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The Presbyterian Record.

Vol. XXI.

SEPTEMBER, 1896.

No. 9.

THE OUTLOOK.

WHAT is it! That depends on point of view.

It is manyphased as the interests and occupations of men. To the merchant it is the trend of trade; to the farmer the prospects of harvest; to the wage-earner the outlook for paying work. To the miner the question usually means one thing, to the mariner, another, to the missionary, another. Asked of the starving persecuted Armenians, it means the prospect of food or life; to the Turk it is national existence. The sick scan the horizon for signs of health, while to the dying the outlook is the infinite beyond. Happy they who in the path of duty and of trust, "do with their might"—in the present—"what their hands find to do," and for the future, "commit their way unto the Lord," who maketh "all things work together for good to them that love Him."

One practical question for every reader of the RECORD, is, "The Outlook" during the coming autumn and winter, for the progress of the Lord's work, as carried on by the Presbyterian Church in Canada. That work is manifold, from individual heart and life to church and mission field, and the answer is no uncertain secret of the future. It depends in some measure upon every child in home or Sabbath school, upon all our young people in, or out of, the various Societies, upon each adherent and member of the church, upon teachers, elders, ministers and missionaries. If each is faithful, and in proportion as each is faithful, God will bless.

Of the many points suggested we mention but two, in regard to our work in, and by, our Church.

1 So far as possible our work and worship should be connected with the church and congregation with which we are associated. It may be more pleasant, it may sound more broadly liberal, to "board round," but the object should not be self-pleasing but Christ's will and work.

The soldier does not best serve his queen and country who goes round the regiments, but who, while interested in all, is most faithful in his own; and the child, or man, or woman, does the

best Christian work who makes choice of some one company, Sabbath school, congregation, of Christ's people; and, while praying earnestly for all, works most faithfully in that one. The "rounder" injures himself, sets a bad example to others, and discourages his pastor and other workers, while his wandering visits elsewhere carry neither cheer nor help.

2. The other point is that not only our work and worship, but our *giving*, should be through our own church. Each loyal member holds himself responsible, in his measure, for the work which is doing in that church. Each one should think of the College work, as *mine*; of Home Mission work, from Atlantic to Pacific, as *mine*; of Foreign Mission work in the New Hebrides, Trinidad, India, China, as *mine*, for which I am responsible.

Too often the responsibility is put upon "the Church." What is "the Church?" Each true member should say of it as Napoleon did of the state, "*cest moi*."

During the coming summer and winter, as heretofore, there will be appeals for missions which others are carrying on. Remember that the first duty is the great work of our own Church; remember the needs of that work; and remember, that, as the best watchman is he who is most vigilant at his own post, while others guard theirs; so he best serves Christ who is most faithful to his own special trust.

It is in the department of Foreign Missions that applications for aid most frequently come. But our people would do well to remember that, on the whole, our own Missions have been as generally and solidly and steadily successful as those of any Society in the world; that our Foreign Mission Funds, East and West, are in need of all they can possibly get this year; and that for these and these only are we responsible. We should pray earnestly for all, but we cannot do even this, if we are not doing our part in the work that "our hands find to do," in supporting *first* the Missions of our own Church.

Thus may "the outlook" for the coming months and year be made bright, not only with hope but with a ripening into rich fruition.

THEOLOGY AND PHILOSOPHY.

REV. PRINCIPAL MACVICAR, read a paper at the Presbyterian Alliance in Glasgow, which, like Rocky Mountain lakes, is deep but clear. Learned treatises sometimes seem profound when they are only muddy. Clear thinking makes easy reading; and the Doctor's paper, while dealing with abstruse subjects, makes them simple and plain. The following is a summary.

Treating of the relation between philosophy and theology, he said: "Theology, in a most important sense, is fundamentally independent of philosophy; its subject matter comes not from a human but Divine source, while philosophy is wholly the product of man's mind.

Theology is indebted to philosophy. The aid it receives is chiefly in the way of mental discipline, in sharpening and developing the faculties, imparting dialectic skill, and inculcating a critical spirit. This is of the utmost value to theology when accompanied by Christian humility. It leads men to distinguish between things which differ, to separate from the articles of their creed, superstitions, limitations, and excrescences of various sorts, 'to prove all things and hold fast that which is good.'

Theology has nothing to lose but everything to gain by a sober exercise of a reverent progressive critical spirit. Workers in this great field must hold themselves free to receive light from all quarters: and philosophy, rightly studied, should teach them to be not only aggressive, but also calm, judicial, and thoroughly inductive in their search for truth, should beget that true scientific mental attitude which looks facts fairly in the face and makes sure of a sufficient number of them before indulging in sweeping generalisations. So much for the benefits conferred by philosophy.

Equally obvious are the deep and lasting injuries inflicted upon theology by allowing the theories and points of barren contention among metaphysicians to take the place of Biblical facts and principles, to take the place of the Gospel, in the creeds and public teaching of the Church.

The battles of theology have chiefly raged around mediæval and modern philosophical wranglings, which in many instances have been no credit to human intelligence. They have on the contrary, often rent asunder the body of Christ, and proved the fruitful cause of skepticism. They have obscured and even buried beneath heaps of learned rubbish God's message of redemptive love and mercy to our fallen world.

The pulpit and the press are not wholly innocent in this connection. Comparative silence on their part regarding Christ as the life and light of men, and, at the same time, persistent praise of the value of philosophy, has begotten the belief that human reasoning is preferable to the Gospel for enlightening and saving purposes.

To this must be added the fact that great dominating philosophical speculations, now daily woven into popular literature and science, are directly antagonistic to the central truths of theology.

This is the case with various forms of materialism. Its universal negation of spirit strikes at the being of God and all dependent doctrines. Its attempt to reduce man's constitution to one factor, to make him all body and no soul, a cunningly constructed machine, set in motion and directed by physical force, leaves no room for either freedom or moral responsibility. He is in the iron grasp of relentless necessity, deprived of free agency, and incapable of virtue or vice as these are described in Scripture.

And all this rests upon pure assumption, for materialists have not given evidence for what they have confidently postulated. They have asserted, without proof, that all mental, moral, and spiritual phenomena are accounted for by the investigations of physicists, while the truth is, that physicists, by every method of analysis known to them, have failed to discover the source of a single thought, volition, hope, joy, sorrow, or act of conscience. When they have done their utmost the whole mass of spiritual phenomena is still unaccounted for, untouched.

Again, the hypothesis of evolution has of late permeated all departments of thought, and is used to explain the origin and growth of all things. Religious life is said to have risen from the lowest fetishism and diversified itself into all the forms of the prehistoric and historic past. Christianity is nothing more than an eclectic belief evolved out of all the corrupt cults that preceded it. This may please Pagans, Buddhists, and admirers of the Parliament of Religions; but it is in flagrant contradiction of Scripture and history.

Whatever truth and beauty great specialists may profess to see in this hypothesis, it is obvious that as it influences current theology and the belief of the masses, it discredits a supernatural revelation. It renders void faith in the miraculous appearance of the Son of God among men, and consequently in all the distinctive doctrines of the Gospel.

Evolution can not give us the birth in the manger of Bethlehem, the resurrection from Joseph's sepulchre, and the scene on the day of Pentecost. It necessarily denies the possibility of the sudden elevation of savages and cannibals to a plane of Christian life and character such as is attained by them in our own day in the New Hebrides, Uganda, Madagascar, and other heathen lands, the evidence in support of which is as scientific and conclusive as that relied upon by chemists in their laboratories.

In like manner a critical examination of Pantheism and of many other current philosophical

speculations will reveal both their weakness and their antagonism to Biblical theology.

It is still true, after the lapse of ages, that the world by wisdom knows not God. Hence the folly—one is constrained to say, the wicked folly—of preaching philosophy to perishing men instead of the simple Gospel which is the power of God and the wisdom of God unto salvation to everyone that believeth."

CHILDREN'S DAY, SEPT. 27th, 1893.

IN 1891 the General Assembly resolved as follows: "That the last Sabbath in September be appointed as a day of special prayer on behalf of the Sabbath Schools of the Church, and that such services be held as will bring prominently before our congregations the claims of the Sabbath School upon their prayerful sympathy, pecuniary support, and personal co-operation."

The succeeding Assembly further resolved: "That it be a recommendation to the congregations of the Church, to take up a collection in aid of the Sabbath School Committee's funds on the last Sabbath of September, the day already fixed by the Assembly as a day of special prayer on behalf of the Sabbath Schools of the Church."

The last Assembly (1890), held in Toronto, has added the following: "The General Assembly requests that the whole collection taken up at Children's Day services be sent to the Sabbath School Committee."

We would ask our Sabbath Schools and congregations to notice the three points indicated in these recommendations regarding Children's Day.

1. It is to be a day of special prayer on behalf of our Sabbath Schools. Should all our congregations unite "with one accord" on one day, if not "in one place," might we not expect a Pentecostal blessing upon the work of the coming winter? The S. S. Committee has prepared a new and appropriate service for the occasion, entitled "The Messiah." To all schools which received copies last year the same number will be sent again about the first of September.

These concert exercises are supplied *gratis* in any quantity. Please send your order at once to the convener, as this year they will be supplied from St. John only. See that your school takes part and that there are enough copies of the service ordered to supply the congregation present as well as the scholars.

2. A collection is to taken up in behalf of the funds of the Sabbath School Committee. For this purpose envelopes are furnished along with the concert exercises. The work under the care of the Committee has grown in magnitude every year just a little faster than the income, so that instead of being able to wipe off our deficit, we have seen it gradually growing larger until it now amounts to a considerable sum. Any further

increase, however, is altogether improbable, and a liberal response this year will relieve the Committee from the dead weight of arrears that it has to carry.

The impression has been given in some quarters that the Committee is "getting deeper and deeper into debt." This is quite erroneous. The contrary is the truth. In 1891 our deficit increased 104 per cent., but our subscription list rose 25 per cent.; in 1895 the former was augmented by 8 per cent. and the latter by 136 per cent.; while last year only 61 per cent. was added to our liabilities, but our subscription list increased 153 per cent. and passed the paying point, so that deficits are at an end.

3. The whole collection should be sent to the convener. This has not been done hitherto, but in future the Committee respectfully and earnestly ask our Sunday Schools and congregations to remit the whole amount. When contributions were first asked for, a small sum only was required, now we are managing a very large business and new openings for usefulness to our schools are presenting themselves.

We are particularly anxious that the amount necessary to meet the expenses incurred in starting our lesson helps should be made up by contributions from individuals or Sunday Schools before the end of year. If this is done, we shall be rid of deficits forever, and the revenue from our "Home Study" lesson helps will leave a handsome balance in hand. This with the Children's Day collections, will amply provide for all editorial expenses and the general management of the work. We ask our friends to make a special effort this time.

The General Assembly has remitted to presbyteries to decide whether the Committee shall continue to publish lesson helps or not. The decision must turn mainly upon the financial question. Although the circulation is now larger than is necessary to pay all expenses of printing, etc., the initial outlay lies upon us as an incubus. No doubt it might all be paid in a year or two from the profits, but in the meantime there is a danger that its existence may lead some to fancy that we are not succeeding, and so, from an imperfect consideration of the subject, these may vote to discontinue the publication of our very excellent "Home Study" lesson helps. This would be a real misfortune and a humiliation to the Church. Our Church loyalty and our patriotism would both deplore such a result.

Steps are being taken to solicit personal subscriptions from individual friends of the work this fall, in the meantime we ask all our schools to take part in the coming Children's Day services and sustain the Committee to the best of their ability.

T. F. FOTHERINGHAM,

Convener General Assembly S.S. Committee.
St. John, N.B.

Our Home Work.

Sussex congregation, N.B., hitherto augmented, is about to become self-sustaining.

The Home Mission Fund, West, received \$5000 from the bequest of the late Mrs. Forster of Chatham.

The jubilee of Dr. Torrance, the statistician of our Church, will be celebrated by the Guelph Presbytery in November.

The Missions of Zion Church, Kingston; and St. Andrew's, Tweed, both in Kingston Pres. have been raised to the status of regular congregations.

The C. E. Society of Cooke's Church, Toronto, is the largest in the world, numbering 551. When Rev. Wm. Patterson was settled there ten years ago, the membership was 160, now it is 1,403. In 1886 the congregation raised \$2,500.40, last year \$11,489.06.

Sydney Presbytery has been exercising its episcopal functions, in the visitation of congregations; at Framboise, 18 Aug.; at Loch Lomond 19 Aug.; at Grand River, 20 Aug. This is a somewhat neglected but most important department of Presbyterian work. Great good would result if it were regularly and faithfully carried out.

In United Church, New Glasgow, N.S., was held, a few weeks since, an ordination service that might well become more common. The congregation have agreed, in addition to their ordinary Home Mission offering, to supplement, by \$400 per annum, what a Home Mission Field is able to raise for the support of a missionary. They have chosen as their field, Tobique, in Northern New Brunswick, and this occasion was the ordination of the missionary to that field. This work has not the romance of distance, but it has the scripturalness, of the stronger parts of the church helping the weaker and more scattered, and it has the patriotic loyalty of leavening every corner of our land with the Gospel and making it a better land to live in.

Collection The collection for colleges falls on for Colleges. the third Sabbath of September, unless where congregations have made other arrangements. Presbyterians in Canada have always realized the necessity of our own colleges to train our own men for the ministry. Old Glasgow's motto, adapted, "Let Canada flourish by the preaching of the Word" was the principle of the brave Presbyterian pioneers, and when few and poor they made provision for it in the College to train the preacher. Their descendants have followed in their footsteps and College and Church have gone forward side by side. The generous gifts of the rich and the self-denying offerings of the poor have combined to make our Colleges what they are to-day; and the gifts and offerings thus bestowed have been a good in-

vestment for our country, for its moral and religious character is owing in no small degree to the labors of the men who have been prepared in them for the work of the ministry. For the sake of our country, our Church, and Him who is our Church's Head, let us be loyally faithful to the easier task of building upon the foundations which our fathers so well and truly laid.

The Work in the far West. "The work is full of intense interest," reports Rev. C. W. Gordon of Winnipeg. "Men of the highest culture and education are discovered in the most unlikely places; families cherishing a pure and godly life in the most miserable surroundings; young men of good family, who have been carefully brought up by Christian parents, striving to maintain themselves in midst of severe temptation. The life is strenuous and the battle is keen. Sometimes a missionary meets with insult, but in most cases a warm welcome awaits him. One missionary was relieved of the necessity of baking his own bread by the ladies of his congregation organizing a Baking Club.

While everywhere we believe the work is growing and consolidating about every Mission Station, there is a fringe of irreligion and infidelity, the result, in almost every instance, of early neglect by the Christian Church. Almost every missionary has his experience with the infidel, whose infidelity is the result, not of a change in his convictions, but rather a change in his life.

This is especially true of the stations in British Columbia, and the state of religion and morals in British Columbia is such as to awaken the earnest concern of the Church in Canada. In all the British Columbia reports, with one exception, the missionaries have to tell of positive and aggressive infidelity in their fields, and of open disregard for the Sabbath and for the laws of morality.

In the mining districts the influence of immigrants from the United States, is, as a rule, disastrous to religion and morals, and this is the preponderating influence in these districts. These men are the pronounced champions and devotees of gambling, drinking, and Sabbath desecration, and other forms of immorality, and these are the men who give tone to the public opinion of the place.

Among these are to be found many of the finest, most enterprising, and best-hearted young men from the Christian homes of Eastern Canada. They make a brave stand for their principles for a time, but unless help is given them they are bound to go under. At first they are ready to be the allies of the Church. If neglected, they swell the ranks of her enemies. The Church must give her best attention to British Columbia. The development of that Province is to be rapid and the Church must keep step."

A call from the West. A loud "come over and help us" is voiced by Dr. Robertson. "When students return to College at the end of September, between seventy and eighty missions will be vacant in the far West. About twenty students will be available from Manitoba College, but over fifty missions will be still unprovided for. Unless supply is secured for at least thirty-five or forty of these the work will receive a serious check. Twenty-seven students graduated from Knox last spring, fourteen each from Queen's, Montreal, and Halifax; and about a dozen others were received by the Assembly. About thirty probationers are looking for charges and there are only thirty vacancies in Quebec and Ontario. With this wealth of supply in Ontario and the dearth in the West, it should not take a young man long to decide in what direction the path of duty lies.

Can we not get twenty or thirty of the young men of the East to come to our help this autumn? Graduates in Arts or those who have finished their literary course could give us a winter, and take the summer session (first year) and then complete their course in the East, if they so choose. Students who have passed the first year in theology could labor in the mission field this winter, take their second year here next summer, and then complete their course next winter in their own college. No time would be lost and the work of the Church would be the gainer. Address letters to Rev. Dr. Robertson at Winnipeg, Man."

MINISTERS, CHURCHES, PRESBYTERIES.

Will Presbytery Clerks, at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

CALLS.

From Cavendish, P. E. I., to Mr. G. C. Robertson.

From The First Congregation, Truro, to Mr. James Falconer of Newport, Hx. Pres.

From North Kinloss, Riversdale, and Ennis-killen, Maitland Pres. to Mr. John Maxwell.

From Knox Church, Guelph, to Mr. W. A. J. Martin of St. Pauls Church, Toronto.

INDUCTIONS.

Mr. W. M. Tufts, called from Hawkesbury, Ont., into, Stellarton, N. S., 13 Aug.

Mr. Alexander King, into, Scotstown, P. Q., 4 August.

Mr. John Claxton, at St. Colomba, Kingston Pres. 21 July.

Mr. W. A. McKay, into, Union Church, Eque-ssing.

Mr. T. C. Jack, called from Maitland, N. S., to be inducted at North Sydney, C. B., 2 Sept.

Mr. G. C. Gratz, ordained in United Church, New Glasgow, N. S., as missionary to Tobique, N. B.

RESIGNATIONS.

Mr. Croll, of Maple Valley and Singhampton, Orangeville Pres., from 5 Aug.

Mr. Wells, of Flesherton and Eugenia, Orangeville Pres.

Mr. J. L. Campbell, of Cheltenham and Mt. Pleasant, Orangeville Pres.

Mr. Henderson, of Atwood and Moncton, Stratford Pres.

Mr. Gallagher, of Banda, Airlie, and Black Bank, Barrie Pres.

Mr. Seiveright, of Huntsville and Allansville, Barrie Pres.

GONE TO REST.

Rev. Charles Mackeracher was born in Aberfeldy, Perthshire, Scotland, in 1827 and was educated at Edinburgh University and the Free Church College, taking a post graduate Theological Course at Princeton. He was ordained and inducted at Bradford, Ont., in 1861. In 1867 he accepted a call to English River and Howick where he labored until the Masters Call to Rest, nearly 30 years. His character was a very sunny, attractive and beautiful one.

PRESBYTERY MEETINGS.

Algoma, Gore Bay, September.
Bruce, Paisley, 8 Sep., 1.30 p.m.
Brackville, Cardinal, 8 Sep., 2 p.m.
Calgary, Pincher Creek, 2 Sep., 8 p.m.
Chatham, Chat., St. And., 8 Sep., 10 a.m.
Huron, Clinton, 8 Sep., 10.30 a.m.
Glenboro, Wawanesa, 28 Sep., 7.30.
Guelph, Guelph, St. And., 15 Sep., 9 a.m.
Inverness, Whycoomagh, 15 Sep.
Kamloops, Enderby, 1 Sep., 10 a.m.
Kingston, Kingston St. And., 15 Sep., 3 p.m.
Lan. and Ren., Carl. Pla., 7 Sep.
London, Lond., 1st, 8 Sep., 1 p.m.
Maitland, Wingham, 15 Sep., 11.30 a.m.
Montreal, Mont., Knox, 22 Sep., 10 a.m.
Melita, Melita, 1 Sep.
Ottawa, Ottawa, Bank St., 22 Sep., 2.30 p.m.
Owen Sound, O. Sd., Div. St., 15 Sep., 10 a.m.
Orangeville, Orang., 1 Sep., 10.30 a.m.
Paris, Paris, 8 Sep., 10.30 a.m.
Portage la Prairie, P. la P., 7 Sep., 7.30 p.m.
Peterboro., Millbrook, 22 Sep., 1.30 p.m.
Quebec, Sherbrooke, 8 Sep.
Regina, Grenfell, 9 Sep., 9 a.m.
St. John, St. John, 22 Sep.
Sarnia, Sarnia, St. And., 22 Sep., 11 a.m.
Stratford, Strat., Knox, 8 Sep., 10.30 a.m.
Superior, Rat Portage, 9 Sep., 2 p.m.
Victoria, Vic. St. And., 1 Sep., 2 p.m.

STATED COLLECTIONS FOR 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:—

Augmentation Fund, 3rd Sabbath January.
Aged and Infirm Ministers' Fund, 3rd Sab. Feb.
Foreign Missions, 3rd Sabbath March.
French Evangelization, 4th Sabbath July.
Home Missions, 4th Sabbath August.
Colleges, 3rd Sabbath September.
Widow's and Orphan's Fund, 3rd Sabbath Oct.
Assembly Fund, 3rd Sabbath November.
Manitoba College, 3rd Sabbath December.

Directed also, that all congregations and mission stations to 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.

Our Foreign Missions.

The Honan Mission is to be strengthened by two more workers, Miss Devina Robb and Miss M. K. Pyke, who are under appointment for that field.

It rains sometimes in Trinidad, 28 inches in 32 days recently. Dr. Morton reached his preaching appointment through the flood, one day, by riding for half a mile perched on the back of his buggy seat with his feet on the cushion while the water claimed the floor. Exalted if not dignified.

Foreign Mission The Rev. Dr. Warden reports the state of this Fund in the Western Section on the 8th August as follows: Receipts from congregations, etc., from May 1st, \$5,796.60; Expenditure from May 1st, \$16,373.95; Total \$10,577.32. The indebtedness at this date, is very greatly in excess of the corresponding date in any preceding year. On the other hand the F. M. Com. requires \$24,000 more, this year, than the total receipts of last year, so that very special effort is needed. There is also the added fact that there have been no legacies thus far this year, and the fund is the more dependent upon contributions and collections. But this fact too has its lesson. Friends of missions have been spared for longer work, and gratitude should lead to the more faithful and earnest prosecution of that work.

E. Indian Dr. Grant writing from Trinidad **Elders.** under date July 15, speaks of the activity of the elders in the recently formed Indian congregation at Oropouche. On the 30th June he arrived at nine in the morning at the Rusillac school, situated in one of the districts of that congregation. He was informed that the newly ordained native pastor Babu Ujagarsingh and his three elders, T. Bissessor, A. Purai and C. Pryag were in conference with the principal Christian men of the district in a neighbouring house. He went to the door, made his salaam, and declining a pressing invitation to join them, went to examine the school.

When the conference concluded he was sent for, and the whole matter was reported to him. It appears that in the election of elders no individual in that section had been declared elect, as no one received a majority of all votes cast. It was evident that friendly and judicious counsel was necessary, and hence the presence of ministers and elders at that early hour, some of them having come eight miles. It was unanimously decided to nominate R., and steps will be duly taken for his election.

Farther, these elders are diligent in their oversight of the members, and when difficulties arise seek to be peacemakers. They also accept appointments for nearly every Sabbath, to hold

meetings with their countrymen. Such facts serve to show the wisdom of throwing as much responsibility on these Children of the East as possible.

Rome and As will be seen from the letters **our Missions.** in this issue, from Mr. Goforth of Honan, China, and Mr. MacKenzie of Efate, New Hebrides, Rome is busy in both these fields. She is certainly at liberty to teach her doctrines anywhere, but to go into a field, as in Honan, after Protestants at the peril of their lives for years, have made it safe to live in, and there to advance her cause by bribery, and by falsehoods about the Protestant missionaries, rules her in that measure, out of the pale of common honor, not to speak of religion. There are many men and women in that church, good and true; we have known some of them; but the machine that controls the church, the hierarchy, stops at few methods within its power, to advance its end. Pray for the missionaries amid their discouragements, for the priests in their blindness, and for the poor converts selling their convictions for a mess of pottage.

News from The Rev. Lal Behari of Trinidad, **Demarara.** sends to the RECORD a digest of two letters received from Rameshwar Maharaj, who had gone from the San Fernando mission district for a few months. He has been sent by the Mission Council of Trinidad, at the request of the Rev. Mr. Slater, who pays half the cost of his visit.

Rameshwar says that he lives at the Manse, where he is treated with the utmost kindness by Mr. and Mrs. Slater; that during the week he visits in turn four estates, and on Sabbath he is out from 6 a. m. to 6 p. m.; that he has found 80 East Indians who have received Christian baptism, and that many of them readily come up to the Church at 2 p. m.; that on July 5th, 28 received the communion, and 8 adults were baptized; and that he expects to gather in many to the fold of Christ.

His joy is great, his heart overflows with gratitude. He says it is publicly announced in Demarara that the Better Hope Church premises have been transferred to the Canadian Presbyterian Mission of Trinidad.

He sends for Rutlam papers which indicates a close connection between our Missions in the East and in the West. The hearty good-will shown by the Church in Canada in taking up this work is a source of great satisfaction. Five hundred dollars a year for six years from one individual, together with the annual donation expected from the Syndicate represented by Mr. Crum Ewing, will make the call on the Church funds light, and this our correspondent thinks should be a matter of great good cheer to all who long to see the advancement of the work amongst the East Indians.

NEW TROUBLES IN HONAN.

A ROMISH INVASION.

CHANG-TE-FU, HONAN,

June 11, 1896.

DEAR MR. MACKAY.—We are much perplexed about a new danger which threatens to absorb our infant church in North Honan. It is a Romanist invasion. In one town where we had a very encouraging work of about three years standing, the Romanists have captured almost the whole number of enquirers.

The inducements they offer are well nigh irresistible from a Chinese point of view. They promise to protect them from all persecution, to board any one free of charge who will go to them to study the doctrine, to provide free schools for the education of their children, and promise financial aid as well as promising to employ as many as possible.

In the town mentioned above the foreign priest took up his residence in the town until he had all into the Papist fold. We did expect that one man at least would hold out. He was a scholar and seemed so grounded in the Gospel, but the promise that he might still worship as we had taught him, as well as the promise of permanent employment, caused him to fall into the net of Rome.

We knew that they were trying to induce some of our converts to the South East of this city to join them. We took steps to warn the converts of the designs of Rome and cautioned them about being misled. Imagine our disappointment when we found that eight men, the representatives of our work in that region, had gone over to the Romanists. This happened about two weeks ago. It means the sweeping away in a week of the work of years.

Some of them have been seen, and they say they don't leave us because the Papists preach a better doctrine, indeed they say they don't believe in the doctrine that it is necessary to salvation to believe in and own allegiance to the Pope of Rome, but present necessity forces them to take the step.

Many of them are poor men. The priest has offered to give several of them a free education for two years, and at the end of that time will take them on as teachers. Others are promised temporal aid. Free schools are to be started in two of the towns for the education of their children, while all have been promised protection from their persecutors.

We could offer no such inducements, and we have a horror of making "rice Christians."

These priests prove themselves to be the offspring of the father of lies because they have lied about us in every imaginable way. Among other things they told our people that it would be vain to look to Protestants for aid or protection in time of persecution, for, said they, the

Protestants have no consuls or ambassadors in China and cannot protect themselves even.

We cannot fight Rome by competing with them in buying up the people, but we will continue to preach the word and let the light shine in.

I am sorry to have to tell you of these things, but the Church should know through you that danger threatens the cause in Honan.

Let the people of the Lord unite in prayer for us. One of the brethren remarked the other day that this was the most discouraging thing we had met with since commencing work in Honan.

Yours sincerely,

J. GOFORTH.

THE NEW HEBRIDES SYNOD.

The New Hebrides Mission Synod met at Anelgauhah, Aneityum, 3-10 June. The minutes of Synod covered sixteen closely written pages of foolscap, copied by the manifold process. The items recorded are numbered consecutively, 69 in all, some of them consisting of several subsections similarly numbered. This makes them very convenient for reference, and might with advantage be followed in the Records of our Church courts at home.

Four new missionaries were present, viz. Rev. Thompson MacMillan, from the Presbyterian Church of South Australia, Rev. Frederic Gatherer Bowie, from the Free Church of Scotland, and Revs. F. H. Paton, and James Sandilands, from the Presbyterian Church of Victoria. This is one of the largest accessions ever made to the mission staff at one time.

Messrs. MacMillan and Paton are to settle in Tanna. Mr Sandilands, will also be stationed in Tanna if there is an available opening. This will make four missionaries on that Island. If there is no suitable opening there he will go to Santo or Malekula. Mr. Bowie is to be stationed on Santo.

The matter that occupied the largest share of the time of Synod was the "Dayspring." This is fully given on another page, as is the general condition of the work in the whole group. Mr. MacKenzie's interesting letter adds to the New Hebrides feast in this issue, so we will reserve some of the Synod's work for next month.

THE DAYSPRING

AND THE NEW HEBRIDES SYNOD.

THE New Hebrides Synod at its recent meeting, 3-10 June ult., after nearly two days discussion of the subject, resolved to:—

"Accept the Dayspring as the mission vessel to give her a fair and sympathetic trial."

They could not well do otherwise under the circumstances than give her a "trial."

These circumstances were as follows:—A year ago, after the vessel had been ordered by the Foreign Mission Committee of the Presbyterian

Church of Victoria, the question came before the Mission Synod for the *first* time, and it resolved,—

“That this Synod regrets that it had not an opportunity of discussing the subject before the vessel was ordered; and seeing that the matter was taken out of its hands by the action of the Foreign Mission Committee of the Victorian Church, and, *as the suitability of the vessel is not assured*, resolves that it leaves the matter for the present in their hands, *to do what with the additional light now available should be done in the best interests of all concerned.*”

The Victorian Foreign Mission Committee however went on and built the vessel, some of them claiming that the money had been collected for that purpose and must be used in that way or returned to the donors. She was finished and sent out to the Islands. Dr. Paton, and Dr. Gibson the convener of the Victorian Foreign Mission Committee, went to the New Hebrides to the recent meeting of Synod, and pressed her upon the missionaries, promising that the Victorian Church would be responsible for all expense of running her, above the ordinary amount that the other churches give for the Maritime Service.

As has been already remarked, the Synod, under the circumstances, could scarcely do otherwise than give her a “trial.” This is more apparent from a sentence in Mr. Mackenzie’s letter.—see below—that “it was felt that such a decision was necessary to maintain the harmony of the Mission.”

But these missionaries are shrewd, cautious, men, combining well the wisdom and the harmlessness of the Scripture ideal, and even when making “trial” of the Dayspring were careful not to make themselves wholly dependent upon her quarterly trips, when there is regular monthly commercial steam service with Australia; for among their resolutions on the matter it is stated that

“Supercargo and goods *urgently required* be sent by other vessels,”

when the committees in Australia, in charge of the Dayspring, approve; and further, that these committees

“Forward as soon as possible all cargo that the Dayspring on any voyage is unable to carry.”

So long, then, as the Dayspring is on trial, we have this suggestive picture:—A monthly steam service running to the Islands from Australia, by which all the Maritime Work of this Mission could be well and cheaply done; and, with that, the Victorian Church maintaining, at considerable extra cost, to do part of that work, a steamer that can only make quarterly trips; in other words, doing part of the work of the Mission in slower and more expensive way, and doing what cannot be done in that way, in a cheaper and quicker way. Truly “the world do move.”

Meantime let us remember that any improvi-

dent experiment that the Victorian Church may choose to make does not directly injure the Maritime Service, for what the Dayspring cannot do is to be done by the other steamers; and farther, that our Church has always paid, from year to year a certain sum toward the “Dayspring Fund” for the Maritime Service of the Mission, and our missionaries get the benefit of it in their fields. Our help to this Fund should be heartily continued, for in so doing there is no waste.

Let all who wish to give to the “Dayspring Fund” be sure and send their contributions through Dr. Morrison or Dr. Warden, the Agents of our Church, and not through any other channels.

LETTER FROM THE NEW HEBRIDES.

WEASISI, TANNA,

June 17th, 1896.

MY DEAR MR. SCOTT,—Many thanks for your kind letter, which I received some time ago. By the heading of this letter, you see I am not at home. We landed here last Friday, on our way home from the meeting of Synod, along with Mr. MacMillan, the young missionary who has just come to occupy this station, which has been vacant for about two years.

The Dayspring is now away around at the opposite side of this island, settling Mr. Frank Paton, another of the new missionaries. He is opening a new station on the west coast. The vessel is also to visit the north end of Tanna, and should an eligible opening for a station be found, Dr. Sandilands will settle there; if not, he will go to Santo. Then, there is a fourth new missionary, Mr. Bowie, who for the present is to remain on Aneityum to study medicine with Dr. Gunn, after which he will also probably settle on Santo.

We expect the Dayspring to call for us to-morrow. She will then sail north, landing missionaries at the various islands, taking her departure from Santo for Australia.

Our meeting this year was the largest in the history of the Mission. Every missionary in the group was present, and the wives of all except two. Then we had Dr. Paton, and Mr. Gibson convener of the Foreign Missions Committee of the Presbyterian Church of Victoria.

Of course, the most important of all questions before us for deliberation was the acceptance or rejection of the new Dayspring. The unanimous decision was that we give her a fair and sympathetic trial, that she go every alternate trip to Melbourne, as well as to Sydney, and that the Committee in Melbourne co-operate with the Dayspring Board in Sydney in her management. The former body to be responsible for any expenditure beyond the sum granted by the various churches contributing to her support.

It was felt that such a decision was necessary to maintain the harmony of the Mission. The vessel is to make at least four trips a year.

The reports of progress from the various stations were most gratifying. Never before had we such cause for thankfulness. The large numbers gathered in from the ranks of the heathen, and the large increase in church membership, give evidence that God's time to favour this people has fully come.

One important subject before us for consideration for the first time, indicating a stage of progress, was the ordaining of native pastors. The majority of the missionaries seemed favourable to such a step, and a committee was appointed to consider the question and report to next meeting of Synod.

The present political aspect of the group, I fear, gives ground for grave anxiety. The French seem particularly energetic at present, in seeking to get the trade of the group into their hands, and several priests have been settled during the past year, and not only this, but French settlers are coming in and settling on the land in much greater numbers than the British. And I was told the other day by one who is an authority on the subject, that when the question of annexation comes up, improvement of the land, and not the amount of work done among the natives, will be the point to decide the matter.

The work at my own station has been particularly encouraging. Eighty-nine renounced heathenism since last meeting of Synod, the majority of them being from Meli, the small island so very hostile to us in years gone by. The rest belonged to a village which held out against the Gospel for upwards of twenty years. Our faith was sorely tried in our efforts to bring them in, and often we felt like giving them up in despair.

Many years ago, one man became favourably impressed, and consented to have a teacher live beside him. This encouraged us greatly, for we hoped that, having a teacher among them, others would soon join him. This bright streak of light was soon eclipsed, however. Shortly after the teacher's house was built, this friendly native took ill and died, and the result was that the teacher had to leave.

Again we visited them on Sundays, as before, and after a long time another man became friendly and received a teacher. The opposition of the rest grew so strong, however, that both he and the teacher had to move away.

But at last their opposition gave way completely, and, instead of receiving a teacher, they decided to move to Eratap, a Christian village much nearer the Mission station. And here we have a beautiful illustration of the benign influence of the Gospel. The Eratap people and they, in olden times, were frequently at war, and feasted on the bodies of any they might chance to kill. But now they took them into their

homes, and are feeding them, and will continue to do so until they have plantations of their own. With very kind regards,

Yours sincerely, J. W. MACKENZIE.

THE NEW HEBRIDES MISSION.

GENERAL REPORT FOR 1895-96.

THE progress of this mission is well summed up in the following statement by the Mission Synod which met 3rd June and following days on the Island of Aneityum:

"The Synod desires to place on record its thankfulness to God on account of the cheering nature of the reports submitted to it this year. These have been almost entirely of a bright and hopeful character; some record very substantial progress, and from none is there news of reaction.

So far from gaps having been made in the ranks of the mission by death, four missionaries have been added to the staff.

The health of the mission families has on the whole been good, but we have to deplore much sickness and many deaths among the natives on some islands, and of persecution by the heathen on some others, carried on at one place even to bloodshed.

Amongst the islands, either wholly or almost wholly Christian, the work of building up and developing Christian character has gone on steadily, as is evinced by the large and sustained attendances, not only at the Sabbath services, but at Prayer Meetings and Bible Classes.

Special mention may be made of:

1. The growing spirit of Christian liberality: only to mention two instances, the attempt made last year by the people of Mr. Milne's district to support their own teachers, has been this year sustained, leaving a credit balance. And the Tongoa district has contributed £107 for mission purposes.

2. The readiness of many of the converts to go to the Foreign Field. There are *thirty-eight* couples from Mr. Milne's field now at work on heathen islands principally as teachers.

3. The number of accessions to the membership of the Church: 200 are reported from Tongoa, 85 from Erromanga, 50 from Havannah Harbor, 24 from Erakor, besides others.

4. The Synod also rejoices in the large reduction of the stubborn remnant of heathenism, hitherto remaining, in Erromanga, Efate, and Nguna.

Epi is rapidly opening up. Twelve new schools, bringing instruction to 31 villages, have been opened during the year, and 76 adults have been baptised by Mr. Fraser (the missionary there.)

There is evidence to show that Futuna too is yielding to the influence of the Gospel, but one of the six districts is still totally heathen.

From more distinctively heathen parts of the field, the reports are full of encouragement. Tanna, for so long a hard spot in the mission,

cannot indeed be said to be yielding, but the missionaries are now at least held in the highest respect, and their personal safety assured; and it is our earnest hope and prayer that the special effort now being made in the settlement of new missionaries there will be used by God for the conversion of Tanna in the near future.

Ambrym has now passed into the stage of opposition from the heathen; an opposition carried, at one village, to the length of brutal murder of two young lads belonging to the worshipping party. This shows at least that the work is genuine and that the good seed is taking root, and we desire to express our sympathy with the infant church and worshipping people there and bid them hold fast and be faithful even unto death. There were 9 baptisms on this island last year.

From Malekula, one of the greatest strongholds of heathenism in the group, the reports are most cheering; but at Pangkumu and Uripiv the conflict with heathenism is still sharp, and deeds of horror are still of frequent occurrence.

At Aulua, however, a Christian atmosphere is found and the work of God is very prosperous. At the new station at South West Bay the outlook is full of promise; the people are most friendly, and, in spite of the recent murder of a trader there, they appear to place the greatest confidence in their missionary. There were 17 baptisms at Aulua, 4 at Pangkumu, and at Uripiv there is a candidates' class with nine members.

One missionary has been absent on furlough from Malo, but the teachers are reported as at least holding their ground.

As regards South Santo, while Tangoa is still clinging to its old ways, about twenty villages on the mainland are willing to hear the Gospel, and some work has been done amongst them by Dr. Annand and the students of the Training Institution.

The People of North Santo still maintain their character as peculiarly receptive of the Gospel. There is here a large and promising field now open. Notwithstanding the death of his only two teachers, Mr. Mackenzie reports substantial progress.

The Synod regrets the serious hindrance to the work of the Mission in the heathen islands caused by the lack of a sufficient number of native teachers to take advantage of the available openings.

We are also glad to hear that at North Santo, Epi, and Tanna, valued assistance has been given to the Mission and its work by resident Christian traders, and that kindly relations exist between missionaries and many traders who make no such profession.

The report of the Training Institution at Tangoa is encouraging. Twenty students are now

on the rolls, of whom the Principal, Dr. Annand, reports well. The buildings are now complete, but we regret to see that an institution so necessary to the successful work of our mission is left with a debit balance at the end of the year. We trust this will soon be removed and that the churches will heartily support this Institution.

Dr. Lamb reports good progress with the building at the Ambrym Hospital, but much still remains to be done. Miss Phillips, an experienced nurse with high credentials, has been added to the staff, and Dr. Lamb hopes to have one of the wards of the hospital opened in a month.

A new departure in this mission is the arrival of Miss Garton, as lady assistant at the Tongoan Station.

The Synod regrets to learn that a persistent effort is being made to establish a rival Roman Catholic Mission in these islands, especially in Ambrym and Malekula. Priests have been settled in Malekula for the last nine or ten years and in Ambrym for the last three years, but their number has been increased considerably lately, and the propaganda is very active in Ambrym. There are now about six priests in Malekula and four in Ambrym.

The following facts and figures may be interesting. There were 18 missionaries and 271 teachers at work last year, and 9,587 people attending school, and there are now 290 candidates for baptism. 492 adult baptisms and 148 marriages were solemnized during the year. The sum of £314 7s 3d in cash was raised, and in addition 5,210 lbs of arrowroot amounting to about £260 10d was made for mission purposes. This does not include the large amount paid for books in cash, or by contributions of arrowroot. Sixteen couples volunteered for work in heathen islands, and 1,120 natives renounced their heathenism and joined the Christian party, while the number of Church members stands at 2,082.

POPULATIONS IN CENTRAL INDIA.

The following are the populations, taken from the official census, of the principal places in our mission field in Central India:

Indore Residency.....	9,345	} 92,320
" City	82,984	
Mhow-Cantonment.....	31,773	
Dewas.....	15,068	
Ujjain.....	34,691	
Mundesaur.....	25,785	
Neemuch Cantonment....	15,291	} 21,600
Neemuch City.....	6,309	
Barnagar.....	10,261	
Khachrod.....	9,034	
Jawad.....	8,920	
Rutlam.....	29,822	
Jaora.....	21,844	
Dhar.....	18,430	
Maheshwar.....	9,230	
Sitaman.....	5,861	
Jailand.....	5,113	
Khargaon.....	9,147	
Kuksi.....	6,346	
Burwani.....	6,054	

THE TRAINING CLASSES IN INDIA.

Mhow, July 15th, 1896.

DEAR MR. SCOTT:—On Thursday evening last in the Mission Church, Mhow, a very interesting service was held in connection with the opening of the third term of our Presbytery's Theological classes. The service was conducted by the Presbytery in person, the Moderator, Mr. Wilson, presiding, and addresses being delivered by Messrs. Campbell, Jamieson and N. H. Russell.

Although the service was in Hindi, we had quite a number of our English friends present, the rest of the church being filled with native friends both Hindu and Christian.

For two years the classes have been held in Mr. Wilson's study, Rutlam; but this year the circumstances of both students and teachers made it advisable we should meet in Mhow.

The training of Bible preachers in the systematic study of the Word and kindred Theological subjects, had always claimed the most serious attention of our missionaries. Station classes had long been held, and in some cases most encouragingly, by each missionary for his own men.

It had been felt, however, that both time and energy would be conserved, and the teaching more systematically and thoroughly conducted, if the work were organized. The difficulties in the way were not financial ones. The classes entail no extra expenditure, their numbers requiring no more accommodation than is afforded by the missionary's study or some similar sized room.

The main difficulty was sparing two missionaries and the workers a sufficient time from their work to make the course profitable. This, however, was in some measure overcome by appointing the classes to be held during the rains, at which time evangelistic work, for both missionaries and men is largely suspended.

After careful consideration, it was in 1894, unanimously agreed by Presbytery,—and their action endorsed by the F. M. Committee,—that classes in Theology be conducted under the care and supervision of the Presbytery, the course of study to be along the line of, and leading up to, that sanctioned by the General Assembly, for students for the ministry in India. Two of the missionaries have been appointed from year to year to conduct these classes.

The students are divided into senior and junior classes who meet at different times; the whole course lasting the three months of the rains. Four lectures of an hour each are given daily, being largely dictated, especially in the subjects in which it is impossible to get Hindi text books. Last year considerable interest was added to the work by giving prizes, kindly provided by the liberality of friends here and at home.

As will be seen these classes are not of the nature of a separate institution, but, in line with a plan adopted by several missions in India, are an attempt to train up our native preachers, under the care of Presbytery, to greater efficiency in the use of the Word. And such it is quite sufficient these classes should remain for some years to come.

When it is considered, however, that it is from among these young men our future ministers will be drawn, the importance of this early training cannot be magnified. We have been much encouraged by testimonies from both missionaries and students as to the Spiritual blessing, as well as educational advantages, received in these classes.

This year ten students have already assembled for the junior class. For them and for the work as a whole we ask your sympathy and prayers, that these classes may prove more and more a source of blessing and fruitfulness.

Yours faithfully,

NORMAN H. RUSSELL.

A PREACHING TOUR IN INDIA.

BY REV. W. J. JAMIESON.

OUR missionary in Ujjain, India, writes to his brother of a fortnight's preaching tour, by himself and another missionary, with some native helpers.

We started thirteen days ago to the district, with three tents, two camels, an ox-cart, and my pony.

Our usual plan was to make some centre our tenting place for two or three days, going out on the forenoons and preaching in the surrounding villages, and in the evening holding a magic lantern exhibition of Scripture subjects in the town where our tents were pitched. At the latter services we usually had large crowds.

Our first halt for two days was at Tajpur, eight miles from Ujjain, where we have a man teaching school. On going to new villages we found that most of the people were afraid of us, thinking we were come to make them prisoners, or to do them some other ill, and they said they could not understand our language, thinking that we would go away. In one place Mr. Fitch and I were told that they would not listen to us as they had work to do, and straightway two of the leading men started away, most of the others soon following.

We preached to three or four men who were drawing up water out of the well, and before we got through we found one old man pausing in his work to hear what we were saying.

Our second stopping place was Kuzatta, where we have a Christian man living. There must have been more than 400 men, women, and boys present, and we spoke and sang for two hours.

Maksu was the third place visited. All these three were on the line of railway now being built.

I called on Mrs. Alexander, wife of the head engineer, who lives there at present, and she came down at 7.30 to our magic lantern exhibition. Her presence gave us quite a respectable hearing, as the crowd was less noisy on account of the presence of a Mem Sahib.

We had an unpleasant experience one evening but one that may be met with any time in India if care is not taken.

We usually have a man with us to watch our camp during the night in case of thieves. We had a youth with us whom we did not know very well, but who so far had proved sufficient to keep up a noise most of the night.

When we went to the city at 7 p.m. we left our cook and this watchman in charge of our stuff. When I came back I found my valise gone. It contained eighty rupees (about \$28), my change of raiment and mostly all my stock of medicine, upon which we depended in case of fever as well as to help others who might apply to us.

Word was sent to the head man of the place, who came with 12 policemen and thoroughly investigated the affair. His conclusion was that the two men in charge had stolen the bag. He placed half a dozen in charge for the night so that no one could leave or come to our tent, and a search was made for the bag. It was found in the early morning two furlongs from our tent, torn open, and the money gone.

The Police Inspector wanted to take charge of the two men and have them put in stocks and beaten till they confessed, but this I could not bring myself to do, so I gave him a clear certificate of having done his best and there the case dropped.

From all I could gather both from the investigation and from the conduct of the men afterward, I am persuaded that they are guilty, but proof is not forthcoming.

We went along with our trip. Mr. Fitch having enough money to carry our caravan along.

Our next stop was at Dewas where we arrived on Saturday afternoon. Here we spent the quiet Sabbath till night when we had a magic lantern service in the school compound. Mr. Fitch had arranged with the headmaster to have the boys notified, and so we had three or four hundred men and boys who stood around us for an hour and a half while we sang and talked our Gospel, I think for the first time in this city where there are two native kings.

The scenes of Pilgrim's Progress, Christ's Birth and Ascension, several scenes from India, such as hook-swinging, etc., and some from Japan, were thrown upon the white wall of the "Victoria High School" House. We had a splendid chance to preach the Gospel, and I am glad to say we were used very well by the people of this

city. The teachers of the high school were present and listened attentively throughout.

The next day we were escorted to the top of the hill near by on either side of which is a temple of the Goddess "Kali," the goddess of murder whom the kings worship.

The young man who took us is a student in the Holkar College, Indore, and speaks English very well. In telling us about the two temples, he said that he had been brought up in the Hindu mythology from birth, but, said he, "we laugh at all that now."

What could we do but pray and quietly talk to him of the Christ who shed his blood for us.

Should you see any one who cannot see any flaws in the Hindu religion, and who thinks that they do not need Christianity, send him, or her, to me, and I will drive out 24 miles and show him temples dedicated,—by kings whose support comes from or is sanctioned by our Government,—to the most infamous, abominable, cruel system of religion that ever cursed a people. In Ujjain I can show the cruel hook-swinging, still practised by Her Majesty's subjects

In the morning after having started our tent ahead, we went to the market to preach. These markets are held once each week on a certain day in each town so that those within reach can be present, and we try to take advantage of this in our turn.

We selected a quiet place near some timber and unfurled our banner and began to sing. This banner is a large picture of some Bible story used at home in S. School work and sent out to us. We find these most useful in bazaar preaching as it calls the people together and holds their attention. Any one sending us such pictures of the Life of Christ would confer a great favor.

We soon had a crowd of all sorts of looking creatures. One man standing at our left was drunk and so stupid that he soon fell asleep leaning against the wall. Women with great loads upon their heads paused awhile to hear. Boys bent on mischief talked together, looking at us in boyish fashion. Men with dirty clothes, some with very little clothes at all. Others in all the gorgeous apparel seen only in India; dogs in numbers around our feet. We sold many tracts and all the New Testaments we had and preached till tired though the crowd never diminished in number.

I need not attempt to tell you our feelings, nor to depict the scenes of our short thirteen days tour. Interesting beyond imagination, depressing beyond description; the throngs as sheep without a shepherd.

How much more must our Divine Master feel for the mass of humanity going to its doom. How much our Church could do for them if she cared for these sin-crushed and sin-cursed souls as He does. She would care if she could but see them. She will yet care.

A DEVOUT MOHAMMEDAN.

SAN FERNANDO, Trinidad, 18 July, 1896.

To the Editor of the RECORD :

Babu Lal Behari has just given me an account of an interview which he had with a devout Mohammedan a few hours ago. He is an old friend, listening frequently to the Gospel, but never failing in the observance of the hour of prayer, which recurs five times a day.

On the Babu's arrival, the Mohammedan was engaged in his ablutions prior to the prayer; and when the former apologized for intruding at that hour the latter replied that his religion made provision for delay, when engagements were pressing. He readily entered into a religious conversation and avowed his faith in the books recognized by the founder of his religion, namely, the Taurit, the Zabur, and the Injil, or the law of Moses, the Psalms and the Prophets, and the New Testament. He professed great regard for Jesus as the Rubu-l-lah, and believed that he would not be committing a sin, if he slew a man who wilfully dishonoured the name of Jesus, but he could not accept the account of his sacrificial death, stating that he believed that the representations on this point, as given in the Injil, were a distortion of the real facts.

When he fell back on the Old Testament and professed unbounded confidence in its teachings, the Babu directed his mind to the sacrificial offerings on Jewish altars, which doubtless pointed to a greater victim in the future, and fixed his mind particularly on Isaiah 53; and then turning to 1st Corinthians 15th chapter, he showed how the apostle insisted on this vital truth, "Christ died for our sins according to the Scriptures."

At this stage there was a kindly adieu; the Mohammedan friend going to his prayers, and Babu in a few moments at a little distance might be seen seated with a Brahmin shop-keeper and others, discussing the great question "What must I do to be saved." A half-hour later, prayers being over, the Mohammedan is seated at Babu's side, and for a full hour remains a silent but interested listener to the discussion between the votaries of Hindooism and the Christian teacher. At the conclusion the Mohammedan simply said, "In a few months, my son who is now an Hafiz (i. e., one who has the whole Koran by heart) will arrive from Calcutta, and I will hear what he has to say about Christ dying for our sins."

I may add that it was only yesterday that a Brahmin called a Christian, and asked him to explain what could come to us from the death of Christ. The vital truths are re-iterated, but "until the Spirit be poured upon us from on high," we will not see the grand results that will awaken the hope of seeing the 80,000 East Indians of Trinidad evangelized.

Prayer secures the Spirit.

Yours sincerely, K. J. GRANT.

General Presbyterian Items.

It is proposed to restore Paisley Abbey at a cost of about £30,000.

Princeton University will celebrate its 105th anniversary, October 20, 21, and 22.

The Rev. James Steen, said to be the oldest Presbyterian minister in Ireland, died recently aged 96 years.

The Irish Presbyterian Church has 5 Synods, 36 Presbyteries, 643 ministers, over 200,000 elders, and half a million of adherents. The income last year was £182,552.

There are, in Glasgow, 275 Presbyterian Churches, a fitting accompaniment to the motto of the city, "Let Glasgow flourish through the preaching of the Word."

In Scotland, Presbyterianism has 3,436 congregations; Episcopalians, 280; Congregationalists and Baptists, 263; Romanists, 360. Scotland is thus still pronouncedly Presbyterian. *Can. Pres.*

"In the Presbyterian Church of Mexico there are 60 ordained missionaries, 111 native ordained ministers, 161 probationers, 17,000 communicants, 50,000 adherents, 44 organized churches, and 615 preaching stations."

Brazil, which alone is larger than the whole United States, and with 16,600,000 people, has only about one missionary to every 138,000 souls. Of its 16,000,000 people at least 14,000,000 have never received the message.

The two Presbyterian Churches of New Zealand, North and South, are likely soon to unite. Negotiations are proceeding satisfactorily. "This union of Presbyterians will be the last in Australasia, all the others having previously become one."

The United Presbyterian Mission in Egypt is one of the finest missionary enterprises in the world. A Presbytery has been formed in connection with it, which has just held its annual meeting at Suit at Lebu, away up on the Upper Nile.—*Missionary Outlook.*

The Synod of the Missionary Church of Belgium, Presbyterian, met at Nessonvaux, near Liege, 13-16 July. The reports show a gain of 500 members during the year, drawn from the ranks of Secularists and Romanists, making a total membership of about 9000.

The Seceders from the Free Church of Scotland styling themselves the Free Presbyterian Church of Scotland, held their first meeting of Synod at Inverness, early in July. It was resolved to form two Presbyteries to be called the Northern and Southern Presbyteries. They have started a monthly paper, the organ of their church.

"The Presbyterian Church, U.S.A., began to work in Brazil in 1860. It has now thirty-two organized churches that are entirely self-supporting, and are ministered to by native pastors. These churches have a tract society, a large home missionary organization, a ministerial relief scheme, and a foreign missionary society.

The Presbyterian communicants on the European continent—it was reported to the Glasgow Council—number 856,872; in the United Kingdom, 1,488,339; in Asia, 21,655; in Africa, 178,296; in North America, 2,170,517; in South America, 3,425; in West India Islands, 11,781; in Australia, 42,127; in New Zealand, 22,204; total, 4,795,216.

The World Field.

It is said that 125 wealthy men have gone out from Great Britain as missionaries at their own charges.

About £95,262 have been paid or promised toward the London Missionary centenary fund of £100,000.

Fourteen years ago only nine Protestant churches in England used incense. Now, 307.—*Golden Rule.*

For every two Christians in Japan there are five Buddhist temples; in all about 263,000 houses for idolatrous worship.

During this century over 160,000,000 copies of the Word of God have been printed in over 300 different dialects and languages.

"Cambridge, Mass., is a model city in one respect, that it has more than 80,000 inhabitants, and has had no saloons for ten years."

An "honorary missionary" is one who supports himself from his own means. There are seventy such connected with the Church Missionary Society.

There are over 30,000 Protestant Kaffir members in the Wesleyan missions in South Africa, and they are all professed abstainers from intoxicating liquors.

The Religious Tract Society has printed the "Pilgrim's Progress" for the C. M. S. in the language of Uganda. It has already been printed in eighty-eight dialects.

"Devotion to duty, simplicity of life, and unselfish love for the souls of men characterize the missionaries in the East."—*Sir Charles Elliott, former Governor of Bengal.*

Orders have been sent to London for 5,000 Bibles, 5,000 hymn books and 5,000 catechisms, to be sold in Fiji Islands. The Fiji Islanders gave nearly \$25,000 to Foreign Missions last year.

A new kind of work has been undertaken by Christians in Berne, Switzerland, in the opening of a hotel for Christian travellers, the profits to be devoted to work among the young men of Berne.

The Vicar of St. Peter's Docks Church, London in his annual report, states that during the year about 3,250 confessions have been heard, against 3,126 in the previous year. Not bad for an Episcopal Church!

The post office at Mt. Vernon, N. Y., will hereafter be closed on Sundays. This is the result of a campaign conducted by the Christian Endeavorers, who got up great petitions and forwarded them to the Postmaster-General. "What has been done, can be done."

The population of France is now 38,343,000, of whom about 680,000 are Protestants, or less than one in sixty; and more than half of the so-called Protestants are either indifferent or rationalistic.—*The Christian.*

At the beginning of this century the Bible could be studied by only one-fifth of the earth's population; now it is translated into languages that make it accessible to nine-tenths of the world's inhabitants.

It is stated that the most crowded spot on the earth's surface is the "Mandoraggio," in the district of Valetta, in Milan. Upon a spot in this place, about two and a half acres in extent, no fewer than 2,574 live.

To-day there are more than 1,000,000 communicants in heathen lands, reckoning only Protestant churches; and 700,000 pupils are gathered into mission schools of all grades.—*Foreign Mission Journal.*

"I could walk from Canton to Shanghai, over eight hundred miles, not walking more than twenty miles a day, and could sleep every night in a village or town that has a little Christian community." Thus writes a missionary.

It is gratifying to learn that the sale of Bibles and Testaments in the huge Russian Empire increases year by year. Last year the figures reached nearly 600,000 copies, a seventh part of the B. and F. Bible Society's entire circulation.—*Outlook.*

The Jews in the world number twelve millions. There are about 100,000 in Palestine, of whom about half reside in Jerusalem and its suburbs. It is said that there are over 100,000 Jews in London, and 20,000 Jewish children in the schools of that city.

That gallant missionary enthusiast, Miss Annie Taylor, has gained foothold in Thibet as a trader. She has a stock of medicine and finds large and immediate sale for it, and plies her more important missionary vocation at the same time.—*Golden Rule.*

"Unitarianism shows signs of decline in Great Britain. Its churches there decreased from 378 in 1838 to 354 in 1896. Whatever the cause, the fact of such a decided loss after eight years of continuous propagandism must be very discouraging to its friends."

It appears that the use of morphia in place of opium is rapidly spreading among the Chinese, and being a more secret and insidious vice than even opium-smoking, constitutes another grave danger to their national life. Morphia can be obtained at one-seventh the cost of opium, and can be indulged in with far more secrecy. About 70,000 ounces were imported in 1895.—*Christian Leader.*

As a result of twenty-five years of labor in Japan there are now in that country four hundred Protestant churches, fifty Young Men's Christian Associations, fifty-seven Christian Endeavor Societies, eighteen King's Daughters' Circles, and six Home Missionary Societies.

The Moravians have now five missionaries, four single and one married, at their stations to the north of Lake Nyassa. The Berlin Mission is distant a day's journey, and Livingstonia, the Scotch Free Church field, is not very far away. Thus the Dark Continent is being lighted up.

The poor Stundists of Russia are said to have been much disappointed that an amelioration of their condition did not come at the time of the Czar's Coronation. But they hold fast to the faith, and endure persecutions quietly and with much patience. Their numbers have not diminished, and they stand fast in the Lord.—*Phil. Pres.*

Up to a few years ago the Bible was read in the State Normal School at San Jose, California, but the Romanists kept up such an agitation against the same that the cowardly trustees finally ordered it out of the school, and immediately the priests began to cry that the Normal School was "ungodly," because there was no religious instruction given in same. What consistency!—*American Guardian.*

Reports from the extreme Eastern portion of Siberia state that Baptist and Stundist preachers are at work there among the Russian settlers, and that they have had a good measure of success, especially among the scattered distant villages which have been altogether neglected by the Orthodox Church. From the provinces of Central Russia good news is also at hand. Here the Stundist movement is making rapid progress, and this notwithstanding the extremely hostile attitude of the priests and their constant allies, the police.—*Outlook.*

The Gossner Mission celebrated its jubilee last year. Its principal work has been amongst the Kols of Chota Nagpur, where, after five years of apparently fruitless effort, its missionaries met with striking success. It has now ten stations in Chota Nagpur, with twenty-three missionaries, and a baptized community of more than 35,000 souls. The Kols are partly of Dravidian race, and are much oppressed by their Hindu rulers. Missions do not encounter so many difficulties among these aboriginal races as among the Hindus. Two thousand Kols were added to the Church in the year 1893. Unfortunately, not only the Jesuits, but the Society for the Propagation of the Gospel, have started counter-missions, which refuse to recognise the German Protestants as a branch of the true Church!—*Der Missions-Freund.*

Among the striking incidents reported from Turkey, is one of an aged mother, 110 years of age, whose son was nearly ready to give up in despair in view of the terrible experience through which they were passing. But the mother told the ruffians who were assaulting them that she was too old to change her faith. "I know only Christ," she said, and they took the dear old lady's Bible and tore it up and burned it before her eyes. "But, thank God," adds our informant, "they could not tear the word out of her heart."—*The Missionary Herald.*

Tablets have been deciphered by the archaeologists which give us an insight into daily life at the time when Abraham was living in Ur of the Chaldees. Contracts were made there by going with a judge into the temple of the Sun-god, and ratifying the contract there. Partnerships were entered into in a semi-religious way. The partners were sworn to observe faithfully the terms of the partnership. Now, centuries after Abraham life in the old city of Ur, the tablets which make record of these transactions are opened before the eyes of this generation, and inform us of the high civilization to which that early generation had reached.—*Phil. Pres.*

Rev. F. W. Bates, a missionary of the American Board, connected with the E. Central African Mission, says:

"Too much is being said against the greed of England. She has done more for Africa than any other nation. She has a history in Africa extending over centuries. Her occupation has always resulted in the elevation of the nations. She alone, of all the nations, forbids the sale of intoxicants to the natives: she aids in education and civilization; she gives the native the rights of a man. It would mean a decided advance in civilization if England might have all of Africa instead of the small share that has fallen to her."

Some indication is given of the progress made in the business of circulating the Scriptures by the fact that the British Bible Society has been seeing its way to withdraw from country after country in the European continent. In 1884 it ceased to do any direct work in Sweden; Holland was left to itself in like manner in 1892; and the same thing happened to Norway in 1894. Now a further step has been taken: the Society has withdrawn from Denmark, leaving to the Danish Bible Society the whole duty of supplying its own people with the Scriptures. These are all Protestant countries, of course; and the change which has taken place is in conformity with a policy which the directors have long been keeping in view. It is satisfactory to know that everywhere the same lines will be followed which have hitherto been taken by the British Society.—*Ex.*

INTOLERANCE IN PERU.

The Gospel in All Lands for July publishes a series of documents bearing on the marriage of Protestants in Peru.

President Pierola issued a decree last November prohibiting the registration of all marriages not celebrated by the Roman Catholic clergy, and Dr. Thomas B. Wood, who regards this as an illegal and unconstitutional innovation, appeals to the Government of the United States to use its influence to secure a modification of the decree, and to the Evangelical Alliance to make renewed efforts to promote full religious liberty in Peru. Dr. Wood points out that this decision of the executive is one of a connected series of measures proceeding from a common origin and flooding the country with a tidal wave of intolerance.

Previous to 1895 it had been the uninterrupted practice in Lima and Callao to record Protestant marriages, and the innovation of refusing to record them is akin to the stoppage of Bibles in the custom house, though their importation and sale had been going on freely ever since the independence and all questions concerning them had resulted to their favor.

The period is characterized by attempts to harass the Protestant schools as illegal, though they had been unmolested for decades before; by an increase of zeal on the part of preaching friars in Callao and Lima, and by frequent assaults on Protestants and on their schools, churches, and homes. Intimations also came from the archbishop to the cabinet that Protestant worship must be suppressed, and this after the prosecution of the Rev. Francisco Penzotti, which resulted in showing that there was no law under which he could be condemned, nor any forbidding Protestant worship under the forms now practiced in Peru.

Dr. Wood goes on to state that the clerical press grows more and more outrageous and regardless of law, until now it is aiming at the banishment of Protestants from the land. "It has approved of the criminal banishment of Messrs. Peters and Jarrett from the city of Cuzco, and roared against the payment to them of the indemnity that the government gave them under the kind offices of the British Legation as victims of unlawful outrage.

It has approved the public burning of Bibles in Ayachucho and in San Miguel, applauding the criminals in those outrages, and abusing the agent of the Bible Society for circulating printed statements showing the legality of the sale of the books.

It has published its boasts over the unlawful embargo of Bibles in the custom house, kept up for a year and a half, and its dissatisfaction with the cessation of that iniquity by lawful process. It has heaped personal calumnies upon prominent Protestants and liberals, not sparing their wives and daughters. It has voiced apology in favor of the priest Vargas, now in the penitentiary for murder—for burning a woman alive—and favored the idea of getting him pardoned out. It has hailed every turn of hostility to Protestant marriages and condemned every turn in their favor."—*Bible Society Record*.

A GLIMPSE OF ECUADOR.

Take a glimpse of a country in which the sway of the pope is absolute—Ecuador.

No political organization or public sentiment contests with the church there. Everything is subject to the pope, and the population, occupying a fruitful land in the most healthful country in the world, is the most ignorant, servile and degraded in the world.

A correspondent writes from Quito describing the filth and degradation of the capital city, and accounts for all by saying that the church is the power behind the throne, and it controls the government and dictates its laws and sees to their enforcement.

All the schools are taught by priests and nuns, and the scholars learn more about the saints of the church than about their own country.

There is no reliable map of Ecuador.

For years there has been on the statute books a law forbidding the importation of books, newspapers, or printed matter of any description, without the approval of the priests.

More than one-fourth of all the property in Ecuador is owned by the bishop.

No religion except that of Roman Catholicism is tolerated.

Protestants worship as they did in the days of the Inquisition.

Ten per cent of the total population is composed of priests and nuns.

Sixty per cent of the births are illegitimate, because of the excessive marriage fees exacted by the church.—*Ex.*

HINDUISM AT HOME.

How Hinduism looks to those who know it, is seen in the following from *Gym Patriki*, under the heading "True Testimony":

"Mingled amusement and indignation are aroused at the false representations of Hinduism and its priests which have been given to the too credulous people in the United States, and more lately by Mrs. Besant to willing dupes in this country. Here is the true testimony of three influential Hindu newspapers, quoted by Dr. Chamberlain:

The Hindu, the organ of orthodox Hinduism in Madras, a very influential paper, says of the present Brahmin priesthood:

"Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholly, immoral and cruel custom and superstition, from the wretched dancing girl who insults the Deity by her existence, to the pining child-widow whose every tear and every hair of whose head shall stand up against every one of us who tolerate it, on the day of judgment."

And of the endowed temples and shrines it says in another issue:—"The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling."

The Reis and Rayjet an influential newspaper of Northern India, sneers at Mrs. Besant's ecstasies over the 'Beauties of Hinduism' and utters these scorching words:

"When an English lady of decent culture professes to be an admirer of Tantric Mysticism and Krishna Worship it behoves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding that which is rotten."

The Indian Nation, another orthodox Hindoo paper, says:—"The pure, undefiled Hinduism which Swami Vivekananda preached, has no existence to-day; has had no existence for centuries—as a fact, abominable worship is the main ingredient of modern Hinduism."

THE GOSPEL IN SPAIN.

BY REV. WILLIAM H. GULICK, SAN SEBASTIAN,
SPAIN.

It is not infrequently asked: "What need is there for sending evangelical missionaries to Spain?" Does not the following simple reply sufficiently answer the question?

"It is the inalienable right of every man to own a copy of the Bible and to have the liberty to read it for himself. Every community in which the Bible is not within the easy reach of every man, or where the 'Word of God is bound' is a true missionary field to which the Christian missionary may not only go with propriety, but to which, from the evangelical standpoint, it is his duty to go to make known the truth." The question to be asked, therefore, is: "Are the masses in Spain allowed by their religious teachers to freely read and study for themselves the Word of God?" If they are, I would say: "Let the missionary go elsewhere; let him spend his money and life in taking the Bible and in explaining its message and in teaching its doctrines to people who do not have it."

A few facts taken from a multitude that might be cited will give us the answer to that question.

The archbishop of the see of Santiago de Campostela, the capital of Galicia, one of the most important dioceses of all Spain, on one occasion promised to give to a Protestant of that parish a Roman Catholic Bible in exchange for his Protestant Bible; but after spending a long time in looking for one, he had to confess that he could not find one in the episcopal palace—that he would "have to send for it to Barcelona," all across the peninsula!

In the city of Zaragoza, on one occasion, one of these canons of the cathedral of La Virgen del Pilar, now and for many years one of the most popular shrines in Spain, took upon himself the mission of winning back to the Church of Rome a class of bright young men, members of our Evangelical Church. Once and again some of these young men—after he had met them in their own hall—accepted the invitation to visit him in his private apartments, where they still further discussed, among others, the questions of justification by faith, Christ as our only mediator, and prayer—our young men ever appealing to the Bibles that they carried in their pockets. This rather piqued our good canon, and it forced him, much against his will, to refer to his Bible, which they insisted he should do. And here was his weak point. He knew that he did not know even his own Roman Catholic Bible. Once he confusedly sought a familiar New Testament passage in the Old Testament, among the books of which he floundered painfully until the Protestant boys came to his rescue. That was the end of his mission. But not long after this episode he was elevated to a bishopric, and it

was no secret that it was in reward for his active efforts to reclaim the Protestants that infest that district.

If the Bishops show such ignorance of the Word of God, it is not to be wondered at that the parish or village priest should be found at a still lower level. A missionary was talking with one of these when the question of the worship of images came up. Allusion was made to the Second Commandment; and when he quoted the words, "Thou shalt make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, . . ." the honest priest, instead of arguing, as an astuter man would have done, that Roman Catholics do not worship images, nor bow down to them, but only to the being or the spirit that they represent or that they suggest, he frankly admitted that they do worship them, and that their worship was permitted if not taught by the Church; and he declared that he could not believe that the words quoted by my friend were to be found in the Bible, and much less in the Roman Catholic Bible.

So a copy of the Bible sanctioned by his Church was produced. He read and reread the fatal words, and could hardly believe his own eyes. At last, with hands clenched and teeth set, he turned on his heel, and with intensest feeling exclaimed: "God made a mistake when He put that in the Bible!" Poor man! he could not believe that his Church could be guilty of deliberately suppressing that part of the Decalogue from its liturgies and from its catechisms; he could more easily believe that God had blundered! "And if the blind lead the blind, both shall fall into the ditch."

The Roman Catholic Church in Spain is not merely ignorant of the Bible—of their own Bible for that matter—and indifferent as to its circulation, it is actively and bitterly hostile to it. Pages could be filled with accounts of the indignities and abuses that evangelists and colporteurs are continually suffering who are engaged in this work.

It is not very long ago, and under a much more liberal government than that of to-day, that the Custom House authorities in the great and liberal city of Barcelona intercepted an invoice of Bibles that had already been examined and legally passed, and without pretence of law—but because advised so to do by the ecclesiastical authorities, who knew that they could control the civil officers to whom the case might be appealed—made a bonfire of them in the open court of the Custom House! The religious press joyously commented on the deed, and boasted with delight of "having revived the *auto da fé* of Inquisitorial times!"

One of the active colporteurs of the American

Bible Society in the north of Spain, a prudent and godly man, is continually reporting to me obstruction to his work, and personal violence on the part of the priests. One day he found him- self a fellow-traveler in a diligence for several hours with three women and a village priest, all strangers to him. Under the folds of his ample *capa* he carried, concealed on his knees, his *colporteur's* pack of Bibles and Scripture portions. The conversation of his companions was chiefly on the success of a "mission" that had recently been held in the parish of one of the women, the most interesting feature of which seemed to have been the tearing up of several Gospels in the pulpit by one of the "missioners," and a furious attack upon the Protestants, and especially upon a man who was going about through the district selling Bibles and Gospels to the ignorant and innocent people. If it sometimes may do us good to see ourselves as others see us, our *colporteur* passed an edifying hour that forenoon—for it was of himself that they were unwittingly talking!

The priest was eager to meet him; he only hoped that he would come in his parish, and that he should have the good fortune to meet him face to face. "I know how to rid my parish of such vermin. There is no better remedy for such than a pair of revolvers. Oh, yes, I know how to do it! It will not be the first time that I carried them under my gown."

At last they stopped to change the horses, and the priest and the women left the diligence for a few minutes. At that instant the thought flashed across our friends' mind, "Put a Gospel of Luke into the priest's bundle, that lies there loosely folded!" and no sooner thought than done. The travelers take their seats again, and before long the journey is ended and each one goes his own way—the priest with his bundle.

Three months later the *colporteur* is in the neighborhood of that priest. In spite of the priest's boasting, he has made several friends there and has sold a number of Scriptures. He asks one of his friends if the priest ever talks about the Protestants. "Yes, indeed. Some three months ago he fairly raved against them from the pulpit. He called them 'the spawn of hell.'"

"Look at this," he cried, and he shook a little book in the face of the congregation. "Worse than Satan they are; for by some black art they have thrust this book upon me. And do you know where I found it? On the floor in the middle of my room! I know not who put it there, nor how he did it; but this I tell you and of this I warn him: once I come to know what Protestant has dared to pollute my room with *this*, I will do to him what I now do with it!" And he wrenched the leaves from the precious Gospel, crushed them with his hands, and tore them with his teeth. And he added, "If ever any of you meet any of these pests of the earth, anything

that you may do to them, even to the killing of them, will be well done!"

But why multiply these cases? They are but a few taken from many that show what the attitude of the immense majority of the Spanish priesthood is toward the word of God—a priesthood without the Bible, ignorant of the Bible, and in many cases hating the Bible.

And "like priest, like people." Right here in this little terrestrial paradise of San Sebastian, so gently nestling by the sea, surrounded by the protecting hills, that one would think that the love and the goodness of God proclaimed by nature would fill and soften every heart; right here, so recently that it seems but as yesterday, there occurred a case the memory of which makes one shudder. A member of our church, a daughter of the Basques, loved her Bible and read it as a child reads with love and reverence the treasured letters of a dear friend, which late in life have been discovered by others and have been placed in her hands. Her fanatical Roman Catholic husband took that Bible, laid it upon the block at the door of their cottage, and with his axe chopped it to pieces. When she died suddenly a little later we were not allowed to know of her illness or death until she was buried.

But, not to make this recital too long, it may be said that the immense distance that all too often separates the intelligent heartfelt worship of the evangelical Bible-loving Christian from that of the Roman Catholic of this country is strikingly manifested in the public processions for prayer and thanksgiving, and in the relation of the bull-fight to the religious *fiestas*.

At the time of the last epidemic of cholera in Spain, when the population of Zaragoza was decimated and great numbers died in the country near about us, San Sebastian escaped almost entirely. San Sebastian is the religious center of one of the most sincere and faithful Roman Catholic communities in the world; and how did it give thanks to the Almighty God for the unspeakable blessing of having been practically freed from the scourge that had wrought such havoc in so many of its sister cities and provinces?

The city government, then made up of especially Catholic and devout men, ordered the singing of the *Te Deum* in the principal church of the city, at which all the government officials and the entire consular force of the city attended, and which was conducted with unusual pomp. This in the forenoon of a Sabbath day; and at noon, and again in the afternoon of the same day, these city fathers arranged sham bull-fights, or, as the public announcement says, "*Se correrán dos bueyes bravos*" ("Two fierce bullocks will be baited").

They are tied with long ropes in the center of the public square and are then tortured by a crowd of men and boys armed with pointed sticks and with goads until, in the efforts to es-

cape their tormentors, the bullocks rush one way and another, upsetting those of the rabble who may be entangled by the ropes. And this is the "thanksgiving" of Christians!

But to go no farther away than the very week in which I am writing this article. Last Sunday, the 24th of this month of May, was the Feast of Pentecost in the Episcopal and Roman Catholic Christian year. Judging from what we know of the Day of Pentecost, from the tender and stirring narrative in the Acts of the Apostles, one would suppose that any church calling itself Christian would try to celebrate the day, if it thought of doing so at all, in a truly spiritual and devout way. In the morning, it is true, there will be celebrated a mass; in rare cases, and only in the more important cities, will there be preaching; but in Madrid *last Sunday* there was a bull-fight, as there is every important feast day of the year, including the Sundays—with the exception, I believe, of Good Friday! And the unfortunate cities that have not the money for so splendid an exhibition of their joy and thankfulness for the outpouring of the Holy Spirit on the primitive Christians on that memorable day do more humbly and economically show the fervor of their piety by worrying the baited ox in the town or the village *plaza*. Our dear little San Sebastian can aspire to that degree of emotion.

How far removed from all that is worthy the name of Christian must be the heart that would not be shocked by the matter-of-fact and commonplace announcement in the morning paper, received by telegraph during the night, that "The bulls of Pentecost" (*los toros de Pentecostés*), of Madrid, proved to be "a poor lot; dull, lazy, and not showing fight until a number of darts had been fired into them which rent great holes in their sides and awakened in them a fine frenzy." The multitude left the bull-ring quite disgusted that the pentecostal *feast* had been such a failure.

On the other hand, the bulls of the day of the Ascension of our Lord—some days before—were a "brave lot, and disemboweled the horses in splendid style," and well-nigh killed the brilliant *torero* Reverter, who was "colossal through all the fight." And this morning I read that in Bilbao they have taken time by the forelock and have already "engaged the bulls for Corpus Christi!"

Only one case more to close this study of the "Christianity of the Spain of to-day." For months the country has been afflicted with a drought that has threatened the crops in a great many of the provinces. As the weeks went by and no rain fell, the anxious people scanned the heavens for signs of relief; at last these appeared, as in the order of nature they were sure to do, and then, and not until then, did the ecclesiastical authorities bring out their miracle-working images, and bones, and relics, to bring the rain.

San Isidro is the patron saint of Madrid. They say they have preserved his bones in that city for centuries. For many years these had not been exposed for "veneration," nor had they been taken out in solemn procession through the streets. Never was there greater need than now that he should work a miracle, for the farms around Madrid were parched and dry. The day was announced when the bones of the saint would be taken out, and all the faithful were urged to swell the ranks of the procession. But the clouds that had been gathering for two or three days broke up and were wafted away, and the sun looked out again from a brazen sky. It was too plain that the bringing of rain out of so dry a sky would be too much to expect of even the patron saint of Madrid. So the authorities announced that it had not occurred to them that a *bull-fight* had been organized for that same day and hour, and as they did not wish to force the faithful to lose the bull-fight while following the procession, they "had decided to postpone the procession," and all Madrid laughed, and the bones of San Isidro remained undisturbed until a more propitious occasion.

Travelers waited in Madrid from day to day, wishing to see the great function that would rival the processions of the holy week in Seville. But no, the sun blazed and the saint waited. At last nature came to the help of the sorely tried managers of the show, and the heavy clouds full of water hung over the thirsty land. The procession was formed, the saint was aroused, and the miracle was performed! While they were parading the streets a gentle shower fell, and shortly after the rain poured down not only in Madrid, but in other parts of the country, until in some places the floods have drowned or have washed away what the drought had not killed.

But while the papers are telling of this miracle wrought by San Isidro in Madrid, and by other bones or images in other places, how many really believe it? Probably a few, a very few, and those among the most ignorant. And yet the farce goes on; for no one among them all dares to be the first to voice the belief—the unbelief—in almost all their hearts.

One of the leading Roman Catholic papers laments in bitter terms the widespread national impiety mixed up in these demonstrations of loyal catholicity. It says:

"The horrible, the fearful, that which hurts and disheartens, is to see a people that is suffering the calamities that to-day weigh upon Spain, forming part in a procession of penitence and of prayer in the same spirit as they would assist at a bull-fight; to amuse themselves with the show, to laugh at the interruptions and the occurrences, not in the spirit of simple indifference and lack of religious interest, but with ostentatious impiety, the men with their hats on and making coarse fun of everything—one's soul revolts at

the shameless speeches and the blasphemies that are heard on every hand and at every step."

The Word of God is first ruled out of the Church and home, so that the benighted conscience shall become the slave of the priest; then upon this ignorance and docility is reared an immense fabric of man-made rites and ceremonies, confessions and penitences, that starve the mind and dwarf the soul. Superstition is heaped upon fable until the soul reacts from the very absurdity and impossibility of the old wives' tales and the ridiculous claims of a worldly priesthood; and then naturally and inevitably follows the baldest irreligion while "following the procession" because "our fathers did so," and because the weakened soul dares not face the sneers of a churchly infidelity that finds it easier "to take things as they are" than to commence a struggle that will not end until death.

And does one wish yet to ask, "What need is there for sending evangelical missionaries to Spain?" If the picture that I have drawn is painful it is because that is the character of the facts. I have "not set down aught in malice;" I have recited the facts only for the purpose of making clear to the reader the conditions of the country from the religious point of view. No one more quickly than myself would deprecate a censorious or polemical spirit in such a matter. It is not ours to sit in judgment on our fellows; but it is our mission, in all charity and gentleness of spirit, to give to this people the Gospel of Christ; if they do not want it, to press it upon them; if they revile us and persecute us, to revile not again.

And what has been accomplished during these twenty seven years? This paper is already too long to allow of any tabulated statistics; but some general statements will suffice to show that our labour has not been in vain. Evangelical churches have been organized in most of the more important cities of the country, and the number of preaching stations and of school-rooms where the Gospel is taught and where meetings are held with more or less regularity are about one hundred and fifty. Every Sunday several thousand adults regularly attend the public meetings for Protestant worship, and many more children are found in the Sunday-schools, and a still larger number of children are daily taught evangelical doctrines in the common schools. Some forty colporteurs—the larger part of them being under the British and Foreign Bible Society—are continually traversing the whole country, and yearly put into circulation thousands of Bibles, New Testaments, and portions of Scripture, and many thousands of pages of evangelical literature in tracts, pamphlets, and books, and there are some seven evangelical periodicals.

Indeed, when we come to review the peculiar

circumstances of the people, it seems marvelous that so much has been accomplished, all things considered. A Spaniard who knows his own country well, and is an ardent patriot as well as an influential Protestant, and than whom no man in the country could speak on this subject with greater authority, has recently expressed himself as follows:

"Spain is greatly weaned from Catholicism; and this is not the result of infidel propaganda, but it is plainly caused by the influence of evangelical doctrines. Infidel publications leave the heart dry; they leave the boat in the open sea without oars and with no port in sight, and it is not in the serious nature of the Spaniard to accept such a situation. The number of Spanish infidels who maintain their scepticism up to the hour of death is very small. The Spaniard cannot do without God and Jesus Christ; what he can dispense with is Catholicism, which is a sacriligious trading upon the Christian sentiment.

"So it is that the presence and the labors of the Evangelical Church produce positive results, although its enemies may try to prove the contrary. This result is not necessarily manifest to the superficial observer; it is not all embraced in the statistics of our churches nor even in the number of those who form our congregations. It is seen in the multitude of persons who openly say of themselves, 'My belief is Catholic, but not Roman.' It is seen in that large number of people who boldly declare, 'I do not want saints of wood—they are for idolaters; I do not want the absolution of a priest who may perhaps be as bad a man as I am; I do not believe in the possibility of a man being infallible; I cannot accept as apostles or as ministers of Christ men who masquerade before the public in dresses of so many colors, in so much luxury, with such fine coaches with their lackeys and liveries in gold, etc. I know that a great many of these are evangelical at heart.

"So it happens that in nearly every city and town in Spain to which a colporteur or evangelist may go he finds some sympathizers. So if in each one of the eleven thousand villages in Spain, a Protestant evangelist or colporteur or school-teacher should be placed, we would see in a short time eleven thousand groups of evangelical Christians.

We very seriously and earnestly invite the attention of those who in foreign countries are interested in the evangelization of Spain to this condition of things, so that they may not lose their faith in this work. Spain is slow in making up her mind to a new thing; her political and her religious and her social history prove this. But her determination once taken, she is persistent, and does not easily yield to difficulties."—*Missionary Review of the World.*

Christian Life and Work.

It is not necessary, in the advocacy of ideas, that anyone should become offensive.

The theory that a preacher full of the Holy Spirit can work wonders anywhere needs to be tempered by keeping in mind the fact that in his own country Jesus could do no mighty works because of their unbelief.—*Bible Reader*.

The *Christian Intelligencer* tells of a Christian Cycle Club, whose members take the following pledge: "I promise that I will not use the bicycle on Sundays to attend meets, runs, or races, nor for mere pleasure riding, nor in such a way as to interfere with public quiet, personal rest and divine worship."

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.—*Dr. T. L. Cuyler*.

There is one wish ruling over all mankind, and it is a wish which is never in a single instance granted; each man wishes to be his own master. It is a boy's beatific vision, and it remains the grown up man's ruling passion to the last. But the fact is, life is a service—the only question is, Whom will we serve?—*F. W. Faber*.

One of the fearful features of all sin consists in the fact that every sinful action which one does, naturally disposes him to do another like action. Thus the case goes from bad to worse, at each step of the progress becoming worse, until final and absolute ruin is the result. The self-perpetuating and self-intensifying power of sin is written upon the experience of the human race."

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all.—*John Wesley*.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great, heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightning; the waters of Siloah, "that go softly," in their meek mission of refreshment, not the waters of "the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life.—*Bonar*.

Take your religion with you. Don't leave it at home to rust until in the fall you return from your vacation. The mountain and seaside resort need your consecrated example in a greater degree perhaps, than do the home folks. Remember, a summer Sabbath is just as sacred as a winter Sabbath and is to be kept as holy. "Let your light so shine before men that they may see your good works and glorify their Father which is in heaven." Serve Christ in season and out of season. How many have done this the past summer?—*Ex.*

If the congregations are declining, depend less upon the preacher and more upon yourself. Get stirred up yourself, and then stir up others. Stop fault-finding and do something telling. Talk up the church more. Have a good word for minister, elders, trustees, the Sabbath-school teacher, and even the sexton. See something to praise in the prayer meeting, church service, Christian Endeavor Society, Sabbath school and Missionary Society. Take a hopeful view of things. Put cheer into the desponding. Get some live people about you, and set them to work. The effect will be magnetic.—*Ex.*

Higher criticism may be useful for intellectual gymnastic exercises, but proves a very poor instrument in converting souls. It may afford opportunity for the German or American scholar to try his keen Damascus blade upon the dissection of knotty points, but it is miserable stuff upon which to either feed saints or to save sinners. It may do for wrestling in the professorial chair and in the class-room, but it has a damaging effect in the pulpit. What the people need for cheer, comfort, and salvation, is a redeeming, sympathetic Christ, and the life-giving and spiritualizing Word of God.—*Phil. Pres.*

Many conjure by the words, "the Fatherhood of God and the Brotherhood of Man." These are precious truths, scripturally and spiritually apprehended, but they do not constitute a sufficient creed for either an individual or a denomination. There is need for at least the additional tenets, the Saviourship of Jesus Christ, the Renewing and Sanctifying Spirit, and an inspired Directory of Faith and Practice. Thus enlarged, humanity has a creed and life-basis ample for the life that now is and for that which is to come. These are the elements which make Christianity distinctive, and warrant earth's disenthralment from sin, and the final establishment of the kingdom of grace and glory.—*Ex.*

There are two things needed to a good sermon—good preaching and good hearing; and the second is often the more important of the two. A poor sermon may be blessed to us if we are in the right frame of mind, and will make the best of it. The poorest preacher uses sacred words, which may be a theme of profitable meditation if we will ask ourselves just what those words mean in themselves. The best sermon may be defeated by inattention, distraction, or idle curiosity as to the preacher's manner, language and the like. Paul probably preached as well at Troas as at any other point of his missionary journeys; but Eutychus, who fell asleep, got little good of the sermon, and just escaped neck-break.—*Ex.*

The following may be of help in the work, to ministers who have difficulty in remembering names and faces. "A man whose business required him to meet many people developed a remarkable faculty for always connecting the proper names and faces. "How do you do it?" asked a friend. "For a long time it was my strong point to call people by the wrong names," he answered. "But I found it wouldn't do. Folks didn't like it. I tried all sorts of plans, and at last hit on what you may call a queer scheme. Whenever I am introduced to a man I look him square in the face and force myself to imagine I see his name written across his forehead! And it works. I never see that man afterward without seeing his name too, written there as plain as day."

A native Christian in India said to an English traveller, "Ah, Sahib, Christ is all my hope; Christ is my rest-stone." At first the traveller did not feel the force of the words. Soon he learned that in that land hardens were not borne on carts or wagons, but on human heads or backs along the dusty road or streets, and under the blazing sky the burden-bearers bend under their loads. Resting-places are provided for them. Stones are set up along the dusty highway just high enough on which the weary man can rest his burden.

ONE STEP AT A TIME.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof.

There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come with it sufficient for its tasks or for its troubles.

"Let me be strong in word and deed
Just for to-day;
Lord! for to-morrow and its needs
I must not pray." —*Dr. Cuyler.*

HOW TO INTEREST THE CHILDREN IN THE BIBLE.

At that period of the child's life when reading is a novelty—when spelling out words of two syllables is an hourly delight—get him a Bible. I mean a good new Bible—a nicely-bound, well-printed volume, with type a child can bear to read, and with paper strong enough to bear handling. As you value his soul don't impose on him a musty old volume, the property of your grandmother, fished out of the garret with economical intent.

When you have bought his Bible (it is better to take him along with you and let him buy it out of his own purse), write his name in it, the date of his birth, and every date of interest in his life. This will help him to realize that it is his book and will prepare the way for the truth, which should be early taught, that the message in the book is a personal one.

This new Bible should have a place provided for it, and should be kept in its place, and it should be brought to family prayers every morning by the child himself. Let the morning lesson be chosen with reference to the young reader, who should now join in the alternative reading.

It is not necessary, however, that you should always select a passage that the child will understand. Children enjoy many of the Psalms, though they cannot comprehend them, just as some of us older people enjoy high class music which we cannot understand. There are passages which we can read with our hearts when we cannot read them with our heads; such passages you can always choose with safety, for your child's heart is as big as yours.

ut if children are to have an abiding interest in the book, they must read it elsewhere than at family prayers. For this personal reading preparation is necessary. Just as soon as a child is able to listen to a simple story he should be told the simple stories of the Bible. Tell them over and over until he can tell them himself. Then when he is ready to read his Bible turn for his first lesson to the narrative with which he is most familiar.

Let him discover for himself that it is the very story you have been telling him. Often this simple discovery will of itself bind the heart of the child to the book. When he has gone thus far your work is largely done. Let him go on with the stories, choosing them for himself under your eye, and do not be in a hurry to start him on another line; he can safely confine himself to the narrative portions of the book until he is old enough to explore beyond them for himself.—*Rev. E. L. Pell, in the Congregationalist.*

THE COMING PREACHER.

D. L. Moody, in an address not long ago, declared "the coming preacher will be an expounder." He referred to Spurgeon, Bonar, Dr. John Hall, of New York, and others who largely employ the expository method, seeking to bring out the truth of God's Word, and who draw large audiences and are successful in their work.

Whether the coming preacher will be such or not, the writer does not know; but he does know there is a large number of intelligent people in many churches who long for that kind of preaching.

I have listened to some recently which remind me of a commercial traveller who sat down to dinner at a hotel and was asked if he would have chicken soup. He replied in the affirmative, and it was brought. Passing his spoon through it several times, he said to the waiter, "is this chicken soup?" Being told that it was, he said, "Well, will you please take it out and have the chicken wade through it once more?"

Equally thin of Gospel truth seem some so-called sermons. In contrast therewith the writer has been permitted to listen this winter to modest, plain, loving expositions of the Gospels by Prof. Bosworth, of Oberlin, which have been interesting, instructive and helpful. If God's Word was oftener so set out, more would love and obey it.—*Phil. Pres.*

HEALTH AND PREACHING.

Of Dr. Joseph Parker it is said, "His bow abides in strength, because of the physical vigor he gathers in the care of his body, Clerical sore throat has no terrors for him. His secret is the use of cold water both inside and out. He says that if you want to have a throat to work with you must take a sip of cold water every five minutes before entering the pulpit. He believes in a cold water bath before preaching. He never speaks in the open air after preaching. Even should he meet a dear friend on the street, he passes him with a nod. He is even able to laugh at the thought of Blue Monday.

Surely, it is as much the duty of ministers to prepare the body for the pulpit as to prepare the mind. The true preacher preaches with the body as well as with the mind; and the most spiritually-minded preacher is painfully reminded that he has a tabernacle of flesh which will not allow him to forget its claims. Mere bodily vigor may profit little in the pulpit, but the body is the medium through which the mind must operate.—*Zion's Herald.*

UGHT CHRISTIANS TO PATRONIZE THE THEATRE ?

BY REV. DR. THEODORE L. CUYLER.

IN attempting to answer the above question, I shall speak of the *average* theatre and the general character of performances on the stage in this country. I do not deny that there are clean plays performed by clean actors, and that some Christian people may sometimes derive a pure intellectual enjoyment from witnessing "Hamlet" or some kindred masterpiece of genius impressively rendered.

Nor do I deny that there are many good people who would rejoice to have the stage, everywhere and always, a school of pure morals and ennobling influence. It is not the theatre as it ought to be that I am discussing, but the theatre as it is, and as a totality. The play-house is a popular institution; and as an institution does it deserve the moral support and the pecuniary patronage of the followers of Jesus Christ?

When the question was once up for discussion, my old friend, the late Dr. Howard Crosby, affirmed in his terse, blunt fashion that "the theatre is a nasty place"; and he confirmed his bold remark by a startling array of facts gathered during his long life in his native city of New York. Dr. Crosby was a minister of the Gospel, and some might contend that his point of view was too puritanical.

Mrs. Fanny Kemble Butler was, in her early life, a celebrated actress, and belonged to the most famous histrionic family that ever lived; in her later years she uttered a very emphatic condemnation of the general influence of the stage both upon its performers and its patrons.

The brilliant novelist, Mr. William D. Howells, has never been regarded as extremely puritanical; but a few months ago, in a leading literary journal, he said that while the theatre is often called a school of morals, "it is far oftener a school of immorals," and that it frequently teaches, by example if not by precept, infamous things and atrocious things.

Mr. Howells, with vehement earnestness, remarks: "If any pulpit vice were preached by mockeries of purity and appeals to lubricity such as we are used to in the theatre; if lying were inculcated, and passion put above duty; if revenge were taught as sometimes noble; if homicide were lightly invoked, and adultery treated as a comical affair, somehow the law would reach that pulpit, although the State professes to have no relation with the Church.

In like manner, if in any private school or college the humanities were imparted by a chair devoted to the study of those authors whose work befouls literature, the law would somehow intervene to prevent the mischief, although the effect might be logically blamed as a socialistic meddling with private enterprise. The theatre,

however, is left unmolested in almost any excess; ideas are enacted if not expressed there which are simply abominable. We all know it; we can prove it at any time; it is undeniable."

One of the reasons why a Christian should not patronize the stage is that it constantly unsexes women by presenting her before the public gaze in masculine attire. The common law forbids this elsewhere, and a woman who is detected on the streets in a man's dress will be subject to arrest by the police. Far worse than the assumption of a masculine dress is the well known fact that hundreds of women exhibit themselves on the stage in such a pitiless scantiness of attire as to outrage common decency.

Christian brother, would you like to see your own sister or any lady friend exposing herself in such a shocking plight? Yet when you enter the average play house you pay your money to encourage somebody else's sister or wife or daughter to make a sorry spectacle of herself for your amusement! "Be not partakers of other persons' sins" is a wholesome text for you to consider before you buy your ticket to the theatre; for whatever you pay the manager to present on his stage, you are, to a certain extent, responsible for. How any Christian lady can patronize an institution that degrades her own sex is an enigma for an honest conscience to solve.

If the theatre is a school of morals, as its defenders constantly contend, then the teachers in that school ought not only to learn their own lessons, but to bear the most high and irreproachable character. I do not affirm that every actor is immoral or every actress is impure; but I have no doubt that the best of them would confess that if they manage to preserve a delicate purity of heart they do so in the face of terrible temptations. A celebrated actress told a friend of mine that she "only enters a theatre to enact her own part, and has as little association as possible with the members of her own profession." An actor, who had quit the stage from conscientious convictions, once said to me, when we passed the play house in which he had often performed, "behind those curtains lies Sodom!"

It is notorious that a very large proportion of the plays presented in the average theatre contain more or less of immoral teaching; and the exhibition which the theatre makes of itself in the pictorial advertisements that cover the dead walls is enough to reveal its true character.

The theatre, as I have already remarked, is a public institution to be estimated by the sum total of its influence, just as the pulpit is. And if a follower of the Lord Jesus Christ bestows his pecuniary patronage upon the theatre, then is he to that degree responsible for it, and in a moral partnership with it.

There is an old and plausible theory that if Christian people would all agree to sustain an entirely unexceptional drama by unexceptional-

able performers, the theatre would be regenerated. It is a lamentable fact that this has proved to be an "iridescent dream." The experiment has not proved successful when fairly attempted.

The theatre manager is not a professional philanthropist; he "runs" his business simply and solely to make money. He produces what pays best; and if he can spice his evening entertainments with a plot that turns on some sort of sexual depravity, or burlesque of evangelical religion, or a shameless exposure of physical beauty, the temptation to fill his coffers is too strong to be resisted. The licentious stage and the Sabbath-breaking press are both conducted for filthy lucre; and the Christian who contributes to the support of either or of both is responsible for the spiritual mischief that they work.

A Christian needs recreation as much as any one else; but that recreation only is fit for a true Christian which makes the body healthier, the mind clearer and the immortal powers more vigorous. Whatever endangers self-purity and inflames evil passions is a sinful amusement. Wherever a servant of Christ cannot take his Master with him, he has no right to go; wherever he cannot ask a blessing on his pleasures, he has no business to be. Let him try this simple test on the average theatre, and he will find that the outside of the play house is the right side. There are certainly enough innocent and wholesome recreations without venturing upon one of doubtful morality—much less upon one which has wrought spiritual shipwreck upon thousands of souls. If the theatre has not helped many toward heaven, it has assuredly been to multitudes, especially of the young, a gateway to perdition.

Jesus Christ commands his followers to "come out and be separate." He drew a sharp, distinct dividing line between the "walking in the Spirit" and fulfilling the lusts of the flesh—between the pleasures of sin and the pleasures of a clean heart and a useful life. There is a tendency in these self-indulgent days to reduce this line to a mere chalk mark easily rubbed out! And when that dividing line is entirely effaced, then the nominal Christian and the people of the world can dance together in the same ball room, sit together around the same decanters of wine, and occupy adjoining boxes in the same theatre! How long will it take for such a Christianity to convert this world to the service of God?

Brooklyn, N. Y.

A STRANGE COMPACT.

ONE day two college classmates were talking jokingly about death and the inevitable tombstone inscriptions that they thought too often misrepresent character. They considered themselves quite the equals in good morals of the best men with whom they were acquainted, and as deserving of laudatory epitaphs as the

silent men whose virtues in life are proclaimed in our graveyards.

"I am willing to stand by anything I say or do in this life, and hereafter, as well," said the younger of the two. "I am sure I am as good as the average man, to say the least."

"That, I think, is beyond dispute," answered his friend. "Our lives and words show what we are to-day. The future will also show what we are then. But I've been thinking while we have been laughing, and am inclined to make a suggestion. It is this: suppose we make an agreement—that is, if you are willing to stand by your words—that it is our wish that the last sentence we utter in life shall be the epitaphs to be placed upon our tombstone."

"Agreed!" cried the other, hastily and almost without thought, and they at once drew up their agreement in legal style.

Years passed. The two drifted apart. Their strange compact lost its significance, and was almost forgotten.

One day the elder of the two took up a paper and read the announcement of the death of his friend. Then he remembered the contract. He found the agreement, put it into his pocket, and took the next train for the place of his friend's death.

He found that the dead man had been a widower for some years. The visitor was cordially received at the house of mourning by an only child, a son just growing into manhood.

"Do you know what your father's last words were?" asked the newcomer.

"No, sir; he died suddenly of apoplexy, in his store."

The friend went to the store. There he put the same question. An embarrassed silence answered him. He insisted on a reply, stating that he had good reasons for making the request. The head clerk then took him apart and explained:

"Your friend died in his office in a fit of anger. He was unfortunately given to violent attacks of temper, and I suppose at this time it was the rush of blood to the head that carried him off. He had just received a letter, stating that a customer had failed who was owing us a large bill. This made him furious, and he began to curse. I hesitate to repeat them, sir, but if you feel that you must insist upon it, his last words were—"

The white-haired man whispered a blasphemous sentence in the shocked ears of his listener. To have engraved it upon a tombstone would have blasted the dead man's name with absolute dishonor.

Very greatly moved, the visitor took the agreement from his pocket, and with trembling fingers tore it into tiny bits, and put them into the fire. Under these circumstances it was impossible for him to carry that declaration to the house of mourning.

He buried his friend. Then he went home. The moral shock he had received and the thoughts that followed gave life a serious meaning to him. Death now took upon itself the office of judge. It assumed control of his thoughts, and caused him resolutely to set a guard upon his lips.

Weeks passed. His self-restraint ripened into habit, and took on a higher moral purpose. New views came to him of God and his own relations to men. His words ere long became the expression of reverent sentiment, and his character assumed unconsciously the attitude of sincere, upright living. Changed, enlightened, purified, he has entered a higher plane of life.

Could words from the dying lips of such a man shock the living and bring dishonor to the dead?—*Ex.*

International S. S. Lessons.

DAVID'S GRATITUDE TO GOD.

13 September.

Les. 2 Sam. 22 : 40-51. Gol. Text, 2 Sam. 22 : 2.
Mem. vs. 47-50. Catechism, Q. 79, 80.

HOME READINGS.

M. 2 Sam. 22 : 1-25. *God's Goodness to David.*
T. 2 Sam. 22 : 26-51. *David's Gratitude to God.*
W. 2 Sam. 23 : 1-23. *David's Last Words.*
Th. 1 Chron. 28 : 1-21. *The People Exhorted—Solomon Encouraged.*
F. Deut. 32 : 1-14. *"Greatness Unto Our God."*
S. Psalm 92 : 1-15. *A Good Thing to Give Thanks.*
S. Psalm 27 : 1-13. *"The Lord is my Light."*

Time.—About B. C. 1018-1015, not long before David's death.

Place.—Jerusalem.

- I. Gratitude for Victory. vs. 40-43.
- II. Gratitude for Power. vs. 44-48.
- III. Gratitude for Deliverance. vs. 49-51.

The Chapter from which our lesson passage today is taken is almost identical with Psalm 18, which should be read in this connection and the slight differences noted. It was written by David and constitutes a hymn of thanksgiving to God for His deliverance of David from his enemies, and for the great victories by which he had been enabled to spread and firmly establish his kingdom. The whole chapter should be carefully read, though our lesson embraces only the concluding portion of it, in which the destruction of David's enemies, his deliverance from internal dissensions and the firm establishment of his dominion are especially mentioned, with a final ascription of praise to the living God. In Rom. 15 : 9, St Paul quotes verse 50 of our lesson, to show that the admission of the Gentiles to the blessings of salvation was prophesied in the Old Testament.

LESSONS.

1. It is God who gives us victory over our enemies.
2. It is only through God that we can be delivered from sin's strifes.
3. We can rise to influence and power only through God's help.
4. Our God is the living God : he is our rock and refuge.
5. We should express our gratitude in praise.

DESTRUCTIVE VICES.

20 September.

Les. Prov. 16 : 22-33. Gol. Text, Prov. 16 : 25.
Mem. vs. 25-27. Catechism, Q. 81.

HOME READINGS.

S. Rom. 13 : 7-4. *"Put Ye on the Lord Jesus Christ."*
M. Prov. 16 : 1-17. *Virtues and Vices Contrasted.*
T. Prov. 16 : 18-33. *Destructive Vices.*
W. Prov. 20 : 1-15. *Wine a Mocker.*
Th. Prov. 23 : 15-23. *Be not among Winebibbers.*
F. Prov. 23 : 22-35. *Woes of the Wine Cup.*
S. Rom. 12 : 1-21. *Christian Duties enjoined.*

Time.—B. C. 1000.

Place.—Written at Jerusalem.

- I. Ways that end in death. vs. 22-25.
- II. Men who do evil. vs. 26-30.
- III. Lives that bring blessings. vs. 31-33.

A proverb is a short sentence which expresses an important truth in a striking and forcible manner ; a trite saying ; a parable. Of Solomon it is said (1 Kcs. 4 : 32) that he spoke three thousand proverbs, and those contained in the book of Proverbs are probably a selection from them. This book is universally ascribed to Solomon. It is probable that he himself selected and edited the sayings contained in the first twenty-four

chapters, and that those in the remaining chapters were added by other hands. Prov. 25 : 1. There are said to be thirty-five direct quotations from this book or allusions to it in the New Testament. For example see Prov. 25 : 21 ; Rom. 12 : 20 ; Prov. 3 : 34 ; Jas. 4 : 6 ; 1 Peter 5 : 5 ; Prov. 10 : 12 ; 1 Peter 4 : 8 ; Prov. 24 : 29 ; Rom. 12 : 19. The chapter from which our lesson is taken counsels the observance of certain moral virtues and warns against the contrary vices. Read carefully the entire chapter and the Home Readings.

LESSONS.

1. We should seek wisdom and avoid folly.
2. We should shun the ways that end in death.
2. We should live to do good, not to stir up evil.
4. We should lead others to good ways, never to evil.
5. We should learn to be slow to anger.

REVIEW.

27 September.

Les. 2 Sam. 2 : 22. Gol. Text, Rev. 18 : 10.

HOME READINGS.

M. Sam. 2 : 1-11 : 5 : 12. Lessons I., II.
T. Sam. 6 : 1-12 : 7 : 4-16. Lessons III., IV.
W. Sam. 9 : 1-13 : 10 : 8-19. Lessons V., VI.
Th. Psalm 32 : 1-11. Lessons VII.
F. 2 Sam. 15 : 1-12 : 18 : 9-33. Lessons VIII., IX.
S. 1 Chron. 22 : 1-16. Lesson X.
S. 2 Sam. 22 : 40-51 ; Prov. 16 : 22-33. Lesson X., XII.

Who was the first king of Israel?
For what did the Lord reject him from being king?

Who was anointed to succeed him?
How did Saul regard David?
What did he seek to do to him?
Who was David's faithful friend?
What was David at last compelled to do?
How long was he in an exile?
How did Saul die?
What did David do when he heard of Saul's death?

Who at once proclaimed David king?
Where did he reign?
What rival kingdom was set up?
Where?
What happened after Ishbosheth's death?
What city did David then make his capital?
From whom did he take it?
Where was the ark of God for many years?
How did it come there? 1 Sam. 7 : 1.
What did David now undertake to do?
What happened?

What was then done with the ark?
When was it finally brought to Jerusalem?
What did David build in Mount Zion?
What else did he propose to build?
What message did he receive from the Lord through Nathan the prophet?

What did the Lord promise concerning David's son and kingdom?
To what other kingdom greater than Solomon's did this prophecy also refer?
To whom did David show special kindness?
For whose sake did he do this?
Over what region did David extend his dominion?

In the midst of David's prosperity what did he do? Lesson VII.
How was he brought to realize and confess his sin?

What two psalms did he write at this time?
What is the nature of Psalm 51?
What does Psalm 32 teach?
Who instigated a rebellion against David?
What did David at first do?
Where did he flee?
Why did he flee?

Where was the decisive battle fought?

What became of Absalom?

How did his death affect David?

What was the condition of David's kingdom after this rebellion was subdued?

To what did he specially devote himself in his last days?

Which of his sons was selected to succeed him? What did David charge Solomon to do?

What charge did he also give to the princes of Israel?

What had the lord promised concerning Solomon?

What acknowledgment did David make as to all his deliverances and successes?

How did he show his gratitude?

What return did he promise for all God's goodness to him? Lesson XI, v. 50. What apostle quoted these words? Rom. 15: 9.

Of what great kingdom was the kingdom of David and Solomon but a feeble type?

SOLOMON ANOINTED KING.

4 October.

Les. 1 Kings, 1: 28-39. Gol. Text, 1 Kgs. 2: 3. Mem. vs. 28-30. Catechism, Q, 39-41.

HOME READINGS.

M. 1 Kings, 5-27 *Adonijah's Usurpation.*
 T. 1 Kings 1: 28-39 *Solomon Anointed King.*
 W. 1 Kings 1: 40-53 *The Conspiracy defeated.*
 Th. 1 Chron. 29: 1-19 *David's Thanksgiving.*
 F. 1 Chron. 29: 20-30 *David's Death.*
 S. Psalm 92: 1-15 *The Righteous Shall Flourish.*
 S. Acts 2: 22-36 *Jesus Made Lord and Christ.*

Time.—B. C. 1015. Places.—Jerusalem; Gihon.

I. Bathsheba Assured. vs. 28-31,

II. David's Officers instructed. vs. 32-35.

III. Solomon Anointed. vs. 36-39.

David was now about seventy years old. Adonijah, his eldest living son, who seems to have been greatly indulged, taking advantage of his father's age and weakness, made a treasonable attempt to usurp the throne. In this he was aided by Joab, David's commander-in-chief, and by Abiathar, the high priest. Nathan, the prophet, counseled Bathsheba, the mother of Solomon, to promptly inform David of Adonijah's conspiracy. While she was speaking with the king, Nathan himself came, and confirmed her words. By David's command, Solomon was immediately anointed and proclaimed king and placed upon the throne. He was enthusiastically acknowledged by the people. Adonijah was pardoned by Solomon on his promise of future good behavior.

LESSONS.

1. It is a great sin for a son to plot against his father.

2. We should always faithfully keep our promises to others.

3. It is a high honor to take a good father's advice.

4. Every boy should resolve to live a noble, kingly life.

5. Christ is our King, and we should obey and honor him.—*Westminster Ques. Book.*

POWER OF THE GOSPEL.

The other day we heard of a young man, who had begun a course of thievery from his employers, being so impressed with a sermon on the case of Zaccheus that he immediately went and confessed his thefts to his employers and restored, if not fourfold, yet what was required. He is now using all his energies though pursued by a kind of persecution, to make known that gospel which saved him. So the gospel has lost none of its power. It is the "power of God unto salvation to every one that believeth."—*Christian Instructor.*

Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows. This last receipt is the best one. It is all very well to say, "Do right, and you'll be happy; But there is something more than that needed. We must let the spring of our lives be in Christ, letting His Spirit guide us in all we do.—*Dr. T. L. Cuyler.*

A CHRISTIAN IDEAL.

Revenge is human, but mercy is divine. To return evil for evil may be considered manly, but to forgive, and to do good to the person forgiven, in God-like.

You are called upon to be like Jesus, who was meek and lowly, and who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.

It might be difficult in every case to act out this gracious spirit, but it is a nobler work and a higher triumph to conquer self than to conquer your enemy; and He whose spirit you cherish, and whose rule you follow, will give you all the help that you need.

The best way to adorn the doctrine of God your Saviour is to let it flower and fruit in this beautiful forgiveness of disposition. Triumph over the pride and selfishness of your own nature, and you will conquer with your kindness when you can conquer in no other way.—*Hugh McMillan, D. D.*

"I WON'T BE A DRUNKARD!"

It would be difficult to find the man who began to cultivate the appetite for strong drink who had any idea of ever becoming a drunkard. At first he looked with undisguised contempt upon the fellow who could not "control himself." He could take it or leave it alone, just as he chose; and this was his conception of the man. That is one of Satan's strongest arguments. "Be a man! If you want a drink, take it, but don't take too much." Starting out on that principle, the young man may soon find himself a slave to an appetite over which he seems to have no control.

It does indeed seem as if there were more "devil" in strong drink than in any other single species of temptation. It may almost be called a condensation of Satan himself.

The Japanese have an adage which is most expressive, and shows that the final effect of intemperance is the same, whether in America or in the "sunrise kingdom." They say that "first, the man takes a drink; then that drink takes another one, and then the devil takes the man."

The road of intemperance is certainly a "short cut" to Satan. The moment a young man raises the intoxicating cup to his lips, that instant he has stepped into the devil's domain. It matters not what his motive is. It may be simply to avoid being laughed at, or to appear friendly, or to avoid giving offense to an host. Whatever it is that induces him to take his first drink of wine, or of beer, that suffices to introduce him into the realm of Satan.

Don't forget to pray for the drunkards.

Don't forget to pray for those who are on the road to a drunkard's life.

While you are praying, don't forget those who have not yet met and resisted their first temptation. It marks a crisis in one's life. If "endured" it will result in strengthened character; but, if yielded to, God only knows what the end may be.

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HOW GOOD HABITS COME.

It is easier to do well, as it is easier to do ill, when we have the habit of so doing. But the habit of ill doing requires less effort than the habit of well doing. Even without effort we fall naturally into the way of being wrong and doing wrong. Going down hill is always the easiest way going. But well doing requires effort; for it is up-hill work. As Hooker says: "The constant habit of well-doing is not gotten without the custom of doing well; neither can virtue be made perfect but by the manifold works of virtue often practised.—S. S. Times.

FORCE OF HABIT.

It was a quaint and singularly wise remark by a modern essayist that no one's example is so dangerous to us as our own, for when we have done a certain thing once, it is so much easier to do it again. It is the first step which counts in evil, as well as in good. The tendency of human nature to form habits, to run in grooves, is one of its most marked characteristics.

Fortunately for us, it has its good side, as well as its bad side. If we can only too easily form a

habit of petulance, of ill temper, we can also, by trying, form a habit of self-control, and each fresh victory over ourselves is easier than the first. A habit of application is, it would be safe to say, of as much importance to almost any great man as is his genius, not that any amount of application can make a dull man brilliant, but that without steady application a brilliant man might almost as well be dull, as far as anything that he is likely to accomplish is concerned.—Ez.

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