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The Presbyterian Record.

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No. 1

THE NEW YEAR.

MAN "turns over a new leaf" with the New Year. It is a leaf of purpose and action. God turns over a new leaf also. It is the leaf of opportunity and responsibility. Man turns the new leaf for himself. God turns it for man. The leaf that man turns for himself is a matter of choice. In the leaf that God turns, the only choice left us is what shall be written upon it.

As each new leaf of a copy-book is turned, it is fair and clean. Its appearance when finished depends upon the will and care of the learner. A book is often much the same from first to last, the same defects running through page after page. In others there is steady improvement, the defects are remedied, line after line growing better until it is like the copy.

Each New Year is a fresh, unsullied leaf, with the same blessed pattern, the Man of Nazareth, as our copy. With some, each page, on review, presents the same defects, the same sins and shortcomings outstanding year by year. Others make steady progress; defects disappear, old sins are conquered, beauties develop, the character becomes more fully rounded, in trust, patience, kindness, and love, growing more into the likeness of Christ.

With what interest a true teacher views each page as it is written. With infinitely greater interest does our Father look upon the leaf just closing in our lives. Do we see much in it unlike the copy? He sees far more. Does it seem ill-written to us? Much more so to Him. But in His infinite patience and kindness He is turning over for us a new leaf, and with yearning tenderness setting before us once more the perfect pattern, and urging us to copy it; and when we feel our helplessness, He, by His Holy Spirit, takes our weak, unsteady hand, as a teacher sometimes does that of a child, guiding it more evenly across the page.

This new leaf is one of responsibility as well as opportunity. For the blots and blur, the defects and excesses, the sin of omission and commission, with which we disfigure that new fair leaf now turned, we must give an account when our life books are closed and God's books are opened.

Resting upon the death of Christ as atonement for our sins, looking to His life as the perfect pattern, guided by His Holy Spirit, may the turned-over leaf be a closer following of the copy, than those that have gone before.

"WHAT OF THE NIGHT?"

In What is to be none can tell. What has **Turkey** been is dark and horrible; a succession of butcheries in which nigh 50,000 Armenians, solely because they call themselves Christian, have been massacred by the Turks. Large districts are pillaged, and some half a million of Armenians, with little food, clothing, or shelter are facing winter and want. Europe looks on Britain anxious to stop the carnage, but hindered by the jealousy of others who fear she might be a gainer thereby.

God can bring good out of very bad things. No jealousy of powers can stay His hand. Meantime the guilt lies with those who selfishly obstruct the hand of human mercy and justice.

One of our ministers now in Mt. Lebanon, writes to the **RECORD**, under date 18th Nov. "Somehow I feel safe, yet rumour of the most disquieting character are in free and quick circulation. The muleteers (carriers) for days past have not dared, and dare not now go, either to Damascus in the East, or to Mediterranean ports West, for the government is forcibly seizing upon every mule or other beast of burden to convey soldiers and camp equipments to Hauran, with a view to subdue the Druzes, which are said to be demolishing Mohammedan villages, east and south of Damascus.

You are aware that the native papers dare not publish a word about any such matters, and private friends in those places choose not to risk referring to disagreeable matters, even in private letters.

Mount Lebanon is comparatively well off politically, nevertheless justice has to be bought at exorbitant prices from the evermore hungry officials, and no one, unless he be a Mohammedan, need try to resist anybody who is under the Maronite or Papal hierarchy's protection."

In Scripture speaks of "the sow that **New York.** was washed," and her after-doings. In New York, after exposures of corruption, to which it would be "difficult to find a parallel, even in Turkey," and after a year of better things, comparatively pure government, etc., at the recent municipal elections, the better classes divided on minor points, the baser sort gathered in strength, and once more won at the polls. It does not mean a return to the barefaced wrong of a year ago, for the police is under different control, but it means a triumph for the powers of evil, which shew that unbroken unity and eternal vigilance on the part of all good citizens is the price of good government.

In On November 2, at Texcapas, a small **Mexico.** Mexican town inhabited by Indians and half-breeds, six men, three women and an infant, ten in all, were burned to death as heretics.

They had been seized without warning in the quiet of their homes at the dead of night, and rudely hurried to the jail on a charge preferred against them by the town judge, that they were enemies of the faith, and heretics whom God, through his holy saint (the Virgin Mary) had ordered to be consumed by fire.

The were kept in jail for a time, and on Saturday, 2 Nov., the jail was set on fire, and they were burned in it.

As soon as the news reached Molongo, the principal town in the district, the municipal president, with sixty armed men, went to Texcapas, where they found everybody in the public square executing grotesque dances around the ruins of the jail, in honor of the Virgin of Guadalupe.

The judge claimed that he had done right; that God had wrought miracles to confirm what the Virgin had told him in the vision; that the earth had trembled and the trees had bowed themselves to the earth in shame. The people, who believed him, seemed to have gone mad, and threatened with death the authorities when they were making arrests. Twenty-one persons were put in irons and taken to Molonga to be tried.

Here, on our own continent, in the year 1895, is darkness, guilty as it is deep. Where lies the blame? Two things are responsible for it: (1) The spirit of intolerance which marks the teachings and practices of Rome in countries where she has supreme power; and (2) The dense ignorance which she permits and encourages in such places.

This dark, sad scene is an additional call to earnest work in giving to the people the Bible in their own tongue, the only charter of light and liberty. This is the work of our French Evangelization Scheme.

TITHING EXPERIENCES.

I would like to hold another experience meeting for a few months in the **RECORD.** Will those who have tried "tithing" kindly write, stating how they were led to it, and what they think of it, signing their names? The names will not be published.

A "Pine Hill Boy" Sends his experience in substance as follows:—"I was ordained five years ago. On settlement my wife and I consulted as to the adoption of the tithe. We had read a pamphlet on 'What we owe and how to pay it,' by Layman, 310 Ashland ave., Chicago. We decided to give the tithe and to economize. We have done both hitherto. We have had sickness and medical expenses. We have paid a life insurance policy in an old line company, our rates to the Aged and Infirm Ministers' Fund and Widows' and Orphans' Fund, and have paid some that was owing at the outset. We have had to practice the most rigid economy, but we are thoroughly satisfied with the tithing system, and talk it and preach it. It has been a great blessing to us personally, and we believe it has developed the liberality of our congregation."

From the Pacific. From Victoria a gentleman writes:—"I have practised the tithing system for 12 years or more. The then pastor of our Church was very earnest in this matter, practised it himself, and referred to it very often in his sermons, in such a business-like way, that I was led to have a conversation with him on the subject, with the above result.

"My experience has not resulted in great financial success as yet; for I have often been in hard straits, especially these last two years of general depression; but, considering all the circumstances, I am satisfied that hitherto hath the Lord helped me, and I trust Him for the future, succeed or fail.

"The knowledge that I am doing my duty in thus acknowledging that I hold my business as an agency from God, prevents much worry, for I recognize the fact that if I am only an agent, the proprietor has a perfect right to remove me when and wheresoever He will.

"It is also a satisfactory solution of the question of giving. Of all the money I draw for household expenses, and all I receive in contra accounts for that purpose, I put aside one-tenth (or its equivalent in cash), and out of that fund pay out for all religious or benevolent purposes. If an unexpected call is made, and the object commends itself, I give, if there is any of the fund on hand.

From Paul. Upon the first day of the week let every one of you lay by him in store as God hath prospered him.

UNIFORMITY IN PUBLIC WORSHIP.

Editor of RECORD :

DEAR SIR,—The General Assembly in June last appointed a committee "to consider the whole question of Uniformity in Public Worship" in the Presbyterian Church in Canada, and report to next Assembly. This Committee met in Montreal on the 26th of November last. I have been requested by them to prepare a statement regarding their action in the matter, with your kind consent to be laid before all the members of the Church in the pages of the RECORD.

To prepare the way I issued a circular on September 1st to all the members of the Committee, asking them to send me their opinion regarding such particular points as would naturally come under the notice of the Committee in terms of the Assembly's remit.

The Committee consisted of 17 ministers and 12 elders. Of these, 14 ministers and 5 elders sent replies more or less full. These show that there is much interest among the members of the Committee in this matter. They also show, on the whole, a great degree of unanimity in sentiment; while there is a difference of opinion very decided on some point, which undoubtedly reflects correctly, if not proportionately, a like diversity of view existing among the members of the Church generally.

In addressing themselves to the work before them, the Committee were deeply impressed with the importance of their task, connected as it is alike with fundamental principles in Divine worship, the history of the Scottish churches, and the directing and fostering of the Christian life in its outward expressions in united worship. Their responsibility they saw to be grave; and they were convinced that whatever is done must be done with care, without haste, and with a proper regard to the usages of the past, so as to carry with the Church Courts the sympathy, judgment and conscience of our people generally.

The material necessary for the work is abundant. Other Reformed churches, as well as the Scotch Church, from the Reformation to the present day, have given much attention to the proper conduct of public worship; and no part thereof was overlooked, as is apparent from the history of the several churches. Of late, interest in the question has been revived in Scotland, and the associations of the Established, United Presbyterian, and Free Churches, have, in their publications, done almost all that is required to set the question before the Church in clear light. Besides these, several small books have been written, fully and freely discussing the subject.

It is admitted that in Canada there is much diversity in practice, especially in connection with the dispensation of the Sacraments. By

many ministers prepared services are used, taken from at least four different books. This is not desirable; but it shows the expediency of having a service book prepared, which may serve as a model, or, if the minister and people prefer, may be used on these solemn occasions. If this is not done, very soon an undesirable diversity will be established, tending seriously to interfere with the edification of many worshippers and distracting attention by the novelty of practices here and there introduced. How best to meet this state of things, by providing wise guidance, is the question now to be considered.

1. The first point considered by the Committee was: What order of service is most suitable for public worship ordinarily on the Lord's day? The answers to this question show virtual unanimity, so far as the parts of the service are concerned.

There are, however, differences as to the order of the parts. The answers in many cases give the order used by the writer; and we know that two Presbyteries have prepared an order of service for the use of congregations within their bounds. The differences are mainly such as these: Shall the service begin with prayer or a doxology? What shall be the number of prayers, and how shall the several parts of prayer be taken up? Where should the Lord's Prayer come in—by itself or at the close of another prayer? When should the offering be given—before or after sermon? When should pulpit notices be given? Should a portion from both the Old and New Testaments be read at each service, and where should they come in?

In the opinion of the Committee there should be no difficulty in preparing an order of service which should be generally acceptable throughout the Church. It was also thought that the service should not generally extend beyond one hour and twenty minutes; rather should be shorter. The Committee, therefore, appointed a sub-committee to prepare an order of service for general use, understanding that some parts should be omitted where the service requires to be shortened. The Committee also was instructed to see that a proper proportion of time be assigned to each part of worship.

2. The second question had reference to the responsive reading of appropriate portions of Scripture; the audible recitation of the Lord's Prayer by the people accompanying the minister; also of the Apostle's Creed, and the reading publicly of the Ten Commandments. Some object to responsive reading as incompatible with the intelligent use of Scripture, and often tending to destroy its sense. The audible repetition of the Lord's Prayer was generally approved of; also the use of the Creed and the Ten Commandments from time to time, particularly in connection with the observance of the Lord's Supper, as was the usage of the Church in former times.

In this connection regard must be had to the fact that in many Sabbath-schools, Christian Endeavor and other meetings, united audible prayer and responsive readings are already established, so that the younger portion of our congregations are becoming familiar with, and perhaps partial to these things. Then an idea is very prevalent that the people should take some part outwardly in the worship of God, and that the whole service except the singing should not be left to one man, that is, the minister. These practices and this feeling call for guidance and wise direction.

3. The third point considered was the preparation of a Directory on lines similar to those of the Westminster standards. It was felt that a revision at least is called for, so that antiquated references may be removed, and the directions be made more in harmony with the circumstances and requirements of this age.

The American Church some years ago took action in this direction, and the Federated churches of Australia have also provided what suits their circumstances. The Committee, however, thought that this cannot be successfully done until the order of service for worship in the congregation and for the administration of the sacraments has been agreed upon. Nevertheless, the all but unanimous opinion expressed is that the Directory should be revised and adapted to the circumstances of this age.

4. As to the administration of the sacraments, and the solemnization of marriage, it is the general opinion that model services should be prepared, to be submitted to the presbyteries of the Church for their sanction. Particularly it is felt that in Baptism more solemnity and a further statement of the doctrine of Baptism, of the obligations of parents, and of the relation of the children of Christian parents to the Church, than generally obtains, should be secured. The use of a Form, particularly requiring a profession of faith and the Baptismal vows, would tend to this, and make it apparent that it is the Church, as a whole, and not the individual minister or congregation, that admits the persons baptized into the communion of the visible church. It might not be amiss, also, to have a form of service recommended for receiving catechumens to full communion. It was also felt that a model service for administering the Lord's Supper would be of great use, by preventing the introduction of irrelevant matter, and of the omission of what is essential.

Here, also, it must be remembered that printed forms are, on such occasions, even now largely used; while these forms differ widely from each other. As to marriage, a form, it was thought, would be of use. Also, many favor a service for Burial of the Dead. In these matters there is a very general and wide departure from the unostentatious practice recommended in the West-

minster Directory, and more uniformity of practice seems to be desirable.

5. It was very generally felt, (indeed there were only two exceptions,) that no Liturgy, in the common meaning of that word, should at present be contemplated. At the same time it might be well to recommend the use of service books, with appropriate prayers by ministers, *not slavishly nor necessarily read*, but with a view to enriching and varying the public worship of the sanctuary.

Then it was deemed wise to have a service-book prepared, for use in new settlements or other localities, or by persons travelling or during vacation, where there is no church within reach, so that in the absence of a minister a company of believers may unite in worship and edify one another.

To secure the preparation of the forms above referred to, a sub-committee was appointed with instructions, as far as practicable, to follow the usages and practice of the Presbyterian Church in its best and purest times, at the same time having regard to the demands of to-day.

The sub-committees are to report to the Convener before the 1st of March, if possible, and their reports are to be sent by him to the members of Committee for their careful consideration. Another meeting will be held before the meeting of the General Assembly, when the final report will be drawn up.

JOHN LAING.

The Manse, Dundas, Ont., }
December 10, 1895.

Mr. Flemming's Letters. In connection with the above statement, Mr. Sandford Flemming, the Chancellor of Queen's University, who is a member of the Committee on Uniformity of Worship, is writing a series of three letters which are appearing in *The Presbyterian Witness*, *The Canada Presbyterian*, and *The Presbyterian Review*, in some, if not all of them, during the weeks ending 22 Dec., 29 Dec., and 4 Jan.

In the first letter Mr. Flemming presents a clear, concise statement, in advocacy of such change in our mode of public worship as will give the congregation a larger part both in the service of prayer and in responsive reading of the Scripture. In the second letter he gives a historical sketch of what other Presbyterian Churches in Britain, Australia, and the United States, have done in this direction. In the third he enters more fully into a consideration of the improvements that might be made in our Church along the line proposed.

The two chief points proposed by Mr. Flemming are: (1) The use of Scripture selections for responsive reading, and (2) the use of a book of prayers, not as a liturgy, but from which appropriate selections might be made.

Mr. Flemming shews that this change would be no innovation, but a return to the practice of the Presbyterian and Reformed Churches of other days. The letters are concise, clear, and deeply interesting, and should be carefully read and pondered.

OUR YOUNG PEOPLE.

BY REV. DR. DICKSON, GALT.

THE Young People belonging to all our congregations, from the Atlantic to the Pacific, born of parents of every nationality, but joying to be called "Canadians," these are the hope of our Presbyterian Church in Canada.

My dear young friends, you stand at the gates of life looking out into the future—full of hope as you look. And there rise to your minds, and there fill your imaginations, visions of glorious possibilities; visions bright with promise of the beauty of holiness, the strength of well digested knowledge, and the mighty influence of a righteous character. Living as you are, under the light of the Word of God, in an atmosphere of praise and prayer and worship, having good Christian examples before your eyes, and planted in God's House and watered by all the living streams that rise in it, you occupy a vantage-ground which places you under heavy responsibilities to the Lord and to Church and to the world. Each of these expect much from you. You have a goodly heritage. How shall you use your heritage? How shall you discharge your responsibilities? By *being all* that you are, and by *employing all* that you have, for Christ and the Church.

Much has been done for you. You have been baptized in the name of the Father, the Son, and the Holy Spirit, and your parents have sought to bring you up in the nurture and admonition of the Lord; and so, have instructed you, corrected you, and trained you, that you by the grace of God have been fashioned to goodness. But goodness comes not wholly of outward impression, it must spring from within. The will must consent, and the heart must move, and the whole man must obey. You must take action yourselves. All the godly up-bringing and Christian culture you have enjoyed have been to reach this end. I beseech you therefore by the mercies of God that ye present yourselves a living sacrifice, holy, acceptable to God, which is your reasonable service.

Act now on your own responsibility and believe on the Lord Jesus Christ as your personal Saviour. Accept Him. Give yourselves to Christ. Listen to Him as the great Prophet. Obey Him scrupulously as your lawful King. Let Him take control of your life. Let Him be to you "*Bread*" to feed your hungry Souls, "*Water*" to quench your spiritual thirst, "*Light*" to chase away your darkness, "*Life*" to quicken your dead natures. In Him dwelleth all the fulness of the God-head bodily, and ye are complete in Him.

At the outset get clear ideas of your relation to Christ. He is a Saviour, not a helper merely. He is a lawgiver, not one who gives opinions or offers suggestions simply. He is the Son of God from heaven incarnated in Jesus of Nazareth the

Son of Mary. He is the one Mediator between God and man, partaking of the nature of both, and so able to enter into the feelings of both, and sympathize with both. In Him we find God and see the Father. He who trusts in His blood is made nigh to God, and is reconciled to God, and has the forgiveness of sins, and is a Son of God. As we sometimes sing in that sweet hymn this advice:

"Blessed Jesus would'st thou know Him?

O, how He loves!

Give thyself entirely to Him, O, how he loves!"

So do. This is what is needed, entire surrender to Jesus. Give thyself entirely to Him, and then you will realize the joy and blessedness of peace with God. Do it at once. Do it even though you tremble and fear and are full of questionings in doing it. Do it. It is faith that saves. Not mighty faith, not great faith, not unquestioning faith—but faith—a little faith receives a whole Christ. Begin the year with Christ as your Lord. And thereafter begin each day with Christ. Let the tens of thousands of our young people in our Israel stand up for Jesus, and what an army of soldiers we shall have to fight for Christ's Crown and Covenant!

This being done, then get as thorough an acquaintance as you can with the Word of God. Read it every day. Take the first psalm as your encouragement in this. If you have not yet memorized the Shorter Catechism, seek to master it as soon as you can. It is a treasure of truth. As you go on in life, it will open up to you as a rosebud opens in the sunlight. In memorizing it you may not understand it, but life will, through the Spirit, interpret it. It will keep you from drifting into all kinds of delusions, and it will save you from being taken in all sorts of sophistical snares. It will give you a keen sense of sound doctrine and a true love for the beauty and majesty of Divine truth. It will preserve you from many subtle errors. It will strengthen you intellectually, spiritually, and morally.

And lastly—obey the truth. Do it. Never forget this. Christ is the author of eternal salvation to all them that obey Him. Mark well, "them that *obey* Him."

Begin with these. Have you ever examined the photographs of any person taken at different periods in his life; infancy, childhood, youth, and manhood? The same features are found in every picture, but as he advances they are coming out into clearer distinctness, into more marked strength, into greater refinement, into a lovelier beauty—if he be good. And the opposite is true if he be bad. Let Christ be your ideal!

My young friends, Jesus, and the Church, your Christian parents, your minister, and the godly people who know you, are looking for and praying for your growing up into Christ in all things, who is the Head. May there be no disappointment found in you.

Our Home Work.

The Presbytery of St. John has agreed to issue a monthly, to be called "*The Church and Home.*"

The Kirk, Pictou, N.S., burnt some two years ago, has been rebuilt, and was opened a few Sabbaths since.

A fine new church was opened at Glace Bay, C. B., 8th Dec., by Rev. Dr. Robertson, Moderator, of Assembly, who has been visiting congregations in C. B., and N. S., in the interests of H. M. work in the North West.

The congregation of St. Paul's, Victoria, B.C., having recently been raised to the status of an augmented charge, extended a unanimous call to Rev. D. MacRae, who started it as a mission six years ago, and has since been in charge of it, and was regularly inducted as its pastor 16 Dec., building his own congregation.

Twenty-five years ago the Kirk S. S. Association, Hx., organized S.-schools at Richmond and N. W. Arm. Soon a congregation was formed. Fourteen years ago they were separated. Richmond, at first augmented, has for years been self-supporting. N. W. Arm, wrought as a mission station, is to be united with Rockingham in charge of an ordained missionary.

The Mormon Settlement. It is estimated that at various points in the St. Mary's field, Alberta, there are nearly 1000 Mormons, and their number is constantly increasing. From Cardston, their chief centre, there is a trail to Lethbridge, south of Calgary. A small church, seating nearly 100, has been built, and the prospects of work among them is hopeful.

A. & I. M. This Fund is supported partly by the dues of ministers and partly by the gifts of congregations. It is impossible to meet the demands upon it, even to the small amount of \$200 to each Aged and Infirm Minister, unless contributions are increased.

The Convener, Rev. A. Rogers, makes an earnest appeal for another \$1000 per year to the Fund from ministers and congregations. Seventy of the latter and more than one hundred of the former gave nothing to it last year.

The *Presbyterian Witness*, in enforcing this appeal, lays no sparing hand upon the ministers who are not yet aged or infirm, and who give nothing to it. From past experience, says the *Witness*, it is certain that "almost every minister who refuses to become a contributing member will one day ask help from the Fund," and it recommends that elders ask their ministers if they are contributing members, and that they advise them with "the wisdom which comes with years, to make provision honorable in the sight of all men for the evil days coming upon all flesh, ministerial included.

PRESBYTERIANISM IN CANADA.

ITS PROGRESS DURING 25 YEARS.

The following figures from an address by Rev. Dr. Warden are full of encouragement, shewing as they do the great progress made by Presbyterianism in Canada during the past quarter of a century. The figures for 1870 include the different churches previous to the Union of 1875:—

	1870.	1895.
Ministers	470	1,225
Churches and Stations.....	830	2,700
Families	38,000	98,000
Communicants.....	38,000	180,000
In S. S. and B. Classes.....	51,000	150,900
Raised for the Schemes. . .	\$ 50,000	\$ 342,000
For all purposes.....	\$610,000	\$2,170,000

HOME MISSIONS.

	1870.	1895.
H. M. Fields.....	111	305
H. M. Stations.....	204	1,107
Raised for Home Missions.....	\$18,000	\$115,000

FRENCH EVANGELIZATION.

	1870.	1895.
Fields.....	2	36
Preaching Stations.....	3	93
Missionaries and Teachers.....	5	93
Communicants.....	141	1,200
Raised for French Work.....	\$3,438	\$35,000*

FOREIGN MISSIONS.

	1870.	1895.
Missionaries.....	8	39
Native Assistants.....		300
Raised for For. Missions.....	\$19,000	\$114,060

* This does not include the Ross bequest.

From the above figures, the increase in ministers, churches, families, communicants, S. S. and B. Cl. attendance, and the amount raised for all congregational purposes, has increased about three-fold, while the amounts raised for the Schemes, e.g. Home, French, and Foreign Missions, and Theological Education, have increased about six-fold.

While God has been pleased to bless with outward progress, may He give of inward growth still more abundantly.

St. Hyacinthe. "This has been a noteworthy month in the history of our Church," writes the French missionary, in his Oct. report. "Sixteen persons were baptized, twelve of whom had been connected with the Roman Catholic Church until lately. Eight of these became communicants, and four or five more expect to become communicants at the next celebration of the Lord's Supper. A considerable number of Roman Catholics here have accepted Bibles and New Testaments.

"I am also happy to report that our Sabbath-school has been growing in numbers and efficiency, 65 being present the last Sabbath of the month, a good proportion of them being adults. I have started a Bible-class in French for our new converts, and they attend regularly. There seems to be a new spirit in the Church, for which we bless God."

THE CENSUS OF THE YOUNG PEOPLE'S SOCIETIES.

THE General Assembly entrusted its newly appointed Committee on Young People's Societies with the task of obtaining accurate information in regard to their number, strength and work. In pursuance of this duty the Committee have issued QUESTIONS, through the Presbytery Conveners. It is hoped that a copy of these will come into the hands of every Society throughout the Church and that no Society will neglect to send replies.

The questions are few in number, but comprehensive. They are classified under five heads: I. DESIGNATION, where the Society is, its name in full, and the name and address of its Corresponding Secretary. II. MEMBERSHIP, the terms of membership and the number of members, how many of these are young men and how many young women (in junior societies, boys and girls), and how many are in full communion with the Church. III. MEETINGS, when held and how frequently, and how conducted. IV. WORK, the practical efforts of the Society within and outside the congregation, details being asked for both as to the meetings and the work. V. MONEYS, the income, how much, how raised, how spent, the amount given to each of the great schemes of the Church. The answers are to be signed by the ministers as well as by the officers of the Society, as the Young People's Societies are contemplated as part and parcel of the Church, a piece, indeed, and a valuable piece of the congregation's machinery.

A list of societies, as complete and accurate as the material at hand permitted, has been sent to Presbytery Conveners, who will be able to supplement it from local information. Blank forms for registering the societies have also been furnished to Conveners, and it is expected that through these a full and correct list for the whole Church will be at hand in due time. With this list before it and a summary of information from Presbytery Committees, who are asked to report Presbyterial organizations as well as the replies from individual societies, the Assembly's Committee and the Assembly will be able to consider more intelligently a number of points in connection with the development of young people's work which are pressing for decision.

Societies who do not soon receive copies of the QUESTIONS (these were issued in the middle of December), should apply for them to the Presbytery's Convener. The answers should all be in before the 1st February, it being the desire of the Committee that the societies should close their year, as congregations do, on 31st December, and that all the information should be in the hands of Presbytery Convener in good time for their reports being considered by Presbytery before going on to the Assembly's Convener.

Inquiries have come from many quarters as to Mission Bands and Union Societies. It may be stated that the Committee do not contemplate receiving reports from Mission Bands, which already report to the Woman's Foreign Missionary Society. Information will be gladly received from such Union Societies as may be willing to send it and the propriety is suggested of an occasional "rally" of our own young people who are members of these societies, when such "rally" may be plainly expedient, to consider matters that concern their own Church and its work.

The Assembly's Committee considered the QUESTIONS now sent out with great care, and they will await with eagerness the coming in of the replies. They are anxious, as is the whole Church, to know the strength of the young people's movement within the Church, and that it should be so directed as to prove of abiding blessing.

The Committee send a New Year's greeting to all the young people. May this be a good year, a year of growth,—growth in knowledge, in love of God, and in effective zeal in His Cause, a year spent for Christ and the Church!

R. DOUGLAS FRASER, *Convener*.

January 1, 1895.

THE PEOPLE OF CAPE BRETON.

REV. JOHN NEIL, of Toronto, had a holiday last summer. He went to Cape Breton. He went, saw, and was conquered, by its beauty and its grandeur. He sings his love song in the *Knox Col. Monthly*. In the epilogue he says:

"Now a word about the *people* of Cape Breton. Writers have spoken of the island in such a way as to lead one to believe that you have only to go there in order to be carried back into the last century; or at least, the first decades of the present; that the people are so tenacious of old customs, so unprogressive, that you find there habits and manners which are to be found in no other part of America.

There may be such places, but we did not see them. It is true that the people have not made the progress one would expect in developing the resources of the country, but this is due, as I have said, to the isolation and the poor facilities for conveying the results of their labor to market; but whilst this is true, nowhere will you find a more interesting people.

With the exception of a number of colonies of French, the descendants chiefly of the old Acadians, the majority of the people are of Highland extraction, and while coming in contact with them I was continually reminded of Norman Macleod's "Reminiscences of a Highland Parish." They are the most hospitable people I ever met. Wherever we went we received a true Highland welcome. Highland manses are proverbial for hospitality, and certainly the Cape Breton ones are not behind. Ian Maclaren says that "ac

man can be as courteous as a Celt," and when leaving the mountains and glens of Scotland, those whose descendants inhabit Cape Breton did not leave their courtesy behind them. I am not in a position to say much regarding the general intelligence of the people, as we were only there for a short time; but we found this, that not only in Sydney and Baddeck, but also in the most remote valleys forty miles from a railroad, and a hundred from where even a weekly newspaper is published, we found families of the highest culture.

Then as to their religious life. A great many of the Highlanders are Roman Catholics; the majority are, however, Presbyterians, and we found that our Church is more than holding her own. When visiting one of the coal mines, we were told by the minister of the place that his congregation consisted entirely of miners; that they were regular in their church attendance; that as many men attended prayer-meeting as women; and that they contributed liberally, not only to the Church, but to the mission schemes.

We found that interest in missions all through the island is deepening. This is not to be wondered at when we learn that some of the most devoted missionaries have come from Cape Breton.

The C. E. Society has taken deep root in the churches, and is doing good work.

The Sabbath is, as one would expect, strictly observed. I was told, since coming home, by a friend who had spent a summer on one of the boats which carries supplies to the numerous lighthouses on the coast, that one Sabbath morning two or three of the crew thought they would spend the day in fishing. They had not been ashore an hour when they returned, and when asked why they had come back so soon, they said that if they had not hurried away they would have caught more than fish, as the sturdy Highlanders, in sufficiently good English for them to understand, told them that they would have no desecration of the Sabbath there.

There is one difficulty in our Church there. The majority of the people speak Gaelic, and, although with a few exceptions they understand English, they insist in nearly every congregation on having a Gaelic service. Owing to this, it is sometimes difficult to get all the pulpits supplied. When we were there, there were a number of vacancies. If any minister who can preach in Gaelic, and can preach well—for they will not tolerate poor preaching—will go to Cape Breton, he will get a warm welcome. He must remember, however, that he cannot turn the sermon he has preached in the morning into Gaelic and preach it over again. They will not have an English sermon warmed over in a Gaelic oven, but their spiritual food must be kneaded by Gaelic hands, baked over a Gaelic fire, before it will be acceptable to a Gaelic taste."

GOING TO AN ALGOMA MISSION FIELD.

THESE were several Knox students on board the train on that afternoon early last April. One was leaving the old college for the last time, for he was on his way to a church and a home in a western city; a second was to spend a year and a half in the shadow of the snow-capped mountains of Vancouver; two others were to supply stations on the prairies; and the writer was on his way to a field, nearer in miles, but more remote than any in the means of reaching it.

Evening was falling as we sped north through Muskoka. We beguiled the time with story and quiet talk, but with no song, for there were with us none of the sweet singers of the College Glee Club. Soon after leaving North Bay even the talk ceased, and many in the car settled back to rest. A few still sat gazing from the windows, for the moon had risen, and through hazy clouds she dimly showed the bare outlines of naked rocks, stretching back and far away as the eye could see.

A more dreary prospect than one may see on a moonlight night between North Bay and Sudbury, it is hard to imagine. The rocks stretch mile upon mile in their arid baldness; no forests of pine nor groves of birch, nor clusters of poplars; all is lonely, dismal, dreary, and silent as the tomb.

The only sign of human life but served to make desolation seem more dreary. Close beside the track, miles away from any other home, a solitary cabin sent into the night a feeble ray from a little lamp, of which we caught a glimpse as the train sped by. On the line, gleaming white in the moonlight, were baby clothes, showing that woman, too, lived in this desolate spot. And, if woman is there, and that woman a mother, there will be yearnings for what is true, and holy, and pure; yes, perhaps there is even there, in that humble home, the love of God for which "the wilderness and the solitary place shall be glad, and the desert shall rejoice and bloom as the rose."

When we reached Sudbury there was a hasty pressure of the hand, an earnest "God speed you," and the train was gone. It had unloaded here a crowd of river-drivers, already on their way to the drives, and already drunk. These hurried off to the hotels—for it was two o'clock in the morning—and so filled up those little houses that it was necessary to go to the third before being able to secure a room.

Next morning, on the train between Sudbury and Massey, a man, upon learning my destination, volunteered the comforting assurance that the ice, on which I expected to make fifty or sixty miles, would be gone, and I should have to wait till the boats could run. However, he proved a false prophet.

At Massey I left the railroad and boarded a lumber wagon for Spanish River. There were several others in the wagon, and as we wound and twisted our way up and down, around knolls, with a wheel dropping suddenly to the axle in a rut, or just as suddenly bumping up against a log, it was comforting to hear two men congratulating each other on having "the best road on the north shore."

At Spanish River the stage-driver had a new vehicle to convey us to Little Current—a one-horse edition of the front bob of a pair of sleighs. It was innocent of either box or seat, but that did not matter, because, as the snow was already gone from the woods and hills, we had to walk at any rate. The ice on the Spanish was already giving away, but we crossed in safety. Two small lakes, still bound in icy fetters, gave us a brief rest, for we were able to ride there. The driver then had leisure to tell how all winter he drove a stage over this route fifty miles every day, storm and shine. His stage was covered in, and there was a stove in it, so that passengers could sit and read their papers.

At La Cloche we came to the North Channel, and from there to Little Current there were twelve miles of ice, where, of course, we rode.

At Little Current I received a truly Christian welcome to the house of Rev. Mr. Wallace. He secured for me the services of a guide and dog-sled for my remaining trip of fifty miles on the ice. This guide, Jim May, is a notable character at almost every village on the North Shore. He was born on the Manitoulin fifty years ago. He is, I believe, married to an Indian woman, and lives very much an Indian life. He is one of the best runners and snow-hoers in Algoma, and on one occasion he ran a race with an Indian from Little Current to Sudbury, a distance of ninety miles, and back. Another time he carried the mail in the middle of winter, when the ice was deep with snow, the whole length of Georgian Bay, from Little Current to Penetang, and back again. However, I was told this was not remarkable, because another man made the same trip in winter to secure a marriage license!

Before setting out I watched the—to me—novel operation of putting mocassins on the dogs. The ice was so honey-combed by the spring sun that, without the mocassins, the feet of the dogs would soon be cut and bleeding. The ice was broken away at the Current, and Jim May's son undertook to row me and the baggage down to the solid ice, while Jim went over land with the dogs to meet us. Our boat was very leaky, and we had to put in boards on which to pile the baggage, while I mounted a seat, and with a bailing dish kept the vessel afloat.

It is remarkable what one pair of those dogs on the North Shore will draw. We had a box of eggs, a package of net-cord, a valise, and two men on the sleigh, and the dogs would gallop

along as if with no load. Jim May, true to his instincts, would run for miles beside the sleigh. He seemed absolutely tireless. At Killarney the Indians prophesied ruin, and, as the ice was already none too safe, Jim was anxious to return, especially since another dog-sleigh was available for the remainder of my journey. The next twenty-five miles were very much like the former, so far as travelling is concerned. We reached the mission field, the object of the journey late in the evening, pretty well tired.

This field is a lumbering village, situated on the North Shore about eighteen miles from Killarney. The village is entirely encircled by rocks, much higher and more rugged than those seen between Sudbury and Massey. Over these rocks a great fire swept years ago, and they are but now beginning to be clothed with birch and poplar.

In a lumbering village one finds a great variety of people. In most of these villages on the North Shore there are many French and half-breeds, while not a few Indians work in or about the mills. The half-breeds, with some exceptions, do not seem to be a very desirable class of people. As has been said so often, they seem to combine the vices of the white man with the faults of the red. With all their special evil habits they unite with the Indian and the Frenchman, and many of the Englishmen, in the great vice of whiskey drinking. At this village they could not procure liquor, but they made up for this when they got to Killarney. One man had the reputation of being able to get drunk fifteen minutes before reaching Killarney—merely from the anticipation.

In contrast with these, however, one will find some of the most intelligent, refined, and well-educated families that one could meet with in any part of Ontario. These are the missionary's stay and right hand support, next to God. Too much cannot be said in praise of those who strive not only in summer, but in winter as well, to keep the Gospel lamp burning in those distant places. Sometimes, too, among the transient inhabitants, those who come from all parts of Ontario to remain only during the milling season, there are those who try to exert an influence for good among their companions, and who do all they can in their own way to help the cause of our Master; but it must be admitted that these are the exceptions.

There is a great work to be done among these employees of the lumber companies, and it must be largely accomplished by quiet, earnest, personal conversation and influence. Would that I had done more of such work during the summer. May God give to all others who need it as well, greater zeal for His cause, more love for the souls of men, and that wisdom in winning souls that can come only from Him.—A. W. M. in *Knox College Journal*.

Our Foreign Missions.

The regret of our missionary on account of the new mission steamer is seen in Mr. McKenzie's letter, on page 13 of this issue. Read it carefully.

The disturbances in Formosa have almost altogether subsided. The Japanese occupied a number of the chapels for a time, according to war regulations, and the Christians met for worship in private houses. This inconvenience will soon pass also.

It is estimated that 10,000 Japanese troops and coolies died in Formosa from malarial fever, and related diseases, and it is believed by some, that the wear of the climate will hinder a large immigration. If so, our Mission may be less affected than was at first supposed.

Mr. Gauld writes that the Japanese are much interested in Oxford College, Formosa, and are expressing the hope that English will be taught in it as in the Mission Colleges in Japan. That will be one of the problems with which our missionaries will have to deal.

Among the many meetings held by Mrs. Morton and Mr. and Mrs. Thompson, in Nova Scotia, before their return to Trinidad, was a most successful series in Scotch Settlement and Shediac. There were large and deeply interested gatherings and a good collection for Foreign Missions.

Dr. Grant of Saturday, 23 Nov., was the Semi-Trinidad jubilee of Rev. Dr. Grant's work in Trinidad. It was celebrated both by the native congregation and the Presbytery. The Mayor of San Fernando and other leading citizens took part, and this, together with the fact that the report of the proceedings, addresses, etc. fills four and a half long columns of the *Trinidad Daily News*, which comes to hand just as we go to press, shows the esteem in which our missionary is held and the importance attached to our mission work.

Our Letter Budget. When this issue began the question was, — Where is the Foreign Mission matter to come from? The supply seemed like the widow's barrel minus the meal. But thanks to kind secretaries, friends, and missionaries, this department is full and interesting. The Presbytery minutes give a glimpse of Honan. From Dr. Mackay's book come echoes of far Formosa. Mr. Russell tells of a tour among the aborigines of India. From the New Hebrides Dr. Annand makes mention of his Training Institution, and of a strange annual South Sea fishing carnival, of which few in Canada have ever heard before; while Mr. MacKenzie speaks with thankfulness of glad ingathering in Efate and with deep regret of the new Mission steamer.

Mr. Landells, a near neighbor of our Mr. Annand in the New Hebrides, says of his Island, Malo: Quite a new sort of conversion is taking place in the case of some of the older chiefs who must soon die, and they have told me that when they die they wish their wives to come and live at the Mission station, and not go back into any heathen families again. This is hopeful, but we wish that the old chiefs themselves would come while they live and with their wives enjoy the blessings of the Gospel.

Dhar. Although this new station in one of the native states in Central India has been opened but a few months, Dr. Margaret O'Hara writes:— "We have had as high as 167 patients in a day, and 118 is the lowest number we have had in any day during the past two weeks. We hold two services in the dispensary daily; have started two Sabbath schools for the women and children, and take the Gospel into as many houses as we can find time to visit."

His Highness, the Maharajah, has granted a most beautiful site for a hospital. It lies between the post office and fort, 200 feet of a frontage, and extending back from the road 250 feet. He has also granted us five acres on which to build two bungalows. He and his officials have been most kind.

Mrs. Goforth and Rev. R. A. Mitchell on their way to Honan some weeks since, travelled the last three hundred miles by boat up the river and found the country desolate on account of recent floods. The crops have been destroyed and the land in such a condition that the farmers will be unable to sow wheat for next seasons crop.

Mr. Goforth writes from Cheng-te-fu: "Yesterday a man living two miles south of the city called to see me. He professed to be a believer in Jesus and seems a fine man and genuine. To day a man of about fifty, whose home is about a mile east of here, came and said, 'I am a sinner, I want you to tell me how to get rid of sin.' He had been converted by reading one of our books.

This evening a young man sent me a note saying he wanted to be a follower. I called him in and examined him. He was the most perfect man I ever met. I ransacked the Bible for the many sins, but he coolly said he had never committed any of them, not even in thought. I turned him to the portion of liars, but he never had uttered a falsehood. Such a contrast between the old man and the young! The former made alive by the Spirit of God, the latter yet dead in sin."

Every indication that the spirit of God is working in these desolate places is an additional call to the Church to follow the Spirit's leading to go in and possess the land.

THE CHINESE IN CANADA.

MONTREAL is their great distributing centre. They are brought here in bond by the C. P. R. There are about 500 in the city. Some of these are resident. They have about 150 laundries. Some are transient, remaining in Chinese boarding houses here until they can get their papers made out and get over to the United States or forward to the West Indies.

There are Sabbath Schools for them in 12 of the Presbyterian Churches of Montreal, some in the forenoon, some in the afternoon, and two in the evening. The total attendance is about 260. As some of them attend more than one school, the total number of Chinese under instruction is about 150. Many of them are now able to read the Bible, while others are but beginning. In their Sabbath Schools collections are taken for our Foreign Mission Fund for work in China. These have amounted during the past year to over \$400.

The Missionary holds his preaching service for the Chinese in the basement of Knox Church, and it was a pleasing sight on the evening of 13th Dec. when four of them were received into the full communion of the Church.

There is a large Monday evening school in St. Paul's Church with from 50 to 75 in attendance, and a night school for giving a secular education has recently been established in a room kindly granted by the Protestant School Commissioners, and an excellent Christian teacher secured. The school is open five nights in the week.

Among the results of the work are, (1) The deepened missionary interest, arising from the fact, that as each pupil has a teacher, there are some 200 men and women engaged in active Mission work. (2) The evil effects of the Chinese gambling house and opium den are in some measure counteracted. (3) As most of these men return sooner or later to China, the kindly interest shewn in them here has its effect in dispelling prejudice there. In China, Christian and foreigner are synonymous, and the former is hated because of the sins of the latter. These people are learning to distinguish between real and nominal Christians. They appreciate the kindness shown them, and on their return will commend Christianity even if they have not accepted it, while those who return as Christians, will return to work for Christ at home. There is probably no Missionary effort put forth by our Church that is having a greater leavening effect in the heathen world, in proportion to its amount, than what we do for the Chinese in Canada.

One point deserves very special notice. The Chinese are settling in the smaller towns and villages throughout the country. Many of these have been for a time under Christian instruction in Montreal, and our churches throughout the country wherever they come should at once look them up and continue the teaching in connection with their Sabbath Schools.

HONAN PRESBYTERY.

THE Presbytery of Honan met at Ch'u Wang, Oct. 18-22; the Moderator, M. MacKenzie, in the chair. There was a full representation of the staff at present on the field. One new missionary, Rev. R. A. Mitchell, was welcomed with the right hand of fellowship and enrolled as a member of the staff.

Encouraging reports were presented from our three stations, Hsin Chen, Ch'u Wang, and Chang te fu. At Hsin Chen the summer has passed quietly, the missionaries there have enjoyed perfect health. Six persons, at the out station Hsiao Chai, have been baptized and added to the Church, and two have been examined and accepted as applicants for baptism. The premises at present occupied by us have been re-rented for five years and other premises have been rented for medical purposes for seven and a half years. Cholera and ague have been excessively prevalent.

At Ch'u Wang the town was again threatened with floods this summer. A good number of patients have been treated at the dispensary. Preaching in the chapel has been carried on uninterruptedly all summer. Mrs. MacLennan and Douglas Mackenzie suffered from illness part of the summer, otherwise the health of the members at this station has been good.

At Chang te fu the native houses, which were bought last year, have been fitted up for occupation by the foreigners. Two men (inquirers) at Ts'ai Yuan, who have completed their year's probation, were baptized and added to the Church. Five men and three women were examined and recorded as inquirers.

Presbytery extended its sympathy to the Rev. J. H. MacVicar, who through the ill-health of his wife, has been compelled to resign from our staff; and to the Rev. J. Fraser Smith, M.D., who has been withdrawn temporarily by illness.

The Clerk was asked to notify H. B. M., Consul at Tientsin, that the Imperial Edicts of 1891 and 1895, had not yet been publicly issued in Wei hui fu Prefecture, in which Hsin Chen is situated.

Messrs. Slimmon, Grant, Malcolm and Mitchell were appointed to take charge of the work at Hsin Chen. Messrs. Goforth, McGillivray and Menzies at Chang te fu. Messrs. McClure, MacKenzie and MacLennan at Ch'u Wang.

A large amount of routine business was disposed of. Each evening a conference was held, attended by all the foreigners, at which important subjects, bearing directly upon our work, were discussed.

On Tuesday, October 22. Presbytery adjourned *sine die* to meet at the call of the Moderator.

W. HENRY GRANT, Clerk.

"What shall I do for Christ," asked a young disciple of Bishop Selwyn. "Go where He is not and take Him with you," was the venerable Bishop's reply."

"FROM FAR FORMOSA."

DR. MACKAY'S new book, with the above title, is one of the best in modern missionary literature. Much as was expected, we have found expectation exceeded. In it Dr. Mackay is at his best, and the Editor, Rev. J. A. McDonald of St. Thomas, has done his work admirably.

The book cannot be judged by an extract, and the following is not given as a sample but as showing the true ideal of Christianity and the secret of its success in North Formosa.

"Christianity is not a system of Philosophy that may be taught, but a life that must be lived. The religion of Jesus is distinguished from all other religions in its incarnation. Its power is the power of a Divine Personality. It is propagated by personal contact. Christ gives life to men and then says "As the Father hath sent me even so send I you." Every Christian is a missionary. He may have been nursed in the lap of Christendom and trained in a luxurious religious home, or he may have been born a pagan and "suckled on a creed outworn," it matters not, if he has been "born again" and feels the throb of the Christ life, he is a missionary sent by the living Christ to touch dead souls to newness of life.

This primary truth needs heavy emphasis for there is everywhere perpetual danger of its being neglected. The far sweeping purpose of the election of Grace is being ignored, and the Churches are crowded with people whose largest thought of salvation is that their own souls shall be cared for. Not until Christianity is not only believed, but lived, will the churches, either at home or in heathen lands become the power the Master meant them to be.

The success of missionary effort in North Formosa is in no small measure due to the inculcation of this primary truth of Christian discipleship. Converts are taught that the Grace of God has been given to them, not for their sakes alone, but in order that they may be channels for the communication of that Grace to others.

One of the most delightful experiences in a missionary's life is to observe how eager converts are to be of service in helping others out of the darkness of heathenism from which they have so recently emerged. Looking back now and recalling the incidents connected with the establishment of churches, it is surprising to note in how many cases the way was opened, humanly speaking, not by the missionary's effort, but by the zeal and Christian enterprise of the converts. Some of the most conspicuous and useful workers in the missions were found as Andrew found Simon and brought home to Jesus.

One evening in 1873, a young man who had been attending our services, and whom I knew, entered my house at Tamsui, accompanied by a stranger who seemed reticent and bashful. The

young man introduced his companion saying "This friend of mine has heard the Gospel and is now a believer in Jesus Christ. We have talked over it a great deal and he desires further instruction, that he may tell others of the Saviour."

I had some conversation with the stranger and was impressed by his earnestness and modesty. He was a farmer's son, known to several of the converts, and had been attending the services in which he became deeply interested. As I came to know him better my confidence increased and he was enrolled as a student for the ministry, and one more faithful never studied in any college. He is now known as Rev. Tan He, pastor of the church at Sin-tiam.

LETTER FROM THE NEW HEBRIDES.

REV. DR. ANNAND, in a private letter to Rev. A. J. Mowatt, dated 8th Oct., tells of lights and shadows.

Speaking of the training school for teachers for the group, which has been established by the Mission Synod at Tangoa, and of which he has charge, he says,

"Mr. Lang," the missionary assistant, "is now busy framing a building. We hope to have it finished in January or sooner. At present I am teaching in our little church which is not at all convenient or comfortable. We are able to plant yams, taro, and bananas, for our table, to try and lessen the expense of supporting the students.

As yet we have not picked material, but only common lads. The Missionaries cannot spare their best lads as they require them to act as teachers without any special training, but we expect a better class of lads when our students begin to go out into the field. I have had to dismiss one student, a married lad, for immorality, so that we have now but eleven, but we expect some more shortly.

We have had a very dry and cool winter here, but the weather is now getting hot.

By the way this is Eli (alé) night in the South Sea Islands. You may have read about a sea worm that is caught on one particular night in the year, or of the moon, in the month of October.

The insect, or whatever it may be called, is a long, slim creature from six to ten inches long, but only about one-twelfth of an inch in diameter.

Last night a few were found. To-night is harvest time. To-morrow night they will be few and unfit for eating.

To-night as the moon rises, between ten and eleven, the people go out in their canoes on the weather coasts with torches, and these insects come to the surface of the water in myriads. They are scooped up with baskets or the hands.

To-morrow will be a great feasting day. Those eating them esteem them very highly, but we

cannot bring ourselves to the point of even tasting them. Their appearance is enough for us, as they look somewhat like nasty centipedes.

I have given our lads permission to join the crowds to-night in fishing, as the temptation to get away to it, even if forbidden, would be very strong.

We are all well and the time passes very rapidly to us."

A LETTER FROM EFATE.

NEW HEBRIDES, Oct., 17th 1895.

DEAR DR. MORRISON,—I intended asking our people for a contribution this year in order to purchase iron for the roof of our Church, but as they had ordered a boat from a boat-builder situated at Fala Harbour, we had to leave the church for another year.

Three of our villages purchased boats during the past year, for which they paid the sum of £165. Part of this they received for work done for the Company trading in the group, the balance was made up by selling yams and copra.

This trading Company is very anxious to know whether our connection with them is to expire at the end of this year. In one sense it will be very unfortunate for them if such should be the case, as the French New Heb. Co. has begun to compete with them for the trade of the group.

So far the English Co. has a monopoly of the trade, but it is difficult to say what effect the withdrawal of our subsidy will have. At one time it was thought that it would result in the withdrawal of the inter-island steamer, which as you can imagine would be deplored by the missionaries, most of whom now get a three-weekly mail. Should the steamer be withdrawn they would only receive a mail about four times in the year.

No doubt you have heard a great deal about the new mission steamer. I understand she has been launched and will soon sail for Australia, if she is not already on her way. I for one regret exceedingly that she has been built, for so far as I can see, the advantage of having a steamer of our own, apart altogether from the risk and extra expenditure, is insignificant in comparison with that of the present service.

I was hoping that when the Foreign Mission Committee in Melbourne would see the resolution of the last Mission Synod, they would countermand the order to build a steamer, or if that could not be done, dispose of her in some way. It seems, however, that their intention to give us the vessel remains unaltered.

The Lord's work here is making steady, if slow, progress. So far as the exemplary conduct of our people is concerned I have never had a more satisfactory year than the past. There has been less quarrelling and bickering among them, and so far as known to us no case of immorality

And towards ourselves they have manifested a very kindly spirit.

The grandest gathering ever seen on the island we had about six weeks ago, when the communion was dispensed. The sight was enough to gladden any missionary's heart, and make him forget all his past trials and discouragements. The singing was fairly inspiring. One hundred and seventy-one took their seats at the Lord's Table, twelve of them for the first time. One of these was the daughter of the first couple I married after settling here.

The work at Mele where for so many years we encountered so much hostility, is especially interesting. About fifty more of the heathen, have come in, and among them the principal chief of the village. A native more opposed to the Gospel than he was a few years ago, I never met. He was a man of fine physique, and commanding presence, and his people have more respect for his authority than is generally paid to chiefs in Efate. He seems now, and, indeed, this applies to all the nations of the village, as if he wished to make up for his past hostility. He gave a site for a cottage for us gratis, which his people along with the teachers built of their own accord.

I could not help contrasting my reception when there last Wednesday with what it was in days gone by. They brought me about sixty drinking cocoa-nuts and enough food for twenty or thirty people. In the evening when they assembled for prayer-meeting their grass school-church was much too small to accommodate them all. They will build a larger and more respectable church when they all come in, which, I trust, will be in the course of four or five months.

I could not prevent a mist gathering in my eyes as I heard them join so heartily in the singing, and before me was more than one who not very many years ago threatened my life.

Next morning as we were leaving school I said to the chief "I am very much pleased to see so many children." He seemed pleased with this compliment so he sent over twenty fine smart-looking boys about fourteen years of age home with me in his boat. Two of them at an oar, with five oars they made the boat fly through the water. There is a fine lot of healthy clean-skinned children at that village, which lends additional interest to the work. They are learning to read nicely, but after a short furlough to Sydney, I hope to spend more time among them than I have been able to do hitherto.

My own health is better than it has been for many years, but my daughter has found the climate rather trying. She spent a few weeks with Mrs. Annand whom she regards almost as a mother, and is looking better since she returned.

Yours sincerely,
J. W. MACKENZIE.

THROUGH THE BHEEL COUNTRY.

Editor of the RECORD.

DR. BUCHANAN and I, having been appointed by the Mission Council's Committee to visit the whole Bheel country and report on the most desirable location for placing a missionary to work among those aborigines; on Monday, the 27th Oct., we left Mhow, via Dhar and Sirdarpore, for Ali Rajpore.

A small tent, a bed a-piece, and our clothes and food made up our luggage. These, with three of our Christian preachers, we sent on in a bullock cart, while we followed in my tonga. The latter is a two-wheeled rig peculiar to India, built more for strength than beauty, being able to travel over the roughest of roads, and yet gives much more speed and comfort than the bullock carts.

The journey to Dhar, 33 miles, was taken at night, as the sun is still very hot at this season of the year. After spending the day there looking after the interests of our new mission, we pushed on to Sirdarpore, 25 miles further on.

Here our first duty was to meet the political agent, Colonel Gainsford, who is in charge of the whole Bheel country. He received us most kindly, and promised to do all he could to help us. He gave us the use of his maps to make out our trip, and also wrote to the Dewans or Ministers of the two largest states we passed through to do what they could to help us.

The sympathy and assistance of the Political Agent are probably the greatest human help we could receive in settling in such a country, for he is practically absolute in his rule.

He gave us the further encouraging news that the plans were out for constructing a government road through the heart of the Bheel country, an improvement which, as you will see later on, will immensely facilitate mission work in this section.

It was Thursday noon before we left Sirdarpore and the good roads, to thread our way among the jungles and hills of Ali Rajpore and Jhabua. This would have been impossible, were it not that at each village we received a guide, who showed us the way to the next village. Strange to say, many of these Bheel guides, who know every foot of the way as far as the neighboring village, three or four miles away, could tell us nothing of the road beyond, and in many cases had never been beyond.

Being pressed for time, and having good moonlight, we decided not to camp at sundown, but to press right on down the ghats, hoping to reach a large village about 9 o'clock. But the steep ghat was more than we bargained for. It was difficult enough to get the unloaded tonga down, but the loaded bullock cart was too much for the bullocks. Stones as big as your head lay in the wheel tracks, while on either side of the

narrow road, only wide enough to admit of the cart, were immense boulders or the overhanging hillside.

We tied the wheels of the cart, and, joining forces with the bullocks, started to drag the cart down the steep road; but, being old and not strong, it broke, and we were forced to unload and carry part of our load down the hill.

It was nearly midnight when finally we halted on the banks of a beautiful clear stream. We were too tired to erect our tent, so, after getting a cup of tea and something to eat, we lay down to sleep in the shelter of a large Mowa tree.

The next day's journey was a most delightful one. The road, though rough, led through a beautiful tract of country. We waded through upwards of 15 streams in less than that number of miles, and on the plains between these streams we passed between beautiful fields of maize and jawari, all cultivated by the Bheels, whose little grass huts lay scattered about on every hillside. This whole section of country in the direction of Ali Rajpore is very rich and thickly populated with Bheels.

That night, by a mistake of the guides, our cart went on a different road from the tonga, and we had to lie down supperless on the ground with, fortunately, however, a warm quilt each to wrap around us.

Next morning we had an interview with the raja of a small state named Jobat. He seemed interested to hear our purpose, and would, I have no doubt, be pleased to have something done for the Bheels.

Wherever we found opportunity in the villages through which we passed, we published the message of Christ and His salvation. In the towns, which are occupied chiefly by Hindus, we found ready audiences, but the Bheels in this section are somewhat barred from us on account of their language, for they talk a very broken Hindu, mixed with some words of their own. A few months' practice, however, would enable a man to understand them pretty well.

The Bheels do not live in the towns, but in small villages, or in houses separate some distance from one another. Work among them, therefore, would be largely itinerant, preaching to groups of two or three, or to larger crowds that gather at their marriages and festivals.

In Ali Rajpore, which we reached Saturday evening, we received a cordial welcome from the Dewan, the young Raja being away studying in the Raj Kumar Colleg at Indore.

We stayed in the Guest House, where the Minister and his assistant paid us a long visit, giving us much valuable information as to the Bheels, their number, their customs, and our likelihood of success in working among them.

It appears that there are four main roads branching from Ali Rajpore, on all of which the Bheels are to be numerously found. The soil is

good and the country not very hilly, so that one could move about pretty freely in the rains. Building can be done cheaply here, wood being plentiful. Fruit is cultivated to great advantage, and the richest of crops might be produced if the Bheels were trained to be better farmers. This the State is seeking to do by introducing Hindu cultivators, but I fear it will only tend to Hinduism and create caste distinctions. Ali Rajpore can best be reached, not by the route we traversed, but from the Rutlam Godra Ry through Gujerat. It is 40 miles distant on a fair road, which, the Dewan tells us, is soon to be macadamized.

All along the route we found memories of Mr. Campbell and his men, who have been over the district more than once. One of the numerous friends they made was of great use to us. His son, a young Bheel boy who reads and writes very well, escorted us to a Bheel village near the town, where we were made very welcome on account of our guide. It was at night that we visited them, and the dark faces of our listeners showed up weird and strange in the moonlight; but they listened attentively while we held a short service, and we hope that our constant repetition and simple language left something of the message in their minds and hearts.

Leaving Ali Rajpore, we traversed a beautiful section of country watered by clear, fresh streams. On this trip we were again separated from our ox-cart through an error of the guides, and not only had to spend the night on the bare ground, but went hungry for a day, and in no little anxiety about our lost cart.

As we neared Jhabua the country began to get hilly and broken again, and the steep, rocky approaches to the river near the city were a severe strain to the tonga.

In Jhabua we were made thrice welcome. The Dewan himself inspected all arrangements, and insisted on our being his guests during our stay. Even our men's food he provided. We explained to him our purpose in visiting the state, and he made every arrangement whereby we could see the whole district to best advantage. He introduced us to the young Raja, who seemed pleased to meet us and hear of our work. When we left he provided us with a mounted guide, who remained with us through the rest of the trip.

From the Dewan we learned that the Bheels had been quite subdued, but not civilized, though several had been educated, and we ourselves saw some of their boys in the schools. We could gather from what he said that until the heart was reached and higher motives implanted, the Bheel would remain the wild man of the woods.

It would be tedious to the reader to describe the rest of our trip. Under the care of Jhabua's sowar, we no more lost our way, though we travelled some roads that made us very much afraid for the horses and tonga.

Jhabua is not as rich a country as Ali Rajpore, nor as thickly populated, but it presents several advantages as a mission centre. It is healthier, being at a higher altitude, and is on the route of the new government road, which, when completed, will bring the town within eight miles of the railway, at a point some 50 miles east of Rutlam. It was from the next station to this that we finally took train home, after visiting Rumapura and Thandla, the residences of the two northern Theesildars of Jhabua state.

Much might be said of what we saw and heard that would prove of great interest, but my letter is already too long. Everything points, however, to the time having fully arrived when this work should be taken up. The country is being opened and roads built. The agent is friendly, as are also the Dewans of both States, who, during the minority of the respective Rajas, hold the reins of power.

Moreover, it will not be long before the country is invaded by Hindus—the Bunya money-lender and the Brahmin priest. If we do not take up the work it will be left to the Roman Catholics and what little help can be given by the missionaries in Gujerat.

In the two states of Jhabua and Ali Rajpore alone there are over 150,000 Bheels, and not less than 50,000 more in the smaller states. This great people is still unhinduised, and in their aboriginal simplicity present an abundant opportunity to the missionary of the Cross.

Who is to be the pioneer of our mission in this work we do not know, but he will soon be chosen, and I trust the prayers and interest of our church will follow him to his field of difficult though promising labor.

NORMAN H. RUSSELL.

MADAGASCAR.

There is something very touching in the following recent appeal of the Queen of Madagascar to the Christian world, and something very sad in the thought that it was in vain and that she and her country have lost the cause for which they struggled.

"I, Ranovolona-Madjaka, Queen of Madagascar, ask of all of you who are Christians to pray for us in this deep trouble to us and our kingdom, because, though we desire peace above all things we are obliged to fight.

"Ours, we believe, is the holiest of human struggles—the right to live our lives in the fear of God, and in defence of our homes and native land. We are justly apprehensive that these are now all placed in terrible peril. Tell my message to all, for it is true.

"We have wronged no one, we would make war on no one, and all we now ask is to be allowed to live at peace with all men in the land that God has given to us."

A VISIT TO INDORE.

Mhow, Central India, 14 October, 1895.

EDITOR RECORD.—Some of your readers may feel interested in reading a short account of a delightful visit I paid yesterday to Indore.

I left Mhow by the noon train, was met at the Indore station, and taken to the Woman's Hospital, where I received a kind welcome.

Dr. Marion Olver shewed me over the hospital. The wards were full. A party of the patients had just been inspecting the ladies' quarters, and were wonderstruck with the cleanliness of everything, and when told that there was soap and water enough for them to be as cleanly if they would, their reply was, "How can we be clean?"

Dr. Oliver told me that two of the beds are endowed, and on my asking how much it required per year, I was surprised at the smallness of the sum—about twenty-five dollars, which would include food, medicine, nursing, etc. I felt that if those who have the means only knew the benefit they had it in their power to bestow, not only upon the body of some dear Indian sister, but on a never-dying soul, for whom Jesus gave up every comfort, and even life itself, how gladly would they send the needed aid.

At five p.m. we all went to the girls' boarding-house, and I here saw the children at dinner. Then went over the dormitories, which are large, airy rooms upstairs. I met Mrs. Wilkie, Miss White and Miss Grier, who all seem so happy in their work.

I then saw the children start off to the Wednesday eveningservice. Some of the wee ones went in Miss White's garry. Miss Grieg accompanied the others on foot.

On entering the church, which is the hall of the college, I was astonished at the tastefulness of the interior and the largeness of the congregation, but when the service began I forgot the surroundings in the interest of the service. The singing charmed me, the sermon and prayers were solemn and earnest, and I realized that the Spirit of God was indeed in our midst. I am learning Hindi, and I do not think that I missed the meaning of any sentence, so plainly and impressively did Mr. Wilkie preach.

Service over, I returned with the lady doctors, Oliver and MacKellar, to dinner, then to the station, feeling thankful for the happy day I had spent.

EMILY BAYLEY.

The Presbyterian and Reformed Missions in Japan have united with the Church of Christ (also Presbyterian) and at a meeting of the Synod of that Church in July, it was agreed to begin operations in Formosa. The purpose is to begin work first among the Japanese, and then to extend amongst the Formosans, and to organize as closely as possible with the Presbyterian Missions already existing on the Island. It was agreed to raise in Japan \$3,000 (Mexican) for this purpose.

Church Notes and Notices.

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

PRESBYTERY MEETINGS.

Algoma, Webbwood, March.
 Barrie, Barrie, 27 Jan., 10.30 a.m.
 Brandon, Brandon, 1st Tues. March.
 Calgary, Calg., Knox, 1st Fri. Mar., 8 p.m.
 Guelph, Guelph, Knox, 21 Jan., 10.30 a.m.
 Huron, Seaforth, 21 Jan., 10.30 a.m.
 London, Lon., 1st, 14 Jan., conf. 10.30, bus. 3.30.
 Maitland, Wingham, 21 January.
 Orangeville, Oran., 7 Jan., 10.30 a.m.
 Paris, Woodstock, Knox, 14 Jan.
 Peterboro, Pt. Hope, Mill St. 3 Tues. Mar., 9.30 a.m.
 Quebec, Mor. Col. 25 February.
 Regina, Moosomin, 5 March.
 Rock Lake, Crystal City, 19 Mar.
 Stratford, Knox, 14 Jan.
 Sydney, N. Sydney, 15 Jan.
 Tor., Tor., St. And., 1st Tues. every mo.
 Victoria, Vic., 1st ch. 1st Tues. Mar. 2 p.m.
 Winnipeg, Win., 2nd Tues. Jan.
 Wallace, Amherst, St. Ste. 1 Tues. Feb., 3 p.m.
 Whitbp, Bowmanville, 21 Jan. 10.30 am.

INDUCTIONS.

Mr. D. H. Bradley, into, Knox Ch. Mitchell, 17 December.
 Mr. D. Macrae, into, St. Paul's Ch, Victoria, 16 December.
 Mr. James T. McCurdy, into, Tryon and Bonshaw, P. E. I. 26 November.
 Mr. J. K. McClure, into, Harcourt and Millbranch, N. B. 19 November.

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 Sab. Jan.
 Aged and Infirm Min. Fund, 3rd Sab. Feb.
 Foreign Missions, 3rd Sab. March.
 French Evangelization, 4th Sab. July.
 Home Missions, 4th Sab. Aug.
 Colleges, 3rd Sab. Sept.
 Widows and Orphan's Fund, 3rd Sab. Oct.
 Assembly Fund, 3rd Sab. Nov.
 Manitoba College, 3rd Sab. Dec.

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.

The last the disciples saw of Jesus his hands were still stretched out in blessing. Surely his hands are stretched out still.

A young man once drew a picture of a pigeon and wrote beneath it, "He who does not like it, mark it." Soon it was so obscured with marks by his critics, that he became almost hopelessly discouraged. He appealed to his father to know what he should do. The father told him to draw another picture and write beneath it, "He that don't like it, better it." The picture was permitted to remain untouched. A good rule for critics in every walk of life. "If you don't like it, better it."

From all Quarters.

A Presbytery of Central Africa is about to be formed.

The semi-jubilee of the introduction of Good Templary into Ireland has been celebrated. The membership is now 10,000.

In 1861 three men came to the side of Christ in Foochow, and now in that one province there are 30,000 professed Christians.

The whole village of Marentino, Italy, has dismissed the Roman Catholic priests and placed its religious affairs in the care of the Waldensians.

During the year ending May, 1895, 11,500 persons were deported to Siberia, exclusive of 4,300 who were disposed of by other methods.—*Indian Witness*.

Dr. Law says, "On the shores of Lake Nyassa a few years ago the habitation of cruelty, there are now Christian schools with 150 teachers and 7000 scholars."

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

There are no less than 160 Israelites in holy rorders in the Church of England, who have either been converted from Judaism or else are the sons of parents who have been so converted.—*J. M. Epstein*.

"A sound body, a trained mind, linguistic talent and common sense, a rounded character and a loving heart, clear, firm faith and consecrated piety—these constitute fitness for the mission work."

Christianity is becoming a great power in Japan. Twenty-five years ago there were but twenty Protestant missionaries and eight baptized natives in all Japan. To-day there are six hundred missionaries and forty thousand Protestant Church members.

In 1865 not a single town in India had a supply of pure water; now nearly all the large cities and cantonments have water works, with the result that the death rate among the British troops of 69 per 1,000 thirty years ago has been reduced to 15 per 1,000. This is one thing that Britain has done for India.

The Chinese Viceroy, Li Hung Chang, is supposed to hold more personal property than any other resident of this planet, his estate being valued at \$500,000,000. Yet, with this colossal fortune he was unable to cope with a famine-stricken district sixty miles from his palace.—*Heathen Woman's Friend*.

The Natural Feet Society recently formed at Shanghai is the next in line after the Heavenly Foot Society formed in Amoy several years ago. It is a hopeful feature of prevailing thought in China when two strong societies are pledged to put down and do away with so outrageous a custom as foot-binding.—*Heathen Woman's Friend*.

Europe is spending twice as much on armaments as at the time of the Franco-Prussian war. The number of men lost to industry has been increased by one half; the number of those ready for service has been trebled. Thus the tax-payers of all countries are mulcted for the military glory of that campaign to the tune of two hundred millions a year.

A Roman Catholic servant girl, converted to Christ was urged by her brother, still a Roman Catholic, to send for the priest, as she was about to die. She refused, saying: "I have closed with my one and only great High Priest. He is the propitiation for my sin and I need no other." Her last audible words, as she died, were these: "No—not the man that has to be told, but the man that told me all things that ever I did, *that's the Christ.*"—*Observer*.

Bishop Whipple of Dakota, who has done a noble work among the Sioux Indians, recently said to a reporter: "The Indian is proverbially honest, unless he is demoralised by drink. In thirty-six years' experience with the Indians, I never knew one to tell me a lie, and I never had a thing stolen by one. I asked an Indian once if it was safe to leave my property in my wigwam while I made a distant journey. He laughed and said: "Quite safe. There isn't a white man within one hundred miles of you."

A missionary of the American Board in the interior of China, in writing of some of the difficulties and trials under which they are laboring, but in view of which they are by no means cast down, says that when he hears the statement that foreign missionaries have less of hardship and more of comfort than are found in the home field, he is reminded of the words of the negro who was told that he would be better off in the South under his old master. "Massa," said he, "de situation am open."

The Russian government has determined to assume a complete monopoly of the manufacture and sale of intoxicating liquors, in this way abolishing the private saloon. The system will not be in universal operation until Jan. 1st, 1898. This new Russian law, unlike the French law, which aims at revenue, aims to rid the Russian people from the demoralization of the liquor traffic as conducted by private enterprise. But the government would use its autocratic power to better advantage by enforcing prohibition.—*Pres. Rev.*

It is an interesting result of the work of the Waldensian Church in Italy, that from Girgenti, one of the most bigoted and intolerant towns of Sicily, there has just gone the first evangelical missionary from Italy to China. Other Waldensian pastors have entered upon mission work, but they have gone from the native churches of the valleys of Piedmont. This is the first fruit of their work farther south. The Waldensian theological school at Florence has 155 students, 106 of them coming from the Waldensian valleys, and from their number two missionaries have gone to the Zambesi and one to Lessouto.—*Independent*.

When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall 500 feet high." To-day, in the province of Bengal alone 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—*Dr. A. T. Pierson*.

The development of Sabbath-school work in India during the past year is shown, says the *U. P. Mission Record*, by the large number of 177½ new schools having been started, while 66,000 new scholars have received instruction.

A prominent Hindu in the Punjab, sought a private interview with the missionary, who expected a fierce expression of hostility, and was amazed when the man pulled out a New Testament and said: "Sahib, I have read this book, and find it to be pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but, do you know, as I read I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."—*Miss. Review*.

The mission press in Turkey is kept in constant embarrassment by the absurd fears of the government. "All the manuscript must be submitted to examination at Constantinople before being printed. Some are rejected or returned in a mutilated condition, while those accepted are kept a long time and the printing delayed. Books that have received the sanction of the government may be seized and destroyed at any time upon a foolish pretence, as the coloring of a map in a geography. Two men were imprisoned and their books confiscated, not for selling their geographies, but for procuring them for the governors at their request."

At Feira, Brazil, a young tailor on his dying bed refused to confess to the priest, saying he had confessed to Jesus. The priest forbade the use of the church for funeral rites, but the tailor's friends forced an entrance and tolled the bell. The priest hurried to the scene and commanded them to cease tolling, but they put him out of the church. He complained to the civil authorities, who told him it was his own fault. He sent a telegram to the highest ecclesiastical authority, but he was absent in Rome. So "the bells kept tolling all day long. Every knell drove a nail." Our missionary thinks "the iron is hot," and would like to "strike" by settling at the Feira at once. The obstacle is, no house to live in. Thus little by little light and liberty triumph over darkness and bondage.—*Woman's Work for Woman*.

Two years since, two Swedish missionaries were slain by a mob at Sung pu, China. A report in *China's millions* shows that the blood of these martyrs was not shed in vain. A Chinese lady read of the faith and patience of these missionaries and was so impressed by what she was told of their lives and their deaths that she travelled to another city in order to ask the missionaries about the religion which could produce such fruits.

"What is it," she asked, "that makes you Jesus people so different from us? We call you 'foreign devils'; our people have martyred two of your teachers who only did good to our people and you show no revenge and receive me as a friend." She was told that this was the teaching of Jesus, who died for us when we were enemies. This lady, continued for two weeks with the missionaries to learn of their faith and doctrine, and then returned to her own city to tell her neighbors: "These Jesus people know how to love their enemies."

Dr. Laws, writing from Livingstonia, reports a great work of the Holy Spirit among the women at Bandawe, 200 of whom were attending the hearers' class and listening with rapt attention. The women and girls had refused point blank to take part in the obscene native dances of initiation, the most wonderful event in the history of the mission.

THE MISSIONARY ARMY.

Exact figures cannot in all cases be obtained, but the following are given by the *Missionary Review* as very nearly correct:

Missionary organizations in the world, 280; stations and out-stations, 11,400; foreign laborers 8,000, of whom two-fifths are women; native workers, 47,000; total working force, 55,000; communicants, say 900,000; adherents, say 3,630,000; contributions, \$12,000,000.

This army of missionary workers is distributed as follows:

	Foreign.	Native.	Total.
India and Ceylon	2,360	21,500	23,860
Africa, Madagascar, etc.	1,530	12,500	14,030
China, Mongolia	1,430	2,500	3,930
North America & Greenland	635	600	1,235
Jews—scattered	440	40	480
Australia, Polynesia, etc.	270	3,200	3,470
S. America, West Indies, etc	210	2,100	2,310
Burmah, etc	140	900	1,040
Turkey, Greece, etc.	130	800	930
Palestine, Syria, etc.	75	500	575
Continent of Europe	70	830	900
Persia, etc.	65	300	365
Assam, etc.	40	400	440
Siam and Laos	35	45	80
Egypt, Arabia, etc	35	35	70
Thibet	15	..	15
Scattered—Papal Europe, etc	70	..	70
	8,000	47,000	55,000

HEATHEN POVERTY FACTS.

It is not what the missionary has to forego for himself that makes life hard; it is seeing the hopeless misery all around.

A poor woman said to me, 'I hear that in your country people can eat their fill *three times a day*. Is it so?' 'Yes, I replied, 'most of our people do so.' 'Well, what in the world do you want to leave your country for? Since my husband died, twelve years ago, I have *never once had enough to eat: I am always hungry*.' Her face showed it; she was half starved.

The Chinese are very industrious and wonderfully economical. The cause of their poverty is heathenism. *One-third of their income goes to the support of the magnificent idol temples that are everywhere in China*. Here we have fine homes; there they have grand temples, and miserable huts to live in. If sickness comes it is believed to be because some one idol has been neglected, and a costly offering must be made at once, if property and children are sold to obtain the means.

In India, the starving, wretched Hindoos give yearly *one hundred and eighty millions of dollars* to the support of idolatry.

America gives to her two chief idols, strong drink and tobacco, nine hundred and fifty, and six hundred and fifty millions; And, after great efforts, sermons, addresses, and appeals, innumerable, gives to the Lord Jesus Christ, to whom we owe everything, a few paltry millions.—*The Common People*.

Christian Life and Work.

THE FULNESS OF THE HOLY SPIRIT.

BY REV. G. C. HEINE, MONTREAL.

THIS is pre-eminently the dispensation of the Holy Spirit. It was foretold by prophets, and spoken of by Christ, especially when His departure drew near. Not only so but the *fulness* of the Spirit had been prophesied. "I will pour out my Spirit upon all flesh," said Joel, implying largeness of Spiritual blessing. "I will pour water on him that is thirsty and *floods* upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring," spake Isaiah. When Ezekiel, in vision, saw issuing from the threshold of the temple the waters that were for the Spiritual healing of the peoples, he saw them first but to the ankles, then to the knees, then to the loins, and then a great river that could not be passed over. And Jesus said that from those who believe on Him should "flow rivers of living water; but this He spake of the Spirit which they that believed on him should receive."

The results of the Spirit's work in the individual believer, in the Church, and in the world, are here typified, and we have no reason to conclude, that, great as has been the Spiritual enlargement of the Church in the past, there are not to be witnessed still wider and grander effects in these latter days. No man can tell the vast spiritual possibilities of a whole Church filled with the fullness of the Spirit.

When one is converted and consecrated to God the Spirit becomes a source of rivers of living waters in Him; and, this is not to be merely a temporary thing but the ordinary condition of his life. Pentecost is too often looked upon as a kind of Transfiguration Mount, designed for a favored few and at rare intervals. Surely this is not the whole Gospel. We believe rather that this is the high tableland of ordinary Christian life upon which all God's children may walk in the light of His reconciled countenance and in the fullness of grace and peace.

I. First, then, there is the promise to believers that they shall be filled with the Holy Spirit. More than this, there is the express command, "Be filled with the Spirit," and this promise, this command, applies to every believer.

II. Its fulfilment is a matter of history. Mary was filled with the Holy Spirit, and Elizabeth, her cousin; Zecharias and Simeon; those who waited for the promise of Christ after He ascended; and the whole Christian assembly at Jerusalem. The Lord appeared to Saul "that he might be filled with the Holy Ghost." Barnabas was "full of the Holy Ghost and of faith"; and the disciples at Antioch were "filled with joy and with the Holy Ghost."

It has been suggested that the "Acts of the

Apostles" might be aptly called the "Acts of the Holy Ghost," for it was His Divine personality that was behind all, working with irresistible power in the apostles and disciples, and accomplishing such mighty results.

Is not the "Acts of the Apostles" a model for the Church in every age? Is it not the Divine Manual for the Church of Christ? We appeal to it for our form of government; why not for our marching orders? The Secretary of the A. B. C. F. M. stated, at one of the annual meetings of the society, that he was accustomed to give outgoing missionaries, as a complete handbook of instructions, a copy of the "Acts of the Apostles"—an excellent example. And if it is a good manual for founding churches among the heathen, is it not also good everywhere? The history of the Spirit's work should repeat itself continually.

III. *The purpose for which believers are filled with the Holy Ghost.*

1. Utterance, God wants tongues to declare His doings among men. Each believer is a new creation from death to life. Angels give it a tongue in heaven; who is to give it a tongue on earth? Surely the new created soul.

Then there is the work of the Spirit in the heart day by day, the manifestation of His grace, His power, His love. These are wonderful works of God, which should be uttered for His glory. The early Christians spake as the Spirit gave them utterance; and "they that were scattered abroad went everywhere preaching the Word." Paul preached to Aquila in the workshop, and a man whom God fills with the Holy Spirit will find a tongue to tell what God has done and is doing for his soul. If he remain dumb, the Holy Spirit will withdraw His fullness of blessing from him, and he will be among the large and unprofitable class of Christians, the spiritual mutes of the Church of Christ.

2. Another purpose of the Holy Spirit in filling a believer's heart is to glorify Christ. "He shall glorify me," said Christ, "for he shall receive of mine and shall shew it unto you. For what? To keep silent about it? Nay, verily. He shines in us, that we may shine in others. Every communication of the Spirit is designed to add to the history and glory of redemption. "Ye are my witnesses," saith the Lord.

3. Sanctification. Holiness is the condition of our communion with God, who wants us to be separated from the world and sanctified wholly to Himself. The Spirit He gives is the Spirit of Holiness, and the fullness of His indwelling must go hand in hand with holiness.

4. Spiritual fruitfulness in the graces of Christian character and in good works. One who is filled with the Holy Spirit will excel in love to God and man. He will have joy in spiritual things, and the peace of God will rule in his

heart. He will develop strength to forbear, to endure wrong and forgive it. He will become gentle and kind, faithful to his obligations both to man and God. His self-control and growing meekness will be ever more apparent.

IV. *Signs of being filled with the Spirit.*

1. Hatred of sin. When the Spirit fills the heart, compromise with sin will be intolerable. The cry in the soul will be, "Cleanse thou me from secret faults." "Search me, O God! and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

2. Delight in Holiness. Of such an one it is true, "His delight is in the law of the Lord." "And in His law doth He meditate day and night." He sets his affections on things above, not on things on the earth. His whole personality becomes changed by the Spirit of God, and the only truly congenial place for him is to sit "in heavenly places in Christ Jesus."

V. *The hindrances to being filled with the Spirit.* Why is not every believer filled with the Holy Spirit? The reason is plain. Because sin dwells in us. And what are some forms of sin in the Church?

1. Dishonesty. Analyse the methods of doing business and see what a lack of fair and honorable dealing there is between Christian men and their fellows. How often the controlling idea is, "I will take all I can out of you, and you can do the same to me." The Spirit of God counsels believers to think on whatsoever things are true and honest and just. And where these righteous principles are forsaken, the Spirit of God is grieved and repressed, and His work hindered. Not only in business, but in the common intercourse of Christians there is a lack of honesty toward God and toward man.

2. Lying is another great hindrance. This was sufficiently general in the Church at Colosse to call forth the Apostle's rebuke: "Lie not one to another, seeing ye have put off the old man with his deeds," and it is exceedingly prevalent now. How often are statements made, devoid of truth, to startle or mock or deceive the hearer, or for amusement, to create a false impression in the minds of the simple. Men say and do not. The Lord's counsel "let your yea be yea, and your nay nay, for whatsoever is more than this cometh of evil," is not remembered, and the Holy Spirit is grieved and hindered.

3. Evil speaking is another hindrance. "Evil thoughts defile the man," said Christ; and evil speech, corrupt communication, filthiness, foolish talking, these grieve the Spirit, and hinder the soul's sanctification.

4. Love of the world. "If any man love the world," says John, "the love of the Father is not in him."

5. Mammonism, that cherished fondness and

desire after riches, and what they can bestow. Where the god of this world rules, the Holy Spirit is quenched.

6. The manner of our social life. Social gaieties are carried far into the night, especially in cities and towns. The freshness and vigor are taken out of both body and soul, and time and inclination for spiritual communion are wanting.

7. Lack of faith. Our faith is so weak, unbelief and hardness of heart ensue, and induce a condition of the heart which cannot be filled with the Holy Spirit. Any one of these hindrances is sufficient to defeat spiritual life and growth. All together seal the soul's barrenness and desolation.

VI. *How may we be filled by the Holy Spirit?*

1. By yielding the heart wholly to Christ. Less will not do. He must have the throne, and must rule, and will do so when we "bring into captivity every thought to the obedience of Christ," forsaking all and following Him, confessing and forsaking all sin and sinful habits, emptying the heart for Christ, that He may "fill it with all the fulness of God," the fulness of the Holy Spirit.

2. By waiting upon God for it. Thus did the early disciples. They are our examples. The Holy Spirit came upon them after ten days' prayer, and filled them with grace and power. Let us wait at the Throne of Grace, humbly, fervently, continually, and our hearts too shall be filled with that same blessed fulness, the fulness of the Holy Spirit.

"A church cannot prosper without due attention to its temporal affairs, but there is danger of being so much absorbed in them as to lose spiritual power. What is needed above all else to-day is a higher degree of spirituality in our week day and Sabbath services, and in the individual life and general work of the members of our churches."

"Christians of this generation are far too much accustomed to live only in the front rooms of the house, that look out upon the street; and they know very little—far too little for their soul's health, and far too little for the freshness of their work and its prosperity—of that inward life of silent contemplation and expectant adoration by which all strength is fed.—*Dr. McJaren.*

"No man can be true to Christ and enjoy uninterrupted popularity. The truth is not popular. The mass of mankind does not love the truth as it is revealed in the Gospel, and many who fancy that they love Christ, and possibly do in a degree, are by no means in sympathy with all of his teachings.

If we are really willing to stand by the truth under all circumstances we must be willing to have enemies. As no man can serve God and mammon, so no man can enjoy the favor of Christ and at the same time enjoy the friendship of the world. The two things are simply diverse in their character; they are essentially antagonistic. 'Whosoever therefore will be a friend of the world is the enemy of God.'

THE MUSIC OF THE SOUL.

It is a most beautiful legend,
That the poet so sweetly sings,
Of the bell of the angels in heaven,
Which softly at twilight rings.

A music supremely entrancing,
But only that person can hear,
Whose heart is free from all passions
And of hatred and sin is clear.

I know of a music much sweeter,
And grander to mortal ear;
Every one, if he wills, can feel it,
And at any hour can hear.

'Tis made, not by heavenly angels,
But by human hearts and wills;
This music is most inspiring,
The soul with rapture it thrills.

'Tis in the most wonderful palace,
Its glorious anthems roll;
In the very innermost chamber,
Of the temple of the soul.

The heart that feels the approval,
That comes from a kindly deed,
Knows well there's no sweeter music
On which the spirit can feed.

In sweet'ning the life of another,
In relieving a brother's distress,
The soul finds its highest advancement,
And the noblest blessedness.

That life is alone worth the living
That lives for another's gain;
The life comes after such living,
Is the rainbow after the rain.

This spirit of human kindness
Is the angel the soul most needs;
It sings its most wonderful psalm,
While the heart does its noblest deeds.

It leadeth our spirits in transport,
To celestial valleys and streams;
By day it gives grand inspiration,
And at night it brings beautiful dream

In the twilight of life when the angels
Ring for us their heavenly chime,
The true heart will mount on the pinions
Of a symphony more sublime.

And the reason that music is grander
Than the bell which the angels toll,
'Tis the voice of God thus proclaiming
His temple within the soul.

—Edward P Sheldon

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it, for sweet memory's sake only, those things which are lovely and lovable.—Sel.

RELIGION IN THE HOME.

Religion should begin in the home, though it should not be confined there. In these days of endeavour, Christian and un-Christian, there is danger of family religion being lost sight of. Lessons given in the home circle, and impressions gained at the family altar, are lasting. No nation can become or continue great where the family is neglected. The proper place for the father was not in the lodge, nor attending the numberless meetings connected with different branches of moral and religious effort, but in the home, where both father and mother can do their most useful and successful mission work. In these days of woman suffrage, and with women in the councils and school boards, there is reason to fear that mothers may have their attention taken off from the higher duty which God has given them, of training the minds of their children in godliness and good citizenship.—G. M. Milligan, D.D.

PRAY IN THE FAMILY.

Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could not have family prayer, and one asked this question: "If you knew that your children would be sick through the neglect of family prayer, would you not have it? If one child was smitten down with fever each morning that you neglected prayer, how then?" "Oh, then they would have it." "And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?" "Yes." "And if there were five pounds given to all who had family prayer, would you not by some means arrange to have it?" "Yes." And so the enquirer went on with many questions, and wound up with this: "Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer?"—Spurgeon.

THE CHARM OF BIBLE STUDY.

My surprise is mingled with pity for one who was not taught in childhood to love the Bible. When I was an infant in my mother's arms, she repeated stories from the Bible, and to this day, in all the realm of fiction and romance, nothing can interest me in comparison with them. She taught me to read it at four years of age, and then required me to read a chapter each day and three on Sunday, and to commit a verse to memory every morning. After a *daily study* of the Word of God, unless prevented by illness, for *sixty-seven* years, I become to-day so intensely interested in my morning reading, that when the breakfast bells ring it is often a great trial to have to close the blessed book to join the family at the morning meal.

There is a new meaning, a fresh beauty, an increased value and charm in the old, old verses that I have read hundreds and hundreds of times and committed to memory years and years ago:—

This little book I'd rather own
Than all the gold and gems
That e'er in monarch's coffers shone
Than all their diadems.

Nay, were the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
The book were worth them all.

I believe I shall praise God through all the eternal ages for giving me a mother who appreciated the Bible and taught me to love it above all earthly treasures; yea more than words can possibly express.—Sel.

KNOWING THE BIBLE.

To know the Bible well is, in the best sense, to be educated. But to know the Bible well is not merely to know its history, its writers, and the languages in which it was written. It is rather to hear the voice of God through it as Adam heard it in the cool of the day; to say of it, "Thy statutes have been my songs in the house of my pilgrimage"; to listen to the risen Christ as did the two disciples on the way to Emmaus, expounding "in all the Scriptures the things concerning himself." No habit more profoundly exalts the whole life than that of daily devotional reading of the Bible. No education produces so fine a character as thinking the thoughts of God and walking with Him.—*Congregationalist.*

HOW TO READ THE BIBLE.

The piecemeal and spasmodic manner in which the Bible is generally read prevents any proper understanding of it as a whole, or of the particular pieces of which it is composed. The main contents of the Book, its collective glories, are entirely missed by the mere chapter and random reader and text learner. No one can understand a part that does not understand the whole. It is a good deal better to spend a whole year on a single book than to read the whole Bible through in a year. One book, one chapter or verse thoroughly mastered, so that it lodges a new thought in the mind, a new joy in the heart, a new purpose in the life, is worth a hundred chapters read thoughtlessly, hastily, and in a perfunctory manner, without leaving an impression behind.—*The Temple Opened.*

WHY I MEMORIZE THE BIBLE.

I am a busy housekeeper, but every day brings tasks that employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible, or review those already learned. The results are surprising, but there is no secret about my success, except that I began and have kept on. Sometimes I am too tired and dull to learn, and then I wait until next day and try again.

I find that this memorizing is good mental discipline. At first, being unused to such study, it was difficult for me to learn even one verse correctly, but, with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines, which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and in helping others. How can I walk and talk with God unless I have in mind some word of His to which I can respond, or which satisfies my own questions and aspirations?

Some time I may be deprived of reading and then what riches I shall have in this store of Bible verses hid in my heart! Often at twilight or in helpless hours I say the sweet words over with a sense of comfort and companionship, that otherwise I should miss. Then besides all this, I believe that one of the great joys Heaven will consist in tracing out God's providences in the light of His Word, and for that reason I can never be too familiar with the Bible.—*Bible Reader.*

The minister who applies himself assiduously to study, who loves to be among his people, who is alert to discover their needs and to adapt his instructions to their capacity and requirements, who is seriously disposed, who delights to tender the consolations of the Gospel to the sick and the dying, who seeks to do his duty fearlessly and faithfully, who honors God's Word, who preaches the Gospel, and who is self-sacrificing, zealous, and devoted, shows that he has not misused his calling. He is in demand, and the people have faith in him and in his work.—*The Presbyterian.*

THE WORK OF THE CHURCH.

The work of the Church is not to furnish the world with gymnasiums, smoking rooms, theatres, billiard tables or drinking saloons, but to bring Christianity to bear upon daily life, that business will be sanctified, amusements purified, sinful indulgences discarded and the whole life made beautiful and Christlike. It was not by catering to the amusement of a pleasure-loving world, that Paul and his fellow apostles won such glorious triumphs for the cross, but through the plain, earnest preaching of the Gospel and its application to the daily life of the people.—*Dr. Mackay, Woodstock.*

THE S. S. SUPERINTENDENT.

A Sunday-school superintendent's first duty is to superintend. Leading a service, giving out hymns, reading the Scriptures, etc., are but a small part of the work of superintending a school. Indeed, they are not the essential part. As for exhorting and preaching from the desk, it would be about as well if these were considered as no part of the work of superintending, even though there might occasionally be times when it would be in order for the superintendent to indulge in them. Planning and executing plans, securing punctuality and order, preventing friction, adjusting differences, selecting, adapting, harmonizing, controlling, encouraging, inspiring. This is what it means to superintend a school.—*S. S. Times.*

MAINTAIN INDIVIDUALITY.

Be yourself. Thank God for your individuality. If you have but one talent, do not be ashamed of it. Do not hide it. Do not neglect it. Double it. Make it go as far as you can. Do not envy the man who has greater ability than you have. You possess enough to be responsible for. Cultivate loyally what you do possess. Do not try to take another man's place. Fill well your own.

The late Dr. Broadus said: "The broad and busy field of human endeavor may be equally filled by successive generations, though no two individuals successively occupy the same space. Every one must strive, in simplicity and humility, and by the help of God's grace, to develop his individuality, to make the most of his inherited possibilities and providential opportunities.

It may be true, in the sphere of religious or political activity, that the present workers comprise no man equal to the great leaders of a former time. But let every man simply and faithfully do his best, and by God's blessing the world's work will still go on.

There is ripe wisdom in these words. The great trouble with many Christians is, they are not doing their best with the individuality they have. They are sighing for some other sort of individuality and because they can't have it they will not use and glorify their own.—*Sel.*

LACKING IN TACT.

"Why, how you look! I knew you had been very sick, but I was not prepared for such a change."

The manner of the injudicious speaker was even more telling than her words, and it required all the self-control the semi invalid could command, to say:

"I am gaining every day, and hope to look better soon."

Then she adroitly turned the subject. But the caller again and again returned to the topic uppermost in her mind—looks—and left, none too soon, saying ruefully:

"I admit I feel worried about you, for you look dreadfully, indeed."

The husband, who had nursed his wife through a long and serious attack of the grippe, entered the sick room in time to hear these parting words; at which he waxed wroth, and gave vent to his indignation by, "Women have no tact!"

We admit that the assertion was too sweeping, but it was quite pardonable under the circumstances, for the speaker felt sure that a relapse would be the result of that untimely call.

Truly, there are women and women. Some are the best kind of tonic to an invalid. They invariably carry sunshine into the sick room and leave its rays behind them. If they think a sick one looks "dreadfully," they avoid the subject of looks, and seem not to notice the ravages of disease, say just the right thing, and leave the invalid brightened and cheered. But who has not suffered from the intrusion of women who are woefully lacking in tact, like the one who aroused the ire of the grippe patient's husband?

How many have carefully nursed loved ones through a long and dangerous illness back to partial health, only to have them suffer a relapse by the indiscreet, "How dreadfully you look!" Hope and courage give place to fear and despondency, ending often in fatal results.

Tact is one of the greatest of womanly graces. It covers a multitude of sins; yet in these days of self-cultivation it is not, to a great extent, overlooked? All about us we see women who fail in their efforts to be useful or helpful "In His Name," simply because kind and good though they may be, they wound where they attempt to give pleasure, through lack of tact.

No matter how gifted in other ways a woman may be, failure is sure to overtake her if lacking in tact, but nowhere is it so evident as in the sick room. The gentlest touch, the kindest spirit, the most thoughtful love tokens, are worse than wasted if unaccompanied with tact.

If nature has not generously endowed you with this gift, cultivate it, or confine your visits to those who are strong and well. Spare the sick.

—*Christian Work.*

N.B.—As there is a bare possibility that some men, as well as women, might be able to carry a little more tact without injury, they, too, are free to learn from the above without extra charge.

"The self-denying person who finds things difficult to do to-day will find them easy to do at the end of the year, provided they are repeated day by day and the person seeks every day to practice the grace he prays for. We are not told to do the easiest and most pleasant thing only, but whatsoever our hands find to do we are to do with our might."

How can we exercise the grace of contentment if all things succeed well; or that of forgiveness, if we have no enemies?"

GAMBLING.

BY THE REV. HUGH PRICE HUGHES.

Gambling was once an almost exclusively aristocratic vice, but within the last quarter of a century it has pervaded the entire community.

If we are to judge an evil from its fruits there can be no question that gambling is full of the gravest peril. It is supremely dangerous because it is so easy to form the habit of gambling. The opportunities are so numerous and it can begin on so small a scale as to be scarcely perceptible.

Until we clearly understand the essential wickedness of gambling we can never take a firm stand against it. Herbert Spencer points out that all gambling is to be condemned as anti-social, on the twofold ground that it invariably means gain without merit, and gain through another's loss. The secret charm of gambling indeed consists in the prospect of getting money without deserving it. The coarsest spirit of Mammonism underlies every form of gambling. The love of money is the root of all evil, and the main peril of gambling arises from the fact that that dreadful passion for money is found in nearly every human heart and that there is no apparent way of getting it so easily as by indulging in some form of gambling.

Every possible temptation and facility is provided by a certain class of brokers, and young fools are tempted to believe that by running a little risk they may suddenly become possessed of great wealth. Undoubtedly this turns out to be correct sometimes. They purchase stock or shares, and through some accident the value of the property rises in the market, and they are able to sell out to great advantage.

But ill-gained wealth has a great habit of taking wings to itself and flying away. Easily won is easily lost, and once money has been obtained in this dishonest fashion the temptation to try again is almost irresistible, and as a general rule the ultimate issue is degeneracy and ruin.

No vicious habit causes such rapid moral degeneration as gambling. All the serious concerns of life quickly lose their interest. The gambler lives in a condition of unnatural and morbid excitability, real happiness becomes impossible, and the disease soon assumes the form of moral mania. Temptations to gamble are presented in almost every column of the public press and at every corner of the street. The ramifications of this vile system extend to the humblest scenes of life.

We shall never succeed in eradicating this vice until we prove how dishonest and how contemptible it is. There is no really honorable way of obtaining money except by the sweat of our brow; by honest, hard, intellectual or physical work. The man who gets money without merit and without effort is a thief, living upon the toil of others, a disgrace to himself and a pest to society wherever he is.

The company that a man keeps determines his character. No man does undertake the religious life with honesty and earnestness without separating from evil associations. He draws off to the good, and the evil as naturally draws away from him. If evil associates of the past are near to him they are no longer in sympathy with him; not because of his sanctimoniousness, but because there is something in the man on account of which they do not longer enjoy his society as they once did. The more earnestly he devotes himself to his God the more they draw away from him.—*Rev. J. L. Withrow.*

International S. S. Lessons.

Adapted from the Westminster Question Book.

The 24 lessons of the first six months of 1896 are a series of pictures, which, taken in succession and filled up by the intervening passages, give a complete view of that wonderful Life, the Life of Christ. Not only the verses of the lesson, but the parts between the lessons are to be studied.

THE FORERUNNER OF CHRIST.

1st Picture, 5 Jan.

Les. Lu. 1 : 5-17. Gol. Text, Lu. 1 : 76.
Mem. vs. 15, 16. Catechism, Q. 39.

HOME READINGS.

M. Isa. 40:1-5; Mal. 4:1-6 *The Forerunner Foretold.*
T. 1 Kgs. 18: 17-46.....*The Work of Elijah.*
W. Luke 1 : 1-25.....*The Forerunner Announced.*
Th. Luke 1 : 26-38.....*Christ's Birth Promised.*
F. Luke 1 : 39-56.....*Mary's Vow to Elizabeth.*
S. Luke 1 : 57-66.....*The Forerunner's Birth.*
S. Luke 1 : 67-80.....*The Song of Zacharias.*

LESSON OUTLINE.

- I. The Childless Home, vs. 5-7.
- II. The Angel's Announcement, vs. 8-14.
- III. The Honored Child, vs. 15-17.

HINTS AND HELPS IN STUDY.

For hundreds of years God had been telling the Jews in different ways about a coming Redeemer. Among other things he had said he would first send a great preacher, like Elijah, who should warn the people and call them to repentance. Study the prophecies referred to in Home Readings and references. More than seven hundred years had passed since God had first spoken about this, through Isaiah, and about four hundred years since he had said it even more plainly through Malachi. Then suddenly one day an angel Gabriel told Zacharias, in the temple, that a son should be born to him, who would fulfill these prophecies. At first Zacharias could not believe the wonderful message, but the angel convinced him by a sign—he became dumb until John was born. Study the whole first chapter of Luke.

WHAT THE LESSON TEACHES.

- 1. It is a good thing to be righteous before God.
- 2. It is when we are at our duty that God's messengers come.
- 3. It is a high honor to be great in the sight of the Lord.
- 4. God has a plan for every child's life—a work for it to do.

THE BOY JESUS.

2nd Picture, 12 Jan.

Les. Luke 2 : 40-52. Gol. Text, Luke 2 : 52.
Mem. vs. 51, 52. Catechism, Q. 40.

HOME READINGS.

M. Isa. 9: 1-7.....*The Son Promised.*
T. Isa. 42: 1-16.....*"A Light of the Gentiles."*
W. Luke 2 : 1-20.....*The Birth of the Son.*
Th. Luke 2 : 21-39.....*Presented in the Temple.*
F. Matt. 2 : 1-12.....*Worshipped by the Wise Men.*
S. Matt. 2 : 13-23.....*Seeking Safety in Egypt.*
S. Luke 2 : 40-52.....*The Boy Jesus.*

LESSON OUTLINE.

- I. At the Passover, vs. 40-45.
- II. In the Temple, vs. 46-49.
- III. At Home, vs. 50-52.

HINTS AND HELPS IN STUDY.

As time went on, the promises of a Messiah, who should save God's people from sin, were repeated more and more clearly, until at last the very place and circumstances of his birth were plainly foretold. Two of these prophecies are found in the Home Readings; there are others which it will be well to look up and study. The story of this coming Saviour was carried wherever the Jews went, and people in many parts of the world were looking for Him.

About six months after John the Baptist was born, Jesus came in the wonderful way described in this second chapter of Luke, and so fulfilled the prophecies. The Bible tells very little about the life of Jesus until He became a man, but we are sure, from what we do know, that He was sinless as child and youth. All that is known of His childhood is given in the Home Readings and the lesson. Try to get all these events well in mind.

WHAT THE LESSON TEACHES.

- 1. Every child should grow in wisdom and in grace as well as in body.
- 2. Children should begin young to attend the services of the church.
- 3. Young people should be eager to learn the things of God's word.
- 4. Like Jesus, the young may find the Father's business in a quiet home.
- 5. Jesus gives us an example of obedience to parents.

MINISTRY OF JOHN THE BAPTIST.

3rd Picture, 19th Jan.

Les. Lu. 3 : 15-22. Gol. Text, John 1 : 29.
Mem. vs. 21-22. Catechism, Q. 41.

HOME READINGS.

M. Mal. 3: 1-12.....*The Messenger of the Messiah.*
T. Isa. 40: 1-11.....*The Voice in the Wilderness.*
W. Luke 3: 1-22.....*The Ministry of John.*
Th. Matt. 5: 1-17.....*The Baptism of Jesus.*
F. Mark 1: 1-11.....*Mark's Account of it.*
S. John 1: 15-36.....*John's Testimony to Jesus.*
S. John 3: 23-26.....*Sent before the Christ.*

LESSON OUTLINE.

- I. Foretelling the Messiah, vs. 15, 16.
- II. Preaching Repentance, vs. 17-20.
- III. Baptizing Jesus, vs. 21, 22.

HINTS AND HELPS IN STUDY.

Between chapters two and three of Luke's Gospel there are eighteen years of which no record is given in the Bible. Jesus lived all this time at Nazareth. He learned the things that were taught to all Jewish children at that time, and we know that he learned the Scriptures well, for he often quoted them afterward. He became a carpenter, working humbly at his trade in the village. When it was time for him to leave this quiet home and go forth upon his great mission, God put it into the heart of John the Baptist to warn the people that the Messiah was near at hand, and to call upon them to repent and be baptized. One day Jesus came to John and was baptized in the Jordan. Then a wonderful thing happened. The Holy Ghost descended from Heaven like a dove upon Jesus, and God's voice said to him, "Thou art my beloved son; in thee I am well pleased." John heard this, and then knew that Jesus was the promised Messiah.

WHAT THE LESSON TEACHES.

1. Only baptism with the Spirit will truly cleanse our hearts.
2. The Spirit is like fire, which burns up the chaff.
3. When we speak for God we must reprove sin everywhere.
4. When we give ourselves to God, he sends his Spirit upon us.
5. We are sure of Christ's power to save, for God testified to him.

THE EARLY MINISTRY OF JESUS.

4th Picture, 26th Jan.

Les. Lu. 4 : 14-22 Gol. Text, Lu. 4 : 32.
Mem. vs. 18, 19. Catechism Q. 42.

HOME READINGS.

- M. Luke 4 : 1-13 *Jesus Tempted.*
T. Luke 4 : 14-30. *Jesus at Nazareth.*
W. Isa. 61 : 1-11. *Anointed to Preach Good Tidings.*
Th. John 1 : 1-18 *"Full of Grace and Truth."*
F. Heb 12 : 18-29. *"Refuse not Him that Speaketh."*
S. Luke 4 : 31-14. *A Sabbath at Capernaum.*
S. Mark 1 : 21-34. *Mark's Account of it.*

LESSON OUTLINE.

- I. The Power of the Spirit, vs. 14, 15.
- II. Anointed to Preach, vs. 16-19.
- III. The Gracious Words, vs. 20-22.

HINTS AND HELPS IN STUDY.

Jesus was tempted by Satan (Luke 4 : 1-13) immediately after his baptism (see last lesson). Then followed about fifteen months of which Luke says nothing. John, in chapters 1 : 19-5 : 47, tells all we know about Jesus' life during this period. Most of the time he spent in Judea, but he twice visited Galilee. Read John's account of these important months. Jesus now hearing that Herod had imprisoned John the Baptist (Matt. 4 : 12; Luke 3 : 19, 20) left Judea and began his ministry in Galilee, and Luke, at verse 14, again takes up the record of Jesus' life. Nazareth had been his home for nearly thirty years. He now returns there and tells his old friends that he has come from God with blessings for them, that he is their long-promised Messiah; but they cast him off and tried to kill him. He left them in their sins, and went to do mighty work in Capernaum.

WHAT THE LESSON TEACHES.

1. Christ cannot be hid; his life always reveals itself.
2. We should seek the good of our neighbors and friends.
3. Jesus gives us the example of regularly attending church.
4. Our mission as Christians is to carry blessings to men.
5. All the words of Christ are gracious words.

Jesus knew what it was to be weary and disappointed, but he never complained that his lot was hard.

Humility was a virtue in the ancient world and even to-day it is not widely cultivated. And yet it was one of the most striking characteristics in the life of the Lord Jesus. "He humbled Himself."

Self-denial, self-surrender, devotion, are Thy injunctions upon us; not for Thy sake, but that we who are empty, shallow, insufficient, may grow out of ourselves and find in Thee fullness, satisfaction, abundance. — *Whitcher*

THE POWER OF JESUS.

5th Picture, 2 Feb.

Les. Luke 5 : 17-26. Gol. Text, Lu. 5 : 24.
Mem. vs. 22-24. Catechism Q. 43, 44.

HOME READINGS.

- M. Luke 5 : 1-11. *The Draught of Fishes.*
T. Luke 5 : 12-16. *Power to Heal.*
W. Luke 4 : 17-39. *Power to Forgive Sins.*
Th. Luke 6 : 1-11. *Lord of the Sabbath.*
F. Psalm 130 : 1-8. *"There is Forgiveness with Thee."*
S. 2 Pet. 3 : 5-18. *"Not Willing that any should Perish."*
S. Psalm 116 : 1-19. *The Lord Gracious and Merciful.*

LESSON OUTLINE.

- I. Power to Forgive Sins, vs. 17-20.
- II. Power to Heal Disease, vs. 21-26.

HINTS AND HELPS IN STUDY.

After his rejection at Nazareth, Jesus went to the Sea of Galilee (Lake of Gennesaret, Luke 5 : 1), near Capernaum. Here occurred the incidents in Monday's Reading, Luke 5 : 1-11. He then entered Capernaum, which became his home and the centre of his ministry in Galilee for about eighteen months. Here on the following Sabbath the events narrated in Luke 4 : 31-41 took place. Upon his first circuit, which soon followed (Luke 4 : 42-44), he preached throughout Galilee and healed many (Matt. 4 : 23, 24), only one case, however, being recorded, viz., that in Tuesday's Reading, Luke 5 : 12-16. Returning to Capernaum, he preached in the house in which he made his home. A crowd of earnest listeners filled the house and thronged the doors. Then occurred the beautiful and striking incident of to-day's lesson. Compare Mark 2 : 1-12. Wednesday's Reading includes this and also the call of Levi (called also Matthew), which probably occurred later on the same day. This Reading also describes incidents (vs. 29-39) which most likely took place some months later. Thursday's (Luke 6 : 1-11) seems to give the next recorded event after the call of Levi.

WHAT THE LESSON TEACHES.

1. We may bring our friends to Jesus with their troubles.
2. Sin is a much worse trouble than sickness.
3. Jesus will do for us that which we need most.
4. Jesus can forgive sin because he is our Saviour.
5. We show we are forgiven, by our new life.

Every doctrine implies a duty and every precept a promise.

How can a man walk by faith, unless he is compelled to go where he cannot see?

Degrees of blessedness are degrees of character: the rewards of God are states not decorations.

We are always complaining that our days are few, and acting as though there would be no end of them. — *Joseph Addison.*

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God. — *W. M. Taylor, D.D.*

A Christian who engages in any lawful business is honoring God. He may be just as heavenly minded in trade as in preaching the Gospel. — *Porter.*

Acknowledgments.

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

ASSEMBLY FUND.

Table listing Assembly Fund contributions from various locations like Roxborough, Pine Creek & Davisburg, Ganouque, etc.

\$662 26

HOME MISSION FUND.

Table listing Home Mission Fund contributions from various locations like Roxborough, Pine Creek & Davisburg, Ham. Knox Miss. Soc., etc.

Table listing contributions from Welwyn, Mosa, Burn's, High Bluff, Cornwall, St. John's, etc.

Per Rev. Dr. Morrison.

East for N. W113 00

\$17,907 85

STIPEND AUGMENTATION FUND.

Table listing Stipend Augmentation Fund contributions from various locations like Pine Creek & Davisburg, Elkhorn, Hargrave, etc.

\$2,314 07

FOREIGN MISSION FUND.

Table listing Foreign Mission Fund contributions from various locations like Ganouque, Hullett, Galt, Knox, etc.

Table listing contributions from Three Rivers, Regina Indus. School, Quebec, Chul., Colquhoun, Beechwood, etc.

\$859 70

Ministers' Rates.

Table listing Ministers' Rates for various ministers like A. Acknowledged, J. MacNabb, M. Barr, etc.

Table listing Queen's College Fund contributions from various locations like Clydesdale, Blackheath, etc.

Table listing Montreal College contributions from various locations like Kenyon, Mosa, Burn's, etc.

Table listing Manitoba College Fund contributions from various locations like Acknowledged, Pine Creek & Davisburg, etc.

Table listing Windows & Orphans' Fund contributions from various locations like Acknowledged, Roxborough, etc.

Table listing Collections and Donations from various locations like Acknowledged, Roxborough, etc.

Table listing Aged and Infirm Ministers' Fund contributions from various locations like Acknowledged, Ingersoll, etc.

Table listing Collections and Donations from various locations like Acknowledged, Humber Road, etc.

Table listing Aged and Infirm Ministers' Fund contributions from various locations like Acknowledged, Ingersoll, etc.

Table listing Collections and Donations from various locations like Acknowledged, Humber Road, etc.

Table listing Aged and Infirm Ministers' Fund contributions from various locations like Acknowledged, Humber Road, etc.

Abararder	2 50
Morham, St John's	2 30
Three Rivers	10 00
Ailsa Craig	8 10
Bristol	3 00
Keele	10 00
Bear Creek	7 15
Centro Bruco	3 35
Uptergrove	8 00
Lachute, Henry	6 25
St Louis de Gonzague	2 00
Madoc, St Paul & St Col	9 45
McKillop	5 00
Winthrop	5 00
Nassagawaya	10 00
Unionville	3 00
Brown's Corners	1 56
Blackheath	3 00
Waterloo	1 09

\$1,029 26

Ministers' Rates.

Acknowledged	\$907 63
A Henderson	5 00
J A Anderson	6 00
D Stewart	3 75
F McCuaig	5 00
H McQuarrie	11 31
P Fleming	4 00
W P Walker	8 75
J Mackie	9 00
J McNair	2 00
W Farquharson	4 50
W Bennett	4 00
D Currie	4 50
Dr McMullen	8 00
A McDiarmid	4 00
G S Scott, 1/2 yr.	2 00
W H Jamieson	4 50
D Mitchell	20 19
A F McKenzie	9 30
R D Fraser	4 00
W A Duncan	5 00
D H Hodges	4 99
J Seiveright	3 75
J S Burnett	3 75
M H Scott	4 00
R Fowler	4 50
D D McLeod	6 50
J McRobbie	2 00
A McFarlane	3 75
J McIlung	4 00
A F McQueen	3 00
D James	4 00
R W Leitch	4 00
Dr Fraser	13 00
A C Stewart	4 00
J Thomson	5 00
W McKinley	5 00
Dr McNish	7 50
R J Craig	10 00
S J Taylor	4 00
R McCroll	3 75
J Hastie	6 00
J Milloy	3 75
D M Jamieson	4 00
D C Johnson	5 00
H E A Reid	4 00
R Hughes	3 75
J W Mitchell	5 50
W Forrest	8 00
A L Manion	5 00
J McNeil	5 00
H Cameron	4 00
T Scouler	6 00
J Turnbull	3 00
J McKeene	4 00
R Sutherland	5 00
G Gray	3 65
A Mullen	9 00
J R Battisby	7 50
D McArthur	7 00
J B Hamilton	2 00
N Macphoe	4 00
G Porteous	3 75
J G Stuart	4 00
A W Lewis	4 00
A Tait	5 00
W M Tufts	4 00
J Carswell	3 75
A Rowatt	5 00
J McElroy	3 55
R Fairbairn	3 50

D Currie	6 00
S Young	4 00
H Sinclair	6 00
J Rose	4 00
R V Wilson	36
R V McKibbin	3 75
R M Craig	5 00
Foreign Missionaries	107 00
W Burns	7 00
J Abraham	4 00
D I L MacIac	5 00
C McKernacher	3 75
F A MacLennan	5 03
A Blair	5 00
H Currie	4 00
J Johnston	4 50
J Becket	5 00
R McNabb	4 00
J M Munro	4 00
A Stewart	4 00
Jas Patterson	5 00
M Mackenzie	10 00
K McDowal	7 00
F W Farries	10 00
W M Fleming	5 00
A C Reeve	6 00
Dr I Campbell	4 00
Dr Waits	7 00
Dr Moore	6 00
C Fletcher	4 55
J Little	4 00
J J Cochran	3 75
G C Heine	7 50
J W Graham	4 50

\$1,444 82

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Cornwall	2 00
Ailsa Craig	20 00
Iroquois	33 00
Elgin & Athelstan	59 50
Huntingdon	21 00
Ormslow	113 50
English Riv. & Howick	81 00
Toronto	60 00
Onondaga	5 00
Ayr	177 00
Buxton Trust	3,600 00
Cold Springs	3 00
Lanark	25 00
Brampton	6 00
Peterborough	50 00
Hespeler	10 00
Montreal	125 00
Dunbarton	10 00

JEWISH MISSION.

Friend, Parkdale	\$3 00
Beq. James Hay	50 00

Received during Nov. by Rev. P. M. Morrison, D.D., Agent at Halifax, office 39, Duke street.

FOREIGN MISSIONS

Acknowledged	\$10,482 10
Shenogue, Pt Elgin	8 00
Nine Mile River c.e.	5 00
Bedeque, P.E.I.	15 00
Pleasant Bay s.s.	3 00
Millsville	25 00
Millford c.e.	8 97
Mulgrove, "Friend"	5 00
River John, St George	30 00
Mill Creek, N.B.	1 36
Canard, J W Young	2 50
Red Bank, etc	16 07
Barney's River	12 60
Dorchester	14 00
St Martin's I.s.	4 00
Louisburg	7 33
ss	2 55
Rolling Dam, etc	4 00
Little Bras d'Or	12 75
Shelburne	8 00
Up. Musq, Green W'd s.s	2 70
Spry Bay, "Friend Miss"	5 00

Hampton, Ham. Riv Rota	2 00
Windsor	85 75
Clifton, P.E.I.s	4 50
Bathurst	16 17
Youghall	3 00
Belledune	2 05
Dunlop	0 80
Springhill, St And	50 00
West River, St Mary's	40 00
New Annap	5 00
Nerepis, & Welsford	6 00
Churchville, I m s.	11 00
Pt. Morien (men)	50 00
Middle River, c.e.	4 70
Thorburn, Green W ss.	10 53
Harvey & Acton	17 34
Hx. Grove	10 01
Alice J Creelman	3 00
Norton & Camp. Sett.	3 00
Boiestown etc.	3 00
Salina	4 00
Blue Mt. & Garden	43 00
Thanksgiving	10 00
Wm A McDonald	5 00
McLellan's Br'k Kirk	15 00
Carriboo	19 40
Stewiacke	17 00
Sale of Arrowroot	15 73
Escumiac	9 00
Andover, & G Falls	2 00
North River	3 50

\$11,279 39

HOME MISSIONS.

Acknowledgd	\$1,710 98
Wolfvl & Lowr Horton	15 25
Middleton, repmt.	2 00
Redbank etc.	11 70
Waverley N.S.	8 00
Summerfield	8 25
Barney's liver.	17 90
Dorchester	13 26
Archd Wmson, rept.	5 00
St Martin's, mil.	0 25
Thorburn & Suth. Riv.	19 00
Louisburg	8 65
ss	2 00
Rolling Dam etc.	3 80
Little Bras D'or	12 00
Shelburne	8 00
A J. Fraser, rept.	20 00
A W McKay, rept.	15 00
Hampton, Ac.	10 00
Sackville, Hx Co.	4 35
Charlottetown, St Jas.	32 00
Youghall	4 25
Wentworth, w m s.	5 00
Springhill, St And	45 00
West River, St Mary's	40 00
New Annap	2 05
Nerepis, Welsford, &c.	6 00
Port Morien (men)	17 00
Port Morien w h f m s s.	30 00
Harvey & Acton	25 40
Hx Grove	20 00
C D Mackintosh, rept.	10 00
Fairville & Grand Bay	16 00
Millsville, sermon	7 00
Norton & Camp Sett.	3 00
Boiestown, &c	3 00
W McNair, retd.	10 00
Salina	4 00
Kouchibouguac	7 00
Hardwicke	10 00
Blue Mt & Garden	70 00
"thanksgvg	10 00
Tabusintac	9 85
Harmony	20 00
Glenbard c o s.	3 00
Stewiacke	35 10
D Archibald, repmt.	15 00
Buctonche	6 30
Alex Smith	15 07
North River	6 01
Andover & Gr. Falls	2 00

\$14,652 08

AUGMENTATION FUND.	
Acknowledged	\$380 63
Barney's River	7 00
Shelburne	6 00
Hampton, Ham Riv, etc.	23 00
Milford & Gay's Riv.	8 95
Windsor, St John's	115 00
Port Morien (men)	30 00
Harmony	5 00
New Glasgow	30 00
New Glasgow, United	250 00
	\$855 58

COLLEGE FUND.

Acknowledgd	\$4,185 24
Coupl. Louisbg Deb.	6 00
Int Geo J Hueseler	9 00
Buctonche, Ac.	4 50
Barney's River	1 80
Shelburne	6 00
Hampton, Ac.	5 00
Windsor, St John's	15 00
West River, St Mary's	13 00
Nerepis, Welsford, &c.	3 61
Hx Grove	4 00
Div Bank of Montreal	130 00
Norton & Campbt Sett	1 66
Boiestown, &c	1 60
Salina	2 52
Blue Mt & Garden	20 00
Wm A McDonald	3 00
Stewiacke	15 00
Andover & G Falls	1 50
Int Adam McKeen	84 00
Little Bras d'Or	5 00
Louisburg	5 00
Int S Waddell	49 15
	\$4,652 08

BURSARY FUND.

Acknowledged	\$375 06
Int. E. S. Williams	21 00
Shelburne	2 00
Hampton, Ham Riv, &c.	3 00
Milford & Gay's Riv.	7 95
Windsor, St John's	10 00
W River, St Mary's	2 00
Int. D. J. Welch	30 29
Blue Mt & Garden	5 00
	\$450 30

LIBRARY FUND.

Acknowledged	\$50 00
Collego opening	20 74
	\$70 74

MANITOBA COLLEGE.

Acknowledged	\$15 00
Windsor, St John's	7 00
	\$22 00

AGED MINISTERS' FUND.

Int. Contributions, etc.	
Acknowledged	\$796 25
Int Cohourg Road ch.	\$2 50
Rev J D Murray	25 00
Shelburne	3 00
Milford & Gay's River	10 00
Windsor, St John's	10 00
Youghall	2 00
West River, St Mary's	11 00
Hx. Grove	10 09
Cardigan	6 25
Blue Mt & Garden	6 00
Wm A McDonald	2 00
Stewiacke	10 60

Ministers' Rates.

Acknowledged	\$561 77
P C Jack	4 00
M Morrison	5 00
J D Murray	3 75
J P Falconer	4 00
John Anderson	10 00
Clarence McKinnon	15 00
I Murray, D.D.	5 00
A W K Herdman	4 00
Wm Grant	5 00
Wm McNicol	4 00

\$2,510 55

Adam Gunn..... 3 75	Beq. Jas Hay.....50 00
Wm Hamilton..... 4 50	Ashburn..... 1 50
D McDougall..... 4 00	Theodford.....32 43
	Avonton..... 16 00
\$1,533 03	Carlingford..... 8 00
	Caruoke St Paul's.....11 00
	Kirkfield..... 2 00
	Utergoeve..... 8 00
	Mona, Burns..... 2 00
	McKillop..... 5 00
	Wintdrop..... 10 00
	Brooke, Chalmers..... 3 50
	Amos..... 8 80
	\$5,005 54
	POINTE-AUX-TREMBLES
	SCHOOLS.
	Acknowledged.....\$1,672 50
	Roxboro, s s..... 9 64
	Miss M Lowry, Hagrman 2 40
	English River, s s.....21 00
	Ayr, Knox s s..... 50 00
	English Settlmt..... 1 00
	Windsor c e.....25 00
	Blackville c e..... 7 00
	Brussels, pupil Mel s s..... 5 00
	Renfrew s s..... 25 00
	Ailsa Craig..... 10 31
	Stanley, ss sec No 1.....22 00
	Carleton Pl, Zion s s.....12 00
	St Louis de Gonz..... 6 00
	Mr & Mrs J W Kilgour..... 100 00
	Beauharnois..... 2 57
	Claude..... 10 82
	Fingal..... 3 50
	Esgoode, c e..... 8 00
	W Miller, Laggan..... 5 00
	Blue Mt & Garden..... 8 00
	Madoc, St Colum s s..... 13 00
	Inverness..... 6 33
	\$2,018 07
	PRESBYTERIAN COLLEGE,
	MONTREAL.
	Endowment Fund.
	Acknowledged.....\$187 00
	J T Gillies, Elgin..... 5 00
	\$492 00
	Ordinary Fund.
	Acknowledged.....\$56 60
	Lange Gardien etc..... 5 12
	Three Rivers..... 5 00
	Bristol..... 6 00
	\$72 00

<i>Exegetical Chair, etc.</i>	
Acknowledged.....\$950 00	
T E Hodgson Montr.....25 00	
E K Greene.....25 00	
Jas Robertson.....20 00	
Hugh McLeannan.....25 00	
John Sterling.....100 00	
Jas Gardener.....25 00	
Jas Gibson Otta.....5 00	
Alex McDougall Mont.....25 00	
S H Ewing.....25 00	
C J Fleet.....75 00	
\$1,300 00	
Received by Other Treasurers.	
WIDOWS & ORPHAN'S FUND.	
<i>Maritime Synod.</i>	
Received from 1st Sept. to 30th Nov., 1895, by Rev. George Patterson, D.D., Secretary.	
<i>Ministers' Rates.</i>	
E McNab.....\$21 00	
S A Fraser.....14 00	
M. G. Henry.....10 00	
A McMillan.....7 80	
C Monro.....14 20	
W T Bruce.....14 00	
R C Quinn.....17 50	
T D Stewart.....20 00	
T G Vans.....21 40	
I S Sutherland.....14 60	
Total.....\$14 00	
Of which \$150 for fines, and interest on arrears. Total since 30th April, \$1,474.17. The total acknowledged in October number should have been \$1,320.17.	
<i>Congregational Collections.</i>	
Howewell.....\$2 50	
St James, Ch'town..... 5 00	
St And, Campbelltown..... 4 00	
Received by Rev. J. Fraser Campbell.	
Hamilton, Lady.....\$10 00	
Miss F J Campbell..... 1 00	

Kingston, Mrs Grant...10 00	
LimeLight, St Jas sq... 8 35	
Recd for preaching.....10 00	
\$49 35	
MANITOBA COLLEGE.	
Treasurer, Rev. Dr. King.	
<i>Theological Department Fd.</i>	
Binscarth.....\$ 3 00	
Rev Robt Paterson.....10 00	
Strathclair Mission.....13 25	
Mrs Carson, Miami..... 5 00	
Longlaketon.....5 00	
Carberry, ad'l.....13 00	
Boissejour.....5 00	
Boissevain.....15 00	
Shanks..... 5 00	
<i>Building Fund.</i>	
(In Re-payment of advance by a Member of the Board.)	
W Boll, La Prairie... 10 00	
S F McKinnon, Tor...200 00	
P Lamont, Reg..... 10 00	
D Forrester, Emerson 15 00	
Jas Barrie, Sarnia... 10 00	
J B Henderson, Par, 2 pt.25 00	
K McKenzie, jr, B'nsid, 50 00	
W McLean, Ind Head 10 00	
W H Stephens..... 5 00	
Jas Harv..... 10 00	
Wm Chaplin, St Cath 100 00	
C H Campbell, Win, ad'l.30 00	
Donald Fraser.....25 00	
<i>Ordinary Fund.</i>	
Mrs Barbour, Bonskeid, Scotland..... £20	
<i>Scholarship Fund.</i>	
Friend, Tor.....\$40 00	
ERRATUM.—David Yuile \$150 instead of \$100.	
Received by Rev. J. Fraser Campbell (additional).	
McRae's children, Moose Mtn.....\$ 5 00	
Mrs Ewart, Medoin Hat. 5 00	
D Stewart, Win..... 5 00	
Mrs Field..... 5 00	
Hx Grove c e.....30 00	
\$50 00	

Real Church union must be chemical, not mechanical. There is no gain from union at the expense of principle.—Pres.

The failures in Christian life are not due to a lack of power, but to the failure to use the power that is in us.—G. F. Pentecost.

Christian character is not an act; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient and unwearied attention.

"Can you understand the two-fold nature of Christ?" was asked of Daniel Webster. "No," was the reply. "I should be ashamed to acknowledge him as my Saviour if I could understand Him. I need a superhuman Saviour—one so great and glorious that I cannot comprehend Him."

Our old teacher used to say to us at the beginning of a written examination: "Work out the problems you can first, and then work out the problems you can't." It is a good rule to observe in studying the Bible. Don't dwell too long on an obscure passage; mark it and when you have studied its easier surroundings you may come back to it better prepared to get at the kernel of the matter.—Bible Reader.

From Adam to the last man there never have been and never will be two members of the race precisely alike in spirit, soul, or body, in inward experience or outward circumstance. Yet one of the marvels of the Bible is that no experience is possible to a human creature for which there is not light and leading, wisdom and salvation, in this divine and everlasting book.—Christian.

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Office, Y.M.C.A. Building, Montreal.