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The Presbyterian Record.

VOL. XIX.

DECEMBER, 1894.

No. 12.

—Send for free parcels of the PRESBYTERIAN RECORD and the *Children's Record*, for free distribution.

—This number is our last issue for the year. Thanks to all who, by their helpfulness and their courtesy in correspondence, have made so pleasant the work of serving the Church in the management of the RECORD. Thanks, too, for the many kind words of encouragement and appreciation that have been given.

—The readers of the RECORD all though the Church are under obligation to those in their congregations who give freely so much care and work in its distribution. They should try to make that work as light as possible, by prompt subscription and payment in advance.

—Please send orders for the New Year for both RECORDS, as early as possible.

—If no word is received to the contrary, it will be assumed that the old order is continued.

—Will congregations that have not done so, please try for a year the plan of putting a copy into every family. Most of those that have done so like it well.

—The *Children's Record*, with its missionary letters, bringing our young people into closer touch with our missions, should be in every house in our Church. If there is no Sabbath school in Winter, it is needed all the more. If young people prefer more fancy, flashy, papers, remember that instead of allowing them to select and read whatever they may prefer, thus fostering tastes and tendencies that may be hurtful, it is the duty of parents and teachers to train these tastes along better lines.

“God be with you,
Till we meet again.”

THE “DEATH OF THE OLD YEAR.”

HOW lightly we talk of it, as if some passing acquaintance, whose usefulness was ended, was merely making way for another and better helper.

We forget that the “Death of the old year,” is the death of a part of ourselves. It is the ending of a large section of our life, just as really as is our final farewell. “What is your life? It is even as a vapor, that appeareth for a little and then vanisheth away,” and the passing of a year is but the passing of a part of that vapor. Life is a period of opportunity. Death is the final farewell to the last of such opportunity, and the “death of the old year” it but the farewell to a considerable part of it. We die, not “by inches,” but by days, and weeks, and years; and the special attention that we may give to the old year at parting, is in a sense our own funeral service.

We would not care to have too much of gaiety or folly over the final ending of opportunity, and we may learn from this that there should not be excess of it over life's partial ending. Better to use the occasion for soberly reviewing the past, and from its errors learning wisdom for the days to come.

1. One thing which we see in such review is that the work of the year cannot be undone. Whether good or ill, whether affecting ourselves or others, that work is beyond recall. Like a boat drifting from one, out upon the tide farther and farther away, as he stands helpless on the shore, the words and deeds of the year have gone beyond our grasp. Could we offer worlds to have those words unspoken and those deeds undone, we would offer them in vain.

2. The opportunities of the year are gone never to return. What “might have been,” cannot be. Opportunities of making our own peace with God through Christ, of giving a word of guidance, of warning, or of cheer, of lending a helping hand to some weak or erring one, persons of leading some one to life immortal, these have come, and, whether improved or not, have gone, to come no more.

3. For these words and deeds, the use or misuse of these opportunities, we must give an account.

Let our funeral service, over the part of life which has gone with the "death of the old year" be an earnest turning from the faults and follies and sins of the past to a better use of what remains. Thus will we lessen the regrets of life's ending, and leave the world the better of our having lived in it, and through the merits of Christ's atoning death, and the Holy Spirit's guidance and help, we may attain, though unworthy, to that blessed life where neither years nor death are known.

Old and New Czar. A few days since all Europe was bending anxiously over the sickbed of the late Czar of Russia. Forgetting for the time the cruel wrongs suffered by so many of his subjects for their political and religious opinions, men thought of him only as the conservator of the peace of Europe and of the world, feared what might follow if that strong hand should relax its grasp, and longed and prayed for his recovery. He is gone. His son reigns in his stead, and has publicly declared his purpose of following the peaceful foreign policy of his father. Better still, the indications are that a new era of liberty has dawned for Russia herself. The late Emperor had seen his father murdered by Nihilists; he lived in constant dread lest he should meet a similar fate; and no wonder if he were harsh and unsparing in his efforts to crush out their plots. At the same time his narrow, intense, devotedness to the Greek Church led to intolerance of all dissent, which so sadly marred his reign.

Both in politics and religion the new ruler has broader sympathies. His mother being a sister of the Princess of Wales, he is closely allied with the English Royal family, has been with them not a little, and has imbibed much of the Western spirit of freedom. Before coming to the throne, it is said that he had declared to his father his abhorrence of the persecution of the Jews, and since his accession some of his few official acts have been those of clemency. He ordered that during the funeral ceremonies of his father the persecution of students suspected of Nihilistic tendencies should cease, and countermanded an order given by some of his ministers that the Poles should take the oath of allegiance anew in the Russian tongue.

There is no one living upon whose word the weal or woe of so many depends. At that word the nameless horrors of Siberian political exile would cease, the cruel persecution of Jews and Stundists would end, and the dark night of gloom and dread which has so long rested like a nightmare upon Russia would gradually give place to the light and liberty of a free people.

Important as it seemed to be that the Christian world should pray for life for the late Emperor, it is of far greater importance that earnest prayer should be offered that his successor may be given wisdom and strength to discharge the duties of his high office. Already it seems as if God had answered the real wish of the world for the life of the late Emperor by denying its letter and setting a more liberal ruler upon Russia's throne.

Kings may come and go, dynasties and nations rise and fall, but God reigns, and no change in the affairs of men will be permitted to thwart His all wise plans.

Woman's Influence. "At the starting point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of the students in Princeton Theological Seminary who had praying mothers to rise up, and in an instant nearly the whole one hundred and fifty were on their feet. There they stood, a living witness of the power of a mother's prayers and a mother's shaping influence and example."

"It is scarcely a figure of speech to say that 'woman is the corner-stone of heathenism.' Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many a Chinaman from listening to the claims of the Gospel. An intelligent Hindu exclaims: "It is the women who maintain the system of Hinduism." Christ and His Gospel are the only levers that have raised the nations. But in all the Orient only a woman's hand can adjust these levers to the corner-stone."

These two items, from different pages of the *Philadelphia Presbyterian*, both teach the truth of the old proverb—"The hand that rocks the cradle rules the world." What a call to the women of Christian lands to give to their heathen sisters that Gospel which will lead them to bring up their children for Christ, and in this way give Him the heathen for His inheritance.

To Those Who Tithe. A gentleman whose experience in tithing was published in a previous issue said, in forwarding it; "I have hesitated sending the above, as giving experience savors of egotism, but if others can be stimulated to good works, and God can be glorified thereby, it is sufficient reason." To all who are hesitating for the same reason, we would commend the closing sentence of the above statement. There is no commendation of Christianity like the experience of those who have tried it, and the same is true of any part of the Christian life, whether it be giving, trusting, praying, working, or any other part. If you have tried tithing and found it good, do not withhold from others the knowledge of the good. There is no publicity. Kindly send your experience in the matter, how you were led to adopt it, and how you like it.

Cruelties Word has come of atrocities perpetrated by the Turkish troops in Armenia. The Christians of Armenia, which if true have rarely been equalled in barbarity; being as bad as, or worse than, the Bulgar a massacres of twenty years ago. It is one of the anomalies of history that the "Unspcakable Turk" should receive the support of Christian nations, without which his power would long since have ceased.

In so far as reports can be obtained, it appears that during a plundering raid which the Kurds made in Armenia, two of them were killed. Their companions carried their dead bodies to Moush, and complained to the Turkish authorities that the Armenians had overrun their land and were plundering and killing on all sides. This gave an excuse for marching troops against them, which was only too eagerly embraced, and the work of butchery of men women and children did not cease until some twenty-five or thirty vilages were destroyed, and from six to ten thousand people were slain. Stories are told of women, by hundreds, in one case two hundred, in another, four hundred, pleading for mercy only receiving for answer the most shameful abuse, and afterwards being hacked to pieces with swords and bayonets. Babes and their mothers were impaled on the same weapon. Some of the soldiers admitted having slain as many as one hundred each. The result, so far as Turkey and her relation to the powers is concerned is hard to foresee, but it is probable the end is not yet.

Thanksgiving Has come and gone. What is its use? It is not merely that we may rest and feast and make merry. It is not merely that we may give expression to our thankfulness to the Giver of all good. 'Twere a poor gratitude that could express itself in one day for the goodness of the year. It is not merely that we may for a day share our comforts and plenty with others; that would be a feeble way in which to show our gratitude for the bounties of three hundred and sixty-five days. While all these may have more or less a place, its special use should be to make a survey of God's goodness and see how much we owe Him, in order that we may go forth and pay that debt to Him through His poor as we have opportunity. The day's review, showing us what we owe, should give the keynote to the year before us. Have we good health, let the survey of the thanksgiving time make us more thoughtful for the sick during the coming year. Have we food in plenty, let it lead us to be more active during the year in feeding the hungry. Are we clad in comfort, we should go forth from thanksgiving to do more for the like comfort of others. Have we happy homes, we should show more care for the homeless. Have we the Gospel and do we contrast our present good and future hopes with the gloom of those who have it not, it should lead us to greater zeal in seeking to give them the same good. This is the true use of a Thanksgiving time.

Rome and Freedom. The centres of conflict between Rome and freedom, in Canada, are at present, Montreal and Winnipeg.

In Montreal, in the suit of the *Canada Revue* against Archbishop Fabre, the judge has decided in favor of the latter, and the former has appealed to the Privy Council. It should succeed; because if the *Revue* has published what is false, or illegal, it should be prosecuted, and the law is open to the Archbishop. If it has not done so, no man should have the power to ruin the business of another by a word, with liberty to use that power. It is not freedom.

In Manitoba, where the Catholics have been persistently agitating against the Public School System, the Government has given its final decision, declining to establish separate schools, and the Catholics have appealed to the Privy Council. They should not succeed, for this reason, viz., that the Government are not declining to do justice to the Catholics, but are simply declining to give them preference above all other denominations, by establishing separate schools at Government expense, for their special benefit.

Death of Dr. McCosh. On the evening of 16th of Nov., Rev. James McCosh, D.D., LL.D., died at Princeton, New Jersey, in the 84th year of his age. He was born at Carskeoch, Ayrshire, Scotland, April 18th., studied at Glasgow and Edinburgh, became minister of Arbroath in 1835, of Brechin in 1839, and Professor of Logic and Metaphysics in Queen's College, Belfast, in 1851. He was chosen to the Presidency of Princeton College, New Jersey, in 1863, and resigned it in 1887 at the age of seventy-six. Endowed with rare gifts he used them well. In his death one of the world's great thinkers has gone, and prominent among the brilliant names associated with the College and Seminary at Princeton, will remain that of James McCosh.

Death of Dr. Shedd. No sooner has news come of Dr. McCosh's death, than there follows that of Prof. Shedd, late of Union Seminary, New York. He was born in 1820, became professor of Biblical literature in Union Seminary in 1863, and of Systematic Theology in the same institution in 1874. At his resignation, he was made Prof. Emeritus, but this, too, he resigned when Union endorsed Dr. Briggs. He was a pillar of the conservative school, one of the foremost thinkers and writers on Theological subjects in the past generation.

Peloubets On the S. S. Lessons, for 1895, has Notes been received. To those who know this valuable lesson help, it needs no commendation. Others who try it for the first time will not be disappointed. Wilde & Co., Boston, Price \$1.25.

In sending orders to the RECORD, either for stoppage or renewal, always state the name of the *person* and post office to which the parcel has been previously addressed.

Moody in Toronto. Mr. Moody has been conducting a series of evangelistic meetings in Toronto with all his old-time power. It is not the power of oratory, for oratory there is none, save that which Hon. Joseph Howe defined as "speaking the truth and feeling it." It is not the power of logical reasoning, profound thought, or brilliant imagery. A plain man, often blunt and abrupt, speaks in a simple, sometimes ungrammatical, matter of fact, way; and yet crowded audiences hang unwearied, night after night, on every word he speaks, and many are awakened from sin to a new and better life. Moody's "old-time power" is no human power. It is the power of God and it does not wane with age. Where that power works there is no "dead line of fifty." He preaches the great outstanding truths of the Word of God, and relies upon the Spirit of God to make that Word effectual, and he is not disappointed. Both the Word and the Spirit honor all the drafts that are made upon them. What a lesson in these two facts for all who seek to win men for Christ.

France in Madagascar. France seems determined to push her unrighteous claims in Madagascar. Her government has voted a large sum for the purpose. The poor Hovas, tired of yielding little by little, as they have before done, to her aggressions, and finding that such yielding but paves the way to further demands, have determined to resist to the bitter end, and are preaching a holy war. The most touching pages of history are those that tell of patriotic peoples fighting bravely to the death, for home and country, against the greed and rapacity of stronger powers, and it seems that the writing of such pages is not yet done. The Church of Christ has a deep interest in the struggle. Protestant Missions have achieved in Madagascar one of their greatest triumphs. The fires of persecution have burned long and fiercely. It is a martyr church. The victory of France will mean in a large measure the supremacy of Rome and the loss of religious liberty.

Dr. Parkhurst. A "kent" and honored name at present is that of this plain Presbyterian minister in New York city. Two years ago he became convinced, by ample proof, after careful search, that the whole municipal system of New York was unutterably corrupt, that the official staff, from the mayor and police court judges down to the rank and file of the guardians of the peace, was one vast black-mailing organization, fostering crime of every sort, and extorting large bribes therefor, and making even

innocent men and women pay for leave to carry on their lawful callings. Did a victim complain, redress was impossible, and the very attempt only brought upon him (or her) the vengeance of the powers.

Dr. Parkhurst opened the campaign by a sermon in which he denounced the wrongs and wrong-doers in the most scathing terms, and this was but the beginning of a crusade that never flagged. Some friends disapproved of his course, others were indifferent, while of his enemies, some were angry and some laughed him to scorn. Almost single handed he went forward. He had to bear coldness, indifference, abuse, calumny, threats, and danger even to life, but he never faltered. At length his persistent work in pulpit and press, and in other ways, began to tell. A committee of inquiry was appointed by the Government of the State. Darker and darker were the depths which its searchlight revealed, until a long-suffering, ease-loving, party-serving people, arose indignantly, and at the elections a few days since, swept the evil brood from power. The victory was a grand one, and to Dr. Parkhurst, under God, is the honor chiefly due.

A phase of modern civic life has in this case been revealed which other cities are beginning to find is not limited to one, which shows the need there is for the faithful preaching and teaching of righteousness, and for the faithful use by the people of the ballot with which God has entrusted them. A lesson that should be learned from it, by the constituents of every village, town, municipality, district, county, or nation, that has representative Government, is, the responsibility of the voter for the character of that Government, and his duty to watch closely those to whom, by his ballot, he entrusts the management of its public affairs, and to permit none but clean, true men, to rule.

TAKE TIME FOR THE BIBLE.

As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably; what are the interests, thoughts, *aye, the books*, which really command our attention? What do we read and leave unread? *What time do we give to the Bible?* No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women: for the gradual approach of death; for the period, be it long, or short, of waiting and preparation for the throne and the face of the Eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts, or books, or teachers—which only belong to the things of time!—*Canon Liddon.*

TITHING EXPERIENCES. III.

IN response to our published request a lady sends the following touching note: "Noticing in the RECORD a short time since your request for the experience of those who practice tithing, I have felt that I would like to give you what might be considered my sister's dying testimony, as it was written about a month before she left us, and by it she 'being dead yet existeth.' Near the close of the year I find written in her little account book of 'Tenth Money': 'Mother says nothing would be an inducement to her to give up the practice of tithing. I agree fully with her.' This was after an experience of at least three years.

"With regard to myself, for some years past I have had no income, but for the last few years I have tithed all *gifts* of money, usually giving it at the time for some special object, while for regular contributions I have been in the habit of denying myself something which I could do without, and have had much pleasure in so doing.

"My nephew, since he began earning for himself four years and a half ago, has habitually set aside one-tenth, which he speaks of as his 'mission money,' and often finds that not sufficient and adds to it. He intends always to practice this habit.

"While visiting at the house of a friend about six years ago I was pleased to find that from the time of his conversion he had practiced tithing, and I often heard him speaking enthusiastically of the pleasure to be derived from it.

"Hoping these facts may prove useful, I am yours sincerely."

REWARDS OF PAYING WHAT WE OWE TO GOD.

A gentleman in the United States, who has given much attention to Christian Giving, and has gathered from thousands, during the past dozen years, statements as to their experience, has published these testimonies, and his name and work are a guarantee of their genuineness.

To one aspect of the subject, the "*Reward*" of Christian Giving, we would call attention. This reward should not be a chief motive. Were it made such, it would defeat its own object, for in that case it would be merely a speculative investment, having this particular feature, that it would be an unusually bold attempt to take advantage of God, as did Simon the Sorcerer. But when God in His own word speaks of the *reward* of dealing justly by Him, it should receive careful consideration.

The guarantee of this Reward is two-fold, - Divine Promise, and Human Experience; the former from a God of Truth, the latter, so far as it can be gathered, from truthful men.

I. DIVINE PROMISES FOR PAYING WHAT WE OWE TO GOD.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him on the bed of languishing; thou wilt make his bed in his sickness."—Ps. 41, 1.

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. 37, 3.

"Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."—Prov. 3, 6.

"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Prov. 19, 17.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."—Is. 58, 10.

"Bring ye all the tithes into the storehouse, that they may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."—Mal. 3, 10.

"Give and it shall be given unto you; good measure, pressed down, shaken together and running over shall men give into your bosom. For with the same measure you mete withal it shall be measured to you again."—Luke 6, 38.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"—Acts 20, 35.

"Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace (the word 'grace' he refers to temporal blessing) abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—II Cor. 9, 7.

HUMAN EXPERIENCES OF PAYING TITHES
TO GOD.

The following are but a few from thousands of similar testimonies, that have been received by the gentleman above referred to :

"A firm of two brothers (Quakers) have been surprised by the effect of applying the tithe to their income."

"I have tried the tithing plan for over a year, during which time I 'got ahead' more than I had the three previous year of my ministry."

"I commenced the practice when in a condition of deep financial embarrassment, and the way brightens in that direction every step I take."

"I had a young man in my church the first year I came here who tithed his income, and has been greatly blessed in it. He is getting rich."

"I have been personally acquainted with but two men who made it a rule to give unto the Lord the tenth of their increase, and they prospered exceedingly."

"One of our members having decided on giving a tenth increased his subscription from \$10 to \$40. He says he never enjoyed prosperity as during the last two years."

"One brother in my charge made a written contract that he would give the Lord one-tenth of his annual income. He was poor then; he now gives hundreds of dollars annually."

"I know two families who testify to their much greater gratification in giving on this plan, having more to give and being blessed in their temporal affairs since adopting it."

"My father lived by that rule and prospered. I have for eight years, since leaving the seminary, and have prospered; the wealthiest man in my church and community has lived by it."

"During a recent pastorate in Baltimore city, I was struck with the fact that the one business man in my church not seriously affected by the hard times was the solitary individual who gave proportionately."

"About three years ago I read your tract on 'Christian giving—No. 2,' and since that time I have been paying a tenth of my salary to the Lord. I never was so blessed both temporally and spiritually as I have been during that time."

"I have an uncle who, until he decided to give systematically one tenth of his income, was in straitened circumstances. For several years of late, giving as above, he has been greatly prospered spiritually and especially financially. He is now quite independent."

"Mr. ——— told me that the day of his conversion he commenced giving one-tenth to the cause

of God, and during the following eleven years he gave more than he was worth when converted, and God prospered him so that he was worth after eleven years of giving ten times more than before."

"I began the tithing system when a freshman at Oberlin twelve years ago. I was poor, working my own way, and I found it a constant burden to decide what I ought to give, and a constant temptation to scrimp my beneficence. I decided that so long as I could, in justice to my creditors, I would lay aside a tenth for the Lord. From that day it has been a delight to give."

"More than twelve years ago my wife and I determined to pay to the Lord one-tenth of our income. We began when our salary was very small, yet we were always able to restore to God his own. We have been blessed both temporally and spiritually. Paying has been a means of grace equal to praying or any other form of worship. We began because we saw it was duty, and we continue it for the same reason, and one more; the Divine blessing flows more freely through this channel than any other in our experience."

"I was personally acquainted with a prominent member of the Congregational Church of New York. For many years he had given one-tenth of his income to the Lord and has been uniformly prosperous in his business. He is certainly the happiest and most devoted and spiritually-minded Christian I have ever known. During the years of 'hard times,' when many business firms were suffering, his business was as prosperous as ever. I have heard him repeatedly express his belief that his practice of proportionate giving was the secret of his success in business."

"In a former charge after preaching upon the subject of proportionate giving, I had a long talk with a member of my church who was then clerking in a store, receiving a very moderate salary and having a wife and three children to support. A few days after our conversation he said to me, 'I have concluded to give the One-Tenth.' Six months after this he said to me: 'I have never been able to save as much money in the same space of time as I have during the past six months, or since I adopted the One-Tenth.' This occurred about four years ago. He is now carrying on, in his own name, a very prosperous business."

"You ask for facts in regard to proportionate giving. I have only lately adopted the plan. It is wonderful how God blesses me in it. I have just learned from one of our young business men that he has been given one-tenth for some time, and finds that has not been wonderfully prospered. He says it pays not 100 per cent. but 1,000. He is working for a salary and finds hundreds in the Lord's treasury, which he takes great pleasure in distributing to home and foreign missions and the support of the Gospel at home. Lately this young man and his wife have taken two orphans in Japan to support. He is our most liberal giver to church and Sunday school work."

Our Home Missions.

Augustine The Session was formally opened **College, Tex.** on the evening of Wednesday, 7th Nov. The induction of Rev. D. M. Gordon, who also gave the opening lecture, gave unusual interest to the occasion. There are forty-five students in attendance, more than in any previous year.

Queen's The Theological department of opening. Queen's University was opened on the evening of Nov. 2, by a lecture from Rev. Dr. Watson. The total number of freshmen registered in Queen's for the present session are 94 in Arts; 35 in Medicine; 15 in Theology; 5 in Practical Science; and 20 extra mural.

Masham Is happy in its new church, opened 11th Sept. For twenty-three years services have been held in a small building, which in course of time became not only too small for the growing membership, but altogether unfit for use. With earnest work at home and kindly help from abroad, they have succeeded beyond expectation, and the pastor, Rev. Mr. St. Germain, and his thankful people, rejoiced on the day of opening in a church within forty dollars of complete freedom from debt.

Mormons in A year ago the Home Mission the N. W. Committee appointed Mr. A. McKenzie, missionary to the Mormons, at St. Mary's and Lees Creek, Calgary Pres., as well as to the other settlers in these places. He has succeeded in awakening a marked interest in those Christian families so long neglected. Churches are to be erected shortly at St. Mary's and Boundary Creek. Although the Mormons are slow in abandoning their religious beliefs, they have not manifested any decided unfriendliness to our mission. The missionary has so far been kindly treated. The constant stream of immigration from Utah is rapidly filling up the country, which promises soon to become one of the most prosperous settlements in Alberta.—*Quarterly Leaflet.*

Pincher Mr. Grant has been the missionary Creek. here for upwards of 5 years. The field is 50 miles in length and 30 in breadth, with Pincher Creek village as its chief point. Raising cattle or horses and mixed farming are the principal occupations. Mr. Grant ministers to 31 families, scattered over this wide area. A handsome church was erected in the village last year, costing \$2,300. The building is commodious, capable of seating 180 persons. It is all paid up except \$500. Owing to its vast extent, this field involves a great deal of travelling. A journey of two days is sometimes required to reach one parishioner. This district on the west, is adjacent to the first range of the Rockies.—*Quarterly Leaflet.*

The Synod of Met in Knox Ch., Winnipeg, on Manitoba, &c. the evening of Tuesday, 13 Nov. Rev. P. Wright, retiring Moderator, preached from that most fitting text for the opening of a church court, the parting words of Christ, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and Judea and in Samaria and unto the uttermost parts of the earth."

There were present about fifty ministers and about half that number of elders, and after roll call, Rev. J. A. Carmichael of Brandon was chosen Moderator for the current year. Wednesday and Thursday were devoted to business, while the evening sessions were of a more popular character.

Among the matters considered were, the question of equalizing the expenses of members in attending Synod, the Summer session of Manitoba College, the legal tenure of church property within the bounds, Home Missions, Augmentation, Sabbath Observance, Systematic Beneficence, Church and Manse Building Fund, Statistics, State of Religion, &c.

Wednesday evening was devoted to Home Missions, Augmentation, and Sabbath Observance, and Thursday evening to Foreign Missions and Manitoba College.

In the Synod since the last readjustment there are nine presbyteries, — Superior, Winnipeg, Rock Lake, Glenboro, Portage la Prairie, Brandon, Minnedosa, Melita, and Regina. There are 41 self-sustaining congregations, 19 others receiving aid from the Augmentation Fund, 11 Missions, many of them comprising several stations, and 11 Indian Missions. From this it will be seen that Home Missions, and matters more or less directly connected, was the subject of chief interest before the Synod. All these fields were supplied during summer, but many of them are vacant during the present winter for lack of men.

During the past year, west of Lake Superior, our home missionaries preached the Gospel in ten different languages, and our foreign missionaries, in four. The total gain in the Synod during the year is nine missions and 827 families.

Owing to drought in some places and floods in others, the Synods of Manitoba and the Territories and of B. C., have not been able to do as much for the Home Mission Fund as they would otherwise have done. Dr. Robertson told of one place where homes were swept away, and 14 families lived for a time in the church. Many raised no crops.

With all that is being done to overtake work in the North-West, Dr. Robertson told the Synod that there are 3,000 whites without pastoral oversight; spoke of a district where for 250 miles there is not a Protestant missionary. Mr. Rochester, in telling of his work at Prince Albert, spoke of a field eight miles by one hundred, worked by one missionary and two students. The harvest is great, the reapers few.

With regard to school matters in Manitoba and the Territories, the Synod, on motion of Rev. Principal King, affirmed its "satisfaction with the unsectarian school system instituted by the Government of Manitoba," and deprecated "any change which would forbid the use of the Scriptures at the opening or closing of the schools" — in the trustees so desire."

Augmentation Benefits. As an illustration of the value of the Augmentation Fund, not only in helping to maintain religious services, where otherwise it would not be done, but in nursing weaker and more scattered congregations into self-support, note the following:

"Since the Augmentation scheme was started in the West, in 1883, there have been in all, 345 congregations on the augmented list. Of these 155 have during that time become self-supporting. An average of 14 reach the line of self-support each year, and an equal number are advanced from the status of mission stations and placed on the list of augmented charges with regular pastoral care. There are at present 152 congregations receiving aid from the Augmentation Fund. That this aid does not tend to pauperize is proved by the fact that in augmented charges the average contribution per communicant for ministerial support last year was \$7.02, while in the whole Church the average for the same object was \$4.64."

In the East the same good work has been done; mission stations grouped into charges and these nursed into self support, though the process is slower because the country is more settled than in much of the fast-growing West.

Augmentation Needs, West. A statement by Rev. D. J. Macdonnell contains the following. "The wide field covered by the operations of this scheme, extending from the Presbytery of Quebec to the Pacific, and including many Roman Catholic communities in the east, and many new and sparsely settled districts in the west, makes the appeal for support all the more emphatic. This Fund is indeed the very life of Protestantism in many localities in Quebec, where if this aid were not granted or were now withdrawn, the light of Protestantism would be speedily extinguished.

The outlook for the Augmentation Scheme is not discouraging. The Presbyterian Church in Canada is not disloyal to her trust, and will not abandon her own children because they are in need. The Church is Presbyterian and regards the weakest member as belonging to the body, and suffering or loss in the remotest member is felt to be the suffering or loss of the whole body. At present there is real need and positive suffering in some parts of the Church. Enforced emigration from English Protestant settlements in Quebec has left some congregations permanently weakened. The failure of the harvest and the unusual severity of the present depression in some parts of Manitoba and the Northwest have placed congregations in those sections in straitened circumstances. And the disastrous losses by fire and flood in many districts in British Columbia have left the people face to face with actual want. When these facts are made known and brought home to Christian people more com-

fortably situated, no stronger argument will be necessary to secure support for the Augmentation Fund.

The appeal is made to all congregations. In the past the burden has been borne chiefly by the larger city congregations. Many charges in the country have given little or nothing to this Fund. Were each to do its rightful share there should be no difficulty in raising \$31,000, the amount estimated for the current year.

Home Missions West. On account of the floods that devastated large portions of British Columbia at the beginning of the year, writes Dr. Cochrane, in the name of the Home Mission Committee (West) very many of the stations are utterly unable to meet their share of the missionaries salaries, the families having lost their all. As for harvests, they have none. In such circumstances, the Committee have no other alternative but to make up the deficiency to the missionaries who have suffered in common with the people, as far as the funds will permit it.

In the Northwest Territories also, on account of unexpected failure in crops, in localities hitherto prosperous, the people are unable to meet their obligations, nor, indeed, can much be expected from them for some time to come. This, with the great expansion of the work among the foreign emigrants, as reported last year, has laid the Committee under obligations unusually heavy.

In the estimate made and published immediately after the meeting of the last General Assembly, the sum of \$73,000 was named as the amount required for Home Missions. At the recent meeting of the Executive it was found that the claims for the past six months (April to September) were \$8,000 in advance of what they were at the same date last year. It is, therefore, plain that at least \$79,000 will be required to enable the Committee to close the year free from debt.

The British Churches are coming to our help this year, and from them valuable aid is confidently expected; but, in addition to the sum coming from this source, strenuous efforts must be made by Presbyteries and congregations. The Committee feel that they have reached a crisis in their work, and that unless special contributions are received from our wealthier members, in addition to the regular collections of the Churches, retrenchment on a large scale must be made next year, accompanied by a reduction in the salaries paid to our self-denying laborers in the mission field. So far the Home Mission Committee has never once failed to meet its obligations. Whether it will be able to maintain this honorable record next year, depends very largely upon the Presbyteries, ministers, and missionaries, of our Church, to whom this appeal is made.

Algoma. There are gratifying signs of progress in some parts of the Algoma District. At Lines, on the west end of St. Joseph's Island, a beautiful frame church, capable of accommodating 200 persons was recently completed and dedicated. At Richard's Landing, the corner stone of a fine stone church has been laid, making the fifth church that the veteran missionary, Mr. James Steele, has been instrumental in having built in Manitoulin and St. Joseph's Islands. Work has also been begun on a manse, which was much needed on the Tarbutt field, where Rev. J. K. McGillivray is ordained missionary.—*Com.*

Dr. King on the N.W. Missions. Rev. Principal of Winnipeg gets but little rest, College classes in winter, and Theological classes in summer, and the brief breathing time that he had this autumn was devoted to visiting some of the mission fields in Alberta, especially on the River Saskatchewan. Of part of his trip he writes to the *Canada Presbyterian* :

"The whole country up the river to Fort Saskatchewan, and down the line of railway within thirty or forty miles of Calgary, is very rich in soil, and with its alternating wood and prairie, it is very beautiful. It is filling up rapidly with population, and bids fair to be at no distant period one of the most prosperous districts of the North-West. At least five or six ordained ministers, with about the same number of students represent the Presbyterian Church's contribution to the spiritual care of the district.

Earnest work is most necessary. The population, with a considerable element from Washington and other Western States, being, at some points, at least, very different from that of Manitoba. Very lax notions in regard to Sabbath observance obtain among some of those immigrants from south of the line. Hunting, shooting, and field and other work are not uncommon. Unless men of strong convictions and earnest purpose are sent and sustained, there will very soon be a harvest of irreligion which whole decades of effort will not efface.

One cannot visit a few of these newer districts embraced in our wide field of missions without being impressed with the magnitude and importance of the work, and of the necessity to its accomplishment of men of strong faith, of resolute will, and of earnest and self-denying spirit. The homes of our people must furnish such men, and the colleges must at once stimulate their devotion and their intelligence, if we are not to prove false to the interests of our church and of our country."

"Redeeming the time" means "Buying the opportunity." This charge is specially urgent in connection with our Home Miss on work in the frontier settlements. Now is the opportunity. It will cost vastly more to reclaim them from heathenism than to keep them from it.

A PICTURE OF LIFE IN THE WEST. THE MANSE, KETTLE RIVER, B.C.

October 8th, 1894.

DEAR RECORD,—I send you a few lines from this secluded corner. I have not much to tell of success, but rather the other way.

The thought is continually with me; how can I interest this dead valley?

Last Sabbath day, I was at Boundary Creek, one of my stations; I travelled all day on Saturday over the mountains, calling at the miners' camps where over 30 men are scattered on their claims. I made arrangements to hold service next day on my return, somewhere amongst them.

Arriving late on Saturday, I called on several of the Boundary folks to let them know of service on the coming day.

Sabbath came, I went in search of a place to preach in.

Tried the house where the school is held.

Can I have the school-room for service to-day? I asked.

No Sir, I have no use for church, nor will I have it in my house. What is the use of churches or ministers any way? he added.

Tried the public hall next. No use having it there, no stove, no seats in it, was answer.

Next the only hotel was tried. "I would rather not, was the answer, why not go to such and such place." I said that I had tried every place and now came to him as forlorn hope.

Nothing now left but to tell the people we must try the open air, as we did the last time I was there, cold as it was

At the last minute we got the hotel parlour, but only six appeared, three of them children.

Outside, were over twenty men watching the blacksmith shoeing a horse. No Sabbath, or religion of any kind, laugh when you speak to them of God; "Oh, you mean the Old Man"!! says one. "I guess I'll get a good show when time comes," says another. "I say, preacher, whats the use of you talking such bosh, ther's neither God, nor a future world for likes of us."

The saloon keeper told me, "he does not care to have any one come to his place who runs down his business. Why, it is on Sabbath he has the best show, and must take it. "Last year he was doing well, when along comes the preacher, and spoils his trade for quite a while," referring to Mr. McVicar, who was here for two months last summer. I was glad to hear that testimony, given with some feeling.

After service, off to the mountains. Rain came on and darkness overtook me. I could not see my trail, stumbled on for two hours, and at last struck an empty cabin. It was locked, so nothing for it but to sit down and wait day-light. Chilled through and wet, I tried my pocket for a match. With difficulty gathering a few dry twigs, I set my solitary half-match to it. Hallo!! hallo!!

who's there; cry two voices from thick bush. I told who I was. They received me nicely, and conducted me to the cabin. Half a mile off, there were several men expecting me, but I was glad to tumble into a corner and lie down.

Next morning, they all looked on the preacher's mishap as a good joke, but invited me back.

In the Grand Prairie head-quarters, my wife takes Sabbath School, making it as like church as possible: while I am somewhere else. I am cheered to know she has a full house.

There is not one who will take a hand at Sabbath School or any kind of christian work. So utterly indifferent are they, they seem to care for nothing, yet they like their children to go to Ch. and School.

All my other stations are something like Boundary Creek.

During the week I am working hard as I can at the church building; for three months I have been at it all alone; and now it is being plastered. It is 33 by 22 ft. in size, ceiling 18 ft. high; vestry, 13 by 16 ft.; also a 8 by 8 ft. tower for porch. The tower itself is over 40 ft. in height. Nearly every nail was driven by myself, every stick put through my own hands. I got \$150 from Ch. and Manse Board, \$5 from a young man in the valley, and \$99 from friends in Scotland. All the funds I received from the field since June last year, and half of my H. M. grant hypothecated to pay the lumber of the building. Two dollars came from a poor family in Nova Scotia, and one dollar from two little girls, 6 and 9 years, "half of their saving," with a touching letter. Twenty dollars came from my predecessor in field, with encouraging words.

This is a sample of home mission work out here. As for going to Presbytery, that is out of the question. It costs ten days constant travelling, besides expense.

I have no funds to furnish the church. I traded off a horse for shingles for the vestry, and so some of the children must walk to school for some time.

The Church will be opened for services in about 3 weeks. I must use chairs, etc. from the manse meantime, also a stove.

I am doing this work in order to create a building which will be a protest against Sabbath desecration. Oh for a Sabbath bell to bring back their early recollections, for nearly all at some time or other have been more or less acquainted with House of God, but have gone back, and still farther back, for lack of ordinances. Four of the ranchers are ministers' sons.

We can number around us, 53 children of school age at Grand Prairie, and there are settlers around the church in a 4 miles radius, enough to fill the church.

I am open for some help in funds or a stove, or Ch. furniture. I would be very glad to have a set of lamps. If some church out east has an

old chandelier thrown aside which I fancy there may be, send it along.

Next year, if is possible, I will raise a second church in Boundary Creek in the new townsite of Midway.

Sites for a church and Manse has been given me at that point, but it can't be done unless I have help.

Notwithstanding all the calls, there is money enough, and to spare, for such as we, who are out here isolated and trying to bring back English, Scotch and Canadian heathens to something of their first condition.

Is foreign work to absorb the attention of the church, to loss of those in our own fields, surely not!

I beg to acknowledge numerous packets of reading matter from N. S. and Toronto. The most of it has found its way into homes, ranches, camps and to passers by.

The only literature read here, seems to be the newspapers, so there is a work for good magazines, etc.

This field is fast becoming an important one. The gold fields are attracting attention to our mountains, and an ever increasing number are finding their way to this district from the American side.

As our trade is all American, I am almost feeling myself as an American would; we seem to have so little contact with Canada. This we hope will be remedied, as by end of November we will have a trunk road connecting with far off Vernon.

I am toiling on, as in honour bound to do, and hope the East will not forget the West in their prayers public and private.

Dear Editor, I sat down to this letter to escape the dull routine of duties here. It is rambling, so just pick out of it what you see suitable for your purpose.

It serves to give an idea of how I am placed. I am thankful to state, we (family of six) have never had better health in our lives. We have all we can eat, also a good school, but no money for anything. The valley is the same.

We need not be pitied, for we have the best mission field, as it is one of the most needy, but we want help, and you in the east can give it and why may it not be done. We do all we can, first, and then ask the rest and those who are able, lose a grand blessing if they do not lay a hand to the ropes.

I hope to send you a notice of our church opening soon.

Yours truly, THOMAS PARON.

It is our work that the missionaries on the frontiers are doing, our burdens and hardships they are bearing, and common justice demands that we should make these burdens as light as possible, by doing what we can for them, and then be thankful to them for bearing the remainder.

Our Foreign Work.

Miss Oliver and Miss Campbell sailed from New York on the 22nd Nov. for India

Missionaries An impressive service was held for **Trinidad** at Hopewell, N.S., 6th Nov., in connection with the designation of Rev. Simon Fraser and Mrs. Fraser as missionaries to Trinidad. The Frasers, together with Miss C. Sinclair, and Mrs. Dr. Grant and daughter, were to have sailed for Trinidad 8th Nov., but word was received advising delay for a little until the more complete abatement of the fever.

Latest from All is quiet, by the latest letters.

Honan. The ruin caused by the flood is indescribable, the country is covered with wreckage, and the destruction of the crops means awful distress for some time to come. Mr. Goforth, who has recently come home for a brief furlough, and Mr. Slimmon, the newly appointed missionary, offer to go out immediately, but the Committee think it better to delay, as the British Consul strongly advised that no foreigners should travel inland in the present agitated state of the country.

F. H. Fund. From the beginning of the financial year, 1st May, up to 1st November, "Dr. Reid has paid for Foreign Missions \$5,110.74, and only \$8,884.13 have come into the treasury during that time, thus leaving a deficit of \$36,226.61 at the above date. Unless the friends of Foreign Missions throughout the Church make an effort this year, the work will be in deep waters. Much relief could be given by congregations, if, instead of holding their contributions over until the Spring, whatever is already contributed were sent in at once. Interest on such large loans is a serious loss to the Fund."

Four Of Knox College, who are to graduate **Students** in the Spring, have made application to be sent as missionaries. "The fields are crying out for more men, and yet when men ask to be sent, shall we be unable to send them?"

Dr. Smith's Little May Isabella Smith, was a **Child.** Canadian Missionary child, but like some other little ones that lie sleeping an early sleep in far off China and India, she never saw the land which she would naturally call home. Born in Honan, two and a half years ago, she died of dysentery at Arima, Japan, on the 23rd of August, after ten days illness, just before her parents left for home for a short furlough, compelled by the state of the doctor's health. He has proved himself a medical missionary of unusual skill and success, but a com- bined attack of typhus and pneumonia so reduced him that for a time life itself seemed threatened. He was for a time very weak, but is fast recovering.

"**Good** Is the breezy, cheery, beginning of a **News.**" private letter, from Rev. J. K. Gillivray, Honan, to his brother, written a few months since, but by no means stale. "Good news! Mr. Grant and I have just returned from Chang te fu with a deed for property there, houses and land enough for our use for some years. The lease is fifty years, the land is a little over an acre, in the best situation possible. A wonderful train of providences led up to the leasing, which was preceded by favorable proclamations strangely unsought by us. We struck while the iron was hot, and the people were not afraid to offer.

Four years ago, after our expulsion from that same city, we retired to our boat. In the evening I walked out alone along the bank, until I caught a full view of its walls. Many thoughts came thronging through my mind. I fell on my knees, and facing the city, prayed that it might be opened. I believe that prayer was answered. On the 16th of April, 1894, half an hour before midnight, the lease was handed over in the presence of all the witnesses and parties.

God reigns who can doubt it."

Death in As many of our readers have learned, **Honan** two of our missionaries in Honan, Dr. Lucinda Graham, and Mrs. Dr. Malcolm, have been called away. Miss Graham died on the 13th of October, of cholera, and Mrs. Malcolm on the 21st, only eight days later, of peritonitis. In the autumn of 1892, Dr. and Mrs. Malcolm, Miss Graham, Rev. W. Harvey Grant, and Mr. and Mrs. Gauld, left Toronto for the far East, the three former for Honan, the two latter for Formosa. Mrs. Malcolm had a severe attack of small-pox during the past summer, but had recovered. Miss Graham had always enjoyed good health. The Honan band have been sorely tried by the prejudice and hate of the Chinese, but they persevered and have in large measure overcome it. Some of the families, too, have been bereaved of their little ones, and some have been obliged on the ground of ill health, brought on by the climate and by anxiety in the earlier and more perilous days of the mission, to give up the work. Others have had sore illness and are recovering; but this is the first time that death has broken the ranks of the workers, and two have fallen almost together. The workers fall, nay, they are taken from toil to triumph, leaving clear the way for others to work and win, along the same glorious pathway.

The Mission family at Mhow, Rev. Norman and Mrs. Russell, are rejoicing in a young missionary added to the family, whose "lungs give promise of his being a good bazaar preacher." The mission bungalow was very unhealthy, and Mrs. Russell was taken to the mission hospital at Indore, and enjoyed the kindly skilful care of Dr. Margaret O'Hara.

Lantern Slides Mr. Annand writes: "We for N. Hebrides. would like very much a good set of magic lantern slides. We got all ours burnt in the conflagration at Ambrim. Dr. Lamb had borrowed them and in the burning of his premises they were destroyed. They were a very old lot, that formerly belonged to Dr. Geddie; many of them were Scripture scenes, and besides these were some New Hebrides pictures not easily replaced." Among a primitive people the magic lantern is a very effective mode of teaching, and if any choose to help Mr. Annand make good his loss we will be pleased to take charge of the slides and forward them to the New Hebrides.

Ebb tide Rev. Joseph Annand in a private letter to his brother-in-law, Rev. A. J. Mowatt, of Montreal, writes of one of those reactions that so often discourage the missionary, particularly at the newer fields on a heathen island. He says: "The people here have turned round and are vigorously opposing the Gospel. They are dying off, and so they are determined to serve the Evil One all the more faithfully, peradventure he may save them from death. At the present time we have only seven Santo people with us; two months ago we had thirteen. They are fickle as the wind. The population of this village has gone down to just a little more than one-half of what it was seven years ago; deaths and recruiters (labor vessels) have taken them away. However, Santo people are yet numerous in many parts."

It is trying to faith when the missionaries have begun to see something of the fruits of their labors, to have the people seemingly turn back to heathenism. But is only for a time. As certainly as their hearts have been saddened by the natives turning from the Gospel, so certainly shall they be made glad by their turning again towards it, and the good time is coming when the dark Island of Espiritu Santo will become indeed what its name implies, the Island of the Holy Spirit. Meantime let us pray that the missionaries may be sustained, and that their hearts may soon be gladdened by larger ingatherings for Christ.

Inquirers. While one missionary has his time of discouragement, another rejoices in a wave of progress. Mr. Norman Russell writes under date 26th Sept., "Good news continue of the work. Word has just come that in a village near Mhow where we have been looking for fruit, over one hundred people seem to be anxiously enquiring. Already a Brahmin and his wife have begged for baptism." He further writes, "Our Mhow congregation elected three elders and five deacons last week, and now are fully organized, and will we hope be the more successful for it."

From "Some thirty people have died of Trinidad fever," writes Miss Blackadder. "The medical men will not declare it to be real yellow fever, but it kills people in three or four days. Sometimes black vomit sets in. I hear the Roman Catholics have lost seventeen priests and nuns by it. At present all our staff are well."

I spent a week in San Fernando with dear Mrs. Drennan. I attended Dr. Grant's Church, and found all flourishing in a vigorous manner. The Sunday School with its attendance of about two hundred is a sight worth seeing. The teachers are Europeans, Indians, Chinese and Creoles. Mrs. Geddes Grant conducted an infant class in her usual superior manner. She had a beautiful set of scripture pictures. I wish we could have the same in our school at Tacarigua."

Light and Shade "I made an excursion into the in Trinidad. Cacao woods of Montserrat," writes Rev. A. W. Thompson,—"After a journey of ten miles, the latter part of it over roads steep and rough, we reached an estate where there were about seventy indentured Indians and a number of free people; we found about a dozen Christians, some of whom had been there for ten years. One man with his family had been baptized by Dr. Morton fifteen years ago, at Princetown.

A small gallery was granted us for a service, and willing hands soon had all in readiness. Benches and chairs were wanting, but cacao logs were abundant, and a great deal more suitable. Over forty crowded into the little gallery, and seating themselves upon the floor listened most attentively while I told them of the Saviour of Man who came to seek and to save the lost. The service occupied about an hour and a half, but no one seemed to weary. When leaving we were asked to come again and to send the catechist regularly to them. Both of these requests were readily granted.

Down in the plain, events of a different kind have taken place. In less than four months we have had no less than four shocking murders, besides another attempt at murder, which fortunately failed.

On an estate five miles away, the driver was beaten to death by some enraged workmen. Nearer where we live, in fact quite close to the manse, three women were murdered by their husband. The cutlass was the weapon used in these three cases. I spare you the horrid details.

Such are the fruits of heathenism. In all these cases the perpetrators were heathen."

India's Writing during the rainy season, Dr. Rains. Buchanan gives a vivid picture of "the weather" in India. "We have now got the rains in real earnest, and everybody rejoices in them after the long drought and burning heat of the hot weather. It is wonderful the goodness

of God, for one would think that the heavens were sealed and rain could not come. But in the appointed time the rain again comes to cheer men and beast. The brassy heavens thicken and darken; the thunder roars and the lightning's flash, (the Hindoos say there is war in the heavens among the gods, Indra fighting that rain may be given), then in due time the glorious refreshing rain comes down. At once there is a great change in the temperature; the thermometer falls, and we breathe again like men."

Some in India. "The Roman Catholics have followed Mr. Russell to Manpur," says Dr. Buchanan. "They have taken up land and are letting it out at a reduced rate in order to get an influence over the people. They have purchased a small house, that used to belong to the government, about four miles farther into the Bheel country, and are evidently prepared to push on as fast as they can into this inviting field.

But the strategic points are *Thandla* and *Sirdarpur*. These we ought to occupy without delay. The commander in charge of Sirdarpur, Col. Burne, invited us to come, and he would help us in every way he could. If some congregation will send the man, we could supply native assistants without additional cost to the mission.

May the Lord stir up some congregation to send the word to these outcasts of Central India! We shall be glad to furnish more particulars with regard to this matter to any one moved to the help of these prepared people."

At Ujjain. "The touch that I got of the sun last hot weather makes me more easily tired when exposed to its rays, than formerly," writes Dr. Buchanan, "but I trust that by the end of the rains I may be quite myself again. Ourselves and the two children are in good health. How different it is now from what it was a few years ago. Now we do not have to live either at a distance from our work or in a native house in the dirty city. For this we are thankful to the Great Father, the Giver of all good. Now that we are so blessed by Him, may he use us to the praise and glory of His own name.

The work is beginning to show signs of improvement. Men are making inquiries as to the way of life, and we trust soon to see them come to the Lord for salvation."

"Last night we had a meeting of the Christians here, and we decided to pay for the Sunday School Leaflets, cards, and lesson papers. We have also decided to support a man in Ujjain. The man we expect to have is young only about 18 years of age. He and another about the same age are to come together from *Ahamadnagar*, they will only get in the meantime Rs. 7 each,

and a little over two dollars per month. So you will see it does not cost much to support a beginner. These young men will be taught at the same time as they are teaching others, and if they are faithful, in four or five years, will get a salary of 18 or 20 rupees, or about six dollars per month.

"I hope to begin classes for these low grade workers in a few days, if the Lord will."

Training workers. In a note from Mr. Russell, of India, not intended for publication, is an interesting item which we take the liberty of publishing. "Mr. Wilson and I are conducting a month's Divinity or Bible School for the Catechists or Bible readers of the mission, or as many as can be spared for the work. We have a class of thirteen. Mr. Wilson takes *Systematic Theology* and *Apologetics*, and I take *Exegesis (Romans)* and *Biblical Theology*. In addition to the work of preparation, we have to translate our lectures into a language which is almost bare of Theological terms, and even of Theological ideas.

We trust that the month's study will be very much blessed to the men. We hope soon to have a regularly established *Theological School*, and then we will want a small lecture hall and a row of cheap houses in which the men can live for, say six months in the year while they are attending the classes. Probably \$2000 would cover the whole cost. Of course that is in the future, but it will have to come soon, as several of our men are wanting a Theological course and are quite equal to taking it. Mr. Fitch, of Ujjain, is our first student under the Presbytery to pass the examination for the ministry, and will probably soon be licensed as a minister of the Gospel. May he soon be followed by many others."

To S.S. A note from Miss May Dougan of *Teachers*. Indore, to a friend in Canada, may be a help to Sabbath School teachers. She says: "I am glad you told me about your Sabbath School class. That was my favorite work at home. When some of the letters I get from home speak as if the work we are doing is so much greater than that at home, I wish they could see things as they really are. You have such almost limitless opportunities for winning the love of the children there. And here there is so much to keep us apart. It is so long before we can speak at all, then our halting words, how can they win attention? In very few cases dare we invite the children to our homes, and then if we should offer them anything to eat it is probably the last we see of them, and more than all we cannot win the parents. But we shall conquer through Him in whose strength we have come forth, and India, fair India, will bow at his feet, for not one word of all His good promises has failed.

CHINESE WORK AND NEED IN B. C.

Letter from Mr. P. Colman, Our Missionary.

214 PANDORA AVE., VICTORIA, B. C.

DEAR MR. McKAY,—I send you herewith an account of my visit of over three weeks to the salmon canneries on the Fraser River during the past summer:—

As soon as July came in we noticed that the attendance at our school fell off. The average, which had been forty-six for April and May, and thirty-two for June, falling to about twenty, thus making plain to us that many of our pupils, as well as great numbers of other Chinamen, were leaving the city for the canneries and other places.

Rev. Jas. Buchanan, of Richmond Church, Eburne, had invited Mr. Winchester to visit his parish to see if something could not be done for the Chinamen who work in the canneries during the summer months. Mr. Winchester asked me to go, so on the 13th of July I went to Vancouver, where I spent a few days helping in our school there. The school was suffering from the *exodus* of Chinamen, so that while there was plenty of teachers there were but few pupils, in consequence of which the teachers have since closed the school for two months.

Mr. Buchanan, has a nice congregation, church and manse, at Eburne, six miles from Vancouver by road, and here he and his good wife made me heartily welcome while I visited the four canneries within a radius of three or four miles from the manse.

The packing of the salmon is a very interesting process, and the managers of the various canneries are very kind and polite in showing and explaining the different parts of the work.

For my work the best time to visit the canneries was in the evenings and on Sundays, when the Chinamen were not working, except as they washed and mended their clothes, or played games of chess, dominoes, cards and "sam-sam," or nine-men's morris. At almost every one of the twenty-four canneries that I visited I found a large number of Chinamen who knew me, and not a few whom I knew as pupils of our school in Victoria.

At Steveston, on Lulu Island, six miles from Eburne, there are ten canneries on a strip of the Fraser River bank not more than a mile and a quarter long. Here I stayed several days and had some good meetings, particularly on one evening when the two Methodist Chinese preachers came over from Vancouver, and we all three invaded the Chinese quarter and sang and preached for about an hour and a half. What a crowd of Chinamen, Indians and white men gathered round us! So much so that Mr. Chan said: "Perhaps this may stir up some of the white men, even though they did not understand what we said."

At and about Ladner's Landing, I visited nine canneries, finding, as before, good audiences and attentive listeners. One morning I spent more than two hours talking to a crowd of Chinamen in a store; they thought that the teaching of Jesus was good; "But," said one, "you cannot make us believe that there are no demons (ghosts); we know there are—we have seen them, and though you should kill us we would still believe in them." Oh! the appalling ignorance and superstition there is brought to light by a two hours' conversation with a group of heathen Chinamen; could Christian people but realize it, surely they would obey our Master's command with more earnestness.

At New Westminster, the Chinese school is going on quietly, with a few pupils and an earnest band of teachers.

Mr. Winchester came up to Eburne for a few days, and while we were there Mr. Buchanan suggested a plan whereby work may be carried on among the Chinamen in the canneries every summer, and the expense of the missionary's board and lodging be met by his congregation. We spent half a day visiting among the members of Richmond Church explaining Mr. Buchanan's plan, and all expressed themselves as much pleased with the idea and promised to help carry it out.

On Tuesday evening, July 31st, a meeting preparatory to the Communion was held, at which Mr. Winchester and I tried to present the cause of missions and the privilege of the servants of God to help in the work so near the heart of our Lord. After we had spoken, Mr. Buchanan explained his plan to the people. There were more than forty present, which we thought was a good congregation for a small country place in harvest-making time.

There are about three thousand Chinamen engaged in the salmon canneries for about two months every summer, so that we can probably reach more there than anywhere else at that time.

There are also a large number of Japanese, Indians and foreigners from the various nations of Europe, engaged in the fishing business, and we intend to try to do something for these, too, by means of tracts and Christian literature, if friends of the work will provide the funds.

One of our missionaries in India says in a private letter: "The other day some one sent me four copies of the Literary Digest. They were very acceptable though I do not know the sender. Several times friends have sent such things, and they are more than welcome. I don't think it is realized at home how far we are away from all opportunities of seeing current literature. New and helpful pamphlets and books we only hear about but seldom see. It might be an easy matter for some friends at home to send us one of these occasionally when they have been read and done with."

Church Notes and Notices.

INDUCTIONS.

- Mr. J. D. Fraser, into Wolfville, N. S., 13 Sept.
 Mr. Henry Dickie, into Windsor, N.S., 5 Nov.
 Mr. J. L. Lawrence, into Cayuga, Newbury and Fort Erie.
 Mr. H. K. McLean, into Parrsboro, Truro Pres., 30 Oct.
 Mr. Arthur Morton, ordained in St. Andrew's Ch., St. John. Missionary at Shediac, N. B., 31 Oct.
 Mr. T. U. Richmond, into Point Douglas, Winnipeg, 23 Oct.
 Mr. Ledingham, into Moose Jaw, 19 Sept.
 Mr. R. S. G. Anderson, of St. Helen's and E. Ashfield, into Wroxetter, Maitland Pres., 15 Nov.

RESIGNATIONS.

- Mr. R. S. Vans, of St. George, St. John Pres., 29 Oct.
 Mr. A. Urquhart, of Brandon, 1 Nov.
 Mr. J. D. Welsh, of St. Ann, Indian Head, Regina Pres.
 Mr. John Hosie, of Shanks, Man.
 Mr. A. Stewart, of Hamstead and North Easthope, Stratford Pres.

PRESBYTERY MEETING.

- Algoma.—Bruce Mines, 13 Mar.
 Brockville.—Morrisburg, 11 Dec.
 Bruce.—Paisley, 11 Dec., 1.30 p.m.
 Chatham.—Chat., St. And., 10 Dec., 7.30 p.m.
 Glengarry.—Maxville, 18 Dec.
 Inverness.—Strathlorne, 15 Jan.
 " —Mabou, 16 Jan.
 Kamloops.—Revelstoke, 11 Dec., 10.30 a.m.
 Kingston.—Belleville, John St., 18 Dec., 2 p.m.
 London.—Wardsville, 5 Dec., business 9.30 a.m.
 " " " " induction 11 a.m.
 " —St. Thomas, Knox, 8 Jan., 11 a.m.
 Montreal.—Pres. Col., 7 Jan. 1895, 2 p.m.
 Paris.—Woodstock, Chal. 15 Jan. 10.30 a.m.
 Peterboro.—St. Paul's 18 Dec., 9 a.m.
 Pictou.—N. Glasgow, 15 Jan., 2.30 p.m.
 Rocklake.—Morden, 1st Tues. March
 Regina.—Wolesley, 13th Mar.
 Saugeen.—Palmerston, 11 Dec. 10 a.m.
 Sarnia.—Sarnia, St. And., 11 Dec., 11 a.m.
 Stratford.—Strat., Knox, 3rd Tues. Jan.
 Sweeney.—N. Syd., St. Matt., 19 Dec., 11 a.m.
 Toronto.—St. And., 1st. Tues. every month.
 Westminster.—Victoria, St. And., 4th Dec.

STATED COLLECTIONS FOR THE SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

- French Evangelization, 4th Sab. July.
 Home Mission, 4th Sab. August.
 Colleges, 3rd Sab. September.
 Widow's and Orphan's Fund, 3rd Sab. Oct.
 Assembly Fund, 3rd Sab. Nov.
 Manitoba College, 3rd Sab. Dec.
 Augmentation Fund, 3rd Sab. Jan.
 Aged and Infirm Min. Fund, 3rd Sab. Feb.
 Foreign Missions, 3rd Sab. March.

Directed also, that all congregations and Mission stations be enjoined to contribute to the schemes of the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

MINISTERIAL OBITUARY.

Rev. J. Allister Murray was born at Roger Hill, Picton, N.S., 1834. He studied in the Presbyterian College West River Pic Co., and afterwards at the Free Church College, Halifax, and

was licensed in 1857 by the Presbytery of P.E.I. He was in the same year ordained at Annapolis, N.S. Three years later he accepted a call to St. Luke's Church, Bathurst, N.B. He afterwards removed to St. Andrew's Church, Mount Forest, from thence to St. Andrew's, Lindsay, and thence in 1875 to St. Andrew's London, where he labored during the remainder of his life. On Sabbath evening, 21st, October after a short illness he passed to his rest.

Literary Notices

CHEAP TRIP THROUGH THE HOLY LAND.—The *Presbyterian Banner* offers a handsomely bound book, 11 x 9 inches, "The Holy Land Photographed," retail price \$2.50, free, to any person who secures one new subscriber to the *Banner* at \$2.15. This beautiful premium contains in all 127 photographic scenes of chief places in Palestine. The *Banner* is itself an excellent Presbyterian paper, and claims to be the oldest religious newspaper, being in its 81st year. Address *Presbyterian Banner*, Bank of Commerce Building, Pittsburg, Pa.

THE INDEPENDENT—One of the best weekly religious and literary newspapers printed. Price \$3.00. Address, *The Independent*, New York.

THE LADIES' HOME JOURNAL,—an illustrated monthly magazine with the largest circulation of any periodical in the world. The Curtis Publishing Co., Phila. Price 10c. or \$1.00 per year.

THE PRESBYTERIAN AND REFORMED REVIEW for October, contains an able and excellent opening article on "Prof. George D. Herron as a Leader," followed by others of a similar character, e.g. Prof. Warfield on "Professor Henry Preserved Smith's view of Inspiration,"—"The Sons of God and the Daughters of Men," by Pres-Green;—and several other articles, together with some 60 pages of Book Reviews. Address McCalla & Co., Phila., 80 cts. per No., \$3.00 year.

THE BIBLICAL WORLD.—Continuing the Old and New Testament Student, dealing with all subjects that touch the Bible or throw light upon it. Editor, Wm. R. Harper. The University Press of Chicago. Price \$2.00 year, 20cts. a copy.

THE EXPOSITORY TIMES, dealing chiefly with the exposition of Sacred Scripture and helps thereto. Editor, Rev. James Hastings. T. & T. Clark, Edinburgh. Willard Tract Dep., Toronto Price 6d.

THE MISSIONARY REVIEW OF THE WORLD.—A monthly magazine of missions, reviewing missions and missionary progress in all lands. Funk & Wagnalls, New York. \$2.50 per year.

THE HOMILETIC REVIEW.—A many side monthly magazine dealing with all that pertains to the preacher's work. Funk & Wagnalls, New York, \$3.00 per year.

THE TREASURY, of Religious Thought. A kindred magazine to the above, touching the preacher helpfully at all points. E. B. Treat, 5 Cooper Union, New York. Price \$2.50 per year, to ministers \$2.00. Single copy 25 cents.

THE NOBLE ARMY OF MARTYRS, by James Croil, is a *multum in parvo*. Part I. treats of martyrdom in the Apostolic and Early and Middle Ages, in the Reformation period in Britain, on the Continent, and among the Covenanters. Part II. gives the roll of Protestant Missionary Martyrs, with a brief account of their life and death, from 1681 to 1893. Mr. Croil has been at great pains to perfect his work, and it is probably the most complete roll of missionary martyrs yet published. Pres. Board, Phila.

The World Field.

RESULTS OF CHRISTIANITY IN INDIA.

BY REV. GEO. F. PENTECOST, D.D.

From "Notes of our Mission to India," written during a tour of India in 1811, a work which is shortly to be published, and from which *The Missions of the World* from which we copy, has been permitted to make extracts.

The thing that surprises me more and more every day and month I am in India is the marvellous progress Christianity has made, and the rapidity and length of the strides it is now making.

It is impossible to understand the progress of Christianity in India by studying the missionary reports of the various societies, or by looking over the census returns of the Government. One must be here on the ground, go in and out among the people, compare the habits and customs of to-day with those of fifty years ago. One must take into account the present state of Hinduism, especially in the upper classes, with what it was fifty or a hundred years ago. As a matter of fact there is scarcely an institution, a caste, a belief, or a social custom in India that the spirit of Christianity has not breathed upon, and to some extent affected and modified.

It would require more than one article even to indicate the evidences of progress in this direction. But I will try and set some things before readers which may help them to understand what is being done indirectly toward the Christianizing of India.

THE ALTERED FAITH OF HINDUISM.

Let me then begin with the altered faith of Hinduism under the influence of Christianity.

One hundred years ago Hinduism was solid. There were, practically, no schisms in its vast body. The schools of the Brahmans were crowded; the temples were flourishing; the rites and ceremonies of their grossly idolatrous system were practiced universally, by the great as well as the small, the rich as well as the poor. The Brahman reigned supreme everywhere, the spiritual (?) lords of all the people. Widows were being burnt in the name of Hinduism, and the rite was considered one of the most sacred and most pleasing to the gods. Religious suicide in a dozen forms was encouraged and practiced. All over India men were burying themselves alive; drowning themselves in the sacred rivers; starving themselves to death; and in many other ways offering themselves in religious self-sacrifice. Child murder was the common practice all over India, especially the murder of girl babies. The rites of Jagganath were in full force, and though not as commonly as is popularly supposed, yet it was true that religious devotees did cast themselves under the wheels of the cruel car, and were encouraged and applauded for it. This has ceased out of the land.

The cruel rites of the ascetics were everywhere practiced. Men were found hanging head downward from the limbs of trees; lying on beds of iron spikes; torturing and lacerating themselves in a hundred ways, all in the name of the gods, with the encouragement of the priests, and in entire harmony with the universal faith of the Hindu. The Thug practiced his profession under the patronage of the gods, and the thief caste was recognized as really as any other caste. Prostitution on the part of women was entered upon as an honorable profession, and a woman so giving herself up to that trade, no more lost her social position or standing than would a woman in our country for adopting the practice of medicine as a business. The daughters of the highest as well as the lowest were openly consecrated to the gods, and served in the temple as prostitutes, giving themselves to any and all without reference to former caste distinctions.

All these things have entirely or in greater part passed away in the last hundred years.

It may be said that these, except the last mentioned, have been put down by the strong hand of British rule and law, and not by Christian influence. But in these things, as in many others, the British Government (in no sense a Christian Government) has acted in obedience to the Christian conscience of both Europe and America.

THE CASTE RESTRICTIONS.

The caste restrictions of India to-day are no more what they were fifty years ago, than the relation of the English aristocracy is the same to the commons to-day as it was in the days of the Norman supremacy.

Fifty years ago, or a little earlier, the gates of the cities and towns were closed at five in the evening and not opened again till nine the next morning, and the low-caste people excluded, lest the shadow of some low-caste man, under the slant rays of the sun, should fall upon some passing Brahmin and so defile him. To-day the low-caste boy, even the son of the sweeper (the very lowest of low-castes) and the son of the Brahmin sit together in the same schoolroom, engage with each other in the common sports of the school or college.

The railway trains are crowded with thousands of men of all castes and no caste, and no thought is taken of it; whereas, at the time of the introduction of the railway system into India, separate carriages had to be provided for the different castes.

A hundred years ago the Brahmin was the protected and privileged caste; he did no work, followed no occupation except to receive the gifts and offerings of the people. He was not only a favored man and entirely supported by the people, but he was a god and must needs be worshipped. Even fifty years ago it was a com-

mon thing for men of other castes to prostrate themselves on the ground and openly worship a Brahmin. Now a Brahmin has ceased both to be a god and a supported man, except in the comparatively few cases where he still is the guru, or household teacher, or a priest actually serving in a temple.

Brahmins to-day have to work for their living like other people, and are by hundreds and thousands performing the smallest offices in the employ of the Government and private business establishments on salaries ranging from \$6 to \$25 a month, and count themselves happy if they can secure such positions. Moreover, they have to compete for their bread with the boys and men of the lower and even the lowest castes who come up from school and college as well as they, and demand employment.

It is true that caste is the chief outward obstacle to the open spread of Christianity in India to-day; but it is safe to say that all the outworks of caste have been taken, and it is to-day fighting for life in the very keep of its castle. It has been steadily beaten back till it has retreated to its last stronghold, and the siege is so hot and the investment so strait, that it is only a question of time when this great master-device of Satan will be surrendered. Already the desertions from caste, even the highest, are more and more numerous; and where it is not abandoned altogether, its bands are being loosened and its restrictions more and more minimized. It does not require that one be a prophet to foretell the utter collapse of the whole system within the next fifty years. For myself, I do not believe it will last out another twenty-five.

HINDUISM AN UNCERTAIN QUANTITY.

It used to be said that the Hindu faith was eternal and unchangeable. One has only to be in India for a year and have free intercourse with the people, and especially to come in contact with them as I have during the last year by way of religious discussion and debate, to discover that Hinduism is about the most uncertain quantity religiously that can be found in this world of many religions. I have never yet been able to find one man among the learned or the ignorant who could define Hinduism to me. If half-a-dozen men together are asked what it is, there are apt to be as many different answers as there are different answerers. Its boasted philosophies cover every system of thought, from the grossest materialism to the most subtle pantheism.

But it must be remembered that the philosophical systems of the Hindus are not understood by one out of ten thousand of the people; and it is safe to say that Christian missionaries have done more to make them known, even to the educated Hindus, than ever their own pandits have done. Except among professional pandits, the people have no interests and no faith in their philosophies.

The same may be said of their puranic beliefs. The great mass of the educated Hindus do not pretend to defend idolatry, except so far as to say the "women and the ignorant people must have some sensuous object of worship, for the reason they cannot understand anything else." This is the common answer. No educated Hindu will to-day confess that he worships an idol. He says in justification of his presence in a temple, and his participation in the idol ceremonies, that the great idols or gods of the temples are but symbols to help the imagination in grasping the idea of God.

As for the rites, I have failed to find any intelligent explanation of them. The common answer of the priest in the temple is "custom." With this it begins and ends. The constant preaching of the Gospel and the diffusion of Christian truth, which is penetrating India like a new atmosphere, has made the ordinary and average educated Hindu ashamed of his religion.

Driven from the defence or advocacy of idolatry, he is equally driven from any belief of the truth of the mythologies of his ancient faith. Western learning, and especially Christian education, has forced him to abandon as utterly absurd the ancient science taught by his sacred scriptures, and with that, under the pressure of the historical and critical methods now being more and more understood by them, his faith in the antiquity and inspiration of his scriptures is going, if not largely gone.

THE CHANGE OF FIFTY YEARS.

I have said that fifty years ago Hinduism as a system was almost solid. To-day we discover that there have occurred, under the impact of Christian truth and criticism, several great cleavages which are mightily influencing all India. Not to speak of the widespread scepticism, or perhaps it were truer to say agnosticism, prevalent among all classes of educated Indians, there are several great and growing schools of religious thought and faith (or I might better say unfaith) in India.

In Bengal, as its chief seat, we have the Brahmo-Somaj, which is a protest against modern Hinduism and an eclectic system of ethics which may be correctly described, so far, as Hinduism minus idolatry and Christianity minus Christ.

In Western India, among the Marathas especially, we have the Sadharan-Somaj, which is a theistic society. Except in its external social attachments to Hinduism, by reason of the still unbroken iron bond of caste, it is entirely cleft away from Hinduism, and has no more likeness to it than Mahomedanism has to Christianity.

Then in the Punjab, we have the Arya-Somaj, which professes monotheism, utterly repudiates the Puranic or idolatrous system of Hinduism, and falls back upon the ancient Vedas as the

only authoritative religious book; and yet they do not worship the fancied gods of the *Badas*. They are, in fact, a school of free-thinkers, animated at once with an intelligent opposition to idolatry and an intense hatred of Christianity. These three great cleavages are the result of the impact of Christianity upon the great mass of Hinduism.

It may be said by some that in all these *Somaj-es* we have organised enemies of the Gospel; that they can hardly be pointed at as evidences of the progress of Christianity. But there could possibly be no greater mistake than this. These are the signs of that process of *destruction* which in such a contest precedes the process of *reconstruction*. It is certain that no such cleavages were seen in India before the coming of Christianity to these shores.

Some one said to me the other day: "How can you say that the presence of agnosticism and infidelity generally among the educated classes of Hindus is a sign of the progress of Christianity? It rather seems to me that Christianity, together with the Government system of education, is destroying what faith there was in the land." The reply to this is that false faith must give way, and that the point of unfaith is the point at which faith must begin her work. If a new structure is to occupy the site of an old building, the old building must be demolished first and its ruins removed. This is what is going on in India.

Then it should be remembered that there is absolutely no unity in the unbelief that is now possessing the minds of the educated Hindus, if it can be truly said that a mind can be possessed of unbelief. No man can long abide in absolute scepticism. Faith in something not one's self is as salient in the human consciousness as cream is in milk. Now these new sceptics, who are just infidels as to their old faith, cannot long abide where they are. They will not go back to their old faith, and therefore it is rational to conclude that that they will go on, across the sandbeds of their present unbelief, to the new and true faith that has come to their land.

THE PREVALENCE OF THEISM.

The prevalence of theism in India is one of the sure signs of the progressive destruction of Hinduism. I have spoken of the agnosticism and infidelity of many; but there is another large class of men who count themselves strictly Hindus, and who boast that they are true to their old faith. They declare their unbelief in idolatry in its gross form, lament the ignorance and superstition of the people, which prevents them from grasping higher ideas and truths; but for themselves are never tired of declaring that they believe in one God who is over all and above all. But if you ask them for the source of this faith, they are at an utter loss. Their one God is not

Agni, *Varuna*, or *Indra* of the Vedas; it is not *Brahma*, *Vishnu*, or *Siva* of the later Hinduism. It is God *back of them*, of whom these were either only manifestations or partial incarnations or symbolic representations. It cannot be that the one God whom they profess to believe in is the "one without a second" of the *Vadant*; for "It" is not a person at all, but only the "unknown and unknowable somewhat that lies back of phenomena." Yet they profess to believe in one God. Who is this one God, this Eternal Spirit, at once omnipotent and omnipresent, and endowed with personal attributes? He is, in fact, none other than the God of the Christian; I may say also of the Mahomedan.

That Mahomedanism introduced the truth concerning the being of the one only true God there can be no doubt; that this conception has been heightened and purified by the teaching of Christianity is equally, and more than equally, true. So that the growing belief in one God over all, above all, and blessed forever, is one of those silent forces which is eroding and disintegrating Hinduism in every part of India.

THE RUINS OF THE PAST.

Passing through India, especially through Central, North-West, Western, and Southern India, one is struck with the decrepit and decaying monuments of a past and dying civilization. The temples, palaces, tombs, and shrines are all in ruins or in a state of decay. Death is written over the face of all. On the other hand, the buildings and institutions of a new civilization are springing up in the midst and by the side of the old decay, and that without using to any extent the materials of the old.

The parallel of this is found in the state of the ancient religion of this land, as seen in contrast with the rise of the faith of Christ. As surely as the English language is steadily supplanting the vernaculars as the language of the cultured and advancing class, so surely is Christian thought superseding the old thought of Hinduism.

Thus far I have only mentioned a few of the indirect effects of Christianity upon Hinduism, as evidence of the decay of the latter under the influence of the former. There are scores of other facts as striking—yea, even more striking than those which I have mentioned. To me the evidences of the coming of the day of the Lord to this land are so many and so indisputable that I am daily more and more amazed, and wonder how any Christian can for a moment feel discouragement.

The habit of consulting statistical tables in our missionary reports and forgetting all else has blinded us, narrowed our horizon, and kept us from seeing the truth. The cry, "Show us converts," is a most misleading one, and has misled many good missionaries, and, under the criticism which is allied to this demand for con-

verts, has discouraged not a few. But even in answer to that demand for converts, when the time comes for me to say something on this head, I think our doubtful and critical friends at home will be surprised.

It will, no doubt, be a matter of surprise to many for me to say that the burning question in India to-day in all missionary circles is not, "How shall we multiply converts?" but "How shall we overtake with Christian training and instruction those who are pouring in upon us faster than we have the teachers by whom to take care of them?" The fact is, that while God is overruling a hundred forces, and directing them as well to the accomplishment of those indirect results which are preparing the way for the direct fruitage of the Gospel, He is delivering into our hands just as many converts as we are able to take care of.

The multiplication of converts in India to-day is altogether out of proportion to the number of evangelists and missionaries engaged in the work, as compared with the proportion of converts at home from among the non-Christians of our "Christian communities," to the number of men and women engaged in direct Christian effort. In all India there are not as many missionaries as there are ministers of the Gospel in New York City, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in New York. Give to India one-half the missionaries in proportion to population as there are ministers and Christian workers in America, and India will be evangelized in ten years, or, at the very outside, in twenty-five.

India has a population of 300,000,000 people. America, or the United States, has, say, at the outside, a little more than a fifth of that number; and yet India has not a three-hundredth part of the Christian force at work at the problem of Christianising this land as America has for the same purpose. Let American and British Christians double their force in India, and we will show to the world, and lay down at the feet of Christ, a tenfold result for every double of agencies which are given. Will American Christians remember that instead of calling out insanely and ignorantly for more converts, they should be sending out in ever-increasing numbers more laborers into the field where the harvest is ripening, and in many places rotting on the ground for the lack of reapers and harvesters.

Lahore, Punjab, November 3, 1891.

As an illustration of how the Gospel is spreading in China, a missionary affirms: "I could walk from Canton to Shanghai, over 600 miles, not walking more than 20 miles a day, and could sleep every night in a village or town that has a white Christian community."

A PICTURE OF HEATHENISM.

BY MRS. ISABELLA BIRD BISHOP.

Mrs. Bishop, the famous traveller, has been giving the world some very wholesome truths regarding missions, which a contemporary remarks ought to silence the objection to missions which one sometimes hears, that the non-Christian religions have in them so much of truth and morality that they might be left alone. In a recent address she said:

"Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! There is scarcely a single thing that makes for righteousness in the life of the un-Christianised nations. There is no public opinion, interpenetrated by Christianity, which condemns sin or wrong. What do these false faiths do? They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women—the intellect dwarfed, so that a woman of twenty or thirty years of age is more like a child of eight, intellectually; whilst all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house, or near a woman's tent, without being asked for drugs with which to disfigure the favorite wife, or take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times. It follows necessarily that there is also an infinite degradation of man. The whole continent of Asia is the scene of barbarities, tortures, brutal punishments, oppression.

"What does sickness mean to millions of our fellow-creatures in heathen lands? Throughout the East, sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed, and rarely visited; or the astrologers, or priests, or medicine-men, or wizards, assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures or mud, and in some regions they carry the chronic sufferer to a mountain top, placing barley balls and water beside him, and leave him to die alone. The woe and sickness in the un-Christianised world are beyond telling; and these woes press most heavily upon women."

AMONG THE JEWS OF SMYRNA.

News of a religious movement of extraordinary interest come from Smyrna.

For two years past there has been, especially among the Russian Jews there, an unusual eagerness to know the Gospel of Jesus Christ, and willingness to consider His claims to be their Messiah.

A great step in advance has been taken by them within the past few months. At the beginning of summer a Karaite Jew from Sebastopol, a teacher of languages, a man of considerable culture and intelligence, had found himself obliged to flee from Russia to escape arrest, because of the discovery that a year or two ago he had taken part in the circulation of forbidden literature on socialistic subjects. He escaped by steamer, and was smuggled ashore at Smyrna, in Turkish territory. He was brought to our hospital—the Beconsfield Memorial—very sick, and was successfully treated by our excellent missionary, Dr. Lee Bolton. While in hospital, conversation was turned by Dr. Bolton to the subject of Christianity, which the Jew—Abram by name—characterised as simply a system of idolatry and superstition, for all that he had seen of it was in the Greek and Latin Churches.

In the steamer a Greek priest had said to him that if he would burn a candle before St. Nicholas, it would do him more good than all his socialistic schemes. He was told by the doctor that he must not call that Christianity. When he asked what then Christianity was, he had it explained to him concisely, and a New Testament was given him. This he proceeded to read with evidently ever-increasing intensity.

The effect became manifest in his face as the conviction grew in him, and the joy of a new glad discovery. After a very short time he announced his thorough conviction that if there was any Messiah for Israel, he had found Him in Jesus Christ. He expressed a wish to be allowed to speak of it to other Russian Jews. A school-room was granted him, with the immediate result that he found many others nearly as fully convinced as himself, and needing only some one to take the lead.

Meetings continued to be held, and, with a view to mutual support in their study of the Bible, and resistance to the persecution which they foresaw, they, on Dr. Bolton's suggestion, proceeded to organize themselves into a Hebrew Christian Society or Community. At once sixty-four heads of families offered to join it, numbering from 300 to 400 persons.

But as persecution became more intense, consequent on their meeting for worship on the Lord's Day, a sitting took place; those who had joined in the glow of enthusiasm, but with imperfectly-rooted conviction, backed out, leaving thirty-two families and seventeen single men;

in all, 185 persons at the time of writing. The number was almost daily being added to.

A "Society of Christian Jews" is to be instituted, on truly Apostolic principles. The rules have been drawn up.—*Ch. of Scotland Record.*

THE BIBLE SOCIETY IN RUSSIA.

Another blow has fallen on the work of the British and Foreign Bible Society in Russia. About eight months ago, the society was informed that its shop in the City of Kieff—the Russian Jerusalem, and a great resort of pilgrims—must be closed for six months, by order of the Minister of the Interior. No reason was given for this arbitrary action, and the agent of the Bible Society was at a loss to explain it.

But now the Governor of Kieff has gone further. When an effort was recently made to have the shop reopened, he replied by strictly prohibiting colportage in the four large provinces over which he has jurisdiction, and by publishing in the newspapers throughout the empire that he does so because the colporteurs of the Bible Society are actively engaged as Stundist propagandists.

There can be, of course, little doubt that the distribution of the Scriptures among the villages of Russia has vastly helped the cause of evangelical truth, and that hundreds and thousands of the peasants known as Stundists, owe their light to the reading of the Bible; but it is denied absolutely that the colporteurs have been engaged in the work of preaching or teaching. Their simple duty, as in the case of the colporteurs of the American Bible Society, which they do not overstep, and which they strictly forbidden to overstep, is to sell the Bibles and Testaments with which the Bible Society supplies them.—*New York Independent.*

As to the Stundists, says a correspondent of the *New York Observer*, a week ago, I heard that almost every member of this body has been cleared out of the extensive province of Volhynia, and compulsorily settled in some other district. A few of these ill-starred brethren still remain near the capital of the province, Litomir, but the villagers have all been removed. I have this from a gentleman who has just returned from prolonged travel there. Five or six years ago there were probably a thousand Stundists in the Volhynian villages. Where are they now? How have they been deported? No one knows. The newspapers are ignorant and silent, and the Russian police tell no tales.—*Missions of the World.*

The Sultan of Morocco is reported to be sending private emissaries into interior Africa to propagate the Mohammedan religion, and set a barrier to the advance of Christian powers.

GLEANINGS.

"A failure is impossible in Christian life until we stop trusting in God."

"It is hard for the Holy Spirit to fill a man who is already full of himself."

"Live in the present that you may be ready for the future."—*Charles Kingsley*.

"You will not go to heaven when you die unless you get more than half-way there while you live."

Our bravest and best lessons are not learned through success, but through misadventure.—*Alcott*.

All the precepts of the divine law are linked together. Negligence in one single point may lead to the destruction of all.

"Do you wish to strengthen your memory? Use it. Do you wish to possess a stronger faith? Exercise it on the promises of God."

Miss Kate Marsden estimates that there are one million three hundred thousand lepers in the world, of which China has the largest number, Japan stands second, India third.

Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness.—*F. W. Robertson*.

Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the cost of that portion of their silk dresses which swept the streets, he would support all his mission schools in India.

It was discovered, when laying the cornerstone for the new Methodist Episcopal Church in Rome, that the building was being placed above a monastery, which in turn was placed above a heathen temple.

We cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, to somebody. Beware of too much good staying in your hand!

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never through all ages, were he the very meanest of us, have an end!—*Thomas Carlyle*.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and, the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks*.

A clear sign that some of the is'ands of the Gilbert group are coming out of heathenism is that the King of Butaritari recently refused to have any of his people go to San Francisco to give an exhibition of heathen manners and customs.

"Every one has in him a thirst for the water of life, whether he consciously recognizes it or not. Some try to satisfy it with pleasure, others with the accumulation of wealth, others with the pursuit of fame. But the soul cannot be satisfied that way."

A missionary in India speaks of the difference between those who have formerly heard and those to whom the message is a new thing. The latter listen, but there is no response of the heart. It is hard to speak to minds which have no idea of God's holiness and man's sinfulness.

It is a fact of much significance, and bears directly upon the progress and prospective triumph of the Kingdom of Christ, that in the century which is drawing toward its close, copies of the Bible or portions thereof have been issued in 320 languages, and that to-day the Holy Word is practically within the reach of nearly nine-tenths of the human race.

Dr. Lunn believes that the present decline in missionary income which all the societies both in England and America, have to face, while largely due to financial depression, is also the result of the widespread opinion that idolatry is not so bad a thing after all, and that heathen nations may be saved by a regeneration of their own creeds.—*Missions of the World*.

The Turks have been interfering with the work of the American missionaries, closing their schools, and annoying them in every possible way. Parents are ordered to take their children from school, and threatened if they refuse. Hence only two out of thirteen schools in the Province of Adana, and only five or six, out of thirty, in the Latakia region are now in operation.

Dr. John Hall, of New York, in answer to the question as to the cause of the prosperity of his church, the Fifth Avenue, New York, said: "I believe the real secret of our spiritual prosperity has been the very pronounced and decided evangelical preaching which has been maintained from the first." He also pronounced it a great mistake to suppose that the working-classes of America are alienated from Christianity.

An Endeavorer assigns as the reason for joining the C. E. Society, the conviction that it would enable him to do some good in the church, and also that it would prove a benefit to himself in spiritual things. These were not simply good reasons; they were the best reasons that can be offered. To honor God in doing good to our fellow-men and to promote our own spiritual interests should be to every Christian the great ends of life.

The treatment of the sick in pagan lands seems to be the result of cruelty as well as of the ignorance of the people. It is said that in China red-hot needles are driven into the eyes or under the nails of a sick person. An African missionary writes of two little children whom he found dead, their mothers having sought to cure them by scoring them from head to foot, and the missionary counted over 400 wounds on the body of one child.

A good old man was one day walking to the sanctuary with his Bible in his hand, when a friend met him, and said, "Good morning, Mr. Price; what are you reading there?" "Ah, good morning," he replied, "I am reading my Father's will, as I walk along." "Well, and what has he left you?" asked his friend. "Why, He has bequeathed to me a hundred fold more in this life, and in the world to come life everlasting." The reply was the means of comforting his Christian friend, who was at the time in sorrowful circumstances.

A young woman who had previously led a very evil life, lay dying. Through a single text once read to her, she had somehow grasped the mercy of God. Just before the end, she put her hands to her brow, "There are no thorns here," she said. "He was bruised for my iniquities." Then pointing to one of her hands, "There is no mark here," she said, "He was wounded for my transgressions." Then clasping her hands across her breast, whispered, "There is no spear wound here. He died for me" and passed away into the silent land.—*Prof. Drummond*.

The Family Circle.

THE DEVIL AT PRAYER-MEETING.

THE Devil learned of the interesting prayer-meetings in the Presbyterian church and went to see about them. Stopping at the parsonage, on the way, he found the pastor praying for a blessing on the meeting.

"Too late here," said he, "but I'll see what can be done with the sexton. If I cannot control I may neutralize the pulpit by managing the man at the other end of the church. A stupid sexton is an antidote for an active pastor."

"It is too cold here," said he, approaching the sexton. "Shut the windows, close the doors, put on all heat, or you'll hear from the cold-bloods."

The sexton obeyed.

"Take a back seat for once. You have so much to say that you never enjoy the meeting as you should," said the prince of liars to Elder Adams, the first comer.

The good man had worked hard all day, was very tired, and took the north-east corner, furthest from the leader's desk.

"Have not you made yourself very prominent of late?" inquired Satan, as Elder Thomas entered and made a bee-line for the front seat. "Sit down by the door and show that you are humble."

The good man obeyed; and then the Devil determined to play usher that night. He was busy until after the pastor entered. Though the worshippers were scattered, two front seats as usual were full.

Amanda Stein, a maiden of twenty and more, all the better for her years beyond a score, refused any other than her accustomed seat. When Satan hissed, as she passed by him: "Chief seat in the synagogue again," she snapped back: "No; at the Master's feet with Mary."

"Prominent as usual," he whispered to widow Gurnee, who refused to take any other than her regular front seat.

"I'm trying to help my pastor," the good woman sighed, and sat down.

"Always taking the place of your betters; and yet you never speak or pray," he sneered, as stuttering Abe Slocum sat down in the second row.

"So I let my presence speak for me," responded Abe.

"There you go again, always eager to show yourself," he hissed at Elder Bowers, who refused to stop short of the second row.

"My pastor requests it," sighed the simple-minded man, forgetting that he had said only the week before that each must do his duty, not because the pastor requests, but Jesus asks it.

Arriving on time, the pastor was surprised at the silence instead of the customary songs by early comers. His surprise was increased when he saw, instead of a compact company, the people scattered all over the large room. Though so nothing was wrong, he made no remark but began the service at once by giving out a hymn.

Few arrived late, and Satan took charge of the singing, though he did not sing. Why should he? He cautioned one about a weak throat, another about hoarseness, reminded others that their singing had been unfavorably criticised; and then set them criticising those who sang. He called attention to cracked voices, false tones, poor time, flattening of notes, and, in fact, every conceivable defect. Satan is a masterly critic if he searches for faults in good in-

tentions. Before the second verse ended the Devil seemed satisfied.

When the meeting was thrown open there was silence. The pastor was amazed; so was every one else except Satan. He was delighted, though he gave the two front rows an angry look, for he could do nothing with those sitting there.

After waiting for what seemed half an hour, though it was fifty seconds by the clock, Elder Bowers, timid soul, who rarely spoke and seldom prayed unless immediately after another, arose and offered prayer.

"Can't do anything with him," muttered the Devil, as he bent all his energies on the other further back.

A prolonged silence followed the hymn after the elder's prayer. A chill rested on the meeting that made the Devil glad. He believed his work done, and moved up to the heater, lest he take cold from the spiritual chill in the room.

"Will the sexton kindly open a window? The room is very close," said the pastor.

Again there was silence broken by and by as the minister, who seldom spoke except to give direction to the meeting, bade the brethren not forget that it was their meeting, not his, and that it was a good time for new voices.

This was what Amos Stark had longed for; and he was on his feet, telling that four weeks ago in that place he had given himself to Christ; and those had been the happiest four weeks of his life. He had tried . . . all about it before, but could neither find time nor courage.

It was neither a long nor eloquent address, but it made the Devil angry. Muttering "I'll attend to you before you come here again," he hastened to keep the people quiet who were arousing.

He failed to keep Philip Ahrent, who never spoke or prayed except on stormy nights, still. In broken English but earnest tones, the humble German prayed the Lord to send another kind of angel than the one sent to Daniel in the lion's den.

"Sacrilege! Blasphemy! hissed the Devil in the ears of the elders, as he leaped from one to another. But he had closed their mouths too completely. They thought in silence. Even Elder Kingsland, who partly rose to his feet to pray, sank back when the Devil told him people would say the mouth of the lion was open, if he prayed.

Amanda Stein, who nearly a year before had brought her letter from the Methodist Church, saw now a chance to testify for her Master; and she rose to do it. She said that her heart had often been so full that she had hardly been able to keep silent, and now must tell what Jesus had done for her soul. Closing, she said her heart was too full of Christ to leave room for the Devil.

Satan was confounded. The custom, respected since its organization, that no woman speak in its meetings, had been broken. Still more, those two injunctions of the Apostle Paul about women speaking in church, with which for centuries he had gagged Presbyterian women, had actually been ignored, broken by an old maid. Nor was that all. Women, if allowed, would engage in every department of church work, and then farewell to his power and days of leisure. Something must be done at once. Rushing furiously to ex-Elder Burke, he bade him denounce Amanda, and forever keep woman silent in that church. Before the venerable man could decide what to do, widow Gurnee arose, and, in gentle womanly voice, said that she was glad of the opportunity to tell how precious her Savior had been since her husband's death never before

had she realized his power to keep and comfort his people. "If his presence is so delightful now what will it be in heaven?"

By this time Mr. Burke was on his feet, and he began his address thus:

"Brethren, I agree with the Apostle Paul"—
 "So do I, brother," interrupted the pastor. He says, "I entreat you to help those women which labor with me in the Gospel, and so I entreat all of you, brethren."

Poor old Mr. Burke! His speech remained unspoken, and he sat down.

Satan did not give up, and hurried to find another champion of his cause. Meanwhile Mrs. Warner, a blessed saint left from the last harvest for Heaven, said:

"Dear friends, I am glad that the words of our pastor give me permission to speak. Before, I have often desired to tell what the Lord has done for me, and to give others a helpful word; and it seemed that the Spirit was prompting me; yet I thought it must be my own heart, for the custom of the church could hardly be at variance with the Spirit's prompting."

It is enough to say that the remainder of her address, brief, pointed, intensely spiritual and edifying, was listened to by all: but it did not suit the Devil. He had old Mr. Mears up as soon as Mrs. Warner sat down. The venerable man said:

"Women are forbidden to speak in churches, not by custom but by Scripture."

Then he quoted Paul's instruction to the Corinthians and to Timothy, and sat down.

Janet McPherson, a quaint, quick-witted Scotch woman, asked Mr. Mears if every injunction of Paul applied to our times.

"Certainly!" replied Mr. Mears, with emphasis and Dignity.

"Then we must greet each other with a holy kiss at the end of this and every other meeting," responded Janet; "because the Apostle enjoins that in both Epistles to the Corinthians."

Mr. Burke, Mr. Mears and the Devil were the only solemn ones in the house, and they left soon after, but not exactly in company. Mr. Burke promised that he would never attend another prayer-meeting if women were allowed to speak; Mr. Mears said he had been insulted, and the Devil declared that he had made a fool of himself. Said he:

"When next I think of taking charge of a live Presbyterian prayer-meeting, I will stay at home, or else I will go first to the house of those who attend, and fix them all right. Those two front rows did all the mischief; and the weakest people were in them, too."

When the meeting resumed its quiet dignity there was an old-time service; and the people wondered what had been the matter at the beginning.

"I want to ask a question," said the pastor, when about to close the meeting. All who prayed for a blessing on the meeting before they came, please hold up their hands."

Every one in the two front rows raised a hand. Those sitting further back were glad that he did not ask them to lift theirs. They had not prayed before coming.

The pastor simply said, by way of explanation: "If you want to know what was the matter with our meeting at the beginning, just think what kept so many hands down." *Independent.*

"Setting out a sinner in the church with the expectation that he will grow into a saint is like the child's plan of planting sticks and looking for them to become trees."

THE POWER OF PRAYER.

A STRIKING INCIDENT OF MOODY'S EXPERIENCE

MR. MOODY, in the first two of his recent Toronto meetings, spoke on Prayer. The power of it; and the necessity for it in carrying on religious work.

"I have no doubt, said he, that hundreds of Christian people have the idea that they have nothing to do in this work more than attending the meetings. They are laboring under the delusion that they have no influence, that they have no power socially or religiously. Their household cares are so numerous that it will take all their time to look after them, and, although they may attend some of these meetings, they don't think that they can do much towards extending this work. I want to say that there is not a man or a woman that loves the Lord Jesus Christ but that may have a part in this work, and I don't know but that you may accomplish a great deal more than the preacher."

A WOMAN'S POWER WITH HEAVEN.

In 1872 I went to London—a year before Mr. Sa'key and myself went over—to spend a few months in getting acquainted with some of those men of God who knew their Bibles a good deal better than some Christians I had met.

I was in the Old Bailey prayer-meeting one Saturday noon, where the Sunday School Union have meetings for Sunday School teachers, and at the close of that meeting a minister wanted to know if I would not preach for him on the next Sabbath. I told him I would be very glad to. I went to the north end of London next morning and spoke, with no unusual interest, in fact, I thought the service rather quiet.

I was to speak again at 6.30 in the evening, and that evening while I was speaking it seemed as if the powers of the unseen world fell upon me. The mighty power of God seemed to lift the congregation, and when I had got through I asked those who would like to be Christians to rise, and they rose by the hundreds.

I said to myself:—"These people have misunderstood the invitation." I thought I would just test them again. "I said, 'Would all those that want to become Christians, who are not Christians, meet the pastor and myself in the chapel back of the pulpit,' and they filled that room full, aisles and all. I said, 'These people have misunderstood me again'; and after explaining the way of life the best I knew how, I said: "To-morrow night your pastor will be glad to meet you here alone." I had to go to Dublin; but the next Tuesday I got a telegram from the pastor asking me to come back at once.

I went back and stayed there for ten days, and they took 400 into that church, and all the other churches around were blessed more or less.

Let me tell you the sequel of that. There was a member of that church that had been bed-ridden for years, and she was becoming very much discouraged. She thought she could do nothing, but one day she thought she could pray, if nothing else, and she prayed that God would revive the church, and she poured her heart out to God in prayer.

She had seen something in some paper that I had said or done in America, and she prayed to God to send me to that church.

When her sister came home at noon she said,—"Who do you think preached for us to-day?" "I don't know," was the reply. "Guess," said her sister. Finally she guessed Mr. Moody from America, and said, "I know what that means. It is the answer to the prayer, God has

sent," and when they had brought her dinner she said, "No, I am going to fast."

All that afternoon she was holding me up to God in prayer, and when I was preaching she was praying to God, beseeching, entreating the Lord to hear the prayer and revive the work in that church.

I believe that it was not my preaching, but the power of that woman's prayers, that brought us this blessing. When you and I get to heaven it may be that we will find out that those who have accomplished the most have been men and women who were never heard of in their services, but who in secret and at their family altars prayed to God.

"We can all pray," said Mr. Moody.

A little child five years old can pray, and many times the great God of heaven has heard the cry of a little child and answered it with great blessing."

Such prayer need not be confined to special occasions. God can hear and answer it just as well for the every day preaching of the Gospel. One reason why such preaching is not more fruitful is the lack of prayer.

WHEN YE PRAY, FORGIVE.

AN AWFUL PICTURE OF SIN'S POWER.

Mr. Moody at his recent meetings in Toronto, gave an incident that he had met in his work, which is startling in the awful picture it gives of the "grip" of sin upon a soul. After stating that at one thing which keeps a good many people from praying is that they do not forgive, and calling attention to the fact that the only portion of the prayer taught by Christ to His disciples that He took pains to explain, was that portion relating to forgiveness; Mr. Moody said:—"A gentleman, once asked me to speak to his wife about becoming a Christian. I went to her. She shed many tears and seemed to be in great affliction, and I thought I would have no trouble in lifting her into the light. I explained passages of the Scripture to her, and came back again the next day. I found her in a very wretched state of mind.

I began to think that the woman was a Christian and she didn't know it, and I was going to tell her that she was. But I kept out of that business. 'Don't you tell her,' I said; 'let the Holy Ghost tell her: there may be some sin you don't know anything about.'

I got her on her knees, and I started to say the Lord's Prayer. I said to her, 'Repeat it after me, if you can, from the heart.' When I got to the sentence, 'Forgive me my trespasses as I forgive them that trespass against me,' she stopped. I said, 'Go on,' and that woman, who had been weeping so bitterly, said, 'There is one woman I will never forgive.'

I said, 'It is all plain now; I see why it is you don't become a Christian.' "'W. at!' she said, 'do you pretend to tell me that I cannot become a Christian with out forgiving that woman?' 'No, I don't,' I said; 'God tells you.' 'Then,' she said, 'I cannot become a Christian.'

Two years ago she went out of her mind in Chicago, and the newspapers said that she had gone mad on account of religion. Nothing of the kind; it was for the want of it. She nursed that hatred until she became mad."

Goodness expands the heart and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel: "God be merciful to me a sinner."—Robertson.

HOME LIFE OF THE SHOP GIRL.

Women whose life are full and rounded, who know the touch of baby fingers, the love and protection of husband, the cheer of home, a happy fireside around which, at eventide, gather their little world, can scarcely realize the home life of the working women. A hall bedroom three flights back, which "no one had ever complained of before as being cold"; a bed which pretends to be a "mantel" (during the day), and is found at night to have been fitly named; a chair and a painted bureau; a tiny shelf, holding a photograph or two and a nickle clock; and the home of the average shop girl is complete.

Women who can at eight o'clock in the morning turn over and take another nap, then rise and sip their coffee leisurely, while the baby is brought in for his good-morning kiss, hardly sense that the nickle clock rasped out its alarm for the women of the hall bed-rooms three hours before. No time for leisurely dressing there! She must hurry into damp skirts and shoes, pin on her hat as she glides down the dark stairs, stopping on the first floor long enough to timidly ask the landlady if she "will see that the window is closed should it rain," then out into the deserted streets to walk several blocks for breakfast. After which farce, the more fortunate can ride, but the majority walk to their work, be the distance long or short. A long, hard day, then supper, as an incident on the way home, and the dark hall bedroom again, with the disorder of the morning undisturbed. Perhaps to night she will mend a rent or wash a handkerchief, but this last is "not allowed." So it must be done stealthily and the handkerchief crowded into her pocket while still damp.

Should one of the opposite sex chance to call upon her, the young man of the house will raise his eyebrows and stare at her impudently at their next meeting. Should two letters be delivered for her during the week the landlady will glare at her and "wish it to be distinctly understood that there is something else to be done here besides answering the postman's ring." She never sits down and expects a visit, never hangs a picture, arranges a screen, or listens to little home talks. No one tells her "good-bye; take care of yourself, dear," in the morning, or says at night, "I have missed you through the day." Sundays are like weekday evenings, and I know working girls who dread them, preferring harassing toil to the blank loneliness of the hall room. How plaintive such a life! I fancy I see written on some of their faces Barbara Wetherell's trusting little poem:

"He'll give me time in heaven—
He is so good—I know.
To gather up the lovely things
I've had to miss below."

Tact in Social Life.

Every man has his faults, his failings, peculiarities, eccentricities. Every one of us finds himself crossed by such failings of others from hour to hour, and if he were to resent them all, life would be intolerable. If for every outburst of hasty temper, and for every rudeness that wounds us in our daily path, we were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible. Social life consists in that gilded tact which avoids contact with the sharp angularities of character, which does not seek to adjust or cure them all, but covers them as if it did not see.

There is a wide difference between making a business of one's religion and making a religion of one's business.

A SUNNY FACE.

Wear it. It is your privilege. It has the quality of mercy, it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished and hope made to reign triumphant, where fear, doubt and despondency held high carnival.

Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion a face luminous with light and let it glow and shine on all around. A little child on the street of a great city wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused, hesitated and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes.—*Ex.*

HOW TO CONFESS SIN.

Mr. Moody told his hearers the other day in very plain practical terms that the only way to confess a sin is to undo it as far as possible.

"If a person attempted to pray and found there was some sin in his life, the first thing to be done was to wipe out that sin, otherwise God would not hear the prayer. Not only must the suppliant confess his sin, but he must make restitution. If he had \$5 that belonged to another man and he was not willing to pay him that \$5, his prayer would avail him nothing. There was so much rascality and dishonesty, and men made long prayers when they were all wrong.

It was idle to ask God to answer a prayer for a wrong when the individual could straighten it out himself. People might endow churches and colleges to ease their consciences, but if they had got their money dishonestly God would not receive it. He did not want anything that had been stolen. Restitution must be preached and practised more in the churches before thorough Christian work could be done. No man by simply going to church and saying "Hallelujah, praise God," was going to cover up his rascality. The only way to atone for one's sins was God's way. If a person sought to hide his sins he would not prosper, but if he confessed them God would hear him. No man or woman could pray who was not willing to make restitution.

If the spirit of God brought to a man's mind some wrong, some false report that was calculated to hurt some one, he must go and straighten that out at once. If he had something that belonged to some one else, it must be returned. If he had not sufficient money to do it, he must deprive himself of the luxuries of life, and pay back the last dollar. That act would speak louder than ten thousand hallelujahs or sermons.

Not to enjoy life, but to employ life, ought to be our aim and aspiration.

"The greatest humbug in the world is the idea that money can make a man happy. I never had any satisfaction with mine until I began to do good with it."—*Charles Pratt.*

When the service of the Lord seems hard, it is because we are but imperfectly performing it.—*L. P. Mercer.*

International S. S. Lessons

9th December.

Christ Teaching by Parables.

Les. Luke 8: 4-15.
Mem. vs. 11 5.

Gol. Text Luke 8: 11.
Catechism Q 105.

It is the autumn of the second year of Christ's ministry, the year that was spent in Galilee.

It is the evening of that busy day recorded in Lesson viii. That evening He crossed the Sea of Galilee, and though a tempest rages He is so weary that He sleeps through the storm. On the other side a great crowd is gathered, and Jesus speaks out of the boat as He had done earlier in the season.

It is a new era in Christ's teaching, viz., teaching by parables. Heretofore His teaching has been plain, straightforward instruction. He has taught for nearly two years without the parable, now He adopts a different method, which will perhaps win some by its novelty, while enemies, who are watching to entrap Him in His words, will have less opportunity.

The lesson is one of a group of eight parables spoken at this time, (seven of them are given by Matthew and one by Mark). Each one is intended to teach some particular lesson regarding the Kingdom of God.

The imagery of the parable is from the scene before him. He is seated in the boat facing the shore and the people, the hills that rise behind them have fields of grain, and in these fields, waysides, with nothing growing upon them, thin soil with withered ears of grain, weeds where grain was choked, and waving stretches of golden grain.

Then He looked into the hearts of the people and the way they received the Word that He taught, and He saw how like these hearts were to the fields before him, and He spoke the parable which teaches of the different kinds of hearers, teaches the reception that the Word meets with in the world.

THE FOUR CLASSES OF HEARERS.

1. The wayside, where there is no result from the sowing.

In Palestine fields are not fenced. They are plowed close up to the pathway. As the seed is sown near, some seed will fall on that hard trodden way, but it cannot sink into the earth. The birds are on the watch, and pick it up.

So sin indulged always hardens the heart, deadens the feelings, and sears the conscience, and when the truth is heard by some it makes no impression, and is forgotten, or, as Christ says, Satan catches it away. How often in church the Word is heard, but forgotten ere the door is reached.

2. Rocky ground hearers.

In many places there was a covering of earth over the rock. The seed being near the surface would soon come up and would make a fair show. In the hot summer it would dry up and wither away.

So with hearers whose emotions are touched, perhaps, during a revival season, or at some other time. They make for a time a fair show. After a time their emotions cool. In time of temptation, from appetite, avarice, or any other cause, they yield to it, and their religious profession is at an end. There was no real change of heart, nothing but a stirring of the feelings.

3. The thorny ground hearers.

In some places there as here, the ground would be seeded with weeds. When the grain began to grow the weeds would grow too. Soon the grain would be choked.

Some hearers listen to the Gospel, but anxieties about worldly matters, or the eagerness to get rich, or pleasure of one kind or another, so fills the heart that they have no thought for anything else. The world is full of such hearers to-day, church-goers who are too intent on gain or pleasure to give thought to religion.

4. The fruitful hearers.

In much of the field trenched fell unto good soil and bare good fruit.

So in many cases, the seed of Divine Truth falls into hearts where it brings forth fruit unto eternal life.

LESSONS.

1. Everyone that hears the Gospel is in one of those classes of hearers.

2. The fruitage must depend upon two things what we hear and how we hear.

3. The Word of God is the only seed from which spiritual fruit can be expected.

4. "In the morning sow thy seed, and in the evening withhold not thy hand."

5. Hearers should be sowers.

6. In which class of hearers am I?

16th December.

The Twelve Sent Forth.

Les. Matt. 10: 5-16.

Gol. Text, Matt. 10: 7.

Mem. vs. 7-11.

Catechism C. 106.

This second year of Christ's ministry has been called the year of developments, because in it He made several new departures in His work, thus making preparation for His leaving. One of these things was the choice of twelve men to be His special messengers after His departure; another was teaching by parables as in last lesson; still another in to-day's lesson, where He, for the first time, sends others forth to preach.

He saw the multitudes as sheep without a shepherd. There were more than He could overtake, so He sent forth the twelve to preach and heal, as He had been doing. He had chosen them in the spring, see Lesson vi. It was now autumn. They had been with Him in a practical training school all summer.

1. Where they were to go, vs. 6, 6.

How strict the charge. Only to Jews; not to Samaritans or Gentiles. Why this? The message they had was only for Jews who were looking for a Kingdom of God, and telling them that the kingdom had come. It had no meaning for the Gentiles. It was in substance the message which John preached.

They were also given power to work miracles, in proof of their mission, and these miracles, like those of Jesus, were not merely exhibitions of power, but works of help and healing. This help was to be given freely, for it had cost them nothing.

4. Their support, vs. 9, 10.

They were not to trouble taking their support with them, but to receive it from those for whom they labored.

5. Where they should lodge, vs. 11-13.

When they came to any town they were to inquire for some respectable people, and stay there, and not stay with those whose reputation might injure their work.

6. The consequence of not receiving them, vs. 14, 15.

7. How they were to conduct themselves, v. 16.

There was a measure of rudeness and lawlessness, and they were to be wise and prudent in their sayings and doings. This was their safety. The same advice is a good one for all workers for Christ yet.

23 Dec.

The Prince of Peace.

Les. Is. 9: 2-7.

Mem. vs. 6, 7.

Gol. Text, Is. 9: 7.

Catechism Q. 107.

I. The condition of God's people.

1. "In nation darkness." See 2 Kings, 15: 37; 16: 4-8, 17; 2 Chron. 28: 5-8. All their enemies, Israel, Damascus, and Assyria, had attacked them, killing many and carrying more captive. Then, when she was brought low, other old enemies attacked her, the Edomites on the one side and the Philistines on the other. Read 2 Chron. 28: 18; Is. 1-7, 9. To help himself in his trouble, King Abaz asked the King of Assyria, Tegleth Pileza, to come and help him, giving him in payment golden dishes and ornaments from the temple. The stone tablets of Nineveh confirm this.

2. In spiritual darkness. Idolatry of the worst kind had been brought in among the people. See Ps. 2: 6-8, 20; 8: 19. So bad did it become that the temple doors were shut, and incense offering ceased, (see 2 Chron. 28: 14), while everything about the place was left to filth and decay, 2 Chron. 29: 5, 16.

II. The prospects of God's people.

A brighter day was coming, and was now foretold. It was seven hundred years before Christ should come, but the prophet gives a glowing picture of His kingdom; oppression shall be broken, war and battle scenes shall pass away as if consumed with fire, and the coming Prince shall be a Wonderful and Mighty one whose kingdom shall never end.

LESSONS.

1. Am I in that kingdom now?

2. Has my life the marks by which it shall be known?

3. What am I doing to extend it to the ends of the earth?

30 Dec.

Review.

The time of the Review is the second year of Christ's ministry, the year He spent in Galilee.

The events of this second year may be summed up as follows:

1. Christ went up to the Passover in Jerusalem in April, at the beginning of His summer's work.

2. He tried twice to teach His townsmen at Nazareth, and was rejected.

3. He made three preaching tours through Galilee with His disciples.

4. He chose twelve apostles, trained them for some months, and then sent them forth to preach.

5. He preached the sermon on the Mount.

6. Began to speak in parables.

7. Wrought miracles almost continually as He preached.

Review the lessons and their dates and places, and above all their teachings. Read the *Record Notes* for the quarter.

The power of the Sabbath School teacher depends upon the vigor of his spiritual life. His capacity to impress the truth upon the mind and heart depends upon the degree in which his own heart is under the influence of the Holy Spirit. If he goes to his work after having sought Divine aid in earnest prayer, he can hardly be a dull teacher; and if he is habitual in the discharge of this duty he will soon see that his labor is not in vain.

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

Table with 2 columns: Name and Amount. Includes Knox, Alumni (600 00), Kirkfield (2 55), Moore, Burns (30 00), Ireland, Methodist s.s. (9 35), Three Rivers (8 00), Grande Mere (1 00), Calgary (4 70), Strabana (20 00), Kilbride (3 00), A D Bayne (10 00), Thorold (8 00), Ravenshoe (4 37), Monkton (5 55), Gretna s.s. (12 00), Eganville (9 26), Scotch Bush (3 22), Underwood (20 30), Ayr, Stanley (15 00), Brookdale (2 00), Drumbo (23 00), Mitchell (25 82), Galt, Knox (10 00), Bayfield Road (19 00), Massawippi (5 60), Hillhurst (6 70), Windsor Mills (13 12).

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W J Clara 8 00, Dr Proudfoot 8 00, J B MacLaren 8 00, D Duff 8 00, I L Turnbull 10 00, J A McConnell 8 00, W B Black, £4 stg. 19 53, M Barr 8 00, P Musgrave 8 00, J R MacLeod 8 00, A Henderson 8 00. Total \$132 05.

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COLLEGE FUND. Acknowledged \$3,416 77. Buctouche, Mill Creek 5 01, Est Jordan 2 00, Port Morien wh & f m soc 8 00, " men 32 00, St a halbyn 12 00, Ant Cars 12 00, 100 Mr F D Laurie 125 19, Strath Lorne 35 00. Total \$3,416 77.

Friend, teachers Santo 216 00, John McAskill 4 00, Nashwack & Stanley 6 90, Riverside, N B 4 50, Waterford 6 10, Beaver Bank 2 37, New Mills c.c. 11 00, Scobee & Waiwoig ad'l 1 00, Scotburn, pub mtg. 23 50, St Martins 9 10, Conquerall &c. 3 00, Pleasant Bay s.s. 2 10, Mulgawatch s.s. 1 00, Flatlands & Meta 8 00, WEMS Jub Fund ad'l 413 11, Little Bras D'Or 14 60, Blacvino & Derby 14 00, Millsville lad soc. 25 00, Baddeck Forks 15 00, Hardwoodland c e 4 00, Hx Grove 10 00, hemogue & Ft Elgin 16 00, Lake Ainslie 8 00, St Croix s.s. 7 14, Rev D MacGregor, for passage of Mr & Mrs Fraser to Trinidad 120 00, Portsm'th, Mt Cameron 5 00, W G. Rev A McLean 15 00, Winnipe. Mrs Magel. 2 00, Somerset, G H McGeec. 5 00, Hx, Agnes Lindsay 10 00, " Mrs Allison 4 00. Total \$6,403 99.

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- Half-heartedness.
- Lack of perseverance.
- A fault-finding habit.
- Pre-eminence seeking.
- Lack of consideration.
- Neglect of little duties.
- Doing things by halves.
- One-sided views of things.
- Jealousy of others' success.
- Shirking one's responsibility.
- Lack of sympathy for others' trials.
- Lack of attention to personal habits.
- Failure to improve one's spare moments.
- Failure to keep one's promises to the full.
- Making self the chief topic of conversation.
- Failure to meet the engagement at the exact time.
- Failure to carry the Christlike spirit into every act of the life.—*Ex.*

"As soup without salt so is religion without cheerfulness. Call it what you will, nobody wants it."

"It is astonishing how soon the conscience begins to unravel if a single stitch is dropped. One little sin indulged makes a hole you could put your head through."

A Scotch minister made the following announcement from the pulpit: "Weel, friends, the kirk is urgently in need of siller, and as we have failed to get money honestly, we will have to see what a bazaar can do."

The final distribution of distilled corn is nearly put by a Canadian: "From a bushel of corn a distiller gets four gallons of whisky, which retails at \$16. The Government gets \$3.00, the farmer who raises the corn gets 40 cents, the railway gets \$1, the manufacturer gets \$4, the retailers get \$7, and the consumer gets—drunk."

"It seems to be the peculiar mission of many in life to thrust their porcupine quills into everybody they meet. They delight in sharp thrusts and in drawing blood. It is not a lovely occupation, but it falls in with an unsanctified and resentful nature. The more one yields to the disposition to say cutting and bitter things, the more it grows upon him, and the greater annoyance does he become both in society and in the church."

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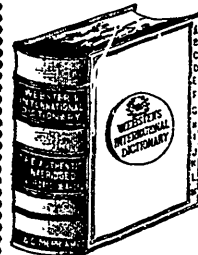
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WHY A LADY DID NOT DANCE.

1. "Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into very close contact with very pernicious company; and evil communications corrupt good manners.

3. Dancing would require me to use and permit freedoms with the other sex of which I would be heartily ashamed, and which I believe to be wrong.

4. Most ministers and good people disapprove of dancing, and I think it is not safe to set myself against them; if a thing be even doubtful, I wish to be on the safe side.

5. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.

6. Dancing is often accompanied by drinking, and drinking produces a great deal of evil.

7. I am told dancing is a great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.

8. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from God and my Saviour.

9. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that lie against dancing."

QUARANTINE YOUR HOUSE.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of pestilence. To effectually protect your homes from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence in their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tales of vice, the obscene pictures, the whole flood of wicked, degraded, crime-producing literature that threatens us. Put in reach of your families good papers, magazines and books. Bait them with a chaste story and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter. — *Ec.*

KEEP RIGHT WITH GOD.

A child of God should not leave his bedroom in the morning without being on good terms with his God. We should not dare go into the world and feel, "I am out of harmony with my Lord. All is not right between God and my soul." In domestic life we are wise if we square matters before we separate for the day; let us part with a kiss. This method of unbroken fel-

lowship should be carefully maintained toward toward God. Be at perfect rest with him. "Acquaint thyself with him, and be at peace, for thereby good shall come unto thee." If you cannot get rest with God, perhaps some fault of character may prevent you enjoying that perfect rest. See where the flaw is. Are you living in any sin? If so, the sun may have risen, but there is a bandage over your eyes; you will still be in the dark. Get rid of that which blinds you. Or are you trusting yourself as well as trusting in Christ? Are you relying on your experience? Then I do not wonder if you miss the rest of faith. Get rid of all that spoils the simplicity of your faith. Come to the Lord, and rest in him; tell out your grief to Jesus, and he will breathe on you and say, "Peace be unto you.—*Our Young Folks.*"

THE EVERLASTING ARMS.

One of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." It is not often preached from, perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father, the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness, he remembers that we are but dust.—*T. L. Cuyler, D.D.*

FORGET SELF.

It is almost as presumptuous to think you can do nothing as to think you can do everything. The latter fully supposes that God exhausted himself when he made you; but the former supposes that God made a hopeless blunder when he made you, which is quite as impious for you to think. This false humility, which enfeebles and paralyzes, in distinction from the true humility which stimulates, comes from an overthought about self, and so is really pride. Any man, who is good for anything, if he is always thinking of himself, will come to think himself good for nothing very soon. Hence, the best thing to do is to stop thinking about self, to shake off this poisoning self-consciousness, this oversense of one's own personality, to forget self by becoming absorbed in the desire to serve God and bless our fellow-men. Duty and love are two powers which will rescue us from this bondage—duty to him above us, love to those around us. Here is our hope for all noble and truly humble work. This puts us into right relations with others, and frees us from those false relations which cripple and harm.—*Brooks.*