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# The Presbyterian Record.

VOL. XVII.

DECEMBER, 1892.

No. 12.

**The close of 1892.** This issue completes the RECORD for 1892. Thanks, on behalf of the church at large, to all who, at no little inconvenience, and in some cases loss, have kindly distributed it. Such distribution is church work. \*The RECORD is supplied in parcels to congregations at the very low rate of 25 cents, just enough to cover all expenses, and congregations should see to it that the work of the agent who thus labors for them in its distribution, is made light, by their prompt subscription and payment, where the subscription plan is in use. Please send renewals immediately. Will any who wish it stopped kindly give notice at once. Where no notice is received, it will be understood as a desire for continuance.

Will you, good friends, please increase the circulation of the RECORD, and I will do what I can to improve its quality.

**To the many whom it may concern.** Permit me, in this the last issue for this year, to bring before you two points in connection with the RECORD, viz:—Why it should be in every home, and, the best way of placing it there.

## I. *Why the RECORD should be in every Presbyterian family in the Dominion.*

1. It is, with the exception of *The Children's Record*, the only periodical published by our church, for the whole church; and, whatever other papers they may take, every family, as a part of that church, should receive it and have a share in whatever good it can give.

2. In many families there is little religious reading; the RECORD devotes part of its space to meeting this want, by giving a few pages of the best select reading that it can get, bearing upon the main doctrines and principles and duties of the gospel, and must in this way be an agency for good wherever it goes.

3. It keeps the Home and Foreign work of our church as fully as possible before its readers, and thus aids in sustaining and deepening an interest in that work.

The result of all such added interest must be gain, in every way, to the individual, to the congregation, and to the church at large.

## II. *The best way of placing the RECORD in every family.*

There are but two ways, either by each family subscribing for it, or by the congregation taking a sufficient number to give one to each family.

### 1. The subscription plan.

The disadvantages of this method are, first, that it involves an amount of work each year in getting subscribers, and collecting "quarters" which few are willing to undertake, and, secondly, seldom more than half the congregation take it, often not one fourth, while those who do not subscribe, are the ones that need it most.

2. The congregation taking it for each family, and paying for it, either out of the ordinary church funds, or by taking a collection at the beginning of the year, and adding to it, if need be, from the church funds.

The advantages of this plan so are, first, that it saves all the work of getting subscribers from year to year, and the collecting of 25 cent subscriptions which is a long and weary task. Secondly, it costs no more to those who now subscribe. They save their subscription and pay 25 cents more into the fund to make up the amount required, while many would gladly give a little more that all might receive the benefit. Thirdly, the RECORD, by this plan, is, with little trouble and at small cost, placed in every family. Those get it who most need it. Careless ones are more or less interested, and themselves, the congregation and the church profit thereby.

There are few ways in which so much good could be done, at so small an expenditure of money and effort, as by putting the RECORD into every family that does not take it. From a merely financial standpoint it would pay many a congregation to do so. But the great benefit would be the good that this kind of Home Mission work would do among the less interested half. Here is a field of work from which the subscription plan practically excludes it, while if taken by the congregation for every family, it has an open door to a large field of usefulness. Many congregations have adopted this method. Will not you, brethren, who have not done so, try it for the coming year.

## Our Home Missions.

The third Sabbath of December is the day appointed by the Assembly for the collection for Manitoba College. This is all important as a part of our Home Mission work in the wide North West. Let it be liberal.

**Beaver Bank.** During the past twenty years the Halifax Presbytery has been diligently cultivating a mission station at Beaver Bank, Hants Co., N.S. For many years this isolated region, some eight miles from the Windsor and Annapolis Railway line, had been sadly neglected. As a result the people were growing up in ignorance. Sabbath desecration prevailed. From 1854 to 1863, not a single sermon had been preached in this locality. Rev. Dr. Currie, now professor at Pine Hill College, Halifax, visited them 26 years ago, when they heard their first sermon from a Presbyterian minister. Since that time more or less supply has been given and every summer a student catechist labors there. In October, 1883, a neat and well finished Presbyterian Church was opened free of debt, and there is now a communion roll of nineteen members.

On Sabbath the 9th October, the sacrament of the Lord's Supper was dispensed. Several children were baptized, one mother carrying twin babes in her arms, driving six miles in a rain storm to receive the ordinance. A Sabbath school and prayer meeting has been kept up during the summer. What can now be done to furnish "winter supply?"

**The Western Missionary.** This breezy little sheet always comes with a smile, showing that, to it, at least, missionary life is a pleasant thing. In beginning its third year it says, "We aim at giving mission news from first sources and giving it briefly and pointedly. Our circulation is four thousand, and of this, we send some twelve hundred copies free to prominent persons in Eastern Canada United States, and Great Britain. We need some assistance to meet the expense of our free circulation. To meet our free list we shall be glad to receive contributions of a few dollars from any one of our generous friends."

Welcome dollars! May you fly to the Lord's Treasury in the North West as doves to their windows; but we rejoice to be able to show our bright, earnest, little friend, a more excellent way. What hundreds of dollars could not do, along this particular line, we are ready to do without any charge.

The RECORD is trying its utmost to foster and deepen throughout the church an interest in the great Western Home Mission Field. It has pleaded and begged, *largely in vain*, for "mission news from first sources" in that field. It will gladly receive *all* such, and bear it, free of all cost, to the places above mentioned, to the number of, not merely twelve hundred copies, but more than *forty thousand*, besides its circulation Manitoba and the North West, while the *Children's Record* to the number of *eighteen thousand* stands waiting to bear similar tidings to the young.

## AGED AND INFIRM MINISTERS' FUND.

### EASTERN SECTION.

AT the recent meeting of the Synod of the Maritime Provinces, the following changes were made in the Rules of the Aged and Infirm Ministers' Fund.

**Rule 3.**—Requiring ministers to pay to the Fund at the rate of one-half per cent. of their salary, has been changed to the following:

Settled pastors, ordained missionaries, home and foreign, professors in colleges and church agents, shall, in order to participate in the full benefits of the Fund, pay into it an annual rate of:—

For ages under 30, at date of connection, \$4; for age 30 and under 35, \$5; for age 35 and under 40, \$6; for age 40 and under 45, \$7; for age 45 and under 50, \$9; for age 50 and under 55, \$12.

In **Rule 4.**—"8 dollars" has been changed to "his usual rate" as follows:—

When a minister resigns his pastoral charge without leave from the General Assembly to retire, but continues in the service of the church as a preacher, he shall pay into the Fund his usual rate, otherwise his annuity shall be only in proportion to the time of his service as pastor.

In **Rule 9.**—The annuity after ten years service is changed from \$150 to \$100, and reads:—

When a minister is allowed by the General Assembly to retire after ten years' service, he shall receive an annuity of one hundred dollars (\$100) with five dollars (\$5) for each additional year of service up to twenty; and for each additional year of service over twenty and up to forty, ten dollars (\$10), if the state of the fund permit.

In **Rule 15.**—\$25 is changed to \$100 as follows:—

When a minister is mainly dependent upon his annuity from this Fund, the Committee shall have power, after careful inquiry, to grant such additional allowance as the condition of the Fund will permit, such additional allowance in no case to exceed one hundred dollars.

Fearing that the new rules might bear heavily upon members long connected with the Fund, it was made optional with ministers already on the Fund to continue the old rate of payment or to adopt the new.

The change in payment of annuities applies only to those coming on the Fund after this date.

It is hoped that the adoption of these changes will tend to commend the Fund to the favorable consideration of the younger brethren, and that our membership will be speedily and largely increased. One great drawback to the growth and extension of this Fund has been the lukewarmness of ministers, and the consequent indifference of congregations. The last report shows that not more than one-half of the ministers in the eastern section are connected with this Fund as rate-contributors, and can we be surprised that one-fourth of our congregations overlook this scheme in their annual appropriations.

We are satisfied that, if our ministers were only deeply interested in this Fund the 55 blanks which appeared in our congregational statistics under this heading last year would be greatly reduced and the Fund would be amply sustained.

The amount expended last year in annuities, etc., was \$3,552.56, and a somewhat larger amount will be required this year to meet existing demands. There are at present 19 beneficiaries on the Fund and 16 of these are receiving an annuity of \$200 each.

We commend this scheme very cordially to ministers and congregations and also to the more wealthy members of our church as in every respect worthy of their sympathy and support, and we trust that the Fund will soon be in such a position as to warrant the Committee to increase the grants to annuitants.

EDWARD GRANT,  
*Convener.*

### THE CALL FROM ALGOMA.

BY REV. JOHN RENNIE.

THE new Presbytery of Algoma is endeavoring to take up and push forward its great work. It has already held two meetings, the first at Gore Bay, the second at Sault Ste Marie, at both of which the chief business was the consideration of Home Mission work.

Its Home Mission Committee also, which consists of Rev. J. Rennie, Maintowning, *Convener*; Rev. D. H. McLennan, Bruce Mines; Rev. W. A. Duncan, Sault Ste Marie; Rev. S. Roudeau, Sudbury; T. J. Patton, Little Current; has held a special meeting at Webbwood, when an entire day was spent reviewing the work and transacting business connected with it. Some Presbyteries of the Church have no Home Mission Field within their bounds, but this Presbytery may be said to be nothing else but one vast Home Mission field. Not one of its congregations has yet reached the position of being self-supporting, though some are in a fair way to reach it soon. In extent this Presbytery stretches from Lake Nipissing to Lake Superior, 250 miles east and west, and from the southern shores of Manitoulin Islands as far north as you choose to go. It is purely a Missionary Presbytery, with as yet a sparsely settled population. It has therefore to look largely to the stronger and wealthier presbyteries for sympathy and help.

It is now some twenty years since Presbyterian preachers first penetrated "the wilds of Algoma," and began mission work at Maintowning, Sault Ste Marie, Bruce Mines, and a few other points. For a length of time the growth was slow, almost imperceptible, but lately it has become more rapid, and the outlook is decidedly hopeful. To give some idea of the rate and extent of recent progress the following

facts may be stated:—Six years ago, in the territory which now constitutes the Presbytery of Algoma, there were 12 mission fields, comprising 56 preaching stations. There are now (including the augmented congregations of Sault Ste Marie, Little Current, and Sudbury) 26 fields, comprising 102 preaching stations.

There were then 381 communicants; there are now 1132. The amount raised then, in the year, for support, was \$917; last year it was \$5547. These results are not yet great, but they are, at least, encouraging. They would have been greater had the fields been worked in winter as well as in summer.

During the past summer our fields were all occupied, though many of the stations received service but once a fortnight or once a month. The working force consisted of seven ordained ministers, sixteen students, and three catechists, twenty six in all. In addition to these the Rev. A. Findlay visited nearly all the stations under the care of students and catechists, dispensing ordinances, inquiring into the circumstances of the fields, and otherwise rendering valuable assistance. The reports received show that, besides material progress, many of the fields enjoyed rich spiritual blessings. At Gore Bay the membership increased within a year from 66 to 102. At Burpee and Silverwater some 50 confessed the Saviour and united with the Church. On the Tarbut and Thessalon fields also showers of blessing fell, and the Lord's heritage has been refreshed.

This winter a large number of our fields are enjoying supply than ever was the case in winter before. Three students, seven catechists and three additional ordained ministers are employed. And yet a number of important fields are unprovided for. Among these are Blind River, Tarbut (which needs an ordained minister at once) South Bay, White Fish, Copper Cliff Mines, Cartier, Chapeau, &c.

In these unsupplied fields, the attendance at our services last summer was over 1000. Must all these be left without the means of grace till next summer? Then besides these fields there are the lumber woods, where thousands of men are this winter employed. At least one half of these men are Protestants and would welcome a Protestant minister. This Presbytery has none to send them. The Church of Rome however will not fail to send in her priests.

We thus find on our hands a great harvest field. But the laborers are too few. Are there no earnest men, not afraid of hard work, who will come and help us? Are there none of our wealthier congregations who will undertake to support a missionary for a time in some of the fields of the Algoma Presbytery? Correspond with Rev. A. Findlay, superintendent of missions, Barrie, Ont., who can give all information. Let it not be thought that the Algoma District is an unpromising field. It doubled its population in the last ten years. There is every likelihood that it will do more in the next.

## SIX MONTHS IN BARRIE AND ALGOMA.

BY REV. ALLAN FINDLAY.

**M**R. FINDLAY, superintendent of missions in the great home field lying north and east of Lake Huron and the Georgian Bay, comprising the districts of Algoma, Muskoka, and Parry Sound, and consisting of scattered settlements by lake and river shores, and along the lines of railway, writes as follows of the work there during the last six months:--

BARRIE, October 10th, 1892.

"Since my last report an important change in the working of the field has taken place by the formation of the Presbytery of Algoma. Judging of the future from the interest manifested by the members of the new Presbytery, we shall be disappointed if a more rapid development of the work does not take place in the near future than has been possible in the past. With an energetic Home Mission Committee of Presbytery, and with a more perfect knowledge of the field and its wants, than can be possessed by those at a distance, there is every prospect that the work will develop more rapidly—the augmented congregations becoming self-supporting, while their places will be taken by others moving forward in the same line.

In the Presbyteries of Barrie and Algoma during the past six months sixty-two fields were occupied; in Barrie thirty-nine, and in Algoma twenty-three. The supply was as follows: In Barrie, two ordained missionaries, thirty-five students and two catechists. In Algoma, four ordained missionaries, sixteen students and three catechists.

Of the student missionaries ten in Barrie and seven in Algoma were supported by the Students' Missionary Society of Knox College. One in Algoma by the ladies of St. Andrew's congregation, Toronto, and one in Barrie by the ladies of the congregation, Orillia.

My time has been occupied in visiting among these fields, and in all those visited, I have to report the work going on in a satisfactory manner under their respective missionaries. In the work of dispensing the sacraments, valuable assistance has been given by settled pastors in different parts of the field, so that this means of good has been enjoyed to a greater degree by our members than otherwise would have been possible.

The following facts may be noted as indicating progress in these fields. The election of elders is in progress or has been completed at St. Joseph's Island, Thessalon and Webbwood in Algoma, and at Yvevale and Gibson's in Barrie.

In some of our fields where it is possible, we are trying to consolidate the work by lessening the number of stations or preaching places and so giving the missionary an opportunity to concentrate his efforts. Service three times on Sabbath is better, we believe, for the missionary

than service four times, and a service on Sabbath is much better for the people than on a week night only. This change is rendered more easy by the opening up of new roads in different parts of the country.

On St. Joseph's Island because of this we find two stations which had hitherto been holding their services in school houses, within reasonable distance of each other, agreeing to unite and build a church on a site centrally located. Their church is now under construction and we hope soon to hear of its completion.

On the Day Mills field, three stations at which service was held, have been brought within reasonable distance by the extension of the Government road, and have agreed to unite at a central point about four miles from each extreme, and build a church, the station to be known as Bellhaven.

On the Powassan and Chisholm fields, in the Presbytery of Barrie, a change is also proposed in the same line which will absorb one field altogether.

It has been thought best to drop, meantime, one appointment at Trout Creek, where, on account of removals, the number of families connected with our cause is greatly reduced, and to unite the Chisholm field with Powassan. In the former field the church at Kells, P.O., is centrally located, so that no interest is being sacrificed, and as it is only eight miles from Powassan, service can be conveniently given from that point, while service every fortnight during the whole year will be much better than service every Sabbath only four months of the year. A further advantage will be found in the fact that the Students' Missionary Society will be relieved of a field which has always been a heavy expense to them.

While consolidating the work at these points, in the interests of the fields concerned, we also find it necessary to expand the work in other parts.

The Bruce Mines field which has always been a heavy field for the missionary in charge, has after careful investigation, been divided, the two fields to be known as Bruce Mines and Rock Lake respectively. Geographically the best division which could be made was to place six stations in the Rock Lake field, and four in the Bruce Mines field. This division so far as Rock Lake is concerned is but temporary, as by the spring a further division is anticipated by the fact that two mines are being opened up just north of this field, so that if present arrangements are carried out a considerable body of men will be found at these mines who will naturally look to us for the supply of the means of grace.

I visited Chapleau the divisional point, next west of Cartier on the main line of the C. P. R. This station was occupied by us for a short time a few years ago, but the work was dropped in

1887, since then the village has grown constantly. On making enquiry I found at least 14 families who desire service in connection with our church. In order to meet their wishes I would suggest that Cartier be disjoined from Copper Cliff and united with Chapeau and that they have a missionary between them. This will be better also for the Copper Cliff field as one of the most important stations on this field has had service only on a week day during the past summer.

New churches are in progress at St. Joseph's, Callanan, Sprucedale, Ravensworth, Wyevale and Gibson's, and one completed on Squaw Island.

A new station was organized at Vankleek in connection with Wyevale.

At Webbwood, Warren and Manitowaning, the envelope system of weekly offerings has been adopted during the past year, and in use long enough to prove a success in each case. These additional instances of the success of this system of giving, we quote as an encouragement to other stations to "do likewise." It is surely far in advance of the style of leaving all to be done at the close of the term, when by any one of a number of possible accidents the fondest anticipations may be disappointed.

In the Burpee field a very pleasing change has taken place during the past year. Our service is the only one given on the field permanently. Up to the present season a number of families living on this widely scattered field and belonging to other communions, thought it better not to unite with us, hoping that perhaps that they might yet have service in connection with their own denomination. Many of these families have now fallen in with our people there, and are working heartily for the advancement of the best interests of the cause. About fifty names were added to the membership in the two stations of Burpee and Silver Water at the communions held in March and June last by Mr. McGillivray of Gore Bay. Four services are now held on this field when only two were formerly held, viz: At Burpee and Elizabeth Bay, and at Silver Water and Meldrum Bay. As this field is the special care of the Ladies' Society of St. Andrew's Church, Toronto, it will be of special interest to them to know that so rich a blessing follows their efforts to advance the Master's cause in these outlying districts. And may not this success encourage similar associations in other congregations to lend a helping hand in this definite way of carrying on the work.

For the supply of the stations in these two Presbyteries for the current six months, after uniting as many fields for supply as possible we will require forty-six men, twenty-four for Barrie, and twenty two for Algoma. We have the prospect, subject to the approval of the committee, of the services of forty-one, leaving five yet to be secured, one for Barrie and four for Algoma.

In my last report mention was made of the importance of taking up the work among the French Canadian settlers in Algoma. Though this matter may not come under the care of the Home Mission Committee directly, but rather under the care of the Committee on French Evangelization, yet it is well for this Committee to know what opportunities for usefulness present themselves within the bounds. The whole matter was carefully considered by the French Evangelization Committee of Presbytery, whose report was in turn very carefully considered by the Presbytery at its late meeting by whom a very strong appeal has been made to the Assembly's Committee on French Evangelization, asking them to take up the work with as little delay as possible.

Many urgent reasons are given by the Presbytery why this work should be taken up immediately. We forbear repeating them in this report as they will in due time come before the Committee on French Evangelization for consideration.

May open doors for this work present themselves in Eastern Algoma, and were the missionaries from those two committees working side by side, they could give valuable assistance to each other in carrying on their work. Mr. E. D. Pelletier, our missionary at Webbwood, has been asked by the Presbytery to undertake the work, should the French Evangelization Committee agree to enter upon it, and should there be any difficulty in finding a man for it, and in him we are sure the committee will have a most energetic laborer.

At the late meeting of the Presbytery of Algoma, it was arranged that missionary meetings be held in all the stations and congregations within the bounds before the next meeting of Presbytery.

The finances of the stations will be found in a satisfactory condition as in some cases only a portion of the grant will be required, and in a few perhaps the stations will do without any of it.

Aid for our Sabbath Schools has been received from Hillsdale congregation, their collection on "Children's Day," and from Guelph, H. M. Box, also books and papers from Rev. J. G. Murray, Grimshy S. S. Library. From the McGillivray Mission Band, Goderich, papers, etc. From the N. C. Tract and Book Society through Dr. Moffat their secretary, parcels of papers to many of our schools, all of which have been thankfully received by both teachers and scholars throughout the homes.

Taking a hurried view of the past six months we have reason to thank God for the measure of prosperity which has attended the efforts put forth to advance the work he has given us to do. Looking forward to the future with the prospect of more abundant supply for our fields than in past years we have reason to take courage while we look up to Him for needed aid who has given us His promise, "Lo, I am with you always, even to the end of the world."

## Our Foreign Missions.

**Mission to the Jews.** Our F. M. Com. W. D., has been for some time carefully considering whether our missionary to the Jews shall be stationed in Jerusalem or somewhere in Gallilee. The Free Church of Scotland has a mission in Tiberias on the shore of the sea of Gallilee, and a letter has recently been received from their F. M. Secretary, approving of the proposal of our church to undertake work in the north of Palestine and giving assurance of the hearty co-operation of their missionaries there.

**College and pastoral work.** The College in Trinidad while a great step forward, means harder work for the missionaries that were hardly wrought before. Mr. Grant, in a private letter writes:—I like the teaching work but my preparation for my classes is made when I ought to be sleeping. My days in College are Thursday and Friday. We go in at 8 a. m., but I am often beset with calls before that hour. During instruction there are interruptions (though I rarely respond). In the evening I am sometimes obliged to drive into the country and very frequently out till 9 p. m. visiting my people. A minister at home that does not attend to pastoral visiting does not usually succeed; and such visits are more necessary here than at home.

**Baptists in Trinidad.** It requires a good deal of grace to keep from using pretty strong language regarding the following extract of a letter by one of our missionaries: "Z—alone left us. He was immersed in January and has ever since gone persistently from door to door. Armed with literature liberally furnished him on the immersion question, he has tried nearly every member of my church in town and in every case has failed and has lost the confidence and good will of nearly all. He has turned to letter writing, has written letters of abuse to myself and some of my helpers. How long he may continue I know not. It has been suggested to him by one whom he abused that he had better stir up the Baptist Church instead of finding fault with Presbyterian methods." This is the first we have heard of Baptists in Trinidad. It is too bad, that, with a heathen world perishing, any people, calling themselves christian, should expend their time energy and means in such work, or should give any encouragement to such efforts to undermine and unsettle what our church has, with such toil on the part of her missionaries, won from Paganism to Christ. It is pleasing to learn however that such un-Christ like work is meeting with so little encouragement and success.

**The T. M. Debt Eastern Section.** Rev. K. J. Grant of Trinidad writes regarding the debt on the Foreign Mission Fund, Eastern Section as follows:—"I trust your efforts to remove debt will not fail. Try to get a few five hundred dollar contributions. Who of our rich men will make trial of it? Then let there be less spent in Xmas gifts and make instead a Xmas gift in this way to Him, who gave Himself for us."

**Miss Blackadder** writes from Tacarigua, Trinidad. When school is over I am so worn out in body and spirit, that I can scarcely drag myself about, much less compose a bright interesting letter such as the dear friends desire. I find school work very wearing. When you tell a child nineteen times that m-e-a-d-o-w spells meadow and when you timidly ask the young heathen to tell you the word, it is rather trying to have him roar in your ear, m-e-a-d-o-w, widow. When you show a boy two pencils in one hand, and two in the other, and beseech him to remember the fact that two and two make four, it is truly heart-rending to have him maintain that two and two make eleven. But all these torments come to an end next Friday, and they end for two short weeks of vacation, and very glad we are of the rest. After sixteen years' work in our schools, with all the anxiety attending upon them, and the warm climate, one gets sooner wearied here than at home. Mrs. Morton's boarding school is doing well. If you at home could only see and know the sad state of Hindoo women, you would take still greater interest in them.

**After many days.** Rev. A. W. Thompson of Couva, Trinidad, writes, "It is seed time and we sow and water, confident in the seed, the good seed, and confident that God will give a blessing.

Just in passing I may add that one of Mr. Christie's "boys"—(Indian) taught, instructed and admonished, now after the lapse of many years desires to be baptized, with all his house. He is now a very wealthy merchant and has a family of six children. True is the word "After many Days."

I am too new a comer to compare results, or contrast "now" and "then"; but lately I have noticed cheering signs of progress. I must add too that the old adversary is also very busy, in some way or other; but perhaps this is not a bad sign. "A great door—and many adversaries." But we do need patience. Patience! It is a huge contract lifting up this mass of humanity. The power of the Lord must needs be present, or vain will our efforts be. One longs to bring them in *en masse*, but the quiet steady work with individuals is what bears the fruit. Here truly it seems "this man and that man."

**Two Lady Missionaries.** Miss Katy Calder in Beaverton on Oct. 2d, and Miss Jessie Duncan at Stratford, Oct. 3d, were designated to the Foreign field, and have sailed to the far East. A heathen priest was asked "what christian agencies do you most dread?" "Your women and your doctors" was the reply, "the former win the heads of our people, the latter their hearts."

**Dr. Lucinda Graham.** We regret that the RECORD did not previously contain a notice of Miss Dr. Graham's designation as a medical missionary to Honan, on the first of September, in Westminster Church, Toronto. Another Miss Graham went to Honan some three years ago as a trained nurse but was obliged to abandon it on account of ill-health, and now her sister nobly goes to take up that work. It reminds one a little of the Gordon brothers in Erromanga. One died a martyr's death, and when the word came home, his brother said, Here am I send me. May the parallel there cease and Miss Dr. Graham be long spared to carry healing for body and spirit to the Honanese.

**A rare meeting.** We are familiar with missionary designations, &c, but not often do we have them of the kind that Central Church, Toronto, witnessed recently, when a delightful farewell meeting was held to say good-bye to Miss Hodgins, who goes to Mhow, Central India, to be the wife of Rev. Norman Russell. The RECORD wishes *bon voyage* and a life long honeymoon; and at the same time reminds our other bachelor missionaries that one powerful agency for the uplifting of a heathen land is the object lesson of a christian home in their midst, that two are better than two ones, and that there are more to follow—well, more that perhaps might be induced to follow.

**The Robertson family.** On account of the expense of keeping his children at school in Sydney, Australia, Mr. Robertson had to take his three eldest daughters home to Erromanga about a year ago. It is now their intention if Mrs. Robertson is able to go, that she and the children shall go to Sydney, about the end of this year, take a small cottage, and live together. This will enable the family to attend school much more economically than they could otherwise do, will give them the benefit of the family life and their mother's care, and will give her the benefit of the change, for she has not been at all well for the past three years and more especially during the last twelve months has she suffered from pain and weakness. Mr. Robertson proposes remaining alone on the island at his work.

**Mr. & Mrs. Annand.** Mr. Annand's letter given on another page speaks hopefully of the work in Santo in spite of discouragements. The years there, with, at times, not a little of anxiety, have been telling somewhat upon Mrs. Annand's health. It is now about five years since they began work on this the largest island of the New Hebrides, and they are taking a short furlough to Australia, the present winter, to recruit.

**The Mac-Kenzies.** The health of both Mr. and Mrs. McKenzie has not been good. Both have been worn down and needed rest. In addition to this they learned that three of their children at school were not well and they were compelled to go up to Sydney early in the present year. Mr. McKenzie says; "We hear every month from our poor natives. It is very touching to hear how they long for our return. I wish you could have seen the chief of Fila as he bade us 'good bye' when we were leaving. He wept like a child. It was quite a contrast to his behaviour towards us some years ago, when he came down to the beach to prevent our landing, telling me that if I went ashore I would be murdered." Meantime Mr. McKenzie is very busy preparing and translating and getting printed a Scripture History, hymn book, and Catechism for his people. He states that their health is improving, and that soon they hope to be able to leave their family once more and return to the Islands.

**Missionary privations.** One of the sore privations of missionary life in the New Hebrides is the breaking up of the mission families. Even though the parents might teach their children to some extent, they dare not keep them amid their heathen surroundings. Then besides the privation, both to parents and children, of sending them away from the time they are five or six years old, and seeing them perhaps but once in five years when the parents get to the colonies on a short furlough, there is the cost of keeping them at school in such an expensive colony as New South Wales, and at the same time keeping up the mission premises on the islands. For about twenty years now have our six faithful workers Mr. and Mrs. McKenzie, Mr. and Mrs. Robertson, and Mr. and Mrs. Annand held the fort in the South Sea Islands, having for most of that time communication but once in six months with each other and the outside world. While we seek to strengthen the hands of all our missionaries, let a very large place in our prayers and sympathies be given to these lonely toilers in the Southern Seas, for the privations are greater there than in any other of our Foreign Mission Fields in any land.

## LETTER FROM REV. JOSEPH ANNAND.

ON the 2nd March, 1892, the session of Gay's River and Milford, N.S., drew up and forwarded a resolution of sympathy to Mr. and Mrs. Annand on the island of Santo. Mr. Annand in acknowledging receipt of the expression of sympathy writes as follows :—

SANTO, New Hebrides,  
July 18th, 1892.

It cheers us to know that you at home remember us in your prayers and watch our movements in this far away isle. From no session of our Church in Canada do we appreciate a resolution of sympathy so highly as from my own native place. I at least must watch with deep interest the progress of events in Gay's River and Milford. We rejoice in your prosperity and sorrow with you in your afflictions. Assure every member of the session that our pleasure in receiving the resolution is genuine.

I am glad to say that our work here is assuming a more hopeful aspect of late. Our church attendance is increasing though our population is decreasing. Some of the statements made in the *Halifax Witness* taken from the *Sydney Presbyterian* were entirely erroneous. The natives of Tangoa were never up in arms against their missionary. At no time within the last two years have we been in any real danger from our people. We have, so far as we can see, their full confidence. Even the bushmen, who are not generally too friendly with other white men respect us and look upon us as their friends. Hence we hope that you may cast away all anxiety concerning our safety.

I am sorry that while we were absent last month at our annual meeting of synod at Aneityum a Frenchman succeeded in getting away seven of our people, for at least three years, four of whom the people say were stolen. The case has been reported to the French naval commander for investigation, so possibly we may get some of them back again. The man who took them away is wanted on two other charges, both of which are for shooting natives. So we hope that his career in the New Hebrides is now nearly at an end.

We had a very pleasant reunion at our synod meeting. Dr. Lamb is settled on Ambrim. The health of several mission families was poor during the past hot season. It was upon the whole the most trying year in our mission for a long time. The Victorian Church now allows her missionaries a furlough every two years. All the missionaries are likely to be absent from their stations for a time this year.

Mr. and Mrs. Landels, our nearest neighbors, were kept at Aneityum for a month as their children were not well of the whooping cough when they arrived there. It would be a very serious matter to bring it among these heathen

people in the north of the group. We trust that they may be well in time to come on by the incoming steamer as their work is now suffering from their long absence.

During our absence at synod three men-of-war were here. They sent their companies into the bush to punish the murderers of Sawers, but they found no person as all had fled to hiding places. However, the marines burnt their houses and shot all their pigs that they could find. This may help to teach the bushmen that they must not consider all white settlers as their lawful game. All is quiet at present.

On our return home we found that our youngest teacher, from Mr. McKenzie's station, had died suddenly about a fortnight after we had left home. The only remaining teacher is going home in five weeks. We succeeded in getting two couples from Aneityum as servants when we were there. Possibly we may make teachers of them after a while if they first give a good account of themselves as servants. This year we are beginning to move for the establishment of a teacher's training institution for the New Hebrides.

Yours faithfully,  
JOSEPH ANNAND.

## LETTER FROM MRS. WATT.

ANNA, New Hebrides,  
July 10th, 1892.

MY DEAR MISS CROIL :—

About a week after making the tour about which I wrote you, in which I painfully limped so much of the way, the inter-island steamer called here on her way to Aneityum where the synod meeting was to be held. She had nearly all the missionaries and their wives on board, and we joined the party.

Last year I told you of the dirt and discomfort experienced on board the "Croydon," and, as the contrast this year was very striking, it is only just to those in command that I should say something on the subject. All that could be done down here was done for the comfort of the missionaries. Bedding for shake downs had been provided, greater cleanliness was everywhere apparent, there was a good table and last but not least most obliging stewards. To add to our enjoyment we had fine weather, especially on the return trip from Aneityum to Tanna, so that our voyage was a pleasant one, and then how quickly it was done. We got up anchor in Port Resolution, Tanna, about 4 a.m., reached Futuna a little after mid-day, taking Dr. Gunn and family on board, and then cast anchor in Anelgauhah Harbour, Aneityum, a little after midnight.

We had a very pleasant time on Aneityum. It was so refreshing to be with so many kindred

spirits. Owing to Mrs. Lawrie's absence, Mr. Lawrie had asked me to take charge of the domestic arrangements, which I reluctantly agreed to. My mission daughters helped efficiently and the natives worked famously, and so all went on well, altho' latterly we were a company of 20 adults and twelve children.

We enjoyed the society of the deputation from New South Wales. It consisted of the Rev. Mr. Paterson, of Pyemont, and his most amiable wife; Dr. Warden, Principal of the Ladies College, Croydon, and Mr. Aitken, Law Agent of the New South Wales Presbyterian Church. At several meetings we had excellent addresses from the deputies. One sentence of Dr. Warden's was particularly soothing to me, seeing we long have fought against such odds. He said, "The soldier on the battle field tho' he be cut down and die while the conflict is still doubtful, has done his duty no less than he who with shouts of acclamation carries his sword on to victory."

Just on the eve of leaving Aneityum, it transpired that there was some hitch in the arrangements for next synod meeting. The alterations consequent on Mr. Lawrie's probable resignation had not been considered, and as Anelgauhat is the only place where there is sufficient accommodation for a synod gathering, W. and I offered to entertain the synod next year at Anelgauhat and allow the usual grant for synod expenses to go towards buying some bedding &c. which would thus become synod property and be serviceable for future meetings. Our offer was accepted.

Returning from synod, after landing the Gunns at Futuna, we went to Weasisi, Tanna. Some 14 of us spent the night on shore, and next morning a party of 12 started about 5.30 to walk overland to Port Resolution, visiting the volcano en route, while the rest of us went round by sea in the "Croydon" and had dinner ready awaiting the tired travellers. They had been on the march for eight hours, and were very glad to get some refreshment, but nevertheless thought the sight of "Yassor" worth the trouble. After family prayers conducted by Mr. Aitken, of whom we had formed a particularly high opinion, we adjourned to the church where we had the usual evening worship with the natives, after which W. took the party off to the "Croydon," and we resumed our lonely life. It did seem so lonely after all the excitement of the previous fortnight; but "to the work, to the work," sounded in our ears and we soon were up and doing.

After little more than a week, during which time we were much encouraged by the Port Resolution people turning out well to church and school, (old Nasueiyh coming regularly to both, though he had at least five miles to walk, we prepared to visit Kwamera. We purchased

the arrowroot (raw material) and sent it round by boat, but we ourselves took the road, as we wanted to settle Kamil, and his wife, teachers, who had just come from Aneityum, at Ikurupu in place of Serupent, the Eromangan teacher, who had died during our absence. During the vacancy Nirua Monkey, a Tannaman had been conducting meetings there.

On Friday, 1st July, we left Port Resolution accompanied by three Aneityumese teachers and their wives, all laden with goods, for we were going to give presents at Ikurupu. The people there had the mission ground in good order, a new fence had been made all round, and our own grass hut had been reroared and aired for our reception.

Calling all the worshippers together into the church, W. formally inducted Kamil, after which we gave over 30 garments out of a box sent by the North Belt Church and which had arrived by the "Croydon" just in the nick of time. The natives had cooked a nice supper of fowl and bananas and to this we did ample justice and then held an evening prayer meeting, at which prayer was offered by several and hymn after hymn sung.

We had got very much heated on the road and perhaps caught a little cold; but that as it may, we rose from our reed bed next day far from refreshed, but after breakfast and morning worship with the people we resumed our travels past Yakwanemee, through Balaam's Pass, over the mountain path to Yakuribus and down to Yaneveker. There we had a reed bench hastily put up for us in the church, and there we spent the night.

Alas we rose next morning more tired than when we lay down at night. We had, however, good and hearty meetings in the forenoon, and after midday we went on to Yanatuan, where that afternoon, evening, and next morning we had most pleasant services. We then went on to Kuamua, staying only an hour or two Imerakak, a station where Vanai goes to conduct service on Sabbath, and where Meesep, a Tannaman has charge during the week.

I would like to have told you of the road between Yanatuan and Imerakak, round a stony beach, over rocks and boulders, where a native on each side of me took my hand and helped me along up and down steep hills, of the meeting we had with the heathen in the public square at Imerakak, of the difficulties they see in accepting the gospel, of the steep path down to the shore, of the clambering over rocks, through sinking sand, round rocky points, &c., till at last we reached Kwamera, where alas no welcome awaited us, for they were shy of us, being busy reviving an abominable practice that has been in abeyance for nearly twenty years. We felt that had we no field but Kwamera we would either die or leave in despair. One by one our best people there have died. nearly all my old

girls are dead and the people who are left are "wishy washy." Nahi Abba, our chief, has been an enemy to the Gospel, and a thorn in our side for many years, and we believe he is the moving spirit in all this sin and heathenism.

Perhaps some one may ask what kind of buildings have you for churches at these outstations? Well, they are simply grass huts, European shaped, having doorways but no doors, and windows but no glass. In the one at Yaneveker which had to do duty on this trip as church, school, reception room and bed room, there is a single door way, and ten windows, and through these numerous openings the wind blew rather strong to be agreeable, and may have had more to do with our wearied bones than the hard benches. We are having grass huts for bedrooms put up both at Imerakak and Yaneveker.

I have failed to mention that on our arrival at Aneityum we had ocular proof that the labour traffic had been resumed by Queensland, as we found the "May" lying there at anchor ready to start on her legalized, but nefarious search for natives. Sir S. Griffiths may think he can frame laws to prevent abuses, but many of these laws must simply be so many dead letters, as no Government agent, however well intentioned, can carry them out. Who, e.g., is to know whether the man accompanying a woman on board is really her husband. He may be, but the probability is that he is not.

I am told that without these natives, Queensland cannot prosper. I believe the curse of God will rest on Queensland until she washes her hands clean of this matter.

AGNES C. P. WATT.

#### LETTER FROM REV. DR. MACKAY.

TAMSUI, Formosa,

Sept. 10th, 1892.

**M**Y DEAR MR. CASSELLS:—Upwards of three score years ago, a peasant lived at *Pat li hun* on the opposite side of Tamsui harbor. There a son was born in 1831. The first twelve years of his life were like those of any ordinary farmer's boy in that region. Days were divided between playing and fishing.

Afterward, parents and children moved to *Lâm-khan*, ten miles north. There the second twelve years were devoted to unceasing study of the Chinese classics.

At the end of that time this young man as an enthusiastic admirer of Confucius and an ardent lover of that sage's "analects," entered on his duties as a teacher of the "only writings under heaven able to make men learned and wise and ceremonious,"—and alas—conceited. A dozen years were faithfully given to the work during which time he made many admirers.

In *Thô-a-hûg*, four miles distant, there was a house—not so now—with an upper story for the most zealous Buddhists—vegetarians—to assemble, entertain visitors, and chant traditions of the great Buddha.

The leader noticed our aspiring Confucian present several times and arranged to entrap him. He succeeded by flattery, kindness and pretended sanctity. He was induced to join their number and thus escape the world's allurements, &c. Accordingly he abandoned the school room, deserted his family, and travelled far and near with two baskets on a bamboo pole, getting old paper, whenever he could find any, with written characters on it, exhorting people to cease eating flesh, and entreating them to strive for entrance into Nirvana. As a matter of fact the fellow, like the founder of Buddhism had got disgusted with riotous living which enfeebled his constitution.

Rambling one day he stepped into a chapel, and met one of our preachers. A keen discussion followed with the result that the victorious preacher escorted the baffled Buddhist to my quarters.

He appeared genial and intellectual, but the physical man was greatly enervated. "Why," said he, "Confucianism I found wanting, Buddhism fleeting, and I am completely upset with this new doctrine. Already I can perceive its superiority, I see there is a clear solid foundation. God the creator is God the controller, and God the Redeemer."

It is a well known but too much neglected fact that the body and mind act reciprocally on each other. I put the man under course of treatment, and in three months he was restored to health and household. Thereupon he searched that grand revelation made by the world's creator in the unseen universe and turned from the unreal, unscientific, and unsatisfactory effusions of finite, frail and futile brain. He now rejoiced in partaking of God's gifts to men whether found in ocean, air or land.

In 1876, April 17th, he was baptized at *Go-ko-khi*, and a few months afterwards entered our ranks as a student and travelled like the rest of us barefooted along rock-bound shores, through crowded towns, and over rugged mountains, revelling in God's equally wonderful creation and revelation. He was ever comparing his experiences of Buddhism with dreams, pleasant enough, but only dreams that vanish. Exactly so; the "Light of Asia" in North Formosa, as elsewhere, is dark, soporific, destructive.

At length he was appointed preacher and brought his family to the chapel. Twelve months afterwards his eldest son, a young Confucianist teacher embraced the gospel, and he and another younger son have been preachers of the glorious way of salvation for years.

From *An-lang* on the west to *So-bay*, on the

east coast, the father labored in this mission, always with a success peculiar to himself. Faithful in duty, he was nevertheless exceedingly popular amongst all classes, both heathen and Christian. Kind in heart, forgiving in spirit, and venerable in appearance, with long white flowing beard, he disarmed prejudice, conquered opposition, and won many friends to the cause.

His first wife died several years ago and he married a *Pi-po-huan*, on Palm island, who became a convert when we were rebuilding the Kelung chapel after the French departed.

Seeing him fail in strength during my last tour in eastern Formosa, he was sent, in accordance with his own desire, back to Palm island. When there but a few days, he summoned the children to his bedside and uttered his last words on earth on the 21st of April last at 3 p.m. and they were these, "Now I am done with this world, go you all and pray. Jesus has sent an angel for me, I'm going home."

Thus *Sian-Tai-Sin*, sixty-one years of age, passed from that little room below to mansions vast above.

Yours sincerely,

G. L. MACKAY.

#### LETTER FROM REV. NORMAN RUSSELL.

MHOW, Central India,  
September, 1892.

INDIA is individualized by her people, her customs, her languages, her sights, sounds, and smells.

But she is not altogether Oriental. As the traveller rushes along the foot slopes of the Ghauts in the comfortable little carriages of M. R. railway, dashes into a cutting, skirts a hillside, flies across a stream over a structure that seems to be more a giant iron spider web than a railway bridge, loses himself in the darkness and smoke of a tunnel, out again into the sunlight only to breathe and again plunge into earth's darkness, he feels himself back in the West again, and has to watch the mud huts in the distant villages, and the turbaned heads in the adjoining carriages to feel quite sure he is in India.

The railway in India, and perhaps even more so that by which we climb the Ghauts, is essentially occidental. Its scope is too vast, its plan too intricate, its pace too fast for the Eastern mind. And so it is when we reach the top, and hear the engine whistle "down brakes for Mhow," we slow up towards a round-house that for all the world might have been imported from America, and we pull into a railway station that is English from its station-master down to its signal lights.

Mhow, with the exception of the bazaar and the native soldiers' lives, is essentially English. Its barracks are English and filled with English soldiers. Its roads are English, and built by

English engineers, broad, smooth, and hard, as fine as an English turnpike. Once you get used to the bungalows, which are essentially Eastern, and to the servants who flock in the compound behind, even these, too, take on somewhat of an English appearance, with flowers outside and home-like furnishings inside.

But it takes a long time to get used to the bungalows, for they are wretched. The walls are built of mud and brick, the roofs are thatched, the verandahs are low and stuffy, the floors are half mud, half broken brick, and are generally level with the ground. They are all old and moss grown; the walls are damp from many years of rain, and full of fever, the roofs are infested with vermin, from snakes to the awful white ants. It is not an uncommon thing to find a scorpion in your bath room, or, as happened to our ladies a few days ago, a venomous snake in your parlor. The houses see practically no repairs but a yearly coat of whitewash inside and out, a little mud plastered into the holes, and the thatch mended in leaky spots.

Mhow is a military cantonment, that is to say, a sort of permanent camp for British troops, and army stores. It is entirely British and under military rule, the general in command being the supreme authority. There are about 2,000 British and nearly twice as many native troops, comprising three regiments of infantry, one of horse, a bullock and an elephant battery. Besides these, however, there are nearly 2,500 of a bazaar following, servants and hangers on.

The cantonment is an irregular oval nearly four miles long by two broad, with the different lines distributed well over it. The fort is about the centre, a very strong erection, used as a store house and powder magazine. As there is a military law that no building be within a thousand yards of the fort it crowds the officers' bungalows together, many of them to the leeward of the barracks. The bazaar, the cemetery, &c., are all to the east or leeward. The camp is in a high and healthy situation on a rocky soil, but its crowded condition, its close proximity to the bazaar, its poor bungalows, detract much from these advantages.

Mhow is an old cantonment dating many years before the mutiny. It is situated in the State of Indore, and is fourteen miles from Indore city, Holkar's capital. Its primary object is to preserve peace in the surrounding native state, which its strong force and equipment most effectually do. More especially was this force necessary in earlier days when the native states were the scenes of Mahratti robbery and bloodshed. Nor is the force at present unnecessary, for no one ever fully knows the temper of the people of India, and, as our military friends say, "we must be prepared for all emergencies."

As you can well imagine, a military cantonment is not the easiest place in the world to carry on mission work. The natives are camp

followers, who see and know a great deal more of the evil side of the Englishman than the good. They live by serving them, many of them speak a broken English, dress in soldiers' old clothes, swear and get drunk. Even the villages round about are not untainted by the evil influence and it may be the only English they know is that most commonly used in swearing. Then every person about Mhow knows that quarter of the bazaar where women are kept for the soldiers, and the hospital where they are regularly examined by the medical authorities. Moreover, many of the English are proverbial for not paying their debts, and many a man uses his servants worse than his dogs. I have known five or six drunken soldiers crowd into a poor man's gari and make him drive them two miles home, then beat him when he asked for his fares. Under such circumstances the ordinary native has no very high opinion of the Christian, for to him we are all alike; we are English and meat eaters.

This, however, is only one side of it. As authorities the military are good to the natives. They have given them a water service all through the bazaar, of good pure water. They have built a nice market and keep the place clean and fairly tidy. The officials are as a rule well spoken of and liked by the people. It is among the native underlings that cheating and bribery, wholesale, goes on. Then as a rule the people have come to distinguish the missionaries, with their schools, medicine, kind words, and prompt payments, from the worst classes, so that it is not everyone who turns a deaf ear to our preaching.

The work of the Canadian mission in Mhow is almost entirely confined to the natives. Of course we cannot but give some help to the evangelizing of the great body of troops stationed here, in the way of holding or addressing occasional meetings, Bible classes, &c., and at present the chaplaincy of the Presbyterian forces has been thrown on our hands through the removal of the late chaplain. But this, which entails a good deal of work, can only be a temporary charge. Some of the children also of the soldiers, and Eurasians (or half castes) attend our girls' school. But outside of these our work is entirely among the natives.

There are in Mhow many classes, the principal of which are Hindus, Mohammedans, and Parsees. The first two are familiar to you all, the last however perhaps not so well known. They are a class of people who came many hundreds of years ago from central Persia, bringing with them a firm belief in the Zoroastrian religion and worship of fire. They are believed by many to be of Jewish descent, which however is as yet an unestablished theory. This is largely because of their acquisitive habits. They are merchants, lawyers, teachers, and store keepers, and are, as a rule, well educated, speaking English fluently.

Even their girls, who with their fair skin and handsome silk costume are quite pretty, are eager to learn, and many of them attend our "Girls' school" and study English and its kindred branches. We have not yet done much with the boys, the Parsees having a large flourishing school of their own. They are peculiarly seclusive and hard to reach religiously. They never marry outside of themselves. They are, however, gradually becoming more sociable and will eat in our houses, and allow us into theirs.

The Hindus and Mohammedans are much the same as elsewhere, except that the former are a little less bigoted, and the latter a little more impudent from constant contact with Europeans. One peculiar thing noticeable in Mhow is the strange inter-mixture of Hinduism and Mohammedanism. Hindus worship at Mohammedan tombs, and partake in their festivals and vice versa. In the late Mohammedan festival which commemorates the death of Mohammedan martyrs, and in which the gaudy little palace affairs are supposed to represent their coffins, one of the largest of these tajias was built by a Hindu. And so they would put Christ also in their pantheon, if we gave them leave.

Our work among these people is of three kinds, preaching, schools, and medicine. The last is entirely confined to the women, there being a large native dispensary for men. Miss Dr. Fraser has charge of the branch, and has a dispensary on the outskirts of the bazaar, where medicine is dispensed every day and the Bible read and taught. The work has been developing fast, so that the dispensary has had to be considerably enlarged within the year. Miss Fraser has also found her way into many hither to closed houses by means of her medical skill, for one and all have a welcome for our lady doctors. And many interesting experiences have they had with the strange customs and still stranger superstitions of their patients. The mere diagnosing of a case and prescribing medicine, is only one part of a doctor's work in India. There are a hundred and one vile customs to circumvent and still viler habits to counteract before the medicine can prove to be efficacious.

Our school work is among both classes, boys and girls. Miss Ross looks after the girls. Her work is by no means light, when you consider that she is trying to do what two young ladies formerly did. Her largest school is situated about the middle of the camp. It is at present held in a rather dilapidated looking old bungalow in which we also hold all our services and church meetings. This school has always been a good school in spite of the great difficulty of getting good Christian teachers. Its numbers are always large and its fame is of no small account in the camp, in which it is the only girls school carried on regularly. You will see by last year's report

that the number on the roll in this and the two village schools is 200. These village schools, also superintended by Miss Ross, are in Kisanpura and Pensionpura. *Pension pura* means the village of the pensioners, and is inhabited by some old soldiers.

It is probably less encouraging work teaching girls in India than boys. In the first place, girls in India are of much less account than boys; less is expected of them and they don't make great efforts to go beyond the standard. Then a much smaller excuse will keep them at home and their attendance is much less regular. In fact I doubt if we would have any attendance in our girls' school's if we did not employ women to bring them every morning.

The large girls' school in Mhow will enter on a new era this year when the new building is completed which we hope will be in about two month's time. It will be a very strong and commodious building of six class rooms and an assembly room. However, we will probably send you a picture of it when completed.

There is another most interesting part of the lady missionary's work of which I can say but little, that is the *Zennana* visiting. You know the girls in India leave school so young, just when they are becoming interested, that they must be followed to their homes, and taught more of the Saviour. There seems to be no doubt about it, we must have wonderful results in the coming generation from the work among the young of this generation.

The boys' schools in Mhow, in connection with the mission, are also three, one in the bazaar and two in villages near by; Cockarpura and Guzar Kheri. The bazaar school has more than doubled its numbers during the past six months, has now four instead of two teachers and promises soon to require a proficient teacher of English who will hold the boys till they become young men. We are very anxious for this as hitherto we have lost all our boys just as they were reaching the years of understanding.

This is a very conglomerate school. We teach English, Hindu, Urdu, and Marathi. The boys learn reading, writing, arithmetic, geography, and drill, besides snatches of other primary subjects. Then they have a Bible lesson every day and their knowledge of the Bible would shame the average Sunday school scholar at home.

The village schools at Guzar Kheri and Cockarpura are smaller, averaging about twenty-five each. They are largely for the poor who are neglected by everyone but the Christians. The history of both these schools is very interesting, but would require a story in themselves. They are our centres of influence in the villages where they are, for many of the parents also spend an hour a day listening to the Bible lesson.

Perhaps you wonder what is the missionaries

work in these schools. He must be able to do everything, from teaching the Hindu alphabet up to the highest subjects in English. His work is teaching, drilling the boys where weak, and examining their progress weekly.

Everyday after school the Christian men gather together for an hour's Bible lesson. We are studying at present Romans and the Life of Paul. It is a most interesting and profitable hour, and the men are becoming close and observant Bible students.

After the class we go to our work. It may be preaching in the bazaar, or it may be holding service in one of the villages, for we hold a regular weekly service in all of our village school houses. These are well attended, sometimes as many as 60 or 70 being present. Preaching, prayer and the singing of hymns, are the exercises as would be in a Christian meeting at home. The Bazaar preaching is conducted in the open air. We gather under a tree and sing a hymn, which always attracts a crowd of curious India, and to these we preach. It has, however, one drawback in the old settlement. All the people have heard the word often, and most of them only stay long enough to know what we are talking about and pass on. In the villages, however, it is different, the message is newer, they are not so hurried, and they will often listen for an hour at a time as, one after another, we expound the Word.

The village work about Mhow is very extensive. Within a radius of 8 miles of Mhow we have 60 villages varying in population from 200 to 3,000. To the east and west lies a tremendous tract of almost unbroken ground. This, however, we have begun to work, by starting a school and regular preaching in Berwai, a village about thirty miles south of Mhow, a large and interesting centre. Here we are experimenting to find the temper of the people towards the truth. It is a very interesting village and some day I hope to give you an account of what has already been done there. Our hopes are also fixed on the great tract to the west of us, of which Dhar, the seat of a Maharaja, is the centre. But we will need more men to overtake this field, for one missionary it is impossible.

Then there are our regular services for the Christians on Sunday and Thursday evenings, and one held for the women on Wednesday afternoon. Sunday morning we have our Sunday schools, a most interesting time. The large school, numbering upwards of 200 or more, assembles at 8 o'clock. We follow the international lessons. The children learn golden text and verses, and they are remarkably quick and intelligent. I have lately been giving prizes not only in Sunday schools but in day schools to all boys who could repeat two hymns or more, or so many verses. By repeating two chapters, Matt. 5 and John 3, they win a new testament

It is remarkable the knowledge some of them display of the Bible, and especially of the life of Christ.

At the close of the big school the teachers all disperse to their smaller village schools, of which we have six. These are not merely children's schools but become services for all classes.

These parts of the work I can only mention. I must also leave for another time a description of our night fishing with the magic lantern.

A work which should be mentioned, however, is our tract selling. All our men sell tracts besides their other work. We give away very few gratuitously, for we find people read more earnestly that which they pay for. Books, Bibles, tracts, &c., are remarkably cheap in India. One-sixth of a cent will buy a very nice little tract in Hindu or Marathi, and one-half cent will buy any one of the gospels, and in eight months about 175 rupees worth of tracts, books, and gospels have been sold. These go everywhere sowing the seed of the word.

We have lately opened a library for the native Christians, the gift of a lady in Winnipeg. It is almost entirely vernacular as yet, though we hope to add English books to it in time, as well as open its privileges to the heathen.

I must not forget another important work which forms a part of the missionary's present duty in Mhow, and that is, building the Girl's school. Building in India is not like home where you put your work into the hands of an architect and it is done. The missionary must be architect, builder and superintendent. He must draw up plans, superintend the building operations, examine everything, and pass all the materials. He must learn to detect good and bad lime, must be able to calculate the strength of an arch or an iron rail. He must see that the walls are straight, the corners square, the sand clean, the bricks well burnt, and in fact watch every detail, for the native of India is born a liar and a cheat. The building is now nearly ready for roofing, and I hope we will soon have it off our hands. The Boys' school is fast outgrowing its quarters and will soon be as badly in need of better accommodation as the Girls' school. We hope, however, to rent a large native house in the bazaar which will also be useful for daily services.

I have not time or space here to enter into a discussion as to the relative merits of the different parts of our work. There is no doubt about it the most open door is that among the children, and, obedient to the Spirit's action, we enter in.

But all kinds of work have their place. I need hardly describe the English work. It is much the same as at home. Services Sunday evening and Wednesday night, visiting hospital and barracks, and meeting the men when possible. Such is Mhow and the work we are trying to do here in the name of the Master. It is the Lord's husbandry (1 Cor. 3:9) and I doubt not the results will proclaim it in His own time and way.

Faithfully yours,

NORMAN H. RUSSELL.

LETTER FROM REV. MURDOCH MCKENZIE

TO REV. J. MCPHEE OF MARSBORO.

TIENTSIN, North China,  
16th Aug., 1892.

MY DEAR MR. MACPHEE:—Fully three years have come and gone since we parted in Kirkhill on that Monday evening.

When we landed in China in December, 1889, we found our brethren busy at the language, some of them having just returned from a town in Honan, and all hopeful that a door of entrance would soon be given. We were all cheered by the good news and hoped that their brightest hopes would soon be realized.

One station was opened in 1890 and a very decided and determined attempt soon afterwards made by the Chinese to close it. A second station was opened last year, and a most dastardly attempt at awing and coercing two of our brethren was made a few months later.

However, the two stations have been obtained and are still retained. In these the sick are attended to daily and the gospel of the Lord Jesus Christ proclaimed to the people.

When we came to China scarcely any of the band preceding us had ready command of the Chinese language, now all of our number feel that the language bugbear has lost much of its terror, and month by month loses more and more. We hope a day will come when we will have as little difficulty speaking in Chinese as in English. That day is distant yet, but we are keeping the hope before us.

It is one thing to see the Chinese at a distance of eleven or twelve thousand miles, quite another to move among them in their own land, see them as they are, know what they think of us, receive varied treatment at their hands and seek to present Christ to them. There is much in them fitted to repel and not very much calculated to attract. As a class they are utterly indifferent to Christ and his gospel. They are proud and self satisfied. They imagine themselves the people, custodians of the world's wisdom, and not requiring to be taught by foreign barbarians or devils. The world to them means only China, and wisdom only that which was taught by Confucius. As you may imagine it opens ones eyes, to come face to face with people of this kind and hear them expound their own peculiar theories.

The preceding remarks apply mainly to scholars. Those who hear the gospel from us are for the most part the common people. I wish it were possible to add that they "hear it gladly," but such is not the case. They do, however, hear it, and in considerable numbers, but the great majority of them can neither read nor write a word.

As a rule they are friendly. They listen for a time. It is not often they ask any questions regarding the Saviour or his doctrine.

Jesus is usually regarded as a great British sage who died for Britain, what their own great sage, Confucius, did for China. It surprises them to hear that he never went to Britain, gave no special laws to that country, and loved the Chinese as much as the British. They seem to find great difficulty in understanding what we mean by saying that Jesus was a Saviour, not a sage; that He came from Heaven, did an incomparably great work on earth and then returned to Heaven again.

They are candid as a rule, in owning to the utter impotence of their own mud images and freely acknowledge that they cannot save them. These images have a mysterious influence, however, over the average Chinese. Though he really assents to all you say he will visit the temple all the same, and pay his devotions to the mud idol too. It is strictly within the limits of accuracy to say, from our standpoint, that the Chinese are a Godless, Christless, hopeless, people. What is implied in such a statement, when applied to a nation containing three hundred millions of human beings, I leave to yourself to think over.

It is not easy saying what they need most next to the Gospel. Of course the Gospel is their great need. Until they believe in the Son of God it is not possible for them to attain to the true ideal of manhood. They have no true knowledge of God, no real desire for salvation and no certain method of securing it. China needs Christ above all else to-day.

Possibly it would be correct to put education as the next need. Doubtless you have heard and read of the civilization and education of the Chinese. As to the former, leave it alone meantime. As to the latter, the need for it in this land is appalling. To say that six persons in every hundred we meet here can read would more than the facts warrant. I have visited villages where only one or two persons could read. As you can readily imagine there is a need for education of some kind that is clamant in the extreme. Even those who are regarded as scholars would cut a sorry figure alongside of many ordinary schoolboys with you in Canada. What little they do know is of things Chinese, of the outside world they know practically nothing. Thousands of Christian missionaries, and hundreds of Christian teachers are imperatively demanded in China.

Provided all who come are Christians, too many men cannot come to this and. Unfortunately the Chinese have some strange spectacles in coast towns and cities at present. Many merchants there never darken a church door. The Sabbath is the jolliest day of the week with many foreigners. It is the day for boating, horse racing, visiting, etc., etc. Many heathen Chinese live purer lives morally, than many of the representatives of Western trade and commerce. It is to be regretted that so many men came to this land,

who have left God, conscience, and principle behind. They give assistance in antagonizing and de-Christianizing what missionaries have spent months and years of labour in doing.

The task before us here in Honan alone is vast. We have scarcely begun to take its proportions yet. As we do it will require great grace and courage to face the work in the right spirit. There are Chinese even in our own service who never come to worship with us. There are thousands even in the towns in which we live who have never heard a gospel address yet. There are thousands of villages in North Honan which have never been visited by a messenger for Christ. There are thousands of men who would despise, revile, and persecute all who would favor the Gospel in any form.

But such things need not dismay us. They are but what we might have expected. We are called on to do what we can, to preach Jesus where opportunities offer and seek them where they do not. There is much work in preparing the soil before the gospel seed can be sown, and in cases not a few many days to wait before the seed roots spring up and yields increase. Pioneer work is not always pleasant work, but we trust that it will yet be very profitable.

We are getting fairly well acquainted with the people now. The language is beginning to come freely to us as we preach to them. Enemies have not been permitted to triumph over us in their evil plans and plots. Two men have already been baptized, the first fruits of the coming harvest. There is another ready to receive instructions preparatory to receiving that privilege. Many hundreds of patients have been treated and cured of various ailments. Hundreds have heard the gospel story. Many have doubtless had doubts as to the value of their present belief instilled into their minds. The name of Jesus is becoming a familiar name. His work will soon come to be freely spoken of too. We have Chinese here now who testify to what He has done for them. We will have more of these as the days pass into months and years. God will magnify His saving power.

As you may know I am situated at Hsin Chen, a fellow worker with Dr. Smith and Mr. MacVicar. Dr. McClure and Messrs. Goforth and McGillivray are at Chu Wang, about fifty miles distant from us. We are looking for three fresh workers from Canada this fall. Two of our number have returned home in ill health. There are four little graves to remind us of loved ones gone before to the Father's home. We are being blessed with a fair measure of health. Pray for God's blessing on the Honan band.

Affectionately yours,  
MURDOCH MCKENZIE.

God honors praying Churches by making them His agents in saving the world.

## NEW HEBRIDES MISSION SYNOD.

There are eighteen missionaries on the New Hebrides. Three of these are from our own Church. All meet annually in synod on one of the islands. The last meeting was held in June on Aneityum,—at the station where Dr. Geddie lived and labored so long,—and continued in session for nine days. From a typograph copy of the minutes, consisting of sixty-five sections or paragraphs, the following extracts are given:—

MISSION CHURCH, ANELGAUHAT,  
ANEITYUM, New Hebrides,  
9th June, 1892.

THE New Hebrides Mission Synod met this day by appointment at 3 p.m. Public worship was conducted by the Rev. T. Watt Leggatt, Retiring Moderator, who also delivered an address in which he referred to the trials the mission had undergone during the past year, the work done by the Missionaries' wives, and to some of the injurious effects which outside influences might have upon us as Missionaries, after which the Synod was duly constituted.

4. The Rev. Robert Lamb, M.A., B.D., M.B. C.M., Edin, duly accredited Missionary from the Presbyterian Church of New Zealand, was present, and being introduced by Mr. Watt, the other Missionary of that church, was cordially welcomed by the Synod. The Moderator called upon Mr. Annand to engage in prayer thanking God for this accession to our numbers, imploring His blessing upon Dr. Lamb and his wife, and asking His guidance in their settlement. The Moderator and brethren gave him the right hand of fellowship and welcomed him as a fellow-labourer in these Islands.

5. Mr. H. W. Kersley, deputy from the Presbyterian Fellowship Union of Victoria, who had been residing with Mr. Leggatt for the past three months, presented a letter of introduction from the Rev. J. Gibson, M.A., Convener of the Presbyterian Church of Victoria's Foreign Mission Committee, and also a letter from the Hon. Sec. of the Presbyterian Fellowship Union of Victoria, conveying the greetings of that Union. He was introduced by Mr. Leggatt and welcomed by the Moderator.

8. The Moderator, Ex-Moderator and Clerk, were appointed a Business Committee to report to-morrow on the whole business to be brought before Synod and arrange the order of business from day to day. The Clerk, Convener.

11. Messrs. Annand, Gray, Leggatt and Dr. Gunn were appointed a committee to draw up minutes on Reports of Stations. Mr. Gray, Convener.

12. Messrs. Robertson, Morton and A. H. Macdonald were appointed a Committee to draw up Minute in answer to message from the Presby-

terian Fellowship Union of Victoria. Mr. Morton, Convener.

21. That having heard Dr. Lamb's statement of his aims in joining this Mission, the Synod cordially sanctions his temporary settlement at Dip Point, Ambrim, as requested by himself, thus being at the present time the best available site, and approves of his keeping in view the possibility of getting a more suitable position for a Hospital and Native Teachers' Training Institution. The Synod also approves of the employment of two lay assistants as proposed by Dr. Lamb and sanctioned by the Assembly of the Presbyterian Church of New Zealand.

22. Agreed that the Clerk be appointed to draw up a list of the members of the New Hebrides Mission Synod with the year's ordination and settlement for publication in the "Dayspring Report," to be submitted to Synod for its approval, a copy to be published in the Presbyterian Calendar of Australasia.

24. The Committee appointed to draft a minute on Mrs. Legatt's death and the serious illness of Mrs. Laurie and Mrs. Morton, submitted the following, which was received and adopted:—Extracts of this minute to be given to Messrs. Legatt, Laurie and Morton, and forwarded to the Free Church of Scotland, and the Presbyterian Church of Victoria:—

"This Synod desires to express its deepest sympathy with Mr. Legatt in the sad bereavement which, in the Providence of God, he has been called upon to endure in the loss of his wife and child, and feel grateful that he has been so sustained by Divine aid as to be able to resume his work on Malekula with so much vigour and enthusiasm.

The Synod would also express its sympathy with Mr. Laurie in the affliction which has fallen upon him through the serious illness of his wife, brought on while devotedly engaged in the work of the Mission; regrets that it is impossible for her to return to her sphere of work in these Islands, and commends our brother and sister to the sympathy of the Church, and the loving care of our Heavenly Father.

The Synod further regrets that owing to the series of trying circumstances through which Mr. and Mrs. Morton have had to pass since entering the Mission, Mrs. Norton's health has been so impaired as to prevent her, at least for the present, returning to their station at Pangkumu, and the Synod prays that the Lord may restore her to health and that she may be enabled speedily to rejoin her husband and resume work in our midst."

25. Agreed, that Messrs. Morton and Smail be appointed a deputation to assist Dr. Lamb in purchasing a site for his proposed station on Ambrim, and making the necessary arrangements for his settlement, and authorize them along with Dr. Lamb to make such arrangements

with the Captain of the Inter-island steamer for such deviations in the sailings of said steamer as they may find to be necessary.

A copy of this Minute to be sent to Captain Munroe.

26. At this stage of the proceedings the Synod spent an hour in Conference on the difficulties of Mission work in these islands. Agreed that Synod remit to the Conference at a future sederunt and remit it to the Business Committee to make the necessary arrangements.

27. Agreed, that the maximum salary allowed

to married native teachers on their own island be £5; unmarried, £4; native teachers on other islands than their own, £6.

30. The clerk, as appointed, Minute 22, presented the following list of the members of the Mission Synod with the years of their ordination and settlement which was received and approved of as correct. Copies of the list were appointed to be forwarded to Rev. Dr. Cosh for publication in the "Dayspring" Report, and to M. L. Hutchinson for publication in the Presbyterian Calendar of Australasia:—

MISSIONARY.	Ordained.	Station.	Settled on New Hebrides.	Supported By.
Rev. H. A. Robertson.	1871	Erromonga...	1872	Presbyterian Church in Canada.
" J. W. Mackenzie.	1871	Efate.....	1872	
" J. Annand, M.A.	1872	Santo.....	1873	
" J. H. Laurie.....	1885	Aneityum.....	1879	Free Church of Scotland, P. C. of N.S.W.
Dr. W. Gunn (L.R.C.S.)	.....	Futuna.....	1883	
Rev. J. D. Landels.....	1886	Malo.....	1887	Presbyterian Church of Victoria.
*Rev. J. G. Paton, D.D.	1858	Aniwa.....	1859	
" D. Macdonald.....	1872	Efate.....	1872	
" A. Morton.....	1886	Malekula.....	1887	
" T. Watt Leggatt	1886	".....	1887	
" J. Gillan.....	1889	".....	1889	
" A. H. Macdonald	1888	Santo.....	1890	
" W. Watt.....	1868	Tanna.....	1869	
" Dr. Lamb, B.D.....	1892	Ambrim.....	1892	
" P. Milne.....	1868	Nyuna.....	1870	
" Oscar Michelsen.	1881	Longoa.....	1879	Presbyterian Church of Otago.
" T. Small, B.A.....	1889	Epi.....	1890	
" R. M. Fraser.....	1882	Epi.....	1882	
" W. Gray.....	1882	Tanna.....	1882	

\* On furlough since 1884. Now employed as Mission Agent of the Federal Assembly of Australia.

31. The Committee appointed, Minute 12, to draw up a minute in answer to the message of the Presbyterian Fellowship Union of Victoria conveyed by Mr. H. W. Kersley, submitted the following which was received and adopted as the finding of the Synod:—

Mr. Henry W. Kersley, Deputy of the Presbyterian Fellowship Union of Victoria, having been introduced by Mr. Leggatt, was welcomed by the Moderator and members of Synod. At a subsequent sederunt Mr. Kersley addressed the Court, assuring the Synod of the deep sympathy of the members of the Union with the Missionaries and of their earnest prayers for the furtherance of God's work in the group.

The Synod thanks Mr. Kersley for his interesting and cheering address, and requests him to convey to the Union the great pleasure the Synod has had in receiving their delegate, reciprocates the kind wishes of the Union conveyed by Mr. Kersley, and asks him to express to the Union the feelings of satisfaction and joy the Synod has in the rapid progress of the Union.

A copy of this Minute to be forwarded to the Secretary of the Presbyterian Fellowship Union of Victoria through Mr. Kersley.

35. After taking the subject into careful con-

sideration it was agreed that a Committee be appointed to draft a protest against the labour traffic, especially its renewal by the Queensland Government, and submit it for the approval of Synod. The Moderator and Dr. Gunn as the Committee.

36. Read communication from Mr. Mackenzie stating that he had found it necessary owing to the state of his health and the requirements of his family to proceed to Sydney in February last, and asking Synod to approve of his action. The request was granted.

38. The Synod appointed Mr. Leggatt to prepare the Annual "Dayspring" Report, also the Native Teachers' Report. The Synod enjoined brethren to supply full reports of the work on their stations and forward them to Dr. Cosh by the last mail for this year. The Synod further enjoined brethren to supply Mr. Leggatt with information and statistics regarding native teachers.

40. The following requests for furlough and passages in the steamers during the work of the mission were granted.

Mr. A. H. Macdonald and his wife for six months, beginning in October or November, subject to the approval of his church.

Mr. Annand and his wife for six months, beginning in October or November.

Mr. Gillan and his wife for six months, beginning in October or November, subject to the approval of his church.

Mr. D. Macdonald and family, passages to the colonies in the end of the year, subject to the approval of his church.

Mr. Robertson, passages to the colonies for his wife and children, about the end of the year.

42. The Committee appointed to draft a Minute anent the death of Dr. Inglis submitted the following which was received and adopted. A copy of the Minute to be sent to the Free Church of Scotland.

The Synod having heard of the death in July last of the Rev. Dr. Inglis, one of the founders of this Mission, hereby places on record its high appreciation of the work that he, by the power of God, was enabled to do in the way of evangelizing these islands. Forty years ago he landed on this isle to join the late Dr. Geddie, with whom he laboured as becometh brethren in the Lord for many years. Retiring to his native land and editing the Old Testament and Pilgrim's Progress in Aneityumese, he spent the remainder of his life in quiet retirement, while still aiding the work by voice, pen and paper. "Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit that they may rest from their labours, and their work do follow them.

43. The Committee appointed to draw up a Minute based on reports of stations, submitted the following which was received and adopted:—

"It is a matter of sincere thankfulness to God that the reports of stations presented to the Synod this year, are on the whole, so hopeful and encouraging. The trials to which the Mission has been subjected during the past year, as was to be expected, have given colour to the reports. Death and severe illness in Mission families have been the lot of some. In other cases the ravages of war and epidemics have badly hindered Mission work, and throughout the group there have not been wanting the more usual obstacles to Mission work, in some cases intensified by the avowed opposition of some traders. Unfortunately the present state of health of not a few members of this Mission is such, as to be a matter of grave apprehension to the Synod.

On the other hand there are in the reports many gratifying signs of unmistakable progress. On Santo, Malekula and Epi, there are especially requests for teachers. On Epi the natives have come from a distance to buy books from the Missionary, and on Tonga it is worthy of notice that the people make weekly collections, by which

53. A communication was read from Rev. Dr. Cosh, Secretary of the Dayspring Board, referring to the proceeds of the sale of the Dayspring. The Synod approves of the recommendation of the Dayspring Board that the said Board hold and invest the moneys realized by the sale of the Dayspring and effects, and apply the interest of the same for the support of the Mission Maritime services, and authorize them to take all

necessary steps to make the transference legal.

57. In view of the threatened withdrawal of the subsidy to the New Hebrides Mail Service by the New South Wales Government, the Synod authorized the Dayspring Board to take such steps for the continuance of the present service as they deemed expedient, or failing that, to make such arrangements as they might find necessary for the carrying on of the Maritime work of the Mission.

58. The Synod having heard with alarm of the threatened early annexation of these islands by France, and feeling that such annexation would be ruinous to our work and to the best interests of the natives generally, urges upon the Presbyterian Churches of Britain to use their influence with Her Majesty's Government to prevent such annexation. It also urges the various Presbyterian Churches in Australasia and Canada to bring whatever influence they may have to bear upon their respective governments so that such an undesirable event may not occur. The Synod would also call attention to the following deliverance as the subject given by it last year as follows:—"The question of annexation of these islands by Great Britain having been under consideration of the Synod, unanimously approved thereof for among others the following reasons, viz. :—

1. That it would generally benefit the natives.  
2. That it would encourage native and foreign industry.

3. That it would remove many evils now existing in the group.

4. That it would encourage native and foreign industry.

5. And that it would conserve the work done by this Mission."

60. Mr. Lawrie, owing to the sad circumstances in which he is placed, requested permission to leave his station on furlough. The request was granted, Mr. Lawrie to leave when he feels it to be necessary, and the termination of his furlough to be subject to the approval of the Free Church of Scotland. In accordance with Mr. Lawrie's request Dr. Gunn was appointed to take charge of the work on Aneityun until further arrangements were made.

52. It was agreed that next annual meeting of Synod be held at Aneighauhat, Aneityum, in the month of June, 1893, and to authorize the Board to make such arrangements in the Maritime Service as will enable the Synod to meet at that date and place.

63. The Synod appointed the Sacrament of the Lord's Supper to be celebrated in this place at a quarter past eleven, forenoon, on Sabbath first, Rev. P. S. Paterson to preach and the Moderator to dispense the supper.

64. The Synod having had under its consideration the question of establishing a Teacher's Training Institution, the Synod in order to test the practicability of such an institution and to take steps to devise a scheme for the training of native teachers in this Mission, resolves that Mr. Annand be appointed to correspond with the members of the Synod and others about such a scheme, and that Messrs. Mackenzie, Small and Dr. Lamb be appointed to act as a committee along with Mr. Annand and report at next meeting of Synod for its consideration."

At last came the simple, time honored, and touching service with which Presbyterians are wont to close their Synods, viz., a few impressive words from the Moderator, singing from Ps. 122, and prayer; and the brethren, cheered and helped more than we can understand, by their meeting together, went their way to another year of toil.

## Church Notes and Notices.

## CALLS.

From Eldon, Ont., to Mr. D. D. McDonald. Accepted. Induction Nov. 1st.

From Dunbar and Colquhoun, to Mr. James Cattnach.

From South Side, Toronto, to Mr. James Potter of Merrickville. Accepted.

From Theford, to Mr. Alex. McNabb.

From Kilsyth, to Mr. Peter McNabb. Accepted. Induction, Nov. 15.

From Kildonan, to Mr. W. McKinley of Minnedosa.

From Thornbury and Heathcote, to Mr. J. L. Simpson of Fort William.

From Virden, to Mr. Walter Beattie of Dominion City.

From Acadia Mines, N. S., to Mr. J. G. Cameron of Souris, P.E.I.

From Bolton and Vaughan, to Mr. T. McLachlan, licentiate.

From Belmont and Kilmartin, to Mr. J. Currie, Kintyre. Accepted. Induction, Oct. 25.

From Melbourne and Riverside, Ont., to Mr. Miller, recently from Free Church of Scotland.

From Fort Massey, Halifax, N.S., to Mr. R. E. Knowles of Ottawa.

## INDUCTIONS.

James Bryant into Merriton and Port Robinson, Ont., Oct. 11.

John McLeod, late of Richmond, Que., into Vankleek Hill, Oct. 7.

Mr. J. L. Simpson into Thornbury and Heathcote.

Mr. Wm. McNichol into Folley Village, Nov. 15.

Mr. A. Campbell into Merigomish, N. S., November 15.

Mr. Robert H. Falconer, ordained and inducted as lecturer in New Testament Exegesis in the Presbyterian College, Halifax, Nov. 2.

Mr. J. A. Potter into South Side Pres. Ch., Toronto, Nov. 10.

Mr. Lindsay, ordained and inducted into Lobo and N. Canadoc, Nov. 1.

Mr. Miller into Burns' Church, Mosa, Ont., Oct. 18.

Mr. J. Currie into Belmont and Kilmartin, Oct. 25.

Mr. M. Boudreau into St. Hyacinthe, Nov. 10th.

## RESIGNATIONS.

Robert D. Ross of Wolfville, N.S.

Ewen McKenzie of Cape North, C.B.

W. A. Reid of Port Dalhousie and Louth.

Dr. Wardrope of Chalmers' Ch., Guelph.

Mr. Haigh of Hespeler, Ont.

Mr. Wm. McLeod of Harcourt and Mill Branch, N. B.

Mr. G. M. Clarke of New Edinburgh, Ottawa,

Mr. C. W. Gordon of Banff, N.W.T.

Mr. F. L. Simpson of Fort William.

Mr. Francis of Rodney, Ont.

Dr. Mackay of Dunwich, Ont.

## OBITUARIES.

Rev. Alexander Farquharson was born at Middle River, C.B., in 1838, his father, Rev. Alexander Farquharson, having been one of the pioneer ministers of Cape Breton. He was educated in Halifax, preached for a time in New Carlisle, Que., and on the 4th December, 1864, was ordained and inducted at Leitch's Creek, C. B. In 1865, he was called to Glace Bay, C.B., and thence in 1875, to St. Andrew's Church, Sydney, C.B. And thence called home on the 21st of October, ult., aged 56 years.

William Sutherland, elder in North Missouri for ten years, died August 12th, aged 65 years.

Robert Grierson, elder in Leith congregation for many years, died August 11th, aged 82 years.

## MISCELLANEA.

A golden wedding is a rare event; a golden wedding in the ministry rarer still, and rarest of all, almost without parallel in our church, a manse golden wedding, the fifty completed years of which have been spent in one congregation. Such was the thoughtfully, thankfully, joyous gathering at the residence of the venerable Dr. and Mrs. McCulloch, Truro, N.S., on the 20th of October, ult.

Stratford Presbytery has forwarded an overture to the Synod of Hamilton and London, the aim of which is to secure that the members of the different committees of the Assembly shall be evenly distributed among the Presbyteries. and it proposes that the committee to nominate standing committees shall be nominated by Presbyteries, each Presbytery choosing for the purpose, some of their own delegates.

The fourth Annual Convention of the Ontario Christian Endeavor, was held in St. Andrew's Presbyterian Church, London, on the 19th 20th and 21st of October. There were present 1,127 delegates. Presbyterians 483, Methodists 220, Baptists 113, Episcopalians 85, Congregational 65, Disciples 39. Reports of work, papers by leading ministers on such subjects as "The means of developing latent talent," "The Holy Spirit and Missions," "Our Duty to Missions," "Bible study essential to Spiritual Growth," "Systematic Bible Reading," "Applied Christianity," "The Holy Spirit in Christian Service," etc., made a delightful and profitable meeting.

## PRESBYTERY MEETINGS.

Barrie—Barrie, Tuesday, Nov. 29th, 11 a.m.

Bruce—Paisley, Knox, Dec. 13, 11 a.m.

Chatham—Chatham, Dec. 13, 10 a.m.

Glengarry—Maxville, Dec. 13, 12 noon.

Hamilton—Knox, Ham., 3rd Tuesday Nov. bi-mon.

Kamloops—Donald, Dec. 13, 7 p.m.

Kingston—Belleville, Dec. 20.

Lanark & Ren.—Carl. Pla., St. A., Nov. 22, 10.30 a.m.

Lindsay—Uxbridge, Nov. 29, 11 a.m.

London—Dutton, Jan. 9, 4 p.m.

Maitland—Wingham, Dec. 3, 11.15 a.m.

Montreal—Presbyterian College, Jan. 10, 10 a.m.

Owen Sound—O. Sd., Div., St. Hall, Dec. 20, 10 a.m.

Sarnia, St. And., Sarnia, Dec. 13, 2 p.m.

Stratford—Mitchell, Knox, Jan. 17, 2 p.m.

Saugeen—Harriston, Knox, Dec. 13, 10 a.m.

Toronto—St. And., West, Dec. 6, 10 a.m.

## Family Circle.

### PRESERVE YOUR STRENGTH.

Every person born into the world has a certain amount of strength, which may be nourished, increased, preserved, squandered or destroyed. In young persons there is an apparent superabundance of strength. Persons feel vigorous, wakeful, alert, and sometimes hardly know what weariness means; but the strength thus bountifully bestowed is sometimes prodigally expended, and men and women who in early days were full of strength and vigor, become enfeebled, and perhaps end their lives prematurely with weakness, weariness, and pain. They had all the strength they needed, they wasted and abused it, and when they came at last to the great tests of endurance they were unable to bear them, and sank down into feebleness, helplessness and disease. Such persons, whose native vigor should have made them able to do much for themselves and the world, come in after days to helpless, and dependent, and a burden to all around them.

No man or woman has a right to be thus needlessly burdensome. It is the business of men and women to be strong, and to bear burdens: to be able to help those that have need, and to do valiant service in the cause of the heavenly Master. But if through gluttony, intemperance, sensual excess, rash activity, and needless exertion, they come to be crippled, helpless, and mere encumbrances in the world, they have a sad account to give to Him who has entrusted to them strength, talent, and ability.

Strength can be wasted as money can be wasted; it can be saved as money can be saved. He who spends more than he gains every day, is on the road to poverty and distress. He who gains more than he spends, is on the way to prosperity. So he who spends to-day more strength than he gains, is in a bad way, and on the downward road. He who gains more strength than he spends, is on the road to health, and vigor, and activity.

A man to conserve his strength should know just how he stands. The man who borrows money and spends, keeping no accounts, and never balancing his books, will have flush times for the present, and ruin and disaster come at the end. The man who earns his money before he spends it, and who knows just how he stands, is in a much safer position.

One great cause of physical decay and overthrow is the deception caused by stimulation. A man or woman works till weariness is felt, and it is time to rest, and then instead of resting commences to stimulate. Tea, coffee, beer, wine, cider, rum, gin, brandy, etc., are thrown into the system and lash the jaded energies, and the person feels as if new life and vigor were imparted, and is ready then for another struggle. But the end is utter exhaustion and bankruptcy; and persons who thus stimulate and go beyond their natural strength, find it out the following morning, when they are more weary than they were at night.

There is little danger from hard work, provided persons will see to it that they are *thoroughly rested in the morning*; but if they become so weary that they cannot sleep at night, or that a night's sleep does not rest and refresh them, then they are on the road to physical ruin. Any person who feels excessive weariness in the morning is on the wrong road, and needs to stop; and it is the duty of every Christian, and of every intelligent person to carefully consider these things, and not rush blindly on until arrested by some sudden shock, or by a fit of sickness which often

proves fatal to one who is "all run down." It is the duty of sensible people to guard in season against these break-downs. Many people will do anything when it is too late to do anything. They will travel, spend money, diet, rest, and do a dozen things, any one of which done in season would have been amply sufficient for the protection of their health. Prevention is better than cure. It is easier to save money while it is going, than it is to regain it after it has been wasted. It is easier to save health while we have it than it is to wreck our health, and then try in vain to restore it. We may think that necessity is laid upon us now, to work beyond our strength, but we are almost sure to see a day when the need will be greater than now; hence we must save our strength and prepare ourselves for those emergencies which are sure to come.

Keep the machinery in good order and well oiled. Do not allow it to run creaking and rattling. If there is a pain or a lame spot work over it and cure it. Take as much care of yourself as you would of a horse after a hard day's work, and you will find yourself repaid for your labor when your eye is not dim, nor your natural force abated.—*Sel.*

### SAVING IN SEASON.

A man with a bag full of gold sees no special necessity for economy; but if he spends with a prodigal hand, and scatters, and lavishes, and wastes, the time may come when his gold and his silver will be gone; and when he has only a few pennies left in the bottom of his pocket, he may be willing to economize and to save, but will find that it is too late to save when there is nothing left to be saved. When a man has "spent all," it is useless to talk about saving; the mischief is done, and he must take the consequences.

The same principle holds good in matters of bodily health and strength. There are people who have health, strength, and constitution enough to live and labor seventy, eighty, or ninety years, if they do not waste their vigor and vitality. But in early life they are so full of energy, that nothing harms or wears them; they can eat, drink, work, and indulge themselves in any way they please; but by and by they find they have gone too far, they have exhausted their capital, broken their health, and are beyond repair. There was a time when no one could advise them or teach them anything; now they are willing to take advice, to spend money, to travel, to rest, to diet, to do anything that will restore them to health. And the feebler they grow the harder they labor to avoid the doom that approaches. No cost or pains are too great; they are willing to do anything, when they can do nothing, and when nothing they undertake to do will avail anything.

A young girl will injure her constitution, break every law of health, constrict her waist, compress her chest, expose herself to the cold with insufficient clothing, and laugh at all warnings and entreaties; but by and by when she sits in a rocking-chair propped up by pillows, coughing her life away in consumption, she is willing to dress warmly and loosely, live carefully, take rest, avoid exposure, and do anything you tell her; but it is *too late!*

The time to take care is when you have something to take care of. The time to save is when there is something to be saved. The time to learn wisdom is before folly has done its utmost; and the time to do right is *now*.

Seek ye the Lord while He may be found, call ye upon Him while He is near.

## MARKS OF SPIRITUAL HEALTH.

BY REV. THEODORE L. CUYLER.

**W**HAT is the state of your pulse, my brother? How is your appetite for Bible food? Are you thoroughly alive, or only gasping? Remember that our Lord came into this sin-sick world, not only to give life, but that those who secure it might "have it more abundantly." Bodily health is not possible to everybody, but spiritual health is within the reach of every Christian who really desires it and does what is necessary to have it. Three things are certainly attainable:

(1) One of those is an increase of faith. This is more than an opinion, more than a sentiment, it is an act of the soul. The faith you need is just the taking of Jesus Christ into your soul, appropriating Him and giving Him full lodgment there. The more you are filled with Jesus, the more strength you will possess. "This is the victory that overcometh, even our faith." To wrestle with stubborn sin, to vanquish doubts, to keep selfishness under, to carry heavy loads, to do all these things and other spiritual feats is beyond your power unless you are grappled to Christ, and He to you. When the galvanic current enters a great horse shoe magnet, it can lift heavy iron weights, and the moment that the current is drawn off, the weights drop. A Christ faith is precisely such a vital current in the soul of a true believer. All the mighty Christians, from Paul to Luther, and from Luther to Spurgeon, have been mighty in faith. "According to your faith be it unto you." That is the measure of spiritual health and strength. When our Lord rebuked the cowardly disciples in the night storm, His question was, "Where is your faith." Lacking that, they were as weak as other men. The omnipotent Jesus stands behind the precious promise, "All things are possible to him that believeth." Bind that promise as a frontlet between your eyes. Let every Sunday-school teacher pin it into his or her class-book. The pastor who is entering now upon his year's work, determined to trust Christ alone and to s reap his Gospel seed in prayer, will not lack a spiritual harvest. He will have a bearing year and full waggons.

(2) With this increase of faith will come an increase of spiritual vigor. When a farmer or nursery-man discovers that his pear trees yield more blossoms than pears, he digs around them and puts a bushel or two of fertilizer about their roots. Then the more abundant life in the tree yields a more abundant fruitage. The simple reason why any Christian does not yield the fruits of the Spirit is the lack of inward vigor. The soil of his heart has become impoverished. He needs the subsoling of repentance and self-emptying and a new inpouring of the Spirit of the Lord Jesus. "If a man abide in Me," saith Jesus, "he shall bring forth much fruit."

Our churches are full of weaklings, and it is the debilitated folk who catch all the fevers that are going. In most physical sickness there is a battle between the disease and the constitution, and no doctor can do much for a patient who has not a reserve of vitality to slough off the disease. The difficulty with thousands of church-members is a low spiritual vitality, and too many of them are dying of "heart failure." The only recovery for all these feeble and pitiable invalids must come from the tonic which Jesus Christ gives when He gives His purifying and quickening Spirit. There is a vague way of talking about a "revival," but there is no such thing as a genuine revival, either for a Christian or a whole Church, except by a living again of Christ in the soul, and a living again for Christ in the

daily conduct. Every other sort of so called revival is a temporary spasm or a pious sham. Harken to the voice of Him who says "I am come that ye might have life more abundantly!" The revival that Christ brings with Him is like that which He brought to the tomb of Lazarus; it can set even a corpse on its feet.

(3) There is one more blessing that will come with an increase of the Christ-life in your soul, and that is genuine joyfulness. How can people expect sunshine in their rooms who keep the shutters barred up? Joy depends on more than nervous exhilaration or happy surroundings: it is not to be got for the asking, but for *he acting*. We have got to walk with our Master every day if we expect to walk in the sunlight. There is a lamentable lot of mooping, peevish, sour-spirited Christians so called, who are a disgrace to the name they bear. Who is ever converted by the sight of them? Such parents disgust their children with the bare name of religion. On the other hand, a healthy Christian carries a letter of recommendation in his cheerful countenance and sunny temper. What music did that brace of Apostles make when they sang their holy duet in the depths of Philippi's dungeon! Those early Christians drew honey out of the flintiest rocks, and the black waves of tribulation and persecution phosphoresced with the sparkles of a holy gladness.

Now here are three marks of spiritual health more faith, more vigor, and more joy in the Lord. Christ offers them all to you, my friend, if you will accept them - in His way and on His terms. Quit that wretched hospital in which you have been lying, nearer dead than alive! Take up thy bed and walk! Then shall "your light break forth as the morning and your *haling* shall spring forth speedily." Thy faith will make thee whole, and you can go on, leaping and praising God.

## "GO BECAUSE IT RAINS."

"I suppose that you won't go to Sabbath school to-day, Lucy?" said her mother, one stormy Sabbath morning, settling herself to read.

"Please let me go to-day, mamma; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that on Sabbath, when she went through the storm, and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day schools in the rainy weather, and she said, while we must obey our parents, if we ask them pleasantly to let us go, they would likely be willing. Mamma, will you please let me go to-day?"

"Well, I am willing, my dear, if you wear your school suit. Go and get ready."

But the mother no longer took any interest in her book, but said to her husband (a lawyer) who came in from the library, "Lucy is going to Sabbath school to-day because it rains, so that her teacher may be encouraged by the presence of, at least one pupil. Suppose we go to the chapel for the same reason, if not for a better."

"Agreed. I never could plead a cause to an empty court-room, and the minister must find it hard work to preach to empty pews."—*English Paper*.

Good and evil are in conflict for the souls of men.

## DR. RICHARDSON ON TOBACCO.

The following is taken from a speech made by Dr. Richardson, at Exeter Hall, London, on the occasion of starting a Society for the Suppression of Juvenile Smoking.

It is frequently said that if tobacco were very hurtful the doctors would not use it. But most of them begin to use it before they become doctors. When they know it to be bad they sometimes say: "I do not expect to live out half of my days anyway, but I do not want my son ever to have occasion to struggle with the habit."

That shows that these doctors are usually no braver than other people, when it comes to a question of self-denial or breaking up a bad habit which has a firm hold on them. But they often acknowledge that if they were free from the habit they would not take it up. That is a good hint to the boys who are free, not to begin. But there are exceptions, and one of the noblest is that of Dr. B. W. Richardson, who has done such grand work in showing up the bad effects of alcohol. He did not write very strongly against tobacco until he gave it up. Now that he has given it up, this is what he says:

"In my earlier life I was not a smoker; I went through all the arduous work of a medical student, by being present at the operations in large hospitals, in studying anatomy in the dissecting and post-mortem rooms and in fever hospitals, and I never smoked, though I went through my work with great facility. Later on I learned to smoke, and continued to do so for many years. The whole of that time I was dyspeptic from smoking. At length I resolved to give it up. It was hard work to do so, but I eventually succeeded, and have never been more thankful than for the day on which it was accomplished. I gave up wine, beer, and every other alcoholic drink with infinitely less trouble than smoking. It is very difficult indeed to abandon this pernicious habit. I am informed by jail surgeons that their prisoners crave tobacco far more than anything else they are deprived of, which shows that the habit is one which is very inveterate when once established.

"Smoking is to a certain extent connected with drinking. I admit there are many who are exceptions to this, for I could name some friends of mine who are engaged in very active work in the Temperance cause, and yet are smokers. They are so strong minded as to keep from the alcohol. But we often find that when a man smokes, he has a desire for alcohol to relieve him of the sinking sensation which the tobacco produces. While smoking has not the same injurious effect upon the system as drinking, it produces a disease which is functional in its character. Persons who smoke, experience a faintness, followed by nausea, which alcoholic drinks often allay. On this point I can speak from personal experience. I should have been led into the field of total abstinence five years before I was, had it not been for the smoking habit which I had contracted.

"Tobacco stops the proper working of the digestive powers; it causes an irregular circulation, so that there is not a correct distribution of blood; and it deranges the whole nervous system. If it were a fact that all our young women and young men were to smoke, and continue the habit until they became fathers and mothers, their offspring would be so stunted and little as to be thoroughly incapable of carrying out the duties required by our generation. We cannot praise our mothers too much for the fact that they have not become smokers. They have conferred a boon upon us by this forfeiture of indul-

gence, of which we cannot speak with too much earnestness and warmth; and now, happily, we find men who can efficiently carry out a movement which is absolutely needed. We feel ashamed when we walk along our streets, and see boys of tender age using the pipe; and more so when we find friends of Temperance and hard workers in that cause saying, 'If you cannot drink, you may smoke; that will do you no harm.'

That distressing disease, dyspepsia, is one of the commonest diseases resulting from the use of tobacco. Dr. Drysdale examined 200 smokers who were patients of the Metropolitan Hospital, and he found many who complained of habitual constipation, often alternated with diarrhoea and various other forms of dyspepsia, sometimes with emaciation. Dr. Hardwicke says, after much observation, that he thinks no one who smokes is perfectly healthy. They may say they are, but if you get into conversation with them, you will find them complaining sometimes of very serious diseases.

Others know it hurts them. Dr. George Trask tells of meeting a finely built young man who looked quite sickly. He engaged him in conversation, and soon he acknowledged, "I am killing myself with tobacco, and I know it."

"How long have you smoked tobacco?" inquired the doctor.

"I have never smoked very much till of late, but I have chewed the article ever since I was sixteen years old."

"How old are you now, sir?"

"Thirty-three."

He had consequently used the weed about seventeen years.

On further inquiry, it was found he was suffering from dyspepsia. His liver was somewhat affected as well as his whole alimentary canal.

"I would give \$500," he continued, "to be free from the vile habit."

"Why then do you not leave it off?"

"I cannot do it. I must die a miserable slave!"

And so this pitiable craving robs its victims of the very energy that is necessary to free himself from its clutches, and in the midst of his young manhood, when he ought to be delighting himself with buoyant health and looking forward to a long life of usefulness, he finds himself a miserable dyspeptic, a tobacco slave, with no prospect of freedom but in death.—*Woman's Journal Series.*

## OTHER PEOPLE'S CONVENIENCE.

We ought to think of other people's convenience more than some of us do. The home is the place where this thoughtfulness ought to begin to be cultivated. One who comes late to breakfast admits that he is guilty of an amiable self-indulgence, but forgets that he has marred the harmonious flow of the household life, and caused confusion and extra work. The other day an important committee of fifteen was kept waiting ten minutes for one tardy member, who came sauntering in at last, without even an apology for causing fifteen men a loss of time that to them was very valuable, beside having put a sore strain on their patience and good nature. Common life is full of just such thoughtlessness, which causes untold personal inconvenience, and oftentimes produces irritation and hurts the hearts of friends. We ought to train ourselves in all our life to think also of other people.—*Self.*

False religions seek (like Elymas with Sergius Paulus) men's money. True religion seeks to save men's souls.

## SUNLIGHT.

While reading Mr. Riis' interesting book, "How the Other Half Lives," I came upon this sentence:

"There was once an English doctor who experimented with the sunlight in the soldiers' barracks, and found that on the side that was shut off altogether from the sun the mortality was 100 per cent. greater than on the light side, where its rays had free access."

Here I laid the book down and let my mind wander off between the lines.

In our town, of late years, the outcry has been raised of "too much shade!" and everywhere along the streets the wood chopper's axe has been at work. On one gentleman's ground it is reported that eighty trees have been cut down in the last year.

So, then, my dear young friend (and perhaps it would do some of the older ones no harm to attend our preaching service this morning), I think that you will not contradict me when I say that health of character is fully as important as health of body, and that for our characters to thrive well, they need plenty of sun. You have heard it all before, though you are too polite to say so. The point about which I am anxious is, whether, having heard, you will really get to work with your axe, and begin your job of clearing. Some of our old residents groan over the sacrifices of the familiar elms and horse-chestnuts; they are loath to see them go. In one house, where typhoid fever carried off three children in the course of the summer, the thick, dreary branches of the pine trees hung as close to the windows as ever, the big front yard is almost a jungle, and only the most persistent sunbeams ever hold lawn parties on these premises.

It is wonderful how attached our souls become to our shade trees; we hate to have them go. The state of mind as "hugging one's misery" is a very unusual one, but it is not healthy. Exercise is good for the soul, but you and I know more than one hard-working soul that is yet in poor health because it will work in the dark. Simply that. Not a crime, you say; but such a soul grows sallow and ill-favored and peevish, and it is not "herein" that the Father is glorified.

Will you not try to follow the English doctor's example and "experiment with the sunlight?" Those who live on "the light side" of life, and thank God for it, are wise.—*Dr. J. R. Miller.*

## THE LAND OF WHITE GLOVES.

At the anniversary of the Sunday School Union, Dr. B. W. Chidlaw of Ohio,—a native of Wales,—after spending fifty-six years in Sunday school work in America, said: "I was taught to read the Bible in the language in which I was born, in the Sunday school. The Principality of Wales is known as the land of the Bible, of the Sunday school, and of white gloves. When I was in Wales some time ago I saw a number of men making for where the court was sitting. I said that, as an American,—for I have been an American for seventy years—I would like to see a Welsh court in session. I was shown in, and saw the judge putting on a pair of white gloves. I asked what did it mean. I was told that there were no cases for trial. Nobody had been arrested for the past two months. The Bible and the Sunday school have made Wales what it is."

It has been stated that there is not an infidel book published in the Welsh language. One thing is certain, the Bible is read, and preached, and loved there; and while in five counties in the north of Ireland it has required twelve police-

men to every ten thousand people, mainly to keep order among those who do not read the Bible; and in the south of Ireland, where the Bible has not been so much read, it has required forty-six policemen to each ten thousand people to keep them in order; at the same time it has been stated that in one county in Wales no policeman was required.

It will be a long time before a judge will wear white gloves in any judicial district where the Bible is neglected, where whiskey is drunk, and where every workman is required to be a member of some oath-bound secret clan or gang before as a peaceable and honest man he can earn an honest living. Ignorance, whiskey, and superstition, among a people who do not read the Bible for themselves, who do not make their own bargains, but who are bound hand and foot under the control of foreign leaders, will ensure crime enough to keep the jails and prisons well filled, and prevent any judge wearing white gloves.

## AFTER FIFTY.

It was said at the memorial meeting of the Willard alumnae at Troy, N. Y., that the best of a woman's life is often after fifty, "when the wail of humanity grows as pathetic in her ears as once did the cry of her own children."

But cultivated intellect alone did not make her last days her best days. "Not harder with thy polish grow," says Whittier? and hardness is incompatible with loveliness of character or person. Cultivated mental powers heightened by moral excellence give a personal loveliness transcending that of youth, however great that may have been. "She grows more beautiful every day," was said of Alice Cary after fifty. Mrs. Emma Willard had a finer presence at sixty than at twenty. She carried in her majestic bearing and the lofty expression of her intellectual face the record of her beneficent life. It was not possible to associate the usual ideas of female age with Miss Mary Lyon. At fifty it was a pleasure to look upon her. The most undiscerning could perceive the supreme excellence of her spirit as it illumined her beaming face like the light of a lamp shining through a delicately tinted shade.

And there are faces like the lamps of the foolish virgins whose light has gone out. The oil needed replenishing. Their voices have a wail like Shakespeare's witches—"Double, double toil and trouble."

The inevitable tendency of cultivated mind, of high thought, is to carry youth through life making the enthusiasms of early years an impelling momentum to high achievements in advanced age. And when the trained mind and philanthropic heart are consecrated by the religion of Jesus, the face becomes like Stephen's—"As it had been the face of an angel."

A missionary, in a private letter, writes the following, which exhibits something of the inner life of these brethren. He says: "The other day I received a photograph of a young lady, which I presume was intended for my second daughter, but which I never should have recognized as the picture of any one belonging to me. Eight years ago I left in America two little girls. I shall never see those 'little girls' again. Eight years of their childhood is lost to me. For two years I have been entirely alone, my wife as well as my children being at home."—*New York Observer.*

We shall know each other better when the mists have rolled away.

## Sabbath School Lessons.

Dec. 11. The APOSTOLIC Church. A.D. 50.  
Lesson, Acts 15: 12-29 Golden Text, Acts 15: 11  
Memory vs. 8-11. Catechism Q. 107.

From the wonderful missionary journey on which Paul and Silas had been sent forth from Antioch, they returned and told to the gathered church the story of their mission, and then they remained working in Antioch.

After a time, some false teachers came from Judea, and said to these Antioch Christians, "The Apostles at Jerusalem teach that men are not saved unless they be circumcized and keep the old ceremonial law."

Paul and Barnabas held that these men were wrong. But the church was troubled, and anxious to be certain in so important a point, they decided to send up to Jerusalem and find out the truth of the matter. Starting on their slow and tedious journey of 300 miles, the deputation at length reached Jerusalem. First there was a conference with the leaders, then a synod meeting was called and its proceedings are the present lesson.

1. Hearing the missionary delegates v. 12.
2. The speech of James, v. 13-21.
3. A deputation appointed, v. 22.
4. The Synod's decision, v. 23-29.

I. vs. 12. *Kept silence*—You have seen large congregations listening spell-bound to a returned missionary telling his story, what signs and wonders God had wrought among the heathen. This was among the first of such scenes.

II. Vs. 13-21. *James*—The brother of our Lord. See Gal. 1: 19; 2: 9. *Symeon*—Peter. See chap. XI, 2-13. James took Peter's experience at Cæsarea where the Spirit had been poured upon the Gentiles, as a proof that circumcision was not necessary, and confirms his statement by the words of prophecy. *Trouble them not*—with these burdensome rites. *Pollutions*—put idols from their homes and keep from their temples and worship. *Fornication*—very common around them. They had been trained to regard it as no wrong and might easily fall into it. *Strangled*—Strangled food had the blood in it. *Blood*—was a delicacy among the gentiles but unclean and abhorrent to a Jew. *For Moses, etc.*—The idea is that the Jews being scattered in every land, having their synagogues, and the law of Moses on these points being kept constantly before them, it was better that the Christians should avoid that which the Jews were so constantly taught to avoid as unclean.

III. *Sermed good*—The resolution was unanimous. *Wrote*—so that the message could not be mistaken.

IV. Vs. 23-29. *Subverting your souls*—Doctrine has an important place. It saves or sinks the soul. *Hazarded*—What a contrast between the false teachers who went to Antioch and Paul and Barnabas who withstood them. What joy the message would bring to the church at Antioch to find that these old time ceremonies were not necessary to their Salvation.

1. "No matter what a man believes, provided he is sincere" is "the biggest lie the devil ever got up."

2. We should, by a careful study of God's word seek to find out the whole truth of God, and should hold fast to it.

3. Dependence upon form and ceremony ever tends to "subvert the soul" to lead it away from Christ. A spiritual system and worship has usually but little of ritual.

4. The great truths should be carefully guarded.

Dec. 18th, QUARTERLY REVIEW.

FOR HOME STUDY.

The Christian church may be said to date its birth from Pentecost, A.D. 30, a few days after the ascension of Christ, on the completion of his work, and the sending, according to His promise, of the Holy Spirit to carry on the work of the world's redemption.

The lessons of this quarter from chapters 9 to 15 of the Acts, take up the history of that church when it is seven years old, 37 A.D., and carry it on for 14 years, to 50 A.D. These years have been an eventful time, the gospel has spread widely. It has had great trials and great triumphs.

*Places*—The following are the places in alphabetical order. Follow them in historical order, finding them on the map, and naming the events in each:—Antioch in Syria, Antioch in Pisidia, Cæsarea, Cilicia, Cyprus, Cyrene, Damascus, Derbe, Iconium, Jerusalem, Joppa, Lycaonia, Lydia, Lystra, Pamphylia, Paphos, Perga, Phenice, Pisidia, Seleucia, Tarsus.

*Persons*—Tell where they lived and the history of the persons mentioned in the quarter:—Agabus, Ananias, Barjesus, Barnabas, Cornelius, Dorcas, Elymas, Eneas, Herod, James the Apostle, James the brother of our Lord, John, Mark, Judas Barsabas, Lucius of Cyrene, Manaen, Paul, Peter, Rhoda, Sergius Paulus, Silas, Simeon Niger, Simon the Tanner, Stephen, Tabitha, Timothy, Titus.

*Obstacles*—The Gospel of Christ has ever had to make its way against hindrances. The chief of these during these 14 years were, persecution from both Jew and heathen, opposition from the Phariseism of Jews and the corruption of morals among the heathen.

"We have exemplified in the early church the power of the Gospel to triumph over all circumstances. It commenced in an age of universal corruption. Outside of Judea, idolatory reigned supreme; gods and goddesses representing every phase of vice, were worshipped in magnificent temples and at costly shrines; licentiousness prevailed; human sacrifices were offered; murder and suicides were frequent.

The mass of the people were without means, without learning, without protection, and a large part were held in serfdom or slavery.

Parents were often suffered to die of starvation. Children were exposed and murdered; men fought as gladiators for the amusement of others; and every precept of the moral law was violated.

Outside of Palestine and Jewish families no Sabbath was observed, and no revelation revered; yet in the midst of all these vices, without a bible in the hands of the people, without a Sabbath and without a church building, the Gospel preached by the Apostles made wonderful conquests. So universal was its success that Paul exclaims "I thank be unto God who always causeth us to triumph in Christ."

Nor were these triumphs secured by any external aid. The disciples received no assistance from governments or from established institutions. They were without even ordinary protection. They were reproached, reviled, and persecuted, subjected to exile and death. The literature, the schools, the influence of society, were against them. Yet through the divine influence accompanying their efforts they triumphed. The power of God made them heroes and conquerors.

The picture is reproduced in some measure in nearly all of our mission fields to-day and yet in some of them the Gospel has already wrought great triumphs and in others the triumph is sure to come. How strange to be living over again to-day the experiences of the early church more than eighteen centuries ago.

## Dec. 25. A CHRISTMAS LESSON.

Lesson, Luke 2 : 8-20. Golden Text, Luke 2 : 10.  
Memory verses. Catechism Q. 22.

We usually speak of dating our time from the birth of Christ. The fact is we date it from four years before that time. An old monk, who in 526 A.D., first made the calculation, made a mistake of four years, and the mistake cannot now be well changed. It is only 1,888 years since the birth of Christ, though we date our letters 1892.

I. The Shepherds, v. 8.

II. The Angel's message, vs. 9-14.

III. Finding the Saviour, vs. 15-16.

IV. Telling the glad news, vs. 18-20.

I. V. 8. *Keeping Watch*.—What a watch and what a reward for it; Sights and sounds such as the world never saw before or since. They were at the post of duty, and watching, not sleeping, and thus the blessing came. If we are faithful where duty calls, to us also will the blessing come.

II. Vs. 9-14. *An Angel*.—A messenger from God to men. *Glory*—Unearthly splendor and brightness, a visible symbol of God's presence. *Afraid*—Conscious guilt in men makes them tremble in God's presence. When all sin is taken away that glory will be our eternal joy. *Fear not*—As said Christ on the sea of Galilee. *Good tidings*—The best the world had ever known, what it had long sought for. *To all people*—Gentiles as well as Jews. But eighteen centuries have passed, and two thirds of the human race are ignorant of those tidings. *Saviour*—The word "Jesus" means Saviour. "Christ" the Christos or the anointed one.

*Suddenly*—Not as seen coming from afar, but, as if there all the time, they had suddenly sprung into visibility. Thus it was with Elisha's servant and the mountain full of chariots and horses. Thus it was with Christ when He stood among His disciples. May not these angel hosts be about us on every hand guarding and keeping us?

Glory to God in Heaven,

Peace, good will—to men—on earth.

*Glory*—May be taken in different ways. *c. g.* He is glorious in character, in surroundings. He is worthy of being glorified for what He has done. Give ye glory and praise to Him. *Highest*.—In the highest heavens. In the highest degree.

*Peace*—Between man and God, between man and himself, between man and his fellow man. Heaven is eternal peace, and so is earth in proportion as it becomes heavenly. *Good will*—The world's idea of God was of one who was angry. A God who loved a sinful helpless world was indeed glad tidings.

III. Vs. 15-16. *Now go*—At once they seek Him of whom they have heard. *Haste*—No delay. *Found*—Those who go on such an errand always find. *Manger*—A stall or space in the court yard of the Khan or inn.

IV. Vs. 17-20. *Abound*—Men finding a gold mine oft try to keep it secret. Those finding Christ have their joy in telling others what they have found. *Wondered*—So strange, so good was the news. *Pondered*—Deep and wonderful were the truths that had come to her.

*Returned*—At the post of duty when they received the wondrous message, they return faithfully to the duties of common life now that it has come. *Praising*—Praising God with glad heart and pure life while doing the work appointed us is God's way of doing Him best service.

1. Christ's coming, the gladdest tidings the world ever heard.

2. Our blessings come where we are faithfully doing our duty.

3. God's favors come to the humble in heart, no matter what their station in life.

4. If angels rejoiced over Christ's coming, how much more should we.

5. Our duty to spread the knowledge of these glad tidings.

6. What is that Christ to you?

## QUARTERLY TEMPERANCE LESSON

Dec. 25. A choice of lessons for to-day.

Lesson, Ro. 14 : 12-23. Gold. Text, Ro. 15 : 1.  
Memory vs. 15-20.

*Grieved*—Though the thing is right itself, yet if indulgence in it be injurious to others, that indulgence is a violation of the law of love. *Christ died*—If Christ so loved him as to die for him, how base in you not to submit to the smallest self-denial for his welfare! *Not meat*—Another reason for forbearance; no principle of duty is to be sacrificed. *Destroy not*—Do not, for the sake of indulgence in certain kinds of food, injure the cause of true religion. *Eat flesh, etc.*—That is, abstaining from flesh, wine, or anything else which is injurious to others, is right, that is, morally obligatory. *Is damned*—Is condemned. If a man thinks a thing to be wrong, to him it is wrong. *Whatever*—Whatever we do which we are not sure is right, is wrong.

*Introductory*—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. *Things that Make Others Stumble*, vs. 12-15.—To whom shall we all give account? What is therefore our duty? Of what was the apostle persuaded? Meaning of the last clause of verse 14? What general principle of duty is here taught? What reason is assigned for the duty enjoined? How may this apply to wine-drinking and the general use of intoxicating drinks?

II. *Things that Make for Peace*, vs. 16-19.—What reason is given for thus regarding the welfare of others? In what does true religion consist? How does this passage bear upon the apostle's object? Meaning of verse 18. What is therefore our duty?

III. *Things that We had Better not Do*, vs. 20-23.—By what rule is the exercise of Christian liberty to be regulated? Vs. 15, 20, 21. What important principle of morals is taught in verse 23? Under what circumstances is abstinence from meat, wine and other things here said to be duty? How does this apply to wine-drinking in our day? On what other grounds would you enforce the duty of total abstinence?

1. It is often morally wrong to do what, in itself considered, may be innocent.

2. It is wrong to do anything which we think to be wrong, but it is not always right to do what we think to be right.

3. We should be willing to give up our own ease or pleasure or gratification for the good of others.

4. Regard for the evil influence of our example on others, to say nothing of other and higher grounds of obligation, should lead us to abstain from the use of intoxicants as a beverage.—*Westminster Question Book*.

Acknowledgments

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

ASSEMBLY FUND.

Table listing financial contributions to the Assembly Fund, including entries for Rec'd to 5th Oct., 1892, \$303 51, and various individuals like Milton, Carlton Place, Zion, etc.

\$404 80

HOME MISSION FUND.

Table listing financial contributions to the Home Mission Fund, including entries for Rec'd to 5th Oct., \$7,168 47, and various locations like Albemarle, Brook, Ravenswood, etc.

Table listing financial contributions from various locations like Williamstown, Heph, Bryson, Lady mem, etc., totaling \$10415 85.

STIPEND AUGMENTATION FUND

Table listing financial contributions to the Stipend Augmentation Fund, including entries for Rec'd to 5th Oct., \$1305 02, and various locations like Milton, Williamstown, etc.

FOREIGN MISSION FUND.

Table listing financial contributions to the Foreign Mission Fund, including entries for Rec'd to 5th Oct., \$18361 07, and various locations like Brussels, Mel, Mrs J McKeen, etc.

Table listing financial contributions to the Jewish Mission, including entries for Friend of Jews, \$5 00, Friends, 7 00, Warwick, J Ros, 2 00, and Friend, 10 00.

Table listing financial contributions to Knox College Fund, including entries for Carlingsford, \$3 60, Milton, 12 00, Rockwood, 12 00, etc.

Table listing financial contributions to Queen's College Fund, including entries for Carleton Pla, Zion, \$18 00, and Madoc, St Peter's, 10 00.

Table listing financial contributions to Montreal College Fund, including entries for Carleton Pla, Zion, \$18 00, and Blackheath, 4 26.

Table listing financial contributions to Manitoba College Fund, including entries for Received to 5th Oct., \$136 79, Carlingsford, 4 00, etc.

Table listing financial contributions to Widows & Orphans Fund, including entries for Rec'd to 5th Oct., \$419 76, Milton, 5 00, Parkissimo Field, 2 00, etc.

Table listing financial contributions to another Widows & Orphans Fund, including entries for Rec'd to 5th Oct., \$154 50, and various locations like Winton, etc.

Table listing financial contributions to Ministers Rates, including entries for Rec'd to 5th Oct., \$615 97, Rev James Stewart, 12 00, etc.

Table listing financial contributions from A G Janson, 8 00, R W Lutch, 8 00, and J McLaren, 8 00, totaling \$24 00.

AGED & INFIRM MINISTERS RATES.

Table listing financial contributions to Aged & Infirm Ministers Rates, including entries for Rec'd to 5th Oct., \$1696 04, Milton, 10 00, etc.

Ministers Rates.

Table listing financial contributions to Ministers Rates, including entries for Rec'd to 5th Oct., \$356 90, Rev N Paterson, 3 00, etc.

A. & I. MIN. ENDOWMENT F.

Table listing financial contributions to A. & I. Min. Endowment Fund, including entries for Ottawa, 127 00, Miss Cadou, Toronto, 25 00, etc.

Table listing financial contributions to Knox College Endowment Fund, including entries for Saltfleet & Bin, \$7 00, Milton, A Story, 5 00, etc.

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Table listing financial contributions to Dr Paton's Mission, New Bridges, including entries for Anon, 3 00, Anon, 0 50, etc.

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Table listing financial contributions to Dr Law's Mission, Africa, including entries for Anon, \$3 00, and Knox College Students Miss Soc, \$38 00.

**TEMPERANCE FUND.**

Rockwood.....	\$4 00
Richmond.....	8 50
<b>ST. JOHNS, N<sup>o</sup> FLD, SUFFERERS</b>	
Harrington, reb ch.....	\$4 00
N Luther.....	7 65

**Received during October by Rev. P. M. Morrison, Agent at Halifax Office 30 Duke Street, Post Office Box 335.**

**FOREIGN MISSIONS.**

Previously ack.....	\$3711 63
Shediac, Knox s s.....	10 00
Bedford.....	14 25
St. John's s c.....	15 00
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Pictou, Prince St.....	292 78
C B Pleasant Bay s s.....	3 00
Int D R P B of Hx.....	5 68
Low Musquodoboit.....	10 00
Beg John McKay.....	40 00
Friend of Miss.....	10 00
Annapolis w m s.....	10 00
Little Bras d'Or.....	4 00
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Weldford & M Branch. 3 10	
Richmond.....	15 00
Blackville & Derby.....	12 00
Rog Hill Centre, m s.....	25 00
Red Bank & Whit.....	9 01
Herman.....	15 00
Acadia.....	30 00
Dartmouth St James.....	80 00
Escuminac.....	7 50
Mrs Jane McLean.....	10 00
Summerside.....	32 25
Dean Settlement.....	4 35
River Charles s.....	3 80
Millville.....	25 00
Ged Mem Coup H Deb 3 00	
Oldham.....	8 01
Dalhousie N B.....	57 00
Amherst St Ste.....	130 00
Stuarton, Sharon.....	62 63
Chipman.....	35 00
Barneys River.....	7 21
W F M Society, East.....	4000 0
Riversdale.....	10 00
" Tithe, Friend.....	5 01
Sackville Hx Co.....	2 01
Cymro.....	20 00
Cow Bay.....	6 00

\$8787 19

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Waverley.....	5 00
Pictou, Prince St.....	137 05
Low Musquodoboit.....	7 87
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Annapolis w m s.....	10 00
Little Bras d'Or.....	9 10
Carraquet (repayment) 51 00	
Blackville & Derby.....	8 00
Shemogue (repayment) 13 51	
Mabou & Pt Hard.....	15 30
Acadia.....	40 00
Dartmouth St James.....	31 69
Amherst.....	100 00
Up Musq Dean Settmt. 2 00	
Mr K J McDonald, reid.....	20 00
Dalhousie N B.....	15 25
Chipman.....	24 00
Barneys River.....	17 73
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Cow Bay.....	6 00

For N. W.

Acadia.....	10 00
Summerside P E I.....	50 00

\$2099 23

**AUGMENTATION.**

Previously ack.....	\$6143 06
Shelburne.....	3 00
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Strathalbyn.....	20 00
Red Bank & Whit.....	21 00
Acadia.....	40 00
Gore & Kerecook.....	7 73
Dalhousie, N B.....	25 00
Barneys River.....	7 50
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\$198 31

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Previously ack.....	\$6811 63
Amherst, for Debt.....	11 00
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Up Londonderry, Debt.....	23 00
Coldstream, for Debt.....	14 50
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Mrs Costley, for Debt.....	10 00
Thos Ed Fraser.....	20 00
Elmsdale.....	4 00
Lo Musquodoboit.....	10 00
Glassville, Debt.....	21 00
Woodstock.....	22 00
Newport.....	33 01
Bermuda, Ham'tn, Debt.....	18 52
Antigonish.....	20 00
Hx, St John's, ad'l.....	5 00
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St John, St Dav., Debt.....	61 00
Yarmouth ad'l.....	5 00
Moncton.....	10 00
Cavendish, Miss Clark, Debt.....	1 00
Newcastle, St Jam, ad'l Debt.....	33 00
Black River Debt.....	5 50
Burnt Church.....	4 50
Kingston.....	46 01
Cow Bay C B.....	22 00
W River & G Hill.....	12 30
Springfield, &c.....	10 01
Greenfield.....	6 00
Nashuaak & St'nly.....	18 75
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Riverside, ad'l, Debt.....	2 00
Hopewell, ad'l.....	9 56
Div B of B N A.....	264 02
Turo, St And., Debt.....	50 00
Newcastle.....	23 00
Chipman.....	25 00
Hx Ft Massey.....	110 00
Dartmouth ad'l.....	1 00
Hx St Matthews.....	10 00
Clifton.....	3 00
Barney's River.....	1 50
Hx Chalmers, Debt.....	59 00
Cow Bay, N. S.....	3 58
Riversdale.....	6 00

\$8261 03

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Int E S Williams.....	27 00
Acadia.....	10 00

\$ 204 75

**AGED MINISTERS' FUND**

Previously ack.....	\$ 866 06
Elmsdale.....	2 31
Low Musquodoboit.....	5 00
Rev T H Murray, rates.....	12 54
Caledonia, P. E. I.....	2 00
Little Bras d'Or.....	1 00
Richmond.....	4 00
Blackville & Derby.....	11 00
St-alhalbyn.....	5 00
Red Bank & Whit.....	5 00
Rev T Johnstone, rato.....	3 59
Rev E Bayne.....	3 75

Rev J McFarlane, rate.....	3 50
Rev A Campbell.....	3 75
Rev J Layton.....	3 75
Acadia.....	7 00
Princetown, P. E. I.....	8 00
Rev Dr Macknight, rate 8 01	
Rev R G Vans, rate.....	3 50
Barney's River.....	0 20
Clifton, N. S.....	10 41
Riversdale.....	2 00

\$ 971 26

**Received by Rev. Robt. H. Warden, D. D., Dominion Square, Montreal, to Nov. 6, 1892.**

**FRENCH EVANGELIZATION.**

Already ack'lgd.....	\$5,129.44
Beechridge, Que.....	4 00
X. Y. Z.—S R.....	1 00
W. Comstock, Brockvl.....	10 00
Gibraltar, Knox.....	0 74
Williamstown, Heph.....	21 00
Aultsville—A D E.....	20 00
Chatham.....	13 86
Point Fortune.....	2 69
Grenville.....	5 07
Banks.....	2 07
Fergus, St And.....	15 00
Harriston, Guth s c e.....	6 00
Mont, St Gabriel.....	25 00
Three Rivers.....	10 00
Mrs A Robertson, Mont.....	10 00
A R F.....	5 00
Roxborough, Knox.....	15 00
Ripley, Knox.....	8 25
Wm Arthur, Kens'gton.....	5 00
Clifton, P E I s s.....	2 40
Clifton, P E I.....	11 60
Aylwin.....	2 65
Ripley, Huron.....	4 57
Nairn, St And.....	1 00
English Set.....	24 00
Per Rev. P. M. Morrison, Dlx.....	4 20
Pleasant Bay, ss C B.....	2 50
Elmsdale.....	5 00
Lower Musquodoboit.....	8 00
Noel.....	12 35
Caledonia.....	7 00
Little Bras d'or.....	6 30
Richmond.....	10 01
Blackville & Derby.....	3 01
Little Harbor.....	6 50
Acadia.....	5 00
Mrs J McLean, Charlo.....	5 00
Summerside.....	20 00
Chipman.....	15 00
Barney's River.....	3 85
Clifton.....	22 69
Riversdale.....	2 00

Per Rev. Dr. Reid, Tor.

Milton.....	8 00
Day Mills.....	2 50
Rockwood.....	18 00
Carlisle.....	6 35
Galt, Knox.....	2 25
Caledon, Melville.....	5 00
Smith Hill.....	7 00

\$5,541 43

**POINTE A P X TREMBLES SCHOOLS.**

Already ack'lgd.....	\$956 54
Warwick West, Knox.....	27 00
Watford ss.....	12 50
A D E—Aultsville.....	10 00
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Brampton ss.....	50 00
Fergus, St And ss.....	12 50
Rockburn, Que, sec & ss.....	3 00
class girls.....	3 00
Friend, Rockburn.....	1 20
Springville ss.....	5 00
A R F.....	3 00
Ripley, Knox miss bd.....	25 00
Exec'rs lato Mrs Agnes Scott, Peterborough.....	1,000 00
Wolfe Island.....	3 15
Glenmorris m bd.....	10 00

Bowmanville ss.....	25 00
	\$2,236 89

**COLONY COLLEGE.**

Already Ack'lgd.....	\$249 76
Friend, Campbellford.....	1 00
	\$250 76

**PRESBYTERIAN COLLEGE MONTREAL.**

**— Endowment Fund.**

Already ack'lgd.....	\$1090 17
Collingwood.....	.61 00
Listowell.....	23 00
Rev E. F. Terrance.....	40 00
Henry Halliday.....	15 00
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Rev J Bourgoin.....	25 00
Atholstan.....	25 00
Elgin.....	42 00
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\$1399 17

**Ordinary Fund.**

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Coulogne, St And.....	11 00
Roxborough, Knox.....	12 00
Ormsdown.....	44 00
Hawkesbury, St Paul's.....	10 75

\$111 95

**Exceptional Chair, etc.**

Already ack'lgd.....	\$630 00
From Montreal.....	
E B Greenshields.....	50 00
David Morrice.....	250 00
W J Morrice.....	50 00
Wm Angus.....	20 00
Wm Robb.....	25 00
H J Johnston.....	10 00
Wm Langwill.....	30 00
John Herdt.....	25 00
David Yule.....	100 00
J G Savage.....	25 00
Jas Rodger.....	10 00
W C Jarvis.....	10 00
A C Leslie.....	50 00
Peter Lang.....	10 00
Jas Ross (Stanley St).....	20 00
E F Ames.....	25 00
Wm Yule.....	50 00
Rev Dr Barclay.....	30 00
W C Munderloh.....	25 00
Jas Robertson.....	20 00
Jas Gardner.....	25 00
John Hutchison.....	20 00
Dr J W Sterling.....	25 00
Hugh McLennan.....	25 00

\$1,560 00

**NEW HERRIDES.**

Templeton, Que.....	\$25 53
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**Received by other Treasurers.**

**HIGHER RELIGIOUS INSTRUCTION.**

Received by Rev. T. F. Fotheringham Oct. 1-31, 1892.

Mahone Bay, N S.....	\$1 00
New Richmond, Que.....	1 00
Centre Glassville.....	1 60
Hillsboro, Mabou, &c.....	2 00
Sydney, C B, St And.....	1 20
Lower Kincardine.....	60
Upper.....	87
Bloomfield, Brao &c.....	3 00
Hastings, Ont.....	3 00
Blue Mt, N S.....	1 00
Lyndfield, N B.....	35
Comox, B C.....	2 00
Faraham Centre, Que.....	1 07
Nashuaak, N B.....	1 25
Dalhousie, N B.....	5 30
Bothwell, Ont.....	2 00
Florence, Ont.....	1 00

Upper Canard, N S.....	2 00	Prev ack'd.....	1285 48
	\$30 07		\$1407 78
of which \$7.10 for fines and interest on arrears.			
NEW HERBIDES			
Rev. J. W. McKenzie acknowledges per Rev. Dr. Warden for work on <i>Esprit</i>			
Stud'ts Pres Col. Mont	\$36 00	J M Campbell,	25 00
Frskino ss	60 00	Nazareth ss	25 00
MANITOBA COLLEGE.			
Treasurers, A. McDonald and Dr. King.			
Building Fund.			
Prev reported.....	\$8662 50		

Wm Whyte, Win, 1 pt.	200 00
H Campbell, P la Prairie	100 00
Jas Bryden	5 00
John McLeod	5 00
J McLaren, Morden	1 pt 50 00
Jno Smith, Montreal	25 00
Christina King, Sarnia	5 00
W Ogilvie, Mont, 2 pt.	100 00
Dr Thompson, Sarnia	100 00
A W McLachlan, Tor.	25 00
Rev A Hamilton	2 pt 10 00
David Maurice, Mont	500 00
Col Campbell, Win, 1 pt	175 00
Dr Cowan, P la Prairie	200 00
A D McLeod,	1 pt 5 00
A Friend	2 50
	\$1075 00
COLLEGE PUBLISHING FUND	
Friends, KNOX, Wm.	\$135 31

C M Gordon, Win.....	45 00
Mrs Watt & fam, Win.	45 00
Leithbrdg. per Mr White	60 00
	\$285 50

*Errata.*

In Oct. Record, for Manitoba College Fund, Wm. King, Sarnia, should be \$20 instead of \$10.

In Nov. for the same, Stephen Nairn should be \$100, and after Dr. Duval, "2nd payment" should be omitted. "Browson," Ottawa, should be, "Bronson."

ADORNING THE DOCTRINE.

In a sermon published in the *Chinese Recorder*, T. R. Stevenson tells of a missionary in a Chinese city who labored long without success, seeking to win the Chinese to Christ. One day when he was becoming discouraged, a Chinaman said to him, "I want your God to be my God." "What do you mean?" said the missionary. "I wish to have the same religio. as you," said the Chinaman. "Why do you?" inquired the missionary. "Because if your God is like you he must be good."

This was the result of the Chinaman's reading a *Living Epistle* which was placed before his eyes. This was his conclusion, after watching the man who had come to bring him tidings of an unknown God and an unknown Saviour. Just as the name of God is blasphemed among the heathen on account of the whiskey, the opium, the drunkenness, and the immorality of men who come from professedly Christian lands, so Christian men, walking in the fear of God and bearing the beauty of God in their faces, and the love of God in their hearts, adorn the doctrine of God our Saviour in all things, and lead others to believe and know the grace of God in truth.—*Sel.*

"All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." The Lord sees faults where men see none. Atoms which are invisible in the candle light of reason are all made to dance naked in the sunshine of Omniscience.—*Rev. William Secker.*

Our present happiness depends very largely upon the view which we take of our present condition. If we fancy that our circumstances are favorable to our happiness, the conviction gives contentment, and that is a frame of mind that does much to render us happy. We do well, then, to think much and to speak often of our mercies, and to make as little as possible of what is adapted to render us uncomfortable and in consequence unhappy.—*N. Pres.*

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EDITOR: REV. E. SCOTT. Offices, Dominion Square, Montreal.