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CONTENTS.

Notes.....	197	YOUNG PEOPLE'S SOCIETIES.	
OUR HOME MISSIONS—		The Place and Function of the Presbytery, by Rev. Robert Campbell, D.D.....	212
Notes.....	198	CHURCH NOTES AND NOTICES.....	214
The far West in 1897.....	199	OTHER WORKERS AND WORK—	
Our Mormon Problem.....	199	Closed Lands.....	216
Nuggets from the Klondike.....	199	Methods of Mission Work, by Rev. J. Fraser Smith, M.D.....	216
The Future of the West.....	201	How Indian Missionaries Live, by Julian Hawthorne	217
The Present West.....	202	Wedding and Widowhood in India, by Lucy E. Guinness.....	217
Life and Work in the Church.....	204	LIFE AND WORK.	
OUR FOREIGN MISSIONS.		Bible Reading; On Preaching; Self Denial; Tobacco Habit among the Young; What Sunday is For, by Mercus Dodds; The Art of not Hearing; Just One Thing, by Dr. Cuyler.....	219-222
Notes.....	205	RECEIPTS FOR SCHEMES.....	223
Foreign Mission Estimate for the current year.....	211		
The journey to the Bhis, by Rev. J. Buchanan, M.D.....	208		
Notes from Trinidad, by Rev. K. J. Grant, D.D.....	209		
The New Hebrides in 1897.....	210		
Letter from Formosa.....	211		

If the Lord were not able to take care of Himself He would stand a poor chance among men. He gives men six days to labor, and the seventh is His own day, in which He wishes men's lives and service specially for Himself. Some shippers have asked to have the Welland canal open on Sabbath. The Dominion Government has consented, and robbed the Lord of His day. In doing so it has robbed the canal men of their day of rest. That a few wealthy men may make money a little faster scores are compelled to toil on the Sabbath; themselves and their families wronged of their Sabbath rest together. But it is an ill day for both men and governments when they disregard the rights of God and of their fellow-men. "Be not deceived, God is not mocked."

Decaying vegetation grows fungus no more surely than decaying religious life does formalism; and religious and national life are so intertwined that decay in the former injures the latter. One of the world's religious excrescences is the swarming brotherhoods and sisterhoods. They are the bane of Romish countries. "In Spain it is said there are 94,000 priests, 68,000 monks, and 32,000 nuns. General Blanco, who was the Governor-General of the Philippines, stated recently in a memorial that he had intended to unveil the doings of the monks, but he had recoiled at the thought of the horrors which would be disclosed. 'The preponderance of the monks,' he wrote, 'is sufficient to account for the decay of Spain.' The Jesuits, it seems, are omnipotent in Spanish consels." Unfortunately, such orders are on the increase among the high Protestants of Britain. No doubt many noble souls have thus sought duty's path and have done deeds of

true and unselfish devotion; but most of these could as well have served God and humanity along other lines, and spared the world much ill. The only brotherhoods and sisterhoods that are a blessing to the world are those of the home, "He hath set the solitary in families," not in orders.

If the U. S. A. keeps Spain's Indies, three grand results will follow:

(1) The Islands, which, under misgovernment, have long been in unrest and rebellion, will gradually be reduced to law and order, life and liberty will be safe, and prosperity will smile.

(2) The Gospel will follow and will bring higher life, truer liberty, and more enduring prosperity. The Philippines and Cuba, now dark and priest-ridden, will enjoy religious, as well as civil, freedom.

(3) The United States, which has hitherto not taken her due part in international questions, leaving Britain to act, often alone, as the upholder of world righteousness, will be compelled, having colonial interests of her own, to take her due part in a larger sphere. This can but bring John and Jonathan together, combining their powers, to right, in some measure, the world's wrong.

A few months since how unlikely seemed this long wished for result; and still more unlikely the way of its coming. The future, as the past, will have the unexpected; but God reigns and under Him changes among nations are but the steppings onward and upward of the race. Some of the steps, like the present war, are sore. Uphill steps are usually sore. Travail, is the law of birth; through much tribulation—heavens are won; and world gains will follow pains, till gain is complete and pain shall be no more.

Our Home Work.

The Klondike Missionary Nurse Fund of the Presbyterian Church in Canada has had a good start. The treasurer, Mrs. McCaughan, acknowledges \$784.36 received. Great the need, and blessed the work, of these Christian Missionary Nurses in the far North.

One by one the few remaining "Kirk" congregations in Canada are coming into the Union. The Presbytery of Lindsay met at Beaverton on the 28th of June, to formally receive the congregation there which has seen its way to cast in its lot with the Presbyterian Church in Canada. Welcome, brither Scots.

The Assembly agreed to receive eleven ministers, by application from other churches, viz., one from the U. P. Church of Scotland; two from the Free Church of Scotland; one from the Established Church of Scotland; one from the Presbyterian Church of Ireland; one from the Presbyterian Church of Queensland; Australia; four from the Presbyterian Church, U. S. A.; and one from the Reformed Episcopal Church.

A little side light on the "Romance of (Home) Missions," is a sentence from Rev. Gavin Eamilton, a missionary in Calgary Presbytery. "I walked from Mountain View, December 20th, in five and a half hours, as I could not take a horse for drifts. On December 24th I lost my way and stayed out nearly all night. I drove from twenty-five to thirty-five miles every cold Sunday this winter, got into Fish Creek with my horses, and have had a few other experiences."

In Middle Musquodoboit, one of the old and intelligent centres of Presbyterianism in Canada, the home and congregation of the late Rev. Robert Sedgewick, D.D.; the 3rd of July was an eventful day. They were reopening their church and were bidding farewell to one of their own daughters, Mrs. Foote, nee Miss Sprrott, grand-daughter of the late Rev. John Sprrott, and her husband, Rev. Mr. Foote, who leave shortly as our missionaries for Korea.

During the past term forty-one Missionaries have been employed within the bounds of the two Presbyteries of Algoma and that portion of the Presbytery of Barrie under my care. In the Presbytery of Algoma, seven Ordained Missionaries and eighteen Students and Catechists. In the Presbytery of Barrie, five Ordained Missionaries and sixteen Students and Catechists, forty-one in all. With this number of men pretty full supply was given, though we could have employed a few more had they been available.—Rev. Allan Findlay.

The Reports presented to Assembly from all the Colleges, showed steady progress. The spirit and life of our Colleges stamps in no small measure the spirit and life of our Church, for they send forth year by year the men who in large measure mould the thinking and action of the Church. It is the practice of many to pray for our missionaries. As needful and as much for the good of the Church is it to pray for the Colleges that the true spirit of devotion to Christ, the true ideal of the work of the ministry, may there prevail. If the right ideal of Christian Life and Work, the right conception of the duty and obligations of the Christian life; the true missionary spirit, prevail in the Colleges, the Church will not be found wanting.

A notable centenary was that commemorated in the McDowall Memorial Church, Sandhurst, Ont., 6 July, under the auspices of the Presbytery of Kingston. One hundred years before, Rev. Robert McDowall had come as the first Presbyterian missionary to the U. E. Loyalists, and the pioneer of Presbyterianism in Ontario. He was one of the four pioneers in Canada, Macgregor, of Nova Scotia, MacDowall, of Ontario, Black, of Manitoba, and Jamieson, of B.C., whose histories were sketched in the Record, not long ago. Rev. Dr. Gregg and Hon. Oliver Mowatt were among the veterans who took part in the centenary; the latter stating that he had been baptized by Mr. MacDowall 77 years ago. Faithfully and well have these baptismal vows been kept through the long years that the subject of them has acted for himself.

If any minister is not making provision for his own, in case he should be taken from them, he should first read 1 Tim., 5: 8; and then study the rules of the Widow's and Orphan's Fund of the General Assembly, where he will find that a small yearly rate, within reach of all, insures to widows and orphans a larger measure of help than can be obtained in any other way, at the same cost.

The two Funds, East and West, in our Church are on different principles. The former is simply a mutual insurance fund supported by the ministers. The latter is partly made up by minister's rates, which are much smaller than in the East; but its chief support is contributions from congregations and individuals. But in East and West alike, a minister must be a contributor to the Fund before his widow or orphans can receive benefit.

Reports to Assembly show that in the West benefit was received during the year by one hundred and five widows and their families, and in the East by twenty widows and sixteen orphans. The one pressing need and duty in this regard is that every minister, at his ordination, should connect himself with the Fund and pay his yearly rates.

THE FAR WEST, IN 1897.

In Western Canada, in 1897, eighteen Missions were advanced to the status of Congregations, viz., fourteen in the Synod of Manitoba and the North-West, and four in the Synod of British Columbia.

Seventeen new fields, not including the Yukon, were placed on the Home Mission list.

West of Lake Superior there are now 174 Mission groups, not including the Yukon district; there are 34 Augmented Congregations and 70 self-supporting congregations; and services are conducted regularly, at least during the summer, at 923 stations, and occasionally at a considerably larger number. The total number of professors, ministers, missionaries, catechists and teachers, including those engaged in Chinese and Indian work, is 334, of whom 187 are ordained and 147 unordained. Of the Missions 12 are for railway employees chiefly, 18 are in mining districts and 144 in farming and ranching districts.

Although seventeen new Missions were taken up during the year, several needy districts are still without supply. Fears about the revenue at the disposal of the Home Mission Committee led to several Missions recommended by Presbyteries being held in abeyance. Four such districts are in the Presbytery of Kamloops. Nor has provision been made for the six or seven railway extensions to be proceeded with this season, nor for the new settlements sure to be formed by the incoming immigrants.—Rev. Dr. Robertson.

OUR MORMON PROBLEM.

"Your people cannot wake up too soon to the fearful inroads of this blasphemous propaganda," writes Rev. S. E. Wishard, Synodical Missionary, Ogden, Utah, to the Editor of the Presbyterian Record. "Polygamy and priestly rule are things which the Mormon missionaries keep out of sight when they go on a mission in the States and Canada. Indeed, they deny the existence of both these abominations. But the Papacy never ruled the people with a heavier despotism."

The above gains added weight and meaning from the facts reported to Assembly:

"As is known to the Church, there is a considerable colony of Mormons established at the foot of the Rocky Mountains, just north of the International boundary line. On coming to Canada they agreed to observe our laws in the matter of marriage, but, having brought all their wives with them, their circumstances are rather unfavorable to the observance of their pledge.

They have built a temple, got an act of incorporation from the Legislature at Regina by a vote of 14 to 10, in spite of strenuous opposition, and are establishing themselves firmly. They are in close touch with the Mormons of Montana and Utah, who have

an army of 1300 missionaries at work in Europe, the United States and Canada.

These missionaries, too, are making converts even in Canada, especially in districts which Christian Churches are neglecting. The Alberta settlement is likely to receive large accessions during the coming summer, and prompt and energetic measures are necessary to prevent the spread of this pernicious system."

NUGGETS FROM THE KLONDIKE.

Not very big, but rich, are some of them in Mr. Dickey's latest letters to Rev. C. M. Gordon, of Winnipeg, given in the Westminster.

Bennett, 2 June, '98.

There are no gambling houses or dance-halls here, and the men who run the saloons are, with one exception, I think, new to the business and ashamed of being in it. One of them—a member of the "Christian Church"—one day showed us, over the bar, his family Bible rolled up carefully in a silk handkerchief. The others often apologize for being in the trade. They "run respectable houses," they "are away from home," "there is money in it"—and so they have fallen.

Canadian Officials.

I cannot speak too highly of the peace and order of this place, due, I think, to the firm yet generous policy both of the B. C. officials and the N. W. M. P. Shooting is almost unknown, and the Americans are ever ready to admit the admirable results of Canadian rule. They also speak in the most grateful manner of the treatment received from Major Walsh during the winter. But for his prompt and generous relief many undoubtedly would have perished who, unprepared, had undertaken the journey.

Two Death Bed Scenes.

The death bed in this land of separations is particularly sad. One poor fellow, the last time I visited him, he was scarcely able to speak, but he said very slowly and painfully, "I would like to get well so that I might see my son again." I reminded him of the wonderful sacrifice of God in sending His Son to die for us, and pointed him to the cross of Christ. He did not reply, but seemed to catch every word. Then he reached out his feeble hand and pressed mine fervently, assuring me as I took it that his hope was fixed. Before another day dawned he had met his God.

This morning word was brought of the death of a man down the lake of a broken heart. He had received no word from home since he left it, and it seemed to prey on his mind. A week ago he went to Dyea and brought mail for everyone in the camp but himself. Since that he gradually sank, and

yesterday when his neighbors came in they found him dead with his watch in one hand and his glazed eye as if gazing at the photo of his wife in the other.

The Tent Church.

The large church-tent was opened on May 1st, and very soon the congregation outgrew our accommodation; but since the ice went out it is reduced to comfortable proportions again. The liberality of the people, specially considering that so many have little or no money, is very marked. Their ordinary Sabbath collections have gone as high as \$27. There was considerable difficulty in getting anything needed in erecting our tent here. For instance, when we got the seats and floor we had to pack the material through the mud a quarter of a mile, pull it on a hand-sled over a mile, then over a rickety bridge. After that I got a horse and hauled it to the church. And we thought our seats and floor were pretty fine, though the former were but rough slabs and the latter sawdust.

How it was Paid For.

At our last meeting a Mr. Elliott enquired how much debt was on our tent church. On being told \$50.00, he said, "We'll pay it tonight." He and Capt. Jack Crawford spoke to the people in very enthusiastic terms of the enterprise of the Presbyterian Church in Canada in so promptly following up the people. They passed around the hat and in a few minutes had more money than was needed. In the name of the Church and myself I thanked them for this and for all their kindness.

Getting Away to the Gold Fields.

People are starting away every day now, and many accidents occur. In the camp here four outfits have been already lost, but no lives. Further down the lakes, however, two at least have been drowned, and we fear there will be more. In good boats, properly managed, the danger is small, but many of the boats going down are more like coffins than anything else, and the men in them know nothing about boating. But so eager are they to get away that two men actually started yesterday on a log raft. It went to pieces on the first rock in the canon. Their outfit was swept away, but the men escaped.

A Typical Communion.

At the request of a number of people I conducted a communion service last Sabbath. Fifty-nine joined in the celebration—four for the first time. They were composed as follows: 16 Presbyterians, 9 Methodist Episcopal, 10 Wesleyans, 4 Christian Church, 3 Episcopalians, 3 Lutheran, 3 Baptists, 3

Congregationalists, 3 Roman Catholics, 1 Volunteer of America (a converted saloon-keeper). 4, denomination not stated.

Scenery and Scenes at Tagish.

From Tagish, 10 June, Mr. Dickey writes:

On June 3rd the St. Goddard, the first steamer that ever sailed on these lakes, came down here on her trial trip and on board was a missionary of the Presbyterian Church in Canada. Knowing that the Canadian Customs offices would be closed on Sabbath, and, therefore, a large number of people collected, I thought it wise to make other arrangements for the services at Bennett and come on here.

On arrival at Tagish one is astonished to find such a charming spot in what we had imagined a Northern wilderness. The trees are in full leaf, the flowers in bloom, filling the air with their fragrance, and the mosquitoes—all and more than one would anticipate.

After consultation with the officers, who here, as elsewhere, showed every possible courtesy, I arranged for services at 10.30 and 7 o'clock. Captain Strickland kindly placed the dining-room at our disposal, but as the weather was so fine I preferred the open air. The morning service was fairly well attended, but being early a good many weary travellers took an extra sleep.

I asked a couple to volunteer to visit all the boats and tents during the afternoon, and evidently they did their work well, as the barrack square was well filled with the crowd at night. The men seemed greatly to appreciate the action of the Presbyterian Church in following them up along the route; and men tell me that though they had not attended services for years they never miss a chance now, for it seems to bring them nearer to the old home and loved ones left behind.

The Governors of Morris College, Quebec, in their report to the General Assembly, say:

"Placing at the service of the Church, as they do, a valuable property free from all incumbrances of debt, and a fund already adequate to the providing of an efficient staff of professors; occupying ground too, in the midst of a population, to win whom, to purer views of the Gospel, your Venerable Court has instituted a district branch of missionary effort, the Governors venture to deem themselves entitled to the confidence of the General Assembly, and to a larger measure of sympathy and assistance than has heretofore been rendered."

An institution fighting for its existence in the very citadel of a community specially antagonistic to Presbyterianism in all its aspects and relations, is surely entitled to a larger and more generously practical measure of recognition and aid than the Church has hitherto accorded.

THE FUTURE OF THE WEST.

By Rev. Dr. Robertson.

Because of its extent and resources, Western Canada is sure to play a more important part in Canadian affairs in the future than in the past. It is estimated that the country is capable of supporting a population of from 25,000,000 to 50,000,000 in ease and comfort.

Population in the Maritime Provinces is stationary; the population of Quebec and Ontario is increasing at the rate of about one per cent. per annum; that of Manitoba and the country westward increased about 130 per cent. between 1881 and 1891; and it is confidently maintained that 800,000 people will be found in the West when the next census is taken; and that in 1905 the West will have overtaken the Maritime Provinces.

The shifting of the centre of population westward means the shifting of the political and commercial centre. The press, public men and business men are preparing for the change; the Church must do the same, if she is not to be left hopelessly behind.

The Presbyterian Church in the United States (North) has undertaken no new home mission work for three years. It reduced its staff during that time from 1,750 to 1,416, and ceased to employ students during the summer as formerly. Other Churches in that country have, in a similar way, seriously shortened their cords.

This neglect of the West, in the Republic, has brought about the decay of true religion. In large sections of the country, lynching, murder, gambling, divorce, drinking and lewdness are sapping the foundations of social order.

Similar conditions and forces will produce similar results in Canada. In some districts these sins have shown their head already, and every effort should be made to remove them root and branch. It is pleasing to observe that the Gospel everywhere has proved itself to be the power of God to save. In some districts where tact and determination were needed to secure a foothold we have now self-sustaining congregations.

Last year 9,700 settlers passed through Winnipeg to take up land in Manitoba and the North-West. This year, during January, February, and March alone over 10,000 passed through, not to speak of 2,500 Canadians who were on their way to the Klondike. The prospects are that Manitoba and the Territories will get an accession of 20,000 or 25,000 people this year. About one-half of the incomers are English-speaking, from Eastern Canada, the Motherland, or the United States; the others are foreigners from Northern and Central Europe.

The exhaustion of free grant lands in the United States, the restrictions placed on immigration, and the war now waged between the United States and Spain will likely divide the stream of emigration from Europe,

and send a much larger proportion of it to the shores of Canada.

The Teutons, Slavs and Scandinavians are, generally speaking, of good physique, industrious, law-abiding, and promise to become good settlers; but strenuous and sustained efforts must be put forth to assimilate and Christianize them, if trouble is to be avoided in the future. The dangers of the Republic to the south, by leaving large masses of population unassimilated, should prove a warning to Canada.

A LONG AND HOPEFUL FIELD.

I spent some days recently on the field occupied by Rev. Mr. Pelletier, lying along the main line of the C. P. R., from Sudbury, 300 miles, west to White River. This is a most interesting field, not because of the great results which appear on the surface, but rather because it is the seed-time of what we hope and expect will be an abundant harvest in the near future.

Mr. Pelletier is engaged partly under the H. M. Committee and partly under the Board of French Evangelization. The people among whom he labors are, therefore, partly English-speaking and partly French.

The kinds of people to be met with in this long distance vary very much. There are the railroad officials and the men in the service under them, the Hudson Bay factor and his men, the lumberman and those under him in the woods or in the mill. Like the Missionary, most of them are on the go all the time, moving about in the discharge of duty, but falling in with the services held by your Missionary in the lumber camp or mill, in the railroad village or gravel-pit, as the case may be.

One thing that impressed me very strongly during my necessarily hurried run over the field was the heartiness with which he is received by all classes of the community. Many of the Roman Catholic settlers in the field evidently look upon him as their friend, while all classes among the Protestants are equally hearty in welcoming him in his rounds among them. A heaven is at work which will surely tell in the near future, let us hope, in bringing many out of darkness into the light of truth. Many instances of this might be given, which go to prove that his labors, carried on quietly, have been blessed to many a home and many a heart in this field. Others are earnestly seeking after the truth, reading the Word and enquiring as to its meaning.

Financially, the results on the field may not be striking, but this is only one side of the question, and, after all, the least important. Changes are taking place in the settlements along the line which cannot but benefit our cause. **Patience and perseverance** are necessary meantime, and in the end we will have reason for thankfulness. "We shall reap if we faint not."—Rev. Allan Findlay.

THE PRESENT WEST.

Some of the points in connection with the work in the North West, as presented to Assembly, were the following :

State of Religion.

It is somewhat difficult to indicate the spiritual condition of the Mission districts with accuracy, and yet there are signs of a gratifying nature. The Sabbath is well kept in Manitoba and the North West Territories, the busiest time in harvest not tempting men to profane the day. In the mining districts things are not as satisfactory, although an improvement is noticeable, especially in the older towns. The Canadian element everywhere works for a quiet Sabbath, even in mining districts, and the proportion of communicants as compared with the families is gradually rising.

Family worship, it is feared, is not common; nor is family discipline maintained as in the past. There is still a good deal of drinking, but the evil is abating. There is everywhere a great deal of respect for law and order, even among foreigners, and crimes committed against the person and property are rare. The record of the Presbyterians in this regard is the cleanest of any denomination. The people are generous in the support of Church work, and interested in the extension of the Kingdom of Christ. Only in one Presbytery did the average contribution for all purposes, per communicant, fall below \$10 in 1896; and in one it rose as high as \$29.02; while in Eastern Canada three-fifths fell below \$10, and one as low as \$6.10.

Growth.

The growth of the Church in Western Canada can be seen at a glance at the table subjoined :—

	1881.	1898.
Synods.....	0	2
Presbyteries	1	14
Self-sustaining congregations	1	70
Augmented congregations ..	0	34
Missions	28	179
Families	971	13,605
Preaching Stations	116	937
Single Persons	303	9,143
Communicants	1,153	19,505
Contributions	\$15,100	\$301,753

Considering the newness of the West, and that missions are included with congregations in the calculation, the liberality of the people is hopeful.

Missionaries.

Testimony should also be borne as to the faithfulness and efficiency of Missionaries, generally speaking. That in so large a staff one not up to the standard should be occas-

ionally found was to have been expected; the general average, however, is high in scholarship and pulpit power. The field demands nevertheless a larger proportion of men of maturity and experience men who know men, and who will command their respect by their unblemished life and prudent speech.

Said a man not a Christian, of one of our Missionaries: "I never go to Church, but Mr. — preaches me a good sermon every day in the week by the way he lives." Of very many the same testimony could be borne. It was a rare sight to find a Roman Catholic railway contractor attending a meeting of Presbytery this spring, and urging that our Missionary should be left in the field all summer because of his valuable work among the men.

New Presbyteries.

The Yukon district is outside the boundaries of Presbyteries in British Columbia, although Glenora and Teslin are south of the 60th parallel—the northern boundary of the Province of British Columbia. The General Assembly should be asked to consider the advisability of erecting a Presbytery in the Yukon so that the business of the Church might be conducted in accordance with established usages. A Presbytery should be of great assistance, if able to meet only once a year.

The growth of the Presbytery of Kamloops has led to an agitation in favor of division. The Crow's Nest Pass and Kettle River Railways completed, it is expected that the population of the Slocan—Kootenay country will increase rapidly, and that with a few years the present population will be five, if not ten times the present figure. From east to west, along the line of the Canadian Pacific Railway, the Presbytery extends 420 miles, and from north to south settlements are found at points 500 miles apart. There are at present 19 ordained ministers and missionaries in the Presbytery, and a division along the present and prospective railways would give ten ministers to the Southern Presbytery and nine to the Northern. In the Northern would be four congregations and eleven missions, and in the Southern four congregations and thirteen missions.

Yukon Missionaries.

Our pioneer missionary—the Rev. R. M. Hickey—the pioneer missionary of any Canadian Church—went to Skagway in October, and with great energy succeeded in erecting a church there. Until this spring he was the only missionary in the place.

The Rev. A. S. Grant followed in January; he called at Skagway, and passed on to Lake Bennett, the first point on the Canadian side of the International boundary. Here he built a church and erected a structure to be used for a manse. He then tramped 200 miles

northward to Lake Lebarge, where he and his party built boats by which to float down to Dawson.

The Rev. John Pringle was designated about the middle of March, and proceeded to Glenora with little delay. He travelled from Fort Wrangel, drawing his sleigh with 400 lbs. of supplies up the Stikine River to Glenora—150 miles—and began work at Glenora and Telegraph Creek. Because a fleet of boats is to ply between Fort Wrangel and Glenora and a road is to be built connecting Glenora with Teslin Lake—Teslin being the head of navigation down to Dawson—it is likely that at Glenora and Teslin towns will spring up.

The Rev. J. Sinclair was designated at Ottawa, and will leave Vancouver on the 15th for Skaguay.

In overtaking the religious wants of this wide region, it should be our aim to occupy strategic points like Dawson, Selkirk, Teslin, Glenora, Bennett, etc., first, and then extend as circumstances suggest. Dease Lake, Big Salmon River, Stewart River, Hootalinqua River, the upper reaches of the Kloudyke River and other gold-bearing streams require attention. Until the policy of the Government in this matter of providing transportation is known, caution in completing arrangements is desirable; but the Committee should be ready to act promptly as soon as the way is clear, else much of the advantage already gained may be lost.—Assembly Report.

Sickness—Nurses.

The reports sent by missionaries, and private and press communications, show that there has been a great deal of sickness and suffering and that the means for coping with disease are primitive and inadequate. The people of the United States may be relied on to build hospitals and provide nurses in the coast cities; they have done so at Dawson, thinking that town was in Alaska. It is pleasing to report that the Victorian Order of Nurses has sent four nurses already, under the patronage, and at the personal expense of His Excellency the Governor-General. The women of the Presbyterian Church in Canada are perfecting arrangements to send two nurses, to be followed by others if required. By his means, suffering will be alleviated, lives spared, and Christian work advanced. The Rev. A. S. Grant, who has received a medical training, did much in this way while on the route to Dawson.

“Mr. Grant is doing Missionary work all along the road, his destination being Dawson. Mr. Dickey's place at Skaguay will be filled by Mr. Sinclair. Mr. Pringle goes on to Teslin and Mr. Dickey to Selkirk. Other points will be supplied, as far as possible, in the near future.”

Rev. Mr. Pringle writes as follows:—

“Steamer ‘Amur,’ en route to Wrangel,
“Saturday, March 19th, 1898.

“In an hour and a half I shall be in Wrangel—on Monday I shall be one of a thousand camped on Cottonwood Island, at the mouth of the Stikine, waiting for the trail to harden so that they can proceed. The American Church is established at Wrangel, gives morning service to the Indians and evening service to the white population and birds of passage like myself. The only Church there, besides, is the Roman Catholic. It will be unnecessary for me to do anything there. I shall, as soon as possible, start for Glenora, and shall try to make by it the first Sunday of April. I have taken measures which will ensure us a church site at that point. Mr. J. T. Bethune, formerly of Fort William, an elder of St. Andrew's, Victoria, will attend to this interest for us. He will see the Commissioner of Crown Lands at Victoria, and will if his Company's reserve is more convenient than Government property, give us a site himself.

“I shall, with others, start afoot from Wrangel, if it is possible to proceed at all. The general opinion is that while the trail is unfit for horses, it is possible for those who travel afoot. I have a reversible sleigh—sleigh on one side, toboggan on the other and when I am in my harness will be able to draw my stuff with considerable ease.”

The fourth Missionary appointed, Rev. Mr. Sinclair, having only left in May, when this report was going to press, will be heard from shortly.

It is impossible to make permanent appointments to the different fields that need supply—Skaguay, Lake Bennett, Teslin, Glenora, Dawson, etc. When Mr. Pringle left Winnipeg, it was fully expected that the railway between Glenora and Teslin was to be built; and Mr. Pringle was to establish a cause at Glenora, and then, after a month or six weeks, push on to Teslin and get work organized there, Glenora being occupied by another missionary. The defeat of the Yukon Railway bill interfered with our plans somewhat, and it is considered advisable to wait additional light.

When last heard from the Rev. A. S. Grant was at Lake Bennett; but he was to push on to Lake Lebarge to attend to the building of boats with which to sail down to Dawson. At Lake Bennett he had a church built—a wooden frame covered with tenting—probably the only church of the kind belonging to the Presbyterian body. At the opening service there were twenty-six present—twenty-one men and five women. Major Walsh and his party attended in a body.

“The Committee await further and fuller information as to railway extension and the more important centres likely to be occupied, and the opinions and advice of the Missionaries already on the ground, before making other appointments.”

CHURCH LIFE AND WORK.

These words may have two meanings. They may include everything in connection with the Church, her work of all kinds, at Home and abroad, all her schemes; or they may be used in a narrower sense, as including the Life and Work that does not fairly come under the head of any of the great schemes, e. g., such matters as, attendance at church and prayer meeting, family religion, the training of the young, Christian liberality, honesty and purity in commercial and political life, temperance, Sabbath observance, etc.

Even in this narrower sense, the report on Church Life and Work, covers a wider and more important field than any other presented to the Assembly, and it should have, if possible, a larger share of the time of the Assembly than any other matter.

Rev. P. Wright, of Portage la Prairie, Con- vener of the committee on this important sub- ject, has, during the past three years, present- ed admirable reports, collated and digested from the reports of Presbyteries; these again being made up from the reports of sessions; and thus the Life and Work of the whole Church is taken in at one glance.

With regard to attendance on Sabbath ser- vices the report from all over the Church is most cheering; and so long as this is the case it will be well for our country. As to prayer meetings the attendance is on the whole very fair.

In the home life, family worship seems in too great a measure to be dying out. Amid so much to be thankful for in the Christian activity of our times, this is one sad feature, for the home is in every sense the nursery of the nation.

In readiness to devote time and gifts to Christian work, there is more or less to cheer. As to the Christian example set by our Christian people, in social and commercial life, there is testimony in the reports of nearly all the sessions and Presbyteries that it is of a high order.

On the whole the tone of the testimony as to the Life and Work of the Church is full of encouragement, with enough of the opposite to keep the Church lowly in prayer that more of the Life from on High may be given and that the Church Life and Work may show more of the Holy Spirit's presence and pow- er.

"Some time ago I adopted the plan of de- voting from fifteen to thirty minutes in the early morning to Bible-reading and found it very much more profitable than the same time spent at night in that way. But since you have been urging upon us the importance of simply waiting before God and practising his presence, I have found a deeper meaning and a far greater helpfulness in my Quiet Hour than before."—Sel.

"I must have this Quiet Hour or I cannot live my busy life truly as a child of God."

GO WORK IN MY VINEYARD.

With regard to the readiness of our people to devote time and gifts to Christian work, to teach in Sabbath School, to visit the sick and strangers, or in efforts to reach the care- less and the criminal in the community, Rev. P. Wright says on his report on Church Life and work:—

Here there are alternations of light and shadow, though on the whole the light pre- dominates. No one can deny that the inquiry is reasonable and the test of Christianity a legitimate one. If it is more blessed to give than to receive, how much our people miss by withholding their hand from Christian work. Yet many are not only faithful but zealous; may their numbers be increased.

Sydney says that the typical reply to the question is, "members as a rule do not conse- crate their talents to the service of God, the work is left to the willing few." Lunenburg and Yarmouth reports that "the people evince a pleasing readiness to use their time and tal- ents in Christian work," though it is only a very few that "embark in aggressive work among the careless and criminal." Brock- ville has a wide range of experience in this respect, "but all bear testimony to the faith- fulness of S. S. workers," though visiting the sick and stranger is "not so common or so much delighted in as it should be." Montreal has much that is encouraging, but thinks "it is apparent that members, as a rule, do con- secrate their talents to the service of the Mas- ter." Ottawa, Lanark and Renfrew, King- ston, Toronto, Saugeen, and many others speak unreservedly of our people's zeal in most of the departments of work indicated.

The reply of Paris may be regarded as typ- ical of what four-fifths of our Presbyteries say: "The answers to this question are in the main creditable, and show an increasing readiness on the part of our people to be 'at least outwardly active Christian workers. Teachers for the Sabbath School are found in sufficient numbers; visiting the sick is well at- tended to; strangers are generally called up- on; the careless are sought out and effort made to bring them into better ways." With the exception of the last sentence, which indi- cates more zeal in that important direction than a majority of the Presbyteries have ex- hibited, this answer of Paris fairly indicates the condition of our Church with respect to this aspect of its Life and Work. There can be no doubt but a sincere desire to help on the cause that lies so near the heart that bled for us on Calvary, prevades the Church, and that a beautiful spirit of brotherhood is being wrought out in society as men yield them- selves up to the nobler impulses of Christian love.

"I have already found untold blessings in thus, for only a few moments, shutting out all the things of this life and entering into the holy place alone with God."

Our Foreign Missions.

Note this fact in connection with the New Hebrides: "Fifty years ago, the first station was opened, and the first permanent settlement effected by Rev. John Geddie. Not one island in the group but was sunk in heathenism. To-day there are in the group no less than 24 missionaries, 5 assistants, a trained staff of about 300 native teachers, and about 2,800 communicants, while a Training Institute for teachers, and a hospital, are established and are doing excellent work."



Rev. D. Macrae, of Korea.

Some Western ways are not unknown in Honan. "Hsin Pao" says: This morning a man was brought for treatment with a revolver bullet in his shoulder. He had been engaged with two friends in stealing coal from a mine not far away, and the owner caught him at it. The bullet could not be extracted.

Another worker for Honan. At Essex, Ont., 7 July, Dr. Margaret S. Wallace was designated as a Medical Missionary to Honan. Another worker in the field; another centre of interest at home, for the people of Essex and vicinity will have a new interest in work among the heathen. Every settlement that gives a missionary receives its reward in added interest and added blessing.

A jubilee service, the first of its kind in the history of our Church, was held by the Mission Synod in Anetiyum, on the 17th of April to commemorate the beginning of work at that same station by Rev. Dr. Geddie, fifty years ago. An interesting programme was carried out. There were addresses on "Early Pioneers of the Mission," by Rev. Dr. Anand; "The Fathers of the Mission," by Rev. W. Watt; "The Martyrs of the Mission," by Rev. Dr. Macdonald; "The Expansion of the Mission," by Rev. T. W. Leggart; "The Prospects of the Mission, and the Duty of the Missionaries and Churches," by Rev. J. Gillan. Our Church can now look back on half a century of completed mission history. One of our fields was entered fifty years ago.

At the recent meeting of the New Hebrides Mission Synod, the question being raised as to additional missionaries, the Synod recorded its opinion: "that with the addition of one, or at most two, European missionaries, to those already appointed, the Churches be requested not to send any more men to this group, excepting to fill vacancies that may occur, and that in filling such vacancies the combination of existing stations be taken into account."

Of two of our three mission stations in the New Hebrides the finding of the Mission Synod at its late meeting is: "The Synod expresses much satisfaction that the Christian natives of Erromanga and of Mr. MacKenzie's station of Efate have by their contributions in cash and arrowroot been for several years reducing the amount paid by the Canadian Church for the support of teachers employed by its missionaries on these stations. Further, the Synod, while rejoicing that Mr. Robertson and Mr. Mackenzie are aiming to get their people to assume the entire responsibility of the support of all their teachers, yet believe that meantime these brethren and their people are doing their utmost in this direction."

"The missionaries at Chang te Fu have been kept very busy for some weeks"—writes one of the Honan staff—with the number of visitors, chiefly students writing in examination in the city, so that in three days over 600 called. But a market in the North suburb increased the pressure, so that in one day there were over 1800, besides women and children. Books were freely distributed among the students."

"At the recent Prefectural examinations, the Literary Chancellor astonished the candidates by saying that at the next Provincial examination they would be required to have some knowledge of mathematics and kindred sciences. A few days ago, six B.A.'s called to inquire if we could secure for them a teacher qualified to instruct them in these new subjects."

Very touching and sad is the item from Chang te Fu telling of "Her first Communion": "We were all very glad to see old Mrs. Yang, of Mo Giesg Tien, baptised and partake of the Lord's Supper, for the first time, on March 31st. She is an old woman, rather frail, and her husband and children have all along opposed her professing to be a Christian. On going home she was turned out of doors, her furniture destroyed, and forbidden to enter her house again. A Christian neighbor took her in, and she is now under treatment for severe hemorrhage from the lungs, as a result of the treatment she received."



Rev. W. R. Footc, of Korea.

At the close of its last annual meeting the Presbytery of Honan resolved:—"This Presbytery at the close of its first meeting in the city of Chang Te Fu would acknowledge the goodness of the Great Head of the Church in permitting such a meeting to be held here. We would thankfully acknowledge His Hand in the many tokens of encouragement which He is giving His servants at this station, and trust that these are but the first fruits of a very great ingathering of souls. We rejoice in being permitted to welcome to our ranks at this time two new workers from Canada, and in the case of one of these to have held our first ordination services as a missionary Presbytery. We would pray that He whose is the gold and the silver may so move the hearts of His people as to cause the present depressing deficit to be speedily removed, and that our Foreign Mission Committee may

thus be permitted to devise liberal things for the extension of Christ's Kingdom among China's teeming needy millions."

"For some time we have had about a man who has had all the internal diseases, a new one each day; and who is "poisoned" every little while. Last week we had one man who had "died" four times. We offered to pull a tooth for a man who could not sleep from toothache. He refused, saying that a worm was eating it. To-day he reports it better, as he had taken forty tooth worms out through his ear."—Hsin Chen Exchange.

"Pity the sorrows of the poor white man" who does mission work in Honan. One of them writes:—"A year ago to-night we lost our chimney and last week the windlass was stolen from the well." The loser had the comfort at the time, that though the thieves stole the chimney they left the hole in the roof, and although on a previous occasion they went farther than windlass and stole the well, i.e., the brick wall, they left the water.

"A sad mining accident," writes Dr. Mitchell from Chang te Fu. "Word came last week of a very sad accident at the Fung Shan mine, 50 li (17 miles) from here, in which forty men lost their lives by the sudden flooding of the mine from the river nearby. Forty-three men were in the mine, shortly before, but, their lights going out, three men ascended to the surface for the purpose of re-lighting. While above ground the water broke through and their forty companions perished. One thousand cash (50 cents) was given to each of the bereaved families by the owners of the coal mine."

"One more unfortunate, weary of life," and seeking to end it by opium poisoning, is a very common affair in China. One of our Honan medical missionaries, writing April 14th, reports three in eleven days.

"On Sabbath, 3rd inst., a man living forty-three li (14 miles) from here, attempted suicide by taking opium in the evening. His friends (7 of them) carried him here on a bed, arriving at 3 a.m. Monday morning. Under treatment he recovered.

On Friday, 5th inst., Mrs. Pau, the wife of an official in the city, took opium the second time. Last summer, Mr. Goforth and I were called into the city to treat her and after a good deal of work she was brought through. This time, though the dispensary was full of patients, making it impossible for the doctor to leave, they could not bring the woman to the hospital, a distance of half a mile, for fear of "losing face."

To-day a man in the city, who was disappointed over a law suit, drank opium, and about three hours afterward was brought here by his friends. He was sent home this evening, and seemed very grateful that his life had been saved."

The "Record" Office was illumined, 21 July, by a visit, between trains, from our Mission Band of five on their way to Korea; Rev. D. MacRae, Rev. W. R. Foote and Mrs. Foote, and Rev. Robert Grierson, M.D., and Mrs. Grierson.

A farewell meeting had been held in Halifax on Friday evening, 15 July; designation services in Truro, on Monday evening, 18th, and a farewell meeting in St. John, N.B., Tuesday evening, 19th; and on Wednesday, 20th, they started on their 'long journey Westward to the far East. A splendid band they are, all well fitted by thorough training for their work, and besides the ordinary training, Mr. MacRae is a skilled mechanic, Mr. Grierson a medical doctor, and Mrs. Foote a trained nurse.

It now remains for the Church in the Maritime Provinces to rise to its increased responsibilities and privileges, in the added honor, given by Christ, of being in larger measure co-workers with Him.



Rev. R. Grierson, M.D., of Korea.

Our oldest College, Presbyterian College, Halifax, shows vitality second to none. It is adding to its equipment a new library building, the corner stone of which was laid 13 July, with fitting services and ceremonies. Long years have passed, and great progress has been made, since 1820, when the Presbyterian Church of Nova Scotia founded its Institution in Pictou for the training of ministers, the first of the kind in Presbyterian Canada; and results, both now and then, have been rich reward.

F. M. ESTIMATES, 1898-99.

The estimates adopted by Assembly for the Foreign Mission work of the year 1898-99 are:

Eastern Division.

New Hebrides.....	\$ 7,000 00
Trinidad, St. Lucia and Demerara.....	22,000 00
Deficit.....	4,500 00
Interest and Expenses.....	1,000 00
Korea.....	4,000 00
	<hr/>
	\$38,500 00

Western Division.

(General Fund.)

India.....	\$26,000 00
Formosa.....	8,780 00
Honan.....	15,109 00
Indians (N. W.).....	6,580 00
Indians (B. C.).....	1,120 00
Chinese (B. C.).....	3,900 00
Chinese (Montreal).....	1,900 00
Expenses.....	4,720 00
	<hr/>
	\$68,109 00
Less buildings for Bheels.....	3,000 00
	<hr/>
	\$65,109 00

Women's F. M. Society (West).

India.....	\$23,664 00
Formosa.....	1,145 00
Honan.....	2,969 00
Indians (N. W.).....	13,186 00
Indians (B. C.).....	3,850 00
Chinese (B. C.).....	450 00
	<hr/>
	\$44,964 00
Less Miss Dow's salary, paid by Woman's Missionary Society, Montreal.....	500 00
	<hr/>
	\$44,464 00

Four thousand churches are either built or remodeled every year in the United States.

Great Britain's 'drink bill' for 1897 was \$760,000,000, \$17,500,000 over previous year.

It is estimated that there are 750,000,000 of women in the world, 150,000,000 of whom are to be found in India. Of the latter only 1,000,000 can read.—The Missionary.

THE JOURNEY TO THE BHEELS.

Letters from Rev. Dr. Buchanan.

It is not easy for a mission family to sever home ties and go to the jungles of India, to live among the heathen. It is a good deal harder, as did Rev. Dr. Buchanan a few months since, for a man to leave his wife behind him, eick, with the children, and go forth alone; with anxiety about the recovery of those behind added to the loneliness and difficulties of the work, and that a new untried work, and no other European missionary with him. In such cases let us not forget that they go forth for us, to do our work, and let them feel that they have, in a very special manner, our sympathy and prayers.

We have been kindly permitted to make some extracts from private letters to Mrs. Buchanan, telling of the journey to the Bheel land. Though a few months old, they have lost none of their interest.

Dohad, Central India, Jan. 7, '98.

. . . . I have seven carts loaded up with luggage, necessaries for building, etc., ready to start early in the morning on our slow, toilsome journey of some fifty miles into the jungle, to Amkhut, which is to be our centre of work among the Bheels. To-night I called in our Hindu boys for prayers. We read of John the Baptist as a "voice crying in the jungle." This seemed a voice specially for us, and I was very deeply impressed with the desire and belief that our testimony will, like John's, be owned and blessed of Jehovah. After prayers I went out to chat a little, and what was my great joy to find that all these garies (carts) are from within a few miles of Amkhut. Surely, surely, this is a special Providence of God, bringing these very people within our reach so that they may know us and our message.

I just felt like praising and magnifying God. I knew He was going to do great things for us, but I was not prepared to have the people sent out in this marvellous way, about fifty miles, to meet us. They had come in with grain, and the Kotwall seized them and brought them to us.

Neither we, nor the authorities, nor the poor Bhils themselves, had any idea what was being done. God alone was directing all. To Him be the praise of all our hearts. I know that you and perhaps many others have been praying that God would give us an entrance into the heart of this people, that He would prepare them for the reception of the truth, yet I did not think he was going to give such a plain leading in advance.

Of course, they are very much frightened, but as we shall have them with us four days, they will find out what kind of men we are.

Jan. 8th, 1898.

I went out and had a little talk with all the Bheels last night, and they seemed helped.

But when one of the garies was kept this morning, what a hubbub! The two brothers came crying to me, asking to please let them go with the other garies. They seemed to think I was going to send them away in some other direction.

I explained everything very carefully to them; told them I was only waiting till the train would come with my horse, when I would go and join the other carts, for my things were there.

Then I gave them a little money to buy feed for their oxen, told them, again and again, not to fear, as I came not for their harm, but for their good, etc., etc.

They seemed comforted. It is a trial of their faith in me. I hope that not only for my own sake but for theirs the horse may come. The Lord is doing great things for us. He will bless us still.

Jan. 10.

"I am now out some 25 or 30 miles on my way to Amkut. We left Dohad on Saturday evening, tired out, and after about fifteen miles had our tents put up to stay over Sunday; and, oh, but I was tired, all day, I have not been so tired since I left India.

The Bheels who are taking us out have now become very happy and contented. I am perfectly sure that this matter of their coming is of God's appointment, to give us an introduction in the land.

My heart is sore for the poor Bheel people, everywhere about. I do believe God that He will give us this Bheel country. The difficulties were great to Abraham, but he believed God and was blessed, and through him what untold blessing we have. So we shall trust Him nor be afraid of any obstacles.

Just another word. It is now 4.45, and the carts have just left for another stage. We have eight carts, fifteen men, and thirty-two oxen, to take us, with luggage, things for building, etc. It looks as if we were going in to stay.

I have yielded to the wishes of the Bheels in their desire to get on to-night. It would be more comfortable for me here, but they made this plea, "We have been away from our homes for fifteen days, and want to get back."

I told them that I felt for them very much, for my wife and children were very far away; and if they were as near as their children were I should take off my boots and run there this very night. I sympathized with them, and they in their turn sympathized with me. In this unlooked for way God is making friends through my affliction. Perhaps this is also a part of the hundred fold promised for forsaking loved ones for His sake. It is a sweet part.

Now I must away and follow the carts. When you come there must be some good arrangement for you to get out and in. Here there is a very nice house, erected by the State, and by the kindness of the Superintendent.

ent, we have the use of it when going in and out. The night comes on. Good bye, till you hear from me in the deeper jungle.

Amkhat, Jan. 14th.

Early this morning, half-past two o'clock, a policeman came from Alirajpur with your letter of 9 Dec. I burst forth with "Praise the Lord, Praise the Lord," as I read on. After the anxiety of your previous letter you can scarcely imagine what a relief and comfort it was to have the good news as to your health. I had almost given up hope. Life was becoming weary and so lonely. Now I shall live in hope and be glad."

NOTES FROM TRINIDAD.

By our Missionary, Rev. Dr. Grant.

San Fernando,
11 June, 1898.

Dear Record:

On Friday last the Susamachar Manse was the scene of an interesting gathering. The Society of Happy Workers, numbering 33, had assembled in Oriental Hall as usual to sew up garments for poor school children. When they closed they came to the manse, with the vice-president, Mrs. Fraser, and being joined too by other members of the Church, they presented a tender, appreciative, and sympathetic address, with a gift in gold which is very helpful and acceptable when reluctantly setting out on a journey, tho' the journey be homeward.

The Society is conducted on the same lines as similar societies at home, and is proving a real blessing to those who give their time and skill for its support. Each member represents a well conducted Christian home.

The needle and scissors skillfully used have a lifting power, of which at one time I never dreamed.

INFLUENCE OF THE MISSION SCHOOL.

Our Church, through her missionary agents, has taken much interest in mission schools. Let me give a fresh proof of their value.

Last month Babu Lal Bihari and I went for a day's visiting in a remote settlement, twelve miles distant. On arrival he went on one beat, and I on another. When homeward bound we talked over the incidents of the day, and, amongst other things, he reported as follows, regarding the family of an influential widely known Baboo that he had visited.

The husband was out; he met only his wife and children, who were most friendly. On hearing the mother call her little boy James, and a daughter Mary, the Baboo naturally enquired if they had been baptised. "No," said she, "their father would not consent,

but they like the Christian names, and I call them by the names they have chosen."

She added, "I went to one of your Mission schools in another district. There I learned to read a little, to pray, and to sing, and like the other members of my family I would have become a Christian had I not been married here. I pray to Jesus every day and my children say every night and morning the prayers they learn at school. I sing some of the hymns they sing, but as they are in English their father does not understand and offers no objection."

When the Baboo went amongst the laborers in a house adjoining, she followed, and sat as long as the Words of Life continued to be spoken. Under ordinary circumstances the information elicited and given above could not be obtained, but the absence of the head of the house gave the opportunity. On every hand there are, we believe, "the hidden ones." The schools cast in the heaven, may the whole be speedily leavened.

A NEW CHURCH.

Thursday, 9th, being "Corpus Christi, and, in consequence, a public holiday, was fixed for the opening of a new church recently erected by Mr. Fraser, at Mayo, one of our stations in this field. The building is small but neat, nicely situated, and in every way well adapted to present needs; and the walls are sufficiently high to admit of lateral extension, if at any time required. For the Creole population there is a Roman Catholic and an English Church in the village.

It was thought well, on opening day, to have services in both the English and Hindustani languages. At each service the Church was packed. Not only did the people of the district turn out, but quite sixty people went up from San Fernando and Princetown, including the missionaries and their families of both places. The presence of these friends contributed in many ways to give importance to the occasion, and to the strengthening of the feeble flock at this station. A well-to-do Indian cocoa dealer, Mr. Ramdin, did much towards the Church, and extended his hospitality on the occasion of its dedication to the scores who came from far to join in the services.

There are social barriers at home, and wealth is a mighty agent in erecting them, but in Indian communities here, whilst there is potency in money, there are agencies less tangible that dominate. When Indians of different castes meet socially, and as Christians for pleasant intercourse, the missionary sees ground for gratitude and encouragement. The social element in Thursday's meeting is hopeful.

The work steadily expands.

Let God be praised.

Yours faithfully,

K. J. GRANT.

THE NEW HEBRIDES FOR 1897.

Very interesting and encouraging is the following by the New Hebrides Mission Synod, as at their meeting in April they surveyed the different fields:

It is with feelings of deep thankfulness to God for His blessing upon the labors of us, His servants, in this Mission, that we once more record a year of progress almost all along the line. The reports from the different stations are amongst the most encouraging that have ever been handed in.

And not only is work progressing at old stations and new, but Santo and Malekula in particular, and even "dark Tanna," are crying out for more teachers, not figuratively, or by their wretched condition alone, but by the lips of many who come to the missionary, beseeching him to come over and help them.

True, the reports from some stations are not so bright as perhaps they have been in other years, and disappointments and distresses have not been wanting. The Angel of Death has been in our midst since last Synod, and one who was with us last year on the way to the Colonies for her health has now been called home.

Among the natives, too, there have been not a few deaths, notably that of Kamasitea, the chief and elder on Aniwa,—and that of Antas, the first fruits of the Gospel on Malo,—men whose places it will be hard to fill; while at some stations, such as Wintua and Wupir, the death rate has been exceptionally high, and on Anelyum the natives were "paralyzed" with the prevalence of sickness and death.

Last year there came a bright and most hopeful report from Ambrym, and it is with feelings of deep regret and of sympathy with Dr. and Mrs. Lamb that Synod has heard of the necessity there is, for Dr. Lamb's retiring, for a time, at least, from active work in the Islands on account of the state of his health. The Synod would express the hope that in the good providence of God he may be restored to health and enabled to resume at some future date the work that had begun to advance so prosperously under him, and is so near his heart. Synod was gratified to learn that during Mr. Lamb's absence in the Colonies, Mr. Mansfield has ably carried on the work at Dip Point.

So much for the dark part of the picture, the rest is bright. To begin at the South, the signs of coming dawn on Tanna, that were referred to in last year's Minute, have proved to be no false ones. At the young station of Lenuke there is a large class of candidates for baptism, no less than 100, and at Weasisi a church has at last been formed, eight members being baptised last October, while at Kwamera and Port Resolution there are signs of quickening, with the early prospect of the formation of a catechumen's class at the Port.

As in former years the work on Nguna and adjacent islands under Mr. Milne is particularly encouraging. The people are now all professedly Christian, there being over 800 church members who support their own teachers, while over 40 couples have gone out as teachers under other missionaries, and 21 students are incourse of training at the Tanguan Institute. Seventy-six new members were admitted to the Church this year.

Epi continues to advance, a special feature being the remarkable demand for books, manifested by the fact that at Nikaura, 800 copies of a new Hymn book were purchased within 8 days, so that by the return mail the missionary was enabled to defray the cost of the book almost in full. A new primer, too, is almost sold out and the newly translated Gospel of John has likewise had a good sale. Fifteen new members were admitted to the Church by Mr. Smail, and the candidates for baptism number 54. The gross attendance at Sabbath services amounts to 1800.

Malekula is at a most interesting and hopeful stage, more especially at Uripiv, where the long dark night of toil seems to be over and morning fairly advanced. The catechumen's class has an attendance of 30; over 300 attend services regularly, and some 50 have moved to the Mission station, where they live in primitive Christian fashion, having "all things in common." The natives of the Maskelyne Islands, off the south end of Malekula, are intensely eager for a missionary, and Synod rejoices at the prospect of a station being opened there in the course of a few months. Amongst the bush tribes of the island there is a constantly expressed desire that the missionaries settle teachers with a view of putting a stop to inter-tribal wars.

The work on Malo is extending, a new station having been opened on the opposite side of the island, and for the first time two Malo teachers have been settled at out-stations.

On the large island of Malo the three new missionaries give in favorable reports while a large number of the people about Cape Cumberland have begun to attend services; and at Nogugu 200 have broken caste and now form a distinctively Christian party, which exercises great moral powers in the district.

The Christian liberality of the natives in many stations should be noticed: The total amount given by the natives in cash, during the year, being £385 8s 7d, or \$1,900, besides which nearly one thousand dollars was given in arrowroot, making the total giving of the natives, during the year, nearly three thousand dollars.

It is likewise worthy of note that at Fila an English service is regularly conducted for the benefit of white settlers.

The Training Institution, under the capable management of Principal Annand and his staff, is in a flourishing condition in every way save one, viz., the important department of funds to carry on the work. Synod

deplores the large debit balance of £108, and would take this further opportunity of laying before its friends the claims of such an important branch of the work of this Mission.

In bringing this Minute to a close, Synod cannot but recall the fact that this year marks the Jubilee of the foundation of this Mission. Fifty years ago the station of Anelgauhau was opened, and the first permanent settlement effected by the Rev. John Geddie. Not one island in the group but was sunk in heathenism. To-day there are in the group no less than 24 missionaries, 5 assistants, a trained nurse, about 300 native teachers, and about 2,800 communicants, while a Training Institute for Teachers and a Hospital are established and doing excellent work.

The encouraging state of things revealed in these facts call for the expression of our earnest thanks to God, and entitles us to hope that during the coming 50 years even more progress will be made than in the past.

LETTER FROM FORMOSA.

Tamsui, 14 April, 1898.

Dear Bro.,—On a recent Sabbath Koa Kau and I were in Tek-Chham and addressed 400 hearers, forenoon and evening. I baptised 41, and administered the Lord's Supper to 90 communicants. In the afternoon, preacher, elders, and people, accompanied us to the station outside the city, where a packed house was told of Jesus and salvation.

On the 13th ult., we were at Sin-tiam. I baptised 16, sat with 98 believers to commemorate the dying love of our Divine Redeemer, and proclaimed salvation in His name to 248 worshippers.

On the 27th ult., 210 converts assembled in our Toa-tlu-tia Church. I baptised 16, and had communion with 75 who professed faith in Jesus as their Saviour. The above facts speak for themselves without any comment from me.

As there is urgent need of trained preachers for our field I give, on the whole, five days a week to college work. I teach forenoon, afternoon, and drill the students every evening in presence of all from the Girl's School.

At mid-day, whether Dr. Wilkinson is in the Hospital or not, I attend. A week ago to-day, he amputated a young Christian's arm, whilst I administered chloroform. He was greatly impressed when the patient, in an unostentatious way, suddenly stood with bowed head for silent prayer before mounting the operating table.

Every Saturday Koa Kau accompanies me into the country, and in the vicinity of every Church we labor until returning for our daily exercises in the college. In this way we get over the field, and feel that all our hours are given to our Master. I find, indeed, that night and day His Church engages

our whole energies. Be it so. That is why we are here, viz., to toil on and on because of the wondrous—the wondrous—love of Jesus. Thy love grows never cold, but its pure flame,

Seems every day more strong and bright to glow.

Thy truth remains eternally the same,
Pure and unsullied as the mountain snow.

Yours sincerely,

G. L. MACKAY.

FROM THE YUKON.

Some facts as told in the Assembly are full of interest and encouragement

"The Governor, Major Walsh, has done all in his power to encourage our missionaries, and has given instruction to the Mounted Police to render any practical aid wherever the Church is planting missions.

Rev. A. S. Grant, writes of some of his February experiences:—

"I am thus far on my journey. I never before undertook a task which so thoroughly taxed all my energies as this trip has; but I think the worst is over. In all kinds of weather we hauled freight, and with the exception of two Sabbaths I have conducted some kind of a service. In addition to this I have treated about fifty patients after hours along the trail, going sometimes considerable distances to see them.

I have received some \$60 in voluntary offerings for such service, and this I now give as a subscription to the work at Lake Bennett. I have decided to establish a mission here at once. The population is small, but this is the head of navigation, and already there are over 5,000 people on the Skaguay and Dyea trails, besides all who are now at Skaguay and yet to come this way. I am going to start to-morrow to take out logs for a cabin and timber for tent frame-work. The tent I have ordered from Vancouver, 24 x 40, with a six foot wall.

I started a subscription list yesterday—the first Canadian Mission of this great Klondyke move. Major Walsh, who has returned from the interior and is here, started the list, followed by Captain Rant, and, with my own \$60, I got \$175. The men in my party are going to give a week's work gratis. Some others are going to give work also, and we will proceed at once.

The North West Mounted Police are a fine class of men. I thanked Major Walsh in the name of the Home Mission Committee for his kindness to the Mission. They took six months' supplies from Skaguay to Bennett for Dickey, when it cost them thirty-five cents per pound to do so, and now Major Walsh has instructed his men to take him down to Dawson by the first boats going in. This is a great service to the Church.

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

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

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

SPECIAL NOTICE.

1. The Topic Cards and Booklets containing "Plan of Study" for 1899 will be issued in good time.

2. The Topic Card for 1898, in an incomplete form, was issued from an unauthorized source, the page indicating the Literature and other Helps on the Topic being omitted. Societies using this card have, therefore, been placed at a disadvantage. The Committee earnestly desire that these societies and any societies that have not hitherto taken up the Assembly's "Plan of Study" should have the Topic Card in its complete form, as issued by the Committee. For the balance of the year, therefore, so long as the supply still in the hands of the publishers lasts, all orders for Topic Cards for 1898 will be filled at the nominal price of 10 cents for fifty copies, and the booklets containing the same matter, and in addition Daily Readings for the whole year, at 20 cents for 50 copies.

All orders to be sent to Rev. E. Scott, the Record, Y. M. C. A. Building, Montreal.

Topic for week beginning Sept. 11th :

Our own Presbytery: its strength, its work, its young people's societies.

Topic passage 1 Cor. 12: 12-14; 27-31.

Literature. — McPherson's Hand-Book on Presbyterianism, 50 cents, is excellent. The "Book of Forms," as it is usually called, which is the "useful guide" compiled and authorized by our General Assembly, is a complete Vademecum. It tells in detail how the work of the Church is carried on. For the facts and figures in regard to each Presbytery the Report on Statistics, bound up with the Minutes of the General Assembly, is the authority. It goes into the minutiae in the case of all the congregations and mission stations of the Church. The Report on Young People's Societies in the same Volume deals specially with the work of these organizations. Copies of this latter Report have already been mailed to all Secretaries, whose names have been sent in by Conveners of Presbytery Committees. Additional copies may be obtained by dropping a Post Card to the Assembly's Convener, Rev. R. Douglas Fraser, Bowmanville, Ont

POINTS FOR THE PROGRAMME.

A paper on the conservation and multiplication of force through co-operation. The Topic passage, 1 Cor, 12: 12-14; 2-31, might serve as a text.

A sketch map of your own Presbytery. With this map before the society let one be prepared to describe the geographical features of the district embraced in it, and to point out where each congregation is situated. Another might name the ministers of the congregation, and where there are Colleges or Church Agencies, the various persons connected with these. Another might give a synopsis of the statistical sheets as to membership, givings, etc. Still another might describe the mission field of the Presbytery and the progress that assisted congregations are making towards self-support. The Sabbath Schools of the Presbytery and the Woman's Foreign Mission Auxiliaries and bands would require separate papers, and special attention should be given to the Young People's Societies. The Presbytery's Convener or the Secretary of the Presbyterial Society or Union would furnish the facts, if written to. What the Societies have done; what they are doing; what more they may and ought to do should be carefully considered. It is just the right time of year to lay plans for new and better work.

WHO CONSTITUTE A PRESBYTERY.

The Presbytery consists of:

1. Ordained ministers within the bounds (a) who are pastors of congregations, (b) who are professors of theology in the Church, or professors in colleges connected with the Church; (c) who are employed by appointment of the General Assembly in some department of the work of the Church; (d) who have been appointed to mission fields for not less than two years, with the sanction of one of the Assembly's Mission Committees; (e) who by special enactment of the Assembly have their names placed on the roll.

2. An elder from each pastoral charge. The "Book of Forms."

THE DUTIES OF THE PRESBYTERY.

The duties of the Presbytery are: to receive and dispose of petitions, references, complaints, and appeals, from Sessions; to transmit petitions and overtures to the Synod or General Assembly; to provide for the supply of ordinances in congregations; to form mission stations and new congregations; to superintend the education of students having the ministry in view; to certify students for admission to the theological halls; to examine and licence preachers of the Gospel; to moderate in calls given to ministers, and to receive, sustain, or set aside the same, to try candidates for the ministry and ordain them when qualified; to induct into the pastoral office; to judge of matters affect-

ing the moral character of ministers and licentiates; to admonish, rebuke, suspend, depose, or excommunicate offenders; to receive depositions, and to loose ministers from their charges; to review the records of the Sessions; to adopt measures for promoting the religious life of the several congregations within the bounds, and to visit them for the purpose of enquiring into their state and redressing evils that may arise; to deal with matters sent down by the superior courts; and in general to superintend the Congregations and Sessions within the bounds.

The "Book of Forms."

THE PLACE AND FUNCTION OF THE PRESBYTERY.

By Rev. Robert Campbell, D.D., Montreal,
One of the Clerks of the General
Assembly.

Presbyterian government is founded on the principle that the whole Church is governed by the whole Church, through its representatives. For this purpose, those who serve in the Word, have associated with them, in the care of the Church of God, non-ministerial members of the Church, men of approved character and matured experience. Our "model constitution" is to be found in Acts, 15th Chapter, in which there is an account of the first General Assembly.

But the faithful in certain cities and districts were organized for local government, as we infer from 1 Tim., 4: 14. The care of the Church in ordinary matters was committed to these local Presbyteries, only matters of extraordinary moment calling for the consideration of the representatives of the whole Church.

Early in Christian history, however, this Apostolic order of things was disturbed, and the right of the great body of the membership of the Church to a share in its government was denied; all authority being usurped by the "clergy," as ministers came to be designated. At the Reformation, this right was restored, at least in non-prelatical Churches; and in the Presbyterian Church, the power, which is wielded by Bishops in the Episcopal system, is vested in the local Presbyteries. It is by reason of this distinction, that our system is called "Presbyterian."

In its modern development, the Presbytery is the unit or chief factor in our system. It controls the Kirk Sessions below it, and the Synods and Assemblies above it. It is in itself a complete ecclesiastical organism. One Presbytery is enough for fulfilling all Church functions. But when the membership of the Church is large and widely extended, then arises the need of more than one Presbytery; and then, to secure unity of action and conserve the principle of the government of the whole by the whole, follows the need of Synods or aggregations of Presbyteries; and, finally, when the actions of Synods have to

be united, a General Assembly is required, which is ideally constituted, as it is in Ireland, for instance, only when Presbyteries are fully represented in it.

But, as in a Church of great extent, an Assembly so constituted would become unwieldy, and it is besides thought undesirable that all the ministers should be absent from their congregations at the same time, it has been found necessary to limit the representation of Presbyteries in the General Assembly to a proportion of the whole, greater or less according to the size of the Church.

But with this limitation came also the necessity of limiting the functions of a General Assembly, which is really only a great committee of the whole, appointed by Presbyteries; and so it is debarred from taking any important steps beyond those to which it is moved by Presbyteries. It is mainly a medium for executing the mind of the whole Church as gathered from the actions of Presbyteries. The Presbyteries control the Assembly, for they appoint its members, whom they may instruct, if they choose, and they reserve certain important matters for their own decision. Then there are certain matters in regard to which Kirk-Sessions are bound to consult Presbyteries; so that the Presbytery is the great organ by which the united work of our Church is carried on.

PRESBYTERIAL YOUNG PEOPLE'S SOCIETIES.

In accordance with the recommendation of the General Assembly of last year, several additional Presbyterial Societies have been organized. A brief from of Constitution was issued by the Committee and has, in the main, been followed.

It sets forth the Object of such Societies to be "To promote the welfare and the usefulness to the Church of the young people of the Presbytery, by uniting them in friendly intercourse, the cultivation of their spiritual life, the study of the doctrines, history and work of the Church, and the support of its missionary, educational and benevolent Schemes;" the Membership to consist of "The various Y. P. Societies within the Presbytery under the oversight of Sessions; each society to be represented by its President and one delegate for every seven members.

In congregations where no young people's organizations exist, Sessions may appoint delegates in the proportion of one to each twenty names on the communion roll." Provision is also made for Meetings, for an Executive, on which the Presbytery and the Presbytery's Committee on Y. P. Societies are represented, and for necessary changes in the Constitution. The Convener will send copies of this form of Constitution on application.

Presbyterial organizations now exist in the Presbyteries of Peterborough, Whitby, Lindsay, Toronto, Orangeville, Barrie, Owen Sound, Saugeen, and Guelph, in the Synod of

Toronto and Kingston. The Presbytery of Kingston, in the same Synod, had an excellent convention of its young people, but deferred the matter of organization for the present.

In the Synod of Hamilton and London, the Presbyteries of Hamilton, Paris, London (also has a Presbyterial Y. P. Home Missionary Society), Huron, Maitland, Bruce, and Sarnia have Presbyterial Societies. Stratford held a convention, but was not prepared at the time to organize.

In the Synod of the Maritime Provinces there is, as yet, no Presbyterial organization, although one is to be formed in the Presbytery of Sydney. A large portion of the territory is so wholly Presbyterian that the County C. E. Unions are held to cover the field pretty fully.

In the Synod of Montreal and Ottawa the Presbyteries of Quebec and Brockville have taken steps towards organization, and a most active Presbyterial Y. P. H. M. Society is in operation in the Presbytery of Lanark and Renfrew.

In the West the Presbytery of Winnipeg is to form a Presbyterial as soon as practicable, and the matter is under discussion in the Presbytery of Westminster. The Synod of British Columbia, at its recent meeting, recommended that an effort be made to form Presbyterial Societies within the bounds.

As to the practical work undertaken by these Presbyterial organizations it is chiefly of four sorts:—

(a) The holding of conventions. These have already done much to develop an esprit de corps; and where the programme has been put chiefly into the hands of the young people themselves, they have given evidence at once of a deep spirituality, a large grasp of the topics, and great resource in practical methods.

(b) The encouragement of the societies by visitation and suggestion. The Toronto Presbyterial Union has been specially active in this direction. In a handsome little pamphlet, "Echoes of the Convention," just issued, it furnishes the societies with a summary of the papers and addresses given at the convention and presses upon them the claims of Sabbath observance, the Plan of Study, and the Missionary Schemes of the Church.

(c) The organization of new societies.

(d) The support of missionary work by the united efforts of the societies, as in the Presbyteries of Peterborough, Whitby, and Owen Sound. The Presbyterial Y. P. H. M. Society of the Presbytery of Lanark and Renfrew is an example of what may be done. It combines all the young people's societies which will unite with it in support of Home Missions. As a result, the 26 societies reported contributed \$983 for that work, or an average of about \$38 for each society.

Both the Toronto and Hamilton Presbyterials are arranging for district conventions to be held during the summer.

Church Notes and Notices.

CALLS.

From St. James Ch., London, Ont., to Mr. Alex. J. McGillivray, Guelph.

From Corunna and Courtright to Mr. W. D. Bell.

From Bass River, N.B., to Mr. W. M. Townsend.

From New Richmond, N.B., to Mr. J. F. McCurdy.

From Tilbury, Chatham Pres., to Mr. A. R. Gregory.

From Dunbar and Colquhoun, Brockville Pres., to Mr. Harvey Carmichael, of Spencer-ville. Accepted. Induction 9 Aug.

From Powassan, Ont., to Mr. W. J. MacBean.

From Summerstown, Ont., to Mr. John Matheson, late of Martintown, etc. Accepted.

INDUCTIONS.

At Union Mines, B.C., 2 June, Mr. W. C. Dodds, inducted.

At Glenboro, 7 June, Mr. Reddon, late of Moosomin, inducted.

At Millerton, N.B., 31 May, Mr. Thomas Corbett inducted.

At Ballinaford, Orangeville Pres., Mr. George Milne, ordained as missionary for two years.

At Singhampton, Orangeville Pres., 26 July, Mr. F. Davey, inducted.

At Fern Ave. Ch., Toronto, 23 June, Mr. S. C. Graeb, inducted.

At Basswood, Minnedosa Pres., 5 July, Mr. J. K. Clark, ordained as missionary.

By Maitland Pres., 11 July, Mr. Colin Sinclair, inducted pastor of Knox Ch., Ripley, and Knox Ch., Bervie.

At Wyoming, June 21st, to the charge of Wyoming and S. Plympton, Mr. W. G. Richardson, ordained and inducted.

At Cowan Ave. Ch., Toronto, July 7, Mr. J. A. Clark, ordained and inducted.

At St. Cuthbert's Ch., St. Lambert, Montreal, 11 July, Mr. J. Nairn, inducted.

RESIGNATIONS.

Of Erskine Ch., Toronto, Dr. Hunter.
Of Thamesville and Turin, Mr. John Beckett.

Of Alma, Ont., Mr. T. A. Watson.
Of Bishop's Mills, etc., Brockville Pres., Mr. James Madill.

Of Dunvegan, Glengarry Pres., Mr. John Campbell.

Of First Church, Port Hope, Dr. J. K. Smith.

OBITUARIES.

Rev. David Sutherland, of Charlottetown, P. E. I., was called to rest, 7 July, after a brief but severe illness, with pleurisy and pneumonia, at the early age of forty years. Born in Scotland, he was educated in Edinboro. Completing his studies for the ministry, his first charge was Grove Church, Richmond, Halifax, where he was settled in 1888. After a brief ministry there he was called to Zion Church, Charlottetown, where after eight years' successful service, he has been called home.

Rev. James Cleland, died at Port Hope, 4 July, in the 77th year of his age. He was born in County Down, Ireland, and was educated in Belfast University. He was ordained 9 May, 1843, and labored for a time in Portland, Ireland. In 1856 he became pastor at Oswagatchie, N.Y. In 1874 he was called to Mill St. Church, Port Hope, where he labored until his retirement some eight years since. He was at the recent General Assembly in Montreal, 17 June, strong and well, and a few days later called to rest.

Rev. A. F. MacQueen passed to his rest at Hampden, Que., 10 Feb., in the seventy-fourth year of his age. He was born in the Isle of Skye, Scotland, Dec. 12, 1824. He took his literary course in Edinboro University, and his theological course in Knox College, Toronto. He was ordained by the Presbytery of Montreal, at Kenyon, Ont., '5 Dec., 1858. In 1874 he accepted a call to Huron. On May 9, 1893, he resigned, nearing seventy, but some months later accepted a call to Hampden, Que., where he labored till near the end. Laid aside by illness, he resigned his charge, which was accepted, to take effect 20 March, but before that came the Master called.

"They say I am growing old, because my hair is silvered, and there are crow's feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young, younger than I ever was before."—Guthrie.

The man who has given himself to his country loves it better; the man who has fought for his friend honors him more; the man who has labored for his community values more highly the interests he has sought to conserve; the man who has wrought and planned and endured for the accomplishment of God's plan in the world sees the greatness of it, the divinity and glory of it, and is himself more perfectly assimilated to it.—Storrs.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, St. A., 28 July, 10 a.m.
2. Inverness, Whyco., 27 Sep.
3. P. E. I., Charlottetown, Jas. Hall, 1 Ag.
4. Pictou, New Glasgow, 6 Sep., 1.30 p.m.
5. Wallace, Tatamagouche, 2 Aug.
6. Truro, Truro, 20 Sep., 11 a.m.
7. Halifax, Hx., Chal. Hall, 18 Sep.
8. Lun. Yar., Lohave, 6 Sep., 10.30 a.m.
9. St. John, Fredericton, 27 July.
10. Miramichi, Newcastle, 27 Sep., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Three Rv., St. And., 13 Sep.
12. Montreal, Mon., Knox., 27 Sep., 10 a.m.
13. Glengarry, Lancaster, 13 Sep., 7.30 p.m.
14. Ottawa, Bank St., 2 Aug., 10 a.m.
15. Lanark, etc., Carl'n Pl., 13 Sep., 10.30
16. Brockville, Winchester, 13 Sep., 10 a.m.

Synod of Toronto and Kingston.

17. Kingston, Deseronto, 20 Sep., 11 a.m.
18. Peterboro, Port Hope, 20 Sep., 2 p.m.
19. Whitby, Oshawa, 18 Oct., 10 a.m.
20. Lindsay, Cambray, 13 Sep., 11 a.m.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orangeville, 13 Sep., 10.30
23. Barrie, Barrie, 26 July.
24. North Bay, N. B., Emsdale, 20 Sep.
25. Algoma, Tarbutt, Sep.
26. Owen S., O. S., Div. Hall.
27. Saugeen, Clifford, Kx., 13 Sep., 10 a.m.
28. Guelph, Guelph, Kx., 20 Sep., 10.30 a.m.

Synod of Hamilton and London.

29. Hamilton, St. Cath., 20 Sep., 10.30 a.m.
30. Paris, Woodstock, Kx., 13 Sep., 11 a.m.
31. London, Lon., 1st, 13 Sep., 10.30 a.m.
32. Chatham, Chat., St. A., 13 Sep., 10 a.m.
33. Stratford, Stratford, Kx., 13 Sep., 10.30
34. Huron, Clinton, 13 Sep., 10.30 a.m.
35. Maitland, Wingham, 20 Sep., 10 a.m.
36. Bruce, Port Elgin, 13 Sep., 3 p.m.
37. Sarnia, Strathroy, 20 Sep., 10 a.m.

Synod of Manitoba and the North-West.

38. Superior, Rat Portage, Sep.
39. Win., Man., Col., 2 Tu. Sep., si-mo.
40. Rock Lake.
41. Glenboro.
42. Portage, P. la Pra., Sep 5., 7.30 p.m.
43. Brandon.
44. Minnedosa.
45. Melita, Melita, 1st wk. in Sep.
46. Regina, Regina, 21 Sep., 9.30 a.m.

Sybod of British Columbia.

47. Calgary, Medicine Hat, 6 Sep.
08. Edmonton, S. Ed., 6 Sep., 10 a.m.
49. Kamloops, Nelson, 7 Sep., 10 a.m.
50. Westminster, Chilliwack, 6 Sep., 8 p.m.
51. Victoria, Vic., St. Col., 6 Sep., 10 a.m.

Other Workers and Work.

During the last one hundred years the wars of Christian Europe have cost the lives of 5,000,000 men and \$20,000,000,000.—Forum.

Of the 760 missionaries of the Church of England Missionary Society 85 supported themselves, and 305 are partially supported by friends at home.—Work and Workers.

Eleven Christian villages on the Montenegrin frontier have been destroyed by Albanians. In his protest to the Porte, the Montenegrin representative has received the support of the Russian Embassy.

Lord Kelvin, it is said, will be offered the office of Principal of the University of Glasgow, vacant by the resignation of Dr. John Caird.

The American Board, the Foreign Mission Board of the Congregationalists, has received \$79,906 more this last year than the previous one. The total amount received was \$415,004 during the eight months.

CLOSED LANDS.

The last closed door of South America has at last been opened, and now missionaries of the Gospel Union of Kansas have begun to work in Ecuador.

Tibet is still besieged by missionary armies, and Miss Taylor has crossed the boundaries and is selling Bibles among Tibetan people who are carrying them far into Tibetan territory.

The 2,000,000 miles of unoccupied territory in Africa is gradually growing less as the picket-lines of missions are pushed forward into the Soudan, Upper Kongo and other waiting territory.

Afghanistan still shuts out the Light of Life, but an occasional ray from the Sun of Righteousness penetrates even there, in spite of government edicts. Medical missions on the border are being greatly blessed.

The Philippine Islands and some other Papal possessions are still hostile to the truth, but one by one these countries are shaking off the yoke of Rome and declaring for freedom of belief and worship.

In Arabia, Northern India and Western China some doors are either closed or there is no one to enter. Russia prohibits active missionary work except in the way of Bible distribution; the Stundists, however, thrive under persecution. — Missionary Review, May, 1898.

METHODS OF MISSION WORK.

Rev. J. Frazer Smith, M.D., our missionary in India, in writing to the "Indian Standard" says:

One of the most successful Missions in China to-day is the English Baptist Mission, the members of which have worked side by side with Dr. Nevius and his colleagues in the province of Shantung. This mission is, I believe, endeavoring to follow New Testament precedents, and the method adopted is largely on the same line as that of Dr. Nevius. They do not commence by building chapels for their converts and fitting them up with benches, tables and chairs, they rather endeavor to teach them to do as our forefathers did, meet for worship in their own houses. (I have seen a glorious meeting in a mud room ten feet square).

After the converts increase and one small room becomes too small, they get one a little larger, still within their means. When they increase still more the Lord puts it into their heart to build a small place of worship for themselves, and they love it, and take care of it and keep it up because it is their own.

Moreover the converts are expected to pay the salaries of the Native Agents who minister to them. But this mission goes one step farther. Excepting in very special circumstances, they absolutely refuse to feed, clothe and educate the children of their converts free of charge, no matter how much the parents may wish to be relieved of their responsibility in this regard.

As far as I am aware this mission holds to the principle that "secular education for secular ends does not come within the scope of the missionary requirement at all."

One principle which is constantly kept before the converts is that the disciple must deny himself for the Gospel's sake, and to this end he is taught from the first to give rather than to receive. The district in which this mission labors is densely populated, about 468 souls to the square mile, not including the large towns and cities. The people, too, are excessively poor, many of them constantly on the verge of starvation.

Notwithstanding their poverty, the missionaries emphasize the fact, that those who embrace Christianity should be willing to sacrifice more for the sake of Christ, than would equal what they were compelled to do for their heathen ceremonies.

The amount of money given in a year for temples, incense paper, funeral ceremonies, religious feasts and pilgrimages even by the poorer classes is almost incredible. After very careful inquiry, the missionaries found out that if each Christian family would give in proportion to what they had previously given heathen ceremonies, every twelve families could support a Native Agent who would act as teacher and preacher.

The amount of salary paid to such an

Agent is regulated by the average amount paid to a heathen school master in that particular district. The Christian Agent is allowed what would amount to little over a Rupee more per month than the average salary paid by the heathen around to their teachers. In this way each small company of believers becomes in time a self-nourishing and self-propagating Church.

HOW INDIAN MISSIONARIES LIVE.

Julian Hawthorne, when visiting India to see and describe the famine and plague, for the magazine that sent him, was much impressed by the missionary households he visited. One of these he thus describes :

"The husband worked with all his might from dawn to dark, and after dark in his study, helping distress, averting evil, cheering sorrow, enlightening ignorance, and praying with heart and soul to the God and Christ, who was more real to him than any earthly thing. His lovely, artless, human, holy wife, with faith like a little child's, and innocent as a child, yet wise and steadfast in all that touched her work, labored as untiringly and unselfishly as her husband; and so did the other angel in the house—a young lady who was assisting them in the mission work.

"There were, perhaps, a hundred native children, either orphaned or deserted, who had begun to get flesh on their bones, and were busy and happy in learning to read and write their native language, and in singing hymns of praise to the new, living God, who loves children, meeting morning and evening in the chapel for that purpose, and to listen to stories about this God's loving dealings with his creatures, told by native Christian teachers and the missionary himself. They also learned, for the first time in their lives, what it was to live in clean and orderly rooms, to be fed abundantly and regularly, and to be treated with steady, intelligent and unselfish affection. These children would have died in the famine had not the mission found and saved them. Many of them, in spite of their present good appearance, were liable to succumb at the first touch of any illness, for famine fatally saps children's constitutions; but they would be happy while they did live, and have an opportunity of discovering that there is a divine Spirit outside of cobblestones and brass monkeys.

"But though the surroundings and influences were of the loveliest Christian kind, there was no trace of that fanatic hunger for nominal converts—that blind eagerness to fasten the badge of the cross on the sleeve, whether or not it were in the heart—which has often been ascribed to missionary work. I confess that I had prepared myself to find something of the kind. One must live with the missionaries of India in order to understand what they are doing and how they

do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.' Some wore European dress; others did not. Their aspect was gentle, sincere and modest."—Sel.

WEDDING AND WIDOWHOOD IN INDIA.

(From a forthcoming work entitled "Across India at the close of the 19th Century," by Miss Lucy E. Guinness.)

"Shall we be in time for the wedding?"

"Well, as it lasts for several days, we shall certainly be in time for something, but I should like to see the procession."

The doctor put his turbaned head out of the ghari window to urge our driver faster along the darkening street.

"Ah, it is all right," he added, suddenly facing round on me, "they have not started, see!"

I looked out and down the dusky road. The way was blocked ahead of us by a dense crowd of people—shouting, music, noise. Stopping the vehicle, my friend alighted, and left me wondering and expectant. Somehow a special interest attaches to a wedding, be it where it may. I sat in the twilight waiting. Indian stars came out overhead in the deep blue. Was the bride's heart beating high on this her marriage night

"It is all right, Miss Guinness; they have delayed for us. Let me introduce you to the bridegroom's father."

The doctor's cheery voice broke in upon my reverie. A Hindu gentleman outside the carriage door bowed courteously, helped me to alight, and swiftly piloted us down into the heart of the tamasha.

What an Eastern scene it is—flaming lamps, candles, and scintillating lights in colored bowls, hung high upon the bearers' heads, lining both sides of the procession; a central phalanx of brilliantly dressed ladies, relatives of the family, on foot and packed into a solid square—their faces turned towards us as we passed, dozens of large dark eyes and shining polished coiffures of black hair, dozens of sleek brown arms and necks loaded with jewellery, and draped in delicate silk saris.

What words will describe the rattling noise, the antics, the contortions, frenzy, grimaces, the agony of music that succeeds? Under the eye of the father-in-law, and of the white-faced stranger, the players' enthusiasm reaches a climax. Higher and higher waxes the excitement, amid the admiring wonder of the crowd, until at last, with a final deafening burst, it suddenly subsides, and another musician steps forward to take the principal part.

Scent is showered on the crowd from costly ornamental vases. Someone behind brings

a beautiful garland of flowers, which the courteous master of affairs places with much ceremony around my neck. The wreath is closely woven of lovely tropical bloom, heavy with scent, and falling below the waist. I express what thanks are possible amid the din of bagpipe music. We step into the carriage and are swiftly bowled away, leaving the tamasha creeping down the streets amid the flare of torch-light, and prodigal showers of scent.

It is in progress from the bride's house to the bridegroom's, and will arrive, in due course, at the pleasant residence, where in a few moments we alight and mount the steps.

Oh, she is such a little bride! You stand hushed in her presence, scarcely able to believe that this is really she.

In the central room of a house she sits on a cushion by the bridegroom, both of them cross-legged on the floor. The women of the household, in gay gowns and solemn silence, are seated on the floor behind. Hindu musicians in front are performing soft, weird music. Delicate refreshments are laid in a side room. The little bride is eight years old, a tiny shy slip of a child; the husband a tall, vigorous, young man of about twenty. He speaks English well, and talks freely to me, but does not move from his throne upon the floor. Her uncle picks up the little bride in his arms, as you might a child of two, and carries her off out of the crowd into the refreshment room, to try and get her to say a few words, but she is too shy to utter anything but her name, which comes out at last after much persuasion. Someone carries a small boy past dressed in the brightest scarlet. The wee bride stretches out her hand to him. They are evidently playmates.

"She is much more fit for that little five year old than for the bridegroom you are giving her," I remarked pitifully.

"Ah, mam Sahib, no! Such age is not our custom."

The age that is the custom is painfully evident. Everything around you is pretty, shining, costly, gay with music, and lit by a glare of light; but oh, it is so sad! As you realise what this wedding represents you feel that you have scarcely ever seen anything sadder than this wee bride in her green silk dress and costly ornaments—a mite encrusted in a load of jewels. In about two years she will be actually married to this full grown, vigorous, man.

We are shown round the galleries of the decorated house, and come to the women's quarters, where the ladies rise to meet us: the happy wife and mother, brilliantly dressed and bejewelled, shows us her ornaments, and smiles most pleasantly. She cannot speak a word of English. Someone is standing behind in the shadow, a young and well formed woman.

"Who is this?" you ask, turning to her after the rest were introduced.

'Ah, she is a widow!' comes the grave and sad response.

Widowhood in India is not only a life long sorrow, but a life-long curse. It is believed to be the effect of some horrible crime committed by the woman in a previous life, a crime for which her husband has been punished. He has died, but she must suffer. Of course, it is her fault.

The widow must wear a single coarse garment, white, red, or brown. She must eat only one meal during the twenty-four hours of a day. She must never take part in family feasts and jubilees with others. She must not show herself to people on auspicious occasions. A man or woman thinks it unlucky to behold a widow's face before seeing any other object in the morning. A man will postpone his journey if his path happens to be crossed by a widow at the time of his departure.

A Hindu woman thinks it worse than death to lose her beautiful hair. Look at this little lassie, only fourteen years old, her eyes swollen with bitter tears, sitting with a sad face out of everybody's way. She hardly knows the reason why her beautiful hair has been cut off, or why she is so cruelly deprived of all she likes. She will grow up in this sadness—grow up perhaps to write one day what a Hindu woman once wrote:—

"O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping, and crying, and desire, we have turned to all sides, hoping that some one would save us. No one has lifted up his eyelids to look upon us, nor inquire into our case. We have searched above and below, but Thou art the only One who wilt hear our complaint, Thou knowest our impotence, our degradation, our dishonor.

"O great Lord, our name is written with drunkards, with lunatics, with imbeciles, with the very animals; as they are not responsible, we are not. Criminals, confined in the jails for life, are happier than we, for they know something of Thy world. They were not born in prison, but we have not for one day, no, not even in our dreams, seen Thy world; to us it is nothing but a name, and not having seen the world, we cannot know Thee, its maker. Those who have seen Thy works may learn to understand Thee, ble to learn to know Thee. We see only the four walls of the house. Shall we call them the world, or India? We have been born in this jail, we have died here, and are dying."

The Indian woman, as a bride, goes inside her husband's house, and never, or scarcely ever, goes out again till her remains are carried out to be buried. For the rest of her life she is hidden there in a living tomb. And if she be a widow, that tomb becomes a prison house of pain, from which such cries as that above go up to God.—"Presbyterian Monthly."

Life and Work.

"Politeness is to do or say
The kindest thing in the kindest way."

"Give me a sober nation and I will take
care of the revenue."—Gladstone.

Dost thou love life? Then do not squander
time, for that is the stuff life is made of.—
Franklin.

True religion is the best culture. The Bible
expands and ennobles the common under-
standing.—Dr. Stalker.

I will tell you what to hate. Hate hypo-
crisy, hate cant, hate indolence, oppression,
injustice; hate Pharisaism; hate them as
Christ hated them—with deep, living, God-
like hatred.—K. W. Robertson.

Set out in the very morning of your life
with a determination to look simply for
what is right and true in all things. . . .
This is the only way to know God's will.
You may not find it at once, but you have
set your face in the true direction to find it.

What a man finds in the Bible depends
largely upon what the Bible finds in him. If
he is thirsty he will find it a cooling foun-
tain; but if he is a hypocrite he will find a
hornet's nest.

The little son of an English clergyman was
asked by a play-fellow who had been boast-
ing of his noble ancestors, if he had lords in
his family. The boy thought a moment, and
then answered, "As for that, I cannot tell
you; but my mother says the Lord Jesus
Christ is our Elder Brother."

It is a high, solemn, almost awful thought
for every individual man that his earthly in-
fluence, which has had a commencement, will
never, through all ages, were he the very
meanest of us, have an end! What is done
is done, has already blended itself with the
boundless, ever living, ever working Uni-
verse, and will also work there, for good or
for evil, open or secretly, throughout all
time.—Carlyle.

A young man, reeking with the odor of to-
bacco, was accosted by an intimate friend
with the question, "What ever set you to
smoking?" "Oh, all the fellows do it," was
the reply. The confession was more pitiable
than the habit itself. The use of tobacco is
bad enough, but to be a weak and unreason-
able follower of "the fellows" is tenfold
worse."

"Quartus was an humble and warm heart-
ed helper in Paul's day. The Apostle simply
describes him as a 'brother.' That has im-

mortalized him. This one word bespeaks his
kindliness of spirit and action. He cared not
for fame nor influence. It was enough for
him to minister to others. Quiet, faithful
and unambitious helpers attract by their bro-
therliness. There is a place for them. Minis-
ters soon find them out, and come to rely
upon them, and to speak of them and write
about them to others. A Church cannot have
too many of these warm, tender, responsive
and thoughtful souls."—The Presbyterian.

A lady of sense and devotion recently
listened to a sermon preached by a pastor of
some local fame in a large Western church.
When asked for her opinion concerning the
service and the sermon she said: "I was dis-
appointed in the preacher. He was flippant
and used slang. He may have brains and
literary gifts, but by his flippancy and his
slang expressions he lowers the standard
which a minister of the gospel ought to
maintain. I was neither fed nor edified." A
man of earnestness will avoid claptrap.—
Christian Advocate.

Earth grows the poorer, heaven seems
more desirable, when our loved ones have
gone before into the shadowy land. Shad-
owy, did I say? Nay! here is the shadowy,
there the light that blots out the radiance of
the sun. Dark with excess of brightness that
higher world is, because our eyes are so
weak, our faith so dim. In this ever-chang-
ing world of phenomena we seem shadows
pursuing shadows, like the rest. When we
reach that shore we shall know that truth,
which is God's thought, and love, which is
His life, were the only real things we had
ever found. Will you not live more for these
—less for things that perish in the using?
—Henry Woods Perris.

Where is a second book, uninspired by
Scripture, that has demonstrated its inher-
ent and unassisted energy to take hold of life
and lead it out into the likeness of the life of
God? Only He who knows man could have
made man a book. Only He that made all
hearts could produce a book that should go
to the wants of all hearts. "I see," wrote
Hallam, "that the Bible fits into every fold
and crevice of the human heart. I am a man,
and I believe that this is God's book because
it is man's book."—C. H. Parkhurst.

Fault-finding is not difficult. A dog, hitch-
ed to a lawn mower, stopped pulling to bark
at a passer-by. The boy who was guiding
the mower said, "Don't mind the dog, he is
just barking for an excuse to rest. It is
easier to bark than pull this machine." It
is easier to be critical than correct, easier to
bark than work. Easier to burn a house than
build one. Easier to hinder than help. Easier
to destroy reputation than construct char-
acter. Fault finding is as dangerous as it is
easy. Anybody can grumble, criticize or cen-
sure, like those Pharisees, but it takes a

great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did.—Christian Nation.

IN THE SAME BOAT.

A professional gentleman, who was accustomed to take his morning glass, stepped into a saloon, and going up to the bar called for whisky. A seedy individual stepped up to him and said:

"I say, squire, can't you ask an unfortunate fellow to join you?"

The gentleman was annoyed by the man's familiarity, and roughly told him:

"I am not in the habit of drinking with tramps."

The tramp replied:

"You need not be so cranky and high-minded, my friend. I venture to say that I am of just as good a family as you are; have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to John Barleycorn, and he will bring you to just the same place where I am."

Struck with his words, the gentleman set down his glass and turned to look at him. His eyes were bloodshot, his face bloated, his boots mismatched, his clothing filthy.

"Then was it drinking that made you like this?"

"Yes, it was, and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured its contents upon the floor and said: "Then it's time I quit," and left the saloon, never to enter it again.—Sel.

TIME FOR BIBLE-READING.

A class of persons who profess to love the Bible excuse their neglect of it by saying that they have no time for Bible-reading. But is there any person in this land who cannot command the time to read a chapter from the Scriptures every day? It may be doubted whether there is such a person. There are many who cannot do this and at the same time do all that they desire to do in other directions. But that is not a reason for neglecting the Bible. Our Bible-reading should be one of the first duties of every day. A good rule is to read nothing else until we have read a portion of the Scriptures. If we adopt this rule, and rigidly adhere to it, we shall never lack the time to read at least a few verses from the Bible. This can be done at home, and it can be done abroad; it can be done on a journey. The man of the world can read his newspapers on the cars; if we are as much interested in the Bible as he is in the daily news, we shall be able to read a chapter on a railroad train. And if it is always in mind, we shall find no day too short to read a lesson from the Scriptures.—National Presbyterian.

LADY AND GENTLEMAN.

A man who would be a gentleman, a woman who would be a lady, must learn self-control; must spend much of their time in thinking of and for others; must avoid doing many things which would be disagreeable to others; must cultivate themselves in many ways which will make them agreeable to others.

The study and the cultivation of the science of social life, even in its minor details, is not unprofitable. It gets rid of the coarser and ruder forms of selfishness; it makes us study how to make ourselves agreeable to our fellows; the more it reveals itself the more we discover its purpose, and that in reality not a single minutia of all the forms of even etiquette itself, which sometimes appears so tedious, but has its basis in a real need or purpose. And if our present condition, or more imperative requirements do not permit of strict attention to them, let us not despise or undervalue them on that account, but cultivate the graces to which they are allied.—Sel.

ON PREACHING.

"1. Study plainness of language, always preferring the simpler word. 2. Shortness of sentences. 3. Distinctness of articulation. 4. Test and question your own arguments before-hand, not waiting for critic or opponent. 5. Seek a thorough digestion of, and familiarity with, your subject, and rely mainly on these to prompt the proper words. 6. Remember that if you are to sway an audience you must, besides thinking out your matter, watch them all along."—Gladstone.

"A pulpit gun loaded with nothing but eloquence may make a big noise, but when it goes off Satan only winks and smiles; for he knows it won't hurt him or his."—Ram's Horn.

"The one thing the world needs is redemption, the power of the Gospel on the individual soul. Dr. Johnson once said in his wise way, 'Nothing odd lasts,' and I believe that, too. Nothing odd lasts, but Christ lasts, and men's sins last, and men's needs last; and we must preach Christ and Him crucified, the Saviour of mankind."—Alexander McLaren, D.D.

Some sermonizers think if they can have flights and carry the people away on the wings of imagination and oratory, they are stars of the first magnitude in the pulpit; but they are only tickling the fancy of their auditors, and gratifying the natural man, leaving Satan free to put in his deadly work. There must be more than this. The Cross of Christ must be kept to the fore. Nothing can compensate for the loss of a full, pungent and urgent presentation of the Gospel scheme of salvation.—Philadelphia Presby-

SELF-DENIAL.

To deny one's self and take up our cross willingly and daily following the Commandments of God and walking in His holy ways requires a fixedness of purpose that only those who are sustained by divine grace can endure.

The temptations and allurements of the world are very enticing and often promise personal comfort and pleasure that for the time being involves happiness and perhaps profit. In some cases fidelity to the dictates of conscience awakens contempt upon the part of others and puts the man of God to great straits, certainly to much disadvantage and loss, but steady to his purpose he proceeds on the even tenor of his way, counting it, if need be, better to suffer rather than sacrifice his sense of honor or piety.—The Philadelphia Methodist.

TOBACCO HABIT AMONG THE YOUNG.

Of late years juvenile smoking has been spreading like an epidemic in all countries of the world, and is attacking both the physical and moral health of nations. In France, in Germany, and in this country, efforts have been made to check its further inroads. In some parts of Germany, as also in portions of the United States, laws have been enacted prohibiting persons under the age of eighteen from smoking, and rendering it a punishable offence for any one to give or sell tobacco to children. In France numerous societies have been formed for the suppression of the vice.

In no country has this habit increased with the young to a greater extent than in England. The advent of the cheap cigarette is doubtless chiefly responsible for this condition of affairs. To see boys of seven or eight years old puffing their cigarettes is quite a common occurrence in London, and particularly is this the case in the East-End. However, when a packet containing five cigarettes can be bought for two cents, the fact that smoking has become so general can scarcely be wondered at.

Sir William Harcourt, in his last speech on the Budget, referred to the large increase of revenue received from tobacco, in these words: "I believe it is mainly due to the great increase in the consumption of cigarettes, which are especially attractive to our youthful population." He added: "I am told of one manufacturer who makes two million cigarettes a day, who hardly made any a few years ago."

It has been proposed in Great Britain, as a remedy for the evil, that the members of the medical profession should make a move in the matter, and urge on the managers of schools the importance of special teaching exposing the harmfulness of juvenile smoking, and should also make such representations in Parliament and the Government as might lead to efficient legislation. It is diffi-

cult to see in what manner this vice can be checked among children unless by repressive measures.—Sel.

WHAT SUNDAY IS FOR.

By Rev. Marcus Dodds, D.D.

"Sunday, then, is a great opportunity that is given us for cultivating elements in our character which if not so cultivated do practically get stunted in the mechanical routine and thoughtless urgency of business. It is an opportunity of which every wise man will avail himself for enjoying the communion of saints, not only to that limited extent which is possible to us in church, but in that supreme and elevating degree which is possible to all who will read the inspiring thoughts of those who have lived nearest to God in all ages, and in the fellowship of whose strivings after knowledge and holiness we are ourselves purified and strengthened. It is an opportunity given to us for ministering by personal attention to the sorrowful, the wretched, the diseased, the destitute, the ignorant—a day which our Lord reminds us might be well spent in active benevolence and in an attempt to carry some share of our manifold comforts and advantages to some one or two who need them more.

"One day's leisure in seven; seven weeks in every year, should surely leave behind some very visible traces of our willingness to be helpful in this world, where there is such room for wise and honest helpfulness. To spend such a day in formal attendance at church, in yawning idleness that has not energy enough to think that God cannot possibly prefer that to honest hard work; to spend it in gossiping levity, in a vacant weariness that hails dinner as the great event and real relish of the day—is a scandal to our common humanity.

"Do not let these precious hours slip through your hand without your draining them of their possibilities of imparting renewed freshness and strength to your spirit. Seclude yourself for some time with God; make a duty of seriously considering your ways, your habits, your disposition. Let your mind rest on the great gospel facts, the life, the love, the death, the resurrection of Christ. Seek your Lord's presence and address Him with the words your own thoughts of Him suggest, and you will learn how reasonable and fruitful an appointment it is that from all your ordinary works you should rest every seventh day."

THE ART OF NOT HEARING.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, and detract from contentment and happiness.

If a person falls into a violent passion and calls all manner of names, at the first words

we should shut our ears and hear no more.

If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale.

If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks might do in our magazine below, where our temper is kept, and instantly close the door.

If all the petty things said of a man by heedless and ill-natured idlers were brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks.

If we would be happy when among good men, we should open our ears; when among bad men, shut them.

It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs.

JUST ONE THING.

By Rev. Theodore L. Cuyler.

"This one thing I do." Paul was a man of one idea; and that idea was large enough to have filled the mind of an archangel. He lived for one purpose, and to that he consecrated every fibre of his whole nature. The "hold" of his intellect was abundantly stored with a rich cargo of erudition, logic and various mental resources, but a single high and holy purpose trod the deck, and floated its ensign from the mast-head. For him to live was Christ; and I'll warrant that the tent maker in his Corinthian work shop managed to make himself felt every day as much as when he was bombarding heathen philosophy at Athens, or the conscience of King Agrippa on his throne.

All the men and women who have made their mark in this world and have achieved the grandest results have kept their eye on a single mark. Pericles knew only one street in Athens—that which led to the council chamber. Sir Isaac Newton attributed all his splendid discoveries to his habit of "intending his mind on the one thing in hand." Luther shook Europe by continually hurling the great revealed truth of justification by faith against the old ramparts of Romish superstition. "I train my guns on one point until I make a breach," said Professor Joseph Henry to me when I was his pupil at Princeton; "if I scattered my fire, I should accomplish nothing." That single-eyed devotion to physical science gave to America its first knowledge of electro-magnetism and to Henry his statue in the park of the Smithsonian Institution at Washington. Mary Lyon in her rural home among the hills of Massachusetts walks the floor at night and says, "American girls must be, must be educated; I'll commit it to the Lord, and He will bring it to pass." That sentence not only founded Mount Holyoke College, but has inspired hundreds of other teachers with the

true meaning of education in the light of woman's immortality. More than half the battle with Moody is that he aims all his energies every day at one target.

Here lies the secret of spiritual power, and of all effective Christianity. And this explains the failure of a large portion of the nominal Christians in our churches. Alas, how many tens of thousands add nothing to the cause of Christ, but their name on a church-roll! Their lives are utterly wasted by being frittered away into scores of channels instead of being condensed into the one purpose of serving Jesus Christ wherever they are, and of doing their best, be it much or little for the welfare of others. It would be hard to discover what is the "one thing" for which multitudes of professed Christians live, unless it be for making money, or some other form of worldly advancement. Their religion is too much of a negative character; it keeps them from doing disreputable things, it does not inspire them to noble, self-denying, active service of Jesus Christ.

To "get on" in the world is the uppermost thought; and if by getting on, no more is meant than industry, and honest provision for themselves, and those dependent on them, it is to a certain degree commendable. God's Word honors industry, frugality, and does not veto any innocent intellectual or social or domestic enjoyment. But while a Christian is striving to get on shall he do nothing to get up, and to bring others up into such a life as Jesus Christ demands? Shall he be content with a bare minimum of grace when he might be rich towards God, and enrich others by his example, prayers, and soul-winning efforts? Some of the most effective Christians I know are men and women of moderate talents and moderate means, and no social distinction; they owe their whole power to the momentum of their practical Christliness. They put their whole heart into the religion.

They not only get on, they get up, and lift others up also; Jesus Christ has the first place in their hearts, has the control of their purses, be they large or small, and has the casting vote in every choice they make, and every important step they take. They may not talk very fluently about "consecration" or narrate any flaming experiences in meetings "for the promotion of holiness;" but their Master knows where to find them. This one thing they do; they press towards the mark of the high calling of God in Christ Jesus. Their humble candle burns with just as clear and just as steady and constant a light as Paul's splendid electric burner that flashes through all the centuries.

If this dark, suffering world is ever lighted up, it will be by the multiplication of myriads upon myriads of just such humble and honest reflectors of Jesus Christ. The one thing this world needs most is—more Christians whose one thing is to put Christ where all men can see Him, and feel Him and be drawn to Him.

Receipts.

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

KNOX COLLEGE FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$153 47', 'Alma 1 25', 'W. Williams 5 00'.

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QUEEN'S COLLEGE FUND.

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\$2301 92

FOREIGN MISSION RESERVE.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Beq Jas and Bertha Connell, Carrick 700 00', 'Beq Mrs H Elliott, London 500 00'.

WIDOWS' AND ORPHANS' FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$106 38', 'Alma 2 15', 'Port Hope, Ist 5 00'.

\$143 45

Minister's Rates.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$299 20', 'J M Miller 5 00', 'P Strang 12 69'.

\$472 80

AGED AND INFIRM MINISTER'S FUND.

Collections and Donations.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$252 22', 'Alma 2 50', 'Port Hope, Ist 10 00'.

Total \$335 97

Minister's Rates.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$23 63'.

ASSEMBLY FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$190 06', 'Aberarder 2 00', 'Metz, Rockwood 5 03'.

\$231 33

FRENCH EVANGELIZATION FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$1367 93', 'Glenallan 14 00', 'Hon D Wark 2 10'.

\$1606 37

POINTE AUX TREMBLES

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$186 50', 'Hon D Wark 5 00', 'A Friend 4 00'.

Total \$205 50

CONTRIBUTIONS UNAPPORTIONED

Table with 2 columns: Donor Name, Amount. Includes entries like 'Tor, Bloor st 750 00', 'Columbus 22 00', 'Essex 13 25'.

KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Belgrave 6 00', 'S Plympton, co 10 00'.

Receipts.

Received at Halifax by Dr. Morrison, Agent, during June, 1898. Office 39 Duke St.

FOREIGN MISSIONS.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$1630 96', 'Tabusintac, B. Ch 18 11', 'Two Friends 3'.

Total \$1848 68

FOREIGN MISSIONS KOREA.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$915 43', 'Lord's Debtor 3', 'B'k'ld N.S. 25 83'.

\$1121 68

HOME MISSIONS.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$1236 73', 'Riv. John, StG, co 1 75', 'Two Friends 2'.

Students' Assn 30

Port Hastings 2

\$1421 06

AUGMENTATION FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$324 73', 'West Cape 10', 'Sunny Brae, St.P. 21 10'.

\$375 83

COLLEGE FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported \$1182 52', 'Div. Bk. Mont. 130', 'Div. Can. Bk Com. 164 50'.

\$1564 91

COLLEGE LIBRARY FUND.	AGED MINISTERS' FUND.	Rates.	POINTE AUX TREMBLES SCHOOLS	ASSEMBLY FUND.
Reported.....\$34 82	Interest and Collections.	Reported.....129 50	Reported..... 2	Reported..... 11 21
Div Can Bk Com. 3 50		Grand total.....\$448 03	N Glasgow, Un... 50 00	Dunlop..... 1 15
Total.....\$38 32	Reported.....\$214 28	FRENCH EVANGELIZATION FUND.	Total.....\$2 00	Hopewell Mid Riv 8 10
MANITOBA COLLEGE.	Int C R..... 55 75	ORDINARY FUND.	Grand total...\$156 57	Stellarton..... 3 77
Reported..... 1 00	Stellarton..... 13 50	Reported..... \$59 25		
Windsor..... 8 00	Int E Chipmaa. 30 00	Shubenacadie... 25 75		
\$9 00	\$313 53	Stellarton..... 13 57		
		Linden..... 6 00		
		\$104 57		\$24 23

FORM OF BEQUEST.

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

Few miscalculations are so badly wrong as those which come from a false standard of values. The man who cheats another thinks that he has the best of a bargain, because the character for honesty and truth which he sold he valued at less than the few dollars which he gained. Yet those few dollars a single day of honest labor might have given him, while that lost innocence, that is beyond price, can never again be recovered. George Herbert gives a startling picture of mistaken valuations when he says :

"At thirty pence he did Christ's death devise,
Who at three hundred did the ointment prize."

Let us be careful that we do not sell for a meas of pottage that which is of infinitely higher value. Not by false standards of the world, but according to their eternal worth, let us measure the opportunities and possess ourselves of the properties of life.—Ex.

THE HABIT OF ECONOMY.

The great merchant, Marshall Field, of Chicago, regards economy as one of the most essential, and, at the same time, one of the most "wretchedly disregarded" of the elements of success.

He says: "The old adage, 'Willful waste makes woeful want,' was never more fully exemplified than in these days, when much of the want that prevails would not exist had care been taken in times of prosperity to lay up something for a 'rainy day.'

The five, ten or fifteen cents a day that is squandered, while a mere trifle, apparently, would in a few years, if saved, amount to thousands of dollars, and go far toward establishing the foundation of a future career. Too few realize that in order to acquire the dollars one must take care of the nickels. Careful saving and careful spending invariably

promote success. It has been well said that 'it is not what a man earns, but what he saves that makes him rich.'

"As a rule people do not know how to save. I deem it of the highest importance, therefore, to impress upon every young man the duty of beginning to save from the moment he commences to earn, be it ever so little. A habit so formed in early life will prove of incalculable benefit to him in after years, not only in the amount acquired, but, through the exercise of economy in small affairs, he will grow in knowledge and fitness for the larger duties that may devolve upon him."

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