish twaddle, a little bit of advice here, another there, and all the time at it.

V. The last three verses are Isaiah's retort and lament. It is *precept upon precept*; and a kind of precept that they will not like, namely,—*Stammering lips and another tongue*; by a foreign language will he speak to them and then will they hear. *To whom he said*: To these same people God offered rest, but they would not hear. *But*: Therefore because they would not hear, shall the word of the Lord come unto them in a different way, in wrath, that they may *fall backward* &c.

HEZEKIAH'S PRAYER & DELIVERANCE.

Jan. 24. B. C. 701.
Lesson Isaiah 37; 14-21, 33-38. Memory vs. 15-17.
Golden Text Ps 31; 17 *Catechism Q. 57.*

Some twenty years ago the prophecy of last lesson was fulfilled. Israel was carried captive. The kingdom of Judah was left alone. Twenty years have come and gone, Hezekiah is king, Sennacherib King of Assyria marches against the land, lays waste forty-six cities of Judah, and then sends his chief-officer, Rab-shakeh, with an army against Jerusalem. Rab-shakeh boasts of his might, threatens the city and demands that it be given up. At Isaiah's word, Hezekiah refuses to yield. Again Sennacherib sends a letter, and at this point the lesson opens:

I. Hezekiah brings his troubles to the Lord, vs. 14-20.

II. The Lord's answer of promise through His servant Isaiah, vs. 33-35.

III. The Lord's fulfillment of His promise, vs. 36-38.

I. *The letter*; of Sennacherib demanding the surrender of the city. *Messengers*: of the same. *Went up*; not to the house of his premier, vain was man's help, but to the house of the Lord. Do not slight the house of God. *Spread it*: a definite want brought to God in a definite way. *Prayed*: He made the right use of God's house. *Of hosts*: of heaven, and of earth's armies, even of the Assyrian army. *Between the Cherubim*; He spoke to God as very near, but a few feet distant. *All the kingdoms*: both Israel and Assyria. *Incline, open*; look at this letter. How real, how definite, how personal the prayer! *Reproach*: He not only threatens us, he reproaches thee, as weak and unable to help us. *Of a truth*; His boasts are true regarding other nations, but our God is different from theirs. Prove it to them, O Lord.

II. *Whereas thou hast prayed*; The answer is expressly stated to be given because of the prayer. No prayer, no answer. To prayer, always an answer. Matt. 7: 7-11; Luke 11: 13; 18: 1-7; Rom. 10: 12; James 1, 5; 1 John 3: 22; 5: 11. *It shall not come—I will defend*; Like Moses at the Red Sea, Israel would have no reason even to fight, to win the victory. The Lord's promise is true to day. O for more of simple, definite, practical, prayer and trust.

III. *The Angel of the Lord*; Perhaps a spirit; perhaps a plague., see Ps. 104: 4; 2 Sam. 24: 13. *They arose*; The survivors. *All deal*; the 185,000. *And it came to pass*; some twenty years after this overthrow. Woe to him that striveth with his maker.

The same God will as surely give an answer to the cry of his people yet.

Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

Hear what the unjust judge saith, and shall not God avenge His own elect, which cry day and night unto Him.

The Lord is nigh unto all that call upon Him; that call upon Him in spirit and in truth.

Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

THE SUFFERING SAVIOUR.

Jan. 31. written about 700 B. C.
Lesson, Isaiah 53: 1-12. Memory vs. 4-5.
Golden Text Isa. 53; 6. *Catechism Q. 58.*

From the upheaval and overthrow, the sin and sacrifice of earth, in which he looks in vain for a perfect atonement for guilt; the prophet turns his tearful eye, and, dimly outlined against the far off horizon of seven centuries later, he sees a cross borne through three and thirty weary years, sees it at length set up on Calvary, and the bearer nailed to it, as the sacrifice for sin, and here he sings his vision in a poem, pathetic or triumphant, as he gazes upon the varied aspects of that awful, blessed, tragedy.

I. How men regarded the suffering Saviour, vs. 1-3.

II. The real object of the Saviour's suffering, vs. 4-10.

III. The result of the Saviour's suffering vs. 11-12

I. vs. 1-3. *Who hath*; How few believed in Christ's own day! How many do not believe yet! *Report*; What we tell of Jesus Christ, as to His Divinity; His coming; His work; *Root*; out of dry ground would be shrivelled and poor looking, men would not admire it. *No beauty*; The Jews pictured their Messiah as a king, with worldly glory and pomp. Jesus of Nazareth did not satisfy these expectations, and so he was *Despised and rejected*.

II. vs. 4-10. *Borne our griefs*; By His sacrifice for sin, He has made glad the hearts of believers, and thus lessened their griefs. *Carried our sorrows*; Sin brings sorrow, by bearing our sins He takes away our sorrows. *Wounded*; as a penalty for our sins. In clause after clause is set forth that grand central truth of the Bible, Christ the sinner's substitute. *Our peace*; is the result of the chastisement; justified by faith we have peace. *Healed*; from the disease of sin, *Own way*; Evil is man's choice and he deserves to bear the result of that choice, but the love of God in Christ bears the penalty instead. *Opened not*; Christ's meekness amid injustice. *From judgment*; There was no justice for Him, all was unjust. *His generation*; His family line. *Pleased the Lord*; it was God's plan, yet men sinned in carrying it out, for they did not do it to honor God but to gratify their own passions.

III. *Satisfied*; at seeing so many saved. *With the great*; Victors divide the spoils and the greater get the larger share. Christ's spoils shall be great: He leads captivity captive.

A lady, young, lovely, beautiful, and accomplished, married a man, disfigured and deformed, in appearance repulsive, almost hideous. Others would involuntarily shrink from him. She layished upon him her tenderest endearments. Years before she had been in a burning building, with hope of escape cut off. He, young, strong, handsome and brave, dashed through the flames, and, seizing her, wrapped her in a blanket and bore her unharmed to a place of safety. But he did not escape so well. He was terribly burned. For long months he lay at death's door, with little hope of recovery. At length the tide of life turned, he slowly recovered. His wounds gradually healed. But the goodly form and features were there no more. He had given up all but life in saving her. This was why she loved him.

The Saviour was despised and rejected, a man of sorrows, marred in visage and in form, but, believer, it was all for thee.

Love so amazing, so divine,
Demands thy love, thy life, thy all.

Acknowledgements.

Received by the Rev. Wm. Reid, D. D., Agent of the Church at Toronto, Office 15 Toronto Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Table listing financial contributions to the Assembly Fund, including items like 'Rec'd to 5th Nov., '91', 'Hillsdale', 'Craighurst', 'Mining', etc.

\$635 43

HOME MISSION FUND.

Table listing financial contributions to the Home Mission Fund, including items like 'Rec'd to 5th Nov.', 'Sandhurst', 'Spallamcheen', etc.

Main table of financial contributions, including items like 'Cedarville & Esplin', 'Molton', 'Penetanguishene', 'Mosa', etc.

AUGMENTATION FUND.

Table listing financial contributions to the Augmentation Fund, including items like 'Rec'd to 5th Nov.', 'Perry Sound', 'Labouring man's thanks', etc.

Table listing financial contributions, including items like 'Bluevale', 'Bequest of Jno D Baikie', 'St. Thomas', etc.

\$1,616 49

FOREIGN MISSION FUND.

Table listing financial contributions to the Foreign Mission Fund, including items like 'Rec'd to 5th Nov', 'Toronto, St. Jas. Sq. ch.', 'Rev. D. McGillivray's salary', etc.

\$28,823 05

ERROMANGA.

Table listing financial contributions to Erromanga, including 'Tor. Central ch., Native Teacher'.

JEWISH MISSION.

Table listing financial contributions to Jewish Mission, including 'Niag., St. Ard. Y.P.C.M'.

INDORE COLLEGE.

Table listing financial contributions to Indore College, including 'Eva Cameron, Renfrew', 'For boy in the College'.

KNOX COLLEGE FUND.

Table listing financial contributions to Knox College Fund, including 'Emburo', 'Moorefield', 'Seaforth, 1st ch.', etc.

QUEEN'S COLLEGE FUND.

Table listing financial contributions to Queen's College Fund, including 'Middleville & Dalhousie', 'Mosa, Burn's ch.'.

MONTREAL COLLEGE FUND.

Table listing financial contributions to Montreal College Fund, including 'Kemptville', 'Oxford Mills'.

MANITOBA COLLEGE FUND.

Table listing financial contributions to Manitoba College Fund, including 'Rec'd to 5th Nov.', 'A Friend, Martintown', 'Scarboro, Knox ch.', etc.

\$296 12

KNOX COLLEGE ENDOWMENT FUND.

Table listing financial contributions to Knox College Endowment Fund, including 'W. J. McCalla, St Cath.', 'Bequest of Rachel Lambert, Paisley', etc.

WIDOWS' AND ORPHANS' FUND.

Table listing financial contributions to Widows' and Orphans' Fund, including 'Rec'd to 5th Nov.', 'Carlisle', 'West Williams', etc.

\$796 63

WIDOWS' AND ORPHANS' FUND Ministers' Rates.

Table listing financial contributions to Widows' and Orphans' Fund Ministers' Rates, including 'Rec'd to 5th Nov.', 'Rev. Dr. Gray', 'A. D. McDonald', etc.

Rev. J. Haman.....	\$ 8 00
" T. Bennett.....	8 00
" Angus Robertson.....	04 00
" W. Bennett.....	8 00
" L. Cameron.....	8 00
" W. K. Shearer.....	8 00
" D. Fothergill.....	8 00
" R. Gray.....	8 00
" W. H. Geddes.....	32 00
" J. Morrison.....	8 00
" J. Fotheringham.....	8 00
" F. Ballantyne.....	8 00
" Alex. Nicol.....	72 00
" D. Bickel.....	72 00
" Dr. M. Fraser.....	8 00
" J. M. Wellwood.....	16 00
" T. H. Patohell add.....	8 00
" J. McLaren.....	8 00
" J. R. Battisby.....	8 00
" G. Bremner.....	8 00
" Dr. A. Mackay.....	8 00
" J. Johnston.....	8 00
" J. Carswell.....	8 00
" R. W. Leitch.....	8 00
" P. Nicol.....	8 00
" W. Forest.....	8 00
" F. W. Farries.....	8 00
" T. F. Fotheringham.....	09 00
" R. Hamilton.....	8 00
" G. Needham, 1/2 yr. 15 00	
" W. Lachead.....	8 00
\$1,247 50	

AGED & INFIRM MINISTERS' FUND.

Rec'd to 5th Nov.....	\$1345 96
Barna.....	2 00
Moorefield.....	3 01
Keena.....	20 00
West Williams.....	5 43
Tara.....	6 25
East Williams.....	5 00
Seaforth, 1st ch.....	2 22
Hyde Park.....	7 75
Komoka.....	5 00
Holstein.....	4 01
Mosa.....	4 01
New Edinburgh.....	3 11
Martintown, Burn's ch.....	5 53
Kingsbury & Ftodden.....	10 01
Moore, Burn's ch.....	13 50
Ratho.....	4 50
Dunblane.....	3 50
Singhamton.....	1 50
Port Colborne.....	5 00
Kingston, Chalmers' ch.....	27 35
Toronto, Old St. Aud's.....	100 00
Weston.....	15 00
Heatcote.....	3 50
Robt. Anderson, Mont.....	25 00
Kingston, St. Andrew's.....	36 00
Chalmers & Cook's ch.....	36 00
Kemptville.....	7 03
Oxford Mills.....	3 00
Rockwood.....	14 00
G. S. Hobart, Kingston.....	2 00
Camilla.....	5 00
Dresden & Knox ch.....	4 48
Peterborough, St. Paul's.....	55 00
Welland.....	7 95
Point Edward.....	4 78
\$2,366 94	

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.

Rec'd to 5th Nov.....	\$357 85
Ray, A. D. McDonald.....	7 01
" A. McLeod.....	9 00
" H. Norris.....	4 03
" J. Mackie.....	9 00
" A. F. McQueen.....	3 50
" W. Millican.....	1 00
" T. Bennett.....	6 00
" J. A. F. Sutherland, 2 years.....	9 00
" W. Bennett.....	4 00
" L. Cameron.....	5 00
" W. K. Shearer.....	4 00
" Dr. Fletcher.....	12 00

Rev. R. Gray.....	\$ 3 00
" J. Carmichael.....	4 50
" D. Cameron.....	3 51
" J. Morrison.....	4 00
" D. G. M. Queen.....	5 73
" F. Ballantyne.....	4 00
" Dr. M. Fraser.....	13 00
" T. S. Glassford.....	4 25
" J. McLaren.....	4 00
" Dr. Battisby.....	7 50
" R. Mackay.....	4 00
" Dr. Thynne.....	4 50
" J. Johnston.....	4 50
" P. Nicol.....	4 50
" J. Carswell.....	3 75
" W. Forest.....	2 00
" R. W. Leitch.....	4 00
" F. W. Farries.....	11 00
" J. A. Macdonald.....	1 50
" A. Fraser.....	3 00
" R. Hamilton.....	5 00
" W. Lachead.....	3 00
\$510 00	

AGED & INFIRM MINISTERS' ENDOWMENT FUND.

Mrs. and Miss Stewart, Toronto.....	\$50 00
Estate, Late Mrs. Clark, Quebec.....	3,960 00
Guelph.....	17 60
St. Catharines.....	40 00
A. M. Smith, Toronto.....	1,000 00
Kingston.....	90 01
Montreal.....	600 00
Jas MacLarsen, Buckingham.....	3,000 00
Joe Henderson, Toronto.....	50 00
Mrs. Jas. Haldane, Mon. 50 00	
A Friend, Deer Park.....	10 00

Received during November by Rev. P. M. Morrison, Agent at Halifax, Office, 39 Duke St., P. O. Box 333.

FOREIGN MISSIONS.

Previously ack'd l'gd.....	\$5773 71
W. River & Green Hill.....	86 80
W. Bay, S. S. for Mission Schools.....	5 00
Mid. Musquodoboit.....	15 20
Bass & Nicholas Rivers.....	20 00
Tithing Money.....	10 00
Scotch Settlement, N. B.....	4 90
N. Carlisle & Hopetown.....	15 00
St. And., Truro, col. at Macrae's mtg.....	20 00
Anonymous.....	5 00
W F M Society, East.....	3153 00
Greenwood, S. S. Upper Musquodoboit.....	2 00
Weldford.....	10 00
Harvey & Acton.....	32 45
Hampton, Hammond River & Rothesay.....	17 00
North-West Arm, H'fx.....	21 65
Schubencacadio Ad'l.....	8 13
Dalhousie S. S. N. B. Maple Grove.....	\$213,
Dundee.....	\$257..... 4 70
Port Elgin, Y.P.S.C.E.....	3 60
Scotsburn, Heath Bell Y.P.S.C.E.....	18 00
Mid. Musquodoboit.....	22 00
Carraig S. S., P.E.I.....	6 75
Moncton, N.B.....	50 00
Harmony.....	8 12
Linden.....	19 65
Knox ch, Shediac.....	8 25
Oban S. S., W. Bay, for Miss S.....	3 85
River Charlo S. S.....	4 58
Quoddy & Moser River S.S. for Miss S.....	20 23
Geo. H. Moser, Quoddy.....	5 00
Blue Mt. & Garden of Eden.....	15 37
\$9,624 94	

HOME MISSIONS.

Previously ack'd l'gd.....	\$2,161 78
Ladies of Lawrence town.....	25 00
Maitland.....	60 00
Milford Y.P.S.C.E.....	3 15
Shubencacadio.....	25 20
Wm McCarty, Hay 1 Hd.....	5 00
Middle Musquodoboit.....	9 20
Bass & Nicholas Rivers.....	15 00
Tithing Money.....	6 00
Scotch Settlement, N. B.....	16 10
Now Carlisle & Hopet'n.....	5 01
Trenton.....	15 00
Knox ch., Wallace.....	7 00
Montague (repayment).....	5 00
Hermor ch., Millsville.....	16 50
Hampton, H'fx.....	15 00
River & Rothesay.....	16 00
Darhmouth S.S.....	1 63
Chalmers, Thass. Coll.....	14 00
Students' Miss. Assoc.....	35 00
North-West Arm, H'fx.....	10 03
Shubencacadio Ad'l.....	2 50
Dalhousie, N. B.....	42 30
Boaver P'k & Mt Unko.....	2 51
Scotsburn.....	32 50
Moncton, N.B.....	40 00
Harmony.....	12 00
Linden.....	10 25
W. W. Rainnie, repayment.....	135 00
St James S.S., Dartm'th.....	1 87
S. J. McArthur, repayment.....	10 00
Middleton.....	8 00
South Richmond.....	10 00
Blue Mt. & Garden of Eden for Labrador.....	5 00
J. Mackintosh (repaid).....	10 00

NORTH WEST.

Middle Musquodoboit.....	20 00
\$2,693 33	

AUGMENTATION FUND.

Previously ack'd l'gd.....	\$512 00
N. Carlisle & Hopetown.....	14 00
Trenton.....	25 00
Milford & Gay's River.....	16 42
United ch. New Glasgow.....	290 00
Dalhousie, N. B.....	41 00
Escuminae, P. Q.....	7 12
Mid. Musquodoboit.....	35 00
Moncton, N. B.....	30 60
Linden.....	6 40
St. James, Newcastle.....	33 00
Blue Mt. & Garden of Eden.....	30 00
\$1,004 94	

COLLEGE FUND.

Previously ack'd l'gd.....	\$4,031 43
Col. at opening Hall.....	13 75
Mid. Musquodoboit.....	6 00
Tithing Money.....	4 00
Dividend E. of N.A.....	264 02
N. Carlisle & Hopetown.....	5 00
Int. T. B. Crosley.....	12 00
Int. L. J. Kelley.....	45 00
Hampton, Hammond River & Rothesay.....	10 00
Mahou.....	22 31
Int. John H. Marks.....	80 40
Moncton, N.B.....	39 00
Linden.....	2 45
Sherbrooke.....	7 40
\$4,533 76	

BURSARY FUND.

Previously ack'd l'gd.....	\$243 28
Milford & Gay's River.....	4 00
\$47 25	

AGED MINISTERS' FUND.

Previously ack'd l'gd.....	\$1276 00
Middle Musquodoboit.....	5 30
N. Carlisle & Hopetown.....	4 00
Rev. Dr. Morton, Rate.....	7 00
" E. J. Coffin, Rate.....	14 60
" W. L. Macrae, Rate.....	7 30
" K. J. Grant, Rate.....	7 30

Milford & Gay's R.....	\$ 2 76
Rev A W Thompson, rts.....	13 14
Hampton, H'fx.....	2 00
River & Rothesay.....	8 00
Rev. Dr. McKnight, R't.....	3 00
" H. McQuarrie, R't.....	3 00
Carmel ch., Westville.....	7 50
Rev. J. McCarter, Rate.....	6 50
" J. M. Southland.....	2 50
" J. M. McKay.....	3 50
Int. Murdoch Campbell.....	18 00
Rev. L. R. Glog, Rate.....	8 00
North West Arm.....	2 00
Rev. E. Grant, Rate.....	4 00
" Geo. Carson, Rate.....	4 10
" Adam Gunn.....	3 75
Cardigan, P. E. I.....	4 00
Moncton, N. B.....	15 00
Milford & Gay's River, Kerr's School House.....	2 62
Linden.....	4 60
Blue Mt. & Garden.....	4 00
\$1,440 47	

MINISTERS' W. & O. FUND.

Receipts from Sept. 1 to Nov. 30, 1891.

Ministers' Rates.

W. T. Bruce.....	\$14 00
J. S. Carruthers.....	14 40
F. W. Murray.....	14 40
C. S. Lord.....	14 80
A. B. McLeod.....	14 80
E. G. Hardman.....	21 00
E. McVay.....	21 00
G. M. Clark.....	104 50
E. D. Millar.....	30 00
M. G. Henry.....	10 80
A. T. Lowe.....	7 10
J. B. McFarlane.....	3 00
A. McMillan.....	7 20
A. W. Herdman.....	2 37
Total \$278.17, of which \$5.78 were for fines and interest.	

Congregational Collections and Donations.

A. B. R. M. St. Andrews.....	\$5 00
St. James, Ch'town.....	10 00
Richmond, N. B.....	3 00
New Richmond.....	10 50
N. Shore & N. River, N. B.....	3 00
N. Gut & English town.....	3 00
N. Carlisle & Hopet'n.....	4 00
Campbelltown.....	5 00
Total.....\$43 50	

In Nov. Record, \$86.00 credited to Rev. Neil Brodie is misprint for \$26.00.

FRENCH EVANGELIZATION FUND.

Received by Rev. Robt. H. Warden, D.D., Treasurer, 193 St. James St., Montreal to Dec. 6th, 1891.

Ordinary Fund.

Already ack'd l'gd.....	\$7,191 34
Per Rev. J. McNeil.....	241 39
Pres. Ch. of Ireland.....	724 16
Hyde Park.....	7 00
Charlue, St. Paul's.....	52 00
Chater, Man.....	9 00
Manitou, St. Andrew's.....	14 00
Salisburg, N.S., Union S.S.....	5 40
Mrs. J. Irvine, Harnist'n.....	5 00
W. J. Patterson, Clint'n.....	1 00
Rev. J. E. Cote, Namur.....	1 00
Miss Gachet, Namur.....	1 00
Mrs. J. McCurdy, Kirk't'n.....	5 00
West Williams.....	5 42
A Friend, Martintown.....	1 00
Corwall, N.W.T.....	20 00
Carlyle, N. B. I.....	5 00
Drummond.....	16 00
Williamst'n, Hephzib ch.....	60 00
Borvie, Knox ch.....	5 00
Florenceville, N. B.....	1 86

S. R. Wallace, Burgs've	10 00
Megantic & Brompton,	
French Mission.....	7 10
Mrs. Peter Nicholson.....	10 00
Carleton Place, Zion ch	
S.S.....	15 00
Beverly.....	10 00
Kennebec Road.....	4 00
Vaughan, Knox ch.....	8 50
Bolton, Caven ch.....	4 10
E. Williams.....	15 00
Berlin, St. Andrew's.....	13 20
Chatsworth.....	7 00
Pontypool.....	5 00
Ballyduff.....	2 00
Janetville.....	5 00
Wroxeter.....	10 20
Mosa, Burn's ch.....	25 00
Darling.....	5 75
Nassagawega.....	10 00
S.S. No. 8.12.20	
Sidney Mission.....	1 60
St. Hyacinthe.....	15 00
Martintown, Burn's ch.....	9 80
Baltimore, S.S.....	12 00
Peabody, Zion ch.....	3 25
Blackheath.....	4 20
W. Winchester.....	20 00
Lachute, Henry's ch.....	6 16
North Bay.....	4 05
Nairn, St. Andrew's ch.....	14 00
Kingston, Chalmers ch.....	18 00
Port Colborne.....	8 00
Wick.....	36 00
Greenbank.....	3 41
East Seneca.....	6 35
A.R.F., Nairn.....	5 00
Guelph, Knox, Y.P.S.C.E.....	80 00
English Settlement, Ont.....	26 00
Mandaumia S.S.....	5 50
Hon. D. Wark, Fredret'n.....	5 00
Crawford.....	4 00
Ballinacree.....	7 00
Ashfield.....	15 30
Miss Anderson per Sand-	
hill S.S.....	5 00
Bluevale.....	10 00
Chinquacousay First.....	19 71
Motherwell.....	8 00
Avonbank.....	12 00
Thamesville.....	12 00
Botany.....	8 00
Turin.....	3 00
Walton, Duff's ch.....	4 00
Friend, Camlachie.....	5 00
L. L.—Ventnor.....	1 00
Per Rev. P. M. Morrison, Hfe.	
Carriboo.....	4 02
Maitland.....	6 00
Mid. Musquodoboit.....	5 00
Bass & Nicholas River.....	10 00
Scotch Settlement, N.B.....	4 00
N. Carlisle, Hoptown.....	6 00
Harvey & Acton.....	12 00
Hampton, Hammond	
River & Rothesay.....	5 00
North-West Arm, Hfx.....	2 00
Mid. Musquodoboit.....	15 00
Cardigan, P.E.I.....	5 00
Linden.....	1 45
Blue Mt. & Garden.....	11 00
Per Rev. Dr. Reid, Toronto.	
Rev. J. Crombie, S. Fls.....	2 50
Berne.....	2 00
Moorefield.....	4 00
Cornwall Disciple.....	15 00

Sparburo Knox.....	\$63 00
Windburn Centre.....	4 79
Seaford First ch.....	5 95
Galt, Knox ch.....	15 85
Thornton, Col. st. S. S.....	5 00
Thedford.....	26 40
Springville.....	5 30
Rattio.....	5 00
East Toronto.....	5 25
Beq. late Rachel Lam-	
bert, Paisley, per Rev	
J. Johnston.....	293 8
Heathcote.....	4 00
Kemptville.....	15 00
Oxford Mills.....	5 00
Rockwood.....	17 00
Markham St. A.w.s.....	12 00
Cedar Grove.....	8 50
.....	\$9,889 4f

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. Robt. II.	
Warden, D. D., Treasurer,	
193 St. James st, Mont-	
real, to Decem'ber 6th, 1891.	
Already ack'gd.....	\$1126 12
Springfield, U. S., Stud'ts	
Miss. Society.....	5 00
Sub. S., S. S. No. 1 Stan-	
ley.....	19 00
Inverness.....	7 20
Wakfield & Masham.....	6 75
Almonte, St. John's S.S.....	20 00
Rockburn.....	9 00
Gore.....	8 00
Harrington, Knox ch.....	7 00
Ormeau.....	7 38
West Winchester.....	20 00
Hamden.....	2 00
West Flamboro.....	10 00
Belgrave Knox.....	3 00
J. Douglas Windsor, N.S.....	5 00
Boisvesvain St. A'w ch.....	19 45
Manilla.....	5 00
English River S. S.....	18 00
Lynden.....	7 51
Tabusintag, N.B.....	2 00
A. R. F. Nairn.....	5 00
Hon. D. Wark, Fredret'n.....	5 00
Vernon, B.C.....	14 25
Montreal W. Miss. Soc.....	50 00
Colquhoun S.S.....	9 60
Cornwall, Knox S. S.....	50 00
Dalhousie Mills & Cote	
St. George.....	13 00
Carlisle.....	3 14
Mrs. Wm. Miller, Mont.....	3 00
J. McVein, Stella.....	5 00
.....	\$1,474 80

BUILDING FUND.

Received by Rev. Robt. II.	
Warden, D. D., 195 St.	
James Street, Montreal,	
Treasurer.	
Already ack'gd.....	\$173 00
Cornwall disciple.....	20 00
New Glasgow, Que.....	5 00
.....	\$198 00

COLIGNY COLLEGE BUILDING FUND.

Already ack'gd.....	\$621 67
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Coldsprings.....	\$13 50
Baltimore.....	10 50
Per Rev. J. Mathieu.....	126 93
.....	\$772 60

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Robert H. Warden, D.D., Montreal, Treasurer, to 7th Decem'ber, 1891.

Ordinary Fund.

Already ack'gd.....	\$82 42
A Friend, Martintown.....	1 00
Williamstn, Hophzib ch.....	8 85
Martintown, Burns' ch.....	6 50
.....	\$98 77

Endowment Fund.

Already ack'gd.....	\$768 21
Seaford, per Rev. J. H.	
Higgins.....	96 00
Brucefield, Union ch.....	32 00
Brucefield, Ross ch.....	35 00
W. Hood, Valleyfield.....	10 00
Bell's Corners.....	12 00
Carleton Place.....	131 00
Pakenham.....	31 00
Appleton.....	90 75
Pleasant Valley, Osnab-	
bruck.....	13 23
.....	\$1,220 19

EGNEGETICAL CHAIR, &C.

Already ack'gd.....	\$1,035 00
Alex. McDougall, Mt.....	125 00
Jas. Lasker, Montreal.....	25 00
P. Nicholson.....	25 00
Capt. McMaster.....	100 00
D. Wilson.....	25 00
Warden King.....	150 00
Mrs. W. Miller.....	25 00
A. C. Hutchison.....	25 00
.....	\$1,435 00

HIGHER RELIGIOUS INSTRUCTION AND GENERAL EXPENSES OF THE SABBATH SCHOOL COMMITTEE.

Received by the Convener, Rev. T. F. Fotheringham, 107 Hazen St., St. John's, N.B., from April 30th to Nov. 26th, 1891.

Balance on hand.....	\$6 89
Bank Street, Ottawa.....	5 00
Dundee, Quebec.....	0 00
St. John's, Hamilton.....	5 00
Battleford, Sask.....	1 00
St. Paul's, Bowmanville.....	1 40
Dalhousie, N.B.....	3 09
St. Mark's, Toronto.....	5 00
St. Paul's, Smith's Falls.....	5 00
Pennfield, N.B.....	1 80
Calvin ch., Montreal.....	5 00
W. End, St. John's, N.F.....	1 50
St. And., Victoria, B.C.....	5 00
First ch., Truro, N.S.....	2 00
West ch., Toronto.....	5 00
Knox ch., Perth, Ont.....	5 00
Brighton, Ont.....	1 00

Grafton, Ont.....	\$ 1 00
Lakeport, Ont.....	1 00
First ch., Port Hope, O.....	2 00
J. F. Clark.....	1 00
Union ch., Brucefield, O.....	3 80
Springside, N. S.....	2 50
Dovercourt, Toronto, O.....	1 00
Meaford, Ont.....	1 40
Stanley, Baird's S.S., O.....	1 50
St. And., Kingston, Ont.....	10 00
Rev. J. Stenhouse, For.....	1 00
Knox ch., Toronto.....	10 00
1st ch, W Gwilmury, O.....	2 29
St. Andrew's Winnipeg.....	5 00
St. John's, Halifax.....	5 00
Rapid City, Man.....	2 00
Petrolca, Ont.....	2 00
Creemore, Ont.....	1 45
Qu'Appelle, Assa.....	1 00
Emerson, Man.....	2 00
Snow Road, Ont.....	3 40
Richmond, Halifax.....	1 09
Eau Claire, Ont.....	1 54
Sussex, N.B.....	1 23
St. And., Chatham, N.B.....	4 00
New Lovell, Ont.....	1 00
James ch., N. Glasgow,	
N.S.....	2 50
Dunbar, Ont.....	1 00
Shubenacadie, N.S.....	2 59
Sheet Harbor.....	2 00
Bloomfield, P.E.I.....	3 00
Salem, N.S.....	1 00
Elmsdale, N. S.....	5 00
Dartmouth, N.S.....	3 00
Belgrave, Ont.....	2 00
Brucefield, Union ch.....	2 50
Yarmouth, N.S.....	5 00
St. Gabriel's, Mon.....	5 00
Katrine, Ont.....	1 35
Lock Winnock, Ont.....	3 25
Russelltown, Que.....	1 60
Queensville, Ont.....	2 00
New Carlisle, Que.....	4 35
St. Paul's, Bowmanville.....	2 00
Sarnia, Ont.....	9 00
Taylor Head.....	2 00
Burn's ch., Sarnia pres.....	5 00
Moore Line, Ont.....	2 00
Prescott, Ont.....	1 00
Staynor, Ont.....	1 62
Chalmers' ch., Kingst'n.....	4 00
Gladstone, Man.....	2 00
St. And., New West'r.....	5 00
Erskine ch., Montreal.....	2 10
E. Puslinch, Ont.....	5 00
Sydney Mines, C.B.....	2 00
Dalhousie, N.B.....	1 35
Weldford, N.B.....	1 00
Chalmers' ch., Montreal.....	10 00
Athens, Ont.....	1 00
Nottawasaga.....	2 00
West ch. & Duntroon.....	2 00
Walter's Falls, Ont.....	2 00
Colquhoun, Ont.....	1 00
Knox ch., Regina.....	5 00
Sherrbrooke, Que.....	2 00
Thay's ch., Montreal.....	2 00
Milford & Gay's R, N.S.....	1 00
Waterdown, Ont.....	2 00
Nanaimo, B.C.....	5 00
Chippawa, Ont.....	1 57
Greenfield, N.B.....	1 00
St. David's, St. Jon, N.B.....	5 00
Beauharnois, Que.....	1 50
Carluke, Ont.....	1 00
St. Columba, Cooper, O.....	4 00
Oakville, Ont.....	1 30

"Seventy years have made a vast difference in the status of the missionary work. Then the difficulty was in securing an opening in the foreign field. Now the difficulty is to obtain and sustain sufficient men to meet the demands. God has opened up the door to the whole world. From all quarters we hear the earnest and pressyng cry from the perishing, "Come over and help us." Missionaries are appealing for helpers. When will the Church awake to her duty and responsibility?"

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