

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Presbyterian Record.

VOL. XVIII.

FEBRUARY, 1893.

No. 2.

The Record for 1893. The prospects of the Record are good. Quite a number of congregations have adopted the principle of putting a copy into every home. A minister writes: "We know that it pays for we have tried it." Thanks for the many kindly cheering words that have come. We will be glad to send parcels of the January number free to any who may wish to distribute them as samples with a view to getting more subscribers.

The Children's Record. It is the only paper published by our church for the young people of the church. It is the only paper for the young that gives news of our work, letters from our missionaries, etc. It is the only paper for the young, the aim of which is to identify our young people with our own church and train them in its work. Its aim is first to win them to Christ and His service, and secondly, to interest them in the special work of our own church, so that when called upon, in coming years, to take their place in that church, they may neither be ignorant if her work nor indifferent to her welfare. The children of to-day are to be the active workers of our church a few years hence, and their interest and their knowledge will depend upon what they now receive. For these reasons we think that THE CHILDREN'S RECORD should have the preference before other papers for the young, in every Presbyterian family, Sabbath School, and Congregation, in the Dominion. Take other papers if desired, but do not deprive them of their RECORD. It is almost the only way of keeping the young of our church in touch with our great mission fields, our work at Home and abroad. It is having a large circulation, but looks for larger, and though small in size, it feels that its work among the young is rich with promise.

Annual Reports. Have been telling of the work done during the year, and in many cases they have a most cheering story to relate. We would gladly publish a summary of them but the church is so large and space so small that only the more general work, chiefly our missions at home and abroad, can be discussed. Let each congregation learn the great truth which its report is intended to teach, whether of encouragement

or warning and carry that lesson into the coming year. Time never stops; one year passes, another immediately follows; and we can never stop in our work, even for moralizing on the past. Let us face the future, determined to make the coming year a better one for Christ and His cause than any that have gone before.

Love Tokens. The festal season has brought many tokens of regard to the homes of the pastors throughout the land, gifts of all kinds, conspicuous among which are fur coats, caps, etc., for the long cold drives. When justice is done in the matter of support, and gifts are tokens of appreciation of what the pastor is seeking to do for the welfare of his people, they are very precious because of the love that warms them, and they brighten many a discouraged hour, when the Lord's cause seems to advance slowly. But the appreciation can be shown otherwise than by gifts. By always being in one's place at church and prayer meeting, encouraging and helping as opportunity offers showing that his work is prized, the heart is made glad with a joy that none but a pastor knows.

Death of Miss Lister. In another column will be found a letter from Miss Lister, Albemni; a bright hopeful one. Now the sad news comes of her death from pneumonia, on the third of January, after three days illness, aged about forty seven years. Miss Lister was a native of Perth, Ont. An earnest, active, worker in Knox Church there. She had often longed for some kind of mission work abroad, and in September last, under appointment of the Foreign Mission Committee, she joyfully set out to labor among the Pagan Indians at our Albemni mission in B. C. She entered upon her work with great energy and zeal, and, writing to her friends, said she never was so happy in her life. All was bright and hopeful for the new year, when suddenly the hopes fruited far brighter than they promised, and she was called to serve amid the blest. A successor has not yet been appointed but probably there will soon be one as the work is pressing. The Lord promotes one worker and room is made for others in the vacant place. Men and women come and go; doing their little part, but the world's redemption will go steadily on until the great plan is complete.

Christian Endeavor. Not long since I had the privilege of addressing a monthly missionary meeting under the auspices of the Society of Christian Endeavor. This was one department of C. E. work that in some measure realized the ideal "For Christ and the Church." The young people of the congregation were banded together, not merely to talk, exhort, and separate, but to work. One department of the congregational work of which they were given charge, under the supervision of the Session, was collecting for the mission schemes of the church every month. Here they were, a large enthusiastic band of young people (chiefly young women, there should be more young men) rejoicing in their work, and year by year, raising the standard of giving to missions, higher and higher. Christian Endeavorers, remember that the soldier who best serves his queen and wins triumphs and honors on the field of strife is he who in his own regiment most loyally serves and fights. Your own congregation is your regiment in battling for the cause of truth. One kind of work that you can all do, the effect of which will be greater than you can tell, is to be faithfully at your post, in your place, whenever possible, at public worship and the prayer meeting. No one but a minister can know how much it helps your pastor. Some grand helpers I have known, who perhaps never opened their mouths to speak or pray in public, but were always in church and prayer meeting, setting an example to others and helping their pastor more than they knew.

Drs. Briggs and Smith. Rather a curious coincidence, that two learned professors in two of the leading Presbyterian Theological Colleges of the United States should be on trial before their respective Presbyteries about the same time for false teaching; Dr. Briggs of Union Theological Seminary, New York, and Dr. Smith of Lane Theological Seminary, Cincinnati. The charges against both were very similar; in the latter case the charges were sustained by a small majority, and in the former they were not sustained, and the majority was about equally small. Both cases will likely be appealed to their General Assembly. Their teachings have been represented as not affecting any vital truth, but this is not the case. Questions such as the supreme authority of scripture are, vital questions. If we have not a Bible on which we can implicitly rely, who is to decide how much, or what part of it, can be accepted and trusted; who shall say that any part of it is trustworthy, that God has revealed his will to men in any way; and where is our hope. These are great, good, men, but they are not the product of their own teaching. In so far as such teaching brings forth its legitimate fruits, it is an evil thing for the Church, for society, for missions, for the redemption of the world.

Sabbath Days. There is no greater sham than the pretence made by those who seek to break down the barriers of the Sabbath, that they are doing it in the interest of the toiling masses. This is one great plea of those who are trying to force the Chicago World's Fair open on the Lord's Day. The Sabbath is more in the interest of the laborer than of any other. So long as the law prevents Sabbath labor, so long the weary worker may have one day in seven, to worship if he wishes, and in any case to rest. Where the Sabbath law is abolished, on the plea that places of amusement and recreation must be kept open to allow the laboring man to enjoy them, then some are compelled to work, to provide the recreation, the law being removed there is nothing to prevent any master forcing his men to labor. That power is in many cases used, and men have to work or lose their places, and the result, in lands where the laborer is not protected by a Sabbath law, is that his life becomes a ceaseless round of toil, with no resting places by the way, and in the end, the worlds wage being spread over seven days instead of six, become so much the thinner, and seven days work gets but six days pay. In some lands men are feeling their bondage and seeking deliverance.

"In 1886 a thousand carpenters of Berlin petitioned for protection against Sunday work. At a socialistic congress held in Belgium in 1886, one of the chief demands was for Sunday rest. In Holland workmen are making a desperate effort to be freed from Sunday work. British workmen in 1886, as before, protested against the Sunday opening of museums and saloons. In La Crosse, not long since, the Norwegians formed a Law and Order League to enforce the Sunday laws. they had lost their Sabbath rest and gained nothing in return."

Because of his Importunity.

In the faith, or rather the hope, that there is sufficient of the Divine in the human, to warrant the application of Christ's parable on perseverance in prayer, the RECORD continues its petition to Home Mission Committees of Assembly, of Synods, and of Presbyteries; and to missionaries in the Home Mission field, to aid it in bringing and keeping our Home Mission Work before the Church. There are some scattered mission fields in the older provinces, from these there should be facts. More especially is there the great Home Mission field of the Church, the North West, with its fast filling settlements, its villages and towns spring up almost as if by magic, its vast mining regions rapidly developing, its open and opening doors. The Church wants to know what is doing and what is to do, in this great field. The RECORD is the only medium through which practically the whole Church can be reached. The Church established it for that purpose, and in proportion as that medium is used will be the response

THE "HIGHER CRITICISM."

A VISION of early childhood comes back to me. An old, sheep bound, book, "Whelpley's compend of history." On one page a list of dates of great events, the last line of which was, that in a certain year, "Cholera carried off in various parts of the world 100,000 people." With awe I used to read, and wonder who this "Cholera" could be; whether man or demon, or a combination of both. And whither did he carry them. And what did he do with them. Did he keep them in durance vile, or burn them, or kill and eat them.

For the past few months, both in the religious and secular press, "The Higher Criticism" and the overturning that it is to effect in men's views of Scripture and their religious beliefs and life, and the multitudes that it is to carry off from their old time ideas, has been the theme of many a pen, some approving, some condemning.

Perhaps some of our readers may have asked themselves "What is this 'Higher Criticism' which in some places so troubles the peace of the church and is to work such wonders."

Biblical Criticism, as scholars use the term, embraces all that has to do with the composition of the Bible, such as, when, and where, and by whom, its books were written. Sometimes the term, "criticism" is popularly used in a wider sense to include Biblical theology, or the truths which the Bible teaches.

Of late years, some men who claim to have studied the Bible more thoroughly than others and to know more about it, have been saying that many of the common ideas about it are wrong; some say that the prophet Isaiah was not the author of much of the book that bears his name; some give David credit for part of the Psalms, some for few or none; some maintain that Moses did not write the Pentateuch; some teach that many of the histories of the Bible were not real events but parables or fiction, to teach useful lessons; others say that the book is a mixture of the human and the Divine, and has consequently no little of error and mistake, etc., etc., and all these things they claim to know because of their superior, higher, knowledge; hence they call themselves,—“the higher critics” their work,—“the higher criticism” and their teachings are sometimes known as “the new theology.”

True, as with the witnesses at Christ's trial, it may be said that no two of them agree, but as a rule they are at one in declaring out of date our old ideas about the word of God and its teaching.

A few points may be noted.

1. The "criticism" which *rejects* the commonly received doctrines of the Evangelical churches with regard to the Holy Scriptures and their teaching, is no "higher" than that which *holds* these doctrines. Some of the world's most

eminent Old Testament scholars are the strongest supporters of the truths of Scripture most commonly believed among us, and, for a few, who choose to strike out in new paths, to assume for their work, the title of, The "Higher" criticism, savors of a presumption that does not usually accompany high scholarship.

2. The theories advanced by the self styled "higher" critics, are by no means new. "Couldst kail het again." Germany had them all, long ago. They had their day and largely passed from notice, and are being resurrected once more and creating considerable disturbance, especially in the Presbyterian Church in the United States, where two learned professors have recently been on trial before their Presbyteries for teaching what many believe to be dangerous error about the Bible.

3. These new theories of the Scripture and their inspiration and teaching, never originate or flourish among those who are fighting, hand to hand, in the strife with sin and wrong, trying to reclaim the erring, lift up the fallen, and save the lost. Such men never think of going into battle with a rust eaten, gapped, or broken, sword of the spirit. They feel their need, in its entirety and authority, of the whole message of God to men, and their cry is, as was David's about the sword of Goliath "give me that, there is none like it." It is where the cry of the world's need, and sin, and misery, is shut far out by speculative, study walls, that such theories most do root and grow.

4. As is their origin, so is their result. They do not foster or stimulate the helpful, Christlike, missionary spirit. The working churches, the missionary churches, the churches that have followed closely Christ's footsteps in sacrificing to save the lost, have ever been those that have taken most literally the word of God, in its plain, natural meaning, and have walked most closely in the old paths.

5. The "new theology" is that which finds the greatest favor with that "world" whose "friendship" is "enmity with God."

6. The "higher" criticism is merely a matter of speculative opinion.

And now one further fact bearing more directly upon the merits of the case.

The Jews of Christ's time had the Old Testament Scriptures just as we have them to-day, and their beliefs with regard to these Scriptures and their origin, were much the same as the commonly received beliefs of to-day. Christ used these Scriptures, appealed to them, endorsed them, never gave the slightest indication but that they are what they were held to be, both as to their human authorship and their Divine authority. He had them as we have them and He left them to us, with His approval and sanction, in all their entirety as the word of God to man.

Now it follows that if Christ were right, some of the "higher critics" are wrong; if they are right then Christ was wrong.

To meet this difficulty, a doctrine has been advanced, called the "kenosis" the emptying, the limitations of Christ, which teaches that though He was God, He limited Himself along certain lines, and that his knowledge of such things as matters historical, was no more than that of other men, and that in his confirmation of the Old Testament Scripture, He merely accepted, as a man, what was commonly taught in his time.

Such a conception of Christ dethrones Him from His equality with the Father, is utterly at variance with what we see of His knowledge when He was on earth, and with what he claims for Himself. If Christ did not know whether the Old Testament Scriptures were what they were believed to be, He is not the one to whom men will care to trust their eternal All.

Another, more simple, solution has been proposed, viz. that Christ knew that the Old Testament Scriptures, and some of the accepted beliefs regarding them, were incorrect, but, thinking it best not to disturb men's minds on the question, He adapted himself and His teaching to the belief of the times.

If Christ thought it best not to teach doubts regarding the origin and authority of the Old Testament Scripture, those who now pursue a different course, are assuming a grave responsibility.

But is there to be no progress in Theology? Are men's thoughts regarding created things, God's works, to be ever "widened by the process of the suns" and the science of sciences, the knowledge which has to do, not with creation but with the Creator, God Himself, to remain in the swaddling bands of infancy or be kept mummy-like in the cerement, of a dead-past?

By no means. "Let there be light," "more light," upon the sacred page. Let God's book of nature help to interpret His book of grace. Let the rocks give their testimony. Let the un-earthed ruins of a departed age, being dead, yet speak. Let better knowledge of the languages, manners, customs, modes and phases of the thought and life of bible times contribute their share. Let the hidden wealth of God's word, as revealed by His spirit to His Saints of every age, be made more manifest, as each succeeding generation adds its new-found treasures to the riches of the past, and the finite grasp of God's being, wisdom, power, holiness, justice, goodness and truth, thus grow ever towards the infinite.

But, for men to add to or take from that Book which was spoken by holy men of old as they they were moved by the Holy Ghost, and was, as it stands, confirmed to us by Christ, and by Him transmitted to us without exception or correction; or, to ascribe to that book an origin or

meaning different from that taught by the plain, reasonable, common-sense meaning of the words of Christ, is not knowledge but presumption, not light but darkness. Let Christ be true even though a few of the higher critics be thereby made false.

Rev. Joseph Cooke, D. D., of Boston, speaks as follows :- "If I have not, been carried off my feet by the conjectural criticism of the Scriptures, it is because, long ago, I resolved to be loyal to the highest criticism rather than merely to the higher. What is the highest criticism? There are five kinds of Biblical criticism; the textual, the historical, the archaeological, the philosophical, the experimental. The highest criticism is the combination of these five methods of research, Professor Eichorn invented the phrase "higher criticism." In many respects it is an unfortunate technical term. People who read that phrase in the newspapers suppose that by the higher criticism is meant, of course, the more scholarly, trustworthy, criticism. But the higher criticism is simply historical criticism of the text of the Scriptures as contrasted with merely textual criticism of it. The latter as the lower criticism, has less importance than the historical. But, after you have passed through the stage of textual and historical criticism, you must come to archaeological criticism, that is, to the verdict of the spade and of the decipherer of ancient inscriptions. And, beyond all that, we should rise to philosophical criticism of the Scriptures, for, if the Bible contradicts self-evident truths, we must drop the idea that it is a revelation, for, of all self-revelations of God, the self-evident truths, both in and out of the Bible, are the most unassailable. But then, even above the philosophical criticism of the Bible, you must have experimental criticism. You must examine the fruits of Scripture as reduced to life, age after age. That is the supreme test. When these five fingers, textual, historical, archaeological, philosophical, and experimental, biblical criticism, all shut toward one palm, you have what I call the highest criticism. And the answer to the higher criticism is the highest.

THE PULPIT IS NO PLACE to parade one's doubts. People come to it for certitude. They get enough doubts outside of it. All through the week they find them in books, newspapers, magazines, and conversation. When, then, they cross the threshold of the sanctuary, they want something that will confirm faith, inspire hope, give comfort, help in the battle of life, and fit them for heaven. A positive, assured faith is the need of the day, and preachers should be the known exponents of it in their teaching, as well as the best representatives of it in their everyday lives. *Philadelphia Presbyterian.*

Church Notes and Notices.

CALLS.

From Hillsdale, Barrie, Pres. to Mr. W. S. Smith of Centreville.

From Dalhousie, Kingston Pres. to Mr. James Binnie, licentiate.

From Leaskdale and Zephyr to Mr. Hugh Currie

From East Gloucester, Otta. Pres. to Mr. Evan Macaulay of Lingwick, Que. Pres.

From N. Delaware and Caradoc, and from Melbourne and Riverside to Mr. Robert Stewart of N. Gower and Wellington, the latter accepted.

From Fordwich and Gorrie, Saugeen, Pres. to Mr. James Cameron.

From Morden to Mr. Rumball of High Bluff and Prospect, Brandon Pres. Accepted.

From McDonald's Corners, Kingston Pres. to Mr. James Binnie.

From Hillsdale and Craighurst, Barrie Pres. to Mr. W. S. Smith of Centreville, Kingston, Pres.

From Hespeler to Mr. David Strahan, accepted.
From Berlin to Mr. C. B. Winchester, their former pastor, now missionary to the Chinese in B. C.

From Knox ch, Perth to Mr. W. L. Clay of Moose Jaw, declined.

From St. James ch, Charlottetown, P. E. I. to Mr. T. F. Fullerton, accepted.

From Dominion City to Mr. J. W. Penman of Elkhorn.

INDUCTIONS.

M. A. McNabb ordained and inducted into Erskine Ch, Meaford, Dec. 13th.

Mr. W. A. Wyllie ordained and inducted as missionary at Waubaushene, Dec. 13th.

Mr. J. R. Craigie into Penetanguishene and Wyebridge, Jan. 3.

Mr. D. L. Macrae into Collingwood, Jan. 17th.

Mr. A. McMillan into Mimico, Tor. Pres. Dec. 20.

Mr. Wm. McKinley, late of Minnedosa into Stonewall, Man. Dec. 2.

Mr. H. Ross, ordained and inducted into Burnside, Brandon Pres. Dec. 13.

RESIGNATIONS.

Mr. Wilson of Lanark.

Mr. R. Leitch of Port Elgin.

Mr. Stewart, ordained missionary of Morton, Brockville Pres.

Mr. Campbell of Pinkerton and West Brant, Bruce Pres. to take effect Jan. 29.

Mr. Porteous of Glenvale, etc., Dec. 25th.

Mr. Leitch of Point Edward, Sarnia Pres. to take effect at the end of March

OBITUARIES.

Rev. Wm. Fraser, D.D., was born at McLellan's Brook, near New Glasgow, Nova Scotia, May 19th, 1808. He received his academic and theological education at Pictou Academy, of

which Dr. Thomas McCulloch was then the head. After licensure, he spent some time in Home Mission work in N. S. and C. B. At the age of 26 he was ordained and sent as a missionary to Upper Canada, and, a year later, in 1835, he was settled at Bond Head, his first and only pastorate, where he labored for 44 years, until his retirement in 1879. In 1851 he was appointed clerk of the U. P. Synod. And at the Union of 1861, he became associated with Dr. Reid in the Clerkship of the Canada Presbyterian Synod, and at the Union of 1875, with Dr. Reid and Professor Mackerras in the Clerkship of the General Assembly of the Presbyterian Church in Canada. In 1879 he received the degree of Doctor of Divinity from Queens University. In 1881 he removed from Bond Head to Barrie where the remainder of his days were spent. Last Assembly was the first since the Union at which he was not present, his resignation was there instead. He attended some of the meetings of the Presbyterian Council and while the outward man had greatly failed, the sweet, strong, gentle, inner man, was there as of old. Early in December he began to grow much weaker and on Christmas day he gently fell asleep. He was an earnest and faithful pastor and preacher, a pattern of neatness and accuracy in his department of the Assembly's work, and, as a man, he was marked by a gentle, dignified, kindly, courtesy, which at once commanded respect and won affection as few men can do. To know him was to love him.

Rev. Wm. Aitkens, was born at Leven, Fifeshire, Scotland, in 1819, inducted pastor at Smiths Falls, Ont. May 14, 1846, where he labored for twenty two years. He was then for a time lecturer in the Pres. College, Montreal, and afterwards labored three years in British Columbia. Returning to Scotland he spent the remainder of his days at his native place where he died on the 21st of Nov.

John McIntosh, M. D., was born in Pic Co., N. S., graduated in Jefferson Medical College, Phila. in 1866, was an elder at Wycocomagh, C. B. for 10 years, and died there Oct. 3th 1892.

PRESBYTERY MEETINGS.

Brandon, Portage la P. March 14th 3 p.m.
Brockville, Iroquois, March 14th 1.30 p.m.
Chatham, Chatham, March 14th 10 a.m.
Kingston, Kingst. St. And. March 21, 3 p.m.
Lindsay, Lindsay, Feb. 28, 11 a.m.
Maitland, Kincardine, Knox, March 14, 2 p.m.
Montreal, Mont. March 14, 10 a.m.
Pictou, N. Glasgow, March 7th, 9.30 a.m.
Paris, Brantford, Feb. 9th, 10 a.m.
Peterboro, March 14th, 9 a.m.
Quebec, Que., Mor. Col. Feb. 22, 4 p.m.
Regina, Wolseley, March 8th, 9.30 a.m.
Sarnia, Sarnia, St. And. March 14, 2 p.m.
Saugeen, Palmerston, Knox, March 14, 10 a.m.
Winnipeg, Win., Knox, March 7th, 3.30 p.m.

Your duty as a Christian includes the doing of your duty as a citizen. President Finney used to say that politics is a part of religion in a country like ours. "Christians must do their duty to their country as part of their duty to God."—*Cumberland Presbyterian*.

At an outdoor meeting held on Red Hill Common, near London, when one of the speakers had told a number of somewhat remarkable stories, at the close one of the hearers called out, "I say, governor, let us have more out of the Bible next time."

Our Home Work.

The first Home Work. Very near home is the beginning of our religious work, deep down in our own hearts. "Deceitful above all things and desperately wicked" is the testimony of Scripture. The carnal heart is enmity against God for it is not subject to the law of God neither indeed can be. The first work is to get that heart subdued by God's grace, according to His own promise. "A new heart will I give you and a new spirit will I put within you." And then when the new life is implanted, comes the watching and the prayer. Keep thy heart with all diligence for out of it are the issues of life.

Important Home work. One of the worlds most important Home fields is the family. The character of the family decides that of the nation. No amount of religions worth in other departments can make up for the lack of it in the family. And one of the important departments of the family religious life is family worship. Who can measure the value to a young family, of being day by day thus brought into God's immediate presence, commended to him and His blessing asked upon them, and the incalculable loss where God is not in this way an honored guest.

Aged Ministers' Fund A correspondent writes urging strongly the pressing claims of this fund. Aged men, who, when the country was newer, the work hard, the support often very small, now in old age can receive but \$200 yearly from the Fund. Our correspondent signs himself "Justice," and calls for *justice* toward these men, who have given themselves and their means to the work of the church and now should get a living from the church. We trust his timely hint will find a response in the hearts of a justice loving, and righteousness loving, people.

The Assembly has appointed the collection for this scheme on the third Sabbath of January where not otherwise provided for.

Church Extension. One of the many instances of rapid extension of our Home work is that at Hamiota, Manitoba. There, where "seven months ago the eye could catch only the expanse of prairie, broken here and there by small clumps of poplar," there is to-day, owing to the opening of a new line of railway, the "baby city of the plains." And in last July a neat new Presbyterian church, with a seating capacity of two hundred, was opened for Divine service. It has, in connection with it, two other stations where the service is as yet held in school houses.

French Work in Quebec. One French Missionary in Quebec writes of his work in the month of December:—"We have had very good meetings during this month, always a few Roman Catholics coming.

A rich farmer of A— sold his farm some time ago and went to the B—. I had given him a Bible in the past, he had read it but never said anything about it. Now that he is a few miles from his friends, he begins to read the Bible to his neighbors, and to speak so much about it that they call him 'ie Protestant.' He came to our meeting and said with tears, 'O, if every Canadian would buy a Bible, read it and live by its teachings. I am still a Roman Catholic, but, putting his hand to his heart, 'the truth is there now. Go on with your work, tell all the Protestants to work with new courage. I see and hear many things in the Bible; that is what all my friends want.'"

More Tokens of Progress. Another French Missionary writes of his work in December:—"I gave quite a few tracts all the way from — to —, to which I made two visits during last month. We have there at least two families which openly declare themselves for the Gospel and are delighting in the reading of the Bible. There are also some four or five others which read our books and would be glad to follow the Gospel, but they are afraid of the people.

Mr. B. and I also visited St. G— and C— last week, where we had a good time. We spent there four days. We had a meeting every night. The people listened well and enjoyed the meetings. Some of them were talking about giving their dismission to the Church of Rome, but the women folks were not quite ready yet, so they delayed it for another time. We had the joy to preach the good tidings of the Gospel of Jesus Christ to thirty souls, which, according to their own testimony, had never heard it that way before. I am glad to be able to say that I have succeeded in gaining the affection and confidence of the people and they depend upon me as their missionary and want to join our church as soon as possible.

A FRENCH MISSIONARY'S LETTER.

A French Missionary writes to the Secretary, Rev. S. J. Taylor, of a place, where he had made a brief visit a short time since and on which he now called again:—

"I found my people just as I had left them. One family is decided to follow the Gospel happen what may: the others are reading their Bibles and would gladly follow the truth, but do not dare to do so openly just yet. Oh for some good brother to work along with me at all these places. Truly the harvest is great but the laborers are few.

In going to K— from house to house, I sold some scriptures, gave away a lot of tracts and had some interesting conversations with farmers. Coming to the house of a big farmer who was threshing in the barn, and his large family with him, I stood at the gate as he came to the house

and wished him a good day. I told him who I was, a man selling books, and that I would like to sell him one. He took me in; all the family came in; we had a good time together. I told them I was selling the best of all books, the Testament of our Lord Jesus Christ, in which He promises to all those who believe in His name, the forgiveness of their sins, the peace with God, the power to become His children, and His heirs, and inherit the kingdom of heaven and life eternal.

They were very much interested, I gave some tracts to each of them and went away with many thanks and the prayer to call again another time.

O! the good thing to be a Frenchman from the old countries. When you have told them that you are one of them and know how to touch their heart, you may say anything to them. If you know how to tell it in the language of your own dear country they are ready to listen to you, but if you tell them the good news of the Gospel in that beautiful language it is still sweeter to them. I take advantage of my citizenship as Paul did. Oh for more faith more love and more zeal.

I am just back from C——where I went this morning with the team of a gentleman who kindly loaned it to me. I made his acquaintance just this morning, told him I was anxious to go to C——, and he just gave me his horse, sleigh, buffalo, big fur overcoat, and sent me off to preach the Gospel with the gracious offer to have the team whenever I would like to have it.

I tell this to show how the Lord is good to me and opens my way beautifully. He gave me some good friends which have great influence here, and which can help me a good deal. Pray for me that I may be wise and use every opportunity.

FRUIT AFTER MANY DAYS.

An interesting story of the conversion of an Indian sub-chief of the Huron tribe, from the reading of the Scriptures given to his grandfather by George IV. many years ago, is given in the following letter to the Secretary for French Evangelization. Mr. Tsioui, the writer, was baptized and received into our church over two years ago. Since his conversion he has labored hard, in the face of persecution, to bring his people to a knowledge of the truth.

VILLAGE OF THE HURONS,
LORETTE, Quebec,
Oct. 3rd, 1892.

DEAR SIR:—The following are some of the facts preceding and connected with, my conversion, which I have already told you.

In 1651, Louis XIV., King of France, gave to our fathers the Seignory of Sillery, and made the Jesuits our guardians or tutors. In 1699 the Jesuits took possession of this Seignory under false pretexts. From that time until 1825, the

the Indians set up their claims to the Seignory as belong to them without being able to obtain anything from the Government of Canada.

In 1825, my grandfather, Michel Tsioui, Chief of the Huron tribe, and three others, decided to go to England and in person present their claims to His Majesty, George IV. They were deceived by the English Commissioners, who told them not to make known their request to the king, as that would make them appear as beggars.

They went to Windsor Castle, and after having paid their respects to the king, he said to them, "My children, you must indeed have very important business to have come so far." Our fathers, being unlearned, and advised by the Commissioners not to make known their claims to the king, because they themselves would send good Englishmen who would restore to them their property, simply answered "We have come to see our Father."

Then the king had dinner for them, and after dinner they spoke with the king for about half an hour. Then he gave each of them a Bible and his portrait in a large frame with the name of each Indian, his own name and the date all marked on the frame. He also gave each of them the rank of captain and an officer's cloak embroidered with crimson. I have still the buttons of this cloak. A gentleman from Toronto offered me \$2.50 for one. I said that they were a souvenir which had cost my grandfather too much to sell them. The frame in which the king's portrait is, hangs in the house of my wife's father, who is also the son of Michel Tsioui.

When I was ten years old I remember reading the New Testament four times during one winter. It was the same which my grandfather had received from King George IV. I continued reading it for many years without understanding it or giving it much attention although I always found it very good.

In 1886 I went to work at Montreal and made friends of an employee on the "Star." When I came home in the fall, I wrote him respecting the Seignory, and asking him to say something in that paper. He did so twice.

When the cure found out what I was doing he denounced me from the pulpit and said that I was urging my people to take wood off the habitants' land. That was false; for I had always forbidden them to cut any wood there before our affair would be settled.

Then I began to study the Gospel to see if priests had a right to utter falsehoods in the church and soon discovered that our Lord never spoke wrongfully against any one. It was at that time that I learned many more things and went to talk with ministers and others whose explanations did me much good.

I hope and pray that God will enable me to hold fast the truth and persevere in its doctrine even until death.

STANISLAUS TSIUI.

LETTER FROM REV. THOMAS PATON.

REVELSTOKE. Jan. 5th 1893.

DEAR RECORD—Time and again your appeal for information has been read by me; as well as orders from Dr. Robertson to give it—I can only say our hands are too full, and time slips too fast.

I came here three years ago from missionary work in China. We got our health in great measure restored to us.

Why do our church divines and ministers go to Europe when the purest air, water, climate, grandest scenery in the world, and fishing, hunting, botanical, mineralogical, excursions, of all kinds, can be had here, and, added to all, a field, or numbers of fields, where their Sabbaths, and other evenings, might be given in Gospel supply, which would mean money saved, and gospel services supplied where none could otherwise be got. The Home Missionary would get a chance of a rest. Say, why could not the home missionary and the eastern minister exchange. The gain to church and cause would be enormous.

Revelstoke is a station beside the Columbia River, and the centre of a rich gold and silver district. The mountains are yearly being more prospected; claims are staked off, and many of these claims are now mines.

Capitalists from Scotland, England, and the United States, have come in, and invested large sums of money. The claims have been tested, and the assays are fabulous, rich, general and wide-spread. The consequence is, that at least ten town sites have been sold, and each will be filled by a population of 2000 to 8000 people next summer. I see no reason to doubt it.

What is the church going to do about it. They must move at once if they are to preoccupy, so as to have the church up as soon as the saloon.

I am tired, and ashamed of hearing enquiries made, why services are not made "reachable" for the people. The miners seem to think they have no souls to save, and the church's indifference is making sad havoc with the minds of these mountain dwellers. Certainly it will be at great cost to the church in the first instance, but of immense results in future, if followed up heartily. A Steamship Co. runs steamers from Revelstoke to the boundary of the United States. There are hamlets and ranches, camps, and other places, all waiting, yet quite accessible to the preacher, if he can be got.

We are all overworked out here. The most of us have had no holidays for three years, and wish none, if we can only overtake the work. Funds are low, and salary cannot be got, but what of that. The work must be done. Some of your men here show the stuff for such work, and refuse to leave, for better quarters, although offered them.

The Stations along the line, as Grand Prairie, Ducks, Shuswap, Salmon Arm, Tapping Siding, Sicamous, Clan-William, will always be small places where no great cause can be expected, but must they go without a missionary? These places are supplied alternately by Methodists and ourselves.

Remember the majority of the people here are from the East Ontario and the coast provinces, and have been used to church services; but they come here, and leave church work behind. We have therefore the work of reclaiming those backsliders into the church again. Are you keeping all your christian young men at home? The influence of one christian man of solid character, speaks more than a deal of sermonising.

Here we have a missionary Presbytery, Kamloops, for not one of the churches are self-supporting. At our last meeting, the great concern was: How shall our fields be manned? Are our students and young ministers of such a stamp that only a comfortable manse and congregation can please them? Is this the spirit of the Master, who "pleased not himself."

Of course you meet rough Society out here, and the sacredness of the minister's office is here a minus quantity in eyes of most, yet a man, a good man, a christian, and a christian gentleman, are the steps by which you are known, and then if approved, you are known as "a white man," the best character one can earn here. "A white man", tested and tried, can go anywhere, into every camp, be treated, and listened to, with deep respect.

The people out here, are nearly all educated, and want the best, and can tell when they get it.

Nowhere in the Dominion is the church likely to have such fields as the rich gold and silver fields of Kootenay. Will she for such fields, not give something? It will be a loan for a short time only. Thousands of men are coming in the spring. Mountain, valley, and river, will each have a cry for services. There are only three months to arrange. What answer can the Kamloop's Presbytery have in March.

And what about our Chinese in the mainland of British Columbia? I make bold and say that the Presbyterian Church in Canada is not true to the cause of Christ in neglecting them. God has brought the Chinese to us. When I see so many thousands of them moving amongst the mass of so called christians in a christian land, living for years amongst us, and go back to China "no man speakee me that thing." I do not wonder that they have no belief in our religion. In my Donald field, I was told repeatedly, that the white "christians" did not want the same gospel which I endeavoured to give the Chinese.

Yours sincerely,

THOMAS PATON.

BETWEEN CALGARY AND EDMONTON.

By Rev. Dr. ROBERTSON.

THE prospects of a much larger inflow of settlers for the future than in the past are good. If 35,000 found a home in Western Canada during 1892, it need cause no surprise if 50,000 settle there in 1893. Let the church prepare to provide these people, at least as far as they are her own children, with the Gospel.

Let me give the facts in a district lately visited. In 1891 the railway between Calgary and Edmonton was completed, opening up a stretch of excellent land along its 200 miles. The Edmonton district has been proved to be a good country for mixed farming. It is farther north than Calgary, but 1,700 feet lower, and gets the benefit of western winds through the Yellowhead Pass. There is abundance of good land, plenty of pasture and hay, and the supply of coal and lumber is unlimited. From Nebraska and the Dakota's a number of delegations went in to see and they reported that the land was favorable for settlement. Last season 705 entries for homesteads were made at Edmonton and 406 at Red Deer, 100 miles farther south, and the people are coming in spring with their families. To-day, January 5th, ten entries for homesteads were made at Calgary. From one-half to two-thirds of the incomers are Canadians, returning to their own country. They are almost all Protestants, and are reported to be religious and law abiding.

Quite a number of Canadians are settled here now and a good beginning has been made in getting settled. Many of the settlers are Protestants, and the outlook for prosperity is not the less cheering on that account.

At *Olds*, 40 miles north of Calgary, a colony from Nebraska is settling. The people, in large numbers, belong to the Presbyterian church, and wish to take their pastor with them, promising \$500 the first year towards his support.

Innisfail is 23 miles beyond *Olds*. Here we have a church and manse, although work was only begun in the summer of 1891. About 70 families are connected with the four stations forming the field. Central church, Hamilton, supports the missionary.

Red Deer is the name of the town where the railway crosses the Red Deer river. Already 37 Presbyterian families are in the district, and four or five stations can be organized immediately.

Blackfield station is at the crossing of the Blind Man river and Lacombe, nine miles farther, 18 from Red Deer. At Lacombe are found a number of intelligent young men who are much interested in church work, among them Mr. Fluelling from the vicinity of Guelph, Ont. Here a missionary should be stationed who would work north and south and minister to those there now and the incomers. Along the Battle river are several Presbyterian families for whom

no one is caring. Mr. Muldrew gave partial supply last summer, but, this winter there is not a service for 140 miles.

Wetaskiwin is the next centre and is situated about 40 miles south of Edmonton. There are the prospects of a good centre here, as much land is taken up, and there are all the conditions of a successful settlement. A good missionary should be planted here next spring.

The terminus of the railway is opposite Edmonton, on the south bank of the North Saskatchewan. Here the river is wide, and the banks are at least 200 feet high. A great gulf separates *South Edmonton* from the town of Edmonton, necessitating services at both places. The congregations I addressed at South Edmonton numbered about 80. Thus different settlements have been formed within reach of South Edmonton, and, with the village, these will form a promising mission. The advent of the railway has given Edmonton a great impetus, and, notwithstanding the town on the south bank, the people are confident of having the business centre. It would be a great pity if the railway, for which these people have been waiting for years, should prove their ruin. The people that made the country which make a railway necessary, should not have their all jeopardized by its construction. The government should guard the rights of their pioneers. The congregation at Edmonton shares in the general prosperity. A manse was built last summer and the church seated.

West Saskatchewan lies 20 miles farther north than Edmonton, and is the centre of a good farming district. Services are given by the missionary here at five points, and several other settlements claiming attention are neglected. It is proposed to place an ordained missionary at St. Lask and separate distant stations, and incorporate new and nearer settlements.

Beaver Lake lies 60 miles east of West Saskatchewan and promises to be a good settlement. A number of Presbyterian families are there now, and more are moving in in spring. One staunch Presbyterian mother drove over 60 miles, and presented herself with her husband, an Anglican, at our minister's house at Edmonton, between 10 and 11 at night, to have her child baptized.

In this wide district we had four missionaries in all last season, we require at least nine for the coming season. Will the church furnish the money for this extension? This is only one corner. We must advance with settlement all along the line, else neglect will bring loss and disappointment. And men are needed—the best men. The church that can furnish the largest number of the best missionaries for Western work for the next few years will have the masses in her fold. Another sketch will show you another part of the field. In two years we must have a Presbytery of Edmonton reaching down as far as Red Deer.

CALGARY, ALBERTA, Jan, 5th, 1893.

Our Foreign Missions.

Miss Minnes in Alberni. A young woman who has been aiding in the work among the Pagan Indians, in Alberni, B. C., has been appointed by the Foreign Mission Committee as a teacher. A letter from Miss Lister another teacher, will be found in another column.

Weary Not Weary. Mr. Thompson of Trinidad writes under date November 11. "Holidays in five weeks; a breathing time for all. Our most ardent workers are looking a bit worn out. The Spirit doubtless is willing as ever, but in this land of constant heat, the flesh does grow weary. Weary from the work, oftines; weary of it, never."

A many sided building. The F. M. Com., W.D., at its late meeting in Toronto voted \$100 to purchase material for a school house in Alberni, B.C., the building to be used as School house, Church, Court House, and Council Chamber for Indians. This is an improvement upon the old days when the gatherings and council chambers of the Indians were the scenes of wild, weird orgies, oftines bloody tributes to their gods. Thus is Satan's kingdom destroyed, the kingdom of grace advanced, and the kingdom of glory hastened.

Mr. McDougall's resignation. Rev. John McDougall, who was compelled to return from Honan last spring on account of his wife's illness, tendered his resignation to the Foreign Mission Committee which met in Toronto, Dec. 27. The committee passed a resolution, expressing their very high appreciation of his services on behalf of the work, both in the field and in visiting the churches since his return. It is a matter of satisfaction, however, that Mr. McDougall's services will not be lost to missions, for wherever he may settle at home, he will be able to do much in deepening the missionary interest of the church.

Missionary Letters. In response to the request in last Record, some friends of the missionaries have kindly forwarded letters. Many thanks. Few realize the value to the church of some of the letters that are lying unread about their desks or perhaps destroyed. The whole church is interested in all the missionaries, and if friends would kindly forward to the Record, private letters received from them, judicious selections would be made from them, nothing would be made public that should not be, the letters would be returned if desired, and of the seed thus sown, some at least would be sure to fall into good ground, and bring forth, in some thirty, or some sixty, in some a hundred fold. Pray do not keep these letters idle. They would certainly do great good.

Honan Presbytery. Although among the youngest of our Presbyteries, and the smallest, so far as numbers are concerned, yet in area and possibilities it is boundless. Moreover, its business is of a somewhat different stamp from that of many of our Presbyteries. Instead of the usual routine of such courts, there is the occasional variety of stones and brickbats to report, and mobs that require to be met with the boldness of the lion, the wisdom of the serpent, and the harmlessness of the dove. We are sure that the interest of the church, both in the missionaries and their work, will make the minutes of their meeting, given on another page, of deep interest to our readers.

From Miss Blackadder. In a private note, enclosing some letters from Indian teachers in Trinidad, Miss Blackadder, under date Dec. 22, says:—I send you some native productions in the raw, just as their fingers penned the words.

We had a very pleasant gathering to witness the marriage of two of Mrs. Morton's girls. The brides were prettily dressed in white dresses and modest veils. The grooms were good looking Indian men, one is a teacher in Mr. McRae's field, the other in Government employ.

The broom and hoe presentation was a good feature of the proceedings, the broom a symbol of domestic cleanliness, the hoe bringing up visions of fruit, vegetables, and flowers.

We had a fine school closing on Friday last, and enough gifts for all the children, so all went home happy. We are all well but so thankful to have a short rest. I never felt so weary and tired as I do to day.

The Jewish Missionary. Dr. Webster, our medical missionary to the Jews, had to pass a medical examination in Constantinople, in order to practice in the Turkish Empire. This he has done, secured his diploma, and has reached Palestine. The point where he will settle is not yet fixed; he will decide that after visiting the different places. It will probably be either at Jerusalem or Tiberias, either on the shores of that lake where Jesus so often taught, or in the city where he suffered.

In a private letter from Beyrout, under date Dec. 4th, Dr. Webster says, "We shall make Beyrout our home till the location of our Palestine mission is definitely settled. We are boarding in a private family and are very pleasantly situated. I shall make a tour down into Palestine to look for a site for our mission. I shall not leave for that purpose before the first of January. In the meantime we are working away at the Arabic, the spoken language of Palestine. Beyrout is one of the best places for studying it, because we have the assistance of our friends, the American Missionaries here. They have been exceedingly kind and attentive to us. I cannot say too much of their warm hearted welcome, so that we have not yet even felt we were strangers in a strange land, and they have offered to assist us in any and every way."

LETTER FROM REV. J. W. MACKENZIE.

OUR MISSIONARY ON EFATE, NEW HEBRIDES.

Bowenfeld, Australia,

Oct. 20th, 1892.

DEAR DR. WARDEN :—By the heading of this you will see that we are now away from our station. We came up to this colony several months ago on furlough and hope to return to our loved work with health fully re-established about the end of January. We hear regularly from our people. The good work is progressing in our absence.

From Imtang, one of our out-stations we had the cheering tidings a few days ago that their little church is now too small for the number who attend. The heathen in that part of the Island are nearly all in now.

The teachers now in charge, natives of the place had to flee for their lives, some years ago, when they renounced heathenism. They came to Erakor and were taken into our training class. During their absence one or two more became friendly and so the way was opened up for their returning as teachers.

Intang was once the worst part of the Island for Cannibalism. It was there the notorious old Chief Marik Tunul lived. When I first visited him he had about thirty wives, and he was so jealous of them, that he kept a number of young men about him, armed, to put to death any one seen speaking to them. Those thus murdered were generally cooked and eaten.

Some of the letters we receive are very touching. They tell us how they are longing for our return, and how that at all their meetings they pray for us that we may be restored to health. They have implicit confidence in us, and we regard them almost as our children.

The morning we left, the chief of Fila, one of our out-stations, came on board with a number of his people, to say good-bye, and, after he had shaken hands, he turned away and wept like a child.

What a contrast to his conduct some years ago, when one Sabbath morning he rushed down to the shore, with tomahawk and spear, to prevent us from landing at his village, telling us that if we did we would be murdered.

We receive cheering accounts for the most part, about the young men we have trained and sent out to assist other missionaries. It is almost as much of a trial for them to go and labor on other Islands as it is for us missionaries to go to the Foreign field. They go amongst strangers and to a people speaking a language altogether different from theirs,

These native teachers are of great service to a missionary. They assist him at house building or any other manual labor. They go in his boat, visit the heathen, teach in the schools, take

charge of the work and conduct the services in the absence of the missionary.

We were grieved to hear some months ago on the death of one of our young men. He had gone out to another Island with his young wife to take the place of his brother-in-law who had died. They had not been many months settled until she was taken away leaving an infant a few days old. When the child was strong enough the poor fellow took it home to his friends at Erakor, and willingly returned to his work. About six months after he was laid by the side of his young wife in a strange land.

Since coming to Australia a good deal of my time has been devoted to translating. I hope to take back with me a Scripture History and a new edition of our hymn book, with about forty additional hymns. These are now in the hands of the printer.

Yours sincerely

J. W. MACKENZIE.

LETTER FROM REV. J. ANNAND.

SYDNEY, N. S. WALES.

24th Nov., 1892.

MY DEAR MR. MORRISON :—Your letter of July came to hand by the steamer that brought us away from Santo. We reached this city on Saturday morning last, after a very favorable passage, via Fiji, of a little over three weeks. Mr. and Mrs. Gillgan of Malekula were our fellow passengers from the Islands.

We left all well, but when we left our teacher from Erakor had not returned from his visit home, so for a few weeks there would be no services with our people. We saw this teacher (Simon) at Erakor as we came along and he promised to return the first opportunity. The work was fairly encouraging when we came away.

There are two lay missionaries leaving here to day for the group to join Dr. Lamb at Ambrim, one of them, McDonnell, has his wife with him, the other, Mansfield, is unmarried.

Next steamer we expect Mr. Laurie of Aneityum up here on his way to Scotland. His wife has so far recovered her health as to leave the asylum and stay with a friend in the city.

Mr. Fred Paton, second son of Dr. Paton, is going down soon to the islands to take Mr. Morton's station in Malekula; The latter has to leave the mission on account of his wife's illness. He may go to Corea to work, as the climate there is more likely to suit her health. She is now here in Sydney, but he is still in Malekula.

I am glad to say that our health is fairly good, and that with our furlough we shall be again prepared for more work. All say that we greatly needed the change. We are feeling better already after just four weeks from Santo.

Yours faithfully,
J. ANNAND.

LETTERS FROM INDIAN TEACHERS,
TRINIDAD.

BRITISH WEST INDIES, CHARLIVILLE,

C. M. Indian School,

9th Dec., 1892.

DEAR GENTLEMEN'S:—

I FEEL it necessary to express you all a short account of the great difficulties which I have to do with presently.

I am a teacher in the Canadian Mission Field, Trinidad. My school is situated in a most horrible district called Charlville, this district is forever swampy. The public road which passes through it contains mud knee deep,—hundreds of poor souls has to trudge along the road every morning and evening, from about the 1st May to the end of October, for the purpose of sowing rice, as that is the only produce.

I likewise must be out at least every morning, to hunt out the wild Indian children, lest my average attendance fail. One day in travelling from Charlieville to Chaguauas, I was so much splashed up with mud, from the top of my head to the bottom of my feet, inasmuch that my personal appearance was a picture of misery. Approaching near the village I had to get under a bridge to undress, the clothes that I wore down was so mired that I was obliged to hide it under a heap of trash in the cane field until next day.

Very often when rain falls for a few hours incessantly the place becomes flooded; gradually swells so high that the water flows inside the poor people's houses, which cause them to suffer a great deal, for during the time the flood takes to go down, they all have to sit patiently on their cots, beds, tables, etc.. Just then to have a view of the cane fields which is so interesting, for the very tops of the plants are hidden under water. After the flood ceases and the sun shines over these plants that has been soaked for days, they all begin to perish, and in process of time the planters has to replant them which brings on the expense twice as much. In the dry season the land cracks to a very far extent, and the few fruits which are saved from the flood and rain generally dies hence the only way to obtain produce here is to plant things which will come or fit to reap in a few months.

I beg to conclude as your
obedient servant,

JOHN NEEHAL.

CARONI, Indian School,

November 21st, 1862.

THE Caroni Indian School is built on the left bank of the Caroni River. It is the largest river in Trinidad, after running a course of twenty-eight miles, it empties itself into the Gulf of Paria. Caroni village is a lively looking village in the dry season, but in the rainy season it is somewhat dangerous when the Caroni River overflows its banks, some of the people that lives near the river are driven out of their houses by the water.

The beautiful buildings of Caroni estate are a little below the school house. The Indian immigrants are supplied with a large and beautiful hospital.

The school is supplied with children from the Estate and the village. We get an average of between thirty and forty, but with the greatest

hardship, hunting for them both morning and noon, sometimes running through cane fields, water and mud for them, and at last succeed in catching and bringing them to school and sometimes not. It is sorrowful to see the condition in which our country people are, it is disgusting for us to see that we try our best efforts to give their children education and then to take so much abuse from them.

We do not thank the Mission enough for their kindness to us, if it were not for their care we would have been just as wild and bad as those children.

We now see the trouble it takes in bringing up we Indian children to a Christian life.

It is sorrowful to see the darkness in which our country people are in. When the Indians heard about cholera they went about the streets with a brass cup with red flowers in it, and a man with a drum beating and the women singing with wild delight and begging. After begging for seven days they sold the rice, etc., which they got, and bought a goat with some of the money. After worshipping their gods they carried the goat in the bush, tied a pound of cakes on the poor animals head, cut off its right ear, and let it go into the bush begging their gods to keep away cholera.

SANKAR.

SOUTH HELENA,

25th Nov., 1892.

The South Helena Indian School lies to the south of Arouca, about four miles from its entrance. In passing we have to traverse cane fields on both sides belonging to the Golden Grove Estate, and small rivers which generally becomes impassable in the rainy seasons, and then a small village not very much inhabited: so we arrive at this place.

The school is erected on the left bank of Caroni, which is the largest river in the Island of Trinidad, and after running a course of twenty-eight miles enters the Gulf of Paria.

About two hundred feet to the estate there is a hospital erected for the indentured immigrants and barracks where they reside, and on the right bank of the river there is a village called Piarco, from these two residents and the woods the children attends the school when the weather is favorable. But the places near at hand, we have to be everlasting from door to door collecting them through mire and water, every morning and afternoon.

The attendance of this school has been decreased for a few months past, and has been increasing since the month of September through the energetic work of teachers and bids fair in future to become a well attended and satisfactory school.

The recent flood which had been caused several damages, the drowning of men, houses, and many other things.

The railway train bridges has been washed by the waters and for some weeks the train had to be stopped, and also caused the Government to a great expense in putting it up.

I must now close with thanks and good wishes for our welfare.

Yours truly,

R. J. ADAM.

Thou hast too much to say about thy rights, and thinkest too little about thy duties. Thou hast but one inalienable right, and that is the sublime one of doing thy duty at all times, under all circumstances, in all places.—F. R. Marvin.

THE PRESBYTERY OF HONAN.

EXTRACTS OF THE MINUTES OF MEETING IN JUNE.

HSIN CHEN,

June 2nd, 1892.

At Hsin Chen in the Province of Honan, and within the clerks house there, on Thursday the second day of June, 1892, at 7 p.m., a regular meeting of the Presbytery was held.

There were present, J. F. Smith, M.D., M. MacKenzie, J. H. MacVicar, ministers; W. McClure, M.D., elder.

A letter was read from Rev. J. Macdougall, reporting to Presbytery his return to Canada, and inclosing a duplicate copy of a certificate signed by two medical men in Tientsin, who express the opinion that an immediate change of climate is absolutely necessary for the preservation of Mrs. Macdougall's life.

The Presbytery adopted a resolution of tender sympathy with their brother, part of which is as follows:—"Whereas the protracted and serious illness of his wife, has made it necessary for the Rev. John Macdougall, B. A., a member of this court, to lay aside his work as a missionary and return to Canada, we would hereby express our deep sympathy with Mr. and Mrs. Macdougall,"

* * * our "sense of loss at the removal of Mr. Macdougall at so early a date from the field of labor," * * * "Though now removed from China, we trust that a door of usefulness will soon be opened to him in Canada, and that he may direct the thoughts of many there to the claims which China's unevangelized millions have on the gifts, the sympathies, and the prayers of God's servants in the Dominion."

Dr. McClure reported from Chu Wang, that since last meeting of Presbytery, Messrs. Goforth and MacGillivray, accompanied by the native helpers had made frequent and protracted tours. in the course of which all the Hsien cities in the Chang-teh-Fu District, not previously explored, were visited, besides others where they had been before. In all these places and in many market towns, they had abundant opportunities for sowing the seed. They also spent a number of days at the great fair at Hsun Hsien preaching and selling books to the crowds that annually repair thither from a wide region to worship.

On April 29th Mr. Goforth left Chu Wang for the coast to spend the summer months.

The medical work since last report has shown a slight improvement both in the numbers treated and the increasing confidence of the people, but there is still much to be desired in these respects.

Mr. McVicar reported that after the meeting in January, he had proceeded, in company with Mr. MacKenzie to Hsin-Chen. They attempted touring to surrounding points but repeated annoyances and disturbances in the market town itself interrupted this outside work.

They found, however, that owing to the favorable situation of the compound, and the steady stream of patients who came to be treated by Dr. Smith, good audiences gathered daily in the street chapel.

On the 27th of February, in the midst of a large fair, an attack was made on the mission premises which at first threatened to prove serious. Broken bricks were thrown through the street windows, and over the roof into the compound, and a persistent attempt was made for over an hour to smash the street doors.

A combination of circumstances led to a cessation of these hostilities, and for five hours thereafter, the members of the mission stood in front of the main entrance, till the ten thousand persons, said to be on the main street, dispersed. Whenever an attempt was made to reopen the hostilities, friendly neighbors effectually interfered.

Shortly after this Mr. McVicar went to Lin-Ch'ing, and returned with a good load of lumber for finishing repairs.

A few days before his arrival, a series of riots occurred, occasioned by stories, attributing the withholding of rain to the presence of foreigners. An oath was taken in an adjoining temple to boycott both the foreigners and all natives in their employ, and prevent them from securing food or water.

On Tuesday, April 12th, a mob gathered in the rear of the compound and threw bricks and stones over the wall into the yard. Dr. Smith and Mr. MacKenzie went out personally to remonstrate, and succeeded in dispersing the crowd.

Next day Mr. MacKenzie visited Hsun Hsien to appeal for protection. A new Mandarin who has come to office promised to issue a proclamation. Before there were any signs of the fulfillment of this promise, on the following day, another mob gathered in the rear of the compound, and with still greater boldness than before, sent in a shower of missiles. The Missionaries again went out to remonstrate, but found the ringleaders this time less amenable to reason. They finally, however, prevailed upon the rioters to withdraw, and not half an hour later a proclamation arrived and was posted up in the temple where the disturbances had been plotted. Subsequently, the Mandarin issued special orders to the local constables and gentry to prevent a recurrence of such disturbances. There have not been any of a serious nature since.

The daily attendance in the street chapel has kept up well, and patients continue to come in large numbers and from considerable distances. There have been several important operations in which Dr. McClure has assisted.

In May, Dr. Smith and Mr. MacKenzie visited Lin Ch'ing to move in their household effects, and during their absence Dr. McClure took charge of the medical work.

The Presbytery then on motion of Dr. Smith seconded by Mr. MacKenzie, resolved, "that in the judgment of the Presbytery, it is very desirable to fill as soon as possible the vacancy caused by Mr. Macdougall's return home, and we would therefore respectfully appeal in the matter to the Foreign Mission Committee.

LETTER FROM REV. H. A. ROBERTSON.
DILLON'S BAY, ERROMANGA,
September 15, 1892.

To the F. M. Committee, East :

DEAR BRETHREN:—I would like to bring before you two features of our work in Erromanga. (1.) The settlements. (2.) What the people do in the way of helping themselves and others.

With regard to the first point, and, as a result of it, the number of teachers necessary to carry on the work, I would say in a word, that if 28 men were properly placed, that number would be sufficient to cover the population pretty thoroughly.

But that would be an ideal Erromanga. We are here grappling with a Mission field in its real circumstances, not what we would have it be, with a very scattered shifting population, found in villages, on the hills, here and there, everywhere, over an island more than 100 miles in circumference; and not gathered singly into a few villages, covering at most not more than a few hundred acres, situate in a few of these charming districts so suitable for native gardens, upon which they all depend for a living. Though we have urged time and again their duty and interest in the matter of forming themselves into compact colonies, say on or about Dillon's Bay on the west side, and Cook's Bay and Portinia Bay on the east side, we have only succeeded in a very small way. They will not colonize. I must travel, say, eight, ten, twelve, yea, twenty miles in some parts of my missionary journeys and not meet one hundred people. It would be an immense saving of my time and strength if they would gather together in large compact villages over the island, but I cannot yet prevail upon them to do so, my successor may.

When, after long talks to the people upon their duty to gather into more compact clusters, and when I followed that by removing one of their teachers to a more distant district, hoping they might follow him, they simply remained where they were and attended neither church nor school.

The New Hebrides are not a crown colony like Fiji, where there is the strong arm of law and government to compel the people to form themselves into large towns, make good roads, attend school and pay the teachers, and until our fair islands shall be under the control of some powerful, just, and good nation, missionaries and

traders must just push their slow work amongst the people as best they can.

It is but just to the natives to say that in their own little districts, they have their own fruit trees and ground, and are under their own chief, and they feel being on other people's land where they are not free to pluck their own fruit, and they much prefer their freedom and their own chief to any large gains that gathering into large common towns might bring to them.

I come now in the second place, to a more pleasing and encouraging feature of our work, though this too has its drawbacks on account of the lack of a market for their produce and their lack of means to give. But allow me to show just a little of their willingness and forwardness both in helping themselves and others.

It would be impossible for me, as well as wearisome to you, to state the ten thousand little ways in which they have aided in the work year after year, without payment. I will content myself by referring to the larger and more important ways in which they have helped our church and ourselves in our work among them and by them, and I think that our poor Erromangan natives have, fairly judged, done nobly.

They have paid for printing and binding 1,000 copies of the Acts of the Apostles, three editions of our catechism at different times, of 1,000 each, 1,000 copies of a hymnal, and 1,000 copies of Matthew and Mark.

They contributed for the mission cottage at Port Narevin, in cash, £25 sterling; they have gathered and carried all the thatch and have done nearly all the work of thatching mission house and mission buildings at Dillon's Bay and Port Narevin, and have made all the lime required for every building for 20 years without payment.

They have done all the mission boating to every district of Erromanga where there is a boat landing, a very heavy and oftentimes dangerous work, and have gone with me to every district in the island, carrying books, and my food and blanket, when I have been visiting the tribes, time and again without number, all without a shilling of payment.

They cut a bride path 20 miles long, through the bush between the east and west stations, and have kept it open now for seven years without payment.

They have contributed £20 sterling to the support of the Dayspring. They gave at one time £25 to the Foreign Mission Committee of our church; a thank offering of £10 to the B. and F. Bible Society, and another gift to missions of nearly £10. They sent one year, our whole annual shipment of over 2,000lbs. of arrowroot to the church for missions. They paid out of the proceeds of arrowroot, for lumber, felt, and corrugated iron, etc., required, when we removed the thatch and put a new and substantial roof on the mission house at Dillon's Bay. They pro-

vided number for an excellent school house, costing complete £90. They have put up, and kept in repair, all the district school houses and churches all over the island, without any payment or any help from outside. I have not had to put a hand to these buildings, though I confess I talked a good deal them in the way of urging them to this work, but ministers and committees of management have often to urge congregations to their duty in this same work at home.

Then they have in many cases given themselves to the work. They have gone year after year, as teachers or servants, to missionaries in almost every station in the group. At present there are eleven so employed, and in November one of my best young teachers goes to Malekula.

Since I took charge of our church's mission on this once most dangerous of all posts on the Pacific, I have never had in my employ any except Erromangan teachers. At present I have, of teachers and their wives, employed on Erromanga, 53.

I forgot to mention that they gave me £55 to purchase a horse, cart, and harness, many years ago, and just last week, I applied to my teachers for money sufficient to support one more teacher on their own island, and I got the amount from them for the first year, although their own salary is only £5 for the year.

I have tried faithfully and briefly to state from memory the more important ways in which the people have helped in almost all departments of the work of our church's mission, and in how many other ways these poor Erromangan's have freely helped in the cause of missions, it would take too much time now to tell.

I am perfectly aware that in some mission fields the converts give more money, but they have money and markets. Our New Hebrideans have not the latter, and very little of the former finds its way among them.

To-day and get some clothing for the poor children of our schools, I sent this year 125 cases of boxes to Sydney, and received for the whole shipment but £3 10d, not enough to pay for the one item of customs duty in Australia, not half enough to pay for the lumber bought for the cases, and even after the freight, £19 had been kindly given me by the Dayspring Board, I was out of pocket £13 sterling.

As for cattle, we cannot sell them. I have myself given away altogether 28 head of cattle, weighing from 3 cwt. to 10 cwt. each, and never received a cent. Australia is the only market, and beef is so cheap there that it will not pay to ship it from here.

Considering their circumstances, I think they have the last few years done more than could reasonably have been expected of them. They have done nobly.

Yours faithfully,
H. A. ROBERTSON.

LETTER FROM MISS LESTER.

ONE OF OUR MISSIONARY TEACHERS AMONG
PAGAN INDIANS OF THE FAR WEST.

Albemi, B.C., Nov. 27, 1892.

TO REV. R. P. MCKAY,

DEAR SIR:—I think when I wrote you that I mentioned that I had started a sewing class for the Indian girls. They are the girls that come to my class in Sabbath school, and that we expect to take into the home. They are making rapid progress.

Then I invited some of the older boys who attend the day school to meet with me in the house on the Sabbath afternoon to read the Bible. The first Sabbath there were fifteen of us, but the number has increased and now we have an attendance of twenty six, including men and women as well as boys. We sing hymns, engage in prayer, and read together a portion of God's word. We are taking up the Gospel according to John.

Two weeks ago, at our meeting, after keeping them an hour and a half, I said that we would just sing one more hymn, and then close for I was sure they were tired, they said, "not tired not tired."

After closing the meeting they all sat still. I did not know what to say. At length I asked them if any of them wished to ask anything or to say anything. One young man said he did. "Well Jack what do you want to say." He hesitated. I told him not to be afraid. At last he got out the words, *I do love Jesus*. I do not think anything ever gave me more pleasure. I said "Let us all thank God that Jack is not ashamed to say publicly that he loves Jesus. We engaged in prayer. Jack was in tears.

I asked if any one else wished to say anything. When another young man said, "Look, look, look." I asked him if he wanted us to sing that hymn,

"LOOK TO JESUS WEARY ONE,"

He nodded his head; he cannot speak English except an odd word. We sang it heartily. We had a delightful afternoon.

Last Sabbath we had another grand day. It was joyous indeed to see so many joining in praising God and engaging in prayer, and giving such good attention to such explanation of God's word as I could give. There is nothing impossible with God.

I was sorry to see that so few could read, just the boys and girls, so I offered to teach the young man who told us that he loved Jesus, and two others, to read and write and count, if they would come sometimes in the evening. They come every night except Wednesday and Saturday and are getting along nicely.

Mr. McDonald invites all who wish to learn to

sing to come Wednesday night and he has a large attendance.

We expect to take the girls into the home next Monday, although my freight has not yet arrived, but we will do the best we can until it comes.

There is need of clothing as well as knowledge. One little girl came to meeting on Sabbath, wading through the snow, which was a foot deep, without either boots or stockings on. Two old women came on Monday in the same plight. It would move a heart of stone to see them.

I would like to tell you how much we need a new school-house also. It does not exalt the religion of Jesus to need to worship in the building now used for the purpose. Let us ask God to open the hearts of those who have means to give to His cause, and may His be all the glory.

Sincerely yours,
ELIZABETH LESTER.

LETTER FROM REV. DR. MACKAY.

FORMOSA, TAMSUI,
Oct. 28th, 1892.

MY DEAR MR. CASSELS :—

JUST a month ago to-day Mrs. MacKay, our three children, and several students, started with me to visit our Southern stations.

After spending some time with the *Patli-hun* Christians across the harbor, we proceeded to the plateau further south, and on entering a hamlet called *In-khut* (round pool) were welcomed by five heathen in official dress and many children, "with squibs and crackers armed to throw," the rattling of which is to me disagreeable enough.

The young preacher there soon led us into a large room neatly arranged for Divine service. Immediately men and women filed in and we sang of Jesus and His dying love. Close by lay long heaps of red earth, which, before the late storms, were sun-dried bricks in rows ready for chapel building. That was the third destruction of materials. With determined energy the peasants are again actively engaged arranging all necessities for erection.

The night was spent at *Lâm-khâm* near a mountain torrent bed south of the elevated land. Clean, artistic, and cheerful looked your new house dedicated to the Lord of Hosts. On the black-board was well written in Chinese characters five divisions of the words, "Thanks be unto God for His unspeakable gift." The preacher discoursed thereon the previous Sabbath and referred to the same every night since. It was so appropriate that I just spoke on the same glorious and adorable gift to sinful men. Two dozen were questioned on some truths embodied therein and we were greatly delighted, still no one was baptized.

Did the apostles baptize right on the spot at once? We don't. They acted according to their

surroundings and we are trying to establish a church in the midst of our environment. We think the *grand principles* of our Lord's disciples are followed here; but not their very acts imitated in apish form. There are mighty problems to be faced by men on the ground which the ordinary Christian at home may not fully comprehend.

In *Hhō-a-hūg* we proclaimed salvation to a full house. Our Bible woman there did excellent work, the fruits of which were quite visible. Theng, one of our oldest helpers, was only getting into work as he came recently from *Kelung*.

The *Ho-a-kho'ham* evangelist had our rented chapel full as the result of hard, persevering labor. It is a rough town influenced by gorilla fighting and camphor distilling. Hymns were sung and hearers examined. A young man learned the Romanized colloquial, studied a New Testament Catechism, and closed his shop on Lord's day. Several women boldly stood up and declared themselves in favor of Christ's church.

On hearing that their preacher was needed in another place, there rang out one loud, long and united voice in his favor.

Ang-mug-kang, is a country village situated not far from the sea in a rather barren region of sand and red clay. Yearly the farmers suffer from drought during the growing months. At 7 p.m. a large audience greeted us in the spacious building, but only a small number are comparatively members and regular hearers. Still, a young Hak-ka and his mother are earnest in exhorting others to attend.

The people plead poverty as the cause of non-observance of our Lord's day. Hundreds are convinced that idolatry is useless though fashionable. Christian lands may view such a state very differently. We should regard it as progressive and encouraging, and should praise the Lord God for advancement and beseech Him to touch those *dead hearts with life giving power*.

Have I ever written my conviction regarding thousands here in a condition similar to the above? Perhaps not, well, here it is. If we persistently plead and preach there will be such an awakening as Formosa never witnessed. This is no mere visionary sentiment conjured up in a dreaming missionary brain, but a belief based on the eternal power of God which is an actual, potential influence, softening, refining and changing the souls of men in North Formosa.

Liong-kang is a large town, whilst our chapel is only a rented house. The teacher brought before us fifteen children who acquitted themselves creditably on the arranged subjects. An interesting meeting of old men was held in an inner room. One of the number has been suffering persecution from wife and family for six years. It was equally pitiful to hear his trials and delightful to see quivering lips uttering praises to the Lord our Redeemer.

It was rather a surprise to find an old house transformed into a suitable place of worship at *Thô-gô*. The *Géh-bai Hak-kas* assisted of their own free will to the amount of \$10. The venerable teacher referred to in previous communications was in bed ill. This is what he uttered feebly when we entered the room. "The chapel is established, I see you once more, and now I am ready to depart trusting in God the Creator. Pray for me." We sang, "I to the hills will lift mine eyes," and left the once able Confucianist at the feet of Jesus.

Au-lang, bears the impress of early foreign traders in camphor, etc., still to me there is a wonderful change of attitude. Swift knew right well what to put into Gulliver's mouth when amongst giants. "Undoubtedly philosophers are in the right when they tell us nothing is great or little otherwise than by comparison." To me also there is no other way by which we can fairly gauge the entire work except by comparison. Well, then, think of an aged man who has been active and zealous for upwards of ten years, think of hundreds declaring the rottenness of their idolatrous systems, and weigh well the fact that former enemies are this day our friends. In all of which let us see true advance made against the mighty strongholds of heathenism here.

Sin-kang is the name of several *Pi-po-hoan* villages a few miles from the above town. *Lang sia* (east village) is the one where I opened a chapel in April 6th, 1872. They were a hard hearted, over-conceited, and stiff necked people. In the evening when there, the building, repaired by themselves, was a mass of people, and many were unable to gain admittance. Happy, eager and delighted they sat, when fourteen stood up and delivered what the Bible woman taught. Psalms were sung with refreshing zeal by three-score and ten. What a revival! Not perchance from death to life, but assuredly from hatred to friendship and from indifference to appreciation. A Sergeant-Major who refused me quarters the first time *Sin-Hang* was visited, pushed himself amongst the first group to welcome us!

In *Sai-sia* (west village) a heathen temple is going to ruins and no one comes forward to repair it, whilst not a few of the once villagers are working in expectation of a Christian temple.

A deputation came from a large *Hak-ka* village called *Chhan-liaw*, distant from *Sin-kang* about two miles and pressed us to visit them. We found a crowd awaiting us in a spacious dwelling with tiled roof which they offered for preaching purposes. Five of them came here since our return to purchase Bibles, Hymn books, etc.

At *Sai-tham-toe* within the mountains two *Hak-ka* families of influence joined our tried and devoted hearers. The *Géh-bai* house of wor-

ship was crowded at evening exercises, and sixteen recited Bible truths, etc.

In *Tek-chham* city our work seemed aggressive and prosperous. An old elder said, "Why, there are so many new faces, I can scarcely recognize all our brethren." We had a grand meeting there.

Pushing our way to *T'iong-tek* we were refreshed by seeing a shop fitted up by several people for preaching purposes. Two students labored faithfully and already we can see fruits in a few peasant families standing boldly for Jesus Christ. Two lepers who heard of a Saviour here are faithfully testifying to the truth.

Arriving at *Sa-kak-eng* we photographed six savages, conversed with numerous tea growers and extracted eighty-three teeth. One savage persisted in holding the heads of all Chinese for the operation. I don't resort to such assistance, but it was so well done and the crowd enjoyed the novelty so heartily that I allowed him. At 7 p.m. the church was not only packed; but the wide street in front was filled with people.

Under heavy rains we proceeded to *Pang-kió* and listened to several young men sing and recite prescribed lessons. Thence we turned towards *Bang-Kah* and out here to *Ho-be* or *Tamsui* as it is called.

Mrs. M. and our three children were none the worse of the tour, and were greatly delighted. It was quite an event for preachers and people who have little to break their daily routine. Seventeen stations were thus visited—hundreds of hearers addressed and thousands of idolaters exhorted.

Yours sincerely,
G. L. MACKEY.

CHRISTLIKE.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. xi, 28-30.

"For I have given you an example, that ye should do as I have done to you."—John xiii, 15.

"Let this mind be in you, which was also in Christ Jesus."—Phil. ii, 5.

"But as He which hath called you is holy, so be ye holy in all manner of conversation."—1 Peter i, 15.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps."—1 Peter ii, 21.

"He that saith he abideth in Him ought himself also so to walk, even as he walked."—1 John ii, 6.

We can none of us dictate to the Master when and how he shall interpose in any mighty or gracious work.

Literary Notices.

THE GOSPEL OF A RISEN SAVIOUR.—By Rev. Cheyno Edgar, Moderator of the General Assembly of the Presbyterian Church of Ireland. Taking the resurrection of Christ as a great central fact, and establishing it by many infallible proofs, he makes it a centre from which light radiates upon all the great vital truths of the Christian System, e. g. He shows in one chapter, how a risen Christ refutes Atheism and Agnosticism, by revealing a God who can be known; refutes Pantheism, by revealing a Personal God; and refutes Deism, by showing us a God at work. In short, there is not a leading doctrine of Christianity, but which, as by an electric search light, is made luminous from this central truth. T. & T. Clark, Edinburgh. Sold by the Presbyterian News Co., 190 Yonge Street, Toronto. Price \$2.50.

THE DIVINE ART OF PREACHING.—By Rev. A. T. Pierson, D.D. In a series of brief chapters, Dr. Pierson discusses, the preacher among his books, with his themes, training his memory, constructing his sermon, among the mysteries, among his critics, with his Bible, in his pulpit, among snares, among his people, with the Spirit, The Baker and Taylor Co., Broadway, New York.

THE WONDERFUL COUNSELLOR.—All the recorded sayings of the Lord Jesus, chronologically arranged for easy memorizing as single passages, one for each day in the year, with brief notes, connecting words and phrases. Published by Anson, Randolph & Co., price 50 cents, for sale by Drysdale & Co., Montreal.

OUR ELDER BROTHER.—Thoughts for every Sunday in the year from the life and words of Jesus. Practical lessons from different incidents in His life, for all ages. Anson, Randolph & Co. Price \$1.50. Drysdale & Co., Montreal.

ASPECTS OF CHRIST.—Studies of the Model Life. Christ in childhood; The Divine Carpenter; His Homes and Friends; Christ the Confiding Friend; Christ's Sympathy, etc., and all other aspects of that Model Life are studied in a series of 22 instructive chapters. Anson, Randolph & Co. Price \$1.25. Drysdale & Co.

UP AND DOWN THE HOUSE.—By Anna Warner, a book of home life, chiefly for women. The good women of Scripture, the Wisdom of Proverbs, etc., are all brought to shed a sweet soft light upon the home duties of today. Anson, Randolph & Co. Price \$1.00, sold by Drysdale, Montreal.

DAILY STEPS UPWARD.—Selected readings for every day in the year, a Scripture text, and some selections of poetry for every day, by Anson, Randolph & Co., New York. Price 75 cents. Sold by Drysdale & Co., Montreal.

MISSIONARY LANDSCAPES IN THE DARK CONTINENT.—A series of vivid sketches shewing some things of what has been done and suffered in the Dark Continent, and what remains to do, by Rev. James Johnson, Anson, Randolph & Co., Drysdale, Montreal.

THE BABY'S JOURNAL.—Published by Anson, Randolph & Co., New York, a beautiful, illustrated, album, poetry interspersed with pictures, from "weighing the baby" to the little cast off boots, so dear to mother as a memory of days that are gone. W. Drysdale & Co., Montreal, Price \$1.50.

PRINCE DIMPLE ON HIS TRAVELS.—Story, picture and song, showing the experiences of Prince Dimple in his varied changes of child life. Price \$1.25. Drysdale & Co., Montreal.

GODIVA DURLEIGH.—A story, by Sarah Doudney, author of "A Woman's Glory" Through Pain to Peace, "Where two ways meet" etc., published by Anson, Randolph & Co., price \$1.50. Drysdale & Co., Montreal.

THE LADIES HOME JOURNAL, holds on its excellent way. The Brownies on their travels around the world by Palmer Cox, is of itself worth to many, the price of the magazine. Curtis Pub. Co., Phila., \$1.00 yearly.

COREA FROM ITS CAPITAL, with a chapter on missions, by the Rev. Geo. W. Gilmore, fully illustrated, giving a full and interesting description of life and customs among the hermit people. Published by the Presbyterian Board, For sale by Drysdale & Co., price \$1.25.

LEAD ME TO THE ROCK—A series of short discourses, or chapters, on practical subjects, to various classes, to the weary, the penitent, to mothers, &c., by Rev. T. W. Hooper, D. D., Presbyterian Board. Sold by Drysdale, price 60c.

THE CRITICAL REVIEW, edited by Prof. Salmond D. D., contains for January, reviews of Dr. A. B. Bruce's apologetics. Duhum's *Jesaia*; Reuss, *Das Alte Testament*; and a number of other recent notable works. T. & T. Clarke, quarterly price 1s 6d, Pres. News Co., Tor.

HOME WORSHIP AND THE USE OF THE BIBLE IN THE HOME—a practical method of using Scripture and explanation for systematic study of the Bible by subjects, for readings suited to every special need, and for ready reference; is the name and explanatory title of a book by the late Rev. J. P. Thompson D. D., formerly of Broad way Tabernacle, New York, and the late Rev. C. H. Spurgeon, and edited by Rev. Jas. H. Taylor D. D. It is a handsome quarto volume, of more than nine hundred pages, beautifully printed and bound in morocco, gilt, with a number of illustrations and maps.

At the first of the book are four chapters on special subjects, "The influence of family worship" by Bishop Simpson; "The Church in the House" by Dr. Wm. M. Taylor; "Religion in the Home" by Dr. John Hall; and "The training of Jesus Christ" by Rev. Geo D. Bondman D. D.

Then follows the main part of the book, each page containing an exercise for family worship. Those on one page are by Dr. Thompson, those on the other by Mr. Spurgeon, thus alternating, those by Mr. Spurgeon consist of select passages of scripture with short comments on each verse and the number of appropriate hymns, but no prayers. Those on the opposite side, by Dr. Thompson, consist of a short reading of scripture, a brief comment, the numbers of hymns, and a short appropriate prayer.

The idea is that in cases where family worship is possible only in one part of the day, the whole two pages be used, where it is observed as it should be morning and evening, one page is for use at each service, the head of the family praying at one service his own prayer. Besides this there are exercises for Sabbath morning and evening, and a collection of 270 hymns with music. Additional hymns for use in worship accompany the volume.

The Bible is not taken continuously but such a selection of passages and subjects is made as practically gives a great part of the word of God. In the latter part of the book is a hymn book, an index of scripture passages, and an analytical index of subjects.

The book is sold only by subscription, and the agent for the Dominion is Rev. A. McBean, to whom letters may be addressed to 138 Smith St., Winnipeg, or Y. M. C. A. Building, Montreal.

Family Circle.

THE MAN WITH THE GRUDGE.

There was once a man who bore a grudge,
Stoutly he bore it many a year;
"Beware!" said the parson. He answered
"Fudge!
Well it becomes me; never fear.

"Men for this world, and saints for Heaven:
'Give as you get' is a good old rule.
My loaf shall rise with a livelier leaven;
Too much of meekness shows a fool."

The longer he bore it, the more he grew,
Grew his grudge, as he trudged along.
Till in sight of the pearly gate he drew,
And heard within it a wondrous song.

The shining porter said, "Walk in."
He sought to do so; the gate was straight.
Hard he struggled his way to win.
The way was narrow; the grudge was great.

He returned in haste then to lay it down;
He strove to tear it away—to cut;
But it had fast to his heart strings grown.
"Oh, wait!" he cried; but the door was
shut. —Selected.

A FATAL MISTAKE.

A HEAVY storm had suddenly set in. Mrs. Day came to the door of the store and looked anxiously up the village street. She was a thin, bent woman of sixty. She shivered as the gust of sleet and rain beat on her.

"Don't think of going home now, Mrs. Day," the shopkeeper called out. "I'm sorry I have no umbrella or wraps for you; but wait, and they will send you one from home."

Mrs. Day waited, but she knew that no one at home would think of her. It grew dark and the storm increased. She ran up the street at last, reaching her home drenched.

Her son met her in the hall. "Why, mother! Could you not borrow an umbrella somewhere?" he said, drawing back lest he should be wet.

Her daughter Sue was playing on the piano in the parlor. The fire burned brightly, and the lamp threw a cheerful glow around the pleasant room.

"Dear, dear! This is too bad, mamma!" she cried. "Your teeth are chattering with cold."

"I thought perhaps you would have brought me a wrap," said Mrs. Day, gently, to her son.

"I never thought of it, mother; I saw you go out, too."

"You had better go to bed, mamma," said Sue; "and take some hot tea." She turned to the piano again and began "Schubert's Serenade."

Mrs. Day crept, shivering, up to the stairs. She felt strangely weak and ill as she tried to take off her wet clothes. It would have been so pleasant if somebody would have rubbed her chilled feet, and brought her some tea, and petted her a little. Old as she was, her heart ached sometimes for comforting and caressing. A strange longing filled her heart for the husband who died so long ago.

But Sue, though she was sorry for her mother, never thought of going to help her. She sang the serenade with much pathos, while Will listened with dim eyes. Both brother and sister were easily touched by a strain of music, a noble poem, or a beautiful landscape.

Yet it did not occur to either of them to look after their mother.

She changed her clothes, and, still chilled, went to the kitchen. It was Martha's "afternoon out," and the supper was to be made ready. She laid the table, broiled the fish, and made the tea. She remembered how she used to help her mother when she was Susie's age. How she loved to work for that dear soul! Yet Susie ought to love her, too.

"I have been a faithful mother," thought Mrs. Day, as she sat at the table looking at her handsome children.

"And you had to get the supper, mamma!" exclaimed Sue. "I forgot that Martha was not to be at home this afternoon."

Mrs. Day went to her bed that night with a high fever. Martha, when she came down stairs in the morning heard her moan. The girl had a kind heart and common sense. She ran for a physician.

When the old doctor met Sue in her pretty morning gown, after he left Mrs. Day's room, he said, sternly: "I fear your mother has pneumonia. I should have been called last night."

Sue cried bitterly, but she could do nothing; she never had spread a plaster or given a dose of medicine in her life. A nurse cared for her the few days in which she lived.

The poor woman, before her death, watched her children with eager, despairing eyes. She saw that they loved her; but they seemed afraid of the sick room, and could not bear the sight of pain.

She saw now wherein she had failed. She had never allowed them to bear pain or discomfort, or to feel any responsibility in life. From their birth she had waited on them, worked for them, sacrificed everything out of her great love for them.

She had never taught them, out of their love for her, to wait on her, to sacrifice a single selfish wish for her. She had ministered faithfully to their bodily wants, but she had not given to them the unselfishness, the habit of self-sacrifice which had made her own soul happy.

How many mothers make this first fatal mistake, and how few know that they have made it?—*The Household.*

LOWLY AND MEEK.

No fever can attack a perfectly sound body; no fever of unrest can disturb a soul which has breathed the air or learned the ways of Christ. Men sigh for the wings of a dove that they may fly away and be at rest. But flying away will not help us. "The kingdom of God is within you." We aspire to the top to look for rest. It lies at the bottom. Water rests only when it gets to the lowest place. So do men, hence be lowly. The man who has no opinion of himself at all can never be hurt if others do not acknowledge him. Hence be meek. He who is without expectation cannot fret if nothing comes to him. It is self-evident that these things are so. The lowly man and the meek man are really above all other men, above all other things. They dominate the world because they do not care for it. The miser does not possess gold; gold possesses him. But the meek possess it.

"Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith."—*Ruskin.*

If any speak ill of thee fly home to your own conscience and examine thy heart; if thou be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both, so that thou distill honey out of gall, and out of an open enemy create a secret friend.—*Quarles.*

SINGING CHRISTIANS.

BY REV. THEODORE L. CUYLER.

SINGING plays a great part in the Christian life of this world, and if we may take the Bible descriptions of heaven with any good degree of literalness, it will play a great part in the next world. It is more than likely that Adam and Eve sang a duet in the garden of Eden: the birds there might have taught them music, even if they had not taken to it spontaneously. The first song that is mentioned in the Bible was that jubilant anthem which rang out over the Red Sea, when Moses and the children of Israel "sang a song unto the Lord." Jubal may have accompanied his harp and organ with his voice; and Laban told Jacob that he could have cheered his departure with "songs and tabret and harp." The most glorious days of ancient Israel were her singing days, and none of the "higher critics" will ever dislodge my strong conviction that Israel's greatest king was a psalmist. Our blessed Lord probably joined often in a service of song with his disciples. Who supposes that when they chanted together that solemn hymn on that memorable night of the paschal supper, that it was the first or the only time in which their voices ever blended together in sacred melody?

What an exquisite touch that is in the Book of Job, where the "widow's heart is made to sing with joy." So Paul and Silas were so filled with the sweet spirit of gratitude and praise that at midnight they made the filthy dungeon of Philippi ring with music. When a devout soul is filled with the love of Jesus, the voice of praise is irrepressible. Martyr's cells and beds of anguish and the wards of hospitals have all been cheered with holy song. The only fault I have to find with the gentle brotherhood of Quakers is that their mode of worship so long discouraged vocal praise; but even they have got their tongues unloosed, and now a "friends' meeting-house" hears the unwonted sounds of psalmody.

My near neighbor and beloved friend, Mr. Sankey, is one of the greatest benefactors of this age. He has done for English-speaking nations what Luther did for Germany; he has popularized the Gospel in metre, and set the masses to singing. His pieces are heard in the sailor's forecabin and in the soldier's barracks and in the cottages of the humblest peasantry. I have even heard an aristocratic old English Earl play Sankey's tunes in his private chapel of an ancient feudal castle, while his servants joined in the chorus of "Wash me and I shall be whiter than snow." Thackeray says that he could not keep back the tears when in walking through one of the slums of London, he came upon a group of little ragged children who were singing:

"There is a happy land
Far, far away!"

This same tender hymn, one of the sweetest ever composed, was sung over the grave of the eloquent Guthrie in Edinburgh. No sermon, no exhortation, no discourse of consolation seems to go so closely to the heart's core as the Gospel of Jesus Christ in the voice of song. I never have got any adequate conception of the immense magnitude of this phase of Christianity until I opened the new and great volume of the "Dictionary of Hymnology," which has lately been reprinted by Charles Scribner's Sons. It contains 1,600 pages, and the author (Rev. Mr. Julian of Sheffield, England) informs us that the whole number of Christian hymns now extant in about two hundred languages amounts to

four hundred thousand! And the supply seems yet to be inexhaustible.

What does all this mean but that God intends that the service of praise shall fill an immense space in His spiritual kingdom. None of us sing enough. I verily believe that those hours in which we do the least sinning are those which we spend in singing the praises of our Lord. Nothing so lifts the soul heavenward as to spread the pinions of song and go up with the lark to the very gates of the celestial city. And in the hours of anguish, what a relief it is to pour out our sorrows into the ears of our loving Saviour, and then to leave our burthens at His feet, and bear away a song. Our religion is too prosaic; it ought to be more melodious, like the vernacular of heaven. It is too often pitched to a doleful dirge or a querulous whine of despondency. We are saved by hope. However dark may be the skies, and however fiercely the storm may beat in our faces, we should tighten the girdle of trust about our lions, and push upward. While blind unbelief is railing at God and trying to hamstring our courage, let us grasp hold of the joyous assurance that all things work together for good to them that love God, and whom God loves. Let us press our way out of the lower regions of mist and doubt and despondency, and we may

"Hear Hope singing, sweetly singing
Softly in an undertone
Singing as if God had taught her
"Twill be better further on!"

This is the melody to march to heaven by. This is the temper to make religion attractive and win converts to Christ. The doom of sin is "wailing and gnashing of teeth;" the spirit of our Gospel is love and peace and joy in the Holy Ghost; and whatever else may be there, heaven will be full of singing Christians.

HEED YOUR CONSCIENCE.

Not many years ago a student, desiring early in the morning, bought an alarm clock. For a few days it worked well. But one morning, after being aroused by its alarm, he turned over and went to sleep again. On subsequent mornings the clock failed to awake him. He placed it under the head of his bed, in close proximity to his ear. Then it awoke him till the time he destroyed its summons; ever afterward it was a failure; he slept through its call with perfect regularity. Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of the patient. They have trained themselves to heed such a call. In like manner the conscience may be deadened and trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—*Christian Observer.*

SOURCES OF PAIN.

The touchy temper, which takes offence at a word. The irritable temper, which takes offence whether offence is meant or not. The brooding, sullen temper, which never utters a word, but displays a cloudy face day after day. The severe temper, which always looks on the dark side of things. The grumbling, discontented spirit, always dwelling on its own wrongs. The wilful temper, which overrides every scruple to gratify a whim. Who shall tell the pain and misery which such dispositions have caused in countless homes?

WHAT?

“YOU will take this class I spoke of, won't you, Mrs. Elson? asked the Sabbath school superintendent anxiously. “The young men are nearly all Christians.” he added, “and that makes it easier.”

“Easier!” Mrs. Elson did not think so. Different, it might be, but not easier, for the cultivation of Christian graces and the training for service would involve work as arduous perhaps as it was important. Yet the opportunity presented itself that instant before the hesitating lady with such force that she could hesitate no longer, and her decision was made.

“I will try,” she said simply, and with a look of mingled relief and gratitude Mr. Barnes went his way.

It soon became a great joy to Mrs. Elson to teach that class of bright youths: but there was one drawback; two or three were not Christians: and how to adapt the teaching to those on opposite sides of the dividing line became the puzzling question. A little tiresome it was too; she disliked to confront it.

Howard Gresham interested her peculiarly. She felt a keen sense of responsibility about him, as if she ought to help him, and yet she did not believe that she could. It was an uncomfortable situation.

Howard was a handsome fellow, with merry, half mocking ways, perfectly courteous, yet with an air of challenging everything and a manner that seemed to resent all approach and influence. Why he came to the class at all was a puzzle even to himself, for in his strictly moral home there was no special urgency in the direction of spiritual things. In reality it was early good habit that held him still in the old grooves in his present state of eager questioning, while the restless spirit was feeling after new ways, uncertain which to venture on.

The youth was a natural actor, and his comical and not always reverent impersonations in the class were often distracting.

“I never can reach him,” sighed his teacher after some months of acquaintance and interest. She felt strangely reluctant to speak a personal word to this scholar, and yet she was as strongly pressed to do it.

One Sabbath, after Howard's behavior in class had appeared a little singular, Mrs. Elson's sense of responsibility about him became fairly oppressive. Anxiety and unbelief together make a heavy burden on the heart, and just this load weighed upon Mrs. Elson all through Monday.

“Write him a little note.” The suggestion came suddenly.

“It would do more harm than good, no doubt,” suggested Unbelief.

“It is your duty, and you are only responsible for that,” spoke Conscience.

“I could never argue with the boy, nor say anything that would move him,” pleaded Faint-heart excusingly.

“No need to try,” asserted Good Sense; “show your loving interest instead.”

“Perhaps I will some time.” But this irresolute word was not a promise.

“Do it now,” urged “a still small voice” within, speaking with authority.

So the debate went on.

“Any mail for me?” asked Howard Gresham at the postoffice that Monday noon on his way to business. The letter handed to him seemed to quicken his whole being. Usually he went to what he was pleased to call his “intolerable task” with lagging step. His work was not to his taste, and this seemed to the young fellow, in the arrogance of his self-assertion, a crime

unpardonable. To be sure he could only charge vaguely upon “circumstances,” but at all events he felt abused, a most unreasoning but not unnatural feeling in a young, impetuous heart.

But now Howard hastened with buoyant step. “A chance at last!” he said under his breath as if he had been waiting ages for the opportunity. That night he packed his trunk in silent haste. He would “take himself off” Tuesday night, he said to himself. No need to recount the combination of circumstances that went before that letter, and brought, through a chance acquaintance and a passing opportunity to air his little special gift, the offer to Howard of a subordinate place in the ranks of a theatrical company now in a distant city.

To his excited fancy the opening was wonderful. Through it he looked out upon the trodden ways of fame and fortune. He had “led this hum-drum existence long enough,” he told himself, and “it was time he saw life.” He dared not ask permission, which was certain to be denied, and as he was under age he must go secretly if at all. He would do this, and soon, when there was something worth telling, he would send word home, and “that was all there was about it.” Oh was it all? Full of his own clamorous desire, the boy thought no more of the going than of the leaving, and took small account of the pain he was planning to give to the hearts that loved him as their only son. When conscience tried to speak it was promptly silenced.

Tuesday evening after tea, Howard went to his room, intending, if possible, to get away that night. Strange that for fancied grievances he should ignore all that was heartsome and pleasant in home-life. But many another has been as foolish.

A letter lay on the boy's table. His father had brought it from the office on his way home. His mother, going upstairs, left it on Howard's table, and supposing it to be an invitation or some trilling message, for it was a drop letter, she straightway forgot all about it. The unfamiliar hand-writing won first a curious gaze, then a passing interest; but as the reader finished the note his face grew serious. It was from his teacher; only a message of affectionate interest, expressing the longing of her heart for this blithe young life which she coveted “for the Master's use”—not a sermon, scarcely a plea, but an earnest word, spoken with perfect naturalness, in obedience to the heavenly prompting, though in truth with faltering faith. “It is better to err in the path of duty than out of it,” and one can be sincere and obedient, if not expectant.

“How can she care so much!” exclaimed the young man, deeply moved. Strangely enough, it was the first direct personal word he had received since childhood.

He sprang up to finish his packing, but could not go on. Between him and the step he meditated lay that letter,—such a little thing, yet a barrier that he could not pass. He felt in his inmost soul that to take the course proposed would probably fix a gulf which he might never cross between him and the Christian life. He began to feel unwilling to take the risk.

“I cannot go now,” he exclaimed mentally at last, taking up the letter; “this will not let me. I never thought any one could care so much.” It was the manifestation of interest that touched him first of all.

Presently the boy went out and walked about restlessly. He did not know what was the matter with him, but he could not go away as he had determined to do that very night. Ah, he did not know how fast they hold, the “gold

chains of prayer" which an earnest heart may fasten to the throne of God! No need to "make up" stories of "wonderful answers," life counts realities like this one over and over.

The next day two notes went from Howard's hand, one of them, saying briefly to his "chance acquaintance," "I can't come at present," gave further vantage-ground to the truth, in that opportunity was not at once cut off. The other to his teacher, short though it was, encouraged her to make such efforts as she had never made for a soul before. Strange how a little sight seems to aid faith, even more than the promises often. But God "remembers that we are but dust."

It was a long time before Howard Gresham came into the light and openly confessed his Saviour. But he who sent the "preventing mercy" at the critical moment loved and led him to the end.

Long, long afterward, when his earnest Christian activity had become a great joy to his teacher's heart he told her in a confidential moment how her message had met him at the very point where two ways met and had hindered the dangerous choice. The deepest humility mingled with her awed gratitude at the recital. *What if she had not written just when prompted? What if she had delayed a single mail? No one can answer such questions; but truly the only safe course is to obey at once each divine call and leave results with God.*

J. H. J., The National Presbyterian.

THE YIELDED LIFE.

"Lord, what wilt thou have me to do?"

JESUS of Nazareth has again conquered, and Saul of Tarsus has found his Master. The proud Pharisee is in the dust, humbled, penitent and submissive. He surrenders his self life, and Jesus becomes Lord of his heart. He yields up his own plans that Jesus may rule in his life. This is essential. There must be no reserve, or Paul will fail of the high place God has planned for him, and the "chosen vessel" will be spoiled.

Jesus must have entire management of the life that would receive of his fullness. It is here that we fail, and self is the source of our weakness. We cherish *our* plans, and do *our* pleasure, and blunder. The complete Christian life is found in a hearty, unreserved yielding to the Master's plan.

Once the disciples were in danger of shipwreck because they were managing the vessel. They awakened Jesus and *let him* take command, and immediately there was a calm and perfect safety.

They once toiled with the oar till past midnight, and made no headway toward the desired land. Then they saw Jesus walking on the waters, and welcomed him aboard. And when he had taken charge of the boat they quickly reached the shore.

They dragged their nets throughout the whole night and caught no fish. But in the morning, when they reached land, Jesus drew near. He entered the boat as Commander. "Launch out into the deep; let down your nets," he said. They obeyed, and drew up so great a catch that the nets broke.

We have tried to be holy and helpful, and have been humiliated by our weaknesses and failures. Is there not a more excellent way? Why not let Jesus take complete control, and do in us what we have failed to do? Acknowledge him as our King, who has absolute right to do with us as he pleases. Be willing that self be crucified, and that Jesus be enthroned in our heart. Be willing to have our plans set aside, "bring into captivity every thought to the obedience of Christ."

Invite Jesus to occupy your whole being as Lord of the house, and be thou his bond-servant. Commit every care to him. The blessed Lord will assume the responsibility for the success of the life which is fully yielded to him.

A DAILY DUTY.

NO Christian should allow a day to pass without having a quiet little talk with the

Master. Just as you go to your mother, and as the twilight falls, sitting by her knee, tell her all that has occurred during the day, all your hopes, joys, fears, wants, disappointments, tell him. Just as lovingly and as interestingly as she listens, will he. Oh, even more so. A mother's love pales beside his; and the love of our heavenly Father is so much greater than the protecting love of our earthly father.

He wants to hear all. He wants you to have that confidence in him, and that nearest to him. He wants to be right in your life, your all and all. Though nothing is hidden from him, yet he loves to have you tell him. He does not want to stand without, almost a stranger in your heart; there he would take up his abode, making your sorrows, joys and pleasure his. The more you commune with him the nearer he will draw to you; but if you allow the world and your own self to stand, an "earth born cloud" to hide him from your sight, gradually you will find yourself going further away from him till at last he is not in your thoughts at all.

So, dear Christians, you who desire to grow daily in grace, determine that, no matter how busy you are, you will every day have this quiet little talk with your Lord. Remember how he loves you, and then tell him everything. Tell him about your friends and their needs, just what you want for them. In his own great needs the generous soul never forgets the needs of others. Tell him upon whose heart you would have him plentifully pour out his Spirit, and whose wandering feet you would guide into the paths of peace. Tell him, too, you want to see some of those loved ones who are far away. Don't let it stop with loved ones. Tell him about some who maybe care very little for you, that have injured you in some way, perhaps. Remember the desires of their hearts when you are talking to the Lord.

Tell him about your failings; how you are so weak just where you so want to be strong. Tell him how earthly you are in all your wishes and true and real, and how you find yourself weak and false and trying to appear what you are not. He knows your faults, only he wants you to tell him about them, then he will send you strength to conquer them. He will make you all you want to be.

Tell him all your plans, how ardently you desire their success; tell him the disappointment it would be if they are overthrown. Tell him about your health, your finance, your need of money, maybe, or of some influential friend. Tell him of the situation you want, the education you can not get, the home you desire, the love you crave, the companion you need. Tell him what you fear; tell him if the clouds seem to be gathering darkly, or if the sun is shining in a clear summer sky. Tell him your temptations, every peculiar little one, sure that his strength will be sufficient for you. Tell him about the work you want to do for him, and what hinders you. Yes, tell him everything, resting assured that he is as near to you as the very nearest, infinitely nearer; and that this daily communion with him will bring him every day more near to you, and you will grow more near to him. as you grow in strength.—*Christian at Work.*

Sabbath School Lessons.

Feb. 12. NEHEMIAH'S PRAYER. B. C. 445.

Lesson Nehemiah 1 : 1-11. Gol. Text, P's. 30 : 10.
Memory vs. 8-9. Catechism. Q. 47.

Persia—About 30 years before the date of this lesson, Esther had become queen of Persia, wife of Xerxes the Great, and Ezra, a man of 24 years, and Nehemiah, a lad, were at the time in Shushan.

The books of Ezra, Nehemiah, and Esther, are the history of Israel both in Persia and in Palestine, the century after the captivity. First come chapters 1 to 6 of Ezra, written by him, but recording events previous to his birth. Then between chaps. 6 and 7 is a gap of 57 years, of which the book of Esther is the only glimpse we have of the condition of the Jews who had not come back to Jerusalem. Then come the last chapters of Ezra, while Nehemiah continues the story for about 14 years.

The prophecies of Haggai, Zechariah, and Malachi, covering the same period as the three histories, show the moral and religious condition of the people.

As told in previous lessons, Zereubabel at the end of the 70 years captivity, 538 B. C., and by the command of Cyrus, led back a band of exiles to Jerusalem. They settled in the land, and laid the foundation of the temple. For 16 years, the work, from opposition, ceased entirely. Haggai and Zechariah, the prophets, then aroused the people once more, the temple was finished and dedicated some 20 years after it had been begun.

57 years pass, the first enthusiasm has died out. Ezra 458 B. C., leads up another band of the many Jews, who, as we learn from the book of Esther, still remained in the land.

19 years more come and go, and a young Jew, Nehemiah, an officer in the Persian Court learns their sad state. It lies a burden on his heart, and he carries his burden to the Lord in the prayer of the lesson.

I. *The sad state of Jerusalem vs. 1-4. Nehemiah*—a Jew, the king's cupbearer, vs. 11, not a mental, a high and trusted officer. *Shushan*—the scene of Esther's story some 30 years before. *Reproach*—The tribes in the land were their enemies, he could not allowed a part in the temple building, and later, because Ezra had made the Jews give up their heathen wives. *Fasted*—like Daniel 9 : 3 ; Esther 4 : 16 ; Ezra 10 : 6.

II. *Confession of Israel's sin vs. 5-7. Terrible*—to His enemies. What awe and reverence ! *Covenant*—God keeps His agreements. *Day and Night*—Prayer without ceasing. *Confess*—It was Israel's sin that had brought upon them all this trouble.

III. *Pleading God's promises vs. 3-11*—God loves to be reminded of His promises. It shows faith in Him. *Transgress*—They had done so and He had fulfilled his word. *Turn-gather*—Let that promise also come true. God has more delight in fulfilling His promises than His threats. *Prosper*—a definite prayer. After long thought he had decided to ask the king to let him go to Jerusalem and help. What a prayer, so full of faith in the promises ?

1. The ills of the church grieve true hearts.
2. When ills come, pray.
3. Pray in a spirit of penitence.
4. Pray for a definite thing.
5. Plead the promises, keep them ever in mind to strengthen faith.

REBUILDING THE WALL.

Feb. 19.

B. C. 444.

Lesson, Neh. 4 : 9-21.
Memory vs. 11-21.Golden Text, Neh. 4 : 9.
Catechism, Q. 48.

Nehemiah was cup-bearer to the king of Persia, who was the son of the king that married Esther some 30 years before. If the king drank wine the cup-bearer had to taste it first to show that he believed it not to be poisoned. Then he had to guard the entrance to the royal apartments. He could allow others to enter or keep them out as he might choose. His position was thus one of great trust and influence. He was nearer the king than any other officer.

This lesson shows the difficulties of rebuilding the wall and how these were met.

I. *Prayer and watching, vs. 9-12.* These must go together. Pray as if all depended upon God ; watch as if all depended upon self. *Judah said*—The Jews who had been living outside the city ; among the heathen, and were not very zealous. *Bearers of burdens*—The method of removing rubbish instead of by wheelbarrow or cart, was, and is yet in the East, by baskets. *Adversaries*—These planned to fall upon them unawares and slay them. *Jews*—Who were living among the adversaries or heathen round about, and were not joining in the wall building. These were half friendly and told the builders they had better stop or their enemies would be sure to be upon them.

II. *Trusting and watching, vs. 13-15. Swords*—Nehemiah prepared for the worst and then encouraged them to fight for their homes by the assurance that the Lord was with them, vs. 15. *Returned*—The enemy found that they could not steal a march upon the builders and gave up the attempt. The latter returned to their works.

III. *Trusting and watching, vs. 16-21. Haly*—He would not let the work cease nor would he run the risk of surprise, so half wrought and half stood guard. v. 17, *Laded*—Every one that bare burdens laded themselves, and all, both builders and burden-bearers, had weapons by their side ready to fight at a moments' notice. v. 20, *Trumpet*—To summon all to fight, and so, armed, watching, ready, they rebuilt the wall, some four miles in length in 52 days.

What a complete piece of organization and work, showing what one man of energy and wisdom can do, especially when God is with him.

Four things are prominent in Nehemiah. (1) His skill in the management of men. He divides them into families and sets each man to build over against his own house, thus making the most of their family interests and ambitions, and making them feel that the work was their own. (2) His power over men ; he infuses into them his own spirit. (3) His determination in carrying on the work in spite of all obstacles. (4) His implicit trust in God.

1. We have a wall building in our individual lives, in our homes, in our communities and churches.

2. Along many lines of individual Christian life, home life, church life, the walls are sadly broken down.

3. How much one earnest, whole-hearted, God-fearing, consecrated man may accomplish in building up Zion's walls in a congregation or community.

4. The enemies of God and truth are ever active, seeking to discredit Christianity and the Church and Christians.

5. Watch and pray must be the motto of every Christian.

6. Our wall building can't be done in 52 days. It is a life-long work.

READING THE LAW.

Feb. 26.

B. C. 444.

Lesson Neh. 8-12.
Memory vs. 5, 6.Golden Text, Ps. 119 : 18.
Catechism Q. 49.

Last lesson showed us the building of the walls of Jerusalem by Nehemiah in fifty-two days, in spite of opposition of various kinds. The events of this lesson took place the week following the completion of the wall.

I. *The Reading of the Law vs. 1-16.*

All the people—The gathering has been estimated at from 20,000 to 50,000. *As one man*—The enthusiasm of Nehemiah was catching. *Ezra*—He was learned, a scribe, and had come to the city some 13 years before, but seems to have been absent or quiet during the building of the wall. *Moses*—This law was all their scripture. *Midday*—From morning they listened and were not weary. It was new and strange to most of them. A roll of the law was rare. Perhaps there was not another copy in the land. Then in times of revival people always listen with deepest interest to the word of God. *Stood up, vs. 5*—Just as an audience rises when some distinguished stranger enters or to sing the doxology, so they arose when God's book was opened, a rare sight to them. They felt that God was speaking. Do we? *Amen, vs. 6*—Their full hearts had to overflow.

II. *Explaining the Law, vs. 7, 8.*

There are three very important words in the 8th verse, viz.: "distinctly," "sense," and "understand." To read the word distinctly, give the sense, and cause to understand, is the highest triumph of the teacher or preacher. This should be the aim of all who seek to teach the word of God.

III. *Instructing the People, vs. 9-12.*

Tirshatha—i.e. the governor. *Wept*—In the light of the law of God their lives seemed very full of sin and they wept. *Mourn not*—The mourning was all well, but they must not stop there. When one sees the evil of his ways he should not spend his time in idle sorrow. He should at once seek to remedy the evil, to live a better life. *Eat the fat*—God gives the good things of life to enjoy. *Send portions*—The enjoyment of them is but half the work. If God blesses us with good, it is that we may do good with it, and not keep it for our selfish enjoyment.

1. A time of true revival, whether in the individual or the community, is always characterized by love for God's word and a desire to hear it.

2. Where there is true spiritual life there will not be a desire to cut short private devotions nor a call for short public services.

3. We should always come to the Scriptures with the thought that God is speaking to us, and should listen to it as to His word. Their standing up when it was opened was not superstition but reverence.

4. In our reading of the Scripture we should seek to get the sense and understand the meaning, otherwise it will be of no service to us.

5. In teaching that word the one aim should be the grasping of its meaning by our pupils.

6. In the enjoyment of God's good things forget not to send portions to them for whom nothing is prepared. If a man see his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.

7. True religion is a glad, joyous, thing.

Mar. 5 KEEPING THE SABBATH. B. C. 427.

Lesson, Neh 13 : 15-22.
Memory vs. 17-18.Golden Text, Ex 20 : 5
Catechism Q. 50.

After the building of the wall and the reading of the law, recorded in the last two lessons, Nehemiah remained as governor at Jerusalem for 12 years, until 423 B. C. He returned to the Persian court; for what reason we are not told, and remained, probably for several years, when, obtaining permission from the king, he returned, in or before, 425 B. C.

During his absence, abuses had grown up: old sins had crept in again. Tobiah, the Ammonite, a heathen, was given a room in the temple, Neh. 13 : 4, 5; The tithes were withheld, temple worship was neglected, Mal. 1 : 10, 13; All manner of sin, Mal 3 : 6; mixed marriages were allowed, Neh. 13 : 28; while some had put away Jewish wives to marry heathen, Mal. 2 : 14-16.

All this departing from God and conforming to the heathenism around them, led naturally to Sabbath breaking, which is the subject of to-day's lesson.

I. *The Sabbath profaned vs. 15, 16. In those days*—After his return to Jerusalem. *Judah*—the country about Jerusalem. *Winepress*—A vat about 8 feet square and a foot deep. The grapes were thrown in and trodden by feet, the juice running off into another vat. *Sabbath*—Their long captivity among people who had no Sabbath had largely effaced the memory of the Sabbath, and made them all the more ready to fall in with the custom of their neighbors in this respect. Sabbath was a regular market day as described in verses 15, 16.

II. *The people reproved vs. 17, 18. Nobles*—the leaders of the people were the most to blame. *Your fathers*—The sin of their fathers had been the means of bringing upon them their exile and sufferings, and among these sins was Sabbath breaking, Jer. 7 : 37; Ezek 20 : 13. The keeping of the Sabbath was one great dividing line between them and the heathen.

III. *The law enforced vs. 19-22. Shut*—the Jewish Sabbath began at sundown one evening and lasted until sundown the following evening. *Lodged without*—Waiting for the gates to open, but he soon stopped that, and then appointed the Levites to guard the gates.

Then with his usual piety comes a prayer "in this also."

1. Keeping a Sabbath, a rest day, one day in seven, holy to God, is definitely commanded in His word, not in the ceremonial law given to the Jews, which was to be done away, but in the moral law which is for all men in all time.

3. A Sabbath is necessary to man's physical, mental, and moral well being.

2. Evil communications corrupt good morals. The incoming of strangers often breaks down the walls that have guarded the Sabbath in many places of our land. Sabbath is most precious to the working man, for if it be done away, he will drudge in ceaseless toil, giving seven days work for six days pay.

5. A Sabbath law is the only safeguard of this freedom. Unless there be such, manumson will compel men to labor.

"In Paris an artisan 45 years old is generally so completely worn out that he is good for nothing. Medical men say that this premature decay is owing absolutely to the want of rest once a week."

Oh for more Nehemiahs among the world's governors.

Acknowledgments.

Received by Rev. Wm Reid, D.D., Agent of the Church at Toronto, Office at 170 Yonge Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Rec'd to 5th Dec.	\$618 74
Unionville	2 00
Granton & Lucan	5 00
St Ann's	3 43
Port Colborne	2 68
Castorville	2 48
Thorold	6 16
Strabane	9 60
Niagara Falls	3 60
Rookland	2 24
Ottawa, St And.	30 00
Claremont	4 00
Dunford	2 00
Grassmere	3 45
St Andrew's	5 00
Cumberland	4 00
Moore Line	2 00
Mandamin	3 00
Mitchell	3 05
Winthrop	4 00
McKillop	1 75
Brotherston's	1 00
Holstein	4 00
Eugenia	1 92
South Luther	2 04
Charleston	6 00
Chingacousy, 1st	3 50
Chingacousy, 2nd	4 50
Proton	2 25
Hillsburg	3 00
Price's Corners	2 25
Orangeville	10 00
Balmfad	3 25
Caledon, Mel.	1 25
Hornings Mills	2 25
Caledon, St And.	1 50
Laurel	2 00
Black's Corners	1 75
Beckwith	5 00
Lucknow	1 50
Fen Falls & Somerville	5 00
Londesborough	3 32
Monkton	2 00
Bayfield Road	3 00
Sydenham, Knox	2 00
Glenmorris	4 00
Point Edward	2 38
Mitchell	2 50
Aurora	1 00
North Easthope	4 00
Hampstead	2 00
Alexander	1 00
Almonte, St Johns	10 00
Essex	4 00
Bayfield, St And.	2 00
Dracon	3 15
Hollin	2 65
Nichol	1 05
Berlin	3 75
Hawkesville	1 00
Linwood	1 00
Galt, Knox	33 75
Hespeler	5 25
Treherne	2 00
N Westminster, St A	6 00
Williamstown, Heph	4 35
Montreal, Calvin	20 00
Stewincke	4 00
N Carlisle & P Dan	3 00
Hampden	2 00
Parbora	6 00
Woodville	4 00
Bromley	5 00
Ermondville	5 00

\$931 64

HOME MISSION FUND.

Rec'd to 5th Dec.	\$13,383 97
Innerkip	16 40
Bramosa, 1st s.s.	5 00
South Luther	3 00
Buervale	10 00

Blake	11 00
Granton & Lucan	32 00
Brantford, Farringdon	29 76
Seaford, 1st	74 50
Woodstock, Chal s o c	13 00
Tor, Erskine s.s.	39 25
Hyndman	5 00
Ingersoll, St Paul's	125 00
Cobourg, Mrs Crawford	25 00
Cobourg, Insurance	5 00
Lanester	31 77
Leith	2 97
Cedarville	5 00
Carberry	20 00
Glenboro, Cypress	15 30
Hum, late Eliz Green	100 00
Claremont	25 00
Dunford	10 00
Que, lat. P Peobles	500 00
Waterdown s.s.	10 00
Mattawa	15 90
Excelsior	25 00
Deseronto s o c	11 72
Cumberland	4 00
Moore h m s o c	8 00
Carnduff	5 00
Ennotville s.s.	3 00
Gamebridge	11 32
Nassagoyawa	20 00
Mitchell	10 00
Keady-yes	5 00
Clegg	3 40
Winthrop	8 00
McKillop	11 15
Brotherston	6 65
Parkdale	125 60
Oro, Esson	6 15
London, St And s.s	87 71
Chiselhurst	8 09
Manchester	9 31
Port Perry	50 00
Winterbourne	19 00
Motherwell	13 50
Avonbank	12 50
Appleton	25 00
Boisvein	20 35
Madoc, St P & St Col.	40 00
Lucknow	14 00
Ratho	22 00
Rev John Crombie	5 00
English sett s.s.	10 00
Beverly	6 00
Londesborough	20 00
Lanark s.s.	10 00
Monkton	6 00
Coulonge	17 58
Doon	3 73
Bayfield Road	12 00
Sydenham, Knox	10 00
Hum, Erskine s.s.	45 00
Point Edward	6 00
Osnabruk	40 00
Esquesing Union	47 00
Bothwell	5 00
Toronto, Knox	50 00
Mitchell	16 75
John Charlton, Lync	2 00
Glenmorris	46 25
Oro, Willis	3 04
Markham, St And.	20 00
Cedar Grove	3 32
Ayr, Knox	17 00
Aurora	10 00
Palmerston	65 00
Monk Centre	3 00
Alexander	20 00
Lanester	30 00
Glamis	10 00
Essex	22 00
Mount Pleasant	25 00
Bayfield, St And	10 00
Flesherton	12 00
Flat Portago, b o & s.s.	29 50
N Westminster, St A	109 65
Franktown	3 00
Montreal w m c.	33 50
Mont, St Matt s.s.	25 00
Treberne	25 00
Almonte, St John, s	155 00
Corunna	2 67
Rot Hill & Cape John	19 00
Mid Musquodoboit	20 00
Springdale	21 60

Princetown	27 20
Truro, St And l m b soc	30 00
friend	18 00
Westville, carm m b	25 00
Davisburgh & Hi Riv	19 00
Bromley	31 00
Ermondville	27 00
Ayr, Knox s.s.	50 00
Shoal Lake	6 00
A S Parkdale	3 60
Gannanoque	80 00
Gannanoque	3 00
Carleton, Zion	150 50
E Normanby	8 00
Inverness	25 00
Proton	11 00
Summerstown	13 00
Victoria Harbour	14 37
Vasey	18 71
McDonald	2 00
Kagawong	5 00
T W R	5 00
Tara	30 00
Tor, Central	392 25
Morton	5 25
Columbus	87 25

\$17,406 07

STIPEND AUGMENTATION FUND.

Rec'd to 5th Dec.	\$1,892 45
Mosa	15 00
Granton & Lucan	10 00
Tor, Erskine s.s.	1 45
Carberry	15 00
Glenboro, Cypress	31 00
Claremont	28 00
Welland	5 25
Mattawa	9 45
St Andrews	5 00
Norman	11 00
Carnduff	5 00
Gamebridge	5 70
Mitchell	1 95
Kinburn	2 70
Winthrop	14 00
McKillop	3 50
Brotherston's	1 00
Port Hope, 1st	19 85
Aberdeen	5 00
Winterbourne	5 00
Appleton	30 00
Madoc, St P & St Col.	50 00
Lucknow	5 00
Fen Falls & Somville	10 00
Hensall	27 00
Galt, Knox	7 70
Monkton	6 00
Janetville	4 35
Ballyduff	1 29
Pontypool	1 00
Point Edward	8 60
Kingsbury s.s.	6 00
Toronto, Knox	15 00
Mitchell	4 00
Peterborough, St Paul's	150 00
Glenmorris	2 00
Ayr, Knox	10 00
Palmerston	8 00
Monk Centre	0 30
Alexander	15 00
Lanester	30 00
Glanunus	6 00
Essex	32 00
Mount Pleasant	15 00
Bayfield, St And.	22 00
N Westminster, St A	40 00
Greenbank	29 50
Wick	21 00
Mont, St Matt s.s.	25 00
Richmond	20 65
Almonte, St Johns	90 90
Bromley	25 00
Ermondville	6 00
Columbus	35 25
Carleton Pla, Zion	90 00
E Normanby	3 00
Inverness	5 00
Proton	12 00
Tara	8 50

\$2,955 00

FOREIGN MISSION FUND.

Rec'd to 5th Dec.	\$26,490 69
Seabrook, Knox	77 65
Thamesville	8 43
Ineskip	4 65
Eramosa, 1st	10 00
Friend, Peabody	5 00
Buovalve	10 00
Exeter	55 00
Granton & Lucan	11 00
Brantford, Farringdon	29 77
Tor, Erskine s.s.	50 00
Tor, Erskine s.s	15 00
Hyndman	5 00
Amuel Hunter	5 00
Andrew Johnston	5 00
Queens miss ass.	200 00
Lanester	2 00
Leith s.s	4 50
J Sutherland, S Kin	1 00
Hum, late Eliz Green	200 00
Roxboro s.s.	4 50
Claremont	16 00
Dunford	5 00
Que, lat. P Peobles	500 00
Waterdown s.s.	8 00
Wolland	45 75
Crowland	5 25
Longford Mills	14 00
Deseronto s o c	11 71
Ennotville s.s.	2 55
Nassagoyawa	20 00
Mitchell	6 30
Keady-yes	5 00
Prinosos s.s	15 60
Winthrop	8 00
McKillop	7 05
Brotherston	6 00
Normanby, Knox s.s.	5 00
A Sutherland, Dorchester	5 00
Wroxeter	48 12
Wroxeter s o c	20 60
Aberarder	5 00
Orrilla b ola	50 00
Niagara, St And s.s.	14 70
Nettie Buchanan	1 63
Caledonia s.s.	20 00
Tara s.s.	15 00
Hickston s.s.	1 72
S Mountains s.s.	10 28
Friends S Mountain	17 00
John McFavish	5 00
Mont, Crescent	100 00
Winterbourne	20 00
Appleton	20 00
Madoc, St P & St Col	25 00
Lucknow	17 25
Rev John Crombie	2 50
Mrs A S Jamieson	16 00
Monkton	6 00
Do n	3 77
Lanester s.s.	10 77
Sydenham, Knox	12 00
Wm Brown Caledonia	100 00
Hum, Erskine s.s.	42 00
Point Edward	10 35
Osnabruk	10 00
Esquesing Union	0 50
Toronto, Knox	50 00
Mitchell	16 05
Mrs Redpath, Mont.	200 00
Glenmorris	50 84
Palmerston	55 00
Monk Centre	5 50
Alexander	10 00
Lanester	20 00
Glanunus	10 00
St Pleasant	25 00
W F M S, Indoro Hos	1000 00
Bank Interest	16 00
Bayfield, St And	10 00
Flesherton	51 60
Flat Portago b o & s.s.	29 50
N Westminster, St And	50 00
Franktown	1 00
Mont, W M Soc	25 00
Mont, Chnl s o c	8 20
Skead's Mills	2 15
Lachute, Hon.	32 75
Richmond	7 73
Davisburg & High Riv	5 75

Table with 2 columns: Name and Amount. Includes Keady s.s., Bromley, Egmondville, Summerstown, Columbus, Inverness, Proton, Vasey, Tara, Tor, Central. Total: \$31,113 38.

Table with 2 columns: Name and Amount. Section: KNOX COLLEGE FUND. Includes Paisley, Knox, Aberarder, South Leith, Bluevale, Granton & Lucan, Claremont, Dunstond, Mitchell, Winthrop, McKillop, Breacherton, Holstein, Essex, Bethel, Mono Centre, Winterbourne, Claremont, Lucknow, Oneida, Rath, Esquising, Union, Eng sett., Point Edward, Sydenham, Knox, Tor, Knox, Aurora, Glamis, Mt Pleasant, Wick, Almonte, St Johns, Cornna, Egmondville, Columbus, Tara.

Table with 2 columns: Name and Amount. Section: QUEEN'S COLLEGE FUND. Includes Mosa, Rev A Brown, Eramosa, Ist., Almonte, St Johns, Morton.

Table with 2 columns: Name and Amount. Section: MONTREAL COLLEGE FUND. Includes Lucknow, Almonte, St Johns.

Table with 2 columns: Name and Amount. Section: MANITOBA COLLEGE FUND. Includes Rec'd to 5th Dec, Mosa, Brown's Corners, Mrs Lowry, Dunsford, Egmondville, Rev Portage, Bromley, Winthrop, Eden Mills, McKillop, Davisburgh & Hi Riv., Holstein, Almonte, St Johns, Dunwich, Chai, Palmerston, Winterbourne, Mitchell, Appleton, Prof R Y Thompson, Lucknow, Point Edward, Dunwich, Duff, Oneida, Eng sett., Afr, Knox, Mono Centre, Wick, Millbank, Markham, St Johns, Columbus.

Table with 2 columns: Name and Amount. Includes Markdale, Carleton Pla, Zion, Tara. Total: \$534 03. Section: KNOX STUDENTS Miss. Soc. Includes Markham, Mel., P. Ramosa, Ist s.s., Presbyterian, Mark., Rev S Caruthers., Ham, Erskine s.s.

Table with 2 columns: Name and Amount. Section: KNOX ENDOWMENT FUND. Includes R Eadio, W Bruce, D Durie.

Table with 2 columns: Name and Amount. Section: KNOX COLLEGE LIBRARY. Includes Beq of late Jas McLaren. Total: \$20,000.

Table with 2 columns: Name and Amount. Section: WIDOWS & ORPHANS FUND. Includes Rec'd to 5th Dec, Mosa, Scarboro, Knox, Bluevale, W Alexander, Santa Barbara, Granton & Lucan, Carberry, Claremont, Dunsford, Mooretown, St And., Welland, St Andrews, Mitchell, Winthrop, McKillop, Brothe, stone, Holstein, Aberarder, Cashel, Melville, Winterbourne, Beckwith, Appleton, Lucknow, Monkton, Doon, Sydenham, Knox, Point Edward, Osnabruck, Toronto, Knox, Mitchell, Peterboro, St Pauls, North Easthope, Hampstead, Mono Centre, Alexander, Lancaster, Essex, Mt Pleasant, Treherne, N Westminster, St A., Cashel, Mel., Franktown, Wick, Williamsstown, Heph., Almonte, St Johns, Woodville, Bromley, Egmondville, Columbus, Inverness, Tara.

Table with 2 columns: Name and Amount. Section: A. & I. MINISTERS' FUND. Includes Rec'd to 5th Dec, Mosa, Scarboro, Knox, Botany, Innerkip, W Alexander, Santa Barbara, Granton & Lucan, Carberry, Claremont, Dunsford, Welland, St Andrews, Mitchell, Winthrop, McKillop, Brotherstons, Holstein, Aberarder, Chisclhurst, Cashel, Mel., Eganville & S Bush, Winterbourne, Beckwith, Appleton, Lucknow, Fen Falls & Somville, Ratha, Rev John Crembie, Monkton, Doon, Sydenham, Knox, Point Edward, Mitchell, Peterboro, St Pauls, North Easthope, Hampstead, Mono Centre, Alexander, Glamis, Essex, Mt Pleasant, Bayfield, St And., Treherne, N Westminster, St A., Cashel, Mel., Franktown, Williamsstown, Heph., Rev T Fenwick, Almonte, St Johns, Woodville, Bromley, Egmondville, Columbus, Inverness, Tara. Total: \$2,177 86.

Table with 2 columns: Name and Amount. Section: Ministers' Rates. Includes Rec'd to 5th Dec, Rev I. M Glog, A McDiarmid, W Patterson, W M Roger, F Ballantyne, J Abraham, J Murray, Dr James, W Farquharson, A McD Haig, A S Carriere, J McD Duncan, A McLennan.

Table with 2 columns: Name and Amount. Includes Rev. J McNeill, D McDonald, W P Walker, P Scott, Dr Patterson, Dr Laing, Dr Uro, D James, W Pentie, D M Beattie, A Millar, F W Farries, H Currie, T Fenwick, A Young, C B Ross, J M Macallister, T Scouler, A Stewart, Dr Moffatt, J M Aull, J R Craigie, J L Campbell, H Sinclair, D Stewart. Total: \$1,565 97.

Table with 2 columns: Name and Amount. Section: A. & I. MINISTERS' FUND. Includes Rec'd to 5th Dec, Mosa, Scarboro, Knox, Botany, Innerkip, W Alexander, Santa Barbara, Granton & Lucan, Carberry, Claremont, Dunsford, Welland, St Andrews, Mitchell, Winthrop, McKillop, Brotherstons, Holstein, Aberarder, Chisclhurst, Cashel, Mel., Eganville & S Bush, Winterbourne, Beckwith, Appleton, Lucknow, Fen Falls & Somville, Ratha, Rev John Crembie, Monkton, Doon, Sydenham, Knox, Point Edward, Mitchell, Peterboro, St Pauls, North Easthope, Hampstead, Mono Centre, Alexander, Glamis, Essex, Mt Pleasant, Bayfield, St And., Treherne, N Westminster, St A., Cashel, Mel., Franktown, Williamsstown, Heph., Rev T Fenwick, Almonte, St Johns, Woodville, Bromley, Egmondville, Columbus, Inverness, Tara. Total: \$2,588 15.

Table with 2 columns: Name and Amount. Section: Ministers' Rates. Includes Rec'd to 5th Dec, Rev R Thyne, A McDiarmid, J Beckett, A MacDonald.

Table with 2 columns: Name and Amount. Includes Rev J M Clark, M H Scott, J Hilroy, J Abraham, W M Roger, F Ballantyne, H C Sutherland, J Neill, D Currie, W H Jamieson, J Murray, J Pritchard, Dr Bell, Dr Jaues, W Farquharson, A G Jansen, W Anderson, J Morrison, R Moodie, A McD Haig, P Fleming, A S Carriere, P Musgrave, Dr McNish, M MacKenzie, J W Mitchell, J W Lennan, D McDonald, J L Campbell, J McD Dupenn, A McWilliam, A Leslie, Dr Clarke, W P Walker, Dr Grant, Dr Scott, W Martin, Dr Paterson, Dr Moffatt, J Thomson, A Sutherland, Dr Laing, R M Craig, W G Hanna, W L Ghy, C W Whyte, D Wishart, L M Glog, D James, J B Hamilton, J Ewing, D M Beattie, Dr M watt, J Wells, G MacArthur, A M Her, F W Farries, R M Craig, H Edmonson, T S Glassford, A Fra-er, A Young, J M Macallister, G Burson, A Stewart, J M Aull, Rev J R Craigie, D D McLeod, D B MacDonald, H Sinclair, D Stewart, E Mullan, J A McKeen, H Gracey. Total: \$6,403 97.

Table with 2 columns: Name and Amount. Section: A. & I. MIN. ENDOWMENT F. Includes Highland Creek, Kingston, St And., Miss Macnar, Mrs H Macdonald, Wm Adamson, Bradford.

Table with 2 columns: Name and Amount. Section: KNOX COLLEGE SCHOLARSHIP FUND. Includes Rev R Y Thomson, BDS, Bayne Scholarship, DR. PATON'S MISSION, ALON.

MCALL MISSION.
 Tor, Erskine s s.....\$10 00

JEWISH MISSION.
 Friend, Cobourg.....\$10 00
 Friend, Cedarville..... 2 00
 Quaker Hill s s..... 2 00
 Lucknow..... 1 00
 Glenmorris..... 1 00
 Wm Mitheson..... 2 00
 Edmondville..... 3 00
 Tara..... 2 00

TRINIDAD, NEW HEBRIDES & Pleasant Valley.....\$25 00
 Tor, Erskine s s..... 42 00
 Tor, Erskine s s..... 20 00

COLIGNY COLLEGE, OTTAWA-Columbus.....\$6 23

PERSIA.
 Anon.....\$5 00

Received during December by Rev. P. M. Morrison, agent at Halifax; Office, 39 Duke St., P. O. Box 338.

FOREIGN MISSIONS.
 Previously ack'd \$11,119 00
 SS Con. Dis 2, Hx Py 7 10 00
 Lower Stewiacke..... 8 00
 Lit Harbor, Friend..... 1 09
 Truro, "Friend"..... 1 15
 Stewiacke..... 32 00
 Salt Springs, St Luke's 90 00
 Amherst, St Stephen..... 65 00
 Shediac..... 7 51
 Fred'cin, St Paul s s..... 20 00
 St George, N B..... 4 00
 Elmsdale, for debt..... 5 04
 Up Musquodoboit, H s s 3 56
 Harmony..... 10 00
 North Sydney, s c e..... 30 60
 Sherbrook, W Har, Gol..... 30 00
 Rog Hill & Cape John 125 32
 Rev Mc G McK & wife..... 5 09
 Ged Mem, Monc coup..... 90 00
 Bass Riv..... 24 31
 Portauquoit..... 24 94
 N Carlisle & P Daniel 10 40
 Springfield, Eng sett..... 13 87
 Middle Stewiacke..... 31 90
 Gay's Riv & Millford..... 39 74
 N Glasgow, United ch men for debt..... 160 09
 Ferrona & Eureka ad'l 78 30
 Westville, Carm m bd..... 50 00
 Truro, St And..... 100 00
 b m sec..... 25 00
 Rev Joseph Annand 24 50
 Mid Musquodoboit..... 25 72
 Hx, Grove ch..... 20 00
 Princ't'n, Jas Ramsay..... 7 51
 Dor, Thos McKilvie..... 10 60
 Dartmouth, 3 friends..... 60 00
 Len Miss band..... 25 00
 Princetown s s..... 25 09
 Princetown, s s s..... 75 57
 Ham "Fred" miss box..... 1 00
 Bonlaraderie..... 14 00
 Moncton..... 50 00
 Springside..... 10 00
 Aunt Polly..... 5 00
 Low Wentworth w m s 7 40
 Wid & O Fund..... 75 09
 Hx, Jas Gordon..... 20 00
 Blue Mt & Garden 10 00
 Friends &c per Dr Reid 332 00
 Bedford, F Christie..... 10 00
 Pictou, Prince st, ad'l 6 09
 Pictou, Prince st s s..... 65 02
 Two friends of miss..... 3 00
 Corehead, P E I..... 4 00
 Sd Mines, St A s c e..... 30 60
 Gaddy..... 2 93
 Moser Riv..... 2 71

Dufferin Mines..... 1 00
 Millford s c e debt..... 5 03
 New Dublin s s..... 6 50
 Fredericton, St Pal 121 50
 Up Stewiacke, friends..... 14 25
 McLellan's Mt..... 11 10
 Pictou, Knox, 1 m b det 50 00
 Elmsdale, 3 children..... 2 01
 PARSBORO..... 90 00
 Medicine Hat..... 15 00

HOME MISSIONS.
 Prev ack'd.....\$2,719 98
 Westville & Mid Riv..... 27 00
 Stewiacke..... 26 00
 Amnerst, St Steph..... 60 00
 Rev Peter McNab..... 5 22
 S Richmond..... 7 25
 Ham, St And..... 30 60
 Students Miss Ass..... 45 00
 St George, N B..... 5 00
 Harmony..... 8 60
 Clifton..... 27 57
 McLellan's Brook s s..... 4 50
 Bass River..... 25 92
 Portauquoit..... 14 45
 N Carlisle & P Daniel..... 5 00
 Springfield & Eng sett..... 4 13
 Mid Stewiacke..... 12 00
 Int P Jardine..... 18 00
 "P G Heine..... 33 60
 "A Mackintosh..... 30 50
 Hfx Grove Ch..... 10 00
 Princetown, Ja Ramsay 7 50
 Mulgavo..... 4 80
 Bouladerie..... 14 09
 Moncton..... 40 69
 Richmond Bay, ret'd..... 25 00
 Springside..... 24 00
 Blue Mt & Garden..... 5 00
 Rev McLeod Harvey..... 5 06
 Int P G Heine..... 33 01
 Two friends of miss..... 3 90
 Rev F W Thompson..... 5 00
 St John Pres repaym't..... 30 60
 Up Stewiacke, friends..... 14 00
 Pictou, Knox..... 39 09
 Rev N Rainie, ret'd..... 50 00
 PARSBORO..... 50 00
 Westville, Carm m bd 25 00
 Rev Jos Annand..... 24 00

For North-West.
 Rog Hill & Cape John..... 19 60
 Mid Musquodoboit..... 20 00
 Springside..... 21 00
 Princetown..... 27 20
 Truro, St A, J m & D soc..... 30 00
 "Friend"..... 18 00
 Westville, Carm m bd 25 00

AUGMENTATION.
 Prev ack'd.....\$605 51
 Stewiacke..... 40 00
 Truro, St And..... 110 60
 Bathurst, St Luke's..... 16 00
 Lower Stewiacke..... 30 09
 Fisher's Grant..... 10 00
 Bass River..... 22 59
 Portauquoit..... 22 48
 N Carlisle & P Dan..... 31 00
 Mid Stewiacke..... 50 04
 Mid Musquodoboit..... 25 00
 Stellarton..... 33 30
 Moncton..... 89 00
 Little Harbor &c..... 10 00
 Pictou, Prince st..... 135 00
 Blackville & Derby..... 27 10
 Suet Harbor..... 12 50
 Pictou, Knox..... 60 00
 Hampton..... 23 00
 PARSBORO..... 40 00

COLLEGE FUND.
 Prev ack'd.....\$9,254 59
 Div Can B of Cum..... 143 50
 Stewiacke..... 5 00
 debt..... 20 00

Int Amasa Durkee..... 18 00
 " T B Crosby..... 12 00
 Musquodoboit Har..... 9 60
 Bloom'fd O'L & B det..... 20 00
 St George, N B..... 11 00
 Murray Har, S det..... 7 00
 Harmony..... 4 00
 Mabou, ad'l..... 1 00
 Gore & Kennetcook..... 12 00
 Beaver Brook, sec det..... 1 00
 Sherbrooke..... 6 62
 Coup Monc Deb..... 45 00
 Int Est Dr Baxter..... 120 00
 Bass River..... 10 00
 Portauquoit..... 10 00
 N Carlisle & C Dan..... 5 00
 Ft Massey, ad'l debt..... 15 09
 Int T C Connors..... 54 62
 Mid Stewiacke..... 25 40
 Div Un Bank of N F..... 182 50
 Mid Musquodoboit, debt..... 15 00
 Hx Grove Ch..... 2 00
 Div per J Doull..... 430 40
 Moncton, Col debt..... 20 00
 Hx, Jas Gordon, for debt..... 20 00
 Mrs Armstrong, debt..... 2 00
 Clifton & Sum, debt..... 24 00
 N Glasgow, United Ch..... 105 00
 Hampton, N B..... 11 00
 PARSBORO..... 25 40
 PARSBORO debt..... 13 69
 Rev Jos Annand..... 12 00
 Hx, St Johns, debt..... 21 00
 Georgetown..... 7 09
 Int D Blackwood..... 19 25

\$10,728 97

BURSARY FUND.
 Prev ack'd.....\$231 75
 Millford..... 2 29
 Truro, St And..... 10 60
 Elmsdale, Thank col..... 4 00
 Rev J Coruthers..... 18 07
 Int D J Welch..... 20 00
 Coup St John deb..... 30 00

\$36 04

MANITOBA COLLEGE FUND.
 Prev ack'd.....\$2 55
 Millford s c e..... 3 16
 Truro, St And..... 5 09
 Elmsdale, Thank col..... 4 00
 Bass River..... 10 75
 Portauquoit..... 4 15

\$9 61

A. & I. MINISTERS FUND.
 Prev ack'd.....\$1,378 70
 Rev P Morrison, rate..... 7 00
 " R Cumming, "..... 4 50
 Stewiacke..... 5 00
 Int Stephen Butler..... 17 10
 Pictou, Mid Riv..... 3 30
 Truro, St And..... 10 00
 Rev D Drummond, rate..... 3 00
 St George, N B..... 4 70
 Elmsdale, Thank col..... 2 68
 Harmony..... 1 27
 Rev J A Murray, rate..... 3 50
 " J Carruthers..... 7 00
 N Carlisle & P Dan..... 3 00
 Int J F Gorboll..... 54 00
 " T C Connors..... 39 23
 Mid Stewiacke..... 5 09
 Rev F S Coffin, rate..... 3 75
 Hx Grove Ch..... 5 00
 Rev Wm Calder, rate..... 4 00
 Blue Mt & Garden..... 2 03
 Rev Mc L Harvey, rates..... 8 32
 Hymnal Con..... 250 00
 Int Murd Campbell..... 14 09
 Rev A F Thompson, rate..... 7 37
 " S Rosborough, "..... 3 50
 " S Rosborough..... 2 00
 Pictou, Knox..... 5 50
 Int, St A, Truro..... 125 00
 N Glasgow, United Ch..... 100 00
 Rev W Rainie, rate..... 1 00
 " Jos Annand..... 12 00
 " A Rogers, rate..... 6 00

\$2,098 83

Received by Rev. Ho b. H. Warden, D. D., Dominion Square, Montreal, to Oct. 6th, 1892.

FRENCH EVANGELIZATION.

Already ack'd.....\$7,060 89
 Kenmore..... 6 00
 Per Rev T C Perry..... 60 24
 Greenfield, N B..... 2 00
 Boverly..... 14 00
 In mem Mrs B Barnes..... 1 00
 Mrs Gairdner, Ott..... 20 00
 Skeads Mills..... 3 35
 Napinka & Waskada..... 7 52
 Carberry..... 6 00
 Mrs Hyde, Stratford..... 2 00
 W H Cornstock..... 2 00
 Sydenham, St Pauls..... 13 50
 Now Lowell..... 3 42
 Angus..... 2 58
 John M Begg..... 2 00
 Stewart L Begg..... 2 00
 James Begg..... 2 00
 Mrs H Reid, Victoria..... 2 00
 Mrs F Catlanach..... 5 00
 Amos..... 25 35
 Cannington, Knox s s..... 6 00
 Bear Creek..... 16 56
 Bridden..... 4 38
 H Broughton, Paris..... 1 93
 N Sydney, St Matt..... 38 00
 Friend, Shefford..... 5 00
 Winterbourne..... 9 07
 Appleton..... 20 00
 Friend, Belleville..... 10 00
 Point Edward..... 5 25
 Dr McIntosh, Pak'ham 10 00
 Wm Williamson..... 3 00
 Mrs J McCurdy..... 5 00
 Sydenham, Knox..... 9 00
 Bella McLennan..... 5 09
 Montreal, Taylor..... 5 25
 Laprairie..... 7 13
 H A White, N B..... 5 00
 Lunenburg, Ont..... 10 00
 Lancaster, Knox..... 21 42
 Castlereigh..... 20 96
 Mrs Smith, Bass Riv..... 5 00
 Jas Kinncar sr..... 6 00
 Nelson, St Pauls..... 3 00
 Mrs Robt Monteith..... 5 00
 W Hunter, Ormstown..... 9 00
 R N Walsh, Ormstown..... 10 00
 Jas Forgie, Almonte..... 25 00
 Corunna..... 3 80
 Fairbairn..... 3 09
 Bromley..... 23 00
 Scarborough, Knox..... 34 00
 Carleton Pla, Zion..... 15 60
 Kinncars Mills & R'ds..... 64 77
 Inverness..... 15 00
 G D Ferguson, Ferg's..... 200 00
 Proton, St And..... 6 00
 Fitzroy Har & Tarb..... 3 00
 M'ysfield..... 9 82
 Mrs H Freeland..... 5 00
 Wm Cottart, Chat..... 2 00
 West Winchester..... 25 00

Per Rev. P. M. Morrison, Hx.
 Friend, Lit Har..... 1 69
 Westville & Mid Riv..... 25 09
 Stewiacke..... 10 00
 Truro, St And..... 25 00
 St George, N B..... 4 09
 Elmsdale..... 2 00
 Clifton, N S..... 5 00
 Bass River..... 11 90
 Portauquoit..... 1 87
 N Carlisle & P Daniel..... 5 00
 Springfield & Eng sett..... 2 59
 Mid Stewiacke..... 20 87
 " Mu-quadoboit..... 10 00
 Scotsburn, Mills'vl..... 14 05
 Blue Mt & Garden..... 10 00
 Pictou, Prince St..... 67 26
 Covehead, P E I..... 19 00
 PARSBORO..... 15 00
 Rev Joseph Annand..... 12 00
 Sherbrooke & S Wat..... 72 65

Per Rev. Dr. Reid, Toronto.

Carlingford..... 15 00

Paisley, Knox	32	00
Botany	8	00
Innerkip	10	50
Unionville	5	75
Grant & Lucan	8	00
Insurance, Cobourg	5	00
Lancaster	2	00
Leith	3	65
Claremont	15	00
Dunsford	5	00
Waterdowns s.s.	7	00
Chisellhurst	3	33
Cumberland	4	00
Mitchell	4	30
Keady, yes	5	00
Keayburn	3	20
Winthrop	3	06
McKillip	6	90
Brotherstons	1	00
North Luther	1	51
Beekwith	25	00
Lucknow	6	50
Fenelon Falls & Som'vl	10	00
Raths	10	00
Rev J Crombie	2	50
Marktown	5	00
W Brown, Caledonia	50	00
Mitchell	10	00
Mono Centre	1	10
Alexander	4	00
Glamis	5	00
Essex	7	00
Mt Pleasant	10	00
Bayfield, St And	5	40
Treherne	10	00
Franktown	3	00
Wick	27	00
Almonte, St John's	35	00
Egmondville	21	60
b cla.	8	33
Columbus	30	00
Mrs Lovry, Mark	2	2
Tara	15	00
\$8,647 76		
POINTE AUX TREMBLES SCHOOLS.		
Already aokld.	\$2,546	41
Inverness	0	27
Mon. Am Pros chp & s-s	500	00

Appleton, St A s.s.	42	28
\$4,483 57		
COLIGNY COLLEGE, OTTAWA.		
Cornwall, Knox s.s.	50	00
PRESBYTERIAN COLLEGE MONTREAL. Endowment Fund.		
Already aokld.	\$2,005	50
Sherbrooke	80	00
Ashton	92	00
Williamstown	26	00
Osnabruk, St Matt	82	00
In mem Mrs McGregor	25	00
Carleton Pla	139	00
Beauharnois	20	00
Chateauguay	38	51
Steads Mills	40	00
Alexandria	24	00
Pembroke	15	03
Collingwood	14	00
J W Kilgour, B'harnois	100	00
East Wawanos	55	81
Hyndman	145	00
J H McCrackon	2	03
St Andrews, Que	7	70
Galt	0	00
H B Picken, Mont	100	00
J C Stewart, Pem	5	00
Ormstown	22	00
Athelstane	19	00
Pleasant Valley	10	01
Vanklee Hill	257	00
Peterboro, St Paul's	35	00
\$3,434 62		
Ordinary Fund.		
Already aokld.	\$137	45
Marshboro	8	00
Williamstown, Heph	2	35
Westmeath	5	00
Inverness	5	00
\$155 80		
EPISCOPAL CHAIR, &c.		
Already aokld.	\$1,760	00

From Montreal.		
Jas McMaster	\$100	00
Jonathan Hodgson	250	00
T E Hodgson	25	00
S H Ewing	25	00
G J McKay	50	00
A S Ewing	50	00
George Hyde	25	00
R C Wilson	25	00
Henry Morton	50	00
Jas Ross (St Luke St)	10	00
W D McLaren	2	00
John Robertson	25	00
Warden King	150	00
Alex McDougall	25	00
Aron McDougall Jr.	10	00
E K Green	25	00
W A Beckett	10	00
Daniel Wilson	25	00
Jn McLennan, Lancast	50	00
Geo Hay, Ottawa	10	00
\$2,725 00		
Scholarship Fund.		
J McLennan, Lancast	\$25	00
LIBRARY FUND.		
Geo Cowan, Galt	\$10	00
NEW HERBIDES.		
Mont. Stanley w a m bd	6	85
St Matt s.s.	50	00
J M Campbell, Mont	25	00
Ormstown VII s.s.	25	00
Helen Morrison's box	2	50
Received by other Treasurers.		
HIGHER RELIGIOUS INSTN'S		
Rec'd by Rev. T F Fotheringham during December.		
Neepawa	\$1	00
Chatham, St And.	2	00
Cooper, St Col.	4	00
Melita, Man	3	00
\$10 00		

CHRISTIAN GIVING.

IN the *Free Church Monthly* the following instance of self-denial for Christ's sake is given. A correspondent in sending £1 from a poor maiden lady in very humble circumstances says: "After hearing an address on Missions she thought she would try and give 2s 6d extra to the cause. Then hearing of the Russian famine, she thought she would like to give 2s 6d also to that. Then she thought she would like to make it 5s for the Foreign Missions, and a few days after she had resolved to do without some repairs on her house and save the money for Missions, and thus the sum grew till she had resolved to give £1—a very large sum to her, considering she will not have more than £10 or £12 a year to live on altogether. Some time after she had resolved to give the pound, she received a letter from an old friend in America enclosing a post office order for £1, to enable her to take a holiday; and on looking up the date when the letter was written, she found that it was sent off on the same day on which she had resolved to give the pound for Foreign Mission purposes.

Thank God for sympathy; it has a wonderful power of turning keys in rusty locks.

The devil already has a good start in the family where no religious paper is taken. - *Ram's Horn*.

Perhaps to suffer is nothing else than to live more deeply. Love and sorrow are the two conditions of a profound life. - *Vinet*.

Maker and High Priest,
I ask Thee not my joys to multiply—
Only to make me worthier of the least.
- E. B. Browning

In a great and difficult undertaking it is quality which counts, not numbers. The 300 of Gideon's band achieved what the 32,000 from whom they were chosen could never have accomplished. - *Judson Smith*.

Brick and stones are now the most effective means of confounding those who do not believe Moses and the prophets. The researches made in Bible lands are adding fresh confirmations to its historical statements.

Published by Authority of the General Assembly of
The Presbyterian Church in Canada.

The Presbyterian Record.
50 cents yearly. In parcels of 5, or more, 25c.

The Children's Record.
30 cents yearly. In parcels of 5, or more, 15c.

Please order direct from this office, and remit in advance by P.O. order or Registered Letter.
Subscriptions at a proportionate rate, may begin at any time, but must not run beyond December

EDITOR: REV. E. SCOTT.
Office, Y.M.C.A. Building, Montreal.