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Please read with special care the few words on this page with regard to the Sabbath School Lesson Helps.

Of special excellence and interest are the picture of medical work in Honan and that of the work of the Augmentation Scheme. The latter may be thought a prosy subject but the presentation of it by Dr. Campbell is most attractive, with a halo of poetry and pathos as well.

The difficulties and the hopefulness of French Evangelization are well set forth in some incidents of that work; while from several pens and pages may be gathered a good idea of the state of the far off New Hebrides. Not of mere passing interest but of permanent value are most of these contributed articles.

### TO MINISTERS, S.S. SUPERINTENDENTS, TEACHERS,

AND ALL WHO ARE INTERESTED IN SABBATH-SCHOOL WORK.

According to resolution of last General Assembly, the Sabbath School Lesson Helps of our church, that have been carried on with such persevering energy by Rev. T.F. Fotheringham of St. John, will, for 1898, be published from this office. Mr. Fotheringham and Mr. Archibald will continue in them their valuable work. A good series of Lesson Helps may safely be promised.

Will you kindly give them a full and fair trial? If you are now using them please do so "this year also." If you are using other Helps, to which you have naturally become attached, will you not give these a fair trial, and see if you do not come to like them also?

They are your own. The church to which most of us owe so much in other ways, is trying to provide for her own wants in this respect also, and the help of all is needed. Other lands or homes may be larger and richer, but our own country and home is most beautiful and best for us; and there may be other Lesson Helps more finely arrayed, but these are our own, with first claim. Further, the sentiment of love and loyalty for our own Church, thus strengthened by giving our own Helps a place, will be in itself a good not otherwise attained.

There may be finer Churches and better preachers within reach than one's own, but faithful attendance at the latter does more real good to self as well as to others, because one is not merely indulging in what seems most pleasing, but is strengthening character by faithfulness to duty.

And so, dear fellow worker, even if you should think that there are some other Helps quite as good, yet if you allow nothing to displace your own, you will not only

be building up your own Church and her Sabbath School Work, but building up in yourself a good and noble element of character, love and loyalty to our own Church in its work of trying to win our country for Christ.

The Lesson Helps for January will be ready in November. Do not give orders elsewhere until you see them.

Any orders for Lesson Helps for the remainder of this year are to be sent to Rev. T. F. Fotheringham, St. John, N.B. But anything relating to the Helps for 1898, in the meantime, to be addressed to Rev. E. Scott, Presbyterian Record, Montreal.

The Ontario Lord's Day Alliance held an important Convention in Toronto, 9-10 September. One of the most notable addresses, was, as might be expected, that of Principal Caven, on the "Divine Foundation of the Lord's Day," which closed with the rallying call:—"I do trust that the God-fearing and religious people of Ontario are not going to yield in this contest. Though defeated a hundred times, they must stand up in God's strength to maintain in its integrity this Divine and most beneficent Institution."

The graduates of the Presbyterian College, Montreal, will hold a "Reunion and Institute" for four days, 4-8 October, in connection with the opening of the ensuing session. Among the themes for discussion are:—The Work of the Holy Spirit; The Church and the Young; The Place of Evangelists in the Church; The French Problem; The Relation of the Church to Social Problems; Foreign Missions; Missionary Finance, etc. A number of our ablest men will take part. The discussion upon each subject will be opened with a paper by one specially conversant. All who will may come, and those who come will find it profitable.

Easier to fault than mend? Sometimes. We have been asked how the mistake, referred to in a former issue, of crowding missionaries, Home or Foreign, into the last hours of an Assembly evening can be avoided. Nothing easier. It was given in the Record more than a year ago. Let the Assembly receive the Report at the morn-

ing or afternoon session and leave the evening free for missionaries.

The present system gives fair play neither to convener or missionary. For the former to present, at all fully, in fifteen or twenty minutes, such a work as that of our Home or Foreign Missions; and for several of the latter, in ten minutes each, to tell the work of years, or the work yet to do, is impossible.

### NOT WEARY IN WELL DOING.

Of two things many good people at times may weary; the "give, give" of mission agencies, and the unceasing resistance to the inroads of evil. But in neither must they cease. There is no discharge in that war. Life is all too short to do our little part in this great work, and our share in it must soon be past.

As a Church, we have men and women doing our work in different parts of the world, and in all the fields it is greater than they can overtake. Let this year be more liberal to our Mission Schemes than ever before, for the work is enlarging and our time of giving one year less.

In conflict against encroaching evil, too, we must not grow weary. Evil is ever aggressive, e. g., along the line of Sabbath-breaking and strong drink, especially in our larger cities.

For years there has been an annual fight in Montreal over licensing saloons in a district that will put temptation more directly in the way of the hundreds of University students that gather to McGill; and this year, for the first time, the saloon appears to have won; though the end is not yet.

Toronto has had its conflicts, and now the Street Railway acknowledges no Sabbath.

But the good people of Montreal and Toronto, of Quebec and Ontario, and of the Maritime Provinces on either coast, will not give up the fight; for the best welfare of home and country is at stake. Be it ours when a point of vantage may seem lost to guard with more of care what remains. It is not a forlorn hope, nor uncertain in result. While there may seem loss at some points there is gain in others; and, though perhaps not exactly in the way we think best, right at length must triumph.

### A WELCOME TO STUDENTS.

The representatives of the Intercollegiate Young Men's Christian Association Movement in the various Universities throughout the Dominion, are desirous of receiving, and as far as possible assisting, all new students; and invite pastors, parents and friends of students, as well as students themselves, to communicate with them with this end in view.

For the information of any who may not be familiar with the working of the movement, it may be said that Associations are organized in all the larger colleges, with common head-quarters, and social and reading rooms, and college men themselves as officers and leaders. Handbooks of information of special value to new students are annually prepared and distributed free of charge.

Reception Committees, whose aim it is to introduce students at the outset to the best and most helpful circles of acquaintance, both in and out of the college, stand ready to welcome them upon their arrival. In this, and in other ways, advantage is taken of the recognized fact that there is no time to reach and help a man comparable to the transition period of his entrance upon college life.

The handbook referred to above will be promptly mailed upon request.

All communications should be addressed to the General Secretary at the Y.M.C.A. of the Institution to which the student is going.

The Presbytery of New Westminster has resolved that, in conjunction with the other denominations, a monster petition of the electors of B. C., shall be laid before the Local Legislature asking for the enactment of a Sabbath law similar to that of Ontario.

The excellent paper on Home Missions, by Rev. A. Henderson of Appin, Ontario, in last Record, can be had in quantities, in neat leaflet form, for distribution, by applying to Rev. Dr. Warden, Toronto. By first appearing in the Record it reached a very large constituency, and now those who wish an extra number can have them

Among the wisest words ever spoken by Mr. Moody were those spoken at his mother's funeral, when he told how this good Christian woman made her boys go to church regularly.

"And it did not turn us against going to church," said Mr. Moody. "It seldom does any more than sending boys and girls to school turns them against education, or requiring them to practice on the piano turns them against music."

There is a good deal of foolish sentiment on this subject of "turning children against church-going." About the surest way to do that is to turn them over to their own devices on Sunday until they are past the age when habits are easily formed. They will be turned against church-going pretty effectually by that time.

"Train up a child in the way he should go" is old-fashioned advice, but somehow the moderns have conspicuously failed in their efforts to improve upon it.—*Ex.*

Perseverance is as essential in religion as in business. The leaders in both spheres to-day are those who have overcome the greatest difficulties. It is said that Bulwer's first novel was a failure. Missionary work on the island of Madagascar seemed for ten years to be absolutely without fruit, Columbus and many others would have failed to accomplish their great work but for heroic perseverance.

Shall the servant of Jesus Christ be more easily discouraged? Shall your class in the Sabbath-school be abandoned because you have not yet been successful? Will you be silent for the rest of your life in the prayer-meeting because your first effort at public speaking was not a brilliant success? He is not worthy of Christ who cannot be brave for him.—*Ex.*

Our simple duty is to take care of our missions and missionaries. If we do this, we shall have our hands full. By no possibility can we expend our money so wisely as by doing this which, at the same time, is our pressing duty. Yet some people seem to have a passion for throwing away their money on irresponsible enterprises.—*Herald and Presbyter.*

## Our Home Work.

Last year saw an addition of 2,777 names to the communion roll of the Maritime Synod. What an addition of strength and spiritual power these may be.

At Cardston, the head-quarters of the Mormon Mission, in the Presbytery of Calgary, a manse and school are to be built. Rev. Gavin Hamilton is to begin educational work in connection with the Mission.

Compensations are everywhere. The Northwest missionaries do not deal in large salaries but they do in magnificent distances, not only in attending Presbytery but in doing their own congregational work. In a letter just received, one of them mentions that in three months, from April to August, he travelled fifteen hundred miles in a buggy.

Sabbath, 12 September, was a glad day at Haysville, N. B. A new church was opened, in a new district, with another nearing completion in another section of the same congregation. And a week later Digby, N.S., solemnly set apart its new Presbyterian Church to the worship of God. New Churches in place of old ones are good; but better where there were none before, as was practically the case with both of these; for such church opening means not only "holding the fort," but advance.

Not often does Calgary Presbytery meet on account of distance and expense, but when it meets, it meets. Three busy days were filled by its latest meeting a few days since, looking into the work in all its large field and planning for its continuance and extension.

Sixteen Home Missionaries are working within the bounds. Two of these, Rev. G. S. Lawson, late of Nova Scotia, and Mr. Oliver, of Manitoba College, labor among the bands of men on the Crow's Ness Pass railway.

It is no light matter for members of Kamloops Presbytery to hold a meeting, owing to distance and high rates of travel. One of them, writing not long since, states that he had just returned from attending a meeting of Presbytery in Kamloops, which

entailed an absence from home of 15 days and cost for bare travelling, by rail and steamer, \$35.95, besides meals on the journey. Other members were nearer, and their expenses less, but the expense of each is shared by all, so that the burden comes alike heavily on all. This is a worthy communism, but it is one which the salary of the Home Missionary can ill bear. It is no wonder the Presbytery drew up an overture to the General Assembly for a division of the Presbytery of Kamloops into two.

Immense Conventions which are becoming so great a feature in religious work, lead to not a little criticism as to their cost. There must be a limit somewhere to the advantage of such assemblies. What is that limit?

We should say that as a rule, the limit is the size of a single audience. Whenever a convention reaches such a size that simply because of that size, it must carry on its meetings in two places, then it would be better to have those two places far apart. Two Conventions of ten thousand each, in different parts of a country would do more good than one of twenty thousand, and would meet at half the cost; while four, of five thousand each, would be better still; and twenty, of one thousand each, would leave a benediction upon twenty cities and cost little more than a tithe of the monster gatherings of to-day.

The Hall of Manitoba College was well filled on the last evening of August, to declare ended another summer session in Theology. Twenty-five students have been in attendance, five in the third year, six in the second, and fourteen in the first. All but one have been previously in Home Mission work, and nearly all are pledged to enter again the Home field in the Northwest for the winter. Cordial mention was made of the aid given during the Session by Revs. Dr. McLaren of Toronto, Dr. Scrimger of Montreal, Dr. Beattie of Louisville and P. Wright of Portage la Prairie, and of financial aid through Dr. Robertson from Britain. Principal King was absent in Europe, having taken this summer a brief rest from constant toil. He is soon to return to take up the winter work of the College, which begins October 1st. Prof. Hart from his long illness has reached home restored to health.

The Foreign field is supplying the home. Two sons of Rev. Dr. Morton, of Trinidad, after a distinguished College Career have been settled as Home Missionaries in St. John Presbytery, one in St. John North and Rothsay, and the other in Fairville, both suburbs of the city of St. John. The Home field gave Dr. Morton to the Foreign, and receives back double.

Little, among the thousands of Israel, was the gathering on Sabbath, 12 Sept., at Kensington, a suburb of Montreal, and a branch of the congregation of Montreal West (Junction), but it packed the neat and beautiful little church, which was then de-

ted with joy and thankfulness to the service of God. One more centre of Gospel light and truth. One more branch of the Presbyterian Church in Canada, with much of life and hope and promise; a sample of what is going on all over our land.

A fine church was opened at Woodstock, Ont., 12 Sept. Principal Grant and Rev. J. A. McDonald shared with the glad pastor and people the days work and joy. The Auditorium can seat 1,400 worshippers, while 700 young people can find room in the SS. Hall to get new light on the lessons they have studied at home in the SS. Lesson Helps of the Presbyterian Church in Canada. Knox by name, may the strength and truth of the great Reformer, made better by all the good that has been learned since his time, ever mark the teaching and life that centres in this grand new kirk.

Dr. Thomson, our Chinese missionary, hopes that, as from such centres as Montreal, Toronto, Ottawa, Winnipeg, etc., the Chinese are constantly going to other cities and towns, they may not be overlooked in the reorganization of Christian activities for the coming winter. The work of China Missions is but begun, and, with Canada's 15,000 representatives, separated from heathen influences, and most of them sure to return to the untold millions beyond, have we not a lever with which, by the help of God's Spirit, to accomplish much in fulfilling that daily and all-comprehensive prayer: 'Thy Kingdom Come.'

Yukon has gold, which it sends to us. We have better than gold which we are sending to it. Rev. Dr. Robertson, whose diocese is already larger than that of any other bishop, has coolly appropriated the Klondyke and sent a Missionary, Mr. Dickie, a student of Manitoba College, to give the Gospel to the gold-hunters.

#### FROM THE ROCKIES.

Our men in the shadow of the Rocky Mountains, on either side, are making a brave effort for good and righteous laws. The Presbytery of New Westminster has resolved that, in conjunction with the other denominations, a monster petition of the electors of B.C. shall be laid before the Local Legislature, asking for the enactment of a Sabbath law similar to that of Ontario.

On this side the mountains they are no less vigilant.

Not long since, the Presbytery of Calgary appointed a committee to co-operate with men of other denominations, in regard to religion in the public schools. A hearty and harmonious meeting was held in Calgary, the Bishop of Saskatchewan and Calgary in the chair and Rev. J. C. Herdman, of Calgary, secretary. Five resolutions were adopted, as follows:—

I. That the public schools be opened with the Lord's Prayer.

II. That the Ten Commandments be printed in a legible form and hung in a conspicuous place in every School-room.

III. That the Curriculum include the use of some text book, or books, on Christian Ethics.

IV. That the daily programme in all the schools should contain the reading of a Scripture passage, without note or comment, at the opening of the school immediately after the Lord's Prayer.

V. A further recommendation is that the greatest vigilance be exercised in maintaining the highest possible standard of Christian character on the part of teachers and inspectors, and that the advocacy of infidel or agnostic views, or the being known to be antagonistic to the Christian religion, should void their appointment to office.

The different denominations are to continue their united effort with a view of having these resolutions become the law of the land.

## FRENCH WORK IN NEW BRUNSWICK.

By REV. JAMES ROSS, H. M. (SUPERINTENDENT).

French work is carried on in four places in St. John Presbytery, viz., Edmundston, Conners, The Lakes and Grand Isle.

Eleven families are connected with our mission in Edmundston, and a Sabbath School with an average attendance of 17.

Grand Isle, 16 miles below Edmundston, is entirely a French mission; services are held from time to time, to which large number of Catholics find their way. Three families have joined our Church, and seven children are being reared in the Presbyterian faith. Young people who left home before their parents severed their connection with the Roman Catholic Church have also become Protestants in the far West. One young woman, who was very much incensed against her father for the step he had taken, has become a member of the Presbyterian Church, in the Northwest. The people are growing more and more friendly towards the missionary, thus opening the door for work a little wider.

At Conners, there are twelve Protestant families regularly attending our services. Two French families are connected with the mission, and in one there are eleven children. As many as twenty French Catholics have attended preaching services, on more than one occasion. The church building had been finished, except the seating; it is very pretty; and occupies a commanding situation. We are pleased to note that the Roman Catholics are building a large chapel close by. Our church and cause, methods of working, etc., will not suffer in comparison. The Gospel of Jesus is mighty. Let there be light.

The Lakes are situated 12 miles from Edmundston, across the International boundary line. Five French families, with 22 children, are now connected with the mission. There are seventeen families that do not submit to the priest. Mr. Lods visits fifteen of these, and is always kindly received. It is really wonderful how eagerly the people listen to the story of the cross and join in the discussion of various Christian doctrines. An invitation has come from the head of a very large family, at St. B—, for the missionary to visit that community, assuring him of a kind welcome.

Some incidents of Scripture distribution may be mentioned. A Testament has travelled from here to a family in Quebec; one to Fort Kent, another started away out the country and came back to Edmundston, a few doors from the missionary's house. We are not supposed to know of those things, but we are glad we do, because it helps to keep our courage up, the truth will percolate if it has a channel, however slender. Perhaps some one says: "These are little

things." So they are, but the sum total of little things makes the universe.

Our French families at the Lakes have secured a church site and burial ground, and are considering ways and means of building, this coming summer.

The aspect of the work is very hopeful.

## FRENCH EVANGELIZATION.

EXPERIENCES OF ONE OF OUR COLPORTEURS.

On my way back from St. A., I have visited again the families to whom I sold on my way up copies of the Bible and New Testament as well as others. I must say that everywhere that I sold the Scriptures I have been well received. Some families I have not yet had time to read their New Testaments. I have taken advantage of this in order to stimulate in them the idea that it is the duty of every Christian to read constantly the Holy Scriptures, for it is by them that they are to find eternal life and food for their souls. These good people have always listened attentively, and promised that in the future they would read the word of God more attentively.

In one family the priest had visited after my departure, and took the New Testament which I had sold them, saying to these poor people that: The devil would get them if they continued to read such a book sold by the Swiss, these infernal serpents and agents of the evil one, who went about sowing the seeds of discord.

When leaving he told them "to put me out like a dog if I came back again." When I knocked at the door of this house the woman rushed out with the poker, and would have struck me if her husband had not held her back. He looked at me for a moment and, seeing that I did not run off, he briefly asked what I wanted. I quietly answered that I had come to see how they were getting on with the book that I had sold them. He began to laugh aloud, "Oh! your book is in the fire long ago." The priest came and told us that it was a bad book and that you were an infernal serpent, a Swiss. "Hold on," said I, "my friend, will you come to the priest's with me and we shall see before him if I am as bad as he thinks." "Don't speak of it," said he, "it is surely enough that I have been duped once into buying your book, go away from here and don't come back." "But," said I, "did he prove that the book is bad, did he open it and show you a passage containing a bad word?" "No he did not, but I read almost all of it myself and found it very good." "Ah, you say it was good," said I, "and you have just said it was a bad book." "Yes, you see it was the priest who said it." "Would you not like to buy another?" I inquired. "No, no," cried out the woman, "away with you from here?" I left, and the husband overtook me some little distance off and bought a New Testament, and said: "Keep quiet, he'll not take this one away."

## Church Notes and Notices.

### CALLS.

From Elmsdale and Nine Mile River, N.S., to Mr. A. V. Morash, of Caledonia, N.S.

From Grand River, C.B., to Mr. John Fraser, of North Shore.

From Austin, Manitoba, to Mr. J. H. Jarvis.

From Deer Park, Toronto, to Mr. John Key, of Milverton, Stratford Pres. Accepted.

From Douglas, Ont., to Mr. McKenzie, of Sharbot Lake Mission.

From Upper Stewiack, N.S., to Mr. J. B. Maclean, Accepted. Induction 19 Oct.

### INDUCTIONS.

Mr. J. S. McArthur, called from P. E. I. into Maitland, N.S., 23 Sept.

Mr. J. H. Eastman, called from Oshawa, into Meaford, Owen Sd. Pres., 22 Sept.

Mr. W. M. Haig, called from Hyde Park, into Millbank and Crosshill, Ont., 21 Sept.

Mr. D. A. Fowlie, ordained as missionary for two years in charge of Davisburg and Pine Creek, Calgary Pres., 9th Sept.

Mr. A. E. Vert, ordained and inducted at St. Andrew's Church, New Westminster, B.C., 2 Sept.

Mr. J. M. Miller, at South Finch and Chrysler, Glengary Pres., 13 Sept.

Mr. John MacKin'osh, ordained at Gore and Kennetcook, Hx. Pres., for one year, 23 Sept.

Mr. W. A. Mason, at Kempt, N.S., 6 Sept.

Mr. Hugh Cowan, ordained and inducted at Dawn Centre and North Dawn, Chatham Pres., 17 Aug.

Mr. Robert Thynne, at Souris, Glenboro Pres., 11 Aug.

Mr. John Radford, ordained and inducted at Blytheswood, Chatham Pres., 24 Aug.

Mr. Daniel Strahan, at St. John's Church, Brockville, 8 Sept.

Mr. A. A. Graham, at Petrolea, 7 Sept.

Mr. P. D. McLeod, late of Sonya, at Atwood and Monkton, Stratford Pres., 19 August.

Mr. J. W. MacIntosh, at Centreville, Peterboro Pres., 26 Aug.

Mr. John Gillies, at Murray Harbor North, P.E.I., 17 Aug.

Mr. A. W. K. Herdman, at Georgetown, P.E.I., 17 Aug.

Mr. J. A. Logan, called from Union, B.C., at Eburne, Richmond Congregation, B.C.

Mr. W. G. Hanna, to be inducted at Mt. Forest, 7 Oct., 10 a.m.

Mr. Thomas Mitchell, called from Avonmore, to be inducted at Cote des Neiges, Montreal, 7 Oct.

### RESIGNATIONS.

Mr. William Meikle, of 1st Church, Vancouver.

Mr. Joseph McCoy, of St. Andrew's Ch., Chatham, N.B.

Mr. John Davidson, of Bothwell, Florence, and Sutherland's Corners, to take effect 17 Oct.

Mr. Gilchrist of Baltimore, Peterboro Pres.; Mr. Hay, of Cobourg, interim Moderator.

Mr. M. P. Talling, of St. James' Church, London, Ont.

Mr. George McKay, of Chalmer's Church, Kincardine, and Knox Church, Bernier; Mr. J. G. Murray, interim Moderator of Session.

Mr. Cuthbertson, of Wyoming and Plympton, after a long and faithful pastorate of forty years, thirty-four years of which he was also clerk of the Presbytery of Sarنيا.

### OBITUARY.

Rev. A. G. Forbes was born in Caithnessshire, Scotland, in 1829. At the age of twelve he came to Nova Scotia, was educated at Truro and Halifax, with a final year at Princeton from which he graduated in 1862. In 1863 he accepted a call to Kinlough, Bervin, and Riversdale, Bruce Co., Ont. After twenty years of labor there, he accepted a call to Minto, North Dakota, where he has faithfully wrought until a few weeks since when, at the age of sixty eight, he responded to the Master's "come home."

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

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

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

## PRESBYTERY MEETINGS.

*Synod of Maritime Provinces.*

1. Sydney, N. Sydney, 29 Sept., 11 a.m.
2. Inverness, Black River, 21 Sept., 11 a.m.
3. P.E.I., Charlton, Zion, 2 Nov., qtrly.
4. Pictou, New Glasgow, 2 Nov., 1.30 p.m.
5. Wallace, Parrsboro, 9 Nov., 4 p.m.
6. Truro, Up. Stewacke, 19 Oct., 2 p.m.
7. Halifax, Moncton, Synod, Oct.
8. Lun., etc., Lun., 1 Mon., Dec. 10.30 a.m.
9. St. John, St., John., St. A., 19 Oct.
10. Miramichi, Chat., 28 Sept., 10 a.m., stand.

*Synod of Montreal and Ottawa.*

11. Quebec, Sherbrooke, 14 Dec., 8 p.m.
12. Montreal, Montreal, 14 Dec., 10 a.m.
13. Glengarry, Maxville, 14 Dec.
14. Ottawa, Otta., Bank St., 2 Nov., 2 p.m.
15. Lanark, etc., Carl. Pl., 2 Nov., 10.30 a.m.
16. Brockville, Kemptville, 14 Dec., 2 p.m.

*Synod of Toronto and Kingston.*

17. Kingston, Belleville, 21 Dec., 2 p.m.
18. Peterboro, Peterboro, 14 Dec., 9 a.m.
19. Whitby, Brooklin, 19 Oct., 10 a.m.
20. Lindsay, Fen. Falls, 21 Sep., 11 a.m.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orngvl., 9 Nov., 10.30 a.m.
23. Barrie, Elmvale, 28 Sep., afternoon.
24. Algoma, Sault St. Marie, 22 Sep., 7.20 p.m.
25. Owen Sd., O. Sd., Knox, 21 Sep., 10 a.m.
26. Saugeen, Mt. Forest, 14 Dec., 10 a.m.
27. Guelph, Guelph, Chal., 16 Nov., 10.30 a.m.

*Synod of Hamilton and London.*

28. Hamilton, Ham., Knox, 16 Nov., 9.30 a.m.
29. Paris, Paris, 14 Dec., 11 a.m.
30. London, St. Thomas, 9 Nov., 11 a.m.
31. Chatham, Chatm., 14 Dec., 10 a.m.
32. Stratford, Strat., Knox.
33. Huron, Clinton, 9 Nov., 10.30 a.m.
34. Maitland, Wingham, 16 Nov., 10 a.m.
35. Bruce, Chesley.
36. Sarnia, Strathroy, St. A., 7 Dec., 9 a.m.

*Synod of Manitoba and the North West.*

37. Superior, Port Arthur, 1 March.
38. Win., Man. Col., 2 Tu. Nov., bi-mon.
39. Rock Lake, Manitou, St. And.
40. Glenboro, Wawanesa, 20 Sep., 7 p.m.
41. Portage la P., Por., 1 Wed. Mar., 7.30 p.m.
42. Brandon, Brandon, 21 Sep., 10 a.m.
43. Minnedosa, Birtle, 1 Tu. Mar., 8 p.m.
44. Melita, Melita, 1 Tu. March.
45. Regina, Wolseley, 22 Sep.

*Synod of British Columbia.*

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

*Our Foreign Missions.*

Aneityum at the South, and Santo at the North, about 400 miles apart, are the poles of the New Hebrides Group. Work first began on Aneityum fifty years ago, and success was great. Northward, island after island, has the Mission grown. One of the latest stations founded is that of North Santo, where a Mr. McKenzie is settled, and here too the work prospers, and twelve converts have recently been baptized.

The Ewart Missionary Training Home, 540 Church St., Toronto, will be open for work on the 1st of October. Although the Home is established primarily and chiefly for the training of Foreign Mission Candidates, other Christians Workers desiring to avail themselves of its advantages will be received as boarders, subject to the approval of the Board of Management. W. F. M. S. applicants may obtain all necessary information from Mrs. Shortreed, Foreign Secretary, W. F. M. S. 224 Jarvis Street, Toronto.

Formosa is unrestful. Some still resist Japanese control, and some who do not like any control take advantage of the change to cast off restraint; and thus the roll of "rebels" is large. Koa Kau, the student who was in Canada, writes to Rev. J. R. MacKay, of Woodstock: "The people in Tamsui are still afraid of rebels. A few days ago one town, called Toa-tu-tia, was robbed by three thousand rebels, and three houses were burnt down. Some Japanese and rebels were killed on both sides that night; and now all the merchants are afraid they will come again."

On Friday evening, 24 Sept., Dr. Percy C. Leslie, of Montreal, was ordained to the eldership in the Erskine Church, Montreal, and the following Sabbath evening, in the same Church, he was designated as a medical missionary to Honan. Principal MacVicar, Dr. Warden, Murdock McKenzie, Mr. Mowatt, and others, took part in the services. Dr. Leslie is a native of Montreal, one of the young men of Erskine Church, and his support is guaranteed by that congregation for five years, with the promise that their other giving to missions will not be lessened.

Miss Mackellar's experience, when starting to come home on her furlough a few months ago, was an illustration of the care taken in India to prevent the spread of plague. "In a forty-eight hour railway journey from Indore to Calcutta, the passengers on our train were examined by doctors seven times to see if there were any cases of plague on board."

### SOME HONAN ITEMS.

A neighbor to-day attempted suicide by drinking lamp oil.

Daily numbers of interested listeners come to the chapel at Chu Wang.

Mr. Grant is keeping Chu Wang in order, and is getting into the good graces of the nobility there.

Our school is now full to overflowing, but the school treasury does not look much like overflowing yet.

Watermelons of good quality are on the market. Peaches are abundant and good this year; five of them weighing a pound. Sweet apples are also in season.

Wednesday we received a visit from a visiting official living in the city and his wife. Their home is in Hunan. They were very friendly and willing to listen to the Gospel.

Mr. Mitchell of Hsin Chen has been touring to the South East, visiting inquirers and Christians. He has started on a short visit to a mission station of the A. P. M., about 400 li (130 miles) N.E. from this.

"Medical work is rapidly increasing at Hsin Chen station." One morning this week Dr. Malcolm operated on five cataracts in one hour and five minutes, and the Doctor lately has the pleasure of operating on one of the mission's worst enemies there.

How careless and ignorant the Chinese are about disease. The Medical Missionary at Hsin Chen reports that on his way home from the Mission hospital not long since, he "passed through a crowd of children, for the most part naked, six of whom had small pox in as many various stages."

John looks upon Hymen from a business standpoint. One of our missionaries writes recently of a marriage in the mission chapel, Hsin Chen, Honan, on June 25th, by Rev. J. A. Slimmon, of Mr. Ma (gate-keeper) to Mrs. Ho. "The bride is thirty-five years of age, tall, good looking, with very small feet, and yet the groom seems to think the money he paid for her is too much."

We are glad to learn that Dr. MacClure has been able to furnish the purchase of land for hospital buildings. The Dr. has been greatly hindered in his work by inadequate and wretched accommodations for his patients. We are glad to see by Dr. Menzie's recent letter in the Record that the Home friends have now a fair account of Dr. MacClure's medical work.

A young man who has been for a considerable length of time under treatment in the Hospital at Hsin Chen, Honan, attempted, during a fit of melancholy, to take away his life by opium poisoning. "The fact was soon discovered," writes a missionary, "and emetics were promptly administered and soon afterwards the would-be suicide concluded that the hospital is not the place in which to commit suicide."

On Saturday morning, at 5 a.m., we were called into the city to attend the wife of an official who had attempted suicide by taking a large amount of opium about 10 hours before. Native doctors had exhausted the Chinese Pharmacopoeia of nauseating drugs in vain attempts to induce vomiting. As she was well under the influence of the drug vigorous treatment was at once employed, and after some hours she was out of danger.

The *Hsin Pao*, the weekly newspaper of the Honan mission, written in manuscript and copied by the manifold process, does not always yield its treasures to the passing glance, but the following apology from its gifted editor will surely compensate for indistinct enigraphy.

The *Hsin Pao* has a place to fill.

All its subscribers need it.

Their pleasure would be greater still,

If they could only read it.

A phase of life in Honan is seen from the following item:—"This week has its share of money quarrels. Some time ago, a man named Jen A "borrowed" money from one King. Lately King borrowed from Jen's son. A few days ago; the latter wanted his money, and did not fall in with King's reasoning, that it should go against his father's debts, neither did he even after the thrashing King gave him; but got a number of men to meet King. The result was that some received knife wounds.

"Monday being the Queen's birthday, we celebrated it by giving the school boys a feast or 'treat.' In the evening Mr. Grant, of Chu Wang, who was with us, kindly took charge of the magic lantern, and about a hundred or more Chinese enjoyed the scenes as well as the fireworks which followed. It was a pleasant day for all, especially the children, native and foreign. The heat has been making itself felt for a few days. The highest was 102° in the shade. A cool change has come for which we are very glad.

We part with regret from Rev. K. McLennan, who is obliged to leave the Mission on account of his wife's ill-health. We look forward with hope to seeing Mr. Mackenzie back among us soon again. Lights and shadows, but the Lord is ever with us.

"Mr. Mitchell returned, 28 June, from his trip East of the Yellow River. About three hundred miles of the way he travelled on foot, and made a trip from Chu Wang to Chang te Fu, and return, on the bicycle."

Such is the brief notice in "The Exchange," a manuscript weekly of the Honan Mission. of a missionary journey. Easily written and read, but stop and think of what it means, the many weary steps to compass three hundred miles in the dust and mud of China, the great monotonous plain, the wretched accommodation at night, the curiosity, derision or contempt of the multitudes in the dirty mud villages, and the awful fact, so patent everywhere, of hopeless heathenism shrouding land and people with a death-like pall and filling the missionary's heart with a sense of depressing helplessness in the presence of ignorance and sin so dense and so vast. But he thinks of other places where the day is breaking, and remembers the power of God, and goes on with joy telling his message, for like Abraham, he sees by faith Christ's day in Honan, even though it be far off, and is glad.

## THE CUT IN EXPENDITURE, WEST.

BY REV. N. H. RUSSELL.

Some instances from India of the effect in the Mission Field, when grants from Home have to be reduced, are given by Mr. Russell, as follows:—

A school of over one hundred boys, employing three teachers, has been degraded to a primary school with one teacher. High school work has to be carried on with a reduced and insufficient staff.

Some of our medical work has been entirely closed. A large town of over ten thousand inhabitants was opened, both evangelistic and medical work being successfully begun. It has had to be abandoned.

Another city of twenty-two thousand, in a most difficult district, was opened some years ago and a grand work established. This work has been so crippled and reduced as to amount almost to abandonment.

Another missionary writes of his out-station being closed.

Again, native workers who have for some years been promised an increase, and who have won a right to it by their services and examinations, have become discouraged by constant refusal and left. Many village preachers have had to be dismissed.

These cuts do not mean that we are economising, but that we are destroying work built up by years of patient effort and at great cost in money, time, energy and often noble lives. The out-stations will be reopened if at all, probably only after another

long struggle. The schools will in all likelihood never be re-opened as the boys will have drifted elsewhere.

The effect on public confidence among non-christians can be better imagined than described. They spell, *retrench, retreat*, and the enemies of missions are triumphant.

The effect upon our christians is different, but not less disastrous. Many of them are being dismissed, or their wages cut down at a time when, on account of famine, prices have doubled. I have no doubt from my knowledge of the reduced salaries and increased cost of living that not a few of our christians are near to starvation. Moreover, the confidence of our christians is shaken in our promises, or it is hard to persuade them that the christians at home are too poor to make up the few dollars needed for their salaries.

It is unnecessary to add that our plans for the development of the christian community have had to suffer in the same proportion. One home for boys is cut off; the Theological classes have had to be reduced, as on account of dismissals so many could not be spared. Other pressing plans for the new christians have had to be entirely abandoned.

The effect on the missionaries themselves is none the less disheartening. In the first place a false economy has been established, and missionaries have been called away from their own peculiar sphere to do work that might better be done by native Christians, and at less cost. The cut has not been applied by the Boards of the missionaries' salaries but nevertheless these have to bear their share. A man cannot stand by and see his work go to the wall if he can possibly prevent it. One of our missionaries for a considerable time carried on a dispensary that had otherwise to be dropped, another a boys' home. Others support the dismissed workers, so that in spite of the well meant kindness of the Board the missionaries personally have to bear their share of the cut.

The most discouraging feature is that these cuts have been going on for two years and from all appearance the situation is not likely to be relieved. Though we may hope that in one sense of the term there will be no further reduction; no allowance is made for natural and unavoidable growth, which practically means another cut in the course of a year or two, unless there is a corresponding increase in F. M. giving; for mission work can no more be hindered from growing than a healthy boy. So that our missionaries are face to face with, on the one hand, not only present work and that on the increase, but unparalleled openings and calls for new efforts, and on the other a state of funds which so far from giving any hope of these new calls being entertained, threatens still further injury to the work now going on.

## OVERHEARD IN THE DISPENSARY.

EXPERIENCES OF MEDICAL WORK IN HONAN,

BY OUR MISSIONARY, DR. WILLIAM MALCOLM.

Patient No. 1:—Please, doctor, examine my little son.

Doctor:—What does your child complain of?

P. He has a "piece" in his abdomen, he is also very feverish, has a poor appetite, and has bleeding at the nose.

Dr. Your son has enlarged spleen, and will require to take medicine for a long time before he can get well; buy a bottle to hold some medicine, and we will give you some.

Patient No. 2. Where is the old boss of this shop? I want some "foreign devil" medicine to cure malaria.

Dr. Allow me to tell you that I am not a devil, moreover we are not obliged to give you medicine, you had better go home, and when you can come and ask respectfully for medicine we will listen to you.

P. No. 3. Treat me next!

Dr. Just take a seat please; you must wait your turn like the rest.

P. No. 4. Slapping his stomach, but saying nothing.

Dr. What ails you?

P. Heart disease, (Chronic Dyspepsia.)

Dr. How long have you had it?

P. Over twenty years.

Dr. What symptoms have you?

P. My mouth constantly runs sour water. I have a dull pain between my shoulders, and my legs have a heavy, tired feeling.

Dr. Have you any other symptoms?

P. No, none.

Dr. Have you any pain after eating?

P. I have "a piece" in my stomach about three inches long, just there, feel it.

Dr. In English,—"I cannot feel anything abnormal. Have you ever before been treated for this disease?"

P. Yes, last year, I staid two whole days in the hospital, but was no better when I left.

Dr. Do you expect we can cure your disease of over twenty years' standing in two days?

P. Well, of course, I did not know what you could do.

Dr. Have you a bottle?

P. No.

Dr. We have native bottles for sale here; we will give you a bottle and a small wine cup for fourteen cash (Cost price, and much lower than market price.)

P. But I have not any cash with me; do

you not give away bottles, too, as well as medicine?

Dr. No.

P. Well give me a bottle to-day, and I will bring money the next time I come.

Dr. No, you had better get the money first, you might forget it next time you come.

P. Well, give me one dose of medicine now, and I will bring cash for a bottle to-morrow.

P. (Going out, but returning after a minute or two, having had time to take a few cash from a string at his belt.)

Here are fourteen cash that I have just borrowed; I will take the medicine to-day.

Dr. (Counting the cash). Why, there are only thirteen cash here, and one of them is a small cash.

P. Well, I have no more; give me the bottle and medicine, and I will bring two more cash when I come back.

Dr. Where did you say that lump is again?

P. (Enthusiastically taking off his shirt.)

Why just here, did you not feel it before.

Dr. Why, is this not a string of cash hanging at your belt behind?

P. (Being found out only laughs and looks silly.)

Dr. Elderbrother, you are foolish to try to cheat us in this way, for you see we could very easily cheat you in the medicine. Moreover, when you can cheat and tell such lies, it shows that you do not believe the true doctrine, and that you are not on the way to heaven. If there were not so many patients waiting I could teach you the way. I would advise you to pay more attention to what the pastor has just been telling you in the chapel; he will give you a book now if you go and ask him by which you can learn about the only true God and doctrine, or he will be glad to explain it to you himself.

P. No. 5. I want some cough pills.

Dr. For yourself?

P. No, for my mother, who cannot come.

Dr. We do not prescribe without first seeing the patient; tell her to come herself to-morrow.

What are all those scabs and sores on your baby's face and body?

P. Oh, that is small-pox; he is almost well now; I do not want medicine for him, but he would like if you would give him an empty milk tin.

P. No. 6. Doctor, when I took the medicine you gave me yesterday it made me very sick, it has given me diarrhoea and a severe pain in the stomach; my fingers and toes also feel very numb. Will you not give me some good medicine?

Dr. Let me see your bottle. Why, you have already almost finished the eight days' medicine (arsenic) that I gave you yester-

day; you say you are sick; the wonder is that you are alive at all; you cannot have any more medicine now for several days; you must know that this foreign medicine is very strong, and, unless you promise to obey directions, we cannot give you any more.

P. No. 7. (Female, holding out both hands). Feel my pulses.

Dr. What disease have you?

P. Can't you tell by comparing my pulses what disease I have?

Dr. Sometimes we feel the pulse, but it is not necessary in every case; just to save time you might tell me what is the matter with you.

P. My bones and muscles are sore all over.

Dr. What was the cause of your trouble?

P. It was brought on by a fit of anger.

Dr. How long have you had it?

P. From the time the heavens were opened and the earth was split I had this disease (meaning, a very long time).

Dr. Do these plasters that are sticking all over your arms and shoulders help you any?

P. No.

Dr. Well, why do you not throw them away?

P. I bought them at a medicine shop, but I will take them off right away if you say so. Doctor, if you will only cure me, I will publish your name abroad, and I will come back some time to thank you.

P. (Receiving medicine). How am I to take this?

Dr. Take one wine cupful three times a day after meals.

P. Must I heat it before taking it?

Dr. No.

P. Do I need to keep the bottle tightly corked?

Dr. That is of no importance, but suit yourself.

P. Should I take it along with anything else?

Dr. No, just drink it, that is all.

P. Shall I abstain from eating anything?

Dr. No.

P. (Much disappointed). What, shall I not forbid my mouth anything at all?

Dr. (Jestingly). Yes. Do not talk too much; do not revile your neighbors; do not scatter lies; do not smoke opium, do not pray to false gods made of clay.

P. Will I be quite well when I take this medicine?

Dr. That is uncertain, if you are not well come again.

P. When shall I come back?

Dr. Not till the medicine is done.

P. How many days' medicine is there here?

Dr. I will tell you once more, and do not forget this time. Take one wine cup three times a day after meals till the medicine

is done, and, if you are not well, then come again. Now, don't ask any more questions; you see how busy we are; showing her the way out.)

P. (Returning after a few minutes.) Is this medicine to be taken inwardly, or is it to be rubbed on the outside.

(Medical assistants in chorus.)

Drink it, of course.

P. But, doctor, I have another disease that I have not mentioned yet; I always have a full feeling, and only want to sleep after meals.

Dr. Next!

P. No. 8. Have you any way to cure toothache?

Dr. Yes, is it a decayed tooth?

P. It is a tooth with a worm in it, and it is very painful.

Dr. Is it a back tooth?

P. Yes, it is the farthest back tooth on the left side, lower jaw.

Dr. Well, it had better be taken out; open your mouth.

P. Oh, it is not my tooth, it is my father's tooth that aches.

P. No. 9. (A poor man with unshaven head, and with a piece of red cloth sewed on his shirt, a supposed charm in sickness against evil spirits). Doctor, please accept a few eggs and this watermelon. I am a poor man and cannot afford to buy anything very expensive.

Dr. I cannot accept your present; did I not tell you yesterday that your disease is cancer, and cannot be cured.

P. Your fame reached my ears at my home, over a hundred and fifty miles from here and I have come all this distance at much trouble and expense, besides, I am a very poor man, won't you take pity on me and heal me?

Dr. We would very willingly heal you if we could for that is why we are here, but we of the Jesus religion, do not tell lies, and, when we say we cannot heal your disease, we mean what we say. Take this book home with you, if you cannot read it yourself get some one to read it to you.

P. Will eating medicine not do?

Dr. No, eating medicine for a lifetime will not make it a little bit better.

P. Well, I have sore eyes also, give me some eye-drops and I will go back home to die. for, if you cannot cure me, I have no hope left.

P. No. 10. (A loafer from the street, pretending to have a disease, but really coming in only to be impudent, and to "look, see.") tries, with but poor success, to describe some vague and obscure symptoms; he is generally given a good dose of castor oil, epsom salts, or the like; sometimes the medical assistants enjoy turning on him suddenly a stiff current from the electric battery.)

P. No. 11. I want some quinine.

Dr. Have you malaria?

P. Yes.

Dr. How does it affect you?

P. I have had five or six severe chills, in succession, coming on every second day, followed by high fever and perspiration.

Dr. Well, take this medicine and you will be all right.

P. Let me take it home with me, I will eat it to-morrow; my chill does not come on again till to-morrow.

Dr. (Suspecting that he is feigning sickness in order to get quinine to sell.) No, you must eat it here or do without it.

P. Oh, but to-morrow is my day to shake.

Dr. No matter, it will do to take the medicine to-day.

(Many of the Chinese have a superstition, that if they are not ill, it will not do at all to take foreign medicine.)

P. (Smiling serenely, but unwilling to take the medicine.) To tell you the truth, it is not I that take the chills, it is my mother.

Dr. Then you must tell her to come herself if she wants to be cured.

P. No. 12. Doctor, will you come out to one of the wards to see my father whom you operated on day before yesterday for cataract. He says his eye pains him so that he cannot stand it.

Dr. (Going to see the patient). Oh, you hai! Why, have you allowed your father to remove this bandage?

P. Well, you see, some friends hearing how well he could see after the operation, came to-day to see if it were really so that he could see after being blind for so many years, so he took off the bandage to see if he could recognize his friends. His eye was itchy and he may have rubbed it, now he says he cannot see at all.

Dr. (Much disheartened.) Did I not tell you a number of times how very carefully you must nurse him, and not allow him to sit up, or touch the bandage, or even to speak much. This eye is absolutely ruined, the wound is burst open and is suppurating; no skill or care now can give sight again to that eye, from this time on he must be absolutely blind.

P. No. 13. Doctor, this is my grandmother who has been totally blind for several years, and I have brought her over a hundred miles to be cured.

Dr. I am sorry to say that your grandmother has glaucoma, and cannot be cured.

P. But you restored sight to one of our neighbors who was blind in the same way, and I know you can restore grandmother's sight too. I will knock my head hard on the ground for you if you will only heal her.

Dr. There is no help for it, you must take your grandmother home again as she came,

and I would advise you not to waste any more money on native doctors, because she will never see again. The pity is that you are blind, too, only you do not know it. You are blindly going on your way, your heart's eye is blind; you cannot see that these clay images you worship are all false; you cannot discern the true God. Take these little books home with you; they will tell you about the only true God and true doctrine.

P. No. 14. Doctor, my little son has a large stomach; he will eat almost anything he can get into his mouth; he is very fond of lumps of dirt. Can you do anything for him?

Dr. Yes. (To medical assistants.) Try him on castor oil and santonine.

P. No. 15. I have brought my wife a long way on a wheelbarrow to have you see her; she has a very sore foot (she has suffered many things of many physicians, and spent all that she had, but is nothing bettered.)

Dr. There is only one course left us now, and that is to amputate the foot.

P. If you cut the foot off will it grow on again?

Dr. It certainly will not.

P. Will it be painful?

Dr. No, we will put her to sleep with chloroform, but I must first tell you that in putting her to sleep there is a little risk sometimes they do not wake up again; are you willing to take the risk?

P. We will go out and talk it over together, and tell you to-morrow.

Dr. Well, if you decide to have the operation done, allow her to have only one small bowl of millet porridge for breakfast to-morrow, nothing else.

Dr. (Next morning.) What have you decided on?

P. We have decided to have the foot taken off to-day if you think best.

Dr. Did she have anything else for breakfast besides the bowl of millet.

P. No. Nothing else, positively. (Shortly after the chloroform is started, the patient becomes very sick and vomits, giving ample evidence of having taken a hearty breakfast of leeks, bread, vermicelli, etc., but a short time before.)

Dr. Why did you allow her to eat so much against orders, and then lie about it? You see we have a mysterious way of finding out whether you tell the truth or not.

P. We did not think it would make any difference.

Dr. Well, the operation must be put off now till another day; you see all these other cases waiting their turn for operation, some of them for several days, and we must make haste or we will not be able before dark to see all the hundred or more patients that are now waiting their turn out there in the preaching chapel.

## NEW HEBRIDES ITEMS.

LETTER FROM REV. DR. ANNAND.

SANTO, NEW HEBRIDES, 8 June, 1897.

Dear Mr. Mowatt:—

Since I last wrote you our work has increased considerably. The number of pupils at our institution has risen to fifty-six. Ten new ones came back with us on our return from Synod Meeting. So you see that our institution will not likely die from want of pupils.

Most people who have seen the lads and heard their recitations, etc., speak very encouragingly of the prospects of the school. It has become popular now among the Islands. Five from Mr. McKenzie's field wished to come with me, but their missionary did not think them qualified from a spiritual point of view.

The Synod appointed Rev. F. G. Bowie to take charge of the Institution during our furlough, which begins, if all are well, about October, when we expect to proceed to Australia and New Zealand for six months.

## N. H. SYNOD AND THE "DAYSRING."

You will have heard before this reaches you of the decision given by our Synod on the "Dayspring" question. It was a surprise to me and also to some others. A number of Anti-Dayspring men were away, and all in favor were present, excepting Dr. Paton.

Nearly all the young men coming to the field during the last three years have been led to believe that a vessel of our own is almost, if not altogether, a necessity for carrying on the work. They know nothing about the "blessings?" of having a vessel owned and run by the mission.

It is now almost a foregone conclusion that a new Dayspring will be built, probably somewhat larger than the last, and a full steamer, not an Auxiliary. I am very sorry that the Synod went as it did, as I am fully convinced that it will prove a very unwise thing.

This year we have had our mails every three weeks, and our stores every six weeks; but what we may have by a vessel of our own no one yet can tell.

The Lord reigns; so all is well. We are not going to borrow trouble on this or any matter. Sufficient unto the day is the evil thereof.

## ORDINATION OF A NATIVE PASTOR.

A new departure was made at Synod this year. A native pastor was ordained for Aname, Aneityum, Dr. Inglis' old station. He is under Dr. Gunn's care and supervision. The principle has now been

accepted for the group, so we may have another one or two before many years.

Epeteneto, for that is his name, was ordained in the Aneityumese language, so that I had to take the chair for the ordination. It was really the first ordination by our Synod, so far as I know.

## SEEKING MORE ISLANDS.

Another new Departure in our mission is that the Synod asks Bishop Wilson to pass over the three Eastern islands of this group, Oba, Pentecost, and Aurora, to our Mission as our part of the group is about occupied. The Melanesian Missionary in charge of these three islands for some years Mr. Britain, has resigned, so that the field is practically vacant. They have some fifteen or twenty schools on Pentecost, and a number of baptized people; but very few, I think, on Aurora, and virtually none on Oba.

Dr. and Mrs. Bowie have gone to East Santo, some fifty miles distant from us, to settle.

Rev. F. G. Bowie and Mrs. Bowie and baby are now our guests until their house is erected, and the timber has not yet arrived. They are building on Tangoa, about a hundred yards from us. Tangoa is looked upon as a part of Santo.

We are all pretty well now, but some of us will be glad of a change and rest.

Yours faithfully,

JOSEPH ANNAND.

## A BIRD'S EYE VIEW.

## OF THE NEW HEBRIDES MISSION.

The New Hebrides Mission Synod at its recent meeting, after looking out upon the work in all the Islands, summed up its review in the following interesting statement:

The reports that have been read are such as move us to deep thankfulness and stimulate us to redoubled efforts. From almost every station some progress is reported, and from most a very substantial progress. True, in some places the Evil One seems still to be permitted to delude and enslave the people; but even from these there are indications of better things in the future.

As regards the Christian islands, it is encouraging to note the growing liberality of many. Aneityum reports £155 worth of arrowroot contributed, equal to 5s per head, of men, women and children. Erromanga reports £150 worth of arrowroot and £31 in cash; total £184. Mr. Milne, of Nguna, reports £213 in cash and £342 10s worth of arrowroot; total £555 10s. Mr. Michelsen, of Tongoa, £124 in cash and £120 worth of arrowroot; total £244,—giving a total of £1138 10s from these four stations.

Aneityum, the mother island of the Mission, is evidently passing through one of those reactions which often occur among the children of those who have successfully passed out of heathenism, and the Synod commended the missionary and his teachers in an especial manner to the prayers of the Mission and its friends everywhere,—that God's Spirit may be poured out, and the people of Aneityum lifted up and their goings established in the ways of the Lord.

The two islands, viz., Futuna and Epi, classed last year as partly heathen and partly Christian, bid fair in no long time to be wholly Christian. True, no great advance in Christian adherents has been made in Futuna, but the heathen party are losing their fears and sometimes come within reach of the Word; but on Epi large advances have been made; fourteen new schools being established last year, and 101 persons baptized. A large number are now seeking baptism, and a beginning has been made in sending out teachers to heathen islands. On the other hand, Mr. Small's attempts to get a footing on Pama and Lopevi have, so far, quite failed.

Reports from the islands to the north of this, which with Tanna in the south are still mainly heathen, are almost all hopeful and mostly bright.

There are vigorous, growing native churches on all the northern islands, and the progress, notably at North-west Santo and Eastern Malekula and Malo, is evidenced by the activity of the converts, the number of schools planted, and the baptisms and Christian marriages celebrated, while the number of new schools would have been greatly increased could teachers have been found for them. Mr. Gillan reports six villages anxiously asking for teachers, Mr. Paton reports four, and Mr. Mackenzie six; while Messrs. Boyd and Sandilands are absolutely crippled by not having even one teacher to assist them.

A heavy loss was sustained by the Mission generally, but especially by the Malekula brethren, in the death of our sister, Mrs. Gillan. What that loss was to our brother we do not here dare to say. We thank God that Mrs. Gillan was allowed to see the dawn fully broken on the Uripiv station ere she was called away.

Some districts of South Santo are beginning to awake. Let us pray that our young missionary, Mr. Bowie, now taking up this hard field, may soon see heathenism giving way before the Gospel. The reports from the new stations planted last year on Tanna and North-east Santo, respectively, are both hopeful, while that on Tanna, remembering the past history of this island, is more than hopeful, as it tells of the evident working of God's Spirit in individual hearts, and of wide open doors for further effort.

From Weasisi (Tanna), too, there comes the news of a movement amongst the dry

bones of heathenism, so that the hope and prayers of last year that Tanna's day of grace might soon come, seem likely to be realised.

The medical work on Ambrim deserves a special notice. The hospital there has already proved itself a great vehicle of blessing to very many, both black and white, and is a very important adjunct to the work of the Mission. The Synod tenders to Dr. Lamb its hearty congratulations on the successful completion of the hospital, and wishes him and the other medical men a very hearty God-speed on their work of mercy on the very lines of our Saviour's own activity.

It is also very gratifying to learn that so many young converts are looking forward to work as teachers, and have become students at the Training Institution.

What is practically a new departure has been begun and carried out with a good measure of success, viz., the opening of daily schools, conducted in English, for the children. A lady assistant was obtained for this purpose on Tongoa, and her success has been very considerable. Similar schools have also been carried on at Nguna and Nikaura by Mr. Milne and Mr. Small respectively, with like gratifying results.

The Synod recognises this as a hopeful and important development of the work of the Mission in these islands, and commends it to the consideration of the Churches for support.

### THE NEW HERBIDES "DAY-SPRING."

Dr. Lamb, medical missionary in charge of the New Hebrides Hospital on the Island of Ambrim, writes as follows in the *Presbyterian* of Sydney, Australia, regarding the proposed mission vessel.

"The great question with our Mission is the providing of another vessel for the service in place of the 'Dayspring.' It was the supreme topic at the late Synod, and a decision was come to in favor of another steamer. This was owing to a number of us who are against the scheme being unable to attend, as well as to the fact that the Synod was largely packed with John G. Paton Fund missionaries, who have recently come to the islands.

"One reason why some of us do not support the idea of a new Mission steamer is that it will substitute a miserable service for a good one, and at very much greater expense, taking us back to the old days again.

"Another reason is that it means an obstacle in the way of the Christianization and settlement of the islands. To have a vessel of our own is like building a special railway to carry ministers and separate them from the common people. As it is now,

the Mission families and the families of the planters meet together in much friendly intercourse, and wherever the Company's steamers go, calling at every station, all are brought into a common circle, and are able to help one another.

"The introduction of a separate maritime service means at once the raising of an intense feeling of antipathy to the Mission on the part of many of the traders, and as the future of the islands lies with the white settlers—the natives being compelled to go to them for employment—so in proportion as the settlers oppose the Mission will the natives oppose it.

"Then there are less than five medicos now in the field, and, wherever the steamers go, these are called upon to give assistance. In this way friendly feeling is encouraged among all classes.

"As to the Steamship Company itself, it is no worse, and perhaps no better, than any other Company trading between the colonies or the old country. If a proposal were made to raise funds to carry Christians apart from other people, it would be deservedly laughed out of existence. The last year the Company served the Mission (1894), before the introduction of the late 'Dayspring,' was reported by Synod to have been the year of greatest progress the Mission had known. "The Melanesian Mission have been trying to induce the Company to do their work in place of running their own mission vessel the "Southern Cross."

## FRANCE IN THE NEW HEBRIDES.

*From the Sydney (Australia) "Presbyterian."*

"To be at once, or not to be?" should be the text of an urgent question to the Imperial Government in regard to the annexation of these islands by Great Britain. Both from a strategic and commercial point of view this group is of immense value to Australia, and, as it lies near our doors, it is only wisdom that we should have control of its settlement, so that our interests therein may be guarded from foreign interference, and that there may be some fixity of government and equalization of trade regulations.

Presbyterians in particular should be specially interested in this matter, as, with the exception of three islands, the whole group is manned by our missionaries, whose work, if the islands are given over to the control of France, will probably be obstructed and nullified. The unsatisfactory state of matters at present existing under the dual control of Great Britain and France is well and tersely put by Dr. Lamb, of Am-

brim, who arrived in Sydney last week, as follows:—

The subject of first importance just now, alike with the missionaries and white settlers, was that of annexation of the islands by the British. Some are so anxious to gain security for life and property that they would even welcome annexation by the French rather than see the present system continued. "What is keeping the islands back is really the uncertainty of proper government. There are questions of pro-back is really the uncertainty of proper and the men-of-war can do next to nothing in the matter.

There has been a cry all along that our Government has been playing into the hands of the French. Allowing them to obtain land gives them an immense advantage in getting firearms, explosives and drink for the natives, and also in securing labor for the plantations. The fact is that, until they are Christianised, the dearest point in life with the natives is to get a musket with which to protect themselves. The reason why so many of them engage to go abroad to work is that they may come back armed with a musket. This follows from the fact that every death is attributed to poison, and a system of murder is kept up in revenge. Even in my own island of Ambrim it is the hardest thing possible to put a stop to the use of the musket by the natives as a means of self-defence.

The French are allowed to go all round the islands picking up the best bits of land, harbors and landing-places, which is an easy matter, because they are always buying land for muskets. Their being allowed to sell drink, too, threatens to destroy all the work of the missionaries."

"Some of the visitors to the islands," said Dr. Lamb, "are inclined to underrate the value of the group, but the simple fact that both the 'Birksgate' and the 'Ysabel' have just come back to Sydney loaded up with cargo, cultivated on a very few patches of land, gives an idea of the capabilities of the soil. As cultivation proceeds the death-rate decreases, and the climate is changed. Already the settlers are beginning to feel the benefit of the clearing which is going on around them."

## THE GOSPEL TO EVERY CREATURE.

"Over and over the cry is heard,  
'Come, and bring us the saving word.'  
Over and over the message rings  
From the loving lips of the King of Kings,  
'Go, and tell them, 'tis My command,  
Go, and tell them in every land,  
And while one soul of the sons of men  
Waits for the word from the lips or pen,  
We, who have heard it, must tell it again."

## Young People's Societies.

### MONTHLY TOPIC.

#### THE ASSEMBLY COMMITTEE'S PLAN OF STUDY.

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

##### Special Notice.

The Monthly Topics for 1898 have been selected, and are now in the printers' hands. Sample copies of Plan of Study will be sent out shortly to ministers and Societies. A Y.P.S.C.E. Topic Card containing the Monthly Topics will also be issued, both with and without Daily Readings. Young People's Societies are requested not to arrange their programme for 1898 until they examine the Plan of Study which the Convener will be glad to send to any address.

**Topic for week beginning November 14th.**

#### OUR WEAKER CONGREGATIONS. THE ARGUMENTATION SCHEME.

2 Cor. 12. 12-27.

##### LITERATURE.

In the preparation of the Topic it will be necessary to fall back on the Assembly Reports on Augmentation. Until 1895, in the Western Section, these Reports, which are a marvel of brevity and conciseness, were prepared by the late lamented Rev. D. J. McDonnell, who may well be styled the great champion of the Augmentation Schemes. The articles by the Rev. Dr. Campbell, of Renfrew, Ont., and the Rev. E. Smith, of Musquodoboit, N.S., in the present number of the Record, set forth the main points of the Scheme vividly. The minister or the Presbytery elder will probably be glad to give details in regard to augmented congregations within the Presbytery.

##### POINTS FOR THE PROGRAMME.

- (1). What the Scripture says on :--  
Christian Brotherhood;  
The oneness of the Church;  
The duty of the strong to help the weak.
- (2). A brief history of the origin and progress of the Augmentation Scheme.
- (3). On what Conditions are Congregations put on the Augmented List?
- (4). How many Augmented Congregations are there now, and how many have become self-supporting since the Scheme was inaugurated?
- (5). How may the young people help the Augmentation Scheme?

##### PARAGRAPHS.

##### WHAT CONGREGATIONS ARE PUT ON THE LIST ?

The greatest possible care is taken by the Presbytery and by the Committee to prevent the Fund being used in aid of congregations who do not really require assistance. The conditions of a grant from the fund are quite

stringent. The congregation must contribute at least \$450 per annum to the minister's stipend (\$500 in Manitoba, the Northwest, and in cities), also a manse or rented house or make an allowance of \$50 per annum (\$100 in cities) towards house rent; they must contribute at not less than the rate of \$4.50 per member, and must also contribute towards the Augmentation and other Schemes of the church.

The Presbytery and the Assembly's Committee, after examination into the circumstances, must also express their approval. These congregations are visited by Presbyteries annually with a view to secure increased contributions from them and thus lessen the grant required.

There is, perhaps, no Committee of the church which exercises greater care in the distribution of its moneys. Economy, almost to the verge of parsimony, is the watchword of the Committee.

##### A MISTAKE.

It is a mistake that it belittles a Congregation to be on the Augmentation List. No Congregation should think that because it is on this list, it is therefore in any way inferior to the larger congregations of the church. It is no fault to be small; at the worst it is only a misfortune; and the small and weak congregations have a right to expect from the larger ones the assistance which the law of Christian brotherhood teaches that the strong should render to the weak.

The augmented congregations are weak merely because they lack in numbers, and the lack of numbers is owing to their situation. Either they are in localities where material is limited in quantity, or in newer portions of the Dominion where there has not been time for full development. As a matter of fact these augmented congregations put the self-sustaining charges to shame in the matter of giving; instead of contributing less, they contribute 50 per cent beyond the average of the self-supporting congregations.

##### AT A CRITICAL PERIOD.

All true friends of Home Mission Work should be warm supporters of the Augmentation Scheme. The two are really one; the Home Mission Scheme providing for supply while the congregation is in its infancy; the Augmentation Fund continuing that provision while the congregation is growing into full stature.

It will thus be seen that this Fund carries growing congregations through the critical period. No sensible parent cares for the child in tender years and then neglects him in that important time when he is passing from early boyhood to manhood. Indeed proper care and guidance and help at that particular period is vital to the completion of his training. It is a foolish church that promotes missions and then

turns them over to almost certain destruction, just when by a little care and assistance, such as the Augmentation Scheme renders, they may be successfully brought to the position which every congregation is desirous of reaching, namely, that of independent self-support.

### THE AUGMENTATION SCHEME.

By DR. R. CAMPBELL, CONVENER, WESTERN SECTION.

It was only the other day, comparatively, that the Augmentation Scheme was added to the great Missionary Agencies of our Church. It is not so well known, therefore, as the long established Home and Foreign Mission Schemes. Its friends, however, are enthusiastic in its favor. They are on the lookout for other friends and helpers, and rejoice in the opportunity now given—of saying to the young people: "Come with us and it will do you good."

On behalf of these friends I shall attempt to answer some of the questions which you are likely to ask, and the answers to which will shed some light on the aims and the working of the scheme.

#### 1. *When was it begun?*

It was formally instituted in the year 1883, when the General Assembly of that year commended it to the sympathy and the helpful care of congregations and of individuals whom God had specially prospered. There was no hasty action in this case. For years before there had been earnest discussion, and the scheme comes to us as the result of the loving thoughts and earnest prayers of men who were devoted to the cause of Christ and the welfare of our Church.

#### 2. *What is its object?*

To aid the weak congregations of our Church in securing similar privileges to those which are enjoyed in our stronger congregations;—viz: a minister of their own and all that that implies in the way of regular Sabbath services, Sabbath schools, young people's meetings, and all the other agencies which are so helpful to spiritual life. No need to commend such an object to our Young People's Societies! All endeavorers know how precious these privileges are and will say: "how could any congregation prosper without them."

#### 3. *Why are there congregations needing such help?*

First, and most of all; because our Home Mission work has been so splendidly done and so signally blessed. Thus, every year groups of mission stations are ready to become congregations, and anxious to have a settled pastor, but not quite able to undertake the full burden of self-support. So many things they have to do—building churches and a manse, getting everything into running order. There are not very

many members in such congregations, and out there in the bush or on the prairie they are poor; so they need help.

Second, and saddest of all; because in some old settlements what were once strong congregations have become weak. Families emigrated. Young men went west. Circumstances caused the congregation to divide.

Then a sad thing happened. A few old men met in the church they loved, to consider whether they could keep the doors open. The remembrance of such a meeting has come with me from my early days, and the grief there manifested I can never forget.

I am persuaded that when endeavorers imagine such incidents, and know that there have been many of them in the history of our church, they will join with me in saying: "we should be thankful that we have a scheme whose object is to keep those church doors open."

#### 4. *Has there been much accomplished?*

I well remember several trips taken years ago, the incidents of which may illustrate this point.

One Sabbath day I drove some fifty miles, and preached in the forenoon to four people, in the afternoon to about fifteen, and in the evening to about twenty. These were stations of a once flourishing congregation in the Province of Quebec. How weak it had become and how doubtful the future, you may imagine.

To-day in that wide field there are two augmented congregations. Help came in time!

Again, a drive of forty miles, and one of those sad meetings I have already spoken of. I met five men who, with weary hearts, discussed the selling of the manse—it was mortgaged—and the dark outlook for future supply! To-day, there is a self-sustaining congregation there, with a new manse, new churches, and pastor, greatly beloved, who has been with them for years.

Another toilsome Sabbath day's journey, and four points reached. "Winter killing" going on in that Home Mission district. Small congregations, but loyal hearts, and many thanks. Now one self-sustaining charge and two augmented charges in that field.

In yet another direction went many Sabbath afternoons to keep the light burning in a plucky little mission that could only afford summer supply. There is a strong self-sustaining charge there now, with one of the finest churches in any rural district in Ontario.

I have taken instances that are well known to me, but they are not singular. In all our new districts such good work has been going on, and cases which are even more remarkable could easily have been mentioned. Such results are inspiring and give new courage to the workers in the large field committed to the church's care.

Now, look for a little at the tale the fig-

ures tell. In 13 years, over 400 congregations have been on "the committee's list. To some of them we scarcely did more than speak a word of cheer by the way and the knowledge that the church cared for their state gave them the forward impulse, and they became self-supporting. To others we have reached out the hand, and with the long and strong and steady pull have placed them in a secure position. Thus, over 260 congregations have become self-sustaining, whilst 140 are yet relying on the aid of the Fund. All this means that over 100,000 friends and neighbors have been indebted to the Scheme for rich spiritual privileges, and that at the present time some 40,000 are dependent on our help.

Some, indeed, suggest that the first duty that we owe to these friends is to preach to them the Gospel of self-help. To this duty the Committee has addressed itself with such diligence that the average giving of the assisted charges is *fifty per cent.* beyond the average in self-sustaining congregations. So we venture to suggest that now we all need to give good heed to the other Gospel which teaches the lesson of generously helping those who willingly help themselves.

#### 5. *What help can endeavorers give?*

At the present time the forward movement in British Columbia and the whole North West is causing anxiety to the Committee. At least \$5,000 additional revenue is urgently required. The General Assembly has commended the scheme to the generous efforts of the Young People of the church, and sanctioned the formation of a Young People's Fund, the whole income of which shall be expended in the new and needy districts. It is also asked that one meeting of each Society be devoted to the consideration of augmentation work and a collection taken on behalf of the Fund.

A good plan will be to prepare for the discussion and collection so that both may be carried out on the week in November when this subject comes in course in the "Plan of Study." Let all take with them the advise we have just been getting from the Apostle Paul in the Sabbath School lessons, and who can then doubt that endeavorers not only *can* but *will* do much for the help of Augmented charges this year?" (2 Cor. VIII. 9-14. 2 Cor. IX. 5-10.)

### AUGMENTATION EAST.

BY REV. E. SMITH, CONVENER, EASTERN SECTION.

The Augmentation Fund is based upon the following Scriptural principles; the unity of the church; the duty of the strong to support the weak; the necessity of every one bearing his own burden; and equality, none eased that others may be burdened.

Its object is manifold; to render pecuniary aid to weak congregations; to provide a competent support for their ministers; and to secure permanent pastorates so that the Gospel may be regularly preached and the

ordinances dispensed in an orderly manner.

Help is granted to Congregations subject to the following conditions:—that every congregation receiving aid shall contribute for stipend a minimum of \$400.00, and a manse; or in lieu of a manse \$50.00 additional; that it shall contribute at the rate of \$4.50 per communicant; and also take collections; for all the schemes of the church. Further, every congregation receiving aid must be recommended by the Presbytery within the bounds of which it is situated.

The fund is supported by the yearly contributions of the people; the amount hitherto required to meet our annual expenditure in the eastern section varying from \$9,000.00 to \$11,000.00.

Since the introduction of the scheme 18 congregations in the Maritime Synod have become self-sustaining, and last year aid was given to 59 congregations.

Upon the whole, the fund has been very successful; congregations have increased in number; their liberality has developed; and never in our history was the outlook more promising than at present.

### YOUNG PEOPLE'S SOCIETIES.

Very satisfactory progress had been made during the year. No less than 17 of our Presbyteries have organized Presbyterian Societies or Unions, and others contemplate doing so in the near future. These Presbyterian organizations are of value in bringing young people of the various congregations together, and thus developing a much needed *esprit du corps*.

In some of the Presbyteries, as, for example, Toronto, much has been done by visitation for the encouragement of the Societies. Several of the Presbyterian Societies are supporting missionaries in the Home Field. It is very desirable that this form of work should be extended, and also that Societies should be organized in congregations where none now exist.

The Plan of Study introduced last year found wide favor. No less than 290 of the Societies adopted it, and 19,000 of Y.P.S.C.E. Topic Cards, which included the Plan of Study, were sold. The Com. has revised the Plan of Study for 1898, and intends sending sample copies of it to ministers and Societies at an early date. The Topics are of a more detailed character than those of last year, and Topic Cards will be issued containing Daily Readings, so that assistance may be fully furnished for the proper discussion of all these special Monthly Subjects. The discussion of the Monthly Topic in the Record will be continued.

Arrangements have been made for pushing the organization of new Societies, especially in missionary territory, and Messrs. Gandier of Halifax, McTavish of Deseronto, McBeth of Winnipeg, and McLaren of Vancouver, have been appointed to take special charge of this matter in their respective districts.

## Around the World.

### Presbyterians.

A great Texan Presbyterian University, with an endowment of \$2,000,000 is now proposed, for the education of both men and women.

Lafayette College, U.S.A., has received \$125,000 from the Fayerweather estate, and has enrolled over one hundred new students for the term which began 16 Sept.

In 1876 there were 64 Presbyterian congregations in London; in 1896 there were 91, and the membership of the churches has been doubled. The money received for religious purposes has grown from nearly £55,000 to very nearly £100,000.

The "Original Secession Church," of Scotland, has three Presbyteries and 30 Congregations, two of the latter in Ireland. It supports a mission in India has a magazine of its own, and last year had 13 students. Its revenue was £1906, its expenditure £1567.

The Church of Scotland has a membership of 626,771, the Free Church of 233,659, and the United Presbyterian 191,381. In the Presbyterian Church of England there are 301 congregations and about 300 ministers. The membership is returned at 69,632; in the Sunday-schools there are 7,452 teachers and 80,969 scholars.

In the China Mission of the English Presbyterian Church there are 18 ministerial missionaries, 11 medical missionaries, 4 missionary teachers and 22 agents of Women's Missionary Association. The communion roll has risen during the past year from 4,650 to 4,946. The total membership, including adults and children, is 8,621. There are 15 native pastors supported entirely by their own congregations. There are 53 theological students and 47 native preachers.

A strange time of trial has come to the mission of the Presbyterian Church, U.S.A. among the Nestorians in Oroomiah, or Urumia, as it is more recently spelled. The Old Nestorian Church is likely to be absorbed by the Russian or Greek Church. Two priests from the latter have gone to Urumia, and the people, in hundreds, are expressing their desire to unite with the Greek Church. It is of course purely a political movement. As one of the Nestorians put it, they want to belong to the Church which has the biggest club. In other words Moslem tyranny is driving them to seek refuge in the Russian Church, and help from her strong arm. The people are wild with delight over the coming of the priests and benefits that they expect to receive. To the Protestant Christians it is a time of severe testing. They require a great deal of courage to stand fast, but one of the missionaries writes: "we do not fear the result."

### Other Churches and Workers.

Prior to 1870, Protestants and their Bibles were not allowed to enter Rome.

The progress of education among the freedmen is seen in the fact that there are 2,000 colored physicians practising in the U.S.A. They have just held a convention at Washington.

Dr. Daniel Dorchester, a reliable church statistician, shows by published official reports that, from 1870 to 1894, the Roman Catholic population in the U. S. increased from 4,600,000 to 8,806,649, while during the same period the Protestant Church membership increased from 6,673,396 to 15,127,948.

Sabbath breaking does not have all its own way. An exchange says that Boston, New York and Pittsburgh clubs refuse to play baseball on Sunday. Iowa is passing a law to prevent the profanation of the day. Minneapolis drove the game out of the city on Sundays. The noise is a nuisance. The tendency is demoralizing.

The Congregationalists are to have a world council in Boston, in 1899. Their first international council was in London, in 1891. The Boston one will be in session eight days, discussing questions relating to the modern aspects of Theology, Sociology, peculiar Congregational problems and the wide realm of missionary activity at home and abroad.

A new edition of the *Index Expurgatorius*, the list of books forbidden to be read by Roman Catholics, is being prepared at Rome. All books condemned before the close of the sixteenth century are still to be prohibited. The list from that time to the present is to be revised, but the reading of every translation of the Bible into the languages of the common people is to be condemned unless it has received the Pope's approval.

### LI HUNG CHANG AND THE BIBLE.

One of the most interesting things we have read of the great Chinese statesman, who visited Canada last summer, is the following, by a Presbyterian missionary, at Peking, in the *August Church at Home and Abroad*, of a recent call which he made upon the viceroy:—

"At a recent visit I made to His Excellency, Li Hung Chang, I found him reading a beautiful, Russia-leather bound copy of the New Testament that had just been sent him by Rev. George Owen, of the London Mission. The old gentleman was so intent on his reading that he did not notice me for several minutes, and, as I could see the title of the book, I put up a silent but earn-

est prayer that God might send him some message in his reading that would appeal to his heart.

In a little while he raised his eyes and, looking attentively, at me, said, "Dr. Coltman," or, as he addresses me in Chinese, Man Tai Fu, Do you believe this Book?

"Your Excellency," I replied, "if I did not believe that Book I should not have the honor of being your physician. I thoroughly believe it."

Are you sure it is not all rumor and report? he again asked.

"Very sure," I replied.

"How do you know?" he continued.

"By a test given in the Book itself. Does it not say in the Book that a bad tree cannot bring forth good fruit, nor a good tree bad fruit?"

Your Excellency has admitted to me previously, that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited is in direct proportion to the nearness with which they live to the precepts taught in that Book. Would that your Excellency also believed it."

"Why, I believe that you would like me to turn Christian," he said, in a half-joking, half-earnest tone.

"Not only you," I replied, "but your young Emperor and all his people."

"We have Confucius," he replied, and you have your Jesus, are they not much the same?"

"By their fruits ye shall know them," I replied.

Then, before we could carry on the conversation further, important dispatches were brought in, and the Viceroy had to give them his attention; but, as a servant took the Book from his hands to place it in his library, he said, "Don't carry it to the library; take it to my bed-room table, I wish to look at it again."

## NOTES ON KOREA.

By REV. J. THOMPSON, M. D., MISSIONARY TO THE CHINESE IN MONTREAL.

Its area is about 80,000 square miles, and its population estimated at ten to fifteen millions; of whom some 300,000 live in Seoul, the capital city.

The missionary societies working there are, the Presbyterian Churches in Australia, the Presbyterian Churches of the United States, North and South, the Canadian Colleges, Y.M.C.A., the American Methodist Episcopal Church, the Church of England, the Union Mission of Canada and the Baptist Mission.

Near the close of the 18th Century, about one hundred years ago, Roman Catholicism was introduced and spread with great ra-

pidity, but about 1864 an inquisition was instituted, when 8 bishops and 10,000 adherents were put to death.

The first Protestant missionary to visit Korea was Rev C. Gutzlaff, of the Netherlands Mission, in 1832. He spent a month on an adjoining island, interviewing the people. He offered to present the King a bible, but the proposal was declined.

The first effective Protestant Missionary effort was made in 1873, by Rev. John Ross, of the Scottish U. P. Mission, in Mukden, Manchuria. Through some Koreans, whom he met in his own field in China, he was able to translate the Gospel into Korean. These were taken by the Koreans on their return, especially to the northern valleys of their own land, and, after a time, word came back of a number of them professing their belief in the Christ of the Gospels. In the meantime, in 1876, Rev. J. Ross being absent in Scotland, his co-laborer, Rev. J. W. MacIntyre, baptized in Manchuria the first Protestant Korean convert.

Thereafter, Rev. Messrs. Ross and Webster visited Northern Korea, meeting with a cordial reception, and baptizing 85 persons, many more being put off for further instruction.

An early return was impracticable, but when, in 1884, the missionaries of the American Presbyterian Mission arrived, they found there those who were studying the word and professing their faith in Christ.

Previous to this, in 1882, a treaty had been made by Korea with the United States, indicating her willingness to join the family of nations, though this was ante-dated by a treaty with Japan in 1876, which opened three ports to commerce with that people.

Following the actual beginning of organized mission work on Korea soil, in 1884, by the American Presbyterian Mission there, was that of the American Methodist Church in 1885, and other societies to the number of 7, exclusive of the R. Catholics.

On Sept. 27th, 1885, was opened the first telegraph line in Korea, between Seoul and Chemulpo, since which time there have been many events of progress, among them Sabbath observance, extending even to the workmen in the King's mines.

In 1887, the first Protestant Church was organized, a Presbyterian; and, in 1888, the first Methodist Church.

In 1889 was established the Korean Tract Society, one of the most important of agencies, already having a list of some 75 publications.

Christianity in its various aspects has found much favor in Korea. In 1892 the wife of the Korean Minister to foreign countries connected herself with the Presbyterian Church.

At present, connected with the various missions, are nearly one hundred foreign missionaries, the American Presbyterian Church having thirty-three.

## Life and Work.

### A BRITISH NATIONAL ANTHEM.

*On the Diamond Jubilee Celebration.*

BY RUDYARD KIPLING.

God of our fathers, known of old—  
Lord of our far-flung battle-line—  
Beneath Whose awful Hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

The tumult and the shouting dies—  
The captains and the kings depart;  
Still stands Thine ancient Sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

Far-called our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget—lest we forget!

If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe—  
Such boasting as the Gentiles use  
Or lesser breeds without the Law—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not Thee to guard—  
For frantic boast and foolish word,  
Thy mercy on Thy People, Lord!

### WOMAN'S WORK.

HOW SYBIL HELPED.

A moment before this little story begins. Sybil Anderson had thrown open the windows and blinds, and the early morning sunshine was flooding her dainty chamber. She stood now at her desk, with a puzzled expression upon her pretty young face, and in her hand a slip of paper which she had torn from her Phillips Brooks calendar. She had just read these words:—

"If you put out your hand and take the task which certainly is waiting for you, then instantly your high emotions know their place. They turn themselves to motives."

Before she had time to grasp the thought, the breakfast bell rang, and she ran quickly down stairs, saying to herself as she slipped the paper in her pocket: "I will ask mother about it."

When the little pause which came after breakfast was over, and her father and the younger children had started for business

and school, Sybil put the quotation in her mother's hand.

"Read that, mother dear, and talk to me about it a little."

A quick smile of sympathetic comprehension passed over Mrs. Anderson's face as she read, but was soon succeeded by a look of grave thoughtfulness.

"A very practical thought, dear. I think the wise man has touched here the very secret of much of the failure in our Christian lives. We are so often content with our emotions in themselves, and do not seek to give them their true place as motives. We feel much, and perhaps talk well, then the impulse dies, and we either do nothing, or, worse still, indulge in actions which are utterly inconsistent with both feeling and speech, and seem to prove that neither were genuine."

As Sybil rose and kissed her sweet-faced mother, with a warm glow of love in her heart, she determined at least to make that emotion a motive at once, by trying to do more cheerfully and faithfully the duties which devolved upon her in the home, and through the day to look earnestly for opportunities of service of the Master to whom she had given her young life.

That very afternoon was the one appointed for the annual meeting of the W.F.M.S., and the president, Mrs. Dunham, had made a great effort to have a large and interesting meeting. A missionary from China had been secured to speak, postal cards had been sent to every one of the fifty members of the society, a notice had been read from the pulpit inviting all, and tea was to be served at five.

Mrs. Dunham had opened her large and beautiful parlors, and it seemed as if no persuasion would be necessary to induce people to accept so pleasant an invitation. But, alas, there were not many women in the large and flourishing church who were deeply interested in missions, and, when the hour came to open the meeting, Mrs. Dunham saw that, although it might be interesting, it certainly would *not* be large, and she determined when the right time came to speak out her mind.

The missionary from China was one who had been on the field for many years. Her pale face had the look of peace and serenity which often comes to those who have devoted their lives to a great cause, and lighted up with a holy enthusiasm as she spoke of the privilege of work among those who know nothing of a merciful Heavenly Father, and told of some of the triumphs already achieved.

Then, reversing the picture, she spoke of the terrible need, of the degraded, wretched lives of the heathen women, and closed with a fervent appeal for increased activity among the women in the home churches.

Sybil who had come to the meeting at her

mother's request, listened intently, with her heart filled with sorrow and pity, and tears falling from her eyes as she strove to control herself. The thought she had read in the morning, and her mother's helpful words came to her, and she prayed fervently in her heart: "Lord, turn *these* emotions into motives, and show me the next thing now."

As the speaker finished, Mrs. Dunham rose and said earnestly:—

"For a long time I have been thinking that we ought to make some effort to increase the membership and interest in our society, and it seems to me that now is the time to begin. I have a plan which I think is the only one likely to succeed, but it means some self-denial, and a good deal of systematic work. With mite-boxes, and direct personal contact, as to house visitation, I do believe we could gain the cooperation of many women whom we could not, in any way we have yet tried, induce to attend a meeting, and who are not enlisted in this work, simply because they know little or nothing of it. A friendly call, mite-box in hand, and two or three bright leaflets,—'Mrs. Pickett's Missionary Box,' of course, among them,—would, I feel sure, meet with some response. While our hearts are still thrilled by the story we have heard to-day, let me ask for helpers in this work."

There was an instant's pause, and then Sybil rose quickly in her seat.

"Mrs. Dunham, I believe that if you would help and direct us, that we girls could do that work. I am sure I could get several to help, and I should so like to do something to show my love and sympathy for the poor women and girls of whom Miss Alston has told us."

Mrs. Dunham's eyes glistened as she saw Sybil's earnest face flushed with her little effort, and noted the quiver in her voice.

"I believe you could, Sybill dear, and if you will bring five girls to my house on Monday afternoon, we will talk it over."

Aided by her wise mother, Sybill chose girls with intelligence and tact. In her simple, girlish way, she told them of the meeting she had attended, repeated much of what Miss Alston had said, and then, hesitatingly, for it was hard for Sybill to speak of her deepest feelings, told them how the words on her calendar had influenced her to offer to do what she could to help. "And now, girls," she said, "I want you to volunteer to do some of this work, and go with me to Mrs. Dunham's for orders on Monday afternoon. Don't say 'no,' please, but let us try at least, and see what we can do."

Some demurred at first, but her enthusiasm was contagious, and at the appointed time the six met in Mrs. Dunham's library.

In the meantime, Mrs. Dunham had obtained from the pastor, who entered heartily into the project, a list of the names of

all the women in the church. This she had studied carefully, and had selected from it about one hundred and twenty-five names, trying whenever possible to choose those who were not very actively engaged in any form of church work. This revised list was now divided among the six girls, each taking as far as possible the names of those living in the same neighborhood. With a very tender, earnest prayer for them, and for the success of their work, Mrs. Dunham bade them God-speed, and they left with a promise to report at the next meeting in three months.

What was the result? To the astonishment of everyone, except Mrs. Dunham and the girls themselves, nearly one hundred new members were added and, better than all, a degree of interest had been created in the hearts of many who had before been indifferent and neglectful. The girls reported that, introducing themselves always as Mrs. Dunham's helpers, and commissioned by her, they had in nearly every home received a warm welcome and met with a hearty response. The attractive little mite-boxes won their own way, and very few felt too poor to promise the two cents a week.

There had been some rebuff, of course, from those who "did not believe in foreign missions," but on the whole the work had been a delightful one, bringing with it a rich reward in their own hearts and lives.

Each one gladly agreed to keep her list, and at the end of the year to collect the boxes, and also to endeavor through the year to urge their members to attend the meetings, and so in some slight way give themselves as well as their money to the work.

One of the ladies whose heart was full of zeal for the cause was appointed to call on any strangers who should attend the church, and give them a cordial invitation to become members of the Auxiliary. So the work will go on through the year, and result, it is confidently hoped, in still greater gain to the Society, and in no small degree contribute in every way to the better life of the church.—*Woman's Missionary Friend.*

Oh, how little we know what may be before us on some morning that dawns upon us just as other day—but which is to form a great crisis in our life! How little that boy that is to tell his first lie that day thinks of the serpent that is lying in wait for him! Is it not a good habit, as you kneel each morning, to think: "For aught I know, this may be the most important day of my life. The opportunity may be given me of doing a great service in the cause of truth and righteousness. O God, be not far from me this day: prepare me for all that Thou preparest for me!"—

## International S. S. Lessons.

### PAUL IN MELITA AND ROME.

7th November.

Les. Acts. 28: 1-16. Gol. Text. Rom. 8: 28.  
Mem. vs. 3-5. Catechism Q. 101.

1. Among the Barbarians. vs. 1-6.
2. Miracles of Healing. vs. 7-10.
3. Journeying to Rome. vs. 11-16.

#### HOME READINGS.

M. Acts 28: 1-18. . . . *Paul in Melita and Rome.*  
T. Luke 10: 1-20. . . . *"Nothing shall . . . hurt you."*  
W. Mark 16: 9-20. . . . *"Laying hands on the sick."*  
Th. Jas. 5: 13-20. . . . *"Prayer saving the sick."*  
F. Rom. 1: 1-15. . . . *Desire to see Rome.*  
S. Eph. 6: 10-24. . . . *"Ambassador in Bonds."*  
S. Rom. 8: 16-39. . . . *Nothing separates.*

Time.—A. D. 60-61.

Places.—Island of Melita, Rome.

The shipwrecked party were hospitably received at Melita. Paul was bitten by a viper. No harm coming to him, the people were greatly astonished and said he was a god. For three days they were entertained by Publius, the Roman chief magistrate of the island. Paul miraculously cured Publius' father who was ill. He afterwards healed other sick. At the end of three months the party sailed. Syracuse, where they stopped for three days, was on the island of Sicily, and Rhegium (the modern Reggio), the next stop, is at the southern point of Italy. Thence they sailed to Puteoli (modern Pozzuoli, near Naples). Here there were Christians with whom Paul spent a week. Thence they went by land toward Rome. Two parties of Christians from Rome met them and escorted them to the city.

#### LESSONS.

1. Even in hearts of Barbarians there is human kindness.
2. God can protect his children from all manner of harm.
3. Christianity carries healing and blessing wherever it goes.
4. Christian friendship has wonderful power to cheer.
5. We are made braver and stronger by love and kindness.

### PAUL'S MINISTRY IN ROME.

14th November.

Les. Acts. 28: 17-31. Gol. Text. Rom. 1: 16.  
Mem. vs. 30, 31. Catechism Q. 102.

1. Conferring with the Jews. vs. 17-24.
2. Turning to the Gentiles. vs. 25-28.
3. Preaching in Chains. vs. 29-31.

M. Acts 28: 17-31. . . . *Paul's Ministry in Rome.*  
T. Eph. 3: 1-21. . . . *"The Prisoner of Jesus Christ."*  
W. 2 Tim. 2: 1-16. . . . *"Suffering into Bonds."*  
Th. Acts 15: 14-41. . . . *Reasoning Scripture.*  
F. Acts 13: 42-52. . . . *"Turning to the Gentiles."*  
S. Matt. 21: 33-46. . . . *Warning the Jews.*  
S. 1 Cor. 1: 18-31. . . . *God's Wisdom.*

Time.—Probably A. D. 61-63.

Place.—Rome.

In Rome Paul lived in private lodgings though constantly chained by the wrist to a soldier. He readily preached to those who came to him though he could not go out freely. Three days after his arrival he called for the leading Jews and explained his coming to Rome. Later many of them came to his lodgings and he preached Jesus to them. Some believed, others did not. Paul then turned to the Gentiles. For two years he continued to preach at his home.

During this period probably he wrote Ephesians, Philippians, Colossians and Philemon.

1. Wherever we are we should try to do good.
2. We should ever be ready to tell others of Christ.
3. The gospel divides men—some believe, some believe not.
4. Even in a prison one may still be useful; Paul was.
5. We should offer Christ to all who come to us.

### THE CHRISTIAN ARMOR.

21st November.

Les. Eph. 6: 10-20. Gol. Text. Eph. 6: 10.  
Mem. vs. 13-17. Catechism Q. 103.

1. The Enemies we Must Meet. vs. 10-12.
2. The Armor Provided. vs. 13-17.
3. The Privilege of Prayer. vs. 18-20.

#### HOME READINGS.

M. Eph. 6: 1-24. . . . *The Christian Armor.*  
T. Rom. 13: 8-14. . . . *"The Armor of Light."*  
W. Ps. 18: 30-50. . . . *"Girded with Strength."*  
Th. 1 Thess. 5: 1-28. . . . *"Faith and Love"*  
F. Col. 4: 1-18. . . . *"Prayer and Watching."*  
S. Ps. 144: 1-15. . . . *"The Lord, my Strength."*  
S. Eph. 1: 1-23. . . . *"Greatness of his Power."*

Time and Place.—Written at Rome, probably about A. D. 63.

The church at Ephesus was founded during Paul's three years' stay there on his third missionary journey, about A. D. 54-57. (Lesson IX., Aug. 29, 1897). During his first captivity at Rome some five years later he wrote them a letter, part of which we study to-day.

Chapters 4, 5 and 6 are devoted to practical exhortations on the line of high Christian living. Verses 1-9 of chapter 6 deal with the relations between parents and children and between masters and servants. The succeeding verses treat of the Christian's life-struggle against the powers of evil. Our earthly life is a battle, not with human foes who might be overcome by human strength but with spiritual enemies which seek to destroy our souls by subtle temptations, by wiles and cunning, against which we can prevail only by the strength

of the Lord. If we would be victorious we must put on the complete armor of God, which is described in vs. 14-17. Thus armed and equipped for the conflict, we are to take our stand in the Lord's strength, calling upon him by prayer and supplication, not for ourselves only but for all who like us are fighting against sin. Particularly should we pray for those who lead in the battle, by preaching the gospel.

1. It is our duty to be always strong.
2. We can be strong if we will take Christ's strength.
3. Our enemies are fierce and too terrible for us alone.
4. Armor is provided in which we may fight safely.
5. We must pray earnestly as well as fight valiantly.

#### SALUTARY WARNINGS. 28th December.

Les. 1 Pet. 4: 1-8. Gol. Text. 1 Pet. 4: 7.  
Mem. vs. 7, 8. Catechism Q. 104.

1. Doing the Will of God. vs. 1, 2.
2. Leaving Old Sins. vs. 3-5.
3. Preparing for Judgment. vs. 6-8.

#### HOME READINGS.

M. 1 Pet. 1: 1-25 . . . *Exhortation to Godliness.*  
T. 1 Pet. 2: 1-25 . . . *Against fleshly lusts.*  
W. 1 Pet. 3: 1-22 . . . *Unity and Love.*  
Th. 1 Pet. 4: 1-19 . . . *Salutary Warnings.*  
F. 1 Pet. 5: 1-14 . . . *"Be Sober, be Vigilant."*  
S. Titus 2: 1-15 . . . *"Righteously and Godly."*  
S. Heb. 13: 1-25 . . . *"Let Brotherly Love Continue."*

*Time and Place.*—Written probably about A.D. 63, at Babylon.

Hatred of the very name of Christian was spreading over the Roman empire. Nero's persecutions of the Christians at Rome had stirred up the people of the provinces to active outrages. Reports of the sufferings of the Jewish Christians of Asia Minor had reached the Apostle Peter and moved him to send them messages of comfort and cheer in the letter from which we have a lesson to-day.

In our lesson he reminds them that, as Christ had suffered for them, they should be prepared to follow his example. By their sufferings they would be delivered from the power of sin and brought more fully under God's will. They no longer had part in the impure life, the intemperance, reveling, feasting and drinking, and idolatries of the godless world. As Christians, they had taken a new view of life. This change would bring upon them the world's contempt and reviling, but their revilers would have to give account to the great Judge. Then he bids them to calmly, watchfully and prayerfully endure to the end, which was not far off. Above all else, they should love

each other intensely. Thus would they be enabled to fully forgive and to find full forgiveness.

1. We should make Christ our model in all things.
2. When we become Christians we should do only God's will.
3. We should put away forever every sin we have been committing.
4. We must all stand before Christ to be judged.
5. We should live soberly, prayerfully and charitably.

### S.S. Lessons for December.

#### CHRIST'S HUMILITY AND EXALTATION.

5th December.

Les. Phil. 2: 1-11. Gol. Text. Phil 2: 5.  
Mem. vs. 5-8. Catechism Q. 105.

1. Fulfilling the Joy of Christ. vs. 1-4.
2. Having the Mind of Christ. vs. 5-8.
3. Bowing at the Name of Christ. vs. 9-11.

#### HOME READINGS.

M. Phil. 2: 1-11 . . . *Christ's Humility and Exaltation.*  
T. John 1: 1-14 . . . *"The Word was made Flesh."*  
W. John 13: 1-17 . . . *Christ doing a Servant's Work.*  
Th. Matt. 11: 16-30 . . . *"I am Meek and Lowly in Heart."*  
F. Isa. 53: 1-12 . . . *"Despised and Rejected of Men."*  
S. Acts 2: 22-36 . . . *"By the Right Hand of God Exalted"*  
S. Heb. 2: 1-18 . . . *"Crowned with Glory and Honor."*

*Time and Place.*—Written at Rome, about A.D. 62-63.

It was at Philippi that the Gospel was first preached in Europe, the first European converts under Paul's preaching were gathered (Lessons I. and II, July 4 and 11, 1897) and the first Christian church in Europe was founded. The mutual affection between the apostle and this church was very strong. The Philippians alone of all the churches contributed money to the support of Paul's work, and he praises them for their liberality. While he was a prisoner at Rome they sent Epaphroditus with contributions for the relief of his necessities, and when he returned Paul sent back a letter of warm thanks and affection, part of which is our lesson.

After exhorting them to confidence and fidelity under the persecutions they were then suffering (Chap. 1: 27-30), he counsels them to have self-sacrificing love for each other, pointing them to the example of Christ, which they are exhorted to follow. Then he clearly states the great doctrines, first, of Christ's voluntary humiliation through his taking upon himself our human nature, his suffering, and his death; and second, of his exaltation by the resurrection from the grave and his ascension in his human body to the right hand of God, to be Lord of all.

## LESSONS.

1. Christ wants us to live together in love and unity.
2. We should avoid strife and efforts to glorify ourselves.
3. We should seek others' good as well as our own.
4. We should live to serve even as Christ served.
5. We should honor Christ in all things, and own him as Lord.

## PAUL'S LAST WORDS.

12th December.

Les. 2 Tim. 4: 1-8, 16-18. Gol. Text. 2 Tim 4: 7  
Mem. vs. 6-8. Catechism Q. 106.

1. A charge to a young Minister. vs. 1-5.
2. A Look Backward and Forward. vs. 6-8.
3. Testimony to Christ's Faithfulness. vs. 16-18.

## HOME READINGS.

M. 2 Tim. 1: 1-18 "Timothy, my Dearly Beloved Son."  
T. 2 Tim. 2: 1-16 "Thou therefore, my Son, be Strong."  
W. 2 Tim. 3: 1-17. "Paul Commends the Scriptures to Timothy."  
Th. 2 Tim. 4: 1-22. "Paul's Last Words."  
F. 1 Cor. 9: 16-27. "So Run, that Ye may Obtain."  
S. Jas. 1: 1-27. "He S' all Receive the Crown of Life."  
S. Heb. 12: 1-13. "Let us Run with Patience."

*Time and Place.*—Written, probably, about A.D. 66, 67, at Rome.

Though there is no record of Paul's life after his first two years in Rome (Lesson VII.), it is believed that his first trial resulted in his acquittal, that he was again arrested while on a tour among the churches, and brought back to Rome where he suffered a second imprisonment much more severe than his first one, and was finally beheaded. It was probably during this second captivity (about A.D. 66, 67), that he wrote his second letter to Timothy. The concluding words of this letter, which we study to-day, were probably, therefore, Paul's last written words. Its solemn charge (Vs. 1, 2) its plain warning of the defection of many from the truth (Vs. 3, 4), and its exhortation to watchful fidelity and to encouragement from the Apostle's experience and example, contain many intensely practical lessons for us.

## LESSONS.

1. The young may get good advice from the old.
2. We should live so that we can look back without shame.
3. We should live so that we look into eternity with joy and hope.
4. Though human friends fail us Christ never will.
5. Christ will bring us through all evil to heaven if we trust him.

## JOHN'S MESSAGE ABOUT SIN AND SALVATION.

19th December.

Les. 1 John 1: 5-2:6: Gol. Text. 1 John 1: 9.  
Mem. vs. 8-10. Catechism Q. 107.

1. Confession and Forgiveness. 1: 5-10.
2. Christ, our Advocate. 2: 1-2.
3. Knowing Christ and Obeying Him. 2: 3-6.

## HOME READINGS.

M. 1 John 1: 1-2:6. *John's Message About Sin and Salvation.*  
T. 1 John 2: 7-29. "This the promise . . . Eternal Life."  
W. 1 John 3: 1-12. "Sin is the Transgression of the Law."  
Th. 1 John 3: 13-24. "He Laid down his Life for us."  
F. 1 John 5: 1-21. "God hath given to us Eternal Life."  
S. Rom. 5: 1-21. "Reconciled to God by Christ's Death."  
S. Rom. 8: 1-17. "Free from the Law of Sin and Death."

*Time and Place.*—Written probably about A.D. 90-95, at Ephesus.

The apostle John, the writer of the words of our lesson, was originally a disciple of John the Baptist, who pointed out to him Jesus as "the Lamb of God, which taketh away the sin of the world." Thenceforward he became a devoted follower of Christ. He lived to a great age, and this letter was written probably in his last years.

He tells us, in our lesson, that if we truly walk with God we will keep out of the darkness of sin. If we walk in the light of God's truth and love, and confess to him our sins, we shall find forgiveness; our sins shall all be washed away in the blood of Jesus. But we must first believe that we are sinners, or we will not confess our sin. If we do not believe this we make God a liar. When we commit sin, if we confess to Christ, he will secure our pardon from the Father, for he is the propitiation for the sins of the world—that is, by his death he atoned for them. But, though Jesus atoned for the sins of the world, only those who seek for pardon will get it. God will not force forgiveness on any one. If we are in Christ, that is if we know him and love him, we will show it by keeping his commandments.

1. We must walk in the light to have Christ's blood cleanse us from sin.
2. We must confess our sins if we would have them forgiven.
3. If we sin Christ will intercede for us with God.
4. Christ died for our sins, and is able to save us from them.
5. If we are really Christ's friends we will keep his word.

REVIEW 26th DECEMBER.

Receipts.

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

Table with columns for donor names and amounts. Includes Beaver Lake, Bq Wlfr Brydon, Bethesda, and various churches like Knox College Fund and Queen's College Fund.

Table with columns for donor names and amounts. Includes Queen's College Fund, Foreign Mission Fund, and Montreal College Fund.

Table with columns for donor names and amounts. Includes Montreal College Fund, Manitoba College Fund, and Home Mission Fund.

Table with columns for donor names and amounts. Includes Manitoba College Fund, Home Mission Fund, and Widows and Orphans Fund.

Table with columns for donor names and amounts. Includes Home Mission Fund, Widows and Orphans Fund, and Collections, etc.

Table with columns for donor names and amounts. Includes Widows and Orphans Fund, Collections, etc., and Ministers' Rates.

Table with columns for donor names and amounts. Includes AGED AND INFIRM MINISTERS' FUND.

Collections, etc.

Table with columns for donor names and amounts. Includes Reported, Wroxeter, Proof Line, Palmerston, Thomasville, Nelson, Adjala, Beechwood, Dal & Brightside.

Table with columns for donor names and amounts. Includes AUGMENTATION FUND, Reported, Rev A McLachlin, Maple Valley, Singhampton, Chesterville, Belarton, J M E, Yarmouth, Belmont, Elphin, Snow Road, McDonald's Cors, Nelson, N Glasgow ymms, Dal & Brightside, Beachburg, Aylmer, Friend Toronto.

Ministers' Rates.

Table with columns for donor names and amounts. Includes Reported, Belmont, Elphin, Snow Road, McDonald's Cors, Nelson, N Glasgow ymms, Dal & Brightside, Beachburg, Aylmer, Friend Toronto.

ASSEMBLY FUND.

Table with columns for donor names and amounts. Includes Reported, Blackview Derby, Linden, Summerside, W Riv Green Hill, Buckingham, N Glasgow ymms, Dal & Brightside.

FOREIGN MISSION FUND.

Table with columns for donor names and amounts. Includes Reported, Chesterville, Elderton, Proof Line, Prospect, Ballinafad, Summerstown, Glenvale, Avoibank, Motherwell, Keewatin & ss, Oro Esso wms, Trail ce, Williamstown, S B ce, Hector McLean, Cruikshank, Nelson, Ormstown ce, A minister, Adjala, Friend Lost Riv, Dal & Brightside, Two Friends, Avoibank ce, Wgovale ce, P J Mustard, Lake Road, Ry J M Goodwillie, Fergus Mel ss.

FRENCH EVANGELIZATION FUND.

Table with columns for donor names and amounts. Includes Reported, Hopewell, Merigomish wms, Blackville Derby, Linden, New Richmond, Amherst, Parshoro, Dartmouth ss, Rich Bay E, Lot 14, Oxford, Summerside, Eden Mills, Wrexeter, W Hunter, Dunsford, Ma sey Stn, Leamington, Grande Mere, Gloucester, Ancester, Wick, Warren, Victoria, Dundas, Nunga, J M E, Apple Gravel Hill, Bolton, Ballinafad, Martinstown St A, Palmerston, Yarmouth, Belmont, Grafton, Friend, Lansdowne, Grassmere, Bell's Corners, Carlsle, Paisley Knox, Ogo Guthrie, Bell Riviero, Nelson, Beechwood, Dal & Brightside.

WIDOWS AND ORPHANS FUND.

Table with columns for donor names and amounts. Includes Reported, Niagara St And, Summerstown, Palmerston, Yarmouth, Belmont, Adjala, Snow Road, McDonald's Cors, Cruikshank, Nelson, Adjala, Carling, Dal & Brightside, Crawford, Williamsford, Lake Road, Kenyon, Beverly, Aylmer, Kirkfield.

Collections, etc.

Table with columns for donor names and amounts. Includes Reported, Niagara St And, Summerstown, Palmerston, Yarmouth, Belmont, Adjala, Snow Road, McDonald's Cors, Cruikshank, Nelson, Adjala, Carling, Dal & Brightside, Crawford, Williamsford, Lake Road, Kenyon, Beverly, Aylmer, Kirkfield.

Ministers' Rates.

Table with columns for donor names and amounts. Includes Reported, J McArthur, D L Dewar, Silver Hill, Aberarder.

Table with columns for donor names and amounts. Includes AGED AND INFIRM MINISTERS' FUND.

Collections, etc.

Table with columns for donor names and amounts. Includes Reported, Wroxeter, Proof Line, Palmerston, Thomasville, Nelson, Adjala, Beechwood, Dal & Brightside.

Ministers' Rates.

Table with columns for donor names and amounts. Includes Reported, Belmont, Elphin, Snow Road, McDonald's Cors, Nelson, N Glasgow ymms, Dal & Brightside, Beachburg, Aylmer, Friend Toronto.

ASSEMBLY FUND.

Table with columns for donor names and amounts. Includes Reported, Blackview Derby, Linden, Summerside, W Riv Green Hill, Buckingham, N Glasgow ymms, Dal & Brightside.

FOREIGN MISSION FUND.

Table with columns for donor names and amounts. Includes Reported, Hopewell, Merigomish wms, Blackville Derby, Linden, New Richmond, Amherst, Parshoro, Dartmouth ss, Rich Bay E, Lot 14, Oxford, Summerside, Eden Mills, Wrexeter, W Hunter, Dunsford, Ma sey Stn, Leamington, Grande Mere, Gloucester, Ancester, Wick, Warren, Victoria, Dundas, Nunga, J M E, Apple Gravel Hill, Bolton, Ballinafad, Martinstown St A, Palmerston, Yarmouth, Belmont, Grafton, Friend, Lansdowne, Grassmere, Bell's Corners, Carlsle, Paisley Knox, Ogo Guthrie, Bell Riviero, Nelson, Beechwood, Dal & Brightside.

WIDOWS AND ORPHANS FUND.

Table with columns for donor names and amounts. Includes Reported, Niagara St And, Summerstown, Palmerston, Yarmouth, Belmont, Adjala, Snow Road, McDonald's Cors, Cruikshank, Nelson, Adjala, Carling, Dal & Brightside, Crawford, Williamsford, Lake Road, Kenyon, Beverly, Aylmer, Kirkfield.

Collections, etc.

Table with columns for donor names and amounts. Includes Reported, Niagara St And, Summerstown, Palmerston, Yarmouth, Belmont, Adjala, Snow Road, McDonald's Cors, Cruikshank, Nelson, Adjala, Carling, Dal & Brightside, Crawford, Williamsford, Lake Road, Kenyon, Beverly, Aylmer, Kirkfield.

Ministers' Rates.

Table with columns for donor names and amounts. Includes Reported, J McArthur, D L Dewar, Silver Hill, Aberarder.

Table with columns for donor names and amounts. Includes Vernonville, Centro Bruce, Crawford, Williamsford, Beachburg, S Louis de Gonz, Rev W A Stewart.

PTE. AUX TREMBLES.

Table with columns for donor names and amounts. Includes Reported, W Hunter, Arundel.

INDIAN FAMINE FUND.

Table with columns for donor names and amounts. Includes Reported, Clifton, Little Lk Lomond, Leeburn, Mrs Hodgkin, Vaughan Knox, Wrexeterss, Friend, Crawford, Walter Mustard, Joseph Young, Little Girls ss cl.

BHEEL HOSPITAL.

Table with columns for donor names and amounts. Includes Birrell Gillespie, Rev J W Mitchell, Miss J Elliott.

JEWISH MISSION.

Table with columns for donor names and amounts. Includes W Hunter.

UNAPPORTIONED CONTRIBUTIONS.

Table with columns for donor names and amounts. Includes Barrie, Egmondville.

Receipts.

For the Month of August, by Rev. Dr Morrison, Agent of the Church, Address: Duke street, Halifax.

FOREIGN MISSIONS.

Table with columns for donor names and amounts. Includes Reported, Clifton, Rev Lawson m fd, Hx Grove, Jas Ramsay, Carribo River, Onslow ce, Onslow Mrs Davis, Newcastle, Richmond Bay, Maitland, X Y Z, Sackville Hx Co, Scotch Sett ss, Sheet Harbor ce, Strathalbyn m soc 70, Sale of Maps, Wm McCarty, Up Musquodibou, Harvey & Acton, Hx Park St ce, Croesus, Pleas Val cir, Middleton, Dr Lawson m fd.

HOME MISSIONS.

Table with columns for donor names and amounts. Includes Reported, Div Bk NS, Hx Bk Co, Mere Bk, Hx Grove, Jas Ramsay, Stellarton, Carleton ce, North River, New Castle, Bermuda, Ham., Dartmth 3 ladies, Richmond Bay, X Y Z, W McNairn, Fredericton, Presbyterian, Richmond Grove, St John St John's, Truro St Pauls, Wmwrth w m, Alldleton, Riverside, Div Un Bk of Hx.

North West.

Table with columns for donor names and amounts. Includes Fredericton, St John St John's.

AUGMENTATION FUND.

Table with columns for donor names and amounts. Includes Reported, Sherbrooke, Little Harbor, X Y Z, Tabusintac, etc.

COLLEGE FUND.

Table with columns for donor names and amounts. Includes Reported, Div Bk NS, Merch Bk, Hx Grove, Maccan Riv Heb, X Y Z, Dunlop, Belledune, Truro St And, St John's, Friend St-J Chkn, Strathalbyn, Div Un Bk Hx.

AGED MINISTERS' FUND.

Int. & Collections.

Table with columns for donor names and amounts. Includes Reported, Strathalbyn, St John St John's, St Croix Bkshre, Div Un Bk Hx.

Ministers' Rates.

Table with columns for donor names and amounts. Includes Reported, Strathalbyn.

BURSARY FUND.

Table with columns for donor names and amounts. Includes Reported, Div Merch Bk, Strathalbyn, Div Un Bk Hx.

FRENCH EVANGELIZATION FUND.		John Legate O.S.D. 5 00	Mrs M Windell Gt 5 00	Mrs Thos. Kerr G 1 00	Mr Buzza Annand 25 00
Reported ..... \$231 31		Ewing Cameron " 10 00	Misses Common G 1 00	Mrs W McKwan G 1 00	Jean Main ..... 2 00
Hx Grove ..... 10 00		Well Wisler .... " 1 00	C Stuart Galt ..... 1 00	A C Millican Galt ..... 1 00	Thlby E. Fletcher 100 00
Jas Ramsay ..... 2 50		A Lady ..... " 1 00	J H Patterson Galt ..... 50 00	D Murray Galt ..... 1 00	Mosa, Burns ..... 42 10
Thorburn & Sut R19 90		Mrs McLean Wldd 2 00	Mrs Dougan Thrlld 10 00	W Trotter Galt ..... 10 00	Hx Ft Massey ..... 10 00
X Y Z ..... 75		Mrs La Plan O Sd 5 00	RB Ferguson Glt ..... 50 00	Robt Kerr Galt ..... 1 00	Mrs W P Yuile ..... 100 00
Margaree Harbor 10 00		Member London 2 00	Marj Lapsley Glt 5 00	RR K Cowan Galt ..... 2 50	Montreal ..... 500 00
Youghall ..... 1 50		Misses Balingall G10 00	Mrs T Smith Galt 1 00	Genie McCallum G ..... 50 00	Mrs D Yuile Mont 500 00
Bathurst Vill. .... 12 10		Envelope Galt ... 26 "	W C Galt ..... 50 00	Jennie Orr Galt ..... 1 00	Arch'd Kennedy ..... 1 00
Whyocomagah ..... 25 00		Mrs J Douglas G ..... 50 00	J B Meltae Galt ..... 1 00	Jessie Trainor ..... 1 00	Total ..... \$3,920 49
Waweg ..... 18 00		Envelopes Galt ..... 4 75	A M Yates Galt ..... 3 00	S S Edmunds Glt ..... 2 25	Promised ..... 167 00
Strathalbyn ..... 20 00		Mrs Ferguson Glt ..... 25 00	R McDougall Galt ..... 1 00	Jennie Owens Glt ..... 1 00	
Loggville ..... 4 82		Miss Brindfoot G ..... 50 00	James Hill Galt ..... 1 00	Alex Sloan Galt ..... 5 00	
St John St John's 4 00		Mrs Jamieson Glt ..... 2 00	Walter Laddlaw G ..... 1 00	M H Hood Galt ..... 1 00	Grand Total \$4,087 49
St Croix & Elrshse 4 00		Mr & Mrs McDid G ..... 2 00	Wm Webster Galt ..... 1 00	Mrs A Cant ..... 5 00	
Dalhousie ..... 37 00		H J R O Sd ..... 2 00	D Harvie Galt ..... 1 00	Mrs A Kerr Galt ..... 5 00	MINISTERS', WIDOWS' & ORPHANS FUND OF THE MARITIME PROVINCES.
Wallace St Matt. 16 00		Jean Carswl Crbrly 4 86	M J W Murray G ..... 1 00	Rebe McKenzie G ..... 1 00	
\$416 95		Margt Brydon G ..... 2 25	Elsie Oliver Galt ..... 0 50	B Morgan Galt ..... 50 00	Received from 31st July to 31st August.
PTE. AUX TREMBLES.		Envelopes Galt 13 25	Willie Slater Galt ..... 2 00	Wm Wallace Galt 1 00	Rev. George Patterson, D.D., Secretary.
St Croix & Elrshse 4 00		M A Paterson Glt 1 00	T B Allan Galt ..... 2 00	W S Marshall Glt 1 00	
\$4 00		Mr M Goldie Galt 25 00	F Tillie Galt ..... 1 00	R Hamilton Glt 20 00	
Grand Total \$420 95		John Shiel Galt ..... 1 00	Robt Gibson Galt ..... 1 00	Gen Oliver Galt ..... 1 00	
ASSEMBLY FUND.		R Tees Galt ..... 25 00	Mrs Cumming Glt ..... 50 00	M T Quarrie Galt 1 00	
Reported ..... \$35 50		A H Goodall Galt 5 00	I Hood Galt ..... 2 00	E Turnbull Galt ..... 1 00	Ministers' Rates.
Strathalbyn ..... 5 00		C E Galt ..... 6 00	Wm McArthur Gt ..... 2 00	M C Cowan Galt ..... 25 00	
St Croix & Elrshse 3 00		T Cowan Galt ..... 5 00	Robt Ford Galt ..... 1 00	John Cowan Galt ..... 1 50	D Mc D Clarke ..... 14 20
3 50		B S Galt ..... 1 00	Mrs Geo Poore G ..... 3 00	A Friend Galt ..... 2 00	John L. George ..... 14 20
Receipts.		Two Friends Galt 5 00	David Gibson G ..... 3 00	A Friend Galt ..... 2 50	James A McKeen ..... 14 00
By Other Treasurers.		M R Cranston Gtl 5 00	J H Rutherford G ..... 1 00	W Johnson Galt ..... 25 00	Thomas Stewart ..... 24 70
BHEEL BUILDING FUND.		Mrs Porcieous Galt 1 00	Jas Wallace G ..... 1 00	Mis A Taylor Galt ..... 50 00	George Millar ..... 34 20
Reported ..... \$2,050 57		A J Colvin Galt 22 00	Mrs Jno Cowan G ..... 2 00	Grace Lee Galt ..... 5 00	J H Cameron ..... 14 20
Mr McKie Armand 5 00		Envelopes Galt ..... 2 25	Alex A Barnett G ..... 5 00	D Sheehy Galt ..... 1 00	A Gaudier ..... 28 00
Miss Farquhn Wldfd 2 50		Mr Wilson St Ths 5 00	G G Nichol Galt ..... 1 00	N D McKenzie G ..... 5 00	E J Rattee ..... 29 20
		J P St Thos ..... 1 00	Mr J H Rutherford G ..... 1 00	D Nairn Galt ..... 1 35	Neil Brodie ..... 70 50
		James Stover St T 1 00	Maggie Ross Galt ..... 50 00	Mrs W B Langan G ..... 50 00	Moses Harvey ..... 14 20
		S R McKay Stel ..... 10 00	J A Johnson Galt ..... 25 00	Pr Treas Knox G ..... 2 45	A F Thompson ..... 14 20
		harton N S ..... 10 00	Mrs R Hood Galt ..... 1 00	Miss Ainsley Galt 1 00	E T Millar ..... 14 20
		P Order ..... 7 00	G A Quarrie Galt ..... 1 00	Mrs Halliday Ass. 5 00	W J Fowler ..... 14 20
		Friend Galt ..... 1 00	Mrs W T McKenzie Deans Galt ..... 5 00	M A S For st ..... 15 00	R C Quinn ..... 17 50
		Francis Dearth G ..... 50 00	Mrs Goodfellow B Goltie Galt ..... 10 00	A Friend Tor st ..... 5 00	
		A Friend Galt ..... 1 00	John Sloan Galt ..... 10 00	Mrs Fraser Galt ..... 1 00	\$237 50
		J Windell Galt ..... 5 00	Geo Ford ..... 3 00	Edna Fraser Galt ..... 7 50	which \$350 for fines and interest.
		A Windell Galt ..... 1 00	Mrs Wm Moore G ..... 2 00	Rev Dr & Mrs Buchanan Galt ..... 100 00	Total o Date, \$1,322 20
		Jean Windell Galt 1 00	Mary Reulsn Galt 1 00		

BEING A CHRISTIAN.

It is not easy to be a man, a true, noble, Christian man. It means continual struggle, for enemies of manliness meet us at every step. Every inch of the way must be won in battle. It means constant restraint and repression; for the old man in us must be subdued and kept under by the new man we have resolved to be. It means constant, painful discipline, for the powers of nature are unruly and hard to tame and control. It means unending toil and self-denial, for we must climb ever upward, the way is steep and rugged, and self must be trampled to death under our feet as we rise to higher life. It is hard to be a man, for all the odds seem against us. But Christ lives, and he is Helper, Friend and Guide to every man who will accept him.—Forward.

SLEEP ON IT.

Daniel Webster used to say of a difficult question: "Let me sleep on it." It was not merely for morning vigor, but to get the matter at a distance where he could measure its proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world

from the senses, that it may be realized in thought.

It is very simple advice, but worth heeding. Get some moments each day to yourself; take now and then a solitary walk; get into the silence of thick woods, or some other isolation as deep, and suffer the mysterious sense of self hood to steal upon you, as it surely will. Pythagoras insisted upon an hour of solitude every day, to meet his own mind and learn what oracle it had to impart.—On the Threshold.

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

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EDITOR: REV. E. SCOTT.

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