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Presbyterian Record.

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TRY OUR OWN SABBATH SCHOOL LESSON HELPS FOR 1898.

THE CLOSE OF ANOTHER YEAR.

This is the last issue of the year. Thanksgiving and Christmas and New Year give wide scope for moralizing; but our issue is monthly; moralizing in advance is profitless, and by next month stale.

All we can do, is, say—not sing—Amen, to all the good printed and preached; and urge that thanksgiving for the year's mercies be not the vapor of speech and song but the solid sweet remaining; and that it be moulded into effort to give others the good, of every kind, for which we are grateful.

Much of our own land needs more light. More than two thirds of the race beyond are in dark hopelessness. The past cannot be retrieved or improved. Let new and better thanksgiving mark the coming year.

As a church we can do more and there is more to do. Larger are the throngs of millions ever nearing our doors, starving for the Bread of Life. Shall they die hungry in larger measure than we can prevent.

The Eastern Section with no small debt already on its Foreign Mission Fund, has decided to open up a new mission in Korea. Larger giving, each one a little more, some a good deal more, will be necessary to meet what they have undertaken. The Western Section has heavy obligations. See statement of the schemes on another page. Let thanksgiving be shown by meeting them.

Let not the calls of God be looked upon as burdens, or merely as duties, but as high privilege. Co-workers with Christ in the world's uplifting to better things.

And now a word as to our own work.

1. Special thanksgiving from the RECORD and its readers to those who have, with no little care and work, and sometimes at personal loss, helped to make it successful by aiding the circulation.

Will pastors, elders, and all of our Christian workers join in the effort to get it, as far as possible, into all the homes of our Church for the coming year.

As the *Childrens' Record* is in some places unknown, it will be sent, for the year 1898, to *all new places*, where it has not been before taken, at ten cents per copy in parcels, only two-thirds the regular price.

3. See advertisement of our Sabbath School Helps, on page 336. Try them for a year. Send to this office for *Teacher's Monthly*, for *Quarterlies*, and for *Leaflets*. See advertisement for other helps.

4. Young Peoples' Societies will find the Topic Cards and Booklets, supplied at this office, of great help. See advt. page 336.

And now for the future. Time does not wait. There is no resting place between old and new years. On. On. To the true toiler there will be rest enough, but not too much, when New Years come no more.

"The morning cometh and also the night," the answer, with its sad refrain, to the watchman's cry, finds illustration every day. Truth and right are advancing. Dark lands are lightening. But shadows gather here and there in Christian lands that make the outlook gloomy. One of these, mourned by the "Christian Leader," is the change in public opinion which seeks, and permits, the establishment of Sunday open air concerts at the histeric castle in old Edinburgh, so long a Sabbath stronghold. The Scottish Sabbath with its teaching has no doubt had much to do with Scottish character. And as one thinks of Parisian and Continental Sabbath and the life behind it, one may well be anxious about such influences upon young Scotland, in this dishonor of God's Holy day.

A few years ago, Ingersoll's lectures and writings, full of bad and bitter railing against God and the Bible, had hosts of hearers and readers. Now his name is rarely mentioned. He lectures bitterly as ever. Few listen, and the press takes small notice. Contrast Moody. For thirty years he has told the Old, Old, Story far and wide, and still the multitudes throng him. Those who know it best seem hungering and thirsting to hear it like the rest. And those who do not accept it, find nothing in the other to satisfy their longings, and their consciences tell them that God and his claims are true and for their good. Well may Christian workers possess their souls in patience, nor grow weary or fearful when men insult God and other men hear and echo the blasphemy.

Long has been the courtship between the Free and U. P. churches, Scotland, with sometimes lovers' quarrels. A new phase is now seen, in the joining of individual congregations, who cannot wait for the coming Union. In the parish of Old Deer, Aberdeenshire, one of each recently became one. Principal Rainy and others took part, and spoke of it as a happy harbinger of better days hoped for in the nearing future, when with a United Church they could do so much "for dear old Scotland and for the world."

BAPTISM; WHAT? WHO? HOW?

I. WHAT IS BAPTISM.

Baptism is the sign, the seal, the outward token, of the covenant, or agreement, or bargain, which God makes with men, and they with Him. It is a seal of "our engagement to be the Lord's"; and of His engagement to be ours.

Two men make a bargain. They put their agreement in writing, and have their seals and signatures attached. The signing and sealing in the presence of witnesses, is a token to the world that each one has pledged himself to the other, to fulfil his own part of the contract.

When God first made agreement with man, with our first parents; there was no distinctive sign, and no need for it, for all were supposed to be included.

But man broke that covenant; and when God in His goodness, making atonement for man's sin, offered to receive back again all who were willing to enter into agreement with Him, on the new basis of free forgiveness, He gave an outward sign, by which His church, His chosen, those who had thus entered thus into covenant with Him, might declare themselves His people.

In the 17th chapter of Genesis is found the story of the first marking of that covenant so far as the outward seal is concerned. In verse 10, after telling Abraham that He is going to make this agreement with him; God says, "This is my Covenant which ye shall keep; every man child among you shall be circumcised; and it shall be a token of the covenant betwixt thee and me." Here then we have the beginning of God's covenant people, sealed by an outward sign; the beginning of a visible, organized, people of God in the world.

II. THE CHANGE OF SEAL.

The token of the Covenant between God and man to-day, the outward seal of the church of God, is Baptism. It is of Christ's own appointment. He did not introduce any new thing. Converts from heathenism to Judaism were baptized, as a token of their cleansing from sin, before receiving circumcision the seal of God's covenant people. Baptism was also common among the Jews as a sign of purification. And Christ merely took this familiar

ordinance and invested it with a new meaning, making Baptism in the name of the Trinity to be henceforth the sign or seal of His professed followers. He told His apostles to go into all the world, telling the good news, and to baptize all who accepted it.

The Apostles did as they were bidden. The same is done yet. Our missionaries tell their good news to the heathen, and those who accept Christ are baptized. In the mission field to-day, baptism is the token to heathen and christian around him, that a man has finally and forever renounced his old gods and accepted the new.

III. ONE COVENANT UNDER OLD AND NEW.

Though the seal of the Covenant has been changed, the Covenant is the same. The church under both dispensations is one.

When God made agreement with Abraham, He said, "I will establish my Covenant with thee and with thy seed after thee for an Everlasting Covenant." Gen. 17, 7. And in thee and thy seed shall all families of the earth be blessed."

In English,—seed is a plural word, but in this promise the Hebrew word was singular, and it means "In thee and in thy child shall all families of the earth be blessed." And so we read in Gal 3: 16, "Now to Abraham and to his seed were the promises made. He saith not, 'and to seeds,' as of many; but as of one, 'and to thy seed,' (thy child,) which is Christ."

Again, in Gal 3: 7. "Know ye therefore that they which are of faith, the same are the children of Abraham," and again, v. 29. "If ye be *Christ's* then are ye Abraham's seed and heirs according to the promise."

The Covenant therefore between believers and their Savior to-day, of which Baptism is the outward sign, is not merely a similar covenant, in its meaning, to that old one made with Abraham. It is the same Covenant. When God chose Abraham and entered into agreement with him, it was not as the father of the Jew, but the "father of the faithful." The "seed" that were included in that Covenant were not Jews, as such, but Christ and His people.

In Scriptural pictures the same truth is taught. In Jer. 11 : 16, the Church of God,

which was then confined almost wholly to the Jews, is compared to a "green olive tree, fair and of goodly fruit." In Rom. 11 : 17, Paul, writing to the Roman Gentiles, uses the same figure, and speaking of the Jews, says. "Thou (Gentile) being a wild olive tree, wert grafted in among them, (the Jews) and with them, partakest of the root and fatness of the olive tree."

The New Testament church is not merely an olive tree, like unto the old; but the same old tree, with some new branches, the Gentiles, grafted in.

Again in Eph. 2. 11-22 the church of God is represented as an house, a spiritual temple; and Paul tells the Ephesian Gentiles, v. 14, that Christ broke down the middle wall between Jews and Gentiles; and that, v. 17, "ye (Gentiles) are now no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are builded upon the foundation of the Apostles, (New Testament) and Prophets, (Old Testament) Jesus Christ Himself being the Chief corner stone; in whom *all the building*, (Old Testament and New Testament wings of the great Spiritual House) fitly framed together, groweth unto an holy temple in the Lord."

One covenant, one church, one spiritual temple, one household, one family of God, under the Old and New Dispensations; the outward point of difference being that the household mark was circumcision, now it is baptism.

IV. WHY INFANTS ARE BAPTIZED.

From what has been said, it follows that all conditions laid down when the Covenant was made, if not cancelled, are yet in force.

When men make laws these laws are in force until done away. So when God instituted a Church, a covenant people, upon certain conditions, and with certain privileges, these conditions and privileges must be yet in force if not taken away by Him who gave them.

One condition which God laid down when He first founded this visible Church and directed that His covenant people should be known by a visible sign, or seal, or token, was that this seal should be affixed, not only to those who entered into covenant with Him, but to their children

as well. In Ex 17 : 10, 11, after making His covenant with Abraham, God directs that as an outward token of the covenant just made, Abraham must be circumcised : " *It shall be a token of the Covenant betwixt thee and Me.*" Not only so, but " *He that is eight days old among you shall be circumcised.*" " *The uncircumcised man-child,*" v. 12, was not to be reckoned as one of the covenant people, " *he hath broken my Covenant.*"

This condition of the Covenant, this duty which God laid upon His people, this privilege which He gave them, He has never withdrawn. The form of the seal has been changed ; but the command to believers to affix the seal of the Covenant to their children has never been cancelled by Him who gave it. The duty is still binding. The privilege still belongs to His covenant people.

V. A DIFFICULTY AS TO THE BAPTISM OF INFANTS.

" *Did not Christ command that believers should be baptized? Is not New Testament Baptism 'believer's baptism' ? And an infant cannot believe.*" That is true, but the Old Testament seal of the Covenant as well as the New, was the believer's seal. Read Rom. 4:3, " *Abraham believed God, and it was reckoned unto him for righteousness.*" And again, verse 11, " *and he received the sign of circumcision, a seal of the righteousness of the faith which he had*" before he was circumcized.

The Old Testament seal was the believer's seal ; but the believer was privileged, commanded, to affix it to his children, and that privilege God has never withdrawn ; that command He has never cancelled.

VI. THE BAPTISMAL OBLIGATIONS OF PARENTS.

If Baptism be a seal of a covenant, it means that each party is pledged to the other ; God to the child ; the child to God. In infancy and childhood, the parent plans for, and acts for, the child. The child's coming and going and thinking and speaking and doing, depend upon the parent ; and the seal means that the parent is pledged, so far as parental leading is concerned, that the child shall be led, guided, taught, prayed with and prayed for, for God.

Though the child cannot understand the meaning of the seal, either old or new, the command is rich in meaning. It means that in all that the Christian parent can do with and for his child, the child's part of the Covenant will be fulfilled ; and that he will do what he can, in dependence upon the Holy Spirit, that the child shall ever thus choose to live and walk.

The seal is also a comfort to the parent in the work of training the child. He sees in it God's own appointed pledge that He will bless to the child the teaching and training that may be given.

VII. THE OBLIGATIONS OF BAPTIZED CHILDREN.

As young people grow up to think and act for themselves, the fact of their having received the seal of the Covenant imposes obligation upon them. They should, so soon as they come to know their duty, realize that their side of the agreement now rests not with their parents but with themselves. If they do not fulfil that part by yielding their hearts to God and serving Him, they are breaking God's Covenant. The seal remains with its obligation, and they are disowning and dishonouring it if they refuse to surrender to Christ and become his professed followers.

It may be said that parents have no right thus to impose obligations upon their children ; that they should leave them free. It is the right, the duty, of Christian parents, to do the best they can for their children, and the best they can do is to seek to have them within the pale of God's covenant people, both in name and in reality ; and children have a right to complain, if their parents, through neglect, deprive them of any good which they might otherwise have. God knew what parents had a right to do, and what was best for the children, when He first gave to these the seal of the covenant.

VIII. WHY BAPTISM IS ADMINISTERED BY SPRINKLING OR POURING.

There is not much room, in the limits of a short article, to enter into the question of the mode of Baptism. The chief reasons for Baptism by sprinkling or pouring may be summed up as follows :

Because the validity of the sacrament does not depend upon the quantity of

water used, any more than does the Lord's Supper upon the quantity of bread eaten.

Because baptizing a person with anything, implies the application of the element to the person rather than the person to the element; the seal to that which is sealed, rather than the reverse.

Because Scripture baptisms and washings of all kinds, as symbols of spiritual cleansing, were usually by sprinkling or pouring.

Because the New Testament use of the word *baptizo*, sometimes translated baptize and sometimes wash, was in no case certainly immersion, while in a number of cases, it was certainly not immersion.

For these and other reasons, we believe that sprinkling or pouring is the Scriptural mode of baptism.

X. SOME DIFFICULTIES AS TO THE MODE OF BAPTISM.

Is it not said that Jesus after He was baptized "went up out of (Rev. Ver. from) the water;" and that Philip and the eunuch "went down into the water" and "came up out of the water."

It is; but that does not decide how the baptism was performed after they went into the water. The earliest picture of John baptizing Jesus, is one found on the walls of the catacombs at Rome, and dating back nearly to the times of the Apostles. It represents John and Jesus standing in the water, in the edge of the river, and John dipping the water in a small shell-shaped vessel and pouring it on Christ's head.

In the case of Philip and the eunuch, travelling along a lonely road, coming to a small stream—for the place afforded no large body of water—the most natural method would be that both should step down out of the chariot into the little streamlet running across the way, and that, dipping up the running water with his hand, Philip should sprinkle or pour it upon the head of the eunuch. More especially fitting would be such an act when we remember that the passage of Scripture which the eunuch was reading, and which Philip was explaining, told of the coming Messiah, to "sprinkle many nations."

Thus the words "into the water" and "out of the water" do not imply that the baptism which followed was by one dipping the other under the water.

XI. "BURIED BY BAPTISM."

There are two other passages that at first sight present difficulties to some minds. One of these is Rom. 6: 4, "therefore we are buried with him by baptism into his death, that like as Christ was raised from the dead by the Glory of the Father, so we also should walk in newness of life."

In Acts 1: 5, Christ speaks of two kinds of baptism; with water, and with the Holy Spirit; one the outward symbol, the other the renewing of the heart. Now the "buried with Him by baptism" in Romans 6: 4, refers to a baptism which makes men "walk in newness of life" a thing that only Spirit baptism can do.

When the Spirit renews our hearts, unites us by faith to Christ, we share in His death. It is as if we had died when He died, and had made atonement for our own sins. We are, when united to Him, made sharers in His death. We are "*buried with Him.*" There is thus no reference whatever to the burial of the body in water, but to the effect of the Spirit's baptism in making us sharers in Christ's death and burial.

Another passage of the same kind is Col. 2: 12, "Buried with Him in Baptism." But read on—"wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.

Here again the reference is not to the mode of applying the water of baptism, but to the baptism of the Spirit, uniting us to Christ and making us sharers in His death and resurrection.

The same idea is in the previous verse, which refers to the "*circumcision made without hands.*"

Let us thank God for this precious privilege of the Covenant, Infant Baptism. Let us seek to realize more of the blessings it confers, and the duties it involves; and above all to pray that our children may receive that Baptism which "buries us with Christ into His death," and makes us "walk in newness of life."

A pleasing fact, not generally known is the great decline of the opium traffic, which last year, in India, yielded a revenue of about twelve millions of dollars, as against between forty and fifty millions of a former time.

Our Home Work.

TRY OUR OWN CHURCH S. S. LESSON HELPS
FOR 1898.

Will our Maritime people please read carefully the Home section of the RECORD this month. The facts are largely Western but the principles apply equally to East and west. Moreover East and West are only comparative terms. The older Provinces are all East, far East, to the great far West; and they all have in it an equal share. Their strong and sturdy sons are going to work out their life plan on its prairies and in its mines and mountains; and it is a great privilege that when they go beyond our care, we can still reach out, with our Home Mission work, and make that new land a place where they may go without so much risk of being led astray.

Rev. Dr. Clark, father and President of the world's Christian Endeavor Society, writes to Rev. R. D. Fraser, regarding the Assembly's "Plan of Study" for 1898, as follows:

"It seems to me that it is an admirable plan in every respect, and I do not see how it could well be improved. I should think that Christian Endeavor societies everywhere would wish to take it up. I am glad to see from your letter how thoroughly you appreciate the genius of Christian Endeavor and see that its object is to work in and with the nominations for the church of which it is a part. I am glad that your Church is indoctrinating your Endeavor societies in the shorter catechism and in these other topics which should be familiar to every young Presbyterian."

Now that the General Assembly's Committee on Young People's Society has with great care prepared a "Plan of Study" for the Y. P. S. of our Church; and has issued Topic Cards and Booklets containing this "Plan of Study," together with the Uniform Topics of the C. E. Society, it is hoped that all our Y. P. Societies will take it up. The Topic Cards and Booklets are published by the Presbyterian Record. See advt. page 388, see also what Father Endeavor Clark says about it on this page.

The Presbyterian College, Halifax, nearing its four score years, with its strength neither labor nor sorrow, opened the work of another session, on Nov. 3rd, with a lecture by Prof. Falconer on "Ministry, or the Priesthood—which? The first great necessity in these times is to keep well to the front the great themes that circle around the cross. Another necessity which will help rather than hinder the first one, is that the main doctrines and principles of evangelical Presbyterianism, be made prominent. The most intelligent lovers of their own Church, and its work, are the best helpers for the Church at large.

MISSION WORK IN THE KLONDYKE.

As our readers are aware the Home Mission authorities of our Church lost no time in sending in a Missionary to the new gold fields. The gentleman selected was the Rev. R. M. Dickey. Through the kindness of Major Walsh, our missionary accompanied the Government party, and has been for the last few weeks at Skaguay. He is evidently a man of the right stamp, with special adaptation for the position. He has succeeded in enlisting the sympathy and co-operation of the people in Skaguay, including Roman Catholics, as well as Protestants of every denomination, who have contributed money and labor for the erection of a church there.

Our missionary is the only missionary of any church that has gone into the new gold district, and there is no doubt that the prestige of this will be very helpful in furthering the interests of Presbyterianism through that whole territory. In a letter just received, Mr. Dickey says:

"Major Walsh returned yesterday from inspecting the passes. I had a talk with him regarding my future procedure. He proposes that I should start with Capt. Wood, and a police party, in a month or six weeks for the Klondyke. This means a tramp over the snow of 600 miles, or more, but I think I can stand it.

To pack my year's provisions and clothing, for the pass alone, would cost me \$800, and then I would have 600 miles to take it after that. On the plan proposed by Major Walsh, my only expense will be

to hand over six months' provisions to the police, and they will supply me with all my provisions on the journey, which will probably take two months, and then Major Walsh says that I can live with him until the river opens in the spring.

I am assured of the co-operation of every member of government party. I will have a good opportunity of visiting every camp along the route, and so will be better able to advise you regarding appointments for the spring.

This town of Skaguay consists chiefly of American people, is one of the important gates to British Territory, and nine tenths of the people that are now here, and that will pass through here in the spring, will locate in British Territory.

It is of the greatest importance that a man be at once sent to take my place here, — a man that can accommodate himself to any circumstances, for our congregation embraces all denominations, even Roman Catholics, Jews, and Theosophites.

Get a strong man physically, for although I do not anticipate that he will have much hardship here this winter, yet on the trail there will be unquestionably hardship.

As to the outfit required, two things are necessary, lightness and warmth. I do not propose taking much of my clothing with me, as they would not stand the trip. I will probably get one suit for the journey, and take one other with me.

Any missionary you send in by the trails should only take with him what is absolutely necessary, and send the rest of his baggage *via* St Michaels. This will be much the cheapest way. Indeed everything considered, some of our men might go that way. It will cost \$700.00 and he cannot get to Dawson City Hall till June or July, but that may be as cheap, or cheaper, than he could manage any other way. Certainly if you are sending a married man for Dawson City, let his wife go that way.

Of course, there is just a possibility of not being able to leave at the time mentioned, as it is difficult here to make definite arrangements a week ahead, but in case I do not go through the pass then, when a man comes here to take my place I can find more than enough work at Dyea and other camps in the vicinity.

Major Welsh will look around during the winter and select a suitable site for a city, where he will establish himself in the spring. This new city, he is determined, will be clean and clear from the corruption that disgraces so many places up here. One missionary, he says, is worth six policemen for the purpose of accomplishing this, so send along as many as you can."

In a letter written a few days later (25th Oct.) Mr. Dickey says :—

"We had a fine service yesterday. I told the people that we required \$120.00 more, before we could take any further steps in reference to the Church building. There and then they subscribed over \$200.00 Two men I met coming down the street gave me \$5.00 and \$10.00 respectively. To-day another man gave me \$50.00.

Yesterday at service a little Indian boy about four years old, came up and gave me five cents. I took him up in my arms and said, "Here is a boy that has given what is more to him than a hundred dollars to many of you."

Close on \$500.00 has been raised, and enough work has been promised to put up two churches. Surely, send along a good man at once. He will have a good church to preach in and a comfortable place to board and live, and if he be the right kind of man, will have a hearty reception. I suppose I can scarcely ask you to send a second man for Dyea. There is surely need enough however, for one.

On Saturday I was out along the trail inviting the men to the service. A man who overtook me said that where a number of men were working, one man, after I left them, made some sarcastic remark about religion, when another spoke up and said: 'Boys, I won't stand that. I always admire a true Christian.' Not another word was spoken. Was he thinking of his mother? "

The sending in of missionaries to these new gold fields is an expensive matter, but the money expended in this way will be well spent, and it is exceedingly encouraging to know that we are to have the active co-operation of Major Walsh, a man who values missionaries at their true worth, and who is determined to do all he can to establish the new country in righteousness, and make it a safer place for our boys and young men to go to.

THE FOREIGNERS IN THE WEST.

BY REV. DR. ROBERTSON.

I am anxious that our heterogeneous population should be assimilated and unified. In former times this was overlooked, and hence racial and religious animosities that did incalculable harm to Canada. Let us avoid past mistakes. The process of unification will be greatly helped by judicious, christian effort. We have many foreigners; with them as with us their most sacred possession is religion; for themselves and their children they prize it, and they are anxious that their altars may be reared in the land of their adoption—I speak from what I know. They are too poor to do this alone, some have appealed to us for help. Shall we turn a deaf ear to their appeal? or plead that we are too busy in Japan or China or India or the South Seas to attend to them? "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto Me," is ringing in my ears continually as I write.

Visiting a foreign settlement lately, we had a meeting in the school house. Every seat was occupied, and some persons were standing. Men, women and children were plainly but neatly dressed. Not a bang, nor a friz, nor a bonnet or hat, with one exception (the teacher's.) The girls were bareheaded, the women had neat kerchiefs of various colors over their heads. The address was in English and the people understood the language imperfectly, but better attention no speaker ever had. At the close, one of their number rose to thank the church for the interest taken in them; informed us that there were 56 families and a number of single men in the settlement; that they did not wish services in their own language, because they wished to learn English; that they had come to a good country; that they had such large liberty, such liberty as they never knew before; that what they earned and made was their own, and that no Government robbed them of it; could we give them some help to erect a church? All the work they would do themselves, but they could not buy the lumber and hardware required to finish the building. The statement was so simple, the tone so sincere, and the plea so touching, that my

eyes filled in spite of me. Assurances were given as to services and building, and the beaming faces of these simple people were ample reward.

HOME MISSIONS.

The following is the substance of a conversation that took place the other day between Dr. Robertson and a member of the Church not far from —.

"But does not the Home Mission Committee get much more from the Church to-day than ever before?"

"It got from the congregations in the western section \$40,196 in 1897 and \$40,448 in 1890; and \$1,000 better in 1891; so you see we are getting less now than seven years ago, although the membership of the Church has increased 25 per cent. in that time."

"Does the Foreign Mission Fund suffer in the same way?"

"No, the receipts for 1897 were about \$20,000 in advance of 1890."

"What rate per communicant does the Western Section give for Home Missions?"

"Not quite 26 cents, half a cent each per week. In proportion to her size and resources the Church has the largest Home Mission field in the world; our future as a people depends largely on this work being well done, and done now; and we give half a cent each per week to do it!"

"Have missions in the Western Section increased since 1890?"

"In 1890 we had 276 and now 365, one for every day in the year and more to be born next spring."

"How, with a growing work and a declining revenue, do you make ends meet?"

"Ends do not meet; last spring we had a deficit of over \$4,000, and, but for the help given by British churches and the Maritime Provinces, we should have been stranded."

"Do you think this help from Britain will continue?"

"I do not; nor do I think it desirable if it leads our people to lean on it and neglect their own duty. No self-respecting man could go home to advocate this work if our contributions continue so laughably scant."

"Is it likely that the work will grow?"

"Is it likely that Western Canada will grow? With the discovery of valuable mines—placer and other—over wide areas, with higher prices for wheat and cattle, and the promise of a good market for all farm produce, and with illimitable areas of fertile land, the country is sure to grow. This autumn we have already had the premonitions of a rising tide in immigration, in largely increased land sales. If the country fills up the work is sure to grow."

"But with such wealth in wheat and minerals should not the West largely support its own work?"

"The West gave for all purposes last year \$13.90 per communicant. The average for the whole Church was \$10.90. But one good crop, with good prices, does not make a rich people. The arrears of past years have to be wiped out, and the future has to be provided for, to escape from the money-lender and the implement man. Then, too, mines may be rich, but the owners live in Spokane, New York, London, Montreal, or Toronto, and only the poor miner or prospector is with us. And, should a miner or prospector 'strike it rich,' he packs his grip, forsakes the camp, and is hereafter known as an Eastern capitalist. No, rich men do not fancy a mining camp for a home. Our flocks are largely composed of the hard working and the unlucky, and they give well for their means."

"Are all the stories we hear about the drinking, licentiousness, and gambling in mining camps true?"

"It is difficult to exaggerate. Saloons and bars are open every day in the week and every hour in the day. You talk about a plebiscite. We have a law closing saloons and bar-rooms on Sunday, (no self-respecting community would be without such a law) but it is a dead letter. In a camp of 1,200 or 1,300 people, I was told that there were over 100 prostitutes and that the daily receipts were between \$750 and \$800. The receipts over the bars in the camp would be at least twice as much."

"The speakers at the W. O. T. U. in Toronto dwelt on 'the moral contamination of the future husbands and fathers of England being a calamity immeasur-

ably greater than that of their physical deterioration.' Do our good Canadian women know that their own sons and those of their friends and relatives, are, in their own country, undergoing this same deterioration, and that pure women in too many instances are the victims? Let Canadians encourage British people to right the wrongs of India; but let us gird ourselves to right the wrongs of Canada—let us close the open sores that are draining our vitality and sapping our virtue. Go West and look round."

"Do missions effect any change in social conditions?"

"Everywhere the Gospel has shown itself the power of God to save; and because of this the pimp and the saloon man oppose strenuously all Christian work. Said one of them, 'I am opposed to the Church because the moment a parson strikes a town that moment it begins to decline. And I will tell you how. Miners make money, but unless that money goes into circulation it does the camp no good. These men go to the saloon and the brothel and "blow in" their money, and then it gets into the street and we all get our share. But the parson comes, gets around these men, gets them to attend church, and then they 'turn pious' and the money is put in the bank or sent East and it is lost to the town. No, sir! mining camps don't want churches."

"There is not a single mining town in the West where a mission has been planted that does not show a marked change in morals. At Nelson and Rossland we have self-sustaining congregations, at Kaslo an augmented congregation, and at Sandon, Trail, Greenwood, Slocan City, New Denver, Nakusp, Fairview, etc., good congregations are growing and their influence is felt."

"Why do we not hear more about this work? I have not heard a Home Mission address for years?"

"Home missionaries do not care to write about their work; nor do they ever get a furlough, and hence they have no opportunity of going through the Church to state the facts; and I fear that ministers do not master the reports and lay the case before congregations. A week ago one of the young ministers of the the Church told me that the reading

of the Home Mission report was to him a revelation, and he promptly got his people to give a special contribution of \$100. Let ministers become alive to the importance of this work and in a couple of years 50 cents per communicant will be given, not 25 cents.

SCHEMES OF THE CHURCH.

WESTERN SECTION.

In view of the fact that the time is approaching when many congregations and Missionary Societies allocate their money for the Schemes of the Church, we append herewith a statement from the Agent of the Church of the amounts required this year for the respective Schemes, Western Section:—

Home Missions.....	\$80,000 00
Augmentation of Stipends.....	30,000 00
Foreign Missions (exclusive of W. F. M. S. requirements).....	77,694 00
French Evangelization (including Pointe-aux-Trembles Schools)	40,000 00
Colleges, viz.:	
Knox.....	12,000 00
Queen's (including deficit of \$9,000).....	13,000 00
Montreal.....	5,000 00
Manitoba, (exclusive of amount from Synods of Manitoba and British Colum- bia).....	5,000 00
Ministers' Widows and Orphans' Fund (over and above Minis- ters' Rates and Interest from Investments).....	10,500 00
Aged and infirm Ministers' Fund (over and above Ministers' Rates and Interest from In- vestments).....	15,000 00
Assembly Fund.....	6,000 00

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other schemes are for the Western Section alone.

In order to give congregations an idea of the amount they might be expected to give, the following is the average sum per member required to make up the amount named in the above estimate:—

Home Missions.....	52 cents.
Augmentation.....	20 "
Foreign Missions.....	51 "
French Evangelization.....	21 "

Knox College.....	8 cents.
Queen's College.....	8 1/2 "
Montreal College.....	3 1/2 "
Manitoba College.....	3 "
Ministers Widows and Orphans Fd	7 "
Aged and Infirm Ministers Fund..	10 "
Assembly Fund.....	3 1/2 "

It is hoped that in every congregation and Mission station an effort will be made to reach the average per communicant. In the larger and wealthier congregations, both in town and country, this average will, of course, be very greatly exceeded. It may be interesting, and will serve to some extent as a guide to congregations, regarding the amount they may be expected to contribute, to compare the amount required this year, with the amount actually received last year for the several Schemes. Along with this there is appended a column showing the amount actually received to the 1st. Nov. for the current year.

	Received last year.	Required this year.	Am't this year, to 1st Nov.
Home Missions.....	\$69,735	\$80,000	\$12,270
Augmentation.....	22,958	30,000	1,357
Foreign Missions.....	72,061	77,694	10,173
Fr. Evangelization.....	31,720	40,000	3,833
Knox College.....	12,350	12,000	839
Queen's College.....	3,107	13,000	96
Montreal ".....	2,123	5,000	95
Manitoba ".....	3,120	5,000	366
Widows and Orphans	6,123	10,500	875
Aged and Inf. Minis- ters.....	7,261	15,000	653
Assembly Fund.....	4,488	6,000	327

It will be noticed from the last column of the above table how small is the amount received thus far this year, although only five months of the Church year yet remain. While little has been received, the expenditure has gone on from month to month, it being necessary to meet the salaries of Missionaries, etc., and at the present time the several Schemes are in debt to the extent of \$95,000. With a view to keeping down the amount of interest on borrowed money it is very desirable that congregations forward their contributions as early as possible.

Special attention is called to the fact that the Church year now terminates on the 31st of March, one month earlier than heretofore. As the Church books close then it is important that all money for the several Schemes be forwarded before that date.

AUGMENTATION OF STIPENDS.

WESTERN SECTION, 1897-1898.

The Augmented Congregations have been passing through their ordeal. Deputations have visited them, presbyteries have considered their condition; synodical committees have passed judgment on their claims; and the Assembly's committee has fixed the grant in each for another year. Now the appeal has to be made to those who hold the ropes, asking them to take a firm grip that we may reach the year's end safely—with a surplus.

WHAT OF LAST YEAR?

We all but missed the surplus, being \$30.00 short on ordinary revenue, but a legacy came and we ended with a small balance. We spent \$22,000.00 in assisting 140 congregations. It was a little less than usual, but we knew why, and managed to make it do, thanking God that so many loyal hearts were stirred and determined not to begin economizing by withholding from the Mission Funds. So may it always be!

ARE THE FUNDS CAREFULLY HANDLED?

Naturally you wish to know that your gifts are neither lavished nor used to bolster up unworthy cases. You would be satisfied on these points if you could spend a day at our meetings. The presbyteries are more than satisfied, all declaring that we cut terribly close. The congregations find the matter of self-help a live question which they have to face year after year; and we can confidently say, "the list is a fair list, and the grants are as small as they can reasonably be made."

Put it in this way: Augmented congregations contribute to stipend at the rate of \$11.78 per family, or \$6.74 per communicant. Find out what your congregation does? Enquire what some well-to-do neighboring congregation does? Likely you will get new light and discover that Augmented Congregations are easily first in this respect, and doing well for the Mission Schemes besides.

WHAT ARE THE RESULTS?

One wouldn't expect much financial advance in such a year as last, and yet 12 congregations became self-sustaining, and others took forward steps, so that we were enabled to take on 16 new congregations with larger grants than those which passed

off, and without increase of our liabilities.

The record also of 14 years' work should be considered by our friends and by those who are in doubt. There are 850 congregations to-day in the Western Section of the Church; 460 of these have been on our list, of which 270 have become self-sustaining, 140 are on the list still, and 50 have either gone back to the Home Mission list, because of changes or re-arrangements, or they have been dropped for sufficient reasons.

Put it in this way: More than half of all our congregations, and a good deal more than a third of our self-sustaining congregations, have been assisted by the Augmentation Fund, and you will see clearly that it OUGHT to have hosts of grateful and enthusiastic friends. When they all gather round us the days of pinching will pass away.

PLEASANT FEATURES.

Very pleasant is it to know that so many lights are kept burning in the Province of Quebec, and that especially in the districts where there is but one Protestant Church. It is good to hear of congregations that seemed to be doomed, but are now reviving and some of them even becoming self-sustaining. It is above all gratifying to hear it said that the exodus of English-speaking people has ceased in certain districts since the assured prospect of Church privileges was given the people.

In the Synod of Hamilton and London, also, there is an interesting development. Home Mission work had its greatest triumphs there. Every inch of the ground was enthusiastically wrought. Many large and thriving congregations were built up. But, as was to be expected, some have continued weak and needing help from some source. The Augmentation Fund has laid hold of these and has taken under its care all but a few scattered mission stations in that large Synod, with the result that Home Mission funds and Home Mission enthusiasm are freed and finding large scope in the great work of the "far West."

Akin to these are many other pleasant features of the work in east and west that might be mentioned. They remind one of the story of the little Hebrew maid, content to serve, and remembered because she served well. Such an unobtrusive

place as hers we are well content to fill.

THE FAR WEST.

It has always been our desire to help in those far western fields, but we have been so much hampered for lack of means. We see the Home Mission Committee, with hands full, striving to supply new fields, that are opening every day. We believe that if we could take hold of their consolidated fields, whenever they are ready for a settled minister, great benefits would ensue. The various Synods and the General Assembly have encouraged us to press on, and have all agreed that we should, at once, have \$5,000 a year more for such expansion in the West. Already we have taken up several new fields, and, if the Church heartily responds, more will be done next spring. We had to wait, lest the burden might fall on the 140 ministers of Augmented Charges, whose grants would have had to be reduced at the year's end, if the Church had failed to respond.

WHO CAN HELP US?

Ministers can help us most of all, by laying the facts fully before their congregations, and rallying them to our aid. Remember that the congregational contribution has been the only appreciable source of revenue for this Fund.

The Assembly has sanctioned an appeal to Young People's Societies and Sabbath Schools, and here, ministers, superintendents, presidents and secretaries can do much by becoming co-workers with us.

A large edition of this leaflet will be published and supplied by Rev. Dr. Warden in such numbers as may be asked for, and we trust it may be helpful in arousing interest and securing aid in many quarters.

WHAT MAY WE EXPECT?

The Church is virtually pledged to give us between \$28,000 and \$30,000. That looks easy when you put it in this way: 36 cents per family, instead of the 29 cents of last year. All the same, kindly thoughts and words, backed by generous deeds, will be required if we are to have the increase. We are ready to trust again those who pulled us through last year; good reason have we for THIS YEAR IS SO DIFFERENT

There is the sound of abundance of gold on the Klondyke; but, better still, there is the reality of more gold in grain bins and

dairies and cattle ranches, and a hopeful outlook in factories and warehouses and counting-rooms.

We believe that the returns at the Church offices will be better, and that a share of the increase will come our way. There can be no talk of failure in this wonderful year, in which we gathered round our beloved Queen, and the spirit of nationhood was breathed upon us, and high ideals came into our vision.

Statesman are saying: "Canals, railways, swift steamships, every facility for trade and commerce must be provided that we may seize the markets of the world;" and we are rightly willing to provide the means, expecting to reap where we have sown. God is saying: "Blessed is that nation whose God is the Lord." The Church is acting on that message in sending out her missionaries and ministers everywhere, "to prepare a high way in the desert for our God" "to lift up a standard for our people," to declare "the Gospel of the Grace of God" to every soul.

This is the work that shall "exalt our nation in righteousness," and we may be joyously willing to provide the means for carrying it on, as we are assured that if we sow generously we shall reap abundantly for "God loveth the cheerful giver."

On behalf of the Augmentation Committee.

R. CAMPELL, Convener.

ROBT. H. WARDEN, Secretary.

MORAL GEOGRAPHY.

The largest river is Time.

The deepest ocean is Death.

The highest mountain is called Success.

The most highly civilized country is Today.

The region where no man hath ever set foot is called To-morrow.

The region where no living thing hath habitation is called Yesterday.

Few reach the top save those who watch sharply for the passing of the spirit of the mountain, Opportunity, who carries upward all those who seize hold upon him.

The greatest desert is called Life, and it hath many oases. These are called Hope, and Ambition, and Love, and Charity, and Home; and of them all, the last is the most beautiful. Besides these, there are many others, smaller in extent, whence the traveller obtaineth refreshment during the weary journey through life.—Selected.

Our Foreign Missions.

Rev. Murdock Mackenzie has gone back alone to China, leaving Mrs. McKenzie and little Eric in Canada, the health of the child making unsafe at present his return to that climate.

After long illness, the result of hardship and unhealthy surroundings in their work in India, Mrs. Dr. Buchanan is somewhat better; and now, leaving her and the children behind, Dr. Buchanan is on his way alone to India, to open up his new mission among the Bheels.

How the meaning of words changes with time. "Prevent" used to mean "precede," 1 Thess 4: 15. Now it means hinder. Furlough used to mean rest; but not now to our returned missionaries. Meetings once and twice a day, week after week, are Mr. Russell's furlough as they were Mackenzie's who has just returned to Honan. Among the gifts for the Fund, after one of Mr. Russell's meetings a few days since, was a fine horse, to be sold for the work.

Crescent St. Church, Montreal, which supports Dr. McClure in Honan, is now providing him with a hospital and house. And it was needed. In a room 13 x 17 ft. with brick floor and corn-stalk ceiling, Dr. McClure (a Weelum also) has treated as many as 1,200 patients in a week. It is poor economy, not to speak of humanity or Christian duty, to allow our representatives in the foreign field to wear out their lives with needless exposure when we can prevent it. Some of our missionaries have suffered in the past from neglect of this kind.

The latest from the New Hebrides is a letter from Rev. Dr. Annand, of 15 Oct., from Sydney, Australia, where he and Mrs. Annand had just arrived, for repairs, after more than five years steady strain and work. A quarter of a century have they and the Mackenzies and Robertsons given, doing our work in the evangelization of these islands.

Of his _____ing school for native helpers

for the group, Dr. Annand says: "Our household was in good working condition when we left. Mr. Bowie had been installed as our successor for the time of our furlough. He and Mr. Lang will carry on the work in our absence.

The number of pupils is rapidly increasing. There are now sixty-six men and boys on the roll, and twenty-one wives with eight children, giving us a family of *ninety-five*, all told, to care for, teach, feed, and clothe. To us they look for everything required both in sickness and in health, hence you see that we have our responsibilities. On our return we shall probably have large accessions to our pupils as many are wanting to attend. I wish the Canadian church would help us more in the Institution.

In the death of Dr. Geo. Patterson, of New Glasgow, N.S., a link with the far past is severed, both in our foreign work and in the early history of the RECORD. He was one of the most active members of our first Foreign Mission Committee, when Dr. Geddie was beginning his work in Aneltyum. The only other member of that Committee, now living, is Sir Wm. Dawson.

Dr. Patterson was also in a sense, the first Editor of the RECORD. When Mr. Geddie's letters, almost peerless of their kind, began to come home, there was need for some medium to print and circulate them among the people of the Church in Nova Scotia; and the *Missionary Register*, the first church organ of any branch of the Presbyterian Church in Canada, was started, with Rev. Geo. Patterson, then a pastor at Green Hill, N. S. as editor. Other periodicals were afterwards started by other branches of the church, but the process of union has merged all again into one, THE RECORD, so that the *Register* of nearly fifty years ago is the predecessor of the RECORD of to-day.

His busy pen too has given us the lives of Dr. Geddie, the Mathesons, and Johnson, the beginning of our own missionary biography. Of great and lasting value has been his work for Foreign Missions. A most fitting tribute to that work it was, when Mrs. Harrington of Halifax, a daughter of Dr. Geddie, sent for his coffin a wreath of "ferns from Aneltyum."

INDIA'S BONDS. I. IDOLATRY

BY REV. NORMAN H. RUSSELL.

India has three hundred millions of people, but she has three hundred and thirty million gods; gods of clay, wood, and stone; gods of brass, silver, and gold. It is true that many Hindus see beyond the image of brass or stone some personality of which it is only a representation; but the large majority of worshippers in India as they bow before their idols, believe that they have the very god himself before them.

This is seen in the superstitious reverence they pay to these idols. If I inadvertently place my leather-shod foot upon the platform of the god, there is a howl of indignation from the horrified worshippers that the god is being defiled. A temple near to Mhow was in a state of decay, and it was seen to be about to fall. With great ceremony and much muttering of *mantraes* the threatened idol was carefully removed, none, however, but holy Brahmin hands being allowed to touch it.

A missionary after a long discussion with the people of a certain village, persuaded them to permit him to have a tussle with the god. He picked it up and to their astonishment threw it down the well, without himself suffering any bodily injury. What was his astonishment, however, a few days later to find the same idol restored to his former pedestal and seemingly none the worse of his ducking. The villagers had fished him out, and spite of his undignified downfall, had set him up again as their preserver and saviour.

But to those who do see beyond the piece of brass or stone, what is the character of the personality which the image represents? Hindu worshippers may be roughly classed under two cults:—Vishnuvites and Sivites. As a representative of the objects of worship of the former class is *Krishna* one of the *avatars* or incarnations of Vishnu. No god is more popular or more widely worshipped throughout India.

One image of this god represents him in the act of stealing, another in the company of a woman Radha, the wife of another man. His story as told in the *Pra-*

sagar or "Sea of love" is a tale of gross licentiousness. During the time of Krishna's annual festival, most immoral practices are resorted to. Women are known to leave their own husbands and live with other men, excusing themselves on the plea that their god did it.

Mahadev, the most popular god of the other sect or Sivites, is most commonly represented by the *linga*, an image whose significance is too gross and vile to be described, an image that can only suggest evil to the thoughts of the worshipper. And yet this image is more frequently met with than any other in Central India.

The story of this god also is a vile parody on the name of god; he was an adulterer and the associate of prostitutes. I have seen things done in connection with his worship that would almost pass the conception of human imagination to believe. And as for the licentious and grossly immoral rites of the Sakti or left hand worshippers of this sect, it is impossible for me to even hint at them. As a fit companion for this god is Kali, his spouse, whose insatiable appetite is fed annually by seas of blood.

The number of the gods of India has swelled to three hundred and thirty million, for the Pantheistic principles of the Brahmin have allowed him to absorb all the gods and devils of every conquered race and tribe, into the Hindu pantheon. These gods are images "like to corruptible man and to birds and four-footed beasts and creeping things." Ganesh, the god of wisdom, with elephant's head and glutton's stomach, and Hanuman, the monkey-god, are among the most popular.

It would be wrong to say that none of the objects of worship in India present any better characteristics than those just described; but these are the most popular and whose names are on every lip. Nor does any Hindu deity nor group of deities represent God as we know Him. Instead of power, wisdom, holiness, justice, goodness and truth, the too common picture is a mixture of selfishness, deceitfulness, revenge and immorality, set off it may be by a touch of barbaric generosity, or questionable good nature.

Truly said the Apostle: "The things which the Gentiles sacrifice, they sacrifice to devils - not to God."

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY THE REV. R. D. FRASER, CONVENER.

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

Attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'S is published by the "Record" at 60 cents per 100. Less than fifty, one cent each. It is issued by arrangement with the Assembly's Committee and embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. A Booklet containing the same matter and, in addition, Daily Readings for the whole year, is also ready, at \$1.00 per 100. Less than fifty, one and a half cents each. Orders for the Topic Cards or Booklets should be sent to Rev. E. Scott, Y. M. C. A. Building, Montreal.

Topic for Week beginning January 9th.
THE NEW BOOK OF PRAISE, WHAT IT CONTAINS, AND HOW TO MAKE THE MOST OF IT. Psalm 148.

LITERATURE.

The Prefaces, Table of Contents, and Indexes of the Book of Praise, have been prepared with great care and are very valuable.

The selections from the Psalter, which form the first part of the Book, are preceded by an alphabetical list of tunes with name and date of author, a metrical index of tunes, and an alphabetical list of the first lines.

The Table of Contents of the Hymnal is, in itself, a pretty full outline of Christian Doctrine, and the Indexes at the close of the Book, in addition to a list of tunes, and a metrical index similar to those prefixed to the selections from the Psalter, embrace, also, a detailed index of subjects, and an index of *Scripture texts illustrated*

or referred to in the Hymnal. The alphabetical index of first lines includes also the author's name and date.

Careful study of the varied material mentioned above will afford valuable insight into what the Book contains and how to use it.

Morrison's Hymns of the Church, \$1.25, and Studies of Church Music, by J. Spencer Curwen, will be found useful; also, where available, Duffield's Larger Book on English Hymns.

Points For The Programme.

1. Papers on the general Topic of Praise, which may embrace such points as,—
The Scripture teaching in reference to Praise;

Praise in Public Worship in the Old Testament;

Praise in Public Worship in the New Testament;

Praise in Public Worship in the Early Church;

Praise in Public Worship in the Pre-Reformation Church.

Praise in Public Worship in the Church since the Reformation;

2. The History of the Book of Praise. The Prefaces will be found helpful. Some attention might also be given to the Books in use in the different branches of the Church before the Union of 1875, as well as to the characteristics of the Hymnal which has now been displaced.

3. The Contents of the Book might be outlined on the blackboard, and a familiar explanation of the outline given.

4. A Paper on the Indexes; or a brief paper showing how to use them to profit; or a short paper on each Index.

5. A Brief Drill on how to find Hymns on any particular given Topic would be entertaining and of practical advantage.

6. The Special Use of the Book by the Choir.

How may the Congregation best become familiar with the New Hymns and Tunes.

How may the Sabbath School and the Young People's Societies make the most profitable use of the Book and so help the Congregation in the service of praise.

The article by Rev. A. McMillan, which follows, is worthy of very special study, especially in the way of giving practical effect to the suggestions herein contained.

7. A few Hymns might be selected and members asked to give the authorship of the Hymn and incidents connected with its use.

8. Papers on the great names among the Hymn writers.

9. Members of the Society might be asked beforehand for a list of their favorite Hymns and a selection from these sung at the meeting.

10. As the question, how to make the most of the Hymnal, is a practical one, to which the pastor, who is mainly responsible for the service of praise, the choir master and the organist, have all doubtless given much attention, an address from each of these upon some phase of the Topic is suggested.

THE BEST CHURCH HYMNS.

Dr. Benson, referred to in Dr. Somerville's excellent article below, writes in a recent number of the Sunday School Times:—

A former article handled the question, "What are the Best Church Hymns?" It was there shown that, while every one is at liberty to choose the hymns that are best to him, only the church decides which are the best church hymns. The church hymn is intended for congregational use, and the best hymns are those which best fulfil that use; those, in other words, which have won the widest approval and use by the church. A list of the thirty-one best hymns was given, and the article closed with the suggestion that it would be worth while to examine the characteristics of these hymns, so as to gain an answer to the question, What is to-day the standard of the best church hymns?

Of these thirty-one hymns, only two are of the seventeenth century,—Bishop Ken's "Awake, my soul, and with the sun," and his "All praise to thee, my God, this night."

Of the eighteenth century, Dr. Watts leads with five,—"When I survey the wondrous cross;" "O God, our help in ages past;" "Come, let us join our cheerful songs;" "Jesus shall reign where'er the sun;" and "There is a land of pure delight." Charles Wesley follows with four,—"Jesus, lover of my soul;" "Hark! the herald angels;" "Christ the Lord is risen to-day" and "Lo! he comes with

clouds descending." John Newton, with two,—"How sweet the name of Jesus sounds," and "Glorious things of thee are spoken." And these others with one each: Toplady, "Rock of Ages;" Doddridge, "Hark the glad sound! the Savior comes;" Perronet, "All hail, the power of Jesus' name;" Cowper, "God moves in a mysterious way;" Williams, "Guide me, O thou great Jehovah;" and Cennick, "Children of the heavenly King."

Of the nineteenth century, Lyte leads with two: "Abide with me," and "Jesus, I my cross have taken;" and these have one each: Keble, "Sun of my soul;" Adams, "Nearer, my God, to thee;" Heber, "From Greenland's icy mountains;" Montgomery, "Hail to the Lord's Anointed;" Grant, "O worship the King;" Marriott, "Thou whose almighty word;" Elliott, "Just as I am;" and the anonymous recast of an older hymn, "Jerusalem, my happy home."

Of the nineteenth century also are two versions of Latin hymns: Neale's "Jerusalem the golden," and Caswall's "Jesus, the very thought of thee."

The first thing the reading of this list suggests is the catholicity of the church's judgment; for Roman, Anglican, Independent, Moravian, and Wesleyan, alike, are allowed to contribute to it. The church's unity, indeed, is foreshadowed in her hymnody.

One is impressed also with the absence from this list of all recent hymns. There is none less than forty-five years old. At first, this would seem to indicate the judgment of the church that in hymnody "the old is better." But the fact is rather that a hymn makes its way slowly, and naturally it takes a great while for any hymn to attain a use so general and widespread, and among so many branches of the church.

THE BOOK OF PRAISE, ITS HYMNS.

BY REV. JOHN SOMERVILLE, D.D.,
OWEN SOUND.

The introduction of the Presbyterian Book of Praise will call forth from hundreds of our pastors and leaders in the meetings of young people references to the subject of praise in general, and to the particular features of Divine praise as represented in the new book. It will be of service to have the subject more fully and

definitely dealt with, by giving an evening to the consideration of it in the Young People's Society.

Inasmuch as the book has been prepared by the Church to provide a comprehensive collection of hymns suitable for the worship of God in congregations, in Sabbath schools and Bible classes, in prayer meetings, in families, in home and foreign missionary meetings, in young people's societies, and in special evangelistic services, it is expected that the book will be used in the young people's societies in all our congregations.

The contents of the book are arranged in two divisions, I. Psalms, II. Hymns.

We shall examine these sections separately.

I. SELECTIONS FROM THE PSALTER.

Some years ago Mr. George Hood published a monograph on the "History of Music in New England." His investigations reveal some startling facts. He shows that some of the more rigorous Puritans questioned the lawfulness of singing psalms in "meter devised by man," and so a prose version was prepared divided mechanically into bars which could be sung to a psalm tune. "Some believed that christians should not sing at all, but only praise God with the heart." "Others believed it right to sing, but deemed it wrong to sing the Psalms of David." "Some believed it wrong for any but christians to sing; and others thought one only should sing, while the assembly should join in silence, and respond, 'Amen.'" In dealing with this part of the Book of Praise it may be well to answer briefly a few questions.

1. Why were selections made?

Because that has ever been done by the individual minister or leader, and it was deemed wise to make a wide and judicious selection of the Psalms and portions, usually sung, and make them, or the whole psalter, an integral part of every edition of the Book of Praise put into the hands of our people. It was done to ensure the singing of psalms, if possible, in all the services.

Why were changes made in the portions selected?

Because the infelicities of the metre, the awkward double rhymes, and other

metrical blemishes, stood in the way of their being generally used. Besides in some cases, the old version did not express clearly or accurately the truth of God's word.

Let the reader compare the fourth stanza of the second Psalm with the old version, and also the first line of the sixth selection as examples. Compare also the use of the Divine names. The old metrical version uses the terms God and Lord almost indiscriminately. In Psalm 67 the old version uses "people" while the true reading is "peoples," thus giving a narrow meaning to the Psalm. In Psalm 61 also, "land" is used for "earth," giving the wrong conception.

Every candid observer who compares carefully the new version with the old metrical version, and with the revised translation of the Bible, will see a decided improvement, both in the form and matter, and will see that the new is much more closely in accord with Divine truth.

The new versions of Psalms, giving variety in metre, and thus permitting the church access to the treasury of sacred music, which is the heritage of God's people, will be welcomed as a decided gain to the Church. Although selections have been made from the metrical Psalter for use in the service of praise, the Psalter itself still stands untouched in the Word of God.

II. THE HYMNAL.

This is the Hymnal which was formerly in use revised and enlarged. It contains the great majority of the hymns of the old Hymnal, as well as a large proportion of those in the Sabbath School Hymnal. The Table of Contents, and the Index of Topics will show how large also is the addition of new matter.

The Rev. Louis F. Benson, editor of the excellent Hymnal recently prepared for, and adopted by, the Presbyterian Church (North) of the United States, writing in the Sunday School Times in September, gives an analysis of thirty-one hymns over fifty years old, which have been all but universally adopted, and finds five elements which they have in common. These form a very fair canon by which any hymn or book of hymns can be tested. A hymn likely to endure will possess,—(1) Lyrical quality,—(2) Literary excellence,—(3)

Liturgical propriety, that is, will be suitable for expressing the praises of God in the congregation,—(4) Reverence, and—(5) Spiritual reality, that is, will be true to the word of God, and a true and sincere expression of spiritual experience.

Examined by these tests, many hymns which have been, and are, popular in congregations, Sabbath schools, and young people's societies, are found wanting. Many which have had wide spread, but ephemeral, popularity violate every one of the five eminently fair canons of Mr. Benson. They possess no lyrical unity, have no literary merit, are sentimental and egotistical rather than reverential, are not in accord with the truth of God's Word, and cannot be sung with sincerity in a general congregation.

On such grounds, hymns found in the old Hymnal were not allowed to pass into the Book of Praise. The last two lines of Hymn 104 of the old book shut out the whole hymn, and the last stanza of Hymn 288 was dropped on similar grounds. Let every society which has not adopted the Presbyterian Book of Praise, test by these rules the book it is using, and then compare our authorized book with them, and it will see abundant reason for adopting it at once in meetings.

Insincerity and unreality should exclude any hymn which knocks for admission at the door of any church, or society, or book of praise.

How then shall we make the most of our Book of Praise in the meetings of our young people's society? Above all things the meeting must be Spiritual. And how may the book be made to help the meeting spiritually? Every leader knows the advantage and the Spiritual power gained when there is unity in the exercises. If the Bible reading points in one direction, the address in another, if the pleadings in the prayers are foreign to the subject in hand, and if the praise is a sort of Gatling gun firing all around the horizon, every one leaves the meeting feeling that somehow there was no Spiritual power in it. They may not be able to say definitely what caused the lack, but they feel instinctively that power was absent.

How shall we secure unity? The leader must give time and thought to the selection of psalms and hymns. To do this he

must make himself familiar with the book as a whole. All the more is this needed when the book is new, and the tunes not fully known. The hymns should be studied in themselves as well as in relation to others with which they are classified. A personal knowledge of the contents of the book is indispensable on the part of the leader, and if the hymns are to be sung with the heart and understanding also, the members must make themselves familiar with them.

There are besides valuable aids in the book to facilitate the making of a wise choice. There is a very full Index of Scripture texts, quoted, illustrated, or referred to in the hymns. If the text wished is not found in that index, very likely a parallel text is given. Then the comprehensive table of contents at the beginning of the book is supplemented by the expansive Index of Topics at the end.

By help of these two tables it will be strange indeed if a leader cannot find hymns eminently suitable for the praise service of any meeting; and it is sincerely to be desired that psalms will never be ignored or forgotten.

Many will be pleased to note that in closing the hymns with "Amen" the Presbyterian church in Canada in its service of praise is brought into the goodly fellowship of the great bodies of Christendom. It would seem like schism to cut ourselves off in our praises from the three great Presbyterian Churches in Scotland, from the Presbyterian Church of England, and that of Australia, from the great Presbyterian Church (North) of the United States, from the Congregational Churches of England and Wales, and from the Protestant Episcopal Church of the whole world. And what can be more appropriate than that we should "in testimony of our desire and assurance to be heard, sing 'Amen'" at the close of hymns which are prayers addressed to God in song?

May we not hope for a spiritual revival throughout our church by God's blessing upon our new Book of Praise? Every revival in ancient or modern times has been accompanied by an outburst of spiritual song. In David's day, in Luther's day, in the times of Wesley, sacred song accompanied and fostered the spiritual revival. Our hope and prayer is that

our new Book of Praise will bring the whole church into closer communion with her Lord.

THE BOOK OF PRAISE, ITS MUSIC.

BY REV. ALEX. MACMILLAN, ST. ENOCH'S CHURCH, TORONTO.

The Book of Praise is now the possession of our young people's societies. As no part of the church organization may do more to make the Book, through the blessing of God, a means of Grace to societies and congregations, we would ask the question, how can they make the most of it? We will consider the question from the point of view of the music, as far as the nature of the case will admit.

First of all I would advocate the formation of a band of singers, afire with enthusiasm for the praise of God, gifted with sweet voices, and having a moderate knowledge of musical notes. This choir, gleaned from the membership of the society, must be prepared to study. For a study of the words it is of importance that either the minister or some one who has given special attention to the subject lead in examination of the words; while the choir master or other qualified person assist in the study of the music.

Let the Psalter portion be studied first of all. Impress upon the young people that the words and music of the Psalter combine to form the grandest praise we have, and that these must be in the forefront, if we would not become a feebler race than our fathers. Of the music of the Psalter I confidently say that it is, by its inherent worth, fitted to take a foremost place. The melody is generally clear and attractive, apart from the harmony; the chords which form the harmony are at once simple and grand; while through the whole there breathes the very spirit of worship. Let the young people therefore study the melody, harmony, and spirit, of these tunes separately and together, and "approve things that are excellent."

The hymnal portion may then be considered. The most thorough method would be a study, from the outset, of the historical development of worship music. As this, however, is hardly to be hoped for as yet in the great majority of cases, a simpler

plan may be suggested. Separate the tunes into the *three music classes*:—

1. The older tunes already referred to, with clearly marked melody, and simple yet majestic chords.

2. The more modern simple tunes with flowing melodies, easily learned, immediately enjoyed.

3. The more complex tunes, with harmonies sometimes subtle, representing high development in the production of worship music.

In the "practice" of particular psalms and hymns, there must be, besides attention to the proper use of the voice and distinct pronunciation of each word, careful regard to *time* and *expression*.

With regard to *time*, one hymn is no law for another, one tune is no law for another. The words must first be examined. Are they utterances of praise, prayer, aspiration, or exhortation? Is the rhythm stately or does it flow as if rapidly? Then the tune must be examined in itself and in relation to the words. Such tunes as "Hermas" with the words "Saviour, blessed Saviour," and "Laudes Domini" with the words "When morning gilds the skies," ought to be sung brightly, even quickly. But psalm tunes must not be sung with such speed that their dignity is lost or even lessened, nor yet so slowly as to effect dull monotony and heaviness. Again, within one psalm or hymn the speed may vary when very pronounced change in the thought takes place.

The *expression* also demands close attention. The marks of expression have been prepared with very great care, yet are intended only as a series of suggestions. The best guide to expression of the sentiment is earnest thought upon the meaning of the words, the marks being intended not as a substitute for this, but as an adjunct. Expression, in its rise and fall, must be dignified and usually gradual.

A word on the place of the organ must be added. The voices must always lead, the organ simply accompany, blend into unity various kinds of voices, and keep the singers from falling in pitch. As Mr. Spencer Curwen says in his admirable "Studies in Worship Music." "As musical culture spreads, an improved feeling will no doubt arise, and the organ will assume

its right and lovely office of waiting upon the voices."

The choir will now be able to fulfil a threefold office to the Society; to illustrate by musical renderings the teaching on the Book of Praise at the January meetings; to lead the song service which may with profit occupy the first fifteen minutes of each service for some time to come; and to lead in all the praise of the Society.

It will also have a marked influence upon the Church Praise. If all members of the young people's society, whether in this band or simply helped by it, were to use all their powers, scattered as they are through the congregation, others all around would be encouraged to sing. Here we see one very great advantage from having one Book of Praise in Church Service and in the young peoples' society alike.

Their influence will be felt also in the home. By the attraction of sacred song they can brighten family worship where it is observed; and may succeed in re-establishing it where it has been long neglected.

In many cases it may be desirable that this band of singers be the regular church choir, and that they take up such line of study as suggested. Where it is not so, it may be a valuable training school for future members of the church choir. I need hardly add that the suggestions made, apply to the church choir as fully as to any choir of the Young Peoples' Society. These suggestions are humbly submitted for consideration as a possible means by which the Young Peoples' Society may be a blessing within its circle and beyond it, in advancing the worship of God.

There are many shining qualities in the mind of man; but none so useful as discretion. It is this which gives a value to all the rest, and sets them at work in their proper places, and turns them to the advantage of their possessor. Without it, learning is pedantry; wit, impertinence; virtue, itself, looks like weakness; and the best parts only qualify a man to be more sprightly in errors and active to his own prejudice. Though a man has all other perfections, and lacks discretion, he will be of no great consequence in the world; but if he has this single talent in perfection, and but a common share of others, he may do what he pleases in his station of life.—Addison.

Church Notes and Notices.

CALLS.

From Sheet Harbor, etc., N.S., to Mr. W. W. McNairn. Accepted. Induction at Sheet Harbor, 8th Dec.

From Bedford, Waverly, and Sackville, Halifax Pres., to Mr. A. P. Logan. Accepted. Induction, 29th Nov.

From River Hebert, Wallace Pres., to Mr. F. L. Jobb. Accepted. Induction, 30th Nov.

From Melville ch., Westmount, Montreal, to Mr. T. W. Winfield, of Ottawa.

From Alexander, Roseland, and Kemnay, N. W. T., to Mr. R. Nairn of Rat Portage.

From Hespeler, Ont., to Mr. J. E. Scott.

INDUCTIONS.

Into Port Hastings and River Inhabitants, O. B., Mr. L. H. McLean, as ordained missionary, 12th Oct.

At Little Narrows, O. B., 13th Oct., Mr. D. McLeod.

At E. Lake Ainslie, O. B., 16th Nov., Mr. Neil Currie.

At Elmsdale, 11th Nov., for Elmsdale and Nine Mile River, Halifax Pres., Mr. A. V. Morash.

Into, Chesley and Cantley, Ottawa Pres., for two years, Mr. S. Logan.

Into, Eglinton and Bethesda, 16th Nov., Mr. J. O. Tibb.

Into, Hawkesville and Linwood, Ont., Mr. Simon Cunningham, ordained and inducted.

Into, Markham and Cedar Grove, 9th Nov., Mr. Robert Martin.

Into, Harrow and Kingsville, 26th Oct., Mr. A. McGregor.

Into, Mainton, Man., 2nd Nov., Mr. Thomas Beveridge.

RESIGNATIONS.

Of Coburg Road, Halifax Pres., Mr. Wm. S. Fraser.

Of Port Credit and Dixie, Tor. Pres., Mr. O. R. Linton.

Of Summerstown, Glengary Pres., N. T. C. McKay.

Of Smithville, Ont., Mr. Alex. Mann.

Of Maxwell, Orangeville Pres., Mr. A. Hudson.

Of St. Andrew's and St. Paul's, Vaughan, Ont., Mr. O. A. Campbell.

Of Morningside and Fer. Av., Toronto, Mr. R. C. Tibb.

OBITUARIES.

Rev. George Patterson, D.D., L.L.D., fell asleep at his home in New Glasgow, N.S., 26th Oct., aged 73 years. He was born in Pictou, N.S. 30th April, 1824, was educated at Pictou Academy, Dalhousie College, and the U. P. Theological Hall, Edinboro. On his return to N. S. in 1849, he was ordained and inducted as pastor at Green Hill, Pictou Co., N.S., where he labored for twenty-seven years, until 1876. He then resigned and removed to New Glasgow where he has since resided. On Sabbath, 17th Oct., he preached at Stewiacke N.S., and lectured there on Monday evening. On Tuesday he returned home, where a cold, contracted on Sabbath, developed into pneumonia, and on the following Tuesday came the end of a long, busy, and most valuable life, along various lines, but especially to the church in the Maritime Provinces.

Rev. John Ewing, was born in County Antrim, Ireland in 1820. He was educated in Ireland and settled there for a time. About 1853, he came to Canada, and was settled at Omeme, Mt. Pleasant, and Bethany; where he was pastor for forty years. Four years ago, he retired from the active work of the ministry; and on the 9th of November last he passed to his rest, at the ripe age of seventy-seven years.

Rev. Dr. Clarke was born at Chatham, N.B., in 1827. He was educated for the ministry, in Halifax, N.S., and in Glasgow, Scotland. He was one of the first students in the Free church College, Halifax. After teaching for a time in Toronto, he studied medicine there, and then practiced for two years in Toronto and nearly twenty-two in Paris, Ont. In 1885, at the age of fifty-eight, he entered the ministry of our church, and was called to Bracebridge, Ont., where he labored for the past twelve years. On Nov. 11th, he passed away, after a short illness, in the seventieth year of his age.

"Rev. George Flett, founder of the Okanase Presbyterian Mission on the Little Saskatchewan, passed away at his home, Strathclair, Manitoba, on the morning of Oct. 28th, aged 80 years. Mr. Flett resigned his charge two years ago owing to ill health, after twenty-one years of active missionary work on behalf of his race, and to him is owing much of the success of our work among the Indians.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness.
3. P.E.I., Charlottetown.
4. Pictou, New Glasgow.
5. Wallace, Riv. Hebert, 30 Nov.
6. Truro, Lower Stewiacke, 18 Jan., 2 p.m.
7. Halifax, Bedford, 29 Nov., 3 p.m.
8. Lunenburg, Lun., 6 Dec., 10.30 a.m.
9. St. John, St. John, 18 Jan.
10. Miramichi, Bathurst, 21 Dec., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 14 Dec., 8 p.m.
12. Montreal, Montreal, 14 Dec., 10 a.m.
13. Glengarry, Maxville, 14 Dec.
14. Ottawa, Otta., Bank St., 1 Feb., 10 a.m.
15. Lanark, etc.
16. Brockville, Kemptville, 14 Dec., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 21 Dec., 2 p.m.
18. Peterboro, Peterboro, 14 Dec., 9 a.m.
19. Whitby, Pickering, 3 Tu. Jan.
20. Lindsay, Lindsay, 21 Dec., 10 a.m.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orngvl., 11 Jan. 10.30 a.m.
23. Barrie, Barrie, 7 Dec.
24. Algoma, Sudbury, March.
25. Owen Sd., O. Sd., Knox, 21 Dec., 10 a.m.
26. Saugeen, Mt. Forest, 14 Dec., 10 a.m.
27. Guelph.

Synod of Hamilton and London.

28. Hamilton, Ham., Knox, 18 Jan. 9.30 a.m.
29. Paris, Paris, 14 Dec., 11 a.m.
30. London, Glencoe, 10 Jan., 7.30 p.m. conf.
- " " 11 " 9 a.m. bus.
31. Chatham, Chatham, 14 Dec., 10 a.m.
32. Stratford.
33. Huron, Goderich, 18 Jan. 11 a.m.
34. Maitland, Wingham, 18 Jan., 9 a.m.
35. Bruce, Paisley, 14 Dec., 10.30 a.m.
36. Sarnia, Strathroy, St. A., 7 Dec., 9 a.m.

Synod of Manitoba and the North-West.

37. Superior, Port Arthur, 1 March.
38. Win., Man. Col., 2 Tu. Jan., bi-mo.
39. Rock Lake, Manitou, St. And.
40. Glenboro, Carman, 1 March, 7.30 p.m.
41. Portage, Portage, 2 March, 7.30 p.m.
42. Brandon, Brandon, 1 March, 10 a.m.
43. Minnedosa, Birtle, 2 March, 8 p.m.
44. Melita, Melita, 1 March.
45. Regina, Qu'Appelle, 9 Dec., 9 a.m.

Synod of British Columbia.

46. Calgary, Macleod, last Wed. Feb.
47. Edmonton, Edmon., 8 Mar., 10 a.m.
48. Kamloops, Revelstoke, 2 Mar., 10 a.m.
49. Westminster, Watminstr., 7 Dec., 2 p.m.
50. Victoria, Victoria, 7 Dec., 2 p.m.

Other Workers and Work.

*INDIA AS A MISSION FIELD.

India's millions are our fellow subjects. The largest of our missionary undertakings is there. Our mission in Trinidad, so successful, is to immigrants from India. These things make the following article, by Rev. Dr. Mudge, an American missionary, of special interest to readers of the RECORD.—ED.

There are at least four things that strongly recommend India as a field for missionary enterprise, and furnish reasons why the money of the Church, to even a still greater degree than heretofore, can be wisely expended there.

1. *The British government.* The immense importance to the missionary of friendliness on the part of the civil ruler can hardly be exaggerated. While the Christian worker may not desire active interference on his behalf, and would even repudiate any organic connection between Church and State, believing that all should be treated precisely alike, with even-handed justice, whatever their creed, nevertheless he does wish for complete protection both for himself and his converts, and a hundred times in the year he sees what a difference the favorable influence of the secular power makes in his work.

The events of the past few years have shown with startling emphasis how easily and speedily a hostile government can greatly impede, if not entirely destroy, labors that for a generation have been struggling hard for a foothold. We have seen how little regard a Roman Catholic or Greek Church power was disposed to give Protestant missionaries, and how even German officers, nominally Protestant, would not hesitate to hamper or prohibit the action of English-speaking preachers in the territories they acquired.

The disgraceful conduct of the French in robbing the London Missions at the instigation of the Jesuits in Madagascar, and the utter intolerance of Russia at all points, are well known; while the Armenian churches, on whom so much American treasure and blood has been nobly poured forth, seem likely to be wiped out through the cruelty of Turkey, the covetousness of Russia, and the heartlessness of Germany.

In bright contrast with all this is the unobstructed and unjeopardized ground

for activity in British India. While the government is professedly neutral, as it should be, nevertheless its policy is decidedly helpful to the Christianization of the country. Through its grant-in-aid system a very large amount of money is bestowed upon the mission schools.

Its officers, both civil and military, are in very many cases decided Christians in something more than a nominal sense, and by their generous private contributions as well as personal influence largely aid the missionary. The latter has no hesitancy in appealing for protection in any exigency that may arise. It is promptly and effectively given, and his poorest convert is upheld in his rights, against every sort of persecution, by the whole force or the paramount power.

How much this means, and how very much it is worth, no one probably can fully appreciate who has not been in some of the trying situations so frequently arising on a mission field, where vast numbers of non-Christians surround a little handful of despised departers from the faith of their fathers.

What the missionaries themselves think of the advantages they derive from the British government may be seen from the resolution, unanimously and most heartily adopted by a standing vote at the great Clifton Springs meeting of the International Missionary Union last summer, where one hundred and fifty-five foreign workers convened. This is what they said:

"We recognize with devout gratitude to God the gain which has accrued to religious freedom in the world during the period of the reign of her majesty, Queen-Empress Victoria. As missionaries of various nationalities we rejoice in the liberty of speech and of the press secured to all persons in the United Kingdom and throughout the colonies of the British empire, and among the vast heathen and Mohammedan populations subject to its domination; and also in the legal and peaceful abolition of terrible iniquities and abominable customs which had existed in India, sanctioned by, though not an essential part of, the religions of its peoples. Wherever the British flag floats it affords equal protection to professors and propagators of all religious faiths. American and other non-British missionaries also now have in cases of need, often occurring in some regions, assistance as readily and fully extended to them by British officials as if they were loyal English subjects. The almost ubiquitous

*Note.—This and the following articles illustrate the bright, and the darker, sides of mission work in India.

protection of the British flag in missionary fields in which it is of greatest value, deserves thankful acknowledgment, which at this time of felicitation we gladly give, as especially due to her Majesty, whose personal character and influence during the sixty years of her reign have done so much to secure this happy condition and other great benefits to mankind.

While this government, then, is so firmly established in India, and shows in multiplied ways so high an appreciation of the assistance rendered by Christian preachers and teachers in elevating the millions whom Providence has intrusted to its care, it certainly seems as though it was the part of wisdom to turn our resources very largely in that direction.

2. The *healthfulness of the climate* is also a very important factor. In some lands a long term of service is practically impossible, if indeed a very few years do not eventuate in a breakdown. This is not so at all in India. The *Indian Witness* gave the other day a list of eighty-one missionaries who had served from thirty to sixty-one years, the average of the whole being thirty-eight and one half. There were seven who had been there fifty years and over, eight between forty-five and fifty, and eleven from forty to forty-five.

With the changes that are possible to the hills, the excellent sanitary arrangements of the stations, the comfortable houses and the furloughs, a missionary in India has about as good a chance of long life as anywhere, much better at least than in some other fields. And this should encourage free expenditure there, for veterans are worth a great deal to a mission both from their own acquaintance with the work and their ability to rightly and economically disburse the funds intrusted to them.

3. The *devoutness of the people* tells strongly in favor of good effects from toil in India. It is so deeply religious that it sees God everywhere, and does everything religiously. It produced two of the great religions of the earth, and by its zealous missionaries propagated one of them throughout the larger part of Asia. The earnestness in this same direction, which now finds vent in its millions of fakirs and consecrated devotees, needs but to be turned to a more enlightened quarter, and fired with love to Christ to make a conquering host fit to capture the world for Jesus. The Christianity of India will some day put to shame that of England and America. Let it be speedily developed and have a chance.

4. The *wonderful results* already achieved are a bright earnest of what may be legitimately expected in days to come. Nowhere has expenditure been better rewarded. Nowhere is the horizon brighter with brilliant promise.

The hopes of the Church have not been frustrated in India. With greater truth could it be said that the hopes of India have been frustrated by the Church; and when a little advance has been asked to enable the panting toilers to take advantage of the unexampled uprising, their request has been met by a ruthless reduction of what was before painfully insufficient, though expended with cruel economy to meet the pressing need. This is not right.

When will God's people rise to meet these sublime calls of the Master; and enable the Saviour to see the travail of His soul in the redemption of the three hundred millions of that mighty empire of the East. It is our candid and mature conviction that in all the elements that go to make up a magnificent mission field, where money and strength can be laid out to greatest advantage and with an assured certainty of rich return, India stands unequalled.

SOME INCIDENTS FROM INDIA.

The following incidents quoted in the "Indian Standard," give some idea of the difficulties that stand in the way of mission work in India. On reading them, and then looking at the rapid progress of Christianity in the face of such obstacles; bigotry, prejudice, and persecution; and with nothing in it to appeal to the natural heart, one sees fresh proof that the power behind it is Divine.

THREE BRAHMIN CONVERTS.

Rev. Robert P. Wilder, writing from India, pictures in a few words the terrible struggle Hindu converts pass through in taking an open stand for Christ among their countrymen. He says:

Many people at home think that when a man is baptized our work for him is nearly if not quite done. But you know that he needs far more care after baptism than before. Friends pull at him. He feels the change of environment and becomes somewhat lonely. He is shocked by some professors who are not possessors of religion. Doubts arise. He is shunned, hated,

mocked at, and non-Christians refuse to employ him.

The three Brahmins who were baptized are still in the faith, though opposed by fears within and foes without. We praise God for them. But no one knows how many hours have gone in praying for, rebuking, entreating, and counselling them. All three are working for their support. One receives so little that I assist him slightly, but if he passes his examination in March, he will be entirely independent. Will you not join us in prayer for him?

Three other Brahmins are asking for baptism, also one Mahratta. The struggle is terrible. Oh, the power of Christ! If people desire to see marvels please send them out here. What greater marvel is possible than the conversion of a Brahmin!

“YOU HAVE RUINED OUR SON.”

“Leaving Dhajea the other day, where we had held a service,” writes a missionary, “we were followed by a man and a woman, crying after us, and saying, Why have you ruined our son? Why have you robbed us of our son? He is now dead to us. What can he now ever do for us while we live, or when we come to die? You have desolated our home. You have destroyed our souls!

They were the parents of a young man we had a month ago baptized; and to realise the greatness of their grief we had only to recall that in the view of the Hindu, to be baptized is to be outcasted and ceremonially dead, and that “the son is called *putra*, as his mission is to rescue the *manes* of his father from the hell called *Put*.”

We explained to them that we quite understood their despair, but that we must tell them that they themselves, not we, were really responsible for it, as it was but a penalty of their being in the wrong; people in the wrong could not be put right without the infliction of suffering—on both themselves and their saviours.

Adding an invitation to take the step into the right their son had taken and so at once recover him and find the Son of God, we left them still exclaiming bitterly against us and all our works.

The son continues to work quietly as a tea-garden coolie, and lives as close to his parents as they will let him.”

APPEALING TO CÆSAR.

A case which has caused a good deal of excitement has just been decided in the Court of Arbab Sher Bahadur Khan, Additional District Judge in the Gujerat district [Punjab]. The way it arose was this:—

A Hindu lad belonging to the Scotch Mission School there appears to have shown his inclination to embrace the Christian religion, and accordingly was taken in hand by Mr. Dalgetty, of the Scotch Mission.

The relatives of the boy, however, objected strongly to his conversion; but finding that he had fully made up his mind to leave them, they first tried to compel him to return, and, failing in this, they at once made an application to the Court for the purpose of appointing a guardian for the boy on the ground that he was a minor.

The case was a lengthy one, both sides having employed counsel. The relatives produced the boy's horoscope, school certificate, and the Municipal Birth and Death Register in support of their action, besides other witnesses to testify that the boy was still under age. The Civil Surgeon, Dr. Khazon Chand, was also called in as a witness, and gave his evidence in favour of the relatives of the boy, as he stated that in his opinion the boy was not yet 18. A prominent witness on the opposite side was Dr. Martin Clarke, of Amritsar who, after examining the boy, said that he was 18 years of age, and he was therefore free to choose for himself.

HINDRANCES FROM EUROPEANS.

Another obstacle, one common to all Foreign Fields, is the life and work of those from so-called Christian lands:—

“One Sunday in August last, a football match was played between a team of the Royal Munsters and a team of the Calcutta Club at the time of evening service in the barrack-square, Dum Dum. Rev. J. Brown was conducting the service in the Wesleyan Chapel that evening, and he sent a letter to the commanding officer, requesting that such matches should not be held on the Lord's Day.

The commanding officer treated the matter as a joke, and advised Mr. Brown to follow the example of the Roman Catholic priest, and have the service at a

time that would suit the convenience of the footballers.

Mr. Brown could not let the matter rest there, and made a representation to the Commander-in-chief, who gave his very careful consideration, and in his reply stated that while he does not approve of matches on Sunday, he is not prepared to prohibit them altogether, yet these amusements will be entirely prohibited when they are liable to disturb congregations during the hours of public worship."

THE CREED OF THE STUNDISTS.

The Stundists, who since 1870 have been the special object of persecution by the orthodox Church of Russia, are an evangelical and Protestant Church with reformed tendencies. In the Lord's Supper they see only a memorial feast, and most of them reject infant baptism. In fact, not a few of them will have nothing to do with the Sacraments at all. Their all-in-all is the Bible, which they read and study most diligently, both at home and in their meetings. Since 1864 they have published the New Testament in a pocket edition, and this is to be found in everybody's possession.

They are not skilled theologians, and as a consequence indulge in some religious peculiarities. They refuse to take part in war, and regard the taking of interest as sin.

They are also not satisfied with the existing agrarian property laws, and undoubtedly their ideas in this regard furnish the authorities with the basis for considering the Stundists in the light of a communistic or even an archistic sect.

And yet the Czar has no subjects so industrious, so moral, so order-loving and peaceful as are the Stundists. They are noted for their cleanliness, honesty and temperance. From the very outset they have banished that curse of the Russian peasant—intoxicating liquors.

The Stundists have no common Confession of Faith. They acknowledge only the Bible, in the interpretation of which, however, they do not entirely agree. They also have a fixed organization. In accordance with the Biblical precedent, they have presbyters and elders at the head of their congregations, for which offices they select older and experienced men. These take the lead in public services and officiate at marriages and funerals.

Although not theologically educated, they are expected to be thoroughly at home in the Scriptures. These officers, too, are enjoined to visit the congregation and further the unity of the Spirit. Subordinate to them are the deacons, usually active young men, who occasionally take the place of the elders in the conduct of public worship. They also keep the records of the congregations, and look to the needs of the young and of the sick. Naturally, these elders and deacons do not constitute a clerical order, but they labor with their hands, and serve in the congregation without any remuneration.

This organization has been seriously disturbed by the persecutions of recent years as the Russian State and Church authorities aimed their blows first and foremost at the leaders of the Stundists.

The public services of the Stundists are unique. They have no regular churches, but worship in some hall or generally in the largest room of some private house. At one end there is a table and a chair for the elder.

When the members enter they salute each other with the kiss of fraternal love. Women and men sit apart. Then a hymn is sung, and it is claimed by those who have attended that the singing of the Stundists is especially good. Some of the hymns have been translated into English. After the hymn, the elder reads a chapter out of the Bible and explains it, and each one present is privileged to make remarks.

The women, in compliance with St. Paul's injunction, are required to be silent auditors. They, however, are allowed to pray in public, which is always done in a kneeling posture. The services are closed with the Lord's Prayer.

Very significant is the Stundist order of marriage. The parents of the bride and bridegroom present the couple to the elder. The bride is first asked if she wishes to enter the estate of holy matrimony with this young man, and if she loves him, and if she is taking this step of her own free will and under no compulsion, not even that of her parents. When the bridegroom has answered similar questions, a hymn is sung and a prayer is spoken. Then the elder tells the couple to embrace each other and to grasp the right hands. This ends the ceremony. Of course this ceremony is not recognized by the law of Russia, as only the Russian Church can legally perform the marriage ceremony.—*Prof. G. Godet.*

DATE OF CLOSING THE ACCOUNTS OF THE CHURCH.

The special attention of Congregational Treasurers is called to the fact that the Accounts for the year close on the 31st March. All contributions intended to go into this year's Accounts must be in the hands of the Agents of the Church at that date.

Receipts.

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

KNOX COLLEGE FUND

Table listing receipts for Knox College Fund, including items like Madoc St Peter's, John Brebner, Brooke Chal., Paisley, Knox, Kippen, Moore Lane, Greenbank, Wick, Mossa, Burns, Seaforth Ist., Hills Green, Beechwood, Nairn, Belgrave, and E Wawanosh.

\$839 54

QUEEN'S COLLEGE FUND.

Table listing receipts for Queen's College Fund, including items like Madoc St Peter's, Portsmouth, Cotnis Bay, Bolsover Kirkfield, Calabogie, and E Wawanosh.

\$96 50

MONTREAL COLLEGE FUND.

Table listing receipts for Montreal College Fund, including items like Madoc St Peter's, Kenyon, and St. Louis de Gonz.

\$35 00

MANITOWA COLLEGE FUND.

Table listing receipts for Manitowa College Fund, including items like Madoc St Peter's, Bow River, Bolsover Kirkfield, Mossa, Burns, Sudbury, Chesterfield, Okotoks, High B, Rossland, Belgrave, and Beigrave.

\$258 49

HOME MISSION FUND.

Table listing receipts for Home Mission Fund, including items like Beav Smith Gal, Lachute Ist., Purolea ss, Cumberland, Truro, St. Awomso, Tarbelton field, Bow River field, Mitohell, and Peter, Sanyj.

\$8,889 84

Table listing donors and amounts for Knox College Fund, including Asheroft, Friend, Nairn St And., Red Deer field, Innisfil, Ay. R. Knox, Bent Path, Kilbride, Strabance, Bear Creek, Briden, Barrie Pres., Algoma, Medonto, Weyole, The Ridge etc, L Amabile, Carlow etc, Maynooth, NW'minstr STA, Dr. Carmont Edin, Somerville, John Brebner, Brooke Chal., Richmond, Gainsboro, Vancouver Ist., C. O. Whiting, Olds, Bowden, Mrs. Malcolm, Maxville, Tor Cowan Av ss, Ap Gravel Hill, Union Point, Martintown St A, Castleford etc, Colleen, Verschoyle, Rev/Gauld Formosa, Tarbolton, Port Hope Ist., Skeads Mills, Chesterfield ce, Rat Portage, Faraham, Calabogie, Scarboro, Knox, Sudbury, Chesterfield, Seaforth Ist., Stony Mt., Sidney Mission, Okotoks, H R, Welsley, Wapella, B.Louise deGonz, Orav nd, Harpell Posen, W. Williams, Swift Current, Ventry, Shuswap, Asylwin, Rossland, Belgrave, Galumcheen, W Wawanosh, Wapella, T. Wilson, Ninga, Ballantrae.

\$1257 21

FOREIGN MISSION FUND.

Table listing receipts for Foreign Mission Fund, including items like Reported, Mont Erakine, Lachute Ist., Tor Mem Bloor, New Glasgow, M. O., Bow River, Dr. Menzies Honan, Petrel Sum'ryl, Friend Walton, Newtonville, Red Deer, Friend Hensall, Hengary Pres, Bear creek, mem, Ridgetown, Blonheims, Amber, Essex, Windsor, Tilbury, Fletoker, Duart, Chatham Ist., Thamesville, Dr. Duncan, John Brebner, Gainsboro, Vancouver Ist, C. C. Whiting, T. DeBeaugard, Tor Cowan Av ss, Roxboro Knox ce, Huntsville, Port. St Jas ss, John Howie, A. E. Anderson, Miss Bryans, Miss Gardiner, Miss Robinson, Dr. MacLaren, H. McBeaz, Rev Dr Parsons, Rev J. Shearer, Lady, Rev. Dr. Laing, A. T. Wilson, Mrs. Steele, Mrs. Macdonald, Lestavel, Friends, Perth, John Penman, Indians Pipestone, Knox Cal Alum, S. Plympton, Port Hope Ist, St Andrew, Chesterfield ce, Charchill.

\$23,589 22

WIDOWS AND ORPHANS FUND.

Table listing receipts for Widows and Orphans Fund, including items like Reported, Carlue St. Paul, Minnedosa, Red Deer, Kilbride, Strabane, Vancouver Ist., Wroxteter, Winstown St A., Moore Line, Hagersville, S. Plympton, Port Hope Ist., Elkhorn, Sunbury, Londesboro, Seaforth Ist., Wolsley, St. Louis de Gonz, W. Williams, Hills Green, Beechwood, Nairn, Kenyon, Belgrave, W. Wawanosh.

\$264 94

Collections, etc.

Table listing collections and other receipts for Widows and Orphans Fund, including items like Reported, W. P. Walker, F. P. Seylaz, R. Wallace, P. Musgrave, W. Clarke, D. Fleming, A. M. McCalland, J. Douglas.

\$1295 51

Table listing donors and amounts for Widows and Orphans Fund, including G. Arthur, W. Forrest, R. Whillans, A. H. Kippan, W. J. Clark, J. B. McLaren, H. Crozier, Alex. Wilson, W. A. Wylio, D. Tart, G. S. Scott, P. Nicol, J. A. McDonald, Prof. Baird, W. G. Hanna, W. M. Christie, J. Eadie, W. M. Reid, S. H. Eastman, Dr. Armstrong, J. M. Macalister, W. J. Hewitt, F. M. Dewey, T. G. Thomson, J. Steele, W. P. Walker, F. P. Seylaz, R. Wallace, P. Musgrave, W. Clarke, D. Fleming, A. M. McCalland, J. Douglas.

\$23,478 11

AGED AND INFIRM MINISTERS FUND.

Table listing receipts for Aged and Infirm Ministers Fund, including items like Reported, Lachute Ist., Colinville, Sandhill ce, Adamston ce, Richmond ce, Bradford ce, Nicolson ce, Sarperton ce, Minnedosa, Newtonville, Re. Deer, Kilbride, Strabane, Vancouver Ist., Winstown St A., Plympton ce, Port Hope Ist., Sudbury, Seaforth Ist., Wolsley, Crowland, W. Williams, Beechwood, Nairn, Belgrave.

\$581 35

MINISTERS' RATES.

Table listing ministers' rates, including items like Reported, W. Wardrops, P. Strath, S. Henderson, Dr. Proudfoot, J. R. Craigie, Dr. Battisby, Dr. Cochran, W. Farquharson, J. D. Anderson, J. A. Matherson, J. B. Hamilton, P. Scott, A. C. Reeves, M. Barr, S. M. Whaley, D. B. Macdonald, A. Young, G. J. Campbell, G. Munro, J. D. Buff, J. D. McI Duncan, G. Bremner, J. M. Aull, Dr. Patterson, Dr. Ballantyne, Dr. Uro.

\$375 51

AGED AND INFIRM MINISTERS' FUND.

Table listing receipts for Aged and Infirm Ministers Fund, including items like Reported, Tor Torance, P. Strath, J. R. Galkhrist, Dr. Proudfoot, Dr. Battisby, W. Farquharson, J. O. Hamilton.

\$653 20

P. Scott	4 00	S. S. COMMITTEE.	Annapolis, B't'n	16 00	Lawrenceto'n etc	8 00	FRENCH EVANGELIZA-	
D. B. Macdonald	4 00	Jarvis	Stellarton, ad'l	6 90	Dr. Pollok	250 00	TION FUND.	
J. L. Campbell	5 00	Walpole	Westville	26 00	Flatlands Meta.	5 00	Reported	\$701 92
G. Munro	5 00	Ostrings	Sale of Map	1 50	Parrsboro	10 00	New Castle	10 00
D. Duff	3 50	Vendry	Three Brooks, etc	1 50			Hampton	2 00
Dr. Paterson	4 00	Dundalk	W R Green Hill	5 00		\$3,832 63	Lower Stawincke	28 75
R. Whillans	3 75	Hensall Carmel	Summerside	20 00			Kentville	8 00
P. Nicol	4 00	Kirkfield ss	Little River co	7 90			Quody, Moser R.	4 05
J. A. McDonald	4 00	For Contrails	Mulgrave	7 00			Blackville Derby	8 00
W. G. Hanna	4 00	Tar Cowan Ave	Dundas co	5 00			Clyfton N.S.	14 00
J. Eadie	4 00	Rockburn	Lawrencet'neto	24 00			Tangier ss	1 43
J. M. Macalister	4 00	Gore	15 milestr. ss. ce	5 00			A. B. R. M.	5 00
T. G. Thomson	4 00	Windsor St A S	Flatlands Meta	12 00			W. R. Green Hill	28 75
J. Steele	4 00	Palmerston	Brookfieldmssoc	10 00			Summerside	16 00
W. Clarke	3 75	N. Lathers ss	Parrsboro	15 00			Parrsboro	4 75
D. Fleming	44 64	Laundown etc.						
	\$253 69	Beeton		\$11,984 08				\$827 65

ASSEMBLY FUND		Tottenham	2 00	Reported	\$2,326 14		
Reported	\$ 285 12	W Williams	2 00	New Maryland etc	5 06		
Sunny Brae, St P	3 00	Leaskdale	4 00	Lower Musq'bt	14 00		
Red Deer	1 90	Greenbank ss	4 12	Hampton	5 00		
Winstown	4 00	KNOX COLLEGE Miss. Soc		C Londonderry	20 00		
Edmonton	3 00	New Glasgow ss	10 00	Amherst ss	17 00		
Chesterfield	5 00	Oro, Guthrie co	25 00	Red Bank etc.	14 00		
Londonderry, etc	2 00	Calloden co	3 00	Baddeck	13 00		
S. Plympton	4 00	UNAPPORTIONED CON-		Quoddy Moser R	2 70		
Hensall	12 68	TRIBUTIONS.		Backvil, D'brad'l	21 00		
Okotoks, id River	2 00	Westminister 1st	120 00	Springside	23 00		
Walseley	1 00	Dundas	12 00	Thorburn S'th R	26 58		
West Williams	4 00	Parkdale D Ave	275 00	Annapolis Brg'n.	8 00		
Boigrave	1 00	Edmondville	30 00	New Annan	6 75		
	\$12 70	Armont St John	230 00	Students m soc	15 00		
Sundry Schems.	115 11	Burnsville STP	100 00	Three Brook etc	2 00		
	\$1,457 81	Russels Mel.	69 00	R Division Rept	15 00		
		St Helen	37 00	W R Green Hill	54 85		
		Collingwood	154 05	Shediac	4 00		
		INDIAN FAMINE.		Summerside	29 00		
		Macao Mission.		St John Presbytery	20 00		
		MONTREAL W. M. S.	\$23 50	Lawrencetown etc	12 53		
		NEW BRIDGES.		15 miles str. ss. ce	5 00		
		Andrew Kirk	\$.25 00	Gore repaym't	6 00		
				Flat's Metaped	8 00		
				Sunny Brae STP	28 00		
				Dartmouth ss	8 00		
				Brookfld missoc	6 15		
				Parrsboro	15 00		

Reported	\$2,316 72			Reported	\$399 55		
Lachute 1st	4 75	Presbyterian	1 00	New Castle	10 00		
Kensington ss	3 00	Friend	1 50	Hampton	25 00		
Kensington ss	17 00	Isaac Tanner	49 00	Port Morien Men	14 00		
Noel	15 17	Collingwood	6 57	wom soc 26	10 00		
New Glasgow Uni	156 49			Kentville	10 00		
Lockport E Jor	3 00			Tabasintie B ch	14 23		
Milford River	33 28			A. B. R. M.	5 00		
Campbellton St A	10 00			Lawrenceto'n Bay	13 00		
Sunny Brae, St P	7 00			Parrsboro	19 00		
Strathorne	8 00						
Terbot	1 59						
Bow River	1 00						
Carluke St Pauls	14 67						
Friend, Walton	1 00						
Red Deer	2 00						
Friend W Shefford	2 00						
Kilbride	4 00						
Strabano	10 00						
X	50 00						
B Bisson	1 00						
Block, Chalm	4 00						
Blucvale	11 00						
Vancouver 1st	8 00						
Martintown StA	1 15						
Moore Line	8 03						
Port Hope 1st	1 15						
Alabogie	3 00						
Musa Burns	10 70						
Newforth 1st	3 90						
Walseley	8 80						
Fadies	5 50						
W Williams	6 00						
Swift Current	1 00						
Boigrave	9 00						
E Wawanoza	7 00						
	\$3,051 65						

Reported	\$ 619 26			Reported	\$ 299 95		
Hx Park St. ss	50 00			Int C Primrose	150 00		
New Wmstrs SAs	25 00			DE W Horn	70 00		
Tor West ss	7 60			Div B of B N A	188 58		
Neepawa	3 00			Int John McLeod	30 00		
Thamesford ss	50 00			13 11 Lower Musq'd'b't	10 00		
	\$754 85			11 62 Hampton	4 00		
				27 50 Port Morien Men	20 00		
				20 77 Kentville	15 00		
				20 00 Blackvil Derby	16 00		
				20 00 Springside	10 00		
				6 10 Mel. Harvey	14 89		
				5 00 A. B. R. M.	5 00		
				5 00 Hopewell Mid. R.	1 50		
				75 00 Summerside	8 00		

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				5 00 A. B. R. M.	5 00		
				5 00 Hopewell Mid. R.	1 50		
				75 00 Summerside	8 00		

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.	Saubright	3 10	Miss B. Moir.....	4 00	Dobington.....	2 60	Mckillop, Duffs ..	4 00
	Uphill	4 90	" Madge Smart	1 00	A. Ormiston.....	1 00	Winthrop, Coven..	3 00
Received during Oct. by J. T. Taylor, Treas.	Dalrymple	2 20	" N. Munroe....	5 00	Miss K. Johnston.	5 00	Rev. W. S. McTavish	2 00
	R. Ballantyne.....	1 00	" L. McKenzie....	1 00	Osprings ss.....	5 00	John Bennet.....	2 00
Yoho Prof' ampbls	Sarawak co	50	Mrs. G. Pease.....	1 00	Brussels.....	8 00	Calloden co	3 00
Wrevale co	Miss M. Martin....	2 00	J. H. Bruce.....	1 00	Burn's co	10 00	New Glasgow ss...	10 00
Friend, Edgar ..	Jas Shaw	1 00	Cruckshank co....	1 75	Sydenh'am co ...	2 00	Oro, Guthrie co....	25 00
Forest co	Aldboro ss	6 50	Mrs. R. Hewitson.	1 00	ss	3 00	K Coll Students.	159 49
	Friend, Killarny..	5 00	Salem	5 00	Thos. Arnold.....	1 00		
	Miss K. Moir.....	5 00	Gilles Hill.....	2 10	Mrs. Cooper.....	1 00		\$369 32

FORM OF BEQUEST.

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

OUR MISSIONARY PUBLICATIONS FOR 1898.

- The Presbyterian Record**, 50c. yearly, in advance. In parcels of five or more, to one address, 25c.
- The Children's Record**, 30c. yearly, in advance. In parcels of five or more, to one address, 15c. Subscriptions, at a proportionate rate, may begin at any time, but must not run beyond December.

FOR OUR YOUNG PEOPLE'S SOCIETIES FOR 1898.

- Topic Card**.—Including "Uniform Topics" and the General Assembly Committee's "Plan of Study." Price 60c. per 100. Less than fifty, 1 cent each.
- Booklet**.—Containing "Uniform Topics," "Daily Readings," "Catechism," and the Monthly Topics of the Assembly Committee's "Plan of Study." Price \$1.00 per 100. Less than fifty, 1½ cents each.

THE "HOME STUDY" S. S. HELPS FOR 1898.

- The Teacher's Monthly**.—For S. S. Teachers, and Training Classes. Price 50 cents per year. Four or more to one address, 40 cents per year.
- The Senior Quarterly**.—For Senior Scholars and the Home Department. Price 15 cents per year. School subscriptions, 10 cents per year.
- The Intermediate Quarterly**.—For Intermediate Scholars. Price 15 cents per year. School subscriptions, 10 cents per year.
- The Senior Leaflet and The Intermediate Leaflet**.—Corresponding to the *Quarterlies*. Price 6 cents per year.
- The Primary Quarterly**.—For the Little Folks; Illustrated. Price 15 cents per year. School subscriptions, 10 cents per year.
- The Primary Leaflet**.—Corresponding to the *Primary Quarterly*. Price 6 cents per year. All orders and remittances for any of the above publications, but for no others, to be addressed to

Rev. E. Scott, PRESBYTERIAN OFFICES, Montreal.

MAPS, S. S. REGISTERS, Etc.

Rev. T. F. Fotheringham, St. John, N.B., convener of the Assembly's Sabbath School Committee, will supply, as heretofore, Scripture Maps, large or small, suitable for S. S. Lessons; Colored Rolls and Picture Cards, Registers; Hand-book of S. S. Management and Work, etc.