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The call Behind the Christian is Christ's to work. command "Go ye into all the world and preach the gospel to every creature;" before him on every hand, beckoning him on, is the cry "Come over and help us;" thus, impelled by command, beckoned by promise, salvation given us by Christ, with the charge to pass it on to those who stand calling for it, we are guilty of disobedience on the one hand and cruel neglect on the other if we do not obey the one by responding to the other.

These two voices do not limit our work to any special line. The call comes from no particular field, but from many. From weak congregations in our own land unable to support regular services among themselves, from our home mission fields, from settlements on the frontier where the home missionary has not yet reached, from our French Roman Catholic countrymen, from the regions beyond where nations are dying without the gospel, it comes, and to him that hath willing ears to hear and a willing heart and hand to respond, every such cry finds its echo in the command of Christ, "Go ye and answer that call."

The cries that come to us as a church, are increasing as new fields of work open, and let us not forget that they but offer to us fresh opportunities of obeying Christ, and give us larger and grander opportunities of glorifying Him. In that glorifying we fulfil our destiny, for thereby we carry on the work which Christ has committed to the church, and at the same time by the exercise of the Christ-like within us we build ourselves up into larger more Christ-like characters, growing nearer to what we shall be, like Him, when we see Him as He is.

The Winter's The evenings are lengthening.

Work. From busy farm work or from holiday time our young people are taking up more vigorously the work of their C. E. Societies for the coming winter. Let me tell you of one way in which you can greatly aid your minister in his work, and that is, to be in your place at every Sabbath service, and at every prayer meeting. You have no idea how much you can

help and encourage him in his work. It makes him very thankful and encourages him to greater earnestness in his work when there is even one seat always filled. Then you not only encourage your minister but all the other workers, and besides all this good, you set an example to others which may lead some of them to come regularly, and thus more encouragement is given, and more good example set which in its turn does greater good. A young Christian, or old one either, who endeavors to do this, will gladden the pastor's heart in a way that none but a pastor can know.

Moody in Not a part of the world's great Chicago. show, not for exhibition, but none the less a development of modern religious life, and farther reaching in its results than any phase of the great exposition, is the Evangelistic campaign carried on in Chicago during the present summer by D. L. Moody. His plan has been to engage a number of the world's most gifted evangelical preachers in various languages from both the old and the new world, to come to Chicago and preach the simple gospel in churches, theatres, tents, halls, and anywhere that large congregations can be gathered. He is at present holding services in two theatres, eight churches, five tents, and a dozen mission halls. All this is special work to bring the gospel to bear upon visitors to the exhibition, besides the regular work of training 275 women in the Bible Institute, who are daily engaged in personal work, house to house visitation and work in the saloons, hospitals, jails and other places. On Sunday 20th August, the fourth month of the campaign, Mr. Moody's various forces held sixty five different meetings, at thirty-five places, in four languages, with an attendance of forty-five thousand hearers. August 27th, there were over fifty thousand people at the services, besides several thousands turned away that could not get in. While some seed will fall by the wayside, among thorns and in stony ground, no doubt there will be enough fall into good ground to bring forth a great harvest.

Respect for Religion. What is it? Respect for God, for His word, for His day, for His worship, would be answered by many. But the answer covers more than is sometimes thought. Respect for religion includes respect for the religious convictions of our fellow men. We may not approve of them. We may think them very dangerous, fitted to lead men astray. We may seek to have nothing to do with them or be in any way connected with them. We may do our utmost to counteract their influence or prevent their spread. We may expose what we think their falsity or show their ill-results, but no man has any right to treat the honest religious convictions of any other man with disrespect. Ridicule or sneer on the part of "Narrow" or "Broad," "Liberal" or "Conservative" in religious belief, injures but one and that one the utterer. Pity there may be; Charity there must be; but ridicule of honest religious convictions, and disrespect for them, shows that a first principle of the truly religious spirit is wanting.

Let those who think some of the old ideas in theology to be wrong, and who think they have discovered new light, shed that light abroad if they feel impelled by their convictions to do so; let those who think the special light in the newer teachings to be darkness, and who do not wish the church responsible for them, say so, and ask that they be not taught in her name; let honest men on either side follow out if they wish their convictions even though it lead to a so-called "trial;" let them carry through it all the spirit of Christ; but, let none forget that however important the issues involved may seem to either side, the paramount duty of every Christian, whether he have old light or new light, is to glorify God by a Christlike life and save men by Christlike work. Let the chief aim of both the "old" and the "new" be to show by results in life and work which is the "more excellent way."

A Unique Summer School. Summer Schools are becoming fashionable and are more or less useful. Toronto has enjoyed a very practical and excellent one during the months of July and August. The one subject of teaching and lecture has been the Sabbath, Sabbath labor, and Sabbath rest. Many of the ablest men in the city have been engaged in speaking and writing on the subject. Most of the citizens have faithfully attended, and with more than ordinary interest. Never before did the city have such a thorough course of teaching upon the subject from every possible point of view, and never did teaching receive more careful and intelligent consideration. The instruction was gratuitous, and the Street Railway Co. generously paid the cost of the final examination.

This Co., anxious to make gain seven days of the week, asked for a vote of the citizens, offer-

ing to pay the expenses of the election. The time chosen was when many of the better class of people were out of the city, on their holidays, but after a keen contest the result was against Sunday cars. It is probable that Toronto is the only city of its size in the world having a street railway system, that does not allow the cars to run on Sabbath, and it is a prouder pre-eminence than the wealth and size of New York or London.

While such efforts to introduce Sunday labor are to be regretted, the very struggle is in itself an education. There is a far more thorough and widespread knowledge with regard to the Sabbath question, in Toronto, and wherever the Toronto press has reached, than ever there was before.

One striking feature of such contests, and one that all should lay to heart, is, that while some good living people are in favor of Sunday cars with other forms of Sunday work, the great majority of the people that are the moral backbone of any community are opposed to all such; while on the other hand, associated with the some good people in favor of them, there are, almost without exception, all the fast living and careless living; all the saloon keepers and their customers, the drinkers and the gamblers, the roughs and toughs, all the worst, most troublesome and lawless elements in the population; and good people who advocate them should think carefully of their company, and of the merits of the question in the light of the class that always advocates it.

Elections as Educators. One of the goings about the agitation of a popular vote on a great moral question is its influence as an educator. The best is said that can be said, not merely upon one side, but all sides. The public attention too is aroused, and men are in a receptive state. They are alive to the subject. While the teachings may have to combat prejudice, they do not fall on listless ears.

This phase of popular contests makes it a duty for the best men, for all good men, to use their influence and talents in the promotion of all moral reforms; such as Sabbath observance, prohibition, the abolition of all corruption and dishonesty in the administration of public affairs, and the establishment of truth and light. Law is Divine. "The powers that be are ordained of God," and the citizen in choosing the powers that be, and thus making the laws, is as truly doing God's work as in preaching the gospel, and may we not say, is as guilty if he shirk his duty or allow wrong motives to influence him as he who profanes the sacred desk. The plebiscite for Prohibition is beginning to agitate Ontario. All good men may not see alike. Let every man do his duty, as God gives him light, and right will triumph.

A French Newspaper. A number of gentlemen in Montreal are contemplating the establishment of a French newspaper. The name proposed is the "*Nouveau Monde*" the "New World." It is to be under Presbyterian auspices, and, while not a Presbyterian or strictly religious paper, its aim will be to exert a religious influence, to spread light and knowledge, to be in short, a good family newspaper.

There is a good field for such a publication. It will be a grand influence for good in enlightening our French fellow-countrymen. It will be one of our best agencies for that work, and the fact of its being in charge of Rev. C. E. Amaron, so well known to many in connection with French work is a guarantee of its success.

A joint stock company is being formed, the capital being one thousand shares of ten dollars each, of which twenty-five per cent will be paid up, and more if needed later on. Of course it is not likely to yield fat dividends, for a time at least, but if any of our readers for the sake of the good to be done would like to take a few shares, one or many, it will be good investment, and the Editor of the RECORD will be glad to receive any such and pass them over to the *Nouveau Monde*.

Seekers after Light. Little by little the light spreads.

In the English "Presbyterian" is the following:—"One of our churches in the Swatow district, Phu-suan, has just received into its membership four men and four infants, baptized by Mr. MacLagan. One of the four men hears the Gospel at first by an "accident." He lives in a village two miles from Phu-suan. Some time ago he came to Phu-suan, on the occasion of some theatrical exhibition, to see the plays. He happened to find his way into the chapel during a service, and was so attracted that he came back again and again. He is a tailor, and after his day's work he would often walk into Phu-suan to attend evening worship, returning home next morning. His mother has also begun to come to worship. She and some other women are applicants for baptism. There are seekers for light in China who make their way into preaching halls to see if the Jesus of the "barbarian" may be the Saviour they know they need. But in China, as in other lands, Christ is found of those who sought Him not.

Russian Tyranny Religious intolerance in Russia seems to be if possible increasing. The Protestants of the Baltic Provinces are made to feel the iron grip of the powers that be. Their worship, family life, the training and teaching of their children, their occupations, and their little savings if they have any, are all interfered with. They are constantly wronged.

The Stundists of Southern Russia are subject to even greater oppression because being in a

larger proportion converts from the Greek Church, they are more obnoxious to Government. One of the latest orders is a census of the Stundist's children with the intention of taking them from their homes and parents and putting them under the care of priests of the Greek Churches. What horrible cruelty, dragging children from parents, breaking up homes and blighting happy lives.

Against the Jews one of the latest instances of unreasoning injustice is the following:—In Moscow the Jews have, within the past few years built a magnificent synagogue at a cost of some \$200,000. The administration of the City of Moscow approved of the plans and the Minister of the Interior confirmed this by special sanction in 1887. When it was completed and ready for use, in June, 1892, the President notified the Government, and asked permission for its opening. This was granted, the rolls of the Law were formally deposited within it and the building was solemnly dedicated.

Shortly after this the President and chief Rabbi were notified that as the Jewish population of Moscow was diminished there was no need for the building, and that its existence there was unbecoming. At the same time orders were given to convert the building into a benevolent institution. The officers of the Jewish Church sent a remonstrance most respectfully worded, and all the satisfaction they received was that the chief Rabbi was ordered to leave the city within fourteen days, while the President, an old man of seventy-five, was banished for two years. The police then took possession and sealed up the doors and windows.

It is more and more evident that Russia is determined to kill out all the forms of doctrine and worship that do not conform to the Greek Church. Whom the gods would destroy they first made mad. The potsherd may strive with the potsherds of the earth; but woe to him that striveth with his Maker.

Sabbath breaking The U. S. Government

does not pay. voted a large sum of money to the Chicago Exhibition on condition that it be closed on Sabbath. The management accepted it on that condition, and after receiving part of the money they broke their engagement by deciding to keep it open. Then they found that it did not pay. People did not attend in sufficient numbers to pay expenses, and, making a virtue of necessity, they decided to close it, hoping no doubt to get the Government grant. Next came an injunction from some who were interested, compelling the directors to abide by their former decision and to keep it open, at a ruinous cost, while the merest few attend on that day. Right and the christian opinion of the United States and of the world has been vindicated, while, as usual, the attempt to "rob

God" has not only proved a failure but has resulted in financial loss. Satan is a hard taskmaster.

It is always so. Sunday work for gain, robbing God of his day, never pays in the long run, even from a purely temporal point of view, while if man's higher eternal interests are considered it is simply ruinous.

Anglican The Anglican churches in the Union in various provinces of the Dominion Canada, have become one. The General Synod of the Church of England in Canada held its first meeting in Toronto on September 13th and the following days. For three years negotiations have been in progress towards the end now attained.

This first meeting has been chiefly occupied with the perfecting of a constitution for the new body.

The representation is to be much smaller than that of our own General Assembly. Dioceses having fewer than twenty-five licensed clergymen will be entitled to send to the General Synod one clergyman and one layman; those having between twenty-five and fifty licensed clergymen, two of each; between fifty and one hundred licensed clergymen, three clergymen and three laymen; while dioceses having one hundred and upwards of licensed clergymen can send four representatives of each order, clergy and laity.

The great point of discussion was whether there should be "two houses," i.e. the bishops, constituting an "upper house," and the representative clergy and laity, a "lower house" or whether all should deliberate as one. The two house system is the English, the ancient, the aristocratic, the exclusive; while in New Zealand, and New York, the democratic idea has prevailed and all sit and deliberate and vote as one body. After a lengthened discussion, it was decided to sit as two houses, and so the General Synod will consist of an "upper" and a "lower" house.

The "solemn declaration" of their faith, which the "Church of England in Canada" through its representative body, the "General Synod," has set forth may be viewed in two aspects. In its attitude towards the body of revealed truth it is conservative, following the old paths with regard to the fundamentals of faith. In its ecclesiastical aspect, the solemn declaration is very exclusive; and if a stranger from Mars, unacquainted with the church history of Earth, were to read it he would never dream that there was any church outside the "Church of England throughout the world,—holding the one faith revealed in holy writ," and having its "order and government as the Lord hath commanded in His holy word."

With regard to the functions of the General Synod, the powers of Provincial Synods have been even more jealously retained than in our own church. Two declarations bearing upon this point are as follows.

"We declare that the General Synod when formed does not intend to, and shall not, take away from or interfere with any rights, powers or jurisdiction of any diocesan synod within its own territorial limits, as now held or exercised by such diocesan synod.

"We declare that the constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various Provinces as to such Provinces and the dioceses therein may seem proper."

There was not a little of imposing ritual and pageantry in connection with the great event, and for those who like that sort of thing in religion that is the sort of thing they like. Tastes differ. But there are some grand men in that grand church and the prayer of every true heart should be that God would bless this union, through the agency of that church, to the advancement of His kingdom.

The Presbyterians were the first of the great evangelical churches in the Dominion to unite, some eighteen years ago; the Methodists followed, and now the Anglicans.

Congress of Religions In connection with the World's Religions Fair, there has just been held a world's "Congress of Religions," lasting from 11 to 20 September. By far the larger part of the Protestant Christian world disapproved of such a congress on the ground that Christianity cannot, to be true to itself and its head, put itself to that extent upon a footing of equality with other so-called religions; that they are false while it alone is true; they represent man's efforts to satisfy the restless longing of the soul while it is God's revelation of the true way of peace with Himself. Truth can never rest side by side with error, and while the congress is a fine exhibition of the brotherhood of man, which should stir up all Christians to seek more earnestly to save their brother man from error and death, yet "congress of religions" is a misnomer. If Christianity be "religion" then human systems are not religions. If they are, then Christianity is more than a religion. For it to take common ground and common name with them is to lower its name and claim. The result of trying to show how much all human systems have in common with Christianity must only result in making their devotees more satisfied with error and less anxious to seek a new and better way. The only way in which Christianity can take its place beside human systems is not in comparison but contrast.

Spurgeon said there is no doubt that the whole world will be converted to Christ, but the question is whether those who call themselves Christians, will be saved, unless they take some part in the work.

HERESY TRIALS.

UNDER this head the *Protestant Churchman* says:—

“Do heresy trials secure soundness in the faith? Do they conserve truth? We question it, and are inclined to believe that, by the prominence they give to the supposed heretics, and the infinitely increased circulation of the obnoxious opinions, they multiply the evil opposed. They used to burn heretics; but we doubt if such heroic treatment deterred others from holding the heretical opinions, &c.”

The above, with variations, is often met and sounds plausible, but there are some points, of which this method of reasoning entirely fails to take account, viz:—

1. Burning, and all other kinds of pains and penalties for so called heresy, denied to men liberty of opinion. The arm of the law took hold and said,—recant or die. All that the poor victim wished was liberty to worship God according to his conscience, but cruel intolerance would not give that liberty.

2. The so-called heresy trials of to-day are simply on this wise. A number of men, professing to believe certain principles and doctrines, band together as a branch of the Church, and believing the doctrines which they hold, to be for the good of mankind, they do what they can to spread them abroad.

In course of time some one of these members begins to teach what is thought to be at variance with the principles of that Church. The other members of it examine into his teachings, and say to him, these are not the principles upon which we banded together. You are welcome to teach them, but we believe them to be wrong, and hurtful instead of helpful, to man, and we do not wish you to teach them in our name. We do not wish, as members making up that Church, to be responsible for them and for the evil we believe they will do. Teach them as widely as you like but do not inflict upon us the penalty of making us responsible as a church for what we believe to be false and harmful.

If he will persist in doing so, the only thing they can do, if they wish to escape all responsibility for his teachings, is to withdraw themselves from him and leave him alone to teach what he may choose. There is no interference with his liberty of opinion; no restraint upon his liberty of teaching, they decline to lend their name to that teaching. They give the utmost freedom but demand freedom from responsibility for themselves as well.

As to the question whether such “trials” do not do more harm than otherwise, by giving wider publicity to error; if the so called “heresy,” be truth, there can be no harm done. In that case the more widely it is heralded the better, and the sooner will the Church have its eyes opened to the error of its ways, or if it persist in

keeping them closed, it will dwindle and decay, while outside of it another and grander church, holding different principles will arise upon its ruins.

If however the so-called “heresy” be untrue, then, while for a time it may seem to be made more prominent, it will be in the end but to make the truth more prominent in its defeat, and leave men more intelligently grounded in that truth.

Where truth and error meet together, truth must triumph, and the more widely and publicly they meet, the greater in the end is the triumph of the truth.

The thing most to be dreaded in the religious life, whether of individuals or churches, is not the publication of error but stagnation. The running stream soon purifies itself, while the stagnant pool breeds disease and death.

PROF. CAMPBELL'S CASE.

AND SOME NOTES ON CHURCH DISCIPLINE.

ON Sabbath afternoon, the twenty-sixth or February, Rev. Prof. Campbell of the Presbyterian College, Montreal, delivered a lecture to the students of Queen's University, Kingston, entitled, “The Perfect Book or The Perfect Father.”

The lecture was published. It was claimed by many to be gravely erroneous. The Presbytery of Montreal took it up for consideration. They appointed a committee to have a friendly conference with Prof. Campbell, and, results not being to their satisfaction, it was resolved to proceed regularly by libel.

This document consisted of two “counts,” or sections, as follows, viz., that in the said lecture he holds and teaches:—

1. A view of the inspiration of the Holy Scriptures, which impugns and discredits them as the supreme and infallible source of religious truth, and:—

2. A view of God which sets Him forth as one who does not smite, either in the way of punishment or discipline, and who has nothing to do with the punishing or judging of the wicked.

A copy of this libel was served upon Prof. Campbell, and he was cited to appear before the Presbytery on the 12th September. On that and the following day, the case was carefully considered. The Professor was heard, and after long and careful deliberation, the first count of the libel was found proven by a vote of twenty-one to thirteen, and the second by twenty-seven to two.

Prof. Campbell then appealed to the Synod of Montreal and Ottawa, which meets next May at Carleton Place.

This is neither the time nor place to speak of the merits of the case, but, inasmuch as very incorrect ideas of church discipline for so-called "heresy" have been recently set forth by part of the secular press, a few general remarks may not be inappropriate, even though they repeat in part the thought of the previous article.

1. What right has a Church Court to sit in judgment in such cases. "By what authority doest thou these things and who gave thee this authority."

The answer, very simple yet often obscured, is, that they are not sitting in judgment upon any man, but upon certain utterances, and are doing so for the purpose of ascertaining whether or not they are prepared to endorse them and be responsible for them.

While the Church of Christ is composed of all who are united to Him by the bonds of faith and love of whatever color, class, or creed, most professing Christians are banded together in organizations for the work of extending that Church. A number of them who believe the word of God to contain certain doctrines, and who believe these doctrines to be for the betterment of mankind, have organized themselves on the basis of their common belief, into a body, called the Presbyterian Church.

This organization means mutual obligation between that Church and its members. On the part of the individual it means that having voluntarily professed his belief in the doctrines of the Church, as a condition of being received by it, he is morally bound, so long as he claims to belong to it, to maintain and teach these doctrines.

On the other hand, the church, having, on his profession of its doctrines, received him as a member, endorses his teaching, and becomes responsible for it. When he teaches he does so in the name and by the authority of the Church. Thus, organization involves mutual responsibility. It is a voluntary compact in which the individual is responsible to the organization, and the organization becomes responsible for the individual.

When any member of such a body is reported to have changed his teachings, and in this way failed in fulfilling his obligations to the body, it is the right of that body, a right, which they have in common with the members of any organization, secular or sacred, to consider such utterances, and to say whether or not they are willing, as members of the Church, to be responsible for them, whether they can lend to them the name of their organization.

2. In exercising their right, and voting to sustain a charge of false teaching against any member, what does a church court do? What does such a vote mean?

It does not mean interference in any way with any personal rights, liberties, or convictions which the accused may have. It means simply that those who thus vote do not wish their convictions misrepresented, by having such teachings given forth in the name of their Church, that they do not wish to assume responsibility for what they believe to be wrong.

Votes of this kind are sometimes spoken of as cruel dealing with the person affected by them. Such a view utterly misrepresents the facts. Intolerance is abhorrent. No matter what religious opinions a man may hold and teach, be they Christian or anti-Christian, Jewish, Mohammedan or Hindoo, he should have fullest liberty to hold them, and to teach them to all who may be willing to listen to him, but the spirit of liberty which demands for every man the right to hold and teach as he may list, demands at the same time that the responsibility for that teaching should rest upon himself alone, that others should not be compelled to accept responsibility for it: and the vote in such cases is merely the statement that as members of the Church they cannot take this responsibility.

3. A third question that arises from the foregoing, is, What liberty of teaching should there be in the Presbyterian Church?

As already seen, the visible Church is a voluntary organization based upon certain principles with a view to a certain end, viz., the advancement of religious truth, the extension of Christ's kingdom.

From this it is manifest that principles or doctrines which do not interfere with the attainment of that end, even though such doctrines be not in the basis of organization, may reasonably be allowed.

But where the departure of any member, in his teaching, from the commonly received basis of organization, is such as other members think will hinder in some measure the attainment of the end for which that organization exists, then it is not fair or reasonable to expect that they will hold themselves responsible for such departure by continuing to it the sanction of the name of their organization.

4. A fourth question. May it not be better, even though the teaching be erroneous, to take no notice of it? Though men may think certain doctrines to be hurtful to Christ's cause, will not the very effort to remove them from the Church, spread them the more widely? May it not be wiser tacitly to endorse them by saying nothing, than to bring them to public notice and thus help to spread them more widely abroad?

In reply it may be said that no honest search for truth can result in evil. If doctrines that are claimed by a church court to be heretical, be really true, as their exponents claim, then there can be no harm done. The more widely they

are circulated the better, and the sooner will the error that is opposed to them, die for want of support.

If on the other hand, such doctrines be false, then, while in a sense there may seem apparent harm in their spreading abroad, there can be no real evil. No matter how widely spread, truth will meet them everywhere and the fittest will survive.

The danger of the Church lies not in the activity of error in its combat with truth, but in the stagnation of intellect and heart that is indifferent to both, that, like Gallo, cares for none of these things.

Many are familiar with the old time threshing floor. The grain and chaff have both been beaten from the straw and lie at the side of the floor. The grain is scarce visible. All seems a mass of chaff. It is unfit for food, and so long as it lies untouched, its unfitness remains. The grain is in a measure useless.

But throw open the great doors at either end of that threshing floor. Let the winds sweep through. Toss mingled grain and chaff heavenward, and let live what will. And now behold! The grain lies in a beautiful well rounded golden heap offering itself for the good of man. Where is the chaff? Ask the winds.

Thus truth and error are strangely mingled and often in the closest relationship. The husk of error often hides a grain of truth. Let men be indifferent to them and allow them to repose peacefully side by side, and the error will remain. But, open the doors. From press and platform in college hall or popular assembly let the winds blow fresh and strong and truth in its well rounded completeness will remain to feed the better man, while error will be like the chaff which the wind driveth away.

The very effort of the husbandman to get rid of the chaff brings out the golden grain, so the efforts of men who decline to be held responsible for what they think to be error, will, though it may be very different from the way they expect, result in the triumph of truth. *Veritas vincit.*

The Great Is not Broad Churchism, nor High Want. Churchism, nor Low Churchism, but Deep Churchism: a churchism that will reach down into the deepest depths of a man's nature, and root out all its meanness, deceitfulness, selfishness and sin; a churchism that will reach to the depths of his pocket and bring forth abundantly for the world's needs; a churchism that will reach down to the dregs and depths of human want and misery and lift men up to better things, to life and hope and happiness and heaven. For this the world has room and no other will reach the world's need.

In China. The Presbyterian Church, U.S.A. has been carrying on mission work in China for many years and as a result, it has, today, in Eastern China, a Synod called "The Synod of China," consisting of five Presbyteries, with sixty-five organized congregations, having a membership of 5,633 communicants. This Synod holds a meeting every five years, and at its meeting last May the question of forming an independent Chinese Church was considered. It was decided to ask each Presbytery to vote on the question, and, in case of decision to sever their connection with the parent church in the United States, a special meeting of Synod will be held to take such action as may be necessary. It is said there has been quite an advance toward the organic union of all the Presbyterians in China, and the prospect is that in a few years there will be a General Assembly in China, including all the Presbyterians, and representing one-third of all the Protestant Christians in the Empire. But a few years ago and China had here and there a missionary, while from Japan the gospel was completely shut out. Now there is the Christian Church of Japan, and a prospect in the near future a great Presbyterian Church of China.

A Curious Prayer. Not long since the leaders of the Romish Church in England had a unique service, and rather an important one if there ideas of it were correct. It was nothing less than placing England under the special care of the Virgin Mary and the Apostle Peter. Cardinal Vaughan, crowned with ancient mitre, prayed as follows;—"O Immaculate Virgin-Mother of Our Lord Jesus Christ, and Queen of the Kingdom of thy Son, humbly kneeling before thee, we offer thee this country in which we live. It was once thine. Before it was robbed of the holy faith, all its children were thy children, and thou wert honored throughout its length and breadth as its protectress and Queen. Again do we consecrate it to thee; again do we dedicate it as thine own dowry." From Peter too, poor erring, sinning, forgiven Peter, was sought favor and blessing that can be wrought but by the Spirit of God. There was formed a solemn procession in which were prominent images of the child Jesus and Mary and Peter.

Though we may smile at the folly and absurdity of such scenes yet one cannot but observe with regret the Romeward tendency in Britain. This is seen along two lines; first, in the worship of a section of the Church of England, which in increasing numbers and growing ritualism seems to be progressing Romeward, and, second, in the more arrogant presumptions and pretensions of Rome itself. The memories of the martyrs are being forgotten by some, but of His church 'tis ever true that

God in the midst of her doth dwell
Nothing shall her remove
The Lord to her an helper wil'
And that right early prove.

Our Home Work.

More Laborers. "Pray ye the Lord of the harvest," that is well, but do not stop there. What can I do to answer that prayer, is a question that should come to every young man in our church. At the present time the call comes from two directions. First, there are our Home Mission Fields, where student catechists have been laboring during the summer but from which they have returned to college. In these fields there will be many a silent Sabbath. More laborers! Then our colleges are opening the winter session and by their opening asking young men to share their advantages. Young men, listen to these voices and ask yourselves if the Spirit of God is not saying through them to you, "Son go work to-day in my vineyard."

Church Extension. A work in which our Presbyterian Church might well copy from the Methodists is in the way in which the latter subordinate individual interests to the good of the whole. In opening up new fields, building new churches, whether in city or country, the latter do not regard so much how the change will affect some existing congregation as how it will bear upon the advancement of their church. The selfishness, or fear, of a congregation, lest it should lose some of its members thereby, has not seldom prevented the organization of a Presbyterian congregation, where the interests of the church as a whole demanded it. Our denomination is fondly thought by many of its members to be second to no other in its loyalty to Christ, and this is the highest, noblest aim. But next to that comes loyalty to our denomination, through which we seek to promote His glory. Then comes loyalty to our own congregation. This last should ever be subordinated to the good of the church as a whole, and loyalty to the Church as a whole made tributary to loyalty to Christ.

French Funds Our French Evangelization need help. Fund needs more of our effort. At a late meeting of the Executive it was found to be considerably behind, and in a worse position than it has been for some years past. This scheme has the warm sympathy of a great many people in our church on account of its object, the giving of the Gospel to our fellow countrymen, while the progress that it is making is encouragement to prosecute it with diligence, and its special need at the present time needs but to be known to insure a prompt and hearty response.

Foreign missions occupy a prominent place, and Dr. Mackay's visit home this winter will deepen that interest, but let it not be deepened at the expense of College, Home, or French work. The work is one. The deepened interest in any one department instead of detracting from others

should deepen interest in the whole. It is our own work. It is among our fellow countrymen Patriotism as well as Christianity, call upon us to carry it on zealously. It is meeting with steady success. In many ways the sight is ever to be jawning. The hostility to truth is not nearly so bitter as a few years ago. People are becoming restive under the yoke and are beginning to think for themselves. If we could make a better country of Canada and leave a better heritage of freedom and intelligence to our children, if we would obey the Saviour's last command, let us carry on the work with all diligence.

Christian Endeavor. One practical line of Christian Endeavor is the raising of money for the Lord's work, and one practical thought the Record would like to impress in this connection is that no C. E. Society should confine its efforts to any one line of work either Home or Foreign. Remember that the work is one, at home and abroad, and that each branch of it is necessary to the successful carrying on of the others. Colleges are necessary to train workers both for the Home and Foreign Fields, and without them no Church can well do her work for God. Home Mission work is necessary that the Church may grow, for the Home Mission fields of to-day will be the self-supporting congregations of to-morrow. Besides this many of our workers come from these frontier settlements and in order to their coming, the gospel must go and bring them. Neglect these settlements and the supply of students from them for the ministry will cease. The Foreign work is necessary to the healthy growth of the Church at home, for no Church can be healthy that disregards the cry of the perishing.

Our young friends should "Endeavor" to acquaint themselves with the whole work of the Church, College, Home, French, Foreign, and try to do what they can, however little, for all.

Progress in Older Fields. Though not so marked as in the advance in newer fields, many of the districts in our older provinces show very substantial progress. The *Presbyterian Witness* speaking of the western part of P. E. Island, of which Alberton is the centre, says:—"Where there was but one congregation less than thirty years ago, there are now four—all flourishing churches. The consolidation and organization of these congregations was the work of Rev. A. F. Carr, now of Campbellton. The men too who sowed the seed, the magnificent harvest of which the Church is now reaping, are not forgotten. Such names as McGregor, Dunbar, Sinclair, and Allan Frazer are still fragrant to the memories of the people, and are honored by their children. 'Herein is the saying true; One sowed, another reaped.'"

In other places such as that of which Shubenacadie in N.S., is a centre, there are three strong congregations instead of the one of twenty years ago. True there are many country districts in the older Provinces where the exodus is telling upon the strength of our churches, but there is a bright side as well, in the way of advance, even in many of the older fields.

Manitoba The fashionable world often retires to rest when the birds and the toilers are awaking to the duties of a new day. Manitoba College closed its summer session in Theology on Thursday, August 31, about the time that other colleges are preparing for the work of another winter. But Manitoba College is as intense a worker as any of them, and perhaps a more fitting analogy would be day and night "shifts," which workmen follow, when the work is great and pressing.

The summer session has been attended by five students of the third year, who have now completed their course; seven of the second year, and fifteen of the first year, twenty-seven in all, who go forth to labor in Home Mission fields that would otherwise be vacant when the summer catechists withdraw to pursue their studies. Profs. Scrimger, of Montreal, McLaren and Thompson of Toronto, Principal Grant of Kingston, and Rev. P. Wright of Portage la Prairie, have been aiding in the summer work. The experiment has thus far proved encouraging, and it is hoped will help to solve in some measure the vexed question of winter supply.

Dr. Bryce writes, "We are satisfied with the first session held in summer. But why cannot we have twice as many, say forty or fifty, volunteering for winter work. There is no part of the Dominion where it pays so well to invest money for the Church as in the West. It is the land of hope, it is a land of great possibilities, it is a great land for Presbyterianism. We invite volunteers for our winter work. Dr. Robertson will gladly receive applications of such up to the end of October."

Between Lakes In the Lake region thus described, which is not of the best so far as land is concerned, a number of settlers have entered in the last ten or fifteen years, expecting the advent of the Hudson's Bay Railway. Rev. Alexander Hamilton, of Stonewall, has lately returned from a visit and says:

"Our Church has been engaged for a number of years at some seven or eight points in the plains and ridges by the marshes and poplar or oak bluffs to be found to the East of lower Lake Manitoba and to the West of Shoal Lake. No other Evangelist Church entered this region extending some 80 miles from North to South, until recently. The people who are almost wholly engaged in ranching are not many but scattered here and there. The Roman Catholic Church has a mission centre at St. Laurent, among the half breed population, whilst our two student missionaries take up the scattered settlements of the English speaking and Icelandic peoples. Sacramental services recently held brought out at three points some 130 people,

35 communicating, (3 for the first time), 4 children being also baptized. Many were from a distance. Some had driven 16 miles to be present. The people are mostly poor and the missionaries, whose services are appreciated, are often but poorly paid. Yet they have rendered effective service and ought to be heartily supported in their hard work. Some of the people are getting tired waiting for the opening of the Hudson's Bay Railway, and not a few have already gone from their claims. Yet it seems all important that the scattered few should be earnestly tended and faithfully watched.

Winnipeg now On the very day of our writing has eight. Winnipeg Presbytery is engaged in erecting two of its city mission stations into independent congregations. Winnipeg has been very prosperous this year. No less than 1000 houses, most of them of a good class, have it is said been built this year. One of these will be ministered to by Mr. Rev. Charles Gordon, formerly of Banff, who is coming from Scotland to take charge; the other will be under the care of Mr. Richmond, a theological student of Manitoba College. Each of these expects to begin house-keeping at an expense of \$1000 a year, and to be self sustaining.

The Winnipeg list is now: Knox, St. Andrews, North, Augustin, Martin Luther Icelandic, Westminster, West End, and Higgins street—eight, with upwards of 2,000 members. In 1872 Knox was organized with 11 members!

Cariboo. It seems our Home Mission Editor was not versed in ancient history. His information was received from a prominent resident of Cariboo, who did not remember that in 1865, the Rev. Mr. Duff was in the Cariboo district as a Presbyterian missionary. We always honor the pioneers. All credit of the church and Mr. Duff for twenty eight years ago having visited Cariboo. We humbly submit however that a fragrant reminiscence of a generation ago will not help the miners and trappers and half breeds of 1893.

The Rev. A. W. Lewis, B. D., of Mistawasis, suddenly found himself a few Sabbaths ago, obliged to get on in his church service without an interpreter. He has only been for little more than six months among the Indians but he has been using diligence in the acquisition of the Cree language and he boldly faced the emergency. At the close of the service that good old man, chief Mistawasis, complimented the minister highly on the way he had made the people understand. It will be a satisfaction to Mr. Lewis to find himself able to speak to the people in their own tongue the words of life, and an added satisfaction to have among his people such a man as the chief who thus tries to encourage by his appreciative words.

From Alberta. Mr. John A. Matheson, one of our missionaries, writes that "a new church was opened at Dewdney, Alberta, on the 20th of August. The unanimity and energy with which the work was carried on reflects credit on the congregation."

Four years ago there were no churches erected in any part of all this district to the south of Calgary. Since then Presbyterian churches have been erected at Davisburg, Pine Creek, High River, Shephard, Fish Creek Forks, and Dewdney; all of which are well attended and supported as well as could be expected by new settlers. The church in the East is doing a grand work by establishing missions in these localities, where by and bye, there will be seen flourishing and self-supporting congregations. The crops are very good this year for which the people are thankful."

An old Station. The Protestant half-breed population of Manitoba numbers perhaps 5,000 people, though it is no doubt less than it was twenty years ago. Most of the English speaking half-breeds belong to the Church of England. To the Presbyterian church, however, through the influence of Hon Donald Gunn, a faithful elder who came out with Lord Selkirk's colonists, Little Britain and its associated station, Parkdale, with their native congregations, have always adhered. Dr. Black in fact, opened it as a branch of Kildonan congregation. This summer Little Britain has been under the charge of a young Nova Scotian student of Manitoba College, D. M. Gillies. Never have the people responded more freely and generously than this year. Good work has been done, souls have been saved, and the roll of membership increased. The old Gospel recommended with youthful, loving zeal has all its pristine force and power.

A new railway. American construction on the American continent is almost at a standstill this year. One exception is to be found in the "Soo line Extension" which is being built by the Canadian Pacific Railway from St. Paul, Minnesota, north-westward through Assiniboia to Moose Jaw, on the main line of the C. P. R. This line will give a short cut for winter freight and will enable the C. P. R. to compete for traffic between the Pacific Coast and Chicago. The railway runs through eastern Assiniboia and taps the coal region of the Souris. Some of the land is along the Missouri Coteau, and will not be very valuable, but tracts here and there will no doubt attract the new settler. Regina Presbytery will need to keep its eye on the new settlements. The railway will give the Presbytery access to its South Eastern Stations.

Fort Frances In August Record we called attention to Fort Frances Mission on the Rainy River in Northwestern Ontario. Since that time Sir Oliver Mowat has visited the district, and it is to be hoped that his visit will result in opening up the region. The Rainy River is one of the most beautiful rivers on the continent, and the land along its banks for ninety miles is most fertile. But there is no market. The people are exceedingly poor. They must have the means of grace, and Roderick Gillies, a faithful young Highlander is holding the fort there. Lately Miss Hyndes, a Christian lady from Winnipeg, and matron of the Children's Home, visited the region. Her report is a sad one. Intemperance is very prevalent, is the scourge of the district. There is not a doctor in the whole region. People die of accident when they might be healed; but there is no one to care for their bodily ailments. No wonder the good lady wants a little hospital to be organized and at least a trained nurse to be sent to the district. In August we appealed for \$50 or \$100 for the church repairs which have now been made, but are not paid for. In these two things there is work for the philanthropists. Dr. Bryce of Winnipeg is H. M. Convener.

OUR GREAT HOME FIELD. BY PROF. BRYCE.

OUR Canadian Church has a mighty mission field. From Lake Superior to the Pacific Ocean alone is a whole empire in extent. Upwards of seven hundred preaching places, and this the work of twenty-two years, is surprising! We do not forget the faithful pioneering of a Black, a Nesbit, a Fletcher, a McNabb, and a Matheson, but the chief growth has been since the formation of Manitoba Presbytery in 1870.

Not only is the work imperial in extent, but it is multiform in its agencies. The greatest work has been among the farmers on our prairies. It is one of the sights to do a traveller good to visit to-day some of the rural congregations in the Presbytery of Brandon. Fifteen years ago where many of them are now constituted was an open prairie. The wolf and the prairie chicken held undisputed sway. To-day a central building in the settlement, decidedly churchy in appearance, with tower and gothic windows, has thirty or forty vehicles about it on the Sunday, and the congregation of two hundred well-dressed people assembled to hear God's word.

The ministers are generally young men, and they have a free prairie swing about them; their auditors do not tolerate essays read from a paper, but want the living voice and keen eye of the speaker; the offerings of the people are liberal, twice or thrice what they were accustomed to be in sturdy Ontario or good old Nova Scotia. Sunday Schools with latest improvements and Christian Endeavor Societies are quite common in this good Presbytery.

Then there are the mountain missions, many of them in the passes and valleys where farmers and ranchers have gone. The people are scattered, but the need is great, and our sturdy mountaineer will yet become a force for good.

Miners and fishermen on the shores of Lake Superior, Lake Winnipeg, the Pacific Coast, and in the collieries of Nanaimo, Cannore, Lethbridge, and Estevan all are looked after with paternal care by our hard working missionaries.

One of our distinctive works is the railway mission. From the east end of Lake Superior, with the exception of the settled portion of Manitoba, and Assiniboia there is a cordon of railway missions to the Pacific Ocean. Each missionary has eight or ten stations and hard work it is, preaching every night in the week, and acting as a travelling herald of the cross. It is work that has had its reward!

In the high places also, in the centres of population, the Presbyterian Church is taking its part. As an intellectual force with her colleges, and her town and city churches she is shaping the life of our new western community. Let her be called Puritanic, speaking as she does for the old fashioned Sabbath, the regular attendance on the house of God, and faithful study of the Scriptures, her force is being felt from Winnipeg to Vancouver, and her motto is "Let the West flourish by the preaching of the word."

The success, under God, of twenty-two years of work should lead us to higher endeavors. No doubt bits on our history can be found. Sometimes local bickerings, sometimes unfaithful stewardship, sometimes cowardice and bad judgment, may have brought shame to the face of his servants, but on the whole we can thank God and take courage.

KETTLE RIVER, BRITISH COLUMBIA.

A MOST interesting description of this nearly but promising field, which is but one of the many calling for workers, is sent us by Mr. Thomas Paton, the missionary who was appointed there a few months since. He says:—

"The field lies along the 49th parallel, which forms the boundary line between the U. S. and Canada, and it extends from the Columbia River to the Okanagan chain of lakes to Westward, say 60 miles. The valley follows the winding of Kettle River, which here flows East and then South into the Columbia. It is very beautiful, fine green grassy slopes in the gently rising mountains, losing itself in forest and snow on North and South. The plains are studded with ranches, ploughed fields, cattle and horses.

The West side of the field embraces Rock and Boundary Creeks, on which there are numerous gold and silver claims developing into mines, which are second to none in richness and body of ore. The placer work has been going on for 20

years in these creeks and found remunerative, by whites and then by Chinese, who wash after the whites. A new townsite is shortly to be laid out near Boundary Creek, which is expected to be the centre of a future busy district.

A high mountain chain running North and South, divides Rock and Boundary Creeks from Grand Prairie, the district of Kettle River. From there, a wide valley extends 15 to 18 miles eastward and 4 miles across, in which the settlers are found. The land is in a forward state of cultivation. Up the different forks of the river, settlers are also found. All round, prospectors report well of the mineral wealth of these mountains.

The Colville Reservation is to be partly thrown open for settlement along the line, in order that a railway be formed; fifteen hundred thousand acres will be thrown open this fall, according to proclamation, if the survey is completed.

This valley is the only pass for a railway, which will open up an extensive and valuable farming and mineral district. Up these valleys there are large tracts open for preemption of the finest lands. The river affords good canoe passages.

As for the settlers, I find there are 31 families, 21 of whom are Presbyterian, 9 Church of England, and 1 Baptist. Besides these there are numerous miners in camps, and bachelor ranchers. They have had no services previous to my coming, since Mr. Whidden of our church left two years ago. They expressed satisfaction in a Presbyterian coming in as a preacher. They built the walls of a log church two years ago, and there it now stands.

Two acres have been set apart for church and manse. The people express themselves willing to help in the work, but there is little money in the valley, so barter is carried on extensively. One volunteered to burn lime and plaster for the church, another to help make windows, and many to cut and haul logs. There is no sawmill, or lumber to be had in the valley. Our first service was attended by 28 in all. It was encouraging as I had only arrived the day before, and settlers did not know of my arrival.

This will form an interesting field, and I trust a church will be formed before fall.

South of the Boundary Line, the same destitution exists amongst the white settlers, so far as religious services are concerned.

I cannot hear of any missionary in places, as Oro, Loomis, Golden, South of Okanagan; but a Sabbath School is carried on in Oro, 2½ miles south of the line. On Solville River, Northport, Colville, Marcus down to Kettle Falls, no missionary work is done. The harvest truly is ripe, "But where are the reapers?" That such a place as Kettle River should be left for two years without a missionary or a Christian service is a most humiliating thing to our Presbyterian Church.

THE SIOUX ON PIPESTONE RESERVE.

At the instance and upon the responsibility of the Y. P. S. C. E. in Virdun, Man., a mission was opened last autumn among the Sioux Indians on the Pipestone Reserve in South Western Manitoba. A native Indian preacher was secured, an unordained man, who had been trained under the eye of that veteran Sioux missionary, the Rev. John P. Williamson of Dakota.

This man, Thomas Shields by name, was reported to be doing good work, but for the purpose of inquiring more particularly into it and determining what plans should be adopted in regard to it for the future, the Rev. Professor Hart was deputed by the Winnipeg Executive of the Foreign Mission Committee to visit the reserve and consult with Indians and missionary. He was accompanied by the Rev. Walter Beattie of Virdun and by Mr. Best, a gentleman who lives near the reserve and who has from the beginning taken a deep interest in the moral welfare of the Indians.

They found that the missionary, who had met with a very cold welcome when he went to the reserve a few months ago, had won the confidence of his fellow red men in a very marked degree, and that they had undertaken the erection of a small log building to be used as church and schoolhouse and also as a dwelling for the missionary who is a young unmarried man. The building was in such a state of forwardness that with the expenditure of a grant of \$50 from the committee, on Prof. Hart's recommendation, it will be ready for occupation.

Instead, however, of opening a day school as the professor asked, an effort is being made to draft off the children to the Industrial School at Regina under the care of the Rev. A. J. McLeod. This course is taken partly because there are scarcely enough children to warrant the establishment of a day school and partly because the training in the Regina institution is so much better than can be given in a school when the pupils are only for less than half their working hours under the direct influence of the teacher. The Indians seem inclined to accept this view. It was arranged on the spot to send two children by way of experiment to Regina and it is altogether probable that more will follow.

In the matter of religious instruction, it was the impression of the visitors that while his training has been inadequate for the responsibility which his position involves, yet his character and personal qualities are such as to make his life among the people and his ministrations of very great value in commending the Gospel of Christ.

It is therefore with very great regret that the Committee has learned since the return of Prof. Hart that Mr. Shields' health, never strong, has been so seriously impaired by a hemorrhage that he is obliged to give up his work and return to

his United States home. May the Lord speedily raise up some suitable agent to continue the good work begun among this interesting people, and may He deal gently with the young man who has already been so greatly blessed in changing the attitude of these Indians to the Glad Tidings.

"ANDY" THE INDIAN PILOT.

IF there is one sin that more conspicuously than another brings low the Indian who lives upon the confines of civilization, that sin assuredly is drunkenness. It is therefore the more refreshing to hear the following testimony from a lady who has just now returned to her home in Winnipeg, from a holiday in one of the popular pleasure resorts of the North-West.

A trip was taken by steamer through some of the finest lake and river scenery which this Canada with its mighty lakes and rivers can boast. It was the first trip of a new boat, and in honor of the occasion, the proprietor was on board. In honor of the occasion too, alas! every officer of the vessel from the proprietor and captain down, was, with a single exception, drunk, and continued more or less in that condition for the several days during which the voyage lasted.

The unique exception was of the kind one would least have expected when free whiskey was available for all-comers. It was the Indian pilot, a man who as subsequent events proved was deterred by the highest motives from making himself like the rest of the boat's company. The bible which he had with him—the Ojibway version printed in the syllabic character—was accidentally brought to light and furnished a key to the power which had enabled this red man to overcome the thirst for fire-water, which has proved the bane of so many of his people.

This Indian pilot, Andy, was a great favorite with the passengers, as well he might be, for it was upon him alone that their safety depended, but, with characteristic reticence, he was slow to reciprocate the confidences of those who made approaches to him. While scrupulously courteous with that courtesy which belongs to a noble nation and which does not come with mere cultivation, he kept his own place and with a grave and silent dignity did his work.

The only occasion when his reserve was broken was when at the foot of a roaring rapid the boat lay to and out from the seemingly desolate and uninhabited bank, there shot a canoe with a woman and a girl who turned out to be Andy's wife and daughter. A roll of bank bills was passed over the sides, some rapid confidences were exchanged in an unknown tongue, earnest farewells were spoken without apparently the slightest consciousness of the staring onlookers, the canoe returned to its leafy covert and left the boat to go on its way under charge of its one sober officer.

All honor to Andy, the Indian pilot, and may his lot for the future lead him into the company of white men who will help rather than hinder his Christian life!

NOTES FROM FRENCH COLPORTEURS.

Francois Rondan colporteur, Ottawa & Hull, says in his report for August: "Spent two hours with a P^r man Catholic doctor of Lower Town. He told me that every time he is called to treat a patient he asks God to bless the remedies used for without Him, said he, 'I can do nothing.' 'You believe then 'I said, "that God hears you and answers your prayers". Oh yes" said he. "I see then" I replied, "that you do not believe in the teaching of your church which declares that you are too insignificant to present yourself before God and that you ought to pray the blessed Virgin to intercede on your behalf. Besides you do not believe in auricular confession or purgatory, etc.' 'I believe", said he, "that after death comes judgment and that the living can do nothing for the dead, that it is while living we must pray to God, as obedient children, keeping in mind that He is the source of excellent grace". I said to him that I thought he was one of us, a Protestant, without believing it. "Oh, I know" said he, "that I differ from others in my religious views."

'This is a man I believe not far from the Kingdom of God. He invited me to go and see him whenever I can. I like to think that the time spent in this family so well disposed to hear the truth has not been lost."

"In visiting an afflicted family I met a Roman Catholic lady and took advantage of the opportunity for serious conversation with her. She listened willingly to me as I spoke of the promises of the Gospel. I could see that it was something new to her. 'For my part,' said she, 'I address my prayers to God for He alone can bless me and pardon my sin.' After reading some passages of Scripture by the bedside of the sick woman and encouraging her to put her confidence in the Saviour and praying with them all, this woman, who is a Roman Catholic, also said to me with deep emotion, 'I thank you very much sir, you have done me good by your words and your prayers."

"I had a good conversation in a commercial house with the master of the place. This man appeared more earnest than ever before and laid aside his work to listen to me speaking of the truth of God as found in the Gospel. While we were speaking another Roman Catholic came in, who said, 'I am glad to meet you and like very much to talk with you on these things.' God is doing his work in these hearts by His Spirit."

"I had a good opportunity of making known the Gospel to two Roman Catholics who were very ready to listen. These two elderly persons were visiting their children. The beautiful promises of Scripture were as something altogether new to them. The mother said to her husband, 'It is too bad that we have not made the acquaintance of this gentleman sooner; it

would have been a great advantage.' 'Yes, indeed,' said the old man. They thanked me so earnestly that I believe God sent me to them as he did Philip to the eunuch."

"In another store I met a stranger who was very inquisitive about religion. At first I took him to be reasonable and well informed, but before long I found the contrary the case. For him the Gospel is obscure, impossible to be understood without the priest, without whom and the blessed Virgin and the Saints, no one can be saved. I spent two hours with this man in overthrowing his arguments by the word of God. All the while the proprietor of the place and a notary listened, and at the end both were on my side. The word of God again triumphed over errors."

"The times have indeed changed. Many doors are open to me and I find souls disposed to hear the word of God."

* *

C. Favier, Colporteur, Glengarry, writes: "During the month of August, I have visited 171 Roman Catholic and 12 Protestant families. In different places I found the people very willing to receive me and hear the Gospel. Many of these places I had been in before during the summer."


"I gave the large Bible to a woman whose husband and family have embraced the Gospel not more than a fortnight ago. The family lives near Silvain Springs. It appears that the husband abandoned Romanism over a year ago and professed no religion. He had been very bad to his family and his wife was about leaving him last spring."

"The first time that I met him was at one of our little meetings in the house of Mr. L... It was soon after that the power of God came upon him. I promised to go and see him some time at the meeting. I returned last week to see him and found him completely changed. His wife said that for a fortnight she has been so happy; he is bad no longer but good and kind. He himself spoke of his past life with sorrow and of the joy that he had found since he accepted the truth of the Gospel."

Because of fear of friends the wife has not left the Church of Rome, but will no doubt do so before long. They are going to the Protestant church in the neighborhood. He was very glad when I told him of the Pointe-aux-Trembles school, where he might send his children, as the Public School is far away and at the Roman Catholic School, the children would be persecuted. Next Sunday all the French Protestants of the neighborhood propose meeting at his house for religious service. I believe all the books sold or loaned, have been well placed and will not be without fruit. May God bless these feeble efforts in His name".

TEMPERANCE IN S. S. AND S. C. E.

BY REV. D. S. FRASER.

 SABBATH Schools and Societies of Christian Endeavor are the places, next to the Christian home, where we look most hopefully when we think of the future of our church and our country. If these two organizations will only heartily take hold of any department of christian work, there can be no doubt that any such work will be greatly advanced. It is because I fully believe in the truth of this statement that I feel anxious that the Sabbath School and Society of Christian Endeavor should heartily take hold of temperance work. Quite a number of schools and societies have made a good beginning; let them not be weary in well-doing. And let others who have not yet done anything, give the plan a fair trial. What we want is that our children and young people be trained in the principles of total abstinence.

At the great Convention in Montreal there was no uncertain sound given on the Temperance question. Christian Endeavor is true to this great reform; and as so many Endeavorers are S.S. teachers their opportunities are many for doing good in the Sabbath Schools.

As the S. S. and S. C. E. are both under direction of the Session, and as the constitution for both requires them to report to the Session at the end of the year, there can be no just reason why this part of their work should not be as fully under control of the Session as any other part; and I trust there are no Sessions who will object to the use of the pledge either in the S.S. or S.C.E.

Most of the questions that have been asked me at different times are answered in the following extracts from the Report on Temperance received by last Assembly, and I trust the wider reading which the RECORD will give them may be useful.

(1) This plan of work is not intended as a substitute for the other effective methods, or Temperance Societies. Where there are Bands of Hope, or other juvenile societies fully occupying the ground and doing the needed work, it is not necessary to re-organize on this plan. But our pledge books and cards might be used to good advantage, and in many places the work could be brought more fully under the control of the Church with good results. Where there are outside temperance societies the adoption of this plan by the Sabbath School or Christian Endeavor Society will be a help rather than a rival or substitute, for those who sign our pledge and do temperance work within the Church will be the more interested and effective workers in outside societies.

(2) The objection that it is multiplying societies in the Church and adding unduly to our machinery does not apply. The whole plan has been arranged so as to overcome this objection, and yet to do the work desired. It is not a society; it is not a separate organization; it aims at using existing organizations with the least possible additional machinery, and its main object is to secure the pledging of the young, and to do this

in connection with their Christian instruction and life, so that Temperance may be more fully recognized as a part of Christian life and Church work.

In the Christian Endeavor Society provision is made by its own constitution for a Committee on Temperance. All our plan does is to provide work and directions for such Committee, and supply it with pledge books and pledge cards. In the Sabbath School all that is needed is the appointment of a Committee to do the little work required of it. It will not be difficult to find a sufficient number of teachers and older scholars in any Sabbath School having enough interest in the cause of Temperance to readily undertake this work. Suitable pledge books and cards are supplied at very low rates, pledge books 5 cents each; pledge cards, stiff and gummed, 50 cents per 100; while constitutions and a responsive exercise on Temperance are furnished free. This exercise will be found helpful in introducing the work into any Sabbath Schools. We trust this work will receive the attention it deserves throughout the whole church. By this means very child and youth in our Sabbath Schools and the Christian Endeavor Societies, with many others, may be enrolled in the list of pledged total abstiners, well grounded in sound Christian principles.

(3) It is not necessary that the plan be adopted in full. If the Session will take the initiative, their action will be most helpful and stimulating to others. In many congregations the work can be done by the Sabbath School; while in others the C. E. Society will find opportunities to aid, or supplement the work of the S. S. Or the C. E. Society may be able in other places to overtake all the work. In towns and cities there may be room for a committee of women to labor in addition to or in harmony with the others; but it must rest with the parties interested in each community to decide which, or how many of these may be best able to do the work. Local circumstances must necessarily have much to do in deciding the question of methods; still we would like to see some part of the Assembly's plan adopted where possible, so that our temperance work may be brought into closer touch with the life of the church.

(4) Congregations within whose bounds no intoxicating liquors are sold, and where the temperance sentiment is strong, must carefully guard against the mistaken idea that they "do not require special organizations." In such circumstances there is, we believe, special need of faithful, well organized temperance work, so that when the young people grow up and go out, as most of them will, into the world where many and deceptive temptations to drink abound, they may, by being well taught and trained in the principles and practice of Total Abstinence, be able to intelligently meet, and successfully resist such temptations.

Upper Stewiacke, N.S.

"Usefulness in the service of Christ comes of the possession of a Christ-like spirit. Other things being equal, our efficiency in Christian work is essentially proportionate to the vigor of our Christian graces. If we would become more useful, we must become more spiritually minded. We must have the temper of our Master in larger measure. From every point of view the cultivation of the graces of the christian life is of the first importance, but it is absolutely essential to large success in any form of christian work."

Our Foreign Missions.

How can I do the most good with what I have to give to Foreign Missions? *As a rule*, the best method is to give through our own church, to our own Foreign Mission Funds. Our church has mission fields among the pagan Indians of our own land, among the immigrants coming from India to the West Indies, in vast India itself with its two hundred and fifty millions, in vaster China with its three hundred and fifty to four hundred millions, among the New Hebrideans in the South Sea Islands, and the God's ancient people the Jews. The men who compose our Foreign Mission Committee are wise and careful in their expenditure, they give freely their time and careful thought to the work. They are familiar to the needs of the various fields as others of us cannot be, and, on the whole, what we have to give to these different quarters of the world will be given to better purpose, and with better results, through them than in any other way.

Dr. Paton Rev. Dr. Paton has been spending a very busy fortnight in the Maritime Provinces helping the Foreign Mission Committees to pay off their debt, all the collections at his meetings being devoted to that purpose. The amounts collected are not known at this writing. His vivid pictures of missionary life in the South Seas are of deepest interest. Dr. Paton first settled on Tanna with our own Johnson, so well known and loved, many years ago, but who died, what might well be called a martyr's death. Driven from Tanna, Dr. Paton labored in Aniwa for many years, but since 1884, for the past nine years, he has not been laboring in the mission, his home has been in Melbourne, Australia. He has been in Canada and the United States for the past year and has created a very deep interest in many places in the New Hebrides mission field.

Light and shade The General Report of our mission in India, for the past year, says:—"In all the fields there is much apathy and indifference, much to sadden the heart in the religious festivals and in the lives of the people, but on the other hand there is also much to cheer and encourage, such as the growing want of confidence in Hinduism and the desperate efforts to uphold it, the number of secret disciples of Christ who have not the moral courage to openly leave their caste, the calls to new and important centres, the increasing interest in Christian truth in and out of our schools and dispensaries, among high and low caste people alike, and the increase in the number of those baptized and received on profession of their faith."

From Rev. J. F. Smith, M.D., writes:—**Honan.** The last act in the long wine shop drama was recently concluded, when we received the nine hundred and ten ounces of silver which we paid over to the landlord some five months ago. It has been a long fight, but since we found out that the landlord had acted without the knowledge of his partners, we knew that there was no hope of getting the place and so we wanted our money returned.

A good deal of time has been spent over the affair during the last fifteen months, but some twenty-odd dollars represents our actual loss in money, and we have had a rich experience in the "ways that are dark" of the Chinese, from the Mandarin down to the beggar on the street.

The landlord who negotiated with us and who appears to own some eleven parts in eighteen of the property, has been in jail for nearly six months "eating much bitterness" as the Chinese say. Every drink of tea and every meal he ate had to be paid for and he dare not complain. Those who watch the prisoners in China, have no great salary to depend upon, and if a poor prisoner has any means of his own or if he has friends who have money, the keepers will almost starve him and only give him food according to the money he is able to produce as bribes.

Perils among the heathen. A cently in China, shows us, perhaps more clearly than previously realized, the danger through which our missionaries in Honan have come during the past year and a half. We read accounts of the riots, and the threats and rude treatment to which some of them were subjected, but perhaps felt that there was little real danger. Read the following:—

Two Swedish missionaries, young men about thirty years of age, were stationed some two years ago at Singpu, a city only *fifty-three* miles from Hankow, one of the treaty ports of China. For some months they labored, winning gradually the confidence of the people, and little dreaming of danger. At a Fair, not far away, which lasted four days, viz., the last three days of June and the first of July, a native, whom we would call a "tough," boasted that he would kill the missionaries. If they knew of the threat they paid little heed to it. Three days passed quietly. The fourth was passing. The "tough" gathered a crowd of kindred spirits, and soon a mob was surging towards the missionaries' house. They barricaded the doors, but these were soon smashed in. The missionaries escaped to the roof pursued by the howling mob. From roof to roof they ran until they could get no farther. Nothing remained but to spring from the last roof to the crowded street below where in a few minutes they were beaten to death.

Some lessons we may learn. 1. That mission work still has its perils. 2. How near to death some of our own men were when the mob brandishing their long knives dragged them to the door of their compound. 3. Gratitude to God that though there were times that seemed dark and threatening, our beloved missionaries were spared. 4. Sympathy with them in their trials. But sad as is the case of the Swedish missionaries, it does not represent the attitude of China. It was the work of a ruffian who incited others to the deed of blood. True there is much of enmity, and more of indifference, but both are slowly giving way before the gospel.

Progress in On another page is given an **Trinidad.** indication of progress, in the account of a regular Presbyterian visitation to a fully organized and officered congregation of East Indians. What makes it all the more interesting is that, so far as we know, it is the first instance of such a visitation in all our Foreign mission history, and as such, it marks a stage of higher development in our F. M. work. The next stage for that congregation will be entire self support, leaving our Home church free to expend its energies in helping others. It is a matter of gratitude for us at home, but how much more to Dr. and Mrs. Grant and their faithful helpers who have given their lives for it, who for near a quarter of a century have toiled and prayed, who so often went forth weeping, bearing precious seed, and who now with joy are gathering in their sheaves.

Further progress. Another congregation in Trinidad, Tunapuna, where ground was broken much later, has just elected its first elders. On August 13th, four Indians were ordained to the eldership, while a fifth through illness, could not be present. Rev. Lal Behari, and an elder from Princetown, were present by appointment of Presbytery as an interim session, and the Lord's Supper was dispensed. In all this steady progress we have continued evidence of the power of the gospel and encouragement to prosecute the work more faithfully, knowing that "my word shall not return unto me void."

Dr. and Mrs. Morton have for more than twenty-five years labored in Trinidad, and have "brought in" two different fields; first Princetown, which when their work there was greatly prospering, they left to a new comer, and went to the untried field of Tunapuna, and now, it too is a fully organized congregation.

Church Property "On the 8th of April" in Trinidad. writes Dr. Morton, "an ordinance was passed incorporating certain persons as Trustees of the Presbytery of Trinidad. This ordinance gives the Presbyterian Church a legal standing as a corporate body. It also vests in the Trustees nearly all the properties held for the Church in Canada. A few properties, for special reasons not so vested have been since transferred by Deed to the Trustees.

This short, compact, ordinance, cost not a little care and management; but it will amply repay all that it has cost, by securing the church property in perpetual succession, relieving the missionaries personally of responsibility, and consolidating and giving visibility to the church."

Dr. Morton's Arthur S. Morton, M.A., who family. spent part of his summer vacation with his parents in Trinidad, returns to Edinburgh where he has been studying for five years,

to take his last session in Theology. Miss Morton, who has been such an efficient helper in the work, and whose reward, like that of the missionaries wives, has only been the consciousness of doing good, has had a severe attack of pneumonia, from which she has not rallied as quickly as was hoped. The doctor has ordered a sea voyage and she will accompany her brother to Britain. The other two brothers are in Edinburgh, studying, and the parents are left alone, as they began life more than thirty years ago.

Mrs. Mackenzie A full account has already of **Efate.** been given of Mrs. Mackenzie's death, but from a letter before us, written to Rev. P. M. Morrison, we cannot refrain making some extracts. Mr. Mackenzie writes:—"She felt very keenly parting from our children in February, when we left Sydney to return to our station. She willingly did so however, for the Master's sake, as she felt that the work was requiring our presence. Her health had improved very much during our stay in New South Wales, and we returned full of hope that a happy, busy, and successful year lay before us.

We were not long back, however, when she began to feel the heat very oppressive, and she gradually lost the strength she had gained in the Colony. But although quite enervated she continued her work in school, and her Bible classes up to the very day she was seized by the illness of which she died.

"I need not tell you I am very lonely now, especially so when the day's work is over, and the natives retire for the night. My poor little dog seems to sympathize with me, for now he comes and lies at my feet till I retire, a thing he was not in the habit of doing. How my heart bleeds for my poor motherless children. I wish I could be with them a month or two to comfort them. But this burden too I must roll over on my Saviour."

BALDEO, THE INDIAN PUNDIT.

BY MRS. MERRIMAN, TRINIDAD.

DEAR MR. SCOTT:

THE following extracts from a letter of Baldeo, one of the students in our Presbyterian College, at San Fernando, acknowledging the valuable gift of an audiphone from the late Mrs. R. P. Grant, Pistou, N.S., may be of interest to your readers. That they may know something of Baldeo himself, I add a few items.

Thomas Baldeo, or, as we often call him the deaf, pandit, now a man of about middle age, was born near Lucknow, India, and came to Trinidad about fifteen years ago. He is a Brahmin of the priestly caste, and was educated in Sanscrit for the priesthood by his father, also a priest.

Some family dispute caused him to leave home, and during the voyage to Trinidad he had an

illness, which resulted in almost entire deafness. Rev. Lal Behari became acquainted with him the day after his arrival in this island, and under his care Baldeo studied the Bible for some years.

Great opposition was offered to his becoming a Christian by two heathen friends, but after long study and consideration he finally decided, and was admitted into the Christian Church about three years ago. For about two years he has been employed as a Catechist by Dr. Grant, and has given much satisfaction. He has attended college ever since its opening in Feb'y, 1892.

Becoming acquainted with him among the students, and learning that his usefulness would be much increased could his hearing be improved, it occurred to me that something might be done for him. Accordingly I wrote to one or two of the members of our W. F. M. S., suggesting that, if possible, an audiphone might be sent him. It was I understand, the intention of the mission band of Prince St. Church, assisted by some little friends in Tatamagouche to send him one, but this was rendered unnecessary by the gift of the late Mrs. R. P. Grant, a member of the Pictou auxiliary who very kindly send an audiphone. Though the donor has not been spared to know the benefit she has conferred, we think it right the gift should be suitably acknowledged. Of this benefit, the extracts from Baldeo's letter will speak for themselves. The translation is by Dr. Grant, the letter itself is written in Hindu.

SAN FERNANDO, August 10.

MADAM—MEM SAHIB.

It is unnecessary for me to tell you who I am, and what I am doing, and what difficulty I experienced from loss of hearing, which you know by living amongst us. I thank you, and that lady, who with open ears heard your message and came to my help.

When I was in the religion of my fore-fathers I occasionally got tracts &c., from the missionaries, but when difficulties arose, it was difficult for them to make me hear their words, but God in his mercy spoke to my soul, by His spirit I got light and truth and power to turn to God, and now I am a Christian teacher. It was easy for me to speak but very difficult to hear objections and answer. From this I am now relieved, I can now easily hear the instructions of the class room in college, and also the inquiries of Christians, and especially am I glad to be able to hear the objections of my countrymen, who are still, as I once was, in darkness and indifference. In very many ways will I be benefited.

Again I thank you and the Christian ladies, who helped you to procure this instrument that gives me so much comfort. Above all I wish to praise Him who gives to you Christian people, the heart and the hands to do good.

I am, your obedient servant,

BALDEO, PANDIT.

LETTER FROM REV. WM. MALCOLM, M.D.
Ch'u Wang, Honan, N. China,
August 1st., 1893.

To the Readers of the RECORD.

MY DEAR FRIENDS:—The date allotted me to write you brings us to the hot season. For some time previous to my writing the thermometer has registered considerably over 100° F. in the shade. This is the season of the whole year that tests the capability of missionaries to stand the climate, when we do well if we do little else than pass the days, and preserve our health.

The last contingent to the Canada Presbyterian Mission of Honan, consisting of Dr. Lucinda Graham, Rev. W. H. Grant, Mrs. Malcolm, and myself, arrived at Ch'u Wang about nine months ago. Only one of the number, Dr. Graham, was allotted to Hsin Chên, our other station.

Last spring it fell to my lot to take charge of the hospital and dispensary work at this station. At first, of course, I had to work through an interpreter, but now I manage to get along with the aid of the medical assistants.

The medical work here is becoming very interesting indeed, and it is easy to see that the prejudice is gradually wearing off, although a great many who come for treatment are as yet afraid to put themselves in the hands of the foreign doctor.

When a case that has been operated on successfully, goes home to his village, it is not unusual for cartloads of the halt, maimed and blind, to come in immediately from that village for treatment. These cases are very often of so many years' standing, that at first glance they seem to be hopelessly beyond treatment, and it is so sad to think that even so, they came a great distance at the first call, and grasped at the first ray of hope.

One patient remarked after he had been relieved immediately of his suffering, that he had been looking for the Heavenly Father for many years, but at last he had found Him. He said he was never going home again, but was just going to stay right here.

The cases which prove amenable to treatment are sometimes disappointed when they are told that it will be some days before they will be well. Their hopes have been raised so high that they seem to think that like the Nazarene Prophet, a word, a touch, a "be thou whole" will be sufficient to completely restore them.

A father brought a little son not long ago for treatment, and when they were told that nothing could be done, the father said in the boy's hearing, well, if you have no way to cure him, we may as well starve him to death, because I am poor and cannot afford to keep him, if he is never going to be able to help me.

This is not merely an exceptional case, we have

many others very similar! but I am glad to say that by God's grace we are able to heal very many, and send them away rejoicing.

I wish the young men and women of the home land could realize the joy that such work gives, and also the responsibility that rests upon them, to bring light and relief to this and other heathen lands.

Diseases of the eye seem to predominate. The extreme heat of the sun, the fact that Chinamen do not as a rule, wear hats; the high winds and sands, storms that are so frequent, the filthy "general purpose" hand cloth, which the Chinamen invariably use; the extreme uncleanness of their dwellings, and especially the fact that the smoke from their fireplaces has no way of escape from the room, except through the windows or door, are altogether very fertile causes of the eye diseases, so prevalent in China.

The next, probably the most common complaint is stomach disorder, which seems to be caused by the poor quality of food eaten, on account of the poverty of the people.

Since the beginning of wheat harvest, the number of dispensary patients has been much less. Quite large numbers of opium smokers and opium drinkers, come here to get broken off their demoralizing habits. It takes about ten days to effect a cure. At present during these hot days, we find it unprofitable to admit such cases.

Another interesting class of cases I am called to treat, consists of those who in an angry fit have swallowed a large amount of opium with suicidal intent. I keep constantly at hand a little pocket case containing emetics, antidotes, &c., so that when a case of opium poisoning is announced by the old gate-keeper, we make all possible speed to reach the case. At first the natives used to try all their own methods of treatment before coming for the foreign doctor, but now they have learned that the sooner they come for him the better.

Of the cases I have been called to, since coming here, only one has proved fatal, and that one had just died as I reached his home.

Great crowds follow us to such cases, to see the foreign doctor's treatment. If the patient refuses the stomach tube, or to drink the emetic, an emetic is injected under the skin by means of the hypodermic syringe. They rarely if ever object to this needle, and think at least that such a small instrument will not disturb them very much, as the needle is a very common method of treatment among themselves, but when (in about seven minutes) the patient manifests symptoms of being very "sick and sorry" it affords great amusement to the roomful of spectators, and as many as can see in through the windows and door.

Where the crowd gets in is always a mystery to me, for we always have the gates barred after

us. These crowds are the great advertizing medium; the news of what the foreigner has done, and probably much added to it, has spread throughout the town and neighboring villages in a very short time.

There have been also a few cases of "lead poisoning," the lead used in such cases is that which forms the chief ingredient in a "face powder" very generally used in China. The last case of this kind was a woman who lived in a small village outside the west gate; the usual measures were used, with the result that, in about twenty hours she was well.

A day or so afterwards, several came from that village for treatment. One woman said she had "something bad" in her stomach that should not be there, and persisted in wanting me to use the stomach tube on her, as it had been used so successfully on the woman who had taken poison.

There are a great number of cases of Ague or Intermittent fever in this locality at this season of the year. The natives now appreciate the value of Quinine to which apparently every case readily yields.

Several times during this year we have been very crowded for room for patients, in our compound, the new Hospital building not being nearly large enough. About two months ago we secured the adjoining compound to the south of us, so that now we have ample room for a large number of patients.

The spiritual work of late is much more encouraging in that the number of enquiries is much increased, as yet there are only two (father and son, named Wang) who have been baptized, but the number of enquirers on the list is quite large.

A short time ago three young men came from a village about ten miles distant, who seemed very much in earnest, and showed real signs of a change of heart; they wanted one of our missionaries to go back with them and help them and give them further Bible instructions. A native helper was sent and he brings back good reports of the work.

To the north, are about fifteen more enquirers, from which direction comes a very large proportion of the medical cases.

My Chinese vocabulary is of course as yet very limited, and chiefly medical, but Mrs. Malcolm and myself are both looking forward to the time when we shall be able to help impart to these benighted people a knowledge of God's love and saving power, as we ourselves know it.

These very hot days are exceedingly hard on foreign children. Little Paul Goforth has been ailing for some time, but we hope that he will be spared till the cool weather comes, and restored to health again.

You may probably have heard that last spring Mrs. Malcolm and myself were called upon to mourn the loss of our little one, but we hope that we have learned the lesson to say from our hearts "Thy will be done."

THE FIRST PRESBYTERIAL VISITATION IN OUR FOREIGN MISSION HISTORY.

BY REV. E. A. M'CURDY.

MR. EDITOR:—Under the conviction that many of your readers will be interested in some of the incidents connected with the first Presbyterial Visitation in Trinidad, I take the liberty of sending you a brief account of the service.

It was held on the evening of July 2nd., in Susamachar Church in the town of San Fernando. Designed more particularly to reach the English speaking East Indian congregation under the care of Rev. Dr. Grant and his helpers, it was the second of a series of meetings held by the Presbytery since the commencement of the current year to celebrate the semi-jubilee of your mission. The first was held three months ago at Tunapuna, an account of which has already appeared in your columns.

The afternoon of the 3rd. inst., was spent by the Presbytery in the transaction of ordinary business, dealing however with such important questions as Education, Sabbath Observance, and the matter of Ecclesiastical grants by the Government to the Roman Catholic, Anglican, and Wesleyan Churches; not forgetting, amid the presence of more important business, to congratulate our brother, Dr. Grant, on the honour which had recently been conferred upon him. The evening sederunt was mainly devoted to the visitation.

At 7 o'clock the Church was well filled with a congregation, mostly East Indian, but containing also a number of Scotch, Canadian, and Creole friends. Mr. Ramsay, the Free Church minister of the Port of Spain, preached an excellent sermon from the text, "Men that had understanding of the times to know what Israel ought to do." Just as at home the questions of the Formula for visitation were put to Revs. Dr. Grant and Babu Lal Bihari, to the elders, session, and Board of Managers respectively. Though these had been framed with an eye to the congregation at home, it was interesting to observe how in answer to them, all the facts of prime importance in connection with the working of a missionary congregation were fully brought out.

In the course of the visitation it was stated that in addition to San Fernando, Dr. Grant and his helpers have 22 stations where regular Sabbath services are held, besides those which are conducted on estates; that the afflicted are visited attentively both by ministers and elders, that the sacraments are administered in an orderly way, that a weekly Bible Class attended by some 15 or 20 young men is held on Sabbath afternoon, and that a Sabbath school with 24 teachers, 245 scholars, and an average attendance

of 175 persons is maintained, that about half of the teachers and quite a number of the scholars had not missed a Sabbath during the preceding quarter, and that many more had been absent for only a few days.

Besides Lal Bihari, Dr. Grant has two elders, one of whom has a class in Sunday School which he teaches in the Tamil language. These elders were able to answer all the questions for elders in the affirmative, thus showing that they are in the habit of visiting the families under their oversight regularly, of watching over their members carefully, of visiting the sick attentively, and of taking part in prayer meetings frequently. It also appeared that the Catechists under Dr. Grant's direction do much additional work along similar lines.

In the course of the examination of the session it was brought out that in addition to the English speaking Indian congregation then present, to whom the gospel is preached every Sabbath evening in English, another congregation, requiring to be taught in the Hindustani language, meets every Sabbath morning. Also that the state of religion in the congregation, while not without its elements of anxiety, presents good grounds for encouragement.

The managers, seven in number, all young East Indians, gave an excellent account of their work. They reported their \$720.00 per annum were contributed regularly towards the missionary's salary, two-thirds of which are paid by the English speaking Indian congregation, and the balance by the people speaking Hindustani, that this amount is raised entirely by weekly offerings in envelopes, that an account of these contributions is kept by a Treasurer whose books, laid upon the Presbytery's table, were seen to be a model of accuracy and neatness, and that within the last two or three years in addition to the \$720.00 considerable sums have been raised, both for the College and for the Church. Upon the whole the financial as well as the spiritual condition of the congregation was found to be in quite a prosperous state.

From this brief account of our First Presbyterial visitation in Trinidad it will be seen not only that our mission work here is proceeding along Presbyterian lines, and that our San Fernando congregation is making good progress in mutual edification and in Christian activity, but also that the Presbytery of Trinidad, which owing to its peculiar character, consisting, as it does of members connected with two different Churches in Scotland as well as with the Presbyterian Church in Canada, is perhaps in a more unfavourable position than others for exercising efficient spiritual oversight, is in the face of these difficulties gradually and most happily coming into closer touch with all its congregations and with the various departments of Christian activity carried on within its bounds.

Port of Spain, Trinidad.

July 15th, 1893.

Church Notes and Notices.

CALLS.

From Kintyre and Dunwich,—Lond. Pres., to Mr. J. H. Barrett.

From Perth, Ont., to Mr. D. Currie of Glencoe. From North Delaware and Caradoc, to Mr. Vert, licentiate, accepted.

From Pelham and Louth, Ham. Pres., to Mr. W. M. Rogers. From Weldford and Mill Branch to Mr. James Steven.

From Lower Stewiacke, N.S., to Mr. F. J. Coffin, of Waterville and Lakeville. Accepted, induction, Oct. 2.

From North Gower and Wellington, Ottawa Pres., to Mr. J. S. Loughhead, of Parkhill, Sarnia Pres.

From Oxford, N.S., to Mr. Christopher Monroe, Accepted, induction, Sept. 25.

From Union Centre and Lochaber, N.S., to Mr. A. Mackay of Lucknow, Ontario.

From Fort Massey Church, Halifax, to Rev. A. Gaudier, of Brampton. Accepted.

From Coldstream, Truro Pres., to Mr. McLeod Hervey of Little Harbor, Pictou Pres.

From Wingham, Ont., to Mr. Robt. Johnson of Lindsay.

From Brookfield &c., P.E.I., to Mr. A. Mackenzie.

From Fort William, Win. Pres., to Mr. W. L. H. Rowan of Rapid City. Accepted.

INDUCTIONS

Mr. Vert, ordained and inducted at Caradoc, 1 August.

Mr. C. Moore, into Hamiota, Man., 24 July.

Mr. P. J. Frazer, into Wolfville, N.S., 31 Aug.

Mr. Thomas, ordained and inducted at Preston, 21 August.

Mr. John McNair, ordained and inducted into Waterloo, Ont., 22 August.

Mr. G. Brown Grey into West Ch., New Westminster, B.C., 18 August.

Mr. H. T. Thomas into Doon and Preston, Guelph Pres., 21 August.

Mr. C. Moore into Hamiota, Minnedosa Pres., 24 August.

Mr. D. G. S. Connery into Winchester, Brockville Pres., Aug. 22.

Mr. Alfred Fowler, licensed and ordained by Winnipeg Presbytery.

Mr. W. R. Johnston, ordained and inducted at Penetanguishene, Barrie Pres., 8 August.

RESIGNATIONS.

Mr. Alex'r Dawson of S. Delaware.

Mr. Henry Dickie of Summerside, P.E.I., to take effect Nov. 1.

Mr. Magee of Aymer, P.Q.

OBITUARIES.

REV. GEORGE SUTHERLAND, was born in New Glasgow, Nova Scotia, in 1830; was one of the first graduates of the Free Church College, Halifax, was settled at Laurencetown and Musquodoboit Harbor, in 1854; was called to Charlottetown, where he labored for a time; went to New Zealand in 1866, and was called as colleague to Rev. Dr. Burns of Dunedin; in 1870 was called to St. George's Church, Sydney, Australia, where he labored until his death, which took place unexpectedly, in a moment, as he was removing his outer clothing on his return from a congregational meeting.

MR. JAMES FARQUHAR for many years an elder in St. John's Church, Halifax, died suddenly August 6, aged seventy-three years.

Mr. ANGUS McNAUGHTON, for forty-six years an elder in the 2d Presbyterian Church, Huntingdon, died 18 June last, in his 80th year.

Mr. WM. SMITH, elder of St. Andrew's Church, Campbellton, N.B., died May 16, aged 57 years. He labored faithfully as a missionary to the lumber camps on the Miramichi River, and later as colporteur of the B. A. Book and Tract Society.

MR. JAMES MONROE, for twenty-three years an elder of Burns' Church, Mosa, died July 7, at the good old age of 91 years.

PRESBYTERY MEETINGS.

Algoma—Manitowaning, Sept. 27, 10 a.m.

Barrie—Barrie, Oct. 3, 10.30 a.m.

Halifax—Lower Stewiacke, Oct. 2, 4 p.m.

Lindsay—Cannington, Oct. 17.

Montreal, Oct. 3, 10 a.m.

Ottawa—Ottawa, Sept. 26, 2 p.m.

Paris—Woodstock, Knox, Oct. 3.

Sydney—N. Syd., St. Matt., Nov. 1, 11.30 a.m.

Whitby—Oshawa, Oct. 17, 10 a.m.

MISCELLANEA.

The Synod of the Maritime Provinces will meet in St. Paul's Church, Truro, on Tuesday, Oct. 3, at 7.30 p.m. Rev. Isaac Murray, D.D., retiring moderator, will preach the opening sermon.

Churches which promised Mr. Fowler of Morris, amounts for his church and have not sent them, are requested to send as soon as possible to Dr. Bryce.

Literary Notices.

THE MAGAZINES are becoming more attractive and more plentiful as well, and they fairly revel in beautiful illustrations.

THE CALIFORNIAN ILLUSTRATED MAGAZINE, is well worthy of the golden state, price 25 cents, \$3.00 per year. The Californian Publishing Co., San Francisco, Los Angeles, and New York.

WORTHINGTON'S MAGAZINE, 25 cents per issue, \$2.50 per year, is excellent. Worthington & Co., Hartford, Conn.

THE COSMOPOLITAN while not behind in beauty and interest, has cut its price to one half, and is sold at 12½ cents per copy, 6th Ave., and 11th St., New York.

THE HOMILETIC MONTHLY, is well packed in every corner with light and heavy theological thought. Funk and Wagnall's, New York.

THE MISSIONARY REVIEW OF THE WORLD, just as full of all phases of missions. Funk & Wagnall's, New York, \$3.00 per year, 25 cents per number.

THE TREASURY, old and established, renews its youth year by year, full of sermons and sermonic help. E. B. Treat, New York.

A STANDARD DICTIONARY of the English Language. We have received the prospectus of this great work by the Finch and Wagnalls Co., over 4000 illustrations, 280,000 words, to be ready for subscribers before the end of the present year. It will be \$12.00 when published, but is offered to advance subscribers for \$8.00 in one vol., and \$10.00 in two vols. We expect to be able to give more about it when issued. Address Funk and Wagnall's Co., New York.

THROUGH CANADA WITH A KODAK, by the Countess of Aberdeen, tells of a visit to Canada two or three years ago by the Earl and Countess.

It is pleasantly written, beautifully printed and fully illustrated, and will be of added interest now that they have come to make their home at Rideau Hall. Published by W. H. White & Co., Edinburgh.

The Family Circle.

THE SECRET OF THE SAINTS.

To play through life a perfect part
Unnoticed and unknown,
To seek no rest in any heart,
Save in God's heart alone;
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care,
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all, that not the less
The daily weight you feel;

In toils that praise will never pay
To see your life go past,
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due
But feel life's daily offerings
Are far more fit for you;

To woo no secret, soft disguis
To which self love is prone,
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a lappy air
That no one thinks you care,
And say to your poor bleeding heart
"How little canst thou bear?"

Oh! 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this!

—Sel.

OUR WEAKNESS AND GOD'S STRENGTH.

WE cannot trust ourselves too little, and we cannot trust God too much. Sometimes a sudden temptation overtakes us, and like self-trusting, boastful Peter, we catch a disgraceful fall. Sudden disappointments, also, will carry us in a few moments from the heights of composure down to the depths of sorrow. Human props that we lean on often snap like brittle reeds. Under all such circumstances we discover what folly it is to "make flesh our arm." A little child walking over a dangerous road beside its father, insists on running off to play on some slippery rock, and soon catches a tumble that starts the blood on its hands or face, and then it comes back crying to its father's arms, only too glad to be carried. Our Heavenly Father means that we shall learn sharp lessons of our own weakness and our own wants; like as a father He *pitieth* us, for He remembers that we are but dust.

There is something about crushing disappointments or sore bereavements that tends to wake up the *child*-feeling in all of us. The soldier who can fearlessly face shot and shell, if he is mortally wounded is glad to get a look at his old mother's face in the hospital, and to let her nurse him as she did when he was a baby. His own right arm is shattered now, and he is will-

ing to rest on the paternal arms that sheltered his infancy. So a true Christian, in times of disappointment and trouble, is brought to the same child-feeling: he wants some one to sympathize with him, some one to love him, somebody to hold him up. His extremity is God's opportunity. His humbled, sorrowful spirit cries out after the living God:

"Oh Lord, a little helpless child
Comes to Thee this day for rest;
Take me, fold me in Thy arms,
Hold my head upon Thy breast."

I have no doubt that one great purpose in all permitted afflictions is to wean us of all self-trust and all human reliances and to bring us down to the Everlasting Arms. The moment that we feel them beneath our weakness, we gain strength and comfort and peace. We know that, far as we may have sunk, we cannot sink any farther. Those mighty arms never break; they can not only hold us, they can lift us up. They can plant our feet upon a rock, and put a new song of gratitude in our mouths.

Faith, in its true essence, is the complete surrender of the soul to the everlasting arms. In proportion to our faith is the strength of our *assurance*, for the very core of this glorious doctrine is that I can feel, and every genuine Christian believer can feel, that the Almighty arms on which we lean will never break. We must not feel so sure that in some moment of waywardness or self-sufficiency we may not forsake those strong arms and recklessly try to run alone. Then the curse which God has pronounced on those who depart from Him and "make flesh their arm," is certain to fall upon us. The Bible abounds in precious encouragements to faith, but it contains terrible warnings against presumption, pride, and self-confidence. When a professed Christian lapses into dishonesty or drunkenness, or any other disgrace, it simply means that a human arm is broken, and that the backslider has forsaken the Almighty arm. David did this, Peter did this, and they fell. Joseph did not do it, Daniel did not do it, and they both found out that "the Lord knoweth how to deliver the godly out of temptations." When temptation assails us, or trouble overtakes us, or affliction smites us, our first cry ought to be "Lord, Thou hast a mighty arm; hold Thou me up!" We shall be sure to discover, sooner or later, that no soul ever put its trust in God and came to confusion. They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever. Or, as the quaint old Scottish version reads:

"Who sticketh to God in stable trust,
At Zion's mount he stands full just;
He moveth no whit, nor yet doth reel
But standeth forever, as stiff as steel." C.

"The ability to receive an angry, unkind or disrespectful word without retorting is to be coveted. It is a very difficult capacity to acquire, but it is possible to acquire it, and when acquired it is worth all it has cost."

"Christian character of a high degree of spirituality as a Christian comes of long continued cultivation of the graces of the Holy Spirit. A fortune may be amassed in a brief period, and fame, under favorable circumstances, may be quickly won. But spiritual life is a thing of growth, and comes of patient and continued cultivation. If we would possess it we must labor for it."

SHAKY PREACHING.

BY REV. THEODORE L. CUYLER.

I have heard of a Scottish congregation who presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church and said to him, "Oh, by-the-bye, I met your minister in Germany. He was looking very well; he didn't look as if he needed a rest." "No," said the church member very calmly, "it was na him, it was the congregation that was needin a rest."

Against what particular style of minister this sharp shot was aimed I do not know but there is a certain type of preaching from which any intelligent congregation might well seek to have a long vacation. It is what may, in homely phrase, be described as *shaky* preaching. The minister, if he belongs to any Apostolical succession, is a successor of Thomas the Doubter. He spends his week in a sort of twilight atmosphere, groping about in the company of writers who are a compound of speculation and skepticism, and who claim to be the representatives of "advanced thought." The poor man may be afflicted with a natural tendency to doubts and indecision in spiritual matters, and instead of selecting books that would confirm his weak faith, he chooses those that unsettle him all the more.

He dives into some of the latest issues of "conjectural criticism," and pores over them until he not only rejects the traditional authorship of many of the books in his Bible, but he is doubtful if his Bible is really the supremely infallible Word of God after all. He looks at it as "through a glass darkly." Instead of grasping its grand vital truths firmly and building his pulpit-work upon them, he gropes about among the mysterious things which "belong unto God," and he puzzles his brains with that which is too deep for any mortal man to fathom. That glorious tonic preacher, Dr. Maclaren of Manchester, says that every minister "ought to burn his own smoke"; but the shaky minister prefers to live in the smoke of his own doubts, and envelopes himself in the superadded mists of other men's unsettling speculations. Instead of keeping his feet firmly planted on the everlasting Rock, and attempting to draw everybody else up on to that Rock, he is constantly venturing off upon the shoals and sand-bars. "I suppose that you know all the reefs and shoals and sunken rocks on this coast," said a passenger to the captain of a coasting steamer. "No," said the sagacious captain, "I do not pretend to that, but I *do know where the deep water is.*" It is a thousand pities that every minister of the Lord Jesus Christ has not sense enough to imitate that sagacious ship-master.

When the minister who has spent his week in the unwholesome atmosphere of human speculations and reckless Biblical criticisms, and "oppositions of science falsely so called," enters his pulpit on the Sabbath, he is completely hamstrung. He comes before his congregation who have had their own share of difficulties and doubts and temptations and trials. They need to be fed, and with the veritable bread of heaven and not to be put off with the hard "stone" of human quarrying. They have troubles enough of their own without listening to their minister's troubles about "inspiration" or about "evolution," or about "the existence of sin in God's world," or any other questions. Instead of being unsettled, they want to be confirmed and strengthened and

helped to fight the battles of daily life with a more vigorous faith and a brighter hope. The man who has not spiritual backbone enough to stand up straight and deliver the mighty message which the Holy Spirit has given him, and to deliver it without any trembling of his knees or stammering of his lips—such a man had better doubt whether God Almighty has ever called him into the pulpit at all. "The prophet that hath a dream, let him tell a dream, and he that hath My Word, *let him speak My Word faithfully.*"

The ministers of the Lord Jesus Christ who not only draw their fellow men around their pulpits, but draw souls to the Saviour, are men who like Spurgeon and Simpson and Maclaren and Newman Hall and Phillips Brooks and Moody and McNeill, have a clear conviction of vital spiritual truth and a firm courage in proclaiming it. The theological seminaries—in all our evangelical denominations—who turn out well-rooted, well-grounded, spiritually-minded preachers of the everlasting Gospel, will preserve the confidence of the churches. Strong winds that blow down ill-rooted trees may be expected in the religious as in the natural world; but the men who are stoutly enough vertebrated to stand up against a cyclone, are the men whom God wants in His pulpits in these days. As for the whole tribe of shaky preachers, let them be granted leave to enjoy a perpetual vacation.

"It is of the greatest importance to the young Christian to learn to increase his own happiness by imparting happiness to others. This is a source of enjoyment that seldom fails. There are many ways in which this may be accomplished, but none which we may so constantly employ as that of speaking kind and helpful words,—words of sympathy and benevolence. The world is full of people who are in great need of such manifestations of christian kindness, and if we are watchful for opportunities we may make our lives a constant benediction to as many as may come under our influence. Form the habit, then, in early life of speaking hopefully and cheerfully to all who have need of encouragement. Use the power that there is in a cheerful countenance and in kind and sympathetic words in brightening the lives of those who have heavy burdens to bear, or are constitutionally inclined to see the shadows rather than the sunshine of life. The formation of this habit will be a blessing to the circle in which you move, and it will greatly multiply your own joy."

"A single word spoken under the influence of passion, or rashly and inconsiderately spoken, may prove a source of abiding pain and regret, but the suffering of an act of injustice, of wrong, or of unkindness, in a spirit of meekness and forbearance never renders us unhappy. The remembrance of a sinful or even of a hasty word is not infrequently the cause of very deep mortification. The reflection that our words betrayed a weakness, if not a lack of moral and spiritual balance, humiliates us. It is a wound to our self-respect, and the consciousness that regret is now unavailing adds a sting to the pain. But in the feeling that in our exercise of the meekness and forbearance inspired by the love of Christ we went further than we were bound to go, is not often a cause of distress. In a calm review of the act we do not feel that we wronged ourselves by making too large a sacrifice, or that our failure to resent the injury and to attempt to retaliate was a mistake. Reason and conscience approve the course, and it is a source of satisfaction and comfort."

CHRIST'S PROPERTY.

BY REV. THEODORE L. CUYLER.

WE are the Lord's." Pass this blessed truth around from pew to pew in our congregations, from house to house in our community, and from Church to Church throughout Christendom. It is a levelling truth, but it levels upward. Christians belong to Christ by the Father's gift: "Thine they were, and Thou gavest them to Me," We belong to Jesus, because He hath redeemed us by His precious blood. We are Christ's property also by our own voluntary act when we accepted Him as our Saviour and Lord, and promised obedience to His Commandments. This triple claim fixes and fastens His ownership of every blood-bought soul on the round globe.

Living in this world, or dying out of it into heaven, is only one continuous process. When I once returned from Europe in a sailing packet, we signalled our name to the station on Never-sink heights, and thence to New York, and speedily a steamer was sent down to tow us into port. In like manner as the redeemed spirits of true believers come to the end of their life voyage, the only signal that is needed to ensure a safe entrance into the celestial haven is, "We are the Lord's!" Many a sail may have been rent by the tempests, and many a spar may have been snapped, but the divine Pilot will not suffer one of His own to founder in sight of the harbor.

This ownership by Christ brings with it great security. "No man shall pluck them out of my hands"; but it does not follow, therefore, that we may not wickedly throw ourselves out of those hands. Gibraltar is an impregnable fortress to all who abide within its adamantine walls. But what is Gibraltar worth to the presumptuous straggler who strays outside its gates? *If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you. If ye keep My Commandments, ye shall abide in My love. If a man abide not in Me, he is cast off as a branch and is withered. There is a tremendous alarm bell in that little word "if."* The whole question of Christ's possession of us turns on our *obedience*. The unpardonable sin by which any Christian may forfeit all his claims may wreck all his hopes of heaven, is disobedience to Christ's Commandments. The glorious doctrine of assurance is separated by just one word from the fatal sin of presumption. The very command of Christ to us to "*watch and pray,*" implies that our safety lies in keeping within the enclosure of obedience. It is said that a sentinel is kept standing at the entrance of the tunnel which leads from Gibraltar, and he has a match in his hand ready to blow the tunnel up in an instant if there should be an insurrection of the garrison. The real danger is from within. There is perfect security for all of us who belong to Christ, just so long as we practice spiritual watchfulness and obedience to our blessed Master.

(2) If we are the Lord's, then are we His representatives before the world. The people of this world think very seldom about God; many of them only use His holy name in a profane oath. They think very little about Jesus Christ, and then only of Him as a benevolent personage who went about doing good and was put to death on the Cross. What is needed is to bring right before their eyes a *living Christ*. Nothing can so distinctly impress them as a living follower of Christ who represents Jesus to them, not only on Sunday, but every day and hour through the week, and who sets Him forth by copying Him

in their conduct and constant example. It was said of a certain person's religion that it was all straight towards God, but very crooked towards his fellow-men. Then the man was an impostor. No man can belong to Christ who does not "let his light shine *before men*"; the very first condition of discipleship is that we are to be Christ's witnesses. This ownership by our Redeemer must be exclusive. We cannot serve two masters. A Christian ought never "to be had." Our place is not in the world's market, waiting for a bid to our selfishness, or ready for anyone to hire us. To every bid, every temptation, every bribe, or every threat, the sufficient answer should be, "I am not my own; I belong to Jesus Christ."

(3) There is another thing involved in Christ's possession of us. We owe Him time, talents, money, toil, and sacrifice of self to His service. Not the cheese-parings or the candle-ends are to be turned over to Him. He has a sovereign right to the *best*. And if we are ready to acknowledge that; if we gladly consecrate to him our energy, influence, purse, and hearts, oh, how he will take us into the closest, sweetest, tenderest intimacy of His love! Not servants merely will we be, but confidential friends. Living thus on Him with Him and for Him, we shall be able to say with stout old Bradwardine. "Thyself, my Lord, I love above all things; and for Thyself and not for aught else will I ever seek with all my heart and strength—with continual labor and weeping. If Thou givest me not Thyself, Thou givest me nothing. Then Thou dost but torture me. Grant me, oh precious Lord, that in the present life I may ever love Thee for Thyself, and in the future world may find Thee and be forever with Thee!"

None of us who call ourselves Christians have any right to live unto ourselves, or to die unto ourselves. Whether we live it is unto the Lord, or whether we die it is unto Him; living or dying *we are the Lord's*.

"Whether to live or die
I know not which is best,
To live in Thee is bliss for me,
To die is—endless rest.
Then living or then dying, Lord,
I ask but to be Thine,
My life in Thee—Thy life in me
Makes heaven forever mine."

AN ENCOURAGING INCIDENT.

A few years since a minister preached a sermon in a mission chapel to a very small congregation, and went home feeling that the effort was well nigh a failure. But, as afterward appeared, a young man who had lived a gay and careless life was present, and was led by the truth to give his heart to the Saviour. He left the place soon after for a distant city, but has since been heard from as an active worker for Christ. Nor is this all. A boon companion, disturbed and almost angered at first by his friend's conversion, soon became an inquirer after salvation.

The facts came only by chance, we often say, to the preacher's knowledge, and might easily have remained unknown to him, especially as he removed a few weeks afterward to another State. It is not unreasonable to suppose that there will be many joyful discoveries of this kind

"When the work is done, and the workers
throng to the harvest jubilee."

Let ministers, Sunday-school teachers, and all Christian laborers take courage; they may accomplish more for Christ than they imagine.

Sabbath School Lessons.

Oct. 15. JUSTIFICATION BY FAITH.

Lesson, Rom. 5: 1-10. Golden Text. Rom. 5: 8. Memory, vs. 8-10. Catechism 45-48.

V. 1. *Peace with God.*—Man is by nature hostile to God, and this brings dispeace. Man is conscious of being in the wrong, and that God is angry, and that he deserves that anger, and all this increases the unrest.

All down the ages men have been seeking peace with God, by sacrifice, and self inflicted sufferings without putting away the hostility and have therefore sought in vain. Further, they could never do anything to atone for sin, even if willing, because one cannot live up to God's law even in the present, much less atone for past sins. Thus man seeks in vain for peace. Only when one rests by faith upon the atoning work of Christ, and yields the heart in loyal loving obedience to him does peace come, peace with self and peace with God.

Then the last of the verse explains more fully that while our faith is the hand that reaches out and grasps salvation, the meritorious cause of our obtaining it is the atoning death of Christ.

V. 2. This verse tells us that the same one who gave us peace, brought us into the position of favor with God, which we enjoy, in which position we have not only present peace but a hope of future good.

Vs. 3-5. Better still, in the position in which we are, that of favor with God, we are able to glory in our trials, because the One who permits them has favor toward us and His loving care will permit no real evil to come to us.

Tribulation from the Latin word, *tribulum*, the threshing instrument, by which the grain was separated from the husk, so, by God's grace, our trials instead of being injuries, will but clear away the husk of selfishness and sin. *Patience*—The strongest, grandest, most patient characters are those that have been disciplined by trial. *Experience*—Rather, "probation", or proving, i.e. the exercise of this patience proves the man of what sort he is. *Hope*—Having in himself growing proof that he is Christ's hope, grows brighter. *Not ashamed*—The hope thus forged out of trial is not a disappointing one. Why? Because the love of God which He has for us, is shed abroad, poured out, into our hearts by the Holy Spirit's presence and influence in such trial, giving a growing earnest of the perfect life to come.

Vs. 6-8. Show how great God's love for us, by comparing it with earth's love. While a kind, loving man might win such favor that another would die for him, yet for one merely just, no matter how upright, none would die; but God's love was so great, that when there was nothing good in us, when we were rebellious, He gave Himself in the person of Christ for us.

Vs. 9-10. Still another ground for the Christian's security. The love that made such sacrifices for enemies, what will it not do for friends.

1. Through the merits of Christ's death, by trust in Him, we are brought, through the agency of the Holy Spirit, from a state of sin and guilt and unrest, to forgiveness, and peace and joy and hope.

2. The power of human love and the way to win it.

3. The greatness of God's love, in height, depth, length and breadth.

4. Hast thou peace with God.

Oct. 22.

CHRISTIAN LIVING.

Lesson, Rom. 12: 1-15. Gol. Text, Rom. 12, 21. Memory vs. 1, 2. Catechism 49-52.

The last lesson was purely doctrinal; this one is intensely practical. Doctrine and life cannot be separated. The man or church that holds the purest, most scriptural doctrines, will, other things being equal, live the purest life.

By their fruits ye shall know them. This lesson might be called "Applied Christianity."

Vs. 1, 2. Entire consecration; (1) of the outer life. *Mercies*—All the goodness he has shown in pardon, adoption &c. *Present*—The Jewish word for presenting their sacrifice. *Bodies*—These are the channels of temptation, by them the soul is liable to be drawn away from holiness. *Sacrifice*—A living, not a dead one. This means that every power of the body should not only be turned away from serving Satan, but should be turned into the service of Christ. They should turn from evil and be on the watch for doing good; the tongue should not only be silent from guile, but speak words of love and help; the feet should turn from evil and walk aright; the hands do no wrong, yea more, help the right &c.

V. 2. Consecration of the inner life; *Conformed*—How liable we are to grow like to the habits of life around us. *Be transformed*—changed; This is the word used to describe Christ's transfiguration. *Renewing*—The change of the whole inner man, the loves, habits, thoughts, purposes. *Prove*—test. By holy living we come to know more of God's will.

V. 3. While thus consecrated, be not conceited. If we think highly of self, we show our ignorance of self.

Vs. 4, 5. Our duties in Church relationship. The Church is the body of Christ, and just as different members of the body have different powers, and are fitted for different work, so with the members of Christ's body, the Church.

Vs. 6-8. Are a detailed statement of what the different parts of the body of Christ can do, with a charge to each one to do that for which he is best fitted. *Prophecy*—Let him utter what God gives him, no more, no less. *Ministry*—the word means service, the practical, business, work side, of church service, the counterpart of prophesying. *Teaching*—Let the whole heart be in it. *Exhorteth*—Combines the idea of comforting, exhorting, encouraging. *Gifteth*—With singleness of heart, not selfishly. *Ruleth*—Let him give his whole mind to doing it well. *Charity*—with joy for the privilege of helping, and not grudgingly.

Vs. 9, 10. Duties to others as individuals. Do not profess love when it is not there. Not only turn from evil but abhor it. V. 10. *Honor*—Be foremost in honoring others, but hindmost in seeking honor for self.

V. 11. Business and Religion. These should both be attended to faithfully. One does not need to give up business to be fervent in spirit. Be earnest at both.

Vs. 12, 15. *Rejoicing*—because the hope is so glorious: *Patient*—that the tribulation may best work out its end. *Prayer*—A constant attitude of fellowship with God. *Saints* for they are members of the same family; *Bless*—It is Christ-like; *Rejoice, Weep*—Show sympathy with others in their joys and sorrows.

Teachers and pupils. It would be a good thing to commit this lesson to memory and keep it there by frequent repetition in daily life. What a help it would be.

ABSTINENCE FOR THE SAKE OF OTHERS.

Oct. 27.

Lesson, 1 Cor. 8: 1-13.

Gol. Text, Rom. 15: 1.

Memory vs. 12, 13.

Catechism 53-56.

The circumstances in which the words of this lesson were written were as follows:—

Five years previous to this time, Paul had reached Corinth, a heathen city of 400,000 people, living to a great extent in dishonesty, debauchery and drunkenness. The few converts who broke away from this old life had a hard fight, both with their own old habits and inclinations, and with the daily example around them. They were all "young converts" for it had been but five years since any of them had first heard the gospel. Some of them would be stronger than others, just as it is to-day, and Paul writes this letter to them. Read the whole Epistle carefully, in the light of the circumstances, and see what new meaning is thrown upon it.

This lesson is on the one point of eating meat offered unto idols. When their beasts were slain, the flesh was often laid before an idol, as a sacrifice, then taken and sold in the shops. Christians if eating with a friend, or buying food at the market, might get such meat. Some of them thought that to eat it would be countenancing idolatry. Paul tells them that it cannot make the meat any worse to have been thus offered, and there is no sin in eating it, but if a man think it to be sinful, to him it is sinful. Further, if a strong Christian, who thinks it no harm, should eat, and a weak one be led by that example to eat also, and yet have doubts whether he is right, that weak one sins, and the strong one, is, in a measure, responsible for it, and is guilty. Therefore one should not take all the liberty that he may be entitled to, he should think how it will affect his weaker brethren and deny himself for their sakes.

Vs. 1-3. A contrast between knowledge and love. It is good for one to have knowledge that enables him to see that an idol is nothing and that the eating of such meat can be no sin.

It is better to have such love for others as will lead one to deny one-self for their sakes.

Vs. 4-12. The writer carries out, enlarges, the idea of vs. 1-3, showing that the idol is indeed nothing, but that there are some who think it a sin, this eating of meats offered to idols, and for them it is sin, and if by my eating it they follow my example, and yet feel they are doing wrong, they sin, and I too am guilty.

V. 13. The lesson closes with Paul's noble resolve. Let us make it our own.

1. No Christian has a right to all his rights. He is bound by the law of love to abstain from what he may think his rights, if, by them, others are led to sin.

2. Jesus in Matt. 18: 6, shows how serious a thing it is to lead even the weakest Christian into sin.

3. There are many things, such as taking wine, pleasure walking or driving on Sabbath, balls, theatres, &c., that some may claim not wrong. However that be, it is certainly not wrong to abstain for the sake of others who do think them wrong, and he who does so, acts the nobler part.

4. So far as strong drinking is concerned, there can be no question as to its ill effect; upon all who indulge, and abstinence both for our own sake and that of others is binding upon all.

5. A Christian's conduct must be regulated according to the effect of that conduct upon others. In judging of right and wrong, he is bound to consider the effect upon others. A thing right in itself may from this cause be wrong. The law of love is the highest of all laws and as binding as any. Obedience to it is not of choice.

Nov. 5. THE RESURRECTION.

Lesson, 1 Cor. 15: 12-26.

Gol. Text, 1 Cor. 15-57.

Memory vs. 20-23.

Catechism 57-59.

Last lesson was a practical one, to help the converts at Corinth; this is a doctrinal one to give them comfort. Read the whole chapter, also, the story of Christ's resurrection, in the Gospels and Acts, and 1 Thess. 4: 16, 17; 2 Cor. 5: 3-4, Phil. 3: 20, 21.

The heathen Corinthians did not believe in a resurrection. Different sects of their philosophers taught different systems but none of them taught personal immortality.

The lesson has two leading parts.

I. Vs. 12-19. The resurrection is shown to be a leading article of the Christian faith and to be bound up with the resurrection of Christ and based upon it. One of the facts that there was no contradicting was that Christ had arisen. Witnesses many there were to prove it, for they had seen the death, the burial, and had seen Him alive again. We make...uch, not too much, of the death of Christ, but we make too little of His resurrection. Paul in this section shows the sad conclusion if that resurrection be not true.

II. Vs. 20-26. This section deals with the certain, the character, and the blessed results, of the resurrection of Christ, and the resurrection of his people that shall follow. Now is Christ risen, and He is but the first fruits, the blessed after fruits will follow, will rise as he rose. "As in Adam," i.e., as all who are in Adam, the whole race, in him as their representative, die, "even so, in Christ," i.e., even so, all who are in Christ, in Him as their representative, shall be made alive.

Some grand truths follow Christ's resurrection.

1. It is the crowning proof that He is the Son of God. If He could not conquer death and come back from heaven, He could not prove that at the first He came from Heaven."

2. "It is the proof that death does not end all, that there is life immortal beyond the grave."

3. "It is a proof that our Saviour who could conquer death has power over all our enemies."

4. "It is the assurance of our own resurrection with spiritual bodies like unto His own glorious body."

From the character of the spiritual body of Christ after the resurrection we learn what our spiritual bodies will be like.

1. It was the same as before His death, for they recognized Him, and yet it had undergone a change for they did not know Him at first. So with our spiritual bodies.

2. It was raised above nature's needs for we do not read of hunger or weariness after He arose, so with our spiritual bodies.

3. It was above nature's laws, for He suddenly stood among them when they were in a room with the door shut, and, He as suddenly vanished again. So with our spiritual bodies.

4. They knew Him, so "we shall know each other there," and all the more that we will be looking for loved ones, which the disciples were not, after His resurrection.

5. "What a comfort is the resurrection to the noble souls in weakly, sickly, deformed bodies, yea to all, in bodies which grow old and decay."

6. "As the body is renewed thus by the resurrection changes, so may the soul scarred and marred by sin become glorious in beauty in Jesus Christ.

7. If we wish to be in the likeness of Christ at the resurrection we must take on that likeness now.

Acknowledgments

Received by Rev. Wm. Reid, D.D. Agent of the Church at Toronto, Office, Confederation Life Building, Room 62-65.

ASSEMBLY FUND.
 Rec. to 5th Aug., '93 \$148 67
 Chater & Humeville... 1 00
 Treharne... 3 00
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 \$154 67

HOME MISSION FUND.
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 Mont, J M Lennan... 35 03
 Mrs J Welland... 1 00
 Annan... 7 85
 Beq. J B Lloyd... 50 09
 Wroxeter... 23 97
 Glenboro, Cypress... 15 00
 J Mowat, Preston... 5 00
 Nassagawoya... 40 00
 Wingham s s... 9 09
 Keeno... 10 00
 Friend, Keeno... 10 00
 Beluevale... 15 01
 Dalhousie, &c... 15 00
 Margaret Kerr... 75 00
 W D Swayze, Dunnv'l... 50 00
 Seaforth 1st... 32 25
 Eden Mills... 10 00
 Guelph, Knox... 125 00
 Arthur s s... 11 00
 Atwood... 38 50
 Thornbury, Clark b'g... 15 00
 South Casselman... 1 00
 Vancouver 1st c o... 5 00
 Parkissimo... 10 00
 Campbellville... 30 00
 Cumberland... 7 00
 Rev S Rosborough... 3 60
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 Aberarder... 5 00
 \$5,513 80

STIPEND AUGMENTATION FUND.
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 Presbyter... 1 00
 Glenboro, Cypress... 10 00
 Keeno... 16 00
 Russell... 20 00
 Seaforth 1st... 7 38
 South Finch... 16 00
 Cryser... 6 25
 Atwood... 26 45
 Campbellville... 20 00
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FOREIGN MISSION FUND.
 Rec. to 5th August... \$2,684 17
 Presbyter... 2 00
 Friend, Walkerton... 20 00
 ... 20 00
 J H, Walkerton... 5 00
 Oakville c o... 25 00
 Oakville s s... 25 00
 Galt, Knox... 43 87
 Monck... 5 00
 Mrs J Welland... 10 00
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 Annan... 13 35

Beq. John B Lloyd... 50 00
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 Seaforth 1st... 5 73
 Atwood... 8 70
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 Warwick... \$1 25

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 Treharne... 4 00
 \$336 76

Ministers Rates.
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 Dr Clelland... 22 00
 P Strath... 5 00
 J Morrison... 8 00
 \$156 00

AGED AND INFIRM MINISTERS FUND.
Donations and Collections.
 Rec. to 5th August... \$579 11
 Presbyter... 1 00
 Galt, Knox... 10 00
 Seaforth 1st... 6 76
 Atwood... 7 20
 Treharne... 10 10
 Bethel... 4 00
 Campbellville... 10 00
 \$628 07

Ministers Rates.
 Rec. to 5th August... \$14 20
 Rev P Strath... 4 00
 J C Smith... 25 50
 J Hastic... 10 50
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 J A F Sutherland... 7 50
 J Morrison... 4 00
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 \$507 90

MINISTERS ENDOWMENT FUND.
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 Zion... 25 00
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JEWISH MISSION
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 Per Rev P Morrison... 5 01
 4 25

ERROMANGA.
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FOREIGN MISSIONS.
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 Lyon's Brook c o... 21 75
 Friends Up Stko... 10 01
 Merigomish wms... 10 00
 Bathurst, St Luko's... 11 20
 Bathurst, YougHall... 6 00
 Dartmouth... 50 00
 Prince William... 40 00
 Wyanan W Kay... 30 00
 Wm A McCarty... 5 00
 Sheet Harbor... 4 10
 Rev S Rosborough... 5 00
 Henry McKenzie... 5 00
 Charl'tn, mem Jasch... 40 00
 Lenfield etc... 5 33
 Maud Moser... 6 66
 Bairloch (Irish)... 30 81
 Barney & River Kirk... 4 16
 Bodford... 9 25
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 Annapolis... 49 00
 Up Londonderry... 4 00
 New Mills etc... 60 00
 Dartmouth s s... 25 00
 Ferrona and Eureka... 6 00
 Sheet Harbor Road c o... 5 35
 Dalhousie... 45 15
 Sannonvalogs... 3 32
 Summerside s s... 5 00
 Ch. Endeavor... 5 00
 Millsville... 21 16
 ss... 13 00
 Maggie R Burton... 4 00
 Digby... 9 10
 Bay View... 7 90
 Baetouche... 19 50
 Merigomisho... 23 67
 French River... 23 50
 Lake Auslie... 5 00
 Presbyterian... 35 00
 New Mills wms... 10 00
 Charl'tn St. Jas... 40 00
 Mrs Jane McLean... 5 60
 Milford, c o... 4 00
 Rich'd Bay Lot 14... 17 00
 New Richmond wms... 23 00
 Amberst... 145 00
 Strathlorne... 20 01
 Shubnacadio... 35 83
 Moose Riv Mines... 7 80
 Newcastle, St. Jas... 20 00

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 Lower Musqdoit... 15 50

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 Div Merchants' B of H... 18 00
 B of N S, Hx... 76 00
 Mabou... 21 60
 Harvo & Acton... 25 00
 Richmond Bay rop't... 6 38
 Mid Musqdt... 10 00
 Friends Up St'ko... 9 70
 Dartmouth... 70 00
 W Camp & Camp'l'n... 3 00
 Prince William... 20 00
 Bathurst, YougHall... 6 00
 Margare Harbor... 5 00
 Henry McKenzie... 50
 New Mills etc... 21 50
 Canard... 12 00
 Bridgetown... 9 00
 Interest... 13 74
 Presbyterian... 15 00
 Carleton & Chebquo... 7 00
 Richmond Bay E Lot 14... 8 00
 Noel... 17 08
 Div. U B of Hx... 4 50
 Newcastle, St. Jas... 20 00
 Annapolis... 4 00
 Wolfville, rep'ym't... 20 00

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 Prev. ack'd... \$1,515 09
 Up Musqdt... 8 00
 Milford wms... 4 53
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 Lower Musqdt... 20 92
 Miss J Henderson... 6 00
 Port Hood... 3 00
 Cent'l Inverness c o un... 30 25
 Mid. Musqdt... 10 00
 Lyon's Brook c o... 21 75
 Friends Up Stko... 10 01
 Merigomish wms... 10 00
 Bathurst, St Luko's... 11 20
 Bathurst, YougHall... 6 00
 Dartmouth... 50 00
 Prince William... 40 00
 Wyanan W Kay... 30 00
 Wm A McCarty... 5 00
 Sheet Harbor... 4 10
 Rev S Rosborough... 5 00
 Henry McKenzie... 5 00
 Charl'tn, mem Jasch... 40 00
 Lenfield etc... 5 33
 Maud Moser... 6 66
 Bairloch (Irish)... 30 81
 Barney & River Kirk... 4 16
 Bodford... 9 25
 Durham c o... 15 00
 Annapolis... 49 00
 Up Londonderry... 4 00
 New Mills etc... 60 00
 Dartmouth s s... 25 00
 Ferrona and Eureka... 6 00
 Sheet Harbor Road c o... 5 35
 Dalhousie... 45 15
 Sannonvalogs... 3 32
 Summerside s s... 5 00
 Ch. Endeavor... 5 00
 Millsville... 21 16
 ss... 13 00
 Maggie R Burton... 4 00
 Digby... 9 10
 Bay View... 7 90
 Baetouche... 19 50
 Merigomisho... 23 67
 French River... 23 50
 Lake Auslie... 5 00
 Presbyterian... 35 00
 New Mills wms... 10 00
 Charl'tn St. Jas... 40 00
 Mrs Jane McLean... 5 60
 Milford, c o... 4 00
 Rich'd Bay Lot 14... 17 00
 New Richmond wms... 23 00
 Amberst... 145 00
 Strathlorne... 20 01
 Shubnacadio... 35 83
 Moose Riv Mines... 7 80
 Newcastle, St. Jas... 20 00

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 Prev. ack'd... \$1,631 92
 Mid Stawiacke... 11 00
 Lower Musqdoit... 15 50

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 Mid Stawiacke... 11 00
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FRENCH EVANGELIZATION.

Already ack'gd.....	\$2,508 47
Woodville, Ont.....	27 10
Georgetown, P.E.I.....	12 90
Dunwich, Chalmers.....	5 15
Up Kenneteook, N.S.....	9 03
Milbank.....	11 30
Carling & Sheb.....	7 80
Powassan & Kells.....	7 00
Bailie, Tower Hill, &c.....	10 00
Mandaumin y p ms.....	8 00
Caledon, Knox.....	6 50
Sydeham, St Pauls.....	14 25
Chesterville.....	10 00
Morewood.....	30 60
Eden Mills.....	8 50
Williamsford, &c.....	8 00
S. River & Eagle Lake.....	3 50
Hector McLean.....	5 00
Lansdowne, &c.....	9 00
Kennebec Road.....	10 00
Sarnia, Moore Line.....	15 00
Bearbrook & Navan.....	16 25
Laprairie.....	4 00
Great Village, N.S.....	5 50
Lachine, St And.....	56 00
Beverly.....	6 00
N Kinloss, &c.....	16 08
Flodden.....	6 44
Endeavorer, Killarney.....	5 00
Becanec & Wauvoig.....	10 40
N Sydney, St Matt.....	33 65
Amos.....	21 85
Grenville, French.....	5 00
Kingsbury, St And.....	11 00
Windsor Mill.....	4 50
Lower Windsor.....	7 40
Avonmore.....	15 00
" s.....	11 00

Sebriecht & Uphill.....	3 00
Oro, Knox.....	3 90
Onoida.....	12 50
Carlisle.....	9 31
Mrs A H Clutton.....	1 00
Neil McLean.....	1 00
A J Koss.....	5 00
H Broughton.....	2 90
Friend, St John.....	3 00
Storrington.....	3 25
Pittsburg.....	6 00
Glenburnie.....	7 75
C M Ingram.....	2 01
Melrose, Lonsdale, &.....	7 24
Calabogie.....	7 90
Avoca & Harrington.....	8 00
Orr Ravenswood, &c.....	7 00
Dunblane.....	5 60
Pamiota.....	5 00
Amos.....	10 00
Casselman.....	7 16
South Indian.....	2 81
Thank of g, Mem Sel.....	2 00
Beachburg.....	24 00
Dunwich, Duffs.....	10 60
Kimsley.....	12 00
Maple Val, St And.....	5 34
Lonsborough, Knox.....	10 00
Arthur, St And.....	5 80
East Seneca.....	4 00
Friend.....	5 00
.....	5 00
Cumberland.....	7 04
Weyvale.....	10 31
Guelp, Miss Brydon.....	10 00
Lancaster, Knox ss.....	13 43
Ladacs.....	11 2
<i>Per Rec. P. M. Morrison, Halifax</i>	
Tatamagouche.....	00
A Campbell, Annapolis.....	5 00
Mid Musquodoboit.....	11 00
Bathurst, Yonghall.....	1 70
Thorburn & Suth River.....	30 00

Wyman W Hay.....	7 84
Sheet Harbor.....	4 10
Henry McKenzie.....	5 00
Pleasant Harbor.....	0 46
Lockeport.....	2 00
Dalhousi.....	53 00
Shuben cadie.....	9 74
Bridgetown.....	4 70
Charlottetown, St Jas.....	10 90
Summerfield.....	6 00
Richmond Bay E.....	8 00
Noel.....	2 00
Newcastle, St Jas.....	7 00
West Cape & Camp.....	2 00
Prince William.....	5 00
Fishers' Grant.....	3 50
<i>Per Rec. Dr Reid, Toronto.</i>	
Grassmere.....	6 20
Kippen.....	14 18
Presbyter.....	1 30
Balt. Knox.....	50 70
Glacks Cors.....	5 00
Annan.....	7 50
Wingham ss.....	3 15
Colinville.....	2 00
Seaforth Ist.....	10 60
Atwood.....	22 25
Thornbury & Clark's g.....	19 10
C'p'ville & Aberarder.....	14 10
— \$3,557 09	
POINTE AUX TREMBLES SCHOOLS.	
Already ack'gd.....	\$565 75
Guelp, St And s.....	50 00
Great Village c c.....	8 75
Lachine, St And s.....	45 85
Elmsley.....	7 00
Stallarton.....	17 24
Dartmouth ss.....	25 00
Daywood & Johnson c c.....	3 00

PRESBYTERIAN COLLEGE, MONTREAL.	
<i>Endowment Fund.</i>	
Already ack'gd.....	\$1,259 30
Rev H McLean, Ross.....	10 20
Bruc'f'ld.....	60 00
Dundas, Que.....	23 30
W Hodce, Cornwall.....	34 00
Pembroke.....	70 00
— \$1,456 59	
<i>Ordinary Fund.</i>	
Already ack'gd.....	\$47 02
Hemmingford.....	6 00
— \$53 02	
<i>Executive Chair.</i>	
Already ack'gd.....	\$85 00
Arch McIntyre, Mont.....	50 00
— \$135 00	
Received from Other Treasurers.	
W. & O. FUND, MARITIME PROVINCES.	
Received by the Rev George Patterson, D. D. from 31st July to 31st August.	
<i>Ministers' Rates.</i>	
James Ross.....	\$14 00
E L Bayne.....	14 00
G M Grant D D.....	14 90
A W L Sinclair.....	14 20
J A McLean.....	7 10
E A M Cardy.....	14 20
W H W Herdman.....	10 62
Mal Campbell.....	10 50
A F Thompson.....	14 20
J A McKeen.....	14 40
John Rose.....	17 50
Total..... \$144 72	
Of which \$1.10 for fines.	

SEIZING OPPORTUNITIES.

A lady once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote telling him that his change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." Tremblingly she folded and sent it off. Back came the answer, "thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow, shot at venture, hit home, and the young man shortly after rejoiced in the fulness of the Gospel of peace. How often do we as Christians close a letter to those who have no hope "as anybody would," when we might say a word for Jesus? Shall we not embrace each opportunity in the future?—*The World of Life.*

No Church can long survive the decay of family religion; but the Presbyterian would suffer first from a calamity of that kind. Presbyterianism is thoughtful or nothing. It cannot live, much less thrive, on the heated atmosphere of the late meeting.

From time immemorial the Presbyterian Church

has drawn its strength from the quiet, intelligent home with the family altar. To expect it to grow or even to live on any other kind of constituency, is to expect an absurdity. Anything that lowers the tone of family life threatens the very existence of Presbyterianism. Others may live on late meetings and excitements; the Presbyterians cannot. They must have order and intelligence, and the family altar at home, or cease to be Presbyterians worthy of the name.—*Canada Presbyterian.*

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